

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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February 18, 2024

The following people have been especially helpful in giving corrections and general feedback: Nikhil S. Dwibhashyam, Joseph S. Hopkins, John Newman, Trevor L. Payne, Thibault.

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## Abbreviations

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

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





# Introduction (INCOMPLETE!)

## Introduction to Eddic poetry

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

## Metrics and conventions

Alliteration Kennings

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

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

## Ancient Germanic culture

### Economy (fief)

### Morals

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

## Religious conceptions

Cosmic cycles Reincarnation Analogies with other Indo-European traditions

## Notes to English translation

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

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

### English proper nouns

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

### Notes to critical edition

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

### Normalization

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

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

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

## Normalization of Old Norse

The orthography is inspired by Finnur Jónsson (1932) in that it strives for a more archaic form than the mss., one that accords with the date at which the poetry may have been composed. Because of this, it has more in common with that of the First Grammatical Treatise (see (First Grammarian, 1950)) than with the standard Old Icelandic orthography seen in most editions. Thus I make use of *ø* and *é* rather than the traditional *æ* and *æ*, to represent the vowels descended from Proto-Norse *ō* and *ā* after i-umlaut (cf. the short *ø*, *ē* < *o*, *a* + i-umlaut). *á* and *ǫ* are kept separate based on etymology. The old *s*—which is found even in manuscripts such as AM 237 a fol (c. 1150) and was used by Snorre as late as the 1200s but later becomes *r*—is retained in the words *es* ‘which, that, where, when’, *es* ‘is’ (3rd sg. pres. ind. of *vesa* ‘to be’), *vesa* ‘to be’, and inflections of it such as *vas* (3rd sg. pret. ind.). Note that the pl. pres. ind. (*erum* &c.), pl. pret. ind. (*vörum* &c.) and pl. pret. subj. (*vérim* &c.) forms of *vesa* retain their *r*, as it is caused by an ancient alternation termed Verner’s law, and not the result of this much younger sound change. Superfluous and hypermetrical pronouns (usually *ek*, *bann*, *bón*) 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 *bann’s* ‘he who, that’ but *bann ’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 *Syedrive*. It is unclear how many leaves and poems went missing. **R** is not just a compilation of poems, it shows editorial input as well. Several of the mythological poems are separated by short prose sections, which tie them together into a loose frame narrative, though it is clear from their style and composition that they are originally separate works. When it comes to the heroic poems long prose sections occur both within and between them, creating a saw<sup>C</sup>-like narrative where the prose in many cases holds up the poetry, rather than the reverse. For further literature see TODO.

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

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

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

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

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

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

### West Germanic poetry

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

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**Mythic poetry**





# The Spae of the Wallow (*Völuspó*)

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

Meter: *Firnwordslaw*

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

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

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

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

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

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

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

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

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

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

	<i>pres. ed.</i>	R	H	STW	U
23	Fleygðei Óðinn	25	30	—	—
24	... hveðr hefði lopt alt	26	22	C1	C1
25	Þórr einn þar vá	27	23	C2*	C2*
26	Veit hön Heimdallar	28	24	—	—
27	Eín sat hön úti	29	—	—	—
28	Alt veit'k, Óðinn	29	—	+	+
29	Valði henni Hér-föðr	30	—	—	—
30	Sá hön val-kyrjur	31	—	—	—
31	Ek sá Baldri	32	—	—	—
32	Varð af meiði	33	—	—	—
33	Þó hann éva hendr	34	—	—	—
H1	Þá kná Váli	—	31	—	—
34a	Hapt sá hön liggja	35a	—	—	—
34b	þar sitr Sigyn	35b	32	—	—
35	Ö fella austan	36	—	—	—
36	Stóð fyr norðan	36	—	—	—
37	Sal sá hön standa	37	36	E1	E1
38	Sér hön þar vaða	38	37	E2*	E2*
39	Austr býr hin aldna	39	25	A1	A1
40	Fyllisk fjörvi	40	26	A2	A2
41	Sat þar á haugi	41	34	—	—
42	Gól of ösum	42	35	—	—
43, 48, 56	Geyr Garmr mjök	43, 46, 55	33, 38, 43, 48, 51	—	—
44	Bróðr munu berjask	44	39	—	—
45	Leika Míms synir	45	40	D1*	D1*
46	Skelfr Ygg-drasils	45*	41	D1*	D1*
47	Hvat 's með ösum?	49	42	D2	D2*
49	Hrymr ekr austan	47	44	D3	—
50	Kjöll ferra austan	48	45	D4	—
51	Surtr ferra sunnan	50	46	+, D5	+
52	Þá kómr Hlinar	51	47	D6	—
53	Þá kómr hinn mikli	52	—	D7	—
H2	Ginn lopt yfir	—	48	—	—
54	Þá kómr hinn meiri	53*	49*	C8	—
55	Sól tær sortna	54	50	C9	—
57	Sér hön upp koma	56	52	—	—
58	Finnask esir	57*	53	—	—
59	Þar munu eptir	58	54	—	—
60	Munu ósánir	59	55	—	—
61	Þá kná Hónir	60	56	—	—
62	Sal sér hön standa	61	57	+	+
H3	Þá kómr hinn ríki	—	58	—	—
63	Þar kómr hinn dimmi	62	59	—	—

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

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

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

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1 hęlgar] om. R

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2 męiri ok minni ‘greater and lesser’] It is unclear what is being modified here. It may either be ‘greater and lesser holy kindreds’, in which case it may be equivalent to the phrase Ease and Elves<sup>F</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 *Rigb*), 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].

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

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

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

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

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

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

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

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

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

4 gap vas ginnunga, · en gras hveṛgi;  
 'Twas the beginning of ages, there as Yimer<sup>P</sup> dwelled;  
 was there not sand nor sea, nor cool waves.  
 Earth was never found, nor Up-heaven<sup>L</sup>;  
 a gap 'twas of ginnings, but grass nowhere.<sup>a</sup>

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

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

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

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

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

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

<sup>a</sup>The sons of Byre (according to *Ylfēr* 6: Weden, Will and Wigh) "lifted" the earth (apparently both land and water) out of the primordial chasm.

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

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

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

2 of himin-jǫður 'over heaven's rim'] Composite reading; *of himin ȝiodyrȝ* 'over the heaven-horse-beast(?)' R is both nonsensical and unmetrical and must be rejected; *of iodyr* 'over the rim' H lacks alliteration.

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 hön *sali* átti;  
2 stjörnur þat né vissu, · hvar þær *staði* óttu;  
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 stjörnur ... óttu] In G this line follows 5, so that the order is sun, moon, stars.

3 Máni ... átti ‘Moon ... owned’] The moon was believed to have supernatural powers; see note to *High* TODO (*Mána skal þeiptum kveða*).

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

6 Þá gingu *ręgin* ǫll · á *røk*-stóla,  
2 ginn-hęilög *gøð*, · ok umb þat *gęttusk*:  
Nótt ok *niðjum* · *nofn* of gófu,  
4 *morgin* hétu · ok *miðjan* dag,  
*undurn* ok *aptan*, · *órum* at tēja.

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

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

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

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

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

7 Hittusk *ęsir* · á *Iða*-vęlli,  
2 þęir’s *hęrg* ok *hof* · *hó*-timbruðu;  
*afla* lęgðu, · *auð* smíðuðu,  
4 *tangir* skópu · ok *tól* gęrðu.

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

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

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

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

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

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

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

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

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

*Ok því nęst smiðuðu þeir málms ok stein ok trę ok svá gnóg-liga þann málms, er gull heitir, at ęll bús-gogn ok ęll reiði-gogn þęir af gulli, ok er sú ęld kęlluð gull-aldr, áðr en spilltist af til-kvámu kvinnanna; þęr kómu ór Jǫtun-beimum.*

'And just after this they smithed metal and stone and wood, and so abundantly [did they smith] that metal which is called gold, that all their house-tools and riding-tools were golden, and that age is called the golden age, before it was spoiled by the arrival of the women; they came out of Ettinham.'

after which he describes the creation of the dwarfs (see next stanza).

9 Þa gingu ręgin ęll · á rǫk-stóla,  
2 ginn-heilǫg goð, · ok umb þat gęttusk:  
Hvęrr skyldi dverga · drótt of skęppja  
4 ór brimi blóðgu · ok ór blǫum lęggjum?

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

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

3 Hværr skyldi **d**verga ‘Who would ... of dwarfs’] so **RWU**; *at skyldi dverga* ‘That they would ... of dwarfs’ **ST**; *hverir skyldu dvergar* ‘Which dwarfs would [shape the retinues]’ **H** 3 **d**rótt ‘the retinue’] so **G**; *drotin* ‘the lord’ or ‘the retinue’ (with late clitic definite) **R**; *dróttir* ‘the retinues’ **H** 3 of *skepja* ‘shape’] *spekja* ‘soothe’ **U** 4 **brimi blóðgu** ‘bloody surf’] so **HSWU**; *Brimis blóði* ‘the blood of Brimmer’ **RT** 4 **blqum** ‘blue-black’] metr. emend. from *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 *Yilfer* 14 the dwarfs first originated as maggots in the corpse of Yimer, whose bones are described in *Grimner* TODO and *Webthritbner* TODO as being used to make rocks. Dwarfs dwell in the rocks and earth; cf. for instance *IngT* 2, where the Swedish king Swayther (*Svegðir*) 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 *Webthritbner* 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 *blqum* ‘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** · **mét**str of orðinn  
 2 **d**verga allra, · en **Durinn** annarr;  
 þeir **man**-líkun · **morg** of gērðu,  
 4 **d**vergar i jorðu, · sēm **Durinn** sagði.

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

1 Þar vas **Móðsognir**] so **H**; *Þar f mótsognir vitnir* ‘there Mootsowner wolf(?)’ **R**. The prose of *Yilfer* 14 agrees with **H** that the correct form of the name is *Móðsognir*, not *Mótsognir*. 3 þeir ... gērðu ‘They ... did make’] so **RHU**; *þar man-líkun · morg of gērðusk* ‘There man-likenesses many were made’ **STW** 4 i ‘in’] so **GH**; *ór* ‘out of’ **R** 4 sēm **Durinn** sagði ‘as Dorn said’] so **RHSW**; *sem f dur mennir sagði* ‘as door-men(?) said’ **T**; *sem f þeim dyrrinn kenti* ‘as the beasts(?) taught them’ **U**

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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3 þeir] þeim H

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

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

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

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

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

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6 é] om. R 7 til] om. H

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<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.” An especially close parallel is found in Þstf *Stuttðr* (st. 5, Kari Ellen Gade ed. in SkP II): *Ey mun uppi · Eñdils, meðan stēndr // sól-borgar salr, · svǫr-gōðis fǫr*. ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

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

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

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

Until three came out of that host:  
 strong and lovely Ease along the settlement;  
 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 probably corrupt due to the influence of st. 8; the adjectives in l. 2 are in the masculine. 2 qflgir ok ástkir 'strong and lovely'] ástkir ok qflgir (norm.) 'lovely and strong' H

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

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

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

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

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

- 17 Qnd þau né ęttu, · óð þau né hęfðu,  
 2 lę né lęti · né litu góða;  
 qnd gaf Óðinn, · óð gaf Hønnir,  
 4 lę 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 Woden, wode gave Heener,  
 craft gave Lother, and good countenance.

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

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

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

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

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

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

- 19 Þaðan koma meyjar · margs vitandi  
 2 þrjár ór þeim sal, · es und þolli stendr;  
 Urð hétu éina, · aðra Verðandi,  
 4 skóru á skíði, · Skuld hina þriðju  
 þér lög lögðu, · þér líf kœru,  
 6 alda bœnum, · or-lög seggja.

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

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

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

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

- 20 Þat man hōn folk-víg · fyrst i hēimi, [R 1v/11, H 20v/5]  
 2 es Gull-vēigu · gēirum studdu  
 ok i hōll Hāars · hāna brēnndu,  
 4 þrysvar brēnndu · þrysvar borna,  
 opt ó-sjaldan, · þó hōn 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> (= Weden) [= Walhall] they burned her:  
 thrice they burned the thrice born,  
 often unseldom, though she yet lives.<sup>b</sup>

4 þrysvar brēnndu ] †þrysvar brēndu þrysvar brēndu† H

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

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

- 21 Hęiði hétu, · hvar’s til húsa kom, [R 1v/13, H 20v/7]  
 2 vōlu vęl-spáa, · vitti ganda;  
 sęið hvar’s kunni, · sęið hug lęikinn;  
 4 ę vas hōn angan · illrar brúðar.

Heath they called—where to houses she came—  
 the well-spaeing<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;  
 she was the love of any evil bride.

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

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

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

- 22 Þa gingu ręgin ۆll · á rۆk-stóla, [R 1v/16, H 20v/9]  
 2 ginn-ҳeilۆg goð, · ok umb þat gęttusk:  
 Hvárt skyldu ęsir · af-ráð gjalda,  
 4 eða skyldu goðin ۆll · gildi ęiga?

Then went the Reins all onto the rake-seats:  
 the yin-holy gods, and from each other took counsel about that:

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

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

23 Fleygðí Óðinn · ok ì folk of skaut;  
2 þat vas enn folk-víg · fyrr ì heimi;  
brotinn vas borð-vegg · borgar ása,  
4 knóttu vanir víg-spó · vøllu sporna.

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

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

<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 Waners used magic spells to win the battle.

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

24 Þa gingu regin øll · à røk-stóla,  
2 ginn-heilög goð, · ok umb þat gétusk:  
Hværr hefði lopt alt · lévi blandit  
4 eða étt jøtuns · Óðs meý gefna.

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

<sup>a</sup>That is, promised Frow to the 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 ęiðar, · orð ok sóri,  
 4 mól ọll megin-lig, · es á meðal fóru.

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

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

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

<sup>a</sup>An ettin’s threatening the gods.

26 Veit hön Hęim-dallar · hljóð of folgit  
 2 und hęið-vönum · hęlgum baðmi;  
 á sér hön ausask · aurgum forsi  
 4 af veði Val-föðrs. · Vituð ér ęnn eða hvat?

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

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

<sup>a</sup>*hęiðvanr*, literally ‘clear-, bright-less’.

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

<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.

27 Eįn sat hön úti, · þá’s hinn aldni kom  
 2 yggjungr ása · ok ĩ augu leit;  
 „hvęrs fregnið mik? · hvį freistið mın?

[R 1v/25]

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

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

[R 1v/26, G]

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

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

2 ï hinum **m**ęra 'in the renowned'] so **W**; þitt (corr.) i enom męra 'id.' **R**; j þeim enom meira 'in the greater'  
**T**; i þeim enum męra 'in the renowned' **U**; vr þeim enum męra 'out of the renowned' **S** 4 **v**eði 'pledge'] *veði*  
 'hunting, game' **S**

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

[R 1v/29]

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

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

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

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

[R 1v/30]

- 30     **S**á hęn **v**al-kyrjur · **v**itt of komnar,  
       2     **g**ęrvar at ríða · til **g**oð-þjóðar:  
           **S**kuld hélt **s**kildi, · en **S**kęgul ęnnur,  
       4     **G**unnr, **H**ildr, **G**ęndul · ok **G**ęir-skęgul;  
           **n**ú eru talðar · **N**ęnnur Hęrjans,  
       6     **g**ęrvar at ríða · **g**rund val-kyrjur.

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



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

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

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

While the slaying of Balder is told in *Yilfer* 49 and the revenge the gods took on Lock is told in *Yilfer* 50, the slaying of Hath by his half-brother Wonnell is not elaborated on there. The brother-slaying may have been left out for moral reasons. He was not unknown to the author, as seen by *Yilfer* 30, where he is said to be “the son of Weden and Rind”, “brave in battles and a very lucky shot”, and by *Scold* 19, where relevant kennings for him are “son of Weden and Rind” and “revenge-os of Balder; the enemy of Hath and his bane”.

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

This leaves the most explicit account of the revenge-narrative *Dreams* 11. TODO.

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

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

[R 2r/2]

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

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

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

- [R 2r/4]      **32**      Varð af mēiði, · þeim's mēr sýndisk,  
                          2      harm-flaug hēttlig, · Hǫðr nam skjóta.  
                               Baldrs bróðir vas · of borinn snimma,  
                          4      sá nam, Óðins sonr, · ein-néttr vega.

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

- [R 2r/6]      **33**      Þó éva hēndr · né hǫfuð kēmbði,  
                          2      áðr à bál of bar · Baldrs and-skota.  
                               En Frigg of grét · í Fēn-sǫlum  
                          4      vǫ Val-hallar. · Vituð ér enn eða hvat?

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

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

4 vǫ Val-hallar 'the woe of Walhall'] i.e. Balder's death.

- [H 20v/12]      **H1**      Þá kná Váli · víg-bǫnd snúa  
                          2      hēldr vǫru harð-gǫr · hopt ór þǫrmum.

Then did Wonnel<sup>C</sup> the war-bonds turn:  
 they were rather sturdily made fetters of intestines.<sup>a</sup>

1 Váli 'Wonnel'] emend.; *Vála* H

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

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

- [R 2r/8]      **34a**      Hapt sá hōn liggja · und Hvera-lundi  
                          2      lē-gjarns líki · Loka à-þekkkjan;

A prisoner she saw lying, 'neath Wharlund,  
 —a guile-eager man's form—similar to Lock.

2 l̥-gjarns ‘a guiler-eager man’s’] A formulaic epithet applied to Lock. See note to TODO for other examples and discussion.

34b þar sitr Sigyn · þeygi of sínum  
2 veri v̥l̥-glýjuð. · Vituð ér enn eða hvat?

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

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

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

*Þá m̥lti Gangleri: „Hvat verðr þá eptir, er brenndr er himinn ok j̥rð ok heimr allr, ok dauð goðin ̥ll ok allir Einherjar ok alt mann-folk, ok hafið ér áðr sagt, at þverr maðr skal lifa í ̥kkv̥rum heimi um allar aldir?“*

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

*Á Ná-str̥ndum er mikill salr ok illr ok borfa norðr dyrr; hann er ok ofinn allr orma-bryggjum sem vanda-bús, en orma h̥fuð ̥ll vitu inn í húsit ok blása eitri, svá at eptir salnum renna eitr-ár, ok vaða þér ár eið-rofar ok morð-vargar, svá sem hér segir:“*

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

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

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

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

[R 2r/10]

35      **Ó** fęllr **austan** · of **ęitr**-dala  
           2      **s**oxum ok **sverðum**, · **Slíðr** hętir sú.

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

2 **Slíðr** 'Slide' ] i.e. 'very sharp'. Cf. *AttleL* 23: *sax slíðr-bęitt* 'slide-biting sax'.

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

[R 2r/11]

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

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

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

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

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

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

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

1 sá hęn 'she saw' ] *vęit*'k 'I know' **G**. The same relationship is found in st. 62.

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

38      Sá hęn **þar** vaða · **þunga** strauma  
           2      **męnn** **męin**-svara · ok **morð**-varga

- ok þann's annars glæpr · **ey**ra-rúnu.  
 4 Þar saug Nið-höggr · **nái** fram-gingna;  
 slēit vargr vera. · Vituð ér enn eða hvat?

There she saw wading through heavy streams  
 perjurious men and murder-wargs,  
 and the one who beguiles another's ear-whisperer [WIFE].  
 There sucked Nithehewer<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'] so R; *ser bon* 'she sees' H; *skulu* 'shall [be]' G 4 saug 'sucked'] so H; *fsúg†* R; *kvēlr* 'torments' G

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

- 39 Austr býr hin aldna · í Éarn-viði  
 2 ok fōðir þar · Fēnrís kindir;  
 verðr af þeim ǫllum · **ei**nna nøkkurr  
 4 tungls tjúgari · í trolls hami.

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

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

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

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

<sup>b</sup>The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grimner* 40 the sun is chased by a wolf called Skoll, while another wolf, Hate Rothswitner's son, runs in front of her. This is elaborated upon in *Yilfer* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that "A lone troll-woman (*gygr*) lives to the east of Middenyard in that forest called Ironwood", and "feeds the sons of many ettins, all in the likenesses of wolves, and thereof these wolves (i.e. Skoll and Hate) come. And it is also said that from that lineage a single one becomes the mightiest, and he is called Moongarm<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 st. 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 *Ylfir*, this st. and the next must be describing Skoll, but it is of course not impossible that there was confusion about the exact details of these events among the Heathen poets. In favour of that seems to speak *Webthritbner* 46–47, where the sun is said to be swallowed by Fenrer (but see note there).

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

40 Fyllisk fǫrvi · feigra manna,  
 2 rýðr ragna sjöt · rauðum dreypa,  
 svört verða sól-skin · of sumur eptir,  
 4 veðr ǫll vá-lynd. · Vituð ér enn eða hvat?

[The wolf] fills itself with the life of fey<sup>C</sup> men;  
 [he] 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, H 20v/16]

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

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

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

<sup>b</sup>Edgethew “herds” the flock of monstrous wolves for the old woman in st. 39.

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

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

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

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

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

- 43      Geyr Garmr mjök · fyr Gnipa-helli, [R 2r/25]  
           2      fęstr mun slitna, · en Freki rinna;  
                  fįlð vęit hōn frōða, · framm sé'k lęgra  
           4      of ragna røk, · rōmm sig-tíva.

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

- 44      Bróðr munu þęrjask · ok at bōnum verðask, [R 2r/28, H 20v/24, G]  
           2      munu systrungar · sifjum spilla;  
                  hart 's í hęimi, · hór-dōmr mikill,  
           4      skęggj-öld, skalm-öld, · skildir klofnir,  
                  vind-öld, varg-öld, · áðr ver-öld stęypisk  
           6      mun ęngi maðr · qðrum þyrma.

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

2 systrungar 'sister's sons' ] †stystrungar† T    3 í hęimi 'in the Home' ] so RHU; með hōðum 'among men'  
 STW    4 skildir 'shields' ] 'ru 'are' add. R    4 klofnir 'cloven' ] klofna 'become cloven' U    5 áðr 'before' ]  
 unz (norm.) 'until' U    6 ęngi ] †enn† U

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

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

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

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

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

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

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

- 45 Lēika Míms synir, · en mjötuðr kyndisk  
 2 at hinu galla · Gjallar-horni;  
 hótt bléss Heim-dallr, · horn 's á lopti;  
 4 mēlir Óðinn · við Míms höfuð.

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

---

4 mēlir 'speaks'] *†mey† S; †nie† T*

---

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

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

- 46 Skēlfr Yggdrasils · askr standandi,  
 2 ymr it aldna tré, · en jötunn losnar;  
 hrēðask allir · á hēl-vegum  
 4 áðr Surtar þann · sefi of gleypir.

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

---

1–2 Skēlfr ... losnar 'Quakes ... loosens'] so HG; in R the two lines are reversed.  
 3–4 hrēðask allir ... gleypir 'All are frightened ... devour [it.]' Only in H.

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

- 47 Hvat 's með ǫsum? · hvat 's með ǫlfum?  
 2 gnýr allr Jötun-heimr, · ęsir 'ru á þingi,  
 stynja dvergar · fyr stęin-durum  
 4 vęgg-bergs vísir. · Vituð ér ęnn eða hvat?

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

---

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

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

- 48 Gęyr nú Garmr mjök · fyr Gnipa-hęlli,  
 2 fęstr mun slitna, · en Freki rinna;



fjǫlð væt hön fróða, · framm sé'k lengra  
 4 of ragna røk · rømm sig-tíva.

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

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

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

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

50 Kjóll ęerr austan · koma munu Múspells [R 2v/6, H 20v/34, STW]  
 2 of lǫg lýðir, · en Loki stýrir;  
 fara fífl-męgir · með Freka allir,  
 4 þeim es bróðir · Býleists í fǫr.

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

51 Surtr ęerr sunnan · með sviga lévi, [R 2v/10, H 20v/36, G]  
 2 skínn af sverði · sól val-tíva;  
 grjót-bjǫrg gnata, · en gífr rata,  
 4 troða halir hęl-veg, · en himinn klofnar.

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

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

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

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

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

4 angan] *angantyr* R

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

[R 2v/15, STW]

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

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

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

[H 20v/39]

H2 Ginn lopt yfir · lindi jarðar,  
 2 gapa ýgs kjaptar · orms í hęðum;  
 mun Óðins son · ęitri móta  
 4 vargs at dauða · Víðars niðja.

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

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

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

- 54 Þá kómr hinn méri · mōgr Hlōðynjar [R 2v/17, H 20v/41, STW]  
 2 gēngr Óðins sonr · við orm vega.  
 Drepr af móði · Mið-garðs véurr;  
 4 munu halir allir · hēim-stōð ryðja;  
 gēngr fet níu · Fjōrgynjar burr  
 6 neppr frá naðri, · niðs ó-kviðnum.

Then comes the renowned lad of Lathyn (= Earth) [= Thunder]:  
 goes Weden's son 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 Fīrgyn goes nine paces,  
 pained, away from the loathsome adder [= Middenyardsworm].<sup>b</sup>

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

<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 Osyard, 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.

- 55 Sól tér sortna, · sökkr fold í mar, [R 2v/20, H 21r/1, G]  
 2 hverfa af himni · hēiðar stjōrnur;  
 gēisar ċimi · við aldr-nara;  
 4 lēikr hōr hiti · við himin sjalfan.

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

1 sökkr ... mar 'sinks ... the sea'] This line is very similar to a line of st. 24 in Arnthor 'earl-scold' Thurthson's *Drape of Thurfinn* (SkP: Arn *Þorfr* 24<sup>ll</sup>): *sökkr fold í mar dökkvan* 'sinks the fold into the dark sea', for which reason *sökkr* 'sinks' STW has been chosen over *sígr* 'descends' RHU.

- 56 Geyr nú Garmr mjōk · fyr Gnipa-hēlli, [R 2v/22, H 21r/2]  
 2 fēstr mun slitna, · en Freki rinna;

fjǫlð veit hǫn fróða, · fram sé'k lengra  
 4 of ragna røk, · rømm sig-tíva.

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

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

*Þá mælti Gangleri: „Hvárt lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“  
 Hárr segir: „Upp skýtr jörðunni þá ór senum, ok er þá grón ok fagr. Vaxa þá akrar  
 ó-sánir. Viðarr ok Váli lifa, svá at eigi hefir sérinn ok Surta-logi grandat þeim, ok byggja  
 þeir á Iða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Þórs, Móði ok Magni,  
 ok hafa þar Mjöllni. Því nést koma þar Baldr ok Høðr frá Heljar, setjast þá allir samt,  
 ok talast við, ok minnast á rúnar sínar, ok røða of tíðendi þau, er fyrrum höfðu verit, of  
 Mið-garðs-orm ok um Fenris-úlf. Þá finna þeir í grasinu gull-töflur þét, er éðirnir höfðu  
 átt. Svá er sagt:“*

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

after which is quoted *Webthritner* TODO.

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

57 Sér hǫn upp koma · ǫðru sinni  
 2 jǫrð ór égi · iðja-grøna;  
 falla forsar, · flýgr ǫrn yfir,  
 4 sá's á fjalli · fiska veiðir.

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

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

58 Finnask ęsir · á Iða-velli

- 2 ok umb mold-þinur · mótkan dōma,  
 ok minnask þar · à mēgin-dōma  
 4 ok à Fimbul-týs · fornar rúnar.

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

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

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

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

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

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

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

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

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

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

- 61 Þà kná Hönir · hlaut-við kjósa  
 2 ok burir byggva · bróðra tveggja  
 vind-heim víðan. · Vituð ér ęnn eða hvat?

[R 2v/30, H 21r/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 [SKY/HEAVEN].—Know ye yet, or what?

2 **bróðra** tveggja ‘of two brothers’] Alternatively *bróðra Tveggja* ‘the brothers of Tway (= Weden)’, attested in *Ylfir* 6 as Will<sup>b</sup> and Wigh<sup>b</sup>, but they are never said to have children, and it is thus more natural to read *tveggja* as the gen. pl. of *tvær* ‘two’.

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

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

**62**    **Sal** sér hōn standa · **sólu** fēgra,  
           2    **gulli** þakðan, · á **Gimléi**;  
               þar skulu **dyggvar** · **dróttir** byggva  
           4    ok umb **aldr**-daga · **ynðis** njóta.

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

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

[H 21r/14]

**H3**    Þá kōmr hinn **ríki** · at **rēgin**-dōmi  
           2    **øflugr** ofan · sá’s **øllu** rēðr.

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

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

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

**63**    Þar kōmr hinn **ðimmi** · **dręki** fljúgandi,  
           2    **naðr** frānn **neðan** · frá **Niða**-fjōllum;  
               berr sér í **fjōðrum** · —**flýgr** vōll yfir—  
           4    **Nið**-hōggr **nái**; · **nú** mun hōn sōkkvask.

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

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

# Dreams of Balder (*Baldrs draumar*)

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

Meter: *Firnwörðslaw*

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

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

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

[A 1v/18]

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

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1–3 Sennn ... tívar ‘Soon ... Tews’] Identical to *Thrim* 14.

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

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

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

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

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

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

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

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

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

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



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

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

- 6 „Veg-tamr heiti’k, · sonr em’k Val-tams, [A 1v/25]  
 2 sęg mę́r ń́r hę́lju, · ek ń́r hę́imi mun;  
 hveim eru bę́kkir · baugum sánir?  
 4 flet fagrliga · flóuð eru gulli.“

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

- 7 „Hér stę́ndr Baldri · of brugginn mjǫðr, [A 1v/27]  
 2 skírar veigar, · liggr skjǫldr yfir,  
 en ás-mę́gir · í of-vę́ni;  
 4 nauðug sagða’k, · nú mun’k þę́gja.“

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

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

- 8 „Þę́gj-at vǫlva, · þik vil’k fregna, [A 1v/29]  
 2 unds es al-kunna, · vil’k ę́nn vita,  
 hvę́rr mun Baldri · at bana verða,  
 4 ok Óðins son · aldri rę́na?“

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

- 9 „Hǫðr berr hǫ́van · hróðr-baðm þinig, [A 2r/1]  
 2 hann mun Baldri · at bana verða,  
 ok Óðins son · aldri rę́na;  
 4 nauðug sagða’k, · nú mun’k þę́gja.“

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

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<sup>a</sup>Cf. particularly

- [A 2r/3]      **10**      „Þęgj-at vǫlva, · þik vil'k fregna,  
                  2      unds es al-kunna, · vil'k ęnn vita,  
                       hveřr mun hęipt Hęði · hęfnt of vinna,  
                  4      eða Baldrs bana · á bál vega?“

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

- [A 2r/4]      **11**      „Rindr berr Vála · í vestr-sǫlum,  
                  2      sá mun Óðins sonr · ęin-nętt vega;  
                       hǫnd of þveř-at · né hǫfuð kęmbir,  
                  4      áðr á bál of berr · Baldrs and-skota;  
                       nauðug sagða'k, · nú mun'k þęgja.“

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

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

- [A 2r/6]      **12**      „Þęgj-at vǫlva, · þik vil'k fregna,  
                  2      unds es al-kunna, · vil'k ęnn vita,  
                       hveřjar 'ru meyjar, · es at muni gráta  
                  4      ok á himin verpa · halsa-skautum?“

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

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

- [A 2r/8]      **13**      „Ert-at Veg-tamr, · sem ek hugða,  
                  2      hęldr est Óðinn, · aldinn gautr.“

„est-at vǫlva · né vís kona,  
 4 hēldr est þriggja · þursa móðir.“

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

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

[A 2r/9]

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

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

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

Late stanzas in paper manuscripts? TODO



# The Speeches of the High One

## (*Hávamól*)

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

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

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

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

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

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## The Guest-strand

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

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

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

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

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

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

TODO.

- 
- 1    **G**áttir allar · áðr gangi framm  
 2        of **s**koðask **s**kyli,  
       of **s**kyggnask **s**kyli;  
 4    því-at ó-**v**íst ’s at **v**ita, · hvar ó-**v**inir  
       sitja á **f**lęti **f**yrir.

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 Gefendur heilir, · gæstr's inn kominn,  
 2 hvar skal sitja sjá?  
 mjök es bráðr · sá's á bröndum skal  
 4 síns of fręista frama.

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

---

1 Gefendur 'the givers'] The hosts.

3 á bröndum 'on the fires'] Possibly referring a Norwegian folk custom, wherein a guest would sit down on the wood-pile outside of the door, waiting until being let in. See further TODO SOME ARTICLE on this custom. 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.

4 síns of fręista frama 'try his distinction'] Formulaic, also occurring in TODO other places.

3 Elds es þörf · þeim's inn es kominn  
 2 ok á knéi kalinn,  
 matar ok váða · es manni þörf,  
 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 that man  
 who over the fell has fared.

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

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

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

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

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

---

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

6     At hyggjandi sinni · skyli-t maðr hrósinn vesa,  
       2     hēldr gétinn at gęði,  
           þá's horskr ok þogull · kōmr hēimis-garða til,  
       4     sjaldan verðr víti vǫrum.  
           því-at ó-brigðra vin · fęr maðr aldri-gi,  
       6     an man-vit mikit.

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

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

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

---

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

---

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

8     Hinn es sęll, · es sér of getr  
       2     lof ok líkn-stafi;



ó-délla 's við þat, · es **ę**iga skal  
 4 annars brjóstum **í**.

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

---

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

9 Sá es **s**éll, · es **s**jalfr of á  
 2 lof ok vit meðan **l**ifir;  
 því-at **ill** rǫð · hefr maðr **opt** þęgit  
 4 annars brjóstum **ór**.

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

10 Byrði **b**ętri · berr-at maðr **b**rautu at,  
 2 an sé **man**-vit **m**ikit;  
**auði** bętra · þykkir þat í **ó**-kunnum stað;  
 4 slíkt es **v**á-laðs **v**era.

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

11 Byrði **b**ętri · berr-at maðr **b**rautu at,  
 2 an sé **man**-vit **m**ikit;  
**veg**-nest **v**erra · **v**egr-a **v**ęlli at,  
 4 an sé **of**-drykkja **ę**ls.

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

---

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

12 Es-a svá gótt, · sǣm gótt kveða,  
2 ǫl alda sonum;  
því-at færa veit, · es fleira drekk,  
4 síns til gæðs gumi.

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

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

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

---

1 Ó-minnis-hegri ‘Forgetfulness-heron’] Lit. “unmemory-heron”; a rather interesting personification of drunkenness as a hovering bird.

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

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

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

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

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

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

---

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

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

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

18 Sá einn vleit, · es víða ratar  
 2 ok hefr fjöld of farit,  
 hverju gæði · stýrir gumna hverr,  
 4 sá es vitandi 's vits.

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

---

2 fjöld of farit 'journeyed much'] Formulaic, also occurring in *Webbthritner* 3, 44, and so on in the fixed lines spoken by Woden: *Fjöld ek fór*, · *fjöld fręistaða'k*, // *fjöld ek reynda ręgin* 'Much I journeyed, much I tried, much I tested the Reins<sup>G</sup>.'

- 19     **H**aldi-t maðr á keri, · drekki þó at **h**ófi mjöð,  
       2         mēli þarft eða þegi;  
       **ó**-kynnis þess · váar þik **ę**ngi maðr,  
       4         at gangir **s**nimma at **s**ofa.

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

---

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

---

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

- 20     **G**róðugr halr, · nema gęðs viti,  
       2         **e**tr sér **a**ldr-trega;  
       opt fęr **h**lógis, · es með **h**orskum kęmr,  
       4         **m**anni hęmskum **m**agi.

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     **H**jarðir þat vitu, · nęr **h**ęim skulu,  
       2         ok **g**anga þá af **g**rasi;  
       en **ó**-sviðr maðr · kann **ę**va-gi  
       4         síns of **m**ál **m**aga.

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

- 22     **V**e-sall maðr · ok illa skapi  
       2         **h**lęr at **h**ví-vetna;  
       hit-ki hann **v**ęit, · es **v**ita þyrpti,

4 at hann es-a vamma vanr.

The wretched man and badly tempered  
laughs at anything.

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

---

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

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

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

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

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

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

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

---

4 á for-mélęndr fáa 'has spokesmen few'] Repeated in st. 62. He has few who are ready to take his side and speak up for him; the sense is that true friends are proven in conflict, not in easy things like laughing. The Thing was the old Germanic legal assembly, and so the specific reference here is to legal disputes, which, however, could easily turn into deadly feuds.

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

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

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

The unclever man, when among people he comes,  
'tis best that he shut up.  
Noone knows that he nothing knows,  
unless he speak too much.  
The man knows not, who nothing knows,  
that he speak too much.

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

Learned seems he who can ask  
and answer likewise.  
Naught may the sons of men conceal  
of that [gossip] which goes about a man.

29      Ørna mǣlir, · sá's **é**va þegir,  
2                      stað-lausu **sta**fi;  
                    hrað-mǣlt tunga, · nema **h**aldendr **e**igi,  
4                      opt sér ó-**gg**elr.

Plenty enough speaks he who never shuts up  
utterings of absurdity.  
A quick-spoken tongue—unless it be held in place—

oft sings evil [into being] for itself.

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

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

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

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

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

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

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

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

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

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

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

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.

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

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

1 skal] emend.; om. R

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** **hvęrr**;  
       **blóðugt** es hjarta · þęim's **biðja** skal  
       4        sér í **mál** hvęrt **matar**.

A dwelling is better, though small it be:  
 each is a 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 **vęlli** á  
       2        **feti** ganga **framarr**;  
       því-at ó-**víst** 's at **vita**, · nęr verðr á **vegum** úti  
       4        **gęirs** of þorf **guma**.

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

---

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

2 **feti** ganga **framarr** 'take one step further'] Formulaic. Cf. *Lock* 1: *svát ęinu-ęi 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 · svá-ęi [...],  
       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>

---

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 *gloggvan* '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 lēiðum · þat's hefr ljúfum hugat;  
 4 mart gēngr 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 Vópnum ok vǫðum · skulu vinir glęðjask;  
 2 þat 's á sjölfum sýnst;  
 viðr-gefęndr ok ęndr-gefęndr · erusk vinir lęngst,  
 4 ef þat biðr at verða vęl.

With weapons and garments shall friends gladden each other;  
 that is most seen on oneself.<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 sínum · skal maðr vinr vesa,  
 2 ok gjalda gjǫf við gjǫf;  
 hlátr við hlátri · skyli hǫlðar taka,  
 4 en lausung við lygi.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

48    Mildir fróknir · mēnn batst lifa,  
       2        sjaldan sūt ala;  
       ó-snjallr maðr · uggir hvat-vetna,  
       4        sýtir é gløggr við gjofum.

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

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

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

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

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

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

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

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

Hotter than fire burns love among bad friends,  
 for five days<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 st. 74); the number is symbolic. See further Encyclopedia.

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

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

53    Lítilla sanda, · lítilla séva,  
       2        lítil eru gęð guma;  
           því-at allir męnn · urðu-t jafn-spakir;  
       4        hqlf es qlđ hvar.

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

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

54    Meðal-snotr · skyli manna hęrr,  
       2        ęva til snotr séi;  
           þęim es fyrða · fęgrst at lifa,  
       4        es vęl mart vitu.

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

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

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

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

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

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

57    Brandr af brandi · brinnr unds brunninn es,  
       2        funi kvęykisk af funa;  
               maður af manni · verður at máli kuður;  
       4        en til dólscr af dul.

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

58    Ár skal rísa, · sá's annars vill  
       2        fé eða fjör hafa;  
               sjaldan liggjandi ulfr · lér of getr,

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

59 Ár skal rísa, · sá's á yrkjendr fáa,  
 2 ok ganga síns verka á vit;  
 mart of dvęlr · þann's umb morgin sefr,  
 4 halfr es auðr und hvqtum.  
 Early shall rise he who owns workers few,  
 and go his work to meet.  
 Much is kept back from him who in the morning sleeps;  
 a half wealth is under the brisk.<sup>a</sup>

<sup>a</sup>The brisk man has already obtained a "half wealth" just by putting his work before his comfort (and sleeping in).

60 Þurra skíða · ok þakinna nęfra,  
 2 þess kann maðr mjqt,  
 ok þess viðar, · es vinnask męgi  
 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>

<sup>a</sup>i.e. over the winter.

61 Þveginn ok mętt · ríði maðr þingi at,  
 2 þótt hann sé-t vęddr til vęl;  
 skúa ok bróka · skammisk ęngi maðr  
 4 né hęsts in hęldr. · (þótt hann hafi-t góðan).  
 Washed and full<sup>a</sup> ought a man to ride to the Thing,  
 although he be not clothed too well;  
 of his shoes and his breeches ought no man to be ashamed,  
 nor the more of his horse. (although he has not a good one.)

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

<sup>a</sup>A collocation. Cf. *Rein* TODO: *kembðr* ‘combed’ — *þveginn* ‘washed’ — *mettr* ‘full’; *Wallow* 33: *þó* ‘washed’ — *kembði* ‘combed’. These examples attest to the importance of personal hygiene in the culture, something further seen by the ubiquity of combs in pre-Christian graves. Cf. also Tacitī *Germania* 22: *Statim e somno, quem plerumque in diem extrahunt, lavantur, saepius calida, ut apud quos plurimum hiems occupat. Lauti cibum capiunt: separatae singulis sedes et sua cuique mensa. Tum ad negotia nec minus saepe ad convivia procedunt armati.* ‘On waking from sleep, which they generally prolong to a late hour of the day, they take a bath, oftenest of warm water, which suits a country where winter is the longest of the seasons. After their bath they take their meal, each having a separate seat and table of his own. Then they go armed to business, or no less often to their festal meetings.’

62      Snapir ok gnafir, · es til sévar kōmr,  
2              ǫrn á aldinn mar;  
            svá es maðr, · es með mǫrgum kōmr  
4              ok á for-mēlendr fáa.

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

4 á for-mēlendr fáa ‘has spokesmen few’] Shared with st. 25.

63      Fregna ok segja · skal fróðra hvern,  
2              sá’s vill hēitinn horskr;  
            ęinn vita · né annarr skal,  
4              þjóð veit ef þrír eru.

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

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

64      Ríki sitt · skyli ráð-snotra  
2              hvern í hófi hafa;  
            þá þat finnr, · es með fróknum kōmr,  
4              at ęngi es ęinna hvatastr.

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



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

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

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

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

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

Much too early I came to many places,  
but too late to some.  
Ale was drunk, some was unbrewed;  
seldom finds the loathed one his place.

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

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

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

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<sup>a</sup>Not everyone is hospitable, especially with regards to food, which was scarce and closely watched among subsistence farmers. The speaker notes that even a “trusty friend” (possibly sarcastic) would invite him more often if he could increase the amount of food rather than decrease it.

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

1 an séi ó-lífðom ‘than with the unliving’] emend.; ʔ sɛl lɪfðom **R**. The normalized reading *ok sɛl-lífðom* ‘and for the blessed living’ is metrically defective, since *sɛl-* is strongly stressed and thus should allow alliteration. For the original form of the line we may instead compare *Fathomer 30*: *Hvptum ʔ betra · an sé óhvptum* ‘For the brisk ‘tis better than it may be for the unbrisk’. The corruption is understandable; \**en* (younger form of *an*) ‘than’ was interpreted as *en* ‘and, but’ and copied as ʔ (the tironian *et*), while \**séi* *ólífðom* (probably with the words cramped together) became *sɛl lɪfðom*.

<sup>a</sup>A reference to the cattle-based economy (see also st. 76), the cow being used as a metonym: “new opportunities always present themselves for the living” (cf. churchly English ‘the *quick* and the dead’, i.e. ‘the *living* and the dead’).

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

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

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

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

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

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

3 bautar-stęinar ‘beat-stones’] Large memorial stones (menhirs), later and especially in Sweden decorated with Runic inscriptions.

73 Tvęir ’ru ęins hęjar, · tunga ’s hęfuðs bani;  
 2 męr ’s í heðin hvęrn · 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 Tvęir ... vęni] The whole st. is undoubtedly a later insert as seen from the divergent meter and style.

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

<sup>a</sup>*hęrjar* gen. sg. of *hęrr* 'host, army' may alternatively be read as the nom. pl. meaning 'harriers, raiders,' present in *ęinbęrjar* (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.

74      Nętt veręor fęginn, · sá's nęsti trúir,  
              2      skammar 'ru skips ráar,  
                      hverf es haust-gríma;  
              4      fęlęð of viðrir · á fimm dęgum,  
                      en męir á mánaði.

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

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

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

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

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

2 af aurum 'by treasures'] emend. from *†aflaðrom†* R

76      Dęyr fę, · dęyja fręndr,  
              2      dęyr sęalfr hit sama;  
                      en orðs-tírr · dęyr aldri-gi  
              4      hveim's sér góðan getr.

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

1 fé ... frændr ‘Fee ... kinsmen’] The import of this merism may be less clear to the modern reader. In the Germanic Iron Age farming society a man’s wealth was reckoned by how many heads of cattle (and the Norman loan-word *cattle* is itself the same word as *capital*) he owned (cf. st. 70 above, where “a cow” is used to express “an opportunity”), and his social power by the number of able male relatives ready to side with him in conflict (cf. st. 71 above and TODO: reference?). The meaning is thus: all your power will pass away, and so too must you, but if you leave a good reputation behind it can live on. For Indo-European poetic analogues, see West (2007, pp. 99 ff.).

77     Deyr fé, · dęyja fręndr,  
       2     dęyr sįalfį hit sama;  
       ek vęit ęinn · at aldri-gi dęyr:  
       4     dómį of dauðan hvęrn.

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

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It is likely that the original *Gęsta-þáttr* ended here. The three following stanzas (especially the third) are poorly placed and seem like later additions.

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78     Fullar grindr · sá’k fyr Fitjungs sonum,  
       2     nú bera þęir vánar vļ;  
       svá es auðr · sęm auga-bragð,  
       4     hann es valtastr vīna.

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

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<sup>a</sup>A beggar’s staff.

79     Ó-snotr maðr · es ęignask getr  
       2     fé eða fljóðs mun-úð;  
       metnaðr hōnum þróask, · en man-vit aldri-gi;  
       4     framm gęngr hann drįugt í dul.

The unclever man who comes to own  
 fee or a girl’s grace:

his conceit flourishes, but his manwit never;  
he goes forth far into delusion.

80 Þat 's þá rēynt, · es þú at rúnnum spyrr, · hinum rēgin-kunnum,  
2 þeim's gørðu ginn-rēgin  
ok fáði Fimbul-þulr;  
4 (þá hefr hann batst, ef hann þęgir.)

That is then proven, which from the runes thou learnest, [from] the ones born of the Reins,  
[from] those which the yin-Reins<sup>G</sup> made,  
and the Fimble-Thyle (= Weden) painted.  
(Then he has it best, if he shuts up.)<sup>a</sup>

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

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

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

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

81 At kveldi skal dag leyfa, · konu es bręnnd es,  
2 męki es reýndr es, · męy es gefin es,  
ís es yfir kómr, · ǫl es drukkitt es.

At evening shall one praise day, a woman when she is burned,  
a sword when it is tried, a maiden when she is given,<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 męki til hogg, · en męy til kossa.

In wind shall one cut wood, in wind row on 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 protection;  
 a sword for striking, but a maiden for her kisses.

83 Við ęld skal ęl drekka, · en á ísi skríða,  
 2 magran mar kaupa, · en męki saurgan,  
 hęima hęst fęita, · en hund á búi.

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

84 Męyjar orđum · skyli manngi trúa,  
 2 né því's kveđr kona;  
 því-at á hverfanda hvéli · vęru þeim hjęrtu skępuđ,  
 4 brigđ í brjóst of lagit.

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

3 því-at] om. *FbrS* 3 vęru] er *FbrS* 3 hjęrtu skępuđ 'hearts shaped'] *hјarta skapat* 'heart shaped' *FbrS*  
 4 brigđ] ok brigđ *FbrS* 4 lagit] *laginn FbrS*

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

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

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

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

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

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

- 88 bróður-bana sínum · þótt á brautu móti,  
 2 húsi half-brunnu, · hęsti al-skjótum,  
 þá 's jór ó-nýtr, · ef einn fótr brotnar;  
 4 verður-it maðr svá trygggr · at þessu trúi öllu!

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

- 87 Akri ár-sönum · trúi engi maðr,  
 2 né til snimma syni;  
 veðr rēðr akri, · en vit syni;  
 4 hētt es þeira hvárt.

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

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

- 89 Svá 's friðr kvinna · þeira's flátt hyggja,



- 2      sęm aki **jó ó**-bryddum · á **í**si hólum  
          **tę**itum, **tvé**-vetrum · ok sé **t**amr illa,  
 4      eða í **byr** óðum · **bę**iti stjórñ-lausu,  
          eða skyli **haltr** **hę**nda · **hrę**in í þá-fjalli.

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

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

- 90    **Bę**rt nú męli'k, · því-at **bę**ði vęit'k,  
      2      brigðr es **karla** hugr **konum**,  
          þá **fę**rst męlum, · es **flást** hyggjum;  
      4      þat tęlir **horska** **hugi**.

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

3 fęrst męlum ... flást hyggjum 'most fairly speak ... most falsely we think'] Formulaic. Cf. st. 45.

- 91    **Fagrt** skal męla · ok **fę** bjóða,  
      2      sá's vill **flj**óðs óst **f**aa,  
          líki **lę**yfa · hins **lj**ósa mans,  
      4      sá **fę**r, es **f**riar.

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>

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

<sup>a</sup>i.e., 'he who woos her gets her'.

- 92    **Á**star firna · skyli **ę**ngi maðr

2           annan aldri-gi;  
           opt fáa á horskan, · es á hęimskan né fáa,  
 4           lost-fagrir litir.

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

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<sup>a</sup>Looks so fair that they cause great lust.

93       Ey-vitar firna, · es maðr annan skal,  
           þess es of margan gęngr guma;  
           hęimska ór horskum · gęrir hǫlða 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 the sons of men  
 that mighty liking [LOVE].

94       Hugr ęinn þat vęit, · es býr hjarta nér,  
           ęinn es hann sér of sefa;  
           ęng es sótt verri · hveim snotrum manni  
 4           an sér ęngu at una.

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

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

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

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

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

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

[Billing's maiden:]  
 “And by evening shalt thou, Woden, come,  
 if thou wilt for thee get the maiden [= me];  
 all is misshapen, if we two should not know  
 just one such vice together.”

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

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

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

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

<sup>a</sup>Sarcastic.

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

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

100     **A**uk nę́r morni, · es va's'k ęnn of kominn,  
                  2            þá vas **s**al-drótt of **s**ofin;  
                  **g**rey ęitt þá fann'k · hinnar **g**óðu konu  
                  4            **b**undit **b**ęðjum á.

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

101     Męrg es **g**óð mę́r, · ef **g**ęrva kannar,  
                  2            **h**ug-brigð við **h**ali;  
                  þá þat **r**ęynda'k, · es hit **r**áð-spaka  
                  4            tęygða'k á **f**lęrðir **f**ljóð.  
                  **h**óðungar **h**vęrrar · lęitaði mę́r hit **h**orska man  
                  6            ok hafða'k þess **v**ęt-ki **v**ífs.

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

---

### Weden's obtaining of the Mead of Poetry

The quite complicated myth of how Weden came to own the Mead of Poetry is also told in *Scold* 5–6, which I here summarize with minor details left out: After the war between the Ease and Wanes, the two tribes of gods make a truce between them through spitting into a vat. They do not want to dispose of the truce-mark, and thus create a man, Quasher<sup>P</sup>, out of the spit. He is so wise that no man can ask him a question which he cannot answer. He goes around the world, and omes to the dwelling of two dwarfs named Fealer and Galer. They kill him, and let his blood run into two vats named Soon and Bothem and a kettle named Woderearer<sup>P</sup>; they then make mead through mixing the blood with honey, and “anyone who drinks from it becomes a scold or man of learning”. Some time later, the two dwarfs murder an ettin named Gilling<sup>P</sup> and his wife. Their son, Sutting<sup>P</sup>, learns of this and takes the dwarfs to a small islet which will flood at high tide.

In exchange for their lives and as recompense for his father, the dwarfs offer Sutting the dear mead (*mjǫðinn dýra*; cf. here sts. 104 and 138). Sutting accepts this, moves the mead to his home, the mountain Nitbarrow<sup>L</sup>, and sets his daughter Guthlathe<sup>P</sup> to watch it. Some time later Weden is out journeying and comes to a place where nine thralls cut hay. After sharpening their scythes with a special whetstone he throws it into the air, and they slay each other over it. By evening he comes to the master of the thralls, Baye, Sutting's brother. Baye laments over the death of his workmen, and so Weden, calling himself Baleworker<sup>P</sup>, offers to do the work of the thralls over the summer in exchange for one drink of Sutting's mead. Baye tells him that Sutting alone owns the mead, but that he will follow along with Weden to ask for a drink. When the two arrive at Sutting's, he refuses to give away a single drop. Weden then tells Baye that he will get it anyway; he takes out his drill Rate<sup>P</sup> and tells Baye to drill through the mountain to get into the room where the mead was stored. Baye first tricks him, only drilling half-way, but Weden calls him out and he bores through the wall, creating a narrow passage. Weden turns himself into a snake and crawls through the passage; as he does Baye tries to strike him the drill, but misses. When through he sees Guthlathe, seduces her and lays with her for three nights, after which she promises him three drinks. With each drink Weden drinks up each vessel, and thus has all the mead inside of him. He dons his eagle-hame and flies away from the mountain; upon seeing the eagle Sutting takes his own eagle-hame and flies after him. The Ease put out a large vat in the yard, into which Weden spit the mead in flight. By this time Sutting is so near that Weden has to throw back (*senda aptr*, which has often been interpreted as the mead being sent out from the anus) some of the mead. The mead which was thrown back was not taken care of, and was accessible to anyone. It became the lot of poetasters. The rest of the mead was given to the Ease and to men who knew how to compose.

The core of this many-twisted myth is very old. Parallels are found in the *RV* (hymns 4.26 and 27), where *Soma* (being both a ritual substance and a god) is held within "a hundred iron fortresses" by the archer *Kṛṣānu*, but stolen by a falcon and given to *Manu*, the first sacrificer and ancestor of the Aryans. It is curious that the thief's flying out as a bird of prey is also found in *Scold* (see above), but nowhere among the present stanzas. One might think that other now-lost poetic retellings of the myth underlie *Scold*, but this detail could also be derived from allusions to the myth in Scoldic kennings, or from an oral prose retelling.

The sts. below are in the same order as **R**, the only ms. attesting them. It is tempting to rearrange then to fit the chronology of events, but I have not done so. The strand begins with a st. of general advice (102), after which the narrative comes, which differs in some ways from that of *Scold*. It may be arranged chronologically as follows: Weden arrives at Sutting's halls, and "speaks many words" (103), calling himself Baleworker (109). He is presumably denied, and thus has to bore through the mountain with the drill Rate (105—note that there is no mention of Baye here!). After boring into the room where Guthlathe watches the mead, she falls in love with him. Weden in turn swears a bigh-oath to her, presumably that they will marry (109), and they sleep together (107). From the mention of Weden's betrayal of Sutting (109), it has been inferred that there may even have been a wedding feast. In any case, Guthlathe gives Weden the dear mead, and he flees with it, leaving her to weep (104, 109). Unlike the more transactional affair in *Scold*, there is here a strong emphasis on Weden's betrayal of Guthlathe. The day

after Weden's flight a group of Rime-Thurses—which for some reason does not include Sutting—show up at the home of the gods. They ask whether “Baleworker” is among them, or if Sutting has slain him (108). Someone, presumably Weden, responds that he “thinks that” Weden he had sworn an oath, but that his words cannot be trusted (109).

- 
- 102    Hęima glaðr gumi · ok við gęsti řęifr,  
       2        sviðr skal of sik vesa;  
           minnigr ok mólugr, · ef vill marg-fróðr vesa;  
       4        opt skal góðs geta;  
           fimbul-fambi hęitir, · sá's fátt kann segja;  
       6        þat es ó-snotrs aðal.

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

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

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

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

Guthlathe<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 fãa  
2 ok of grjót gnaga;  
yfir ok undir · stóðumk jǫtna vegir,  
4 svá hætta'k hǫfði til.

Rate's mouth I made to 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 Væl keypts hlutar · hēf'k vǫl notit;  
2 fás es fróðum vant;  
því-at Óð-rerir · nú upp 's kominn  
4 á alda vés jaðar.

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

4 jaðar 'rim' ] metr. emend.; jaðar R has a long root-syllable. TODO: note on sense.

<sup>a</sup>Weden has made good use of the mead of poetry, since it is now available to wise men on earth.

107 Ifi 's mér á, · at véra'k ǣnn kominn  
2 jǫtna gǫrðum ór,  
ef Gunn-laðar né nyta'k, · hinnar góðu konu,  
4 es lǫgðumk arm yfir.

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

108 Hins hindra dags · gingu hrím-þursar · Háva ráðs at fregna,  
2 Háva hǫllu í,  
at Bǫl-verki spurðu, · ef véri með bǫndum kominn

4 eða hefði hönun Suttungr of sóit.

The following day went the Rime-Thurses to ask for the High One's counsel;  
in the High One's hall.

About Baleworker (= Weden) they asked, if he were come among the bonds (gods),  
or if Sutting had slain him.

109 Baug-ęið Óðinn · hygg at unnit hafi,  
2 hvat skal hans tryggðum trúa?  
Suttung svikvinn · hann lét sumbli frá  
4 ok grótta 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 simble,  
and Guthlathe made to weep.

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### The Speeches of Loddfathomer

*Loddfáfnismól*. Advice given to Loddfathomer. In **R** stanza 110 begins with a large initial *M* in the margin, smaller than those of individual named poems, but larger than the typical initials for sts.

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110 Mál's at þylja · þular stóli á;  
2 Urðar brunni at  
sá'k ok þagða'k, · sá'k ok hugða'k,  
4 hlýdda'k á manna mál;  
of rúnar heyrða'k dóma, · né umb rōðum þogðu  
6 Háva hōllu at,  
Háva hōllu í  
8 heyrða'k sęgja svá:

'Tis time to thill<sup>C</sup>, upon the chair of the thyle<sup>C</sup>.

At the well of Weird, I saw and I shut up: I saw and I thought:

I heeded the matters of men.

Of runes I heard them speak, nor did they shut up about counsels,  
at the High One's (= Weden's) hall [= Walhall],  
in the High One's hall,  
I heard [them] say thus:<sup>a</sup>



---

<sup>a</sup>The speaker, describing himself as a thyle (*þulr* ‘sage, chanter of memorized poetry’), says that he will relate what he has heard said in Walhall. Considering the location, it seems almost certain that the giver of this advice was its owner, Woden<sup>P</sup>. The receiver of the advice, Loddfathomer<sup>P</sup> (see Encyclopedia for etymologies), is otherwise unknown.

111    Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
           2        njóta munt ef nemr,  
                     þér munu góð ef getr:  
           4        nǫtt þú rís-at, · nema á njósn séir,  
                     eða leitir þér innan út staðar.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:  
 At night thou rise not unless at thou be scouting,  
 or thou art forced out from within a place.<sup>a</sup>

---

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

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

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

113    Hón svá gęrir · at þú gáir ęigi  
           2        þings né þjóðans máls;  
                     mat þú vill-at · né manns-kis gaman  
           4        fęrr þú sorga-fullr at sofa.

She makes it so that thou heed not  
 the Thing<sup>C</sup>, nor the ruler's speech;  
 thou wilt no longer have food, nor any man's pleasure;  
 thou goest sorrowful to sleep.

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

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

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

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

---

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

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

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:  
 An evil man let thou never  
 know of thy misfortunes,  
 for from an evil man gettest thou never  
 recompense for thy good heart.

---

5 ó-hopp at þér vita] Excluding some corruption (but there seems not to be any) this line is probably one the few undisputed cases of *v*-alliterating with a vowel.

118 Ofar-la bíta · sá'k *ei*num hal  
 2 orð illrar konu,  
 flá-róð tunga · varð hōnum at fjör-lagi  
 4 ok þeygi of sanna sōk.

Sorely I saw biting, on one man,  
 an evil woman's words;  
 a false-counseling tongue brought his life to its end,  
 and in no way over a truthful charge.<sup>a</sup>

<sup>a</sup>Cf. *Lock* 31/1: *flá's þér tunga* 'false is thy tongue'. — The evil woman's words bit the man *ofarla*, contraction of *ofar-liga* 'CV: high up, in the upper part', presumably here meaning that the words were particularly grievous or insulting; they "got to him". Whether he was murdered or committed suicide is not clear.

119 Róðumk þér Loddfáfnir, · en róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 vætst, ef vin átt, · þann's vøl trúir,  
 far þú at finna opt;  
 6 því-at hrísi vęx · ok hōu grasi  
 vegr, es vęt-ki trøðr,

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:  
 Know, if thou have a friend, one on which thou well trust,  
 journey to find him oft;  
 for with brushwood and tall grass grows  
 the way which no man treads.

6 hrísi vęx · ok hōu grasi 'with brushwood and with tall grass grows'] Identical with *Grimner* 17/1.

120 Róðumk þér Loddfáfnir, · en róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 góðan mann · tęg þér at gaman-rúnum  
 ok nem líknar-galdr meðan lífir.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use 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 liking-galder while thou livest.

---

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

---

<sup>a</sup>Pleasurable conversation. Cf. st. 128.

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

I counsel thee, O Loddfathomer, that thou learn the counsels;  
thou wilt have use 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 tell  
anyone thy whole mind.

---

6–7 *segja* ... *ęin-hverjum allan hug* 'tell anyone thy whole mind'] Cf. st. 124 which uses almost the same expression.

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

I counsel thee, O Loddfathomer, that thou learn the counsels;  
thou wilt have use if thou learnest,  
they will be good for thee if thou gettest:  
Words shalt thou never exchange  
with unwise apes.

---

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

5 *ó-svinna apa* 'unwise apes'] Formulaic. Cf. TODO.

- 123 því-at af illum **m**anni · **m**unt aldri-gi  
 2 **g**óðs laun of **g**eta,  
 en **g**óðr maðr · mun þik **g**ørva męga  
 4 **lí**kn-fastan at **l**ofi.

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

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

- 124 **S**ifjum ’s þá blandit · hvęrr es **s**ęgja ręðr  
 2 **ę**inum **a**llan hug;  
 alt es **b**ętra · an sé **b**rigðum at vesa:  
 4 es-a sá **v**inr ęðrum · es **v**ilt ęitt sęgir.

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

1–2 *sęgja ... ęinum allan hug* ‘tell one man his whole mind’] Cf. st. 121 which uses almost the same expression.

- 125 **R**ęðumk þér Loddfáfnir, · en **r**ęð nemir,  
 2 **n**jóta munt ef **n**emr,  
 þér munu **g**óð ef **g**etr:  
 4 þrimr orðum sęnna · skal-at-tu þér við verra mann;  
 opt hinn **b**ętri **b**ilar,  
 6 þá’s hinn **v**erri **v**egr.

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

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

<sup>a</sup>Cf. st. 122.

- 126 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 skó-smiðr þú vesir · né skępti-smiðr,  
 nema sjölfum þér séir.  
 6 Skór 's skapaðr illa · eða skapt sé rangt,  
 þá 's þér bǫls beðit.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:  
 Be not a shoe-maker nor shaft-maker,  
 unless thou be one for thyself.  
 [If] the shoe is shaped badly or the shaft be crooked,  
 then for thee a bale<sup>C</sup> is bidden.<sup>a</sup>

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

- 127 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 hvar's bǫl kant, · kveð þér bǫlvi at  
 ok gef-at þínum fjǫndum frið.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:  
 Where thou a bale knowest, declare it to be a bale,  
 and give not thy enemies peace.<sup>a</sup>

<sup>a</sup>i.e. 'if somebody puts a curse on you, do not ignore it, but respond forcefully', probably relating to the previous st. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it probably does not agree with the sense of the poem itself, which advocates caution.

- 128 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 illu fęginn · ves þú aldri-gi,  
 en lát þér at góðu getit.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:

Rejoicing in evil be thou never,  
but [rather] let thyself be pleased by good.

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

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

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

<sup>a</sup>A very difficult st. CV explains *gjalti* as an old dative of *goltr* ‘boar, hog’, and thus sees the closely related phrase *verða at gjalti* as “to be turned into a hog”, i.e. ‘to turn mad with terror’, esp. in a fight”. The vowel breaking is however unexpected here, since *goltr* (< Proto-Norse *\*galtur*) is an u-stem, which makes the stem-vowel in the dat. sg. *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 st. probably be of Celtic origin, giving several examples from Celtic literature of warriors going mad upon looking up into the sky during battle. In this case the men (*halir*, which word seems to have an association with warriors; cf. 36–37, 49) would be to quote Pettit some sort of “supernatural sky warriors”, in my opinion most likely the Ownharriers<sup>G</sup>.

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

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

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

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

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:  
 Wary I ask thee to be, and not over-wary;  
 be thou wariest with ale, and with another man's woman,  
 and with the third, that thieves do not outplay [thee].

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

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:  
 In mockery or laughter have thou never  
 a guest nor wanderer.

- 133 Opt vitu ó-gęrla, · þęir's sitja inni fyrir,  
 2 hvęrs þęir 'ru kyns es koma;  
 es-at maðr svá góðr · at galli né fylgi,  
 4 né svá illr at ęinu-gi dugi.

Oft those who sit inside do hardly know,  
 of what sort those men are who come;  
 no man is so good that no flaw follows him,  
 nor so bad that he to nothing avails.



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

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learnest,  
 they will be good for thee if thou gettest:  
 At a hoary thyle laugh thou never;  
 oft is good that which old men sing.  
 Oft out of a scorched leather discerning words come;  
 out of that one that hangs with hides,  
 and dangles with dry skins,  
 and sways among lads of toil [THRALLS].<sup>a</sup>

<sup>a</sup>TODO: Some note. *vil-mögum* meaning 'veal-stomachs'? Cf. Crawford's video and Finnur on this.

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

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use 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 destitute well.

<sup>a</sup>Behind which the guest stands, waiting for the farmer to open.

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

Strong is that wood which shall swing  
 to open for all.<sup>a</sup>

Give a bigh, or it will bid  
every kind of guile on thy limbs.

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

137 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 hvar's ǫl drekkir · kjós þér jarðar megin,  
því-at jǫrð tekr við ǫðri, · en ǫldr við sóttum,  
6 ǫik við abbindi, · ax við fjol-kyngi,  
hǫll við hýrógi; · heiptum skal mána kvęðja,  
8 bęiti við bit-sóttum, · en við bǫlvi rúnar;  
fold skal við flóði taka.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
thou wilt have use 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 corn] 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,b</sup>  
fold [EARTH] shall take against flood.

<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. sts. 124, 149.

## The Rune-Tally

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

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

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

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

- 139 Við hlēifi mik sēldu-t · né við horni-gi;  
 2 nýsta'k niðr, · nam'k upp rúnar,  
 ópandi nam, · fell'k aptr þaðan.

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

- 140 Fimbul-ljóð níu · nam'k af hinum frégja syni  
 2 Bǫlþorns, Bestlu fǫður,  
 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>, Bestle<sup>P</sup>'s father—  
 and a drink I got, of that dear mead  
 poured [from] Woderearer<sup>P</sup>.<sup>a</sup>

<sup>a</sup>This st. fits poorly here and seems like an insert. It mentions *ljóð* 'leeds; (magical) songs, incantations' rather than runes, and has nothing to do with 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.

- 141 Þá nam'k frēvask · ok fróðr vesa  
 2 ok vaxa ok vęl hafask;  
 orð mér af orði · orðs lęitaði  
 4 verk mér af verki verks.

Then I took to thrive, and be learned,  
and grow and have it well.  
My word from a word a word sought out;  
my work from a work a work.<sup>a</sup>

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

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<sup>a</sup>Each good speech and deed quickly led to another.

142      Rúnar munt finna · ok ráðna stafi,  
2            mjök stóra stafi,  
              mjök stinna stafi,  
4            es fáði Fimbul-þulr  
              ok gøðu ginn-ręgin  
6            ok ręist Hroptr ragna.

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

---

6 ragna 'of the Reins'] 'ręgna' R

---

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

143      Óðinn með ęsum, · en fyr ęlfum Dáinn,  
2            Dvalinn dvergum fyrir,  
              Ásviðr jętnum fyrir,  
4            ek ręist s̥jalfr sumar.

Weden<sup>P</sup> among the Ease<sup>G</sup>, but for the Elves<sup>G</sup> Downen<sup>P</sup>;  
Dwollen<sup>P</sup> for the Dwarfs<sup>G</sup>;  
Oswood<sup>P</sup> for the Ettins;  
I myself carved some.<sup>a</sup>

---

<sup>a</sup>The identity of the speaker is not clear. One would expect him to be Weden.

144      Vęitst, hvé rísta skal? · Vęitst, hvé ráða skal?

- 2      Veiṭst, hvé fáa skal? · Veiṭst, hvé frēista skal?  
          Veiṭst, hvé biðja skal? · Veiṭst, hvé blóta skal?  
 4      Veiṭst, hvé senda skal? · Veiṭst, hvé sóa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?  
 Knowest thou how one shall paint? Knowest thou how one shall try?  
 Knowest thou how one shall bid? Knowest thou how one shall blood<sup>C</sup>?  
 Knowest thou one shall send? Knowest thou how one shall soo<sup>C</sup>?<sup>a</sup>

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<sup>a</sup>A symmetric structure would be attained if the first four verbs referred to runes<sup>C</sup>: carving, interpreting, painting (with blood?), and divining—while the latter four referred to sacrifice: asking for boons, sacrificing, sending (the sacrifice or the prayer; making sure the gods receive it), and slaying the victim. Indeed this is suggest by the following stanza. See further relevant Encyclopedia entries. The meter of the st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

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

’Tis better unbid than overblooded<sup>C</sup>;  
 a gift always sees recompense.  
 ’Tis better unsent than oversooed<sup>C</sup>;  
 [...].<sup>a</sup>

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4 [...] A last line is very likely missing here.

---

<sup>a</sup>Identical wording (*biðja* ‘to bid; to pray’ : *blóta* ‘to blood; to sacrifice’; *senda* ‘to send’ : *sóa* ‘to soo; to slay’) suggests a close relation to the previous st. — The sense seems to be that it is better not to sacrifice at all than to sacrifice in excess, since even a small gift (to the gods) will be rewarded. This system of gifts and rewards between men and the gods is also seen in other Indo-European pagan literatures. Compare the Sanskrit *Debī me, dáadāmi te* ‘Give to me, I give to thee’ and Latin *dō ut dēs* ‘I give that thou might give’.

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

Thus Thound<sup>P</sup> (= Weden) did carve for the rakes of nations,  
 where up he rose as back he came.<sup>a</sup>

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<sup>a</sup>TODO: A very cryptic st.

## The Leed-Tally

This section of *Higb*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is usually taken as separate

since it is a unified whole not much concerned with runes. The speaker (certainly Weden) recounts eighteen spells, aristocratic and Odinic in character; they deal with such things as healing (spell 2, 12), battle (3, 4, 5, 8, 11, 13), countering sorcery (6, 10), stilling the elements (7, 9), and seduction (16, 17).

In particular the fourth spell bears a strong likeness to the first Merseburg charm.

147 Ljóð þau kann'k, · es kann-at þjóðans kona  
 2 ok manns-kis mögr.  
 Hjǫlp heitir ert, · þat þér hjalpa mun  
 4 við sorgum ok sökum, · ok sútum gǫrv-ǫllum.

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>

<sup>a</sup>Legal proceedings.

<sup>b</sup>TODO: elaborate on translation

148 Þat kann'k annat, · es þurfu ýta synir,  
 2 þeir's vilja léknar lífa.

I know another, which the sons of men need;<sup>a</sup>  
 those who wish to live as leechers.

<sup>a</sup>Identical wording to 164/2.

149 Þat kann'k þriðja, · ef mér verðr þqrf mikil  
 2 hapt við mína heipt-mögu,  
 4 eggjar deyf'k · minna and-skota,  
 4 bíta-t þeim vǫpn né vǫlir.

I know the third, if I come in great need  
 of hindrance against my conflict-lads [ENEMIES];  
 I dull the edges of my opponents;  
 for them bite not weapons nor staffs.

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

150 Þat kann'k fjórða, · ef mér fyrðar bera  
 2 bönd at bóg-limum,

svá ek gəl, · at gānga mǎ'k,  
 4 sprettr mér af fótum fǿturr,  
 en af hǿndum hapt.

I know the fourth, if men should bear  
 bonds onto my shoulder-limbs [ARMS]:  
 so I gale that I may walk;  
 springs off my feet the fetter,  
 and off my hands the bond.<sup>a</sup>

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<sup>a</sup>Cf. *Mers I* (edited below under Charms and Spells), a galder that seems to have actually been used for the purpose of removing fetters.

151 Þat kann'k fimta, · ef sé'k af fǿri skotinn  
 2 flēin í folki vaða,  
 flýgr-a svá stint, · at stǿðvi'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.

152 Þat kann'k sétta, · ef mik sérir þegn  
 2 á rótum rás viðar,  
 þann hal, · es mik heipta kveðr,  
 4 þann eta meín heldr an mik.

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

---

<sup>a</sup>i.e., if he carves harmful magic runes into the roots. See note to *Shirner* 32, where *brár viðr* 'raw/sappy tree' also occurs in a context of curse-magic.

153 Þat kann'k sjaunda, · ef sé'k hǿvan loga  
 2 sal of sess-mǿgum,  
 brinnr-at svá breitt, · at hǿnum bjargi'g-a'k;  
 4 þann kann'k galdr at gala.

I know the seventh, if I see a high hall  
 burning over seat-lads [WARRIORS]:

it burns not so broadly that I do not save it<sup>a</sup>—  
that galder I can gale.

---

<sup>a</sup>i.e. 'if I see a hall burning with men trapped inside, no matter how large the flame is I can save both the hall and the men'.

154 Þat kann'k áttá, · es qllum es  
2 nyt-sam-ligt at nema,  
hvar's hatr vęx · með hildings sonum,  
4 þat má'k bóta brátt.

I know the eighth, which for all is  
useful to learn:  
wherever hatred grows among the sons of a prince,<sup>a</sup>  
it I may shortly mend.

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<sup>a</sup>i.e. with regard to the father's inheritance.

155 Þat kann'k níunda, · ef mik nauðr of stęndr  
2 at bjarga fari mínu á floti,  
vind ek kyrrí · vági á  
4 ok svęfi'k allan sé.

I know the ninth, if I am in need  
to save my friend on a floater [SHIP]:  
the wind I calm on the wave,  
and put all the sea asleep.

156 Þat kann'k tíunda, · ef sé'k tún-riður  
2 lęika lopti á,  
ek svá vinn'k, · at þęr villar fara  
4 sinna hęim-hama  
sinna hęim-huga.

I know the tenth, if I see town-riders<sup>G</sup>  
playing aloft:  
I accomplish it so that they go astray  
from their home-hames<sup>C</sup>;  
from their home-minds.<sup>a</sup>

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3 þęr villar fara 'they (*fem.*) go astray'] emend.; þęir villir fara 'they (*masc.*) go astray' R



<sup>a</sup>The *riður* ‘(female) riders’ were witches who were thought to leave their hames (*bamir* ‘skins, shapes’) in a form of astral projection in order to fly around in the air, tormenting villagers. Their original bodies would of course be lying in a comatose state, and with the bodies their original minds; their humanness. Weden was through his second sight able to see these riders, and could use his superior magical abilities in order to confuse them so that they were not able to return to their original hames or minds (but were instead forced to wander astray); a cruel fate. — Weden likewise brags about tricking riders in *Hoarbeard* 20.

157 Þat kann’k *elli*pta, · ef skal’k til orrostu  
 2 *leiða* lang-vini,  
 und randir gēl’k, · en þeir með ríki fara,  
 4 *heilir* hildar til,  
*heilir* hildi frá,  
 6 koma þeir *heilir* hvaðan.

I know the eleventh, if I shall into war  
 lead old friends:  
 beneath the shields I gale, and they go with power  
 healthy to the battle,  
 healthy from the battle;  
 they return healthy anywhence.

158 Þat kann’k *tol*pta, · ef sé’k á tré uppi  
 2 *váfa* virgil-nái,  
 svá ek rist · ok í rúnum fā’k,  
 4 at sá gęngr gumi.  
 ok mēlir við mik.

I know the twelfth, if I see high up on a tree  
 a gallow-corpse dangling:  
 so I carve and paint in the runes,  
 that that man walks  
 and speaks with me.

159 Þat kann’k þrettánda · ef skal’k þegn ungan  
 2 verpa vatni á,  
 mun-at hann falla · þótt í folk komi,  
 4 hnígr-a sá halr fyr hjorum.

I know the thirteenth, if I shall upon a young thane  
 throw water:<sup>a</sup> he will not fall though he should come into battle;  
 that warrior sinks not down before swords.

<sup>a</sup>Describing the Heathen ritual of pouring water on a newborn child. Cf. *Rígh* 7, 21, 34.

160 Þat kann'k fjórtánda, · ef skal'k fyrða liði  
 2 tēlja tíva fyr,  
 ása ok alfa · ek kann allra skil,  
 4 fār kann ó-snotr svá.

I know the fourteenth, if before a retinue of men  
 I shall count forth the Tews:  
 of all the Ease and Elves I know the discernments;<sup>a</sup>  
 few unwise men can do so.

<sup>a</sup>Cf. *Hymer* 38, where the corresponding verb *skilja* is used in the context of god-knowledge.

161 Þat kann'k fimtánda, · es gól Þjóðrörir  
 2 dvergr fyr Dēllings durum,  
 afl gól ósum, · en ǫlfum frama,  
 4 hyggju Hropta-týi.

I know the fifteenth, which Thedrearer galed,  
 the dwarf, before Delling's doors.  
 Power he galed for the Ease, but for the Elves distinction;  
 thought for Roft-Tew (= Wēden).

162 Þat kann'k sextánda, · ef vil'k hins svinna mans  
 2 hafa gęð allt ok gaman,  
 hugi hvern'k · hvit-armri konu  
 4 ok sný'k hennar ǫllum sefa.

I know the sixteenth, if I will from the wise girl  
 have her senses all, and pleasure;  
 the heart I change of the white-armed woman,  
 and I twist all her mind.

163 Þat kann'k sjautjánda · at mik sęint mun firrask  
 2 hit man-unga man.

I know the seventeenth, that the girl-young girl  
 will lately shun me.

164 Ljóða þessa · munt Loddfáfnir  
 2 lengi vanr vesa;  
 þó sé þér góð ef getr,

4        nýt ef nemr,  
         þorf ef þiggr.

These leeds wilt thou, Loddfathomer,  
long be lacking!  
Though they should be good for thee if thou gettest,  
useful if thou learnest,  
needful if thou acceptest.

165    Þat kann’k átjándá, · es éva kēnni’k  
2        meý né manns konu,  
         —alt es bētra · es çinn of kann,  
4        þat fylgir ljóða lokum—  
         nema þeiri çinni, · es mik armi vęrr,  
6        eða mín systir séi.

I know the eighteenth, which I never teach  
a maiden nor man’s woman—  
everything is better when one alone can do it;  
that follows the end of the leeds—  
save for her alone who wraps me in her arm,<sup>a</sup> or who my sister is.

<sup>a</sup>This interesting expression is also used *Wayland* 2. — The one who wraps Weden in her arm may be his wife, Frie. He has no known sister.

166    Nú eru Háva mól kveðin · Háva hǫllu í;  
2        all-þorf ýta sonum,  
         ó-þorf jǫtna sonum;  
4        heill sá’s kvað, · heill sá’s kann,  
         njóti sá’s nam,  
6        heilir þeir’s hlýddu.

Now are the High One’s speeches sung, in the High One’s hall;  
of great need for the sons of men,  
of harm for the sons of ettins.  
Hail he who sang; hail he who knows;  
may he use who learned;  
hail those who heeded!

3 jǫtna ‘ettins’] ýta ‘men’ (corrected in margin) R



# The Speeches of Webthrithner

## (*Vafþrúðnismól*)

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

Meter: *Leed-meter*

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

Far from being a loose collection of pieces of mythic information, the poem is tightly structured.

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

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

Webthrithner calls the god learned, invites him to sit on the bench, and declares that the loser of the contest must give his head (19). The roles are now reversed, and Weden asks the ettin about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer<sup>P</sup> (28–29), his origins (30–31) and how he reproduced asexually (32–33). Weden continues by asking what Webthrithner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth<sup>P</sup> (38–39), Walhall and the Ownharriers (40–41), and where Webthrithner learned these esoteric pieces of wisdom (42–43).

After this the structure and tone of the questions change; each one begins with the same first half as that of st. 3, and they concern the end-times. Weden asks which humans will survive after the Fimble-winter (44–45), how the sun will rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see discussion there),

which Ease will survive after the flame of Surt goes out (50–51) and how Weden will die (52–53). Finally, he asks what Weden spoke in the ear of Balder before he was burned on the pyre (54). Webthrithner at last understands the identity of his challenger, since only Weden himself could know the answer to that question. He laconically accepts his imminent death and the futility of his word-wisdom (55); the poem ends with his admission that Weden will always be the wisest (56).

- 
- [R 7v/9]      1    „Ráð mér nú Frigg · alls mik fara tíðir  
                  2    at vitja Vaf-þrúðnis;  
                  for-vitni mikla · kveð’k mér á fornum stqfum  
                  4    við þann hinn al-svinna jqtun.“

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

- [R 7v/12]      2    „Hęima lętja · mynda’k Hęrja-fqðr  
                  2    í gqðum goða;  
                  þvi-at ęngi jqtun · hugða’k jafn-ramman  
                  4    sęm Vaf-þrúðni vesa.“

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

- [R 7v/13]      3    „Fjqlð ek fqr, · fjqlð freistaða’k,  
                  2    fjqlð ek ręynda ręgin;  
                  hitt vil’k vita, · hvę Vaf-þrúðnis  
                  4    sala-kynni sęi.“

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

- 4 „Heill þú farir, · heill þú aptr komir, [R 7v/15]  
 2 heill á sinnum séir;  
 óði þér dugi · hvar's skalt, Alda-föðr,  
 4 orðum mēla jǫtun.“

[Frie quoth:] “Whole journey thou, whole come thou back,  
 whole be thou on thy paths!

Thy wisdom avail thee, where thou shalt, O Eldfather<sup>P</sup> (= Weden),  
 address with words the ettin!”

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

Then journeyed Weden to test the word-wisdom  
 of that all-wise ettin.

To the hall he came, which the father of Hymer<sup>P</sup> [= Webthrithner] owned;  
 shortly walked Ug<sup>P</sup> (= Weden) inside.

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

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

[Weden quoth:] “Hail thee now, O Webthrithner; now am I come into the hall,  
 to see thy self!

This I wish first to know, if learned thou be,  
 or all-wise, O ettin.”

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

[Webthrithner quoth:] “What sort of man is that, who in *my* hall  
 throws words at me?

Out comest thou not from *our* halls,  
 unless thou be the cleverer.”

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

[Weden quoth:] “Gainred<sup>P</sup> I am called, now am I come from walking,  
 thirsty, to thy halls.

In need of welcoming have I journeyed for long;  
 and [in need] of thy reception, ettin!”

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1 Gagnráðr ] Gang-ráðr ‘Gangred; Journey-adviser’ G. TODO: Is this st. actually quoted?

- [R 7v/24]        **9**    „Hví þú þá, Gagnráðr, · mēlisk af golfi fyrir?  
                          2        far þú í sess í sal;  
                          þá skal fręista, · hvárr fleira viti,  
                          4        gęstr eða hinn gamli þulr.“

[Webthriðner quoth:] “Why then, Gainred, speakest thou from the floor before me?  
 Take a seat in the hall!

Then it shall be tried, which of the two might know more:  
 the guest, or the old thyle<sup>C</sup> [I].”

- [R 7v/26]        **10**    „Ó-auðigr maðr, · es til auðigs kómr,  
                          2        mēli þarft eða þęgi;  
                          ofr-mēlgi mikil · hygg’k at illa geti  
                          4        hvęim’s við kald-rifjaðan kómr.“

[Weden quoth:] “An unwealthy man, who to a wealthy one comes,  
 ought to speak the needful or shut up.

Great over-speaking, I judge, will bring evil  
 for whomever to a cold-ribbed<sup>a</sup> man comes.”

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2 mēli þarft eða þęgi ‘ought to speak the needful or shut up’] Formulaic, line occurs identically in *Híð* 19.

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

- [R 7v/28]        **11**    „Sęę mér, Gagnráðr, · alls á golfi vill  
                          2        þíns of fręista frama,  
                          hvé hęstr hętir, · sá’s hvejan dęęr  
                          4        dag of drótt-męgu.“

[Webthriðner quoth:] “Say to me, Gainred, since on the floor thou wilt  
 try thy fame:



What is the horse called, which pulls every  
day over the lads of the retinue [MEN]?”

- 12 „Skin-faxi heitir, · es hinn skíra dregr [R 7v/30]  
2 dag of drótt-mögu;  
hesta batstr · þykkir með Hreið-gotum;  
4 ey lýsir mōn af mari.“

[Weden quoth:] “Shinefax<sup>P</sup> is called he who pulls the bright  
day over the lads of the retinue.

The best of horses he seems among the Reth-Gots<sup>G</sup>;  
ever shines that stallion’s mane.”

- 13 „Seg þat, Gagn-ráðr, · alls á golfi vill [R 7v/32]  
2 þíns of freista frama,  
hvé jór heitir, · sá’s austan dregr  
4 nótt of nýt rēgin.“

[Webthrithner quoth:] “Say this, Gainred, since on the floor thou wilt  
try thy fame:

What the steed is called, which from the east pulls  
night over the useful Reins<sup>G</sup>?”

- 14 „Hrím-faxi heitir, · es hverja dregr [R 7v/33]  
2 nótt of nýt rēgin;  
mél-dropa fēllir · morgin hverjan;  
4 þaðan kōmr dōgg of dala.“

[Weden quoth:] “Rimefax<sup>P</sup> he is called, who pulls every  
night over the useful Reins.

Every morning he does drool from his bit;  
thence comes dew about the dales.<sup>a</sup>”

<sup>a</sup>For another explanation of the origin of dew, see *Wallow* TODO.

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

[Webthrithner quoth:] “Say this, Gainred, since on the floor thou wilt

try thy fame:

How the river is called, which divides the ground  
between the sons of ettins and the gods?”

- [R 8r/2]      16      „Ífing heitir **ó**, · es deilir með **j**ǫtna sonum  
                         2      **g**rund, ok með **g**oðum;  
                         **o**pin rinna · hón skal umb **a**ldr-daga;  
                         4      verðr-at **í**ss á **ó**.“

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

- [R 8r/3]      17      „Sæg þat, **G**agnráðr, · alls á **g**olfi vill  
                         2      þíns of **f**reista **f**rama,  
                         hvé **v**öllr heitir, · es finnask **v**ígi at  
                         4      **S**urtr ok hin **sv**ǫsu goð.“

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

Óðinn:

- [R 8r/4]      18      „**V**ígríðr heitir **v**öllr, · es finnask **v**ígi at  
                         2      **S**urtr ok hin **sv**ǫsu goð;  
                         **h**undrað rasta · hann's á **h**verjan veg;  
                         4      sá 's þeim **v**öllr **v**itaðr.“

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

Vafþrúðnir:

- [R 8r/6]      19      „**F**róðr est nú gęstr, · **f**ar á bękk jǫtuns,  
                         2      ok męlumk í **s**essi saman;  
                         **h**ǫfði vęðja · vit skulum **h**ǫllu í  
                         4      **g**ęstr, of **g**oð-spęki.“

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

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Óðinn:

20 „Sæg þat hit **ç**ina, · ef þitt **óð**i dugir  
2 ok þú **V**að-prúðnir **v**itir,  
hvaðan **j**örð of kom · eða **u**pp-himinn  
4 **f**yrst, hinn **f**róði jötunn.“

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

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

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

Vaðprúðnir:

21 „Ór **Y**mis holdi · vas **j**örð of sköpuð,  
2 en ór **b**çinum **b**jörg,  
**h**iminn ór **h**ausi · hins **h**rím-kalda jötuns,  
4 en ór **s**vçita **s**çr.“

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

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

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

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

Óðinn:

22 „Sæg þat **a**nnat, · ef þitt **óð**i dugir  
2 ok þú **V**að-prúðnir **v**itir,  
hvaðan **M**áni of kom, · svá’t fçerr **m**çenn yfir,  
4 eða **S**ól hit sama.“

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

Weden [quoth]: “Say the other, if thy wisdom suffices,  
and thou, Webthrithner, knowest:

Whence Moon did come, he that journeys over men,  
or Sun likewise?”

Vafþrúðnir:

[R 8r/13, A 3r/4]

23 „Mundil-fari heitir, · hann's Mána faðir  
2 ok svá Solar hit sama;  
himin hverfa · þau skulu hverjan dag  
4 öldum at ár-tali.“

Webthrithner [quoth]: “Mundelfare<sup>P</sup> is [one] called; he is the father of Moon,  
and of Sun likewise.

Circle in heaven shall they every day,  
for men's year-tally.<sup>a</sup>”

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<sup>a</sup>The language of the second half of this st. and of the one after the following is very similar to *Wallow* 6.

Óðinn:

[R 8r/15, A 3r/6]

24 „Seg þat þriðja, · alls þik svinnan kveða  
2 ok þú Vafþrúðnir vitir,  
hvaðan Dagr of kom, · sá's fęrr drótt yfir,  
4 eða Nótt með niðum.“

Weden [quoth]: “Say the third, as they call thee wise,  
and thou, Webthrithner, knowest:

Whence Day came, he that journeys over the retinue,  
or Night with the moon-phases?”

Vafþrúðnir:

[R 8r/17, A 3r/8]

25 „Dellingr heitir, · hann's Dags faðir,  
2 en Nótt vas Nörvi borin;  
ný ok nið · skópu nýt ręgin  
4 öldum at ár-tali.“

Webthrithner [quoth]: “Delling<sup>P</sup> is [one] 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 men's year-tally.”

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

Óðinn kvað:

- 26 „Sæg þat fjórða, · alls þik fróðan kveða, [R 8r/18, A 3r/9]  
 2 ok þú Vaf-þrúðnir vitir,  
 hvaðan vetr of kom · eða varmt sumar  
 4 fyrst með fróð rēgin.“

Weden quoth: “Say the fourth, as they call thee learned,  
 and thou, Webthrithner, knowest:

Whence winter did come, or warm summer,  
 first, among the learned Reins?”

Vafþrúðnir:

- 27 „Vind-svalr heitir, · hann's Vetrar faðir, [R 8r/20, A 3r/10]  
 2 en Svósuðr Sumars.“

Webthrithner [quoth]: “Windswoll<sup>P</sup> is [one] called, he is Winter<sup>P</sup>'s father;  
 but Sosuth<sup>P</sup> [is] Summer<sup>P</sup>'s.”

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

Óðinn kvað:

- 28 „Sæg þat fimta, · alls þik fróðan kveða, [R 8r/21, A 3r/11]  
 2 ok þú Vaf-þrúðnir vitir,  
 hvęrr ása ęldstr · eða Ymis niðja  
 4 yrði í ár-daga.“

Weden quoth: “Say the fifth, as they call thee learned,  
 and thou, Webthrithner, knowest:

Who of the Ease<sup>G</sup>, or of Yimer's kinsmen [ETTINS],  
 in days of yore might have become eldest?<sup>a</sup>”

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<sup>a</sup>i.e. ‘which being arose first of all?’ Cf. the question on the C9th Malt Stone (DR NOR1988;5): **huarisi** : **alistiqsa**, perhaps *Hvar es inn ęlisti ása?* ‘Who is the eldest of the Ease?’

Vafþrúðnir:

- 29 „Or-ófi vetra · áðr vęri jorð of sköpuð, [R 8r/22, A 3r/12]  
 2 þá vas Ber-gęlmir borinn,  
 þrúð-gęlmir · vas þess faðir,  
 4 en Aur-gęlmir afi.“

Webthrithner [quoth]: “Uncountable winters before the earth would be created,  
 then was Bearyelmer<sup>P</sup> born.

Thrithyelm<sup>P</sup> was that one's father,  
but was<sup>P</sup> the grandfather.”

[R 8r/23, A 3r/14] Óðinn kvað:  
**30** „Sęg þat sętta, · alls þik svinnan kveða,  
 2 ok þú Vaf-þrúðnir vitir,  
 hvaðan Aur-gęlmir kom · með jętna sonum  
 4 fyrst, hinn fróði jętunn.“

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

[R 8r/25, A 3r/15, G] Vafþrúðnir:  
**31** „Ór Éli-vógum · stukku ęitr-dropar,  
 2 svá óx unds ór varð jętunn;  
 órar ętir · kómu þar allar saman;  
 4 því's þat ę alt til atalt.“

Webthrithner [quoth]: “Out of the Ilewaves<sup>L</sup> splashed venom-drops;  
so grew until an ettin emerged.  
Our lineages came there all together,  
thus it is always all too fierce.<sup>a</sup>”

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3–4 órar ... atalt ‘Our ... fierce’] Only in G.

4 þat ‘it’] The ettin race?

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<sup>a</sup>Over aeons splashing venom-drops stuck together, until finally giving rise to a sentient being: Yimer, the ancestor of all Ettins. The present poem's account of the creation is not nearly as detailed as that of *Yilfer*, where this st. is quoted (TODO).

[R 8r/26, A 3r/16] Óðinn kvað:  
**32** „Sęg þat sjaunda, · alls þik svinnan kveða,  
 2 ok þú Vaf-þrúðnir vitir,  
 hvé sá bęrn gat · hinn baldni jętunn,  
 4 es hann hafði-t gýgjar gaman.“

Weden quoth: “Say the seventh, as they call thee wise,  
and thou, Webthrithner, knowest:  
How that one begot bairns, the stubborn ettin,  
as he knew not a troll-woman's pleasure?”

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

Vafþrúðnir kvað:

33 „Und *h*endi vaxa · kvǫðu *h*rím-þursi

[R 8r/27, A 3r/17]

2 *m*ey ok *m*ǫg saman;

*f*ótr við *f*óti · gat hins *f*róða jǫtuns

4 *s*ex-hǫfðaðan *s*on.“

Webthrithner quoth: “Under 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 for the learned ettin,  
a six-headed son.<sup>b</sup>”

<sup>a</sup>lit. ‘hand’.

<sup>b</sup>Yimer reproduced through rubbing his limbs together.

Óðinn kvað:

34 „Seg þat ǫttunda, · alls þik fróðan kveða,

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

2 ok þú Vafþrúðnir vitir,

hvat *f*yrst of mant · eða *f*ręmst of vęitst,

4 þú est *a*l-sviðr jǫtunn.“

Weden quoth: “Say the eigth, as they call thee learned,  
and thou, Webthrithner, knowest:

What dost thou first recall, or foremost know?  
Thou art all-wise, ettin!”

Vafþrúðnir kvað:

35 „*Ö*r-ófi vetra · áðr vęri *j*ǫrð of skǫpuð,

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

2 þá vas *B*er-gęlmir *b*orinn;

þat *f*yrst of man’k, · es hinn *f*róði jǫtunn

4 á vas *l*úðr of lagiðr.“

Webthrithner quoth: “Uncountable winters before the earth would be created,  
then was Bearyelmer born.

That I first remember, when the learned ettin  
on the tree-trunk was laid.<sup>a</sup>”

<sup>a</sup>The reference here is obscure. According to the prose of *Ylfir*, 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 Webthrithner remembers would be Bearyelmer's funeral.

- [R 8r/32, A 3r/21] Óðinn kvað:  
**36** „Sæg þat níunda, · alls þik svinnan kveða,  
 2 ok þú Vafþrúðnir vitir,  
 hvaðan vindr of kómr · svá't ferr vág yfir,  
 4 é menn hann sjalfan of séa.“

Weden quoth: “Say the ninth, as they call thee wise,  
 and thou, Webthrithner, knowest:  
 Whence the wind does come which fares over the wave;  
 ever men see his self?<sup>a</sup>”

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<sup>a</sup>A negation has probably been lost here; men can of course not see the wind.

- [R 8r/34, A 3r/22] Vafþrúðnir:  
**37** „Hréc-svelgr hçitir, · es sitr á himins çnda,  
 2 jçtunn í arnar ham;  
 af hans vçngjum · kveða vind koma  
 4 alla menn yfir.“

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

- [Óðinn kvað:]  
 [R 8v/1, A 3r/24] **38** „Sæg þat tíunda, · alls þú tíva røk  
 2 çll Vafþrúðnir vitir,  
 hvaðan Njçrðr of kom · með ása sonum;  
 4 hofum ok hçrgum · rçðr hund-mçrgum  
 ok varð-at çsum alinn.“

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



4 hofum ok horgum ‘hoves and harrows’] A formulaic merism, see note to *Wallow* 7 for other occurrences. This stanza seems to be referring to the large count of cultic places named after Nearth in Norway (TODO: source this); cf. here *Grimner* 16, where it is said that Nearth *rðr hǫ-timbruðum hǫrgi* ‘rules a high-timbered harrow’. Also of interest is *Lock* 51, where a goddess speaks about her *véum ok vǫngum* ‘wighs and wongs’, other cultic names. All of these examples suggest something about the Heathen view of shrines.

[Vafþrúðnir kvað:]

39 „Í Vana-hęimi · skópu hann vís ręgin  
2 ok sęldu at gíslingu goðum,  
í aldar røk · hann mun aptr koma  
4 hęim með vísu vǫnum.“

[R 8v/3, A 3r/26]

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

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

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

The two following stanzas are damaged in both R and A; R has only 40, but splits it in two, while A has 40/1 (abbreviated in the ms.: *S. þ. e. XT*) and then jumps to the answer. The present two stanzas are reconstructed. TODO: explain better.

[Óðinn kvað:]

40 „Sęg þat ęllipta, · hvar ýtar túnum í  
2 hoggvask hverjan dag;  
val þęir kjósa · ok ríða vígi frá,  
4 sitja meir of sáttir saman.“

[R 8v/5, A 3r/28]

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

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

[Vafþrúðnir kvað:]

- [A 3r/28]      41      „Allir **ei**n-herjar · Óðins túnum í  
                          2      hoggvask **h**verjan dag,  
                          val þeir kjósa · ok ríða **ví**gi frá,  
                          4      sitja meðir of **sá**ttir **s**aman.“

[Webthrithner quoth:] “All the Ownharriers<sup>G</sup> in Weden’s yards  
 cut each other down every day.

The slain they choose and from the battle ride;  
 [then] they sit more at peace together.”

- [Óðinn kvað:]  
 [R 8v/6, A 3v/1]      42      „Seg þat **tol**pta, · hví þú **tí**va røk  
                          2      öll **V**af-þrúðnir **v**itir,  
                          frá **j**otna rúnum · ok **all**ra goða  
                          4      þú hit **s**annasta **s**egir,  
                          hinn **al**-svinni **j**otunn.“

“Say the twelfth: Why thou the rakes of the Tews  
 all, Webthrithner, knowest?

From the runes<sup>C</sup> of the ettins and of all the gods  
 speakest thou the truest,  
 O all-wise ettin.”

- [Vafþrúðnir kvað:]  
 [R 8v/8, A 3v/2]      43      „Frá **j**otna rúnum · ok **all**ra goða  
                          2      ek kann **s**egja **s**att,  
                          því-at **h**vern hef’k **h**eim of komit,  
                          4      **níu** kom’k **h**ema · fyr **ní**fl-hel neðan;  
                          hinig deýja ór **h**elju **hal**ir.“

[Webthrithner quoth:] “From the runes of the ettins and of all the gods

I can speak truly,

for I have come into each Home<sup>C</sup>.

Into nine Homes I came beneath Nivelhell<sup>L</sup>;

that way die men out of Hell<sup>L</sup>.<sup>a</sup>”

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

44 „Fjölð ek fôr, · fjölð freistaða’k,  
 2 fjölð ek reynda regin;  
 hvat lifir manna, · þá’s hinn mæra líðr  
 4 fimbul-vetr með firum?“

[R 8v/11, A 3v/4]

“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.

[Vafþrúðnir kvað:]

45 „Líf ok Lífþrasir, · en þau leynask munu  
 2 í holti Hodd-mímis;  
 morgin-döggar · þau sér at mat hafa;  
 4 þaðan af aldir alask.“

[R 8v/13, A 3v/6]

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

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

[Óðinn kvað:]

46 „Fjölð ek fôr, · fjölð freistaða’k,  
 2 fjölð ek reynda regin;  
 hvaðan kómr sól · á hinn slétta himin,  
 4 es þessa hefr Fenrir farit?“

[R 8v/15, A 3v/8]

“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 es þessa hefr Fenrir 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>The current incarnation of the sun, as explained in the next st.

[Vafþrúðnir kvað:]

[R 8v/16, A 3v/9]

47 „**E**ina dóttur · berr **alf**-røðull,  
 2 áðr hana **F**enrir **f**ari;  
 sú skal **r**íða, · þá's rēgin **d**eyja,  
 4 **m**óður brautir **m**ēr.“

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

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

[Óðinn kvað:]

48 **F**jǫlð ek **f**ór, · **f**jǫlð fręistaða'k,  
 2 **f**jǫlð ek rēynda rēgin;  
 hveṛjar 'ru **m**eyjar, · es líða **mar** yfir,  
 4 **f**róð-gęðjaðar **f**ara.

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

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

[Vafþrúðnir kvað:]

49 **Þ**riar þjóðáar · falla þorp yfir  
 2 **m**eyja **M**og-þrasis;  
**h**amingjur einar · þér's í **h**ęimi eru,  
 4 þó þér með **j**otnum **a**lask.

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

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

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

[Óðinn kvað:]

50 „**F**jǫlð ek **f**ór, · **f**jǫlð fręistaða'k,  
 2 **f**jǫlð ek rēynda rēgin;  
 hveṛir ráða **ę**sir · **ę**ignum goða,  
 4 þá's sloknar **S**urta-logi?“

“Much I journeyed, much I tried,  
 much I tested the Reins.

Which Ease rule the ownings of the gods  
when the flame of Surt<sup>P</sup> goes out?”

[Vafþrúðnir kvað:]

51 „Víðarr ok Váli · byggva vé goða,  
2 þá's sloknar Surta-logi;  
Móði ok Magni · skulu Mjöllni hafa  
4 Vingnis at víg-þroti.“

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

[Webthritner quoth:] “Wider<sup>P</sup> and Wonnel<sup>P</sup> settle 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>  
at Wingner<sup>P</sup>'s fight-exhaustion [DEATH].<sup>a</sup>”

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<sup>a</sup>ie. ‘when Thunder dies’.

[Óðinn kvað:]

52 „Fjölð ek fôr, · fjölð freistaða'k,  
2 fjölð ek reynda regin;  
hvat verðr Óðni · at aldr-lagi,  
4 þá's rjúfask regin?“

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

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

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

[Vafþrúðnir kvað:]

53 „Ulfir glęypa · mun Alda-föðr,  
2 þess mun Víðarr vreka;  
kalda kjapta · hann klyfja mun  
4 vitnis vígi at.“

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

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

[Óðinn kvað:]

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

54 „Fjǫlð ek fǫr, · fjǫlð freistaða’k,  
 2 fjǫlð ek rēynda rēgin;  
 hvat mēlti Óðinn, · áðr á bál stigi,  
 4 sjalfr í eyra syni?“

“Much I journeyed, much I tried,  
 much I tested the Reins.

What spoke Weden, before [he = Balder] would mount the pyre,<sup>a</sup>  
 himself into the son’s [= Balder’s] ear?“

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

[Vafþrúðnir kvað:]

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

55 „Ey mann-gi vžit, · hvat þú í ár-daga  
 2 sagðir í eyra syni;  
 fēigum munni · mēlta’k mína forna stafi  
 4 ok of ragna røk.

[Webthriðner quoth:] “Ever no man knows, what thou in days of yore  
 saidst into the son’s ear.

With fey<sup>Ca</sup> mouth I spoke my ancient staves<sup>C</sup>,  
 and of the Rakes of the Reins.

1 mann-gi] *manni* dat. sg. RA is impossible; a subject is needed.

<sup>a</sup>Webthriðner 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.

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

56 Nú við Óðin · deilda’k mína orð-spēki;  
 2 þú est é vísastr vera.“

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

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

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

# The Speeches of Grimner (*Grímnismól*)

Dating (Sapp, 2022): C10th (0.976)

Meter: *Leed-meter*, *Firnwordslaw* (2/3–4, 28/3–5, 45/3–5, 48/4, 49/1–2, 53),  
*Galder-law* (46)

The **Speeches of Grimner** are preserved whole in both **R** and **A**.

The poem itself is surrounded by two long introductory prose narratives containing some very old motifs, which are here brought up in the notes. It's hard to say for how long these texts have accompanied the poem (TODO: I may write about this in the Introduction, since this question is important for several other poems), but since they are found in both **R** and **A** and contain these motifs it would seem that they are fairly old. Together with sts. 1–3 they form a frame narrative that gives additional meaning to the gnomic sts. enclosed within.

The gnomic sts. themselves, the meat of the poem, are mythological and often quite obscure. In this they align closely with other Eddic gnomic poems such as *High*, *Webthriðner*, *Syedrive*, and *Allwise*.

Weden begins by listing the halls of the gods (4–17). This section has been discussed in detail by de Vries (1952) TODO! who considers it corrupt. Specifically, he sees the second half of v. 4 as a later insert, since it does not elaborate on the “holy land” mentioned in the first half. Jackson (1995) has argued convincingly against this, showing how the first half serves as a generalized introduction to the list; the holy land is the dwelling-places of the gods.

After this list come several sts relating to Weden and his hall, Walhall (18–23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the blood<sup>P</sup> for men in the present (43, see

note there!), the creation of the ship *Shidebladner* (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Woden utters an unclear st. invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poem ends.

In the final prose section we are told that Garfrith, after learning that he was torturing Woden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Eyner ruled for a long time.

### From the sons of king Reeding (*Frá sonum Hraðungs konungs*)

[R 8v/31, A 3v/23]

**P1a** Hraðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr.  
 2 Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með  
 dorgar sínar at smáfiski. Vindr rak þá í haf út. Í náttmyrkri brutu þeir  
 4 við land ok gingu upp; fundu kotbónda einn. Þar vöru þeir um vetrinn.  
 Kerling fostraði Agnar enn karl Geirrøð. At vári fekk karl þeim skip. Enn  
 6 er þau kerling leiddu þá til strandar, þá mælti karl einmæli við Geirrøð. Þeir  
 fengu byr ok kvömu til stöðva fœður síns. Geirrøðr var fram í skipi. Hann  
 8 hljóp upp á land enn hratt út skipinu, ok mælti: "Far þú þar er smyl hafi  
 þik." Skipit rak út. Enn Geirrøðr gekk út til bójar; hánun var vel fagnat;  
 10 þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok varð maðr  
 ágættr.

King Reeding owned two sons. One was called Eyner, and the other Garfrith. Eyner was ten winters old, and Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind then drove them out into the sea. In the dark of night they crashed into land and walked up; they found a lone cottage-farmer. There they were over the winter. The wife fostered Eyner, but the husband Garfrith.<sup>a</sup> In the spring the husband gave them ships, but when they followed the farmer's wife in leading them to the shore, the husband spoke privately with Garfrith.<sup>b</sup> They got a good gust, and came to their father's harbour. Garfrith was in the front of the ship. He leapt up onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then his father was passed-on. Then Garfrith was taken as king, and became an excellent man.

<sup>a</sup>The wife was Frie, and the husband Woden; this is clarified by the following prose. The motif of Woden preferring the youngest brother is also found in *Rígh*.

<sup>b</sup>Surely instructing him to push his brother out to sea.



- P1b** Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. Óðinn mælti: Sér [R 9r/10, A 4r/3]  
 2 þú Agnar fóstura þinn, hvar hann elr börn við gýgi í hellinum? En Geirrøðr,  
 fóstri minn, er konungr ok sitr nú at landi. Frigg segir: Hann er matníðingr  
 4 sá at hann kvelr gesti sína ef hánúm þykkja ofmargir koma. Óðinn segir  
 at þat er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskismey  
 6 sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyrgerði hánúm  
 fjolkunnigr maðr sá er þar var kominn í land ok sagði þat mark á at engi  
 8 hundr var svá ólmr at á hann myndi hlaupa. En þat var inn mesti hégómi  
 at Geirrøðr væri eigi matgóðr ok þó lét hann handtaka þann mann er eigi  
 10 vildu hundar á ráða. Sá var í feldi blám ok nefndisk Grímnir ok sagði ekki  
 fleira frá sér þótt hann væri atspurðr. Konungr lét hann pína til sagna ok  
 12 setja milli elda tveggja ok sat hann þar átta nētr. Geirrøðr konungr átti son  
 tíu vetra gamlan ok hét Agnarr eftir bróður hans. Agnarr gekk at Grímni  
 14 ok gaf hánúm horn fullt at drekka, sagði að konungr gerði illa er hann  
 lét pína hann saklausan. Grímnir drakk af. Þá var eldrinn svá kominn at  
 16 feldrinn brann af Grímni. Hann kvað:

Weden and Frie sat in Lithshelf<sup>L</sup> and looked over all the Homes.<sup>a</sup> Weden spoke: “Seest thou Eyner, thy foster-son, where he begets children with the troll-woman in the cave?<sup>b</sup> But Garfrith, my foster-son, is king and now sits at land.” Frie says: “He is such a meat-nithing that he tortures his guests if he judges too many are coming.” Weden says that this is the greatest lie; they make a wager about this matter. Frie sent her handmaid Full to Garfrith’s. She bade the king be wary, that he not be ended by that many-cunning<sup>C</sup> man who was come in the land, and said that his sign was that no hound was so fierce that he would leap at him. But that was the greatest vainglory that Garfrith were not meat-good, and yet he has that man seized, whom the hounds would not touch. He was clad in a blue cloak, and called himself Grimner, and did not tell any more about himself, even though he was interrogated. The king had him tortured that he would speak, and set him between two fires, and he sat there for eight nights. King Garfrith had a son ten winters old, and he was named Eyner after his brother. Eyner walked up to Grimner, and gave him a full horn to drink, saying that the king did ill as he had him tortured without cause. Grimner drank from it. Then the fire had come such that the cloak burned on Grimner. He quoth:

<sup>a</sup>Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

<sup>b</sup>This may relate to Frie’s role as love-goddess. Eyner is in any case a degenerate<sup>C</sup> man, what one would call a ‘coomer’.

- 1 Hęitr est hripuðr · ok hęldr til mikill,  
 2 gongumk firr funi!  
 Loði sviðnar, · þótt á lopt bera’k;  
 4 brinnumk feldr fyrir.

[R 9r/27, A 4r/17]

Hot art thou, flame, and rather too large;  
 go far from me, fire!  
 The woolen cape is singed though I hold it aloft;  
 the cloak burns before me!

[R 9r/29, A 4r/18]

2    **Á**ttanetr · sat'k milli **ē**lda hér,  
 2        svá't mér **mann**-gi **mat** né bauð  
       nema **ē**inn Agnarr, · es **ē**inn skal ráða,  
 4    **G**eirrøðar sonr, · **G**otna landi.

For eight nights sat I in the middle of the fires here,  
 while no man offered me food;  
 save for Eyner alone, who alone shall rule—  
 Garfrith's son—the land of the Gots!

[R 9r/31, A 4r/20]

3    **H**ēill skalt, Agnarr, · alls **h**ēilan biðr  
 2        þik **V**era-týr **vesa**;  
       **ē**ins drykkjar · skalt aldri-gi  
 4        bētri **g**jöld **g**eta:

Hale shalt thou [be], O Eyner, as hale  
 Were-Tew (= Weden) bids thee be;  
 for a single drink shalt thou never get  
 a better recompense:<sup>a</sup>

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<sup>a</sup>The recompense being the esoteric lore which is told from the following st. onwards.

[R 9r/33, A 4r/22]

4    **L**and es hēilagt, · es **l**iggja sé'k  
 2        **ó**sum ok **ǫ**lfum nér;  
       en í **Þ**rúð-hēimi · skal **Þ**órr vesa  
 4        unds of **r**júfask **r**ēgin.

The land is holy, which I see lying  
 close to the Ease and Elves<sup>F</sup>;  
 but in Thrithham shall Thunder be,  
 until the Reins are ripped.

[R 9v/2, A 4r/23]

5    **Ý**-dalir hēita, · þar's **U**llr hēfir

2           sér of gǫrva sali;  
           Alf-heim Frey · gófu í ár-daga  
 4           tívar at tann-féi.

Yewdales are called where Woulder has  
 made for himself a hall.

Elfham to Free in days of yore  
 did the Tews as a tooth-gift<sup>a</sup> give.

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<sup>a</sup>The gift that a child receives when he gets his first tooth.

6       Bór es sá (hinn þriði), · es blíð reġin  
 2       silfri þokðou sali;  
           Vala-skjǫlf heitir, · es vélti sér  
 4       óss í ár-daga.

[R 9v/3, A 4r/25]

Bower is the third one, where the blithe Reins  
 with silver thatched a hall.  
 Waleshef is called [the hall] which the os in days of yore  
 won through wiles.<sup>a</sup>

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<sup>a</sup>Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) has rendered this phrase with variants of ‘craftily made for himself’ but I disagree.

7       Sökkva-bekkr heitir (hinn fjórði), · en þar svalar knegu  
 2       unnir glymjja yfir;  
           þar þau Óðinn ok Sága · drekka umb alla daga  
 4       glöð ór gullnum kęrum.

[R 9v/5, A 4r/26]

Sinkbench is called the fourth, but there do cool  
 waves clash over above;  
 there Weden and Sey drink all days,  
 glad, out of golden casks.

8       Glaðs-heimr heitir (hinn fimti) · þar’s hin gull-bjarta  
 2       Val-höll víð of þrumir;  
           en þar Hroptr · kýss hverjan dag  
 4       vápn-dauða vera.

[R 9v/7, A 4r/28]

Gladsham is called the fifth, where the gold-bright  
 Walhall, wide, stands fast;  
 but there Roft (= Weden) chooses every day  
 weapon-dead men.<sup>a</sup>

<sup>a</sup>Cf. st. 14.

The order of the following two sts is that of **R**. In **A** they come in the opposite order.

[R 9v/9, A 4r/31]

9 Mjok 's **auð**-kent · þeim's til **Óðins** koma  
 2 **sal**-kynni at **séa**,  
**vargr** hangir · fyr **vestan** dyrr  
 4 ok drúpir **orn** yfir.

Very easily recognized, for those who come to Weden,  
 is the hall to see:  
 A wolf hangs before the western door,  
 and an eagle droops over.<sup>a</sup>

2 **sal**-kynni at **séa** 'the hall to see'] '*sia at sia*' **A**

<sup>a</sup>According to Hyllrén-Cavallius (1863:156) it was custom to hang the bodies of dead wolves high up in old oaks, and dead birds of prey above the stable-door.

[R 9v/10, A 4r/30]

10 Mjok 's **auð**-kent · þeim's til **Óðins** koma  
 2 **sal**-kynni at **séa**,  
**skoptum** 's rann rept, · **skjöldum** 's salr þakiðr,  
 4 **brynjum** of **bekki** stráat.

Very easily recognized, for those who come to Weden,  
 is the hall to see:  
 With [spear-]shafts is the house roofed; with shields is the hall thatched;  
 with byrnies the benches strewn.

[R 9v/12, A 4v/2]

11 **Þrym**-heimr heitir (hinn sétti), · es **Þjatsi** bjó,  
 2 sá hinn **ám**-átki **jötunn**;  
 en nú **Skaði** byggvir, · **skír** brúðr goða,  
 4 **fornar** toptir **föður**.

Thrimham is called the sixth, where Thedse dwelled,  
 that terrifying ettin;  
 but now Shede bedwells—pure bride of the Gods—  
 the ancient plots of her father.

2 **ám**-átki **jötunn** 'terrifying ettin'] Formulaic. See note to *Wallow* 8.

[R 9v/14, A 4v/3]

12 **Brēiða**-blik eru (hin sjaundu), · en þar **Baldr** hefir

2           sér of gǫrva sali,  
             á því landi · es liggja veyt'k  
 4           fęsta fęikn-stafi.

Broadblinks are the seventh, and there Balder has  
 made for himself a hall;  
 on that land, where I know lie  
 the fewest staves of treachery.<sup>a</sup>

<sup>a</sup>Evil, false words.

13       Himin-björg eru (hin óttu), · en þar Hęim-dall  
           kveđa valda véum.  
           þar vǫrðr góða · drekkir í vęru ranni  
           gláðr hinn góða mjǫð.

[R 9v/16, A 4v/5, G]

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.

4 hinn] so AG; om. R

3 vǫrðr góða 'Ward of the Gods'] Formulaic epithet of Homedall, also occurring in *Lock* 49 and possibly in *Shirner* 28: *vǫrðr með góðum* 'the Ward among the Gods'. *Yilfer* 27 gives some details of what it means: *Hann er vǫrðr góða ok sitr þar við himins enda at gęta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann beyrir ok þat, er gras vex á jǫrðu eða ull á sauðum, ok allt þat er þęra léttr.* 'He [= Homedall] is the Ward of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. He sees both night and day a hundred rests from himself; he also hears when grass grows on the earth or wool on sheep, and every thing which is louder.' Since the present stanza is quoted in the same chapter it is not an independent attestation of this epithet.

14       Folk-vangr es (hinn níundi), · en þar Freyja ręðr  
           sessa kostum í sal;  
           halfan val · hon kýss hverjan dag,  
           en halfan Óðinn á.

[R 9v/17, A 4v/6]

Folkwong is the ninth, and there Frow decides  
 the choice of seats in the hall;  
 half the slain she chooses each day,  
 but half does Weden own.<sup>a</sup>

<sup>a</sup>This st. is cited and closely paraphrased in *Yilfer* 24. — The roots of *kjósa val* 'choose the slain' are the same as those in walkirrie<sup>C</sup> (*val-kyrja* 'chooser of the slain'), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *SarleTh*, where Frow assumes the name Gandle<sup>C</sup> (*Gndul*, a name attested in several lists of walkirries; see *Wallow* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaðningavíg*). In spite of this parallel, there are good reasons to believe that the chief walkirrie

was Frie<sup>C</sup>, Woden's wife. First, one of the functions of the walkirries is to bear ale to the Ownharriers (*Grimner* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host's wife or daughter would pour ale to his retainers and guests (the so-called 'lady with a mead cup' ritual; see Enright (1996) and Riseley (2014)). As Woden's wife, we would expect Frie to have this role. Second, at Balder's funeral as attested in *Ylfir* (TODO. chapter number), Woden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Woden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

[R 9v/19, A 4v/8]

15      Glitnir 's (hinn tíundi), · hann 's gulli studdr  
                  2              ok silfri þakðr it sama;  
                  en þar For-seti · byggir flestan dag  
                  4              ok svēfir allar sakir.

Glitner is the tenth, it is supported by gold,  
 and thatched with silver likewise,  
 but there Forset dwells for most of the day,  
 and ends all disputes.

---

4 svēfir 'ends'] lit. 'puts to sleep'.

[R 9v/21, A 4v/9]

16      Nóa-tún eru (hin elliptu), · en þar Njörðr hefir  
                  2              sér of gorrva sali;  
                  manna þengill · hinn meins-vani  
                  4              hót-timbruðum horgi réðr.

Nowetowns are the eleventh, but there Nearth has  
 made for himself a hall.  
 The guileless lord of men  
 rules the high-timbered harrow<sup>C</sup>.<sup>a</sup>

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<sup>a</sup>Cf. *Webbtrithner* 38, where Nearth is said to rule hoves and harrows.

[R 9v/23, A 4v/11]

17      Hrísi vęx · ok hōu grasi  
                  2              Víðars land, viði,  
                  en þar mōgr of léttsk · af mars baki  
                  4              frókn at hefna fōður.

With brushwood and with tall grass grows  
 Wider<sup>P</sup>'s land, with forest;  
 but there the lad does vow from the back of his steed,  
 valiant, to avenge his father.<sup>a</sup>

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1 Hrísi vęx · ok hōu grasi 'with brushwood and with tall grass grows'] Identical with *Higb* 117/6.

<sup>a</sup>Wider declares that he will avenge his father, Weden, which he later does at the Rakes of the Reins. See *Wallow* 54–55 and *Webbriðner* 53.

- 18     **A**nd-hrímni · léttr í **E**ld-hrímni [R 9v/24, A 4v/12]  
       2     **S**ę-hrímni soðinn,  
           flęska bętst, · en þat fáir vitu,  
       4     við hvat **ę**in-herjar alask.

Andrimner lets in Eldrimner  
 Sowrimner be boiled.  
 The best of meats [is it], but few know that,  
 by what the Ownharriers are nourished.<sup>a</sup>

<sup>a</sup>The cook Andrimner ‘face-sooty’ has the boar Sowrimner ‘sow-sooty’ boiled in the cauldron Eldrimner ‘fire-sooty’; by this meat are the Ownharriers nouished.

- 19     **G**era ok Freka · seðr **g**unn-tamiðr,  
       2     **h**róðigr **H**ęrjaføðr,  
           en við **v**ín ęitt · **v**ápn-gøfugr  
       4     **Ó**ðinn **ę** lifir.

Gar and Freck does the battle-accustomed,  
 famous Father of Hosts (= Weden) feed;  
 but on wine alone does the weapon-worshipful  
 Weden ever live.

- 20     **H**uginn ok Muninn · fljúga **h**verjan dag [R 9v/28, A 4v/15]  
       2     **j**ormun-grund **y**fir;  
           óumk of Hugin, · at **a**ptr né komi-t;  
       4     þó séumk **m**ęir of **M**unin.

Highen and Minden fly every day  
 over the ermin-ground [EARTH].  
 I worry for Highen, that he should not come back;  
 yet I fear more for Minden.

2 **j**ormun-grund ‘ermin-ground’] ‘the immense ground’ (for the rare prefix ermin-<sup>C</sup> see Encyclopedia), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late C10th Karlevi stone (Öl 1) referring to the unbounded sea as *ęndils jormungrund* ‘Andle’s ermin-ground’ (Andle being a known “sea-king”), and in *Beowulf* 859 as *eormen-grund* carrying the same sense.

- 21     **Þ**ýtr **Þ**und, · unir **Þ**jóð-vitnis [R 9v/30, A 4v/17]

2 fiskr flóði í;  
 áar-straumr · þykkir of-mikill  
 4 val-glaumi at vaða.

Thound<sup>P</sup> roars; thrives Thedwitner's  
 fish [= Middenyardsworm?] in the flood;  
 the river-stream seems far too great  
 for the noisy slain host to wade.<sup>a</sup>

1–2 Þjóðvitnis fiskr ‘Thedwitner’s fish’] *Þjóðvitnir* is easily analyzed as *þjóð*- ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenrerswolf<sup>P</sup>, and its “fish” should then be the Middenyardsworm. That it could indeed be called a fish is proven by *Hymner* 24, where the word does not even carry alliteration.

<sup>a</sup>Thound may be the river surrounding Walhall, which the dead have to pass over to reach the hall. This stanza may also be referring to the punishment of men in waters; see note to *Wallow* TODO for discussion on that.

[R 9v/32, A 4v/18]

22 Val-grind heitir · es stendr velli á  
 2 hēilög fyr hēlgum durum;  
 forn 's sú grind, · en þat fáir vitu,  
 4 hvé hōn 's í lás of lōkin.

Walgrind<sup>La</sup> 'tis called, which stands on the plain,  
 holy, before holy doors.  
 Ancient is that gate, but few know that,  
 how its lock is locked.

<sup>a</sup>‘Corpse-gate;’ the gate guarding Walhall.

[R 9v/34, A 4v/22]

23 Fimm hundruð golfa · ok umb fjórum tøgum  
 2 svá hygg'k Bil-skirni með bugum;  
 ranna þeira, · es rēpt vita'k,  
 4 míns vait'k mest margar.

Having five hundred floors, and around forty,  
 so I judge Bilshirner<sup>L</sup> altogether.  
 Of those houses, which I might know rafted,  
 I know my lad's [= Thunder] to be the greatest.

[R 10r/2, A 4v/20]

24 Fimm hundruð dura · ok umb fjórum tøgum,  
 2 svá hygg at Valhøllu vesa;  
 átta hundruð Eīn-herja · ganga ór eīnum durum,  
 4 þá's fara við vitni at vega.



Five hundred doors, and around forty,  
 so I judge there to be on Walhall.  
 Eight hundred Ownharriers<sup>G</sup> go out of one door,<sup>a</sup>  
 when to fight with the wolf they go.

<sup>a</sup>The hundred is probably here the long hundred (120, rather than 100), which gives a sum of 640 \* 960 = 614, 400 Ownharriers.

25     Hēið-rún hēitir gēit, · es stēndr hǫllu á [R 10r/4, A 4v/24]  
       2     ok bíttr af Lē-raðs limum;  
           skap-kęr fylla · skal hins skíra mjaðar,  
       4     kná-at sú vęig vanask.

Heathrune is called the goat who stands on the hall [= Walhall],  
 and bites off Leered's branches.  
 The shape-vats<sup>a</sup> shall she fill with the pure mead;  
 those draughts cannot wane.<sup>b</sup>

1 hǫllu á 'on the hall'] hǫllu á Hęrja-fęðrs 'on the Father of Host's hall' RA is unmetrical, and likely added by a later redactor as clarification.

<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     Eik-þyrnir hēitir hjǫrtr · es stēndr hǫllu á [R 10r/6, A 4v/26]  
       2     ok bíttr af Lē-raðs limum;  
           en af hans hornum · drýpr í Hver-gęlmi  
       4     þaðan ęiga vętn ęll vega:

Oakthirner is called the stag who stands on the hall [= Walhall],  
 and bites off Leered's branches.  
 But from his horns does drip into Wharyelmer;  
 thence have all waters their ways:<sup>a</sup>

1 hǫllu á 'on the hall'] á hǫllu Hęrja-fęðrs 'on the Father of Host's hall' RA. See note to previous st.

<sup>a</sup>After which several vv. of mythic river-names are listed.

27     Síð ok Víð, Sękin ok Eikin, · Svǫl ok Gunn-þró, [R 10r/9, A 4v/28]  
       2     Fjǫrm ok Fimbul-þul,  
           Rín ok Rinnandi,  
       4     Gípul ok Gǫpul, · Gǫmul ok Gęir-vimul,  
           þęr hverfa umb hodd goða,

6     Þyn ok Vin, · Þoll ok Høll,  
             Grøð ok Gunn-þorin.

Side and Wide, Seeken and Oaken, Swale and Guththrew,  
 Ferm and Fimblethule,  
 Rine and Rinnend,  
 Gipple, Gapple, Gamble and Garwimble,  
 they circle around the hoard of the Gods [= Osyrd]—  
 Thin and Win, Thall and Hall,  
 Grode and Guththorn.

[R 10r/12, A 5r/1]

28     Vína heitir enn, · ǫnnur Veg-svinn,  
             þriðja Þjóð-numa;  
             Nytt ok Nøt, · Nønn ok Hrønn,  
             Slíð ok Hríð, · Sylgr ok Ylgr,  
             Víð ok Vǫn, · Vǫnd ok Strǫnd,  
             Gjöll ok Leiptr; · þér falla gumnum nær  
                     es falla til hǫljar heðan.

Wine is further called, another Wayswith,  
 a third Thednum;  
 Nit and Nat, Nan and Ran,  
 Slithe and Rithe, Sellow and Wellow,  
 Wide and Wane, Wand and Strand,  
 Yell and Laft; they fall near to men  
 as they fall hence to Hell.

[R 10r/15, A 5r/4, G]

29     Kǫrmt ok Ǫrmt · ok kǫr-laugar tvér  
             þér skal Þórr vaða  
             dag hvern · es dǫma fǫrr  
             at aski Ygg-drasils;  
             því-at ǫs-brú · brǫnn ǫll loga  
             hǫilǫg vǫtn hlóa.

Carmt and Armt, and the two Carlays,  
 those shall Thunder wade<sup>a</sup>  
 every day when to judge he fares,  
 at Ugdrassle's ash<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 see TODO.

- 30      Glǫðr ok Gyllir, · Gl̥r ok Skęið-brimir, [R 10r/17, A 5r/6]  
          2      Silfrin-toppr ok Sinir,  
               Gísl ok Fal-hófnir, · Gull-toppr ok Létt-feti,  
          4      þeim ríða ęsir jóum  
               dag hvern · es dóma fara  
          6      at aski Ygg-drasils.

Glad and Yiller, Glare and Sheathbrimmer,  
 Silvrentop and Sinewer,  
 Yissel and Fallowhofner, Goldtop and Lightfeet;  
 on those horses ride the Ease,  
 every day when to judge they fare,  
 at Ugdrassle's ash<sup>L</sup>.

- 31      Þríar róttr · standa á þríá vega [R 10r/20, A 5r/8]  
          2      undan aski Ygg-drasils;  
               Hęl býr und ęinni, · annarri hrím-þursar,  
          4      þriðju męnniskir męnn.

Three roots stand on three ways,  
 from beneath Ugdrassle's Ash.  
 Hell lives under one, [under] the other the Rime-Thurses<sup>G</sup>,  
 [under] the third manly men.

- 32      Rata-toskr heitir íkorni · es rinna skal [R 10r/22, A 5r/9]  
          2      at aski Ygg-drasils;  
               arnar orð · hann skal ofan bera  
               ok segja Níð-hoggvi niðr.

Wratetusk is called the squirrel who shall run  
 at Ugdrassle's Ash.  
 The eagle's words he shall carry from above,  
 and say to Nithehewer below.<sup>a</sup>

<sup>a</sup>This st. and the following is paraphrased in *Yilfer* 16 (excerpt):

*Þa męlti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segia. Orn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Veðrfóltnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr gfundar orð millum arnarins ok Níðhoggs. ‘Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs*

of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfálner. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”

[R 10r/23, A 5r/11]

- 33     **H**irtir ’ru ok fjórir · þeir’s af **h**éfangar  
           2     á **g**ag-halsir **g**naga:  
               **D**áinn ok **D**valinn, · **D**ún-eyrr ok **D**ura-þrór.

Harts are there also, four, those who TODO gnaw:  
 Downen and Dwollen, Downeer and Doorthrew.<sup>a</sup>

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<sup>a</sup>Paraphrased in *Ylfér* 16 immediately following a paraphrase of the last st.: *En fjórir birtir renna í limum asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Downen, Dwollen, Downeer, Doorthrew.’

[R 10r/25, A 5r/12, G]

- 34     **O**rmar fleiri · liggja und aski **Y**gg-drasils  
           2     an þat of **h**yggi **h**vęrr  
               ó-sviðra **a**pa:

More worms lie under Ugdrassle’s Ash  
 than anyone would think  
 among unwise apes<sup>C</sup>:<sup>a</sup>

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<sup>a</sup>Paraphrased in *Ylfér* 16: *En svá margir ormar eru í Hvergelmi með Niðhogg, at engi tunga má telja; svá segir bér:* ‘But so many worms are in Wharvelmer with Nithehewer that no tongue may count them. So it says here:’ after which st. 36 is quoted.

[R 10r/26, A 5r/13, G]

- 35     **G**óinn ok Móinn, · þeir ’ru **G**raf-vitnis synir,  
           2     **G**rá-bakr ok **G**raf-vølluðr,  
               **O**fnir ok Sváfñir, · hygg’k at **ę** skyli  
           4     **m**ęiðs kvistu **m**áa.

Gowen and Mowen—they are Gravewitner’s sons—  
 Greyback and Gravewalled;  
 Ovner and Sweefner, I ween, shall always  
 injure the beam’s branches.

[R 10r/28, A 5r/14]

- 36     **A**skr **Y**gg-drasils · drýgir **ę**rfíði  
           2     **m**ęira an **m**ęnn viti:  
               **h**jǫrtr bítr ofan · en á **h**liðu fúnar,

4 skęřðir Níð-hęggır neðan.

Ugdrassle's Ash suffers hardship  
greater than men might know:  
a hart bites it from above, but it rots on the side;  
Nithehewer gnaws at it from below.

37 Hrist ok Mist · vil'k at mér horn beri,  
2 Skeggj-ęld ok Skęgul,  
Hildr ok Þrúðr, · Hlękk ok Hęř-fjętur,  
4 Gęll ok Gęir-ęlul,  
Rand-gríð ok Ráð-gríð, · Ręgin-łęif;  
6 þęř bera ęin-herjum ęl.

[R 10r/30, A 5r/16]

Rist and Mist I would have bearing to me a horn<sup>a</sup>—  
Shageld and Shagle,  
Hild and Thrith, Lank and Harfetter,  
Gall and Garalel,  
Randgrith and Redegrith, Rainlaf—  
they bear to the Ownharriers ale.<sup>b</sup>

3 Hildr ok Þrúðr 'Hild and Thrith'] so A; *Hildi ok Þrúði* R stems from ðz, ęz with r rotunda being interpreted and copied as ði, ęri, this becomes clear upon viewing the facsimile images.

<sup>a</sup>i.e. for to drink out of.

<sup>b</sup>The women listed in this st. are Walkirries. Their names are known from other lists of Walkirries, but differ somewhat in form. TODO: Note these differences

38 Ář-vakr ok Al-sviðr, · skulu upp heðan  
2 svangir sól draga;  
en und þęira bógum · fęlu blíð řęgin,  
4 ęřsir, ísarn-kol.

[R 10r/32, A 5r/18]

Yorewaker and Allswith<sup>a</sup> shall above hence—  
slender [steeds]—pull the sun;  
but under their shoulders hid the blithe Reins  
—the Ease—iron-cooling.<sup>b</sup>

<sup>a</sup>These horses also appear in *Syedrive* 14a/2, immediately after the sun itself. See note to the next st.

<sup>b</sup>According to *Yilfer* 11 the gods took two horses to pull the sun's chariot—Yorewaker and Allswith—and “under the shoulders of the horses the gods placed two wind-bellows to cool them, but in some sources (*i sumum fręðum*, presumably this st.) they are called iron-cooling (*ísarn-kol*).”

39 Svalinn hęřtir, · hann stęndr sólų fyrir,

[R 10v/2, A 5r/20]

2 skjöldr skínanda goði;  
 björg ok brim · veyt'k at brinna skulu,  
 4 ef hann fellr í frá.

Swollen is [one] called, he stands before the sun,  
 [as] a shield [before] the shining god [SUN].  
 Crag and surf I know shall burn,  
 if he falls away.<sup>a</sup>

<sup>a</sup>The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun behind it. Without it the whole world (“crag and surf”, LAND and SEA; the totality of the earth) would burn up. In *Syedrive* 14a/1 there is mention of the “shield that stands before the shining god [SUN]”, which may or may not derive from the present stanza.

[R 10v/4, A 5r/21]

40 Skoll heitir ulfr, · es fylgir hinu skír-leita  
 2 goði til varna viðar,  
 en annarr Hati, · hann 's Hróð-vitnis sonr,  
 4 sá skal fyr heitða brúði himins.

Skoll<sup>P</sup> is called the wolf, which follows the pure-faced  
 god [= Sun] to the protection of the woods;  
 but second is Hate<sup>P</sup>—he is Rothwiter<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 *Ylfær* 12, which is probably based on this st., Skoll chases the sun, but Hate chases the moon (which is why he runs in front of the sun). See note to *Wallow* 40 for discussion on these wolves.

[R 10v/6, A 5r/23, Lítla skálda  
 (TODO)]

41 Ór Ymis holdi · vas jǫrð of sköpuð,  
 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>b</sup>

<sup>a</sup>*sveiti*, while cognate with ModEngl. ‘sweat’, almost always carries the meaning of ‘blood’ in poetry. This is also the case with the OE cognate *swát* (e.g. *Beowulf* 1286a: *sweord swáte fāh* ‘sword stained with sweat’, 2689b–2690: *hé ge-blódegod wearð // sáwul-driore; · swát ýðum wéoll*. ‘he was bloodied in soul-gore; the sweat gushed in waves’).

<sup>b</sup>The understanding is of the heavens as a dome, something that fits well with the clouds being Yimer's brains as mentioned in the following st.

[R 10v/8, A 5r/25, Lítla skálda  
 (TODO)]

42 En ór hans brúum · geyðu blíð regin

2           Mið-garð manna sonum,  
             en ór hans hęila · vǫru þau hin harð-móðgu  
 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  
 clouds all shaped.

<sup>a</sup>I agree with Finnur Jónsson (1932) in that this describes the gods fencing in Middenyard ('the middle enclosure') by using the hair of Yimer's eyebrows as poles.

43       Ullar hylli · hęfr ok allra goða  
           hvęrr's tękr fyrstr á funa,  
           því-at opnir hęimar · verða of ása sonum,  
 4       þá's hęfja af hvera.

[R 10v/9, A 5r/26]

Woulder<sup>P</sup>'s holdness<sup>C</sup>—and that of all the Gods—  
 has each who first touches the fire;  
 for the Homes<sup>C</sup> become open o'er the sons of the Ease,  
 when the cauldrons are heaved off:<sup>a</sup>

1 hylli 'holdness'] i.e. 'favour, loyalty, grace'. This word and the corresponding adjective *hollr* 'hold; favourable, loyal, gracious' and verb *hylla* 'to make hold' are often used when speaking about divine grace, not just in Christian texts, but also (as here) wrt. to the Heathen gods. See Encyclopedia for other examples.

<sup>a</sup>This st. is one of the most difficult in the poem, and many interpretations have been made (for a summary see Nordberg (2005)). Many commentators (e.g. Finnur Jónsson (1932) and Sijmons and Gering (p. 208, TODO)) interpret this st. as relating to the frame narrative, so that Weden, still bound between the two fires, is wishing for the gods to rescue him. This, however, scarcely makes sense given its placement in the gnomic wisdom section of the poem, unless the whole surrounding section is taken to be a later "insert" (as supposed by Finnur) but there is no textual or internal support for that. I believe instead, agreeing with Nordberg, that the st. refers to the cooking and eating of sacred stew in large cauldrons during the blood<sup>C</sup>, and Woulder's role in the setting of the ritual fire (see Encyclopedia: Woulder and (af Edholm, 2009)). This interpretation is especially interesting when one considers the preceding sts. 41–42, which deal with the ordering of the world through the dismembering of the primordial sacrificial victim Yimer. It is well attested comparatively (see (Lincoln, 1986)—especially the first two chapters—for its Indo-European analogues) that the ritual sacrifice in the present was seen as a reenactment and continuation of the gods' creation of the world in the mythic past through the previously mentioned primordial sacrifice, and these three sts. would seem to attest this view also in the Germanic tradition.

44       Ívalda synir · gingu í ár-daga  
           Skið-blaðni at skapa,  
           skipa batst · skírum Frey,  
 4       nýtum Njarðar bur.

[R 10v/11, A 5r/28]

The sons of Iwald went in days of yore  
 Shidebladner for to shape:

the best of ships for the pure Free,  
for the useful son of Nearth [= Free].

[R 10v/13, A 5r/29]

45    Askr Ygg-drasils, · hann 's *óðstr* viðā  
2        en *Skíð*-blāðnir *skipa*,  
          *Óðinn ása* · en *jóa* Slēipnir,  
4        *Bil-rōst brúa* · en *Bragi* skalda,  
          *Há-brók hauka* · en *hunda* Garmr.

Ugdrassle's Ash, that is the noblest of trees,  
but Shidebladner of ships;  
Weden of the Ease, but of horses Slopner;  
Bilrest of bridges, but Bray of scolds;  
Highbrook of hawks, but of hounds Garm.

[R 10v/15, A 5v/2]

46    *Svipum* hef'k nú ypt · fyr *sig-tíva* sonum,  
2        við þat skal *vil*-björg *vaka*,  
          *ollum ósum* · þat skal inn koma  
4        *Ēgis* bēkki *á*  
          *Ēgis* drekku *at*.

My gaze have I now lifted up before the sons of the victory-Tews [= Ease];  
by that shall the willed rescue awake.  
All the Ease shall it bring in,  
on Eagre's bench,  
at Eagre's drinking.<sup>a</sup>

<sup>a</sup>Weden suddenly announces that he has made the other gods aware of his identity. They will so leave their feasting at Eagre's and instead come to help him.

[R 10v/17, A 5v/4]

47    Hétumk *Grímr*, · hétumk *Ganglęri*,  
2        *Herjann* ok *Hjalm*-beri,  
          *Þękk*r ok *Þriði*, · *Þundr* ok *Uðr*,  
4        *Hęl*-blindi ok *Hár*.

I called myself Grim, I called myself Gangler,  
Harn and Helmbearer.  
Theck and Third, Thound and Ith,  
Hellblind and High.

[R 10v/19, A 5v/5]

48    *Saðr* ok *Svipall* · ok *Sann*-getall,



- 2 Hēr-teitr ok Hnikarr,  
 Bil-eygr, Bál-eygr, · Bql-verkr, Fjqlnir,  
 4 Grímr ok Grímnir, · Glap-sviðr ok Fjql-sviðr.

Sooth and Swiple and Soothgettle,  
 Hartote and Nicker,  
 Bileye, Baleeye, Baleworker, Fillner,  
 Grim and Grimner, Glapswith and Fellswith.

- 49 Síð-hqtrr, Síð-skęgr, · Sig-fqðr, Hnikuðr, [R 10v/21, A 5v/7]  
 2 Al-fqðr, Val-fqðr, · At-ríðr ok Farma-týr;  
 řinu nafni · hétumk aldri-gi  
 4 síðst ek með folkum fór.

Sidehat, Sideshag, Syefather, Nicked,  
 Allfather, Walfather, Atrider and Farm-Tew;  
 by a single name [have] I never called myself,  
 since among man-folk I fared.

- 50 Grímnir mik hétu · at Gęir-raðar, [R 10v/23, A 5v/9]  
 2 en Jalk at Qs-mundar;  
 en þá Kjalar · es ek kjalka dró,  
 4 Þrór Þingum at.

Grimner they called me at Garfrith's [estate],  
 but Yelk at Osmunds;  
 but Keller then, as I drew the sled;  
 Throo at Things<sup>C.a</sup>

<sup>a</sup>Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Encyclopedia).

- 51 Óski ok Ómi, · Jafn-hár ok Biflindi, [R 10v/24, A 5v/10]  
 2 Gqndlir ok Hár-barðr með goðum.

Wish and Ome, Evenhigh and Bivlend; Gandler and Hoarbeard among Gods.

- 52 Sviðurr ok Sviðrir · es ek hét at Sökk-mímis [R 10v/25, A 5v/11]  
 2 ok dulða'k þann hinn aldna jqtun  
 þá's Mið-vitnis vas'k · ins męra burar

4 orðinn ęin-bani.

Swither and Swithrer, as I was called at Sink-Mimer's,  
and I deceived that aged ettin,  
when I of Midwitner's renowned son  
was become the lone slayer.

[R 10v/28, A 5v/13]

53 Qlr est Geir-røðr, · hefr þú of-drukkit;  
2 miklu est hnugginn, · es þú est mínu ęengi,  
ollum ęin-herjum · ok Óðins hylli.

Worse for ale art thou, Garfrith; thou hast over-drunk.  
Of much art thou bereft when thou art [bereft] of my support,  
of all the Ownharriers, and of Weden's holdness<sup>C, 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

[R 10v/30, A 5v/15]

54 Fjølð þér sagða'k, · en þú fátt of mant,  
2 of þik véla vinir;  
męki liggja · sé'k míns vinar  
4 allan í dreypa drifinn.

Much [have] I said to thee, but thou recallest little;  
'tis friends that deal with thee!  
The sword of my friend I see lying  
all drenched in gore.<sup>a</sup>

<sup>a</sup>Weden expresses his disappointment in Garfrith's conduct and foresees his imminent death.

[R 10v/31, A 5v/16]

55 Egg-móðan val · nú mun Yggr hafa,  
2 þitt vęit'k líf of liðit;  
varar 'ru dísir, · nú knátt Óðin séa;  
4 nálgask mik ef þú męgir!

An edge-tired corpse will Ug now have:  
I know thy life to be passed!  
Wary are the dises, now dost thou see Weden—  
come near *me*, if thou mayst!

- 56 Óðinn nú heiti'k, · Yggr áðan hét'k, [R 11r/2, A 5v/18]  
 2 hétumk þundr fyr þat,  
 Vakr ok Skilfingr, · Vófuðr ok Hropta-týr  
 4 Gautr ok Jalkr með goðum.

Weden I am now called, Ug was I earlier called,  
 I called myself Thound before that.  
 Wacker and Shilving, Waved and Roft-Tew,  
 Geat and Gelding among the Gods.

- 57 Ofnir ok Sváfñir · hygg'k at orðnir sé [R 11r/4, A 5v/20]  
 2 allir at ęinum mér.

Ovner and Sweefner, I ween, have arisen  
 all from me alone.

- P2 Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til miðs. En [R 11r/5, A 5v/21]  
 2 er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi taka Óðin  
 frá eldinum. Sverðit slapp ór hendi hánun; vissu hjöltin niðr. Konungr  
 4 drap fęti, ok steyptist á-fram, en sverðit stóð í gognum hann, ok fekk hann  
 bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi síðan.

King Garfrith sat and had the sword about his knee, and it was brandished half-way up.  
 But when he heard that Weden were come there, he stood up and would take Weden  
 from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king  
 tripped and stooped forth, but the sword went through him, and he received his bane.  
 Weden then disappeared, but Eyner was there king for a long while afterwards.

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4 hann] þar af A 5 Óðinn hvarf þá.] om. A 5 var þar] varð A 5 lengi síðan.] om. A



# The Leed of Hoarbeard (*Hárbarðsljóð*)

Dating (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

Meter: Unclear (TODO)

In my opinion the poem can be seen as an allegory on class relations, namely between the self-owning Norwegian and later Icelandic farmers, and the warlike Norwegian earls.

Of all Eddic poems this one is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when **R** was written).

Against this late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Griper*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a powerful, discordant effect.

This is shown also by uses of the word ‘here’ in vv. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

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P1 Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum sundsins var [R 12r/30]  
2 ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

[R 12r/32]           1       „Hvęrr ’s sá svęinn svęina · es stęndr fyr sundit handan?“  
“Who is that swain of swains, that stands across the sound?”

[R 12v/1]           2       „Hvęrr ’s sá karl karla · es kallar of váginn?“  
“Who is that churl of churls, that calls out over the wave?”

[R 12v/2]           3       „Fęr þú mik of sundit, · fōði’k þik á morgun;  
2       męis hęfi’k á baki, · verðr-a matrinn bętri.  
Át’k í hvíld · áðr ek hęiman fór,  
4       síldr ok hafra; · saðr em’k ęnn þęss.“

[Thunder quoth:] “Ferry me over the sound, I feed thee in the morning!  
A basket have I on my back; the food does not get better.<sup>a</sup>  
I ate for a while before I journeyed from home,  
herring and oatmeal/he-goats; I am still full from that.”

4 hafra ‘oatmeal/he-goats’] The easiest reading here is the acc. pl. of *hافر* ‘he-goat’. Thunder also eats his goats in *Ylfęr* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of *hافر* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with Indra’s (who is the Vedic equivalent of Thunder) “partner and yokemate” (*RV* 6.56.2) Pūṣan’s eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and Pūṣan is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split an original god into two or whether Thunder has absorbed elements of another god is hard to say.

<sup>a</sup>i.e. ‘you will not get better food than that.’

[R 12v/5]           4       „Ár-ligum verkum · hrósar þú, vęrðinum; · vęitst-at-tu fyr gęrla,  
2       dępr ’ru þín hęim-kynni, · dauð hygğ’k at þín móðir sé.“  
“Of early works boastest thou; of eating!<sup>a</sup> Thou knowest not clearly [what lies] before [thee]:  
dismal is the state of thy home—dead I ween thy mother be!”

<sup>a</sup>TODO. This is pretty difficult. From the previous stanza *vęrðinum* seems to be referring to eating.

[R 12v/6]           5       „Þat sęgir þú nú · es hvęrjum þikkir

2 mest at vita— · at mín móðir dauð sé.“

“Thou now sayest that which to each man seems  
most [important] to know: that my mother be dead!”

6 „Þeygi 's sem þú · þrjú bú ęigir góð; [R 12v/8]  
2 þęr-þęinn þú stęndr · ok hęfir brautinga gęrvi, · þat-ki at þú hafir  
brękr 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 ęikjunni, · ek mun þęr stęðna ķęnna [R 12v/9]  
2 ęða hvęrr á skipit · es þú hęldr 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 hętir · es mik halda bað, [R 12v/11]  
2 rekk inn ráð-svinni · es býr í Ráðs-ęjar-sundi;  
bað-at hann hlęnni-męnn flytja · ęða hrossa-þjófa,  
4 góða ęina · ok þá's ek gęrva kunna;  
sęg-ðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf is he called who asked me to hold it,  
the counsel-wise man who lives in Redeseyound.  
He bade me not take highwaymen nor horse-thiefs;  
good men only, and those whom I know well—  
state thy name if thou wilt fare o'er the sound!”

9 „Sęgja mun'k til nafns míns · þótt ek sękr sjá'k [R 12v/15]  
2 ok til alls ęðlis: · Ek em Óðins sonr,  
Męila bróðir · ęn Magna faðir,  
4 þrúð-valdr góða · við Þór knátt-u hér dóma!  
Hins vil'k nú spyrja · hvat þú hętir?“

“I will state my name—[and would] even if I were charged—  
and all my origin: I am Weden's son,  
Male's brother and Main's father,  
the strength-wielder of the Gods; with Thunder dost thou here speak!

This will I now ask, what thou art called?”

[R 12v/18]      **10**      „Hárbarðr ek heiti, · hyl’k of nafn sjaldan.“  
 “Hoarbeard I am called, seldom I conceal my name.”

[R 12v/18]      **11**      „Hvat skalt-u of nafn hylja · nema þú sakar ęgir?“  
 “Why shalt thou conceal thy name, unless thou have charges?”

[R 12v/19]      **12**      „En þótt ek sakar ęiga · fyr slíkum sem þú est  
    2      þá mun’k forða fjörvi mínu · nema ek feigr sé.“  
 “Even if I should have charges, for such a one as thou art  
 would I still protect by life, lest I be fey<sup>C</sup>.”

[R 12v/21]      **13**      „Harm ljótan mér þikkir í því  
    2      at vaða of váginn til þín · ok vęta ęgur minn;  
    skylda’k launa kęgur-sveini · þínum kangin-yrði · ef ek komumk  
    yfir sundit.“  
 “An ugly harm it seems to me  
 to wade o’er the wave to thee, and wet my burden.  
 I would repay thee, swaddle-swain, for thy mocking words, if myself I could bring over  
 the sound.”

2 ęgur ‘burden’] The sense of this word is not clear, though it is probably the same as the first element of the compound *ęgur-stund* ‘burdensome hour’, found in *Wayland* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not be out of character for this poem. I however consider the best interpretation to be that of an author whose name I’ve forgotten (TODO!), namely that Thunder is referring to the food he carries on his back (cf. v. 3).

[R 12v/23]      **14**      „Hér mun’k standa · ok þín heðan bíða;  
    2      fannt-a-tu mann inn harðara · at Hrungni dauðan.“  
 “Here will I stand, and *bence* await thee;  
 thou foundest not a harder man since the death of Rungner<sup>P1a</sup>”

<sup>a</sup>Rungner was an ettin slain by Thunder, TODO. Hoarbeard’s mentioning of him sets off a long interchange, wherein the two boast of their deeds, and ask what the other one was doing meanwhile.

[R 12v/25]      **15**      „Hins vilt-u nú geta · es vit Hrungnir deildum,



- 2 sá inn stór-úðgi 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 whom 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 Fjöl-vari · fimm vetr alla [R 12v/27]  
2 í ey þeiri · er Algrón heitir;  
vega vér þar knóttum · ok val fella,  
4 margs at fręista, · mans at kosta.“

“I was with Felwar for all of five winters  
in that island which Allgreen is called.  
There we knew to fight, and fell corpses;  
many to tempt, a girl to win.<sup>a</sup>”

---

<sup>a</sup>I read *margs* ‘many a’ as modifying *mans* ‘girl’, thus giving ‘(we knew) to tempt and to win many a girl’.

- 17 „Hversu snúnuðu yör konur yðrar?“ [R 12v/30]  
“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; [R 12v/30]  
2 horskar óttum vér konur · ef oss hollar véri,  
þér ór sandi · síma undu  
4 ok ór dali djúpum  
grund of grófu;  
6 varð’k þeim einn ǫllum · øfri at rjóðum;  
hvílda’k hjá systurum sjau  
8 ok hafða’k gæð 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?”

[R 13r/2, A 1r/1 (l. 4b ff.)]

19 „Ek drap Þjatsa, · hinn þrúð-móðga jötun,  
2 upp ek varp augum · Allvalda sonar  
á þann hinn heiða himin;  
4 þau ’ru męrki męst · minna verka,  
þau’s allir męnn síðan of sé;  
6 hvat vannt-u þá meðan, Hárbarðr?“

“I slew Thedse<sup>C</sup>, the strength-minded ettin;  
up I threw the eyes of Allwald’s son [= Thedse]  
onto that bright heaven;  
those are the greatest marks of my works,  
those that all men since do see<sup>a</sup>—  
what didst thou then meanwhile, Hoarbeard?”

<sup>a</sup>Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

[R 13r/5, A 1r/1]

20 „Miklar man-vélar · hafða’k við myrk-riður  
2 þá’s ek vélta þęr frá verum;  
harðan jötun · hugða’k Hlébarð vesa;  
4 gaf hann mér gamban-tęin  
en ek vélta hann ór viti.“

“Great girl-tricks I used against mirk-riders<sup>C</sup>,  
when I tricked them away from their husbands.<sup>a</sup>  
A hard ettin I judged Leebeard to be; he gave me a gombentoe<sup>C</sup>, but I tricked him out  
of his wits.”

<sup>a</sup>Alternatiely ‘away from men’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *High* 156 for discussion.

[R 13r/7, A 1r/3]

21 „Illum huga launaðir þú þá góðar gjafar.“

“With an evil mind rewardedst thou that good gift.”

[R 13r/8, A 1r/4]

22 „Þat hefir ęik · es af annarri skęfr;  
2 umb sik es hvęrr í slíku;  
hvat vannt-u þá meðan, Þórr?“

“An oak has that which it shaves from another;  
each [man] is for himself in such [a matter]—  
what didst thou then meanwhile, Thunder?”

- 23 „Ek vas austr · ok jǫtna barða’k  
2 brúðir bǫl-vísar · es til bjargs gingu;  
mikil myndi étt jǫtna · ef allir lifði,  
4 vétr myndi manna · undir Mið-garði;  
hvat vannt-u þá meðan, Hárbarðr?

[R 13r/9, A 1r/4]

“I was in the east, and ettins I fought; bale-wise brides who walked to the mountain.  
Great would the lineage of ettins be if all lived; naught would remain of men within  
Middenyard<sup>a</sup>—what didst thou then meanwhile, Hoarbeard?”

<sup>a</sup>A remarkable clear statement of purpose. This conception is far from unique to this verse; in *Hymr* 11, for instance, Thunder is described as “the opponent of Rooder”, “the friend of manly retinues” and “Wighward”, attesting his role in the slaying of ettins and the protection of men and their sanctuaries (wighs<sup>C</sup>). Kenned as the wigh-ward (sanctuary-defender) of Middenyard. For Thunder’s killing of women cf. vv. 37–39 below and also

- 24 „Vas’k á Vallandi · ok vígum fylgða’k,  
2 atta ek jǫfrum · en aldrigi sétta’k;  
Óðinn á jarla · þá’s í val falla  
4 en Þórr á þræla kyn.“

[R 13r/11, A 1r/6]

“I was in Walland<sup>L</sup> and followed conflicts; I goaded princes on, but never reconciled them.  
Weden owns the earls which fall among the slain, but Thunder owns the kin of thralls.”

<sup>a</sup>We see here a sort of aristocratic, Odinic disregard for lower life and life as a good in itself; where Thunder boasts of saving men, Weden sarcastically responds that he caused the deaths of men so that he could have them for himself.

- 25 „Ójafnt skipta · es þú myndir með ósum liði  
2 ef þú éttir vilgi mikils vald.“

[R 13r/13, A 1r/8]

“Translation.”

- 26 „Þórr á afl órit · en ekki hjarta;  
2 af hréðslu ok hug-bleyði · þér vas í handska troðit  
ok þóttisk-a þú þá Þórr vesa;  
4 hvárki þá þorðir · fyr hréðslu þinni  
hnjósa né fisa · svá’t Fjalarr heyrði.“

[R 13r/14, A 1r/9]

“Thunder owns ample strength, but no heart; out of fear and mind-softness didst thou tread into a glove, and then seemedest thou not to be Thunder. Thou daredst neither—for thy fear—to sneeze nor to fart so that Feller might hear [it].<sup>a</sup>”

<sup>a</sup>This story is also referenced in *Lock* TODO. It is elaborated heavily on in *Ylfir* 45: Thunder, Lock, and the siblings Thelwe and Wrash had travelled east for a long time when they discovered a large hall, with an opening on one end, as wide as the building. They took rest inside, but in the middle of the night there was a great earthquake and the ground beneath them trembled. Thunder rose and led the party to a side-room to the right in the middle of the hall. He sat closest to the opening with his hammer ready, while the others sat terrified further inside. At daybreak they left the hall and found a huge ettin named *Skrymir* (Shrimer<sup>P</sup>) sleeping next to them. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was the thumb-part.

[R 13r/17, A 1r/11]

27 „Hárbarðr hinn ragi, · munda’k þik í Hæl drepa  
2 ef mætta’k seilask of sund.“

“Hoarheard the degenerate<sup>C</sup>, I would strike thee into Hell<sup>L</sup>, if I might sail o’er the sound!”

[R 13r/18, A 1r/12]

28 „Hvat skyldir of sund seilask · es sakir ’ru alls øngar?  
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?”

[R 13r/19, A 1r/13]

29 „Ek vas austr · ok ána varða’k  
2 þá’s mik sóttu · þeir Svárangs synir;  
grjóti mik þorðu, · gagni urðu þó lítt fegnir,  
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, Hoarheard?”

[R 13r/22, A 1r/15]

30 „Ek vas austr · ok við ein-hvērja dómða’k,  
2 lék’k við ina lind-hvítu · ok löng þing háða’k,  
gladda’k ina gull-björtu, · gamni mér unði.“

“I was in the east, and with a certain woman conversed; I played with the linen-white one, and held long-lasting trysts:<sup>a</sup> I gladdened the gold-bright one; the maiden enjoyed pleasure.”

<sup>a</sup>*þing* (see Thing<sup>C</sup>) usually means ‘legal assembly’, but clearly not here.

31 „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 1r/17]  
 “Then they had good girl-visits there.”

32 „Liðs þíns véra’k þá þurfi, Þórr, · at helda’k þęiri inni lín-hvítu mey.“ [R 13r/24, A 1r/17]  
 “Of thy help I might have been in need then, Thunder, that I might hold that linen-white maiden.”

33 „Ek mynda þér þat þá veita · ef ek viðr of kęmisk.“ [R 13r/25, A 1r/18]  
 “I would then have granted thee that, if I were able.”

34 „Ek mynda þér þá trúa, · nema mik í tryggð véltir.“ [R 13r/26, A 1r/18]  
 “I would then have trusted thee, unless thou betrayed my trust.”

35 „Em’k-at ek sá hęlbítr · sem húð-skór forn á vár.“ [R 13r/27, A 1r/19]  
 “I am not such a heel-biter as an old hide-shoe in spring.<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 Hvat Shed þá meðan, Þórr?“ [R 13r/28, A 1r/20]  
 “What didst thou then meanwhile, Thunder?”

37 „Brúðir ber-sęrkja · barða’k í Hlés-ęyju; [R 13r/28, A 1r/20]  
 2 þér hofðu vęrst unnit, · vélta þjóð alla.“  
 “The brides of berserks I fought in Leesie; they had done the worst thing: deceived a whole people.”

38 „Klęki þá, Þórr, · es þú á konum barðir.“ [R 13r/29, A 1r/21]  
 “A great disgrace didst thou then, Thunder, when thou foughtest women.”

39 „Vargynjur vóru þér · en varla konur, [R 13r/30, A 1r/22]

- 2 skelldu skip mitt · es ek skorðat hafða'k,  
 ógðu mér járn-lurki · en eltu þjálfu.  
 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?”

[R 13r/32, A 1r/23]

- 40 „Ek vas'k í hærnum · es hingat gjörðisk  
 2 gnéfa gunn-fana, · geir at rjóða.“

“I was in the army, as hence it made ready to raise the war-standard, to redden the spear.”

[R 13v/1, A 1r/24]

- 41 „Þess vilt-u nú geta, es þú fórt oss ó-ljúfan at bjóða!“

“This wilt thou now mention, as thou wentest to bid us [= the Ease] hatred!”

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1 ó-ljúfan ] oliyfan A; †olubann† R

[R 13v/2, A 1r/25]

- 42 „Bóta skal þér þat þá · munda baugi  
 2 sem jafnendr unnu · þeir's okkr vilja sétta.“

“I will then restore thee for that with a hand-bigh, like the settlers [have] considered, those who wish to reconcile us two.”

[R 13v/3, A 1r/26]

- 43 „Hvar namt þessi · in hnófi-ligu orð  
 2 es heyrðað aldri · hnófi-ligri?“

“Where learnedst thou these sarcastic words, which I never heard more sarcastic?”

[R 13v/5, A 1r/27]

- 44 „Nam'k at mǫnnum þeim inum aldrónum es búa í heimis-skógum.“

“I learned them from the old men who dwell in the home-forests.”

[R 13v/5, A 1v/1]

- 45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimis-skóga.“

“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.

46 „Svá dómi’k of slíkt far.“ [R 13v/6, A 1v/2]  
 “So I speak about such matters.”

47 „Orð-kringi þín · mun þér illa koma [R 13v/7, A 1v/2]  
 2 ef ek ræð 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.”

48 „Sif á hó heima, · hans munt fund vilja, [R 13v/9, A 1v/4]  
 2 þann munt þræk drýgja, · þat ’s þér skyldara.“  
 “Sib has a lover at home; him wilt thou wish to meet! On that one shalt thou use thy  
 strength—that befits thee more!”

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1 hó ‘lover’] Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. \**bór*, gen. \**bós*. Further, this accusation is also found in *Lock* TODO, where Lock says that he has been Sib’s lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* m. ‘pot-hook’, “insinuating that Thor busied himself with cooking and dairy-work.” This seems very unlikely when considering Thunder’s response in the next verse: “I think that thou liest!” and the parallel in *Lock*.

49 „Mélir þú at munns ráði · svá’t mér skyldi vęrst þikkja, [R 13v/10, A 1v/5]  
 2 halr inn hug-blauði, · hygg’k at þú ljúgir.“  
 “Thou speakest to the counsel of thy mouth that which would seem to me the worst;  
 heart-soft man, I think that thou liest!”

50 „Satt hygg’k mik segja, · seinn est at fęr þinni, [R 13v/12, A 1v/6]  
 2 langt myndir nú kominn, Þórr, · ef þú litum fęrir.“  
 “I think myself to speak truly: late art thou in thy journey; far would thou now be come,  
 Thunder, if thou had brought thy colours.”

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2 litum fęrir ‘brought thy colours’] Very unclear expression. *fęra litum* TODO.

51 „Hárbarðr inn ragi, · heðr hefir nú mik dvalðan!“ [R 13v/14, A 1v/8]  
 “Hoarbeard the degenerate; thou hast now delayed me greatly!”





2      launa mun ek þér far-synjun · 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*)

Dating (Sapp, 2022): C9th (0.741)–C10th (0.259)

Meter: *Firnwordslaw*

Compare *Harvestlong*, *Hymer*, other poems and refer to the SkP intro to one of the big Thunder poems. TODO.

- 
- 1 Vręiðr vas þá V-ing-Þórr · es hann vaknaði  
2 ok síns hamars · of saknaði,  
skęgg 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 Vręiðr ] TODO: Note about ambiguity of alliteration.

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3 skęgg ... dýja ‘beard ... pull’ ] Apparently formulaic. Cf. a certain heroic poem (TODO).

- 2 Ok hann þat orða · alls fyrst of kvað:  
2 „Hęyr-ðu nú, Loki, · hvat ek nú męli  
es ęigi vęit · jarðar hver-gi  
4 né upp-himins: · áss es stolinn hamri!“

And he that word first of all did say:  
“Hear thou now, Lock, what I now speak,  
which nowhere is known,  
not on earth nor Up-heaven:<sup>a</sup>  
the os<sup>G</sup> [= Thunder = I] is robbed of his hammer!”

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1 Ok ... of kvað 'And ... did say'] The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st 3 of *Ordrun*; st. 5 of *Siward Frag*.

<sup>a</sup>Formulaic, see Encyclopedia: Earth and Up-heaven<sup>F</sup>.

3 Gingu þeir fagra · Freyju túna  
2 ok hann þat orða · alls fyrst of kvað:  
„Munt-u mér, Freyja, · fjaðr-hams léa  
4 ef ek mín hamar · mætta'k hitta?“

Went they to the fair yards of Frow<sup>P</sup>,  
and he that word first of all did say:  
“Wilt thou me, O Frow, the feather-hame<sup>P</sup> lend,  
if I my hammer might find?”

4 „Þó mynda'k gefa þér · þótt ór gulli véri  
2 ok þó selja · at véri ór silfri.“

[Frow quoth:] “I would yet give it to thee though it were golden,  
and yet hand<sup>a</sup> it to thee as it were silvern.”<sup>b</sup>

<sup>a</sup>*selja*, cognate of English *sell* here has its older sense of ‘hand over’, cf. Gotish *saljan* Streitberg (1910, p. 116): ‘*opfern*; θύειν’.

<sup>b</sup>Regaining the hammer is of such importance to the gods (cf. st. 17; without it the Ease stand powerless against the Ettins<sup>G</sup>), that Frow would lend the feather-hame to the greedy and untrusty Lock, even if it were made out of gold or silver.

5 Fló þá Loki, · fjaðr-hamr dunði,  
2 unds fyr útan kom · ása garða  
ok fyr innan kom · jǫtna 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 greyjum sínum · gull-bönd snøri  
ok mǫrum sínum · mǫn jafnaði.

Thrim sat on the mound,<sup>a</sup> the lord of Thurses<sup>G</sup>:  
on his greyhounds the golden leashes he twirled,  
and on his mares the manes he cut even.<sup>b</sup>

1 þursa dróttinn ‘lord of Thurses’] This formulaic expression also occurs in several Runic charms against such thursen lords; an example of the close connection between narrative and ritual poetic language.

<sup>a</sup>Apparently a typical seat for ettins. See *Wallow* 42 for other attestations.

<sup>b</sup>The image suggested here reminds one of the ancient “master of animals” motif, especially as attested on panel A of the Gundestrup cauldron.

- 7 „Hvat ’s með *þ*sum? · Hvat ’s með *q*lfum?  
2 Hví est *ç*inn kominn · í *j*otun-*h*eyma?“  
„Illt ’s með *þ*sum, · illt ’s með *q*lfum!  
4 *H*efir þú *H*lórriða · *h*amar of folginn?“

[Thrim quoth:] “What is with the Ease? What is with the elves?

Why art thou alone come into the Ettin-homes<sup>L</sup>?”—

[Lock quoth:] “’Tis ill with the Ease, ’tis ill with the elves!

Hast thou the hammer of Lorida (= Thunder) hidden?”

3 illt ’s með *q*lfum] Required by the meter; om. R

1 Hvat ’s með *þ*sum? · Hvat ’s með *q*lfum? ‘What is with the Ease? What is with the elves?’] Formulaic, identical line occurs in *Wallow*.

- 8 „Ek *h*efi *H*lórriða · *h*amar of folginn  
2 *át*ta *r*østum · fyr *j*orð neðan;  
hann *ç*ngi maðr · *a*ptr of *h*eymtir  
4 *n*ema *f*óri mér · *F*reyju at kvæn.“

[Thrim quoth:] “I have the hammer of Lorida hidden,  
eight rests<sup>C</sup> beneath the earth;

it no man will fetch again,

unless he bring me Frow as wife.”

- 9 *F*ló þá Loki, · *f*jaðr-hamr dunði,  
2 unds fyr *ú*tan kom · *j*otna *h*eyma  
ok fyr *i*nnan kom · *á*sa garða;  
4 *m*ótti hann þór · *m*iðra garða  
ok hann þat *or*ða · *a*lls fyrst of kvað:

Flew then Lock—the feather-hame rustled—  
until outside he came the homes of the Ettins,

and inside he came the yards of the Ease.  
 He met Thunder in the middle of the yards,  
 and he [= Thunder] that word first of all did say:

5 hann þat] emend.; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

10 „Hefir þú *ørendi* · sem *erfiði*?  
 2 Seg-ðu á *lopti* · *lōng* tíðendi!  
 Opt *sitjanda* · *sogur* of fallask,  
 4 ok *liggjandi* · *lygi* of þellir.“

[Thunder quoth:] “Hast thou an errand of trouble?<sup>a</sup>  
 Say thou aloft, the long tidings!  
 Often the sitter’s tales fail each other  
 and the liar blows up his lie.”<sup>b</sup>

<sup>a</sup>Thunder asks Lock if he has bad news. The collocation *ørendi* ‘errand’ ... *erfiði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including in st. 5 of *HHarv*.

<sup>b</sup>Proverbial. If one sits or lies (*liggjandi* means to ‘lie down’; it is rather unfortunate that the two sound the same in English) down and thinks too much over bad news, details will be left out, excuses thought up. Thus it is best that Lock immediately tell Thunder what he has learned.

11 „Hefi’k *ørendi* · *erfiði* ok:  
 2 Þrymr hefir þinn hamar, · þursa dróttinn;  
 hann *engi* maðr · *aptr* of heimtir  
 4 nēma hōnum *fōri* · *Freyju* at kvēn.“

[Lock quoth:] “I have an errand, trouble also:  
 Thrim has thy hammer, the lord of Thurses;  
 it no man will fetch again,  
 unless he bring him Frow as wife.”

12 Ganga þeir *fagra* · *Freyju* at hitta  
 2 ok hann þat *orða* · *alls* fyrst of kvað:  
 „*Bitt-u* þik, Freyja, · *brúðar* líni!  
 4 Vit skulum *aka* tvau · í *jōtun*-hēima.“

Go they the fair Frow to find,  
 and he<sup>a</sup> that word first of all did say:  
 “Bind thyself, Frow, with 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 Ręið varð þá Freyja · ok fnasaði,  
 2 allr ása salr · undir bifðisk,  
 stökk þat it mikla · męn Brísinga:  
 4 „Mik vęitst verða · ver-gjarnasta  
 ef ek ęk með þér · í jętun-hęima.“

Wroth became then Frow, and snorted;  
 the whole hall of the Ease trembled below;  
 down crashed the great necklace of the Brisings—  
 “Thou knowest that I will become the most man-eager,<sup>a</sup>  
 if I drive with thee into the Ettin-homes.”

<sup>a</sup>Either Frow is speaking out of self-awareness of her own lustful inclinations, or the sense is that she will be accused of being lustful by the other gods, but there is no verb here corresponding to ‘accuse’. For Frow’s promiscuity see *Lock* 30 and Note.

- 14 Sęnn vęru ęsir · allir á þingi  
 2 ok ęsynjur · allar á máli,  
 ok of þat réðu · ríkir tívar:  
 4 hvé þęir Hlórriða · hamar of sotti.

Soon were the Ease<sup>G</sup> all at the Thing<sup>C</sup>,  
 and the Ossens<sup>G</sup> all at speech,  
 and of this counseled the mighty Tews<sup>G</sup>:  
 how they the hammer of Loride would seek out.

1–3 Sęnn ... tívar ‘Soon ... Tews’] Formulaic. Shared with *Dreams* 1. See also note to st. 29 below.

- 15 Þá kvað þat Heimdallr, · hvítastr ása,  
 2 vissi vęl framm · sęm vanir aðrir:  
 „Bindu vér Þór þá · brúðar líni;  
 4 hafi hann it mikla · męn Brísinga!

Then quoth that Homedall<sup>P</sup>, whitest of the Ease;  
 he knew well forth,<sup>a</sup> like the other Wanes<sup>G</sup>:  
 “Let us bind Thunder then, with bride’s linen;  
 he may have the great necklace of the Brisings<sup>P</sup>.”

<sup>a</sup>*vita framm* ‘to know forth’, i.e. to know the future. Compare *fram-víss* ‘forth-wise; prescient.’

- 16 Lötum und hęnum · hrynja lukla

- 2 ok kven-váðir · umb kné falla  
 en á brjósti · breiða steina  
 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>”

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<sup>a</sup>This verse contains an interesting description of Viking age bridal dress: As the everyday manager of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast are probably tortoise brooches, while the tipping of the head refers to some sort of bridal hat (TODO: Literature). Breast-brooches are also mentioned in *Wayland* 25, 36.

- 17 Þá kvað þat Þórr, · þrúðugr áss:  
 2 „Mik munu ǣsir · argan kalla  
 ef ek bindask lét · brúðar líni!“

Then quoth that Thunder, the mighty Os:  
 “Me will the Ease call degenerate<sup>C</sup>,  
 if I let myself be bound with bride's linen!”

- 18 Þá kvað þat Loki · Laufeyjar sonr:  
 2 „Þegi þú, Þórr, · þeira orða!  
 Þegar munu jǫtnar · Ás-garð búa  
 4 nema þú þinn hamar · þér of heimtítr.“

Then quoth that Lock, Leafie's son:  
 “Shut up thou, Thunder, with those words!  
 Shortly the Ettins will settle Osyrd,  
 unless thou thy hammer for thyself dost fetch!”

- 19 Bundu þeir Þór þá · brúðar líni  
 2 ok inu mikla · mēni Brísinga,  
 létu und hǫnum · hrynja lukla  
 4 ok kven-váðir · umb kné falla  
 en á brjósti · breiða steina  
 6 ok hag-liga · of hǫfuð typpðu.

Bound they Thunder then, with bride's linen,  
 and with the great necklace of the Brisings.  
 They placed by his side keys to jingle, and women's garments to fall down about his knees,  
 and on the breast broad stones, and skillfully they tipped his head.



- 20 Þá kvað þat **L**oki · **L**aufeyjar sonr:  
 2 „Mun’k **a**uk með þér · **a**mbótt vesa,  
 vit skulum **a**ka tvau · í **j**ötun-hęima.“

Then quoth that Lock, Leafie’s son:  
 “I will also with thee be a handmaid;  
 we two<sup>a</sup> shall drive into the Ettin-homes.”

<sup>a</sup>The form used, *tvau*, is the neuter plural, i.e. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.

- 21 Sęnn vóru **h**afrar · **h**ęim of vrekni,  
 2 **s**kyndir at **s**kęklum, · **s**kyldu vęl renna;  
**b**jęrg brotnuðu, · **b**rann jęrð loga;  
 4 **ó**k Óðins sonr · í **j**ötun-hęima.

Soon he-goats<sup>Ca</sup> were driven home,  
 hastened onto the cart-poles; they were to run well.  
 Crag burst, burned the earth with flame;  
 drove Weden’s son [= Thunder] into the Ettin-homes.<sup>b</sup>

<sup>a</sup>Thunder’s cart was driven by he-goats, for which he is called (for instance) “the lord of he-goats” in *Hymer* 20, 31. See Encyclopedia.

<sup>b</sup>Thunder’s driving of his chariot is often connected with cosmic disturbance. So, his arrival in *Lock* (st. 55) is signalled by the mountains quaking. The most similar description to the present stanza is found in Thedwolf’s *Harvestlong* 14–16, where crags (there likewise *bjęrg*) burst asunder and fires rage before him. A possibly Indo-European parallel to this is the Vedic myth of Indra breaking the mountains and releasing the mountains (as described most famously in *RV* hymn 1.32). See also *Dreams* 3 for a related description of the god Weden’s riding.

- 22 Þá kvað þat Þrymr, · Þursa dróttinn:  
 2 „Standið upp, jętnar, · ok stráið bękki!  
 Nú fórið mér · Freyju at kván,  
 4 Njarðar dóttur · ór Nóa-túnum.

Then quoth that Thrim, the lord of Thurses:  
 “Stand ye up, ettins, and strew the benches!  
 Now bring ye me Frow as wife,  
 Nearth<sup>P</sup>’s daughter from the Nowetowns<sup>L</sup>.

- 23 Ganga hér at garði · gull-hyrnðar kýr,  
 2 **ó**xn **a**l-svartir, · **j**ętni at gamni,  
 fjęlð á’k męiðma, · fjęlð á’k męnja;  
 4 **ę**innar mér Freyju · **á**-vant þykkir.“

Here march to the estate golden-horned cows,  
 all-black oxen, for the ettin's [= my] pleasure.  
 A multitude I own of treasures, a multitude I own of necklaces;  
 only Frow I think myself missing."

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2 oxn al-svartir 'all-black oxen'] Formulaic, also occurring in *Hymer* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with "golden-horned". One may also compare Saxo (I.8.12), where the hero Hadding has to atone for his slaying of a heavenly being by the blooting of dark-coloured victims (*furvae hostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant.* 'In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.' This ancient ritual taboo is further paralleled e.g. by the Tanakh, where animals dedicated to Yhwh were to be without blemish (עֲדָנִי; Leviticus 1:3)

24 Vas þar at kveldi · of komit snimma  
 2 ok fyr jǫtna · ǫl framm borit.  
 Einn át oxa, · átt laxa,  
 4 krásir allar, · þér's konur skyldu,  
 drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening early come,  
 and for the ettins ale brought forth.  
 Alone ate he [= Thunder] an ox, eight salmons,  
 all the dainties which were meant for the women;  
 drank the husband of Sib [= Thunder] three sieves of mead.<sup>a</sup>

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<sup>a</sup>Cf. *Hymer* 15, where Thunder eats two of Hymer's oxen. It is rather interesting that the same kenning is used in both stanzas when both concern the god's great eating; perhaps one poet was playing on the other's expression, or they were both referencing another, now-lost work.

25 Þá kvað þat Þrymr, · þursa dróttinn:  
 2 „Hvar sátt-u brúðir · bíta hvassara?  
 Sá'k-a brúðir · bíta enn bręðara  
 4 né enn męira mjǫð · męy of drekka!“

Then quoth that Thrim, the lord of Thurses:  
 "Where sawest thou brides bite sharper?  
 Saw I never brides bite yet broader,  
 nor yet more mead a maiden drink."

26 Sat in al-snotra · ambótt fyrir  
 2 es orð of fann · við jǫtuns máli:  
 „Át vétr Freyja · átt nóttum,

4 svá vas hón óð-fús · í jǫtun-heima.“

Sat the all-clever maid-servant [= Lock] in front,  
who a word did find against the ettin's speech:  
“Ate Frow naught, for eight nights;  
so madly did she long for the Ettin-homes.”

27 Laut und línu, · lysti at kyssa,  
2 en hann útan stókk · ęnd-langan sal:  
„Hví eru ǫndótt · augu Freyju?  
4 Þykki mér ór · augum brenna!“

He looked 'neath the linen, lusted for a kiss,— but he from the outside leapt back, across  
the length of the hall:— “Why are the eyes of Frow fiery?— Methinks there be flame  
coming out of the eyes!<sup>a</sup>”

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<sup>a</sup>Lit. “Methinks out of the eyes burn.”

28 Sat in al-snotra · ambótt fyrir  
2 es orð of fann · við jǫtuns máli:  
„Svaf vętr Freyja · átta nóttum,  
4 svá vas hón óð-fús · í jǫtun-heima.“

Sat the all-clever maid-servant [= Lock] in front,  
who a word did find against the ettin's speech:  
“Slept Frow naught, for eight nights;  
so madly did she long for the Ettin-homes.”

---

1 fyrir] add. *f. 7 R.*

29 Inn kom in arma · jǫtna systir,  
2 hin's brúð-féar · biðja þorði:  
„Lát þér af hǫndum · hringa rauða  
4 ef þú ǫðlask vill · ástir mínar,  
ástir mínar, · alla hylli!“

In came the wretched sister of the ettins,  
the one who for the bride-fee [= Millner] had dared ask:  
“Slide off from thy hands the red rings,  
if thou wilt win my love,  
my love, [and] all [my] holdness<sup>C</sup>.”<sup>a</sup>

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5 ástir mínar, alla hylli ‘my love, [and] all [my] holdness’] Probably formulaic. There are no preserved parallels  
in poetry, but there seems to be one in *Ylfrer* 49 (excerpt):

*En er goðin vitkuðust, þá mælti Frigg ok spurði, hvern sá véri með ásum, er eignast vildi „allar ástir mínar“ (so TW; ástir hennar ‘her loves’ SU) ok hylfi, ok vili hann ríða á bel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-lausn, ef hon vill láta fara Baldr heim í Ás-garð.“*  
 ‘But when the gods came to their wits [after Balder’s death], then Frigg spoke and asked which one among the Æsir would own “all my loves and holdness, and will ride onto the Hellway and see if he can find Balder, and offer Hell a ransom if she will let Balder come home to Osyard.”’

We can tell from the citation of a *Leed-meter* stanza at the end of ch. 49 that Snorre knew one or more now-lost Eddic poems about Balder’s death (cf. *Ylfir* 37, where *Shirner* is retold in prose, and then the final st. is cited), and it seems that one of these contained the same two long-lines as the present stanza. For such a sharing of lines cf. e.g. st. 14 above, the first three long-lines of which are identically shared with *Dreams* 1.

<sup>a</sup>The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

30 Þá kvað þat Þrymr, · þursa dróttinn:  
 2 „Berð inn hamar · brúði at vígja,  
 læggið Mjöllni · í meýjar kné,  
 4 vígið okkr saman · Várar hendil!“

Then quoth that Thrim, the lord of Thurses:  
 “Bear ye in the hammer, the bride for to bless;  
 lay ye Millner in the maiden’s knee;  
 bless ye us two together by Ware<sup>p</sup>’s hand!”

4 Várar ‘Ware’] A minor goddess presiding over romantic relationships and weddings. See Encyclopedia.

31 Hló Hlórriða · hugr í brjósti  
 2 es harð-hugaðr · hamar of þekki;  
 Þrym drap hann fyrstan, · þursa dróttin,  
 4 ok étt jötuns · alla lamði.

Laughed the heart in Lorida’s (= Thunder’s) chest,  
 when, hard-hearted, he recognized the hammer.  
 Thrim he slew first, the lord of Thurses,  
 and all the ettin’s lineage he beat lame.

32 Drap hann ina qldnu · jötna systur,  
 2 hin’s brúð-féar · of beðit hafði;  
 hón skell of hlaut · fyr skillinga,  
 4 en hogg hamars · fyr bringa fjöld.

Svá kom Óðins sonr · ęndr at hamri.

He slew the aged sister of the ettins,  
the one who for the bride-fee had asked;  
a smiting she received for shillings,  
and a strike of the hammer for a multitude of rings.  
So got Woden's son [= Thunder] back his hammer.



# The Lay of Hymer (*Hymiskviða*)

Dating (Sapp, 2022): C10th (0.694)–early C11th (0.268)

Meter: *Firnwordslaw*

Attested in two manuscripts, **R** and **A**. The two are surprisingly consistent; all 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 Mið-garðsorm* ‘Thunder pulled the Middenyardsworm’.

While its meter is *Firnwordslaw*, typical for Eddic poems, this poem is notable for its unusual amount of kennings and complex word-order, both of which are clearly Scoldic traits. The myth of Thunder’s fishing, likewise, is well known from a number of Skaldic poems (see TODO), with which this poem shares both kennings (e.g. 22/4 *umbgjörð allra landa* ‘the encircler of all lands [= Middenyardsworm]’) and wording (especially). These factors suggest that *Hymer* was composed in a Scoldic environment, perhaps even by a poet by whom we have other works preserved, although that can of course not be known.

Another notable thing about this poem is its nature as a compilation of several myths. (It must here be said, that unlike *High*, which has clear differences of style and language between its parts, *Hymer* is clearly a stylistic and narrative whole, composed by a single poet and then transmitted faithfully!) This is most clearly seen in its analogues. Thus, the story of Thunder’s fishing is told in *Ylfir* 48, but Tew is not present, and there is no mention of a cauldron. TODO!

- 
- 1    Á **r** val-tívar · **v**eiðar nómu  
2    ok **s**umbl-**s**amir · áðr **s**aðir yrði,  
      **h**ristu tēja · ok á **h**laut sǫu,  
4    fundu at **É**gis · **ø**r-kost hvera.

[R 13v/26, A 5v/25]

Of yore the slain-Tews [gods] had caught game,  
and together at the simble<sup>C</sup> before they might eat<sup>a</sup>,  
they shook the twigs and looked at the leat<sup>C</sup>;  
they found at Eagre’s a great choice of cauldrons.<sup>b</sup>

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<sup>a</sup>Lit. 'might become sated'

<sup>b</sup>The gods sprinkled the leat (*blaut* 'sacrificial blood') of the beasts and interpreted the pattern; they found it most auspicious to feast at Eagre's. TODO: reference to leat-twigs.

[R 13v/28, A 5v/27]

2 Sat **berg-búi** · **barn-þeitr** fyrir,  
 2 **mjök glíkr męgi** · **Miskur-blinda**,  
 læit í **augu** · **Yggs barn** í þrá:  
 4 „þú skalt **ęsum** · **opt sumbl ęra!**“

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 (= Węden) [= Thunder] stubbornly:  
 “Thou shalt for the Ease oft host simbles!”<sup>b</sup>

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4 ęra 'host'] *ęfa* '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** · **orę-bęginn halr**,  
 2 **hugęi at hefndum** · **hann nęst við goę**,  
 baę **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 **ginn-ęęgin** · of **ęeta hver-gi**,  
 unds af **tryggęum** · **Týr Hlórrięa**  
 4 **ást-ráę mikit** · **ęinum sagęi:**

But that one might the renowned Tews<sup>G</sup>  
 and the yin-Reins<sup>G</sup> nowhere get ahold of—  
 until, out of loyalty, a great loving counsel  
 Tew to Lorde (= Thunder) alone did say:



- 5 „Býr fyr **austan** · **Éli**-vága [R 14r/3, A 6r/2]  
 2 **hund**-vís **Hymir** · at **himins** enda,  
 á **minn** faðir · **móðugr** ketil,  
 4 **rúm**-brugðinn hver · **rastar** djúpan.“

“Dwells to the east of the llewaves<sup>L</sup>  
 the hound-wise Hymer, at heaven’s end.<sup>a</sup>  
 Owns my father [= Hymer], fierce, a kettle:  
 a size-renowned cauldron, a rest<sup>C</sup> deep.”

4 **rúm**-brugðinn] *frumbrygðan†* A

<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 fierce nature.

- [Þórr kvað:]  
 6 „Veitst, ef þiggjum · þann lög-velli?“ [R 14r/4, A 6r/4]  
 2 „Ef, **vinr**, **vélar** · **vit** gørvum til!“

[Thunder quoth:]  
 “Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —  
 [Tew quoth:]  
 “If, friend, we two make use of wiles!”<sup>a</sup>

<sup>a</sup>Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

- 7 Fóru **drjúgum** · **dag** þann framan [R 14r/5, A 6r/4]  
 2 **Ásgarði** frá · unds til **Egils** kvómu;  
**hirði** **hafra** · **horn**-gøfgasta;  
 4 **hurfu** at **høllu** · es **Hymir** átti.

Journeyed they with great strides from the beginning of the day,  
 from Osyrd, until to Agle’s [dwelling] 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. after Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálíga* ‘swiftly at day’ A 2 **Egils** ‘Agle’s [dwelling]’] so R; **Egis** ‘Eagre’s [dwelling]’ A is probably from confusion with Eagre (the ettin) described earlier in the poem, unless the shepherd shared his name.

<sup>a</sup>Thunder left his goats in the care of the shepherd Agle, whose identity is unclear.

- 8 **Møgr** fann ømmu, · **mjøk** leiða sér, [R 14r/7, A 6r/6]

- 2     hafði hǫfða · hundruð níu.  
       en ǫnnur gekk · al-gullin framm  
 4     brún-hvít bera · bjór-veig syni.

The lad [= Tew] found his grandmother very loathsome;  
 heads she had, nine hundred.  
 But another woman stepped—all-golden—forth:  
 white-browed she carried a beer-draught for her son [= Tew]:

[R 14r/9, A 6r/8]

- 9     „Átt-niðr ǵetna · ek vilja’k ykk  
 2     hug-fulla tvá · und hvera sętja;  
       es mín fríi · mǫrgu sinni  
 4     glǫggr við ǵęsti · ǵorr ills hugar.“

“O descendant of ettins [= Tew], I would wish to set  
 you two, full of heart, under the cauldrons;  
 my lover [= Hymer] has many a time been  
 stingy with guests, quick to ill temper.”<sup>a</sup>

---

3 fríi ‘lover’] so R; fǫðir ‘father’ A

---

<sup>a</sup>Tew’s mother hides him and Thunder, lest Hymer find them.

[R 14r/11, A 6r/9]

- 10    En vá-skapaðr · varð síð-búinn,  
 2     harð-ráðr Hymir, · heim af veiðum;  
       gekk inn í sal, · glumðu ǵoklar,  
 4     vas karls, es kom, · kinn-skógr frørinn.

But the misshapen one was come late,  
 hard-minded Hymer, home from the hunt.  
 He entered the hall—icicles clattered<sup>a</sup>—  
 on the churl who came [= Hymer] was the cheek-shaw [BEARD] frozen.

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1 síð-búinn ‘come late’] om. A

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<sup>a</sup>In Icelandic the word *ǵokull* 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]

- [Týs móðir kvað:]  
 11    „Ves þú heill, Hymir, · í hugum góðum!  
 2     Nú ’s sonr kominn · til sala þinna,  
       sá’s vit vęttum · af vegi lǫngum;  
 4     fylgir hǫnum · Hróðrs and-skoti,

vinr ver-liða; · Véurr heitir sá.

[Tew's mother quoth:]

“Be thou hale, Hymer, in good spirits!<sup>a</sup>

Now the son [= Tew] is come to thy halls,

the one whom we have been awaiting from a long way off.

Follows him the opponent of Rooder <ettin>,

the friend of manly retinues; 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 *Beowulf* 407a: *Wæs þú Hrōðgār hál* ‘Be thou, Rothgar, hale!’

12 Sé þú hvar sitja · und salar gaffli,

[R 14r/15, A 6r/13]

2 svá forða sér, · stendr súl fyrir.“

Sundr stökk súla · fyr sjón jötuns,

4 en allr í tvau · áss brotnaði.

See where they sit under the hall's gable:

so they save themselves—a pillar stands before them!<sup>a</sup>”

The pillars sprang asunder before the sight of the ettin [= Hymer],

but all in two the roof-beam broke.

2 forða sér] *forðask* A 2 súl ‘pillar’] *†sol†* A 4 allr] *áðr* ‘earlier, before that’ RA. TODO: elaborate, mention Finnur

<sup>a</sup>Tew's mother reveals the hiding place of the gods.

13 Stukku átta, · en einn af þeim

[R 14r/17, A 6r/15]

2 hvern harð-sleginn · heill af þolli;

framm gingu þeir, · en forn jötunn

4 sjónum leiddi · sinn and-skota.

Eight [cauldrons] crashed down, but one of them—

a hard-forged cauldron—[came] whole off its peg.<sup>a</sup>

Forth went they, but the ancient ettin [= Hymer]

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 vcl þá's sá

[R 14r/19, A 6r/16]

2 gýgjar gróti · á golf kominn,

þar vöru þjórar · þrír of tæknir,

4 bað senn jötunn · sjóða ganga.

His heart was not pleased then, when he saw  
the gow's distresser [= Thunder] come on the floor.  
There were three bulls taken:  
bade the ettin at once they be roasted.

2 gróti 'distresser'] gēti 'keeper, warder' A 4 senn 'at once'] sun '[his] son [= Tēw]?' A

[R 14r/21, A 6r/18]

15 Hvęrn létu þęir · hǫfði skęmra  
2 auk á sęyði · síðan bǫru,  
át Sifjar verr · áðr sofa gingi,  
4 ęinn með ǫllu · ęxn tvá Hymis.

Each one they let shorten by a head,  
and onto the fire-pit then carried:  
ate the husband of Sib [= Thunder]—before he might go to sleep—  
alone by himself two of Hymer's oxen.<sup>a</sup>

<sup>a</sup>Cf. *Thrim* 24 for another instance of Thunder's great eating, which curiously also uses the kenning *Sifjar verr* 'Sib's husband [= Thunder]'.  
<sup>a</sup>

[R 14r/23, A 6r/19]

16 Þótti hǫrum · Hrunnis spjalla  
2 verðr Hlórriða · vęl full-mikill,  
„munum at aptni · ǫðrum verða  
4 við vęði-mat · vér þrír lifa.“

Seemed to Rungner's hoary friend [= Hymer]  
Loride's <Thunder's> eating far too great;  
“the 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 vęðimat*, 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 · bęitur gęfi.  
„Hverf þú til hjarðar, · ef hug trúir,  
4 brjótr berg-Dana, · bęitur sókja.

Wighward (= Thunder) declared himself willing to row on the wave,  
if the baleful ettin might give pieces of bait.  
“Turn to the herd if thou trust in thy heart—  
O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

3 hjarðar] *ballar* corr. A

- 18 Þess vëntir mik, · at þér myni-t  
 2 ogn at oxa · auð-eng vesa.“  
 Svęinn sýsliga · svęif til skógar,  
 4 þar's oxi stóð · al-svartr fyrir.

[R 14r/26, A 6r/23]

It I expect, that by thee will not  
 the bait from the ox be easily caught.”—  
 The swain [= Thunder] swiftly turned to the woods,  
 there as an ox stood, all-black, before [him].

1 vëntir mik] so A; *vęnti ek* R 1 myni-t ‘will not’] so A; *myni* ‘will’ R. I prefer the A reading since it makes this the first of Hymer's several challenges to Thunder, ones which the god easily accomplishes.

3 Svęinn ‘The swain’] Thunder was apparently in the shape of a young man. Cf. Snorri (TODO!) where this is attested.

4 oxi ... al-svartr ‘ox all-black’] Formulaic, also occurring in *Thrim* 23; see note there for further parallels to this custom. All-black oxen were apparently seen as the noblest, and so Thunder's taking of one, instead of an inferior beast, may be seen as a subtle insult towards the stingy Hymer.

- 19 Braut af þjóri · þurs ráð-bani  
 2 hó-tún ofan · horna tveggja.  
 „Verk þikkja þín · verri myklu  
 4 kjóla valdi · an kyrr sitir.“

[R 14r/28, A 6r/24]

Off the bull broke the counsel-slayer of the thurse [= Thunder]  
 the high meadow of the two horns [HEAD] from above.—  
 “Worse by far thy works do seem  
 to the wielder of ships [= Hymer = me] than if thou sat calm.<sup>a</sup>”

<sup>a</sup>I had originally taken this as Hymer snidely belittling Thunder's feat of pulling the head off the ox (presumably by the horns); he would have earned greater glory had he simply sat and done nothing. However, it may also be read as a factual statement; Thunder just killed one of his finest oxen, and Hymer would certainly have preferred that he had not.

- 20 Bað hlunn-gota · hafra dróttinn  
 2 átt-runn apa · útar fóra,  
 en sá jötunn · sína talði,  
 4 lítla fýsi · lęgra 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 átt-runn ] *†atrænn†* A 3 talði ] *milldi* corr. A 4 lēgra at róa ] metr. emend.; *at róa lēgra* RA

<sup>a</sup>The specific sense of *api* is uncertain. It seems to generally refer to a fool, but see Encyclopedia.

<sup>b</sup>There is some humour in the situation as Hymer, who just mocked Thunder, is now forced to do his willing by rowing.

[R 14r/31, A 6r/27]

21 Dró *mērr* Hymir · *móðugr* hvala  
2 *ęinn* á *ongli* · *upp* senn tváa;  
en *aptr* í skut · *Óðni* sífjaðr  
4 *Véurr* við *vélar* · *vað* gęrði sér.

Pulled renowned Hymer—fierce—whales:  
one on the hook, soon up two—  
but back in the stern the Weden-related  
Wighward (= Thunder) wilily<sup>a</sup> prepared his line.

1 *mērr* ‘renowned’ ] so R; *męir* ‘more, further’ A

<sup>a</sup>Probably because he made the fishing line behind Hymer’s back, who was distracted by the whales.

[R 14v/1, A 6r/29]

22 *Eęnði* á *ongul* · *sá’s* *qldum* bergr,  
2 *orms* *ęin*-bani · *oxa* hęfði;  
*gęin* við agni, · *sú’s* *goð* fía,  
4 *umb*-gęrð *neðan* · *allra* landa.

Baited on the hook he who saves men [= Thunder],  
the Worm’s lone slayer, the head of the ox.  
Snapped at the bait the one whom the gods hate [= Middenyardsworm],  
the encircler of all lands from below.

3 agni ‘bait’ ] so A; *ongli* ‘hook’ R

4 *umb*-gęrð ... *allra* landa ‘encircler of all lands’ ] This kenning occurs identically in a fragment by C9th scold Alewigh Snub (Qlv *Þórr* in *SkP* III).

[R 14v/3, A 6v/1]

23 Dró *djarf*-liga · *dáð*-rakkr *Þórr*  
2 *orm* *ęitr*-fáan · *upp* at borði;  
*hamri* kníði · *hó*-fjall skarar  
4 *of*-ljótt *ofan* · *ulfs* hnit-bróður.

Pulled boldly deed-ready Thunder  
the venom-glistening Worm up on the gunwale;

with the hammer he struck the high mountain of hair<sup>a</sup> [HEAD]—  
very hideous, from above—on the Wolf's clash-brother [= Middenyardsworm].

<sup>a</sup>A rather unfitting kenning, since serpents do not have hair.

24    **H**raun-gǫlkn **h**rutu, · **ę**n **h**ǫlkn þutu, [R 14v/5, A 6v/2]  
2    **f**ör hin **f**orna · **f**old ǫll saman;  
      [...]  
4    **s**ökkðisk **s**íðan · **s**á fiskr í mar.

The lavafeld-monsters [ETTINS] bounded, but the bedrock resounded;  
moved the ancient earth all at once;  
[...];  
sank thereafter that fish [= Middenyardsworm] into the sea.

1 **h**rutu] so A; *blumðu* 'dashed' R. End-rhyme is also used by the poet in st. 3/3.

1 **H**raun-gǫlkn 'The lavafeld-monsters'] Both mss. have *bręin*-, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun* ONP: 'stone/barren area, wasteland; lava-field' is well attested in scoldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *gǫlkn*) is unclear; but it is attested in three scoldic verses, always in kennings of the type "troll-woman of the shield [AXE]". While the mss. '*galkn*' (norm. *gálkn*) could be both singular and plural, the form of the verb precludes the former. This means that the word cannot be referring to the Middenyardsworm, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

3 [...] It is very likely that a line is missing here, since the stanzas in the poem consistently have four lines. In other texts describing this narrative Hymer cuts Thunder's fishing line at this point, and so that is probably what it contained.

It is of course impossible to know what exact form it had, but for the reader's enjoyment, based on other poets and the account in *Ylför* (see introduction to the present poem) I've composed the following variant lines: *unds vinr Hrungnis · vað Þórs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; *unds fǫlr Hymir · fekk á saxi* 'until pale Hymer grasped the knife'.

4 fiskr 'fish'] The Middenyardsworm may also be called a "fish" in *Grimner* 21.

25    **Ó**-tęitr **j**ǫtunn, · **e**s **a**ptr rǫru, [R 14v/6, A 6v/3]  
2    [...]  
      svát **á**r Hymir · **ę**kki męlti,  
4    **v**ęifði rǫði · **v**eðrs annars til.

The unmerry ettin [= Hymer], as they rowed back,  
[...],  
so that in early morn Hymer spoke nothing;  
he pulled the oar around, against the storm:

2 [...] There is without doubt a line missing here; the meter usually requires four lines, and the first half of the sentence is incomplete without a verb (unless one understands an implied "was", so that the verse would begin "Unmerry was the ettin").

3 ár ‘in the early morning’] Finnur Jónsson (1932) suggests *svá’t at ór* ‘so that by the oar’. Assuming my interpretation is correct, the three would have been fishing

[Hymir kvað:]  
 [R 14v/8, A 6v/4] 26 „Munt of vinna · verk halft við mik,  
 2 at hęim hvala · haf til bójar  
 eða flot-brúsa · fęstir okkarn.“

[Hymer quoth:]  
 “Thou wilt win a half work by me  
 if thou bear the whales home to the farm,  
 or our float-jar [BOAT] do fasten.<sup>a</sup>”

---

<sup>a</sup>Hymer tells Thunder, who having let go of the Worm now has nothing to show for the trip, that he can accomplish something half as good as the pulling of the whales if he carries them home or ties up the boat (by the shore).

[R 14v/9, A 6v/6] 27 Gekk Hlórriði · gręip á stafni  
 2 vatt með austri · upp lög-fáki;  
 ęinn með ֆrum · ok með aust-skotu  
 4 bar til bójar · brimsvín jötuns  
 ok holt-riða · hver í gegnum.

Went Lorde (= Thunder), grasped the stern,  
 hurled with the bilge-water the lake-nag [BOAT] up;<sup>a</sup>  
 alone with the oars and the bilge-bucket  
 he bore to the farm the ettin’s brim-swines [WHALES],  
 even through the cauldron of woodland ridges [VALLEY?].

---

1 á] til á R 5 holt-riða] ֆholtribaֆ R

---

5 holt-riða hver] A TODO. What do other editors and translators say?

---

<sup>a</sup>Thunder did not pour the bilge-water out of the boat, which would have greatly reduced its weight. This was thus a great work of strength.

[R 14v/12, A 6v/7] 28 Ok ęnn jötunn · umb afręndi,  
 2 þrá-girni vanr, · við Þór sęnti,  
 kvað-at mann ramman, · þótt róa kynni,  
 4 kręptur-ligan, · nema kalk bryti.

And yet the ettin, used to stubbornness,  
 about 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 once again challenges Thunder, this time he accuses him of weakness if he will not break a certain chalice.

29 En Hlórriði, · es at hǫndum kom, [R 14v/14, A 6v/9]  
2 brátt lét bresta · bratt-stēin glēri,  
sló sitjandi · súlur í gǫgnum;  
4 bǫru þó hēilan · fyr Hymi síðan.

But Loride (= Thunder), when [it] came to his hands,  
impatiently crushed steep-stone with glass;  
he struck right through the fastened<sup>a</sup> pillars;  
it was still borne whole before Hymer thereafter.

---

2 bratt-stēin glēri 'steep-stone with glass'] That is, he broke the stone columns in Hymer's house with the chalice.

---

<sup>a</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 Unds þat hin friða · friðla kęndi [R 14v/16, A 6v/10]  
2 ást-ráð mikit, · ęitt es vissi,  
„drep við haus Hymis, · hann 's harðari,  
4 kost-móðs jǫtuns, · kalki hverjum.“

Until the handsome mistress [= Tew's mother] gave  
a great loving counsel, the one she knew:  
“Strike against Hymer's skull; it is harder—  
on the choice-weary<sup>a</sup> ettin—than every chalice.”

---

<sup>a</sup>A reference to the gods having eaten up his choicest food.

31 Harðr ręis á kné · hafra dróttinn, [R 14v/18, A 6v/12]  
2 fǫrðisk allra · í ás-męgin;  
hęill vas karli · hjalm-stofn ofan,  
4 en vín-fęrill · valr rifnaði.

Hard rose on the knees the lord of he-goats [= Thunder];  
he drew himself into 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 reís] om. A

---

<sup>a</sup>Compare *Yilfer* in its description of Thunder attempting to pull up the Worm: *Þá varð Þórr reiðr ok fēðist í ás-megin* “Then Thunder became wroth, and drew himself into his os-might.”

[Hymir kvað:]

[R 14v/20, A 6v/13]

32 „Morg væt’k mēti · mér gingin frá,  
2 es kalki sé’k · fyr knéum hrundit,  
karl orð of kvað: · „kná’k-at segja  
4 aptr éva-gi: · þú ’st qldör of heitt.”

[Hymer quoth:]

“I know many treasures [are] parted from me,  
when I see the chalice thrown before [his] knees!”—  
The churl [= Hymer] words did speak: “I cannot say  
ever again: ‘Thou, ale, art heated!’<sup>a</sup>”

---

2 es] om. R 2 fyr] fyr† R

---

<sup>a</sup>Hymer laments that since his finest vessel is now broken, he will never again be able to enjoy drinking.

[R 14v/22, A 6v/15]

33 Þat ’s til kostar · ef koma mēttið  
2 út ór óru · ql-kjól hofi.“  
Týr leitaði · tysvar hróra;  
4 stóð at hvóru · hverr kyrr fyrir.

It would be fitting, if ye might bring  
out of our hall the ale-ship [CAULDRON].<sup>a</sup>  
Tew attempted, twice, to move it;  
each time stood the cauldron still before [him].

---

2 ql-kjól ‘ale-ship [CAULDRON]’] *qlkjól* is the accusative form, but in this sense (CV: *koma*, B) we would expect the dative *qlkjóli*, something that the meter does not allow for.

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<sup>a</sup>*hof* ‘hall’ usually means ‘hove; temple’.

[R 14v/24, A 6v/16]

34 Faðir Móða · fekk á þremi  
2 ok í gognum sté · golf niðr í sal;  
hóf sér á hofuð upp · hver Sifjar verr,  
4 en á hēlum · 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 at his heels rings clattered.<sup>b</sup>

<sup>a</sup>In the account of *Yilfer* 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. TODO.

<sup>b</sup>The rings from the cauldron-chain; this detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *beyrði til hǫddu, þá er Þórr bar hverinn* “one heard the pot-links when Thunder bore the kettle”. According to Finnur Jónsson (1932) this chain reached from one end of the kettle to another, in which case this would be an oblique reference to the cauldron’s size, its diameter being the same as Thunder’s height.

35 Fóru-t lęngi, · áðr líta nam  
2 aptr Óðins sonr · ęinu sinni;  
sá ór hręysum · með Hymi austan  
4 folk-drótt fara · fjol-hǫfðaða.

[R 14v/26, A 6v/18]

They journeyed not for long before Weden’s son [= Thunder]  
took to look back, a single time;—  
saw he out of stone-heaps, with Hymer from the east,  
a folk-troop journeying, many-headed.<sup>a</sup>

<sup>a</sup>For the many-headedness of ettins see note to st. 8 above.

36 Hóf sér af hęrðum · hver standandi,  
2 vęifði Mjollni · morð-gjǫrnum framm,  
auk hraun-hvala · hann alla drap.

[R 14v/28, A 6v/19]

Heaved he off from his shoulders the cauldron, 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 · half-dauðr fyrir,  
vas skęr skǫkuls · skakkr á bęini,  
4 en því hinn lę-vísi · Loki of olli.

[R 14v/30, A 6v/21]

They journeyed not for long before Lorida’s (= Thunder’s) he-goat  
took to lie half-dead before [them];  
the steed of the cart-pole [GOAT] was halt in the leg—  
but that the guile-wise Lock had caused.<sup>a</sup>

3 skér] emend. from meaningless *fskírr*? RA

<sup>a</sup>Apparently Lock (who is not mentioned earlier in the poem) was placing curses on the returning party. Snorre mentions this, TODO.

[R 14v/32, A 6v/22]

38 En ér hęrt hafið, · hęrr kann of þat  
2 goð-mólugra · gęrr at skilja,  
hęr af hraun-búa · hann laun of fekk,  
4 es bæði galt · þęrn sín fyrir.

But ye have heard—about that can  
any god-speaking man more clearly discern—  
which rewards he [= Lock] from the lavafield-dweller [ETTIN] got,  
as he yielded up both his own children for it.

1 ér ‘ye’] The audience. As pointed out in Finnur Jónsson (1932), a verse containing such an address to the audience is otherwise unparalleled. (*Wallow* 1, for instance, is still ‘in character’ as the wallow.)

2 goð-mólugra ‘god-speaking’] This is a hapax, but easily analyzed. One who is *goð-mólugr* is ‘able to speak about the god-lore’, i.e. ‘versed in the mythology’.

[R 15r/1, A 6v/24]

39 Þrótt-ęflugr kom · á þing goða  
2 ok hafið hver, · þann’s Hymir átti;  
en véar hęrjan · vęl skulu drekka  
4 ęlðr at ęgis · ęitt hęr-męitið.

The valour-mighty one [= Thunder] came onto the Thing<sup>C</sup> of the gods,  
and had that cauldron which Hymer [had] owned;  
but well the Wighers<sup>G</sup> (= gods) shall drink one  
ale-feast at Eagre’s, every flax-cutting [FALL?].

4 ęitt hęr-męitið ‘one ... flax-cutting’] A very obscure kenning. La Farge and Tucker (1992) give several interpretations, viz. *ęitr-hęr-męitir* ‘poison-rope-cutter [SNAKE > WINTER]’, *ęitr-orm-męiðir* ‘poison-worm-injurer’ [WINTER]. The solution with the minimal amount of emendation is to read *ęitt* ‘one’ as modifying *ęlðr* ‘ale-feast’, and *hęrjan* ‘every’ as modifying *hęr-męitiðr* ‘flax-cutting’, a compound made up of *hęrr* ‘flax, cord’ and *męita* ‘to cut’, seemingly referring to an obscure harvest festival. This interpretation is by no means certain.

# The Flying of Lock (*Lokasenna*)

Dating (Sapp, 2022): C10th (0.965)

Meter: *Leed-meter*

Preserved in **R**, directly following *Hymer*, though the poems without doubt were originally separate; the stylistic differences are drastical.

The poem has been interpreted as blasphemous (TODO: elaborate), but shows no linguistic signs of being particularly late.

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## From Eagre and the Gods (*Frá Egi ok goðum*)

- P1    Égir, er ǫðru nafni hét Gymer, hann hafði búið ásum ǫl þá er hann hafði  
2    fengit ketil inn mikla sem nú er sagt. Til þeirar veitslu kom Óðinn ok  
3    Frigg kona hans. Þórr kom eigi því at hann var í austr-vegi. Sif var þar,  
4    kona Þórs; Bragi, ok Íðunn kona hans. Týr var þar, hann var ein-hendr;  
5    Fenrisulfr sleit hönd af hánum, þá er hann var bundinn. Þar var Njörðr  
6    ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok  
7    þjónustu-menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa. Égir átti  
8    tvá þjónustu-menn; Fimafengr ok Eldir. Þar var lýsi-gull haft fyr elds-ljós;  
9    sjálft barsk þar ǫl. Þar var griða-stadr mikill. Menn lofuðu mjök hversu  
10    góðir þjónustu-menn Égis voru. Loki mátti eigi heyra þat, ok drap hann  
11    Fimafeng. Þá skóku ęsir skjöldu sína ok óptu at Loka, ok eltu hann braut  
12    til skógar, en þeir fóru at drekka. Loki hvarf aptr ok hitti úti Eldi; Loki  
kvaddi hann:

Eagre<sup>P</sup>, who by another name is called Gymer<sup>P</sup>, had prepared an ale-feast for the Ease when he had got the great kettle as is now told.<sup>a</sup>

To that gathering came Weden<sup>P</sup> and Frie<sup>P</sup>, his woman. Thunder<sup>P</sup> came not, for he was on the Eastern Way<sup>L</sup>. Sib was there, Thunder's woman; Bray<sup>P</sup> and Idun<sup>P</sup>, his woman. Tew<sup>P</sup> was there, he was one-handed. The Fenrerswolf<sup>P</sup> tore his hand off when it was bound.<sup>b</sup> There was Nearth<sup>P</sup>, and his woman Shede<sup>P</sup>; Free<sup>P</sup> and Frow<sup>L</sup>; Wider<sup>P</sup>,

the son of Weden<sup>P</sup>. Lock<sup>P</sup> was there, and the servants of Free: Bew<sup>P</sup> and Beal<sup>P</sup>. There was a great many of the Ease<sup>G</sup> and Elves<sup>Gc</sup>.

Eagre had two servants: Femfinger<sup>P</sup> and Elder<sup>P</sup>. There was glowing gold used instead of fire; the ale there poured itself. There was a great grith-stead<sup>C</sup>.<sup>d</sup> Men greatly praised how good the servants of Eagre were. Lock could not stand that, and he slew Femfinger.

Then the Ease shook their shields and screamed at Lock,<sup>e</sup> and chased him away to the forest—but then they went [back] to drinking. Lock came back and found Elder outside; Lock greeted him:

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<sup>a</sup>See the immediately preceding *Hymr*.

<sup>b</sup>This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer in the mythology.

<sup>c</sup>A formulaic expression, see Ease and Elves<sup>F</sup>.

<sup>d</sup>A place wherein all violence was forbidden, see Encyclopedia.

<sup>e</sup>Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: "He screams three nothing-screams TODO".

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1 „Seg þú þat, Eldir, · svá't **ei**nu-gi  
2 **feti** gangir framarr,  
hvat hér **inni** · hafa at **q**l-mólum  
4 **sig-tíva** synir.“

“Say thou it, O Elder, so that thou not  
take one step further:  
what here within for their ale-speeches have  
the sons of the victory-Tews [GODS]?<sup>a</sup>”

---

1–2 svá't ... framarr 'so that ... further'] Cf. *High* 38: *feti ganga framarr* 'take one step further'.

<sup>a</sup>i.e. 'what do they speak about over the ale?'

Eldir:  
2 „Of **v**öpn sín dóma · ok of **v**íg-risni sína  
2 **sig-tíva** synir;  
**á**sa ok **alfa**, · es hér **inni** eru,  
4 mann-gi 's þér í orði vinr.“

Elder quoth: “Of their weapons they speak, and of their fight-valiance,  
the sons of the victory-Tews [GODS];  
of the Ease and Elves which are here within  
none is thee a friend in words.”

---

4 mann-gi ... vinr ‘none ... words.’] i.e. “none of them say anything good about you.” — The (lack of) alliteration here is very notable, and also occurs in st. 10 (between *Viðarr* and *ulfr*, see note there). It could simply be explained by the line being corrupt, but as there are no signs of that we ought to look for other explanations. I see two, namely that (a) the semi-vowel *v* (/w/) is participating in vowel-alliteration with *o*. Such an alliteration between *v* and true vowels is never encountered in Scoldic poetry, but it might have been existed in the simpler Eddic styles; or that (2) the poem (or at least the relevant lines) is of such old age that it was composed before the North Germanic loss of *v* before rounded vowels. This is supported by the fact that in both the present st. and st. 10 the words beginning with vowels (*orð* ‘word’, *ulfr* ‘wolf’) have cognates in other Germanic languages that begin with *w*, and in the case of the word *ulfr* this consonant is also attested in several old Scandinavian runic inscriptions. For metrical reasons the lines must postdate syncope, but on the basis of three clearly related C7th runestones from Blekinge (from Stentofen, Gummarp, and Istaby; DR 357–359) the loss of *w* before rounded vowels is shown also to have occurred after some syncope (so DR 359 *hāpūwulafīr* *Hāpūwulʰfīr*). Of course, even if the alliteration indeed is on *v*, this does not require dating the whole poem to the late Proto-Norse period (indeed, according to the analysis done by Sapp (2022), it is not even the linguistically oldest poem preserved); the older forms could simply be an archaism. A C7th Proto-Norse form of the c-line might be: *\*mannagi ʰ þér in wordé winir*.

Loki kvað:

3 „Inn skal ganga · Égis hallir í  
2 á þat sumbl at súa,  
jǫll ok ófu · fœri’k ása sonum  
4 ok blænd’k þeim svá mœini mjǫð.“

Lock quoth: “In shall I go into Eagre’s halls,  
for to see that simble<sup>C</sup>;  
scorn and hatred I bring to the sons of the Ease,  
and I mix for them so the mead with harm.”

3 jǫll ok ófu ‘scorn and hatred’] *ioll oc áfo* R. These two interesting words have been interpreted in a variety of ways: CV sees the first word as *jóll* ‘wild angelica’, whereas the second is taken to be an error for *áfr* ‘a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats’. TODO: What do other editors say? Esp. Kommentar.

4 blænd’k ... mœini mjǫð ‘I mix ... the mead with harm’] Formulaic, cf. *Syedrive* TODO (and others?).

Ēldir kvað:

4 „Veitst, ef inn gengr · Égis hallir í  
2 á þat sumbl at súa,  
hrópi ok rógi · ef eyss á holl regin,  
4 á þér munu þau þerra þat.“

Elder quoth: “Know, if in thou goest into Eagre’s halls,  
for to see that simble:  
if slander and strife thou pourest onto the hold<sup>C</sup> Reins<sup>G</sup>,  
on *thee* will they dry it off.”

Loki kvað:

5 „Veitst þat **E**ldir, · ef **e**inir skulum  
 2 **s**ár-yrðum **s**akask,  
**au**ðigr verða · mun'k í **a**nd-svorum,  
 4 ef þú **m**élir til **m**art!“

Lock quoth: “Know that, O Elder, if alone we [two] shall  
 banter with wounding words:  
 wealthy will I in my answers become,  
 if thou speak too much!<sup>a</sup>”

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<sup>a</sup>Cf. *High* TODO mēla til mart.

P2 Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr inn var  
 2 kominn, þögnuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before him saw who  
 was come inside, they all turned silent.

Loki kvað:

6 „Þyrstr ek kom · þessar hallar til  
 2 **L**optr of **l**angan veg,  
**ó**su at biðja, · at mér **e**inn gefi  
 4 **m**éran drykk **m**jaðar.

Lock quoth: “Thirsty to these halls came I,  
 Loft (= Lock), over a long way,  
 to ask the Ease that they give to me  
 one renowned drink of mead.

---

3–4 at mér ... mjaðar ‘to me ... of mead’] The language describing the mead is formulaic; cf. *High* 104, 138, *Shirner* 16 (TODO: more refs).

7 Hví þegið ér svá · þrungið goð,  
 2 at **m**éla né **m**eguð;  
**s**essa ok staði · vęlið mér **s**umbli at,  
 4 eða **h**ęitið mik **h**eðan!“

Why shut ye so up, O pressed Gods,  
 that ye cannot speak?  
 Seats and places choose for me at the simble,  
 or call me hence [away]!<sup>a</sup>”

---

<sup>a</sup>i.e. “Cease your ambiguity; give me a seat or tell me to leave!”



Bragi:

8 „Sessa ok staði · vęlja þér sumbli at  
2 ęsir aldri-gi;  
því-at ęsir vitu · hvęim alda skulu  
4 gamban-sumbl of geta.“

Bray [quoth]: “Seats and places choose for thee at the simble  
never the Ease,  
for the Ease know for which man they shall  
prepare the gomben-simble.”

[Loki:]

9 „Mant þat Óðinn, · es vit í ár-daga  
2 blendum blóði saman?  
ólvi þęrgja · létsk ęigi mundu,  
4 nema okkr vęri bōðum borit.“

[Lock quoth:] “Recallest thou, Weden, as we two in days of yore  
blended our blood together?  
Thou declaredst that thou wouldst not taste ale,  
unless it were for us both borne forth!”

[Óðinn:]

10 „Rís þú Víðarr · ok lát ulfs fęður  
2 sitja sumbli at,  
síðr oss Loki · kvęði lasta-stofum  
4 ęgis hollu í.“

[Weden quoth:] “Rise thou, Wider, and let the Wolf’s father [= Lock]  
sit at the simble,  
lest Lock should greet us with words of vice  
in Eagre’s hall.”

---

1 Rís ... fęður ‘Rise ... father’] For the (lack of) alliteration see note to st. 2. A C7th Proto-Norse form of the c-line might be: \*Rís þú Wíðarr · auk lát wulf̥s fęður.

P3 Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi hann  
2 ásuna:

Then Wider stood up and poured to Lock, but before he [= Lock] drunk, he greeted the  
Ease:

11 „Heilir **é**sir, · heilar **ó**synjur  
 2 ok **q**ll **g**inn-heilog **g**oð,  
 nema sá **ei**nn **ó**ss · es **i**nnar sitr  
 4 **B**ragi **b**ekkjum á.“

“Hail the Ease<sup>G</sup>! Hail the Ossens<sup>G</sup>,  
 and all yin-holy<sup>C</sup> Gods!<sup>a</sup>  
 Save for that one os<sup>G</sup> who sits further within:  
 Bray, on the benches.”

---

<sup>a</sup>The first two half-lines prayer formula are identical to *Syedrive* 2–3; it may be of authentic Heathen origin, used in cup-offerings, with the second half of the stanza being used to ask for a boon. Lock subverts it by instead insulting one of the gods present, something that may have been highly offensive to the original audience.

[Bragi] kvað:

12 „Mar ok **m**éki · gef’k þér **m**íns féar  
 2 ok **b**ótir þér svá **b**augi **B**ragi,  
 síðr þú **ó**sum · **q**fund of gjaldir—  
 4 **g**remj-at **g**oð at þér!“

[Bray] quoth: “Steed and sword I give thee of my own wealth,  
 and so restores thee Bray with a high<sup>C</sup>,  
 lest thou shouldst yield envy to the Ease—  
 anger not the Gods against thee!”

---

1 **M**ar ok **m**éki ‘Steed and sword’] Formulaic, also occurring in *Shirner* TODO.

[Loki] kvað:

13 „Jós ok **a**rm-bauga · munt **é** vesa  
 2 **b**eggja vanr **B**ragi,  
**á**sa ok **a**lfa, · es hér **i**nni eru,  
 4 þú est við **v**íg **v**arastr,  
 ok **s**kjarrastr við **s**kot.“

[Lock] quoth: “Of both steed and arm-highs wilt thou ever  
 O Bray, be lacking!  
 Of the Ease and Elves which are here within,  
 thou art with war wariest  
 and shiest with shot.”

[Bragi] kvað:

14 „Veit’k, ef fyr **ú**tan véra’k, · svá sem fyr **i**nnan em’k,

2           Égis holl of kominn,  
             høfuð þitt · béra'k í hendi mér;  
 4           lít'k þér þat fyr lygi.“

[Bray] quoth: “I know if outside I were, as inside I am  
 come into Eagre’s hall:<sup>a</sup>  
 thy head I would bear in my hands;  
 this I see for thy lie.”

---

4 lít'k þér þat fyr lygi] ‘litt ec þer þat fyr lygi’ R. A variety of emendations have been proposed for this line. Simplest would be *litt es þér þat fyr lygi* ‘that is little [punishment] for thee for lying’. Based on the similarity of *ē* (= *tt*) and *c* Finnur Jónsson (1932) gives *lykak þér þat fyr lygi* ‘so I would bring to thee for thy lie’.

---

<sup>a</sup>As explicitly said in P1, the rule of grith<sup>C</sup> (a truce of non-violence, even between enemies; see Encyclopedia) applied inside the hall. Being bound to it, Bray (or the other gods) cannot injure Lock.

[Loki] kvað:

15       „Snjallr est í sessi, · skal-at-tu svá gęra,  
 2           Bragi þekk-skrautuðr;  
             vega þú gakk · ef vręiðr séir;  
 4           hyggsk vétr hvatr fyrir.“

[Lock] quoth: “Valiant art thou in the seat; [but] thou shalt not do thus,  
 O Bray the bench-ornamenter!  
 Go thou to fight if thou art wroth;  
 the bold thinks not in advance.<sup>a</sup>”

---

<sup>a</sup>Lock attacks Bray’s invoking of the rule of grith; a truly brave man would not care about such a thing.

[Iðunn] kvað:

16       „Bið ek, Bragi, · barna sífar duga  
 2           ok allra ósk-maga,  
             at þú Loka · kveðir-a lasta-stofum  
 4           Égis hollu í.“

[Idun] quoth: “I bid thee, O Bray, to respect the TODO,  
 and all the TODO,  
 that thou not greet Lock with words of vice  
 in Eagre’s hall.”

[Loki] kvað:

17       „Þęgi þú, Iðunn, · þik kveð'k allra kvinna  
 2           ver-gjarnasta vesa

síðst þú arma þína · lagðir ítr-þveгна  
 4                    umb þinn bróður-bana.“

[Lock] quoth: “Shut up thou, Idun: Thee I declare, of all women,  
 most man-eager to be,  
 since thy nobly washed arms thou cast  
 about thy brother’s bane.”

[Iðunn] kvað:

18          „Loka ek kveð’k-a · lasta-stofum  
 2                    Égis hollu í;  
               Braga ek kyrrí · bjór-reifan,  
 4                    vil’k-at at it vrēiðir vegisk.“

[Idun] quoth: “I greet not Lock with words of vice,  
 in Eagre’s hall.  
 Bray I calm, made rowdy from beer—  
 I wish not that ye two wroth ones should fight.”

[Gefjun] kvað:

19          „Hví it ésir tvęir · skuluð inni hér  
 2                    sár-yrðum sakask?  
               Lofts-ki þat vęit · at hann lęikinn es  
 4                    ok hann fjörg-vall fréa.”

[Giben] quoth: “Why shall ye two Ease here within,  
 with wound-words each other blame?  
 Loft (= Lock) knows not that he is being played,  
 and him TODO.”

[Loki] kvað:

20          „Þęgi þú, Gefjun, · þęss mun’k nú geta  
 2                    es þik glapði at gęði:  
               svęinn inn hvíti · es þér sigli gaf  
 4                    ok þú lagðir lęr yfir.“

[Lock] quoth: “Shut up thou, Giben: *Him* will I now mention,  
 who seduced thy senses:  
 the white swain who gave thee a necklace,  
 and thou cast o’er [him] thy leg!”

[Óðinn kvað] þat:

21 „Örr est, Loki, · ok ør-viti  
 2 es þú fēr þér Gefjun at grēmi  
 því-at aldar ør-lög · hygg at ǫll of viti  
 4 jafn-gǫrla sem ek.“

[Weden quoth] this:

“Mad art thou, Lock, and out of wits,  
 as thou earnest Giben’s anger against thee,  
 for all orlays of people I ween that she should know,  
 just as clearly as I.”

---

1 Örr ... ok ør-viti ‘Mad ... and out of wits’] Formulaic, occurs at two other places (TODO), and is probably alluded to in st. TODO of the present poem.

[Loki] kvað:

22 „Þegi þú, Óðinn, · þú kunnir aldri-gi  
 2 deila víg með verum;  
 opt þú gaft · þeim’s gefa skyldir-a,  
 4 inum slévrurum, sigr.“

[Lock] quoth: “Shut up thou, Weden: Thou couldst never  
 deal out war amongst men—  
 oft thou gavest to them thou shouldst not have given,  
 to the slower men victory.”

[Óðinn] kvað:

23 „Veitst ef ek gaf · þeim’s gefa né skylda,  
 2 inum slévrurum, sigr,  
 átta vetr · vast fyr jǫrð neðan  
 4 kýr mólkandi ok kona  
 ok hēfir þar bǫrn of borit  
 6 ok hugða’k þat args aðal.“

[Weden] quoth: “Know that if I gave to them I should not have given,  
 to the slower men victory:  
 for eight nights wast thou beneath the earth,  
 milking cows and a woman,  
 and there hast thou borne children,  
 and I’ve judged that a degenerate’s nature.”

[Loki] kvað:

24 „En þik síga kóðu · Sámseyju í  
 2 ok drapt á vett sem vǫlur,  
 vitka líki · fórt ver-þjóð yfir,  
 4 ok hugða’k þat args aðal.“

[Lock] quoth: “But thou, they said, didst sink down into Samsy,  
 and thou beatst the drum like [do] wallows.  
 In the likeness of a sorcerer thou journeyedst among the nations of men,  
 and I’ve judged that a degenerate’s nature.”

[Frigg kvað:]

25 „Or-lögum ykkrum · skylið aldri-gi  
 2 segja seggjum frá,  
 hvat it ǣsir tveir · drýgðuð í ár-daga;  
 4 firrisk ǣ forn røk firar.“

[Frie quoth:] “Of your orlays should ye two never  
 speak to youths,  
 that which ye two Ease did in days of yore—  
 always be ancient rakes shunned by men.”

[Loki kvað:]

26 „Þegi þú, Frigg, · þú est Fjörgyns mēr  
 2 ok hefir ǣ ver-gjörn vesit,  
 es þá Véa ok Vilja · létst þér, Viðris kvæn,  
 4 báða í baðm of tēkit.“

[Lock quoth:] “Shut up thou, Frie: Thou art Fjrgyn’s maiden,  
 and has always been man-eager:  
 as [when] Wigh and Will, thou hadst, O Withrer’s wife,  
 both in thy bosom taken.”

[Frigg kvað:]

27 „Veitst ef inni ǣtta’k · Ǽgis hǫllum í  
 2 Baldri líkan bur  
 út né kvémir · frá ása sonum  
 4 ok vęri þá at þér vręðum vegit.“

[Frie quoth:] “Know, that if within I owned, in Eagre’s halls,  
 a son alike to Balder:  
 out came thou not from the sons of the Ease,  
 and thou wouldst be fought with wrath.”

[Loki kvað:]

- 28 „Enn vill þú, Frigg, · at ek fleiri tēlja  
 2 mína meín-stafi:  
 ek því réð · es þú ríða sér-at  
 4 síðan Baldr at solum.“

[Lock quoth:] “Yet wilt thou, Frie, that I count more  
 of my harmful deeds:

I caused it, that thou seest not riding  
 henceforth Balder to the halls.”

[Frēyja kvað:]

- 29 „Örr est, Loki, · es þú yðra tēlr  
 2 ljóta lēið-stafi;  
 ør-løg Frigg · hygg at ǫll viti  
 4 þótt hón sjölf-gi segi.“

[Frow quoth:] “Mad art thou, Lock, as thou countest  
 your ugly loathsome deeds:

all orlays I ween that Frie should know,  
 although she says them not herself.”

[Loki kvað:]

- 30 „Þegi þú, Frēyja, · þik kann’k full-gørva;  
 2 es-a þér vamma vant:  
 ása ok alfa, · es hér inni eru,  
 4 hværr hēfir þinn hór vesit.“

[Lock quoth:] “Shut up thou, Frow: I know thee full well—  
 thou art not free of blemishes:

of the Ease and Elves which are here within  
 has each one been thy lover.”

---

2 vamma vant ‘free of blemishes’] Formulaic, cf. *High* 22: *hann es-a vamma vanr* ‘he is not free of blemishes’.

[Frēyja kvað:]

- 31 „Fló’s þér tunga, · hygg at þér frēmr myni  
 2 ó-gótt of gala;  
 vrēðir ’ru þér ésir · ok ósynjur,  
 4 hryggr munt hēim fara.“

[Frow quoth:] “False is thy tongue, I ween that it henceforth will sing evil [into being] for thee.

Wroth against thee are the Ease and Ossens:  
grieved wilt thou journey home.”<sup>a</sup>

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1–2 Fló ... gala; ‘False ... thee’] The language is again strikingly similar to *Hígh*, particularly 29/3–4: “A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself (*opt sér ó-gótt of gēlvr*).” and 116/3–4: “a false-counseling tongue (*flá-rðð tunga*) brought his life to its end, and in no way over a truthful charge.”

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<sup>a</sup>Frow predicts the future; Lock will regret his insults.

Loki:

32 „Þegi þú, Freyja, · þú est for-déðaða  
2 ok meini blandin mjök,  
síðst-u at bróðr þínum · síðu blíð regin  
4 ok myndir þá, Freyja, frata.“

Lock [quoth]: “Shut up thou, Frow: Thou art an evil-working woman,  
and much mixed with harm,  
since against thy brother the blithe Reins soth thee,  
and wouldst thou then, O Frow, fart.”

Njorðr:

33 „Þat ’s vá-lítit · þótt sér varðir vers fái,  
2 hós eða hvárs;  
hitt es undr · es áss ragr  
4 es hér inn of kominn  
ok hefir sá börn of borit.“

Nearth [quoth]: “It is little woe that women should get themselves a man,  
an adulterer or whomever;  
this is a wonder, as a degenerate os is come here within,  
and that one has born children!”

Loki:

34 „Þegi þú, Njorðr, · þú vast austr heðan  
2 gísl of sęndr at goðum;  
Hymis meyjar · hofðu þik at hland-trogi  
4 ok þér í munn migu.“

Lock [quoth]: “Shut up thou, Nearth: Thou wast east hence  
sent [as] a hostage for the Gods.



Hymer's maidens had thee for a urinal,  
and pissed thee in the mouth!"

Njörðr:

35 „Sú esumk líkn · es vas'k langt heðan  
2 gísl of sendr at goðum:  
þá ek mōg gat · þann's mann-gi fiar,  
4 ok þikkir sá ása jaðarr.“

Nearth [quoth]: "That is my relief, as I was far-away hence  
sent [as] a hostage for the Gods: [that] I then begot that lad whom no man hates [=  
Free], and he seems the peak of the Ease."

Loki:

36 „Hétt-u nú, Njörðr, · haf á hófi þik;  
2 mun'k-a því lęyna lęngr:  
við systur þinni · gatst slíkan mōg,  
4 ok es-a þó ónu verr.“

Lock [quoth]: "Stop thou now, Nearth, restrain thyself;  
I will no longer hide it:  
by thy sister begotst thou such a lad, and there can be expected nothing worse."

Týr:

37 „Fręyr 's bętstr · allra ball-riða  
2 ása gōrðum í;  
męy né grótir · né manns konu,  
4 ok lęysir ór hōptum hvęrn.“

Tew [quoth]: "Free is the best of all bold riders  
in the yards of the Ease;  
he makes no maiden cry, nor [any] man's woman, and loosens each from his bonds!"

Loki:

38 „Þęgi þú, Týr, · þú kunnir aldri-gi  
2 bera tilt með tvęim;  
handar ennar hógri · mun'k hinnar geta  
4 es þér slęit Fęnrir frá.“

Lock [quoth]: "Shut up thou, Tew: *Thou* couldst never

settle strife among two;  
the right hand I will next mention,  
which from thee Fenrer tore.”

---

2 bera tilt með tvæim ‘settle strife among two’] Uncertain. See TODO.

Týr:

39 „Handar em’k vanr · en þú Hróðrs-vitnis;  
2 bǫl es bęggja þráa;  
ulf-gi hęfir ok vel · es í bǫndum skal  
4 bíða ragna rǫks.“

Tew [quoth]: “A hand am I lacking, but thou Rothwitner;  
both yearnings are a bale!  
Nor does the Wolf have it well, who in bonds shall  
await the Twilight of the Reins.”

Loki:

40 „Þęgi þú, Týr, · þat varð þinni konu  
2 at hon átti mǫg við mér!  
Qln né þęnning · hafðir þess aldri-gi  
4 van-réttis, vę-sall.“

Lock [quoth]: “Shut up thou, Tew: *It* happened to thy woman  
that she had a lad by me!  
A mackerel nor a penny hadst thou never for that  
injustice, O wretch!”

---

3 Qln ‘mackerel’] Very uncertain. See TODO.

Freyr:

41 „Ulf sé’k liggja · áar-ósi fyr  
2 unds rjúfask ręgin;  
því munt nęst, · nema nú þęgir,  
4 bundinn, bǫlva smiðr!“

Free [quoth]: “The Wolf I see lying before the river-mouth,  
until the Reins are ripped;  
therefore wilt thou next—unless thou *now* shut up—  
be bound, O smith of bales!”

Loki:

42 „Gulli keypta · létst Gyms dóttur  
2 ok seldir þitt svá sverð,  
en es Múspells synir · ríða Myrk-við yfir  
4 vætst-a þá, vę-sall, hvé vęgr!“

Lock [quoth]: “Bought with gold hadst thou Gymer’s daughter [= Gird],  
and didst so sell thy sword— but when Muspell’s sons ride over Mirkwood  
knowest thou, not, O wretch, how to fight!”

Byggvir:

43 „Vætst ef øðli ętta’k · sem Ingunar-Freyr,  
2 ok svá sél-ligt setr:  
męrgi smęra · mølða’k þá męin-króku  
4 ok lęmða alla í liðu.“

Bewe [quoth]: “Know, if I owned a pedigree like Ingwin-Free,  
and such blessed pasture— smaller than marrow would I mill this harm-crow [= Lock],  
and beat all its limbs lame!”

Loki:

44 „Hvat ’s þat it litla · es þat lęggra sé’k  
2 ok snap-víst snapir?  
At ęyrum Freys · munt ęt vesa  
4 ok und kvernum klaka.“

Lock [quoth]: “What is this little thing which I see crawling,  
and snap-wisely snapping?  
At Free’s ears wilt thou always be,  
and chirping under mills.”

[Byggvir kvað:]

45 „Byggvir ek ęęiti, · en mik bráðan kveða  
2 goð ęll ok ęumar;  
því em’k hér hróðugr · at drekka Hropts męgir  
4 allir ęl saman.“

[Bewe quoth:] “Bewe I am called, but hurried do call me  
all Gods, and men;  
therefore am I here glorious, as Rof’s lads [EASE] drink  
ale all together.”

[Loki kvað:]

- 46 „Þegi þú, Byggvir, · þú kunnir aldri-gi  
 2 deila með mǫnnum mat;  
 ok þik í flēts strá · finna né mǫttu  
 4 þá's vǫgu verar.“

[Lock quoth:] “Shut up thou, Bewe: *Thou* couldst never  
 divide food among men,  
 and in the bench-straw could they not find thee,  
 when warriors fought.”

[Hēimdallr kvað:]

- 47 „Qlr est, Loki · svá't es ør-viti,  
 2 hví né lētsk-a þú, Lōki?  
 því-at of-drykkja · veldr alda hveim  
 4 es sína mēlgi né man-at.“

[Homedall quoth:] “Drunk art thou, Lock, so that thou art out of wits;  
 why dost thou not hold back, O Lock?  
 For over-drinking causes for every man  
 that he no longer recalls his speech.”

[Loki kvað:]

- 48 „Þegi þú, Hēimdallr, · þér vas í ár-daga  
 2 it ljóta líf of lagit;  
 ørgu baki · munt é vesa  
 4 ok vaka vǫrðr goða.“

[Lock quoth:] “Shut up thou, Homedall: For *thee* was in days of yore  
 the ugly life laid [in place];  
 with a stiff back wilt thou ever be  
 and waking, [as] the Ward of the Gods.”

---

2 líf of lagit ‘life laid [in place]’] Formulaic. See TODO.

4 vǫrðr goða ‘Ward of the Gods’] Formulaic epithet of Homedall. See note to *Grimner* 13.

[X kvað:]

- 49 „Létt 's þér, Loki; · mun-at-tu lēngi svá  
 2 lēika lausum hala,  
 því at þik á hjörvi skulu · ins hrím-kalda magar  
 4 gǫrnum binda goð.“

“’Tis light for thee, Lock—thou wilt not so for long  
 play with loose tail:  
 for on a sword shall, with the rime-cold lad’s  
 guts, the Gods bind thee.”

[Loki kvað:]

50 „Veitst ef mik á hjörvi skulu · ins hrím-kalda magar  
 2 gǫrnum binda goð,  
 fyrstr ok øfstr · vas’k at fjör-lagi  
 4 þar’s vér á Þjatsa þrifum.“

[Lock quoth:] “Know, if on a sword shall, with the rime-cold lad’s  
 guts, the Gods bind me:  
 first and highest was I in life-taking,  
 where we laid hands on Thedse.”

[X kvað:]

51 „Veitst ef fyrstr ok øfstr · vast at fjör-lagi  
 2 þá’s ér á Þjatsa þrifuð,  
 frá mínum véum · ok vǫngum skulu  
 4 þér é kǫld rǫð koma.“

“Know, if first and highest thou wast in life-taking,  
 when ye laid hands on Thedse:  
 from my wighs and wongs shall  
 for thee always cold counsels come.”

[Loki kvað:]

52 „Léttari í mólum · vast við Laufeyjar son  
 2 þá’s létsk mér á bæð þinn boðit;  
 getit verður oss slíks · ef vér gǫrva skulum  
 4 tēlja vǫmmin vǫr.“

[Lock quoth:] “Lighter of speech wast thou with Leafie’s son [= Lock = me]  
 when thou hadst me invited to thy bed;  
 such is told of us, if we shall clearly  
 tell our blemishes.

P4 Þá gekk Sif fram ok byrлаði Loka í hrím-kálki mjǫð ok mēlti:  
 Then Sif walked forth and poured for Lock mead into a rime-chalice, and spoke:

53 „Hęill ves þú nú, Loki, · ok tak við hrim-kálki  
 2 fullum forns mjaðar,  
 heldr þú hana ęina · látir með ása sonum  
 4 vamma-lausa vesa.“

“Hale be thou now, O Lock, and receive the rime-chalice,  
 full of ancient mead,  
 that thou rather let her [me] alone, among the sons of the Ease,  
 remain blemish-less.<sup>a</sup>”

---

<sup>a</sup>Sib attempts to bribe Lock with drink, so that she alone will remain unaccused among the gods.

#### P5 Hann tók við horni ok drakk af:

He received the horn and drank from it:

54 „Eįn þú vęrir · ef þú svá vęrir,  
 2 vęr ok gręm at veri;  
 ęinn ek vęit, · svá't ek vita þikkjumk,  
 4 hór ok af Hlórriða,  
 ok vas þat sá inn lę-vísi Loki.“

“Alone were thou, if thou so were  
 wary and wroth against man.  
 I know one—which I think myself to know—  
 adulterer behind even Loride's back,  
 and that was the guile-wise Lock!”

---

5 lę-vísi Loki ‘guile-wise Lock’] Formulaic, also occurring in *Hymer* 37. Cf. also *Wallow* 35 where Lock is called lę-gjarn ‘guile-eager’ and note to *Wallow* 17 where Lothar (possibly to be identified with Lock) gives men lę, which may be an accusative form of lę.

[Beȳla kvað:]

55 „Fjoll ęll skjalfa, · hygg á fęr vesa  
 2 hęiman Hlórriða;  
 hann ręðr ró · þeim's rógir hér  
 4 gøð ęll ok guma!“

[Beal quoth:] “The fells all quake—I think on the journey  
 from home Loride to be;  
 he brings calm to the one who here maligns  
 all Gods and men!”

1–2 Fjöll ... Hlórriða ‘The fells ... to be’] Thunder’s movement is often signalled by such disturbance in poetry.  
See note to *Thrim* 21.

[Loki kvað:]

56 „Þegi þú, Beyla, · þú est Byggvis kvæn  
2 ok męini blandin mjök;  
ó-kynjan męira · kom-a með ása sonum;  
4 ęll est, dęigja, dritin.“

[Lock quoth:] “Shut up thou, Beal: Thou art Bewe’s wife,  
and much mixed with harm;  
a greater disgrace came not among the sons of the Ease;  
thou art all, O kneadess, shitty!”

P6 Þá kom Þórr at ok kvað:

Then Thunder arrived and quoth:

57 „Þegi þú, ręę vęttr, · þér skal minn þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
Hęrða klett · drep’k þér halsi af,  
4 ok verðr þá þínu fjörvi of farit.“

“Shut up thou, degenerate wight: Thee shall my thrith-hammer  
Millner, deprive of speech!  
The shoulder-rock [HEAD] I strike off thy neck,  
and then is thy life destroyed!”

[Loki kvað:]

58 „Jarðar burr · es hér nú inn kominn;  
2 hví þrasir þú svá, Þórr?  
En þá þorir ękki · es skalt við ulfinn vega  
4 ok svelgr hann allan Sig-fęður.“

[Lock quoth:] “The son of Earth is now here come inside,  
why thrashest thou so, O Thunder?  
But then darrest thou not, as thou shalt fight against the wolf,  
and he swallows Syefather (= Weden) whole.”

[Þórr kvað:]

59 „Þegi þú, rög vétr, · þér skal minn þrúð-hamarr,  
 2 Mjöllnir, mál fyr-nema!  
 Upp ek þér verp · ok á austr-vega  
 4 síðan þik mann-gi sér.“

[Thunder quoth:] “Shut up thou, degenerate wight: Thee shall my thrith-hammer  
 Millner, deprive of speech!

Up I throw thee, and onto the eastern ways  
 thereafter no man sees thee!”

[Loki kvað:]

60 „Austr-förum þínum · skalt aldri-gi  
 2 segja seggjum frá  
 síðst í hanska þumlungi · hnúkðir þú, ein-hęri,  
 4 ok þóttisk-a þá þórr vesa!“

[Lock quoth:] “Of thy eastern journeys shalt thou never  
 speak to youths,  
 since in the thumb of a glove thou didst crawl, O Ownharrier,  
 and didst not seem to be Thunder then!”

---

4 ok þóttisk-a þá þórr vesa ‘didst not seem to be Thunder then’] Cf. *Hoarbeard* TODO.

[Þórr kvað:]

61 „Þegi þú, rög vétr, · þér skal minn þrúð-hamarr,  
 2 Mjöllnir, mál fyr-nema!  
 hęndi inni hógri · drep’k þik Hrunnis bana,  
 4 svát þér brotnar beina hvat.“

[Thunder quoth:] “Shut up thou, degenerate wight: Thee shall my thrith-hammer  
 Millner, deprive of speech!

With the right hand I strike thee with Rungner’s bane,  
 so that every bone in thee breaks.”

[Loki kvað:]

62 „Lifa ętla’k mér · langan aldr  
 2 þótt hótir hamri mér;  
 skarpar álar · þóttu þér Skrymis vesa  
 4 ok máttir-a þá nęsti náa  
 ok svaltsk þá hungri hęill.“



[Lock quoth:] “For myself I intend to live a long life,  
even though thou threatenest me with the hammer;  
TODO.”

[Þórr kvað:]

63 „Þegi þú, rög vétr, · þér skal minn þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
Hrungnis bani · mun þér í hæl koma  
4 fyr Ná-grindr neðan.“

[Thunder quoth:] “Shut up thou, degenerate wight: Thee shall my thrith-hammer  
Millner, deprive of speech!  
Rungner’s bane will take thee to hell,  
down beneath Neegrind!”

[Loki kvað:]

64 „Kvað’k fyr ǫsum, · kvað’k fyr ása sonum,  
2 þat’s mik hvatti hugr,  
en fyr þér ęinum · mun’k út ganga  
4 því-at ek vęit at þú vęgr.

[Lock quoth:] “I spoke before the Ease, I spoke before the sons of the Ease  
whatever my mind did goad me.  
but for thee alone will I go out,  
for I know that thou strikest.

65 Ql gørðir þú, ęgir, · en þú aldri munt  
2 síðan sumbl of gøra;  
ęiga þín ęll, · es hér inni es,  
4 leiki yfir logi  
ok brenni þér á baki.“

Ale madest thou, Eagre, but thou wilt never  
since make a simble;  
all thy ownings which are here within,  
over [them] may flame play,  
and burn thee on the back!”

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### From Lock (*Frá Loka*)

The myth told here is known from two other places. Closest at hand is *Wallow*

*Ylfēr* 50 has a longer but somewhat different account: the Ease captured Lock's two sons, Wonnell and "Nare or Narve". They turned Wonnell into a wolf (*vargr*, which also means 'outlaw') and had him tear his brother Narve apart. Narve's intestines were then taken and used to bind Lock on top of three pointed stones, with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. The intestines then turned into iron.

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

- 
- P7    En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku észir hann.  
 2    Hann var bundinn með þǫrmum sonar Nara; en Narfi, sonr hans, varð  
      at vargi. Skaði tók eitr-orm ok festi upp yfir and-lit Loka; draup þar ór  
 4    eitr. Sigyn, kona Loka, sat þar ok helt munn-laug undir eitrit. En er  
      munn-laugin var full bar hon út eitrit, en meðan draup eitrit á Loka. Þá  
 6    kipptist hann svá hart við, at þaðan af skalf jörð ǫll; þat eru nú kallaðir  
      land-skjálftar.

But after this Lock hid himself in the Freenangersforce in the form of a salmon. There the Ease took him. He was bound with the intestines of his son Nare, but his son Narve became an outlaw. Shede took a venomous serpent and fastened it over Lock's face; out of it dripped venom. Syein, Lock's wife, sat there and held a basin [for hand-washing] under the venom. But when the basin was full she bore out the venom, and meanwhile the venom dripped on Lock. Then he revolted so hard that thence all the earth quaked; that is now called earth-quakes.

# The Speeches of Shirner (*Skírnismól*)

Dating (Sapp, 2022): C10th (0.897)  
Meter: *Leed-meter*, *Galder-law* (TODO)

The whole poem is attested in both **R** and **A**. The name *Skírnismól* ‘**Speeches of Shirner**’ comes from **A**; **R** has the header *För Skírnis* ‘Shirner’s journey’.

The same myth is told in *Yilfer* 37. A single verse of the present poem is quoted there, namely the last one (42), with some minor differences in wording that would seem to stem from oral tradition (see Note there). One could speculate that the author of *Yilfer* did not have a copy of this poem in front of him, but rather knew of the story through an oral tradition which included only the last verse. This seems unlikely for the chief reason that this paraphrase does not add a single detail not already in the present poem, but on the other hand condenses and abbreviates that which is already written here. Thus Shirner’s journey and curse (roughly vv. 10–38 here) is simply summarized in the following manner: “Then Shirner journeyed and requested the woman [i.e. Gird] for him [i.e. Free], and received her promise, that nine nights later she would come to the place which is called Barrey, and have a wedding with Free.”

On the other hand, the paragraph in *Yilfer* 37 that corresponds to what is here P1 is much more detailed. It goes: “Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day as Free had gone to Lithshelf and looked about all the Homes. And when he looked to the north he saw on a farm a large and fair house, and into that house walked a woman. And when she brought out her hands and closed the doors before her, then light shone off her hands—both into the air and onto the waters—and all the homes were brightened by her. That beauty, when he had set himself in that holy seat, harmed him so that he walked away filled with pain. And when he came home he spoke nothing. Nothing slept he, nothing drank he. Nobody dared to ask him to speak. Then Nearth had Shirner, Free’s shoe-swain, called unto him, and asked him to go to Free and ask him to speak, [...]”

It seems to me that this circumstance, where the part corresponding to the poem is a short paraphrase, but the part corresponding to the prose passage is much more detailed, can only have arisen if the former already had a fixed form, whereas the latter was freer and could vary with each retelling. For this, see further TODO.

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[R 11r/10, A 2r/11]

**P1** Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um heima alla;  
 2 hann sá í Jötun-heima ok sá þar mey fagra, þá er hon gekk frá skála fýður  
 síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét skó-sveinn  
 4 Freys. Njorðr bað hann kveðja Frey máls. Þá mélti Skaði:

Free<sup>P</sup>, son of Nearth<sup>P</sup>, had one day set himself down in Lithshelf<sup>L</sup> and looked about all the Homes<sup>C</sup>. He looked into the Ettinhomes<sup>L</sup> and saw there a fair maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner<sup>P</sup> was called the shoe-swain of Free. Nearth asked him to speak with Free. Then Shede<sup>P</sup> spoke:

[R 11r/14, A 2r/15]

1 „Rís-tu nú Skírnir · ok gakk at beiða  
 2 okkarn mál mōg,  
 ok þess at fregna · hveim hinn fróði séi  
 4 of-reiði afi.“

“Rise thou now, O Shirner, and go to ask  
 our lad [= Free] for speech;  
 and to learn at whom the wise  
 man [= Free] might be cross.”

1 rís ... beiða ‘rise ... speak’] Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *ráð* ‘resolve’, but this breaks the mirroring in 2/2.

4 afi ‘man’] While this word usually means ‘father’ or ‘grandfather’, it must here certainly mean ‘man’ without a connotation of old age. See further CV.

[R 11r/15, A 2r/17]

Skírnir kvað:

2 „Illra orða · es mér ón at ykkrum syni,  
 2 ef ek geng at mēla við mōg,  
 ok þess at fregna, · hveim hinn fróði séi  
 4 of-reiði afi.“

Shirner quoth: “Bad words I expect from your son [= Free],  
 if I go with the lad to speak;  
 and to learn at whom the wise  
 man might be cross.”

[R 11r/17, A 2r/18]

Skírnir:

3 „Seg þat Freyr, · folk-valdi goða,  
 2 ok ek vilja vita,  
 hví þú ęinn sitr · ęnd-langa sali,

4 minn dróttinn, of daga?“

Shirner [quoth]: “Tell it, O Free, troop-wielder of the gods;  
I too would wish to know:  
why thou sittest alone in the endlong halls,  
my lord, during the days?”

Freyr:

4 „Hví of sęgja’k þér, · sęggr hinn ungi,  
2 mikinn móð-trega?  
því-at alf-röðull · lýsir of alla daga  
4 ok þęęgi at mínum munum.“

[R 11r/19, A 2r/20]

Free [quoth]: “Why should I tell thee, O young youth,  
[of my] great mood-grief?  
For the elf-wheel [SUN] shines during all days,  
and naught to my liking.”

Skírnir:

5 „Muni þína · hykk-a svá mikla vesa,  
2 at þú mér sęggr né sęgir;  
ungir saman · vörum í ár-daga,  
4 vęl męttim tveir trúask.“

[R 11r/20, A 2r/21]

Shirner [quoth]: “Thy liking I do not think so great,  
that thou, O youth, should not tell me [of it].  
Young together were we in days of yore;  
we two might well trust each other.”

---

2 sęggr ‘youth’] This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning is ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior/man’. The sense of ‘young man’ is also seen in *Wayland* 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as *sęggr hinn ungi* ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Freyr:

6 „Í Gymis gęrðum · ek ganga sá  
2 mér tíða męę;  
armar lýstu, · en af þaðan  
4 allt lopt ok lęęr.

[R 11r/22, A 2r/23]

Free [quoth]: “In Gymer’s yards I saw walking  
a maiden, dear to me.

The arms shone, but thereof  
all the air and sea.

4 *lopt ok lǫgr* 'air and sea'] Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

[R 11r/24, A 2r/24]

7 *Mér* 's *mér* tíðari · an *man*na hvēim  
2 *ungum í ár*-daga;  
*ása ok alfa* · þat vill *engi* maðr,  
4 at vit *sátt séim*."

The maiden is dearer to me than to any man  
young in days of yore.  
Of the Ease and Elves<sup>F</sup> does no man<sup>a</sup> wish  
that we two should be brought together."

<sup>a</sup>i.e. 'person'. For other examples of gods being called men see note to final st. of *Webbthrithner* (TODO).

[R 11r/25, A 2r/25]

Skírnir:  
8 „*Mar* gef *mér* þá, · es mik of *myrkvan* beri  
2 *vísan vafr*-loga,  
ok þat *sverð*, · es *sjalft* vegisk  
4 við *jǫtna étt*."

Shirner [quoth]: "Then give me the steed, which might bear me over the dark,  
wise wavering-flame;  
and that sword, which by itself might strike  
against the line of the Ettins<sup>G</sup>."

[R 11r/27, A 2r/27]

Freyr:  
9 „*Mar* þér þann gef'k, · es þik of *myrkvan* berr  
2 *vísan vafr*-loga,  
auk þat *sverð*, · es *sjalft* mun vegask,  
4 ef *sá's horskr* es *hefr*."

Free [quoth]: "That steed I give thee which bears thee over the dark,  
wise wavering-flame;  
and that sword which by itself will strike,  
if he is sharp who owns it."

1–4 berr 'bears'; mun vegask, ef *sá's horskr* es *hefr* 'will strike, if he is wise who owns it'] In his response Free replaces the subjunctive verb forms (*beri* 'might bear', *vegisk* 'might strike') with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault ("if he is sharp who owns it.").

**P2** Skírnir mælti við hestinn:

Shirner spoke with the horse:

10 „Myrkt es úti, · mál kveð’k okkr fara  
 2 úrig fjöll yfir  
 þursa þjóð yfir;  
 4 báðir vit komumk · eða okkr báða tækr  
 sá hinn ám-átki jötunn.“

[R 11r/29, A 2r/28]

“Tis dark outside; I declare it time for us to journey  
 over the drizzling mountains,  
 over the tribe of the Thurses<sup>G</sup>.  
 Both two [shall] we come [over], or us both does take  
 that unnatural ettin.<sup>a</sup>”

---

3 þursa ‘of the Thurses’ ] so A; þyria R

---

5 ám-átki jötunn ‘unnatural ettin’ ] Formulaic. See note to *Wallow* 8.

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<sup>a</sup>Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

**P3** Skírnir reið i Jötun-heima til Gyms garða; þar váru hundar ólmir ok bund-  
 2 nir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at þar, er  
 fê-hirðir sat á haugi, ok kvaddi hann:

[R 11r/31, A 2v/1]

Shirner rode into the Ettinhomes, to Gymer’s yards. There were fierce hounds bound in front of the slope of the wooden fence which surrounded Gird’s<sup>a</sup> hall. He rode to where a shepherd sat on a mound, and greeted him:

---

<sup>a</sup>It is first now that we are informed of the maiden’s name.

11 „Seg þat hirðir, · es á haugi sitr  
 2 ok varðar alla vega:  
 hvé ek at and-spilli · komumk hins unga mans  
 4 fyr greyjum Gymis.“

[R 11v/2, A 2v/4]

“Say it, O herdsman, who sittest on the mound,  
 and wardest all the ways:  
 How I to discourse might come with the young girl [= Gird],  
 past Gymer’s greyhounds?”

- [R 11v/4, A 2v/5] [Hirðir] kvað:  
**12** „Hvart est fęigr, · eða est framm ginginn  
 2 [...];  
 and-spillis vanr · þú skalt ę vesa  
 4 góðrar meýjar Gymis.“

[The herdsman] quoth:  
 “Either art thou fey, or gone forth [DEAD];  
 [...].  
 Lacking discourse shalt thou ever be,  
 with Gymer’s good maiden [= Gird].”

4 góðrar meýjar ‘good maiden’] Formulaic, carrying with it a sense of chastity. See note to *High* TODO for further occurrences.

- [R 11v/6, A 2v/7] [Skírnir] kvað:  
**13** „Kostir ’ru bętri · an klökkva séi  
 2 hvęim’s fúss es fara,  
 ęinu dógri · mér vas aldr of skapaðr  
 4 ok alt líf of lagit.“

[Shirner] quoth:  
 “Choices are better than sobbing  
 for whomever is eager to journey.  
 On a single day was my age shaped,  
 and all my life laid [in place].<sup>a</sup>”

1 an ‘than’] so A; *hęldr an at* ‘rather than to [be]’ R

1 Kostir ‘Choices’] i.e. ‘alternatives, other ways’.

<sup>a</sup>The Germanic fatalistic worldview, wherein one’s course of life was predetermined at birth, is here clearly seen. Presumably after uttering these words Shirner rides through the fire surrounding the fortress. — The causative *leggja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lock* 48: *í árdaga vas þér bit ljóta líf of lagit* ‘in days of yore was thy ugly life laid [in place]’ and *Wallow* 19: *þér lög lögðu* ‘they [= the Norns] laid laws [in place]’.

- [R 11v/7, A 2v/8] [Gęrðr] kvað:  
**14** „Hvat ’s þat hlym hlymja · es hlymja hęyri’k nú til  
 2 ossum rønnum í?  
 jęrð bifask, · en allir fyr  
 4 skjalfa garðar Gymis.“

[Gird] quoth:  
 “What is that din of dins, which I of dins now hear



in our halls?  
The earth quakes, but before [me] tremble  
all Gymer's yards."

Ambótr kvað:

15 „Maðr 's hér úti, · stiginn af mars baki,  
2 jó léttr til jarðar taka.“

[R 11v/9, A 2v/10]

A servant-woman quoth:

"A man is here outside, stepped down off horseback;  
he lets take his steed to the ground.<sup>a</sup>"

<sup>a</sup>According to Finnur Jónsson (1932) a still known (in his time) Icelandic expression; Shirner lets his horse graze.

[Gęðr] kvað:

16 „Inn bið þú hann ganga · í okkarn sal  
2 ok drekka hinn męra mjöð,  
þó ek hitt óumk, · at hér úti séi  
4 minn bróður-bani.“

[R 11v/10, A 2v/11]

[Gird] quoth:

"Bid thou him to go in into our hall,  
and to drink the renowned mead;  
though I fear that here outside should be  
my brother's bane."

[Gęðr kvað:]

17 „Hvat 's þat alfa · né ása sona,  
2 né vıssa vana;  
hvı ęinn of komt · ęikinn fúr yfir  
4 ór sal-kynni at séa?“

[R 11v/12, A 2v/13]

[Gird quoth:]

"What sort is that, not of Elves, nor of sons of the Ease,  
nor of wise Wanes?  
Why camest thou alone over the raging fire,  
to see the state of our hall?"

21 „Baug þér þá gef’k, · þann’s brændr of vas  
2 með ungum Óðins syni;

átta 'ru jafn-höfgir, · es af drjúpa  
4 hina níundu hverja nótt.“

[Shirner quoth:]

“The bigh<sup>C</sup> I then give thee, that one which was burned  
with Weden's young son [= Balder].

Eight are even-heavy, which from it drip,  
every ninth night.<sup>a</sup>”

---

3–4 átta ... nótt 'Eight ... night.' In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

---

<sup>a</sup>The bigh, while not named, is clearly Dleepner as known from *Ylfir* 49, describing Balder's funeral: “Weden laid on the pyre that gold ring which is called Dleepner. Its nature was such that every ninth night, eight even-heavy golden rings dripped from it.” When Harmod<sup>P</sup> later comes to Hell<sup>L</sup> to try to bring Balder back, Balder tells him to bring the ring back to Weden, as a token of memory.

[Gęřör kvað:]

22 „Baug þikk-a'k, · þótt brendr séi,  
2 með ungum Óðins syni;  
es-a mér gulls vant · í gęřðum Gymis  
4 at deila fé fęřur.“

[R 11v/21, A 2v/18 (ll. 3–4)]

[Gird quoth:]

“The bigh I accept not, though it may have been burned  
with Weden's young son [= Balder];  
I have no want of gold in Gymer's yards,  
in sharing the fee<sup>C</sup> of my father.”

[Skirnir kvað:]

23 „Sér þú męki, męr, · mjóvan, mál-faan,  
2 es hęf'k í hęndi hér?  
höfuð höggva · mun'k þér halsi af,  
4 nema mér sętt sęgir.“

[R 11v/23, A 2v/19]

[Shirner quoth:]

“Seest thou, maiden, this sword—slender, pictured-painted<sup>a</sup>,  
which I have here in my hand?  
Hew the head will I, off thy neck,  
unless thou come to terms with me.”

---

<sup>a</sup>The sword is inlaid with metal forming a pattern. The expression is formulaic, cf. TODO.

[Gęřör kvað:]

[R 11v/25, A 2v/20]

24 „**Á**-nauð þola · vil’k **aldri**-gi  
 2 at **manns**-kis **munum**,  
 þó hins **get**’k, · ef it **Gymir** finniðsk  
 4 **vígs** ó-trauðir · at ykkv **vega** tíði.“

[Gird quoth:]

“Stand coercion will I never,  
 to any man’s liking;  
 though I get this, if thou and Gymer meet—  
 men unreluctant of conflict—that ye two will wish to fight.<sup>a</sup>”

---

2 **manns**-kis ‘any man’s (lit. ‘no man’s)’] *manns ęnskis* A

---

<sup>a</sup>Gird says that she will never let herself be forced to marry Free, even if that means that her father and Shirner should fight over her.

[R 11v/27, A 2v/22]

[Skirnir kvað:]

25 „Sér þú **mé**ki, **mér**, · **mjóvan**, **mál**-fáan,  
 2 es **hef**’k í **hę**ndi **hér**?  
 fyr þessum **ęggjum** · **hnígr** sá hinn **aldni** ętunn,  
 4 **verðr** þinn **feigr** **faðir**.

[Shirner quoth:]

“Seest thou, maiden, this sword—slender, pictured-painted—  
 which I have here in my hand?  
 By these edges sinks the aged ettin [= Gymer] down;  
 fey<sup>C</sup> becomes thy father.

[R 11v/28, A 2v/24]

26 **Tams**-vęndi þik drep’k, · ęn þik **tęmja** mun’k,  
 2 **mér**, at mínum **munum**,  
 þar skalt **ganga** · es þik **gumna** synir  
 4 **síðan** ęva **séi**.

With the taming-wand I strike thee, but thee will I tame,  
 O maiden, to my liking.  
 There shalt thou go, where thee the sons of men  
 never since may see.

---

1 **Tams**-vęndi ‘taming-wand’] Has been interpreted as a sword, TODO.

[R 11v/30, A 2v/26]

27 **Ara** þúfu **á** · skalt **ár** sitja,  
 2 **horfa** **he**imi ór;  
**snugga** **he**ljar til;

4 matr sé þér meir leiðr · an manna hveim  
hinn fráni ormr með firum.

In an eagle's nest shalt thou sit in early morn;  
turn out of the world;  
hanker after Hell<sup>L</sup>.<sup>a</sup>  
May food be for thee more loathsome, than to anyone  
the gleaming serpent [= the Middenyardsworm] among men.<sup>b</sup>

1 Ara þúfu á · skalt ár sitja 'On an eagle's hill shalt thou sit in early morn'] ár skalt sitja · ara þúfu á 'in early morn shalt thou sit on an eagle's hill' A 2-3 horfa heimi ór; snugga heilar til 'turn out of the world; hanker after Hell'] horfa ok snugga heilar til 'turn and hanker to hell' A

5 firum] This is the last word of fol. 2v of A, after which the text cuts off.

<sup>a</sup>Gird will long for death.

<sup>b</sup>Her food will be as disgusting as the Middenyardsworm (for its disgusting nature see Note to *Hymer* 22).

28 At undr-sjónum verðir · es út of kœmr,  
2 á þik Hrímnir hari  
á þik hot-vetna stari,  
4 víð-kunnari verðir · an vörðr með goðum,  
gapi þú grindum frá.

[R 11v/32]

A wondrous sight mayst thou become when thou comest out;  
at thee may Rimner ogle;  
at thee may anyone stare.  
More widely known mayst thou become than the ward among the Gods [= Homedall];  
mayst thou gape from the gates.

29 Tópi ok ópi, · tjósull ok ó-þoli,  
2 vaxi þér tór með trega;  
sætisk þú niðr · en mun'k sęgja þér  
4 sváran sús-breka,  
ok tvinnan trega.

[R 12r/2]

Toop and oop, tessle and impatience;  
may thy tear grow with grief!  
Sit thyself down, and I will tell thee  
a heavy roaring-breaker,  
and a twined grief.

1 Tópi ok ópi, · tjósull ok ó-þoli 'Toop and oop, tessle and impatience'] The first three of these four words are magic curse words; I have left them untranslated. TODO: Potential meanings.

- [R 12r/3]      **30**      Tramar **g**neypa · þik skulu **g**erstan dag  
                          2      **j**ǫtna gǫrðum **í**,  
                          til **h**rím-þursa **h**allar · þú skalt **h**verjan dag  
                          4      **k**ranga **k**osta-laus;  
                          **k**ranga **k**osta-vǫn;  
                          6      **g**rát at **g**amni · skalt í **g**ögn hafa  
                          ok leiða með **t**órum **t**rega.

Thee shall fiends torment at the dismal day,  
 in the yards of the Ettins.  
 To the halls of the Rime-thurses shalt thou every day  
 creep choiceless;  
 creep choice-lacking.  
 Weeping for joy shalt thou have in exchange,  
 and nurse grief with tears.

- [R 12r/7]      **31**      Með þursi þrí-höfðuðum · þú skalt é nara  
                          2      eða **v**er-laus **v**esa,  
                          þitt **g**eð **g**rípi;  
                          4      þik **m**orn **m**orni  
                          ves þú sem þistill, · sá's þrunginn vas  
                          6      í **o**fan-verða **ó**nn.

With a three-headed thurse shalt thou ever live,  
 or be husband-less.  
 May thy senses grasp;  
 may murrain mourn thee;  
 be thou like the thistle that was pressed  
 in the uppermost harvest season!

- [R 12r/9]      **32**      Til **h**olts ek gekk · ok til **h**rás viðar  
                          2      **g**amban-tęin at **g**eta  
                          **g**amban-tęin ek **g**at.

To the wood I went, and to the raw/sappy tree,  
 the gombentoe<sup>C</sup> for to get;  
 the gombentoe I got.

1–3 Til holts ... gat. 'To the wood ... got.'] The *gamban-tęin* 'gombentoe' seems to be the stick on which the runic curse is to be carved (possibly to be identified with the *tams-vöndr* 'taming-wand' of st. 26.) This interpretation is supported by *Hgb* 152, which also uses the expression (*h*)rás viðr 'raw/sappy tree' and seems to refer to a runic curse.

- 33 Ręðr 's þér Óðinn, · ręðr 's þér Ása-bragr, [R 12r/10]  
 2 þik skal Freyr fask,  
 hin firin-illa męr, · en fingit hęfr  
 4 gamban-ręði goða.

Wroth with thee is Weden; wroth with thee is Ease-bray (= Thunder);  
 thee shall Free come to hate,  
 O wicked maiden, if thou hast earned  
 the gomben-wrath of the gods.

- 34 Hęyri jętnar, · hęyri hrím-þursar, [R 12r/12]  
 2 synir Suttunga, · sjalfir ás-liðar,  
 hvé fyrir býð'k, · hvé fyrir banna'k  
 4 manna glaum mani,  
 manna nyt mani.

Hear may Ettins, hear may Rime-thurses,  
 sons of Sutting, the Os-retinues [= Ease] themselves:  
 how I forbid, how I forban  
 the company of men from the maid,  
 the use of men from the maid!

- 35 Hrímgrímnir hętir þurs, · es þik hafa skal [R 12r/14]  
 2 fyr ná-grindr neðan,  
 þar þér vil-męgir · á viðar-rótum  
 4 gęita-hland gefi;  
 óðri drykkju · fá þú aldri-gi,  
 6 męr, af þínum munum,  
 męr, at mínum munum.

Rimegrimner is called the thurse, who shall have thee,  
 down beneath Nawgrind—  
 where the lads of toil [THRALLS] on the roots of the tree,  
 goat-piss may give thee.  
 A finer drink [shalt] thou never get,  
 O maiden, against thy liking,  
 O maiden, to my liking!

- 36 Þurs ríst'k þér · ok þría stafi, [R 12r/16]  
 2 ęrgi ok óði ok ó-þola,  
 svá ek þat af ríst · sem ek þat á ręist,

4 ef gǫrask þarfar þæss.“

Thurse<sup>G</sup> I carve for thee, and three staves:  
degeneracy<sup>C</sup> and madness and impatience.—  
So I carve it off as I carved it on,  
if need arise for that.<sup>a</sup>”

1 Þurs ‘thurse’] Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þría stafi ‘three staves’] Three runic letters, possibly representing each of the three following words (*ergi* ‘degeneracy’ etc.). This expression also appears on the C7th Gummarp stone: **h**aþu**w**ola**f**ir **s**ate **s**taba **þ**ria **ff** ‘Hathwolf placed three staves: ff’, where the f-rune (f) is standing for its name, fee<sup>C</sup> (i.e. wealth, cattle).

2 *ergi* ok *óði* ok *óþola* ‘degeneracy and madness and impatience’] Both *ergi* ‘degeneracy’ and *óþoli* ‘impatience’ (here probably with a sexual connotation), are found in the love magic charm on the rune stick B257 from Bryggen, here edited under Charms and Spells. *ergi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentofte and Björketorp. See further introduction to B257.

<sup>a</sup>Shirner has carved the curse (which will bring true all the threats from 26–35), but tells Gird that he will scrape it off if she will accept his demands. She then responds:

[Gǫrðr kvað:]

[R 12r/19]

37 „Hęill ves þú hęldr, svęinn, · ok tak við hrim-kalki  
2 fullum forns mjaðar,  
þó hafða’k ętlat, · at mynda’k aldri-gi  
4 unna vaningja vęl.“

[Gird quoth:]

“Hale be thou rather, O swain, and receive the rime-chalice,  
full of ancient mead—  
though I had intended that I never would  
love the Waning [= Free] well.”

1–2 Hęill ... mjaðar ‘Hale ... mead’] Occurs identically in *Lock* 53.

4 vaningja ‘the Waning [= Free]’] lit. ‘descendant of the Wanes<sup>G</sup>’; a rare word. It only occurs at one other place in the Norse corpus, namely in the thule<sup>C</sup> of boar-names. Boars were sacred to Free, TODO.

[Skirnir kvað:]

[R 12r/21]

38 „Ørendi mín · vil’k ęll vita,  
2 áðr ríða’k hęim heðan,  
nęr á þingi · munt hinum þroska  
4 nęnna Njarðar syni.“

[Shirner quoth:]

“My errands all I wish to know,  
before I ride home hence:  
when on the Thing<sup>C</sup> wilt thou with the vigorous  
son of Nearth [= Free] be joined?”



[Geðör kvað:]

- 39 „Barri heitir, · es vit bēði vitum, [R 12r/23]  
 2 lundr logn-fara,  
 en ępt nētr níu, · þar mun Njarðar syni  
 4 Geðör unna gamans.“

[Gird quoth:]

“Barrey is called—as we both know—  
 a grove of calm rushes,  
 and after nine nights there will to the son of Nearth  
 Gird her pleasure grant.”

- P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda: [R 12r/24]  
 Then Shirner rode home. Free stood outside and greeted him and asked for the tidings:

- 40 „Sęg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]  
 2 ok stígir feti framarr,  
 hvat árnaðir · í Jǫtun-hęima  
 4 þíns eða míns munar?“

“Tell me, O Shirner, before thou shouldst throwe the saddle off the steed,  
 and take a step further:  
 what didst thou accomplish in the Ettinhomes<sup>L</sup>,  
 to thy or my liking?”

[Skírnir kvað:]

- 41 „Barri heitir, · es vit báðir vitum, [R 12r/27]  
 2 lundr logn-fara,  
 en ępt nētr níu, · þar mun Njarðar syni  
 4 Geðör unna gamans.“

[Shirner quoth:]

“Barrey is called—as we both know—  
 a grove of calm rushes,  
 and after nine nights there will to the son of Nearth  
 Gird her pleasure grant.”

[Freyr kvað:]

- 42 Lǫng es nǫtt, · langar ’u tvęr, [R 12r/28, G]

2            hvé of þreyja'k þríar?  
              opt mér mánaðr · minni þótti  
 4            an sjá holf hý-nótt.

[Free quoth:]

Long is a night; long are two;

how should I yearn for three?

Oft a month to me seemed less,

than this half wedding-night.<sup>a</sup>

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1 langar 'u tvær 'long are two' ] *long es önnur* 'long is another' G 2 hvé of þreyja'k þríar? ] *hvé mega'k þreyja þríar* G

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<sup>a</sup>The wedding-night (TODO: it's a hapax so explain the etymology?) is presumably half as it is not consummated.

# The Thule of Rígh (*Rígsþula*)

Dating (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195),  
C13th (0.280)

Meter: *Firnwordslaw*

Dumezil hypothesis. Irish influence? Many interesting things to write here!

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**P1** Svá segja menn í fornum sǫgum, at einnhværr af ǫsum, sá es Heimdallr  
2 hét, fór ferðar sinnar ok framm með sjóvarströndu nokkurri, kom at einum  
húsabó ok nefndisk Rígr; eftir þeiri sǫgu es kvæði þetta.

Thus say men in ancient saws<sup>C</sup>, that one of the Ease<sup>G</sup>—he who was called Homedall<sup>P</sup>—  
went on his journey forth along some lakeshore, came upon a lone homestead and called  
himself Rígh. According to that saw is this poem.

1 Ár kvǫðu ganga · grónar brautir  
2 oflgan ok aldinn · ǫs kunnigan,  
ramman ok rǫskvan · Rígr stíganda.

Of yore they said did walk the green paths, a mighty and aged os<sup>G</sup>, cunning; the strong  
and brisk Rígh, striding.

2 Gekk hann meir at þat · miðrar brautar,  
2 kom hann at húsi, · hurð vas á gétti;  
inn nam at ganga, · eldr vas á golfi,  
4 hjón sǫtu þar · hǫr at arni,  
Ái ok Edda · aldinfalda.

Went he further at that, on the middle of the road; came he to a house; the door was  
wide open. He took to go inside; fire was on the floor. A couple sat there, hoary by the  
hearth: Great Grandfather and Great Grandmother, old-fashioned.

- 3 Rigr kunni þeim · rǫð at sęja;  
 2 męir sęttisk hann · miðra flętja  
 en á hlið hvára · hjón salkynna.

Righ knew to tell them counsels; he further set himself down on the middle of the floor-bench, but on either side [sat] the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif,  
 2 þungan ok þykkvan, · þrunginn sǫðum,  
 bar hǫn męir at þat · miðra skutla,  
 4 soð vas í bolla · sętti á bjóð;  
 vas kalfr soðinn · krása bęstr;  
 6 ręis hann upp þaðan, · réðsk at sofna;

Then took Great Grandmother a lumpy loaf, heavy and thick, stuffed with chaff. She carried it further at that on the middle of a trencher—broth was in the bowl—she set it on a plate; a cooked calf was the best dainty; he rose up thence, resolved to sleep.

- 5 Rigr kunni þeim · rǫð at sęja;  
 2 męir lagðisk hann · miðrar rękkju,  
 en á hlið hvára · hjón salkynna.

Righ knew to tell them counsels; he further laid himself down in the middle of the bed, but on either side [lay] the couple of the hall.

- 6 Þar vas hann at þat · þrjár nętr saman;  
 2 gekk hann męirr at þat · miðrar brautar;  
 liðu męirr at þat · mǫnuðr níu.

There was at that for nine nights in all; went he further at that, on the middle of the road; passed further at that nine months.

- 7 Jóð ól Edda · jósu vatni  
 2 hǫrundsvartan, · hétu Þręl.

Great Grandmother begot a child, they poured it with water<sup>a</sup>—swarthy of skin—they called him Thrall.

2 hǫrundsvartan 'swarthy of skin'] *emend.*; hǫrvi svartan 'swarthy with flax' W

<sup>a</sup>A reference to the Heathen naming ceremony, wherein water would be poured on a newborn (quite similar to the Christian baptism). Cf. *Higb* 156.

- 8 Hann nam at vaxa · ok vël dafna;  
 2 vas þar á höndum · hrokkit skinn,  
 kropnir knúar, · [...]  
 4 fingr digrir, · fúlligt andlit,  
 lotr hryggr, · langir hēlar.

He took to grow, and thrive well; there on his hands was skin wrinkled, knuckles crooked, [...], fingers thick, a face foul, back stooping, heels long.

- 9 Nam hann meirr at þat · magns of kosta,  
 2 bast at binda, · byrðar gørva;  
 þar hann hēim at þat · hrís gęstan dag.

Took he further at that to try his power; bast to bind, burdens to make; he carried home at that brushwood on a dismal day.<sup>a</sup>

<sup>a</sup>The thrall had to work in even the most hostile weather.

- 10 Þar kom at garði · gęngilþeina,  
 2 aurr vas á iljum, · armr sólbrunninn,  
 niðrbjúgt vas nef, · nefndisk þír.

There came to the farm a gangleboned woman; mud was on her footsoles, her arm sun-burnt; downturned was her face; she called herself Thew.

1 'gangleboned woman'] Derogatory term for somebody that only travels on their legs.

3 þír 'Thew'] The name probably means 'maid-servant' or 'female slave'. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* 'maid(-servant)', being further root-related to *þéa* -*þjá* 'to enthrall', Proto-Norse *þewar* 'servant', OE *þéow* 'slave, servant',.

- 11 Meir settisk hōn · miðra flętja,  
 2 sat hjá hęnni · sonr hús,  
 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 Bōrn ólu þau, · bjuggu ok unðu;  
 2 hygk at hēti · Hręimr ok Fjósni,  
 Klúrr ok Klęggi, · Kęsir, Fúlnir,

- 4     Drumbr, Digraldi, · Drøttr ok Hōsvir,  
       Lútr ok Leggjaldi; · lögðu garða,  
 6     akra tōddu, · unnu at svínum,  
       gęita gęttu, · grófu torf.

Children they begot, they settled and were content. I judge that they were called Ream and Feasner, Clour and Cleg, Chafser, Foulner, Drumbr, Dighrald, Draught and Hazer, Lout and Leggald, they laid yard-fences, dunged fields, fed swine, tended to goats, dug turf.

- 13    Dótr vōru þēr · Drumba ok Kumba,  
       2    Økkvinkalfa · ok Arinnęfja,  
       Ysja ok Ambótt, · Eikintjasna,  
       4    Tōtrughypja · ok Trōnubęina;  
       þaðan eru komnar · þræla ættir.

The daughters were Drumb and Cumb; .

14     VERSE.

Translation.

15     VERSE.

Translation.

16     VERSE.

Translation.

17     VERSE.

Translation.

18     VERSE.

Translation.

19     VERSE.

Translation.

**20** VERSE.

Translation.

**21** VERSE.

Translation.

**22** VERSE.

Translation.

**23** VERSE.

Translation.

**24** VERSE.

Translation.

**25** VERSE.

Translation.

**26** VERSE.

Translation.

**27** VERSE.

Translation.

**28** VERSE.

Translation.

**29** VERSE.

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**30** VERSE.

Translation.

**31** VERSE.

Translation.

**32** VERSE.

Translation.

**33** VERSE.

Translation.

**34** VERSE.

Translation.

**35** VERSE.

Translation.

**36** VERSE.

Translation.

**37** VERSE.

Translation.

**38** VERSE.



Translation.

**39** VERSE.

Translation.

**40** VERSE.

Translation.

**41** VERSE.

Translation.

**42** VERSE.

Translation.

**43** VERSE.

Translation.

**44** VERSE.

Translation.

**45** VERSE.

Translation.

**46** VERSE.

Translation.

**47** VERSE.

Translation.

**48** VERSE.

Translation.

**49** VERSE.

Translation.

**50** VERSE.

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**51** VERSE.

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**52** VERSE.

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**55** VERSE.

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**58** VERSE.

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**60** VERSE.

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**61** VERSE.

Translation.

**62** VERSE.

Translation.

**63** VERSE.

Translation.

**64** VERSE.

Translation.

**65** VERSE.

Translation.

**66** VERSE.

Translation.

**67** VERSE.

Translation.

# The Leed of Hindle (*Hyndluljóð*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Firnworslaw*

- 
- 1 „Vaki mér meýja, · vaki mín vina,  
2 Hyndla systir, · es í helli býr;  
nú ’s røkr røkra, · riða vit skulum  
4 til Valhallar · ok til vés heilags.

[Frow quoth:] “Wake, maiden of maidens; wake my friend, sister Hindle, who lives in the rock-face! Now is the twilight of twilights; we two shall ride to Walhall, and to the holy wigh<sup>C</sup>!

- 2 Biðjum Hęrfaføðr · í hugum sitja,  
2 hann geldr ok gefr · gull verðugum,  
gaf hann Hęrmóði · hjalm ok brynju,  
4 en Sigmundi · sverð at þiggja.

Let us bid Harryfather (= Weden) in good spirits to remain; he rewards and gives gold to the worthy: He gave Heremod<sup>P</sup> helmet and byrnie, but Syemund<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, · en svinnum aura,  
2 męlsku męrgum · ok manvit firum,  
byri gefr bręgnum, · en brag sköldum,  
4 gefr hann mannseþmi · 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 ę við þik · ęinart láti;  
 þó 's hǫnum ótitt · við jǫtuns brúðir.

To Thunder I will bloot<sup>C</sup>, of this I will bid: that he always show friendliness to thee, although he dislikes the brides of the ettins.

- 5 Nú taktu ulf þinn · ęinn af stalli,  
 2 lát hann rinna · með runa mínum.“  
 „Sęinn es gǫltr þinn · goðveg troða,  
 4 vil'k-at mar minn · mętan hlóða.

Now take thy single wolf from the stable; let him run with my boar.” [Hindle quoth:] “Slow is thy boar to tread the Godways; I wish not load my noble steed.”

- 6 Fló est Freyja, · es freistar mín,  
 2 visar þú augum · á oss þannig,  
 es hafir ver þinn · í val-sinni  
 4 Óttar unga · Innsteins bur.“

Deiciful art thou, Frow, as thou temptest me; thou showest thy eyes on us this way as thou hast thy man on the slain-ways; the young Oughter, Instone's offspring.”

- 7 „Dulið est Hyndla, · draums ętla'k þér,  
 2 es kveðr ver minn · í valsinni.

[Frow quoth:] Deluded art thou, Hindle; I think thee dreamy as thou sayest that my man is on the slain-ways.

- 8 Þar's gǫltr glóar · Gullinbursti,  
 2 Hildisvíni, · es mér hagir ęęðu,  
 dvergar tvęir · Dáinn ok Nabbi.

There where the boar glows, Goldenbristle; the Hildswine, which for me the two skillful dwarfs Downen and Nab made.

---

2 Hildisvíni 'Hildswine'] Presumably an alternative name of Goldenbristle.

- 9 Sęnn í sǫðlum · sitja vit skulum  
 2 ok of jǫfra · ęttir dóma,

gumna þeira, · es frá goðum kómu.

Soon in the saddles we two shall sit, and converse about the lineages of princes; [the lineages] of those men who came from the gods.

- 10 Þeir hafa vęðjat · vala malmi  
 2 Óttarr ungi · ok Angantýr;  
 skylt 's at vęita, · svá't skati hinn ungi  
 4 fęðurlęifð hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD], young Oughter and Ongenthew; it must be divulged,<sup>a</sup> so that the young prince may have the fatherly inheritance left behind by his kinsmen.

---

<sup>a</sup>Hindle must reveal what she knows

- 11 Hęrg hann mér gęrði · hlaðinn stęinum;  
 2 nú 's grjót þat · at glęri orðit;  
 rauð hann í nýju · nauta blóði;  
 4 ę trúði Óttarr · á ęsynjur.

A harrow<sup>C</sup> he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughter ever trusted on the Ossens<sup>G</sup>.

- 12 Nú lát forna · niðja talða  
 2 ok uppbornar · ęttir manna  
 hvat 's Skjöldunga, · hvat 's Skilfinga,  
 4 hvat 's Qðlinga · hvat 's Ylfinga  
 6 hvat 's hųldborit, · hvat 's hęrsborit  
 męst manna val · und Mið-garði?“

Now let ancient ancestors be counted, and the high-born lineages of men: What is of the Shieldings? What is of the Shilvings? What is of the Athlings? What is of the Wolvings? What is born of hero? What is born of chief, the mightiest choice of men in Middenyard?”

- 13 „Þú est Óttarr · borinn Innstęini,  
 2 en Innstęinn vas · Alfi inum gamla,  
 Alfr vas Ulfi, · Ulfr Sęfara,

4 en Sǣfari · Svan inum rauða.

[Hindle quoth:] “Thou<sup>a</sup> art, Oh Oughter, born to Instone, but Instone was born to Elf the old, Elf to Wolf, Wolf to Seafare, but Seafare to Swan the red.

<sup>a</sup>Hindle, maybe in a trance-like state, speaks straight to Oughter.

14 Móður átti faðir þinn · męnjum gǫfga,  
2 hygg at hęti · Hlędís gyðja,  
Fróði vas faðir þęirar, · en Fríund móðir;  
4 ǫll þótti ęt sú · með yfirmęnnum.

Thy father had thy mother, beautiful with neck-rings, I think that she was called Leedise the giddden<sup>C</sup>. Frood was her father, but Friend her mother; all her lineage seemed to be among overmen<sup>C</sup>.

3 Fríund] emend. from meaningless *†friauf†* F

15 Auði vas áðr · ǫflgastr manna,  
2 Halfdanr fyrri · hęstr Skjöldunga,  
fręg vǫru folkvíg, · þau's framir gęrðu,  
4 hvarfla þóttu verk · með himins skautum.

Ead was before [that] the mightiest of men, Halfdane earlier the highest of Shieldings. Renowned were the troop-conflicts [wars] which the famous ones performed; his (= Halfdane's) works seemed to travel around the corners of heaven.

16 Eflðisk við Eymund · ǫðstan manna  
2 en vá Sigtrygg · með svǫlum ęggjum,  
ęiga gekk Almveig, · ǫðsta kvinna,  
4 ólu þau ok ǫttu · átján sonu.

He (= Halfdane) became the in-law of Iemund<sup>a</sup>, the noblest of men, but he slew Syettrue with cool edges. He went on to have Elmwey, the noblest of women; they begot and had eighteen sons.

<sup>a</sup>Lit. “[he] was strengthened by”. Parallelism of “noblest of men/women” makes the meaning yet clearer. Elmwey was Iemund's daughter or sister.

17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,  
2 þaðan eru Ǫðlingar, · þaðan eru Ynglingar,  
þaðan es hǫldbǫrit, · þaðan es hęrsbǫrit,



- 4 mest mannaval · und Mið-garði;  
alt 's þat ęt þín, · Öttarr heĩmski.

Thereof are the Shieldings! Thereof are the Shilvings! Thereof are the Inglings!<sup>a</sup> Thereof is born of hero! Thereof is born of chief, the mightiest choice of men in Middenyard! That is all thy lineage, foolish Oughter!"

<sup>a</sup>Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Encyclopedia), it seems likely that Wolvings is the original reading.

- 18 Vas Hildigunnr · heĩnnar móðir,  
2 Svöfu barn · ok sękonungs;  
alt 's þat ęt þín, · Öttarr heĩmski.  
4 varði at viti svá, · viltu ęnn lęngra?

Hildguth was her mother, the child of Sweve and Seaking; that is all thy lineage, foolish Oughter!—It is meaningful that one might know thus; wilt thou [go] yet further?

- 19 Dagr átti Þóru · dręngjamóður,  
2 ólusk í ęt þar · óðstir kappar,  
Fraðmarr ok Gyrðr · ok Frekar báðir,  
4 Ámr ok Jǫsurmarr, · Alfr hinn gamli.  
varðar at viti svá, · viltu ęnn lęngra?

Day had Thure, the mother of valiant men; in that lineage were begotten the noblest champions: Fradmer and Yird, and both Frecks; Ame and Essirmer; Elf the old.—It is meaningful that one might know thus; wilt thou [go] yet further?

- 20 Kętill hét vinr þęira · Klypps arþęgi,  
2 vas hann móðurfaðir · móður þinnar;  
þar vas Fróði · fyrr ęnn Kári,  
4 en Hildi vas · Hóalfr of getinn.

Kettle, the inheritor of Clip, was their friend; he was the father of thy mother's mother. There was Frood, yet earlier Keer, but Highelf was by Hild begotten.

...



# The Lay of Wayland (*Völundarkviða*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Firnwörðslaw*

The **Lay of Wayland** (*Wayland*) is a story of immense psychological complexity, one of the masterpieces of Norse poetry.

The poem begins with a prose introduction, which survives in both **R** and **A**.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThedS Viðga*, in Danish ballads *Vidrik Verlandson*). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in v. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *ThedS*. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Völundr* is replaced with *Velent* [*sic*], *Niðuðr* with *Niðungr*. Interestingly there is a note within it showing that the native form was still known, namely about "Velent, the excellent smith, whom Warrings (*Væringjar*) call Wayland (*Völundr*)". Apparently Wayland was so famous that "all men seem to praise his workmanship so, that the maker of any smith's work which is made better than other works, is called a Wayland (*Völundr*) with regards to workmanship."

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad's greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad's,

banished from the kingdom after defending himself against the king's corrupt steward, and hamstrung after being caught attempting to poison the king's food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous "king's daughter", an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad's cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad's son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

With this it is clearly seen that the story by the time of the *ThedS* had been heavily distorted, a tragic victim of medieval romantic sensibilities. It does not have any high literary value, but is of interest since it shows the wide reception and variation of the narrative.

Finally there are also traces of the story in the Anglo-Saxon tradition, where it is alluded to in both *Walder* and *Dear*, the latter of which particularly emphasising the powerlessness felt by Wayland and Beadhild (thus being much closer in spirit to the present poem than to *ThedS*). Parts of the narrative are depicted on the early C8th Frank's casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

To illustrate the narrative correspondences and differences of the various redactions, I present the following table:

Person	
Wayland	
Wayland's brothers	
Father of the brothers	
Nithad	
Nithad's daughter (Beadhild)	
Nithad's sons	
Wayland and Beadhild's son (Woody)	
Wives of the brothers	
—	Wayland and his brothers ski and hunt animals. They settle in the Wolfda
—	Nithad learns that Wayl
—	

### Regarding Wayland (*Frá Völundi*)

- P1 Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur. Hon  
 2 hét Bøðvildr. Bréðr váru þrír, synir Finnakonungs. Hét einn Slagfiðr, annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kómu í Úlfdali

- 4 ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma of morgin  
 fundu þeir á vatnsströndu konur þrjár, ok spunnu lín. Þar vóru hjá þeim  
 6 álfarhamir þeira. Þat vóru valkyrjur. Þar vóru tvær dætr Hloðvés konungs,  
 Hlaðguðr svanhvít ok Hervor alvit, in þriðja var Qlrún Kjársdóttir af Val-  
 8 landi. Þeir hófðu þér heim til skála með sér. Fekk Egill Qlrúnar, en Slag-  
 fiðr Svanhvítrar, en Völundr Alvitrar. Þau bjuggu sjau vetr. Þá flugu þér  
 10 at vitja víga ok kómu eigi aftr. Þá skreið Egill at leita Qlrúnar, en Slagfiðr  
 leitaði Svanhvítrar, en Völundr sat í Úlfdöllum. Hann var hagrastr maðr,  
 12 svát menn viti í fornum sögum. Niðuðr konungr lét hann höndum taka,  
 svá sem hér er um kveðit:

Nithad was named a king in Sweden. He owned two sons and one daughter; she was called Beadhild. There were three brothers, the sons of a king of the Finns. One was called Slayfinn, another Agle, the third Wayland. They travelled on skis and hunted wild animals. They came into the Wolfdales and made for themselves houses there. There is a water there, called Wolfsea. Early in the morning they found on the lake-shore three women, and they were spinning linen. By them were their swan-hames<sup>C</sup>; they were Walkirries. Two of them were the daughters of king Ladwigh: Ladguth Swanwhite and Harware Allwit, the third was Alerune, daughter of Kear<sup>P</sup> of Walland<sup>Ga</sup>. The brothers brought the maidens with them to their halls. Agle got Alerune, but Slayfinn Swanwhite, but Wayland Allwit. They lived there for seven winters, then they left to attend battles, and did not return. Then Agle left on skis to look for Alerune, but Slayfinn sought out Swanwhite; but Wayland stayed in the Wolfdales. He was the most skilled craftsman, as men know, in the ancient saws. King Nithad had him captured, about which this has been sung:

<sup>a</sup>The Roman emperor; see Encyclopedia.

- 1 Męyjar flugu sunnan · Myrk-við í gognum  
 2 al-vitr ungar, · or-lög drýgja;  
 þér á sęvar-strönd · sęttusk at hvílask  
 4 drósir suð-rónar, · dýrt lín spunnu.

Maidens flew from the south through Mirkwood<sup>a</sup>—young allwits<sup>b</sup>—to fulfill [their] orlay<sup>C</sup>. They on the lake-shore set down to rest; the southern ladies span expensive linen.

2 or-lög drýgja; 'fulfill [their] orlay'] That is, to fulfill their already laid-down destinies, as described in P1 and st. 3. I disagree with Clunies Ross (2005)[103], who translates this phrase as 'engage in war', seeing the latter word as a borrowing from OE (cf. Dutch *oorlog* 'war'). In fact, the expression *drýgja orlög* is also attested in OE, namely in l. 29 of a poem on the Christian Doomsday (TODO?), about a man going to Hell for his sins: *ond þonne á tó ealdre · orleg dreógeð* 'And then (the sinner) suffers his orlay for ever and ever'

<sup>a</sup>Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

<sup>b</sup>Maybe look at what this means. TODO.

2    Eṭin nam þeira · Eḡil at vērja  
 2    fōgr mēr fira · faðmi ljósum;  
       ḡnnur vas Svanhvít, · svan-fjaðrar dró,  
 4    [...]  
       en hin þriðja · þeira systir  
 6    varði hvítan · hals Vǫlundar.

One of them began—the fair maiden of men—to embrace Agle in her light bosom. Another was Swanwhite—her swan-feathers she rustled; but the third of the sisters warded the white throat of Wayland.

4 [...] A line mentioning the name of Slayfinn has certainly gone missing here.

3    Sǫtu síðan · sjau vetr at þat,  
 2    en hinn átta · allan þrǫðu,  
       en hinn níunda · nauðr of skilði,  
 4    meýjar fýstusk · á myrkvan við,  
       al-vitr ungar · ør-lǫg drýgja.

Then they stayed for seven winters at that, but all the eighth they yearned, but the ninth did need divorce them: the maidens longed for the mirky wood: the young allwits, to fulfill orlay.<sup>a</sup>

<sup>a</sup>As Walkirries the orlay<sup>C</sup> (already laid-down destiny) of the sisters is to preside over battles for Woden. Remembering this duty they become increasingly restless, until they one day decide to leave when their husbands are out hunting. For the significance of Mirkwood, see note to st. 1.

4    Kom þar af vęiði · veðr-eygr skyti  
 2    Vǫlundr líðandi · of langan veg,  
       Slagfiðr ok Eḡill, · sali fundu auða,  
 4    gingu út ok inn · ok umb sǫusk.

Came there from the hunt the weather-eyed shooter: Wayland passing over a long way. Slayfinn and Agle found the halls deserted; they walked out and in, and looked about.

5    Austr skreifið Eḡill · at Qlrúnu,  
 2    en suðr Slagfiðr · at Svanhvítu,  
       en ęinn Vǫlundr · sat í Ulf-dǫlum.

East skied Agle for Alerune, but south Slayfinn for Swanwhite; but alone Wayland stayed in the Wolfdales.

- 6 Hann sló gull rautt · við gim fastan,  
 2 lukði hann alla · linn-baugum vęł;  
 svá beįđ hann · sinnar ljóssar  
 4 kvánar, ef hōnum · of koma gęrði.

He struck red gold by gemstone fastened, enclosed he all the serpent-bighs<sup>Ca</sup> well; thus awaited he his bright wife, if to him she might come.

---

<sup>a</sup>Armlets, torcs resembling serpents, perhaps even literally shaped like them; cf. the Viking age armlet found in a hoard in Undrom, Ångermanland, northern Sweden. Museum ID 108822 HST. TODO: Maybe include photo?

- 7 Þat spyrr Níðuðr, · Níara dróttinn,  
 2 at ęinn Vōlundr · sat í Ulf-dōlum;  
 nōttum fóru sęggir, · nęglðar vōru brynjur,  
 4 skildir bliku þęira · við hinn skarða mána.

This learns Nithad, lord of the Nears<sup>G</sup>, that alone Wayland stayed in the Wolfdales. By night travelled warriors—nailed were their byrnies<sup>a</sup>—their shields gleamed by the waning moon.

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<sup>a</sup>The soldiers had plated armour.

- 8 Stigu ór sōðlum · at salar gaffi,  
 2 gingu inn þaðan · ęnd-langan sal,  
 sōu þęir á bast · bauga dręgna,  
 4 sjau hundruð allra, · es sá sęggr átti.

They stepped down from the saddles by the hall's gables; went thence inside the endlong hall; saw they on a bast-rope bighs drawn up: seven hundred in all which that man [= Wayland] owned.

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2 gingu ... sal 'went ... hall'] Formulaic. The fixed variant line *bón/bann inn of gekk · ęnd-langan sal* 'he/she inside did go the endlong hall' occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Ordrun*. *ęnd-langr salr* 'endlong hall' occurs in two additional places: st. 27 of *Þrim* and st. 3 of *Shirner*. — *ęnd-langr* 'endlong' may be rendered as 'throughout, the entire (length of)'.

- 9 Ok þęir af tōku · ok þęir á létu  
 2 fyr ęinn útan, · es af létu;

kom þar af vęðiði · vęðr-ęyr skyti  
 4 Vęlundr lįðandi · of langan veg.

And they slid [them] off, and they slid [them] on; but for one, which off they slid.<sup>a</sup>—  
 Came there from the hunt the weather-eyed shooter: Wayland passing over a long way.

<sup>a</sup>Nithad's men take off all the seven hundred rings (presumably to count them) and then put them back on, but they keep just one. This high is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. Finnur Jónsson (1932) writes (*My translation from the Danish*): "The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him." —The reader may for himself judge the plausibility of this, but it seems that Wayland, being an exceptionally handy craftsman, may just as well have crafted wings for himself without need for magical rings. This agrees with the Low German verison and the Daedalus myth, for both of which see the introduction to the present poem.

10 Gekk brúnni · beru hold stęikja,  
 2 ár brann hrísi · all-þurru fura,  
 viðr hinn vind-þurri, · fyr Vęlundri.

Went he the brown she-bear's hull to roast; in early morning burned the twigs of all-dry  
 pine—the wind-dry wood—before Wayland.

11 Sat á ber-fjalli, · bauga talði,  
 2 alfa lįóði · ęins saknaði;  
 hugði at hęfði · Hlęðvęs dóttir,  
 4 Al-vitr unga, · vęri aptr komin.

Sat he on the bear-pelt, bighs he counted—the prince of elves was missing one! Thought  
 he that Ladwigh's daughter [= Harware] might have it; that the young allwit might be  
 come back.

12 Sat svá lęngi, · at sofnaði,  
 2 ok vaknaði · vilja-lauss;  
 vissi sér á hęndum · hęfgar nauðir,  
 4 en á fótum · fjętur of spęntan.

Sat he so long that asleep he fell, and he awoke, powerless. He knew on his hands  
 tortuous restraints, and on his feet were fetters tightened.

13 „Hvęrir 'ru jęfrar · þęir's á lęgðu  
 2 bęsti-síma · ok bundu mik?“



[Wayland quoth:] “Which are the princes, those that laid on thick bast-ropes, and bound me?”

- 14 Kallaði nú Níðuðr, · Níara dróttinn:  
 2 „Hvar gatst, Völundr, · vísi alfa,  
 óra aura, · í Ulf-dǫlum?  
 4 Gull vas þar ęigi · á Grana leiðu,  
 fjarri hugða’k vart land · fjǫllum Rínar.“

Now called Nithad, lord of the Nears: “Where gottest thou, Wayland, leader of elves, *our* ounces in the Wolfdales? Gold was there not on Grane<sup>P</sup>’s path; far I thought our land from the fells of the Rhine.”<sup>a</sup>

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<sup>a</sup>Grane was the horse of the legendary hero Siward<sup>P</sup>, slayer of the dragon Fathomer<sup>P</sup>. These events were thought to have taken place in Germany. The sense of the is thus sarcastic: “Where did you get that gold? A dragon’s hoard?”

- 15 „Man’k at męiri · męti ǫttum,  
 2 es vér hęil hjú · hęima vǫrum:  
 Hlaðguðr ok Hęrvǫr · borin vas Hlǫðvé,  
 4 kunn vas Qlrún · Kíars dóttir.“

[Wayland quoth:] “I remember that we owned greater wealth, when we a whole household were at home: Ladguth and Harware were born to Ladwigh; known was Alerune, Kear’s daughter.”<sup>a</sup>

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<sup>a</sup>Wayland responds rather cryptically. It seems that by asserting the noble lineages of the three swan-wives he gives a legitimate reason for his wealth, although he seems to be aware, judging by the tone, that the greedy Nithad neither cares nor believes him.

- 16 Úti stóð kunnig · kvǫn Níðaðar,  
 2 hón inn of gekk · ęnd-langan sal,  
 stóð á golfi, · stilti rǫddu:  
 4 „es-a sá nú hýrr, · es ór holti fęrr.

Outside stood the cunning wife of Nithad; she inside did go the endlong hall; stood on the floor, steered her voice: “That one [= Wayland] is not mild now, who comes out of the wood.

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2 hon inn ... sal ‘she inside ... hall’] Formulaic, also occurring in st. 30 of the present poem and in *Ordrun* 3.

- 17 Tēnn hōnum tēygjask · es hōnum's tēt sverð  
 2 ok hann Bōðvildar · baug of þekkir,  
 ómun eru augu · ormi hinum frána;  
 4 sníðið ér hann · sina magni,  
 ok sētið hann síðan · í Sēvarstöð.“

His teeth are bared when he is shown the sword, and he recognizes Beadhild's bigh; reminiscent are the eyes to the gleaming serpent's.—Snithe ye from him the might of his sinews, and set him thereafter on Seastead!”

- P2 Svá var gort, at skornar vāru sinar í knés-fōtum ok settr í holm einn, er  
 2 þar var fyrir landi, er hét Sēvarstaðr. Þar smíðaði hann konungi alls-kyns  
 gōr-simar; engi maðr þorði at fara til hans, nema konungr einn. Vōlundr  
 4 kvað:

Thus was done, that the sinews in his houghs were cut, and he was placed on a lonely islet lying there before the land, which was called Seastead. There he smithed for the king all manner of jewels. No man dared journey to him, save for the king alone. Wayland quoth:

- 18 „Sé'k Níðaði · sverð á linda,  
 2 þat's ek hvēsta · sēm hagast kunna'k  
 ok ek hērða'k · sēm hōgst þótti;  
 4 sá 's mér fránn mékir · é fjarri borinn;  
 sé'kk-a þann Vōlundi · 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 Bōðvildr · brúðar minnar  
 2 —bíð'k-a þess bót— · bauga rauða.“

Now Beadhild bears my bride's—I await no bettering for that—red bighs.”

- 20 Sat—né svaf á-valt— · ok sló hamri;  
 2 vél gērði hēldr · hvatt Níðaði;  
 drifu ungir tvēir · á dýr sea  
 4 synir Níðaðar · í Sēvarstöð.

He sat—he slept not—and struck the hammer; he very boldly planned wiles for Nithad.—

Two young ones drifted to look at precious things: Nithad's sons, onto Seastead.

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<sup>1</sup> Sat—né svaf á-valt— 'He sat—he slept not—'] Compare *Guthrun Inst* TODO: *hófu mik—né drękkðu—* 'lifted me—drowned [me] not—'.

- 21 Kvómu til kistu, · kröfðu lukla,  
 2 opin vas illúð, · es í sǫu,  
 fjöld vas þar męina, · es mǫgum sýndisk  
 4 at véri gull rautt · ok gǫr-simar.

Came they to the chest, demanded the keys; open was the evil when inside they looked.  
 A great deal was there of harms, which to the lads seemed like were it red gold and jewels.

- 22 „Komið ęinir tveir, · komið annars dags;  
 2 ykkir lét'k þat gull · of gefit verða;  
 sęgið-a męyjum · né sal-þjóðum,  
 4 manni ęngum, · at mik fyndið.“

[Wayland quoth:] “Come alone ye two, come another day; to you I will let that gold be given. Say not to maidens nor to the people of the hall—to no man—that ye met me!”

- 23 Snimma kallaði · sęggr á annan,  
 2 bróðir á bróður: · „gǫngum baug séa!“  
 Kvómu til kistu, · kröfðu lukla,  
 4 opin vas illúð · es í litu.

Early called one youth to another, brother to brother: “Let us go see the highs!” Came they to the chest, demanded the keys; open was the evil when inside they looked.

- 24 Snęið af hǫfuð · húna þęira  
 2 ok und fęn fjǫturs · fǫtr of lagði,  
 ęn þęr skálar, · es und skǫrum vǫru,  
 4 svęip útan silfri, · sęldi Níðaði.

He sliced off the heads of those bear-cubs<sup>a</sup> [BOYS], and under the fether's fen<sup>b</sup> their feet did lay; but the bowls which were under their curls [SKULLS], he coated with silver and gave to Nithad.

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<sup>a</sup>An affectionate term for the young boys. TODO: Relate to Bearserks?

<sup>b</sup>Very unclear. TODO.

- 25    En ór augum · jarkna-steina  
       2    sęndi kunnigri · kvǫn Níðaðar;  
       en ór tǫnnum · tveggja þęira  
       4    sló brjóst-kringlur, · sęndi Bǫðvildi.

But out of the eyes earthenstones he sent to the cunning wife of Nithad; but out of the teeth of the two he struck breast-brooches, sent to Beadhild.

- 26    Þá nam Bǫðvildr · baugi at hrósa  
       2    [...] · es brotit hafði,  
       „þori’k-a’k sęja, · nema þér ęinum.“

Then Beadhild began to praise the ring,<sup>a</sup> [...] which she had broken, “I dare not tell it, save to thee alone.”

2 [...] The meter requires a half-line here, likely containing a more specific description of the bigh.

<sup>a</sup>The verse is without doubt incomplete, but the story can be gleaned: Beadhild breaks the bigh she has been given by her parents (previously mentioned in vv. 10 (see note there) and 17), and is afraid that her parents may become upset. She thus goes to Wayland in secret, asking him to repair it.

- 27    „Ek bǫti svá · brest á gulli,  
       2    at fęðr þinum · fęgri þykkir,  
       ok mǫðr þinni · miklu bętri,  
       4    ok sjalfri þér · at sama hófi.“

[Wayland quoth:] “I mend such the crack on the gold, that to thy father it fairer seems, and to thy mother far better, and to thyself of the same rank.”

- 28    Bar hann hána bjóri, · því-at hann bętr kunni,  
       2    svá’t hón í sessi · of sofnaði.  
       „Nú hęf’k hęfnt · harma minna  
       4    allra nema ęinna · í-við-gjǫrnum.“

He overcame her with beer—for he knew better<sup>a</sup>—so that she in the seat asleep did fall. “Now have I avenged my harms—all but one<sup>b</sup>—on the insidious ones.”<sup>c</sup>

<sup>a</sup>i.e. was more cunning, experienced than her.

<sup>b</sup>Presumably the deprivation of his mobility due to the hamstringing, which he resolves in the following stanza.

<sup>c</sup>King Nithad and his family.

- 29 „Vəl ek,“ kvað Vqlundr, · „verða’k á fitjum,  
 2 þeim’s mik Níðaðar · nǫmu rekkar.“  
 Hléjandi Vqlundr · 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 Beadhild went from the island: she  
 grieved the lover’s flight, and the father’s fury.

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<sup>a</sup>C-V: *fit* ‘the webbed foot of water-birds’, the reader may picture for himself. Wayland has crafted a mechanism  
 to take flight, regaining his mobility which he lost when he was hamstrung.

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- 30 Úti stóð kunnig · kvǫn Níðaðar,  
 2 ok hón inn of gekk · ęnd-langan sal,  
 en hann á sal-garð · sęttisk at hvílask,  
 4 „Vakir þú Níðuðr, · Níara dróttinn?“

Outside stood the cunning wife of Nithad, and she inside did go the endlong hall—but  
 he, on the courtyard, set down to rest. “Art thou awake, Nithad, lord of the Nears?”

- 31 „Vaki’k á-valt · vilja-lauss,  
 2 sofna’k minst, · síðst sonu dauða,  
 kęll mik í hǫfuð, · kǫld erumk rǫð þín,  
 4 vilnumk þess nú, · at við Vqlund dóma’k.“

[Nithad quoth:] “I am always awake, powerless; I fall asleep the least, since the death of  
 my sons. My head freezes; cold are thy counsels—I wish now but that: to speak with  
 Wayland.”

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- 32 „Sęg mér þat Vqlundr, · vísi alfa,  
 2 af hęilum hvat varð · húnum mínum?“

[Nithad quoth:] “Say it to me, Wayland, leader of elves: what became of my healthy  
 bear-cubs [boys]?”

- 33 „Eiða skalt mér áðr · alla vinna,  
 2 at skips borði · ok at skjaldar rønd,  
 at mars bógi · ok at mækis egg  
 4 at þú kvelj-at · kvön Völundar,  
 né brúði minni · at bana verðir,  
 6 þótt kvön ęigim, · þá's ęr kunnið,  
 eða jóð ęigim · innan hallar.

[Wayland quoth:] “Before that shalt thou swear to me all oaths:—by the deck of the ship and the rim of the shield, by the bough of the steed and the edge of the sword—that thou wilt not torment the wife of Wayland, nor of my bride become the bane, though a wife we might own, which ye might know; or a babe might own within the hall.<sup>a</sup>

<sup>a</sup>Wayland has Nithad swear an oath that he will not harm Beadchild, nor their (yet unborn) child. For the form of the oaths cf. TODO.

- 34 Gakk til smiðju, · es gęrðir þú,  
 2 þar fiðr þú bęlgi · blóði stokna,  
 sneið'k af hęfuð · húna þinna  
 4 ok und fęn fјoturs · fotr of lagða'k.

Go to the smithy, which thou madest; there wilt thou find bellows, sprinkled with blood. I sliced off the heads of thy bear-cubs [boys], and under the fetter's fen their feet did I lay.

- 35 En þęr skálar, · es und skęrum vęru,  
 2 sveip'k útan silfri, · sęlda'k Níðaði,  
 en ór augum · jarkna-stęina,  
 4 sęnda'k kunnigri · kvön Níðaðar.

But the bowls, which were under their curls, I coated with silver and gave to Nithad. But out of the eyes earthenstones I sent to the cunning wife of Nithad.

- 36 En ór tønnum · tvęggja þęira  
 2 sló'k brjóst-kringlur, · sęnda'k Bęðvildi;  
 nú gęngr Bęðvildr · barni aukin,  
 4 ęinga dóttir · ykkur bęggja.“

But out of the teeth of the two, I struck breast-brooches, sent to Beadchild. Now walks Beadchild, swollen with child; the only daughter of you both.”

<sup>4</sup> *einga dóttir* · *ykkur þegga*. ‘the only daughter of you both’] Formulaic, near-identical to *HarS* st. 25/1–2: (*Vaki, Angantýr*, · *vękr þik Hęrvęr*, // *einga dóttir* · *ykkę Svęfu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beewolf* 375a, 2997b: *ągan dohtor* ‘only daughter (accusative)’.)

- 37 „Męltir-a þú þat mál, · es mik męir tregi,  
 2 né þik vilja’k Vęlundr · verr of nita;  
 es-at svá maðr hęr, · at þik af hęsti taki,  
 4 né svá ęflugr, · at þik neðan skjóti,  
 þar’s þú skollir · við ský uppi.“

[Nithad quoth:] “Thou couldst not have spoken that speech which might grieve me more; nor could I worse wish, Wayland, to deny thee. There is no man so high that he from horse might take thee, nor so mighty that he might shoot thee from below, there as thou jeerest against the cloud-cover on high!”

- 38 Hlęjandi Vęlundr · hófsk at lopti,  
 2 en ó-kátr Níðuðr · þá ęptir sat.

Laughing Wayland threw himself in the air, but gloomy Nithad thereafter stayed.

- 39 „Upp rís Þakkráðr, · þręll minn batsti,  
 2 bið Bęðvildi, · męy hina brá-hvítu,  
 gangi fagr-varið · við fęður róða.“

[Nithad quoth:] “Rise up, Thankred, my best thrall! Ask Beadhild—the brow-white maiden—to go fair-clothed with her father to counsel.”

2–3 *męy hina brá-hvítu ... fagr-varið* ‘the brow-white maiden ... fair-clothed’] With these expressions Nithad strongly stresses the purity of his daughter (*męr* ‘maiden’ here simply meaning ‘virgin’). Perhaps he thinks that her innocence can be restored if she dresses in fair clothes, but it will not be so.

- 40 „Es þat satt Bęðvildr, · es sęğðu mér,  
 2 sętuð it Vęlundr · saman í holmi?“

[Nithad quoth:] “Is it true, Beadhild, as they said to me: stayed thou and Wayland together on the islet?”

- 41 „Satt ’s þat Níðuðr · es sagði þér:  
 2 sötum vit Völundr · saman í holmi  
 ęina ęgur-stund, · ęva skyldi;  
 4 ek vętr hęnum · vinna kunna’k,  
 ek vętr hęnum · vinna mätta’k.“

[Beadhild quoth:] “Tis true, Nithad, as *he* said<sup>a</sup> to thee: stayed I and Wayland together on the islet, for one heavy hour—it should never [have been]! I knew by naught struggle against him; I could by naught struggle against him.<sup>b</sup>”

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<sup>a</sup>Beadhild, knowing that the only one who is aware of what happened is Wayland, makes the subtle change in the conjugation, from her father’s general plural (“what *they* said”), to the specific singular (“what *he* said”).

<sup>b</sup>She was both mentally (*kunna* ‘to know, understand’) and physically (*mega* ‘to have strength to do, avail’) incapable of struggling against him. — As Finnur Jónsson (1932) comments, an unsurpassed final verse.



# Eddic fragments from Snorre's Edda

TODO: Discussion on the fragments.

Numerous Eddic verses are quoted in Snorre's Edda. Most of them come from Eddic poems preserved in other manuscripts, but a few do not. One is attributed to a lost poem (Homédall's Galder), while the rest are quoted in the context of longer narrative prose sections.

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The tone and context of this verse is highly reminding of mythic wisdom contests, especially that of *Webthritbner*. It is quoted in *Yilfer* 2, being the second Eddic verse in the text, following *High* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Ease (who in *Yilfer* are presented as a group of deceitful sorcerers, rather than gods).

- P1    Hann sá þrjú háséti ok hvert upp frá ǫðru, ok sátu þrír menn sinn í hverju.  
2    Þá spurði hann, hvert nafn hǫfðingja þeira véri. Sá svarar, er hann leiddi  
inn, at sá, er í inu neðsta háséti sat, var konungr — „ok heitir Hárr, en  
4    þar nýst sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir.“ Þá spyrr Hárr ko-  
mandann, hvárt fleira er erendi hans, en heimill er matr ok drykkir honum  
6    sem ǫllum þar í Háva hǫll. Hann segir, at fyrst vill hann spyrja, ef nokkurr  
er fróðr maðr inni. Hárr segir, at hann komi eigi heill út, nema hann sé  
8    fróðari,

He [= Yilfer] saw three high-seats and each one higher than the other, and sat there three men, one in each seat. Then he asked what the names of those chieftains were. Then High asks the one who is come, whether

- 1    ok statt-u framm · meðan þú fregn  
2    sitja skal sá es segir.

“and stand forth while thou askest; sit shall he who speaks!”

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### Homedall's Galder (Heimdallargaldr)

This mysterious stanza is quoted in *Ylfer* 27, the chapter describing Homedall. The poem is mentioned but not quoted in *Scold* 15: *Heimdallar hǫfuð heitir sverð. Svá er sagt, at hann var lostinn mannsþofði í gegnum. Um þat er kveðit í Heimdallar galdri, ok er síðan kallat hǫfuð mjötuðr Heimdallar* 'The sword is called Homedall's head. So it is said, that he was pierced by a man's head. Regarding that was sung in Homedall's galder, and thereafter the head is called Homedall's bane.'

2 „Níu em’k móðra mögr,  
2 níu em’k systra sonr.“

“I am nine mothers’ lad; I am nine sisters’ son.”

---

This passage is closely paralleled in Saxo (TODO). See Hopkins (2021).

P2 Inn þriði áss er sá, er kallaðr er Njörðr. Hann býr á himni, þar sem heitir  
2 Nóatún. Hann reðr fyrir gongu vinds ok stillir sjá ok eld. Á hann skal  
heita til séfara ok til veiða. Hann er svá auðigr ok féséll, at hann má gefa  
4 þeim auð landa eða lausafjár. Á hann skal til þess heita. Eigi er Njörðr ása  
éttar. Hann var upp fæddr í Vanaheimi, en Vanir gísluðu hann goðunum ok  
6 tóku í mót at gíslingu þann, er Hénir heitir. Hann varð at sétt með goðum  
ok Vönum. Njörðr á þá konu, er Skaði heitir, dóttir Þjatsa jötuns. Skaði  
8 vill hafa bústað þann, er átt hafði faðir hennar, þat er á fjöllum nokkurum,  
þar sem heitir Þrymheimr, en Njörðr vill vera nær sé. Þau séttust á þat, at  
10 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 Waness gave him as a hostage towards the gods and received as a hostage that one who is called Heener. He was used for reconciling the gods and the Waness. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling place which her father had owned, which lies on some certain fells in the place called Thrimham, but Nearth wishes to be near the sea. They agreed to it that they would be for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, then he quoth this:

3 „L<sup>eið</sup> erumk fjöll, · vas'k-a l<sup>engi</sup> á,  
 2 n<sup>ętr</sup> ęinar n<sup>íu</sup>;  
 ulfa þytr · mér þótti illr vesa  
 4 hjá s<sup>ongvi</sup> s<sup>vana</sup>.“

“The fells are loathsome to me; I was not long on them—only for nine nights. The howling of the wolves thought me bad, held against the song of the swans.”

P3 Þá kvað Skaði þetta:

Then Shede quoth this:

4 „Sofa né m<sup>át</sup>'k-a'k · s<sup>ęvar</sup> bęðjum á  
 2 fugls jarmi f<sup>yrir</sup>;  
 sá mik v<sup>ękr</sup> · es af v<sup>íði</sup> k<sup>ęmr</sup>  
 4 m<sup>orgun</sup> h<sup>verjan</sup> m<sup>ár</sup>.“

“I could not sleep on the beds of the sea due to the bleating of the bird. That one wakes me when from the wide sea it comes, every morning, the mew.”

P4 Þá fór Skaði upp á fjall ok byggði í Þrymheimi, ok ferr hon mjök á skíðum  
 2 ok með boga ok skýtr dýr. Hon heitir ęndurgoð eða ęndurdís.

Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis with her bow and shoots beasts. She is called ski-god or ski-dise.

P5 Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti hann  
 2 sik megingjörðum ok studdi forstreymis Gríðarvöl, en Loki helt undir megingjarðar. Ok þá er Þórr kom á miðja ána, þá óx svá mjök áin, at uppi  
 4 braut á qxl honum. Þá kvað Þórr þetta:

Then Thunder journeyed to that river which is called Wimbre, the greatest of all rivers. Then he wrapped his strength-girdle around himself and leaned upon Grith's stave against the stream, and Lock held the strength-girdle. And when Thunder came to the middle of the river, it waxed so great that it reached up unto his shoulders. Then Thunder quoth this:

5 „V<sup>ax</sup>-at-tu nú, V<sup>imur</sup>, · alls mik þik v<sup>aða</sup> tíðir

- 2           jǫtna garða í;  
           vætst, ef þú vęx · at þá vęx mér ǫsmęgin  
 4           jafnhátt upp sem himinn.“

“Wax thou not now, Wimbre, as I wish to wade through thee into the yards of the ettins; know that if thou growest, that my os-might then grows as high as heaven.”

- P6   Þá sér Þórr uppi í gljúfrum nǫkkurum, at Gjálp, dóttir Geirrǫðar stóð þar  
 2   tveim megin árinna, ok gerði hon árvoxtinn. Þá tók Þórr upp ór ánni  
     stein mikinn ok kastaði at henni ok męlti svá: „At ósi skal á stemma.“ Eigi  
 4   missti hann, þar er hann kastaði til. Ok í því bili bar hann at landi ok fekk  
     tekit reynirunn nǫkkurn ok steig svá ór ánni. Því er þat orðtak haft, at  
 6   reynir er björg Þórs.

Then Thunder sees above in some gorges, that Yelp, daughter of Garfrith stood there on either side of the river, and she caused it to grow. Then Thunder took up out of the river a great stone, and threw it at her and spoke thus: “At its source shall a river be dammed!” He did not miss his target. And in that moment he came on land and grasped ahold of a certain rowan-branch and thus stepped out of the river. Thus it is a saying that the rowan is Thunder’s deliverance.

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This additional st. regarding Thunder’s battle with Yelp and Grope is only found in U, but seems in all regards like an old Eddic st. and has thus been included.

- 6   „Einu sinni · neytta’k alls megin  
 2           jǫtna gǫrðum í  
     þá’s Gjǫlp ok Gręip, · dótr Geirraðar,  
 4           vildu hefja mik til himins“

“A single time I used all [my] strength in the yards of the ettins: When Yelp and Grope, Garfrith’s daughters, wished to lift me [up] to heaven.”

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1 *sinni* ‘time’] emend.; om. U

## Heroic poetry of the Codex Regius



# First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): early C11th (0.103), late C12th (0.805)

Meter: *Firnwordslaw*

Here begins the lay regarding the men of Hallow Hundingsbane and Hathbrod. A lay of the Walsings.

- 1 Ár vas alda · þat's arar gullu [R 20r/21]  
2 hnigu heilög vötn · af Himinfjöllum;  
þá hafði Hēlga · inn hugumstóra  
4 Borghildr borit · í Brálundi.

It was the beginning of elds<sup>C</sup>, as eagles shrieked; holy waters poured down from the Heavenfells; then Burhild in Browlund gave birth to Hallow the Great-hearted.

- 2 Nött varð í bō, · nornir kvómu, [R 20r/23]  
2 þér's öðlingi · aldr of skópu;  
þann böðu fylki · frégstan verða  
4 ok buðlunga · bætstan 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 · orlogþóttu [R 20r/25]  
2 þá's borgir braut · í Brálundi;  
þér um greiddu · gullinsímu  
4 ok und mána sal · miðjan fęstu.

They turned mightily orlay-strands, when castles were broken in Browlund. They arranged a golden band, and beneath the moon-hall [SKY/HEAVEN] fastened it in the middle.

[R 20r/27]

4 Þér austr ok vestr · enda fōlu,  
 2 þar átti lofðungr · land á milli,  
 brá nipt Nera · á norðrvega  
 4 ģinni fęsti, · ģy bað hon halda.

They in the east and west hid its ends; there the praised one owned land in between. The kinswoman of Nare <unknown person> [NORN] tugged onto the northern ways a single cord; she bade it hold forever.



# The Lay of Hallow Harwardson (*Helgakviða Hjörvarðssonar*)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: *Firnworslaw*

Heroic poem.

## From Harward and Syelind (*Frá Hjörvarði ok Sigrlinn*)

- P1 Hjörvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhlidr; sonr  
2 þeira hét Heðinn. Önnur hét Sereifr; þeira sonr hét Humlungr. In þriðja  
hét Sinrjóð; þeira sonr hét Hymlingr. Hjörvarðr konungr hafði þess heit  
4 strengt at eiga þá konu er hann vissi vænsta. Hann spurði at Sváfnir ko-  
nungr átti dóttur allra<sup>a</sup> fegrsta; sú hét Sigrlinn. Þömundr hét jarl hans; Atli  
6 var hans sonr er fór at biðja Sigrlinnar til handa konungi. Hann dvalðisk  
vetrlangt með Sváfni konungi. Fránmarr hét þar jarl, fóstri Sigrlinnar; dót-  
8 tir hans hét Álf. Jarlinn réð, at meyjar var synjat, ok fór jarlinn heim.  
Atli jarls sonr stóð einn dag við lund nokkurn, en fugl sat í limunum uppi  
10 yfir hánun ok hafði heyrt til, at hans menn kǫlluðu vænstar konur þær, er  
Hjörvarðr konungr átti. Fuglinn kvakaði, en Atli hlýddi, hvat hann sagði.  
12 Hann kvað:

TODO. He quoth:

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<sup>a</sup>“vænallra” *corr.* R

- 1 „Sátt-u Sigrlinn, · Sváfnis dóttur,  
2 meyna fegrstu · þi munar-heimi?  
þó hagligar · Hjörvarðs konur  
4 gumnum þykkja · at Glasislundi.“

1

2 „Munt við Atla · Iðmundar son  
 2 fugl fróð-hugaðr · fleira mēla?“  
 „Mun’k ef mik buðlungr · blóta vildi  
 4 ok kýs’k þat’s ek vil · ór konungs garði.“

2

3 Kjós-at-tu Hjörvarðr TODO

3

4 Hof mun ek kjósa, TODO

4

5 Høfum erfði · ok ekki ørendi;

5

6 6

6

7 7

7

8 Sverðr veit’k liggja · i Sigrarsholmi,  
 2 fjórum fēra · enn fimm tōgu;  
 eitt es þeira · øllum bētra  
 4 vígnesta bōl · ok varðr gulli.

Swords I know lying, in Sigrarsholm, four less than fifty. One of them is better than all—the bale<sup>C</sup> of war-needles<sup>a</sup> [SPEARS?]<sup>a</sup>—and inlaid with gold.

<sup>a</sup>The kenning *vígnest* also appears in

9     Hringr 's i hjalti, · hugr 's i miðju,  
 2     ógn 's i oddi, · þeim's eiga getr;  
       liggr með eggju · ormr dręyrfáiðr  
 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 *Syedrive* 7.



# Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): early C11th (0.346)–late C11th (0.587)

Meter: *Firnwörslaw* (TODO)

TODO: Introduction.

- P1 Helgi fekk Sigrúnar ok áttu þau sonu; var Helgi eigi gamall. Dagr Høgna  
2 sonr blótaði Óðin til fǫður-hefnda. Óðinn léði Dag geirs síns. Dagr fann  
Helga, mág sinn, þar sem heitir at Fjǫturlundi. Hann lagði í gǫgnum  
4 Helga með geirnum. Þar fell Helgi, en Dagr reið til fjalla ok sagði Sigrúnu  
tíðindi:

Hallow got Syerun and they owned sons; Hallow was not old. Day, son of Hain, blooted<sup>C</sup>  
to Weden to avenge his father; Weden lent Day his spear. Day found Hallow, his brother-  
in-law, at the place which is called Fetterlund; he laid the spear through Hallow. There  
fell Hallow, but Day rode to the fells and told Syerun the news:

- 1 „Trauðr em ek, systir, · trega þér at segja  
2 því-at ek hefði nauðigr · nipti grótta:  
Fell í morgun · und Fjǫturlundi  
4 buðlungr sá's vas · bætstr í heimi  
ok hildingum · á halsi stóð.“

“Regretful am I, sister, to grieve thee by saying—for, forced must I cause my kinswoman  
to cry: This morning fell, 'neath Fetterlund, that prince who was in the world the best,  
and on the throats of rulers stood.”

...

**P2** Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi reið til  
 2 haugsins með marga menn. Ambótt kvað:

Syerun's maid-servant walked in the evening near Hallow's mound, and saw that Hallow rode to the mound along with many men. The maid-servant quoth:

2 „Hvart eru þat svik ein · es séa þikkjumk  
 2 eða ragna rök · riða menn dauðir,  
 es jóa yðra · oddum keyrið,  
 4 eða es hildingum · heim-för gefin?“

“Either these are deceits only, as I think myself seeing  
 —or the Rakes of the Reins?—dead men riding,  
 as ye drive forth your steeds by spear-point—  
 or are the princes granted leave to go home?”

3 „Es-a þat svik ein · es séa þikkisk  
 2 né aldar rof · þótt-u oss lítir,  
 þótt vér jóa óra · oddum keyrim,  
 4 né es hildingum · heim-för gefin.“

“Tis not deceits only, as thou thinkest thyself seeing—  
 nor the ripping of the age, although thou behold us;  
 although we drive forth our steeds by spear-point  
 the princes are not granted leave to go home.”

2 aldar rof ‘ripping of the age’] Formulaic. Cf. TODO *rjúfask regin*. This is the same root, only zero-grade.

**P3** Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

4 „Út gakk Sigrún, · frá Sefafjollum  
 2 ef þik folks jaðarr · finna lystir;  
 upp 's haugr lokinn, · kominn es Helgi!  
 4 Dólg-spor dreýra · döglingr bað þik  
 at þú sár-dropa · svęfja skyldir.“

“TODO.”

**P4** Sigrún gekk í hauginn til Helga ok kvað:

Syerun walked into the mound, to Hallow, and quoth:

5 „Nú em’k svá fegin · fundi okkrum  
2 sem át-frękir · Óðins haukar  
es val vitu, · varmar bráðir,  
4 eða dōgg-litir · dags-brún séa.“

“Now do I so rejoice at our meeting,  
as the food-greedy hawks of Weden [RAVENS]  
when they find corpses, warm venison,  
or [when], dew-gleaming, they see the day’s brow [DAWN].

6 Fyrr vil’k kyssa · konung ó-lifðan  
2 an þú blóðugri · brynju kastir;  
hár es þitt, Helgi, · hélu þrungit,  
4 allr es vísi · val-dōgg slęinn,  
hęndr úr-svalar · Hōgna mági;  
6 hvé skal’k þér, buðlungr, · þess bót of vinna?“

Sooner will I kiss the unliving king,  
than thou the bloody byrnie mightst cast away!  
Thy hair is, O Hallow, with hoarfrost thick;  
the prince is all with corpse-dew [BLOOD] whipped;<sup>a</sup> the hands wet-cold on the kinsman  
of Hain [= Hallow].—  
How shall I for thee, O nobleman, remedy that?”

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<sup>a</sup>For the formulation cf. *Dreams* 5.

7 „Eín vęldr þú, Sigrún · frá Sefafjōllum,  
2 es Hęlgi es · harm-dōgg slęinn:  
Grętr þú, gull-varit, · grimmum tōrum,  
4 sól-bjōrt suðrón, · áðr þú sofa gangir,  
hvęrt fęllr blóðugt · á brjóst grami,  
6 úr-svalt, inn-fjalgt · ękka þrungit.

“Alone causest thou, Syerun from the Sevefells,  
that Hallow be by harm-dew whipped;  
thou weepest, gold-covered, bitter tears,  
O sun-bright southern lady, before thou to sleep mightst go.  
Each one falls bloody on the breast of the ruler,  
wet-cold and stifled, pressed forth by sorrow.

- 8 Væl skulum drekka · dýrar vęigar  
 2 þótt misst hafim · munar ok landa.  
 Skal ęngi maðr · angrljóð kveða  
 4 þótt mér á brjósti · bęnjar líti!  
 Nú eru brúðir · byrgðar í haugi,  
 6 lofða dísir, · hjá oss liðnum!“

Translation.”

**P5** Sigrún bjó sęing í hauginum.

Syerun made the bed in the mound:

- 9 „Hér hęfi’k þér, Hęlgi, · hvílu gørva,  
 2 angr-lausa mjök, · Ylfinga niðr;  
 vil’k þér í faðmi, · fylkir, sofna  
 4 sem’k lofðungi · lifnum mynda’k!“

“Translation.”

- 10 „Nú kveð’k ęnskis · ør-vęnt vesa,  
 2 síð né snimma, · at Sefafjollum  
 es þú á armi · ó-lifðum sefr,  
 4 hvít, í haugi, · Høgna dóttir,  
 ok est-u kvik, · in konung-born!“

“Translation.”

- 11 „Mál ’s mér at ríða · roðnar brautir,  
 2 láta fólvan jó · flug-stíg troða;  
 skal’k fyr vestan · vind-hjalms brúar  
 4 áðr Salgofnir · sigr-þjóð vęki.“

“Tis time for me to ride the reddening roads,  
 [to] let my pale steed tread the flight-path [skY];  
 I shall go west of the wind-helm’s [skY’s] bridges,  
 before Salgovner might wake the victorious people.”



- P6** Þeir Helgi riðu leið sína, en þær fóru heim til bójar. Annan aptan lét  
 2 Sigrún ambótt halda vörð á hauginum. En at dag-setri, er Sigrún kom til  
 haugsins, hon kvað:

Hallow and his men rode on their way, but the women journeyed home to the farmstead.  
 The next evening Syerun made the maid-servant keep watch on the mound. But at sunset,  
 when Syerun came to the mound, she [= the maid-servant] quoth:

- 12** „Kominn véri nú, · ef koma hygði,  
 2 Sigmundar burr · frá solum Óðins;  
 kveð’k grams þinig · grénask vánir  
 4 es á ask-limum · ęrnir sitja  
 ok drífr drótt ęll · draum-þinga til.“

“He were now come—if to come he intended—  
 Syemund’s son [= Hallow], from Weden’s halls;  
 TODO.”

- 13** „Ves þú eigi svá ęr · at ęin farir,  
 2 dís skjöldunga, · draug-húsa til!  
 Verða ęflgari · allir á nęttum  
 4 dauðir dólgar, męr, · en of daga ljósa.“

“Be not so mad that thou journey alone,  
 O lady of the Shieldings [= Syerun], to the ghost-houses [MOUNDS]!  
 Mightier at night do all become  
 dead fiends, O maiden, than during the bright days!”

- P7** Sigrún varð skammlíf af harmi ok trega. Þat var trúa í forneskju, at menn  
 2 véri endrbornir, en þat er nú kęlluð kerlinga-villa. Helgi ok Sigrún er  
 kallat at véri endr-borin. Hét hann þá Helgi Haddingjaskati en hon Kára  
 4 Hálfdanardóttir, svá sem kveðit er í Káruljóðum, ok var hon val-kyrja.

Syerun became short-lived for harm and pain. It was the belief in ancient times that  
 men were reborn, but that is now called an old wives’ tale. Of Hallow and Syerun it is  
 said that they were reborn. He was then called Hallow Haddingskate, but she Cheer  
 Halfdanesdaughter, as is sung in the Leeds of Cheer; and she was a walkirrie.



# The Speeches of Rein (*Reginsmól*)

Dating (Sapp, 2022): C10th (0.666)–early C11th (0.259)

Meter: *Leed-meter*, *Firnwordslaw*

Like other poems from this section, it is better defined as a prosimetrum. The differing meter of the verses might suggest that they are taken from different poems.

- P1 Sigurðr gekk til stóðs Hjálpreks ok kaus sér af hest einn er Grani var  
2 kallaðr síðan. Þá var kominn Reginn til Hjálpreks, sonr Hreiðmars. Hann  
var hverjum manni hagari ok dvergr of vøxt. Hann var vitr, grimmr ok  
4 fjölkunnigr. Reginn veitti Sigurði fòstr ok kennslu ok elskaði hann mjök.  
Hann sagði Sigurði frá forellri sínu ok þeim atburðum at Óðinn ok Hónir  
6 ok Loki höfðu komið til Andvarafors; í þeim forsi var fjölði fiska. Einn  
dvergr hét Andvari; hann var lōngum í forsinum í geddu líki ok fekk sér þar  
8 matar. „Otr hét bróðir várr,“ kvað Reginn, „er oft fór í forsinn í otrs líki.  
Hann hafði tekið einn lax ok sat á árbakkanum ok át blundandi. Loki  
10 laust hann með steini til bana. Þóttust ęsir mjök heppnir verið hafa ok  
flōgu belg af otrinum. Þat sama kveld sóttu þeir gisting til Hreiðmars ok  
12 sýndu veiði sína. Þá tóku vér þá hōndum ok lōgðum þeim fjōrlausn at  
fylla otrbelginn með gulli ok hylja útan ok með rauðu gulli. Þá sendu þeir  
14 Loka at afla gullsins. Hann kom til Ránar ok fekk net hennar ok fór þá til  
Andvarafors ok kastaði netinu fyr gedduna en hon hljóp í netið. Þá męlti  
16 Loki:

Siward went to Helpric's stable and chose one horse, which was thereafter called Grane. Then Rein, son of Rethmar, was come to Helpric. He was more skilled than any man and a dwarf in stature. He was wise, cruel and feel-cunning. Rein fostered and taught Siward and love him very much. He told Siward about his own parents, and about the events that Weden, Heener and Lock had come to Andwareforce; in that force was a multitude of fish. A dwarf was named Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often journeyed in the force in the likeness of an otter. He had caught a salmon and sat on the riverbank and ate it with closed eyes Lock struck him with a stone unto his death. The

Ease thought themselves to have been very lucky, and flayed the skin off the otter. The same evening they sought to pass the night at Rethmare's house, and showed their catch. Then we bound them and proposed to them as a life-ransom that they would fill the otter-skin with gold, and also coat the outside with red gold. Then they sent Lock to get ahold of the gold. He came to Ran and got her net and then journeyed to Andwareforce and threw the net before the pike, and it jumped into the net. Then Lock spoke:

1 „Hvat 's þat fiska · es renn flóði í  
2 kann-at sér við víti varask;  
höfuð þitt · leys-tu helju ór  
4 finn mér lindar loga!“

“TODO.”

2 „Andvári ec heiti oin het min faþir margan hefi ec forþ vm fariþ.  
æmlic norn fcap os i ardaga at ec fcaplda i vatni vaþa.“

“TODO.”

3 „Sęg-ðu þat, Andvari, (kvað Loki) ef þú ęiga vill  
2 líf í lýða solum:  
Hver gjöld · fāa gumna synir  
4 ef hoggvask orðum á?“

“Say that, Andware—quoþ Lock—if thou wilt have life in the halls of men: Which recompense do the sons of men get, if they hew at each other with words?”

4 „Ofrgjöld · fāa gumna synir  
2 þęir's Vaðęelmi vaða;  
ósaðra orða · hverr's á annan lýgr,  
4 of lęngi lęiða limar.“

“Overwhelming recompense do the sons of men get, those who wade in Wadyelmer<sup>L</sup>. By the ramifications of untrue words is each who lies to another long followed.<sup>a</sup>”

<sup>a</sup>Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic corpus (including in other poetic stanzas in the pres. ed.). See further note to *Wallow* 39.

P2 Loki sá allt gull þat er Andvari átti. En er hann hafði fram reitt gullit, þá  
2 hafði hann eftir einn hring ok tók Loki þann af hánun. Dvergrinn gekk

inn í steininn ok mælti:

Lock saw all the gold which Andware owned. But when he had brought forth all the gold, then he had one ring left, and Lock took it off him. The dwarf went into the stone and spoke:

5 „Þat skal gull · es Gustr átti  
2 bróðrum tveim · at bana verða  
ok ǫðlingum · átta at rógi;  
4 mun míns féar · manngi njóta.<sup>a</sup>“

“TODO.”

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<sup>a</sup>Note the change of meter in this st.; it certainly does not originally belong with the previous sts.  
TODO

6 Kęmbǫr ok þveginn · skal kónna hvęrr  
2 ok at morni mętttr.  
því-at ósýnt es · hvar at aptni kǫmr;  
4 illt 's fyr hęill at hrapa.

Combed and washed shall each keen man be, and full in morning,—for unknown it is where he will come by evening; 'tis bad to rush before one's luck.<sup>a</sup>

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<sup>a</sup>The wording of the first half of this stanza is very close to *High* 61 and *Wallow* 33; for discussion on personal hygiene and bathing see note to the former.



# The Speeches of Fathomer (*Fáfnismól*)

Dating (Sapp, 2022): C10th (0.442), early C11th (0.402), late C11th (0.155)

Meter: *Leed-meter* (TODO)

- 
- 1 „Sveinn ok sveinn! · Hverjum estu sveini of borinn?  
2 Hverra estu manna mögr?  
es þú á Fáfni rautt · Þinn hinn frána mēki;  
4 stöndumk til hjarta hjörr!“

[Fathomer quoth:] “O swain and swain! To which swain art thou born; of which men art thou the son? As thou on Fathomer hast reddened thy gleaming blade, the sword stands to my the heart!”

- P1 Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð feigs  
2 manns mētti mikit ef hann bölvaði óvin sínum með nafni. Hann kvað:

Siward concealed his name, because it was their belief in ancient times that the word of a fey<sup>C</sup> man could do much if he baled his enemy by his name. He [= Siward] quoth:

- 2 „Göfugt dýr ek heiti · en ek gengit hef”k  
2 hinn móður-lausi mögr,  
föður ek á’kk-a · sem fira synir,  
4 geng ek einn saman.“

“Noble beast I am called, but I have walked as the motherless lad. A father I own not, like the sons of men do; I walk alone.”

- 3 „Veitst, ef föður né átt-at · sem fira synir,

2 af hveǵju vastu undri alinn? [...]"

[Fathomer quoth:] "Knowest thou, if thou haddest not a father like the sons of men, by which wonder thou wast born?"

4 „Étterni mitt · kveð'k þér ó-kunnigt vesa  
2 ok mik sjalfan hit sama:  
Sigurðr ek heiti · Sigmundr hét minn faðir  
4 es hef'k þik vápnum vegit."

[Siward quoth:] "My lineage I declare is unknown to thee, and my self the same.<sup>a</sup> Siward I am called—Syemund was called my father—who with weapons have struck thee."

<sup>a</sup>The meaning is that Fathomer would not recognize Siward's lineage (i.e. his father) or name, since he is an orphan who up until this point has not won any glory. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* 'my self' is accusative, not dative.

5 „Hveǵr þik hvatti, · hví hveǵjask lést,  
2 mínu fǵorvi at fara?  
Hinn frán-eygi sveinn, · þú áttir fǵður bitran,  
4 á-bornu skjór á skēið."

[Fathomer quoth:] "Who goaded thee—why didst thou let thyself be goaded—my life for to destroy? Gleaming-eyed swain, thou haddest a sharp father; inborn traits show quickly.<sup>a</sup>"

<sup>a</sup>The original is unclear. *á skēið* means roughly 'rapidly, quickly', whence the expression *ríða á skēið* 'CV: to ride at full speed', but the other words are uncertain. La Farge and Tucker (1992) read 'your innate qualities show quickly', suggesting two unattested words: an adjective *\*áborinn* 'innate, inborn' and a verb *\*skjóa* 'to show'. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect *\*\*skýr*, as in *skjóta* 'to shoot,' with 2nd/3rd sg. pres. ind. *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

6 „Hugr mik hvatti, · hendr mér full-týðu  
2 ok minn inn hvassi hǵorr;  
fár es hvatr · es hrøðask tēkr  
4 ef í barnósku 's blauðr."

[Siward quoth:] "My heart goaded me, my hands assisted me, and this my sharp sword—few"

7 „Veit'k, ef þú vaxa nēðir · fyr þinna vina brjósti,  
2 séi-t maðr þik vreiðan vega;



nú ert haptr · ok hęr-numinn,  
 4 ę kveđa bandingja bifask.“

[Fathomer quoth:] “TRANSLATION”

8 „Því bregðr þú nú mér, Fáfnir, · at til fjarri sjá’k  
 2 mínum fęðr-munum,  
 ęgi em’k haptr · þótt vęra hęr-numi;  
 4 þú fannt, at ek lauss lifi!“

[Siward quoth:] “TRANSLATION”

9 „Hęipt-yrði ęin · tęlr þú þér í hví-vętna  
 2 en ek þér satt ęitt sęgi’k:  
 It gjalla gull · ok it glóð-rauða fę,  
 4 þér verða þęir baugar at bana!“

[Fathomer quoth:] “With hateful words alone answerest thou anything, but I say to thee truth alone: The resounding gold and the glowing red fee, those bighs will become thy bane!”

10 „Fęi ráða · skal fyrða hvērr  
 2 ę til ins ęina dags  
 því-at ęinu sinni · skal alda hvērr  
 4 fara til hęljar heðan.“

[Siward quoth:] “Rule [his] fee shall every man, always, until the one day; for at one time must every man journey hence to Hell.<sup>a</sup>”

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<sup>a</sup>Siward dismisses the idea of the curse. He must die regardless of whether he takes the gold or not, and he would rather die wealthy and famous than poor and unknown.

11 „Norna dóm · munt fyr nęsjum hafa  
 2 ok ó-svinns apa;  
 í vatni þú drukknar · ef í vindi ręr;  
 4 allt es fęigs forað.“

[Fathomer quoth:] “The doom of the Norns shalt thou have before the headlands, and that of an unwise ape. In water [wilt] thou drown if thou row in wind; everything is the pit of the fey<sup>C</sup>.<sup>a</sup>”

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1 fyr neðjum 'before the headlands'] Formulaic, the sense is that the doom of the norns is close at hand (TODO: How do other scholars explain this?). Cf. the last st. of Sonatorrek (TODO).

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<sup>a</sup>That is, the cursed, death-doomed (fey) man will find sudden death no matter where he turns.

12 „Sæg mér, Fáfnir, · alls þik fróðan kveða  
       2 ok vël mart vita:  
       Hveðjar 'ru þér nornir · es nauð-gönglar 'ru  
       4 ok kjósa móðr frá mögum?“

[Siward quoth:] “Say to me, Fathomer, as they call the wise, and knowing well enough: Which are those Norns who are TODO, and choose the mothers from their lads?”

13 „Sundrbornar mjök · hygg at nornir sé,  
       2 ęigu-t þér ęt saman;  
       sumar 'ru ás-kunngar, · sumar alf-kunngar,  
       4 sumar dótr Dvalins.“

[Fathomer quoth:] “TRANSLATION”

14 „Sæg mér þat, Fáfnir, · alls þik fróðan kveða  
       2 ok vël margt vita,  
       hvé sá holmr heitir · es blanda hjör-lęgi  
       4 Surtr ok ęsir saman.“

[Siward quoth:] “TRANSLATION”

15 „Óskópnir heitir · en þar ęll skulu  
       2 gęirum leika goð;  
       Bilręst brotnar · es á brott fara  
       4 ok svima í móðu marir.

[Fathomer quoth:] “TRANSLATION.

16 Ógis hjalm · bar'k of alda sonum  
       2 meðan umb męnjum lá'k;  
       ęinn rammari · hugðumk ęllum vesa,  
       4 fann'k-a'k marga mögu.“

TRANSLATION”

17 „Ógis hjalmr · bergr einu-gi  
 2 hvar's skulu vrðiðir vega;  
 þá þat finnr · es með fleirum kómr  
 4 at engi es einna hvatastr.“

[Siward quoth:] “TRANSLATION”

18 „Eitri ek fnésta · es á arfi lá'k  
 2 miklum míns fýður.“

[Fathomer quoth:] “TRANSLATION”

19 „Inn rammi ormr, · þú gørðir frés mikla  
 2 ok gæzt harðan hug;  
 heipt at meiri · verðr hólða sonum  
 4 at þann hjalm hafi.“

[Siward quoth:] “TRANSLATION”

20 „Ræð'k þér nú, Sigurðr, · en þú ráð nemir  
 2 ok rið heim heðan!  
 It gjalla gull · ok it glóð-rauða fé,  
 4 þér verða þeir baugar at bana!“

[Fathomer quoth:] “TRANSLATION”

21 „Ráð's þér ráðit · en ek riða mun  
 2 til þess gulls es í lyngvi liggr,  
 en þú, Fáfnir, ligg · í fjör-brotum  
 4 þar's þik Hæl hafi!“

[Siward quoth:] “TRANSLATION”

22 „Ręinn mik réð, · hann þik ráða mun,  
 2 hann mun okkr verða bóðum at bana;  
 fjör sitt láta · hyggt at Fáfnir myni;  
 4 þitt varð nú meira megin.“

[Fathomer quoth:] “TRANSLATION”

**23** „VERSE“

[SPEAKER quoth:] “TRANSLATION”

**24** „VERSE“

[SPEAKER quoth:] “TRANSLATION”

**25** „VERSE“

[SPEAKER quoth:] “TRANSLATION”

# The Speeches of Syedrive (*Sigrdrífumól*)

Dating (Sapp, 2022): C10th (0.961)

Meter: *Leed-meter*

The poem and prose under this header follows the order of **R**. A large count of verses are also cited in **N** (*WalsS* ch. 21).

In *WalsS* the present text up to P2 is first paraphrased:

*Brynhildr segir, at tveir konungar þorðust. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn honum sigr heitit, en annarr Agnarr eða Auða bróðir. „Ek fellda Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í mót at giptast engum þeim, er bræðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra bluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða öðrum blutum, er liggja til hvers blutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynhildr fyllði eitt ker ok fýrði Sigurði ok mælti:*

‘Byrnhild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory, but the other was called Eyner or Eade’s brother. “I felled Helmguther in battle, but Weden stung me with a sleeping-thorn as revenge for that, and declared that I should never thenceforth have victory, and said that I must marry, but I made a vow in response, to marry no man who could be frightened.” Siward spoke: “Teach us counsels regarding great things.” She answers: “Ye will know better, but with thanks I will teach you, if there is anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou have use and joy from my wisdom and that thou afterwards recall that which we two speak of.” Byrnhild filled a vessel and brought it to Siward and spoke:’

After this the present sts. 4–12 and 14–19 are cited uninterrupted, and a paraphrase is given of sts. 20 ff. (TODO: edit these!). While the order of 12–19 (excepting the omission of 13) in **N** is identical to that of **R**, and sts. 4–5 likewise come first, the order

of the middle sts. 6–11 is very different. The following table shows the relationship between the two ms. for the relevant stanzas:

	<i>pres. ed.</i>	<b>R</b>	<b>N</b>
4	Bjór föri'k þér	4	6
5	Sig-rúnar skalt rísta	5	7
6	Ql-rúnar skalt kunna	6	10
7	Full skal signa	6*	11
8	Bjarg-rúnar skalt kunna	7	12
9	Brim-rúnar skalt rísta	8	8
10	Lim-rúnar skalt kunna	9	13
11	Mál-rúnar skalt kunna	10	9
12	Hug-rúnar skalt kunna	11a	14
13	Á bjargi stóð	11b–12	–
14	Á skildi kvað ristnar	13–14a	15–17
15	Allar vóru af skafnar	14b–15	18
16	Þat eru bókrúnar	16	19
17	Nú skalt kjósa	17	20
18	Mun'k-a ek flója	18	21

- 1 „Lengi ek svaf, · lengi ek sofnuð vas,  
 2       lōng eru lýða lē;  
       Óðinn því veldr · es ęigi máttak  
 4       bregða blund-stofum.“

[Syedrive quoth:] “Long I slept, long was I asleep, long are the deceits of men. Weden wields it that I could not break the sleeping-staves.”

- P1**   Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar ok  
 2       gaf hōnum minnis-vęig.

Siward set himself down, asking for her name. Then she took a horn full of mead, and gave him a mind-draught:

- 2       Heill Dagr, · heilir Dags synir,  
 2       heil Nōtt ok nipt!  
       Ó-ręiðum augum · lítið okkr þinig  
 4       ok gefið sitjōndum sigr!

“Hail Day<sup>P</sup>! Hail the sons of Day!<sup>a</sup> Hail Night and [her] kinswoman [= Earth]<sup>b</sup> With unwrathful eyes look ye upon us two, and give the sitting ones [= us] victory.

<sup>a</sup>TODO. Who?

<sup>b</sup>According to *Ylfir* 10 Earth is the daughter of Night and Aner<sup>P</sup>.

3 Hęilir **ę**sir, · hęilar **ę**synjur,  
2 hęil sjá in fįol-nýta **fold**!  
Mál ok **man**-vit · gefið okkr **mę**rum tvęim  
4 ok lęknis-hęndr 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>C</sup> while we live.”

1 Hęilir **ę**sir, · hęilar **ę**synjur, ‘Hail the Ease! Hail the Ossens!’] Probably formulaic, subverted by Lock in *Lock* 11 (see note there for possible ritual use).

4 lęknis-hęndr ‘healing-hands’] Hands with the power to heal (perhaps supernaturally). The singular form *lęknis-hęnd* occurs in the semi-Christianized prayer on a c. 1300 stick from Ribe, Denmark (signum DR EM85;493).

P2 Hon nefndisk Sigdrífa ok var valkyrja. Hon sagði, at tveir konvngar  
2 bęrðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti  
hermaðr, ok hafði Óðinn hánú sigri heitit. En annarr hét **Agnarr**, ·  
4 **Auðu** bróðir // er **vę**tr engi · **vildi** þiggja. Sigdrífa felldi Hjalmgunnar  
í orrostunni. En Óðinn stakk hana svefn-þorni í hefnd þess ok kvað hana  
6 aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu, „en  
sagða’k hánú at strengða’k heit þar í mót, at giptask øngom þeim manni  
8 er hręðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon vissi  
tiðendi ór ęllum heimum. Sigdrífa kvað:

She called herself Syedrive and was a walkirrie. She said, that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. But the other was called Eyner, Eade’s brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with a sleeping-thorn as revenge for that, and declared that she should never thenceforth cause victory in battle, and said that she must marry, “but I said to him that I made a vow in response, to marry no man who could be frightened.” He [= Siward] speaks and asks her to teach him wisdom, if she knew any tidings out of all the Homes<sup>C</sup>. Syedrive quoth:

4 „Bjór föri’k þér, · **bryn**-þings apaldr,  
2 **magni** blandinn · ok **mę**gin-tíri,  
fullr es lјóða · ok líkn-stafa,  
4 **góðra** **galdra** · ok **gaman**-rúna.

[R 32r/18–20, N 24v/12–14]

Beer I bring thee—apple-tree of the byrnie-Thing<sup>C</sup> [BATTLE > WARRIOR]!—mixed with might, and might-glory; it is full of leeds<sup>C</sup> and grace-staves, of good galders<sup>C</sup> and pleasure-runes<sup>C</sup>.

1 bryn-þings apaldr ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR]’] *bryn-þinga valdr* ‘wielder of byrnie-Things [BATTLES > WARRIOR]’ N 4 gaman-rúna ‘pleasure-runes’] *gaman-þrēdnaþ* N

[R 32r/20–22, N 24v/14–16]

5 Sig-rúnar skalt rísta, · ef vilt sigr hafa,  
2 ok rísta á hjalti hjørs,  
sumar á vétt-rimum, · sumar á val-bøstum,  
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 the weight-rims;<sup>a</sup> some on the wal-basts<sup>b</sup>, and twice name Tew<sup>P</sup>.

1 sigr hafa ‘have victory’] *snotr vera* ‘be clever’ N 2 rísta] *þristþ* N 3 sumar ‘some’] om. N 3 vétt-rimum] *vett-þrvnumþ* N 3 sumar ‘some’] *ok* ‘and’ N 3 val-bøstum] *val-þbystumþ* N

<sup>a</sup>Unclear. TODO.

<sup>b</sup>Possibly the sword-pommel, the word also occurs in *HHarw* 9. TODO.

[R 32r/22–24, N 25r/1–3]

6 Ql-rúnar skalt kunna · ef vilt at annars kvén  
2 véli-t þik í tryggð ef trúir;  
á horni skal þér rísta · ok á handar baki  
4 ok męrkja á nagli Nauð.

Ale-runes shalt thou know, if thou wilt that another man’s wife not betray thee in troth if thou trustest [in her]. On the horn shall [one] carve them, and on the back of the hand, and mark Need on the nail.

1 at ‘that’] emend. from *þaþ* N; om. R 2 véli-t þik í tryggð] *véli þik eigi tryggð* N 3 þér ‘them’] *þat* ‘it’ N

4 Nauð ‘Need’] i.e. the n-rune, †.

[R 32r/24–25, N 25r/3–4]

7 Full skal signa · ok við fári séa  
2 ok verpa lauki í lög;  
þá þat veit’k, · at þér verðr aldri-gi  
4 męini blandinn mjöðr.

The cup shalt thou sign<sup>a</sup>, and gaze against the danger, and throw in the liquid a leek. Then I know that it never will be mixed with harm, thy mead.

1 Full ‘The cup’] *ol* ‘The ale’ N breaks alliteration. 4 męini blandinn] emend.; *męin-blandinn* N



3–4 þá ... mjöðr] only in N; om. R

<sup>a</sup>Dedicate to the gods with a certain formula. TODO.

8 Bjarg-rúnar skalt kunna · ef bjarga vilt  
2 ok leysa kind frá konum;  
á lófa þér skal rísta · ok of liðu spenna  
4 ok biðja þá dísir duga.

[R 32r/25–26, N 25r/5–7]

Rescue-runes shalt thou know, if thou wilt rescue and loosen children from women;<sup>a</sup> on the palm shall [one] carve them, and wrap them around the joints, and then bid the dises to avail.<sup>b</sup>

1 kunna 'know'] *nema* 'learn' N 1 ef bjarga vilt 'if thou wilt rescue'] *ef þú vilt borgit fú* 'if thou wilt get rescued' N 4 þá 'then'] om. N

<sup>a</sup>i.e. during difficult childbirth.

<sup>b</sup>The dises were minor female deities, and as seen by this stanza they were called upon to avail women during childbirth.

9 Brim-rúnar skalt rísta · ef vilt borgit hafa  
2 á sundi segl-morum;  
á stafni skal rísta · ok á stjórnar blaði  
4 ok leggja ǣld í ár; es-a svá brattr breki · né svá bláar unnir,  
þó kǫmsk-tu heill af hafi.

[R 32r/27–29, N 24v/16–19]

Surf-runes shalt thou carve, if thou wilt rescue sail-steeds [SHIPS] on the sound; on the stem shall [one] carve, and on the rudder's blade, and lay fire to the oar. There is not so steep a breaker nor so blue-black waves, that thou not come whole off the sea.

1 rísta 'carve'] *gjora* 'make' N 3 skal rísta 'shall [one] carve'] *skal þér rísta* 'shall [one] carve them' N 4 es-a 'There is not'] *falla-t* 'There fall not' N

4 leggja ǣld í ár 'lay fire to the oar'] i.e. mark it with fire in some way.

5 þó ... hafi 'that ... sea'] lit. 'yet comest thou whole off the sea.'

10 Lim-rúnar skalt kunna · ef vilt lēknir vesa  
2 ok kunna sár at séa;  
á þerki skal þér rísta · ok á baðmi viðar,  
4 þeim's lúta austr limar.

[R 32r/29–31, N 25r/7–9]

Limb-runes shalt thou know, if thou wilt be a leecher, and know how to look at wounds; on a birch shall [one] carve them, and on the beam of the wood: [on] the one whose limbs bow to the east.<sup>a</sup>

3 *baðmi* 'beam'] *barri* 'leaf' 4 *þeim's*] *þess* *es* N

<sup>a</sup>Probably referring to a characteristically bent mountain birch bowing to the east.

[R 32r/31—34, N 24v/19–21]

11 *Mál-rúnar* skalt kunna · ef vilt at *mann-gi* þér  
 2 *hæiptum* gjaldi *harm*;  
 þér of *vindr*, · þér of *vęfr*,  
 4 þér of *sętr* allar *saman*,  
 á *því* þingi · es þjóðir skulu  
 6 í *fulla* dóma *fara*.

Speech-runes shalt thou know, if thou wilt that no man should repay thy offences with harm; them thou windest, them thou weavest, them thou settest all together, on that Thing as nations shall go to full judgements.

1 vilt] om. N 2 gjaldi] *ǵialldaʃ* N 5 þjóðir 'nations'] *męnn* N breaks alliteration.

[R 32r/34–32v/3, N 25r/9–10]

12 *Hug-rúnar* skalt kunna · ef vilt *hverjum* vesa  
 2 *gęð-svinnari* *guma*;  
 þér of *ręð*, · þér of *ręist*,  
 4 þér of *hugði* *Hroptr*,  
 af þeim *lęgi* · es *lekit* hafði  
 6 ór *hausi* *Hęiðdraupnis*  
 ok ór *horni* *Hoddrofnis*.

Mind-runes shalt thou know, if thou wilt be sense-swifter than every man; them did counsel, them did carve, them did Roft think out, from that liquid which had leaked out of Heathdreepner's skull and out of Hoardrovner's horn.

1 kunna 'know'] *nema* 'learn' N 2 *gęð-svinnari* 'sense-swifter'] *gęð-borskari* 'sense-sharper' N

5–7 af ... *Hoddrofnis* 'from ... Hoardrovner's [horn].] om. N

[R 32v/3–4]

13 Á *þjargi* stóð · með *Brimis* *ęggjar*,  
 2 *hafði* sér á *hęfði* *hjal*m;  
 þá *męlti* *Míms* *hęfuð*  
 4 *fróðligt* it *fyrsta* orð,  
 ok *sagði* *sanna* stafi.

On the barrow [he] stood along Brimer's edges; had on his head a helmet. Then spoke the Mime's head, learnedly, the first word, and said true staves:

- 14a Á skildi kvað ristnar · þeim's stendr fyr skínanda goði, [R 32v/5–7, N 25r/11–13]  
 2 á ęra Árvakrs, · ok á Alsvinn's hófi,  
 á því hvéli · es snýsk und reĩð Hrungnis,  
 4 á Sleipnis tǫnnum · ok á slęða fǫtrum,

On a shield, [he] declared [there to be] carved [runes]—[on] the one that stands before the shining god<sup>a</sup> [SUN]; on Yorewaker's ear and on Allswith's hoof,<sup>b</sup> on that wheel which turns beneath Rungner's chariot, on Slopner's teeth and on the fetters of sleds,

2 á ęra Árvakrs, · ok á 'on Yorewaker's ear and on' ] om. N 3 á ] ok á N 3 snýsk 'turns' ] stendr 'stands' N 3 Hrungnis 'Rungner's' ] emend. based on sense and meter; *Ravgnis* R; *Raugnis* N 4 tǫnnum 'teeth' ] *taumum* 'reins' N

<sup>a</sup>Cf. *Grimner* 39, according to which the sun is covered by a shield, protecting the earth from its heat. Without it, the whole world will burn up.

<sup>b</sup>The two horses that pull the sun across the heavens; cf. *Grimner* 38.

- 14b á bjarnar hrammi · ok á Braga tungu, [R 32v/7–9, N 25r/13–15]  
 2 á ulfs klóum · ok á arnar nefi,  
 á blóðgum vęngjum · ok á brúar sporði,  
 4 á lausnar lófa · ok á líknar spori,

on the bear's paw and on Bray's tongue, on the wolf's claws and on the eagle's beak, on bloody wings and on the bridge's supports, on the palm of release and the track of grace,

2 nefi ] †nefi† N 4 á ] om. N

- 14c á glęri ok á gulli · ok á gumna heillum, [R 32v/9–11, N 25r/15–18]  
 2 í vīni ok virtri · ok vili-sessi,  
 á Gungnis oddi · ok á Grana brjósti,  
 4 á nornar nagli · ok á nefi uglu;

on glass and on gold and on men's luck-charms, in wine and beerwort and the comfortable seat, on Gungner's point and on Grane's chest, on a norn's nail and on an owl's beak.

1 gumna heillum 'men's luck-charms' ] *gōðu silfri* N 2 vili-sessi 'the comfortable seat' ] *vplu sessi* 'a wallow'<sup>C</sup>s seat' N 3 Gungnis oddi 'Gungner's point' ] *Gaupnis oddi* 'Yeapner's point' (an elsewhere unknown spear) N 3 Grana brjósti 'Grane's chest' ] *gygjar brjósti* 'a gow'<sup>C</sup>s chest

2 vili-sessi 'the comfortable seat' ] *í guma boldi* 'in a man's flesh' add. N is clearly an inserted line.

- 15 Allar vǫru af skafnar, · þér's vǫru á ristnar, [R 32v/11–14, N 25r/18–21]  
 2 ok hverfðar við inn hęlga mjǫð  
 ok sęndar á víða vega:

- 4 þér 'ru með **ó**sum, · þér 'ru með **ø**lfum,  
                   sumar með **v**ísu **v**önum,  
 6               sumar hafa **m**ęnskir **m**ęnn.

All were shaven off—those that were carved on—and turned into the holy mead, and sent on wide ways: They are among the Ease, they are among the Elves; some among wise Wanes; some have manly men.

2 **h**verfðar 'turned'] *þhrędarf* (for *bróðar* 'stirred?') N 4 **ó**sum ... **ø**lfum 'Ease ... Elves'] *ølfum ... ósum* 'Elves ... Ease' N 4 þér 'ru 'they are'] *sumar* 'some' N 5 *sumar* 'some'] *ok* 'and' N

[R 32v/14–16, N 25r/21–25v/3]

- 16 Þat eru bók-rúnar, · þat eru bjarg-rúnar  
 2               ok allar **ø**l-rúnar  
                   ok mętar męgin-rúnar  
 4               hvęim's þér kná ó-villtar · ok ó-spilltar  
                   sér at hęillum hafa;  
 6               njót-tu ef namt  
                   unds rjófask ręgin!

There are book-runes, there are rescue-runes, and all ale-runes, and noble might-runes—for whomever knows them unfalsified and uninjured, to use for himself as charms. Benefit if thou learnest, until the Reins are ripped!

1 þat eru 'there are'] *ok* 'and' N 3 mętar 'noble'] *męrar ok* 'renowned and' N 4 ó-spilltar] *þof villtarf* N 7 rjófask] *rjúfa* N

[R 32v/16–18, N 25v/3–5]

- 17 „Nú skalt **k**jósa · alls þér 's **k**ostr of boðinn,  
 2               **h**vassa vápna **h**lynr,  
                   **s**ogn eða þogn · haf þér **s**jalfi í hug;  
 4               øll eru **m**ęin of **m**etin.“

[Syedrive quoth:] “Now shalt thou choose, as the choice is offered to thee, O maple-tree of sharp weapons [WARRIOR]! Speech or silence have thou in thy own heart; all the harms are measured<sup>a</sup>!”

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

[R 32v/18–20, N 25v/5–8]

- 18 „Mun'k-a ek **f**lója · þótt mik **f**ęigan vitir,  
 2               em'k-a ek með **b**leyði **b**orinn;  
                   **á**st-róð þín · ek vil **ø**ll hafa

4 svá lēngi sem ek lifi.“

[Siward quoth:] “I shall not flee, although thou know me to be fey; I am not born with softness.<sup>a</sup> Thy loving counsels all will I have, for as long as I may live.”

---

2 með ‘with’] om. N

---

<sup>a</sup>TODO: Note about this common heroic expression.

19 „Þat réð’k þér it fyrsta · at við frændr þína

[R 32v/20–22]

2 vamma-laust verir;

síðr þú hefnir · þótt þeir sakar gøri;

4 þat kveða dauðum duga.“

[Syedrive quoth:] “That I counsel thee first: that thou against thy kinsmen defend thyself faultlessly. Late oughtst thou to take revenge, although they incur charges; that they say befits the dead.

20 Þat réð’k þér annat, · at eið né svērir,

[R 32v/22–24]

2 nema þann ’s saðr séi,

grimmr simar · ganga at tryggð-rofi;

4 armr es vára vargr.

That I counsel thee second: that thou not swear an oath, save for that one which is true. Grim strands come after the troth-breach; wretched is the outlaw of vows.<sup>a</sup>

---

3 simar ‘strands’] i.e. ‘strands of fate’; cf. *HHund I* 3, where the norns are said to twist such strands. Often emended to *limar* ‘ramifications’ in accordance with *Rein* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *f* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *hefn* ‘revenge’.

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<sup>a</sup>The punishment is one of torment in the afterlife; see note to *Wallow* 39. — The whole verse is paraphrased in *WalsS* ch. 21: *Ok sver eigi rangan eið, því at grimm hefn fylgir griðrofi*. ‘And swear no wrong oath, for grim revenge follows the grith-breach.’

21 Þat réð’k þér þriðja · at þú þingi á

[R 32v/24–25]

2 deili-t við heimska hali

því-at ó-sviðr maðr · léttr oft kveðin

4 verri orð an viti.

That I counsel thee third: that thou on the Thing bandy not with foolish men; for an unwise man often lets be spoken worse words than he ought to know.

22 Allt er vant · ef við þegir;  
2 þá þíkkir þú með bleyði borinn  
eða sonnu sagðr;  
4 hётtr es heimis-kviðr  
nema sér góðan geti.  
6 Annars dags · lát hans ondu farit  
ok launa svá lýðum lygi.

23 Þat rēð'k þér it fjórða · ef býr for-dēða  
 2 vamma-full á vegi:  
 ganga 's betra · an gista séi  
 4 þótt þik nótt of nemi.

24 For-njósna augu · þurfu fira synir  
2 hvar's skulu vrēðir vega;  
oft þol-vísar konur · sitja brautu nér;  
4 þér's deýfa sverð ok sefa.

25 Þat réð'k þér it fimmta, · þótt fagar séir  
2 brúðir þekkjum á,  
sifa silfr · lát-a þínum svefni ráða,  
4 tægj-at þér at kossi konur.

26 Þat reð'k þér it sétta, · þótt með seggjum fari  
2 ǫlðrmál til ofug:

drukkinn deila · skal-at við dolg-viðu  
 4 margan stelr vín viti.

That I counsel thee sixth, although among warriors may grow the ale-speaking awry:  
 drunkenly deal shalt thou not with war-trees [WARRIORS]; wine steals wit from many.

---

1 Þat ... fari 'That ... may grow'] With these words 32v of R ends and we have the "great lacuna".





# The Hellride of Byrnhild (*Hēlreið Brynhildar*)

Dating (Sapp, 2022): late C11th (0.650), C13th (0.215), early C11th (0.135)

Meter: *Firnworslaw*

TODO: INTRODUCTION.

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P1 Eptir dauða Brynhildar vóru gør bál tvau: annat Sigurði, ok brann þat fyrr,  
2 en Brynhildr var á ǫðru brennd ok var hon í reið þeiri er guð-vefjum var  
tjölduð. Svá er sagt at Brynhildr ók með reiðinni á helveg ok fór um tún  
4 þar er gýgr nökkur bjó. Gýgrin kvað:

After Byrnild's death two pyres were made: one for Siward, and it burned earlier, but  
Byrnild was burned on another, and she was in that chariot which was tent-roofed with  
good fabric. So is said, that Byrnild drove with the chariot onto the Hellway, and passed  
by a plot where a certain gow lived. The gow quoth:

...

1 „Skalt í gøgnum · ganga ęigi  
2 grjóti studda · garða mína;  
bętr sómði þér · borða at rękja  
4 hęldr an vitja · vers annarar.“

TRANSLATION.

2 Hvat skalt vitja · af Vallandi,  
2 hvar-fúst hǫfuð, · húsa minna?  
Þú hęfir, Vár gulls, · ef þik vita lystir,  
4 mild, af hǫndum · manns blóð þvegit.

## TRANSLATION.

- 3     Breg þú eigi mér, · brúðr ór stęini,  
 2     þótt ek véra'k · í víkingu;  
       ek mun okkur · óðri þikkja  
 4     hvar's menn ęðli · okkart kunna.

## TRANSLATION.

- 4     Þú vart, Brynhildr, · Buðla dóttir,  
 2     heilli verstu · í heim borin;  
       þú hefir Gjúka · of glatað börnum  
 4     ok búi þęira · brugðið góðu.

## TRANSLATION.

- 5     Ek mun sęja þér, · svinn, ór reįðu  
 2     vit-laussi mjök, · ef þik vita lystir:  
       hvé gørðu mik · Gjúka arfar  
 4     ásta-lausa · ok ęið-rofa.

## TRANSLATION.

- 6     Lét hami vára · hugfullr konungr,  
 2     átta systra, · undir ęik borið;  
       vas'k vetra tólf, · ef þik vita lystir,  
 4     es ungum gram · ęiða sęlda'k.

## TRANSLATION.

- 7     Hétu mik allir · í Hlymdolum  
 2     Hildi und hjalmi, · hvęrr es kunni.

## TRANSLATION.

- 8     Þá lét'k gamlan · á Goðþjóðu  
 2     Hjalm-Gunnar nęst · heįjar ganga;  
       gaf'k ungum sigr · Auðu bróður;

4 þar varð mér Óðinn · of-reiðr um þat.

TRANSLATION.

9 Lauk hann mik skjöldum · í Skatalundi,  
2 rauðum ok hvítum, · randir snurtu;  
þann bað hann slíta · svefni mínum  
4 es hvergi lands · hréðask kynni.

TRANSLATION.

10 Lét umb sal minn · sunnan-verðan  
2 hávan brenna · hęr alls viðar;  
þar bað hann ęinn þegn · yfir at ríða,  
4 þann's mér fęrði gull · þat's und Fáfni lá.

TRANSLATION.

11 Reįđ góðr Grana · gull-miðlandi  
2 þar's fęstri minn · fletjum stýrði;  
ęinn þótti hann þar · ęllum bętri,  
4 víkingr Dana, · í verðungu.

TRANSLATION.

12 Svófu vit ok unðum · í sęing ęinni  
2 sem hann minn bróðir · of borinn vęri;  
hvárt-ki knátti · hęnd yfir annat  
4 átta nóttum · okkart leggja.

We slept and loved in a single bed, as if he were born my brother; neither one of us could

13 Því brá mér Guðrún, · Gjúka dóttir,  
2 at ek Sigurði · svęfa'k á armi;  
þar varð'k þęss vís · es vildi'g-a'k  
4 at þau véltu mik · í ver-fangi.

TRANSLATION.

- 14     Munu við of-stríð · alls til lengi  
      2     konur ok karlar · kvikkvir fœðask;  
           vit skulum okkrum · aldri slíta,  
      4     Sigurðr, saman. · Søkks-tu, gýgjar-kyn!“

TODO—Sink thou down, Oh gow-kin!”

# The Second Lay of Guthrun

## (*Guðrúnarkviða aðra*)

Dating (Sapp, 2022): C10th (0.731), early C11th (0.178)

Meter: *Firnwordslaw*

TODO.

### The Slaying of the Nivlings (*Dráp Niflunga*)

P1 Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var þá milli  
2 Gjúkunga ok Atla; kenndi hann Gjúkungum völd um and-lát Brynhildar.  
Þat var til sëtta, at þeir skyldu gipta hánnum Guðrúnu, ok gáfu henni ó-  
4 minnis-veig at drekka áðr hon játti at giptast Atla. Synir Atla voru þeir  
Erpr ok Eitill, en Svanhildr var Sigurðar dóttir ok Guðrúnar. Atli konungr  
6 bauð heim Gunnari ok Hogni, ok sendi Vinga eða Knéfrøð. Guðrún vissi  
vélar ok sendi með rúnum orð at þeir skyldu eigi koma ok til jar-tegna  
8 sendi hon Hogni hringinn Andvaranaut ok knýtti í vargs-hár. Gunnarr  
hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk hann Glaumvarar,  
10 en Hogni átti Kostberu. Þeira synir voru þeir Sólarr ok Snévarr ok Gjúki.  
En er Gjúkungar kómu til Atla, þá bað Guðrún sonu sína at þeir bæði  
12 Gjúkungum lífs en þeir vildu eigi. Hjarta var skorit ór Hogni en Gunnarr  
settr í orm-garð. Hann sló hǫrpu ok svéðði ormana en naðra stakk hann  
14 til lifrar. Þjóðrekr konungr var með Atla ok hafði þar látit flesta alla menn  
sína. Þjóðrekr ok Guðrún kęřðu harma sín á milli. Hon sagði hánnum ok  
16 kvað:

Guthr and Hain took all the gold, Fathomer's inheritance. There was then enmity between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. They came to terms that they would marry away Guthrun to him, and TODO. She spoke to him and quoth:

- 1 „Mér vas'k meýja; · móðir mik fódði,  
 2 björt í búi; · unna'k vel bróðrum—  
 unds mik Gjúki · gulli reifði,  
 4 gulli reifði, · gaf Sigurði.

“A maiden was I of maidens; my mother raised me bright in the bowers; I loved well my brothers—until Yivick with gold endowed me, with gold endowed me, and gave [me] to Siward.

- 2 „Svá vas Sigurðr · uf sonum Gjúka  
 2 sem véri grónn laukr · ór grasi vaxinn,  
 eða hjörtr há-beynn · um hvossum dýrum,  
 4 eða gull glóð-rautt · af gróu silfri.“

“So was Siward above the sons of Yivick, as were a green leek grown out of grass, or a high-boned hart in the midst of wild beasts, or glowing-red gold from grey silver.

---

2 grónn laukr ‘green leek’] This st. shows that the leek was held to be the noblest of plants, something also seen by *Wallow* 4, where *grónn laukr* is specifically mentioned as growing in the world’s very first days. See note there for its mythological significance.

# The Third Lay of Guthrun

## (*Guðrúnarkviða þriðja*)

Dating (Sapp, 2022): C10th (0.731), early C11th (0.178)

Meter: *Firnwordslaw*

A very short narrative poem, depicting a single minor legendary event. It is especially notable for its depiction of a trial by ordeal and the mention of a woman being drowned in a bog.

Herch, one of Attle's concubines tells Attle that she has seen his wife Guthrun sleeping with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving picking up a white stone from boiling water (3). She further says that while she and Thedric did sit down together, they did so in mutual grief over the deaths of her brothers (4–5). She tells Attle to summon a German lord named Saxe, who knows how to carry out the trial. Seven hundred men arrive to witness the event (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must now prove her innocence by herself (7). She then puts her hand in the boiling water, and unscathed takes out the stones. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so, but her hands are horribly scorched, and men lead her to a "foul bog", presumably to be drowned (see above). The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

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P1 Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at hón  
2 hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókátr. Þá kvað  
Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth:

1 „Hvat ’s þér, Atli? · é, Buðla sonr,  
 2 es þér hryggt í hug; · hví hlér þú éva?  
 Hitt myndi óðra · jörllum þykkja  
 4 at við menn mēltir · ok mik séir.“

“What is with thee, Attle? Always, son of Bodle, art thou sad at heart; why laughest thou never? TODO.”

2 „Tregr mik þat, Guðrún, · Gjúka dóttir,  
 2 mér í hollu · Herkja sagði  
 at þit Þjóðrekr · undir þaki svéfið  
 4 ok léttliga · líni verðið.“

“It troubles me, Guthrun, Yivick’s daughter, as in the hall Herch has said me: that thou and Thedric beneath thatched roof slept, and ye lightly warded the linen.<sup>a</sup>”

<sup>a</sup>i.e., they threw off their clothes and slept together.

3 „Þér mun’k alls þess · eiða vinna  
 2 at inum hvíta · hēlga steini,  
 at ek við Þjóðmar · þat-ki átta’k,  
 4 es vörðr né verr · vinna knátti,—

“To thee I will swear oaths regarding all of that—by the white, holy stone—that I did not do such a thing with Thedmar,<sup>a</sup> which neither watchman nor warrior has been able to swear upon,—<sup>b</sup>”

<sup>a</sup>Historically, Thedmar was the father of Thedric, who took over the kingdom after his father’s death (see Encyclopedia). Thedmar may here be a scribal error for Thedric, a scribal error for “Thedmar’s son”, or a nickname due to conflation of the father and son.

<sup>b</sup>Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting “the white holy stone” out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable man has sworn an oath attesting to her guilt.

4 Nema ek halsaða · herja stilli,  
 2 jöfur ónēsinn, · einu sinni;  
 aðrar vóru · okkrar spækjur  
 4 es vit hörmug tvau · hnigum at rúnum.

Unless I embraced the stiller of hosts [RULER = Thedmar]—the unshamed prince—a single time. Different were our dealings, when we two distressed ones [Guthrun and Thedric] reclined in private conversation.



- 5 Hér kom Þjóðrekr · með þrjá tǫgu,  
 2 lifa þeir né einir, · þriggja tega manna;  
 hrinktu mik at bróðrum · ok at brynjuðum,  
 4 hrinktu mik at ǫllum · á hǫfuðniðjum.

Here came Thedric with thirty; not one of those thirty men still live. Surround<sup>a</sup> me with my brothers, and with byrnied men; surround me with all my close kinsmen.

---

<sup>a</sup>*brinktu* consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' + *þú* 'thou'. The clitic form *-tu* has caused devoicing.

- 6 Send at Saxa, · sunnmanna gram;  
 2 hann kann hęlga · hver vellanda;  
 sjau hundruð manna · í sal gingu  
 4 áðr kvęn konungs · í kętil tóki.

Send for Saxe, lord of the southmen; he knows how to hallow a swelling cauldron!" Seven hundred men went into the hall, before the wife of the king might touch the kettle.

- 7 „Kemr-a nú Gunnarr, · kalli'k-a Hǫgna,  
 2 sé'k-a síðan · svása bróðr;  
 sverði myndi Hǫgni · slíks harms reka,  
 4 nú verð'k sjölf fyr mik · synja lýta.“

"Now Guthur comes not, I can not call on Hain; I see not thereafter [my] beloved brothers. With a sword would Hain avenge such an affront; now I will for myself disprove the slanders."

- 8 Brá hǫn til botns · bjǫrtum lófa  
 2 ok hǫn upp of tók · jarknastęina:  
 „Sé nú sęggir · —sykn em ek orðin  
 4 hęilagliga— · hvę sjá hverr velli.“

Brought she the bright palms to the bottom, and she up did take the earthenstones: "See now, men—I am proven innocent, through holy means—how this cauldron boils!"

- 9 Hló þá Atla · hugr í brjósti  
 2 es hann hęilar sá · hęndr Guðrúnar:  
 „Nú skal Hęrkja · til hvers ganga,  
 4 sú's Guðrúnu · grandí vęnti.“

Then laughed the heart in Atle's chest, when he saw unscathed the hands of Guthrun:  
 "Now shall Herch go to the cauldron, she who to Guthrun hoped to cause harm."

10 Sá-at maðr armligt, · hveṛr es þat sá at,  
       2 hvé þar á Hęrkju · hęndr sviðnuðu;  
       lęiddu þá mey · í mýri fúla,  
       4 svá þá Guðrún · sinna harma.

Each man saw not something so pitiful, who saw that: how there on Herch the hands  
 were scorched. Led they the maiden into the foul bog; thus was Guthrun reconstituted  
 for her affronts.

# The Weeping of Ordrun (*Oddrúnargrátr*)

Dating (Sapp, 2022): C10th (0.954)

Meter: *Firnworslaw*

## From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

P1    Heiðrekr hét konungr; dóttir hans hét Borgný. Vilmundr hét sá er var  
2    friðill hennar. Hon mátti eigi fœða börn áðr til kom Oddrún, Atla systir;  
      hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sögu er hér  
4    kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who was her lover. She could not bear children before Ordrun, Attle's sister, came to her. She had been the lover of Guthar, Yivick's son. Of this saw is here sung:

1    Heyrðað'k segja · í sǫgum fornum  
2    hvé mér of kom · til Morna-lands;  
      ęngi mátti · fyr jǫrð ofan  
4    Heiðreks dóttur · hjalpir vinna.

I heard [it] said in ancient saws,<sup>a</sup>  
how a maiden came to Mornland;  
noone could—above the earth—  
find help for Heathric's daughter [= Burgny].

<sup>a</sup>Probably formulaic; cf. *Hildbrand* 1: *ik gi-bórta dat seggen* 'I heard it said' which likewise uses the 1sg pret. of 'hear' and the infinitive of 'say'. Both would go back to a Proto-Northwest Germanic phrase *\*ek (ga-)hauridō* (*þat*) *sagjanq*.

2    Þat frá Oddrún, · Atla systir,  
2    at sú mér hafði · miklar sóttir;  
      brá hon af stalli · stjórð-bitluðum

4 ok á svartan · sǫðul of lagði.

This learned Ordrun, Attle's sister,  
that the maiden [= Burgny] had great ailments;  
she grabbed from the stable a rudder-bitted steed,  
and a black saddle on [it] did lay.

3 Lét hon mar fara · mold-veg sléttan  
2 unds at hári kom · hǫll standandi;  
ok hon inn of gekk · ęnd-langan sal;  
4 svipti hon sǫðli · af svǫngum jó  
ok hon þat orða · alls fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH],  
until she came to the high standing hall,  
and she inside did go the endlong hall.  
She drew the saddle off the slender horse,  
and she that word first of all did say:

---

3 ok hon ... sal 'and she ... hall'] The whole line is formulaic, see note to *Wayland* 8.

5 ok ... of kvað 'and ... did say'] The whole line is formulaic, see note to *Thrim* 2.

TODO: More verses.

# The Lay of Attle (*Atlakviða*)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)

Meter: *Speech-meter*, *Firnworslaw*

A famously archaic poem.

Attle sends his messenger Kneefrith to Guthur (1). He arrives at Guthur's hall, where the mood is one of unease, and addresses Guthur (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guthur asks his brother Hain for advice, since he has not heard of Attle having gold to give away (6).

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## The Death of Attle (*Dauði Atla*)

P1 Guðrún Gjúkadóttir hefndi bróðra sinna, svá sem frégt er orðit. Hon drap  
2 fyrst sonu Atla, en eptir drap hon Atla ok brendi hollina ok hirðina alla;  
um þetta er sjá kviða ort.

Guthrun Yivicksdaughter avenged her brothers, as has become famous. She first killed the sons of Attle, and after that she killed Attle, and burned the hall and the whole herd. Regarding that this lay is wrought.

- 
- 1 Atli sendi · ár til Gunnars  
2 kunnan segg at ríða, · Knéfrøðr vas sá heitin;   
at gørdum kom hann Gjúka · ok at Gunnars hollu,  
4 þekkjum arin-greypum · ok at bjóri svósum.

Attle sent—of yore—to Guthur  
a well-known messenger to ride; Kneefrith he was called.

To the yards of Yivick he came, and to the hall of Guthur;  
to the hearth-surrounding benches, and to the lovely beer.

- 2     Drukku þar drótt-męgir · —ęn dyljęndr þęgðu—  
2     vín í val-hęllu, · vręiði sęusk þęir Húna;  
     kallaði þá Knęfręðr · kaldri ręddu,  
4     sęggr inn suð-róni · sat hann á bękk hęm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—  
wine in the walhall; they feared the wrath of the Huns.  
Then called Kneefrith with cold voice,  
the southern messenger, he sat on a high bench:

1 dyljęndr ‘concealed ones’] Finnur Jónsson (1932) reasonably interprets this as referring to Atle’s spies at Guthur’s court.

2 val-hęllu ‘the walhall’] The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale<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>. If (3) is correct the word is linguistically identical to Walhall<sup>L</sup>, Weden’s hall, whither the battle-slain go.

- 3     „Atli mik hingat sęndi · riða ęręndi,  
2     mar inum męl-gręypa, · Myrk-við inn ó-kunna  
     at biðja yðr, Gunnarr, · at it á bękk kómið  
4     með hjęlmum arin-gręypum · at sękja hęim Atla.

“Atle sent me hither to ride with an errand,  
on the bit-champing steed through uncharted Mirkwood—  
to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,  
with hearth-surrounding helmets, to seek the home of Atle.

- 4     Skjęldu knęguð þar vęlja · ok skafna aska,  
2     hjęlma gull-roðna · ok Húna męngi,  
     silfr-gyllt sęðul-klęði, · sęrki val-rauða,  
4     dafar, darraða, · dręsla męl-gręypa.

There ye might choose shields, and shaven ash-spears,  
helmets gold-reddened, and the multitude of the Huns,  
silver-gilt saddle-cloths, blood-red serks,  
daves, spears, bit-champing steeds.

- 5     Vęll létsk ykkir ok myndu gefa · viðrar Gnita-ęęiðar

- 2 af gęiri gjallanda · ok af gylltum stęfnum,  
 stęrar meįđmar · ok stađi Danpar,  
 4 hris þat it męra · es međr Myrk-viđ kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,  
 [and] of yelling spears and of gilded prowes,  
 great treasures and the place of Danp;  
 the renowned brush which men call Mirkwood.

- 6 Hęđi vatt þa Gunnarr · ok Hęgna til sagđi:  
 2 „Hvat ređđ þu okkr, sęggr hinn řri, · alls vit slękt heyrum?  
 Gull vissa'k ękki · a Gnita-heįđi,  
 4 þat's vit ęttim-a · annat slękt.

His head turned Guthur then, and said to Hain:  
 “What counselest thou us two, O younger man, as such a thing we hear?  
 I knew of no gold on the Gnit-heath  
 which we did not own as much of.

- 7 Sjau ęigu vit sal-hús · sverđa full,  
 2 hverju 'ru þęira · hjęlt řr gulli;  
 męnn vęit'k mar bętstan · en męki hvassastan,  
 4 boga bękk-sęma · en brynjur řr gulli;

We own seven hall-houses filled with swords—  
 on each of them is a golden hilt;  
 I know my horse to be the best and sword the sharpest,  
 bow bench-fit and byrnies of gold;

- 8 hjalm ok skjęld hvítastan, · kominn řr hęll Kjárs;  
 2 ęinn 's męnn bętri · en sé allra Húna.“

helmet and shield [to be] whitest, come from the hall of Caser;  
 alone is mine better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr brúđi bęndu · þa's hın okkr baug sęndi,  
 2 varinn vęđum heįđingja? · Hykk at hın vęrnuđ byđi!  
 Hár fann'k heįđingja · riđit í hring rauđum;  
 4 ylfskr es vęgr okkarr · at riđa řęndi.“

[Hain quoth:] “What thinkest thou the bride meant when she sent us two an armlet,

wrapped with the garments of a heath-dweller [WOLF > WOLF'S HAIR]? I think that she gave us a warning!

I found the hair of a heath-dweller [WOLF] tied through a red ring;  
wolvern is our way, to ride with that errand!<sup>a</sup>

<sup>a</sup>That it is Hain speaking here is clear from the response in the following stanzas. He considers the wolf-hair to be a warning of Hunnish treachery.

- 10    Niðjar-gi hvøttu Gunnar · né náungr annarr,  
     2    rýnendr né ráðendr, · né þeir's ríkir vöru;  
     kvaddi þá Gunnarr · sem konungr skyldi,  
     4    mérri í mjöð-ranni · af móði stórum:

Kinsmen urged not Guthur, nor any other relation;  
not counselors nor advisors, nor those who were mighty.  
Guthur then announced—as a king should,  
renowned in the mead-house—with great spirit:

- 11    „Rís-tu nú, Fjornir, · lát-tu á flēt vaða  
     2    greppa gull-skálir · með gumna höndum!

“Rise now, Ferner; let on the floorboards wade forth  
golden bowls of warriors, along the hands of men!

- 12    Ulfr mun ráða · arfi Niflunga,  
     2    gamlir gran-varðir, · ef Gunnars missir,  
     birnir blakk-fjallir · bíta þref-tønnum,  
     4    gamna grey-stóði, · ef Gunnarr né kœmr-at.“

The wolf will rule the inheritance of the Nivlings—  
the old grey guardians—if Guthur is missing.  
Black-furred bears [will] bite with wrangling teeth—  
amusing the pack of bitches—if Guthur comes not.”

- 13    Lætiddu land-røgni · lýðar ó-nēisir,  
     2    grátendr, gunn-hvatan, · ór garði Húna;  
     þá kvað þat inn óri · erfri-vorðr Høgna:  
     4    „Heilir farið nú ok horskir · hvar's ykkir hugr tēygir!“

TODO Then quoth that the young inheritance-ward [son] of Hain: “Whole fare ye two now, and wise, wherever your hearts may draw!”



1 *lyðar ó-neisir* ‘unshamed [FAMOUS] people’] Compare the Thorsberg chape (C2nd): *wlþuþewar · ni wajē-mārik* ‘Wolthew, the not ill-famed [FAMOUS]’.

- 14    *Fetum létu fróknir · of fjöll at þyrja*  
       2    *mar ina mēl-gręypu, · Myrk-við inn ókunna;*  
           *hristisk ǫll Hún-mǫrk · þar’s harð-móðgir fóru,*  
       4    *vrǫku þeir vann-styggva · vǫllu al-gróna.*

By their feet made the valiant ones over the fellss  
 the bit-champing steed rush along, through uncharted Mirkwood.  
 TODO.

- 15    *Land sǫu þeir Atla · ok lið-skjalfar djúpar*  
       2    *Bikka greppar standa · á borg inni höu,*  
           *sal of suðr-þjóðum, · slęinn sess-meįðum,*  
       4    *bundnum rǫndum, · blęikum skjǫldum,*

They saw the land of Attle, and deep valleys(?);  
 the warriors of Bicke standing on the high fortress  
 TODO

- 16    *dafar, darraða; · en þar drakk Atli*  
       2    *vín í val-hǫllu; · vęrðir sǫtu úti*  
           *at varða þeim Gunnari · ef þeir hér vitja kómi*  
       4    *með gęiri gjallanda · at vękja gram hildi.*

daves, spears; but there drank Attle  
 wine in the wale-hall; the watchmen sat outside  
 to watch for Guthur’s men, if they came here to visit,  
 with yelling spear, to wake the ruler with war.

- 17    *Systir fann þeira snemmst · at þeir í sal kvómu,*  
       2    *bróðr hennar báðir, · bjóri vas hón lítt drukkin:*  
           *„Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna*  
       4    *við Húna harm-brǫgðum? · Hǫll gakk þú ór snemma!*

Their sister found earliest they they had come into the hall,  
 both of her brothers—on beer was she lightly drunk:  
 “Betrayed art thou now, Guthur; how wilt thou, powerful man, work  
 against the harm-tricks of the Huns? Go early out of the hall!”

<sup>a</sup>Before anything evil might happen.

- 18    Bętr hęðir þú, bróðir, · at þú í brynju fęrir,  
       2    sęm hįlmum arin-gręypum · at sęa hęim Atla;  
       sętir þú í sęðlum · sól-heįða daga,  
       4    nái nauð-fųlva · létir nornir gráta.

Better hadst thou, brother, if thou went in byrnie  
 with hearth-surrounding helmets, to see the home of Attle—  
 if thou placed in the saddle—during sun-bright days—  
 need-pale corpses, [if thou] made the norns cry;

- 19    Húna skjald-męjar · hęfi kanna  
       2    en Atla sjalfan · létir í orm-garð koma;  
       nú 's sá orm-garðr · ykk of folginn.“

[if thou made] the shield-maidens of the Huns to know the harrow,<sup>a</sup>  
 and Attle himself thou brought into the snake-pit—  
 now is that snake-pit enclosing you two!”

<sup>a</sup>i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

- 20    „Sęinað 's nú, systir, · at samna Niflungum,  
       2    langt 's at lęita · lýða sinnis til,  
       of rosmu-fųll Rínar, · rekka ó-nęissa.“

“’Tis late now, O sister, to gather the Nivlings;  
 ’tis far to look for the support of men—  
 over the fells of the Rhine—for unshamed [FAMOUS] warriors.”

- 21    Fengu þęir Gunnar · ok í fįtur sęttu,  
       2    vinir Borgunda, · ok bundu fastla;  
       sjau hjó Hęgni · sverði hvęssu  
       4    en inum átta hratt hann · í ęld hęitan.

Caught they Guthar, and in fetters set him—  
 the friends of the Burgends—and bound them tightly.  
 Hain hewed down seven with sharp sword,  
 but the eighth one he threw into hot fire.

- 22 Svá skal frókn · fjándum verjask;  
 2 Hogni varði · hęndr Gunnars.  
 frógu fróknan · ef fjqr vildi  
 4 Gotna þjóðann · gulli kaupa.

Thus shall the bold against fiends ward himself;  
 Hain warded the hands of Guthur.  
 They asked the bold man [= Guthur] if his life he wished—  
 the ruler of the Gots—to buy with gold.<sup>a</sup>

<sup>1</sup> Svá ... verjask] Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and also creates a regular line distribution of 4-4 instead of 5-3.

<sup>a</sup>The Huns ask Guthur (it is clear that “ruler of the Gots” refers to him, cf. sts. 1, 3, 10) if he wishes to ransom Hain. He instead responds with the following:

- 23 „Hjarta skal mér Hogni · í hęndi liggja  
 2 blóðugt, ór brjósti · skorit bald-riða,  
 saxi slíðr-bęitu, · syni þjóðans.“

[Guthur quoth:] “The heart of Hain shall lie in my hands:  
 bloody from the breast, cut from the bold rider [= Hain],  
 with a slide-biting sax,<sup>a</sup> from the son of the sovereign [= Hain].”

<sup>a</sup>i.e. a short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24 Skóru þęir hjarta · Hjalla ór brjósti,  
 2 blóðugt, ok á bjóð lögðu · ok bóru þat fyr Gunnar.

Cut they the heart of Helle from the breast,  
 bloody, and on a platter laid it, and carried it before Guthur.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:  
 2 „Hér hęfi’k hjarta · Hjalla ins blauða,  
 ó-líkt hjarta · Hogni ins frókna,  
 4 es mjök bifask · es á bjóði liggr;  
 bifðisk hqlfu męirr · es í brjósti lá!“

Then quoth that Guthur, the lord of men:  
 “Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—  
 which much trembles when on the platter it lies;  
 it trembled twice as much when in the breast it lay.”

- 26 Hló þá Hogni · es til hjarta skóru  
 2 kvikvan kumbla-smið; · kløkkva síðst hugði;  
 blóðugt þat á bjóð lögðu · ok bǫru fyr Gunnar.

Hain laughed then, when unto the heart they cut  
 the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.  
 Bloody on a platter they laid it, and carried it before Guther.

- 27 Męrr kvað þat Gunnarr, · Gęir-Niflungr:  
 2 „Hér hefi’k hjarta · Hogni ins frókna,  
 ó-líkt hjarta · Hjalla ins blauða,  
 4 es lítt bifask · es á bjóði liggir;  
 bifðisk svá-gi mjök · þá’s í brjósti lá!

Renowned, quoth Guther, the Spear-Nivling:  
 “Here have I the heart of Hain the bold—unlike the heart of Helle the soft!—  
 which little trembles, when on the platter it lies;  
 it trembled not so much when in the breast it lay.

- 28 Svá skalt, Atli, · augum fjarri  
 2 sęm munt · męnjum verða;  
 es und ęinum mér · ǫll of folgin  
 4 hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes  
 as thou wilt from the neck-rings.  
 With me alone are all concealed  
 the hoards of the Nivlings—now Hain lives not!

- 29 Eę vas mér týja · meðan vit tveir lifðum,  
 2 nú ’s mér ęngi · es ęinn lifi’k;  
 Rín skal ráða · róg-malmi skatna,  
 4 svinn, ős-kunna · arfi Niflunga.

I was ever in doubt when we *two* lived;  
 now I am not when alone I live.  
 The Rhine shall rule the strife-ore of princes [GOLD]—  
 swift [river]—the os-born inheritance of the Nivlings!

- 30 Í veltanda vatni · lýsask val-baugar

2      hęldr an á hęndum gull · skíni Húna bęrnum.“

In tumbling water [shall] the Welsh bighs gleam,  
rather than gold might shine on the hands of the children of Huns!”

31      “Ýkvið ér hvél-vęgnum, · haptr ’s nú í bęndum!”

“Turn ye the wheel-wagons—the captive is now in bonds!”

32      Atli inn ríki

TODO

33      Svá gangi þér

TODO

34      ok meirr þaðan

TODO

35      Lifanda gram

TODO

36      Glumðu stręngir;

TODO

37      Dynr vas í garði,

TODO

38      Út gekk þá Guðrún,

TODO

39      Umðu ęlskálir

TODO

40 Út gekk þá Guðrún,

TODO

41 Skævaði þá in skírleita

TODO

42 Sona hefir þinna,

TODO

43 Kallar-a þú síðan

TODO

44 Ymr varð á bekkjum,

TODO

45 Gulli seri

TODO

46 Óvarr Atli,

TODO

47 Hon beð broddi

TODO

48 Ełdi gaf hón alla · es inni vöru  
2 ok frá morði þęira Gunnars · komnir vöru ór Myrk-þęimi;  
forn timbr fellu, · fjarghús ruku,

- 4      bór Buðlunga, · brunnu ok skjald-meyjar,  
          inni aldr-stamar · hnigu í ęld hęitan.

To the fire she gave all those who were inside and who from the murder of Guthur's men had come [back] from Mirkham. Ancient timbers fell; great houses smoked—the settlement of the Buthlungs—burned the shield-maidens likewise; inside aged trunks bowed into hot fire.

- 49      Full-rótt's umb þetta; · fęrr ęngi svá síðan  
      2      brúðr í brynju · bróðra at hęfna;  
          hón hęfir þriggja · þjóð-konunga  
      4      ban-orð borit, · björt, áðr sylti.

'Tis told fully about this: none fares afterwards so, a bride in byrnie, her brothers to avenge. She has of three great kings borne the bane-words—bright woman—before she should die.

---

4 ban-orð borit 'borne the bane-words'] <sup>a</sup>

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<sup>a</sup>i.e. '[she has] caused the deaths [of three great kings]' This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

- 50      Enn segir glegggra í Atlamálum inum grón-lenskum.

Yet says it more clearly in the Greenlendish Speeches of Attle.





# The Instigation of Guthrun

## (*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (0.781)–late C11th (0.177)

Meter: *Firnwordslaw*

TODO: INTRODUCTION.

---

- 1 Þá frá'k sænnu · slíðr-feng-ligasta,  
2 trauð mól talit · af trega stórum,  
es harð-huguð · hvatti at vígi  
4 grimmum orðum · Guðrún sonu:

That gibing I found most sharply caught—unwilling speeches told from great sorrow—  
when hard-minded incited to war, with cruel words, Guthrun her sons:

- 2 „Hví sitið? · Hví sofið lífi?  
2 Hví tregr-at ykkir · tæti at mæla  
es Jǫrmunrekr · yðra systur,  
4 unga at aldri, · jóm of traddi?

“Why sit ye? Why sleep ye [away your] life? Why troubles it not you two to speak  
merrily?—When by Erminric your sister was, young of age, trampled by steeds?”

- 3 Hvítum ok svörtum · á hęr-vegi  
2 grám, gang-tǫmum · Gotna hrossum.

“By white and black ones on the war-path; by grey, pacing, Gotish horses!”

...

- 4 Hléjandi Guðrún · hvarf til skemmu,  
 2 kumbl konunga · ór kęrum valði,  
 síðar brynjur · ok sonum főrði;  
 4 hlóðusk móðgir · á mara bógu.

...

- 5 Þá kvað þat Hamðir · inn hugum-stóri:  
 2 Svá koma'k meirr aftr · móður at vitja  
 Geir-Njorðr hniginn · á Goð-þjóðu  
 4 at þú ęrfi · at ęll oss drykkir,  
 at Svanhildi · ok sonu þína.

...

- 6 Guðrún grátandi, · Gjúka dóttir,  
 2 gekk tregliga · á tái sitja  
 ok at telja, · törung-hlýra, móðug spjöll · á margan veg:

...

- 7 „Þrjá vissa'k ęlda, · þrjá vissa'k arna,  
 2 vas'k þrimr verum · vegin at húsi;  
 ęinn vas mér Sigurðr · ęllum bętri  
 4 es bróður mínir · at bana urðu.

“Three I knew fires; three I knew hearths; for three men was I carried to the house. To me was Siward alone better than all, he of whom my brothers became the bane.

TODO: Bunch of verses.

- 8 Minnst-u, Sigurðr, · hvať vit męltum  
 2 þá's vit á bęð · bęði sötum?  
 at þú myndir mín · móðugr vitja,  
 4 halr, ór hęlju, · en ek þín ór hęimi.

Recallest thou, O Siward, what we two spoke, as in bed we both did sit? that thou would me, O mighty man, visit out of Hell—but I thee out of the world.

- 9 Hlaðið ęr, jarlar, · ęiki-kęstinn,

- 2 látið þann und **himni** · **h**éstan verða!  
 Meðgi **b**renna **brj**óst · **b**ólva-fullt eldr  
 4 umb hjarta [...] · þiðni sorgir!

Load, ye earls, the oaken pile [PYRE]; let it become the highest under heaven! May fire burn [my] curse-filled chest; unto the heart ... may the sorrows melt away!

---

2 **himni** 'heaven'] emend.; *bilmi* 'prince' R

- 10 **J**ǫrlum ǫllum · óðal batni,  
 2 **sn**ótum ǫllum · **s**org at minni  
 at þetta **t**reg-róf · of **t**alit véri.

For all earls may property improve; for all ladies their sorrow decrease, as this grief-chain [TRAGIC POEM] was recounted!



# The Speeches of Hamthrew (*Hamðismól*)

Dating (Sapp, 2022): C10th (0.885)

Meter: *Firnwordslaw*, *Speech-meter*

Two poems?

...

- 1    Væl hofum vit **v**egit, · stöndum á **v**al Gotna  
2    ofan **ę**gg-móðum · sem **ę**rnir á kvisti;  
     góðs hofum tírar fengit · þótt skylim nú eða í **g**ęr deyja,  
4    **k**væld lifir maðr ekki · eftir **k**við norna.

“Well have we two fought; we stand on the corpses of the Gots, above the edge-weary ones like eagles on a branch. We have earned great glory, although we should die now or tomorrow—man lives not one evening after the verdict of the norns!”

- 2    Þar fell **S**qrli · at **s**alar gaffi,  
2    en **H**amðir **h**né · at **h**ús-baki.

There Sarrel fell by the gables of the hall, by Hamthrew sank down by the back of the house.



## Other heroic poetry





# The Lay of Hildbrand

Dating: C8th

Meter: Germanic alliterative meter

For the text of original poem I generally present the manuscript text. I have found it impossible to produce a normalization without too heavily distorting the received text, being as it is, a blend of several dialects. I have, however, added acute accents to signify long vowels, capitalized proper names, marked compounds, consistently replaced *p* (wynn) and *uu* with *w*, and made minor corrections where the manuscript reading is clearly in error—these are noted in the critical apparatus. The punctuation of the original, entirely consisting of interpuncts, at times representing line breaks and *cæsuræ* and at others sporadically placed, has not been retained.

Where they appear in *cæsuræ*, the words *quad Hiltibrant* ‘Hildbrand quoth’ (found in ll., 30, 49, and 58) replace the usual interpunct. I had originally planned to remove these as hypermetrical, instead indicating the speaker above the verse, but after comparison with *Rein* 3, wherein the words *kvað Loki* ‘Lock quoth’ appear in the first *cæsura* of the verse, I have come to believe that these represent an ancient oral indication, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. would have influenced the scribe of **R** four centuries later in such a minor point.)

---

Ik gi-hórta dat seggen

- 2 dat sih **ur**-hétun · **aenon** muotín  
**Hiltibrant** enti **Hadubrant** · untar **heriun** twém  
4 **sunu**-fatar-ungo · iro **saro** rihtun  
**garutun** se iro **gúd**-hamun · **gurtun** sih iro swert ana  
6 **helidos** ubar **hringa** · dó sie to dero **hiltiu** ritun

I heard it said, that two contenders alone did meet: Hildbrand and Hathbrand, under two hosts.<sup>a</sup> Son and father ordered their armour, readied their war-cloth, girded their swords on, the heroes over the mail, when to that battle they rode.

---

6 hringa] ringa ms.

<sup>a</sup>i.e. each man was a champion of his respective army.

Hiltibrant gi-mahalta · her was héróro man  
 8 ferahes frótóro · her frágén gistuont  
 fohém wortum · hwer sín fater wári  
 10 fireo in folche · [...]  
 [...] · „eddo hwe-líhhes cnuosles dú sís  
 12 ibu dú mí énan sagés · ik mí de ódre wét  
 chind in chuninc-riche · chúd ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man, more learned in life—he began to ask, with few words, who his father might be, of men in the troop, [...] “or of which lineage thou be; if thou me one say, I the others will know; child, in the kingdom, known to me are all great men.”

7 gi-mahalta] add. *beribrantes sunu* ‘Harbrand’s son’ ms. 9 hwer] *wer* ms. 11 hwe-líhhes] *welíhbes* ms.  
 13 chuninc-riche] *chunnincriche* ms.

14 Hadubrant gi-mahalta · Hiltibrantes sunu  
 „dat sagetun mí · úsere liuti  
 16 alte anti fróte · dea érhina wárun  
 dat Hiltibrant haetti mín fater · ih heittu Hadubrant  
 18 forn her óstar gi-weit · flóh her Ótachres níd  
 hina miti Theotríhhe · enti sínero degano filu  
 20 her fur-laet in lante · lúttila sitten  
 brút in búre · barn un-wahsan  
 22 arbeo-laosa · her raet óstar hina  
 det síd Detríhhe · darba gi-stuontum  
 24 fateres mínes · dat was só friunt-laos man  
 her was Ótachre · um-met tirri  
 26 degano dechisto · unti Deotríhhe  
 her was eo folches at ente · imo was eo fehta ti leop  
 28 chúd was her · chóném mannum  
 ni wániu ih iu líb habbe“

Hathbrand spoke, Hildbrand’s son: “It told me our people—the old and learned, those who earlier lived—that Hildbrand was called my father—I am called Hathbrand. Long ago he hurried east—he fled Edwaker’s hate—thither with Thedrich and his many thanes. He abandoned in the land a little one to stay; a bride in the bower, a bairn ungrown, without inheritance; he rode east thither, as Thedrich was in great need of my father—that was so friendless a man! He was to Edwaker exceptionally hostile, the dearest of

thanes under Thedrich. He was ever at the front of the troop, ever did the fight gladden him, known was he among keen men; I ween not that he have life.”

18 gi-weit] *gihueit* ms. 21 brút] *prut* ms. 22 her raet] *heraet* ms. 24 fateres] *fatereres* ms. 26 Deotrichhe] add. *darba gistontun* ms. 27 fehta] *pebeta* ms. 28 chóném] *chonnem* ms.

15 dat ... liuti] this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

30 „wéttu **ir**min-got (quad Hiltibrant) **o**bana ab hebane  
dat dú neo dana halt mit sus sippan man  
32 dinc ni gi-leitós“  
**w**ant her dó ar arme · **w**untane bauga  
34 **ch**eisuringu gi-tán · so imo sie der **ch**uning gap  
**h**uneo truhtin · „dat ih dir it nú bí **h**uldí gibu“

“I call on Ermin-god as witness, above in heaven, that thou never with such a close man once more lead dispute.” Unwound he then from his arm some twisted bighs<sup>C</sup>, made from imperial coin, which the king once gave him, the lord of the Huns—“This I now give thee for [thy] holdness<sup>C</sup>.<sup>a</sup>”

30 hebane] *heuane* ms.

<sup>a</sup>The giving of *bighs* (armlets, torcs) in exchange for loyalty among warriors is well attested; see Encyclopedia. This encounter is particularly reminiscent of *Hoarbeard* 42.

36 **H**adubrant gi-mahalta · **H**iltibrantes sunu  
„mit **g**éru scal man · **g**eba in-fáhan  
38 **o**rt widar **o**rte · [...] **dú** bist dir **a**ltér hun · **u**m-met spáhér  
40 **s**penis mih mit díném wortun · wili mih dínu **s**peru werpan  
bist **a**l-só gi-**a**ltét man · só dú éwín **i**n-wit fórtós  
42 dat **s**agetun mí · **s**éo-lídante  
**w**estar ubar **W**entilséo · dat man **w**íc fur-nam  
44 tót ist **H**iltibrant · **H**eribrantes suno“

Hathbrand spoke, Hildbrand's son: “With spear shall one earn gifts, point against point!<sup>a</sup> Thou art, old Hun, exceptionally clever; thou lures me with thy words, at me wilt thou hurl thy spear! Thou art thus grown old, as thou ever deceit didst work.—This told me seafarers, heading west o'er the Wendle-sea<sup>b</sup>, that war took that man: dead is Hildbrand, Harbrand's son!”

41 bist] *pist* ms.

<sup>a</sup>This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior (*Kṣatriya*) caste, which explicitly forbade the Warriors from taking gifts. So in a part of the Mahabharata (12.192.73), a

(Kṣatriya) King refuses a gift from a priest, saying that “it is the duty prescribed for a Kṣatriya that he must fight and protect (people). Kṣatriya are said to be the givers, then, how can I take (this) from you?” (translation by Hara (1974))

<sup>b</sup>The Mediterranean, the name refers to the Vandals in North Africa.

Hiltibrant gi-mahalta · Heribrantes suno  
 46 „wela gi-sihu ih · in 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 art not become an exile.”

„welaga nú waltant got (quad Hiltibrant) wé-wurt skihit  
 50 ih wallóta sumaro enti wintro · sehs-tic ur lante  
 dar man mih eo scerita · in folc sceotantero  
 52 só man mir at burc énigeru · banun ni gi-fasta  
 nú scal mih swásat chind · swertu hauwan  
 54 bretón mit sínu billiu · eddo ih imo ti banin werdan  
 doh maht dú nú aod-líhho · ibu dir dín ellen taoc  
 56 in sus héremo man · hrusti gi-winnan  
 rauba bi-*rahanen* · ibu dú dar éníg reht habés“

“Well now, wielding God! the woeful weird<sup>a</sup> comes to pass. I roamed for sixty summers and winters<sup>b</sup> out of the land, where one ever set me in the troop of shooters; thus one at no fortress my bane did inflict. Now shall my own child hew at me with sword; beat down with his blade, or I his bane become. Yet canst thou now easily—if thy zeal avail thee—from such a hoary man win the equipment; bear away the booty, if thou thereto have any right.”

57 bi-*rahanen*] *bibrabanen* ms.

51 *sceotantero* ‘shooters’] Cf. *Beowulf* 702, where the OE cognate *sceótend* stands for warriors in general.

<sup>a</sup>i.e. ‘(unavoidable) courses of events’. Not the norn; cf. *grimmar urðir* TODO.

<sup>b</sup>i.e. thirty years. Hathbrand is thus exactly thirty years old, while Hildbrand is in his fifties or sixties.

58 „der sí doh nú argósto (quad Hiltibrant) óstar-liuto  
 der dir nú wíges warne · nú dih es só wel lustit  
 60 gúdea gi-meinun · niuse de mótti  
 hwedar sih hiutu déro hregilo · hruomen muotti  
 62 eddo desero brunnóno · bédero waltan“

“He be now the weakest of the eastern peoples, who refuse thee the fight, when thou so greatly cravest to struggle together.—Try he who might, which one of us today of these garments may boast, or both of these byrnies wield!”

---

61 hwedar] *werdar* ms. 61 *hiutu déro*] metr. emend.; *dero hiutu* ms. 61 *hruomen*] *brumen* ms. 62 eddo] *erdo* ms.

dó léttun sé *aerist* · *asckim* scrítan  
 64 *scarpén scúrim* · dat in dem *sciltim* stónt  
 dó *stóptun* to-samane · *staim*-bort hludun  
 66 *hewun* harm-lícce · *hwitte* scilti  
 unti imo iro *lintún* · *lúttilo* wurtun  
 68 *gi-wigan* miti *wábnum* · [...]

Then let they first their ash-spears glide, in sharp showers, that in the shields they stuck. Then charged they into each other—the war-boards [SHIELDS] resounded—struck they bitterly the white shields, until for them their lindens [SHIELDS] became little, worn down by the weapons, [...]

---

65 hludun] *chludun* 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 Wóðan · fórun zi holza  
2 dú wart demo Balderes folon · sín fóz birenkit  
thú bigól en Sinthgunt · Sunna era swister  
4 thú bigól en Frija · Folla era swister  
thú bigól en Wóðan · só hé wola conda  
6 sóse bēnrenkí · sóse blótrenkí  
sóse lidirenkí  
8 bēn zi bēna  
blót zi 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!"

---

1 Fol] *Phol* ms. 3 Sinthgunt] *Sinhtgunt* ms.

### Against worms (Contra vermes)

- 3    Gang út, nesso, · mid nigun nessiklínon,  
 2    ut fana themo marge an that bën,  
      fan themo béne an that flesg,  
 4    ut fan themo flesgke an thia húd,  
      ut fan thera húd an thesa strála.  
 6    Drohtin, werthe só.

Go out, Nesse, with nine small Nesses! Out from the marrow onto the bone, from this bone onto the flesh, out from the flesh onto the skin, out from the skin onto these arrows. Lord, may it be so.

### The Old Saxon Baptismal vow

P1    „Forsachistu diabolę?“ *et respondeat*: „ec forsacho diabolę“  
 “Forsakest thou the Devil?” and he should respond: “I forsake the Devil.”

P2    „end allum diabol geldę?“ *respondeat*: „end ec forsacho allum diabol geldę.“  
 “And all Devil-yields?” he should respond: “I forsake all devil-yields.”

P3    „End allum dioboles wercum?“ *respondeat* „end ec forsacho allum dioboles  
 2    wercum and wordum, Thuner ende Wóden ende Saxnóte ende allēm them  
      unholdum the hira genótas sint.“

“And all the works of the Devil?” he should respond: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

P4    „Gelóbistu in got alamehtigun fader?“ „Ec gelóbo in got alamehtigun fader.“  
 “Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

P5    „Gelóbistu in Crist godes suno?“ „Ec gelóbo in Crist gotes suno.“  
 “Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

**P6** „Gelóbistu in hálogan gást?“ „Ec gelóbo in hálogan gást.“  
“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”



# Old English spells

## Against a dwarf

### Wið færstice

Attested in *Lacnung*.

- Hlúde wæran hý, lá, hlúde, · ðá hý ofer þone hláw ridan,  
2 wæran ánmóde, · ðá hý ofer land ridan.  
Scyld ðú ðé nú, þú ðysne nið · genesan móte.  
4 Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound; they were steadfast, when they rode over land. Shield thyself now; thou mayst escape this evil! Out little spear, if here within it be!

- Stód under linde, · under leohtum scylde,  
2 þer ðá mihtigan wíf · hýra mēgen berēddon  
and hý gyllende · gáras sēndan;  
4 ic him óðerne · eft wille sēndan,  
fléogende fláne · forane tógéanes.  
6 Ut, lýtel spere, · gif hit her inne sy!

Stood under the linden [SHIELD]—under the light shield—where those mighty wives their might arrayed, and they yelling spears did send. I to them another will afterwards send: a flying arrow, back against [them]. Out little spear, if here within it be!

- Sæt smið, · sloh seax  
2 lýtel iserna, · wund swiðe.  
Ut, lýtel spere, · gif her inne sy!

Sat the smith, struck the sax; a little iron-thing; a wound severe. Out little spear, if here within it be!

- Syx smiðas sætan, · wēlspera worhtan.  
 2 Ut, spere, · næs in, spere!  
 Gif her inne sy · isenes dēl,  
 4 hægtessan geweorc, · hit sceal gemyltan.

Six smiths sat, wrought slaughter-spears; out, spear; be not in, spear! If here within be a part of iron, a work of a hag-tess<sup>C</sup>—it shall melt.

- Gif ðu wære on fell scoten · oððe wære on flæsc scoten  
 2 oððe wære on blod scoten · [...]  
 oððe wære on lið scoten, · næfre ne sy ðin lif atæsed;

If thou wert shot in the skin, or wert shot in the flesh, or wert shot in the blood, [or wert shot in bone], or wert shot in the limb—never be thy life injured.

- gif hit wære esa gescot · oððe hit wære ylfa gescot  
 2 oððe hit wære hægtessan gescot, · nu ic wille ðin helpan:  
 þis ðe to bote esa gescotes, · ðis ðe to bote ylfa gescotes,  
 4 ðis ðe to bote hægtessan gescotes; · ic ðin wille helpan.

If it were the shot of Ease, or it were the shot of elves,<sup>a</sup> or it were the shot of a hag-tess—now I will help thee. This for thee as remedy to the shot of Ease; this for thee as remedy to the shot of elves; this for thee as remedy to the shot of a hag-tess—I will help thee.

<sup>a</sup>Formulaic; see Ease and Elves<sup>F</sup>. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Ease were originally beneficial, something shown by numerous names like Alfred (OE *Ælfréd* ‘Elf-counsel’), Oswald (OE *Ósweald* ‘Os-power’), Elfwín (Lomb. *Alboin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

- Fleo þær on · fyr-gen-hæfde,  
 2 hal westu, · helpe ðin drihten,  
 nim þonne þæt seax, · ado on wētan.

TODO.



## Nine herbs charm

Gemyne ðú mugwyr̥t · hw̥et þú ámeldodest  
 2 hw̥et þu renadest · ̥et 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 f̥erð

thou availest against three and against thirty; thou availest against the venom and against the onflier; thou availest against the loathsome one that goes through the lands.

+ Ond þú wegbráde · wyr̥ta módor  
 8 éast[a]n op[e]ne · inn[a]n mihtigu  
 ofer ðy cr̥ete curran · ofer ðy cwéne réodan  
 10 ofer ðy br̥ýde br̥ýodedon  
 ofer ðy f̥earras f̥nerdon.

And thou, Waybroad, 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 f̥ereð.

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 h̥ette þeos wyr̥t, · h̥eo on stáne geweox  
 8 stond h̥eo wið attre, · stunað h̥eo w̥erce  
 Stiðe h̥eo hatte, · wiðstunað h̥eo attre  
 10 wreceð h̥eo 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 wýrt · séo wīþ 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 lāsse ðá máran  
 8 séo máre þá læssan, · oððe him beigra bót sý

TODO

Gemyne þú, mægðe, · hwet þú ámeldodest  
 8 hwet ðú geendadest · et Alorforda  
 þet náfre for gefloge · feorh ne gesealde  
 10 syþðan him mon mægðan · tú mete gegyrede

TODO

Þis is séo wýrt · ðe wergulu hatte  
 8 ðás onsende seolh · ofer sás hrygc  
 ondan attres · óþres tó bóte

TODO

Ðás VIII magon · wið nygon attrum.

TODO

+ Wýrm cóm snícan, · toslát hé man  
 8 ðá genam Wóden · VIII wuldortánas  
 slóh ðá þá náddran · þet héo on VIII tófléah  
 10 þær geendade eppel · and attor  
 þet héo náfre ne wolde · on hús búgan

A Worm<sup>C</sup> came crawling; he tore apart a man. Then took Weden nine glory-twigs; slew then that adder, that it TODO into nine [parts]. There ended apple and venom, that he would never come into a house.

- + Fille and finule, · felamihtigu twá  
 8 þá wyrte gesceop · wítig drihten  
 hálig on heofonum, · þá hé hongode  
 10 sette and sēnde · on VII worulde  
 earmum and éadigum · eallum tó bóte

Fill and Fennel, many-mighty two; those worts shaped the wise lord, holy on heaven,  
 when he hung. He set and sent them onto seven worlds; to the wretched and the wealthy,  
 to all for healing.

- Stond héo wið wērcce, · stunað héo wið attre  
 8 séo męg 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 VIIII wyrta · wið nygon wuldorgeflogenum  
 8 wið VIIII attrum · and wið nygon onflygnum  
 wið ðý réadan attre, · wið ðý runlan attre  
 10 wið ðý hwitan attre, · wið ðý [hęwe]nan attre  
 wið ðý geolwan attre, · wið ðý grėnan attre  
 12 wið ðý wonnan attre, · wið ðý wedenan attre  
 wið ðý brúnan attre, · wið ðý basewan attre  
 14 wið wyrngeblęd, · wið wętergeblęd  
 wið þorngeblęd, · wið þystelgeblęd  
 16 wið ýsgeblęd, · wið attorgeblęd

Now these nine worts avail against glory-onfliers: against nine venoms and against nine onfliers; against the red venom; against the TODO venom; against the white venom; against the TODO venom; against the yellow venom; against the green venom; against the TODO venom; against the TODO venom; against the brown venom; against the TODO venom; against worm-TODO; against water-TODO; against thorn-TODO; against thistle-TODO; against ice-TODO; against venom-TODO.

Gif ęnig attor cume · éastan fleógan

- 8      oððe árnig 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 stóð ofer ádle · árgan cundes  
 8      Ic ána wát · ea rinnende  
          þær þá nygon nædran · néan behealdað

TODO

- Motan ealle wéoda · nu wirtum áspringan  
 8      sæs tóslúpan, · eal sealt weter  
          ðonne ic þis attor · of ðé gebláwe

TODO

- P7**      Mucgwyrt, wegbrade þe eastan open sy, lombescyrse, attorlaðan, mageðan,  
      2      netelan, wudusuræppel, fille and finul, ealde sapan. Gewyrc ða wyrta to  
          duste, męngc wiþ þa sapan and wiþ þes æpples gor.

TODO.

- P8**      wyrc slypan of weter and of axsan, genim finol, wyl on þere slyppan and  
      2      beþe mid eggemongc, þonne he þa sealf on do, ge ęr ge ęfter.

TODO.

- P9**      Sing þet galdor on ęcre þara wyrta, :III: ęr he hy wyrce and on þone æppel  
      2      ealswa; ond singe þon men in þone muð and in þa earan buta and on ða  
          wunde þet ilce gealdor, ęr he þa sealf on do :.

TODO.

# Old Norse spells

## Ribe rune charm

Jorð bið ak varðe · ok up-himēn  
2 söl ok santē María · ok salfeñ Guð dróttēn  
þæt han lē mik lēkneð-hand · ok lyf-tunge  
4 at lyfe bifjandē · þer bótē þarf.  
Ór bak ok ór bryst ór líkē ok ór lim  
6 ór ófeñ ok ór óreñ  
ór alle þe þer illt kann í at-kume.  
8 Svart hétē sténn · han stér í hafē úte,  
þer ligger á þe níu nauðer;  
10 þer skule hvērki sötē sofē;  
eð varmen vake;  
12 förr en þú þessa bót biðer, þer ak orð at-kvæðe ronti.

I bid earth to ward, and up-heaven, sun and saint Mary—and lord God himself, that he lend me a healing-hand and curing-tongue, to cure the trembling one who needs remedy. Out of back and out of breast; out of body and out of limb; out of eyes and out of ears; out of everything where evil which might come in! Swart is called a stone—he stands out in the ocean—there lie on it nine needs; they will not [let thee] sleep sweetly nor wake warmly—until thou prayest this remedy, where I tried the words of the charms.

## Charms from Bryggen

These charms are found inscribed on medieval pieces of wood found at Bryggen in the city of Bergen, Norway.

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A stick with four sides, dated to c. 1335. It is clearly a love-charm and—as seen by the feminine dative adjective *sjalfri* ‘self’ on side C—addressed to a woman. The language is very close to that of *Shirner* 36, wherein Shirner threatens to curse the ettin-woman

Gird with *ergi* ‘degeneracy’ and *œði* ‘madness’ and *óþoli* ‘impatience’ unless she sleep with his master, Free. A crucial difference is of course that this charm is not an Eddic narrative poem; it must have been expected to work. Both of these share a root with the curse-formula seen on the two C7th runic inscriptions from Stentofte and Björketorp (see TODO), wherein the destroyer of the respective monuments will be *hermalausar argjú* ‘restless with degeneracy’, i.e. ‘incessantly randy’. As it would be absurd to think that the poet of *Shirner* should have learned this type of magic from one of the rune-stones, and then passed this onto the carver of the present inscription, we must rather be dealing with a common form of curse magic, wherein the victim is cursed with incessant randiness leading to sexual perversion.

[B257]      **A**      Ríst ek **b**ót-rúnar · ríst ek **b**jarg-rúnar  
                  2      **e**in-falt við **q**lfum  
                       **t**ví-falt við **t**rollum  
                  4      **þ**rí-falt við **þ**ursum

I carve healing-runes; I carve saving-runes; onefold against elves; twofold against trolls; threefold against thurses.

**B**      Við inni **sk**óðu · **sk**ag-valkyrju  
                  2      svá't **e**i megi · þó-at **é** vili  
                       **l**é-vís kona · **l**ífi þínu *granda*.

Against the scatheful shag-walkirrie, so that she may not—although she ever wishes to, that guile-wise woman—harm thy life.

**C**      Ek **s**endir þér · ek **sé** á þér  
                  2      **y**lgjar **e**rgi · ok **ó**þola;  
                       á þér hríni **ó**þoli · ok **j**otuns móðr;  
                  4      **s**it-tu aldri, · **s**op-tu aldri.

I send to thee—I see on thee—a she-wolf's degeneracy and impatience; on thee stick impatience, and an ettin's wrath! Sit thou never, sleep thou never!

**D**      Ant mér sem sjalfri þér. Beirist rubus rabus et arantabus laus abus rosa  
                       gava

Love me like thy self.

[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 *Hymr* 41; see there for parallels.

## Runic plates





**Encyclopedia (INCOMPLETE!)**



NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

## Cultural and religious expressions (C)

**ape** (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. *\*apō*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

**ought** (ON *étt*, OE *æht* ‘possession, property’) The Nordic (paternal) clan or family line.

**begale** (OHG *bi-galan*) To affect, bewitch something using galders<sup>C</sup>. See also gale<sup>C</sup>.

**bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness<sup>C</sup> being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beowulf* ll. 35, 352, 1487). An illustrative example of this is *Hildbrand* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.

**bloot** (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally.

**bloot-kettle** The large pots used for cooking the bloot-stew.

**Doom** (ON *dómr*, OE *dóm*) Commonly ‘judgement, verdict’ (whence Doomsday, ‘Judgement Day’), in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *High* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beowulf* 1384–1389, where *Beowulf* consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*):

*Ne sorga, snotor guma! · Sélre bið éghwém, // þæt hé his fréond wrece, ·  
þonne hé fela murne. // Úre éghwylc sceal · ende gebídan //  
worolde lífes; · wyrce sé þe móte // dómes ár déape; · þæt  
bið drihtguman // unlífendum · æfter sélest.*

‘Sorrow not, wise man! ’Tis better for each one that he avenge his friend, than that he mourn much. Each one of us shall suffer the end of worldly life—win he who might **Doom** before death: that is for the warrior, unliving, afterwards the best.’

Other illustrative examples in *Beowulf* include 884b–887a: [...] *Sigemunde gesprong // æfter deaðdæge · dóm unlytel // sylðan wiges heard · wrym ácwēalde // hordes byrde* [...] ‘For Syemund<sup>P</sup> sprang up after his day of death an unlittle [= great] **Doom**, since hard in conflict he defeated the Worm<sup>C</sup>, the herder of the hoard.’ and 953b–955a: [...] *þú þé self hafast // dēdum gefremed · þæt þín dóm lyfað // áwa tó aldre* [...] ‘Thou hast for thyself by deeds accomplished that thy **Doom** lives for ever and ever.’

**fee** (ON *fē*, OE *fēoh*) Originally ‘cattle’, however also used in a broader sense to refer to one’s mobile wealth. For this cf. particularly *High* TODO.

**many-cunning** (ON *ffol-kunnigr*) Literally ‘much-cunning, cunning in many ways’. Skilled with sorcery.

**fey** (ON *fēigr*, OE *fēge*, OHG *feigi* ‘cowardly’) Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest use is on the Rök stone: **aft uamuþ stanta runar þar + n uarin 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 TODO. See PCRN HS II:35, p. 928 ff. (TODO)

**feyness** (ON *fēigð*) The state of being fey<sup>C</sup>.

**fimble-** (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle<sup>P</sup>, Fimble-winter<sup>L</sup>.

**five days** (ON *fimm dagar*) That the old Scandinavian week was **five days** long is well attested. According to the *GolL* there were six weeks in a month, and the expression **five days** is used as the equivalent of *week* in *High* 51 and 74, in the second of which it is contrasted with *month*. Related to this is the legal term *fifth* (ON *fimmt*, OSw. *femt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.

**galder** (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical spell or song. See the Merseburg charms (TODO?) for examples. See also *gale*<sup>C</sup>.

**gale** (ON *gala*, OE *galan*, OHG *galan*) To sing *galders*<sup>C</sup>.

**gand** (ON *gandr*, Latin *gandus*) A witch’s familiar, a spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

**gid** (ON *goði*, OE *Gydda* masc. nom. prop.) A heathen priest or master of ceremonies.

**gidden** (ON *gyðja*, OE *gyden* ‘goddess’) The feminine equivalent of *gid*<sup>C</sup>.

**yin-** (ON *ginn-*) A rare augmentative prefix. TODO.

**yin-holy** (ON *ginn-heilagr*) High holy, sacrosanct. Used of the gods in the formula *ginn-heilög goð*.

**good of meat** (ON *matar góðr*) An old expression, appearing not just in *High* 39 (“I found not a generous man, or so **good of meat**, that a gift were not accepted;”) but also several Viking Age Runic inscriptions, such as Sm 39: *mildan orða · ok matar góðan* ‘mild of words and **good of meat**’, U 805: *bónna góðan matar* ‘a farmer **good of meat**’, U 703: *mandr matar góðr · auk máls risinn* ‘a man **good of meat** and proud in speech<sup>TM</sup>’; compare also U 739: *hann var mildr matar · auk máls risinn* ‘he was **mild of meat** and proud in speech’. — See meat-nithing<sup>C</sup> for its opposite.

**hame** (ON *hamr*) A skin, shape. Individuals can through magic “shift hames” (ON *skipta 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 *hǫrgr*, OE *hearg*, PNWGmc. *\*harugar*) A cairn constructed for ritual purposes. *Hindle* 10 describes one: “A harrow<sup>C</sup> he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughter<sup>P</sup> ever trusted on the Ossens<sup>G</sup>.” See also wigh<sup>C</sup>.

**hold** (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or the reverse (in the sense of ‘loyal, devoted’). Mirroring these earthly relations, it is likewise often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *Ðam byþ witodlice God hold þe bið his bláforde rihtlice hold* ‘Indeed God is **hold** towards him who is rightly **hold** towards his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. Thus *Lock* 4: *holl regin ‘hold* Reins<sup>G</sup>, and *Ordrun* 10 (TODO: Numbering is very uncertain): *Svá hjalpi þér · hollar véttir, Frigg ok Frøya · ok fløiri goð* ‘So help thee **hold** wights<sup>C</sup>; Frie<sup>P</sup> and Frow<sup>P</sup>, and more gods [...]’.

The word is also used in this way several medieval oath-formulæ, for instance in the Elder West-Geatish Law: *Svá sé mér goð holl* ‘So may the gods(!) be **hold** towards me,’ in medieval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lýg* ‘God be **hold** towards me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr grīðum, en gramr þeim er grīð rífr* ‘God be **hold** towards him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

**holdness** Closely connected to this is of course the abstract noun **holdness** (ON *hylli*, OE *hyldu*, OHG *buldī*) ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grimner* 43, where (according to my interpretation) the preparer of food at the bloot is said to earn the “**holdness** of Woulder<sup>P</sup> and of all the gods;” and *Grimner* 53 where the disgraced king Garfrith is said to have been bereft of “my [= Weden’s] support; of all the Ownharriers (see note to the v.), and of Weden’s **holdness**”. Weden’s holdness (*Óðins hylli*; the phrase is identical in

**scold** (ON *skald*) A Scandinavian poet. The name probably comes from their ability to slander with words.

**simble** (ON *sumbl*, OE *symbol*) A banquet.

**soo** (ON *sóa*) To ritually waste, to slay (especially in a sacrificial context).

**thill** (ON *þylja*) To chant poetry or lists (so called thules<sup>C</sup>) acquired by rote memorization. See thyle<sup>C</sup>.

**Thing** (ON, OE *þing*, OS *thing*, OHG *ding*) The legal assembly and gathering place where matters would be settled and the law recited.

**thule** (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See thyle<sup>C</sup>.

**thyle** (ON *þulr*, OE *þyle*, PNWGmc. *\*þulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. thule<sup>C</sup> ‘a list in poetic form; a ditty, bad poem’ and thill<sup>C</sup> ‘to recite, to chant’). Thus Weden<sup>P</sup> is the Fimblethyle<sup>P</sup>, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Webthriðner*). Runic inscription DR 248 (Snoldelev) suggests the thyle may have tied to a specific place, and in *Beowulf* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “thyle of Rothgar”.

**wale** (ON *vǫlr*) The staff or sceptre, especially of a wallow. TODO: archeological finds, mention Sutton Hoo.

**wallow** (ON *vǫlva*, OE *\*wealwe* (cf. ON *svǫlva*, OE *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the wale<sup>C</sup>, a staff or sceptre probably used for ritual purposes.

**wigh** (ON *wé*, OE *wéob*, *wib*, PNWGmc. *\*wībq*) A holy shrine or sanctuary. It seems that where the harrow<sup>C</sup> was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “Guthar <= Gunnarr> painted these runes, and he fled, guilty. Sought this wigh, and he fled into this clearing. And he bound. [...]” The implication seems to be that the wigh was considered so sacred that Guthar could not be apprehended or punished for his crime while in it. — In OE the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The *Beowulf* name *Wighstone* (*Wib-* or *Wēohstān*) in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

**wode** (ON *ōðr*, OE *wód*, PNWGmc. *\*wóþur*) Heener<sup>P</sup>’s gift to men, though the name would suggest it be from Weden<sup>P</sup>. The word has several related meanings: ‘poetic inspiration, madness, rage’.

### Persons and objects (P)

**Attle** (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attilō*) The ruler of the Huns<sup>G</sup> (historically from 434–453). Husband of Guthrun<sup>P</sup>, and with her father of Earp and Oatle<sup>P</sup>. and murderer of I HHb 54, SiL 11, I Gr 23, ShS 28, 29, 33, 37, 54, 56, 57, II Gr 26, 38, 45, III Gr 1, 9, BnOr 0, OdW A, 2, 22, 23, 25, 26, 30, 31, AtD 0, AtL 1, 3, 15, 17, 18, 27, 31, 32, 34, 36, 37, 38, 41, 43, B, AtS 2, 4, 21, 22, 44, 52, 60, 64, 71, 73, 77, 80, 86, 87, 97, 98, 108, 113, 117, FGr 0, GrB 12, Ham 6.

**Balder** (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PWGmc. *\*Baldrar*) The beautiful son of Woden<sup>P</sup>, slayed by his brother Hath<sup>P</sup>, avenged by his other brother Wonnell<sup>P</sup>.

**Earp and Oatle** (ON *Erpr ok Eitill*) The sons of Attle<sup>P</sup> and Guthrun<sup>P</sup>.

**Earth** (ON *ǣrð*, OE *eorþe*, OHG *erda*, PNWGmc. *\*erþu*, PGmc. *\*erþō*) The personified Earth. Through Woden<sup>P</sup> the mother of Thunder<sup>P</sup>.

**feather-hame** (ON *faðr-hamr*, OE *feðer-hama*, OS *feðar-*, *feðer-hamo*) An object by which the wearer may fly like a bird. One is owned by Frow and used by Lock to fly between the homes. In the Heliand **feather-hames** are donned by angels who fly from heaven to earth. See also hame<sup>C</sup>.

**Free** (ON *Freyr*, OE *fréa* 'lord', PNWGmc. *\*Frawjar*) Son of Nearth<sup>P</sup>, brother of Frow<sup>P</sup>. See also Ing<sup>P</sup>.

**Frie** (ON *Frigg*, OE *\*Frige*, OHG *Frija*, PNWGmc. *\*Friju*) Wife of 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 *Freyja*) Cat-goddess, daughter of Nearth<sup>P</sup>, sister of Free<sup>P</sup>, wife of Wode<sup>P</sup>. Promised to the Ettin. Possibly = Easter?

**Full** (ON *Fulla*, OHG *Folla*) Maid-servant (or sister?) of Frie<sup>P</sup>; see there.

**Guthrun** (ON *Guðrún*) Daughter of king Yivick<sup>P</sup>, sister of Guthur<sup>P</sup> and Hain<sup>P</sup>. The wife of Attle<sup>P</sup>.

**Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. *\*Hagunō*) A Nifling<sup>G</sup> and Yivicking<sup>G</sup>, son of king Yivick<sup>P</sup>, brother of Guthur<sup>P</sup> and Guthrun<sup>P</sup>. In *AtL* he defeats seven warriors before being captured by Attle<sup>P</sup>, who has his heart cut out at the request of Guthur.

**Hain 2** [2] A petty king of East Geatland<sup>L</sup>, contemporary with Granmer<sup>P</sup>, the king of Southmanland<sup>L</sup> and Ingeld Illred, the Ingling<sup>G</sup> king of Upland<sup>L</sup>.

**Hath** (ON *Hǫðr*) The blind son of 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*.
- Homedall** (ON *Hēimdallr*, OE *\*Hámdall*) Ward of the gods, whitest of the Ease<sup>G</sup>.
- Hymer** (ON *Hymir*) Tew<sup>P</sup>’s father according to *Hymer*.
- Ing** (ON *Yngvi*, OE *Ing*) Probably an older name of Free<sup>P</sup>. The legendary ancestor of the Inglings<sup>G</sup>. Cf. the Old English Rune Poem.
- Lothar** (ON *Lóðurr*, OS *Logapōre*, PNWGmc. *\*Logaporjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old-Saxon attestation is a bit uncertain.
- Millner** (ON *Mjöllnir*, OE *\*Meldne*, PNWGmc. *\*Meldunjar*) Powerful hammer owned by Thunder.
- Nearth** (ON *Njǫrðr*) The father of Free<sup>P</sup> and Frow<sup>P</sup> by Shede<sup>P</sup>.
- Nithad** (ON *Níðuðr*, OE *\*Hámdall*) The Swedish king that imprisons Wayland<sup>P</sup> in *Wayland*. Father of Beadhild<sup>P</sup>.
- Oughter** (ON *Óttarr*, OE *Óththere*, PNWGmc. *\*Óhtaharjar*) Legendary Swedish king.
- Rotholf** (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. *\*Hróþiwulfar*) A king of the Shieldings<sup>G</sup> (see family tree). As foreshadowed in *Beowulf* 1017–9, 1180–90, he betrays the sons of Rothgar<sup>P</sup>, his cousins Rethrich and Rothmund<sup>P</sup>, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.
- Rothgar** (ON *Hróarr*, OE *Hrǫþgár*, PNWGmc. *\*Hróþigairar*) A king of the Shieldings<sup>G</sup> (see family tree), one of the main characters in *Beowulf*.
- Shield** (ON *Skjöldr*, OE *Scyld*) Legendary Danish king, founder of the Shieldings<sup>G</sup>.
- Syemund** (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 Sinfittle<sup>P</sup>. In the Norse tradition however, it is his half-brother Siward<sup>P</sup> that slays the dragon instead.
- Sithguth** (OHG *Sinthgunt*, PNWGmc. *\*Sinþagunþiz*) Only known from *Mers II* as the sister of Sun<sup>C</sup>.
- Sun** (ON *Sól*, OHG *Sunna*) The personified sun (see also Moon<sup>P</sup>). In *Mers II*, described as the sister of Sithguth<sup>C</sup>.
- Thrim** (ON *Þrymr*) The ettin responsible for stealing Thunder’s hammer in *Thrim*.

**Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. \**Þonarar*) Son of Weden<sup>P</sup> and Earth<sup>P</sup>.

**Tew** (ON *Týr*, OE *Tiw*) Son of Hymer<sup>P</sup>. One-handed god. TODO.

**Webthriðner** (ON *Vafþrúðnir*) The ettin defeated by Weden in the wisdom contest in *Webthriðner*.

**Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wóden*, *Wéden*, OHG *Wuotan*, PNWGmc. \**Wóðanar*) Chief of the Ease<sup>G</sup>, his name is clearly related to *wode*<sup>C</sup>, referring to his role as the patron of scolds<sup>C</sup> and berserks<sup>C</sup>. Husband of Frie<sup>P</sup>, and by her father of Balder<sup>P</sup>. Also father of Thunder<sup>P</sup> by Earth<sup>P</sup>. Brother of Heener<sup>P</sup> and Lothar<sup>P</sup>.

**Wider** (ON *Viðarr*, OE \**Widhere*) A son of Weden<sup>P</sup>, who avenges him at the Rakes of the Reins<sup>L</sup>.

**Wode** (ON *Óðr*, OE *Wód*) Husband of Frow<sup>P</sup>. His name looks to be the same word as *wode*<sup>C</sup>.

**Wonnell** (ON *Váli*, OE \**Wonela*, PNWGmc. \**Wanilô* ‘the little Wane<sup>G</sup>?’) The son of Weden<sup>P</sup>, who one-night old avenged his brother Balder<sup>P</sup> through slaying Hath<sup>P</sup>, his half-brother.

**Woulder** (ON *Ullr*, \**Wuldor*, PNWGmc. \**Wulþuz*) A rather obscure god. He is mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grimner* TODO). These obscure references are likely related to the interesting finds at Lilla Ullevi (‘the small wigh<sup>C</sup> of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 (for a detailed description see (af Edholm, 2009)).

**Yimer** (ON *Ymir*, OE \**Yime*) The first ettin, probably equivalent to Earylmer<sup>P</sup>.

**Yivick** (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends<sup>G</sup> (historically from late 300s–407) of the Nifling dynasty, ancestor of the Yivickings<sup>G</sup>. Father of Guthrun<sup>P</sup>, Guther<sup>P</sup> and Hain<sup>P</sup>.

## Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

**Danes** (ON *danir*, OE *dene*, PNWGmc. \**danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls<sup>G</sup> and Jutes<sup>G</sup>. Noted members: TODO Attestations: TODO

**Dwarfs** (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. \**dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO

- Ease** (rhyming with *geese*; ON *ésir*, OE *ése*, PNWGmc. *\*ansiwir*; sg. *os*, ON *áss*, OE *ós*, PNWGmc. *\*ansur*) A group of Gods, though the word can also refer to all the Gods. See Gods<sup>G</sup>, Tews<sup>G</sup>, Wanes<sup>G</sup>, Reins<sup>G</sup>. Noted members: Weden<sup>P</sup>, Thunder<sup>P</sup>, Frie<sup>P</sup>, Hath<sup>P</sup> and Balder<sup>P</sup> Attestations: TODO
- Elves** (ON *alfar*, OE *ielfe*, PNWGmc. *\*alþír*) Earthly (chthonic) supernatural beings. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jǫtnar*, OE *eotenas*, PNWGmc. *\*etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises<sup>G</sup>, Thurses<sup>G</sup>. Noted members: Hymer<sup>P</sup>, Thrim<sup>P</sup>, Webthritner<sup>P</sup>, Yimer<sup>P</sup> Attestations: TODO
- Geats** (ON *gautar*, OE *géatas*, PNWGmc. *\*gautór* from *\*geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland<sup>L</sup>, Swedes<sup>G</sup>. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-rëgin*) yin-<sup>C</sup> + Reins<sup>G</sup>. The sacrosanct, highest divine powers.
- Gods** (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. *\*húnir*) An invading Asiatic tribe in the Migration Period. In the legendary material their cultural and ethnic foreignness is not seen. Noted members: TODO Attestations: TODO
- Inglings** (ON *yinglingar*, PNWGmc. *\*ingwalingór* ‘the descendants of Ing<sup>P</sup>’) Difference between this term and Shelvings<sup>G</sup> is a bit unclear. They seem to be used synonymously in the Norse sources, whereas the English only use the later.
- Nears** (ON *níarar* -*njárar*) A Swedish tribe, only mentioned in *Wayland*, where it is ruled by king Nithad<sup>P</sup>. The name and location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish: *Nærikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke; Nearish’, in which case the Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would be a reduced form of *níar-*, *njár-*.
- Norns** (ON *nornir*) A group of supernatural women responsible for declaring the fates of men.
- Ossens** (ON *ósynjur*) The women of the Ease<sup>G</sup>, see there.
- Ownharriers** (ON *einherjar*, OE *\*ánbergas*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Reins** (ON *rëgn*, *rëgin*) The divine powers. Based on *Webthritner* (TODO) the term may be more closely associated with the Wanes<sup>G</sup> than the Ease<sup>G</sup>.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO

- Shieldings** (ON *skjöldungar*, OE *Scyldingas*, PNWGmc. \**skeldungór*) The descendants of Shield<sup>P</sup>; the legendary Danish<sup>G</sup> royal dynasty. With Harward<sup>P</sup>'s death after his slaying of Rotholf<sup>P</sup> their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. \**skilþingór*) The descendants of Shelf<sup>P</sup>; the legendary Swedish<sup>G</sup> royal dynasty. The exact difference between the terms Shelvings and Ingling<sup>G</sup> is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hindle* 15, 20
- Swedes** (ON *svíar*, OE *swéon*, PNWGmc. \**swibanír*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. \**þurisar*) Possibly a poetic synonym for Ettins<sup>G</sup>. See also Rime-Thurses<sup>G</sup>. Noted members: TODO Attestations: *Wal* 8, *Shr* 31, 35, 36, *Hyme* 17, *Thr* 5, 10, 21, 24, 29, 30, *Alw* 2, I *HHb* 40, *HHw* 27.
- Tews** (ON *tívar*, PNWGmc. \**tíwór*) A poetic synonym for Gods<sup>G</sup>. Attestations: TODO
- Wanes** (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and fishing. Noted members: *Nearth*<sup>P</sup>, *Ing*<sup>P</sup>, *Frow*<sup>P</sup> Attestations: TODO
- Yivickings** (ON *gjúkungar*) The descendants of Yivick<sup>P</sup>, including Guth<sup>P</sup>, Guthrun<sup>P</sup> and Hain<sup>P</sup>. Attestations: TODO

### Place names, locations and events (L)

- Eastern Way** (ON *Austrvegr*) The eastern lands of the Ettins<sup>G</sup> (probably identical in meaning to *Ettinham*<sup>L</sup>), whither Thunder<sup>P</sup> goes to fight.
- Ettinham** (ON *Ǫtunheimr*, *Ǫtnabheimr*) The 'Ettin<sup>G</sup>-Home<sup>C</sup>' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also *Eastern Way*<sup>L</sup>, *Outyards*<sup>L</sup>.
- Fimble-winter** (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher<sup>P</sup>.
- Hell** (ON *hēl*, PNWGmc. \**halju*, Got. *halja*) The underworld, personified as and formally identical with Hell<sup>P</sup>. After Christianity the word came to refer to the Christian hell (= Gehenna), as is the case in all attested languages apart from the Old Norse. See also *Nivelhell*<sup>L</sup>.
- Middenyard** (ON *Mið-garðr*, OE *Middangeard*, OS *Middilgard*, OHG *Mittilgart*, Got. *midjungards*) The 'middle enclosure'; the realm of men. See also *Osyard*<sup>L</sup>, *Outyards*<sup>L</sup>.
- Nivelhell** (ON *niflhel*) 'Mist-Hell', from the poetic evidence it seems like it may originally have been a synonym for Hell<sup>L</sup>. In poetry it is attested in *Webbthrithner* TODO: *níu kom'k heima | bld fyr Niflhel neðan,*  
*binig deyja ór helju halir.* 'into nine homes I came, beneath Nivelhell; thither die

men out of Hell', the second by *Dreams* 2: *rēið niðr þaðan |bld niðbēljār til; mōtti hvelpi, |bld þeim's ór hēlju kom.* '[Weden] rode down thence to Nivel-hell; met the whelp that out of Hell came.' Possibly the distinction was held by the first poet but not the second.

**Osyard** (ON *Ásgarðr*) The 'enclosure of the Ease'<sup>G</sup>; the heavenly realm. See also Middenyard<sup>L</sup>, Outyards<sup>L</sup>.

**Outyards** (ON *Útgarðar*) Not eddic. The 'outer enclosures', described in *Ylfir*. See also Ettinham<sup>L</sup>, Middenyard<sup>L</sup>, Osyard<sup>L</sup>.

**Rakes of the Reins** (ON *ragna røk*) The 'fates of the Reins'<sup>G</sup>, euphemism for the destruction of the world.

**Rakes of the Tews** (ON *tíva røk*) The Rakes of the Reins<sup>L</sup>.

**Up-heaven** (ON *Upphiminn*, OE *Upheofon*, OS *Upphimil*, OHG *úfbimil*) Highest heaven. See also Earth and Up-heaven<sup>F</sup>.

**Walhall** (ON *Valhöll*, OE *Wælheall*) The hall of the slain, held by Weden<sup>P</sup> and inhabited by the Ownharriers<sup>G</sup>.

### Poetic formulæ (F)

All formulæ are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

**Earth and Up-heaven** (ON *jörð & upphiminn*, OE *eorpe & upheofon*, PGmc. *\*erþō & upbiminaz*) ON: Ribe charm *Wallow* 3, *Webthritner* 20, *Thrim* 2, *Ordrun* 17, OE: Acreboot

**Ease and Elves** (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. *\*alþír & ansiwīr*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never 'Elves and Ease'), even in OE.

**words and works** (ON *orð & verk*, OE *word & weorc*, PGmc. *\*wurdó & werkō*) *Beewolf* 289, 1100, 1833