

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

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March 29, 2023



# Introduction



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## Chapter 2

# Introduction to Eddic poetry

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

### 2.1 Metrics and conventions

Alliteration Kennings

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

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



## Chapter 3

# Ancient Germanic cult(ure)

### 3.1 Economy (fee)

### 3.2 Morals

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

### 3.3 Religious conceptions

Cosmic cycles Reincarnation Analogies with other Indo-European traditions



## Chapter 4

### Notes to translation

Point about literal translation for use by scholars of comparative mythology The “guiding star” of this translation effort has been literality and consistency. All previous translations (to my knowledge) have such issues as: rendering identically repeated phrases differently at various places; covering up or obscuring technical and cultural terminology; simplifying kennings and other expressions—and this often without notes, to a point where the original meaning is, at times, unrecognizable. While I wholly encourage all readers of sufficient interest to study Old Norse (and other ancient Germanic languages!), perhaps even using this edition as a tool, I also realize that this is a demanding ask which not all interested students and scholars of comparative mythology, anthropology, literature, religion and other fields will be able to fulfill. I therefore want these groups to be able to have a text that is as close to the original as possible, at the very least when it regards sense and expression. Why English names? One of the most idiosyncratic parts of this edition will be its handling of proper names. I have opted to render all cultural terms, names of places, gods, men and other entities in their natural English (*English*) forms. I suppose the primary 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>

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<sup>1</sup>For instance in German perhaps Wuten, Donner, Froh.



## Chapter 5

# Notes to critical edition

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

### 5.1 Normalization of Old Norse

The orthography only differs from Finnur 1932 in its use of *ó* rather than *œ* to represent the result of i-umlaut on the ancient Germanic *ō*. Superfluous and hypermetrical pronouns (usually *hann*, *bón*) have in many places been removed. *ek* 'I', and *es* (particle) 'which, that, where, when', *es* (3rd sg. pres. ind. of *vesa* 'to be') have been contracted to *'k* and *'s* when metrically beneficial.

### 5.2 Manuscripts

There are two surviving ancient manuscripts 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 *Sigh*. 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>†</sup>-like narrative where the prose in many cases holds up the poetry, rather than the reverse. For further literature see TODO.

The *second* manuscript is AM 748 I a 4to, here *A*. It dates to the 1300s and has just 6 leaves. *A*, as we have it, contains only mythological poems, and in a different order from *R*; it has no frame narrative. On the first two leaves are contained *Hoar* (which lacks its beginning), *Dreams* and *Shirn* (lacking its ending). After this some number of leaves have gone missing, but the other four leaves follow each other. On them we find *Web* (lacking its beginning), *Grim Hym* and the prose introduction of *Way*. *A* is the only medieval manuscript attesting *Dreams*, and further its other poems are not copied from *R*, but rather derive from a shared ancestor. This fact makes it very valuable for textual criticism. For further literature see TODO.

Some Eddic poems survive only in younger paper manuscripts. These being: TODO. While I have not consulted the 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 works of late antiquarians; had we not been fortunate enough to have *Dreams* in *A*, it would have been counted among them, yet we now know that it is truly ancient.

It is not an impossibility that other poems now only found in paper mss. would have survived in now lost medieval mss., perhaps even in the lost pages of *R* or *A*.

Finally several Eddic poems are quoted in *Yilf*, these being (TODO): *Spae*, *Web*, *Grim*. It also contains a few fragments, which have also been edited. For *Yilf* 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 sake of brevity I refer to these four collectively as *G*, which is thus equivalent to *STWU*. I refer to Haukur Þorgeirsson 2017 for discussion on their internal stemmatics and origins.

West Germanic poetry

As all West Germanic poems edited here (TODO: Will we be editing other poems than Hildebrandslied?) survive only in one copy, the specific details are discussed in their accompanying introductions.



## Chapter 6

# Bibliography and sigla

### 6.1 Abbreviations

- cert. = certainly
- cf. = confer
- fol. = folio
- i.e. = *id est*; that is
- l. = line
- ll. = lines
- lit. = literally
- ms. = manuscript
- mss. = manuscripts
- om. = omits, omitted
- p. = page
- v. = verse
- wo. = without



## The Spae of the Wallow (*Völuspó*)



The **Spae<sup>†</sup> of the Wallow<sup>†</sup>** is the most comprehensive mythological text surviving from Heathen times. It takes the form of the monologue of a wallow<sup>C</sup>, summoned by Weden in order to reveal mythological exposition. In this it fits closely with *Web*, *Grim*, *Sigh* and *Allu*, but differs from them in several ways: there is no format of a dialogue (this it shares with *Grim*) or competition; the meter is in *Law of Ancient Utterings*; and it gives an overview of the mythological chronology in an otherwise unparalleled way.

Many events are related in a very allusive fashion, and not all of them are clear. There are also some likely gaps, possibly the result of misplaced verses. The poem begins with a bid for silence (v. 1), and the wallow reckoning her earliest memories (v. 2). She then recounts the ordering of the cosmos by the gods (vv. 3–6) and the earliest golden age (vv. 7–8), which however is interrupted by the intrusion of three unidentified ettin maidens (v. 8, and see note there). After this follow two verses about the shaping of the dwarfs (9–10), and then several independent *dwarf-tallies* (vv. 11–15), which are undoubtedly later inserts. We then return to the gods, specifically the creation of man (vv. 16–17). Judging from the end of verse 8 and the beginning of verse 16, it seems likely that these various dwarf-related verses have taken the place of some other verse. After this we get a description of the great tree Ugdrassle (v. 18), and the three norns living under it (v. 19).

This is where our two full recensions diverge. We have here followed the order of *R* due to the age of its text, but whether it is the original is hard to say. In *R* the wallow recounts the earliest war in the world

The poem is attested in full in two independent recensions. The first is *R* (GKS 2365 4to; 1270s), where it is the first poem, found on folios 1r–3r. Second is Hawksbook, *H* (AM 544 4to; 1300–75), where it is found at 20r–21r in the middle of a large collection of saws and Catholics works. Many verses are also cited in *Ylfr*, which here has the general siglum *G*—to avoid confusion, it is only used when all employed witness mss. agree. See further the General Introduction.

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

	<i>Current ed.</i>	<i>R</i>	<i>H</i>	<i>STW</i>	<i>U</i>
1	Hljóðs bið'k allar hełgar kindir	1	1	—	—
2	Ek man jotna ár of borna	2	2	—	—
3	Ár vas alda þar's Ymir byggð	3	3	+	+
4	Áðr Burs synir bjóðum of ypðu	4	4	—	—
5	Sól varp sunnan sinni mæna	5	5	+	+
6	... nótta ok niðjum notna of göfu	6	6	—	—
7	Hittusk ęsir á Iðavelli	7	7	—	—
8	Tęflðu í túni, tętitir vöru	8	8	—	—
9	... hverr skyldi dverga drótt of skępia	9	9	B1	B1
10	Þar vas Móðsognir męztr of orðinn	10	10	B2*	B2*
—	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unz þrír kvömu ór því liði	16	17	—	—
17	Qnd þau né öttu, óð þau né hofðu	17	18	—	—
18	Ask vęit'k standa hętitir Yggdrasill	18	19	+	+
19	Þaðan koma męjar margs vitandi	19–20	20–21	—	—
20	Þat man hęn folkvíg fyrst í hęmi	21–22	27	—	—
21	Hęði hétu, hvar's til húsa kom	23	28	—	—
22	... hvárt skyldu ęsir afráð gjalda	24	29	—	—
23	Fleygði Óðinn ok í folk of skaut;	25	30	—	—
24	... hverr hęði lopt alt lęvi blandit	26	22	C1	C1
25	Þórr ęinn þar vá þręnginn móði	27	23	C2*	C2*
26	Vęit hęn Hęimdallar hljóð of folgit	28	24	—	—

27	Ein sat hōn úti, þá's hinn aldni kom	29	—	—	—
28	Alt vait'k, Óðinn, hvar auga falt	29	—	+	+
29	Valði henni Hērfoðr hringa ok men	30	—	—	—
30	Sá hōn valkyrjur vítt of komnar	31	—	—	—
31	Ek sá Baldri, blóðgum tívi	32	—	—	—
32	Varð af meiði, þeim's mēr sýndisk	33	—	—	—
33	Þó hann éva hēndr né hōfuð kēmbði	34	—	—	—
34	Þá kná Váli vígbōnd snúa	—	31	—	—
35	Hapt sá hōn liggja und Hveralundi	35	32*	—	—
36	Ó fēllr austan of ęitrdala	36	—	—	—
37	Stóð fyr norðan á Niðavøllum	36	—	—	—
38	Sal sá hōn standa sólu fjarri	37	36	E1	E1
39	Sér hōn þar vaða þunga strauma	38	37	E2*	E2*
40	Austr býr hin aldna í Járniði	39	25	A1	A1
41	Fyllisk fjorvi fęigra manna	40	26	A2	A2
42	Sat þar á haugi ok sló hōrpu	41	34	—	—
43	Gól of ęsum Gollinkambi	42	35	—	—
44, 49, 57	Gęyr Garmr mjok fyr Gnipahęlli	43, 46, 55	33, 38, 43, 48, 51	—	—
45	Bróðr munu berjask ok at bōnum verðask,	44	39	—	—
46	Lęika Míms synir, ęn mјotuðr kyndisk	45	40	D1*	D1*
47	Skęlfr Yggdrasils askr standandi	45*	41	D1*	D1*
48	Hvat 's með ęsum? hvat 's með ęlfum?	49	42	D2	D2*
50	Hrymr ękr austan, hęfsk lind fyrir	47	44	D3	—
51	Kjólł fęrr austan koma munu Múspells	48	45	D4	—
52	Surtr fęrr sunnan með sviga lęvi	50	46	+, D5	+
53	Þá kōmr Hlínar harmr annarr framm	51	47	D6	—
54	Þá kōmr hinn mikli mōgr Sigfoður	52	—	D7	—
55	Gínn lopt yfir lindi jarðar	—	48	—	—
56	Þá kōmr hinn męri mōgr Hlōðynjar	53*	49*	C8	—
57	Sól tér sortna, sökkr fold í mar	54	50	C9	—
59	Sér hōn upp koma ęðru sinni	56	52	—	—
60	Finnask ęsir á lðavęlli	57*	53	—	—
61	Þar munu ęptir undrsamligar	58	54	—	—
62	Munu ósánir akrar vaxa	59	55	—	—
63	Þá kná Hōnir hlautvið kjósa	60	56	—	—
64	Sal sér hōn standa sólu fęgra	61	57	+	+
65	Þar kōmr hinn dimmi dręki fljógandi	62	59	—	—
X	Þá kōmr hinn ríki at ręindómi	—	58	—	—

Greeting to the audience, bidding of Woden.

RH

- 1 Hljóðs bið'k allar · hęlgar kindir,  
 2 męiri ok minni · mōgu Hęimdallar;  
 vildu at, Valfōðr, · vęl fram tęlja'k  
 4 forn spjoll fira, · þau's fręmst of man?

For hearing I ask all holy kindreds, greater and lesser, sons of Homedall!<sup>1</sup> Wilt thou, Father of the Slain [WEDEN][1], that I well tell forth the ancient sayings of men, those I foremost recall?<sup>2</sup>

1 hęlgar] *om. R*

<sup>1</sup>Cf. *Rígh*, wherein *Rígh*, identified by the prose as Homedall, sires three classes of men (namely earls, churls and thralls).—The wallow has been summoned to recite, and asks for all beings present to be silent.

<sup>2</sup>Cf. *Web* 34, 35 with very similar phrasing.

*RH* Wallow reckons what she recalls; the creation and ordering of the world.

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

I recall Ettins<sup>†</sup>, born of yore, those who anciently had nourished me. Nine Homes<sup>†</sup> I recall, nine Inwithies<sup>†</sup>; the renowned Metwood<sup>†</sup> beneath the soil.<sup>3</sup>

3 íviðjur] *Previously read íviði, but closer study of R has disproven this. See Stefán Karlsson 1979.*

<sup>3</sup>Certainly Ugdrassle, “beneath the soil” likely referring to it still being a seed.

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

It was the beginning of elds<sup>†</sup>, there where Yimer dwelled; was there not sand nor sea, nor cool waves. The earth was never found, nor Up-heaven<sup>†</sup>; a gap was of ginnings,<sup>4</sup> but grass nowhere.

1 þar's ... byggði “there ... dwelled”] þat's ekki vas “that which nothing was” *G* 4 hvegi] ekki *H*

<sup>4</sup>*ginnungr* (of which *ginnunga* would be the genitive plural) means ‘hawk’ in the Scoldish poetry, but that meaning hardly makes sense here, unless it is taken as an obscure sky-kenning referring to the primeval void.

*RH* 4 Áðr Burs synir · bjǫðum of ypðu,  
2 þeir es Miðgarð · mérán skópu;  
sól skęin sunnan · à salar stęina;  
4 þá vas grund gróin · grønum lauki.

Before the sons of Bur the flatlands did upwards lift, they who shaped the renowned Middenyard. Sun shone from the south on the stones of the hall; then was the ground grown with green leek.<sup>5</sup>

<sup>5</sup>The sons of Bur, that is Weden, Will and Wigh (cf. *Ylf* TODO), lift the lands out of the primordial chaos (the Gap of Ginnings).

*RHG* 5 Sól varp sunnan, · sinni mǫna,  
2 hęndi hinni hǫgri · of himinjǫður;  
sól þat né vissi, · hvar hǫn sali átti;  
4 stjǫrnur þat né vissu, · hvar þęr staði ǫttu;  
mǫni þat né vissi, · hvat hann meęins átti.

Sun cast from the south—the companion of Moon<sup>6</sup>—her right hand over heaven's rim;<sup>7</sup> Sun knew not, where halls she owned; stars knew not, where steads they owned; Moon knew not, what sort of might he owned.

1–2 Sól ... himinjǫður] *om. G* 2 of himinjǫður] *vm himin iodyr R of iöður H*

---

4 stjörnur ... óttu ] In *G* follows 5, so that order is sun, moon, stars.

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<sup>6</sup>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>7</sup>The sun heaved herself up over the horizon and rose for the first time.

*RH*           6   Þà gingu rēgin ǫll · à røkstóla,  
                   2   ginnhēilǫg goð, · ok umb þat gétusk.  
                       Nött ok niðjum · nǫfn of gófu,  
                   4   morgin hétu · ok miðjan dag,  
                       undurn ok aptan, · órum at tēlja.

Then went the Powers all onto the rake-seats<sup>8</sup>: the gin-holy gods, and from each other took counsel about that.<sup>9</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>10</sup>

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<sup>8</sup>Judgment-seats; first element *røk* defined by Cleasby-Vigfússon as ‘reason, ground, origin’.

<sup>9</sup>10, 23, 25 (TODO) would suggest two lines be missing here.

<sup>10</sup>Cf. *Web* 23, 25.

*RH*           7   Hittusk ęsir · à lðavęlli,  
                   2   þęir’s hęrg ok hof · hę timbruðu;  
                       afla lęgðu, · auð smíðuðu,  
                   4   tangir skópu · ok tól gęrðu.

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

---

2 þęir’s ... timbruðu “they ... timbered”] afls kostuðu · allz freistuðu “[their] strength they tried; all they tempted” *H*

*RH*           8   Tęflðu í túni, · tętir vęru,  
                   2   vas þęim vétugis · vant ór golli,  
                       unz þrįar kvęmu · þursa męyjar,  
                   4   ámátkar mjęk, · ór lętunhęimum.

They played Tavel<sup>†</sup> in the yards, joyous were they: was for them no lack of gold<sup>11</sup>—until three came, maidens of thurses<sup>†</sup>, greatly loathsome, out of Ettinham<sup>†</sup>.<sup>12</sup>

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<sup>11</sup>Cf. v. 59.

<sup>12</sup>These are immediately forgotten and not again mentioned (unless they are taken to be the norns in v. 21, but they would then be introduced twice).—There seems to be something missing between here, perhaps giving further information of the three thurse-maidens, or detailing the reason for the creation of dwarfs?

Creation of dwarfs.

*RHG*           9   Þà gingu rēgin ǫll · à røkstóla,  
                   2   ginnhēilǫg goð, · ok umb þat gétusk:



hverr skyldi dverga · drótt of skępja  
 4 ór brimi blóðgu · ok ór blóum læggjum?

— Then went the Powers all onto the rake-seats: the gin-holy gods, and from each other took counsel about that: Who would shape the troops of dwarfs<sup>†</sup>, out of the bloody surf, and out of the blue-black legs<sup>13</sup>?

3 hverr skyldi dverga “Who would ... of dwarfs”] *thus RWU*; at skyldi dverga “That they would ... of dwarfs” *ST*; hverir skyldu dvergar “Which dwarfs would [shape the people]” *H* 3 drótt of] *thus G*; drotin (*late definite wo. doubt not original*) *R*; dróttir “the people” *H* 3 skępja] *spekia* “soothe [the troop]” *U* 4 brimi blóðgu “bloody surf”] *thus HSWU*; Brimis blóði “the blood of Brimmer” *RT* 4 blóum læggjum “blue-black legs”] *metr. emend*; ‘blám leggiom’ “id.” *R*; Bláins læggjum “the legs of Blown” *HW*; Bláms læggjum (*wo. doubt corrupt form of former*) *STU*

4 ór brimi ... læggjum] I think that the poem simply telling of “the bloody surf” and “the blue-black legs” fits better with its general allusive style, but this choice may be somewhat controversial.

<sup>13</sup>Gurevich (*Skp* 2017, p. 693) (employing the translation of *SnE* (2005) p. 16) interprets the “legs of Blown (*a dwarf*)” as a kenning for ‘stone’, but this disagrees with the prose in *Yilf* (TODO), which states that the dwarfs first originated as maggots in Yimer’s rotting corpse.

RHG

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

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

1–2 Þar ... annarr “There ... second”] *om. G* 1 Þar vas Móðsognir] *thus H*; Þar mótfognir vitnir’ “there Mootsowner wolf” (*wo. doubt corrupt*) *R* — *The prose of Yilf confirms reading Móðsognir.* 3 þęir ... gęrðu “They ... many”] *thus RHU*; þar manlíkun / męrg of gęrðusk (*norm.*) “There man-likenesses many were made” *STW* 4 ór “out of”] *thus R* í “in” *STWUH* 4 sęm Durinn sagði “as Dorn said”] *thus RHW*; sęm dur menn sagði “as door-men said” *T*; sęm þeim dyrinn kęndi “as the animals taught them” *U*

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

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

RHG

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

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

RHG

12 Vęigr ok Gandalf, · Vindalf, Þráinn,  
 2 Þękk, ok Þorinn, · Þró, Vit, ok Lit,  
 Nár ok Nýráð, · nú hęf’k dverga,  
 4 Ręginn ok Ráðsvið, · rétt of talða.

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

Second list.

RHG

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

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

RHG

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

— 'Tis time to tally the dwarfs in Dwollen's host [back] to Loffer, for the kindreds of men;<sup>14</sup> they who  
sought, from the stone of the hall, the abode of Earwongs<sup>†15</sup> to the Erwolds<sup>†</sup>.<sup>16</sup>

3 þeir] þeim H

<sup>14</sup>A standard genealogical introduction (compare *Hal* 1). The line of dwarfs is to be counted to their progenitor, Loffer. This possibly disagrees with the earlier introduction ("There was ..."), where Moodsown is said to be the foremost of the dwarfs, and Loffer is not mentioned.

<sup>15</sup>Cleasby-Vigfússon *aurvangr* 'a loamy field', and indeed this fits etymologically.

<sup>16</sup>*Ylf* (TODO): "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."

RHG

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

There was Dreepen and Dollowthrasher, High, Highspurer, Leewong, Glower, Sherver, Werver, Showfind,  
Great-grandfather, Elf and Ing, Oakenshield, Feller and Frost, Finn and Ginner: That will ever be remembered,  
while the eld<sup>†</sup> lives<sup>17</sup>, the tally of descendants, heaved to Lofer.

6 é] om. R 7 til] om. H

<sup>17</sup>Two archaic formulae. The first literally "that will ever 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 norns!". The second is found in a runic inscription, U 323 (980–1015): "Ever will lie, while the eld lives (**meþ + altr + lifir með aldr lifir**), the hard-hammered bridge, broad, after a good man."

Creation of first men.

- RH* 16 Unz þrír kvømu · ór því liði  
 2 qflgir ok ástkir · ęsir at húsi;  
 fundu á landi · lítt meġandi  
 4 Ask ok Emblu · ørløġlausa.

— Until three came out of that host: strong and lovely Ease along the houses; they found on land the little availing Ash and Emble, orlay<sup>†</sup>-less.<sup>18</sup>

1 þrír] *gramm. emend.* þrjár (*norm.*) *RH* 1 ór því liði] þussa brúðir “brides of thurses” (*wo. doubt corrupt*) *H* 2 qflgir ok ástkir] ástkir ok qflgir *H*

<sup>18</sup>For, according to *Ylf* (TODO: reference), they were pieces of driftwood.

- RH* 17 Qnd þau né ętту, · óð þau né hofðu,  
 2 lő né lęti · né litu góða;  
 qnd gaf Óðinn, · óð gaf Hønir,  
 4 lő gaf Lóðurr · ok litu góða.

Breath they owned not, wode<sup>†</sup> they had not, not craft nor sound, nor good complexion. Breath gave Weden, wode gave Heen, craft gave Loher, and good complexion.

The ash of Ugdrassle and its three norns.

- RHG* 18 Ask vęit’k standa, · heitir Yggdrasill,  
 2 hør baðmr, ausinn · hvíta auri;  
 þaðan koma døgġvar · þęr’s í dala falla;  
 4 stęndr ę yfir grønn · Urðar brunni.

— An ash I know standing, Ugdrassle<sup>†</sup> ’tis called: a high beam<sup>19</sup>, poured with white mud<sup>20</sup>. Thence come the dew-drops which in the dales fall; it stands ever green over the Well of Weird<sup>†</sup>.

1 standa “stand[ing]”] *thus RHU*; ausinn “[is] poured” *STW* 1 Yggdrasill] Yggdrasils *S* 2 baðmr “beam”] borinn “born” (*wo. doubt corrupt*) *U* 2 ausinn “poured”] heilagr (*norm.*) “holy” *G* 3 þęr’s] er “which” *ST* 4 stęndr] *add.* hann *ST* 4 ę] *om.* *U* 4 grønn] ‘grvnn’ *S*; ‘grein’ *U*

<sup>19</sup>Tree.

<sup>20</sup>Compare perhaps with the Indian ritual pouring of beverages onto the *lingam*.—For the whole passage compare 27.

- RH* 19 Þaðan koma meýjar · margs vitandi  
 2 þrjár ór þeim sę, · es und þolli stęndr;  
 Urð hétu ęina, · aðra Verðandi,  
 4 skøru á skíði, · Skuld hina þriðju  
 þęr lög lögðu, · þęr líf køru,  
 6 alda bønnum, · ørløġ seggja.

Thence come maidens, much knowing: three out of that lake, which stands beneath the pine<sup>21</sup>: Weird they called one, the other Worthing—carved they on boards—Shild the third. Laws they laid, lives they chose: for the children of mortals, the orlay<sup>C</sup> of men.

2 sę “lake”] sal “hall” *H* 2 und “beneath”] á “on” *H* 6 seggja “of men”] at segja “to say” *H*

<sup>21</sup>But here simply meaning ‘tree’; perhaps the same applies for “ash” earlier.

The origin of the Wallow.

- RH*      **20**    Þat man hōn folkvíg · fyrst í hēimi,  
              2        es Gollvęigu · gęirum studdu  
                  ok í hōll Håars · hāna bręnnu,  
              4        þrysvar bręnnu · þrysvar borna,  
                  opt ósjaldan, · þó hōn ęnn lifir.

— That troop-war she recalls<sup>22</sup>, the first in the home<sup>†</sup>, as Goldwey with spears they goaded, and in the hall of Higher<sup>†</sup> <= Weden>[WALHALL][1] burned her: thrice they burned the thrice born; often unseldom, though she yet lives.<sup>23</sup>

4 þrysvar bręnnu ] *repeated twice H*

<sup>22</sup>While appealing to read *folk-víg* ‘troop-war’ as meaning ‘ethnic conflict’, thus describing the war between the Ease and Wanes, *folk* almost certainly here carries its earlier meaning of ‘troop, group of warriors’.

<sup>23</sup>Very cryptic. TODO: double check Snorri. Goldwey was apparently burned three times “often unseldom” (in short succession?) by the Ease, which yet did not kill her?

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

Heath they called her, where to houses she came: a well-spaing<sup>24</sup> wallow<sup>†</sup>, she bewitched gands<sup>†</sup>. She soth<sup>25</sup> where she could, she soth deluded minds; ever was she the love of an evil bride.

2 vōlu ] ok vōlu *H*    2 velspáa ] *metr. emend.*; ‘uel spá’ *R*; ‘vel spá’ *H*    3 hvar’s kunni ] hon kvnni *R*; hon hvars hvn kunni *H*    3 hug lęikinn ] hon leikinn *R*; hon hugleikin *H*

<sup>24</sup>Gifted at soothsaying.

<sup>25</sup>Past tense of *siðe* (ON *síða*) ‘to enchant, bewitch’.

War between Ease and Wanes.

- RH*      **22**    Þa gingu ręgin ۆll · à rۆkstóla,  
              2        ginnhęilۆg goð, · ok umb þat gęttusk:  
                  hvárt skyldu ęsir · afráð gjalda,  
              4        eða skyldu goð ۆll · gildi ęiga?

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

- RH*      **23**    Flęygði Óðinn · ok í folk of skaut;  
              2        þat vas ęnn folkvíg · fyrst í hęimi;  
                  brotinn vas borðvęggr · borgar ása,  
              4        knۆttu vanir vígspۆ · vۆllu sporna.

Weden flung [a spear], and into the opposing army did shoot; that was yet the first folk-war<sup>26</sup> in the home<sup>†</sup>. Broken was the board-wall<sup>27</sup> of the fortification of the Ease; the Wanæs did by wigh-spae<sup>†</sup> tread the fields.<sup>28</sup>

<sup>26</sup>*folk* probably in its earlier sense, ‘troop’, though reading it as ‘people, folk’ is attractive, since it would give *folkvíg* the meaning ‘ethnic conflict’.

<sup>27</sup>Wall made of planks.

<sup>28</sup>The Wanæs used magic spells to defeat the Ease.

Building of the wall by the ettin.

RHG

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

Then went the Powers all onto the rake-seats: the gin-holy gods, and from each other took counsel about that: Who had the air all with treason blended, or to the ettin’s aught<sup>†</sup> given Wode<sup>†</sup>’s maiden<sup>29</sup>?

<sup>29</sup>That is, promised Frie to the ettin NAME. TODO: relate with what Snorri writes about the building of the wall.

Thunder slays him.

RHG

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

Thunder alone fought there, pressed by wrath; he seldom sits, when of such<sup>30</sup> he learns. Trampled were oaths, speeches and vows; the mighty treaties all, which between them had gone.

1 þar vá “fought there”] *thus HTU*; þar var “was there” *R*; þat vann “performed it” *S*; þat ua “fought it” *W* 3–4 á ... fóru.] *om. W*  
4 fóru] voru “[between them] were” *HT*

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

<sup>30</sup>Oath-breaking, lies and deception.

Homedall’s hearing hidden beneath Ugdrassle.

RH

26 Veit hön Heimdallar · hljóð of folgit  
2 und heiðvönum · hēlgum baðmi;  
á sér hön ausask · aurgum forsi  
4 af veði Valföðrs. · Vituð ér enn eða hvat?

— Knows she the hearing of Homedall hidden, ’neath a shady<sup>31</sup>, hallowed beam<sup>32</sup>. On it she sees being poured a muddy torrent<sup>33</sup>, from the pledge of the Father of the Slain<sup>†</sup>—know ye yet, or what?<sup>34</sup>

<sup>31</sup>*heiðvanr*, literally ‘clear-, bright-less’.

<sup>32</sup>The tree must be Ugdrassle.

<sup>33</sup>Literally “on she sees being poured with a muddy torrent”, which should be the same mud as in v. 19. However, if ms. *á* is read as *ó* ‘river’, it would mean “A river she sees being fed by a muddy waterfall, from ...”

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

Weden sought out the wallow.—The following two verses are written together as one in *R*.

- R* 27 Eṁ sat hōn úti, · þá's hinn aldni kom  
 2 yggjungr ása · ok í augu leit;  
 hvers fregnið mik? · hví freistið mín?

— Lone sat she outside, when the old one came: the Terrifier of the Ease<sup>35</sup>, and into [her] eyes looked.  
 “Why inquest thou me? Why temptest thou me?”<sup>36</sup>

<sup>35</sup>Weden.

<sup>36</sup>The Wallow speaks.

- RG* 28 Alt veyt'k, Óðinn, · hvar auga falt  
 2 í hinum mēra · Mímis brunni;  
 drekkur mjōð Mímir · morgin hverjan  
 4 af veði Valfōrs. · Vituð ér ęnn eða hvat?

I know it all, Weden; where thine eye thou hidst: in the renowned Well of Mime<sup>†</sup>, [there] drinks Mime mead every morning, from the pledge of the Father of the Slain<sup>†</sup>—know ye yet, or what?”

2 í hinum mēra] *thus W*; þitt (*with points marking as error*) i enom mēra Rí þeim hinum meira (“id.”) (*norm.*) *TU*; vr þeim enm mēra “out of the renowned” *S* 4 veði “pledge”] veiþi “hunting”

- R* 29 Valði hęnni Hęrfōðr · hringa ok męn;  
 2 fęspjōll spaklig · ok spáganda;  
 sá hōn vıtt ok umb vıtt · of verōld hverja.

Host-father chose for her, rings and necklaces, wise wealth-spells, and spae-gands<sup>37</sup>; saw she widely and widely about, o'er every world.

2 “wise wealth-spells”] By some authors (see Haukur 2020, p. 51 ff.) emended to *fekk spjōll spaklig* “he (= Weden) received wise tidings”

<sup>37</sup>The meaning of a *gand* not fully clear. In this verse perhaps staffs used in ritual?

The Walkirries.

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

Saw she walkirries, widely come, ready to ride to Godthede<sup>†</sup>. Shild held a shield, and Shagle another; Guth, Hild, Gandle, and Goreshagle; now are tallied the women of the Lord of Hosts: walkirries<sup>†</sup> ready to ride the ground.

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

The fate of Balder.

- R*     **31**    Ek sá Baldri, · blóðgum tívi,  
          2     Óðins barni, · ørlög folgin;  
                stóð of vaxinn · vøllum héri  
          4     mjór ok mjök fagr · mistiltæinn.

— I saw Balder's, the bloody tue's, the child of Weden's, orlay<sup>†</sup> sealed<sup>38</sup>; grown did stand, higher than the fields, slender and greatly fair, the mistletoe.<sup>39</sup>

<sup>38</sup>Notably, *fela* 'hide, conceal' is used to describe burial in mounds, as in *Ing* 24, *Öl* 1 (900s): "hidden (**fulkin** *folginn*) in this mound lies he whom the greatest deeds followed..."

<sup>39</sup>Told allusively in the following three verses is the death of Balder at the hands of his blind brother Hath. *Ylf* TODO

- R*     **32**    Varð af meiði, · þeim's mēr sýndisk,  
          2     harmflaug hettlig, · Høðr nam skjóta.  
                Baldrs bróðir vas · of borinn snimma,  
          4     sá nam, Óðins sonr, · ænnéttr vega;

Became of that beam, which meager seemed, a baneful harm-flier; Hath began to shoot. Balder's brother was born early; that one began, Weden's son, one night old, to slay.

- R*     **33**    þó hann éva hendr · né høfuð kembði,  
          2     áðr á bál of bar · Baldrs andskota.  
                Ēn Frigg of grét · í Fensolum  
          4     vø Valhallar. · Vituð ér ænn eða hvat?

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

- H*     **34**    Þá kná Váli · vígbond snúa  
          2     hēldr vøru harðgør · høpt ór þørmum.

Then did Woal the war-bonds turn; were they rather sturdy, fetters made of intestines.

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

The imprisoned Locke.

- RH*    **35**    Hapt sá hōn liggja · und Hveralundi  
          2     lēgjarnlíki · Loka æþekkjā;  
                þar sitr Sigyn · þeygi of sínum  
          4     veri velglýjuð. · Vitud ér ænn eða hvat?

A captive she saw lying, 'neath Wharlund: the guileful form of similar Locke. There sits Sighyn, not at all cheerful, above her husband;<sup>40</sup>—know ye yet, or what?

1–2 Hapt ... æþekkjā] *om. H*

<sup>40</sup>See *FrL*.

- R* 36 Ó fella austan · of ęitrdala  
 2 sǫxum ok sverðum, · Slíðr heitir sú.  
 A river falls from the east, above the venom-dales, with saxes and swords; Slide is that one called.

Two halls.

- R* 37 Stóð fyr norðan · á Niðavøllum  
 2 salr ór golli · Sindra ętta,  
 ęn annarr stóð · á Ökólni,  
 4 bjórsalr ęotuns, · ęn sá Brimir heitir.  
 Stood to the north, on the Nithewolds, a hall out of gold, of the aught<sup>†</sup> of Sinder; but another one stood, on Uncoalner, the beer-hall of an ettin, and Brimmer 'tis called.

The worst hall.

- RHG* 38 Sal sá hōn standa · sólu fjarri  
 2 Náströndu á, · norðr horfa dyrr;  
 falla ęitrdropar · inn umb ljóra,  
 4 sá's undinn salr · orma hryggjum.  
 A hall she saw standing, far from the sun, on Nawstrand, north face the doors; fall venom-drops in through the smoke-vent, that hall is wound by the spines of snakes.

- RHG* 39 Sá hōn þar vaða · þunga strauma  
 2 meñn meñinsvara · ok morðvarga  
 ok þann's annars glepr · ęrarúnu.  
 4 Þar saug Niðhoggr · nái framgingna;  
 sleit vargr vera. · Vituð ér ęnn eða hvat?

There she saw wade, through heavy streams, oath-breaking men and murderwags, and the one who confounds another's understanding<sup>41</sup>. There sucked Nithehew from corpses passed-on; the warg tore men asunder—know ye yet, or what?

1 Sá hōn “she saw”] *thus R*; ser hon “she sees” *H*; skulu “shall” *G* 4 saug “sucked”] *thus H*; súg (*corrupt form of saug*) *R*; kvęlr “torments”

<sup>41</sup>Literally “who confounds another's ear-rune;” false counsellors.

The hag nourishes the destroyers in Ironwood.

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

In the east dwells the old woman, in Ironwood<sup>†</sup>, and nourishes there the kindreds of Fenner<sup>†</sup>; from them all becomes one most particular: a seizer of the moon, in the hame<sup>†</sup> of a troll.<sup>42</sup>

1 býr] *Thus HG* sat “stayed [the old]” *R* 1 aldna] arma “the wretched woman” *U* 1 Járnvíði] jarnuidiom “[in] Ironwoods” *T* 2 fōðir] *Thus HG*; fōddi “nourished” *R* 3 af] ór “out of [them]” *TS* 4 tjúgari] tuigan *T wo. doubt corrupt*; tregari “griever [of the



moon]” *U* — As the young agentive suffix *-ari* is found only here in the poem, it is possible that this word is corrupt. In that case, it must have occurred quite early in the transmission, as reflexes of *\*tiugari* are found in all surviving mss.

<sup>42</sup>The old hag raises the offspring of the wolf Fenner, of which one will swallow the moon (and according to *Ylf* TODO the other the sun). See note to the next v.

- RHG* 41 Fyllisk fjörvi · feigra manna,  
 2 rýðr ragna sjöt · rauðum dreyra,  
 svört verða sólskin · umb sumur ęptir,  
 4 veðr ęll válynd. · Vituð ér ęnn eða hvat?
- He<sup>43</sup> fills himself with the life of fey<sup>†</sup> men; he reddens the abode of the Powers<sup>†</sup> with red gore. Black becomes the sunshine about the summers afterwards<sup>44</sup>; the storms all woeful—know ye yet, or what?

<sup>43</sup>The wolf.

<sup>44</sup>After the sun is swallowed. But since the wallow does not tell us that this is a different wolf (it seems rather it be one and the same), it may reflect an earlier version of the myth, where one son of Fenner swallowed both the sun and moon. Yet, according to *Web* 36-37 it is Fenner himself who will swallow the sun (and thus likely the moon as well,) unless it there be taken as a general hote<sup>†</sup> for ‘wolf’ (which undoubtedly is its original meaning). TODO

- Edgethew struck harp; a fair-red cock crowed.
- RH* 42 Sat þar á haugi · ok sló hęrpu  
 2 gýgjar hirðir, · glaðr Eggþér;  
 gól of hęnum · í Gaglviði  
 4 fagrrauðr hani, · sá’s Fjalarr heitir.
- Sat there on the high<sup>†</sup> and struck the harp, the troll-woman’s herdsman, glad Edgethew<sup>†</sup>. Above him crowed, in Galewood<sup>45</sup>, a fair-red cock, that one who Feller is called.

<sup>45</sup>*gagl* ‘wild goose’, maybe here referring to carrion-eating ravens? Possibly the same as Ironwood.

- A golden cock crowed in Oyard; a soot-red in Hell.
- RH* 43 Gól of ęsum · Gollinkambi,  
 2 sá vękr hęlða · at Hęrafęðrs,  
 ęn annarr gęlr · fyr jęrð neðan  
 4 sótrauðr hani · at solum Hęljar.
- Above the Ease crowed Goldencombe: he wakes men at the Father of Hosts’s [estate]; but another one crows beneath the earth: a soot-red cock, at the halls of Hell.

- RH* 44 Gęyr Garmr mjøk · fyr Gnipaheili,  
 2 fęstr mun slitna, · ęn Freki rinna;  
 fjöld vęit hęn fróða, · framm sé’k lęngra  
 4 of ragna røk, · ręmm sigtíva.
- Barks Garm loudly before the Gnip-caverns; the rope will tear, and Freck run. Much she knows of learning, forth I see yet further; about the mighty Rakes of the Powers, of the victory-tues.

Degeneration of man.

RHG

- 45 Bróðr munu berjask · ok at þonum verðask,  
 2 munu systrungar · sífum spilla;  
 hart 's í heimi, · hórdómr mikill,  
 4 skęggöld, skalmöld, · skildir klofnir,  
 vindöld, vargöld, · áðr veröld stęypisk  
 6 mun ęngi maðr · ǫðrum þyrma.

Brothers will fight, and become each other's slayers; sister's sons will spill their kinship.<sup>46</sup> 'Tis hard in the Home, whoredom great: axe-eld, sword-eld—shields are rent—wind-eld, warg-eld; before the world<sup>47</sup> tumbles down, no man will another spare.

2 systrungar "sister's sons"] stystrungar (*wo. doubt corrupt*) *T* 3 í heimi "in the home"] *thus RHU*; með hǫldum "among men" *STW*  
 4 skildir "shields"] *add. ró* "are" *R* 4 klofnir "cloven"] klofna "become cloven" *U* 5 áðr "before"] *unz (norm.)* "until" *U* 6 ęngi] *enn (wo. doubt corrupt) U*

5 vindöld "wind-eld"] In *H* capitalized, marking as new verse.

5 stęypisk "tumbles down"] After this word *H* has a line not found in *R* or *G*: *grundir gjalla / gífr fljúgandi (norm.)* "foundations shrill, fiends flying"

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

<sup>46</sup>Whether through incest or treachery. TODO: literary evidence of the phrase *spilla sífum*.

<sup>47</sup>*ver-öld* 'world' is literally 'man-eld', 'the eld of man'.

Prophesied events come to pass.

RHG

- 46 Lęika Míms synir, · ęn mjǫtuðr kyndisk  
 2 at hinu galla · Gjallarhorni;  
 hǫtt blęss Heimdallr, · horn 's á lopti;  
 4 męlir Óðinn · við Míms hǫfuð.

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

4 męlir "speaks"] *mey S*; *nie T both wo. doubt corrupt*

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

RHG

- 47 Skęlfir Yggdrasils · askr standandi,  
 2 ymr it aldna tré, · ęn jǫtunn losnar;  
 hręðask allir · á hęlvegum  
 4 áðr Surtar þann · sefi of gleypir.

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

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

3–4 hręðask ... gleypir "[All] are frightened ... devour [it.]" only in *H*

RHG

- 48 Hvatt 's með ǫsum? · hvatt 's með ǫlfum?

- 2 gnýr allr Jötunheimr, · ęsir 'ro á þingi,  
stynja dvergar · fyr stęindurum  
4 vęggbergs vísir — · vituð ér ęnn eða hvat?

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

1 ęlfum “Elves”] asynivm “Osennies” *U* 2 gnýr ... þingi] *om. U* 3 stęindurum] steins *U*— -dyrum *HWU* 4 vęggbergs vísir] *om. U* 4 vęggbergs “wedge-rock”] vęgbergs “way-rock” *HTW*

RH

- 49 Gęyr nú Garmr mjök · fyr Gnipahęlli,  
2 fęstr mun slitna, · ęn Freki rinna;  
fjølð vęit hön fróða, · framm sę’k lęngra  
4 of ragna røk, · rømm sigtíva.

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

The enemies of the gods assemble.

RHSTW

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

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

3 ęn ari hlakkar “but the eagle screams”] ęrn mun hlakka “the eagle will scream” *ST*

RHSTW

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

A ship travels from the east—come will Muspell’s subjects by sea—but Locke steers it. Travel the warlocks all with Freck; with them comes the brother of Bylest [LOCKE][1] along.

Surt comes; the final battle begins.

RHG

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

Surt comes from the south, with the switch-bane<sup>48</sup>; from the sword shines the sun of the slain-tues; boulders clash, but the fiends reel; men march on the Hell-ways<sup>†</sup>, but heaven is sundered.

1 Surtr] Svartr *U* 3 gífir rata] guðar hrata “[but] the gods stagger” (*wo. doubt corrupt, young masc. pl. is proof enough.*) *U*

<sup>48</sup>According to Cleasby-Vigfússon ‘fire’.

Weden falls to the Wolf and Free to Surt.  
*RHSTW* 53 Þà kœmr Hlínar · harmr annarr framm,  
 2 es Óðinn fœrr · við ulf vega,  
 3 en bani Bēlja · bjartr at Surti;  
 4 þà mun Friggjar · falla angan.

Then comes Line<sup>†</sup>’s second sorrow to pass, as Weden goes to strike against the wolf; but the bane of Bellow<sup>†49</sup>, bright, [goes] against Surt; then will Frie’s beloved<sup>50</sup> fall.

4 angan] angantyr *R*

<sup>49</sup>Free<sup>†</sup>.

<sup>50</sup>Weden, her husband.

Wider avenges Weden and slays the Wolf.  
*RSTW* 54 Þà kœmr hinn mikli · mœgr Sigfœður,  
 2 Víðarr vega · at valdýri;  
 3 lœtr hann megi Hveðrungs · mund of standa  
 4 hjœr til hjarta; · þà ’s hefnt fœður.

Then comes the great lad of Sighfather<sup>†</sup>, Wider, to strike at the murderous beast; he lets his hand plunge the sword into the heart of Whethring<sup>†</sup>’s lad<sup>51</sup>; then is the father avenged.

1 Þà kœmr ... Sigfœður “Then ... Sighfather”] Gœngr Óðins sonr / við ulf vega “Goes Weden’s son against the wolf to fight” *G* 2 vega] of veg *G*

<sup>51</sup>The son of Locke; the wolf.

*H* 55 Gínn lopt yfir · lindi jarðar,  
 2 gapa ýgs kjaptar · orms í hœðum;  
 3 mun Óðins son · ęitri mœta  
 4 vargs at dauða · Víðars niðja.

Yawns over the air the girdle of the earth [THE MIDDENYARDSWORM][1]; gape the jaws of the fierce worm in the heights. The venom of the beast will meet Weden’s son [THUNDER][1], after the deaths of Wider’s kinsmen [THE EASE][1].

3 ęitri “venom”] ormi “the worm” *H*, cf. the prose of *Ylf*: “Thunder bears the bane-word from the Middenyardsworm and thence strides away nine paces. Then he falls dead to the earth by the **venom** (ęitri) which the Worm blows on him.” 4 dauða] da... *H*

1–4 Gínn ... niðja.] Reading taken from Jón Helgason 1971, pp. 13, 44ff.

Thunder and the Worm kill each other.  
*RHSTW* 56 Þà kœmr hinn mœri · mœgr Hlœðynjar  
 2 gœngr Óðins sonr · við orm vega.  
 3 Drepr af móði · Miðgarðs véurr;

- 4 munu halir allir · heimstoð ryðja;  
 gengr fet níu · Fjörgynjar burr  
 6 neppr frá naðri, · niðs ókviðnum.

Then comes the renowned lad of Lathyn: the son of Weden goes the worm<sup>†</sup> to meet. Middenyard's wigh-ward strikes out of wrath; all men will their homesteads empty.<sup>52</sup> The son of Fírgyn goes nine paces, pained, away from the loathsome adder.<sup>53</sup>

1 Þá kómr] Gengr *G* 2 gengr ... vega] *Only in R* 3–6 Drepr ... ókviðnum] neppr af naðri / niðs ókviðnum / munu halir allir / heimstoð ryðja, / es af móði drepr / Miðgarðs véurr “[Goes the renowned lad of Lathyn,] pained, away from the loathsome adder. All men will empty their homesteads, when Middenyard's wigh-ward strikes out of wrath.” *G*

<sup>52</sup>It seems likely that the order found in *Ylf* is original. After Thunder dies, farming becomes impossible, and thus men must leave their homes.

<sup>53</sup>Thunder, mortally wounded, struggles nine steps away from the Worm before he falls. See note to previous verse.

Culmination.

*RHG*

- 57 Sól tér sortna, · sökkr fold í mar,  
 2 hverfa af himni · heiðar stjörnur;  
 geisar ęimi · við aldrnara;  
 4 ęikr hęr hiti · við himin sjalfan.

The sun does blacken, sinks the fold into the sea; disappear off heaven the clear stars. Rages smoke from the nourisher of life<sup>54</sup>; licks the high heat heaven itself.

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

<sup>54</sup>Fire.

*RH*

- 58 ęęyr nú Garmr mjøk · fyr Gnipahęlli,  
 2 ęęstr mun slitna, · ęn Freki rinna;  
 fjöld vęit hęn fróða, · framm sé’k lęngra  
 4 of ragna røk, · ręmm sigtíva.

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

The world is reborn.

*RH*

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

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

*RH*

- 60 Finnask ęsir · à Iðavęlli

- 2 ok umb moldþinur · mǫtkan dǫma,  
ok minnask þar · á megin dǫma  
4 ok á Fimbultýs · fornar rúnar.

The Ease find each other on the Idewolds, and about the mighty earth-strip<sup>55</sup> converse, and remember there mighty judgements, and Fimbletue's <= Weden's> ancient runes.

<sup>55</sup>The Middenyardsworm.

- RH* A new golden age.  
**61** Þar munu eptir · undrsamligar  
2 gollnar tǫflur · í grasi finnask,  
þér's í árdaga · áttar hǫfðu.

There will afterwards wondrous golden Tavel-bricks in the grass be found: those which in days of yore they had owned.<sup>56</sup>

<sup>56</sup>Cf. v. 9. The rediscovering of the golden game pieces symbolizes a new golden age.

- RH* **62** Munu ósánir · akrar vaxa;  
2 þols mun alls batna · mun Baldr koma;  
búa Hǫðr ok Baldr · Hropts sigtoptir  
4 (vǫl valtívar, · Vituð ér ǣnn eða hvat?)

Unsown will fields grow: evil will all be bettered: Balder will come. Bedwell Hath and Balder the victory-plots of Rofr <= Weden>, happily, the slain Tues—know ye yet, or what?

- RH* **63** Þá kná Hónir · hlautvið kjósa  
2 ok burir byggva · bróðra Tveggja  
vindheim víðan. · Vituð ér ǣnn eða hvat?

Then does Heen choose the leat<sup>†</sup>-wood<sup>57</sup>, and the sons of the brothers of Tway <= Weden> settle the wide wind-home[SKY.]<sup>58</sup>—know ye yet, or what?

<sup>57</sup>Restore the blout and practice divination.

<sup>58</sup>Will and Wigh? Who their sons are is unknown.

- RHG* **64** Sal sér hǫn standa · sólu fęgra,  
2 golli þakðan, · á Gimléi;  
þar skulu dyggvar · dróttir byggva  
4 ok umb aldrdaga · ynðis njóta.

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

1 sér hǫn "she sees" ] vęit'k (*norm.*) "I know" *G* 2 þakðan "thatched" ] betra "better [than gold]" *ST* 2 Gimléi ] *metr. emend.* Gimlé (*norm.*) *RHG* 3 þar "there" ] þann "it [shall dutiful men bedwell]" *TW*

The dragon still lives; the wallow descends.

- RH* 65 Þar kómr hinn dimmi · dreki fljúgandi,  
 2 naðr fránn neðan · frá Niðafjöllum;  
 berr sér í fjöðrum · —flýgr völl yfir—  
 4 Níðhoggr nái; · nú mun hön sökkvask.

— Then comes the shadowy dragon flying; the gleaming adder down below from the Nithfells<sup>†</sup>. Nithehew bears in his feathers—flying over the field—corpses.” — Now she will sink!<sup>59</sup>

<sup>59</sup>The wallow, referring to herself in third person, descends back down into her grave, whence Woden woke her.

Spurious verse from *H*.

- H* X Þá kómr hinn ríki · at regindómi  
 2 öflugr ofan · sa's öllu rēðr.

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

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





## The Speeches of Webthrithner (*Vafþrúðnismál*)



(Óðinn kvað:)

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

Weden<sup>†</sup> quoth: “Counsel me now, Frie<sup>†</sup>, as I desire to travel to visit Webthrithner<sup>†</sup>; greatly curious am I of ancient staves<sup>60</sup> by that all-wise ettin<sup>†</sup>.”

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<sup>60</sup>Ancient (pieces of) lore; cf. v. 55.

(Frigg kvað:)

- 2 Hęima lętja · mynda’k Hęrjafęðr  
 2 í gęrðum gęða;  
 ęngi jętun · hugða’k jafnramman  
 4 sęm Vafþrúðni vesa.

Frie quoth: “I would encourage the Leader of Armies<sup>†</sup> to [stay at] home in the yards of the gods, for I’ve judged no ettin be as strong as<sup>3</sup> Webthrithner.”

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‘lit. ‘equal-strong’.

(Óðinn kvað:)

- 3 Fjqlð ek fór, · fjqlð fręistaða’k,  
 2 fjqlð ek ręynda ręgin;  
 hitt vil’k vita, · hvę Vafþrúðnis  
 4 salakynni sęi.

Weden quoth: “Much I travelled, much I tried, much I tested the Reins<sup>G</sup>. This will I know, how the condition of the halls of Webthrithner might be?”

(Frigg kvað:)

- 4 Hęill þú farir, · hęill þú aptr komir,  
 2 hęill á sinnum sęir;  
 óði þér dugi · hvar’s skalt, Aldafęðr,  
 4 orðum męla jętun.

Frie quoth: “Whole mayst thou travel, whole mayst thou come back, whole mayst thou be on thy paths! May [thy] wisdom avail thee, when thou shalt, Eldfather<sup>†</sup>, words with the ettin exchange.”

- 5 Fór þá Óðinn · at fręista orðspeki  
 2 þess hins alsvinna jętuns;  
 at hollu hann kom, · es<sup>1</sup> átti Íms faðir;  
 4 inn gekk Yggr þegar.

Then went Weden, to try the word-wisdom of that all-wise ettin. To the hall he came, which the father of Ime<sup>†5</sup> owned; shortly the Frightener<sup>†6</sup> walked in.

<sup>a</sup>Ms. *ok* corrected to *es*. Alliteration is lacking in this line, for which reason FJ emends *Íms* to *Hymis*.

<sup>c</sup>Webthritner.

<sup>f</sup>Weden.

(Óðinn kvað:)

6 Heill þú nú, Vafþrúðnir, · nú em'k í holl kominn  
2 á þik sjalfan séa;  
hitt vilk fyrst vita, · ef fróðr séir  
4 eða alsviðr, jötunn.

Weden quoth: "Hail thee now, Webthritner; now I am come into the hall, to see thee thyself. This I will first know, if learned thou be, or all-wise, ettin."

(Vafþrúðnir kvað:)

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

Webthritner 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 wiser."

(Óðinn kvað:)

8 Gagnráðr<sup>5</sup> heiti'k, · nú em'k af gøngu kominn,  
2 þyrstr til þinna sala;  
laðar þurfi · hef'k lengi farit  
4 ok þinna andfanga, jötunn.

Weden quoth: "Gainred<sup>f</sup> I am called, I am come from the journey, thirsty to thy halls. I have travelled for a long time in need of a reception, and of thy hospitality, ettin!"

<sup>f</sup>R's *Gagnráðr* 'Gainred,' is attested as *Gangráðr* 'Journey-adviser' in *Gylf*.

(Vafþrúðnir kvað:)

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

Webthritner 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>."

(Gagnráðr kvað:)

10 Óauðigr maðr, · es til auðigs kœmr,  
2 mēli þarft eða þegi;

ofrmélgí mikil · hygg'k at illa geti  
 4 hvēim's við kaldrifjaðan kǫmr.

Gainred quoth: “An unwealthy man, who to a wealthy one comes, ought to speak the needful or be silent.<sup>14</sup> Great over-speaking, I judge, will bring evil for the one who to a cold-ribbed<sup>16</sup> one comes.”

<sup>14</sup>Line identical to *Higb*18/2.

<sup>16</sup>i.e. ‘cold-hearted, cunning’.

(Vafþrúðnir kvað:)

11 Sęg mér, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé hęstr hętir, · sá's hveįjan dręgr  
 4 dag of dróttmęgu.

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

(Gagnráðr kvað:)

12 Skinfaxi hętir, · es hinn skíra dręgr  
 2 dag of dróttmęgu;  
 hęsta baztr · þykkir með Hreįðgotum;  
 4 eį lýsir męn af mari.

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

(Vafþrúðnir kvað:)

13 Sęg þat, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé jór hętir, · sá's austan dręgr  
 4 nótt of nýt ręgin.

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

(Gagnráðr kvað:)

14 Hrímfaxi hętir, · es hveįja dręgr  
 2 nótt of nýt ręgin;  
 méldropa fęllir · morgin hveįjan;  
 4 þaðan kǫmr dęgg of dala.

Gainred quoth: “Rimefax<sup>†</sup> [that one] is called, who pulls each night above the useful Reins. Every morning he lets foam fall from his bit<sup>26</sup>; thence comes dew in the dales.”

<sup>26</sup>lit. “he fells bit-drops”.

(Vafþrúðnir kvað:)

- 15 Sæg þat, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé ó heitir, · sú's deilir með jötna sonum  
 4 grund ok með goðum.

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

(Gagnráðr kvað:)

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

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

(Vafþrúðnir kvað:)

- 17 Sæg þat, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé völlr heitir, · es finnask vígi at  
 4 Surtr ok hin svösu goð.

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

(Gagnráðr kvað:)

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

Gainred quoth: "Wighride<sup>†</sup> is the plain called, where Surt and the cheerful gods find each other at war. A hundred rests<sup>C</sup>, he stretches in each direction; that plain is known for them.<sup>61</sup>"

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<sup>61</sup>That is, known for its great size.

(Vafþrúðnir kvað:)

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

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

(Gagnráðr kvað:)

- 20    Sæg þat hit ęina, · ef þitt óði dugir  
       2        ok þú Vafþrúðnir vitir,  
       hvaðan jorð of kom · eða upphiminn  
       4        fyrst, hinn fróði jötunn.

Gainred quoth: “Say the one, if thy wisdom avail, and thou, Webthrithner, might know: Whence Earth did come, or Up-heaven<sup>†</sup>, first, learned ettin.”

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

(Vafþrúðnir kvað:)

- 21    Ór Ymis holdi · vas jorð of sköpuð,  
       2        ęn ór beinum björg,  
       himinn ór hausi · hins hrimkalda jötuns,  
       4        ęn ór svęita sér.

Webthrithner quoth: “Out of Yimer’s<sup>†</sup> hull,<sup>62</sup> was the earth created, but out of his bones the boulders; heaven out of the skull of the rime-cold ettin, but out of his blood<sup>63</sup>

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<sup>62</sup>i.e. is body.

<sup>63</sup>*svęiti* ‘sweat’ is often used to refer to blood. — This v. closely resembles *Grim* 40.

the sea.”

(Gagnráðr kvað:)

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

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

(Vafþrúðnir kvað:)

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

Webthrithner quoth: “Moundelfare<sup>†</sup> is called; he is the father of the Moon and so likewise of the Sun. They shall circle in the heavens every day, for men to tally years.”

(Gagnráðr kvað:)

- 24    Sæg 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.

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

(Vafþrúðnir kvað:)

25 Dellingr heitir, · hann's Dags faðir,  
2        en Nótt vas Nqrvi borin;  
      ný ok nið · skópu nýt rēgin  
4        öldum at ártali.

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

(Gagnráðr kvað:)

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

Gainred quoth: “Say the fourth, as they call thee learned, and thou, Webthritner, might know: Whence winter did come, or the warm summer, first among the learned Reins?”

(Vafþrúðnir kvað:)

27 Vindsvallr heitir, · hann's Vetrar faðir,  
2        en Svósuðr Sumars.<sup>15</sup>

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

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<sup>15</sup>Second half of the v. seems missing.

(Gagnráðr kvað:)

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

Gainred quoth: “Say the fifth, as they call thee learned, and thou, Webthritner, might know: Who, in days of yore became the eldest of the Ease<sup>†</sup>, or of the descendants of Yimer [ETTINS]?”

(Vafþrúðnir kvað:)

29 Örófi vetra · áðr vęri jęrð of skópuð,  
2        þá vas Bergęlmir borinn,  
      Þrúðęlmir · vas þess faðir,  
4        en Aurgęlmir afi.



Webthriðner quoth: “Uncountable winters before the earth would be created, then Bear-yeller<sup>†</sup> was born. Strength-yeller<sup>†</sup> was *that one’s* father, and Mud-yeller<sup>†</sup> the grandfather.”

(Gagnráðr kvað:)

- 30    Sæg þat sétta, · alls þik svinnan kveða,  
       2        ok þú Vafþrúðnir vitir,  
           hvaðan Aurgelmir kom · með jötna sonum  
       4        fyrst, hinn fróði jötunn.

Gainred quoth: “Say the sixth, as they call thee wise, and thou, Webthriðner, might know: Whence Earyelmer came among the sons of ettins, first, learned ettin?”

(Vafþrúðnir kvað:)

- 31    Ór Élivógum · stukku eitrdropar,  
       2        svá óx unz ór varð jötunn;  
           órar éttir · kómu þar allar saman;  
       4        því’s þat é alt til atalt.<sup>20</sup>

Webthriðner quoth: “Out of the Ellwaves<sup>†</sup> splashed venom-drops; thus it grew until an ettin emerged. Our kindreds came there all together, therefore they are ever wholly fierce.<sup>64</sup>”

<sup>20</sup>Lines 3–4 missing in R and 748, but quoted in *Gylf*.

<sup>64</sup>Splashing venom-drops somehow combined into a being, the ancestor of all Ettins.

(Gagnráðr kvað:)

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

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

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

(Vafþrúðnir kvað:)

- 33    Und hendi vaxa · kvóðu hrímþursi  
       2        mey ok mög saman;  
           fótr við fœti · gat hins fróða jötuns  
       4        sexhöfðaðan son.

Webthriðner quoth: “Neath the arm<sup>65</sup> on the rime-thurse<sup>†</sup>, they said that a maiden and lad grew together. A foot against a foot begot, of the learned ettin, a six-headed son.”

<sup>65</sup>lit. ‘hand’.

(Gagnráðr kvað:)

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

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

(Vafþrúðnir kvað:)

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

Webthritner quoth: “Uncountable winters before the earth would be created, then Bear-yeller was born. That I first remember, when the learned ettin on the tree-trunk<sup>66</sup> was laid.”

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1–4 Ørófi ... lagiðr] Quoted in *Ylff*

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<sup>66</sup>*lúðr* is a very tricky word. TODO.

(Gagnráðr kvað:)

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

Gainred quoth: “Say the ninth, as they call thee wise, and thou, Webthritner, might know: Whence the wind comes, it that travels over the wave; ever men see hisself.<sup>67</sup>”

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<sup>67</sup>Almost certainly a negation has been lost here, men can of course not see the wind.

(Vafþrúðnir kvað:)

- 37 Hrésvelgr heitir, · es sitr á himins ęnda,  
 2 jötunn í arnar ham;  
 af hans vęngjum · kveða vind koma  
 4 alla menn yfir.

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

(Gagnráðr kvað:)

- 38 Sæg þat tíunda, · alls þú tíva rök  
 2 ęll Vafþrúðnir vitir,  
 hvaðan Njorðr of kom · með niðjum ása.

4 Hófum ok hǫrgum · hann rēðr hundmǫrgum  
ok varð-at hann ósum alinn.

Gainred quoth: “Say the tenth, since thou of the Rakes of the Tues<sup>P</sup> all, Webthrithner, might know: Whence Nearth<sup>†</sup> did come among kinsmen of the Ease<sup>†</sup>? Of hoves<sup>†</sup> and harrows<sup>†</sup>, he rules a great many, and he was not among the Ease begotten.”

(Vafþrúðnir kvað:)

39 Í Vanahęimi · skópu hann vís ręgin  
2 ok sęldu at gislingu goðum,  
í aldar rǫk · hann mun aptr koma  
4 hęim með vísu vǫnum.

Webthrithner quoth: “In Waneham<sup>†</sup>, created him the wise Reins<sup>†68</sup> created him, and sold him as a hostage to the gods. In the rake of the eld<sup>†</sup> he will come back, home among the wise Wanes<sup>†</sup>.”

<sup>68</sup>Although *ręgin* ‘Reins’ usually serves as a direct synonym of *goð* ‘gods,’ it seems here to refer specifically to the Wanes, in contrast with the Ease<sup>†</sup> or gods.

(Gagnráðr kvað:)

40 Sęg þat ęllipta, · hvar ýtar túnum í  
2 hǫggvask hverjan dag;  
val þęir kjósa · ok ríða vígi frá,  
4 sitja męir of sáttir saman.<sup>69</sup>

Gainred quoth: “Say the eleventh: Where men in yards hew away at each other each day. The slain they choose, and ride from the battle; sit they more content together.”

<sup>69</sup>This and the next v. are damaged in both R and 748; R has only this verse, but splits it in two (the 2nd starting with *val*), while 748 has 40:1 (Ms.: *S. þ. e. XI*) and then jumps to the answer v. 41. They have here been reconstructed, but it is possible some lines are still missing. TODO: use edtext instead

(Vafþrúðnir kvað:)

41 Allir ęinhęrjar · Óðins túnum í  
2 hǫggvask hverjan dag,  
val þęir kjósa · ok ríða vígi frá,  
4 sitja męir of sáttir saman.

Webthrithner quoth: “All the One-harriers<sup>†</sup> in Weden’s yards hew away at each other every day. The slain they choose, and ride from the battle; sit they more content together.”

(Gagnráðr kvað:)

42 Sęg þat tolpta, · hví þú tíva rǫk  
2 ęll Vafþrúðnir vitir,  
frá jǫtna rúnum · ok allra goða  
4 þú hit sannasta sęgir,  
hinn alsvinni jǫtunn.

Gainred quoth: "Say the twelfth: Why thou, the rakes of the Tues all, Webthrithner, might know? From the runes<sup>C</sup> of the ettins and of all the gods speakest thou the truest, all-wise ettin."

(Vafþrúðnir kvað:)

- 43 Frá jǫtna rúnum · ok allra goða  
 2 ek kann segja satt,  
 því't hværn hef'k heim of komit,  
 4 níu kom'k heima · fyr niðhæl neðan;  
 hinig deyja ór hǽlju halir.

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>†</sup>. Into nine Homes I came beneath Nivelhell; that way die men out of Hell."<sup>70</sup>

<sup>70</sup>Presumably lower hells (i.e. underworlds). Finnur (1932) considers *ór hǽlju* "out of Hell" a later interpolation, but this has no textual support.

(Gagnráðr kvað:)

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

Gainred quoth: "Much I travelled, much I tried, much I tested the Reins<sup>†</sup>.<sup>71</sup> What lives of men, when the renowned passes, Fimble-winter<sup>†</sup> among firs?<sup>72</sup>"

<sup>71</sup>Cf. v. 3.

<sup>72</sup>i.e. "among men".

(Vafþrúðnir kvað:)

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

Webthrithner quoth: "Life and Lifethrasher, but they will hide themselves in the wood of Hoard-Mimer<sup>73</sup>. Morning-dew they have as food; thereof generations are bred."

<sup>73</sup>Perhaps in the hollowed-out Uggdrassle.

(Gagnráðr kvað:)

- 46 Fjǫlð ek fór, · fjǫlð fręistaða'k,  
 2 fjǫlð ek reynda ręgin;  
 hvaðan kǫmr sól · á hinn slétta himin,  
 4 es þessa hef'r Fęnrir farit?

Gainred quoth: "Much I travelled, much I tried, much I tested the Reins. Whence comes Sun onto the smooth heaven, when Fenner<sup>†</sup> has this one<sup>74</sup> slain?"

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<sup>74</sup>i.e. the current incarnation of the sun, as explained in the next v.

(Vafþrúðnir kvað:)

- 47 Eina dóttur · berr alfrøðull,  
 2 áðr hana Fenrir fari;  
 sú skal ríða, · þá's rēgin deýja,  
 4 móður brautir mér.

Webthrithner quoth: “One daughter the elf-wheel [SUN][1] bears before Fenner might slay her. She shall ride—when the Reins die—a maiden her mother's paths.”

(Gagnráðr kvað:)

- 48 Fjölð ek fór, · fjölð fręistaða'k,  
 2 fjölð ek rēynda rēgin;  
 hveýjar 'ro meýjar, · es líða mar yfir,  
 4 fróðgeðjaðar fara.

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

(Vafþrúðnir kvað:)

- 49 Þrjár þjóðar · falla þorp yfir  
 2 meýja Møgþrasis;  
 hamingjur einar · þér's í hęimi eru,  
 4 þó þér með jǫtnum alask.

Webthrithner quoth: “Three great rivers fall over the settlement of the maidens of Maythrasher; the only Hamings are they in the Home,<sup>75</sup> though they are among the ettins begotten.”

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<sup>75</sup>In Ettinham, or in the entire world?

(Gagnráðr kvað:)

- 50 Fjölð ek fór, · fjölð fręistaða'k,  
 2 fjölð ek rēynda rēgin;  
 hveýrir ráða ęsir · ęignum goða,  
 4 þá's sloknar Surta logi?

Gainred quoth: “Much I travelled, much I tried, much I tested the Reins. Which Ease rule the estates of the gods, when the flame of Surt<sup>†</sup> goes out?”

(Vafþrúðnir kvað:)

- 51 Víðarr ok Váli · byggva vé goða,  
 2 þá's sloknar Surtalogi;  
 Móði ok Magni · skulu Mjǫlni hafa

4 Vingnis at vígþroti.

Webthrithner quoth: “Wider<sup>†</sup> and Weel<sup>†</sup> inhabit the wighs<sup>C</sup> of the gods, when the flame of Surt goes out. Mood<sup>†</sup> and Main<sup>†</sup> will own Millner<sup>†</sup>, when Wingner<sup>†</sup> is too tired to fight.<sup>76</sup>”

<sup>76</sup>lit. ‘at Wingner’s fight-exhaustion,’ referring to his death.

(Gagnráðr kvað:)

52 Fjölð ek fór, · fjölð fręistaða’k,  
2 fjölð ek ręynda ręgin;  
hvat verðr Óðni · at aldragi,  
4 þá’s rjúfask ręgin?

Gainred quoth: “Much I travelled, much I tried, much I tested the Reins. What brings Weden’s life to an end, when the Reins are broken?”

(Vafþrúðnir kvað:)

53 Ulfr gleypa · mun Aldaföðr,  
2 þess mun Víðarr vreaka;  
kalda kjapta · hann klyfja mun  
4 vitnis vígi at.

Webthrithner quoth: “The wolf will devour Eldfather<sup>†</sup>; that will Wider avenge. The cold jaws he will cleave, of the Wolf at the battle.”

(Gagnráðr kvað:)

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

Gainred quoth: “Much I travelled, much I tried, much I tested the Reins. What spoke Weden, before the pyre would be set, himself in the ear of the son?”

(Vafþrúðnir kvað:)

55 Eę manngi vęit, · hvat þú í árdaga  
2 sagðir í ęyra syni;  
fęigum munni · męlta’k mína forna stafi  
4 ok of ragna røk.

Webthrithner quoth: “Ever no man knows, what thou in days of yore saidst in the ear of the son. With death-doomed<sup>77</sup> mouth I spoke my ancient utterings, and of the Rakes of the Reins.

1 manngi | manni *RA is impossible; we need a nominative here*

<sup>77</sup>Webthrithner here realizes that he was bound to die from the moment (v. 19) he proposed the wager, as no being can outwit Weden.

56 Nú við Óðin · deilda'k mína orðspeki;  
2 þú est ę vísastr vera.

Now with Weden I shared my word-wisdom<sup>78</sup>; thou art ever wisest of beings.<sup>79</sup>

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<sup>78</sup>The same word-wisdom Weden in v. 5 set out to try.

<sup>79</sup>*verr* literally means 'husband, man,' but here surely in the broader sense of '(male) being'.





## The Speeches of the High One (*Hávamól*)



Introduction. The **Speeches of the High One** is the second poem of *R*, which is also the only place where it is attested. Advice to wanderers.

1    Gáttir allar · áðr gangi framm  
 2        of skoðask skyli,  
       of skyggnask skyli;  
 4    því't óvíst's at vita, · hvar óvinir  
       sitja á fleti fyrir.

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

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2 of skoðask skyli] *om. G*

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

Hail the givers,<sup>80</sup> a guest is come in! Where shall this one sit? Very impatient is he, who on the fires shall try his distinction.<sup>81</sup>

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<sup>80</sup>The hosts.

<sup>81</sup>According to Finnur (1932) referring a Norwegian folk custom, wherein a guest would sit down on the wood-pile, waiting until being called in. One may thus picture the frozen, wet and tired traveller impatiently biding to see whether he will be let in or not. See further TODO: some article on this custom.

3    Þlds es þorǫf · þęim's inn es kominn  
 2        ok á knęi kalinn,  
       matar ok váða · es manni þorǫf,  
 4        þęim's hefr umb fjall farit.

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

4    Vats es þorǫf · þęim's til verðar kęmr,  
 2        þęrru ok þjóðlaðar,  
       góðs of óðis, · —ef sér geta mętti—  
 4        orðs ok ęndrþęgu.

Of water<sup>82</sup> is there need for the one who comes for a meal, a towel and a good welcome; of a kind reception—if he might get one—of speech, and silence in return.

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<sup>82</sup>i.e. for washing oneself.

5    Vits es þorǫf · þęim's víða ratar;  
 2        dęlt es hęima hvat;  
       at augabragði · verðr sá's ękki kann

4 ok með snotrum sitr.

Of wits is there need for the one who widely roams; all is familiar at home. A laughing-stock<sup>83</sup> becomes he who nothing knows, and among the clever sits.

<sup>83</sup>An idiom, *augabragð* lit. 'twinkling of an eye, moment'.

6 At hyggjandi sinni · skyli-t maðr hrósinn vesa,  
2 heldr gétinn at gæði,  
þá's horskr ok þogull · kómr heimisgarða til,  
4 sjaldan verðr víti vörum.  
því't óbrigðra vin · fær þú aldrigi,  
6 an manvit mikit.

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

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

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

The wary guest, when he comes for a meal, with thin heed is silent.<sup>84</sup> With ears he heeds, but with eyes observes; so pries each learned man about.

<sup>84</sup>i.e. "is in attentive silence".

8 Hinn es sáll, · es sér of getr  
2 lof ok líknstafi;  
óðella es við þat, · es ęiga skal  
4 annars brjóstum í.

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

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

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

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

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

- 11 Byrði bętri · berr-at maðr brautu at,  
 2 an sé manvit mikit;  
 vegnest verra · vęgr-a vęlli at,  
 4 an sé ofdrykkja ęls.

A better burden bears man not on the road than much manwit. Worse provision is not dragged along on the plain<sup>85</sup> than a too great drink of ale.

<sup>85</sup>*vęllr* 'plain, (uncultivated) field' is repeated in vv. 38 and 49. It is easily understood that the heaths and plains of Iron Age Norway were particularly unsafe places, where a traveller needed to keep his wits with him lest he fall victim to robbers or murderers.

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

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

- 13 Óminnishegri hęitir, · sá's yfir ęlðrum þrumir,  
 2 hann stelr gęði guma;  
 þess fęglis fęðrum · ek fętraðr vas'k  
 4 í garði Gunnlaðar.

The heron of forgetfulness is called he who above ale-feasts hovers;<sup>86</sup> he robs men of their senses. With that bird's feathers I was fettered in the yards of Guthlathe.

<sup>86</sup>Here drunkenness is personified as a bird, a "heron of forgetfulness".

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

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

- 15 Þagalt ok hugalt · skyli þjóðans barn

- 2 ok vígdjarft vesa;  
     glaðr ok reiðr · skyli gumna hverr,  
 4 unz sinn bíðr bana.

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

- 16 Ósnjallr maðr · hyggsk munu ey lifa,  
 2 ef við víg yarask;  
     en elli gefr hönum · engi frið,  
 4 þótt hönum geirar gefi.

The unvalorous man thinks he will ever live, if he of war is wary; but old age gives him no peace, although spears would.

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

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

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

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

- 19 Haldi-t maðr á kęri, · drekki þó at hófi mjoð,  
 2 męli þarft eða þęgi;  
     ókynnis þess · váar þik engi maðr,  
 4 at gangir snimma at sofa.

Man ought not to hold onto the cask, yet drink a fitting serving of mead; he ought to speak the needful or be silent.<sup>87</sup> For that uncouthness will no man blame thee, that thou go early to sleep.

<sup>87</sup>Identical to a certain verse in *Web* TODO: which one

- 20 Grjóuðgr halr, · nema gęðs viti,  
 2 etr sér aldrtrega;  
     opt fęr hlógis, · es með horskum kömr,  
 4 manni hęimskum magi.

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

- 21    Hjarðir þat vitu, · nēr heim skulu,  
       2        ok ganga þá af gra<sup>ti</sup>;  
       en ósviðr maðr · kann évagi  
       4        síns of mál maga.

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

- 22    Vesall maðr · ok illa skapi  
       2        hlér at hvívetna;  
       hitki hann veit, · es vita þyrpti,  
       4        at hann es-a vamma vanr.

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

- 23    Ósviðr maðr · vakir umb allar nētr  
       2        ok hygg<sup>r</sup> at hvívetna;  
       þá es móðr, · es at morni kōmr;  
       4        alt es víl sēm vas.

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

- 24    Ósnotr maðr · hygg<sup>r</sup> sér alla vesa  
       2        viðhléjendr vini;  
       hitki hann fiðr, · þótt þeir of hann fár lesi,  
       4        ef með snotrum sitr.

The unclever man thinks all who laugh with him<sup>88</sup> his friends. He finds it not, although they speak foully of him, if among the clever he sits.

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<sup>88</sup>lit. 'with-laughers, mutual laughers'.

- 25    Ósnotr maðr · hygg<sup>r</sup> sér alla vesa  
       2        viðhléjendr vini;  
       þá þat fiðr · es at þingi kōmr,  
       4        at á formélendr faa.

The unclever man thinks all who laugh with him his friends. Then he finds, when to the Thing<sup>C</sup> he comes, that he has spokesmen<sup>89</sup> few.

<sup>89</sup>Men ready to take his side.

- 26    Ósnotr maðr · þykkisk alt vita,  
       2        ef á sér i vǫ veru;  
       hitki hann v̥eit, · hvat hann skal v̥ið kveða,  
       4        ef hans fr̥eista firar.

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

- 27    Ósnotr maðr, · es með aldir kǫmr,  
       2        þat's bazt at hann þ̥egi;  
       ęngi þat v̥eit, · at hann ękki kann,  
       4        nema hann m̥eli til mart.  
       v̥eit-a maðr, · hinn's v̥etki v̥eit,  
       6        þótt hann m̥eli til mart.

The unclever man, when among people he comes—'tis best that he is silent. None knows that he nothing knows, unless he speak too much. (Man knows not, who nothing knows, although he speak too much.<sup>90</sup>)

<sup>90</sup>That is, mindless speech will not make him any wiser.

- 28    Fróðr sá þykkisk, · es fregna kann,  
       2        ok s̥egja hit sama,  
       ęyvitu l̥eyna · m̥egu ýta synir  
       4        því es ęęngr umb guma.

Learned seems he, who can ask and answer the same. Naught may the sons of men conceal, of that<sup>91</sup> which goes about a man.

<sup>91</sup>Rumours and gossip.

- 29    Órna m̥elir, · sá's ęva þ̥egir,  
       2        staðlausu stafi;  
       hraðm̥elt tunga, · nema hald̥endr ęigi,  
       4        opt sér ógótt of ęl̥r.

Quite enough speaks he, who is never silent, utterings of absurdity. A quick-spoken tongue—unless it be held in place<sup>92</sup>—oft sings evil [into being] for itself.

<sup>92</sup>lit. 'unless holders own it' or 'unless it own holders'.

- 30    At augabragði · skal-a maðr annan hafa,  
       2        þótt til k̥ynnis k̋omi;  
       margr fróðr þykkisk, · ef freginn es-at



4 ok nái þurrfjallr þruma.

As a laughing-stock shall man not have another, although he come to visit. Many a one seems learned if he is not asked, and manages to loiter about dry-skinned.<sup>93</sup>

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

<sup>93</sup>This sense of *fjall* is apparently almost non-existent in Old Norse literature, but compare Swedish *fjäll* ‘scale (on fish and reptiles)’. The meaning is in any case figurative, equivalent to the English “get one’s feet wet”.

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

Learned seems he who takes to flight,<sup>94</sup> when a guest at a guest is scoffing. He knows not clearly, who grins above the food, that he with fiends be prattling.

<sup>94</sup>Probably not literally, rather “pulls back, does not take part”.

32 Gumnar margir · erusk gagnhollir,  
2 ęn at vırði vrekask;  
aldar róg · þat mun ę vesa;  
4 órir gęstr við gęst.

Many men are loyal to each other, but over a meal drive each other away. The strife of mankind will that ever be; guest raves against guest.

33 Árliga vęrðar · skyli maðr opt fáa,  
2 nema til kynnis komi;  
sittr ok snópir, · léttr sęm solginn sé,  
4 ok kann fregna at fęu.

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

34 Afhvarf mikit · es til ills vinar,  
2 þótt á brautu býi,  
ęn til góðs vinar · liggja gagnvegir,  
4 þótt hann sé firr farinn.

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

35 Ganga skal, · skal-a gęstr vesa  
2 ęy í ęinum stað;

ljúfr verðr leiðr, · ef lengi sitr  
 4 annars flētjum á.

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

36 Bú es bētra, · þótt lítit sé,  
 2 halr es hēima hvērr;  
 þótt tvēr gēitr ēigi · ok taugreptan sal,  
 4 þat es þó bētra an bōn.

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

37 Bú es bētra, · þótt lítit sé,  
 2 halr es hēima hvērr;  
 blóðugt es hjarta · þeim's biðja skal  
 4 sér í mál hvørt matar.

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

38 Vópnum sínum · skal-a maðr velli á  
 2 feti ganga framar;  
 því't óvíst's at vita, · nér verðr á vegum úti  
 4 gēirs of þorrf guma.

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

39 Fann'k-a mildan mann · eða svá matar góðan,  
 2 at véri-t þiggja þegit;  
 eða síns féar · svági [...],  
 4 at leið sé laun, ef þegi.

I found not a generous man, nor one so good of meat,<sup>95</sup> that a gift was not accepted; nor one of his fee<sup>C</sup> so not [...], that the reward was loathed, if he received it.<sup>96</sup>

3 [...] It is doubtless that a word has been lost here; the meter and sense require it. Finnur (1932) inserts *gløggvan* 'miserly, stingy' and this may very well be correct.

<sup>95</sup> *matar góðr* 'good of meat, food' is an old expression appearing in several Runic inscriptions, such as Sm 39: *mildan orða ok matar góðan* "mild of words and good of meat", U 805: *bóna góðan matar* "a farmer good of meat", U 703: *mandr matar góðr auk málsrisinn* "a man good of meat and gallant in speech". Compare also U 739: *bann var mildr matar auk málsrisinn* "he was mild (i.e. generous) of meat and bold in speech."

<sup>96</sup> No man is so generous that he would refuse a gift, or loathe a reward for his generosity.

- 40 Féar síns, · es fengit hęfr,  
 2 skyli-t maðr þorf þola;  
 opt sparir lęðum · þat's hęfr ljúfum hugat;  
 4 mart gęngr verr an varir.

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

- 41 Vópnum ok vóðum · skulu vinir glęðjask;  
 2 þat's á sjólfum sýnst;  
viðrgefęndr · erusk vinir lęngst,  
 4 ef þat bíðr at verða vel.

With weapons and garments shall friends gladden each other; that is most seen on oneself.<sup>97</sup> Mutual givers are friends for the longest, if it<sup>98</sup> comes to last long.

<sup>97</sup>In one's own experience.

<sup>98</sup>The friendship.

- 42 Vin sínum · skal maðr vinr vesa,  
 2 ok gjalda gjof við gjof;  
hlátr við hlátri · skyli holðar taka,  
 4 ęn 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 þęim ok þess vin;  
 ęn óvinar síns · skyli ęngi maðr  
 4 vinar vinr vesa.

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

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

Know: if thou hast a friend, whom thou trustest well and wilt receive good from: thoughts shalt thou exchange with him, and gifts; travel to see him oft.

- 45 Ef þú átt annan, · þann's þú illa trúir,  
 2 vild-u af hónum þó gótt geta,

4 fagrt skalt mēla, · en flátt hyggja  
ok gjalda lausung við lygi.

If thou have another, whom thou trust little, and wilt yet receive good from: fairly shalt thou speak, but falsely think, and reward duplicity against lie.

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

'Tis yet regarding that one, whom thou poorly trustest, and causes thy senses doubt<sup>99</sup>: laugh shalt thou with him, and speak with care; rewards shall be equal to gifts.<sup>100</sup>

<sup>99</sup>lit. "and for thee is doubt in senses".

<sup>100</sup>Equivalent to the last line of the previous v. ("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 got lost about the ways. Wealthy I thought myself when another I found; man is the joy of man.

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

Generous, bold men live the best; seldom they nourish sorrow. The unvalorous man is frightened by whatever; ever the stingy man laments at gifts.<sup>101</sup>

<sup>101</sup>Refer back to v. 39; after receiving a gift, one was culturally obliged to give something back.

49 Váðir mínar · gaf'k velli at  
2 tveim trémönnum;  
rekkar þat þóttusk, · es rípt hofðu;  
4 neiss es nokkviðr halr.

My garments I gave on the plain, to two tree-men.<sup>102</sup> Champions they seemed when cloaks they had; shameful is the naked man.

<sup>102</sup>TODO: Note on their identity. Aniconic wooden statues? Scarecrows? What do previous authors write?

50 Hrørnar þoll, · sú's stendr þorpi á,

- 2 hlýrat henni borkr né barr;  
 svá es maðr, · sá's manngi ann;  
 4 hvat skal hann lengi lifa?

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

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

Hotter than fire burns with wicked friends, the peace for five days;<sup>103</sup> but then goes out when the sixth one comes, and all the friendship worsens.

<sup>103</sup>As Finnur (1932) points out, a reference to the five-day week; the number is symbolic.

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

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

- 53 Lítilla sanda, · lítilla sęva,  
 2 lítill eru gęð guma;  
 því't allir męnn · urðu-t jafnspakir;  
 4 hölf es öld hvar.

Of small sands, of small seas; small are the senses of man. For all have not become evenly foreseeing; half is each man.<sup>104</sup>

<sup>104</sup>Where shores are small, seas are small. Compared to the power of the natural forces man is but a grain of sand in the desert, a drop of water in the sea. His wisdom will always be incomplete.

- 54 Meðalsnotr · skyli manna hvęrr,  
 2 ęva til snotr sę;  
 þęim es fyrða · fęgrst at lifa,  
 4 es vel mart vitu.

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

- 55 Meðalsnotr · skyli manna hvęrr,  
 2 ęva til snotr sę;  
snotrs manns hjarta · verður sjaldan glatt,

4 ef sá's alsnotr es á.

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

56 Meðalsnotr · skyli manna hvęrr,  
2 ęva til snotr sę;  
ęrlęg sín · viti ęngi fyrir;  
4 ęęim es sęrgalausastr sęfi.

Middle-clever should each man be; never too clever. May no man know his orlay<sup>C</sup> ahead; his is the most sorrowless mind.<sup>105</sup>

<sup>105</sup>Who knows not his fate. One may contrast Weden who has knowledge of his own inevitable doom.

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

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

58 Ár skal rísa, · sá's annars vill  
2 fę eða fęęr hafa;  
sјaldan liggjandi ulfr · lęr of getr,  
4 nę sęfandi maðr sigr.

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

59 Ár skal rísa, · sá's á yrkjęndr fáa,  
2 ok ganga síns verka á vít;  
mart of dveęlr · þann's umb męrgin sęfr,  
4 halfr es auðr und hvętum.

Early shall he rise, who owns workers few, and go his work to meet. Much is kept back from him who in the morning sleeps; half the wealth is due to the brisk.<sup>106</sup>

<sup>106</sup>Half of a man's wealth is due to his briskness.

60 Þurra skíða · ok þakinna nęfra,  
2 þess kann maðr mјęt,  
ok þess viðar, · es vinnask męgi  
4 mál ok missęri.

Of dry planks and thatching birch bark: of that man knows the measure—and of that firewood, which may be used for a season and half-year.<sup>107</sup>

<sup>107</sup>Over the winter.

- 61 Þveginn ok mētr · riði maðr þingi at,  
 2 þótt hann sé-t vęddr til vel;  
 skúa ok bróka · skammisk ęgi maðr  
 4 né hęsts in hęldr, þótt hann hafi't góðan.

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

<sup>4</sup> þótt ... góðan “Although ... good one”] As Finnur (1932) points out, surely a later insertion. The insertor seems to have attempted a *Law of Ancient Utterings* B-verse, but this cannot work.

- 62 Snafir ok gnafir, · es til sęvar kęmr,  
 2 ęrn á aldinn mar;  
 svá es maðr, · es með męrgum kęmr  
 4 ok á formęlęndr fáa.

Shuffles 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.

- 63 Fregna ok sęja · skal fróðra hęrr,  
 2 sá's vill hęitinn horskr;  
 ęinn vita · né annarr skal,  
 4 þjóð vęit ef þrír 'ró.

Ask and speak shall each learned man, who wishes to be called sharp; one shall know, but another not: thirty<sup>108</sup> know if there are three.

<sup>108</sup>þjóð lit. ‘people, nation’; cf. *Scold* (Guðni Jónsson (1954) p. 241): *þjóð eru þrír tigr* “thirty are a people”.

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

His power should each counsel-clever man use in moderation; then he finds it—when among the bold he comes—that none is the briskest of all.<sup>109</sup>

<sup>109</sup>i.e., every man has his match. For the expression compare particularly WalsS TODO *þvát hęrr sa, er með maurgum kemr, ma þat finna eitthvert sinn, at einge er einna hvatastr* “for each one who comes among the many must at some point find that none is the briskest of all.”

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

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

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

Much too early I came to many places, and too late to some. The ale was drunk, at other times yet unbrewed;<sup>110</sup> seldom finds the loathsome man his place.

<sup>110</sup>lit. "some [of it] was unbrewed"

- 67    Hér ok hvar · myndi mér hęim of boðit,  
       2        ef þyrpta'k at mólungi 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 had eaten one.

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

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

- 69    Es-at maðr alls vesall, · þótt sé illa hęill,  
       2        sumr es af sonum sęll,  
             sumr af fręndum, · sumr af fę órnú,  
       4        sumr af verkum vel.

Man is not all wretched, though he of poor health be: someone finds joy in sons, someone in friends, someone in ample fee<sup>C</sup>, someone in works done well.

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

'Tis better with the living, and the joyfully living: ever gets the quick<sup>111</sup> a cow.<sup>112</sup> A fire<sup>113</sup> I saw burn on high for a wealthy man, but outside he was dead before the door.

<sup>111</sup>i.e. the living.



<sup>112</sup>A reference to the cattle-based economy (see also v. 76), the cow being used as a metonym. The meaning is that new opportunities always present themselves.

<sup>113</sup>His funeral-pyre.

71    Haltr ríðr hrossi, · hjǫrð rekr handarvanr,  
       2        ðaufu vegr ok ðugir;  
       blindr es betri, · an brennr séi;  
       4        nýtr manngi nás.

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

72    Sonr es betri, · þótt sé síð of alinn  
       2        eptir ginginn guma;  
       sjaldan bautarsteinar · standa brautu nér,  
       4        nema ręisi niðr at nið.

A son is better, although he late be born after a passed-on man<sup>114</sup>: seldom beat-stones<sup>115</sup> near the highway stand, unless by kinsman for kinsman raised.

<sup>114</sup>i.e. after the father is dead.

<sup>115</sup>Large menhirs raised as memorial stones, later and especially in Upland decorated with Runic inscriptions.

73    Tveir 'ro ęins hęjar, · tunga es hofuðs bani;  
       2        mér's í heðin hęrn · handar vęni.

Two are of one host;<sup>116</sup> the tongue is the head's bane;<sup>117</sup> in every cloak I expect a hand.

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

<sup>116</sup>*hęjar* gen. sg. of *hęrr* 'host' may alternatively be read as the nom. pl. meaning 'harriers, raiders,' present in *ęinhęjar* 'One-Harriers<sup>P</sup>'.

<sup>117</sup>The tongue and the head are part of the same body and need each other, yet the former often leads to the demise of the latter. — For this phrase cf. especially the Old Swedish Heathen Law (Läffler 1879): *Faldr þan orð havr giuit · Glöpr orða værstr · Tunga houiðbani · Liggi i vgildum acri* "Falls the one who has given the word—wickedness is the worst of words; the tongue the head's bane-man—may he lie in an unpaid field (i.e. no weregild will be paid for him)."

74    Nótt verðr fęinn, · sá's nesti trúir,  
       2        skammar 'ro skips ráar,  
       hverf es haustgríma;  
       4        fjöld of viðrir · á fimm dögum,  
       ęn męir á mánaði.

At night he rejoices, who can rely on his provisions; short are the ship's sailyards;<sup>118</sup> fickle is the autumn night. The weather shifts much in five days<sup>119</sup> but more in a month.

<sup>118</sup>TODO: Write about the varying interpretations (Finnur, Cleasby, Skp) of this line.

<sup>119</sup>i.e. a week; see note to v. 51.

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

The one knows not, who nothing knows: treasures make many a man a fool. A man is wealthy; another not wealthy; one oughtn't to curse him for his woe.

2 af aurum ] 'aflaðrom' *ms.*

- 76    Deyr fé, · deyja frændr,  
       2        deyr sjalfr hit sama;  
       en orðstírr · deyr aldri  
       4        hvæim's sér góðan getr.

Fee<sup>C</sup> dies, kinsmen die, oneself dies the same;<sup>120</sup> but a word-glory never dies, for whomever gets himself a good one.

<sup>120</sup>The power of this succinct expression may be less clear to the modern reader. In Germanic Iron Age society a man's wealth was reckoned by how many heads of cattle (for which compare particularly English chattel 'tangible, movable property' and the etymology of capital) he owned, and his social power by the number of able male relatives ready to side with him in conflict. The meaning is thus: all your property and social relations will go away, and so will you.

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

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

- 78    Fullar grindr · sá'k fyr Fitjungs sonum,  
       2        nú bera þeir váanar völ;  
       svá es auðr · sëm augabragð,  
       4        hann es valtastr vina.

Full pens I saw by the sons of Fitting; now they bear a beggar's staff.<sup>121</sup> Thus is wealth like the twinkling of an eye; it is the ficklest of friends.

<sup>121</sup>lit. "the staff of hope".

- 79    Ósnotr maðr, · es eignask getr  
       2        fé eða fljóðs munuð;  
       metnaðr hönnum þróask, · en manvit aldri;  
       4        framm gengr hann drjúgt í dul.

78

- 80 Þat es þá reynt, · es þú at rúnum spyr · hinum ræginkunnum,  
 2 þeim's gęřou ginnręgin  
 ok fǣði fimbulþulr;  
 4 þá heřr hann bazt, ef þęgir.

Then that is proven of which thou inquires the runes, the ones born of the Powers, those which the yin-Powers made, and the Fimble-thyle [WEDEN][1] painted. (Then he has it best, if he shuts up.)

- 81 At kveldi skal dag leyfa, · konu es bręnd es,  
 2 męki es reyndr es, · męy es gefin es,  
 is es yfir kęmr, · ęl es drukkit es.

At evening shall one praise day, a woman when she is burned, a sword when it is tried, a maiden when she is given,<sup>122</sup> ice when one crosses over, ale when it is drunk.

<sup>122</sup>i.e. in marriage.

- 82 Í vindi skal við höggva, · veđri á sé róa,  
 2 myrkri við man spjalla, · męrg eru dags augu,  
 á skip skal skriđar orka, · ęn á skjöld til hlífar,  
 4 męki til höggs, · ęn męy til kossa.

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

- 83 Viđ eld skal ęl drekka, · ęn á isi skriđa,  
 2 magran mar kaupa, · ęn męki saurgan,  
 hęima hęst fęita, · ęn hund á búi.

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

Regarding the love of women, and Woden's failed love-adventures.

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

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

3 þvít] *om. FbrS* 3 vęru] *er FbrS* 3 hjęrtu skępuđ] *hjarta skapat FbrS* 4 brįđ] *ok brįđ FbrS* 4 lagiđ] *'laginn' FbrS*

3-4 þvít ... lagiđ] Quoted in slightly divergent form in *FbrS* (Thott 1768 4<sup>ex</sup>, fol. 210r): "And then he remembered the ditty which had been composed about loose women: [...]"

- 85 Brestanda boga, · brinnanda loga,

- 2    gínanda ulfí, · galandi króku,  
       rýtanda svíni, · rótlausum viði,  
 4    vaxanda vági, · vellanda katli,

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

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

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

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

An early sown field ought no man to trust, nor too early<sup>123</sup> a son. The weather rules the field, but the wits the son; there is risk to both of them.

<sup>123</sup>i.e. in life.

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

His brother's bane-man—though on the highway they meet,—a half-burned house, an all-fleet horse; then is the steed of no use if one foot breaks. There is no man so trusting, that he trust all of these.

- 89   Svá's friðr kvinna · þęira's flátt hyggja,  
 2    sęm aki jó óbryddum · á ísi hólum  
       tęitum, tvęvetrum · ok sé tamr illa,  
 4    eða í byr óðum · bęiti stjórnlausu,  
       eða skyli haltr hęnda · hręin í þáfalli.

So is the peace of women—those who falsely think—like riding an unshod horse on slippery ice—a joyous, two winters old, and poorly tamed one—or in a mad gust tacking without a rudder;<sup>124</sup> or as if a halt man would catch a reindeer on a thawing hill.

<sup>124</sup>lit. “tacking a rudderless [ship]”.

- 90    Bert nú mé- 'k, · því-at béði vei't'k,  
       2        brigðor es karla hugr konum,  
       þá fęgrst mélum, · es flást hygjum;  
       4        þat tęlir horska hugi.

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

- 91    Fagrt skal méla · ok fé bjóða,  
       2        sá's vill fljóðs óst faa,  
       líki lęyfa · hins ljósa mans,  
       4        sá fęr, es friar.  
       90

- 92    Ástar firna · skyli ęngi maðr  
       2        annan aldrigi;  
       opt faa á horskan, · es á hęmskan né faa,  
       4        lostfagrir litir.  
       91

- 93    Eyvitar firna, · es maðr annan skal,  
       2        þess's of margan ęngr guma;  
       hęmska ór horskum · ęęrir holða sonu  
       4        sá hinn mátki munr.  
       92

- 94    Hugr ęinn þat vei't, · es býr hjarta nęr,  
       2        ęinn es hann sér of sęfa;  
       ęng es sótt verri · hvęim snotrum manni  
       4        an sér ęngu at una.

The mind alone knows what lives close to the heart; each one's mind is his own. No worse ailment is there for each clever man, than to be content with nothing.

- 95    Þat þá ęyndak, · es í ęyri sat'k,  
       2        ok vętta'k míns munar,  
       hold ok hjarta · vas mér hin horska męr,  
       4        þęygi hana at hęldr hęf'k.  
       94

96    Billings meý · · ek fann bęđjum á  
       2            sólhvíta sofa;  
       jarls ynði · þótti mér ękki vesa  
       4            nema við þat lík at lifa.  
 95

97    “Auk nęr aptni · skalt-u Óðinn koma,  
       2            ef vilt þér męla man,  
       alt eru óskop, · nema ęin vitim  
       4            slikan lęst saman.”  
 96

98    Aptr ek hvarf · ok unna þóttumk  
       2            vísun vilja frá;  
       hitt ek hugđa, · at hafa mynda’k  
       4            gęđ hęnnar alt ok gaman.  
 97

99    Svá kom’k nęst, · at hin nýta vas  
       2            vígdrótt ęll of vakin;  
       með brinnoðum ljósum · ok hornum viði,  
       4            svá vas mér vilstígr of vitaðr.  
 98

100    Auk nęr morni, · es vas’k ęnn of kominn,  
       2            þá vas saldrótt of sofin;  
       grey ęitt þá fann’k · hinnar góðu konu  
       4            bundit bęđjum á.  
 99

101    Męrg es góð mér, · ef gorva kannar,  
       2            hugbrigð við hali;  
       þá þat ręynda’k, · es hit ráðspaka  
       4            tęygða’k á flęrðir fljóð.  
       hóðungar hvērrar · lęitaði mér hit horska man  
       6            ok hafða’k þess vętki vífs.  
 100

Side-composition to the previous poem, starting with a general maxim.

- 102 H<sub>e</sub>ima glaðr · ok við g<sub>e</sub>sti r<sub>e</sub>ifr,  
 2 s<sub>vi</sub>ðr skal of s<sub>i</sub>k vesa;  
 minnigr ok m<sub>o</sub>ligr, · ef vill margfróðr vesa;  
 4 opt skal góðs g<sub>e</sub>ta;  
 fimbulfambi h<sub>e</sub>itir, · sás fátt kann s<sub>e</sub>gja;  
 6 þat es ósnotrs aðal.  
 101

- 103 Hinn aldna j<sub>o</sub>tun sóttak, · nú em'k aptr of kominn;  
 2 fátt gat'k þ<sub>e</sub>gjandi þar;  
 m<sub>o</sub>rgum orðum · m<sub>e</sub>lta'k í minn frama  
 4 í Suttungs s<sub>o</sub>lum.

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

- 104 Gunnl<sub>o</sub>ð mér of gaf · gollnum stóli á  
 2 drykk hins dýra mjaðar;  
 ill iðgj<sub>o</sub>ld · lét'k hana eptir hafa  
 4 síns hins h<sub>e</sub>ila hugar.  
 (síns hins svára s<sub>e</sub>fa).  
 103

- 105 Rata munn · létumk rúms of fáa  
 2 ok of grjót gnaga;  
 yfir ok undir · stóðumk j<sub>o</sub>tna vegir,  
 4 svá h<sub>e</sub>ttak h<sub>o</sub>fði til.  
 104

- 106 Vel keypts hlutar · h<sub>e</sub>f'k yel notit;  
 2 fás es fróðum vant;  
 Óðrerir · nú upp's kominn  
 4 á alda vé jaðars.  
 105

- 107 Ifi es mér á, · at véra'k enn kominn  
 2 j<sub>o</sub>tna g<sub>o</sub>rðum ór,  
 ef Gunnlaðar né nyta'k, · hinnar góðu konu,  
 4 es l<sub>o</sub>ðumk arm yfir.

I have doubt, of whether I were yet come out of the yards of the Ettins, if Guthlathe I had not used, that good woman, whom I laid my arm over.

- 108 Hins hindra dags · gingu hrímþursar  
 2 (Háva ráðs at fregna,) Háva höllu í,  
 4 at Bolverki spurðu, · ef vęri með böndum kominn  
 eða hefði hönum Suttungr of sóit.  
 107

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

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

Advice of the Fimble-Thyle, given to Loddfathomer.

- 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 röðum þögðu  
 6 Háva höllu at,  
Háva höllu 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 was silent: I saw and I pondered: I heeded the matters of men. Of runes I heard them speak, nor about counsels were they silent, at the hall of the High One, in the hall of the High One, I heard them say thus:

- 111 Röðumk þér Loddfáfnir, · at þú röð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 nótt þú rís-at, · nema á njósni séir,  
 eða leitir þér innan út staðar.

I counsel thee Loddfathomer, that thou take the counsels; thou wilt benefit if thou take; they will be good for thee if thou get: At night thou rise not, unless at scouting thou be, or TODO

- 112 Röðumk þér Loddfáfnir, · at þú röð nemir,  
 2 njóta munt ef nemr,



þér munu góð ef getr:  
 4 fjölkunnigri konu · skal-at-tu í faðmi sofa,  
     svá at hon lyki þik liðum.  
 6 Hón svá gerir · at þú gáir ęigi  
     þings né þjóðans máls;  
 8 mat þú vill-at · né manskis gaman  
     fęrr þú sorgafullr at sofa.  
 111

113 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
     þér munu góð ef getr:  
 4 annars konu · tęyg þér aldrigi  
     ęyrarúnu at.  
 112

114 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
     þér munu góð ef getr:  
 4 á fjalli eða firði, · ef þik fara tíðir,  
     fásk-tu at virði yel.  
 113

115 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
     þér munu góð ef getr:  
 4 illan mann · lát aldrigi  
     óhöpp at þér vita.  
 6 af illum manni · fęr þú aldrigi  
     gjöld hins góða hugar.  
 114

116 Ofarla bíta · sá'k ęinum hal  
 2 orð illrar konu,  
     fláróð tunga · varð hönnum at fjorlagi  
 4 ok þęygi of sanna sök.  
 115

117 Róðumk þér Loddfáfnir, · at þú róð nemir,

- 2        njóta munt ef nemr,  
           þér munu góð ef getr:  
 4        veizt ef vin átt, · þann's vel trúir,  
           far þú at finna opt.  
 6        því't hrísi vex · ok hóu grasi  
           vegr, es vetki trøðr,  
 116
- 118      Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2        njóta munt ef nemr,  
           þér munu góð ef getr:  
 4        vin þínum · ves þú aldrigi  
           fyrri at flaumslitum.  
 6        sorg etr hjarta, · ef þú segja né náir  
           ęinhverjum allan hug.  
 117
- 119      Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2        njóta munt ef nemr,  
           þér munu góð ef getr:  
 4        góðan mann · teyg þér at gamanrúnum  
           ok nem líknargaldr meðan lífir.  
 118
- 120      Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2        njóta munt ef nemr,  
           þér munu góð ef getr:  
 4        orðum skipta · þú skalt aldrigi  
           við ósvinna apa.  
 119
- 121      Af illum manni · mundu aldrigi  
 2        góðs laun of geta,  
           ęn góðr maðr · mun þik gerva męga  
 4        líknfastan at lofi.  
 120
- 122      Sifjum es þá blandit · hvęrr es segja ręðr  
 2        ęinum allan hug;

- alt es betra · an sé brigðum at vesa:  
 4 es-a sá yinr es yilt eitt sęgir.  
 121
- 123 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 þrimr orðum sęnna · skal-at-tu þér við verra mann,  
 opt hinn betri bilar.  
 6 þás hinn verri vegr.  
 122
- 124 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 skósmiðr þú verir · né sķeptismiðr,  
 nema sjqlfum þér seir.  
 6 Skór's skapaðr illa · eða skapt sé rangt,  
 þá's þér bols bedit.  
 123
- 125 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 hvars þú bol kant, · kveð þér bolvi at  
 ok gefat þinum fjöndum frið.  
 124
- 126 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 illu fęginn · ves þú aldrigi,  
 ęn lát þér at góðu getit.  
 125
- 127 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 upp líta · skal-at-tu í orrostu

gjalti glíkir · verða gumna synir  
 6 síðr þitt of heilli halir.

126

128 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 Ef vilt þér góða konu · kvæðja at gamanrúnum  
 ok fá fǫgnuð af,  
 6 fǫgru skaldu heita · ok láta fast vesa;  
 leiðisk manngi gótt ef getr.

127

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

I counsel thee Loddfathomer, that thou take the counsels; thou wilt benefit if thou take; they will be good for thee if thou get: Wary I ask thee to be, and not too wary; be wariest with ale, and with another man's woman, and with the third, that thieves do not outplay [thee].

130 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 at háði né hlátri · haf þú aldrigi  
 gęst né ganganda.

I counsel thee Loddfathomer, that thou take the counsels; thou wilt benefit if thou take; they will be good for thee if thou get: In mockery or laughter have thou never a guest nor wanderer.

131 Opt vitu ęgǫrla, · þęir's sitja inni fyrir,  
 2 hvers þęir 'ro kyns es koma;  
 es-at maðr svá góðr · at galli né fylgi,  
 4 né svá illr at ęinugi dugi.

130

132 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,

þér munu góð ef getr:  
 4 at hórur þul · hlé þú aldrigi,  
 opt es gótt þats gamlir kveða,  
 6 opt ór skorpum þelg · skilin orð koma  
 þeims hangir með hóm  
 8 ok skollir með skróð,  
 ok váfir með ylmögum.  
 131

133 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 gæst þú né geyj-a · né á grind hrékir;  
 get þú völuðum vel.

I counsel thee Loddfathomer, that thou take the counsels; thou wilt benefit if thou take; they will be good for thee if thou get: Bark not at a guest, nor spit at the gate;<sup>125</sup> furnish the impoverished well.

<sup>125</sup>Behind which the guest stands, waiting for the farmer to open.

134 Ramt es þat tré, · es riða skal  
 2 ollum at upploki;  
 baug þú gef · eða þat biðja mun  
 4 þér lés hværs á liðu.  
 133

135 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 hvars ǫl drekkir · kjós þér jarðar megin,  
 því't jorð tekr við ǫldri, · en eldr við sóttum,  
 6 eik við abbindi, · ax við fjolkyngi,  
 hǫll við hýrógi; · heiptum skal mána kveðja,  
 8 beiti við bitsóttum, · en við þolvi rúnar;  
 fold skal við flóði taka.

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 the moon. TODO

Of Woden's taking of the runes. It is clear that these verses have very little to do with the rest of the poem, but instead are separate. It is for this reason that they are labelled as *Rúnatal's þátr* (The strand of the Runecount) in younger Eddic paper manuscripts. Many give an archaic, pagan impression. It is as if they were drawn from the lips of an Odinic priest.

136 Væt'k at ek hekk · vindga meiði á

- 2        nétr allar níu,  
           gęiri undaðr · ok gefinn Óðni,  
 4        sjalfr sjolfum mér,  
           á þeim męiði, · es manngi vęit,  
 6        hvęrs af rótum rinnr.

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

- 137    Við hlęifi mik sęldu-t · né við hornigi;  
       2    nýsta'k niðr, · nam'k upp rúnar,  
           ępandi nam, · fell'k aþr þaðan.

With loaf they gladdened me not, nor with horn's drink. I peered down, I took up the runes, screaming I took; then I fell back thence.

- 138    Fimbulljóð níu · nam'k af hinum fręggja syni  
       2    Bolþorns, Bęstlu fọður,  
           ok ek drykk of gat · hins dýra mjaðar  
       4    asinn Óðreri.

Nine fimble-songs, I got from the famous son of **Balethorn**, the father of **Bestle**—and a drink I got, of that expensive mead, poured to **Woderearer**.

<sup>a</sup>It has been noted (FJ) that this verse fits better in the next section of the poem. It is awkwardly placed here, since it mentions *ljóð* '(magical) songs, incantations', rather than runes.

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

Then I began to thrive, and be learned, and grow and have it well. A word for me of a word a word sought out; a work for me of a work a work.<sup>126</sup>

<sup>126</sup>Each good word and deed was followed by another.

- 140    Rúnar munt finna · ok ráðna stafi,  
       2    mjok stóra stafi,  
           mjok stinna stafi,  
       4    es fáði fimbulþulr  
           ok gęrðu ginnręgin  
       6    ok ręist Hroptr ragna<sup>5</sup>.

**Runes** wilt thou find, and interpreted staves: much large staves, much stiff staves, as painted the **Fimble-thyle**, and made the **yin-Powers**, and carved **Roft** of the Powers.

<sup>a</sup>Corrected from *rogna*. Cf. *Eskál Vell* 31/2 in SkP I, p. 322.

- 141 Óðinn með ósum, · en fyr ǫlfum Dáinn,  
 2 Dvalinn dvergum fyrir,  
 Ásviðr jotnum fyrir,  
 4 ek reist sjalfr sumar.

Weden among the Ease, but before the Elves Downen, Dwollen before the Dwarfs, Osswith before the Ettins; I myself<sup>127</sup> carved some.

<sup>127</sup>Weden?

- 142 Vęiz-tu, hvé rísta skal? · vęiz-tu, hvé ráða skal?  
 2 vęiz-tu, hvé fáa skal? · vęiz-tu, hvé fręista skal?  
 vęiz-tu, hvé biðja skal? · vęiz-tu, hvé blóta skal?  
 4 vęiz-tu, hvé senda skal? · vęiz-tu, 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 tempt? 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>128</sup>

<sup>128</sup>This v. bears strong resemblance with Vg 216 (Högstena golder). TODO: Elaborate.

- 143 Bętra's óbeðit · an sé ofblótit,  
 2 ey sér til gildis gjof;  
 bętra's ósent · an sé ofsóit.<sup>6</sup>

Better is unbid than be excessively blooded; a gift always looks to a tribute. Better is unsent than be excessively sooted.

<sup>f</sup>A final line is likely missing here. — Identical word-pairing (*biðja* – *blóta*, *senda* – *sóa*) may reveal this v.'s relation with the previous one.

- 144 Svá Þundr of reist · fyr þjóða røk  
 2 þar's upp of reis, · es aþr of kom.

Thus Thound<sup>P</sup> <= Weden> catved for the rakes of nations, where up he rose as back he came.<sup>129</sup>

<sup>129</sup>A very cryptic v.

Weden's recounting of his Songs.

- 145 Ljóð þau kann'k, · es kann-at þjóðans kona  
 2 ok manskis mögr.  
 Hjölþ heitir ęitt, · þat þér hjalpa mun  
 4 við sorgum ok sökum, · ok sutum gǫrvøllum.

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>130</sup> and all kinds of misfortunes.<sup>131</sup>

<sup>130</sup>Legal proceedings.

<sup>131</sup>TODO: elaborate on translation

146 Þat kann'k annat, · es þurfu ýta synir,<sup>132</sup>  
 2 þeir's vilja lækna lifa.

I know another, which the sons of men need; they who wish to live as healers.

<sup>132</sup>(TODO NUMBERING) Identical wording to 163/2.

147 Þat kann'k þriðja, · ef mér verðr þorð mikil  
 2 hapti við mína heiptmogu,  
 eggjar deyi'k · minna andskota,  
 4 bitat þeim vopn né vélir.

I know the third,

148 Þat kann'k fjórða, · ef mér fyrðar bera  
 2 bönd at boglimum,  
 svá ek gæl, · at ganga má'k,  
 4 sprettr mér af fótum fjoturr.  
 en af höndum hapt.

147

149 Þat kann'k fimta, · ef sé'k af fari skotinn  
 2 flein í folki vaða,  
 flýgr-a svá stínt, · at stöðvigak,  
 4 ef hann sjónum of sé'k.

148

150 Þat kann'k sétta, · ef mik sérir þegn  
 2 á vrótum hrás viðar.  
 þann hal, · es mik heipta kvæðr,  
 4 þann eta meín heldr an mik.

149

151 Þat kann'k sjaunda, · ef sé'k hovan loga  
 2 sal of sessmögum,  
 brinnrat svá breitt, · at hönum bjargigak;  
 4 þann kann'k galdr at gala.

150

152 Þat kann'k átta, · es ollum es



2        nytsamligt at nema,  
       hvar's hatr vęx · með hildings sonum,  
 4        þat má'k bóta brátt.

151

153    Þat kann'k níunda, · ef mik nauðr of stęndr  
 2        at bjarga fari á floti,  
       vind ek kyrrri · vági á  
 4        ok svęfi'k allan sę.

152

154    Þat kann'k tíunda, · ef sé'k túnriður  
 2        lęika lopti á,  
       ek svá vin'k, · at þęr villar fara  
 4        sinna hęim-hama  
       sinna hęim-huga.

153

155    Þat kann'k ęllipta, · ef skal'k til orrostu  
 2        lęiða langvini,  
       und randir gęlk, · ęn þęir með ríki fara,  
 4        hęilir hildar til,  
       hęilir hildi frá,  
 6        koma þęir hęilir hvaðan.

154

156    Þat kann'k tolpta, · ef sé'k á tré uppi  
 2        váfa virgilná,  
       svá ek ríst · ok í rúnum fá'k,  
 4        at sá gęngr gumi.  
       ok męlir við mik.

155

157    Þat kann'k þrettánda · ef skal'k þęgn ungan  
 2        verpa vatni á,  
       munat hann falla, · þótt í folk komi,  
 4        hnígr-a sá halr fyr hjørum.

156<sup>133</sup>

<sup>133</sup>Describing the pagan ritual of pouring water on a newborn child. Cf. *Rígb7*, 21, 34.

158 Þat kann'k fjogurtánda, · ef skal'k fyrða liði  
       2       tēlja tíva fyrir,  
       ása ok alfa · ek kann allra skil,  
       4       fár kann ósnotr svá.  
 157

159 Þat kann'k fimtánda, · es gól Þjóðrørir  
       2       dvergr fyr Dēllings durum,  
       afl gól ósum, · en olfum frama,  
       4       hyggju Hroptatý.  
 158

160 Þat kann'k sextánda, · ef vil'k hins svinna mans  
       2       hafa gēð alt ok gaman,  
       hugi hverfi'k · hvitarmri konu  
       4       ok sný'k hennar ollum sefa.  
 159

161 Þat kann'k sjautjánda · at mik seint mun firrask  
       2       hit manunga man.  
 160

162 Þat kann'k átjánda, · es éva kenning  
       2       mey né manns konu,  
       alt es bētra · es einn of kann,  
       4       þat fylgir ljóða lokum,  
       nema þēiri einni, · es mik armi verr,  
       6       eða mín systir sé.  
 161

163 Nú eru Háva mál kveðin · Hávaþollu í  
       2       allþorrf ýta sonum,  
       óþorrf jǫtna sonum;  
       4       heill sá's kvað, · heill sá's kann,  
       njóti sá's nam,  
       6       heilir þeir's hlýddu.

Now are the speeches of the High One sung, in the hall of the High One, of great need for the sons of men, of harm for the sons of ettins! Hail he who sang, hail he who knows! May he benefit who took, hail they who heeded!

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3 jǫtna] ýta *corrected in margin R*



From the Sons of King Reeding (*Frá sonum  
Hrauðungs konungs*)



BPA Hraððungur konungur átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. BPA Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smáfiski. BPA Vindr rak þá í haf út. Í náttmyrkri brutu þeir við land ok gingu upp; fundu kotbónda einn. BPA Þar vöru þeir um vetrinn. Kerling fostraði Agnar enn karl Geirrøð. BPA At vári fékk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl einmæli við Geirrøð. BPA Þeir fengu byr ok kvómu til stöðva fðður síns. Geirrøðr var fram í skipi. BPA Hann hljóp upp á land enn hratt út skipinu, ok mælti: "Far þú þar er smyl hafi þik." BPA Skipit rak út. Enn Geirrøðr gekk út til bójar; hánú var vel fagnat; þá var faðir hans andaðr. BPA Var þá Geirrøðr til konungs tekinn, ok varð maðr ágætr.

BPB King Reeding owned two sons. One was called Eyner, and the other Garfrith. BPB Eyner was ten winters old, and Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. BPB Wind then drove them out into the sea. In the darkness of night they crashed into land and walked up; they found a single cottage-farmer. BPB There they were about the winter. The wife fostered Eyner, but the husband Garfrith. BPB At spring the man gave them ships, but when they and the farmer's wife brought them to the shore, the husband spoke privately with Garfrith. BPB They got a good gust, and came to their father's harbour. Garfrith was in the front of the ship. BPB He leapt up onto land and pushed out the ship, and spoke: "Go thou where the smil<sup>G</sup> might have thee." BPB The ship drove out. But Garfrith walked towards the farm; he was welcomed well; his father had by then drawn his final breath. BPB Then was Garfrith taken as king, and became an excellent man.

BPA Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. BPA Óðinn mælti: Sér þú Agnar fóstara þinn, hvar hann elr börn við gýgi í hellinum? BPA En Geirrøðr, fóstari minn, er konungur ok sitr nú at landi. BPA Frigg segir: Hann er matníðingur sá at hann kvelr gesti sína ef hánú þykkja ofmargir koma. BPA Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. BPA Frigg sendi eskismey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyrgerði hánú fjólkunnigr maðr sá er þar var kominn í land ok sagði þat mark á at engi hundr var svá olmr at á hann myndi hlaupa. BPA En þat var inn mesti hégómi at Geirrøðr væri eigi matgóðr ok þó lætr hann handtaka þann mann er eigi vildu hundar á ráða. BPA Sá var í feldi blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann væri atspurðr. BPA Konungur lét hann pína til sagna ok setja milli elda tveggja ok sat hann þar átta nætr. BPA Geirrøðr konungur átti son tíu vetra gamlan ok hét Agnarr eftir bróður hans. BPA Agnarr gekk at Grímnir ok gaf hánú horn fullt at drekka, sagði að konungur gerði illa er hann lét pína hann saklausan. BPA Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn brann af Grímnir. Hann kvað:

BPB Weden and Frie sat in Litheshelf and looked about all the Homes. BPB Weden spoke: Seest thou Eyner thy foster-son, where he begets children with the troll-woman in the cave? BPB But Garfrith, my foster-son, is king and now sits at land. BPB Frie says: He is such a meat-nothing that he tortures his guests if he thinks there are too many of them. BPB Weden says that this is the greatest lie; they make a bet about this matter. BPB Frie sent her handmaid Full to Garfrith's. She asked the king to be wary, that he might not be ended by that feelcunning<sup>C</sup> man who was come in the land, and said that his mark was that no hound were so fierce that he would leap onto him. BPB But that was the greatest vainglory that Garfrith would not be meat-good, and yet he has that man seized, whom the dogs would not touch. BPB He was clad in a blue cloak, and called himself Grimen, and did not tell any more about himself, even though he was interrogated. BPB The king had him tortured so that he would speak, and set him between two fires, and he remained there for eight nights. BPB King Garfrith had a son ten winters old, and he was named Eyner after his brother. BPB Eyner walked up to Grimen, and gave him a full horn to drink, saying that the king did ill as he had him tortured without cause. BPB Grimen drank from it; then the fire had come such that the cloak burned on Grimen. He quoth:





## The Speeches of Grimmer (*Grímnismól*)



The **Speeches of Grimner** are preserved whole in both *R* and *A*.

The structure of the poem is mostly clear; the first three verses set the stage, repeating some of what we got in the prose. It is certain that Weden is the speaker. After this various lore is touched on, not always clearly. In this the poem aligns closely with ones such as *Web Sigh* and *Allw*.

First are listed the halls of the gods (4–17), though the numbering does not seem to agree with the count of locations mentioned. Then the conditions and surroundings of Weden's animals and hall are elaborated on (18–23). Mentioned are the preparation of food (18), his wolves (19) and ravens (20), the river through which dead men have to wade (21), the gate through which they have to pass (22), the count of doors in the hall (23) and the two animals who gnaw on the branches of the tree (25–26). We then have a long list of rivers (28–30) and horses ridden by the gods (31). Then is told of the conditions and animals of Ugdrassle (32–36).

Thereafter follow several discordant verses. A list of Walkirries (37), the progression of the sun and moon (38–40), the creation of the world from Yimer's body (41–42), the significance of blood-kettles<sup>C</sup> (43), the creation of the ship Shidebladner (44) and finally the noblest of several categories of things and groups (45).

After all of this Weden utters an unclear verse invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poetry ends.

In the final prose section we are told that Garfrith tripped and fell on his sword, after which is son Eyner rules for a long time.

1    Hęitr est hripuðr · ok hęldr til mikill,  
2        gęngumk firr funi.  
      Loði sviðnar, · þótt á lopt bera'k;  
4        brinumk feldr fyrir.

Hot art thou, flame, and rather too large; go far from me, fire! The woolen cape is singed though I hold it aloft; the cloak burns before me.

2    Átta nętr satk · milli ęlda hęr,  
2        svát mér mangi · mat né bauð  
      nema ęinn Agnarr, · es ęinn skal ráða,  
4        Gęirrøðar sonr, · Gotna landi.

For eight nights sat I between the fires here, while no man offered me food; save for lone Eyner, who lone shall rule—that son of Garfrith—the land of the Gots!

3    Hęill skalt, Agnarr, · alls hęilan biðr  
2        þik Veratýr vesa;  
      ęins drykkjar · þú skalt aldrigi  
4        bętri gjöld geta.

Hale shalt thou be, Eyner, as hale thee Weretue <= Weden> bids be; for one drink shalt thou never get a better recompense.<sup>134</sup>

<sup>134</sup>The recompense being the esoteric lore.

4    Land es hęilagt, · es liggja sé'k  
2        ósum ok ęlfum nęr;

4      æn í Þrúðheimi · skal Þórr vesa  
          unz of rjúfask rēgin.

The land is holy, which I see lying close to the Ease and elves; but in Thrithham shall Thunder be, until the Reins are rent.<sup>135</sup>

<sup>135</sup>Thrithham is not

5      Ýdalir heita, · þar's Ullr of hefr  
2          sér of gǫrva sali;  
          Alfheim Frey · gófu í árdaga  
4          tívar at tannféi.

Yewdales are called where Woulder has made himself a hall. Elfham to Free in days of yore the Tues as a tooth-gift<sup>136</sup> gave.

<sup>136</sup>The gift that a child receives when he gets his first tooth.

6      Bór 's hinn þriði, · es blíð rēgin  
2          silfri þokðu sali;  
          Valaskjǫlf heitir, · es vélti sér  
4          óss í árdaga.

Bower is the third, where the blithe Reins with silver thatched a hall. Waleshef is called, where tricked himself, the os in days of yore.

7      Sökkvabekkr heitir hinn fjórði, · æn þar svalar knegu  
2          unnir glymja yfir;  
          þar þau Óðinn ok Sága · drekka umb alla daga  
4          glöð ór gollnum kęrum.

Sinkbench is called the fourth, but there cool waves do clash above; there Weden and Sey drink all days, gladly out of golden vats.

8      Glaðshęimr heitir hinn fimti · þar's hin gollbjarta  
2          Valhǫll víð of þrumir;  
          æn þar Hroptr · kýss hverjan dag  
4          vápndauða vera.

Gladsham is called the fifth, where the gold-bright Walhall, wide, stands fast; but there Roft <= Weden> chooses every day weapon-dead men.

9      Mjǫk 's auðkęnt · þeim's til Óðins koma  
2          salkynni at séa,  
          skǫptum 's rann rępt, · skjǫldum 's salr þakiðr,  
4          brynjum of þekki stráat.

Very easily recognized, for those who to Weden come, is the hall to see: With shafts is the house roofed; with shields is the hall thatched; with byrnies the benches strewn.

- 10 Mjök 's auðkent · þeim's til Óðins koma  
 2 salkynni at séa,  
 vargr hangir · fyr vestan dyrr  
 4 ok drúpir orn yfir.

Very easily recognized, for those who to Weden come, is the hall to see: A wolf hangs before the western door, and an eagle droops over.

- 11 Þrymhjǫmr hētir hinn sétti, · es Þjazi bjó,  
 2 sá hinn ámatki jötunn;  
 en nú Skaði byggvir, · skír brúðr goða,  
 4 fornar toptir fǫður.

Thrimham is called the sixth, where Thedse dwelled, that terrifying ettin; but now Scathe bedwells—pure bride of the gods—the ancient plots of her father.

- 12 Breiðablik eru hin sjaundu, · en þar Baldr hēfir  
 2 sér of gǫrva sali,  
 á því landi · es liggja vǣit'k  
 4 fēsta fēiknstafl.

Broadblicks are the seventh, and there Balder has made for himself a hall; on that land, where I know lie the fewest staves of treachery.<sup>137</sup>

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<sup>137</sup>Evil deeds.

- 13 Himinbjörg eru in óttu · en þar Hēimdall  
 2 kveða valda véum.  
 þar vǫrðr goða · drēkkir í véru ranni  
 4 glaðr góða mjǫð.

Heavenbarrows are the eighth, and there Homedall, they say, wields over wighs. There in the tranquil house the ward of the gods [HOMEDALL][1] drinks glad the good mead.

- 14 Folkvangr es inn níundi · en þar Frēyja réðr  
 2 sessa kostum í sal;  
 halfan val · hon kýss hverjan dag  
 4 en halfan Óðinn á.

Folkwong is the ninth, and there Frow wields the choice of seats in the hall; half of the slain she chooses each day, but half Weden owns.

- 15      Glitnir es inn tíundi; · hann es gulli studdr  
       2      ok silfri þakðr it sama;  
             en þar Forseti · byggir flestan dag  
       4      ok svéfir allar sakir.

Glitner is the tenth, it is studded by gold, and thatched by silver the same; but there Forset dwells most of the day, and resolves<sup>138</sup> all [legal] matters.

<sup>138</sup>Puts to sleep,

- 16      Nóatún eru in elliötu · en þar Njörðr hēfir  
       2      sér um gǫrva sali,  
             manna þengill · inn meinsvani  
       4      hátimbruðum hǫrgi rēðr.

Nowetowns are the tenth, and there Nearth has made himself a hall. The prince of men, the guileless one, rules the high-timbered harrow<sup>†</sup>.

- 17      Hrísi vęx · ok há grasi  
       2      Víðars land, viði,  
             en þar mǫgr of lęzk · af mars baki  
       4      frókn at hęfna fǫður.

TO-DO.

- 18      Andhrímnir · léttr í Eldhrímn  
       2      Sęhrímnir soðinn,  
             fleška bezt, · en þat fáir vitu  
       4      við hvat ęinherjar alask.

Andrimner lets in Eldrimner Sowrimner be boiled. The best of pork, but few know it, by what the Ownharriers are nourished.<sup>139</sup>

<sup>139</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      Gera ok Freka · sęðr gunntamiðr,  
       2      hróðigr Hęrjafǫðr,  
             en við vín ęitt · vápngǫfugr  
       4      Óðinn ę lifir.

The battle-accustomed, glorious Father of Hosts [WEDEN][1] feeds Gerr and Freck; but by wine alone, the weapon-worshipful Weden ever lives.

- 20      Huginn ok Muninn · fljúga hverjan dag  
       2      jǫrmungrund yfir;

óumk of Hugin, · at aptr né komit;  
 4 þó séumk meir of Munin.

Highen and Minden fly every day over the ermin-ground<sup>C</sup>. I fear for Highen, that he come not back; yet I worry more for Minden.

21 Þýtr Þund, · unir Þjóðvitnis  
 2 fiskr flóði í;  
 áarstraumr · þykkir ofmikill  
 4 valgláumi at vaða.

Thound<sup>P</sup> roars; dwells Thedwitner's fish<sup>140</sup> in the flood; the river-stream seems far too great, for the noisy slain host to wade through.<sup>141</sup>

<sup>140</sup>A very difficult kenning to interpret, but see TODO.

<sup>141</sup>Presumably describing the river which surrounds Walhall, and which the dead have to pass on their way to it.

...  
 22 Ór Ymis holdi · vas jörð of sköpuð,  
 2 en ór svęita 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 the seas; crags out of his bones, trees from his hair, but heaven out of his skull.

23 En ór hans bróum · gęrou blíð ręgin  
 2 Miðgarð manna sonum,  
 en ór hans hęila · vęru þau hin harðmóðgu  
 4 ský ęll of sköpuð.

But out of his brows the blithe Reins made Midyard for the sons of men; but out of his brains were the hard-stirred skies all shaped.

24 Ullar hylli · hęfr ok allra goða  
 2 hęrr 's tękr fyrstr á funa,  
 því't opnir hęimar · verða of ása sonum, þá's hęfja af hvera.

The favour of Woulder, and of all the Ease, has each who first touches the fire; for the Homes become open about the sons of the Ease, when the cauldrons are lifted off.

25 Ívalda synir · gingu í árdaga  
 2 Skíðblaðni at skapa,  
 skipa bazt · skírum Fręy,  
 4 nýtum Njarðar bur.

The sons of Iwald went, in days of yore, Shidebladner to shape; the best of ships for the pure Free, for the useful son of Nearth [FREE][1].

- 26    Askir Yggdrasils, · hann es óztr við  
       2        en Skíðblaðnir skipa,  
             Óðinn ása · en jóa Sleipnir,  
       4        Bilrost brúa · en Bragi skalda,  
             Hábrók hauka · en hunda Garmr.

The ash of Ugdrassle, that is the noblest of trees, but Shidebladner of ships; Woden of the Ease, but of horses Slopner; Bilrest of bridges, but Bray of scolds; Highbrook of hawks, but of hounds Garm.

- ...  
 27    Qlr est Geirrøðr, · hefr þú of drukkit;  
       2        miklu est hnugginn, · es þú est mínu gengi,  
             qllum einherjum · ok Óðins hylli.

Worse for ale art thou, Garfrith, hast thou too much drunk. Of much art thou bereft, as thou art of my support, of all the Ownharriers, and of Woden's favour.

- 28    Fjölð þér sagðak, · en þú fátt of mant,  
       2        of þik véla vinir; męki liggja · sé'k míns vinar  
             allan í dreymra drifinn.

Much I told thee, but thou recallest little; 'tis friends that deal with thee. The sword I see, of my friend, lying all drenched in gore.<sup>142</sup>

<sup>142</sup>Woden predicts Garfrith's imminent death.

- 29    Eggmóðan val · nú mun Yggr hafa,  
       2        þitt vęitk líf of liðit;  
             varar ro dísir, · nú knátt Óðin sea;  
       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 thou dost see Woden—approach me, if thou mayst!

- 30    Óðinn nú heiti'k, · Yggr áðan hét'k,    hétumk þundr fyr þat, Vakr ok Skilfingr, ·  
             Vöfuðr ok Hroptatýr    Gautr ok Jalkr með goðum. Ófnir ok Sváfnir ·  
             hygg at orðnir sé    allir at einum mér.

Weden I am now called, Ug was I called earlier; I called myself Thound before that. Wacker and Shelfing, Waved and Roft-Tue, Geat and Gelding among the gods. Ofner and Sweefner, I ween, are become all for me alone.



Geirröðr konungr sat ok hafði sverð um kné sér ok brugðit til miðs. En er hann heyrði at Óðinn var þar kominn stóð hann upp ok vildi taka Óðin frá eldinum. Sverðit slapp ór hendi hánun; vissu hjöltin niðr. Konungr drap fæti ok steiptiz áfram en sverðit stóð í gögnum hann ok fékk hannþar af *A* bana. Óðinn hvarf þá.*om. A* En Agnarr var þarvarð *A* konungr lengi síðan.*om. A*

King Garfrith sat and had a sword about his knee, and it was brandished half-way up. But when he heard that Woden was come there, he stood up and would take Woden from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king tripped and threw himself forth, but the sword pierced him, and he received his bane. Woden then disappeared, but Eyner was there king for a long while thence.



## The Thule of Rígh (*Rígsþula*)



BPG BPA Svá segja menn í fornum sögum, at einnhværr af ósum, sá es Heimdallr hét, fór ferðar sinnar ok frammi með sjóvarströndu nokkurri, kom at einum húsabó ok nefndisk Rígr; eftir þeirri sögu es kvæði þetta.EPA

BPB Thus say men in ancient saws, that one of the Ease†—he who was called Homedall—went on his journey forth along some lakeshore, came upon a lone homestead and called himself Rígh. According to that saw is this poem:EPB EPG

- 1 Ár kvæðu ganga · grónar brautir
- 2 oflgan ok aldinn · ós kunnigan,  
ramman ok rōskvan · Rígr stíganda.

Of yore they said did walk the green paths, a mighty and aged os†, 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 sōtu þar · hōr 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.

TODO



## The Leed of Hoarbeard (*Hárbarðsljóð*)





BPG BPAÞórr fór ór austrvegi ok kom at sundi einu. Qðrum megum sundsins var ferjukarlinn með skipit.  
Þórr kallaði:EPA

BPBThunder travelled out of the eastern ways and came to a sound. At the other side of the sound was the  
ferryman with the ship. Thunder called out:EPB EPG

1 „Hvęrr ’s sá svęinn svęina · es stęndr fyr sundit handan?“

“Who is that swain of swains, that stands across the sound?”

2 Hann svaraði: „Hvęrr ’s sá karl karla · es kallar of váginn?“

He answered: “Who is that churl of churls, that calls out over the wave?”

3 „Fęr þú mik of sundit, · fðði’k þik á morgun;

2 męis hęfi’k á baki, · verðor-a matrinn bętri.“

“Ferry me over the sound, I feed thee in the morning! A basket<sup>143</sup> I have on my back, the food does not get better.”

<sup>143</sup>TODO: Note about *męis* and its connection with the later verse previously interpreted as referring to the scroum.

4 „Át ek í hvíld · áðr ek hęiman fór,

2 síldr ok hafra; · saðr em’k ęnn þęss.“

“I ate for a while before I travelled from home, herring and hegoats; I am still full from that.

5 Árligum verkum · hrósar þú verðinum;

2 veizt at u fyr görla, · döpr eru þín heimkynni,

dauð hygg ek að þín móðir sé.,

Gaming

Þórr kvað:

6 „Skammt mun nú mál okkat vesa, · allz þú mér skótingu ęinni svarar;

2 launa mun ek þér farsynjun · ef vit finnumk í sinn annat!

Farþú nú þar’s þik hafi allan gramir!“

Thunder quoth: “Now our speech will be short, as thou answers me with taunts alone; I will reward thee for this ferry-refusal if we meet another time! Now go whither the fiends may have all of thee!”



## The Lay of Thrim (*Þrymskviða*)



- 1 *Vręðor* vas þá *Ving-Þórr* · es hann vaknaði  
 2 ok síns hamars · of saknaði,  
 skegg nam at hrista, · skor 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.

1 Vręðor] TODO: Note about ambiguity of alliteration.

- 2 Ok hann þat orða · allz fyrst of kvað:  
 2 “Hęyrðu nú, *Loki*, · hvat ek nú męli  
 es ęigi vęit · jarðar hveęgi  
 4 né upphimins: · áss es stolinn hamri!”

And he that word, first of all did speak: “Hear thou now, Lock, what I now speak, which nowhere is known, not on earth nor up-heaven<sup>†</sup>T: the Os<sup>G</sup> [THUNDER][1] has been robbed of his hammer!”

- 3 *Gengu* þęir fagra · *Fręyju túna*  
 2 ok hann þat orða · allz fyrst of kvað:  
 “Muntu mér, *Fręyja*, · fjaðrhams ljá  
 4 ef ek mínns hamar · mętta’k hitta?”

Went they to the fair yards of Frow, and he that word, first of all did speak: “Wilt thou me, Frow, the feather-hame<sup>†</sup>P lend, if I my hammer might find?”

[Fręyja kvað:]

- 4 “Þó mynda’k gefa þér · þótt ór gulli vęri  
 2 ok þó selja · at vęri ór silfri.”  
*Fló* þá *Loki*, · fjaðrhamr dunði,  
 4 unz fyr útan kom · ása garða  
 ok fyr innan kom · jötna hęima.

Frow quoth: “I would yet give it to thee, though it were out of gold, and yet offer<sup>144</sup> it to thee, if it were out of silver.”<sup>145</sup> Flew then Lock<sup>146</sup>—the feather-hame rustled—until outside he came of the yards of the Ease, and inside he came of the homes of the Ettins.

<sup>144</sup>*selja* ‘sell’ here has its earlier meaning, cf. Gothic *saljan* ‘offer; 𐌸𐌰𐌶𐌰𐌽𐌰’ (Streitberg 1910:116).

<sup>145</sup>Regaining the hammer is of such importance to the gods (cf. v. 17; without it the Ease stand powerless against the Ettins<sup>†</sup>T), that Frow would lend the feather-hame to the greedy and unreliable Lock, even if it were made out of solid gold or silver.

<sup>146</sup>Though Thunder is the one asking for the hame (“my hammer”), Lock is the one that takes off flying.

- 5 *Þrymr* sat á haugi, · þursa dróttinn,  
 2 gręyjum sínum · gullbönd snøri  
 ok męrum sínum · męn jafnaði.

Thrim sat on the mound, the lord of thurses: on his greyhounds the golden leashes he twisted, and on his mares the manes he cut even.

[Þrymr kvað ok Loki:]

6 »Hvat es með ósum? · Hvat es með ǫlfum?

2 Hví estu einn kominn · í jötunheima?»

»Illt es með ósum, · [illt es með ǫlfum!]<sup>147</sup>

4 Hefir þú Hlórriða · hamar of folginn?»

“What is with the Ease? What is with the elves? Why art thou alone come into the Ettin-homes?” [Lock quoth:] “’Tis ill with the Ease, ’tis ill with the elves! Hast thou the hammer of Lorde hidden?”

<sup>147</sup>Second half-line inserted in analogy with the first pair, regardless it is needed for metrical reasons.

[Þrymr kvað ok Loki:]

7 Ek hefí Hlórriða · hamar of folginn

2 átta rǫstum · fyr jörð neðan;

hann engi maðr · aptr of heimtir

4 nema föri mér · Freyju at kvén.

“I have the hammer of Lorde hidden, eight rests<sup>†</sup> beneath the earth; it no man will fetch again, lest he bring me Frow as wife.”

8 Fló þá Loki, · fjaðrhamr dunði,

2 unz fyr útan kom · jötna heima

ok fyr innan kom · ása garða;

4 mótti hann Þór · miðra garða

ok þat hann orða · allz fyrst of kvað:

6 Hefir þú ørendi · sem erfði?

Flew then Lock—the feather-hame rustled—until outside he came of the homes of the Ettins, and inside he came of the yards of the Ease. He met Thunder in the middle of the yards, and he that word, first of all did say: “Hast thou an errand, as hardship<sup>148</sup>?

<sup>148</sup>A difficult phrase to translate; Thunder asks Lock if he has bad news.

9 Segðu á lopti · lǫng tíðendi!

2 Opt sitjanda · sǫgur of fallask

ok liggjandi · lygi of þellir.

Say thou aloft, the long tidings! Often [when] sitting, tales fail each other, and [when] lying down, lies are dealt.”<sup>149</sup>

<sup>149</sup>Proverbial, meaning being that if one sits down and thinks too much over bad news, things will be left out, excuses thought up. Thus it is best that Lock immediately tell Thunder what he has learned.

10 Hefi ek ørindi · erfði ok:

2 Þrymr hefí þinn hamar, · þursa dróttinn;

hann engi maðr · aptr of heimtir

4 nema hönnum föri · Freyju at kvén.

“I have an errand, hardship also: Thrim has thy hammer, the lord of thurses; it no man will fetch again, lest he bring him Frow as wife.”

- 11 Ganga þeir fagra · Freyju at hitta  
 2 ok hann þat orða · allz fyrst of kvað:  
 Bittu þik, Freyja, · brúðar líni!  
 4 Vit skulum aka tvau · í jötunhæima.

Go they the fair Frow to find, and he that word, first of all did say: “Bind thee, Frow, with a bride’s linen<sup>150</sup>! We two shall drive into the Ettin-homes.”

<sup>150</sup>A linen band tied around the bride’s head. TODO: Reference this note.

- 12 Vreð varð þá Freyja · ok fnasaði,  
 2 allr ása salr · undir bifðisk,  
 stökk þat it mikla · mæn Brisinga:  
 4 Mik vęiztu verða · vergjarnasta  
 ef ek ęk með þér · í jötunhæima.

Wroth became then Frow, and snorted—the whole hall of the Ease trembled below—threw she off the great necklace of the Brisings: “Thou knowest that I will become the most man-eager, if I drive with thee into the Ettin-homes.”

- 13 Senn vęru ęsir · allir á þingi  
 2 ok ásynjur · allar á máli,  
 ok of þat réðu · ríkir tívar  
 4 hvé þeir Hlórriða · hamar of sótti.

Soon the Ease were all at the Thing, and the Osennies all at speech, and of that decided the rich Tues: how they the hammer of Loride would regain.<sup>151</sup>

<sup>151</sup>*søkja* ‘attack, seek’; they decide how to handle the hammer issue.

- 14 Þá kvað þat Heimdallr, · hvítastr ása,  
 2 vissi hann vel fram · sęm vanir aðrir:  
 “Bindu vér Þór þá · brúðar líni;  
 4 hafi hann it mikla · mæn Brisinga!

Then quoth that Homedall, the whitest of the Ease — he knew well the future, like the other Wanes —: “Let us bind Thunder with the bride’s linen; he may have the great necklace of the Brisings.

- 15 Lötum und hęnum · hrynja lukla  
 2 ok kvenváðir · umb kné falla  
 en á brjósti · bręða stęina  
 4 ok hagliga · umb hęfuð typpum!”

Let us have by him jingling keys<sup>152</sup>, and women's garments falling down about his knees, but on the breast broad stones<sup>153</sup>, and skillfully let us tip his head!<sup>154</sup>

<sup>152</sup>As the everyday manager of the household, keys were the mark of the married housewife.

<sup>153</sup>Large jewels.

<sup>154</sup>With a (pointed) hood (TODO: literature).

16 Þá kvað þat Þórr, · þrúðugr áss:

2 “Mik munu ęsir · argan kalla  
ef ek bindask lét · brúðar líni!”

Then quoth that Thunder, the mighty Os: “*Me*, the Ease would call an arrow† man, if I let myself be bound with bride's linen!”

17 Þá kvað þat Loki · Laufęyar sonr:

2 “Þęgi þú, Þórr, · þęira orða!  
Þęgar munu jętnar · Ásgarð búa  
4 nęma þú þinn hamar · þér of hęimtir.”

Then quoth that Lock, the son of Leafie: “Be silent thou, Thunder, of those words! Shortly the ettins will Osyard inhabit, unless thou thy hammer for thyself dost fetch!”

18 Bundu þęir Þór þá · brúðar líni

2 ok inu mikla · męni Brísinga,  
létu und hęnum · hrynja lukla  
4 ok kvenváðir · umb kné falla  
ęn á brjósti · bręiða stęina  
6 ok hagliga · of hęfuð typpðu.

Bound they Thunder then, with bride's linen, and with the great necklace of the Brisings. They had by him keys jingling, and women's garments falling down to his knees, but on the breast broad stones, and skillfully they tipped his head.

19 Þá kvað þat Loki · Laufęyar sonr:

2 “Mun ek ok með þér · ambótt vesa,  
vit skulum aka tvau · í jętunhęima!”

Then quoth that Lock, the son of Leafie: “I will also with thee be a handmaid; we two<sup>155</sup> shall drive into the Ettin-homes.”

<sup>155</sup>The form used, *tvau*, is the neuter plural, ie. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.

20 Senn vęru hafrar · hęim of vrekni,

2 skyndir at skęklum, · skyldu vel renna;  
bįrg brotnuðu, · brann jęrð loga,



4 ók Óðins sonr · í jötunhæima.

Soon he-goats were driven home, hasted onto the cart-poles; they were to run well. Crag burst, the earth burned with flame; the son of Woden drove into the Ettin-homes.<sup>156</sup>

<sup>156</sup>For a similar account of Thunder driving, see *Haustlög*, v. 14-16 in *Skp* 3 (pp. 453-456).

21 Þá kvað þat Þrymr, · þursa dróttinn:  
2 “Standið upp, jötnar, · ok stráið þekki!  
Nú fórið mér · Freyju at kván,  
4 Njarðar dóttur · ór Nóatúnum.”

Then quoth that Thrim, the lord of thurses: “Stand ye up, ettins, and strew ye the benches! Now bring ye me Frow as wife, the daughter of Nearth of the Nowetowns.

22 Ganga hér at garði · gullhyrnðar kýr,  
2 øxn alsvartir, · jötni at gamni,  
fjölð á’k meïðma, · fjölð á’k menja;  
4 einnar mér Freyju · ávant þykkir.

Here march to the estate golden-horned cows, all-black oxen, to the enjoyment of the ettin; a multitude I own of treasures, a multitude I own of necklaces; of Frow alone methinks is missing.”

23 Vas þar at kveldi · of komit snimma  
2 ok fyr jötna · ǫl framm borit.  
Einn át oxa, · átta laxa,  
4 krásir allar, · þér’s konur skyldu,  
drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come quickly, and for the ettins ale brought forth. [Thunder] ate one ox, eight salmons, and all the delicacies, which the women were supposed to; drank the husband of Sib [THUNDER][1] three sieves of mead.<sup>157</sup>

<sup>157</sup>Compare *Hym* 15 for a strikingly similar description of Thunder’s great eating.

24 Þá kvað þat Þrymr, · þursa dróttinn:  
2 “Hvar sátstu brúðir · bíta hvassara?  
Sá’k-a brúðir · bíta enn breiðara  
4 né enn meira mjöð · meý 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.”

25 Sat in alsnotra · ambótt fyr  
2 es orð of fann · við jötuns máli:  
“Át vętr Freyja · átta nóttum,

4 svá vas hón óðfús · í jötunhëima.”

Sat the allclever maid-servant<sup>158</sup> in front, when she a word did find against the speech of the ettin: “*Ate* Frow naught, for eight nights; so madly was she longing for the Ettin-homes.”

<sup>158</sup> Lock in disguise.

26 Laut und línu, · lysti at kyssa,  
2 en hann útan stókk · endlangan sal:  
“Hví eru ondótt · augu Freyju?  
4 Þykki mér ór · augum brenna!”

He looked 'neath the linen, he lusted for a kiss, but he from the outside leapt back, across the length of the hall: “Why are the eyes of Frow fiery? Methinks there is fire coming out of the eyes!”<sup>159</sup>

<sup>159</sup> Lit. “Methinks out of the eyes burn.”

27 Sat in alsnotra · ambótt fyrir  
2 es orð of fann · við jötuns máli:  
“Svaf vétr Freyja · átta nóttum,  
4 svá vas hón óðfús · í jötunhëima.”

Sat the allclever maid-servant in front, when she a word did find against the speech of the ettin: “*Slept* Frow naught, for eight nights; so madly was she longing for the Ettin-homes.”

1 fyrir] ‘f’ add. *R*possibly representing a lost word

28 Inn kom in arma · jötna systir,  
2 hin es brúðfjár · biðja þorði:  
“Láttu þér af höndum · hringa rauða  
4 ef þú ǫðlask vill · ástir mínar,  
ástir mínar, · alla hylli!”

In came the wretched sister of the ettins, the one who for the bride-price had dared ask: “Take off from thy hands the red rings, if thou wilt win my loves; my loves, [and] all favour.”<sup>160</sup>

<sup>160</sup> The sister, who already asked for the hammer, now has the audacity to ask “Frow” (Thunder) to take the rings off her hands and give them to her.

29 Þá kvað þat Þrymr, · þursa dróttinn:  
2 “Berð inn hamar · brúði at vígja,  
leggið Mjöllni · í meýjar kné,  
4 vígið okkr saman · Várar hendi!”

Then quoth that Thrim, the lord of thurses: “Bear ye in the hammer, the bride to bless; lay ye Millner in the maiden’s knee, bless ye us two together by the hand of Ware!”<sup>161</sup>

<sup>161</sup> A minor goddess presumably presiding over marriage.

- 30 Hló Hlórriða · hugr í brjósti  
2 es harðhugaðr · hamar of þekkti;  
Þrym drap hann fyrstan, · þursa dróttin,  
4 ok ętta jötuns · alla lamði.

The heart of Loride laughed in his breast, when, hard-hearted, he recognized the hammer. Thrim he slew first, the lord of thurses, and all the aught of the ettin he thrashed.

- 31 Drap hann ina öldnu · jötna systur,  
2 hin es brúðfjár · of beðit hafði;  
hón skell of hlaut · fyr skillinga  
4 en högg hamars · fyr hringa fjöld.

He slew the old sister of the ettins, the one who for the bride-price had asked; she received a smiting before shillings, and a strike of the hammer before a multitude of rings.

- 32 Svá kom Óðins sonr · ęndr at hamri.

Thus Weden's son regained his hammer.



## The Lay of Hymer (*Hymiskviða*)



Attested in two manuscripts, *R* and *A*. The two are surprisingly consistent.

Þórr dró Miðgarðsorm.

Thunder pulled up the Middenyardsworm.

- 1 Ár valtívar · vęiðar nómu  
2 ok sumblsamir · áðr saðir yrði,  
hristu tęina · ok á hlaut söu,  
4 fundu þęir at Égis · ørkost hvera.

Of yore the slaughter-Tues had caught game<sup>162</sup>, and banqueting before they might eat<sup>163</sup>, they shook the twigs and looked at the leat<sup>†</sup>; they found at Eagre's a great choice of cauldrons.<sup>164</sup>

<sup>162</sup>Lit. 'took game'

<sup>163</sup>Lit. 'might become sated'

<sup>164</sup>The gods sprinkled the leat (sacrificial blood) of the beasts and interpreted the pattern; they found it most auspicious to feast at Eagre's.

- 2 Sat bergbúi · barntęitr fyrir,  
2 mjøk glíkr megi · Miskorblinda,  
lęit í augu · Yggs barn í þrá:  
4 „þú skalt ósum · opt sumbl gęra!“

— Sat the mountain-dweller [= Eagre] there, joyous like a child, much like the lad of Misherblind<sup>165</sup>; into his eyes looked the child of Ug <= WEDEN> [= Thunder] in defiance: “Thou shalt for the Ease of host banquets!”<sup>166</sup>

4 gęra “host”] gęfa “give” *A*

<sup>165</sup>A reference to a lost myth? Unless Misherblind is an alternative name for Firneet, Eagre's father.

<sup>166</sup>Having seen that Eagre has a great store of cauldrons, Thunder orders him to host future banquets for the Ease.

- 3 Qnn fekk jętni · orðbéginn halr,  
2 hugði at hefndum · hann nęst við goð,  
bað hann Sifjar ver · sér fóra hver,  
4 „þann's ek ęllum ęl · yðr of hęita.“

Great toil for the ettin the word-peevis man [= Thunder] caused; thought he of revenge, soon, against the god: asked he Sib's husband to bring him a cauldron, “that one with which I for you all ale might brew.”<sup>167</sup>

<sup>167</sup>Eagre asks Thunder to find a single cauldron which can hold enough ale to supply all the Ease.

- 4 Né þat mottu · męrir tívar  
2 ok ginnręgin · of geta hvęrgi,  
unz af tryggðum · Týr Hlórriða  
4 ástráð mikit · ęinum sagði:

But that might the renowned Tues and the Gin-Reins<sup>†</sup> nowhere get ahold of, until out of loyalty, a great word of loving advice Tue to Lorde <= THUNDER> alone did say:

<sup>0</sup>This is the only title the poem has in *R*. *A* has the proper title *Hymiskviða* instead.

- 5 „Býr fyr austan · Élivága  
 2 hundvíss Hymir · at himins enda,  
 á minn faðir · móðugr ketil,  
 4 rúmbrugðinn hver · rastar djúpan.“

“Lives to the east of the Ilewaves the houndwise Hymer, at the end of heaven. Owns my father<sup>168</sup>, fierce, a kettle; a size-renowned cauldron one rest<sup>†</sup> deep.”

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4 rúmbrugðinn] ‘rumbrygðan’ A

<sup>168</sup>Hymer being Tue’s father.

- 6 „Veiztu, ef þiggjum · þann lögveli?“  
 2 „Ef, vinr, vélar · vit gørvum til!“

“Knowest thou if we will receive that ale-boiler?” — “If, friend, we two make use of wiles!”<sup>169</sup>

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<sup>169</sup>The speakers are not indicated, but it is most sensible that Thunder asks and Tue answers.

- 7 Fóru drjúgum · dag þann framan  
 2 Ásgarði frá · unz til Egils kvómu.  
 Hirði hann hafra · hornogfgasta;  
 4 hurfu at hollu · es Hymir átti.

— They travelled with great strides from the beginning of the day, from Osyrd, until to Agle’s they came—he he herded bucks with the noblest of horns—they turned to the hall which Hymer owned.

---

1 dag þann framan “from the beginning of the day”] *Emendation from Finnur 1932*; dag þann fram “on that day forth” R; dag frálga “swiftly at day” A 2 Egils “Agle’s”] *thus R*; Egis “Eagle’s” A; — A reading possibly from confusion with Eagle described earlier in the poem, but or the shepherd did share his name.

- 8 Møgr fann qmmu, · mjök leiða sér,  
 2 hafði hofða · hundruð níu.  
 en qnnur gekk · algollin framm  
 4 brúnhvít bera · bjórvęig syni.

The lad found his grandmother greatly loathsome; she had of heads nine hundred. But another woman, all-golden, stepped forth: white-browed, she carried a beer-draught for the son [= Tue].

- 9 „Áttniðr jøtna · ek vilja’k ykr  
 2 hugfulla tvá · und hvera sętja;  
 es mín fríi · mǫrgu sinni  
 4 gløggv við gęsti · gørr ills hugar.“

“Kinsman of ettins! I would wish to set you high-mettled two under the cauldrons; my lover has many a time been stingy against guests, quick to ill temper.”<sup>170</sup>

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3 fríi “lover”] *thus R*; faðir “father” A



<sup>170</sup>Tue's mother (the all-golden woman in previous v.) wishes to hide him and Thunder, lest her husband (Hymer) find them.

- 10    Æn váskapaðr · varð síðbúinn,  
       2    harðráðr Hymir, · heim af vęiðum;  
       gekk inn í sal, · glumðu jǫklar,  
       4    vas karls, es kom, · kinnskógr frørinn.

But the misshapen one was come late—the hard-minded Hymer—home from the hunt. He entered the hall—icicles clattered—frozen was the cheek-forest [BEARD] of the churl who came.

1 síðbúinn] *om. A*

- 11    „Ves þú heill, Hymir, · í hugum góðum!  
       2    Nú 's sonr kominn · til sala þinna,  
       sá's vit vęttum · af vęgi lǫngum;  
       4    fylgir hǫnum · Hróðrs andskoti,  
       vinr verliða; · Véurr heitir sá.

“Be thou hale, Hymer, in good spirits!<sup>171</sup> Now the son is come to thy halls, the one whom we two have been expecting, from a long way off. Follows him the opponent of Rooder <ettin> [= Thunder], the friend of manly retinues [= Thunder]; Wighward <= THUNDER> he is called.

<sup>171</sup>Formula identically mirrored in runic inscription N B380: *Heill sé þú / ok í hugum góðum. / Þórr þik þiggi, / Óðinn þik eigi*. “May thou be hale, and in good spirits! May Thunder receive thee, may Woden own thee.” Cf. also *Bee* l. 407: *Wæs þú Hróðgár hál!* “Be thou, Rothgar, hale!”

- 12    Sé þú hvar sitja · und salar gaffi,  
       2    svá forða sér, · stęndr súl fyrir.“  
       Sundr stǫkk súla · fyr sjón jǫtuns,  
       4    ęn allr í tvau · áss brotnaði.

See where they sit, 'neath the hall's gable: thus they hide themselves—a pillar stands before them!” The pillars sprang asunder before the sight of the ettin, but all in two the beam was broken.

2 forða sér] forðask *A*    2 súl] 'sol' *A*    4 allr] áðr *RATODO*: elaborate, mention Finnur

- 13    Stukku átta, · ęn ęinn af þeim  
       2    hverr harðslęinn · heill af þolli;  
       framm gingu þeir, · ęn forn jǫtunn  
       4    sjónum lęiddi · sinn andskota.

Eight<sup>172</sup> sprung apart, but one of them, a hard-forged kettle, [came] whole off its peg<sup>173</sup>. Forth went they, but the ancient ettin with his sight beheld<sup>174</sup> his opponent.

<sup>172</sup>Eight kettles.

<sup>173</sup>Presumably the one in which Tue and Thunder were hiding.

<sup>174</sup>Literally “led with his sight”.

- 14    Sagðit hōnum · hugr vėl þá's sá  
       2    gýgjar gróti · á golf kominn,  
           þar vōru þjórar · þrír of tēknir,  
       4    bað senn jōtunn · sjóða ganga.

His heart was not pleased then, when he saw the distresser of troll-women [= Thunder] come on the floor. There were three bulls taken: the ettin at once bade them be cooked.

2 gróti "distresser"] gēti "keeper, warder" A    4 senn] 'sun' A

- 15    Hvern létu þeir · hōði skēmra  
       2    ok á sēði · síðan bōru,  
           át Sifjar verr · áðr sofa gingi,  
       4    einn með ǫllu · øxn 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 all together two of Hymer's oxen.

- 16    Þótti hōrum · Hrunnis spjalla  
       2    verðr Hlórriða · vėl fullmikill,  
           „munum at aptni · ǫðrum verða  
       4    við vēiðimat · vér þrír lifa.“

To the hoary friend of Rungner <ETTIN> [= Hymer] seemed Lorde's meal far too large; "next evening will we three by game-meat have to live."<sup>175</sup>

<sup>175</sup>Hymer's stinginess (he refuses to share more of his own food, forcing his guests to go hunt) illustrates the otherness of the Ettins. See introduction to the poem.

- 17    Véurr kvaðzk vilja · á vág róa,  
       2    ef ballr jōtunn · bēitur gēfi.  
           „Hverf þú til hjarðar, · ef hug trúir,  
       4    brjótr berg-Dana, · bēitur sókja.

Wighward <= THUNDER> called himself willing to row on the wave, if the baleful ettin might give pieces of bait. "Turn to the herd, if thou trust in thy heart—breaker of boulder-Danes [ETTINS > = Thunder]!—to seek pieces of bait.

3 hjarðar] hallar (corr.) A

- 18    Þess vētir mik, · at þér mynit  
       2    ǫgn at oxa · auðfeng vesa.“  
           Sveinn sýsliga · sveif til skógar,  
       4    þar's oxi stóð · alsvartr fyrir.

I expect that the oxen for bait will not be easily caught by thee."—The swain <= THUNDER> sharply turned to the woods, there where an ox stood, all-black, before [him].

1 véntir mik ] vénti ek *R* 1 mynit “will not” ] myni “will” *R*

- 19 Braut af þjóri · þurs ráðbani  
2 hótún ofan · horna tveggja.  
„Verk þikkja þín · verri myklu  
4 kjóla valdi · an kyrr sitir.“

From the bull broke the treacherous slayer of the thurse [= Thunder] off the high meadow of the two horns [HEAD], from above.—“Thy works seem far worse to the wielder of keels [= Hymer = me], than if thou didst sit calm.<sup>176</sup>”

<sup>176</sup>Hymer snidely belittles Thunder’s deed of pulling off the head of the ox (presumably by the horns).

- 20 Bað hlunngota · hafra dróttinn  
2 átrunn apa · útar fóra,  
en sá jötunn · sína talði,  
4 lítla fýsi · lengra at róa.

The lord of he-goats [= Thunder] bade the kinsman of the ape<sup>C177</sup> [] to push the launching-steed [SHIP] further out; but that ettin told of his scarce wish to row any longer.<sup>178</sup>

2 átrunn ] ‘atrænn’ *A* 3 talði ] ‘milldi’ (*corr.*) *A*

<sup>177</sup>The specific meaning of *api* (here rendered as “ape”) is highly uncertain. It seems to generally refer to a fool, but see Index.

<sup>178</sup>The parallelism is notable, as Hymer, who just mocked Thunder, is now forced to do his willing by rowing.

- 21 Dró męrr Hymir · móðugr hvala  
2 einn á ęngli · upp sęnn tváa,  
en apr í skut · Óðni sífjaðr  
4 Véurr við vélar · vað gerði sér.

Angered, the renowned Hymer pulled whales: one on the hook, soon up two; but back in the stern the one related to Weden [= Thunder], Wighward <= THUNDER>, cleverly made himself a fishing-line.

1 męrr ] *thus R*; ‘męirr’ *A*

- 22 Eęnði á ęngul · sá’s ęldum bergr,  
2 orms ęinbani · oxa hęfði;  
ęęin við agni, · sú’s goð fía,  
4 umbgjörð neðan · allra landa.

On the hook fastened he who saves men [= Thunder]—the lone slayer of the Worm [= Thunder]—the head of the ox. At the bait snapped the one whom the gods hate [= Middenyardsworm]—the surrounder of all lands [= Middenyardsworm]—from below.

3 agni “bait” ] *thus A*; ęngli ‘hook’ *R*

- 23 Dró djarfliga · dáðrakkr þórr

- 2 orm ęitrfaan · upp at borði;  
hamri kníði · hófjall skarar  
4 ofljótt ofan · ulfs hnitbróður.

Daringly pulled deed-bold Thunder the venom-glistening Worm up on the gunwale; with the hammer he struck the high mountain of hair<sup>179</sup> [HEAD]—greatly hideous, from above—on the clash-brother of the Wolf [= Middenyardsworm].

<sup>179</sup> A rather unfitting kenning, since serpent do not have hair.

- 24 Hraungolkn hrutu, · ęn hólkn þutu,  
2 fór hin forna · fold ęll saman;  
sökkðisk síðan · sá fiskr í mar.

The wilderness-monsters bounded, but the bedrock resounded; moved the ancient earth all at once; sank thereafter that fish [= Middenyardsworm] into the sea.

1 hraungolkn] hręingolkn *RA* 1 hrutu] *thus A*; hlumðu *R*

- 25 Óęitr jętunn, · es aptr røru,  
[...] svá't svá't at ęr “so that by the oar.”ár Hymir · ękki mælti,  
2 vęifði róði · veðrs annars til.

The not joyous ettin, as they rowed back, [...], so that in the early morning<sup>180</sup> Hymer spoke nothing; he pulled the oar around, against the storm.

1 ár “in the early morning”] Finnur (1932) *suggests*

1 [...] ] There is without doubt a line missing here, the grammar and sense require it.

<sup>180</sup> Assuming this is the correct reading, it would seem like the fishers have spent the whole night at sea, presumably with Hymer rowing all the way.

- 26 „Mundu of vinna · verk halft við mik,  
2 at heim hvala · haf til bójar  
ęða flotbrúsa · fęstir okkarn.“  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

- 27 Gekk Hlórriði,  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

- 28 Ok ęnn jętunn  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

29    Æn Hlórriði,  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

30    Unz þat hin fríða  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

31    Harðr reís á kné  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

32    »Morg veytk mæti  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

33    Þat 's til kostar,  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

34    Faðir Móða  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

35    Fórut lengi,  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

36    Hóf sér af hęðum  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

37    Fórut lengi,  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

38    Æn ér heyrtr hafð,  
PLACEHOLDERPLACEHOLDERPLACEHOLDER

39    Þróttöflugr kom  
PLACEHOLDERPLACEHOLDERPLACEHOLDER



## The Leed of Hindle (*Hyndluljóð*)





- 1 „Vaki mér meýja, · vaki mín vina,  
 2 Hyndla systir, · es í helli býr;  
 nú 's røkr røkra, · ríða vit skulum  
 4 til Valhallar · ok til vés heilags.

Frow quoth: “Wake maiden of maidens, wake my friend, sister Hindle, who lives in the rock-face. Now is the twilight of twilights, we two shall ride to Walhall, and to the holy wigh†!

- 2 Biðjum Hęrjafðr · í hugum sitja,  
 2 hann geldr ok gefr · gull verðugum,  
 gaf hann Hęrmóði · hjalm ok brynju,  
 4 ęn Sigmundi · sverð at þiggja.

Let us bid the Father of Hosts [WEDEN][1] to be in his favour; he rewards and gives gold to the worthy. Gave he to Heremood helmet and byrnie, but Sighmund a sword to receive.

2 verðugum] verðungu ‘to the retinue’ *Finnur* (1932) *Guðni Jónsson* (1954) *emend.*

- 3 Gefr hann sigr sumum · ęn sumumura,  
 2 męlsku męrgum · ok manvit firum,  
 byri gefr bręgnum, · ęn brag sköldum,  
 4 gefr hann mannseęmi · męrgum rekki.  
*s. sonum s. suinnum*

He gives victory to some, but to some silver<sup>1</sup>; speech to many, and manwit to men. Fair wind he gives to noble ones, and poetry to scolds†; he gives valour to many a champion. <sup>1</sup> Lit. “ounces”.

<sup>a</sup>,  
<sup>b</sup><sub>a</sub>  
<sup>a</sup><sub>m</sub>  
<sup>b</sup><sub>m</sub>

- 4 Þór munk blóta, · þess munk biðja,  
 2 at hann ę við þik · einart láti;  
 þó 's hęnum ótitt · við jętuns brúðir.

To Thunder I will bloat†, of this I will bid, that he always show friendliness to thee, though he is prejudiced against the brides of the ettins<sup>1</sup>. it. “though [it] is to him infrequent with ettin’s brides”.

<sup>a</sup>L

- 5 Nú taktu ulf þinn · ęinn af stalli,  
 2 lát hann rinna · með runa mínum.“  
 Hyndla kvað:  
 „Sęinn es gęltr þinn · goðveg troða,  
 4 vilkat 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 lade my dear steed.”

- 6 Fló est Freyja, · es fręistar mín,  
 2 visar þú augum · á oss þannig,  
 es hafir ver þinn · í valsinni  
 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 Walways: the young Oughthere, Instone's offspring.”

- 7 Freyja kvað: „Dulið est Hyndla, · draums étlak þér,  
 2 es kveðr ver minn · í valsinni.

Frow quoth: Thou art foolish, Hindle, I think thee dreamy, who sayest that my man is on the Walways.

- 8 Þar's góltr glóar · Gullinbursti,  
 2 Hildisvíni, · es mér hagir gęrðu,  
 dvergar tveir · Dáinn ok Nabbi.

Where the boar glows, Goldenbristle; the hildswine<sup>1</sup>, which the skillful for me made: the two dwarves Downen and Nab. <sup>1</sup> *Hildisvíni* 'battle-swine', in this case probably an alternative name for Goldenbristle.

- 9 Sęnn í sęðlum · sitja vit skulum  
 2 ok of jęfra · éttir dóma,  
 gumna þęira, · es frá goðum kómu.

Soon in the saddles we two shall sit, and judge about the aughts† of princes, of those men who came from the gods.

- 10 Þęir hafa vęðjat · Vala malmi  
 2 Óttarr ungi · ok Angantýr;  
 skylt 's at vęita, · svát skati hinn ungi  
 4  
 fęðurlęifð hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD], young Oughter and Ongenthew; it is required to grant, so that the young prince might have the fatherly inheritance left behind by his kinsmen.<sup>1 1</sup> Lit. 'the father-remains after his kinsmen'. — Happening seems to be that Oughthere and Ongenthew each lay claim the inheritance. In order to settle the matter (in Oughthere's favour) Hindle must (*skylt es* "it is required, obligated") divulge (*vęita* 'to grant, to give away') what she knows about his lineage.

- 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 ósynjur.<sup>1 1</sup> Frow argues yet further in favour of Oughthere, bringing up his piety shown towards the goddesses.

A harrow† he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it]

in fresh blood of oxen; Oughthere ever trusted on the osenniest†.

- 12 Nú lát-tu forna · niðja talða  
 2 ok uppbornar · éttir manna  
 hvat 's Skjöldunga, · hvat 's Skilfinga,  
 4 hvat 's Qðlinga · hvat 's Ylfinga  
 6 hvat 's hǫldborit, · hvat 's hęrsborit  
 meřt manna val · und Miðgarði?“

Now let be recounted the ancient lines of kinsmen, and the upborn<sup>a</sup>ughts† 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 Midyard?“<sup>a</sup>oble.

<sup>a</sup><sub>a</sub>  
<sup>a</sup><sub>N</sub>

- 13 „Þú est Óttarr · borinn Innsteini,  
 2 ęn Innsteinn vas · Alfi inum gamla,  
 Alfr vas Ulfi, · Ulfr Sęfara,  
 4 ęn Sęfari · Svan inum rauða.

Hindle quoth: “Thou<sup>a</sup>rt, Oughthere, 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>indle, apparently in a trance-like state, speaks straight to Oughthere.

<sup>a</sup><sub>a</sub>  
<sup>a</sup><sub>H</sub>

- 14 Móður átti faðir þinn · męnjum gořga,  
 2 hygg at hęti · Hlędis gyðja,  
 Fróði vas faðir þęirar, · ęn Fríund<sup>1</sup> móðir;  
 4 ęll þótti étt sú · með yfirmęnnum.

<sup>1</sup> Emended from the meaningless ms. reading *friaut*.

Thy father had thy mother, beautiful with neck-rings, I think that she was called Leedise yidde†. Frood was her father, but Friend her mother; all her aught seemed to be among overmen.

- 15 Auði vas áðr · ęflgastr manna,  
 2 Halfdanr fyrri · hęstr Skjöldunga,  
 fręg vǫru folkvíg, · þaus framir gęrðu,  
 4 hvarfla þóttu verk · með himins skautum.

Ed was before [that] the most powerful of men, Halfdane earlier the highest of Shieldings. Renowned were the troop-battles which the famous ones performed; his <= Halfdane's> works seemed to travel around the corners of heaven.

- 16 Eflðisk við Eymund · óztan manna  
 2 en vá Sigtrygg · með svölum eggjum,  
 eiga gekk Almveig, · ózta kvinna,  
 4 ólu þau ok óttu · átján sonu.

He <= Halfdane> became the in-law of Iemund<sup>1</sup>, the noblest of men, but he slew Sightrue with cool edges. He went on to have Elmwey, the noblest of women; they begot and had eighteen sons. <sup>1</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 Öðlingar, · þaðan eru Ynglingar,  
 þaðan es hǫldbǫrit, · þaðan es hǫrsbǫrit,  
 4 mest mannaval · und Miðgarði;  
 alt 's þat ęt þín, · Óttarr heimski.

Thereof are the Shieldings! Thereof are the Shilvings! Thereof are the Inglings!<sup>1</sup> Thereof is born of hero! Thereof is born of chief, the mightiest choice of men in Midyard! That is all thy aught†, foolish Oughthere!" <sup>1</sup> Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, of the difference between the two see the index), it seems likely that Wolvings is the original reading.

- 18 Vas Hildigunnr · hennar móðir,  
 2 Svófu barn · ok sǣkonungs;  
 alt 's þat ęt þín, · Óttarr heimski.  
 4 varðar<sup>a</sup>t viti svá, · viltu enn lengra?

<sup>a</sup>mended from ms. *varði*.

Hildguth was her mother, the child of Swabe and Seaking; that is all thy aught†, foolish Oughthere!—It is meaningful that one might know thus; wilt thou [go] yet further?

<sup>a</sup><sub>a</sub>

<sup>a</sup><sub>E</sub>

- 19 Dagr átti Þóru · drængjamóður,  
 2 ólusk í ęt þar · óztir kappar,  
 Fráðmarr ok Gyrðr · ok Frekar báðir,  
 4 Ámr ok Jǫsurmarr, · Alfr hinn gamli.  
 varðar at viti svá, · viltu enn lengra?

Day had Thure, the mother of valiant men; in that aught were begotten the noblest champions: Fradmer and Yird, and both Frecks; Ame and Essirmer; Elf the old.—It is meaningful that one might know thus; wilt thou [go] yet further?

- 20 Ketill hét vinr þeira · Klypps artþegi,  
 2 vas hann móðurfaðir · móður þinnar;  
 þar vas Fróði · fyrr enn 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.

...



## **Book of Galders**





Old High German galders

## 1.1 The two Merseburg charms

- 1 Eiris sázun idísi · sázun hera duoder;  
 2 suma hapt heptidun · suma heri lezidun  
 suma clubodun · umbi cuoniowidi  
 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>181</sup>

<sup>181</sup>TODO: note about the

- 2 Phol ende Wóðan · fuórun zi holza  
 2 dú wart demo Balderes folon · sín fuóz birenkit  
 thú biguól en Sinthgunt · Sunna era swister  
 4 thú biguól en Fríja · Folla era swister  
 thú biguól en Wóðan · só hé wola conda  
 6 sóse bēnrenkí · sóse bluótrenkí · sóse lidirenkí  
 bēn zi bēna · bluót zi bluóða  
 8 lid zi geliden · sóse gelimida sín

Phol and Weden went to the woods; then was the foot of Balder's foal sprained. Then begaled him Sithguth—Sun her sister<sup>182</sup>; then begaled<sup>C</sup> him Frie—Full 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!”

<sup>182</sup>i.e. ‘the sister of Sun’.

## 1.2 Against worms (Contra vermes)

Old English galders

## 1.3 Against a dwarf

Old Norse galders

## 1.4 Charms from Bergen

N B380 ( 1185CE)

- 3 Hēill sé þú · ok í hugum góðum;  
 2 Þórr þik þiggi,  
 Óðinn þik ęigi.

Mayst thou be hale, and in good spirits. May Thunder receive thee, may Weden own thee.



Eddic fragments from Snorre's Edda



TODO: Go through Snorre's Edda and gather the fragments thence.

The Galder of Homedall

1 „Níu em'k móðra mogr,

2 níu em'k systra sonr.“

“Of nine mothers am I a lad, of nine sisters am I a son.”



## The Lay of Wayland (*Völundarkviða*)





The **Lay of Wayland** (*Way*) is a story of immense psychological complexity, one of the greatest masterpieces of Norse poetry.

The poem begins with a prose introduction, which survives in both *R* and *A*.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (Old English *Wudga*, *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 captured due to Nithad's greed or hamstrung due to 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 steward and hamstrung after being caught attempting to poison his food in revenge.

Frustratingly the personality of Beadhild is entirely expulged. She is the anonymous "king's daughter", an unnamed virgin (*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 *Way* than *ThedS*). Some of it is also depicted on the early 8th century Frank's casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

To illustrate the narrative correspondences and differences of the various redactions, I present the following table:

Detail
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 Wolfdales, and one day f
—	Nithad learns that Wayland is alone, an
—	Way

## Frá Völundi Regarding Wayland

BPG BPA Níðuðr hét konungr í Svíþjóð. BPA Hann átti tvá sonu ok eina dóttur. Hon hét Böðvildr. BPA Bræðr váru þrír, synir Finnakonungs. BPA Hét einn Slagfiðr, annarr Egill, þriði Völundr. BPA Þeir skriðu ok veiddu dýr. Þeir kómu í Úlfðali ok gerðu sér þar hús. BPA Þar er vatn, er heitir Úlfsjár. BPA Snemma of morgin fundu þeir á vatnsströndu konur þrjár, ok spunnu lín. BPA Þar váru hjá þeim álfarhamir þeira. Þat váru valkyrjur. BPA Þar váru tvær dætr Hlökkvís konungs, Hlaðguðr svanhvít ok Hervör alvitr, in þriðja var Ölrún Kjársdóttir af Vallandi. BPA Þeir höfðu þær heim til skála með sér. Fekk Egill Ölrúnar, en Slagfiðr Svanhvítar, en Völundr Alvitrar. BPA Þau bjuggu sjau vetr. Þá flugu þær at vitja víga ok kómu eigi aftr. BPA Þá skreið Egill at leita Ölrúnar, en Slagfiðr leitaði Svanhvítar, en Völundr sat í Úlfðölum. BPA Hann var hogastr maðr, svá at menn viti, í fornum sögum. BPA Níðuðr konungr lét hann höndum taka, svá sem hér er um kveðit: EPA

BPB Nithad was named a king in Sweden. BPB He owned two sons and one daughter; she was called Beadhild. BPB There were three brothers, the sons of a king of the Finns. BPB One was called Slayfinn, another Agle, the third Wayland. BPB They travelled on skis and hunted wild animals. They came into the Wolfdales and made for themselves houses there. BPB There is a water there, called Wolfsea. BPB Early in the morning they found on the lake-shore three women, and they were spinning linen. BPB By them were their swan-hames<sup>C</sup>; they were Walkirries. BPB Two of them were the daughters of king Ladwigh: Ladguth Swanwhite and Harware Allwit, the third was Alerune, daughter of Kear<sup>P</sup> of Walland<sup>G183</sup>. BPB The brothers brought the maidens with them to their halls. Agle got Alerune, but Slayfinn Swanwhite, but Wayland Allwit. BPB They lived there for seven winters, then they left to attend battles, and did not return. BPB Then Agle left on skis to look for Alerune, but Slayfinn sought out Swanwhite; but Wayland stayed in the Wolfdales. BPB He was the most skilled craftsman, as men know, in the ancient saws. BPB King Nithad had him captured, about which this has been sung: EPG

- 1 Mýjar flugu sunnan · Myrkvið í gognum
- 2 alvitr ungar, · ørlög drýgja;
- þær á sévarströnd · settusk at hvílask
- 4 drósir suðrónar, · dýrt lín spunnu.

Maidens flew from the south through Mirkwood<sup>184</sup>—young allwits<sup>185</sup>—to fulfill orlay<sup>C</sup>. They on the lake-shore set down to rest; the southern ladies span expensive linen.

<sup>184</sup>Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

<sup>185</sup>Maybe look at what this means. TODO.

- 2 Egin nam þeira · Egil at verja
- 2 fōgr mēr fira · faðmi ljósum.
- Qnnur vas Svanhvít, · svanfjǫðrar dró,
- 4 [...]
- en hin þriðja · þeira systir
- 6 varði hvítan · hals Völundar.

<sup>183</sup>The Roman emperor; see Index.

One of them began—the fair maiden of men—to ward Agle by her light bosom. Another was Swanwhite—her swan-feathers she pulled; but the third sister warded the white throat of Wayland.

4 [...] ] wo. doubt a line has gone missing here, mentioning the name of Slayfinn.

3 Sötu síðan · sjau vetr at þat,  
 2 en hinn áttá · allan þröðu,  
 en hinn níunda · nauðr of skilði,  
 4 meýjar fýstusk · á myrkvan við,  
 alvitr ungar · ørlög 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>186</sup>

<sup>186</sup>As Walkirries the *orlay* of the sisters is to preside over battles for Woden. Remembering this duty they become increasingly anxious, until they one day decide to finally leave, as seen from the next verse without telling their husbands. For the significance of Mirkwood, see note to v. 1.

4 Kom þar af veiði · veðreygr skyti  
 2 Völundr líðandi · of langan veg,  
 Slagfiðr ok Egill, · sali fundu auða,  
 4 gingu út ok inn · ok umb sòusk.

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 skreið Egill · at Qlrúnu,  
 2 en suðr Slagfiðr · at Svanhvítu,  
 en einn Völundr · sat í Ulfdölum.

East skied Agle for Alerune, but south Slayfinn for Swanwhite; but alone Wayland stayed in the Wolfdales.

6 Hann sló goll rautt · við gim fastan,  
 2 lukði hann alla · linnbaugum vel;  
 svá beðið hann · sinnar ljóssar  
 4 kvánar, ef hönnum · of koma gæði.

He struck the red gold by fastened gemstone, enclosed he all the serpent-highs<sup>+187</sup> well; thus awaited he his bright wife, if to him she might come.

<sup>187</sup>i.e. armlets shaped like serpents, perhaps even literally; compare 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 einn Völundr · sat í Ulfdölum;  
 nóttum fóru seggir, · næglðar vöru brynjur,

4 skildir bliku þeira · við hinn skarða mána.

It learns Nithad, lord of the Nears<sup>G</sup>, that alone Wayland stayed in the Wolfdales. By night travelled warriors—nailed were their byrnies;<sup>188</sup> their shields gleamed by the waning moon.

<sup>188</sup>The soldiers had plated armour.

8 Stigu ór sǫðlum · at salar gaffi,  
2 gingu inn þaðan · endlangan sal,  
sǫu þeir á bast · bauga dregna,  
4 sjau hundruð allra, · es sá sęggr átti.

They stepped out of the saddles, towards the hall's gables; went inside thence, through the endlong hall. Saw they on a bast-rope bighs drawn up: seven hundred in all, which that man owned.

9 Ok þeir af tóku · ok þeir á létu  
2 fyr einn útan, · es af létu;  
kom þar af vęði · veðreygr skyti  
4 Vǫlundr líðandi · of langan veg.

And they took off and they put back on; but for one, which away they put.<sup>189</sup>—Came there from the hunt the weather-eyed shooter: Wayland passing over a long way.

<sup>189</sup>That this is the bigh mentioned by itself in vv. 17 and 26 seems likely. Finnur (1932) writes: "The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him." (*My translation from the Danish.*)—The reader may for himself judge the plausibility of this, but it seems that Wayland, being an exceptionally handy craftsman, may just as well have crafted wings for himself without need for magical rings. This agrees with the Low German verison and the Daedalus myth, for both of which see the introduction to the poem.

10 Gekk brúnni · beru hold stęikja,  
2 ár brann hrísi · allþurru fura,  
viðr hinn vindþurri, · fyr Vǫlundi.

Went he the brown she-bear's hull to roast; early burned the twigs of all-dry pine—the wind-dry wood—before Wayland.

11 Sat á berfjalli, · bauga talði,  
2 alfa ljóði · eins saknaði.  
hugði at hefði · Hlǫðvés dóttir,  
4 Alvitr unga, · vęri aptr komin.

Sat he on the bear-skin, his bighs he counted—the prince of elves was missing one! Thought he that Ladwigh's daughter might have it; that the young Allwit might be come back.

12 Sat hann svá lengi, · at hann sofnaði,  
2 ok hann vaknaði · viljalauss;

vissi sér á höndum · höfgar nauðir,  
 4    en á fótum · fjötur of spętan.

Sat he so long that asleep he fell, and he awoke, powerless. He knew on his hands tortuous restraints, and on his feet were fetters tightened.

(Völundr kvað:)

13    „Hverir ’ró jofrar · þeir’s á lögðu  
 2    þęstisíma · ok bundu mik?“

Wayland quoth:

“Who are those princes, that laid on thick bast-ropes, and bound me?”

14    Kallaði nú Níðuðr, · Níara dróttinn:  
 2    „Hvar gatz Völundr, · vísi alfa,  
     óra aura, · í Ulfdöllum?  
 4    Goll vas þar eigi · á Grana leiðu,  
     fjarri hugða’k vart land · fjöllum Rínar.“

Out called Nithad, lord of the Nears: “Where gottest thou, Wayland, leader of elves, *our* ounces in the Wolfdales? Gold was there not on Grane’s path; far I thought our land from the mountains of the Rhine.”<sup>190</sup>

<sup>190</sup>Grane was the horse of the legendary hero Siward, who slew the dragon Fathomer. These events were set in continental Germany. The sense of this sarcastic statement is thus “Where did you get that gold? A dragon’s hoard?”. (This interpretation I first encountered from Finnur (1932), but I cannot see any likelier.)

(Völundr kvað)

15    „Man’k at meiri · męti öttum,  
 2    es vér heil hjú · heima vörum.  
     Hlaðguðr ok Hervör · borin vas Hlōðvé,  
 4    kunn vas Qlrún · Kíars dóttir.“

Wayland quoth:

“I remember that we owned a more precious thing, when we a healthy household were at home: Ladguth, and Harware was born to Ladwigh; known was Alerune, Kear’s daughter.”

16    Úti stóð kunnig · kvön Níðaðar,  
 2    hón inn of gekk · ęndlangan sal,  
     stóð á golfi, · stilti röddu:  
 4    „es-a sá nú hýrr, · es ór holti fęrr.

Outside stood the cunning wife of Nithad; she inside did walk across the length of the hall; stood she on the floor, steered her voice: “That one<sup>191</sup> is not mild now, who comes out of the wood.

<sup>191</sup>The abducted Wayland.

17    Tęnn hönnum tęygjask · es hönnum’s tęt sverð

- 2 ok hann Bøðvildar · baug of þekkir.  
 Ómun eru augu · ormi hinum frána,  
 4 sníðið ér hann · sína magni,  
 ok setið hann síðan · í Sévarstöð.“

His teeth are bared when he is shown the sword, and he recognizes Beadchild's bigh. Reminiscent are the eyes to the gleaming snake's. Cut ye from him the might of his sinews, and set him thereafter on Seastead!"

- P Svá var gort, at skornar vǫru sínar í knésfótum ok settr í holm einn, er þar var fyrir landi, er hét Sévarstaðr. Þar smíðaði hann konungi allskyns gorsimar; engi maðr þorði at fara til hans, nema konungr einn. Vǫlundr kvað:

Thus was done, that the sinews in his houghs were cut, and he was placed on a lonely islet, which there lay before the land, called Seastead. There he smithed for the king all manner of jewels. No man dared travel to him, but the king alone. Wayland quoth:

- 18 „Sé'k Níðaði · sverð á linda,  
 2 þat's ek hvęsta · sęm hagast kunna'k  
 ok ek hęrða'k · sęm hógst þótti;  
 4 sá 's mér fránn mękir · ę fjarri borinn.  
 sé'kk-a þann Vǫlundi · til smiðju borinn.

I see a sword on Nithad's belt, the one I sharpened as most handily I knew, and hardened as most pleasingly seemed. Now that gleaming sword is ever far from me carried; I see it not for Wayland to the smithy carried.

- 19 Nú berr Bøðvildr · brúðar minnar,  
 2 bíð'k-a þess bót, · bauga rauða.“

Now Beadchild bears my bride's—I receive no bettering for that—red bighs.

- 20 Sat hann né svaf ávalt · ok sló hamri;  
 2 vél gęrði hęldr · hvatt Níðaði;  
 drifu ungir tvęir · á dýr séa  
 4 synir Níðaðar · í Sévarstöð.

He rested not, nor slept ever, and struck the hammer; rather he boldly planned wiles for Nithad. Two young ones hurried to look at precious things: Nithad's sons, to Seastead.

- 21 Kvǫmu til kistu, · krǫfðu lukla,  
 2 opin vas illúð, · es í sǫu,  
 fjǫlð vas þar męina, · es mǫgum sýndisk  
 4 at véri goll rautt · ok gorsimar.

Came they to the chest, demanded the keys; open was the evil, when inside they looked. A great deal was there of harms, which to the lads seemed like were it red gold and jewels.

- 22 „Komið einir tveir, · komið annars dags;  
 2 ykkir lét’k þat goll · of gefit verða;  
 sęgið-a meyjum · né salþjóðum,  
 4 manni ęngum, · at mik fyndið.“

“Come alone ye two, come another day; to you I will let that gold be given. Say not to maidens, nor to the people of the hall; to no man, that ye met me.”

- 23 Snimma kallaði · sęggr á annan,  
 2 bróðir á bróður: · „göngum baug séa!“  
 Kómu 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 Sneið af höfuð · húna þeira  
 2 ok und fęn fjöturs · fóttr of lagði,  
 ęn þér skálar, · es und skörum vörur,  
 4 sveip útan silfri, · sęldi Níðaði.

He sliced off the heads of those bear-cubs<sup>192</sup>, and under the fetter’s fen<sup>193</sup> their feet did lay; but the bowls<sup>194</sup>, which were under their curls, he coated with silver and gave to Nithad.

<sup>192</sup>An affectionate term for the young boys. TODO: Relate to Bearserks?

<sup>193</sup>Very unclear. TODO.

<sup>194</sup>Their skulls.

- 25 Ęn ór augum · jarknasteina  
 2 sęndi kunnigri · kvón Níðaðar;  
 ęn ór tǫnnum · tveggja þeira  
 4 sló brjóstkringlur, · 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 sęgja, · nema þér ęinum.“

Then Beadhild began to praise the ring,<sup>195</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 high.

<sup>195</sup>The verse is without doubt incomplete, but the story can be gleaned: Beadhild breaks the high she has been given by her parents (previously mentioned in vv. 10—see the note there—and 17), and is afraid that her parents may become upset. She thus goes to Wayland in secret, asking him to repair it.

- 27 „Ek bóti svá · brest á golli,  
 2 at fęðr þínum · fęgri þykkir,  
 ok móðr þinni · miklu bętri,  
 4 ok sjalfri þér · at sama hófi.“

“I mend such the crack on the gold, that to thy father it fairer seems, and to thy mother far better, and to thyself of the same rank.”

- 28 Bar hann hána bjóri, · þvíat hann bętr kunni,  
 2 svát hón í sessi · of sofnaði.  
 „Nú hęfk hęfnt · harma minna  
 4 allra nema ęinna · íviðgjörnum.“

He overcame her with beer—for he was more cunning—so that she in the seat asleep did fall. “Now have I avenged my harms—all but one—on the insidious ones.”<sup>196</sup>

<sup>196</sup> King Nithad and his wife.

- 29 „Vęl ek, kvað Vølundr, · verða’k á fitjum,  
 2 þeim’s mik Níðaðar · nómu rekkar.“  
 Hléjandi Vølundr · hófsk at lopti,  
 4 grátandi Bøðvildr · gekk ór ęyju.  
 tregði fęr friðils · ok fęður vreiði.

“Well I”, quoth Wayland, “fall on my paddles; those which Nithad’s men bereaved me of!”<sup>197</sup> Laughing Wayland threw himself in the air; weeping Beadhild went from the island: she grieved the lover’s flight, and the father’s fury.

<sup>197</sup> C-V: *fit* ‘the webbed foot of water-birds’, the reader may picture for himself. Wayland has crafted a mechanism to take flight, regaining his mobility which he lost when he was hamstrung.

- 30 Úti stóð kunnig · kvón Níðaðar,  
 2 ok hón inn of gekk · ęndlangan sal,  
 ęn hann á salgarð · sęttisk at hvílask,  
 4 „Vakir þú Níðuðr, · Níara dróttinn?“

Outside stood the cunning wife of Nithad; she walked inside across the length of the hall—but he, on the courtyard, set down to rest. “Art thou awake, Nithad, lord of the Nears?”

- 31 „Vaki’k ávalt · viljalauss,  
 2 sofna’k minst, · síz sonu dauða,  
 kęll mik í hęfuð, · kọld erumk rọð þín,  
 4 vilnumk þess nú, · at við Vølund dóma’k.“

“I am always awake, powerless; I fall asleep the least, since the death of my sons. My head freezes; cold are thy counsels—I wish now but that: to speak with Wayland.”



- 32 „Sæg mér þat Völundr, · vísi alfa,  
2 af heilum hvat varð · húnum mínum?“

“Say it to me, Wayland, leader of elves: what became of my healthy bear-cubs?”

- 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 eigim, · þá's ér kunnið,  
eða jóð eigim · innan hallar.

“Before that shalt thou swear to me all oaths:—by the deck of the ship and the rim of the shield, by the bough of the steed and the edge of the sword—that thou wilt not torment the wife of Wayland, nor of my bride become the bane, though a wife we might own, which ye know; or a babe might own, inside of the hall.<sup>198</sup>

<sup>198</sup>Wayland has Nithad swear an oath that he will not harm Beadhild, nor their (yet unborn) child.

- 34 Gakk til smiðju, · es gæðir þú,  
2 þar fiðr þú bęlgi · blóði stokna,  
snęið'k af hofuð · húna þinna  
4 ok und fęn fjøturs · fòtr 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, and under the fetter's fen their feet did I lay.

- 35 Eñ þęr skálar, · es und skørum vøru,  
2 sveip'k útan silfri, · sęlda'k Níðaði,  
ęn ór augum · jarknastęina,  
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 Eñ ór tønnum · tveggja þęira  
2 sló'k brjóstkringlur, · sęnda'k Bøðvildi;  
nú gęngr Bøðvildr · barni aukin,  
4 ęingadóttir · ykkur þęggja.“

But out of the teeth of the two, I struck breast-brooches, sent to Beadhild. Now walks Beadhild, swollen with child; the only daughter of you both.”

- 37 „Męltir-a þú þat mál, · es mik męir tregi,  
2 né þik vilja'k Völundr · verr of níta;

- es-at svá maðr hór, · at þik af hęsti taki,  
 4 né svá ǫflugr, · at þik neðan skjóti.  
 þar's þú skollir · við ský uppi.“

“Thou spokest not that speech which might grieve me more; nor could I worse wish, Wayland, to deny thee. There is no man so high that he from horse might take thee, nor so mighty that he might shoot thee down, there where thou jeerest, by the clouds above!”

- 38 Hléjandi Vǫlundr · hófsk at lopti,  
 2 ęn ókátr Níðuðr · þá ęptir sat.

Laughing Wayland threw himself in the air, but gloomy Nithad thereafter stayed.

- 39 „Upp rís Þakkráðr, · þręll minn bazti,  
 2 bið Bǫðvildi, · mey hina bráhvítu,  
 gangi fagrvarið · við fǫður róða.“

“Rise up Thankred, my best thrall; ask Beadhild—the brow-white maiden—to go fair-clothed, with her father to counsel.”

- 40 „Es þat satt Bǫðvldr, · es sǫgðu mér,  
 2 sǫtuð it Vǫlundr · saman í holmi?“

“Is it true, Beadhild, as they said to me: stayed thou and Wayland together on the island?”

- 41 „Satt 's þat Níðuðr · es sagði þér:  
 2 sǫtum vit Vǫlundr · saman í holmi  
 ęina ǫgurstund, · ęva skyldi;  
 4 ek vętr hǫnum · vinna kunna'k,  
 ek vętr hǫnum · vinna máttak.“

“It is true, Nithad, as *he* said<sup>199</sup> to thee: I and Wayland stayed together on the island, for one grave moment—it should never have been! I knew by naught struggle against him; I could by naught struggle against him.<sup>200</sup>”

<sup>199</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>200</sup> She was both mentally (Cleasby-Vigfússon: *kunna* ‘know, understand’) and physically (Cleasby-Vigfússon: *mega* ‘to have strength to do, avail’) incapable of struggling against him. As Finnur comments, a potent final verse.

First Lay of Hallow Hundingsbane (*Helgakviða  
Hundingsbana fyrsta*)



- 1 Ár vas alda · þat's arar gullu  
 2 hnigu hēilög vōtn · af Himinfjōllum;  
 þá hafði Hēlga · inn hugumstóra  
 4 Borghildr borit · í Brálundi.

It was the beginning of elds<sup>†</sup>, as eagles shrieked; holy waters poured down from the Heavenfells; then Burhild in Browlund gave birth to Hallow the Great-hearted.

- 2 Nótt varð í bō, · nornir kvōmu,  
 2 þér's ǫðlingi · aldr of skópu;  
 þann bǫðu fylki · frégstan verða  
 4 ok buðlunga · þęztan þykkja.

Night came in the settlement; norns came, those who did shape the prince's life; that marshaller <= Hallow> they declared would become most renowned, and of kings seem the foremost.

- 3 Sneru þér af afli · ǫrlǫgbǫttu  
 2 þá's borgir braut · í Brálundi;  
 þér um grēddu · gullinsímu  
 4 ok und mána sal · miðjan fęstu.

They turned with their might the strands of orlay<sup>†</sup>, as he broke cities in Browlund; they arranged golden bands, and under the moon's hall fastened [them in] the middle.



The Lay of Hallow Harwardson (*Hęlgakviða  
Hjörvarðssonar*)





fra hiorvarþi oc sigrlinn.

hiorvarþr het konvgr hann atti iiii. konor einn het alhildir. sonr þeira het heðinn. onnor het sēreiþr. þeira sonr het hvmlvgr. in þriþia het sinríoþ. þeira sonr het hymlingr. Hiorvarþr konvgr hafði þess heit strengt át eiga þa kono er hann vissi vænsta. H ann spvrþi at svafnir konvgr. atti dottvr vénallra fegrsta sv het sigrlinn. Jþmvrdr het iarl hans atli var hans. sonr er for at biþia sigrlinnar til handa konvngi. hann dvalþiz vetr langt með svafni konvngi. Fránmar het þar iarl fostri sigrlinnar. dottir hans het alóf. Jarlinn réþ at meýiar var syniat oc fór iarlinn. heim. atli iarls sonr stoþ einn dag við lvnd noccorn enn fvgł sat i limonom vppi yfir hanom oc hafði heyrt til at hans. menn. kolloþo vênstar kónor þér er hiorvarþr konvgr. atti. fvglinn qvacapi enn atli lyddi. hvat hann sagdi. hann qvaþ.

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9 Sverð væt'k liggja · i Sigarsholm,

2 fjórum fęra · enn fimm tōgu;

ęitt es þęira · ęllum bętra

4      vígnesta bǫl · ok varið goll.

Swords I know lying, in Sigharsholm, four less than fifty. One of them is better than all—the bale of war-needles<sup>201</sup> [SPEARS?]—and inlaid with gold.

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<sup>201</sup>The kenning *vígnest* also appears in

10      Hringr 's i hjalti, · hugr 's i miðju,

2      ógn 's i oddi, · þeim's ęiga getr;

liggr með ęggju · ormr dreýrfáiðr

4      en á valbǫstu · verpr naðr hala.

A ring is in the hilt; courage is in the middle; fear is in the point, for the one who gets to own it; along the blade lies a serpent painted in blood, but on the walbast an adder chases its tail.

Second Lay of Hallow Hundingsbane (*Helgakviða  
Hundingsbana aðra*)



BPG BPA Helgi fekk Sigrúnar ok áttu þau sonu; var Helgi eigi gamall. Dagr Høgna sonr blótaði Óðin til fǫðurhefnda. Óðinn léði Dag geirs síns. Dagr fann Helga, mág sinn, þar sem heitir at Fjǫturlundi. Hann lagði í gognum Helga með geirnum. Þar fell Helgi en Dagr reið til fjalla ok sagði Sigrúnu tíðindi:

BPB Hallow got Sighrun, and they owned sons; Hallow was not old. Day, son of Hain, blooted† to Weden to take revenge for his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, at a place called Fetterlund; he laid the spear through Hallow. There fell Hallow, but Day rode to the fells and told Sighrun the news: EPB

- 1 „Trauðr em ek, systir, · trega þér at segja
- 2 þvíat ek hefði nauðigr · nipti grétta:
- Fell í morgun · und Fjǫturlundi
- 4 buðlungr sá's vas · þeztr í heimi
- ok hildingum · á halsi stóð.“

“Regretful am I, sister, to grieve thee by saying—for, forced must I cause my kinswoman to cry: This morning fell, 'neath Fetterlund, that prince who was in the world the best, and on the throats of rulers stood.”

...

- 2 „Fyrr vil'k kyssa · konung ólifðan
- 2 an þú blóðugri · brynju kastir;
- hár es þitt, Helgi, · hélu þrungit,
- 4 allr es vísi · valdogg slæginn,
- hendr úrsvalar · Høgna mági;
- 6 hvé skal'k þér, buðlungr, · þess bót of vinna?“

“Sooner would I kiss the unliving king, than thou the bloody byrnie mightst cast away. Thy hair is, Hallow, with hoarfrost thick: the prince is all with corpse-dew whipped: the hands wet-cold on the kinsman of Hain. How shall I for thee, lord, remedy that?”

- 3 „Eín veldr þú, Sigrún · frá Sefafjǫllum,
- 2 es Hēlgi es · harmdogg slæginn:
- Grétr þú, gullvarit, · grimmum tǫrum,
- 4 sólþjǫrt suðrón, · áðr þú sofa gangir,
- hvert fēllr blóðugt · á brjóst grami,
- 6 úrsvalt, innfjalgt · ękka þrungit.“

“Thou alone causet, Sighrun from the Sevefells, that Hallow be by harm-dew whipped; thou criest, gold-covered, bitter tears, sun-bright southern lady, before thou to sleep mightst go. Each one falls bloody on the breast of the ruler, wet-cold and stifled, pressed forth by grief.”

Frá dauða Fáfnis

4 „Svæinn ok svæinn! · Hverjum estu svæini of borinn?

2 Hverra estu manna mögr?  
es þú á Fáfni rautt · þinn hinn frána mæki;

4 stöndumk til hjarta hjörr!“

“Swain and swain! To which swain art thou born; of which men art thou the son? As thou on Fathomer hast reddened thy gleaming blade; the sword stands to my the heart!”

BPG BPA Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð feigs manns mætti mikit ef hann þolvaði óvin sínum með nafni. Hann kvað:EPA

BPB Siward concealed his name, because it was their belief in ancient times that the word of a death-doomed man could do much if he cursed his enemy by his name. He [Siward] quoth:EPB EPG

5 „Göfugt dýr ek heiti · en ek gengit hef’k

2 hinn móðurlausi mögr,  
föður ek á’kk-a · sem fira synir,

4 geng ek einn saman.“

“Noble beast I am called, but I have walked as the motherless lad. A father I own not, like the sons of men do; I walk alone.”

6 „Veistu ef föður né átt-at · sem fira synir,

2 af hverju vastu undri alinn?“

“Knowest thou, if thou haddest not a father, like the sons of men do, from which wonder thou wast born?”

7 „Étterni mitt · kveð’k þér ókunnigt vesa

2 ok mik sjalfan hit sama:

Sigurðr ek heiti · Sigmundr hét minn faðir

4 es hef’k þik vápnum vegit.“

“My lineage I say is unknown to thee, and my self the same.<sup>202</sup> Siward I am called—Sighmund was called my father—who with weapons have struck thee.”

<sup>202</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 such renown. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

8 „Hverr þik hvatti, · hvi hvætjask lézt,

2 mínu fjörvi at fara?

Hinn fránęgi svæinn, · þú áttir föður bitran,

4 ábornu skjór á skeið.“

“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>203</sup>”

<sup>203</sup>The original is unclear. *á skeið* means roughly ‘rapidly, quickly’; thus *ríða á skeið* Cleasby-Vigfússon: ‘to ride at full speed’, but apart from that the words are exceptionally unclear. La Farge and Tucker read ‘your innate qualities show quickly’, suggesting two unattested words:

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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





## The Speeches of Sighdrive (*Sigrdrífumól*)



BPG BPA Sigurðr sættisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar ok gaf hǫnum minnisveig. EPA

BPB Siward sets himself down and asks for her name. Then she took a horn full of mead, and gave him a toast of memory: EPB EPG

- 1      Hęill Dagr, · hęilir Dags synir,  
2            heil Nǫtt ok nipt!  
         Óreǫðum augum · lítið okkr þinig  
4            ok gefið sitjǫndum sigr!

“Hail Day! Hail the sons of Day! Hail Night and [her] kinswoman!”<sup>204</sup> With unwrathful eyes look ye upon us two, and give the sitting ones victory.

<sup>204</sup>Her daughter, Earth?

- 2      Hęilir ęsir, · hęilar ásynjur,  
2            hęil sjá in fjǫlnýta fold!  
         Mál ok manvit · gefið okkr męrum tvęim  
4            ok lęknishęndr meðan lifum!

Hail the Ease! Hail the Osennies! Hail this bountiful fold [EARTH]! Speech and manwit give ye us renowned two, and healing hands while we live.”

- 3      Þá męlti · Míms hǫfuð  
2            fróðligt it fyrsta orð.  
         ok sagði sanna stafi.

Then spoke the head of Mime learnedly the first word, and said true staves:

- 4      Á skildi kvað ristnar · þeim's stęndr fyr skínanda goði,  
2      á ęyra Árvakrs, · ok á Alsvinnz hófi,  
         á því hvéli es snýz · undir reði Hrungris,  
4      á Slęipnis tǫnnum · ok á slęða fjǫtrum,  
         á bjarnar hrammi · ok á Braga tungu,  
6      á ulfs klóm · ok á arnar neři,  
         á blóðgum vęngjum · ok á brúar sporði,  
8      á lausnar lófa · ok á líknar spori,  
         á glęri ok á gulli · ok á gumna hęillum,  
10     í víni ok virtri · ok vilisessi.

On a shield it said were carved [runes]—the shield that stands before the shining god—[also] on the ear of Yorewaker, on the hoof of Allswith, on that wheel which turns beneath the chariot of Rungner, on the teeth of Slapner, and on the fetters of sleds, on the paw of the bear, and on the tongue of Bray, on the claws of the wolf, and on the beak of the eagle, on bloody wings, and on the supports of the bridge, on the palm of release, and the track of grace, on glass and on gold, and on the good healths of men, in wine and beerwort, and on the comfortable seat.

- 5    Á Gungnis oddi · ok á Grana brjósti,  
2    á nornar nagli · ok á nefi uglu;  
     allar vöru af skafnar, · þér es vöru á ristnar,  
4       ok hverfðar við inn hēlga mjöð  
     ok sendar á víða vega.

On the point of Gungner, and on the breast of Grane, on the nail of a norn, and on the beak of an owl;—all were shaven off—those that were carved on—and thrown into the holy mead, and sent on wide ways:

- 6    Þér 'ró með ósum, · þér 'ró með ǫlfum,  
2    sumar með vísnum vǫnum, · sumar hafa mennskir menn.

They are among Ease, they are among Elves; some among wise Wanes, some are had by manly men.

## The Third Lay of Guthrun (*Guðrúnarkviða þriðja*)



BPG BPA Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókátr. Þá kvað Guðrún: EPA

BPB Hark was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thederick and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth: EPB  
EPG

- 1 “Hvat es þér, Atli? · é, Buðla sonr,  
2 es þér hryggt í hug; · hví hlér þú éva?  
Hitt myndi óðra · jörlum þykkja  
4 at við menn mæltir · ok mik sýir.”

What is with thee, Attle? Always, son of Bodle, art thou sad at heart; why laughest thou never? TO-DO

- 2 “Treggr mik þat, Guðrún, · Gjúka dóttir,  
2 mér í hollu · Herkja sagði  
at þit Þjóðrekr · undir þaki svéfið  
4 ok léttliga · líni vęrðið.”

It troubles me, Guthrun, Yivick's daughter, which in the hall Hark has said me: that thou and Thederick beneath thatched roof slept, and ye lightly warded the linen.<sup>205</sup>

<sup>205</sup>i.e., they threw off their clothes and slept together.

- 3 “Þér mun'k alls þess · ęiða vinna  
2 at inum hvíta · helga stęini.  
at ek við Þjóðmar · þat-ki átta'k  
4 es vęrðr né verr · vinna knátti.

GAGAGGAGAG

- 4 Nema ek halsaða · hęrja stilli,  
2 jöfur óneisinn, · ęinu sinni;  
aðrar vóru · okkrar spēkjur  
4 es við hęrmug tvau · hnigum at rúnum.

TESTETET STET T

- 5 Hér kom Þjóðrekr · með þrjá tög,  
2 lifa þęir né ęinir, · þriggja tega manna;  
hrinktu mik at bróðrum · ok at brynjuðum,  
4 hrinktu mik at ęllum · á hęfuðniðjum.

TESTE TEST EST TES

- 6 Sęntu at Saxa, · sunnmanna gram;  
2 hann kann hęlga · hver vellanda;”

sjau hundruð manna · í sal gengu  
 4 áðr kvæn konungs · í ketil tóki.

Send for Saxe, the prince of southmen; he knows how to hallow a swelling cauldron!" — Seven hundred men went into the hall, before the wife of the king might touch the kettle.

7 "Kęmr-a nú Gunnarr, · kalli'k-a Hęgna, sé'k-a síðan · svása bróðr; sverði myndi Hęgni ·  
 slíks harms reka, nú verð'k sjölf fyr mik · synja lýta."

"Now Guthhere comes not, I call not on Hain; I see not hence [my] sweet brothers. With sword would Hain drive away such an affront; now I will for myself disprove the slanders."

8 Brá hón til botns · björtum lófa  
 2 ok hón upp of tók · jarknastęina:  
 Sé nú sęggir · sykn em ek orðin  
 4 heilagliga— · hvé sjá hverr velli.

Brought she the bright palms to the bottom, and she up did take the earthenstones: "See now, men—I am proven innocent, through holy means—how this cauldron boils!"

9 Hló þá Atla · hugr í brjósti  
 2 es hann heilar sá · hęndr Guðrúnar:  
 Nú skal Hęrkja · til hvers ganga,  
 4 sú er Guðrúnu · grandr vęnti.

Then the heart of Atle laughed in his breast, when he saw the hands of Guthrun unscathed: "Now shall Hark go to the cauldron, she who to Guthrun hoped to cause harm."

10 Sá-at maðr armligt, · hvęrr es þat sá at,  
 2 hvé þar á Hęrkju · hęndr sviðnuðu;  
 lęiddu þá męy · í mýri fúla,  
 4 svá þá Guðrún · sinna harma.

Each man saw not something so pitiful, who saw that: how there on Hark the hands were scorched. Led they the maiden into the foul bog; thus was Guðrún reconstituted for her affronts.



## The Lay of Attle (*Atlakviða*)



Guthrun, the daughter of Yivick, avenged her brothers as has become famous. She first killed the sons of Attle, and after that she killed Attle, and burned the hall and the whole hird. Regarding that this lay is wrought.

- 1 Atli sendi · ár til Gunnars
- 2 kunnan segg at ríða, · Knéfrøðr vas sá heitin;
- at gorrðum kom hann Gjúka · ok at Gunnars hollu,
- 4 þekkjum aringreypum · ok at bjóri svósum.

Attle sent early to Guthar a well-known messenger to ride; Kneefred that one was called. To the estates of Yivick he came, and to the hall of Guthar; to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar dróttmęgir · —ęn dylęędr þęęę—
- 2 vın í valhollu, · vręiði sęusk þęir Húna;
- kallaði þá Knéfrøðr · kaldri ręddu,
- 4 sęęęr inn suðręni · sat hann á þękk hęm:

There the dright-lads drank—but the concealed ones were silent—wine in the walhall; wary were they of the wrath of the Huns. Then Kneefred, the southern man, called with cold voice; he sat on a high bench:

- 3 “Atli mik hingat sendi · ríða ęręędi,
- 2 mar inum męlgreypa, · Myrkvið inn ókunna
- at biðja yðr, Gunnarr, · at it á þękk kómið
- 4 með hjęlmum aringreypum · at sókja hęim Atla.

“Attle me hither sent to ride an errand, with the bit-champing horse through the uncharted Mirkwood, to ask you, Guthar, that ye two on the bench might come, with hearth-surrounding helmets, to seek the home of Attle.

- 4 Skjęldu knęęuð þar vęlja · ok skafna aska,
- 2 hįalma gullręðna · ok Húna męęę,
- silfręyllt sęðulklęði, · sęrki valrauða,
- 4 dafar, darraða, · dręsla męlgreypa.

There ye might choose shields, and smooth ash-spears, helmets gold-reddened, and the multitude of the Huns, silver-gilt saddle-cloth, walred serks, dafs, standards, bit-champing steeds.

- 5 Vęll lęzk ykkar ok myndu gefa · víðrar Gnitahęiðar
- 2 af gęiri gjallanda · ok af gylltum stęfnum,
- stórar męiðmar · ok staði Danpar,
- 4 hrís þat it męra · es meðr Myrkvið kalla.

GAGAGA

- 6 Hęfði vatt þá Gunnarr · ok Hęęna til sagði:
- 2 Hvat ręðr þú okkr, sęęęr inn ęri, · allz vit slíkt hęęrum?
- Gull vissa ek ekki · á Gnitahęiði,

4 þat es vit étтим-a · annat slíkt.

His head turned Guthur then, and to Hain said: “What counselest thou we two do, younger man, as we such things hear? I knew of no gold on the Gnitheath, that we did not own as much of.

7 Sjau ęigu vit salhús · sverða full,  
2 hverju eru þęira · hjolt ór gulli;  
mínn veit ek mar þęztan · ęn męki hvassastan,  
4 boga þękksóma · ęn brynjur ór gulli.

We own seven hallhouses, filled with swords—on each of them is a golden hilt; I know my horse to be the best, and my sword the sharpest; my bow bench-fit, and my byrnies of gold.

8 Hjalm ok skjöld hvítastan, · kominn ór holl Kjárs;  
2 ęinn es mínn þętri · ęn sé allra Húna.

A helmet and the whitest shield, taken out of the hall of Chear; alone is mine better, than that of all of the Huns.”

9 Hvat hyggr þú brúði þęndu · þá es hón okkr baug sęndi,  
2 varinn váðum hęiðingja? · Hykk at hón vęrnuð byði!  
Hár fann ek hęiðingja · riðit í hring rauðum;  
4 ylfskr es vęgr okkarr · at ríða øręndi.

“What does thou think the bride meant, when she us two an armlet sent, wrapped with the cloth of a heath-dweller [WOLF]? I think that she bid us a warning! I found the hair of a heath-dweller wrapped round the red ring; wolver is our way, to ride that errand.”

10 Niðjar-gi hvottu Gunnar · né náungr annarr,  
2 rýnęndr né ráðęndr, · né þęir es ríkir vęru;  
kvaddi þá Gunnarr · sęm konungr skyldi,  
4 męrr í mjøðranni · af móði stórum:

No kinsmen urged Guthur, nor any other close one, nor counselors nor advisors, nor those who mighty were. Guthur then announced—as a king should, renowned in the mead-house—out of great courage:

11 Rís-tu nú, Fjörnir, · lát-tu á flęt vaða  
2 gręppa gullskálir · með gumna høndum!

“Rise now, Ferner; let on the floorboards wade forth the golden bowls of warriors, along the hands of men!

12 Ulfr mun ráða · arfi Niflunga,  
2 gamlir granvarðir, · ef Gunnars missir,  
birnir blakkfjallir · bíta þreftønnum,

4 gamna greystóði, · ef Gunnarr né kómr-at.

The wolf will rule the inheritance of the Niflings: the old grey guardians, if Guthur is missing. Bears black-furred bite with wrangling teeth, amusing the pack of bitches, if Guthur comes not.”

13 Læddu landrøgni · lýðar óneisir,  
2 grátendr, gunnhvatan, · ór garði Húna;  
þá kvað þat inn óri · erfivörðr Høgna:  
4 Heilir farið nú ok horskir · hvar's ykkur hugr tægir!

GAGAGA

14 Fetum létu fróknir · um fjöll at þyrja  
2 marina mælgreypu, · Myrkvið inn okunna;  
hristisk öll Húnmörk · þar es harðmóðgir fóru,  
4 vróku þeir vannstyggva · völlu algróna.

GAGAGA

15 Land sðu þeir Atla · ok liðskjalfar djúpar  
2 Bikka greppar standa · á borg inni há  
sal of suðrþjóðum, · slæginn sessmeiðum,  
4 bundnum røndum, · blækum skjöldum,

The land of Attle saw they, TODO

16 dafar, darraða; · en þar drakk Atli  
2 vín í valhöllu; · verðir sōtu úti  
at varða þeim Gunnari · ef þeir hér vitja kómi  
4 með geiri gjallanda · at vekkja gram hildi.

but there drank Attle wine in the wale-hall<sup>206</sup> ...

<sup>206</sup>TODO: this is not Weden's hall, rather 'the Roman hall'.

17 Systir fann þeira snemmst · at þeir í sal kvómu,  
2 bróðr hennar báðir, · bjóri var hón lítt drukkin:  
Ráðinn ert-u nú, Gunnarr, · hvat munt-u, ríkr, vinna  
4 við Húna harmbrögðum? · Höll gakk þú ór snemma!

Their sister found earliest they they had come into the hall, both of her brothers—on beer was she lightly drunk—“Betrayed art thou now, Guthur; why wilt thou, mighty one, struggle against Hunnish harm-tricks? Go early out of the hall!”<sup>207</sup>

<sup>207</sup>Before anything evil might happen.

- 18 Bætr hefðir þú, bróðir, · at þú í brynju fórir,  
 2 sëm hjölmum aringræypum · at sjá, heim Atla;  
 sétir þú í sððlum · sólheida daga,  
 4 nái nauðfólva · létir nornir gráta.

Better hadst thou, brother, if thou in byrnie travelled, and with hearth-surrounding helmets, to see the home of Atle.

- 19 Húna skjaldmeyjar · herfi kanna  
 2 en Atla sjalfan · létir þú í ormgarð koma;  
 nú es sá ormgarðr · ykkir of folginn.

GAGAGA

- 20 Seinað es nú, systir, · at samna Niflungum,  
 2 langt es at leita · lýða sinnis til,  
 of rosmufjöll Rínar, · rekka óneissa.

GAGAGA

- 21 Fengu þeir Gunnar · ok í fjötur settu,  
 2 vinir Borgunda, · ok bundu fastla;  
 sjau hjó Hogni · sverði hvössu  
 4 en inum átta hratt hann · í eld hetan.

Caught they Guthur, and in fetters set him—the friends of the Burgends—and bound them tightly. Seven Hain hewed down with sharp sword, and the eighth one threw he into the hot fire.

- 22 Svá skal frókn · fjándum verjask;  
 2 Hogni varði · hendr Gunnars.  
 frógu fróknan · ef fjör vildi  
 4 Gotna þjóðann · gulli kaupa.

Thus shall the bold against fiends ward himself; Hain warded the hands of Guthur. They asked the bold one if to buy he wished—the ruler of the Gots—his life with gold.<sup>208</sup>

1 Svá ... verjask] Line moved from the last verse to this one since it seems to connect semantically with the immediately following line, and also creates a regular line distribution of 4-4 instead of 5-3.

<sup>208</sup>The Huns ask Guthur (it is clear that “ruler of the Gots” refers to him, cf. 1, 3, 10) if he wishes to ransom Hain. He instead responds with the following:

- 23 “Hjarta skal mér Hogna · í hendi liggja  
 2 blóðugt, ór brjósti · skorit baldriða,  
 saxi slíðrbæitu, · syni þjóðans.”

(Guther quoth:)

“The heart of Hain shall lie me in the hands: bloody from the breast—cut from the bold rider with a slide-biting sax<sup>209</sup>—of the son of the sovereign.”

<sup>209</sup>i.e. a short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24 Skóru þeir hjarta · Hjalla ór brjósti  
2 blóðugt ok á bjóð lögðu · ok bǫru þat fyr Gunnar.

They cut the heart of Helle out of the breast; bloody on a platter they laid it, and carried it before Guther.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:  
2 Hér hefi ek hjarta · Hjalla ins blauða,  
ólíkt hjarta · Hǫgna ins frókna,  
4 es mjök bifask · es á bjóði liggr;  
bifðisk hǫlfu meirr · es í brjósti lá!

Then quoth that Guther, the lord of men: “Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—which much trembles, when on the platter it lies; it trembled twice as much, when in the breast it lay.”

- 26 Hló þá Hogni · es til hjarta skóru  
2 kvikvan kumblasmið · klökkva hann sízt hugði  
blóðugt þat á bjóð lögðu · ok bǫru fyr Gunnar.

Hain laughed then, when to the heart they cut on the living wound-smith; he thought least of sobbing. Bloody on a platter they laid it, and carried it before Guther.

- 27 Mérr kvað þat Gunnarr, · Geir-Niflungur:  
2 Hér hefi ek hjarta · Hǫgna ins frókna,  
ólíkt hjarta · Hjalla ins blauða,  
4 es lítt bifask · es á bjóði liggr;  
bifðisk svági mjök · þá's í brjósti lá!

Renowned quoth that Guther, the Gore-Nifling: “Here have I the heart of Hain the bold—unlike the heart of Helle the soft!—which little trembles, when on the platter it lies; it trembled not as much, when in the breast it lay.

- 28 Svá skaltu, Atli, · augum fjarri  
2 sęm munt · menjum 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. 'Tis by me alone all concealed, the hoard of the Niflings—now Hain lives not!

- 29 Eý vas mér týja · meðan vit tvęir lifðum,  
 2 nú es mér ęngi · es ęinn lifi'k;  
 Rín skal ráða · rógmalmi skatna,  
 4 svinn, ۆskunna · arfi Niflunga.

I was ever in doubt when we two lived; now I am not when alone I live. The Rhine shall rule the strife-ore of princes [GOLD], swift, the os-born inheritance of the Niflings.

- 30 Í veltanda vatni · lýsask valbaugar  
 2 hęldr an á hęndum gull · skíni Húna bęrnum.

In tumbling water [shall] gleam the Welsh bighs, rather than gold might shine on the hands of the children of Huns."

- ...  
 31 Ełdi gaf hón alla · es inni vęru  
 2 ok frá morði þęira Gunnars · komnir vęru ór Myrkęimi;  
 forn timbr fellu, · fjarghús ruku,  
 4 bęr Buđlunga, · brunnu ok skjaldmęjar,  
 inni aldrstamar, · hnigu í ęld hęitan.

To the fire she gave all those who were inside, who from their murder of Guthur were come out of Mirkham. Ancient timbers fell, great houses smoked—the settlement of the Buthlungs—burned the shield-maidens likewise; inside aged trunks bowed into hot fire.

- 32 Fullrótt's umb þetta; · fęrr ęngi svá síðan  
 2 brúðr í brynju · bróðra at hęfna;  
 hón hęfir þriggja · þjóðkonunga  
 4 banorð borið, · bjęrt, áðr sylti.

'Tis fully told of this; none hence fares so, a bride in byrnie, her brothers to avenge. She has of three great kings borne the bane-word, bright woman, before she may die.

- 33 Enn segir glegggra í Atlamálum inum grónlenskum.

Yet this is told more clearly in the Greenlendish Speeches of Attle.



## The Lay of Hildbrand



For the text of original poem I generally present the manuscript text. I found it very difficult to produce a normalization without too heavily distorting the received text, being as it is, a blend of several dialects. I have, however, added acute accents to signify long vowels, capitalized proper names, consistently replaced *p* (wynn) and *uu* with *w*, and made minor corrections where the manuscript is clearly in error—these are noted in the critical apparatus. The punctuation of the original, entirely consisting of interpuncts, at times representing line breaks and caesurae and at others sporadically placed, has not been retained. The hypermetrical words *quad Hiltibrant* “Hildbrand quoth” (found in the ms. at the caesurae of ll., 30, 49, and 58) have been removed from the German text, but are presented in small font in the English translation.

- Ik gihórta dat seggen  
 2 dat sih urhettun · aenon muotín  
Hiltibrant enti Hadubrant · untar heriun twém  
 4 sunufatarungo · iro saro rihtun  
garutun se iro gúdhamun · 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. 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 *Hild ms.*

- Hiltibrant gimahalta · her was héróro man  
 8 ferahes frótóro · her frágén gistuont  
fóhém wortum · hwer sín fater wári  
 10 fireo in folche · [...]  
 [...] · „eddo hwelíhhes cnuosles dú sís  
 12 ibu dú mí énan sagés · ik mí de odre wét  
chind in chunincríche · chúd ist mín al irmindeot“

Hildbrand spoke—he was the hoarier man, more learned in life—he began to ask, with few words, who his father might be, of men in the troop, [...] “or of which lineage thou be; if thou me one say, I the others will know; child, in the kingdom, known to me are all great men.”

7 gimahalta] *add.* heribrantes sunu “Harbrand’s son” *Hild ms.* 9 hwer] wer *Hild ms.* 11 hwelíhhes] welihhes *Hild ms.* 13 chunincríche] chunnincríche *Hild ms.*

- 14 Hadubrant gimahalta · Hiltibrantes sunu  
 „dat sagetun mí · úsere liuti  
 16 alte anti fróte · dea érhina wárun  
 dat Hiltibrant haetti mín fater · ih heittu Hadubrant  
 18 forn her óstar giweit · flóh her Ótachres níd  
hina miti Theotríhhe · enti sínero degano filu  
 20 her furlaet in lante · luttilla sitten  
brút in búre · barn unwahsan  
 22 arbeolaosa · her raet óstar hina  
 det síd Detríhhe · darba gistuontum  
 24 fateres mínes · dat was só friuntlaos man  
 her was Ótachre · ummet tirri

- 26 degano dechisto · unti Deotríchhe  
her was eo fólches 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 great many thanes. He left in the land a little one to stay, a bride in the bower, a bairn ungrown, without inheritance; he rode east thither, as Thedrich was in great need of my father; — that was so friendless a man. He was to Edwaker exceptionally hostile, the dearest of thanes under Thedrich. He was ever at the front of the troop, ever did the fight gladden him, known was he among keen men; I ween not that he have life."

18 giweit] gihueit *Hild ms.* 21 brút] prut *Hild ms.* 22 her raet] heraet *Hild ms.* 24 fateres] fatereres *Hild ms.* 26 Deotríchhe] add. darba gistontun *Hild ms.* 27 fehta] pehta *Hild ms.* 28 chóném] chonnem *Hild ms.*

15 dat ... liuti] this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

- 30 „wettu irringot · obana ab hebane  
dat dú neo dana halt mit sus sippan man  
32 dinc ni gileitós“  
want her dó ar arme · wuntane bauga  
34 cheisuringu gitán · so imo sie der chuning gap  
huneo truhtin · „dat ih dir it nú bí huldí gibu“

"I call on Ermin-god as witness, [quothe Hildbrand], 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>1</sup>, made from imperial coin, which the king once gave him, the lord of the Huns—"This I now give thee as pledge."

30 hebane] heuane *Hild ms.*

<sup>1</sup> Armlets used as currency during the Migration Period; ON *baugr*, OE *béag*. — The giving of rings and armlets in exchange for loyalty was common across all of Germanic Europe, as seen in the many ruler-kennings of the type "breaker of rings" (like *béaga brytta* "the breaker of bighs" *Bee* ll. 35, 352, 1487.) This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.

- 36 Hadubrant gimahalta · Hiltibrantes sunu  
„mit géru scal man · geba infáhan  
38 ort widar orte · [...] dú bist dir altér hun · ummet spáhér  
40 spenis mih mit díném wortun · wili mih dínu speru werpan  
bist alsó gialtét man · só dú éwín inwit fórtós  
42 dat sagetun mí · seólidante  
westar ubar Wentilséo · dat man wíc furnam  
44 tót ist Hiltibrant · Heribrantes suno“

Hathbrand spoke, Hildbrand's son: "With spear shall one earn gifts, point against point! Thou art, old Hun, exceptionally clever; thou lurest me with thy words, wilt thou at me thy spear hurl! Thou art thus old, though thou ever deceit didst work. — It told me seafarers, heading west o'er the Wendle-sea<sup>2</sup>, that war took that man: — dead is Hildbrand, Harbrand's son!"

41 bist] pist *Hild ms.*

<sup>2</sup>The Mediterranean, referring to the Vandals in North Africa.

- Hiltibrant gimahalta · Heribrantes suno  
 46 „wela gisihu ih · in dínem hrustim  
 dat dú habés héme · hérron góten  
 48 dat dú noh bí desemo ríche · reccheo ni wurti“

Hildbrand spoke, Harbrand's son: “I see well on thy equipment, that thou hast a good lord at home, that thou still in this reign didst not become an exile.”

- „welaga nú waltant got · wéwurt skihit  
 50 ih wallóta sumaro enti wintro · sehstic ur lante  
 dar man mih eo scerita · in folc sceotantero  
 52 só man mir at burc énigeru · banun ni gifasta  
 nú scal mih swásat chind · swertu hauwan  
 54 bretón mit sínu billiu · eddo ih imo ti banin werdan  
 doh maht dú nú aodlíhho · ibu dir dín ellen taoc  
 56 in sus héremo man · hrusti giwinnan  
rauba birahanen · ibu dú dar énig recht habés“

“Well now, wielding god, [quoth Hildbrand], woeful Weird<sup>3</sup> comes to pass. I wallowed for summers and winters sixty out of the land, where one ever set me in the troop of shooters; thus one at no fortress my bane did inflict. Now shall my own child hew at me with sword; beat down with his blade, or I his bane become. Yet canst thou now easily, if thy courage avail thee, from such a hoary man win the equipment; bear away the booty, if thou thereto have any right.”

57 birahanen] bihrahanen *Hild ms.*

<sup>3</sup>The personification of fate, in this case most likely just a noun. OE *Wyrð* (*Bee* 455: *Gæð á Wyrð swá bío scel* “Ever goes Weird as she must”), ON *Urðr* ‘one of the norns’.

- 58 „der sí doh nú argósto · óstarliuto  
 der dir nú wíges warne · nú dih es só wel lustit  
 60 gúdea gimeinun · niuse de mótti  
 hwedar sih hiutu déro hregilo · hruomen muotti  
 62 eddo desero brunnóno · bédero waltan“

“He be now the weakest [quoth Hildbrand] of the eastern peoples, who refuse thee the fight, when thou so greatly cravest to struggle together; — try he who might, which of us today of these garments may boast, or both of these byrnies wield!”

61 hwedar] werdar *Hild ms.* 61 hiutu déro] dero hiutu *Hild ms.* 61 hruomen] hrumen *Hild ms.* 62 eddo] erdo *Hild ms.*

- dó lettun se aerist · asckim scrítan  
 64 scarpén scúrim · dat in dem sciltim stónt

- dó stóptun tosamane · staimbort hlúdun  
 66 hewun harmlicco · hwitte scilti  
 untu imo iro lintún · lutilo wurtun  
 68 giwigan miti wábum · [...]

Then let them first their ash-spears glide, in harsh torrents, that in the shields they stuck. Then charged they into each other—the war-boards [SHIELDS] resounded—struck they bitterly the white shields, until for them their lindens [SHIELDS] became little, worn down by the weapons, [...]

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65 hlúdun] chluðun *Hild ms.*

## Index





[illegible]

- Thing (ON., OE. *þing*, OS. *thing*, OHG. *ding*) The legal assembly and gathering place where matters would be settled and the law recited.
- thyle (ON. *þulr*, OE. *þyle*, PNWGmc. *\*þulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. *þula* 'a list in poetic form; a meaningless poem' and *þylja* 'to recite, to chant'). Thus Woden<sup>†</sup> is the Fimble-thyle<sup>†</sup>, being the unbeaten master of lore, as can be seen in his wisdom contests (see *Allw*, *Web*). 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 Unferth<sup>†</sup> being described as the "thyle of Rothgar".
- wallow (ON. *vplva*, OE. *\*wealwe* (cf. ON. *svplva*, OE. *swealwe* 'swallow')) A sibyl, prophetess. The name derives from the wale<sup>C</sup>, the staff carried by them.
- wigh (ON. *vé*, OE. *wéoh*, *wíh*, PNWGmc. *\*wihq*) A holy shrine or sanctuary. It seems that where the harrow<sup>†</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: "Guthhere <= 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 Guthhere could not be apprehended or punished for his crime while in it. — In Old English the word means 'pagan idol'. It is not immediately clear which meaning is the original one, but in this edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The *Beowulf* name *Wighstone* (*Wib- or Wēohstān*) in any case suggests it is the Norse meaning, since 'idol-stone' makes little sense.
- wode (ON. *óðr*, OE. *wód*, PNWGmc. *\*wōþur*) Hean<sup>†</sup>'s gift to men, though the name would suggest it be from Woden<sup>†</sup>. The word has several related meanings: 'poetic inspiration', 'madness', 'rage'.

## 1.2 Personal names, objects and events (P)

Attle (*Attila*, ON. *Atli*, OE. *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attilō*) The ruler of the Huns<sup>†</sup> (historically from 434–453). Husband of Guthrun<sup>†</sup>, and with her father of Earp and Oatle<sup>†</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.

Earp and Oatle (ON. *Erpr ok Eitill*) The sons of Attle<sup>†</sup> and Guthrun<sup>†</sup>.

Feather-hame (ON. *flǫðrbamr*) A hame<sup>†</sup> owned by the Ease that lets the wearer fly like a bird, more specifically a falcon.

Guthrun (ON. *Guðrún*) Daughter of king Yivick<sup>†</sup>, sister of Guthhere<sup>†</sup> and Hain<sup>†</sup>. The wife of Attle<sup>†</sup>.

Hain 1 (ON. *Hogni*, OE. *Haguna*, *Hagena*, OHG. *Hagano*, Ger. *Hagen*, PNWGmc. *\*Hagunō*) A Nifling<sup>†</sup> and Yifking<sup>†</sup>, son of king Yivick<sup>†</sup>, brother of Guthhere<sup>†</sup> and Guthrun<sup>†</sup>. In *AtL* he defeats seven warriors before being captured by Attle<sup>†</sup>, who has his heart cut out at the request of Guthhere.

2 A petty king of East Geatland<sup>†</sup>, contemporary with Granmer<sup>†</sup>, the king of Southmanland<sup>†</sup> and Ingeld Illrede, the Ingling<sup>†</sup> king of Upland<sup>†</sup>.

Hindle (ON. *Hyndla*) A witch awoken by Frow in *Hind*.

Millner (ON. *Mjöllnir*, OE. *\*Meldne*, PNWGmc. *\*Meldunjar*) Powerful hammer owned by Thunder.

Oughter (ON. *Óttarr*, OE. *Óththere*, PNWGmc. *\*Öhtabarjar*) TODO

Rakes of the Reins (ON. *ragna rpk*) The 'sequence of events of the Reins<sup>G</sup>', euphemistic for the destruction of the Home.

Rakes of the Tues (ON. *tíva rpk*) See the Rakes of the Reins<sup>P</sup>.

- Rotholf (ON. *Hrólfr kraki*, OE. *Hrǫpulf*, PNWGmc. *\*Hrōþiwulfar*) A king of the Shieldings<sup>†</sup> (see family tree). As foreshadowed in *Beowulf* (1017–9, 1180–90), he betrays the sons of Rothgar<sup>†</sup>, his cousins Rethrich and Rothmund<sup>†</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. *\*Hrōþigairar*) A king of the Shieldings<sup>†</sup> (see family tree), one of the main characters in *Beowulf*.
- Weden (rhymes with *leaden*; ON. *Óðinn*, OE. *Wōden*, *Wēden*, OHG. *Wuotan*, PNWGmc. *\*Wōðanar*) Chief of the Ease<sup>†</sup>, his name is clearly related to *wode*<sup>†</sup>, referring to his role as the patron of scolds<sup>†</sup> and bearserks<sup>†</sup>. For the meaning of his other names see Fimblethyle<sup>†</sup>, Harn<sup>†</sup> TODO. Husband of Frie<sup>†</sup>, and by her father of Bolder<sup>†</sup>. Also father of Thunder<sup>†</sup> by Earth<sup>†</sup>. Brother of Hean<sup>†</sup> and Lother<sup>†</sup>.
- Yivick (ON. *Gjúki*, OE. *Gifca*, OHG. *Gibicho*, MHG. *Gibeche*) King of the Burgends<sup>†</sup> (historically from late 300s–407) of the Nifling dynasty, founder of the Yifking<sup>†</sup> aught<sup>†</sup>. Father of Guthrun<sup>†</sup>, Guthhere<sup>†</sup> and Hain<sup>†</sup>.

### 1.3 Groups and place names (G)

TODO: Map of rough tribal areas.

- Danes (ON. *danir*, OE. *Dene*, PNWGmc. *\*danir*) 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>†</sup> and Jutes<sup>†</sup>. Noted members: TODO Attestations: TODO
- Ease (rhymes with *geese*; ON. *ésir*, OE. *Ése*, PNWGmc. *\*ansir*) A group of Gods, though the word can also refer to all the Gods. Singular *os*<sup>†</sup>. See Gods<sup>†</sup>, Tues<sup>†</sup>, Wanes<sup>†</sup>, Powers<sup>†</sup>. Noted members: Weden<sup>†</sup>, Thunder<sup>†</sup>, Frie<sup>†</sup>, Hath<sup>†</sup> and Bolder<sup>†</sup> Attestations: TODO
- Ettins (ON. *jǫtnar*, OE. *eotenas*, PNWGmc. *\*etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises<sup>†</sup>, Thurses<sup>†</sup>. Noted members: Thrym<sup>†</sup> Attestations: TODO
- Geats (ON. *gautar*, OE. *Géatas*, PNWGmc. *\*gautór*) A tribe in what is today southern-central Sweden. See also Geatland<sup>†</sup>. Noted members: TODO Attestations: TODO
- Gods (ON. *goð*, OE. *godu*, OHG. *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns (ON. *búnir*, OE. *Húne*, OHG. *Húni*, *Hunni*, PNWGmc. *\*búnir*) TODO. Noted members: TODO Attestations: TODO
- os (ON. *áss*, OE. *ós*, PNWGmc. *\*ansur*) A member of the Ease<sup>G</sup>. Noted members: TODO Attestations: TODO
- Reins (ON. *rogn*, *reggin*) The divine powers, the gods, from *Web* TODO possibly 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 ruling dynasty of the Danes<sup>†</sup>. With Harward<sup>†</sup>'s death after his slaying of Rotholf<sup>†</sup> their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelfings (ON. *skilfingar*, OE. *Scilfingas*, PNWGmc. *\*skilþingór*) The descendants of Shelf<sup>P</sup>. The exact difference between Shelfings and Ingling<sup>†</sup> is unclear. According to the Saw of Geatrich TODO Noted members: TODO Attestations: *Hindle*15, 20

- Swedes (ON. *svíar*, OE. *Swéon*, PNWGmc. *\*swihanír*) TODO. Noted members: TODO Attestations: TODO
- Thurses (ON. *þursar*, OE. *þyrs*, OS. *thuris*, OHG. *duris*, PNWGmc. *\*þurisar*) Possibly a poetic synonym for Ettins<sup>†</sup>. See also Rime-Thurse<sup>†</sup> Noted members: TODO Attestations: Wal 8, Shr 31, 35, 36, Hyme 17, Thr 5, 10, 21, 24, 29, 30, Alw 2, I HHb 40, HHw 27.
- Tues (ON. *tívar*, PNWGmc. *\*tíwóR*) A poetic synonym for Gods<sup>†</sup>. Noted members: — Attestations: TODO
- Yifkings (ON. *gjúkungar*) The descendants of Yivick<sup>†</sup>, including Guthhere<sup>†</sup>, Guthrun<sup>†</sup> and Hain<sup>†</sup>. Noted members: TODO Attestations: TODO