

THE NORTHERN EPICS:
The Poetic Edda
and other Old Germanic alliterative poetry

edited and translated by

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THE BOOK IS A WORK IN PROGRESS AND THIS
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The reader is kindly asked to periodically download the
newest version from <https://github.com/martensas/edda>.

Lífir hann of allar aldir ok stjórnar öllu ríki sínu ok ræðr öllum
blutum, stórum ok smáum. [...] Hann smíðaði himin ok jörð ok
loptin ok alla eign þeira. [...] Hitt er þó mest, er hann gerði
manninn ok gaf honum gnd þá, er lífa skal ok aldri tynask, þótt
líkamr fúni at moldu eða brenni at gsku; ok skulu allir menn lífa,
þeir er rétt eru siðaðir, ok vera með honum sjölfum þar sem heitir
Gimlé eða Vingólf.

— Gylfa ginning 3:4–7

Væl keypts hlutar · hef’k væl notit;
fás es fróðum vant;
því’t Óð-rörir · es nú upp kominn
á alda vés jaðar.

— Háva mál 106

Deyr fē, · deyja frændr,
deyr sjalfr hit sama;
ek væit einn · at aldri-gi deyr
dómr of dauðan hværn.

— Háva mál 77

Ullar hylli · hefr ok allra goða
hværr’s tækr fyrstr á fúna
því’t opnir heimar verða · umb ása sonum,
þá’s hefja af hvera.

— Grímnis mál 43

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Abbreviations

Languages

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

Grammar

- 1st = first-person
- 2nd = second-person
- 3rd = third-person
- acc. = accusative case
- cpd = compound

- dat. = dative case
- gen. = genitive case
- imper. = imperative mood
- ind. = indicative mood
- instr. = instrumental case
- nom. = nominative case
- pl. = plural number
- sg. = singular number
- subj. = subjunctive mood

Other abbreviations

- add. = is added
- cert. = certainly
- c. = circa
- cf. = *confere*; compare
- corr. = corrected in the ms.
- e. = excerpt (not the whole stanza)
- ed. = edition, edited (by)
- e.g. = *exemplio gratia*; for instance
- emend. = emendation, emended (by)
- fol., foll. = folio, folios
- i.e. = *id est*; that is
- l., ll. = line, lines
- lit. = literally
- metr. emend. = emended based on metrical criteria
- ms., mss. = manuscript, manuscripts
- norm. = normalised from the ms. spelling
- om. = omitted by
- p., pp. = page, pages
- tr. = translation, translated (by)

- sens. emend. = emended due to lack of sense
- st., sts. = stanza, stanzas
- viz. = *videlicet*; namely, to wit
- wo. = without
- wrt. = with regard to

Primary sources

- *AB* = *Aitareyá Bráhmana*
- *Alv* = *Alvíssmól* (Speeches of Allwise)
- *Akv* = *Atlakviða* (Lay of Attle)
- *Am* = *Atlamól* (Speeches of Attle)
- *Bdr* = *Baldrs draumar* (Dreams of Balder)
- *Beow* = *Beowulf*
- *Brot* = *Brot af Sigurðarkviða* (Fragment of a Lay of Siward)
- *Deer* = *Déor* (Deer)
- *Eb* = *Eyrbyggja saga* (Saw of the Ere-dwellers)
- *Fáfn* = *Fáfnismól* (Speeches of Fathomer)
- *FbrS* = *Fóstrbróðra saga* (Saw of the Fosterbrothers)
- *GrettS* = *Grettis saga* (Saw of Grettir)
- *Grm* = *Grímnis mól* (Speeches of Grimner)
- *Gríp* = *Grípisspá* (Spae of Griper)
- *Grotta* = *Grottasöngur* (Song of Grotte)
- *Grg* = *Gróugaldur* (Galder of Growe)
- *Ghv* = *Guðrúnarhvöt* (Goading of Guthrun)
- *I Guðr* = *Guðrúnarkviða I* (First Lay of Guthrun)
- *II Guðr* = *Guðrúnarkviða II* (Second Lay of Guthrun)
- *III Guðr* = *Guðrúnarkviða III* (Third Lay of Guthrun)
- *Gula* = *Gulapingslög* (Law of the Gole-Thing)
- *Gylf* = *Gylfaginning* (Beguiling of Yilver)

- *Hákm* = *Hókonarmól* (Speeches of Hathkin)
- *HákGóð* = *Hókonar saga góða* (Saw of Hathkin the good)
- *Hamð* = *Hamðismól* (Speeches of Hamthrew)
- *Hárb* = *Hárbarðljóð* (Leeds of Hoarbeard)
- *Haustl* = *Haustlǫng* (Harvest-long)
- *Háv* = *Hávamól* (Speeches of the High One)
- *HHj* = *Helgakviða Hjörvarðssonar* (Lay of Hallow Harwardson)
- *I HHund* = *Helgakviða Hundingsbana I* (First Lay of Hallow Hundingsbane)
- *II HHund* = *Helgakviða Hundingsbana II* (Second Lay of Hallow Hundingsbane)
- *Heli* = *Heliand*
- *Helr* = *Helreið Brynhildar* (Hell-ride of Byrnhild)
- *HarS* = *Hervarar saga* (Saw of Harware and Heathric)
- *Hild* = *Hildebrandslied*
- *Hym* = *Hymiskviða* (Lay of Hymer)
- *Hdl* = *Hyndluljóð* (Leeds of Hindle)
- *Lok* = *Lokasenna* (Flyting of Lock)
- *MB^b* = *Mabább̄ārata*
- *I Mers* = Merseburg galder I
- *II Mers* = Merseburg galder II
- *Oddrgr* = *Oddrúnargrátr* (Weeping of Ordrun)
- *Reg* = *Reginsmól* (Speeches of Rein)
- *Rþ* = *Rigspula* (Thule of Righ)
- *R̥V* = *R̥g-vedá*, with translations from Jamison-Brereton unless otherwise specified.
- *OSGen* = *Old Saxon Genesis*
- *Sigsk* = *Sigurðarkviða skamma* (Short Lay of Siward)
- *Sigrdr* = *Sigrdrífumól* (Speeches of Syedrive)
- *Skm* = *Skaldskaparmól* (Matter of Scoldship)

- *Skm* = *Skírnismál* (Speeches of Shirner)
- *Þdr* = *Þórsdrápa* (Drape of Thunder)
- *Þrk* = *Þrymskviða* (Lay of Thrim)
- *Vafþ* = *Vafþrúðnismál* (Speeches of Webthrithner)
- *Vðlsþ* = *Vðlsapáttir* (Strand of Walse)
- *VðlsS* = *Vðlsunga saga* (Saw of the Walsings)
- *Vkv* = *Völundarkviða* (Lay of Wayland)
- *Vsp* = *Völuspó* (Spae of the Wallow)

Manuscripts

- **A** = AM 748 I a 4° (<https://handrit.is/manuscript/view/da/AM04-0748-I-a>)
- **A_b** = AM 748 I b 4° (<https://handrit.is/manuscript/view/is/AM04-0748-Ib>)
- **B** = AM 757 a 4° (<https://handrit.is/manuscript/view/is/AM04-0757a>)
- **F** = Flatseyjarbók, GKS 1005 fol. (<https://handrit.is/manuscript/view/is/GKS02-1005>)
- **H** = Hauksbók, AM 544 4° (<https://handrit.is/manuscript/view/en/AM04-0544>)
- **N** = NKS 1824 b 4° (<https://onp.ku.dk/onp/onp.php?m9641>)
- **R** = Codex Regius of the Poetic Edda, GKS 2365 4° (<https://eae.ku.dk/q?p=eae/vols/text/1>)
- **S** = Codex Regius of the Prose Edda, GKS 2367 4° (<https://handrit.is/manuscript/view/is/G2367>)
- **T** = Codex Trajectinus, Traj 1374^x
- **U** = Codex Upsaliensis, DG 11
- **W** = Codex Wormianus, AM 242 fol. (<https://clarino.uib.no/menota/text/menota/AM-242-fol>)

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Introduction (incomplete!)

The introduction is currently very incomplete and many parts are just outlines.

The Old Germanic world

Lifestyle and economy

Cattle-based; small farmsteads.

Morals and Virtues

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

Religion

Keeping the Powers happy Cosmic cycles Reincarnation Analogies with other Indo-European traditions

Germanic alliterative poetry

The historical-literary significance of the Old Germanic poetry is twofold. On the one hand it forms the oldest extensive monuments in its respective languages, and indeed the earliest indigenous Germanic literature (the Gothic being wholly derivative and translational). It lays the ground for the *Nibelungenlied* and Chaucer, who in turn precede such famous writers as Shakespeare and Wagner. It forms the first and most important source of our knowledge about the ancient folk-life of Northern Europe.

On the other hand, it is by no means an innovative or newly created genre. Already, and perhaps especially, in our oldest sources the language is rich with expressions and images, many of great antiquity: "sea-stallions" sail across the ocean; the sun is drawn across Heaven in her chariot; feasts are held in great chiefly halls. These motifs are very ancient—they are found in the archeology of the Nordic Bronze Age and in the lines of *RV* and Homer.

The language likewise overflows with archaic poetic synonyms. Indo-European words otherwise extinct in all Germanic languages find their last refuge in the alliterative poetry. Such are the Old English *eoh*, Old Norse *jór*, corresponding to the Sanskrit *áśva*, Latin *equus*, all meaning 'horse'; Old Norse *týr*, corresponding to Sanskrit *devá*, Latin *deus*, all meaning 'god'; Old English and Old Norse *fold* 'earth, land', corresponding to Sanskrit *prthiví* 'id.' The fact that many of these relate to the cult also suggests that the Germanic religion was not as innovative as is commonly supposed.

Meter(s)

The Old Germanic poetry has two primary structural elements: *stress* and *alliteration*. The exact count of syllables is less important, and end-rhyme is only used as a sporadic flourish. The organizing poetic principle of alliteration appears to have been in effect for some time, for even the earliest *scalds* and *scops* have dozens of synonyms for words like man, sword, horse, and hall. Many of these synonyms—like *jór* above—are very old Indo-European words which within Germanic never appear outside of poetry or archaic compounds.

Stress

When scanning alliterative meter each syllable is generally classed as having either primary stress (p), secondary stress (s), or no stress (x).

Primary stress is reserved for the root syllable in a word, which is not always the same as the first syllable. Compare the English word *beginning*, where the stress pattern is xPx; the primary stress falls on the syllable *ginn*-.

Secondary stress falls on the second element in a compound word.

Not all words have the same stress; the general rule is that nouns and adjectives have stronger stress than verbs, which in turn have stronger stress than prepositions and pronouns. Where exceptions occur this coincides with semantic stress, e.g. in a statement like "It was *you*!"

Alliteration

The following rules describe Germanic alliteration:

1. Alliteration is the resonance between two stressed syllables beginning with the same "sound", e.g. *sand* with *receive*, or *great* with *begin*.
2. Any vowel or diphthong can alliterate with any other vowel or diphthong.
3. *s* and the clusters *sk*, *sp* and *st* are counted as four distinct "sounds".

Further, in West Germanic poetry,

- 4 *g* and *j* are treated as the same sound.

In the present edition alliterating sounds are marked with red font.

Lines

Most alliterative poetry is written in the same common meter, which in Old Icelandic poetics gets the name *fornyrðislag* ‘measure of ancient words’. The smallest metrical division is the *position*, a concept related but not identical to the syllable. For instance, two short syllables (that is, one where a short vowel is followed by a single consonant) can *resolve* into a single position.

Four positions—two stressed, two unstressed—make up the normal *half-line* or *verse*. Two half-lines separated by a short break or *cæsura* (here represented by the interpunct “.”) form a couplet or *long-line*. The first half-line (or *a-verse*) may have either one or two alliterations on the stressed positions, with preference for the first position over the second. The second half-line (or *b-verse*) must always have an alliteration on its first stressed position; never on its second.

In the present edition each long-line is printed on a new line. This is already standard for the publication of West Germanic poetry, whereas many editions of Scandinavian poetry print each half-line.

Fits and stanzas

Bigger structures are *fits* and *stanzas*. The former are found in the Old Saxon and English traditions, the latter only in the Scandinavian.

A *fit* is a section or canto in a longer epic poem. It does not have a fixed length, but is generally around 70–85 lines long. Thus the 3182-line *Beow* is divided into 44 fits (for an average of 72 lines per fit); the surviving 5983 lines of *Heli* are divided into 71 (for an average of 84 lines per fit). It is probably not a coincidence that the length of the fit is similar to the length of shorter legendary poems like *I Guðr* or *Hild*. In *Heli* a new fit can begin in the *cæsura*; this does not happen in *Beow*.

In Scandinavian poetry a *stanza* is a group of long-lines, typically (but far from always) four. The regularity of stanza-length varies from poem to poem.

The age of the Eddic poems

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

The present corpus

The scope of the present corpus is large, and encompasses most of the alliterative poetry extant in Old Germanic languages. The poetry is divided into the following categories:

1. **Norse Mythic poetry**, i.e., that which directly treats the Germanic mythology. This category is exclusively Norse for the simple reason that no West Germanic or Gothic mythic narrative poetry survive.
2. **Norse Heroic poetry**, specifically the whole second half of the Codex Regius and then a few other works. With a few exceptions, subject matter outside of the Walsing cycle is not included.
3. **West Germanic Heroic Poetry** in Old English, Old Saxon, and Old High German.
4. **Poetry on Christian subjects**. This category includes explicitly Christian poems where the new religion or its mythology is at the core of the work. Christian heroic poems depicting native legends, like *Beow* and *Hild*, are not included.
5. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and mediæval manuscripts.
6. **Miscellaneous runic poetry**, apart from that already edited under Galders above.

Exclusions

All Norse Scaldic poetry is excluded, as is the Eddic poetry found in the saws of Icelanders and of ancient ages (*forð-aldar-sögur*) which does not directly relate to the Walsing cycle. These two categories have already been admirably rendered in the SkP series. It would also require a somewhat different approach in terms of how it is presented, since the underlying poetry is often impossible to take out of its prose context. Further, when it comes to the Eddic poetry it is sometimes doubtful whether it ever existed on its own, or has belonged with prose from the start. Basically, I think it would be more conscientious to edit the whole saws as *prosimetra*, an undertaking which naturally falls outside of the scope of the present edition.

Manuscripts

See the introduction to each category.

Old English poetry

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

Old Saxon and High German poetry

There are no collections of alliterative poetry in these languages; instead the manuscript situation will be disussed in the Introduction to each individual text.

The present edition

The present edition is divided into two equally large parts, presented side by side. Each stanza or group of verse lines is presented first in the original Old Germanic language, and then in English translation.

The Old Germanic text

In the present edition are found texts in four Old Germanic languages: Old Norse, Old English, Old Saxon, and Old High German. All texts have been normalized according to my own standardised orthography for the respective languages. The orthographies are all designed to follow three core principles:

1. A faithfulness to the spoken language at the time when the texts were written, and the distinctions demonstrably found therein.
2. A respect for the etymological origin of words, and their distinctions.
3. A striving for a uniform orthography across the various languages, so that the same etymological sound should be written with the same character.

These choices often stand in conflict with the orthography of the original manuscripts and with most earlier philological tradition, whence there is some reason to justify them. My goal is to render the texts themselves in a manner that gives as much philological information to the reader as possible—not to present a facsimile edition for students of paleography. This follows the philological methods used for printing e.g. the *RV*, which is generally printed in an entirely scholarly latinized orthography, not the original *Devanāgarī*. Regardless, such important traits of the original manuscript tradition as the long *f*, arbitrary punctuation, arbitrary spelling, and lack of line breaks, are seldom reproduced in modern editions of Old Germanic poetry.

General orthographic conventions

The following orthographic conventions are followed for all Old Germanic languages:

1. The voiceless dental fricative is always written with the letter *þ*, never *th*.
2. Long vowels are marked with the acute accent, never the macron or circumflex;
3. excepting those long vowels which have their origin in earlier diphthongs, which are written with the circumflex.
4. In compounds where the first element has primary stress the elements are separated with a dash;

5. but where the first element is a preposition or unstressed prefix they are separated with an interpunct.

Below follow specifications for each specific language.

Normalization of Old Norse

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

1. I distinguish short *e* (from etymological short *e*) and short *ɛ* (from etymological short *a* + *i*-umlaut).
2. I distinguish long *á* and *ǫ*, as done by the First Grammatical Treatise.
3. I use *ó* and *é* rather than the traditional *œ* and *æ*, to represent the vowels descended from Proto-Norse *ō* and *ā* after *i*-umlaut (cf. the short *ø*, *ɛ* < *o*, *a* + *i*-umlaut).
4. I distinguish long nasal vowels *ā*, *ē*, *ī*, *ō*, *ú* from long oral *á*, *é*, *í*, *ó*, *ú*, as done in the First Grammatical Treatise.
5. I restore the old *s*—which in modern Scandinavian and even in most Old Norse manuscripts has become *r*, but which is found consistently in old manuscripts such as AM 237 a fol (c. 1150), and fossilized in forms like *þaz* (i.e. *þat*'s) in **R**—in the words *es* 'which, that, where, when', and in inflections of *vesa* (later *vera*) such as *es* 'is' (3rd sg. pres. ind.) and *vas* (3rd sg. pret. ind.). The following forms retain the *r*, as it is there the result of Verner's law, and not of this (much younger) sound change: the pl. pres. ind. (*erum* etc.), the pl. pret. ind. (*vǫrum* etc.), and the pl. pret. subj. (*vǫrim* etc.)
6. When metrically benefactorly, I contract *ek* 'I', *eru* 'are', and *es* 'which; is' to *'k*, *'ru* and *'s*, respectively.
7. I use Finnur Jónsson (1932)'s way of distinguishing between the relative particle *es* and the verb *es*: the first is appended to the previous word with only an apostrophe (e.g. *hann's* 'he who'), while the second is separated by a space (e.g. *hann s* 'he is').

Normalization of Old Swedish and Danish

I employ the same conventions as those described for Old Norse above, including the marking of *u*-mutated *a* > *ɔ* (that this was indeed found in the Eastern Nordic dialects is most clearly seen by the third-person personal

pronoun, which shows *u*-mutation in such forms as Swedish *bonom* ‘him’ < *hōnum*, *bon* ‘she’ < *hōn*).

According to rule 3 in the general orthographic conventions above, I distinguish between *ó* (< *ō*) and *ô* (< *au*, *ey*); *é* (< *ē*) and *ê* (< *ei*).

Where unstressed vowels have been reduced into an schwa-like sound spelled *e*, this is written with *ē*.

Normalization of Old English

I spell fronted or brightened etymological *a* and *á* with *æ* and *ǣ*, for instance in *dæg* ‘day’ (< **dagar*) and *rǣd* ‘advice, counsel’ (< *rádar*). These are contrasted with *ē* and *ǣ*, which represent *i*-mutated *a* and *á*, e.g. in *ellen* ‘zeal, courage’ (< **aljanā*).

An assimilated *n* is marked with an overpoint, like in rule 3 of Old Norse above.

Normalization of Old Saxon

Normalization of Old High German

The English translation

There is now a very large number of translations of the most popular alliterative poetic texts, namely *Beow* and the *Poetic Edda*. These generally fall into two camps:

1. *poetic* translations, which distort the precise meaning of the text for the sake of meter, often quite radically; and
2. *prose* translations, which nowise preserve the style or feeling of the original.

Almost all translations, of both types, also tend toward the following inadequacies: obscuring or glossing over difficult technical and cultural terminology; rendering identically repeated phrases and words (formulae) differently at various places; and simplifying or rewriting kennings and other poetic expressions. Even worse this is often done with little in the way of notes or commentary, to a point where the reader is sometimes left entirely oblivious to the sense of the original text.

What sets my translation apart from previous English translations is that it aims to follow the style and register of the original text, without sacrificing the literal sense of the words. This unfortunately means that literality and consistency at times must sometimes come at the cost of fluid idiomatic English, but it has the advantage of giving the reader an image of not just *what* the original text actually says, but *how* it says it. The reader should keep in mind that he is in a very foreign land, that he is reading words ancient and long forgotten—not the *New York Times*.

Maybe this is a pointless effort? One could argue that a translation always is a betrayal, and that those truly interested in the exact meaning of

every word in the original text should study just the original (in the original language). While I do agree that the sufficiently interested reader should study the original texts in the languages in which they were written (something made much easier by the present edition with its notes and parallel edition), it is still a “hard ask” for those readers who are not philologically inclined, but instead students and scholars of history, comparative mythology and religion, anthropology, or literature; those who, for whatever reason, are interested in exploring the oldest poetic heritage of the Germanic peoples of northern Europe.

English proper nouns

Perhaps the single most idiosyncratic part of the present translation will be its handling of proper nouns. I have opted to render all cultural and religious terms, names of places, heroes, gods, and other entities by their English cognates (thus *Thunder* for Old Norse *Þórr*) and where such do not exist, their philologically expected English (*Anglish*) forms (e.g. *wallow* for Old Norse *vǫlva*).

There are two reasons for this. The first is ideological. I believe that the Old Germanic myths and poems, their gods and heroes, are a shared heritage of Northern Europe. When you translate texts from across Germany, England and Scandinavia you quickly come to notice how similar the diction is, how many names reappear. The Scandinavian *Vǫlundr* is the same character as the English *Wēlund*; likewise Norse *Óðinn* is the same as English *Wōden*. These are ultimately mere distinctions in pronunciation.

The second is aesthetic. Commonly accepted forms like *Odin* and *Thor* are debased. They do not even represent the Old Norse pronunciation as accurately as possible within the constraints of English orthography (for instance, *Odin* would be better anglicized as *Othin*). Many are also difficult for English speakers to pronounce, or lead to absurd confusions. I shudder at hearing the word *ésir* pronounced /aɪ'sɪ:ɪ/; even worse is when *Ǫs-garðr* becomes “ass-guard”.

Mythic Poetry

Introduction to Mythic Poetry

This section encompasses all Norse Eddaic narrative poetry concerning the pre-Christian Germanic gods. That this poetry is exclusively in Old Norse is a matter of preservation, for the Old Norse language is the only Germanic language for which any poetry of this type survives.

Manuscripts

Codex Regius (R)

By far the most important manuscript is GKS 2365 4to (siglum **R**), the so-called Codex Regius. It dates to around 1270 and consists of 45 surviving foll. containing 29 poems. The ms. itself is divided into two parts or sections; the first (on foll. 1–20, containing 11 poems) dealing mostly with mythology, the second (on foll. 20–45, containing 18 poems) dealing with heroic legend from the Walsing cycle. Scribal characteristics show that these two parts have been copied from separate source manuscripts, and they are each introduced with a particularly large initial letter. (TODO: cite)

R is not a mere anthology of poems, but shows substantial editorial input as well. Short prose sections tie a group of the mythological poems together into a loose narrative, though it is clear from their meter, style, and language that these poems are separate works composed by various poets over time. When it comes to the heroic poems long prose segments occur both within and between them, creating a saw-like prosimetrical form where the prose sometimes comes to dominate the poetry. A manuscript closely related to the heroic half of **R** has clearly served as the main source for large swathes of the younger *VǫlsS*.

A large gap famously occurs in the heroic half; between foll. 32 and 33 one quire has gone missing. Its contents are mostly unknown, but it would have included the end of *Sigrdr* and the beginning of the Fragmentary Lay of Siward (TODO). Some of the stanzas probably contained in it may be restored from the *VǫlsS*, and these are edited in *Fragments from the Saw of the Walsings* below. For further literature on **R** see TODO.

AM 748 I a 4to (A)

Second in importance stands AM 748 I a 4to (siglum A). It dates to around 1300 and is in fragmentary state, consisting of just 6 foll. The beginning and end are absent, and between foll. 2 and 3 there is a lacuna, so that at least 3 (but probably more) foll. are missing.

A contains seven poems. On 1r–2v are found in succession the latter half of *Hárþ*, the full *Bdr*, and the first half of *Skm*. There is then the lacuna—Finnur Jónsson guesses that just one fol. is missing—and on 3r–6v are found in succession most of *Váþþ*, all of *Grm* and *Hym*, and the introductory prose to *Vkv*. Among mediæval mss., *Bdr* is only attested in A, while the other six poems are also found in the first, mythological, part of R. The order of the poems varies drastically between A and R.

A has no trace of a frame narrative tying together *Hym* and *Lok* (and indeed the latter poem has left no trace in it), but otherwise A and R do share a substantial amount of prose. The two mss. generally agree very closely in both prose and poetr, a fact which proves beyond any doubt that the two stem from a common manuscript archetype, rather than being independent witnesses of oral tradition.

The edition of A here consulted is Finnur Jónsson (1896).

Manuscripts of Snorre's Edda

Snorre's Edda consists of three sections. The first two—*Gylf* and *Skm*—contain quotations from several Eddic poems. Snorre reproduces stanzas from (TODO) the mythological *Vsp*, *Váþþ*, *Grm*, and a variant of *Lok* (see introduction to that poem) in *Gylf*, while the heroic *Grotta* is attested in full in *Skm*. In addition Snorre also cites a few unique stanzas in Eddic meters, perhaps deriving from now-lost poems; these are edited at the end of the Mythic Poetry under the heading *Fragments from Snorre's Edda*.

The four main mss. for the Prose Edda are:

1. Codex Regius of the Prose Edda (GKS 2367 4to, siglum S), dating to 1300–1350.
2. Codex Trajectinus (Traj 1374, siglum T), a c. 1595 paper copy of a ms. closely related to S.
3. Codex Wormianus (AM 242 fol., siglum W), dating to 1340–70. W also contains the *Rþ*.
4. Codex Upsaliensis (DG 11, siglum U), dating to 1300–25. This mss. is a heavily abbreviated and very poorly done copy of an early ms., which makes its frequent errors even more outrageous.

Other manuscripts

A few other Eddic-style poems from various sources are also included in the present edition. TODO (*Svipdagsmál* and *Grþ*) are found only in post-reformation Icelandic paper mss., namely TODO. While I have not consulted

such paper mss. for poems attested in mediæval mss., I have had to rely on them for these poems. About these poems in particular it has to be said that late first *attestation* does not necessary imply early *composition*. A good proof of this is *Bdr*, which is first attested in the fragmentary mediæval **A**, and then (with some interpolated stanzas) in much later paper mss. We cannot exclude that some of these poems would have existed in other lost mediæval mss., perhaps even on the now-lost pages of **R** or **A**.

Spae of the Wallow

(*Völuspó*)

Dating (Sapp, 2022): C10th (o.865)–early C11th (o.121)

Meter: *Ancient-words-law*

Introduction

The **Spae of the Wallow** (abbrev. *Vsp*) is probably the most important Norse mythological text surviving from Heathen times. It is a spae (ON *spó* ‘prophecy’) told by a wallow (*völva* ‘seeress, sibyl, prophetess’) who has been summoned by Woden, the chief of the Gods, in order to relate the mythic history of the World.

The figure of the wallow represents the Germanic belief that women, at least in elder age, were invested with a certain psychic or prophetic power; this power became even greater when they died and came into possession of such knowledge unknown even to the chief god Woden himself. It was for this reason that Woden in his incessant lust for wisdom undertook frequent journeys in order to question various beings, especially ones dead, about mythological lore. *Vsp* is not the only Eddic poem reflecting this motif. Most similar is *Bdr*, wherein Woden summons a wallow from her grave in order to find out why the god Balder is having ominous nightmares, but Woden’s journeys to commune with the dead are also alluded to in *Hárþ* TODO. For his general quest for knowledge there is also *Vafþ*, wherein Woden defeats the wise ettin Webthritner to a wisdom contest, his self-hanging (*Háv* 138, 139), and his giving of an eye to Mimer (*Vsp* 28). In its role as a mythic catalogue *Vsp* also resembles *Grm*, *Sigrdr*, and *Alv*, but it differs from all aforementioned works in two key ways: *Vsp* is a prophecy rather than a motley collection of scattered mythological lore and a monologue rather than a dialogue or riddle contest. Its unique importance lies in the fact that it offers a chronological overview of the Norse mythic timeline of the World from its creation to its coming destruction and rebirth.

This timeline is, unfortunately for the study of Norse mythology, very much troubled by the fact that the wallow continually speaks in the most obscure terms. Events are related in a highly allusive fashion that presup-

poses that the audience be already familiar with them, and while we can connect many of these allusions to more complete narratives in Snorre's Edda (which, to complicate things further, often relies on *Vsp*), others are entirely unknown to us. Things are made even worse by the fact that the witness manuscripts often show strong disagreements over the content and order of stanzas.

Preservation

Vsp is attested in two full independent recensions. The first and most important is **R** (foll. 1r–3r), where it is the first poem. The other is **H** (foll. 20r–21r), where it is found in a large collection of saws and Catholics works.

Many stanzas from *Vsp* are also cited or paraphrased in *Gylf*, the first part of Snorre's Edda, which in many parts closely follows the poem. Snorre clearly had access to a third, now-lost, recension of *Vsp*, and therefore his cited stanzas are very important. The paraphrases are harder to use, but can still provide important critical readings and serve as a tiebreaker for readings that differ between **R** and **H** (e.g. in st. 19, where *sal* 'hall' in the paraphrase agrees with **H** against **R** *sé* 'lake'). For the four mss. of *Gylf*—**S**, **T**, **W**, and **U**—see the Introduction to Mythic Poetry.

When it comes to the order of stanzas, which varies greatly across mss., I have prepared the following table. Stanzas in *Gylf* which are quoted independently are marked with plus signs; sequences of uninterrupted quotations of several sts. are abbreviated with an incrementing alphabetic symbol, and each stanza is given a number based on its position, so that *B*₁ is the first stanza in the second sequence, and so on. When a stanza found in a manuscript is strongly divergent (e.g. st. 10, where *Gylf* omits the first two half-lines), its number is followed by a star. The stanzas beginning with the formula *Þá gingu regin öll* 'Then went all the Reins' et c. are represented by the immediately following half-line.

	<i>pres. ed.</i>	R	H	STW	U
1	Hljóðs bið'k allar	1	1	–	–
2	Ek man jotna	2	2	–	–
3	Ár vas alda	3	3	+	+
4	áðr Burs synir	4	4	–	–
5	Sól varp sunnan	5	5	+	+
6	... nótt ok niðjum	6	6	–	–
7	Hittusk ęsir	7	7	–	–
8	Tęfðu i tųni	8	8	–	–
9	... hvęrr skyldi dverga	9	9	B ₁	B ₁
10	Þar vas Móðsognir	10	10	B ₂ *	B ₂ *
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unds þrir kvęmu	16	17	–	–
17	Qnd þau né ęttu	17	18	–	–
18	Ask vęit'k standa	18	19	+	+
19	Þaðan koma męyjar	19–20	20–21	–	–
20	Þat man hęn folk-vig	21–22	27	–	–

	<i>pres. ed.</i>	R	H	STW	U
21	Hefði hétu	23	28	–	–
22	... hvárt skyldu ęsir	24	29	–	–
23	Fleygði Óðinn	25	30	–	–
24	... hverr hefði lopt alt	26	22	C ₁	C ₁
25	Þórr ęinn þar vá	27	23	C ₂ *	C ₂ *
26	Vęit hęn Heimdalar	28	24	–	–
27	Ęin sat hęn úti	29	–	–	–
28	Alt vęit'k, Óðinn	29	–	+	+
29	Valði hęnni Hęr-fęðr	30	–	–	–
30	Sá hęn val-kyrjur	31	–	–	–
31	Ek sá Baldri	32	–	–	–
32	Varð af męiði	33	–	–	–
33	Þó hann ęva hęndr	34	–	–	–
H ₁	Þa kná Váli	–	31	–	–
34a	Hapt sá hęn liggja	35a	–	–	–
34b	þar sitr Sigyn	35b	32	–	–
35	Ó fęllr austan	36	–	–	–
36	Stóð fyr norðan	36	–	–	–
37	Sal sá hęn standa	37	36	E ₁	E ₁
38	Sér hęn þar vaða	38	37	E ₂ *	E ₂ *
39	Austr býr hin aldna	39	25	A ₁	A ₁
40	Fyllisk fęrvi	40	26	A ₂	A ₂
41	Sat þar á haugi	41	34	–	–
42	Gól of ęsum	42	35	–	–
43, 48, 56	Gęyr (nú) Garmr mjok	43, 46, 55	33, 38, 43, 48, 51	–	–
44	Bróðr munu bęrjask	44	39	–	–
45	Leika Míms synir	45	40	D ₁ *	D ₁ *
H ₂	Hręðask allir	–	41	–	–
46	Hvat 's með ęsum?	49	42	D ₂	D ₂ *
48	Hrymr ękr austan	47	44	D ₃	–
49	Kjáll fęrr austan	48	45	D ₄	–
50	Surtr fęrr sunnan	50	46	+, D ₅ (cited twice)	+
51	Þa kęmr Hlinar	51	47	D ₆	–
52	Þa kęmr hinn mikli	52	–	D ₇	–
H ₃	Ęinn lopt yfir	–	48	—	–
53	Þa kęmr hinn męri	53*	49*	D ₈	–
54	Sól tér sortna	54	50	D ₉	–
56	Sér hęn upp koma	56	52	–	–
57	Finnask ęsir	57*	53	–	–
58	Þar munu ęptir	58	54	–	–
59	Munu ó-sánir	59	55	–	–
60	Þa kná Hónir	60	56	–	–
61	Sal sér hęn standa	61	57	+	+
H ₄	Þa kęmr hinn ríki	–	58	–	–
62	Þar kęmr hinn dimmi	62	59	–	–

Summary

It seems that immediately prior to the poem's commencing, Weden has summoned the wallow from her grave (probably in a manner similar to that in *Bdr*) and commanded her to speak.

The wallow's *spæ* begins with a bid for silence (1), followed by her earliest memories of the world before its Creation by the Gods out of the body of Yimer (2). She recounts the creation (3–6) and the following golden age (7–8), which was brought to an end by the intrusion of three unidentified ettin-maidens (8). After this she describes the making of the dwarfs (9–10), whose names are listed in several separate *dwarf-tallies* which are without doubt later inserts (11–15). She then describes how the Gods gave life to the first human beings (16–17), and then describes the Ugdrassle's Ash (18), and the three norns living under it (19).

Following st. 19 the order of stanzas in the two full recension—**R** and **H**—diverges significantly. In **R**—whose ordering is the one adopted for the present edition—the wallow recalls how a woman named Goldwey was sacrificed and reborn three times (20), and how she, under the name Heath, practiced sorcery and witchcraft (21). She then recalls the first war in the world, between the Eese and Wanes (22–23), and alludes to the killing of the smith who according to *Gylf* 42 was promised Frow and the sun and moon in exchange for building the wall of Osyrd (24–25). This is followed by a cryptic verse describing Homedal's hidden silence or hearing (26).

In **H** the structure is quite different. The Eese immediately go to decide what action to take regarding the promising of Frow to the ettin (24–25), and Homedal's hearing is described (26). Then follow the two sts about the wolves that will swallow the sun and moon (40–41), and after this come sts 20–23 in the same order as **R**.

TODO.

The Spae of the Wallow

- 1 „Hljóðs bið’k allar · hēlgar kindir,
2 mēiri ok minni · mōgu Hēimdalar;
vilt at, Val-fōðr, · vęl fram tēlja’k
4 forn spjōll fira, · þau’s frēmst of man?

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

“FOR HEARING I ask all holy races [GODS],
greater and lesser lads of Homedal [MEN]!
Wilt thou, Walfather (= Weden), that I well tell forth
the ancient sayings of men which I earliest recall?

1 hēlgar ‘holy’ | so H; om. R

1–4 ALL | The wallow begins by asking for the silence of both gods and men, a meristic expression (West, 2007, pp. 99–100). The whole introductory formula has Indo-European parallels; see West (2007, pp. 63, 92–93, 312).

1 Hljóðs bið’k ‘For hearing I ask’ | The same introductory expression is found in st. 2 of Eyel’s Head-ransom (Egill *Hfl* in SkP 5): *hljóðs biðjum bann* ‘for hearing we [I] ask him’.

1 hēlgar ‘holy’ | That the omission of this word in R is nothing more than a scribal error is clearly shown by the meter; the a-verse in *Hljóðs bið ek · allar kindir* is only three syllables long, and has highly unnatural alliteration on the unstressed *ek* rather than the expected first nominal *hljóðs*.

2 mēiri ok minni ‘greater and lesser’ | It is ambiguous to which noun phrase these adjectives belong. It can either be (a) “all greater and lesser holy kindreds”, which might be equivalent to the phrase Eese and Elves—earthly and heavenly supernatural beings; see Index for occurrences—, or (b) “greater and lesser lads of Homedal”. (b) is to be preferred as the syntactically simpler reading, in which case “greater or lesser” most likely refers literally to physical size (the younger and older members of the audience) rather than more figuratively to varying social classes.

2 mōgu Hēimdalar ‘lads of Homedal [MEN]’ | Homedal sired the three castes of men, as told in *Rþ*.

3 Val-fōðr ‘Walfather’ | That is, “Father of the Slain”, esp. in battle. The wallow probably uses this name for Weden since he awoke her from her grave (perhaps by a *val-galdr* ‘slain-galder’ as in *Bdr* 4/3b). Cf. st. 62/4b.

4 þau’s frēmst of man ‘which I earliest recall’ | Cf. *Vafþ* 34–35 with similar phrasing.

- 2 Ek man jōtna · ár of borna,
2 þá’s forðum mik · fōdda hōfðu;
níu man’k hēima, · níu iðiðjur,
4 mjot-við mēran · fyr mold neðan.

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

I recall Ettins born of yore,
those who formerly had nourished me.
Nine Homes I recall, nine Inwithies,
the famed Measure-Tree beneath the soil.

3 iðiðjur | so all. R has previously been as read ‘iðiði’, but this was made obsolete by an x-ray scan undertaken by Stefan Karlsson (1979) revealing a tiny abbreviation mark for *-ur*.

3 *iviðjur* | Evil-working women or ogresses; this word also appears in a list of names for troll-women (Pul *Trollkvenna* 3 in SkP 3). The word is a fem. *jón*-stem. A commonly suggested etymology is *i* 'in' + *viðr* 'wood' (i.e. forest-dwellers), but this would be an unusual formation, and leaves the *-j-* unexplained. A more plausible etymology is an agent-noun based on **ivið* 'guile, malice', attested in the cpd. *ivið-gjarn* (*Vkv* 28). This etymology can also explain the *-j-*, since its WGmc. cognates OE *inwid*, OS *inwid*, and OHG *inwit* show it to be a neutr. *ja*-stem.

4 *mjot-við mérán* · *fyr mold neðan*. 'the famed Measure-Tree beneath the soil' | Probably Ugdrassle's Ash, still but a seed. The sense of *mjot-viðr* 'Measure-Tree' is not clear, but it seems to be the same word as *mjotuðr* in 45/1b below.

- 3 Ár vas alda · þar's Ymir byggði,
2 vas-a sandr né sêr, · né svalar unnir;
 jorð fannsk éva · né upp-himinn;
4 gap vas ginnunga, · en gras hvęrgi;

[R 1r/6, H 2or/4,
STUW]

It was early of ages where Yimer dwelled;
there was not sand nor sea nor cool waves.
Earth was never found nor Up-heaven;
there was the gap of hawks [AIR/MIDSPACE], but grass nowhere,¹

1 þar's Ymir byggði 'where Yimer dwelled' | þar's ekki vas 'when nothing was' STUW 4 hvęrgi 'nowhere' | ekki 'not' H

3 jorð ... né upp-himinn 'Earth ... nor Up-heaven' | A well-attested formulaic cosmological word-pair found in all four Old Germanic languages with alliterative poetic traditions (ON, OE, OS, and OHG), especially in the context of the creation and destruction of the world. See Index: Earth and Upheaven.

4 gap vas ginnunga ‘there was the gap of hawks [AIR/MIDSPACE]’ | *gap ginnunga* ‘gap of hawks’ has usually been interpreted on the basis of the cosmogony in *Gylf*, where Snorre presents *ginnunga-gap* as a primordial physical location where cold and hot elements combined to form the acidic rivers known as the *Illewaves* in the place where the Earth would later be situated. For this reason it is typically translated into English simply as “Ginnungagap”, and explained as a sort of supernatural void. However, the present stanza is the only conjunction of the words *gap* and *ginnunga* outside of Snorre’s Edda, and his cosmogony is very peculiar. There is therefore some reason to reexamine these two words in the present context to see what the “gap” may actually be. To begin, I reject the traditional translation “yawning chaos” as etymologically unfounded: the oft connected ON *gina* ‘to yawn, gape’ has a different root structure than *ginnunga*, which appears to be a gen. sg. or pl. and not an adjective; the explanation ‘width, breadth’ (from the lost cognate of OE *gimne* ‘broad, vast’) is somewhat more plausible, but “gap of widths” is still a strange and decidedly non-Norse construction. Instead, I agree with Meissner in reading *gap ginnunga* as a kenning “gap of hawks [AIR/MIDSPACE]”, where *ginnunga* is gen. pl. of the attested poetic word *ginnungr* ‘hawk’. The kenning-type “land, path of the bird [AIR]” is conventional (Meissner, 1921, p. 108), and the determinant *ginnungr* is also found in a kenning in *Haufl* 15: *öll endi-lög ginnunga vé* ‘all the low mansions of hawks [LOWER SKIES] from end to end’. This interpretation is confirmed by an underappreciated passage in *Skm* 74, which lists *ginnunga-gap* among poetic synonyms for the air: *Loft heitir ginnunga-gap ok meðal-beimr, fögl-beimr, veðr-beimr*. ‘Air is called gap of ginnings and middle-home, bird-home, weather-home.’ Having determined the sense of the word, we should consider its sense in the present context. The Old Germanic cosmology had (like many other ancient cosmologies, e.g. the Vedic with its two World-halves) two vertical tiers, viz. Earth below and Upheaven above; the former was the land of Men, the latter the dwellings of Gods—both were believed to be physically concrete, formed from different parts of Yimer’s body. Sandwiched between them were the lower (atmospheric) skies or air (ON *loft*), the Midspace (ON *meðal-beimr*, equivalent to the *antárīkṣam* of the Vedic hymns). It is for this reason *Haufl* 15 speaks of the “low SKIES”, contrasted with Upheaven in st. 16. The view conveyed by *Vsp* 3 is thus that air existed, but not Heaven above nor Earth below.

¹ A more extensive creation narrative is found in *Gylf* 4–5, according to which the world first consisted of two extremities: the frozen *Nivelham* in the north and scorching *Muspellsham* in the south. From *Nivelham* the freezing venom-rivers called the *Illewaves* ran until they froze to ice, while burning lava flowed from *Muspellsham*. The ice and lava met in the Gap of Ginnings, “which was as calm as windless air”, and there combined to form the first being, *Yimer*, who was the ancestor of the *ettins*.

4 áðr Burs synir · bjǫðum of ypðu,
2 þeir es Mið-garð · mérán skópu;
 sól skēin sunnan · á salar steina;
4 þá vas grund gróin · grønum lauki.

[R 11/8, H 201/5]

before the Sons of Byre revealed the flatlands,
they who created famed Middenyard.
The sun shone from the south on the stones of the hall;
then was the ground grown with green leek.

1 Burs synir ‘the Sons of Byre’ | In *Gylf* 6 identified as the three brothers Weden, Will, and Wigh. They sacrificed *Yimer* and shaped the world out of his body, for which cf. *Grm* 41–42, *Vafþ* 21.

2 Mið-garð ‘Middenyard’ | The Middle Enclosure, which was created for the dwellings of Men.

4 grønum lauki ‘green leek’ | A sign of the golden age, for the leek was in ancient times held to be the noblest plant. See Index.

- 5 Sól varp sunnan, · sinni Mána,
 2 hendi hinni hógri · of himin-jöður;
 Sól þat né vissi, · hvar hön sali átti;
 4 stjörnur þat né vissu, · hvar þér staði öttu;
 Máni þat né vissi, · hvat hann meðins átti

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

The Sun cast from the south—the Moon’s companion—
 her right hand over heaven’s rim.
 The Sun knew not where halls she had;
 the Stars knew not where seats they had;
 the Moon knew not what sort of might he had.

1–2 Sól ... himin-jöður ‘Sun ... heaven’s rim’ | om. STUW. 2 himin-jöður ‘heaven’s rim’ | composite; *bimin* *fiodyr*† R; *iöður* H. 4 stjörnur þat né vissu, · hvar þér staði öttu | In STUW this line comes last, so that the order is sun, moon, stars.

1–2 Sól ... himin-jöður ‘Sun ... heaven’s rim’ | Probably a poetic description of the dawn; the Sun lifted herself up over the horizon and rose for the first time.

1 sinni Mána ‘Moon’s companion’ | At times mistranslated as ‘her moon’, understanding *sinni* as dat. sg. f. of *sinn* ‘its (reflexive)’. This cannot be correct since ON possessives are inflected based on the gender of the noun they modify, not that of the possessor. *máni* ‘moon’ is masculine, and so ‘her moon’ would be **sinum Mána*.

2 himin-jöður ‘heaven’s rim’ | Some recent editors have taken it upon themselves to normalize the reading of R as *bimin-jó-dyr* ‘heaven-horse-beast’, which is not just nonsensical but also unmetrical due the stress pattern. On the other hand the reading of H, normalized to *jöður* ‘rim, edge’, is clearly deficient since it lacks the necessary alliteration on *b*. If we see *iodyr* R as corrupted from **iodur* we can restore *bimin-jöður*, as done here.

5 Máni þat né vissi, · hvat hann meðins átti ‘the Moon knew not what sort of might he had’ | The Moon was believed to have certain “powers”, and could be invoked in violent conflict (*Háv* 137/7)

- 6 Þá gingu regin öll · á rok-stóla,
 2 ginn-heiðog goð, · ok umb þat gëttusk.
 Nött ok niðjum · nōfn of gófu,
 4 morgin hétu · ok miðjan dag,
 undurn ok aptan, · órum at tēlja

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

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

1–2 Þá ... gëttusk ‘Then ... of this.’ | A formulaic expression for the convening of the Thing of the Gods, identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the formula shared between *Bdr* 1/1–3 and *Þrk* 14/1–3, which follows the structure of the present formula very closely: *Senn vöru ęsir · allir á þingi // ok ęsynjur · allar á máli, // ok umb þat réðu · rikir tívar*. ‘Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews.’ — In the five occurrences of these two formulae outside of the present stanza, the demonstrative pronoun *þat* ‘this’ clearly refers to an immediately following question introduced by a *hv*-word (e.g. *Þrk* 14/4: *hvé þeir Hlórriða · bamar of sotti?* ‘how they Lorde’s (= Thunder’s) hammer would find?’) Following this pattern we would expect to find such a question following *umb þat gëttusk* ‘took counsel of that’ in the present stanza, and it seems reasonable plausible (but not certain) that one has been lost in transmission.

1 regin ęll ‘all the Reins’ | All the Gods (*reggin* ‘Reins’, i.e. ‘Powers, Counsels’; a pantheistic word), here behaving as one body.

1 rök-stóla ‘rake-seats’ | Their thrones of judgment.

3 nęfn of gęfu ‘names they gave’ | The giving of names to the natural phenomena is seen as a part of the Godly ordering of the universe; in fact it is the very act of naming and thereby categorizing these phenomena which sets them apart from the disordered Natural chaos. These categories, rather than being arbitrarily invented by Men, are thus seen as stemming directly from the Gods. In a modern scientific context this passage can be read as a celebration of the work of such men as Linnaeus, who by their actions in classifying and rationalizing nature are thus carrying out the will of the Gods. This is not the same as the positive Christian attitude towards science, which is based on the idea of understanding the perfect design of the intelligent Creator. In the Germanic worldview, however, the raw matter already exists (in the form of Yimer and other Ettins) before the Gods, and the Creation consists in shaping and classifying it according to Godly Will (which appears synonymous with rationality)—in the present stanza in order to reckon time and keep dates.

5 ęrum at tęlja ‘the years for to tally’ | Cf. *Vafþ* 23, 25, where it is said that the Gods made the sun and moon turn round in heaven and that the Reins created the moon-phases *ęldum at ár-tali* ‘for mankind’s tally of years’.

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

[R 11/16, H 201/10]

The Eese met each other on the Idewolds,
they who harrow and hove timbered on high.
Hearths they laid, wealth they smithed,
tongs they shaped and tools they made.

2 þęir’s ... hę-timbruðu ‘they who ... timbered on high’ | *afls kostuðu · alls freistuðu* ‘[their] strength they tried; everything they tempted’ H

1 Iða-vęlli ‘Idewolds’ | “The plains of industry.”

2 þeir's ... hö-timbruðu 'they who ... timbered on high' | Two formulae. — *þrgr ok þof* 'harrow and hove' is a merism, i.e. ritual structures made of stone and wood; cf. *Vafþ* 38 and *HHj* *TODÓ*, as well as the Norwegian Christian laws that impose 'the burning of hoves and the breaking of harrows' (*brenna þof ok þrjóta þrgr*). — *hö-timbra* 'timber on high' is a rare compound. Its only other occurrence in the ON corpus is in *Grm* 16, where it describes a harrow ruled by Nearth. — This passage has often been wondered at; why would the Gods themselves make cultic buildings—whom do *they* worship? Let it be added that they partake in the ritual slaughter of beasts, and the following divination and feasting on their flesh (e.g. *Vsp* 61, *Hym* 1, 39, *Lok*, *Haustl* 2). This question is really not as difficult as it is made out to be, however, since the answer is surely that the behaviour of the Gods serves as the model for virtuous human behaviour and justifies the ideology of settlement. Colonising new lands, tilling the earth, building houses and enclosures and ritual structures, sacrificing beasts—if these are virtuous for humanity, they must have a precedent among the Gods, which does not mean that the Gods worship themselves (or anything else). The Gods operate on the level of the macrocosm, and it is from them that the Godly Will flows. Humans, on the level of the microcosm, connect with this Godly Will through worship, among other behaviour, which mirrors the Gods on a smaller scale. Thus the great enclosure of Middenyard and the sacrifice of Ymer (who was the Earth and Heaven conjoined) become smaller ritual and settlement enclosures and sacrifices of horses and oxen; for more discussion cf. *Vafþ* 41–43 and notes.

- 8 **T**ęflðu i tūni, · **t**ętitir vōru,
2 **v**as þeim **v**ęttir-gis · **v**ant ór gulli,
 unds þrjár kvōmu · **þ**ursa męyjar,
4 **ā**m-ātkar mјok, · **ō**r **Ј**otun-þeimum.

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

They played Tables in the yard; merry were they;
for them was nothing golden wanting—
until three maidens of Thurses came,
most uncanny, out of Ettinham.

1–4 ALL | The whole stanza is paraphrased in *Gylf* ch. 14: *Ok því nęst smiđuðu þeir malm ok stein ok trę ok svá gnóg-liga þann malm, er gull beittir, at öll búsgagn ok öll reiði-gagn þęfðu þeir af gulli, ok er sú ęld kęlluð gull-aldr, ādr en spiltist af til-kvāmu kvinnanna; þęr kómu ór Јotun-heimum.* 'And after this they smithed ore and stone and wood, and so abundantly [did they smith] that ore which is called gold, that all their house tools and riding tools were golden. And that age is called the golden age, before it was spoiled by the arrival of the women; they came from Ettinham.'

1 Tęflðu 'played Tables' | A verb derived from *tafl* 'board game', an old borrowing from Latin *tabula*. "Tables" is used as a cognate translation; the exact type of board game referred to is unimportant.

2 vas þeim vęttir-gis · vant ór gulli 'for them was nothing golden wanting' | Indeed even the bricks they played with were of gold. See st. 58.

2 vęttir-gis 'nothing' | An archaic gen. of *vętt*-ki 'nothing'; the *-ir* representing a fossilized i-stem genitive, for *vęttir* 'thing' comes from PGmc. **wihtir*. The only other occurrence of this form is in the highly linguistically archaic Icelandic Homily Book (ms. Holm perg 15 4°, fol. 36v/30).

3 þrjár ... þursa męyjar 'three maidens of Thurses' | These three maidens are never mentioned again (unless they are taken to be the three norns in st. 19, but they would then be introduced twice). It is possible that an additional stanza giving further information about them has been lost. If it originally existed, it was already absent in the version used for *Gylf*, since no additional information is found there.

4 *ám-átkar* ‘uncanny’ | The word *ám-áttigr* has a clear association with supernatural beings; trolls and ettins. It occurs in four other places in *R*. In *Grm* 11, *Skm* 10 and *HHfj* 17 it modifies *jötunn* ‘ettin’ in a *Leeds-meter* c-line. In *HHfj* 14 it is used by the daughter of an ettin to refer to a human hero.

- 9 Þá gingu *regin* *ǥll* · *à røk-stóla*,
 2 *ginn-heiðlog* *goð*, · *ok umb þat gétusk*:
Hværr *skyldi dverga* · *drótt of skępja*
 4 *ór brimi blóðgu* · *ok ór blóum leggjum?*

[*R* 11/20, *H* 201/14,
 STUW]

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

3 *Hværr* *skyldi dverga* ‘Who would ... of dwarfs’ | so *RWU*; *at skyldi dverga* ‘That they would ... of dwarfs’ *ST*; *hverir skyldu dvergar* ‘Which dwarfs would [shape the retinues]’ *H* 3 *drótt* ‘the retinue’ | so *STUW*; *drótn* ‘the lord’ *R*; *dróttir* ‘the retinues’ *H* 3 of *skępja* ‘shape’ | *spekia* ‘soothe’ *U* 4 *brimi blóðgu* ‘bloody surf’ | so *HSWU*; *Brimis blóði* ‘the blood of Brimmer’ *RT* 4 *blóum* ‘blue-black’ | metr. emend. from *blám* *R*; *Bláins* ‘Blown’s’ *HW*; *Bláms* *STU* is prob. a corrupt form of *Bláins*

1–4 ALL | After the Golden Age is spoiled, the Gods must get their metal in some other way. For this they need the dwarfs, who are connected with finding minerals, perhaps through techniques similar to dousing. Ancient ideas about the spontaneous generation of maggots in flesh (likened to minerals in the earth) are also clearly at play. — *Gylf* 14 continues with its paraphrase: *Þar nést settust goðin upp í sęti sín ok réttu dóma sína ok minntust, hvaðan dvergar hefðu kviknat í moldinni ok niðri í jörðunni, svá sem maðkar í holdi. Dvergarnir hefðu skipazt fyrst ok tekit kvikun í holdi Ymis ok vǫru þá maðkar, en af atkvæðum goðanna urðu þeir vitandi mann-vits ok hefðu manns líki ok búa þó í jörðu ok í steinum. Móðsognir var öðstr ok annarr Durinn. Svá segir í Völuspá*: ‘Thereafter the gods set themselves up in their seats and made their judgments and remembered whence the dwarfs had come to life in the ground and down in the earth like maggots in flesh. The dwarfs had first taken shape and come to life in Yimer’s flesh and were then maggots, but by the decrees of the gods they became knowing of manwit and had a man’s likeness, and even so they live in the earth and in stones. Moodsowner was the highest in rank, and second Dorn. So it says in the Spæc of the Wallow:’ after which the text quotes the present st. and 10/3–4.

4 *ór brimi blóðgu* · *ok ór blóum leggjum* ‘out of the bloody surf and the blue-black legs’ | I think that the poem simply telling of “the bloody surf” and “the blue-black legs” fits better with its general allusive style, but this requires a composite reading. If we read *Bláinn* ‘Blown’ (named in the thules as a dwarf) instead of *blóum* ‘blue-black’, then following Gurevich (*Skp* 2017, p. 693) we may see a kenning ‘the legs of Blown (dwarf) [STONES]’. Blown has otherwise usually been read as a poetic name for Yimer, but it is not attested anywhere else. — The “blood” and “legs” are in any case those of Yimer; from his bones were made the rocks, and from his blood the sea (see *Grm* 41, *Vafþ* 21). Dwarfs of course dwell in rocks and earth; cf. for instance *IngT* 2, where the Swedish king Swayther (*Sveigðir*) runs into a rock in pursuit of a dwarf. More difficult to explain is the creation of dwarfs from the sea. Einheri suggests that it may be referring to the formation of salt-stones by means of evaporating salty seawater.

- 10 Þar vas *Móðsognir* · *métstr of orðinn*
 2 *dverga allra*, · *en Durinn annarr*;
þeir man-líkun · *mǫrg of gǫrðu*,

[*R* 11/21, *H* 201/15,
 STUW]

4 dvergar i jörðu, · sëm Durinn sagði.

There was Moodsowner made the worthiest
of all Dwarfs, and Dorn the second.
Many man-likenesses they made:
Dwarfs in the earth, as Dorn said.

1 Þar vas Móðsognir | so H; Þar ímótífogin vitnirf 'there Mootsowner wolf(?)' R. The prose of *Gylf* 14 agrees with H that the correct form of the name is *Móðsognir*, not *Mótsognir*. 3 þeir man-likun · mǫrg of gǫrðu 'Many man-likenesses they made' | so RHU; þar man-likun · mǫrg of gerðusk 'There many man-likenesses were made' STW 4 i 'in' | so STUWH; ór 'out of' R 4 sëm Durinn sagði 'as Dorn said' | so RHW; sëm þáur mennf sagði 'as door-men(?) said' T; sëm þeim dyrinn kenditf 'as the beasts(?) taught them' U

1-2 Þar ... annarr 'There ... second' | om. STUW, but the author must have had the full stanza, since he paraphrases these lines (see Note to ALL for st. 9 above).

3-4 þeir ... sagði 'They ... said.' | The mss. readings offer two conflicting versions of the creation of the dwarfs. Either they arose on their own; this is supported by the prose of *Gylf* 14 (see note to previous st.) and by the form of the stanza quoted there in the non-U mss., but it may have been changed to correspond to the author's vision. On the other hand, R, H and U have the dwarfs Moodsowner and Dorn shaping "man-likenesses" out of soil. The present ed. follows RHU.

3 man-likun 'man-likenesses' | The Dwarfs were in the shape of Men, but not quite human; thus the creation is seen as progressive, with the man-shaped Dwarfs preceding the human beings. The Dwarfs, arising out of the earth, also lack the Godly spark found in Men.

The following sts. (11-15) contain two originally distinct lists of dwarf-names; part of them are almost certainly later inserts. It is proof enough that there is a repetition of names (Oakenshield, Great-grandfather) and more than one formulaic conclusion.

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

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

11 Nýi ok Niði, · Norðri, Suðri,
2 Austri, Vestri, · Al-þjófr, Dvalinn,
Bíurr, Báurr, · Bǫmburr, Nóri,
4 Ánn ok Ánarr, · Ái, Mjóð-vitnir.

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

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

12 Vęigr ok Gand-alfr, · Vind-alfr, Þráinn,

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

- 2 Þekkr ok Þorinn, · Þrór, Vitr ok Lit,
 2 Nár ok Ný-ráðr— · nú hef’k dverga
 4 —Ręinn ok Ráð-sviðr— · rétt of talða.

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

- 13 Fíli, Kíli, · Ffundinn, Náli,
 2 Hępti, Vili, · Hannarr, Svíurr,
 Frár, Horn-bori, · Fręgr ok Lóni,
 4 Aur-vangr, Jari, · Eikin-skjaldi.

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

[R 11/28, H 201/20,
 STUW]

- 14 Mál es dverga · ĩ Dvalins liði
 2 ljóna kindum · til Lofars tēja,
 þęir es sóttu · frá salar stęini
 4 Aur-vanga sjöt · til Jęru-valla.

’Tis time to tally the dwarfs in Dwollen’s troop
 back to Loffer for the races of men;²
 they who sought, from the stone of the hall,
 the seat of the Earwongs unto the Erwolds.³

3 þęir | þeim H

² A standard genealogical introduction (cf. *HalT* 1: *meðan bans ętt ... til goða tęljum* ‘while we tally his line ... [back] to the gods’). The (patrilineal) line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with st. 10, where Moodsowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned, but such details were probably not very important.

³ Cf. *Gylf* 14: “But these came from Swornshigh (*Svarinsbaugr*) to the Earwongs on the Erwolds, and from them Loffer is come—these are their names: Sherper (*Skirpir*), Werper (*Virpir*), Showfind, Great-grandfather, Elf and Ing (*Ing*), Oakenshield, Fale (*Falr*), Frost, Finn, Ginner.”

- 15 Þar vas Draupnir · ok Dolg-þrasir,
 2 Hár, Haug-spori, · Hlé-vangr, Glói,
 Skirfir, Virfir, · Skáfiðr, Ái,
 4 Alfr ok Yngvi, · Eikin-skjaldi,
 Fjalarr ok Frosti, · Finnrr ok Ginnarr;

[R 11/32, H 201/24,
 STUW]

- 6 Þat mun **é** uppi, · meðan **q**ld lifir,
lang-niðja-tal · til **L**ofars hafat.

There was Dleepner and Dollowthrasher,
High, Highspurer, Leewong, Glower,
Sherver, Werver, Showfind, Great-grandfather,
Elf and Ing, Oakenshield,
Feller and Frost, Finn and Ginner.—
It will ever be remembered while the age lives,⁴
the tally of kinsmen lifted to Lofer.

6 **é** | om. **R** 7 til | om. **H**

⁴Two archaic formulæ. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun enn uppi*), evil is the doom of the norms!” The second is found in a runic inscription, U 323 (980–1015): “Ever will lie—while the age lives (**meþ** + **altr** + **lifir** *með aldr lifir*)—the hard-hammered bridge, broad, after a good man.” An especially close parallel is found in *Þstf Stuttdr* (st. 5, Kari Ellen Gade ed. in *SkP* II): *Ey mun uppi · Eñdils, meðan stendr // sól-borgar salr, · svgr-góðis fgr*. ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

- 16 Unds þrír kvömu · ór því liði
2 qflgir ok ástkir · **é**sir at húsi;
fundu à landi · lítt meḡandi
4 Ask ok **E**mblu · **ør**-lḡ-lausa.

[**R** IV/1, **H** 20r/26]

Until three came out of that host:
strong and loving Eese along the houses;
they found on land the little availing
Ash and Emble, orlay-less.

1 þrír | emend.; þrjár **RH** 1 ór því liði | þussa brúðir **H**. 2 qflgir ok ástkir ‘strong and loving’ | ástkir ok qflgir (norm.) ‘loving and strong’ **H**

1–4 ALL | This stanza and the next are paraphrased in *Gylf* 9: *Þá er þeir gengu með sévar-ströndu Bors synir, fundu þeir tré tvau ok tóku upp trén ok sköpuðu af menn. Gaf inn fyrsti qnd ok líf, annarr vit ok hréring, þriði á-sjóning, mál ok beyrn ok sjón. Gáfu þeim klæði ok ngfi; hét karl-maðr’inn Ask, en kona’n Embla, ok ólst þaðan af mann-kind’in, sú er byggð’in var gefinn undir Mið-garði*. ‘When the sons of Byre (cf. st. 4) walked along the sea-shore they found two trees (*tré*, alt. ‘pieces of wood’) and they took up the trees and shaped men out of them. The first one gave breath and life; the second wit and movement; the third outward appearance, speech and hearing and sight. They gave them clothes and names: the male was called Ash and the woman Emble. And from them was begotten mankind, to which the dwelling within Middenyard was given.’ — Based on *Gylf*, the myth is traditionally seen as referring to pieces of driftwood, but that may be a later Icelandic or Snorrocanean interpretation. As pointed out by Hultgård (2006), the comparative evidence suggests that the first humans were in fact originally seen as living, growing trees, and there is really nothing in the *Vsp* that speaks against such an interpretation. The story is probably the reason why words for trees are used extensively by Norse poets in kennings for men and women (see *SKP* I, p. lxv ff., Meissner, 1921, pp. 245, 266–272, 410), more commonly in Scaldic poetry, but at times also in Eddic poetry, e.g. in *Sigrdr* 5: *bryn-þings apaldr* ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR].’

1 Unds ‘Until’ | We seem to be missing a preceding clause here, probably as part of a now-lost stanza. It is of course impossible to say what this st. would have contained, but it may have given a reason for the creation of men.

1 þrír kvømu · ór því liði ‘Until three came out of that host’ | Both mss. show influence from st. 8 in using the fem. *þrír* for masc. *þrír*. H goes further in replacing *ór því liði* ‘out of that host’ with *þussa brúðir* ‘brides of thurses’. That these are errors is clearly shown by the masculine *gfgir ok ástkir gisir* in l. 2.

2 ástkir ‘loving’ | The creation of men was an act of love. For men the Gods later created Míddengard (*Grm* 42); the moon-phases had already been created for our time-reckoning (st. 6 above).

2 at húsi ‘along the houses’ | An adverbial; the gods were walking on the outskirts of their settlement.

4 Ask ok ʼEmblu ‘Ash and Emble’ | Ash (nom. *Ask*) is easily identified with the same-named wood species (*Fraxinus excelsior*), but the etymology of Emble (nom. *ʼEmbla*) is much more difficult to explain. Her name is often translated as “Elm” (so Neil Price), but the ON word for that tree is the masc. *almr* ‘elm’. Metathesis from earlier **ʼElma*, a derivative of the same type as *þella* ‘young fir tree’ < *þoll* ‘fir tree’, is possible but uncertain.

- 17 Qnd þau né ʼttu, · ʼð þau né hʼfðu,
 2 lʼ né lʼti · né litu góða;
 ʼnd gaf ʼðinn, · ʼð gaf Hʼnir,
 4 lʼ gaf Lʼðurr · ok litu góða.

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

Breath they owned not, wode they had not,
 not craft nor sound nor good colour.
 Breath gave Weden, wode gave Heener,
 craft gave Lothar, and good colour.

1 Qnd ‘Breath’ | The breath (animating spirit) of life, which sets living things apart from the unliving. Cf. *Gylf* 3: *Hitt er þó mest, er bann gerði manninn ok gaf bonum qnd þá, er lifa skal ok aldrir tynast, þótt líkaminn fúni at moldu eða brenni at gsku* ‘Yet the greatest thing is when he [= Weden the Allfather] made man and gave him that “breath” which shall live and never perish even though the body molders to dust or burns to ashes.’ On Christian Scandinavian memorial runestones from the 11th onwards this word is used interchangeably with the Anglo-Saxon borrowing *sál* ‘soul’; compare e.g. *Sö 10 Guð hjalpi qnd bans* ‘God help his “breath”’, *Sö 8 Guð hjalpi sálu bans* ‘God help his soul’, and the frequent (at least 14 separate inscriptions) pairing of the two, like e.g. *U 358 Guð hjalpi bans qnd ok sálu* ‘God help his “breath” and soul’. It seems likely that this idea of an immortal “breath”, instead of being pagan, stems from the Latin *spiritus* which means both ‘breath’ and ‘spirit’. In old poems a person gives up his “breath” when he dies and stops breathing, cf. *HHj*, *Sigrdr*, *Sigsk* TODO.

- 18 Ask vʼit’k standa, · hʼitir Ygg-drasill,
 2 hʼr baðmr, ausinn · hvíta auri;
 þaðan koma ʼggvar · þér’s i dala falla;
 4 stendr ʼ yfir grønn · Urðar brunni.

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

An ash I know standing, ’tis called Ugdrassle:
 a high beam [TREE] sprinkled with white mud.
 Thence come the dew-drops which fall in the dales;
 it stands ever green over Weirð’s Well.

1 standa ‘standing’ | so RHU; *ausinn* ‘sprinkled’ **STW** 1 Ygg-drasill | *Ygg-drasils* S 2 baðmr ‘beam’ | *borinn* ‘born’ U wo. doubt corrupt. 2 ausinn ‘sprinkled’ | *heilagr* ‘holy’ **STUW** 3 þér’s | *es* **ST** 4 *om.* U 4 grönn | *grunn* S; *grein* U

2 ausinn · hvíta auri ‘sprinkled with white mud’ | Possibly relevant is the Indian ritual pouring of beverages like milk onto the phallic *linga*, although Nikhil Surya Dwibhashyam considers this an indigenous Indian practice foreign to the old Vedic religion. Cf. st. 26 below.

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

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

Thence come maidens, much knowing:
three out of the hall which stands beneath the tree.
Weird they called one, the other Werthing
—they scored billets—Schild the third.
They laid law, they chose lives
for the children of mankind, the orlay of youths.

2 sal ‘hall’ | so H, **STUW** (in the paraphrase); sé ‘lake’ R 2 und ‘under’ | á ‘on’ H 6 seggja ‘of youths’ | *at seggja* ‘to say’ H

1–6 ALL | The st. is paraphrased in Gylf 15: *Þar stendr salr einn fagr undir askinum við brunninn, ok ór þeim sal koma þrjár meyjar, þær er svá beita: Urðr, Verðandi, Skuld. Þessar meyjar skapa mœnnum aldr; þær kœllum vér nornir.* ‘There stands a single fair hall beneath the ash-tree by the well, and out of that hall come three maidens, who are called so: Weird, Werthing, Schild. These maidens shape the ages of men; we call them norns.’

2 þolli ‘tree’ | Literally ‘fir’, but the word is only used for the alliteration. The same may perhaps apply to *askr* ‘ash’ above, the species being indeterminate.

4 sköru á skíði ‘they scored billets’ | Unclear; perhaps they carve tallies for the number of years allotted to each human being.

- 20 Þat man hœn folk-víg · fyrst i hœmi,
2 es Gull-veigu · gœirum studdu
ok i hœll Háars · hana brœnndu,
4 þrysvar brœnndu · þrysvar borna,
opt, ô-sjaldan, · þó hœn enn lifir.

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

That troop-conflict she recalls first in the Home,
when Goldwey with spears they goaded,
and in the hall of Higher (= Weden) [= Walhall] they burned her;
thrice they burned the thrice born,
often, unseldom, though she still lives.⁵

4 þrysva**r** bręnn**du** | *þþrysva**r** bre**ndu** þrysva**r** bre**ndv**ŕ* **H**

1 folk-víg 'troop-conflict' | *folk* here carries its older meaning 'troop, band', as seen in the Slavic borrowing exemplified by Russian полк 'regiment, host, army'.

⁵Very cryptic. TODO: check Snorri. Goldwey was apparently slain, burned and reborn three times (in short succession?) by the Eese.

- 21 Hęiði h**étu**, · hvar's til h**úsa** kom,
2 v**ölu** v**ęl**-spáa, · v**itti** ganda;
 s**ęið** h**ön** hvar's h**ön** kun**ni**, · s**ęið** h**ön** hug l**ęi**kinn;
4 **ę** vas h**ön** a**ngan** · illrar brúðar.

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

Heath they called—where to houses she came—
the well-spaeing wallow; she bewitched gands.
She sorcered where she could; she sorcered deluded minds;
she was always the love of any evil bride.

2 v**ölu** | *ok v**ölu*** **H** 3 hvar's h**ön** kun**ni** 'where she could' | so **H**; h**ön** kun**ni** 'she knew' **R** 3 hug l**ęi**kinn 'deluded minds' | so **H**; l**ęi**kinn **R**

- 22 Þa gingu r**ę**gin ęll · á r**ęk**-stóla,
2 ginn-ę**ęil**ę goð, · ok umb þat g**ętt**usk:
 Hv**árt** skyldu **ę**sir · a**f**-ráð g**į**alda,
4 eða skyldu g**ęð**'in ęll · g**į**ldi **ę**iga?

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

Then went all the Reins onto the rake-seats:
the Yin-holy Gods, and from each other took counsel of this:
Whether the Eese should yield tribute,
or should all the Gods hold a banquet?

4 goð'in ęll 'all the Gods' | The clitic definite *-in* is very rare in older Norse poetry; this is its only occurrence in *Vsp*. — Here "all the Gods" (viz., the Eese *and* the Wan**ęs**) seem to be contrasted with the Eese, a subset.

- 23 Fl**ęy**ęði Óðinn · ok i**ę** f**ęlk** of skaut;
2 þat vas **ęnn** f**ęlk**-víg · f**ęrr** i**ę** h**ę**mi;
 b**rot**inn vas b**orð**-v**ęggr** · b**orgar** ása,
4 kn**ęttu** v**anir** v**ęg**-sp**ę** · v**ęllu** sp**ęrna**.

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

Weden hurled and shot into the troop;
that was yet a troop-conflict earlier in the Home.
Broken was the plank-wall of the stronghold of the Eese;
the Wan**ęs** by a war-sp**ę** did tread the fields.

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

1 Flęygði Óðinn · ok ī folk of skaut ‘Weden hurled and shot into the troop’ | The object, a spear, is understood. This first spear-throw was reenacted in a ritual well attested in Icelandic literature, wherein the king leading his troops would hurl the first spear into the opposing host, typically with the phrase *Óðinn á yðr alla* ‘Weden owns you all!’ The battle-slain were thusly devoted to Weden, and they would join him as Oneharriers in Walhall. The sacrifice of an entire army or nation was not uncommon in ancient warfare, and examples are also found among the Hebrews (the *חֶרֶם* *ḥērem*) and the Romans (the *devotio*, Livy 8:9). Weden is also described as “owning” dead warriors in *Hárþ* TODO, and in runic inscription *N B380* (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Weden (and “received” by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

4 vīg-spó ‘war-spae’ | The Wanes used a magic prophecy (*spó* ‘spae’) to win the battle and sack Osyard, the stronghold of the Eese.

- 24 Þà gingu rēgin qll · à røk-stóla,
 2 ginn-ḥeīlōg goð, · ok umb þat gēttusk:
 Hvęrr ḥeḑði lopt alt · lēvi blandit
 4 eða ētt jōtuns · Ōðs męy gefna?

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

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

1–4 ALL | After their stronghold, protected only by a plank-wall (*borð-vegg*), is sacked by the Wanes, the Eese decide to build a stronger wall. The story of the wall-builder is told in *Gylf* 42, which ends by quoting sts. 24–25. An ettin craftsman approached the Eese and asked to build them a great wall. His price was Frow’s hand, and the Sun and Moon, but only if he could complete the entire wall alone in a single winter. He also asked for permission to use his workhorse, Swaddlefare, which Lock granted him. The agreement was sealed with strong oaths. The horse was, however, unexpectedly strong, and when three days were left before summer the wall was almost finished. The panicked Eese then turned to Lock and forced him to deal with the horse. His solution was to turn into a mare to distract the ettin’s workhorse, which worked; the two were out all night, and Lock was made pregnant, later giving birth to Slapner. When the ettin realised that he would not finish the wall on time he came into his greatest ettin-wrath, at which point the Eese called on Thunder; he showed up and quickly slew the builder.

- 25 Þórr einn þar vá · þrunginn móði,
 2 hann sjaldan sitr · es slíkt of fregn;
 à gingusk eḑðar, · orð ok sóri,
 4 mōl qll męgin-lig, · es à meðal fóru.

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

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

1-4 ALL | The order of the lines is that of RH; in STUW the two helmings (*Þórr ... fregn;* and *á ... fóru.*) are reversed. 1 þar vá 'fought there' | so HTU; þar var 'was there' R; þat vann 'accomplished it' S; þat vá 'fought it' W 3-4 á ... fóru. | om. W 4 fóru 'had gone' | vöru 'had been' HT

2 hann sjaldan sitr · es slíkt of fregn; 'he seldom sits when of such he learns' | When he learns of an ettin encroaching on the gods (see Note to 24/ALL). Thunder is the defender of the gods (*Þrk* 18, Þdis Þórr in SkP III) and is willing to break even oaths sworn to an ettin for this purpose (cf. *Lok* 57-64).

- 26 Veið hön Hēimdalar · hljóð of folgit
und hēið-vönum · hēlgum baðmi;
ó sér hön ausask · aurgum forsi
af vęði Val-föðrs. · Vituð ér ęnn eða hvat?

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

She knows Homedal's sound [= Horn of Yell?] hidden
beneath the shady, hallowed beam [= Ugdrassle's Ash?].

A river she sees being fed by a muddy torrent
from Walfather's pledge [= Mimer's well].—Know ye yet, or what?"

2 hēið-vönum 'shady' | Literally 'light-less', *hēiðr* referring especially to the light of a clear sky.

3 aurgum 'muddy' | Which should be the same mud (*aurr*) as in st. 19, there said of Weird's Well.

4 vęði Val-föðrs 'Walfather's pledge' | Weden placed his eye in Mimer's well, which gives wisdom to any man who drinks from it. So *Gylf* 15: *Þar kom Allföðr ok beiddisk eins drykkjar af brunninum, en hann fékk eigi, fyrr en hann lagði auga sitt at vęði.* 'There came Allfather and asked for a single drink from the well, but he did not get it before he laid down his eye as a pledge.'

4 Vituð ér ęnn eða hvat? 'Know ye yet, or what?' | "Do you, Weden, know enough now, or what?", repeated in 28, 33, 34, 38, 40, 47, 60, and 61. Similar refrains are found in *Bdr* and *Hdl*.

- 27 Eın sat hön úti, · þá's hinn aldni kom
yggjungur ása · ok i augu leit:
,hvęrs fregnið mik? · hví freistið mın?

[R 1v/25]

Alone sat she outside when the old one came,
the Terrifier of the Eese [= Weden], and looked into her eyes.
'Of what ask ye me? Why tempt ye me?

1 Eın sat hön úti 'Alone sat she outside' | To *sitja úti* 'sit outside' has a cultural connotation of meditation in order to connect or communicate with the otherworld; cf. the noun *úti-seta*. This line is directly repeated in *Sigsk* 6/1a.

3 freistið 'tempt' | *freista* 'tempt' has a sense of testing someone, especially intellectually. Cf. *Háv* 2, 26, *Vafþ* 3, 5.

- 28 Alt veið'k, Óðinn, · hvar auga falt

[R 1v/26, STUW]

- 2 ĩ hinum mēra · Mímis brunni;
 drekkir mjǫð Mímir · morgin hverjan
 4 af vęði Val-fǫðrs.‘ · Vituð ér enn eða hvat?

I know it all, Weden, where thine eye thou hidst:
 in the famed Mimer's Well
 drinks Mimer mead every morning
 from Walfather's pledge.'—Know ye yet, or what?

2. ĩ hinum mēra 'in the famed' | so **W**; þitt (corr.) *i enom mēra* 'id.' **R**; *j þeim enom mēra* 'in the greater' **T**; *i þeim enom mēra* 'in the famed' **U**; *vr þeim enom mēra* 'out of the famed' **S** 4 vęði 'pledge' | *þveidiþ* **S**

- 29 Valði hęnni Hęr-fǫðr · hringa ok męn,
 2 fekk spjǫll spak-lig · ok spá-ganda;
 sá vıtt ok umb vıtt · of ver-ǫld hverja.

[R IV/29]

Host-father (= Weden) chose for her rings and a necklace,
 he got foresighted tidings and spae-gands—
 she saw widely and more widely, o'er every world.

2. fekk spjǫll spak-lig 'got foresighted tidings' | emend.; *fe spjoll spaclig* **R**

2. fekk spjǫll spak-lig 'got foresighted tidings' | The reading of **R** may be interpreted either as (1): *fę-spjoll spak-lig* 'foresighted wealth-spells' or (2) *fę, spjoll spak-lig* 'wealth, foresighted tidings'; both are metrically deficient. In (1) a second element in a cpd. like *fę-spjoll* cannot carry alliteration, and (2) has three strongly stressed nominals; in both cases *fę* which stands first would be expected to carry the alliteration. The word *fę* 'wealth, cattle' also makes little sense in context, since Weden is the one giving her expensive jewellery.

The emendation places the verb *fekk* 'got, received' for *fę*. Verbs carry less stress than nouns, and the line is thus metrically equivalent to 28/3b *drekkir mjǫð Mímir*. The line parallels st. 1, where the wallow likewise says that she will relate *spjoll* 'tidings, sayings' (cf. English *gospel*, lit. 'good news' which originally translates the Greek εὐαγγέλιον). For discussion on this reading see Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16).

2. spá-ganda 'spae-gands' | Spirits sent out in order to gather hidden wisdom and spaes. See relevant Index entries.

- 30 Sá hǫn val-kyrjur · vıtt of komnar,
 2 gǫrvar at rıða · til goð-þjóðar:
 Skuld hélt skildi, · en Skǫgul ǫnnur,
 4 Gunnr, Hildr, Gǫndul · ok Geir-skǫgul;
 nú eru talðar · Nǫnnur Hęrjans,
 6 gǫrvar at rıða · grund, val-kyrjur.

[R IV/30]

She saw Walkirries come from afar,
 ready to ride to the folk of the Gots.
 Shild held a shield and Shagle another,
 Guth, Hild, Gandle and Goreshagle—

now are tallied the Nans of Harn (= Weden),
the Walkirries ready to ride o'er the lands.

2. goð-þjóðar 'folk of the Gots' | Ambiguous; ON *goð-þjóð* may mean either (1) 'folk of the Gots' or (2) 'folk of the Gods', for the difficult cluster *þj* in *Got-þjóð* 'folk of the Gots' was at some point changed to *ðj*. Alternative 1 is preferred since it is attested in three other places in R, viz. *Helr* TODO and *Ghv* TODO and TODO, whereas 2 is entirely unattested. — It is interesting that ON *Got-þjóð* reflects the attested Gotnish self-name, *Gut-þiuda* (found in the October 29 entry of the Gotnish calender, TODO: reference). The Walkirries have a particular association with the Gots, who fought the greatest battles of the Migration Period; cf. note to *Vkv* 1/1b.

3–6 Skuld ... val-kyrjur. 'Shild ... lands' | Judging especially by the out-of-place phrase *nú eru talðar* 'now are tallied', these four lines seem to be a later insert from a thule counting the Walkirries.

5 Nönnur Hérjans 'Nans of Harn (= Weden)' | *Nanna* 'Nan' (the name itself is a nursing word) was the wife of Balder, but the word is here certainly being used to refer generically to 'maidens, women'. Cf. Þul *Ásynja* (SkP 3), where the Walkirries are kenned *Óðins meyjar* 'Weden's maidens'.

Told allusively in *Vsp* 31–33 is the myth about Balder's death. Balder, the son of Woden and Frie, was slain with an arrow shot by his blind half-brother Hath, whose hand was guided by Lock. Woden could not slay Hath, who was his son, and so he seduced the woman Rind, apparently through love-magic (Cormac Awmundson's TODO: *seð Yggr til rindar* 'Ug won Rind through sorcery'). Rind gave birth to Wonnell, who grew very fast; after just one day he was big enough to kill Hath, which he also did, avenging Balder's death. The other important sources for this myth are *Bdr* 8–11, *Gylf* 49, and Saxo Grammaticus (2015) 3.4.1–8.

The language of *Bdr* is so similar to the present sts. that they must be of common origin; *Bdr* 11/2–4 is near-identical to *Vsp* 32/4–33/2. The biggest narrative difference is that *Bdr* mentions Rind, who is not found in *Vsp*.

The most elaborate narrative is found in *Gylf* 49, which may be shortly summarised as follows: Balder has terrible nightmares about his own death, and so his mother Frie makes all sorts of things (fire, water, venom, metals, stones, trees, diseases, beasts, et c.) swear oaths not to harm him. After this the Eese make sport of shooting and striking at him, since he cannot be harmed. Lock is annoyed by this and approaches Frie while disguised as a woman. He finds out from her that there is one thing that did not swear the oath—the mistletoe, which was thought too young. Lock takes a mistletoe and a bow and gives it to the blind god Hath, showing him where to shoot. Hath does so, and kills Balder. After this *Gylf* describes Balder's funeral (treated poetically in Wolf Ugson's fragmentary *House-drape*, ÚlfrU *Húsd* in SkP III) and how the gods attempted to "weep Balder out of hell", which failed (see Eddic Fragments in the present ed.) *Gylf* 50 goes on to describe how the Eese punished Lock (see st. 34 below.)

It is notable that *Gylf* 49–50 fails to mention Wonnell. This part of the myth may have been left out for moral reasons, but was certainly known to the author of the Prose Edda; cf. *Gylf* 30: *Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í orrostum ok mjök happ-skeytr* 'Onnel or Wonnell one is called, the son of Woden and Rind. He is brave in battles and a very lucky shot' and *Skm* 19: *Hvernig skal kenna Vála? Svá, at kalla hann son Óðins ok Rindar, [...] hefni-ás Baldrs, dólgr Haðar ok bana bans, [...]* 'How shall one ken Wonnell? Namely by calling him the son of Woden and Rind, [...] avenging os of Balder, the foe of Hath and his bane, [...]'

The last source is Saxo Grammaticus (2015) 3.4.1–8, who retells the revenge narrative in typical euhemerized form; his versions of Hath and Balder are distinctly human generals and rulers. It may be summarized as follows: Weden takes counsel from a group of seers; one of them, Horsethief the Finn, foretells that Rind, daughter of the Russian king, will bear him another son to avenge Balder. Weden soon enlists in the king's army and leads it to great victories, but is continually spurned by the daughter. He tries various other disguises but is still refused. At last he disguises himself as an old woman and becomes her physician. When she turns sick, he binds her, supposedly in order to give her a certain foul potion—he instead rapes her, apparently with her father's consent. Their son, Bo, grows up to become a fierce raider. One day Weden summons him and reminds him of his duty to avenge his brother, Balder. Bo slays Hath in a duel, but soon perishes from his wounds.

- 31 Ek sá Baldri, · blóðgum tífur, [R 2r/2]
 2 Óðins barni, · ør-løg folgin;
 stóð of vaxinn · vøllum héri
 4 mjór ok mjøk fagr · mistil-tēinn.

I saw Balder's—the bloody victim's,
 Weden's child's—orlay sealed:
 there stood grown—higher than the plains,
 slender and most fair—the mistletoe.

1 tífur 'victim's' | This word is rather difficult and possibly corrupt. It may be connected with *týr* 'tew, god', but the dat. sg. of *týr* is *tívi* and the intrusive *r* is unexplained. A better explanation is given by CV, who connect it with OE *tiber*, *tífer* 'victim, hostage', but this also has some problems. *blóðgum* 'bloody' is masc. dat. sg., but OE *tiber* is neuter. If we are dealing with a masc. noun **tífurr* with the same declension as *jǫfurr*, we would expect dat. sg. **tífri*, not *tífur* (which would however be the expected acc. sg.).

2 folgin 'sealed' | Or "hidden". The verb *fela* 'hide, conceal' is used in poetry to describe burial in mounds, as in *IngT* 24 ("[...] And afterwards the victory-havers hid (*fjllu*) the ruler on Borrey.") or the Croth Karlevi stone ("Hidden (*fulkin folginn*) in this mound lies he whom the greatest deeds followed; [...]")

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

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

- 33 Þó éva hęndr · né hřfuð ķęmbđi, [R 2r/6]
 2 áđr à bál of bar · Baldrs and-skota;
 en Frigg of gręt · ĩ Fęn-sřlum
 4 vř Val-hallar. · Vituđ ér ęnn eđa hvat?

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

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

4 vř Val-hallar 'the woe of Walhall' | The deaths of two sons; Balder and Hath.

After Balder was avenged the Eese went to catch Lock. They bound him up with his son's intestines. A snake was then placed over his face to drip venom onto it. His wife, Syein, sat over him and caught the venom in a small basin; when she had to empty it he writhed so greatly that the earth shook. This myth is found in *From Lock* (the prose at the end of *Lok*) and *Gylf* 50.

- 34 Hapt sá hřn liggja · und Hvera-lundi [R 2r/8, H 20v/13]
 2 lę-gjarns líki · Loka à-ķękkjan;
 þar sitr Sigyn · þęgi of sřnum
 4 veri vęl-glýjuđ. · Vituđ ér ęnn eđa hvat?

A captive [= Lock] she saw lying beneath Wharlund:
 a guile-eager man's form, alike to Lock,
 There sits Syein not at all cheerful,
 o'er her husband.—Know ye yet, or what?

1-2 Hapt ... à-ķękkjan 'A captive ... to Lock,' | Replaced with H1 H.

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

The following sts. are paraphrased in *Gylf* 52:

Þá mælti Gangleri: „Hvat verðr þá eptir, er brenndr er himinn ok jörð ok heimr allr; ok dauð goðin öll ok allir Einberjar ok alt mann-folk, ok bafið ér áðr sagt, at hverr maðr skal lifa í nokkvörum heimi um allar aldir:“

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

Á Ná-ströndum er mikill salr ok illr ok horfu norðr dyrr; hann er ok ofinn allr orma-bryggjum sem vanda-bús, en orma höfuð öll vitu inn í búsit ok blása eitri, svá at eptir salnum renna eittr-ár; ok vaða þér ár eið-rofar ok morð-vargar, svá sem hér segir:“

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

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

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

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

35 **Ö** fællr austan · of **ei**tr-dala

[R 2r/10]

2 **s**oxum ok **s**verðum, · **S**líðr hēitir sú.

A river falls from the east, above the venom-dales;
[a river] of saxes and swords, Slide is that one called.⁶

2 Slíðr ‘Slide’ | i.e. ‘very sharp’. Cf. *Akv* 23: *sax slíðr-bēitt* ‘slide-biting sax’.

⁶TODO. There are other examples of such a river.

36 Stóð fyr **n**orðan · á **N**iða-völlum

[R 2r/11]

2 **s**alr ór gulli · **S**indra étta;

en **a**nnarr stóð · á **Ö**kólni,

4 **b**jór-salr jötuns, · en sá **B**rimir hēitir.

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

1 Niða-vøllum 'Nithwolds' | Niða-fjallum 'Nithfells' RW (paraphrase); fjallom nökkrum 'some certain fells' T

4 en sá Brimir hētir 'and it is called Brimmer' | It is not clear if this is the name of the ettin or the hall itself. The author of *Gylf* considered it the name of the hall.

- 37 Sal sá hōn standa · sōlu fjarri
2 Ná-strōndu á, · norðr horfa dyrr;
 falla ęitr-dropar · inn umb ljōra,
4 sá 's undinn salr · orma hryggjum.

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

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

1 sá hōn 'she saw' | vęit 'I know' STUW; cf. st. 61.

- 38 Sá hōn þar vaða · þunga strauma
2 męnn męin-svara · ok morð-varga
 ok þann's annars gleþr · ęyra-rūnu.
4 Þar saug Nið-hoggr · nái fram-gingna;
 slęit vargr vera. · Vituð ér ęnn eða hvat?

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

She saw there wading through heavy streams
false-swearing men and murder-wargs,
and the one who beguiles another's ear-whisperer [WIFE].
There sucked Nithehewer from corpses passed-on;
the warg tore at men.—Know ye yet, or what?⁷

1 Sá hōn 'she saw' | so R; ser þon 'she sees' H; skulu 'shall [be]' STUW 4 saug 'sucked' | so H; þúsúgr R; kvęlr 'torments' STUW

2 morð-varga 'murder-wargs' | Murderous outlaws.

⁷In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Reg* 3–4 and possibly in *Grm* 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of nothing, that is, one afflicted with nithe (severe shame). It is not surprising then that such nithings would be tortured by a creature named Nithehewer 'Nithe-striker'. The practice of burying in bogs and flood-marks (or generally outside of settlements) is well attested in sources about Germanic culture from Taciti Germania onwards—I

consider it likely that the heavy streams in this stanza and others represent such graves. This is further elaborated on in **GermanicGems2**.

- 39 **Austr** býr hin **aldna** · **i** **Éarn**-viði
 2 ok **fóðir** þar · **Fenris** kindir;
 verðr af þeim **ollum** · **einna** nøkkurr
 4 **tungls** **tjúgari** · **i** **trolls** hami.

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

In the east dwells the old woman, in Ironwood,
 and nourishes there the lines of Fenrer [WOLVES];
 from them all comes one most certain:
 a seizer of the Moon in a troll's hame.⁸

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

1 Austr 'In the east' | The cardinal direction associated with ettins and other monstrosities.

⁸The old hag raises the brood of the wolf Fenrer; of these cubs a particularly fierce one will eventually swallow the Moon. According to *Grm* 40 the Sun is chased by a wolf named Scoll, while another wolf, Hater, runs in front of it. This is elaborated upon in *Gylf* 12, where it is said that Scoll swallows the sun, while Hater swallows the moon. There it is further said that "a lone troll-woman (*gygr*) lives to the east of Middenyard in that forest called Ironwood" and "raises many ettins as her sons, all in the likenesses of wolves, and thereof these wolves (viz. Scoll and Hater) come. And it is also said that from that lineage a single one becomes the mightiest, and he is called Moongarm. He fills himself with the life of all those men who die and he swallows the moon and stains heaven and all the air with blood. Thereof the sun loses its rays and the winds are violent and moan hither and thither, and thus it says in the Spae of the Wallow: [...]" after which the text quotes *Vsp* 40–41. The description in *Gylf* is clearly a composite from several sources—probably *Vsp* 40–41 and *Grm* 40—which is why there is some confusion over which wolf (Hater or Moongarm) will swallow the moon; the Heathen poets themselves were clearly not entirely in agreement about the exact details of these events, as further seen in *Vafþ* 46–47, where the Sun is said to be swallowed by Fenrer (but see note there).

- 40 **Fyllisk** fjörvi · **feigra** manna,
 2 **rýðr** **agna** sjot · **rauðum** dreýra,
 svört verða sól-skin · of sumur eptir,
 4 **veðr** oll **vá**-lynd. · **Vituð** ér **enn** **éða** hvat?

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

He fills himself with the lifeblood of fey men;
 he reddens the abode of the Reins with red gore.
 Black turn the sun's rays in summers thereafter;
 the winds all woeful.—Know ye yet, or what?

- 41 **Sat** þar á haugi · ok **sló** hörpu

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

- 2 gýgjar hirðir, · glaðr Eggþér;
 gól of hönnum · i Gagl-viði
 4 fagr-rauðr hani, · sá's Fjalarr heitir.

There sat on the mound and struck the harp
 the go's herdsman, glad Edgethew.⁹
 Over him crowed in Galewood
 a fair-red cock, he who is called Feller.

¹ Sat þar á haugi 'There sat on the mound' | The motif of ettins sitting on burial mounds is also found in *Þrk* 6 and *Skm* Pz. The significance of this is uncertain,.

³ Gagl-viði 'Galewood' | An otherwise unknown location; the first element is *gagl* 'wild goose'. Galewood is perhaps the same as Ironwood.

⁹Edgethew "herds" the flock of monstrous wolves for the old woman in st. 39.

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

[R 2r/23, H 2ov/18]

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

With the crowing of these three cocks (the first in Ettinham, the second in Walhall, the third in Hell) the destruction of the world begins, and immediately afterwards we get the first occurrence of the refrain stanza (ON *stęf*).

- 43 Gęyr Garmr mjök · fyr Gnipa-hęlli,
 2 fęstr mun slitna, · en Freki rinna;
 fjǫlð veit hǫn fróða, · framm sé'k lęngra
 4 of ragna rǫk, · rǫmm sig-tíva.

[R 2r/25]

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

- 44 Bróðr munu bęrjask · ok at bōnum verðask,
 2 munu systrungar · sífjum spilla;
 hart 's ĩ hęimi, · hór-dómr mikill,
 4 skęggj-öld, skalm-öld, · skildir klofnir,
 vind-öld, varg-öld, · áðr ver-öld stęypisk
 6 mun ęngi maðr · qðrum þyrma.

[R 2r/28, H 20v/24,
STUW]

Brothers will fight and become each other's slayers;
 the children of sisters will defile the kinship.
 'Tis hard in the Home; whoredom is great:
 axe-age, sword-age—shields are split—
 wind-age, warg-age! Before the man-age tumbles down,
 no man will another spare.

2. systrungar 'the children of sisters' | *fstystrungar*† T 3 ĩ hęimi 'in the Home' | so RHU; *með hęldum* 'among men' STW 4 skildir 'shields' | 'ru 'are' add. R 4 klofnir 'split' | *klofna* 'become split' U 5 áðr 'before' | *unz* (norm.) 'until' U 6 ęngi | *fenn*† U

2. sífjum spilla 'defile the kinship' | I.e. "commit incest", probably referring to marriages between first cousins. Compare related words found in the laws, like *fręnd-semis-spell* 'incest' and especially *sifja-spell* 'id.' — The idea of incest as a sign of later ages is also found in *RV* 10.10.10a–b (norm. and tr., Nikhil S. Dwibhashyam. (2025, Aug. 31). *Vęda quote 6*. <https://nikhilsd.com/dvq/6/>): *Ā gᵃā tā gacᵃān · útārā yugāni, // yātra jāmayab · kᵃnāvann ājāmi* 'There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.'

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

5. ver-öld 'man-age' | Translated as such since it stands next to various other compounds ending in *öld* 'age'. ON *ver-öld* is cognate with English "world", but in ON that sense is usually expressed with *hęimr* (e.g. l. 3 of the present stanza).

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

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

Sts. 45–54 (with the omission of the refrain-stanza 47) are cited in sequence in *Gylf* 51.

- 45 Leika Míms synir, · en mjötuðr kyndisk
 2 at hinu galla · Gjallar-horni;
 hótt blęss Hęimdallr, · horn 's á lopti;
 4 męlir Óðinn · við Míms hofuð;
 skęlfř Yggdrasils · askr standandi,
 6 ymr it aldna trę, · en jötunn losnar.

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

Mime's sons play and the Measure-Tree is kindled
at [the sound of] the shrill Horn of Yell.
High blows Homedal; the horn is aloft;
Weden speaks with the head of Mime.
Ugdrassle's Ash trembles, standing;
the old tree creaks and the ettin loosens.

4 mēlir 'speaks' | *fmeyr* S; *fniefr* T

1-2 Leika ... Gjallar-horni; 'Mime's ... Yell.' | om. STUW

5-6 Skelfr ... losnar 'Ugdrassle's ... loosens' | so HSTUW; in R the two lines are reversed.

- 46 Hvát 's með *ðsum*? · hvat 's með *ðlfum*?
2 gnýr allr *Jotun*-heímr, · *ðsir* 'ru á þingi,
stynja dvergar · fyr *stein*-durum
4 *vegg*-bergs *visir*. · *Vituð* ér enn eða hvat?

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

What is with the Eese? What is with the Elves?
All Ettinham roars; the Eese are at the Thing.
Dwarfs groan before gates of stone,
the hillside's princes.—Know ye yet, or what?

1 *ðlfum* 'Elves' | *ðsynjum* 'Ossens' U 2 gnýr ... þingi | om. U 3 *stein*-durum | *steins* U;
steyn-dyrum HWU 4 *vegg*-bergs *visir* | om. U 4 *vegg*-bergs | *veg*-bergs HTW

2 þingi 'the Thing' | Viz. the Thing of the Gods; see note to st 6/1-2 and Index.

- 47 Geyr nú *Garmr* mjök · fyr *Gnipa*-helli,
2 *fęstr* mun slitna, · en *freki* rinna;
fjölð veit hön *fróða*, · *framm* sé'k lęngra
4 of *ragna* *rök* · *römm* sig-tíva.

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

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

- 48 *Hrymr* *ękr* austan, · *hefsk* lind fyrir,
2 snýsk *Jormun*-gandr · *i Jotun*-móði,
ormr knýr *unnir*, · en *ari* hlakkar,
4 slítr *nái* *nef*-fölr; · *Nagl*-far losnar.

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

Rim drives from the east, holding his shield before him;
Ermingand writhes about in ettin-wrath.
The Wýrm propels the waves and the eagle screams:
the pale-beak tears at corpses; Nailfare loosens.

3 en ari hlakkar ‘and the eagle screams’ | *grn mun blakka* ‘the eagle will scream’ ST

- 49 **K**jóll ferr austan · **k**oma munu Múspells
 2 of lög lýðir, · en **L**oki stýrir;
fara fífl-męgir · með **f**reka allir,
 4 þeim es bróðir · Býlęists i fęr.

[R 2V/6, H 20V/34, STW]

A ship fares from the east—come will Muspell’s
 subjects o’er the sea—and Lock steers it.
 The devil-lads all journey with the Wolf;
 with them comes the brother of Bylest [= Lock] along.

- 50 **S**urtr ferr sunnan · með **s**vinga lévi,
 2 skínn af **s**verði · sól val-tíva;
griót-björg gnata, · en **g**ífr rata,
 4 troða halir hęl-veg, · en himinn klofnar.

[R 2V/10, H 20V/36,
STUW]

Surt fares from the south with the twig’s betrayer [FIRE];
 from the sword of the slaughter-Tews it shines [like] the sun.
 Rocky cliffs clash and the fiends reel;
 men tread the Hellway and heaven is split.

1 Surtr | *Svartr* U 3 gífr rata ‘the fiends reel’ | *guðar brata* ‘the gods stagger’ U

2 skínn af sverði · sól val-tíva ‘from the sword of the slaughter-Tews it shines [like] the sun’ | A difficult line in several regards. First, *val-tíva* may be read either (1) as gen. pl. of *val-tívar* ‘slain-Tews [GODS]’ (so La Farge and Tucker (1992); cf. below st. 59 and *Hym* 1) or (2) as gen. sg. of an unattested masc. *n*-stem **val-tívi* ‘slaughter-tew [= Surt]’ (so CV, Fritzner and others). Here, (1) is adopted as the simpler explanation, since it does not presuppose an otherwise unattested derivative of *týr* ‘tew, god’, and since the pl. *val-tívar* demonstrably occurs below in *Vsp* 59, but the sense of the line is still very difficult. A second issue arises over whether the gen. *val-tíva* modifies (a) *sverði* ‘sword’ or (b) *sól* ‘sun’. In (1a) and (2a) the sense would simply be that the flashing sword shines like the sun, reflecting the intensity of the battle. Although one may expect a pl. *sverðum* ‘swords’ for case (1a), it is not a major problem, since sg. forms are often used with pl. possessors in Old Germanic languages. Case (1b) must probably be rejected, since the possessor of the sword would be Surt, and the sentence “the sun of the Gods shines from [Surt’s] sword” makes little sense. If (2b) is adopted we may see a kenning “sun of Surt [FIRE]”, but “from his sword shines the [FIRE]” seems excessively repetitive when compared to l. 1.

3 gífr rata ‘the fiends reel’ | The reading of U is wo. doubt corrupt; the anachronistic masc. pl. ending *-ar* is proof enough, for the word *gōð* ~ *guð* ‘gods’ was always neuter in heathen times.

4 hęl-veg ‘Hellway’ | The road on which one has to travel after death to reach his final resting place. Cf. *Helr*.

The following two sts. describe how Weden fights the Wolf and dies, and how he is then avenged by Wider. This fight is also mentioned in *Vafþ* 53.

- 51 Þá kómr Hlínar · harmr annarr framm,
 2 es Óðinn færr · við ulf vega,
 —en bani Bēlja · bjartr at Surti—
 4 þá mun Friggjar · falla angan.

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

Then comes Line's second sorrow to pass,
 when Weden goes to fight the Wolf
 —but the bane of Bellowar [= Free], bright, against Surt—
 then will Frie's beloved [= Weden] fall.

4 angan | so HSTUW; *angantyr* R

1 Hlínar · harmr annarr 'Line's second sorrow' | The first sorrow being the death of Balder. Line is described in *Gylf* 35 as a minor goddess *sett til gæzlu yfir þeim mönnum, er Frigg vill forða við básku nokkurum* 'placed to watch over those men which Frie wishes to save from any particular danger'. In spite of this almost all translators and editors have understood Line as synonymous with Frie and questioned whether her existence as a distinct goddess is not something invented by the author of *Gylf*. Hopkins (2017) reasonably argues that this need not be the case; as Frie's maidservant, Line's two sorrows would consist in her failure to protect both the son and husband of her mistress.

3 bani Bēlja 'the bane of Bellowar [= Free]' | Bellowar (ON *Bēli*) was slain by Free in an obscure duel; see Index.

- 52 Þá kómr hinn mikli · mögr Sig-föður,
 2 Víðarr vega · at val-dýri;
 léttr megi Hveðrungs · mund of standa
 4 hjör til hjarta; · þá 's hefnt föður.

[R 2v/15, STW]

Then comes the great lad of Syefather,
 Wider, to fight that slaughter-beast.
 He lets his hand through Whethring's lad [= the Wolf]
 drive the sword to the heart—then the father is avenged!

1 Þá kómr hinn mikli · mögr Sig-föður 'Then comes the great lad of Syefather' | *Gengr Óðins sonr · við ulf vega* 'Weden's son goes the Wolf to fight' STUW. 2 vega | *of veg* STUW

3 Hveðrungs 'Whethring' | An obscure name for Lock, whose son is the Wolf.

- 53 Þá kómr hinn méri · mögr Hlōðynjar,
 2 gengr fet niu · Fjörgynjar burr
 neppr frá naðri, · niðs ó-kvíðnum;
 4 munu halir allir · heim-stöð ryðja
 es af móði drepr · Mið-garðs véurr.

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

Then comes the famed lad of Lathyn [= Thunder];
 nine paces walks Firgyn's son [= Thunder]
 pained, away from the loathsome adder [= Middenyardswyrm].
 All men will clear their homesteads
 when Middenyard's Wighward strikes out of wrath.

1 Þá kómr hinn méri · mögr Hlōðynjar, 'Then comes the famed lad of Lathyn' | om. H. 1 Þá kómr 'Then comes' | *Gēngr* 'Goes' STUW 1 Hlōðynjar 'Lathyn' | add. *gēngr Óðins sonr* · við orm vega. 'Weden's son goes the Wyrm to fight.' R. 2 gēngr fet niu · Fjörgynjar burr 'nine paces goes Firgyn's son' | om. STUW. 5 es af móði drepr | *drepr hann af móði* R

1–5 ALL | The present version of the stanza is an amalgamation of all three mss. (R, H and STUW), based most closely on the latter two, which have the last 3 lines in the same order. R has the lines in the following order: 1, 5, 4, 2, 3. It also inserts another line between 1 and 5.

4 munu halir allir · heim-stöð ryðja 'All men will clear their homesteads' | After Thunder is slain the Earth is no longer habitable. Cf. *Hárþ* TODO, *Þrk* 18.

5 Mið-garðs véurr 'Middenyard's Wighward' | "The Guardian of the Sanctuaries of Middenyard"; a fitting kenning.

- 54 Sól tér sortna, · sökkr fold i mar,
 2 hverfa af himni · hejðar stjörnur;
 geisar ġimi · við aldr-nara;
 4 leikr hōr hiti · við himin sjalfan.

[R 2v/20, H 21r/1,
 STUW]

The sun starts to blacken; the land sinks into the sea;
 from heaven fade the shining stars.
 Smoke rages from the life-nourisher [FIRE];
 the high heat licks heaven itself.

1 sökkr 'sinks' | so STW; *sígr* 'descends' RHU

1 sökkr fold i mar 'the fold sinks into the sea' | The reading *sökkr* 'sinks' is supported by Arn *Þorfilr* 24 (SkP II), which is probably based on the present line: *Þjört verðr sól at svartri*; · *sökkr fold i mar dökkvan*; 'Bright, the sun turns to black; the fold sinks into the dark sea'.

- 55 Geyr nú Garmr mjök · fyr Gnipa-helli,
 2 festr mun slitna, · en freki rinna;
 fjöld væt hōn fróða, · framm sé'k lęngra
 4 of ragna rōk, · rōmm sig-tíva.

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

Now Garm barks loud before the Gnip-caves;
 the rope will tear and the Wolf will run.
 She knows much wisdom; I foresee further
 about the mighty Rakes of the Reins, of the Victory-Tews [GODS].

With the last repetition of the refrain stanza the destruction has reached its apex. Sts. 56–59 are paraphrased in Gylf ch. 53:

Þá mælti Gangleri: „Hvart lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“ Hárr segir: „Upp skýtr jörðunni þá ór senum, ok er þá græn ok föggr. Vaxa þá akrar ó-sánir. Viðarr ok Váli lifa, svá at eigi hefir sêrinn ok Surta-logi grandat þeim, ok byggja þeir á Iða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Þórs, Móði ok Magni, ok hafa þar Mjöllni. Því nêst koma þar Baldr ok Höðr frá Heljar, setjast þá allir samt, ok talast við, ok minnast á rúnar sínar, ok ræða of tíðendi þau, er fyrrum höfðu verit, of Mið-garðs-orm ok um Fenris-úlfr. Þá finna þeir í grasinu gull-toflur þær, er ésinir höfðu átt. Svá er sagt:“

‘Then spoke Gangler: “Do any of the gods then live, or is there then any earth or heaven?” High says: “The earth then shoots up from the seas, and it is then green and fair. Then grow acres unsown. Wider and Wonnell live, for the sea and Surt’s flame have not harmed them, and they settle on the Idewolds where there earlier was Osyard; and then the sons of Thunder, Mood and Main, come there, and there they have Millner. Next come Balder and Hath from Hell; then they all make peace with each other and discuss and think back on their runes, and speak about the tidings which had been in antiquity, about the Middenyardswyrm and about the Fenrerswolf. Then they find in the grass those golden game-bricks which the Eese had owned. So it is said.”’

after which is quoted *Vafþ* 51.

- 56 Sér hön upp koma · qörðu sinni
2 jörð ór égi · iðja-gröna;
falla forsar, · flýgr qrn yfir,
4 sá’s á fjalli · fiska vejðir.

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

She sees coming up a second time
Earth from the ocean, ever green anew.
Torrents fall, flies the eagle above,
which on the fells catches fish.

1 qörðu sinni ‘a second time’ | The first time probably being the lifting of the Earth in st. 4.

- 57 Finnask esir · á Iða-velli
2 ok umb mold-þinur · mōtkan dōma,
ok minnask þar · á megin-dōma
4 ok á Fimbul-týs · fornar rúnar.

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

The Eese find each other on the Idewolds,
and of the mighty Earth-cord [= Middenyardswyrm] speak,

and there think back on mighty verdicts,
and on Fimble-Tew's (= Weden's) ancient runes.

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

2 mold-þinur 'Earth-cord' | Cf. the kenning for the Middenyardswyrm in *Úlfur Húsdr* 4: *stirð-þinull storðar* 'the stiff cord of the land [= Middenyardswyrm]'

58 Þar munu eftir · undr-samligar
2 gullnar tǫflur · i grasi finnask,
þér's i ár-daga · áttar hǫfðu.

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

There will afterwards wondersome
golden game-bricks in the grass be found,
those which in days of yore they had owned.

1–2 undr-samligar gullnar tǫflur 'wondersome golden game-bricks' | A fine literary device. In st. 8 the golden age of the Eese, exemplified by their playing board games, was spoiled by the three ettin-women. The rediscovering of the golden board game then betokens a new golden age.

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

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

Unsown will acres grow;
the bale will all be bettered; Balder will come.
Hath and Balder bedwell Roft's (= Weden's) victory-plots
well, the slain-Tews.—Know ye yet, or what?¹⁰

¹⁰The evil of Hath's slaying Balder will be forgotten as the two live together in peace.

60 Þá kná Hönir · hlaut-við kjósa
2 ok burir byggva · bróðra tvæggja
vind-heim víðan. · Vituð ér enn eða hvat?

[R 2v/30, H 21r/11]

Then does Heener choose the leat-wood,
and the sons of the two brothers settle
the wide wind-home [SKY/HEAVEN].—Know ye yet, or what?

1 hlaut-við kjósa 'choose the leat-wood' | Foresee the future by means of twigs drenched in the blood of slaughtered beasts. See *Hym* 1 and Index: leat.

2 bróðra tvæggja ‘the two brothers’ | The present translation understands *tvæggja* as the gen. pl. of *tvær* ‘two’; the two brothers are presumably Hath and Balder, mentioned in the previous stanza. Since the original ms. does not capitalize proper nouns one could also read *bróðra Tvæggja* ‘the brothers of Tway (= Weden)’. Weden’s brothers are attested in *Gylf* 6 as Will and Wigh; they are never said to have children.

- 61 Sal sér hön standa · sólu fegra,
2 gulli þakðan, · á Gimléi;
þar skulu dyggvar · dróttir byggva
4 ok umb aldr-daga · ynðis njóta.

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

A hall she sees standing, fairer than the sun,
thatched with gold, on Gemlee;
there shall faithful folk settle,
and in their days of life enjoy delight.

1 sér hön ‘she sees’ | *vetir* ‘I know’ STUW 2 gulli þakðan ‘thatched with gold’ | *gulli* *þetra* ‘better than gold’ ST 2 Gimléi | metr. emend.; *Gimlé* RHSTUW 3 þar ‘there’ | *þann* ‘[in] that [hall]’ TW

- 62 Þar kómr hinn dimmi · dręki fljúgandi,
2 naðr fránn neðan · frá Niða-fjollum;
berr sér i fjöðrum · —flýgr völl yfir—
4 Nið-hoggr nái; · nú mun hön sökkvask.

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

Then comes the gloomy dragon flying,
the gleaming adder up from the Nithfells.
He carries in his feathers—he flies over the field—
Nithehewer, corpses.—Now she will sink!”

4 nú mun hön sökkvask ‘Now she will sink!’ | The wallow, referring to herself in third person, descends back down into her grave, whence Weden woke her. Cf. the very last half-line of *Helr*: *sökkt-u, gýgjar-kyn* ‘sink, thou gow’s kin!’

Stanzas from *Hauksbók*

H has a few substantial inserts and differences from R. Their style strongly suggests that they are later compositions.

34/1–2 are replaced by the following.

- H1 Þá kná Váli · víg-bönd snúa
2 hęldr vöru harð-gor · hępt ór þormum.

[H 20v/12]

Then did Wönnel the war-bonds twist:
the most sturdy fetters were made from intestines.

¹ Váli 'Wönnel' | emend.; *Vála* H

45/5–6 are followed by the following lines, forming another four-line stanza.

- H₂** **H**rēðask allir · á **h**el-vegum [H 20v/28]
² áðr **S**urtar þann · **s**efi of gleypir.
 All are frightened on the Hell-ways,
 before Surt's kinsman does devour it.

The following stanza appears between 52 and 53.

- H₃** Gínn lopt yfir · **l**indi jarðar, [H 20v/39]
² gapa **ý**gs kjaptar · **o**rms i hēðum;
 mun **O**ðins son · **ę**itri móta
⁴ **v**args at dauða · **V**iðars niðja.
 Over the air yawns the Girdle of the Earth [= Middenyardswyrm];
 the jaws of the fierce Wyrm gape in the heights.
 Woden's son [= Thunder] will meet the venom
 of the Warg, after the deaths of Wíder's kinsmen [= the Eese].

³ ęitri 'venom' | emend.; *ormi* 'Wyrm' H. ⁴ dauða | 'da...' H

1–4 Gínn ... niðja. | The last part of the stanza is almost completely illegible. I have relied on the reading of Jón Helgason (1971, pp. 13, 44 ff.).

³ ęitri 'venom' | Cf. *Gylf* 51: "Thunder bears the bane-word from the Middenyardswyrm and strides nine paces away from it. Then he falls dead to the earth for the venom (*ęitri*) which the Wyrm blows on him."

The following half-stanza appears between 61 and 62; it is generally held to be a late Christian insert.

- H₄** Þà kómr hinn **r**íki · at **r**ęgin-dómi [H 21r/14]
² **ę**flugr ofan · sá's **ę**llu réðr.
 Then comes the mighty one to the great judgment,
 strong from above, he who rules everything.

Speeches of the High One

(*Hávamól*)

Dating: See individual sections.

Meter: *Leeds-meter* (2–61/2, 62–72, 74/4–79/4, 84, 88, 91–105/2, 106–108, 109/3–111/4, 112/4–5, 113–4/5), *Galders-law* (1/1–3, ?61/3–5, 74/1–3, 80, 105/3–5, 111/5–112/3, 113/1–3), *Speeches-meter* (73, 81–83, 85–87, 89–90, 109/1–2)

Introduction

The **Speeches of the High One** (*Háv*) is the second poem of **R**, where it follows *Vsp* and is followed by *Vafþ*. **R** is the only mediæval manuscript witness for the whole poem, but several sts. (e.g. 1, 58, 84) are cited in other texts.

Háv is, as it comes down to us in **R**, a varied collection. It contains at least two poems of practical life advice, two mythological narratives, scattered gnomic poetry about runes, and a list of galders. These materials are chiefly united by their attribution to the god Weden, or as he is called in 109, 111, and 166, the High One.

Following philological tradition I identify the following major strands, excluding various isolated sts. (e.g. 80) that are probably later inserts. In the present edition each is given its own short introduction:

1. The Guests' Strand (1–77)
2. Various scattered sts. of advice (81–90)
3. Weden's tryst with Billing's daughter (91–102)
4. Weden's obtaining of the Mead of Poetry (103–110)
5. The Speeches of Loddfathomer (111–137)
6. The Rune-tally; sts. about runes and ritual (138–146)
7. The Leed-tally; Weden's listing of 18 galders (146–165)

It cannot be claimed for certain that each strand was originally its own poem. Weden's two romantic adventures (91–102, 103–110), for instance, have a lot in common stylistically, and seem too short to stand on their own. On the other hand it seems highly unlikely that the Guests' Strand and the Speeches of Loddfathomer were originally part of the same work. They differ greatly in tone—the former being down to earth and irreligious, the latter putting much emphasis on magical or even superstitious ideas; in style—the former never making use of the second imperative, the latter very frequently; and in coherence—the former having a perfectly fitting conclusion in sts. 76–77, the latter being much more varied. There is also some repetition between them (most notably st. 119), which would have been quite redundant if both were originally a single work.

Since the full *Háv*, then, appears to consist of at least a few originally separate compositions, two questions naturally arise: *how* were these materials redacted into a single poem, and *why*? Any answers must needs be speculative, and so the following is only my speculation.

To answer either question, we first need to determine in what context the redaction took place; whether in an oral or scribal tradition, in a Heathen hove or a Catholic monastery. St. 166, given that it explicitly mentions the title of the poem, must probably be associated with the final layer of the redaction, and is thus of particular use. Its blessing of reciter, hearers, and learners indicates that the poem was to be chanted and learned by heart, and its description of the contents of the poem (which includes unambiguous Heathen ritual advice like st. 145) as *all-þorǫf* 'most useful' to Men and *ó-þorǫf* 'harmful' to Ettins invokes the Heathen dichotomy between the Gods and Ettins as friends and enemies of Mankind, respectively. With this in mind, the poem was probably redacted into something very close to its present form no later than the early 11th century, in an oral, Heathen context.

Moving on to the *how*, it is certain that in an oral transmission additions and inserts need not have happened all at once, but could have taken place successively in the form of layers appended to an original core. Thus the original Guests' Strand probably ended at st. 77, but sts. 78–90 may have been added shortly afterwards, later the two narratives about Weden's romantic escapades, thereafter the Speeches of Loddfathomer, the Rune-tally, and the Leeds. Even after the basic structure was obtained, stanzas such as 73 could have been inserted where they were felt most fitting in order to make the poem more "complete" in the eyes of the inserter. These inserts may well have continued into the period of scribal transmission.

For the *why*, we should consider what reason someone would have for redacting numerous materials into a single poem. St. 166, as discussed above, suggests that the main reason was utilitarian rather than antiquarian, and a picture then emerges of a redactor arranging a corpus of traditional poetry, selected both for its traditional attribution to the god Weden and for its *usefulness*—whether as practical life advice or as mythological and religious lore—into a single long poem meant to be learned by heart as a whole and recited for magical purposes. In practice this final redaction served as sort of Odinic "ark" (or "Hoardmimer's wood") in which the bulk of surviving pre-

Christian Norse advice poetry was transmitted until it could be written down. Forever lost were whichever stanzas were not included in it—and many such must have existed.

The Guests' Strand (1–79)

The Guests' Strand (Old Norse: *Gesta-þáttur*) is a wisdom poem, taking its outset in the scenario of a lone wanderer's arriving as a stranger at a farmstead. It begins by discussing the mutual responsibilities between guest and host, before moving on to describing proper conduct in broader human interactions with a particular focus on drinking, speech, and friendship.

While there are some fine transitions employed in order to move from one theme to another (e.g. between sts. 4–5, or 10–11), there is no clear division into thematic sections, and previous subjects often appear again after having been dropped for a few stanzas. The spirit of the advice is in any case very consistent throughout, and the poem at all turns advises caution and shrewdness. Of particular importance is the idea of “manwit” (ON *man-vit*), a word somewhat analogous with the English “common sense” or “street wisdom”.

It seems very likely that the original Guests' Strand ended at st. 77. This finds strong support in *Hákm* 21, the final st. of that poem, which likewise begins with the first two lines *dęyr fę · dęyja fręndr*.

- 1 Gáttir allar · áðr gangi fram
2 of skoðask skyli,
 of skyggnask skyli;
4 því't ö-víst 's at vita, · hvar ö-vinir
 sitja á flęti fyrir.

[R 3r/4]

All doorways—before one might go forth—
he should spy round;
he should pry round,
for it is unsure to know where enemies
sit on the benches within.

2 of skoðask skyli, | om. STUW

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

[R 3r/6]

O givers, hail! A guest is come in;
where shall this one sit?
Most hurried is he who on the fires shall
test his furtherance.

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

4 síns of freista frama ‘test his furtherance’ | Try his luck, see how far he gets. The same line is also found in *Vafþ* 11, 13, 15, 17.

- 3 **E**lds es þorǫf · þeim’s inn es kominn [R 37/8]
 ok á **kn**éi **kal**inn,
 2 **ma**tar ok **vá**ða · es **ma**nni þorǫf,
 þeim’s hefr of **fj**all **fa**rit.

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

- 4 **V**ats es þorǫf · þeim’s til **ve**rðar kœmr, [R 37/10]
 þerru ok þjóð-laðar,
 2 góðs of óðis, · —ef sér **ge**ta mœtti—
 orðs ok **en**dr-þögu.

Of water there is need for him who comes for a meal,
 of a towel and a hearty welcome;
 of a good reception—if he might earn it—
 of a word, and of silence in return.

1–4 ALL | There is a good train of thought throughout the st.: the guest must first wash and dry himself, and then be welcomed to sit and eat at the table. After the host has furnished him with these amenities the need for proper conduct now shifts onto the guest, who must speak and speak wisely.

4 endr-þögu ‘silence in return’ | One may note that the verb *þegja* ‘shut up, be silent’—of which **þaga*, which only appears in the present cpd., is a derivative formed in the same way as *saga* ‘saw, history’ to *segja* ‘say, speak’—and the related noun *þögn* ‘silence’ are frequently used at the beginning of Scaldic poems (e.g. Arn *Magnr* 1: *þegi seim-brotar* ‘may gold-breakers [GENEROUS MEN] be silent’, Egill *Berdr* 1: *hyggi ... til þagnar þinn lýðr* ‘may thy retinue focus on silence’, Glúmr *Gráf* 1: *biðjum vér þagnar* ‘we ask for silence’).

- 5 **V**its es þorǫf · þeim’s víða ratar; [R 37/12]
 dêlt es **he**ima **hva**t;
 2 at **au**ga-bragði · verðr sá’s **ek**ki kann
 ok með **sno**trum **si**tr.

Of wit there is need for him who widely roams;
 everything is easy at home.

Into a laughing-stock turns he who nothing knows,
and among the clever sits.

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

- 6 At hyggjandi sinni · skyli-t maðr hrósinn vesa, [R 3r/14]
 2 heldr gétinn at gæði,
 þá's horskr ok þogull · kómr heimis-garða til,
 4 sjaldan verðr víti vörum.
 þvi't ó-brigðra vin · fêr maðr aldri-gi,
 6 an man-vit mikit.

Of his thinking should man not be boastful,
but rather guarding of his senses
when sharp and silent he comes to a homestead;
sudden harm seldom strikes the wary,
for an unfickler friend man never gets
than great manwit.

5 maðr 'man' | In R abbreviated with the rune Ψ m "man", the first of 45 such instances in the present poem. Whereas Anglo-Saxon Latin-script mss. use several runes ideographically (e.g. \mathfrak{X} o for OE *ðœl* 'homeland, patrimony'), there do not seem to be any Scandinavian examples with runes other than Ψ . The tradition of ideographic runes goes back to the Runic period itself, as shown by the pre-Christian inscriptions from Stentofen (DR 357) and Ingelstad (Ög 43); DR 357 uses the rune \mathfrak{S} j for *ár* 'year, good harvest' and Ög 43 uses \mathfrak{M} d for *dagr* 'day'. For the names of the runes see the Three Rune Poems, edited below under Miscellaneous Runic Poetry.

- 7 Hinn vari gæstr · es til verðar kómr, [R 3r/17]
 2 þunnu hljóði þegir;
 eyrum hlýðir, · en augum skoðar,
 4 svá nýsisk fróðra hværr fyrir.

The wary guest who comes for a meal
with sharp hearing shuts up.
With ears he listens and with eyes he watches;
so looks each learned man ahead.

2 þunnu hljóði 'with sharp hearing' | Lit. 'with thin listening'.

4 nýsisk fyrir 'looks ahead' | This verb underlies the noun *for-njósn* as found in *Sigrdr* 25.

- 8 Hinn es sáll, · es sér of getr [R 3r/19]
 2 lof ok líkn-stafi;
 ó-délla 's við þat, · es ęiga skal
 4 annars brjóstum ĩ.

This one is blessed, who for himself does get
 praise and staves of liking.
 It is uneasy regarding that which one shall own
 in another man's breast.

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

9 Sá es séll, · es sjalfr of á [R 37/20]
 2 lof ok vit meðan lífir;
 því't ill rjóð · hefr maðr opt þegit
 4 annars brjóstum ór.

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

1 Sá 'That one' | Contrasting with *binn* 'this one' in the previous stanza.

10 Byrði bętri · berr-at maðr brautu at, [R 37/22]
 2 an sé man-vit mikit;
 auði bętra · þykkir þat i ð-kunnum stað;
 4 slikt es vá-laðs vera.

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

11 Byrði bętri · berr-at maðr brautu at, [R 37/24]
 2 an sé man-vit mikit;
 veg-nest verra · vegr-a vęlli at,
 4 an sé of-drykkja ęls.

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

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

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

It is not so good, as good they say,
 ale for the sons of men,
 for the less he knows, as the more he drinks,
 man of his own sense.

- 13 Ò-minnis-hegri hëitir, · sá's yfir ǫlðrum þrumir,
 2 hann stelr gæði guma;
 þess fogs fǫðrum · ek fǫtraðr vas'k
 4 i garði Gunn-laðar.

Forgetfulness-heron is he called who hovers over ale-feasts;
 he robs man of his senses.
 By that bird's feathers fettered I was
 in the enclosure of Guthlathe.

1 Ò-minnis-hegri 'Forgetfulness-heron' | Lit. "unmemory-heron", the personification of drunkenness as a hovering bird.

3-4 þess ... Gunn-laðar. 'By that bird's feathers I was fettered / in the enclosure of Guthlathe.' | Weden stole the mead of poetry from Sutting's daughter, Guthlathe, who was placed by her father to guard it. For this myth see introduction to sts. 103-110 below. In the version told in *Skm* Weden does indeed drink all of the mead, but he soon spits it out again and shows no adverse effects. The conception behind the present stanza may be that the mead has drawbacks of normal alcohol. If this is the case it would lend support to the theory that the Guests' Strand and the later parts of *Háv* were originally separate compositions, since no such drunkenness is found in *Háv* 103-110. See note to 14/1-2.

- 14 Ǫlr ek varð, · varð ofr-ǫlvi,
 2 at hins fróða Fjalars;
 því es ǫlðr batst, · at aptrof hëimtir
 4 hvërr sitt gæð gumi.

Drunk I became—became the greatest drunkard—
 at the learned Fealer's.
 So that ale-feast is best where every man
 gets back to his senses.

1-2 TODO | Another reference to the Mead of Poetry, for Fealer was one of the two dwarfs who slew Quasher and made the mead. Again the sense seems to be that Weden got drunk on it, but in the attested versions of the myth Weden never even meets the two dwarfs.

- 15 Þagalt ok hugalt · skyli þjóðans barn

[R 3r/31]

- 2 ok víg-djarft vesa;
 glaðr ok reifr · skyli gumna hværr,
 4 unds sinn bíðr bana.

Silent and thoughtful should the king's child
 —and battle-bold—be.

Glad and cheerful should every man [be],
 until he suffers his bane.

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

The unvalorous man thinks he will forever live
 if he of war be wary,
 but old age gives him no peace,
 although it the spears might give him.¹¹

[R 3v/1]

¹¹The coward may have been spared by spears, but he cannot avoid old age; since death is unavoidable it is better to live a glorious life in war than a wretched one in peace. Such an attitude is common in the heroic literature, cf. for instance *Fáfn* 10. Also related is the ancient view of the “straw-death” (TODO).

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

The oaf gapes when he comes to visit;
 he mumbles about or loiters.

All at once if a sip he gets
 exposed is the mind of the man.

[R 3v/3]

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

He alone knows who widely roams
 and has journeyed much,
 which sort of mind every man wields,
 who is knowing of his wits.

[R 3v/5]

2 hëfr fjölð of farit ‘has journeyed much’ | Cf. *Vafþ* 3, 44, et.c., where Wëden repeats: *Fjölð ek fór, · fjölð fręistaða’k, // fjölð ek reynða regin* ‘Much I journeyed, much I tried, much I tested the Reins.’

4 at hann es-a vamma vanr.

The wretched man and ill turned out
laughs at anything.
He knows it not which he might need to know,
that he is not free of blemishes.

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

23 Ó-sviðr maðr · vakir umb allar nétr

[R 3v/14]

2 ok hygg at hví-vetna;
þá es móðr, · es at morni kœmr;
4 alt es víl sêm vas.

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

24 Ó-snotr maðr · hygg sér alla vesa

[R 3v/16]

2 við-hléjendr vini;
hitt-ki hann fiðr, · þótt of hann fá lesi,
4 ef með snotrum sitr.

The unclever man thinks all those
who laugh with him his friends.
He finds it not though they make sport of him,
if among the clever he sits.

25 Ó-snotr maðr · hygg sér alla vesa

[R 3v/18]

2 við-hléjendr vini;
þá þat fiðr · es at þingi kœmr,
4 at á for-méļendr fáa.

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

4 á for-méļendr fáa 'has spokesmen few' | Repeated in st. 62. The Thing was the Germanic legal assembly, where small disputes could easily turn into deadly feuds, so the import is that true friends are proven in conflict, not in drunken revelry.

26 Ó-snotr maðr · þykkisk allt vita,

[R 3v/20]

- 2 ef á sér i **vø** veru;
hitt-ki hann **v**eit, · hvat skal **við** kveða,
4 ef hans **fr**ęsta **f**irar.

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

2 vø ‘nook’ | From earlier **vřę*; cf. Swedish *vřå* ‘corner, nook’, rare English *wřoo* ‘id.’ The present stanza is to my knowledge the only Norse attestation of the form *vø*, which features a rare Western sound change from *vř-* to *v-*. The more common change from *vř-* to *r-* yields *rø*, which is the normal Norse form. — Tangentially this word is brought up in FGT (1950) as an example of a word with nasal *ø*, and contrasted with oral *ø* in *rø* ‘sailyard’.

- 27 **Ö**-snotr maðr · es með aldir kømr,
2 þat ’s batst at hann þegi;
ęngi þat vęit, · at hann **ę**kki kann,
4 nema hann **m**ęli til **m**art.
vęit-a maðr, · hinn’s **v**ęt-ki vęit,
6 þótt hann **m**ęli til **m**art.

[R 3v/21]

The unclever man who comes amidst folk—
it is best that he shut up.
No one knows that he nothing knows,
unless he speak too much.
The man knows not, who nothing knows,
that he speak too much.

- 28 **Fróðr** sá þykkisk, · es **f**regna kann,
2 ok **s**ęja hit **s**ama,
ęy-vitu lęyna · męgu **y**ta synir
4 því es **ę**ęngr of **g**uma.

[R 3v/24]

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

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

3–4 ęy-vitu ... guma. ‘In no way ... earthlings.’ | I.e., when asked a certain question to which one does not know the answer it is not possible to conceal one’s ignorance.

- 29 **Ö**rna męlir, · sá’s **ę**va þęgir,

[R 3v/26]

- 2 stað-lausu stafi;
 hrað-mélt tunga, · nema haldendr ċigi,
 4 opt sér ó-gótt of gęlr.
 He who never shuts up speaks plenty many
 utterings of absurdity.
 A quick-spoken tongue—unless it be held in place—
 oft sings evil [into being] for itself.

3–4 hrað-mélt ... of gęlr 'A quick-spoken ... for itself' | Formulaic. Cf. *Lok* 31.

3 nema haldendr ċigi 'unless it be held in place' | Lit. 'unless holders own it' or 'unless it own holders'; the "holders" perhaps being the teeth which hold the tongue in place.

- 30 At auga-bragði · skal-a maðr annan hafa, [R 3v/28]
 þótt til kynnis komi;
 2 margr fróðr þykkisk, · ef freginn es-at
 ok nái þurr-fjallr þruma.
 4
 For a laughing-stock shall man not have another
 when he comes to visit.
 Many a one seems learned if he is not asked,
 and gets to loiter about dry-skinned.

4 þurr-fjallr 'dry-skinned' | i.e. 'untested', equivalent to the English idiom *get one's feet wet*. The word *fell* ~ *fall* 'skin, pelt' is rare in Old Norse literature and only occurs in cpds, e.g. *Vkv* 11: *ber-fjall* 'bear-pelt'. It survives in modern Swedish *fjäll* 'scale (on fish and reptiles)'

- 31 Fróðr þykkisk · sá's flótta tękr [R 3v/30]
 gęstr at gęst hęđinn;
 2 vęit-a gęrla · sá's of verði glissir,
 þótt með gręmum glami.
 4
 Learned seems he who takes to flight,
 the guest, from a scoffing guest.
 He knows not clearly, who grins over the food,
 although he be flirting with fiends.

2 gęstr 'guest' | The situation hinted at in this and the following stanza is that two guests—unknown to each other—have come to the same homestead. The sense is that when mocked by a stranger it is best not to engage, since the dealing may quickly turn violent. Cf. sts. 122, 123, and 125.

- 32 Gumnar margir · erusk gagn-hollir, [R 4r/1]
 en at virði vrekask;
 2 aldar róg · þat mun ę vesa;
 aldar róg · þat mun ę vesa;

2. at virðir *vr*ekask 'over food drive each other away' | The archaic initial *vr-* must be restored for metrical reasons. Since *vr- > r-* is never found in Scaldic poetry younger than 1000 this provides a solid dating criteria. For a summary of present research especially as it relates to the present poem see Males (2024, pp. 87–92).

34 Af-hvarf mikit · es til ills vinar, [R 4r/4]
þótt á brautu búi,
2 en til góðs vinar · liggja gagn-vegir,
en til góðs vinar · liggja gagn-vegir,
4 þótt hann sé firr farinn.
A great offroad it is to a bad friend,
though on the road he live,
but to a good friend lie pleasant ways,
though he be far gone.

35 Ganga skal, · skal-a gęstr vesa [R 4r/6]
 2 ey ĩ ĩinum stað;
 lǰúfr verðr lęiðr, · ef lęngi sitr
 4 annars fletjum á.
 One shall go; he shall not be a guest
 forever in one place.
 The loved becomes loathed if for long he sits
 on another man's benches.¹²

I *skal* | emend.; om. R

¹²The customary length of stay in old times was three nights, as noted in *Eg*, ch. 78: *þat var engi siðr, at sitja lengr en þrjár nætr at kynni* 'it was not customary to stay longer than three nights when

visiting.’ Compare a much more recent Jutish saying: *en tredje dags gjæst stinker* ‘a third day’s guest stinks’, which closely resembles a maxim popularly attributed to Benjamin Franklin: “Guests, like fish, begin to smell after three days.” It is probably inspired by such proverbs that Auden and Taylor translate the last two lines of this stanza as “He starts to stink who outstays his welcome, / in a hall that is not his own.”

- 36 **Bú** es **bętra**, · þótt lítit sé,
 halr es **heima** **hverr**;
 þótt **tvę** geitr **ęgi** · ok **taug-reptan** sal,
 þat ’s þó **bętra** an **bón**. [R 47/7]

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

1 Bú es bętra, · þótt lítit sé ‘A dwelling is better though small it be’ | The b-verse is missing the necessary alliteration, but no good emendation suggests itself.

- 37 **Bú** es **bętra**, · þótt lítit sé,
 halr es **heima** **hverr**;
 blóðugt es **harta** · þeim’s **biðja** skal
 sér i **mál** hvert **matar**. [R 47/9]

A dwelling is better though small it be;
 each is a hero at home.
 Bloody is the heart in him who shall beg
 for his every meal of food.

- 38 **Vópnum** sínum · skal-a maðr **vęlli** á
 feti ganga **framarr**,
 því’t ò-**víst** ’s at **vita**, · nęr verðr á **vegum** úti
 geirs of þorf **guma**. [R 47/10]

From his weapons shall man on the plain
 not take one step further,
 for it is unsure to know, when on the ways outside,
 man comes in need of a spear.

1 vęlli á ‘on the plain’ | Formulaic, see note to st. 11.

2 feti ganga framarr ‘take one step further’ | Formulaic. Cf. *Lok 1: svá’t ęinu-gi feti gangir framarr* ‘so that thou not take one step further’.

- 39 Fann’k-a **mildan** **mann** · eða svá **matar** góðan,
 at véri-t **þigga** **þegit**; [R 47/12]

4 eða sîns féar · svá-gi [...],
at leið sé laun, ef þegi.

I found not a generous man or one so good of meat,
that a gift were not accepted;
or one with his fee so not [...],
that the repayments were loathed, if he accepted [them].¹³

¹ matar góðan ‘good of meat’ | A Viking Age expression; see Index.

³ féar ‘fee’ | ‘Wealth, movable property, cattle’; see Index.

³ [...] | It is doubtless that a word has been lost here; the meter and sense require it. Finnur Jónsson (1932) suggests *glöggvan* ‘miserly, stingy’, giving a litotes ‘so unstingy’, i.e., ‘so generous’.

¹³ No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

40 Féar sîns, · es fengit hefr,
2 skyli-t maðr þorð þola;
opt sparir leiðum · þat’s hefr ljúfum hugat;
4 mart gengr verr an varir.

[R 4r/14]

Of his fee which he has earned
should man not suffer need.
Of he saves for the loathed what he meant for the loved;
much goes worse than he expects.

41 Vopnum ok völdum · skulu vinir glæðjask;
2 þat ’s á sjölfum sýnst;
viðr-gefendr ok endr-gefendr · erusk vinir lengst,
4 ef þat bíðr at verða vël.

[R 4r/16]

With weapons and garments shall friends gladden each other;
that is best seen on oneself.
Givers-back and givers-again are friends for the longest
if it comes to last long.

¹ Vopnum ok völdum ‘With weapons and garments’ | i.e. weapons and armour (the “garments” are probably no silks); friends are supposed to help each other and strengthen their “violence capital”. This alliterative word-pair is formulaic and in other occurrences exclusively refers to implements of war; cf. e.g. *Beow* 39, where Shield’s pyre-ship is loaded with *bilde-wæpnum ond beaðo-wædum* ‘war-weapons and battle-garments’.

² þat ’s á sjölfum sýnst ‘that is best seen on oneself’ | I.e. in your own lived experience.

⁴ þat ‘it’ | The friendship.

42 Vin sînum · skal maðr vinr vesa,

[R 4r/18]

- 2 ok gjalda gjöf við gjöf;
hlátr við hlátri · skyli hǫlðar taka,
4 en lausung við lygi.

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

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

[R 47/19]

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

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

[R 47/21]

Thou knowest, if thou hast a friend whom thou trustest well,
and wilt get good from him:
thoughts and gifts shalt thou exchange with him;
journey to find him oft.

1–4 ALL | Lines 1 and 4 are repeated near-identically in st. 119 below.

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

[R 47/23]

If thou hast another whom thou trustest badly,
and wilt yet get good from him:
fairly shalt thou speak with him, but falsely think,
and pay duplicity for lie.

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

- 46 Þat 's enn umb þann, · es þú illa trúir

[R 47/25]

2 ok þér es grunr at gæði,
hléja skalt við þeim · ok of hug mæla;
4 glík skulu gjöld gjöfum.

This is yet about him whom thou trustest badly,
and about whom thou hast doubt:
laugh shalt thou with him, and speak with care;
repayments shall be equal to gifts.¹⁴

¹⁴Equivalent to the last line of the previous st. (“pay duplicity for lie”).

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

[R 4r/28]

Young was I once, I travelled alone;
then I became lost of ways.
Wealthy I thought me when another I found;
man is man’s pleasure.

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

[R 4r/29]

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

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

4 sýtir é glöggr við gjöfum ‘the stingy always grieves over gifts’ | After receiving a gift, one was culturally obliged to give something back. Cf. sts. 39, 145.

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

[R 4r/31]

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

1–4 ALL | I picture the scene in the following way: The wanderer comes walking along the plain when he sees two unadorned “tree-men”. Taking pity for the sorry-looking stick figures, he lends them some clothes, and from a distance they now look like fine chaps. Just such a frail, freezing figure, he argues, is man in his naked state; it is his clothes that afford the hero his status, and even the weak stick-man can look like a champion. Clearly this is quite a different view from the pre-Christian Greek celebration of the naked body, but in the cold Northern climes there was seemingly not much room for public nakedness.

2 tré-mönnum ‘tree-men’ | Man-shaped wooden figures. Much has been made of their appearance here, including seeing them as cultic idols, but whatever the case, the tone in the stanza is more pessimistic than reverent. Cf. the three stanzas spoken by a tree-man in *Ragn* (*Ragn* 38–40 in SkP VIII) and notes there.

4 halr ‘hero’ | The use of *halr* ‘hero, warrior’ (cf. sts. 36, 37) rather than the more neutral *máðr* ‘man, person’ is probably intentional.

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

[R 47/33]

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

2 hlýr-at | ‘blyrar’ R

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

[R 4v/2]

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

2 fimm daga ‘for five days’ | I.e. “for a week”, which was originally five days long. The sense is that the bad friends quickly tire of each other when staying together for an extended period of time. See also st. 74 and Index: five days.

- 52 Mikit ęitt · skal-a manni gefa;
2 opt kaupir sér i litlu lof;
með hōlfum hleif · ok með hōllu kęri
4 fekk ek mér fę-laga.

[R 4v/4]

Much at once shall one not give a man;
 oft one buys himself goodwill for little.
 With half a loaf and a sloping cask
 I got myself a fellow.

2 lof ‘goodwill’ | Or “praise”, but *lof* here carries the specific sense of the favour or goodwill earned through generous acts.

4 fé-laga ‘fellow’ | A business partner or companion.

53 Lítilla sanda, · lítilla séva,
 2 lítill eru gæð guma;
 því’t allir menn · urðu-t jafn-spakir;
 4 holf es öld hvar.

[R 4v/6]

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

1–4 ALL | With this stanza the poem moves on from the subject friendship to wisdom.

1 Lítilla sanda, · lítilla séva ‘Of small sands, of small seas’ | Most likely a partitive genitive, but the sense is not certain; in any case, the genitive excludes the translation “where sands are small, seas are small”. I find the most likely reading to be a declaration of the smallness of man’s horizons; the world will always be far greater than him, and there will always be much of which he is unwise.

3–4 því’t allir menn · urðu-t jafn-spakir; holf es öld hvar. ‘For all men have not become evenly wise; half is every person.’ | I find the interpretation of Guðmundur Finnbogason (1929) most convincing: intellectual faculties have not been distributed evenly among men, and so every one has his own strengths and weaknesses; all men are “half” (or “incomplete”, for it should be noted that ON *halfir* ‘half’ has a sense of “incompleteness” not always found in its modern English cognate). This interpretation accords well with sts. 71 and 132 below. In the hyperspecialized modern world it is probably truer than ever.

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

[R 4v/7]

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

55 Meðal-snotr · skyli manna hvęrr,
 2 éva til snotr séi;
 snotrs manns hjarta · verðr sjaldan glatt,

[R 4v/9]

4 ef sá 's al-snotr es á.

Middle-clever should each man be;
never too clever.
The clever man's heart is seldom glad,
if its owner is all-clever.

56 Meðal-snotr · skyli manna hværr,

[R 4v/10]

2 éva til snotr séi;
ø·løg sîn · viti engi maðr fyrir;
4 þeim es sorga-lausastr sefi.

Middle-clever should each man be;
never too clever.
His own orlay ought no man to know ahead;
his is the most sorrowless mind.

4 þeim es sorga-lausastr sefi. 'his is the most sorrowless mind.' | i.e. he who is ignorant of his fate. It is surely fitting that Weden should say this, having knowledge of the inevitable destruction of the world and himself (see Rakes of the Reins).

57 Brandr af brandi · brinnr unds brunninn es,

[R 4v/11]

2 funi kveykisk af funa;
maðr af manni · verðr at máli kuðr;
4 en til dólscr af ðul.

Fire by fire burns until it is burned [out];
flame is quickened by flame.
Man by man becomes known through speech,
but the too hickish from his folly.

4 dólscr 'hickish' | Derived from an ablaut variant of *dalr* 'valley, dale' + *-iskr* '-ish', the sense being 'provincial, not having left his (home) valley'. Cf. the Icelandic tribal names like *vatns-dólr* and *lang-dólr* 'inhabitants of *Vatns-dalr* (Waterdale), *Lang-dalr* (Longdale)'.
Lang-dalr

58 Ár skal rísa, · sá's annars vill

[R 4v/13]

2 fé eða fjör hafa;
sjaldan liggjandi ulfr · lér of getr,
4 né sofandi maðr sigr.

Early shall he rise who another man's
fee or life will have.
Seldom the lying wolf gets the thigh,
or the sleeping man victory.

1-4 ALL | A close analogue to this stanza is found in Saxo Grammaticus (2015) 5:7-3: *Pernox enim et pervigil esse debet alienum appetens culmen. Nemo stertendo victoriam cepit, nec luporum quisquam cubando cadaver invenit.* 'Whoever intends to scale another's pinnacle must be watchful and wakeful. Nobody has ever won victory by snoring, nor has any sleeping wolf found a carcass.'

2. fé cōa fȝor ‘fee or life’ | A formulaic word-pair found over 30 times in Norse prose, especially in laws. It is also found in mediæval English and Frisian laws as OE *feob and feorh*, OF *fia ande ferech*.

59 **Á**r skal rísa, · sá's á **y**rkjendr fæa,
 ok ganga síns **v**erka á **v**it;
 mart of dvǫlr · þann's umb **m**orgin sefr,
 halfr es auðr und **h**vøtum.

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

4 *halfr es auðr und hvötum* ‘the brisk has half the wealth’ | I.e., the brisk man has already claimed half of fortune by simply choosing to wake up early.

60 Þurra skíða · ok þakinnna néfra, [R 4v/17]
 þess kann maðr mjot,
 ok þess viðar, · es vinnask megi
 mál ok missæri.
 Of dry billets and thatching birch bark—
 of this man knows the measure,
 and of that firewood which he may use
 for a season and half-year.

4 mál ok misseri ‘for a season and half-year’ | Over nine months.

61 Þveginn ok meðtr · ríði maðr þingi at, [R 4v/19]
2 þótt sé-t vęddr til vęl;
skúa ok bróka · skammisk ęngi maðr
4 né hęsts in hęldr,
þótt hann hafi-t góðan.
Washed and full ought a man to ride to the Thing,
although he be not clothed too well;
of his shoes and breeches ought no man to be ashamed,
nor the more of his horse,
although he haven't a good one.

1 Þveginn ok meðtr ‘Washed and full’ | A formulaic collocation. Cf. *Reg* 25 (*kembðr* ‘combed’ — *þveginn* ‘washed’ — *meðtr* ‘full’) and *Vsp* 33: (*þó* ‘washed’ — *kembði* ‘combed’). These examples attest to the importance of personal hygiene in the culture, something further seen by the ubiquity of combs in pre-Christian graves (TODO: archeological reference). The whole thing reminds of the passage from *Germania* ch. 22: *Statim ē somnō, quem plerumque in diem extrahunt, lavantur, saepius calidā, ut apud quōs plūrimū biens occupat. Lauti cibum capiunt: sēparatē singulis sēdēs et sua cuique mēsa. Tum ad negōtia nec minus saepe ad convivia prōcēdunt armātī.* ‘On waking from sleep, which they generally prolong to a late hour of the day, they take a bath, oftenest of warm water, which suits a country where winter is the longest of the seasons. After their bath they take their meal, each having a separate seat and table of his own. Then they go armed to business, or no less often to their festal meetings (*convivia*, i.e., their Things).’

5 þótt hann hafi-t góðan ‘although he haven’t a good one’ | A difficult line metrically. Without it, line 4 can be scanned straightforwardly as a c-verse, but then this line comes off as an isolated b-verse. Finnur Jónsson (1932) explains it away by considering this line an interpolation, which is certainly a possibility since its content is entirely superfluous. In that case the interpolator would have interpreted line 4 (the c-verse) as an a-verse and added line 5 as a corresponding b-verse.

- 62 Snapir ok gnafir, · es til sévar kómr,
 2 orñ á aldinn mar;
 svá es maðr, · es með mǫrgum kómr
 4 ok á for-mélendr fáa.

[R 4v/22]

It snaps and stoops when to the sea it comes,
 the eagle on the ancient ocean.
 So is the man who comes among the many
 and has spokesmen few.

1–4 ALL | The two following sts. are written in opposite order in R, but a symbol at the start of each indicates that they should switch places.

4 á for-mélendr fáa ‘has spokesmen few’ | Shared with st. 25.

- 63 Fregna ok segja · skal fróðra hverr,
 2 sá’s vill hētinn horskr;
 einn vita · né annarr skal,
 4 þjóð vëit ef þrír ’ru.

[R 4v/21]

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

4 þjóð ‘thirty’ | Or “the people, nation”; the sense is in any case “many, all”. For the translation “thirty” cf. *Skm* 82, a list of poetic expressions for various numerals: *þjóð eru þrír tígir* ‘a nation is thirty’ etc.

- 64 Ríki sitt · skyli ráð-snotra
 2 hverr i hófi hafa;

[R 4v/24]

- þá þat finnr, · es með fróknum kómr,
 4 at engi es einna hvatastr.
 His own power should each counsel-clever
 man use in moderation.
 This he then finds when among the brave he comes—
 that noone is fiercest of all.

1–4 ALL | A powerful man should not abuse his power, since there is no man so strong that his strength makes him invincible. The last line seems to express the notion of Hobbesian equality.

3–4 þá ... einna hvatastr ‘then ... fiercest of all’ | Almost identical to *Reg* TODO/3–4, which however has *fleirum* ‘more men’ instead of *fróknum* ‘the brave’.

- 65 Orða þeira, · es maðr qðrum segir, [R 4v/25]
 2 opt hann gjöld of getr.
 For those words which man says to another
 he oft gets recompense.

- 66 Mikils til snimma · kom’k i marga staði, [R 4v/26]
 2 en til síð i suma;
 q! vas drukkit, · sumt vas ó-lagat;
 4 sjaldan hittir leiðr i lið.
 Much too early I came to many places,
 and too late to some:
 The ale was drunk up, some was unbrewed—
 seldom finds the loathed his place.

1 Mikils til ‘Much too’ | emend.; *mikilsti* R

1–4 ALL | Naturally the problem was not with the ale but with the people themselves. The sense is that “there are no wrong times, only wrong people”.

- 67 Hér ok hvar · myndi mér heim of boðit, [R 4v/28]
 2 ef þyrpta’k at mólun-gi mat,
 eða tvau lér hengi · at hins tryggva vinar,
 4 þar’s ek hafða eitit etit.
 Here and there would I to a home be invited,
 if at meal-time I needed no food;
 or if two hams should hang at the trusty friend’s,
 where I had eaten one.

1–4 ALL | Most people are stingy, especially with regards to food, which was scarce and closely watched among the Norse subsistence farmers. The poet sarcastically notes that even the “trusty friend” would invite him over oftener if he brought more food than he ate.

68 Eḷdr es batstr · með ýta sonum

[R 4v/30]

2 ok sólar sýn,
hęilyndi sitt, · ef maðr hafa náir,
4 án við lęst at lifa.

Fire is best among the sons of men,
and the sight of the sun;
one's good health, if he manage to keep it—
[and] living free from vice.

69 Es-at maðr alls ve-sall, · þótt sé illa hęill,

[R 4v/32]

2 sumr es af sonum sęll,
sumr af fręndum, · sumr af fę órnu,
4 sumr af verkum vęl.

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

1 ve-sall 'unblessed' | I have elsewhere translated *ve-sall* as 'wretched', but in the present stanza I render it literally in order to show the etymological relationship to *sęll* 'blessed' used elsewhere in the stanza. The form *-sall* lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic; the ancestral Proto-Norse form would be **waję-sęllir*, for which cf. PǫM-MǫRǫY *waję-maris* 'infamous' on the Tjurkő bracteate, where the second element is the ancestor of ON *męrr* 'renowned, famous'; the expected descendant **ve-marr* is not attested. — I translate *sęll* as 'blessed', but it is not a past participle and could also be rendered as 'lucky' or 'blissful'. It carries a certain sense of innateness that is foreign to modern Western culture; thus a king whose land experiences bountiful harvests (*ár*) is said to be *ár-sęll* 'blessed with harvests', while one whose kingdom is at peace (*friðr*) is said to be *frið-sęll* 'blessed with peace'. In this worldview the state of the realm is not due to uncontrollable environmental or political factors, but rather arises from the kingly person himself. Such is by no means an exclusive Germanic conception, but is also shared e.g. with the Chinese, in whose political history the "mandate of Heaven" has been hugely important. TODO: Reference PCRN chapter).

2 sonum ... fręndum 'sons ... kinsmen' | Cf. st. 72 below, which stresses the importance of sons and kinsmen.

70 Bętra 's lifðum, · an séi ó-lifðum,

[R 5r/2]

2 ey getr kvikr kú;
ęld sák upp brinna · auðgum manni fyr,
4 en úti vas dauðr fyr durum.

It is better for the living than it may be for the unliving:
ever the quick gets the cow.
A fire I saw burning high for a wealthy man,
but outside he was dead before the doors.

1 an séi ó-lifðum | emend.; 'ę jęl lifðom' R.

1 *an séi ó-lifðum* ‘than it may be for the unliving’ | The reading of **R**, which would be normalized as *ok sél-lifðum* ‘and for the blessed living’, is metrically defect since *sél-* is strongly stressed and should carry alliteration. For the original form of the line we have a close parallel in *Fáfn* 30: *Hvotum ’s betra · an sé ó-hvotum* ‘It is better for the brisk than it may be for the unbrisk’, on which the pres. ed. is based. The corruption has probably happened in the following way: **en* (younger form of *an* ‘than’) in the prototype was misinterpreted as *en* ‘and, but’ and copied as *ɣ* (the tironian *et*), while **séi ólifðom* (probably with the words cramped together) became *sél lifðom*.

2 *ęy getr kvíkr kú* ‘ever the quick gets the cow’ | I.e., “new opportunities always present themselves for the living”. A reference to the cattle-based economy (see also st. 76), the cow being used as a metonym. For “quick” cf. churchly English “the quick and the dead”, i.e. “the *living* and the *dead*”.

3–4 *ęld ... durum*. ‘A fire ... the doors.’ | The fire is probably the man’s funeral pyre burning on his farm, on which a considerable amount of his wealth has been spent—according to *ibn Fadlan* (TODO) two thirds of a dead chieftain’s estate was spent on his lavish funeral. In spite of this he is just as dead. The next stanza continues this thought.

- 71 Haltr ríðr hrossi, · hjörð rekr handar vanr, [R 5r/3]
 2 daufr vegr ok dugir;
 blindr es bętri, · an bręnnrdr séi;
 4 nýtr mann-gi nás.

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

- 72 Sonr es bętri, · þótt sé síð of alinn [R 5r/5]
 2 ęptir ginginn guma;
 sjaldan bautar-stęinar · standa brautu nęr,
 4 nema ręsi niðr at nið.

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

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

3 bautar-stęinar ‘beat-stones’ | Large standing stones raised in memory of someone. Many such stones with runic inscriptions are known from Norway, often near grave fields. Some hold only single personal names or short phrases, like the stone from Sunde in Sunnfjord, western Norway (signum *KJ* 90): *PIMNXFęTIY* *widugastir* ‘Woodguest’, or the one from Bø in Rogaland, southwestern Norway (signum *KJ* 78): *HTFBMFę NTHTF* *hnabdas hlaiwa* ‘Naved’s grave’. Others hold longer inscriptions, like the one from Kjolevik in Rogaland (signum *KJ* 75): *NTFMNTHTFY MęNFXNęTFBWFY NTFTFIMęRFTFXNMHTHTę* *hadulaikaz ekhagustadz hlaiwidomaguminino* ‘Handlac [lies here]. I, Haystald, buried my lad.’

- 73 Tveir 'ru çins herjar, · tunga es höfuðs bani;
 2 mér 's i heðin hvern · handar vœni.

[R 5r/7]

Two are of one host: the tongue is the head's bane;
 in every cloak I expect a hand.

1–2 ALL | A problematic stanza in *Speeches-meter*, unlike the surrounding *Leeds-meter* sts. The style is also unusual, and the content fits poorly in context. It is probably a later insert.

1 Tveir 'ru çins herjar 'Two are of one host' | i.e. "the tongue and head belong to the same body (but the former often leads to the latter's demise)." — *herjar* is an inflected form of *herr* 'host, army', but its function is ambiguous; it can either be (1) the gen. sg., as adopted here, or (2) the nom. pl. 'harriers, raiders' (cf. *ein-herjar* 'Oneharriers') which would translate as "two are the destroyers of one", i.e. "the tongue and head often lead to the demise of the body".

1 tunga es höfuðs bani 'the tongue is the head's bane' | Formulaic or proverbial. Cf. the Old Swedish "Heathen Law", which describes how a duel should be conducted following an insult to a man's honour (my norm. and trans. following Löffler (1879)): *Fallr þann orð haur givit—glöpr orða vestr, tunga hovuð-bani—liggi í ú-gildum akri* 'If he falls who has given the [insulting] word—an insult is the worst of words, the tongue the head-bane—may he lie in an unhallowed field.'

2 handar 'a hand' | i.e. a hand holding a dagger.

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

[R 5r/8]

At night he rejoices who trusts in his provisions;
 short are a ship's sailyards;
 shifty is a stormy fall night.
 The winds blow far in five days;
 even more in a month.

2 skammar 'ru skips ráar 'short are a ship's sailyards' | TODO: Write about the varying interpretations (Finnur, Cleasby, Skp) of this line.

4 fjöð of viðrir 'The winds blow far' | I.e., the weather changes; a verb derived from *veðr* 'weather, wind'. Consider Weden's name *Viðrir* 'Withrer; Stormer, One of the Storm', which may be analyzed as an agent noun formed to this verb.

4 fimm dögum 'five days' | i.e. "in a week" (which was originally five days long), paralleling "month" in the next line. See note to st. 51 and Index.

- 75 Væt-a hinn, · es vœtki vœit,
 2 margr verðr af aurum api;
 maðr es auðigr, · annarr ó-auðigr,
 4 skyli-t þann vítká váar.

[R 5r/10]

The one knows not who nothing knows:
 many a man turns an ape from wealth.

A man is wealthy, another not wealthy;
one oughtn't to curse him for his woe.

2 af aurum 'from wealth' | emend. from meaningless *ṭaflaðrom*? R

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

76 Deyr fé, · deyja frændr,
2 deyр ѕjalfr hit sama;
 en orðs-tírr · deyр aldri-gi
4 hveim's sér góðan getr.
Fee die, kinsmen die,
 oneself dies the same,
but a word-glory never dies,
 for whomever gets himself a good one.

[R 5r/12]

1 Deyr fé, · deyja frændr 'Fee die, kinsmen die' | This line is also found in *Hákm* 21, the final st. of that poem composed ca. 961.

1 fé, frændr 'Fee, kinsmen' | In the Germanic Iron Age farming society a man's wealth was reckoned by how many heads of cattle (and the Norman loan-word *cattle* is itself the same word as *capital*) he owned, and his social power by the number of able male relatives ready to side with him in conflict (cf. st. 72 above and TODO: reference?). All one's earthly power will pass away, and so too oneself, but a good reputation, fame and glory can linger on. For Indo-European poetic analogues, see West (2007, pp. 99 ff.).

77 Deyr fé, · deyja frændr,
2 deyр ѕjalfr hit sama;
 ek veit einn · at aldri-gi deyр:
4 dómr of dauðan hvern.
Fee die, kinsmen die,
 oneself dies the same.
I know one that never dies:
 the Doom o'er each man dead.

[R 5r/13]

4 dómr 'Doom' | Here meaning 'judgment, glory'. See Index.

It is likely that the original Guests' Strand ended here, and this is supported by the fact that the 10th c. *Hákm* begins its very last stanza with *deyr fé · deyja frændr*, probably alluding to the last stanzas of the Guests' Strand poem. The three following stanzas, 78–80, especially 80, are poorly placed and seem like later inserts.

- 78 Fullar grindr · sá'k fyr Fitjungs sonum,
 nú bera þeir vānar vǫl;
 svá es auðr · sēm auga-bragð,
 hann es valtastr vīna.

[R 57/14]

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

1 Fitjungs sonum 'Fitting's sons' | Entirely unknown figures.

2 vānar vǫl 'the staff of hope' | A beggar's staff.

- 79 Ó-snotr maðr · es eiginask getr
 fé eða fljóðs mun-úð;
 metnaðr hōnum þróask, · en man-vit aldri-gi;
 framm gengr hann drjúgt i dul.

[R 57/16]

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

- 80 Þat 's þa reynt, es þú at rúnnum spyrr, · hinum regin-kunnum,
 þeim's gørðu ginn-regin
 ok fáði Fimbul-þulr;
 þa hæfr hann batst, ef hann þegir.

[R 57/18]

Then is proven that which thou learnest from the runes born of the Reins,
 those which the yin-Reins made,
 and the Fimble-Thyle (= Weden) painted.—
 Then he has it best, if he shuts up.¹⁵

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

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

¹⁵This stanza, which deals with runic magic and shares expressions with sts. in the Rune-Tally section (beginning with st. 138 below), hardly fits in its current place. The last line with its shift in person is likely to be a later insert.

Scattered stanzas of practical advice (81–90)

The following stanzas are distinguished by a common subject matter and a prevalence of *Speeches-meter*.

- 81 At kveldi skal dag leyfa, · konu es brænd es, [R 5r/20]
 2 mēki es reyndr es, · mēy es gefin es,
 ís es yfir kōmr, · ǫl es drukkit es.

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

2 gefin 'given' | In marriage.

- 82 Í vindi skal við höggva, · veðri á sé róa, [R 5r/22]
 2 myrkri við man spjalla · —mōg eru dags augu;
 á skip skal skriðar orka, · en á skjöld til hlífar,
 4 mēki til höggs, · en mēy til kossa.

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

1 veðri 'good weather' | The word *veðr* typically means 'storm', but that can hardly be the sense here.

- 83 Við ǫld skal ǫl drekka, · en á ísi skriða, [R 5r/24]
 2 magran mar kaupa, · en mēki saurgan,
 hēima hēst fēita, · en hund á búi.

One shall drink ale by fire and skate on ice;
 buy a starved steed and a rusty sword;
 fatten the horse at home and the hound in its dwelling.

2 mar ... mēki 'steed ... sword' | Formulaic pair, also occurring in *Lok* 12/1, *Vkv* 33/3, *Akv* 7/3.

- 84 Mēyjar orðum · skyli mann-gi trúa, [R 5r/26]
 2 né því's kveðr kona;
 því't á hverfanda hvéli · vōru þeim hjörtu skōpuð,
 4 brigð i brjóst of lagit.

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

3 því't | om. *FbrS* 3 vǫru | *er FbrS* 3 hjǫrtu sköpuð 'hearts shaped' | *hjarta skapat* 'heart shaped' *FbrS* 4 brīgð | ok brīgð *FbrS* 4 lagit | *laginn FbrS*

3-4 því't ... lagið | Quoted in slightly divergent form in *FbrS* (Thott 1768 4^{ox}, fol. 210r) introduced with the words: *Kom bonum þá í hug kviðlingr sá, er kveðinn hafði verit um lausungar-konur*: 'And then he remembered the ditty which had been composed about loose women.'

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

[R 5r/28]

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

86 fljúganda flëini, · fallandi bǫru,
 2 ísi ãin-nétum, · ormi hring-lægnum,
 brúðar bæð-mólum · eða brotnu sverði,
 4 bjarnar leiki · eða barni konungs,

[R 5r/30]

in flying spear, in falling billow,
 in one-night old ice, in coiled-up serpent,
 in bride's bed-speech, or in broken sword,
 in bear's play, or in king's child,

87 sjúkum kalfi, · sjalf-ráða þrëli,
 2 vǫlu vil-mëli, · val ný-fëldum.

[R 5r/32]

in sick calf, in self-willing thrall,
 in wallow's pleasing speech, in newly felled corpses,

2. vǫlu vil-mëli 'in wallow's pleasing speech' | i.e. in a favourable prophecy (spae).

In R the following two sts. come in the opposite order, but it seems probable from its *Speeches-meter* meter and the dative case of the words that 89 should follow 87. On the other hand st. 88, with its *Leeds-meter* meter and self-enclosed form seems a separate composition, and was probably inserted after 87 due to its first line (*akri ár-sýnum*), which is also in the dative.

- 89 bróður-bana sínum · þótt á brautu móti, [R 5v/2]
 2 húsi half-brunnu, · hęsti al-skjótum,
 þá 's jór ó-nýtr, · ef ęinn fotr brotnar;
 4 verður-it maðr svá trygggr · at þessu trúi ęllu!
 in one's brother's bane—though on the road ye meet—
 in half-burned house, in all-fleet horse—
 the steed is useless if one foot breaks.
 No man be so trusting that he trust in all this!

- 88 Akri ár-sönum · trúi ęngi maðr,
 2 né til snimma syni;
 veður ręður akri, · en vit syni;
 4 hętt es þęira hvárt.
 In an early sown field ought no man to trust,
 nor too soon in a son.
 The weather rules the field and the wits the son:
 there is risk to them both.

- 90 Svá 's friðr kvinna · þęira's flátt hygga,
 2 sęm aki jó ó-bryddum · á ísi hólum
 tęitum, tvé-vetrum · ok sé tamr illa,
 4 eða i byr óðum · bęiti stjórnlauðu,
 eða skyli haltr hęnda · hręin i þá-fjalli.
 So is the love of those women who falsely think
 like one rode an unshod horse on slippery ice—
 a merry one, two winters old, and ill-tamed—
 or in mad wind tacked a rudderless [ship],
 or a halt man should catch a reindeer on a thawing fell.

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

Weden's tryst with Billing's daughter (91–102)

The following two groups of sts. (91–102, 103–110) are united by their meter, *Leeds-meter* (unlike most of the preceding sts.), style, and content; both concern Weden's romantic adventures.

The first strand begins with general maxims about love and relations between the sexes, before moving on to the narrative about Billing's daughter. Billing is an entirely unknown figure, as is his daughter. All attempts to connect this myth to natural phenomena or heroic ballads have been unconvincing and ultimately fruitless.

- 91 **B**ert nú mēli'k, · því't **b**ēði vēit'k, [R 5v/7]
 2 brigðr es **k**arla hugr **k**onum,
 þá **f**ęgrst mēlum, · es **f**lást hyggjum;
 4 þat tēlir **h**orska **h**ugi.

Plainly I now speak, for I know them both:
 fickle is men's mind towards women.
 Fairest we speak when falsest we think;
 that entraps sharp minds.

1 bēði 'them both' | The natures of both sexes; *bēði* is neutr. pl., which in ON is used for mixed-sex groups. The (male) poet declares that he will not attack the fair sex unfairly; he is also aware of men's faults.

3 fęgrst mēlum ... flást hyggjum 'speak fairest ... think falsest' | Formulaic. Cf. st. 45.

4 þat tēlir horska hugi 'that entraps sharp minds' | Love (or sexual infatuation—the poet does not distinguish between them) turns even wise men into liars or otherwise dishonest persons. Cf. *Mbkv* 20/1–2, which is probably partly based on this stanza: *Ást-blindir 'ru seggir svá · sumir, at þykkja mjök fás gá; // þannig verðr um man-söng mēlt: · marga befr þat hyggna tēlt.* 'Some men are so love-blind that they seem to heed very little; // for that sake it is said about love-song: many thinking men has it entrapped.'

- 92 **F**agrt skal mēla · ok **f**ę bjóða, [R 5v/9]
 2 sá's vill **f**ljóðs ęst **f**aa,
liki lęyfa · hins **l**jósa mans,
 4 sá **f**ęr, es **f**riar.

Fairly shall he speak and offer fee,
 who will win a woman's love:
 praise the body of the bright girl—
 he wins, who woos.

1 Fagrt skal mēla 'Fairly shall speak' | Formulaic. Cf. st. 45.

4 sá fęr, es friar 'he wins, who woos' | Only he who courts her will win her hand.

- 93 **Á**star firna · skyli **ę**ngi maðr [R 5v/11]
 2 **a**nnan **a**ldri-gi;
 opt faa á **h**orskan, · es á **h**ęmskan né faa,

4 lost-fagrir litir.

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

4 lost-fagrir litir 'lust-fair hues' | i.e. a (woman with a) countenance so beautiful that men cannot help but lust after her.

94 Eý-vitar firna, · es maðr annan skal,
2 þess es of margan gengr guma;
 hçimska ór horskum · gerir hçlða sonu
4 sá hinn mátki munr.

[R 5v/12]

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

95 Hugr einn þat veit, · es býr hjarta nér,
2 çinn es hann sér of sefa;
 øng es sótt verri · hvçim snotrum manni
4 an sér øngu at una.

[R 5v/14]

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

1 Hugr 'The mind' | ON *hugr* refers to the seat of emotions in the breast, which English "mind" does not entirely capture. Normally it could be translated by English "heart", but since the present stanza uses *hjarta* 'heart' to refer specifically to the organ that would be very confusing for the reader.

96 Þat þa rçynda'k, · es i rçyri sat'k,
2 ok vçtta'k mçns munar,
 hold ok hjarta · vas mér hin horska mér,
4 þçygi hana at hçldr hçf'k.

[R 5v/16]

It I found out when I sat in the reed
and awaited my love.
My flesh and heart was that sharp maiden—
I have her none the more.

97 Billings mey · ek fann beðjum á

[R 5v/18]

2 sól-hvíta sofa;

jarls ynði · þótti mér ekki vesa

4 nema við þat lík at lífa.

Billings's maiden I found on the beds,

sun-white, asleep.

An earl's pleasure seemed me naught to be,

save living alongside that body.

1 mey 'maiden' | I.e. unmarried (virgin) daughter.

[Billings mér:] 98 „Auk nér aptni · skalt Óðinn koma,

[R 5v/20]

2 ef vilt þér mēla man,

allt eru ó-sköð, · nema ein vitim

4 slíkan löst saman.“

“And by evening shalt thou, Weden, come,

if thou wilt get for thee the girl [me];

everything is misshapen unless we alone should know

such a vice together.”

3 allt eru ó-sköð 'everything is misshapen' | Or, “the shapes (i.e. fates, destinies) are all awry”. See Index: shape.

99 Aptr ek hvarf · ok unna þóttumk

[R 5v/22]

2 vísium vilja frá;

hitt ek hugða, · at hafa mynda'k

4 gæð hennar allt ok gaman.

Back I turned—and thought myself in love—

away from my wise will;

this I thought, that I would have

her senses all, and pleasure.

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

100 Svá kom'k nēst, · at hin nýta vas

[R 5v/23]

2 víg-drótt öll of vakin,

með brinnðum ljósum · ok bornum viði,

4 svá vas mér víl-stigr of vitaðr.

So I came next as the useful

war-troop was all awake

with burning lights and with carried sticks;
so a sad path was marked out for me.

1 nýta ‘useful’ | Sarcastic. Billing’s daughter had apparently summoned a lynch mob.

3 bornum viði ‘carried sticks’ | The mob was armed with clubs.

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

101 Auk nér morni, · es vas’k ęnn of kominn,
2 þa vas sal-drótt of sofin;
 gręę ęitt þa fann’k · hinnar góđu konu
4 bundit beðjum á.

[R 5v/25]

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

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

3 gręę ęitt ‘A lone bitch’ | The insult is clearly understood; Weden is compared to a horny dog, and mockingly asked to make love to one—“this is all you get, you dog!”

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

102 Męę es góð męę, · ef gęrva kannar,
2 hug-brigð við hali;
 þa þat reýnda’k, · es hit ráð-spaka
4 teygða’k á flęrðir fljóð;
 hęðungar hveęrar · leįtaði męę hit horska man
6 ok hafða’k þess vęt-ki vífs.

[R 5v/27]

Many a good maiden—if one comes to know her well—
is heart-fickle towards men.
I found that out when the counsel-clever
lady into sins I lured;
every disgrace that sharp girl sought out for me,
and I had naught of the woman.

1 góð męę ‘good maiden’ | The “goodness” here refers to faithfulness and chastity. Cf. *Skm* 12, TODO.

Weden's theft of the Mead of Poetry (103–110)

These stanzas concern Weden's theft of the Mead of Poetry from the ettin Sutting. The same myth is laid out fully in *Skm* 5–6, which goes as follows, with minor details left out:

After the war between the Eese and Wanese, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead make a man out of the spit and call him Quasher. He is so wise that he can answer any question posed to him, and so he travels around the world in order to share his learning with men.

Quasher eventually comes to the dwelling of two dwarfs, Fealer and Galer. They kill him and drain his blood into three vessels: two vats named Soon and Bothem, and a kettle named Woderearer. They mix the blood into honey, and from this they make a mead which can make whomever drinks from it "a scold or man of learning (*skald eða fróða-maðr*)". The dwarfs lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom for a lack of good questions.

Some time later, the dwarfs murder the ettin Gilling and his wife. Gilling's son, Sutting, learns of this and prepares to drown the dwarfs. In exchange for their lives and as wergild for his parents, the dwarfs offer Sutting the "dear mead" (*mjóð'inn dýra*; cf. here sts. 105 and 140). Sutting accepts the payment and takes the mead home with him. He places his daughter Guthlathe in a cave to guard it.

Chapter 6 continues as Weden is wandering through the world. He finds nine thralls mowing hay and lends them aid by sharpening their scythes with a special whetstone. They now cut much faster. He throws the whetstone in the air and the greedy thralls fight to the death over it, leaving none alive. By evening Weden comes to the owner of the thralls, Baye, Sutting's brother. Baye laments the death of his workmen, and so Weden, calling himself Baleworker, offers to do their work over the summer in exchange for one drink of the mead. Baye tells him that Sutting alone owns the mead, but that he will accompany him to Sutting's to ask.

In autumn the two arrive at Sutting's, who expectedly refuses to give any part of the mead away. Weden then tells Baye that he will get to it anyway. He takes out the drill Rate and tells Baye to drill through the mountains into the cave where the mead is stored. Baye first attempts to trick him by only drilling halfway through, but eventually creates a narrow passage. Weden turns himself into a snake and crawls through it; as he does, Baye tries to strike him with the drill, but misses.

On the other side Weden finds Guthlathe watching over the mead. He seduces her, and she promises him three sips of the mead in exchange for sleeping with her for three nights. Weden sleeps with her and then drinks. With each sip he swallows the contents of one of the three vessels, so that all of the mead ends up in his belly.

Having drunk the mead, he dons his eagle-hame and flies away from the mountain. Sutting sees him, takes his own eagle-hame, and gives chase. The Eese see the chase overhead and set out several large vats on the ground, into which Weden, still flying, spits out the mead. At this point Sutting has almost caught up with him, and so Weden "sends back" (*senda aþr*, viz. from behind) some of the mead, presumably into Sutting's face.

The mead in the vats is given to the Eese and to skilled poets (*þeim mǫnnum, er yrkja kunnu* 'those men who can compose verse'), and the portion which was "sent back" becomes the lot of foolish poets (*skald-fífla blutr*).

The narrative core most likely goes back to the Bronze Age, for a close parallel is found in the Vedic myth of the origin of the ritual drink *Soma* which in the Vedic mythology is not just the plant and its resulting drink, but also a god in its own right. The earliest version is found in the two hymns *RV* 4.26 and 27, in which the *Soma* is held inside “a hundred bronze forts” (4.27.1c: *ṣatām púras áyasīs*) by the archer *Kṛṣānu*, but is stolen by a sweeping, mighty Eagle who brings it to *Mānu*, the first human sacrificer and ancestor of the Aryans. *Kṛṣānu* does not himself give chase, but does shoot his arrows at the Eagle, missing.

Vedic texts outside of *RV* clearly identify the Eagle with Agnī, the god of fire, specifically in the form of the *gāyatrī* meter (Bloomfield, 1896). One text in particular (*AB* 3.25–27) is interesting in its etiological function: “What (the *gāyatrī*) seized with her right foot, that became the morning pressure (*prātaḥsavana*). ... What she seized with her left foot became the noon pressure (*mādhyaṃdinam savanam*). ... What she seized became the third pressure (*tṛtīyam savanam*).” (Bloomfield, 1896, p. 6). Bloomfield further offers a naturalistic explanation of the myth, namely that the Eagle—Agni in the form of lightning—shoots forth “from the womb of the cloud; as the lightning shoots from the cloud, the heavenly fluid, the Soma, streams down upon the earth.”

Now onto the present stanzas. The biggest difference between *Skm* 5–6 and *Háv* 103–110 is that *Háv* is very far from a linear retelling of events, and on its own the narrative thread is actually quite difficult to follow.

The most important detail shared between *Skm* and the Vedic hymns—the eagle—is not found in *Háv*. Other important *Skm* elements not found in the present stanzas are Quasher, the two dwarfs, and Baye, and it is thus made clear that Snorre’s narrative cannot be exclusively based on *Háv*, but must also rely on other, now-lost sources. That this is indeed the case is proven by the large number of kennings for poetry found in the Scaldic poetry, which reference Quasher’s blood, the two dwarfs, the eagle’s flight and its “sending back” of a certain part of the mead (Meissner, 1921, pp. 427–430), the last one being expressed through kennings like Þstf Lv 3 (SkP II) *lęirr ara ins gamla* ‘dung of the ancient eagle [BAD POETRY]’.

On the other hand there are elements found in *Háv* which do not appear in *Skm*, and the focus of the stanzas is squarely on Weden’s visit to Sutting, particularly on his betrayal him and his daughter, Guthlathe, which contrasts with the transactional three-night affair seen in *Skm*. It is possible that the version underlying *Háv* even had Weden marry Guthlathe, thereby receiving the mead as a dowry. This is supported by the expression *bins bindra dags* (st. 109), and would explain Weden’s oath (st. 110). The recipient of the oath may even have been Sutting, the father of the bride, as suggested by the description of him as *svikvinn* ‘betrayed’ and by the fact that he perhaps hosted a banquet for Weden (st. 110), although an internal problem with that view is that Weden is still said to have had to bore through the mountains (st. 107), presumably to reach Guthlathe, in which case it comes off as unlikely that he would *then* have asked Sutting for her hand, rather than simply seducing her then-and-there in her chamber. See further notes to the relevant stanzas.

The present sts. are ordered according to **R**, the only mediæval witness manuscript. They begin with some social advice (103), after which the narrative follows (104–110), retold in the first person by Weden himself. The sts. do not tell the myth in chronological order and leave much up to the listener; they are clearly composed for an audience that already knows the story.

-
- 103 Hęima glaðr gumi · ok við gęsti ręifr, [R 5v/30]
 2 sviðr skal of sik vesa;
 minnigr ok mólugr, · ef vill marg-fróðr vesa;
 4 opt skal góðs geta;
 fimbul-fambi hęitir, · sá's fátt kann sęgia;
 6 þat es ó-snotrs aðal.

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

- 104 Hinn aldna jętun sóttak, · nú em'k aprt of kominn; [R 5v/33]
 2 fátt gat'k þęgjandi þar;
 męrgum orðum · męltak i minn frama
 4 i Suttungs solum.

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

- 105 Gunn-lęð mér of gaf · gullnum stóli á [R 6r/2]
 2 drykk hins dýra mjaðar;
 ill ið-gjöld · lét'k hana ęptir hafa
 4 sęns hins hęila hugar,
 sęns hins svára sefa.

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

- 106 Rata munn · létumk rúms of fáa [R 6r/4]
 2 ok of grjót gnaga;
 yfir ok undir · stóðumk jötna vegir,
 4 svá hætta'k hofði til.

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

1 Rata 'Rate' | The drill used by Woden to bore through the mountain into the room where Guthlathe sat over the mead.

- 107 Væl keypts hlutar · hef'k vël notit; [R 6r/6]
 2 fás es fróðum vant;
 því't Óð-rórir · es nú upp kominn
 4 á alda vés jaðar.

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

1-4 ALL | Woden has made good use of the Mead of Poetry by bringing it to earth, making its gifts available to discerning men.

1 Væl keypts hlutar 'The well bought thing' | The Mead of Poetry; it was "well bought" in that the price Woden paid for it was three nights with Guthlathe.

3 Óð-rórir 'Woderearer' | One of the vessels in with the Mead of Poetry was held (see introduction to the present section above), here representing all the Mead.

4 jaðar 'rim' | metr. emend.; *jaðar* R has a long root-syllable, and does not fit grammatically.

- 108 Ifi 's mér á, · at véra'k enn kominn [R 6r/8]
 2 jötna gorrðum ór,
 ef Gunn-laðar né nyta'k, · hinnar góðu konu,
 4 es lögðumk arm yfir.

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

1 Ifi 's mér á 'I harbour doubt' | Lit. "There is doubt upon me".

- 109 Hins hindra dags · gingu hrím-þursar [R 6r/9]

- 2 Hóva ráðs at fregna, · Hóva hǫllu ï,
at Bǫl-verki spurðu, · ef vëri með bǫndum kominn
4 eða hefði hǫnum Suttungr of sóit.

The following day went the Rime-Thurses

to ask for the High One's counsel, in the High One's hall;
for Baleworker they asked, if he were come among the Bonds <Gods>,
or if Sutting had slain him.

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

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

[R 6r/12]

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

Away from the simble he left Sutting, betrayed,
and Guthlathe, made to weep.

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

The Speeches of Loddfathomer (111–137)

The so-called **Speeches of Loddfathomer** (ON *Loddfáfnismǫl*) is a series of advice stanzas addressed to Loddfathomer, an otherwise unknown figure who is clearly fictional. His name is a compound: the first element, *lodd-*, is related to ON *loddari* 'juggler, tramp', OE *loddere* 'pauper, beggar', and the second, *Fáfnir* (Fathomer), is the name of the famous wyrm which literally means 'embracer'. The name paints the picture of an archetypal greedy

fool in desperate need of the wisdom taught by Woden, his intellectual superior. Loddfathomer reappears in st. 164, but is not found anywhere outside of *Háv.*

The content of the advice is often identical to that found in the Guests' Strand (1–79) above, but on the other hand some items have a noticeably superstitious or religious character, something generally absent in 1–79.

In R stanza 111 has a noticeably larger initial *M*, albeit smaller than the initials which introduce new chapters and poems.

-
- 111 Mál's at þylja · þular stóli á; [R 6r/14]
 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 of rǫðum þögðu
 6 Hǫva hǫllu at,
 Hǫva hǫllu i
 8 heyrða'k segja svá:

It is time to thill upon the thyle's seat.

At the Well of Weird

I saw and I shut up; I saw and I thought;

I listened to the matters of men.

Of runes I heard them speak, nor did they shut up of counsels

at the High One's hall,

in the High One's hall,

I heard them say so:

1 þular 'thyle' | The reciter, chanter of ancient lore. See Index.

- 112 Rǫðumk þér Loddfáfnir, · at rǫð nemir, [R 6r/17]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 nött þú rís-at, · nema á njósn séir,
 eða leitir þér innan út staðar.

I counsel thee, Loddfathomer, that thou learn the counsels;

thou wilt have use if thou learn,

they will be good for thee if thou get:

At night do not rise unless thou be scouting

or looking for thy place outside.

5 *leiðir þér innan út staðar* ‘looking for thy place outside’ | I.e., “looking to relieve yourself outside”.
 To *leiða sér staðar* ‘look for one’s place’ is an idiomatic euphemism also used by Snorre in *IngS* TODO.

- 113 *Róðumk þér Loddfáfnir, · at róð nemir,* [R 6r/19]
 2 *njóta munt ef nemr,*
þér munu góð ef getr:
 4 *fjöl-kunnigri konu · skal-at-tu í faðmi sofa,*
svá't hon lyki þik liðum.

I counsel thee, Loddfathomer, that thou learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Against a many-cunning woman's bosom shalt thou never sleep,
 lest she lock thee in arms.

- 114 *Höf svá gørir · at gairr eigi* [R 6r/21]
 2 *þings né þjóðans máls;*
mat þú vill-at · né manns-kis gaman
 4 *færr þú sorga-fullr at sofa.*

She makes it so that thou nowise heed
 the Thing or the ruler's speech;
 thou hast no wish for food nor any man's pleasure;
 thou goest sorrowful to sleep.

1 gairr ‘heed’ | The existence of a nasal vowel in this verb is attested by Elfdalian *gā*.

- 115 *Róðumk þér Loddfáfnir, · at róð nemir,* [R 6r/22]
 2 *njóta munt ef nemr,*
þér munu góð ef getr:
 4 *annars konu · tæg þér aldri-gi*
eyra-rúnu at.

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

5 *eyra-rúnu* ‘ear-whisperer [LOVER]’ | This word is also used in *Vsp* 38, in which male seducers of married women are among those being forced to wade through “heavy streams” in the afterlife.

- 116 *Róðumk þér Loddfáfnir, · en róð nemir,* [R 6r/23]

2 **n**jóta munt ef **n**emr,
 þér munu **g**óð ef **g**etr:
 4 á fjalli eða **f**irði, · ef þik **f**ara tíðir,
 fask-tu at **v**irði **v**el.

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

4 á fjalli eða firði 'on fell or firth' | Hiking through mountains or sailing at sea; an expression just as well at home on Iceland as in Norway. This word pair is a formulaic merism, and although this is the only poetic attestation it is also found a few times in the Old Norwegian laws (TODO: reference).

117 **R**óðumk þér Loddfáfnir, · en **r**óð nemir,
 2 **n**jóta munt ef **n**emr,
 þér munu **g**óð ef **g**etr:
 4 **i**llan mann · lát **a**ldri-gi
 ó-hopp at þér **v**ita,
 6 því't af **i**llum manni · fêr **a**ldri-gi
 gjöld hins **g**óða hugar.

[R 6r/24]

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

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

118 **O**far-la bíta · sá'k **e**inum hal
 2 **o**rð illrar konu,
 flá-róð tunga · varð hönnum at **f**jör-lagi
 4 ok þey-gi of **s**anna **s**ök.

[R 6r/26]

Sorely biting I saw at one man
 the words of an evil woman;
 a false-counseling tongue brought his life to its end
 and yet nowise over a truthful charge.

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

³ flá-rjóð tunga ‘a false-counseling tongue’ | Cf. *Lok* 31/1: *fló’s þér tunga* ‘false is thy tongue’.

- 119 Róðumk þér Loddfáfnir, · en rjóð nemir, [R 6r/28]
² njóta munt ef nemr,
þér munu góð ef getr:
⁴ vætst, ef vin átt, · þann’s vël trúir,
far þú at finna opt;
⁶ því’t hrísi vęx · ok hǫu grasi
vegr, es vęt-ki trøðr.

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn,
they will be good for thee if thou get:
Thou knowest, if thou hast a friend whom thou trustest well
journey to find him oft;
for with brushwood and with tall grass grows
the way which no one treads.

4–5 vætst ... oft ‘Thou knowest ... oft’ | Near-identical to st. 58/1, 4 above.

6 hrísi vęx · ok hǫu grasi ‘with brushwood and with tall grass grows’ | Identical to *Grm* 17/1.

- 120 Róðumk þér Loddfáfnir, · en rjóð nemir, [R 6r/30]
² njóta munt ef nemr,
þér munu góð ef getr:
⁴ góðan mann · tęg þér at gaman-rúnum
ok nem líknar-galdr meðan lífir.

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn,
they will be good for thee if thou get:
A good man do tug toward thee with pleasure-runes
and learn liking-galders while thou livest.

⁴ gaman-rúnum ‘pleasure-runes’ | Here “rune” appears to carry its root meaning of ‘whisper, counsel, speech’, thus ‘pleasing speech’. Cf. st. 129 where this word reoccurs.

⁵ líknar-galdr ‘liking-galders’ | Ways of speaking which will make one liked or popular. For *líkn* ‘liking’ see sts. 8 (with note) and 123.

- 121 Róðumk þér Loddfáfnir, · en rjóð nemir, [R 6r/31]
² njóta munt ef nemr,
þér munu góð ef getr:

- 4 vin þínum · ves aldri-gi
 fyrri at flaum-slitum.
 6 sorg etr hjarta, · ef þú segja né náir
 ein-hverjum allan hug.

I counsel thee, Loddfather—
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 With thy friend be thou never the first
 to tear the relation apart.
 Sorrow will eat thy heart if thou canst not tell
 anyone thy whole mind.

6–7 segja ... ein-hverjum allan hug ‘tell anyone thy whole mind’ | Cf. st. 124 which uses almost the same expression.

- 122 Róðumk þér Loddfáfnir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 orðum skipta · skalt aldri-gi
 við ó-svinna apa,

[R 6r/33]

I counsel thee, Loddfather—
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Words shalt thou never exchange
 with unwise apes,

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

5 ó-svinna apa ‘unwise apes’ | Formulaic; cf. *Grm* 33, *Fáfn* 11.

- 123 því’t af illum manni · munt aldri-gi
 2 góðs laun of geta,
 en góðr maðr · mun þik gørva meða
 4 líkn-fastan at lofi.

[R 6r/34]

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

1–2 því’t ... geta ‘For ... praise’ | Cf. st. 117/6–7.

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

124 Sifjum 's þa blandit · hværr es sēgja réðr

[R 6v/2]

2 einum allan hug;
alt es bētra · an sé brigðum at vesa:
4 es-a sá vinr ǫðrum · es vilt ęitt sęgir.

Kinship is then blended whenever man resolves to tell
one man his whole mind.

Everything is better than to be with the fickle;
he's no friend to another who speaks pleasantries alone.

1–2. sęgja ... einum allan hug 'tell one man his whole mind' | Cf. st. 121 which uses almost the same expression.

125 Rǫðumk þér Loddfáfnir, · en rǫð nemir,

[R 6v/4]

2 njóta munt ef nemr,
þér munu góð ef getr:
4 þrimr orðum sęnna · skal-at-tu þér við verra mann;
opt hinn bętri bilar,
6 þa's hinn verri vegr.

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

With three words shalt thou not flyte with a worse man;
oft the better one breaks
when the worse one strikes.¹⁶

4 þrimr orðum 'With three words' | I.e. 'not even with three words'. If one understands *orð* to mean 'speech' (a valid sense), we may understand that if one man says something (the first speech) to which another responds with an insult (the second speech), the first man should not retaliate (the third speech) and escalate the dispute.

¹⁶Cf. st. 121.

126 Rǫðumk þér Loddfáfnir, · en rǫð nemir,

[R 6v/5]

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

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

Be not a shoe-maker nor shaft-maker,
 unless thou be one for thyself.
 The shoe is shaped badly or the shaft be crooked—
 then for thee a bale is bid.¹⁷

¹⁷The customer will place a curse on you if he dislikes the wares.

127 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6v/7]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 hvar's bǫl kant, · kveð þér bǫlvi at
 ok gef-at þinum fiðndum frið.

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Wherever thou knowest a bale call it baleful against thee,
 and give thy foes no peace.¹⁸

¹⁸I.e. “if somebody puts a curse on you, acknowledge it and act decisively”. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks decisively against such a reading, it does not agree with the general spirit of the *Háv*, which is one of caution and shrewdness.

128 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6v/8]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 illu feginn · ves aldri-gi,
 en lát þér at góðu getit.

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 In evil do never rejoice,
 but rather let thyself be pleased by good.

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

129 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6v/9]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 upp líta · skal-at-tu i orrostu;
 —gjalti glíkir · verða gumna synir—

6 síðr þitt of heilli halir.

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Look upward shalt thou not in battle
 —alike to a madman become the sons of men—
 lest warriors bewitch thee.¹⁹

6 halir ‘warriors’ | Some sort of “supernatural sky warriors” to quote Pettit (1986)—perhaps even the Oneharriers.

¹⁹ An obscure superstition; the interpretation hinges on the word *gjalti* ‘madman’ dat. sg., which must be compared with closely related phrase *verða at gjalti* ‘to be turned into a “gelt”’. (1) CV explains it as an old dative of *goltr* ‘boar, hog’. This necessitates an irregular breaking of *ja* < *ǣ*, since *goltr* (< Proto-Norse **galtur*) is an u-stem and should have dat. sg. *galti* (< **galtiu*, cf. *kunimudiu*, dat. sg. of **Kunimundur*, on the Tjurkö 1 bracteate). (2) The generally accepted explanation in modern scholarship seems to be a borrowing from Old Irish *geilt* ‘insane, mad’ (so La Farge and Tucker (1992) and others). The closest parallel to the present stanza is the C12th or 13th Gaelic tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne geilt. Earlier versions of the same story are attested as early as the 840s (Males, 2024, p. 100).

130 Róðumk þér Loddfáfnir, · en róð nemir,

[R 6v/11]

2 njóta munt ef nemr,

þér munu góð ef getr:

4 Ef vilt þér góða konu · kvæðja at gaman-rúnum

ok fāa fōgnuð af,

6 fōgru skalt hēita · ok láta fast vesa;

leiðisk mann-gi gótt ef getr.

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 If thou wilt for thyself greet a good woman to pleasure-runes
 and get good cheer from her,
 fair things shalt thou promise and let it be firm;
 no one loathes a good thing if he gets it.

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

131 Róðumk þér Loddfáfnir, · en róð nemir,

[R 6v/13]

2 njóta munt ef nemr,

þér munu góð ef getr:

4 varan bið’k þik vesa · ok ęigi of varan,

ves við ǫl varastr, · ok við annars konu

6 ok við þat hit þriðja, · at þjófar né leiði.

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Wary I ask thee to be and not over-wary;
 be wariest with ale, and with another man's woman,
 and with this the third, that thieves do not play thee.

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

[R 6v/15]

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 In scorn or laughter never have
 a guest or wanderer.

133 Opt vitu ó-görla, · þeir's sitja inni fyrir,
 2 hvers þeir 'ru kyns es koma;
 es-at maðr svá góðr · at galli né fylgi,
 4 né svá illr at einu-gi dugi.

[R 6v/16]

Seldom they know clearly who sit inside ahead,
 of what kind are those who come;
 there is no man so good that no flaw follows
 nor so bad that he for nothing avails.

1 Opt vitu ó-görla 'Seldom they know clearly' | Lit. "Of they know unclearly."

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

[R 6v/17]

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 At a hoary thyle never laugh;
 oft is good that which old men sing;
 oft from a scorched leather discerning words come;
 from him who hangs amidst hides
 and dangles amidst dry skins
 and sways amidst lads of toil [THRALLS].²⁰

²⁰TODO: Some note. *vil-mogum* meaning ‘veal-stomachs’? Cf. Crawford’s video and Finnur on this.

135 Rððumk þér Loddfáfnir, · en ríðð nemir, [R 6v/20]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 gæst þú né gæyj-a · né á grind hrékir;
 get þú vó-luðum vël.

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

4 né á grind hrékir ‘nor spit at the gate’ | The guest is presumably standing behind gate waiting for the farmer to open it and let him in.

136 Rammt es þat tré, · es ríða skal [R 6v/21]
 2 øllum at upp-loki;
 baug þú gef · eða þat biðja mun
 4 þér lës hvørs á liðu.

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

1–4 ALL | This stanza is rather difficult, but it clearly relates to the advice in the previous one. The sense seems to be that one’s house (symbolized by the door swinging open) will be strengthened by generosity, but weakened and cursed by greed.

137 Rððumk þér Loddfáfnir, · en ríðð nemir, [R 6v/23]
 2 njóta munt ef nemr,
 þér munu góð ef getr:

4 hvar's ǫl drekkir · kjós þér jarðar megin,
 því't jorð tekr við ǫðri, · en ǫldr við sóttum,
 6 ǣik við abbindi, · ax við fjöl-kyngi,
 holl við hýrógi; · heiptum skal Mána kvęðja,
 8 bęiti við bit-sóttum, · en við bǫlvi rúnar;
 fold skal við flóði taka.

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

Wherever thou drinkest ale choose for thee the earth's might,
 for earth takes against drunkenness and fire against sicknesses,
 oak against dysentery, the ear of corn against sorcery,
 bearded rye against hernia—in feuds shall one hail Moon—
 heather against bite-sicknesses and runes against a bale;
 earth shall be taken against flood.

1–9 ALL | This stanza gives a rare glimpse into Wiking Age folk medicine and magic. The exact application of the listed cures is naturally uncertain; is the drunk man, for example, supposed to ingest dirt or should he simply (in some way) invoke the earth?

7 heiptum skal Mána kvęðja 'in feuds shall one hail Moon' | That the Moon had a certain "might" is also attested in *Vsp* 5; it is presumably for this might which he is invoked here, that he may give strength to the man in conflict. For *kvęðja* 'hail, invoke' cf. *Lok* P3.

The Rune-Tally (138–146)

This group of stanzas is introduced by a large initial in **R**, marking the beginning of a new section. In younger paper manuscripts they have the header *Rúna-tals þátr* 'Strand of the Rune-Tally', and generally give an ancient, mystical impression; at times one gets a feeling that they were drawn from the lips of an Odinic priest.

Apart from these stanzas there are a few other manuscript attestations of similar Runic magic. Closest at hand is st. 80 above, which would fit seamlessly into the present section. Outside of *Háv* there is *Sigrdr* 5–17, also preserved in **R**.

138 Vęit'k at ek hekk · vindga-męiði á
 2 nętr allar níu,
 gęiri undaðr · ok gefinn Óðni,
 4 sjalfr sjölfum mér,
 á þeim męiði, · es mann-gi vęit,

[**R** 6v/27]

6 hvęrs af rótum rinnr.

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

1 Vęit'k | V has a descending initial with a height of two lines.

1 vindga-męiði 'the windy tree' | Generally understood to be a variant of *vinga-męiðr* 'gallows tree', a word found in three Scaldic stanzas (SkP sigla: Egill Lv 14, Eyv Hál 5, Anon (FoGT) 17).

5–6 á þeim męiði, es mann-gi vęit, hvęrs af rótum rinnr 'on that tree where no man knows of whose roots it runs.' | Probably Ugdrassle's Ash, which is named after this hanging, being the "ash-tree of Ug's (Weden) gallows". The unknown origin of its roots clearly adds to the mystery of the self-sacrifice.

139 Við hlęfi mik sόldu-t · né við horni-gi;
2 nýsta ek niðr, · nam'k upp rúnar,
 óþandi nam, · fell'k apr þaðan.

[R 6v/29]

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

1 Við hlęfi mik sόldu-t · né við horni-gi 'With loaf they relieved me not, nor with any horn.' | I.e. "I got neither bread to eat nor ale to drink."

140 Fimbul-ljóð níu · nam'k af hinum fręgja syni
2 Bólþorns, Bęstlu fōður,
 ok ek drykk of gat · hins dýra mjaðar
4 ausinn Óð-róri.

[R 6v/31]

Nine fible-leeds I learned from the famed son
of Balethorn, Bestle's father—
and a drink I got of the dear mead
poured from Woderearer.

1–4 ALL | Here the poem moves away from the subject of the Hanging.

1 Fimbul-ljóð níu 'Nine fible-leeds' | Nine very great chants or spells (galdrs); compare the eighteen (9 times 2) leeds below.

1–2 hinum fręgja syni Bólþorns, Bęstlu fōður 'the famed son of Balethorn, Bestle's father' | According to Gylf 6: [Borr] fekk þeirar konu, er Bestla hét, dóttir Bólþorns fótuns, ok fęngu þau þrjá sonu; hét einn Óðinn, annarr Vili, þriði Vę [..] '[Byre] got the wife called Bestle, the daughter of the ettin Balethorn, and they had three sons: one was called Weden, the other Will, the third Wigh.' Balethorn's son is Weden's maternal uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother's male relations. Cf. TODO: some reference on this practice.

141 Þá nam'k frévas̥k · ok fróðr vesa
 2 ok vaxa ok vę̊ hafask;
 orð mér af orði · orðs leitaði
 4 verk mér af verki · verks leitaði.

[R 6v/33]

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

1 nam'k frévas̥k 'I began to flourish' | A notorious mistranslation popularized by Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse *fré* does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, *frévas̥k* is without doubt a reflexive verb literally meaning something like 'cultivate oneself'.

3–4 orð ... leitaði. 'My word ... sought out.' | Every good speech led to another; every good deed likewise.

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

[R 6v/35]

Runes wilt thou find and counselled staves:
 very great staves,
 very stiff staves,
 which Fimble-Thyle (= Weden) painted,
 and the yin-Reins made,
 and Roft of the Reins carved.

6 ragna 'of the Reins' | 'rogna' R

1 Rúnar munt finna · ok ráðna stafi 'Runes wilt thou find and counselled staves' | A strong resemblance is found in the long-line on the mediæval runestone N 13: *rúnar ek rist · ok ráðna stafi* 'runes I carve, and counselled staves.'

143 Óðinn með ę̊sum, · en fyr ę̊lfum Dáinn,
 2 Dvalinn dvergum fyrir,
 Ásviðr ę̊otnum fyrir,
 4 ek rę̊ist s̥jalfr sumar.

[R 7r/2]

Weden among the Eese but Döwen for the Elves;
 Dwollen for the Dwarfs;

Oswith for the Ettins;
I myself carved some.

4 ek 'I' | The identity of the speaker is unclear, but judging by line 1 is apparently no longer Weden.

- 144 Vēitst, hvé rísta skal? · Vēitst, hvé ráða skal? [R 7π/3]
2 Vēitst, hvé fāa skal? · Vēitst, hvé frēista skal?
Vēitst, hvé biðja skal? · Vēitst, hvé blóta skal?
4 Vēitst, hvé sēnda skal? · Vēitst, hvé sóa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?
Knowest thou how one shall paint? Knowest thou how one shall try?
Knowest thou how one shall bid? Knowest thou how one shall bloot?
Knowest thou how one shall send? Knowest thou how one shall soo?^{21,22}

²¹The first four verbs refer to runes: carving, interpreting, colouring (with blood?), and divining. The latter four refer to sacrifice: praying, worshipping, sending (the sacrifice or the prayer to the gods), and wasting the victim. See further relevant Index entries: bloot, soo.

²²The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

- 145 Bętra 's ò-beðit · an sé of blótít, [R 7π/5]
2 ey sér til gildis gjōf;
bętra 's ò-sęnt · an sé of sóit;
4 [...]

It is better unbid than over-blooted;
a gift always looks for recompense.
It is better unsent than over-sooed;
[...]

1–4 ALL | An identical progression of four verbs suggests a close relation with the previous st. — I agree with Males (2024) on the interpretation of this stanza: since a gift always requires recompense, an excessive sacrifice could be seen as offensive and upset the relationship with the god. Males draws the analogy with an episode in *Eg*, where a rival poet leaves an expensive shield for Eyel and rides off; the latter understands this as a demand to compose a poem about the shield, and is greatly angered. The cycle of gifts and rewards between men and the gods is very important in Indo-European pagan religions; compare the Sanskrit phrase *Debī me, dādāmi te* 'Give to me, I give to thee' and Latin *dō ut des* 'I give that thou might give'.

4 [...] | For metrical reasons it is very likely that a line has been lost here.

- 146 Svá Þundr of reįst · fyr þjóða rōk, [R 7π/7]
2 þar's upp of reįs, · es aþtr of kom.

Thus did Thound (= Weden) carve for the rakes of nations,
where he rose up when he came back.²³

²³TODO: A very cryptic st.

The Leed-Tally (147–165)

This section of *Háv*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is usually taken as separate since it is a self-contained list not much concerned with runes. The speaker, Weden, addressing Loddfathomer, lists eighteen galders or spells he knows. The spells themselves are not given; only their purpose. They are aristocratic and Odinic in character and deal with such things as battle (3, 4, 5, 8, 11, 13), healing (galder 2, 12), countering sorcery (6, 10), controlling the elements (7, 9), and seduction (16, 17). The eighteenth and last spell is a mystery; not even its purpose is told, and it is known only by Weden and his closest women.

There is a clear relation to other known Germanic galders. The fourth bears a strong likeness to *Grg* 10, and its effect (removing fetters) is shared with the High German *I Mers*, an actual galder of that type. The mysterious eighteenth spell finds an interesting parallel in the unknowable eighteenth question posed by Weden in *Vafþ* 54.

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

[R 7r/8]

Those leeds I know which the king's wife knows not,
 and no man's lad.
 Help is one called; it will help thee
 against sorrows and sakes and all kinds of griefs.

4 sǫkum 'sakes' | Legal charges, the first element of English *sakeless*.

- 148 Þat kann'k annat, · es þurfu ýta synir,
 þeir's vilja lǣknar lifa.

[R 7r/10]

This I know second, which those sons of men need
 who wish to live as leechers.

1 þurfu ýta synir 'those sons of men need' | Cf. the similar wording in 166/2.

- 149 Þat kann'k þriðja, · ef mér verðr þörf mikil [R 71/11]
 2 hapti við mína heipt-mögu,
 eggjar deyfí'k · minna and-skota,
 4 bíta-t þeim vöpn né vélir.

This I know third, if I come in great need
 of hindrance against my feud-lads [FOES]:
 I dull the blades of my opponents;
 for them bite not weapons nor staffs.

4 vélir 'staffs' | Plural of *völur*, here referring to the magic staff or sceptre used by witches and warlocks; the word *völva* 'wallow' (seeress, prophetess) is probably derived from this word. The reading *vélir* 'wiles, tricks, deceits' must be excluded for metrical reasons, since a c-verse in *Leeds-meter* cannot end in a trochée.

- 150 Þat kann'k fjórða, · ef mér fyrðar bera [R 71/13]
 2 bönd at bóg-limum,
 svá ek gæl, · at ganga má'k,
 4 sprettr mér af fótum fjötur,
 en af höndum hapt.

This I know fourth, if men bear
 bonds onto my shoulder-limbs [ARMS]:
 so do I gale that I may walk;
 from my feet springs the fetter,
 and from my hands the bond.

1-5 ALL | Cf. *Grg* 10, which is very similar to the present stanza, and *I Mers* (edited below under Galders), a galder that seems actually to have been used for loosening fetters.

- 151 Þat kann'k fimta, · ef sé'k af fári skotinn [R 71/15]
 2 flein i folki vaða,
 flýgr-a svá stint, · at stöðvi'g-a'k,
 4 ef hann sjónum of sé'k.

This I know fifth, if I see a dangerously shot
 arrow in the troop wading:
 it flies not so stiff that I might not stop it,
 if I see it with my sight.

- 152 Þat kann'k sétta, · ef mik sérir þegn [R 71/16]
 2 á rótum rás viðar,
 þann hal, · es mik heipta kveðr,
 4 þann eta meín heldr an mik.

This I know sixth, if athane wounds me
on the roots of a raw/sappy tree:
that man who sings hatred against me,
him the harms eat instead of me.

3 þann hal ‘that man’ | ok þann bal ‘and that man’ R

1–2. ef mik sérir þegn á rótum rás viðar ‘if athane wounds me on the roots of a raw/sappy tree’ | I.e., “if a man carves a runic curse against me”.

2 rás ‘raw/sappy’ | The normal form of this word is *brár* (as in *Skm* 32), but the required alliteration with *rótum* makes that impossible here. — The sappy wood was apparently of importance for the curse; cf. the curious account of *Grettis* 79, where a hag curses Grettir in the following way: after finding a small tree and planing a small smooth surface onto a scorched side of it, she carves runes in its roots and reddens them with her own blood. She then chants galders while walking counter-clockwise around it. Lastly she pushes it out to sea, praying for it to drift to Grettir’s homestead and curse him. Cf. also *Skm* 32 where Shirner goes to a *brár viðr* ‘raw/sappy tree’ to get a certain magic stick.

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

[R 7r/18]

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

1 loga ‘ablaze’ | The word order makes this word look like the noun *logi* ‘flame’ (“if I see a high flame”), but the noun modified by the adj. *hōvan* ‘high’ is in fact *sal* ‘hall’, and *loga* is a verb ‘to burn, be ablaze’.

4 galdr ‘galder’ | The use of this word makes the synonymy of “galder” and “leed” (*ljóð*) clear.

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

[R 7r/20]

This I know eighth, which for all men is
useful to learn:
wherever hatred grows among a prince’s sons,
it I may shortly mend.

3 hatr ‘hatred’ | i.e. with regard to the father’s inheritance.

155 Þat kann’k níunda, · ef mik nauðr of stęndr

[R 7r/22]

- 2 at bjarga fari mīnu à floti,
vind ek kyrrī · vági à
4 ok svéfi'k allan sé.

This I know ninth, if I come in need
of saving my ride on a floater [SHIP]:
the wind I calm upon the wave,
and put all the sea asleep.

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

This I know tenth, if I see town-rideresses
playing aloft:
I work it so that they go astray
of their home-hames,
of their home-minds.

[R 71/23]

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

1 tún-riður 'town-rideresses' | The *riður* 'rideresses' were witches believed to leave their original human shapes or skins (*hamir*) in order to fly ("ride") in the air tormenting and injuring the townsfolk. When they were out riding their original bodies would be lying in a coma-like state, but it was not the case that their whole mental faculties would disconnect from their bodies; indeed they would leave something of their soul behind, which was thought to be inextricably linked to the body. Through his second sight Woden could see these rideresses, and through his superior magical skill he could confuse them so that they would not be able to return to their original forms or minds, instead being doomed to stray as tormented "homeless" ghosts. Woden brags about doing this in *Hárþ* 20.

- 157 Þat kann'k ęllipta, · ef skal'k til orrostu
2 lęiða lang-vini,
und randir gęl'k, · en þęir með ríki fara,
4 hęilir hildar til,
hęilir hildi frá,
6 koma þęir hęilir hvaðan.

[R 71/25]

This I know eleventh, if I shall into the fray
lead old friends:
beneath the shield-rims I gale, and they go with power
hale to the battle,
hale from the battle;
they come hale anywhere.

² lang-vini 'old friends' | In Germanic paganism the followers and protégés of a god are his friends (*vinir*). Already in *Beow* we see that the Shieldings are called the *Ing-wine* 'friends of Ing', and in *Hym* 11 Thunder is called the *vinr ver-liða* 'friend of manly retainues'. Two other places where it is used of Woden's followers in particular are *Grm* 54 and *Sont* 22, where Eyel speaks about his friendship (*vin-átt*) with Woden.

158 Þat kann'k tolpta, · ef sé'k à tré uppi

[R 7r/27]

² váfa virgil-ná,
svá ek rist · ok ï rúnum fá'k,
⁴ at sá gęngr gumi.
ok męlrir við mik.

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

159 Þat kann'k þrettánda · ef skal'k þegn ungan

[R 7r/29]

² verpa vatni á,
mun-at hann falla · þótt ï folk komi,
⁴ hnígr-a sá halr fyr hjorum.

This I know thirteenth, if on a young thane
I shall sprinkle water:
he will not fall though he come into battle;
that hero will not sink before swords.

1–2 ef skal'k þegn ungan verpa vatni á 'if on a young thane I shall sprinkle water' | A reference to the Heathen name-giving ceremony in which the infant would be sprinkled with water; cf. the attestations in *Rþ* 7, 21, 34.

160 Þat kann'k fjórtánda, · ef skal'k fyrða liði

[R 7r/31]

² telja tíva fyr,
ása ok alfa · ek kann allra skil,
⁴ fár kann ó-snotr svá.

This I know fourteenth, if before the troop of men
I shall count forth the Tews:
of the Eese and Elves all I know the discernments;
few unwise men can do so.

³ skil 'discernments' | Their unique attributes. Cf. *Hym* 38, where the corresponding verb *skilja* 'to discern, understand' is used in the context of god-lore.

161 Þat kann'k fimtánda, · es gól þjóð-rórir

[R 7r/33]

- 2 dvergr fyr Dëllings durum,
afl gól ôsum, · en ôlfum frama,
4 hyggju Hropta-tý.

This I know fifteenth, which Thedrearer galed,
the dwarf, before Delling's doors.
Strength he galed for the Eese, and fame for the Elves,
thought for Tew of the Rofts (= Weden).

- 162 Þat kann'k sextánda, · ef vil'k hins svinna mans
2 hafa gëð allt ok gaman,
hugi hverfi'k · hvit-armri konu
4 ok sný'k hennar ôllum sefa.

[R 7r/35]

This I know sixteenth, if I will from the smart girl
have her senses all, and pleasure:
the heart I change in the white-armed woman,
and I twist her whole mind.

- 163 Þat kann'k sjautjándá · at mik sęint mun firrask
2 hit man-unga man.

[R 7v/2]

This I know seventeenth, that she'll lately shun me,
that girl-young girl.

- 164 Ljóða þessa · munt Loddfáfnir
2 lengi vanr vesa;
þó sé þér gôð ef getr,
4 nýt ef nemr,
þörf ef þiggr.

[R 7v/2]

These leads wilt thou, Loddfathomer,
long be lacking!
Though they might be good for thee if thou get,
useful if thou learn,
needful if thou receive.

- 165 Þat kann'k átjándá, · es éva kęnni'k
2 męy né manns konu,
—allt es bętra · es ęinn of kann,
4 þat fylgir ljóða lokum—
nema þęiri ęinni, · es mik armi vęrr,
6 eða mın systir séi.

[R 7v/4]

This I know eighteenth, which I will never teach
 maiden nor man's woman,
 (everything is better which one alone knows;
 that follows the last of the leeds!)
 save for her alone who holds me in her arms,
 or is my sister.

5 mik armi verr 'holds me in her arms' | A similar expression is also used *Vkv* 2. The one who wraps Weden in her arm may be his wife, Frie.

166 Nú eru Hóva mól kveðin · Hóva hǫllu ĩ;
 2 all-þorǫf ýta sonum,
 3 ð-þorǫf jǫtna sonum;
 4 heill sá's kvað, · heill sá's kann,
 5 njóti sá's nam,
 6 heilir þeir's hlýddu.

[R 7v/7]

Now have the High One's speeches been sung in the High One's hall,
 most useful for the sons of men;
 harmful for the sons of ettins.
 Hail him who sang; hail him who knows;
 may he use who learned;
 hail those who heeded!

3 jǫtna 'ettins' | corr. by other hand from *ýta* 'men' R

4-6 kvað, kann, nam, hlýddu 'sang, knows, learned, heeded' | The implicit object is the speeches. These verbs all indicate a fully oral cultural context.

Speeches of Webthrithner

(*Vafþrúðnismál*)

Dating (Sapp, 2022): C10th (0.894)

Meter: *Leeds-meter*

Introduction

The **Speeches of Webthrithner** (*Vafþ*) are found in full in **R**; the latter half (from st. 20 onwards) in **A**. Several stanzas are also cited in *Gylf*.

Structure

The poem essentially consists of a riddle contest between the god Weden and the ettin Webthrithner. Far from being a loose collection of mythic lore, it has a tight structure and logical plan throughout. The whole may be divided into 4 sections, first the prologue, where Weden takes counsel from his wife Frie and sets out for Webthrithner's hall (sts. 1–10). The remaining 3 sections form the contest, and consist of alternating stanzas where one part asks and the other answers. They are distinguished from each other by means of repeated refrains in the question stanzas, and consist of Webthrithner's 4 unnumbered questions (11–19), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

11–17	<i>Seg mér/þat, Gagnráðr, · alls á golfi vill þins of fręista frama</i>
20–42	<i>Seg þat (bit) N(:a) · Vaf-þrúðnir vitir</i>
44–54	<i>Fjqlð ek fór, · fjqlð fręistaða'k, fjqlð ek reynda ręgin</i>

Something must be said on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, Leed-tally (sts. 147–165) of *Háv*, also has 18 items, especially that the 18th spell there, like the 18th question here, is a mystery known only to Weden himself.

Summary

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

Webthriðner begins by asking four mythological questions, each answered by Gainred in turn. The questions concern the horse that pulls the Day (11–12) and the one that pulls the Night (13–14), the river which divides the gods and ettins (15–16), and the plain where Surt and the gods will fight (17–18).

Webthriðner calls the guest learned and invites him to sit. He declares that the loser of the contest must give his head (19). The roles are now reversed, and Gainred poses twelve numbered questions to the ettin. He asks about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer (28–29), his origins (30–31) and how he reproduced asexually (32–33). Gainred continues by asking what Webthriðner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth (38–39), Walhall and the Onecharriers (40–41), and where Webthriðner has learned all this wisdom (42–43).

The tone of the questions now changes, and Gainred asks six questions concerning the end times, all beginning with the same refrain. He asks which humans will survive after the Fimblewinter (44–45), how the sun can rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see there), which Eese will survive after the flame of Surt goes out (50–51), and how Weden will die (52–53). Finally, he asks the unknowable question: what did Weden speak in the ear of Balder before he was burned on the pyre? (54)

Webthriðner at last understands the identity of his challenger, since only Weden himself could know the answer to that question. He laconically accepts his imminent death and the futility of his own wisdom; the poem ends with his admission that Weden will always be the wisest (55).

The Speeches of Webthriðner

- [Óðinn:] 1 „Ráð mér nú Frigg · alls mik fara tíðir [R 7v/9]
 2 at vitja Vafþrúðnis;
 for-vitni mikla · kveð’k mér á fornum stöfum
 4 við þann hinn al-svinna jötun.“

“Counsel me now, Frie, as I long to journey
 to visit Webthriðner.
 Great curiosity I have for the ancient staves
 of that all-wise ettin.”

3-4 for-vitni ... jötun. ‘Great ... ettin.’ | I.e. “I am very curious to learn his ancient words of wisdom.” Cf. st. 55.

- [Frigg:] 2 „Heima letja · mynda’k Hejra-föðr [R 7v/12]
 2 i gøðum goða;
 því’t engi jötun · hugða’k jafn-ramman
 4 sem Vafþrúðni vesa.“

“At home would I keep the Father of Hosts [= Weden],
 in the yards of the Gods,
 for no ettin have I judged to be
 as strong as Webthriðner.”

- [Óðinn:] 3 „Fjölð ek fôr, · fjölð fręistaða’k, [R 7v/13]
 2 fjölð ek reynða regin;
 hitt vil’k vita, · hvé Vafþrúðnis
 4 sala-kynni séi.“

“Much I journeyed, much I tried,
 much I tested the Reins!
 One more thing I wish to know: how Webthriðner’s
 halls may be.”

- [Frigg:] 4 „Heill þú farir, · heill þú aprtr komir, [R 7v/15]
 2 heill á sinnum séir;
 óði þér dugi · hvar’s skalt, Alda-föðr,
 4 orðum mēla jötun.“

“Hale mayst thou journey; hale mayst thou come back;
 hale mayst thou be on thy paths!
 May thy wisdom avail thee where thou, Father of Men,
 with words shalt greet the ettin!”

- 5 **F**ór þá Óðinn · at fręista orð-spęki [R 7v/17]
 2 þęss hins **al**-svinna **j**ętuns;
 at hęllu hann kom, · *es* átti Íms faðir;
 4 **inn** gekk **Y**ggr þęgar.

Then journeyed Weden to test the word-wisdom
 of that all-wise ettin.

He came to the hall which Ime's father [= Webthrithner] owned;
 Ug (= Weden) went soon inside.

3 *es* | emend.; *ok* R

3 Íms 'Ime's' | An unknown ettin. The name is probably corrupt, since alliteration on *h-* is required by the strongly stressed *hęllu* in the a-verse. Finnur Jónsson (1932) emends to *Hymis* 'Hymer's'.

- [Óðinn:] 6 „**H**ęill þú nú, Vaf-þrúðnir, · nú em'k ĩ **h**ęll kominn [R 7v/18]
 2 á þik **s**jalfan **s**ęa;
 hitt vil'k **f**yrst vita, · ef fróðr séir
 4 eða **al**-sviðr, **j**ętunn.“

“Hale be thou now, Webthrithner! Now I am come into the hall
 to see thy very self!

This I wish first to know, if thou be learned
 or all-wise, ettin!”

- [Vafþrúðnir:] 7 „Hvat 's þat **m**anna, · es ĩ **m**inum sal [R 7v/20]
 2 verpumk orði **á**?
 út þú né kęmr · órum hęllum frá,
 4 nema þú inn **s**notrari **s**ęir.“

“What sort of man is this who in *my* hall
 throws his word at me?

Out wilt thou not come from our halls
 unless thou be the cleverer!”

- [Óðinn:] 8 „**G**agnráðr hęiti'k, · nú em'k af **g**ęngu kominn, [R 7v/22]
 2 þyrstr til þinna sala;
 laðar þurfi · hęf'k lęngi farit
 4 ok þinna **and**-fanga, **j**ętunn.“

“Gainred I am called; now I am come from walking,
 thirsty, to thy halls.

In need of a welcome I've journeyed for long,
 and of thy reception, ettin!”

¹ Gagnráðr | The prose of STUW has *Gangráðr* ‘Gangred; Journey-adviser’ instead.

[Vafþrúðnir:] **9** „Hví þú þá, Gagnráðr, · mēlisk af golfi fyrir? [R 7v/24]
² far þú i sess i sal;
þá skal frēista, · hvárr fleira viti,
⁴ gęstr eða hinn gamli þulr.“
“Why then, Gainred, dost thou speak from off the floor ahead?
Take a seat in the hall!
Then it shall be tried which of the two might know more:
the guest, or the old thyle.”

⁴ hinn gamli þulr ‘the old thyle’ | Webthritrner himself, the thyle being the lorekeeper whose purpose it was to recite the old wisdom poems. See Encyclopedia: thyle.

[Óðinn:] **10** „Ó-auðigr maðr, · es til auðigs kómr, [R 7v/26]
² mēli þarft eða þęgi;
ofr-mēlgi mikil · hygk at illa geti
⁴ hveim’s við kald-rifjaðan kómr.“
“An unwealthy man who to a wealthy comes
ought to speak the needful or shut up.
Great over-speaking I think will bring ill
for whomever by a cold-ribbed comes.”

² mēli þarft eða þęgi ‘ought to speak the needful or shut up’ | Formulaic, this line occurs identically in *Háv* 19.

⁴ kald-rifjaðan ‘cold-ribbed’ | Cold-hearted, cunning.

[Vafþrúðnir:] **11** „Seg mér, Gagnráðr, · alls á golfi vill [R 7v/28]
² þins of frēista frama,
hvē hęstr hętir, · sá’s hveřjan dreęr
⁴ dag of drótt-mögu.“
“Tell me, Gainred, since on the floor thou wilt
test thy furtherance,
what the horse is called which pulls every
day over the lads of the folk [MEN].”

² þins of frēista frama ‘test thy furtherance’ | I.e. “try your luck, see how far you get”. Formulaic; cf. *Háv* 2.

[Óðinn:] **12** „Skin-faxi hętir, · es hinn skíra dreęr [R 7v/30]

- 2 dag of drótt-mogu;
 hęsta batstr · þykkir hann með Hreġð-gotum;
 4 ey lęsir męn af mari.“

“Shinefax is he called who pulls the bright
 day over the lads of the folk.
 The best of horses he seems among the Reth-Gots;
 ever shines that stallion’s mane.”

3 Hreġð-gotum | metr. emend.; ‘reġð-gotom’ R

3 Hreġð-gotum ‘Reth-Gots’ | An old tribal name referring to the Eastern Gots around the Black Sea, apparently mentioned here due to their connection with the East. The first element is unclear. There may also be a pun here, since *goti* can mean both ‘Got’ and ‘horse’.

- [Vafþrúðnir:] 13 „Seg þat, Gagnráðr, · alls á golfi vill [R 7v/32]
 2 þins of freġista frama,
 hvé jór heitir, · sá’s austan dreġr
 4 nótt of nýt reġin.“
 “Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,
 what the steed is called which from the east does pull
 night over the useful Reins.”

- [Óðinn:] 14 „Hrím-faxi heitir, · es hverja dreġr [R 7v/33]
 2 nótt of nýt reġin;
 mēl-dropa · fēllir hann morgin hverjan;
 4 þaðan kōmr dōgg of dala.“
 “Rimefax is he called who pulls each
 night over the useful Reins.
 Drool from his bit he makes fall each morning;
 thence comes dew through the dales.”

2 of | emend.; ok R

4 þaðan kōmr dōgg of dala ‘thence comes dew through the dales’ | For another explanation of the origin of dew, see *Vsp* 18.

- [Vafþrúðnir:] 15 „Seg þat, Gagnráðr, · alls á golfi vill [R 8r/1]
 2 þins of freġista frama,
 hvé ę heitir, · sú’s dęilir með jętna sonum
 4 grund, ok með goðum.“
 “Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,

what the river is called which divides the land
between the sons of Ettins and the Gods.”

[Óðinn:] 16 „Ífing heitir **ó**, · es deilir með **j**otna sonum
2 grund, ok með **g**oðum;
opin rinna · hón skal umb **a**ldr-daga;
4 verðr-at **í**ss á **ó**u.“

[R 8r/2]

“Iving is the river called which divides the land
between the sons of Ettins and the Eods.
Open shall it flow through its days of life;
there forms no ice on that river.”

1 Ífing ‘Iving’ | The border river is not known by this name from any other source, not even *Gylf*, which otherwise tends to relay even the most obscure lore.

4 verðr-at íss á óu ‘there forms no ice on that river’ | For ice would enable the Ettins to cross over into the lands of the Gods.

[Vafþrúðnir:] 17 „Seg þat, **G**agnráðr, · alls á **g**olfi vill
2 þíns of **f**reista **f**rama,
hvé **v**öllr heitir, · es finnask **v**ígi at
4 Surtr ok hin **sv**ósu goð.“

[R 8r/3]

“Tell this, Gainred, since on the floor thou wilt
test thy furtherance,
what the plain is called where they find each other at war,
Surt and the beloved Gods.”

Óðinn: 18 „**V**ígríðr heitir **v**öllr, · es finnask **v**ígi at
2 Surtr ok hin **sv**ósu goð;
hundrað rasta · hann ’s á **h**verjan veg;
4 sá ’s þeim **v**öllr **v**itaðr.“

[R 8r/4, STUW]

“Wighride is the plain called where they find each other at war,
Surt and the beloved Gods.
A hundred rests it reaches in each direction;
for them that plain is marked out.”

1 Vígríðr ‘Wighride’ | The plain where the gods will fight Surt at the Rakes of the Reins.

Vafþrúðnir: 19 „**F**róðr est nú gestr, · **f**ar á **b**ekk jotuns,
2 ok mēlumk i **s**essi **s**aman;
hofði vęðja · vit skulum **h**ollu i

[R 8r/6]

4 gęstr, of goð-speki.“

“Learned art thou now, guest; take the ettin’s bench
and let us speak in the seat together!
Wager a head shall we two in the hall,
O guest, over god-wisdom!”

1 Fróðr est nú gęstr, · far á bekk jötuns ‘Learned art thou now, guest; take the ettin’s bench’ | Webthritner admits his guest’s wisdom and repeats his invitation for the god to sit down. It seems that Weden at this point accepts the invitation, and the contest continues; now it is Weden’s turn to ask, Webthritner’s to answer.

Óðinn: 20 „Seg þat hit ęina, · ef þitt óði dugir
2 ok þú Vaf-þrúðnir vitir,
hvaðan jorð of kom, · eða upp-himinn
4 fyrst, hinn fróði jötunn.“

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

“Tell this one, if thy wisdom avails
and thou, Webthritner, oughtst to know,
whence Earth did come, or Up-heaven,
first, O learned ettin.”

1 Seg ‘Tell’ | R here has the header *capitulum* ‘(new) chapter’, and introduces this word with a large initial. 1 óði | The first word on fol. 3r of A; from this point we have the poem in both manuscripts.

3 jorð ... eða upp-himinn ‘Earth ... or Up-heaven’ | An old Common Germanic formulaic merism, referring to the whole universe. See Index of formulae: Earth and Upheaven.

Vafþrúðnir: 21 „Ór Ymis holdi · vas jorð of sköpuð,
2 en ór beinum björg,
himinn ór hausi · hins hrím-kalda jötuns,
4 en ór sveita sét.“

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

“From Yimer’s flesh was the earth shaped,
and from his bones the mountains;
the heaven from the skull of that rime-cold ettin,
and from his blood the sea.”

1–4 ALL | The gods sacrificed Yimer and created the world from his body, as told more fully in *Grm* 41–42; for the deeper religious significance of this myth see note to *Grm* 43. — The whole st. bears very close resemblance to *Grm* 41; ll. 1 and 4 here are identical to ll. 1–2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there. Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other, and the relationship is more likely to be oral. Both have probably been composed in the same West Norwegian milieu, deriving from an older Common Germanic tradition (cf. the Hymn from Wessobrunn under Poetry on Christian Subjects).

3 himinn ór hausi ‘the heaven from the skull’ | The heavens are understood as a dome, a view common to many ancient peoples. This also fits well with the floating clouds being Yimer’s brains, as told in *Grm* 42.

4 ór sveita sér ‘from his blood the sea’ | According to *Gylf* 7, the slaying of Yimer produced so much blood that it drowned the whole race of Rime-Thurses save one; for this see st. 35 below. — Cf. *Sont* 3/3: *jötuns bals · undir þjóta* ‘the neck-wounds of the ettin [SEAS] roar’, which attests that Yimer was slain by decapitation, the typical way of wasting beasts of sacrifice (so e.g. *Hym* 15). That this is not a mere literary construct is proven by the excavation of the Wiking Age Hove-steads (*Hofstaðir*) on Iceland, where bulls were seasonally slain in what was undoubtedly ritual sacrifice: “The most likely reconstruction from the forensics of the skulls requires at least a two-person team, one of whom struck the animal between the eyes (effectively killing it and certainly stunning it into momentary immobility) while the second swung a fairly broad-bladed axe at the neck or base of the skull for a beheading stroke.” After the slaying (and presumed feasting on the meat), their skulls were displayed for a prolonged period of time (Lucas and McGovern, 2007, p. 23). Lucas and McGovern note that this was not the usual manner of slaughtering animals on Iceland, and even has practical downsides compared to a slower cutting of the throat, like splintered bones and damage to the cutting blade. On the other hand, the swift beheading and flow of blood would have great dramatic effect, and, what the authors neglect to mention, clearly reenact the slaying of Yimer: the separation of the skull (heaven) from the body (earth), and the great flow of blood (sea-water) from the neck-wound, lastly the burial of the body in the earth, and the display of the skull on high to symbolize the heaven.

4 sveita ‘blood’ | In poetry *sveiti* ‘sweat’ almost always means ‘blood’. This is shared with OE *swāt*, as seen e.g. in *Beow* 1286a: *sweord swāte fāb* ‘sword stained with “sweat”’, 2689b–2690: *hē ge-blódegod wearð / sāwul-dríore; · swāt jōðum wéoll*. ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

Öðinn: 22 „Seg þat annat, · ef þitt öði dugir
2 ok þú Vafþrúðnir vitir,
hvaðan Máni of kom, · svá’t færr mænn yfir,
4 eða Sól hit sama.“

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

“Tell this other, if thy wisdom avails,
and thou, Webthritner, oughtst to know,
whence Moon did come who journeys over men,
or Sun likewise.”

Vafþrúðnir: 23 „Mundil-fóri heitir, · hann ’s Måna faðir
2 ok svá Sólur hit sama;
himin hverfa · þau skulu hverjan dag
4 qldum at ár-tali.“

[R 8r/13, A 3r/4]

“Mundfare he is called—he is the father of Moon,
and so of Sun likewise.

Turn round heaven shall they every day,
for mankind’s tally of years.”

1 Mundil-fóri ‘Mundfärer’ | An otherwise unknown figure; see Index for etymology, which likens the cosmos to a Wiking Age flour-mill turned by a handle.

4 *ǫldum* at *ár-tali* ‘for mankind’s tally of years’ | According to *Vsp* 6 the Gods gave names to night, the moon-phases, morning, midday, afternoon, and evening *órum* at *télja* ‘the years for to tally’. — Numerous examples of the chronological reckoning of the Heathen Icelanders are found in *Are’s Book of Icelanders* and in the *Book of Landtakings*. Both of them relate the years to the Christian Common Era, but they must originally have been based on the reigns of kings, of which many examples are found in those two books.

Óðinn: 24 „Seg þat hit þriðja, · alls þik svinnan kveða
2 ok þú Vafþrúðnir vitir,
hvaðan Dagr of kom, · sá’s fęrr drótt yfir,
4 eða Nött með niðum.“

[R 8r/15, A 3r/6]

“Tell this third, since they call thee wise,
and thou, Webthrithner, oughtst to know,
whence Day did come who journeys over the folk,
or Night with the moon-phases.”

Vafþrúðnir: 25 „Dellingr heitir, · hann ’s Dags faðir,
2 en Nött vas Nörvi borin;
ný ok nið · skópu nýt regin
4 ǫldum at ár-tali.“

[R 8r/17, A 3r/8]

“Delling he is called; he is the father of Day,
but Night was born to Narrow.
The waxing and waning did the useful Reins create
for mankind’s tally of years.”

3 *ný ok nið* ‘The waxing and waning’ | The phases of the moon, by which months were reckoned.
Cf. *Vsp* 6.

Óðinn kvað: 26 „Seg þat hit fjórða, · alls þik fróðan kveða,
2 ok þú Vafþrúðnir vitir,
hvaðan vetr of kom · eða varmt sumar
4 fyrst með fróð regin.“

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

“Tell this fourth, since they call thee learned,
and thou, Webthrithner, oughtst to know,
whence winter did come, or warm summer,
first, amidst the learned Reins.”

Vafþrúðnir: 27 „Vind-svalr heitir, · hann’s Vetrar faðir,
2 en Svósuðr Sumars.“
[...]

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

“Windswoll is he called; he is Winter’s father;
but Sosuth [is] Summer’s.”

3 [...] | A second half of the st. seems to be missing; its contents are entirely unknown. No gap is indicated in the mss.

Óðinn kvað: **28** „Seg þat hit fimta, · alls þik fróðan kveða,
2 ok þú Vafþrúðnir vitir,
hværr ása eldstr · eða Ymis niðja
4 yrði i ár-daga.“

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

“Tell this fifth, since they call thee learned,
and thou, Webthritner, oughtst to know,
who oldest of the Eese or of Yimer’s kinsmen [ETTINS]
arose in days of yore.”

3–4 hværr ... ár-daga ‘who ... days of yore.’ | I.e. “which was the very first being?” Cf. the question on the cryptic C9th Malt Stone (DR NOR1988;5): *huarisi : alistiǵsa*, perhaps *Hvar es inn elisti ása?* ‘Who is the eldest of the Eese?’

Vafþrúðnir: **29** „Ør-ófi vetra · áðr véri jǫrð of skǫpuð,
2 þá vas Ber-gełmir borinn,
þrúð-gełmir · vas þess faðir,
4 en Aur-gełmir afi.“

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

“Uncountable winters before the Earth was created,
then was Bareyelmer born.
Thrithyelmer was that one’s father,
and Earyelmer the grandfather.”

Óðinn kvað: **30** „Seg þat hit sétta, · alls þik svinnan kveða,
2 ok þú Vafþrúðnir vitir,
hvaðan Aur-gełmir kom · með jǫtna sonum
4 fyrst, hinn fróði jǫtunn.“

[R 8r/23, A 3r/14, STU]

“Tell this sixth, since they call thee wise,
and thou, Webthritner, oughtst to know,
whence Earyelmer came amidst the sons of ettins,
first, O learned ettin.”

1–2 Seg ... vitir ‘Tell ... know’ | om. STUW

Vafþrúðnir: **31** „Ør Éli-vógum · stukku ęitr-dropar,
2 svá óx unds ór varð jǫtunn;

[R 8r/25, A 3r/15, STU]

þar órar éttir · kómu allar saman;
 4 því's þat é alt til atalt.“

“From the Ilewaves splashed venom-drops;
 so it grew until it formed an ettin.
 Our lineages came there all together,
 thus it is ever all too fierce.”

1–4 ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, whom *Gylf* identifies with Yimer. In *Gylf* 5 Snorre cites this stanza and the latter half of 30 in support of his lengthy and embellished creation narrative, but it is not certain that is what the older poet had in mind.

The Ilewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and *RV* 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper *creation*; at the very beginning of time God's spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a *spontaneous emergence* of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in *RV* 10.129.3 from “the power of heat” (*tápasas mabiná*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasas rétas prathamām*)—and it is from these that the world is populated.

3–4 órar ... atalt ‘Our ... fierce’ | so STUW; om. RA.

4 þat ‘it’ | i.e. the ettin race.

Óðinn kvað: 32 „Sæg þat hit sjaunda, · alls þik svinnan kveða,
 2 ok þú Vafþrúðnir vitir,
 hvé sá bǫrn gat · hinn baldni jǫtunn,
 4 es hann hafði-t gýgjar gaman.“

[R 8r/26, A 3r/16]

“Tell this seventh, since they call thee wise,
 and thou, Webthrithner, oughtst to know,
 how that one begot children, the stubborn ettin,
 when he knew not troll-woman's pleasure.”

3 baldni ‘stubborn’ | so A; *aldni* ‘the aged’ R

Vafþrúðnir kvað: 33 „Und hendi vaxa · kvǫðu hrím-þursi
 2 meḡ ok mǫg saman;
 fǫtr við fǫti · gat hins fróða jǫtuns
 4 sex-hǫfðaðan son.“

[R 8r/27, A 3r/17]

“In the hand of the rime-thurse, they said, did grow
 a maiden and a lad together.
 Foot against foot begat for the learned ettin
 a six-headed son.”

1–3 Und hendi ... fótr við fœti ‘In the hand ... Foot against foot’ | The image is masturbatory and monstrous. The stanza is paraphrased in *Gylf* 5: *En svá er sagt, at þá er bann svaf, fekk bann sveita. Þá óx undir vinstri bendi bonum maðr ok kona, ok annarr fótr hans gat son við øðrum, en þaðan af kómu ęttir.* ‘But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].’

Óðinn kvað: 34 „Seg þat hit óttunda, · alls þik fróðan kveða,
2 ok þú Vafþrúðnir vitir,
hvat fyrst of mant · eða fremst of vęitst,
4 þú est al-sviðr jötunn.“

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

“Tell this eighth, since they call thee learned,
and thou, Webthritner, oughtst to know
which first thing thou recallest or earliest thou knowest—
thou art all-wise, ettin!”

1 Seg þat hit óttunda, · alls þik fróðan kveða, ‘Tell this eighth, since they call thee learned’ | This line lacks the required alliteration, but may easily be supplied by replacing *alls þik fróðan kveða* with *ef þitt óði dugir* from sts. 20 and 22, or *alls þik svinnan kveða* from 24.

Vafþrúðnir kvað: 35 „Ør-ófi vetra · áðr vęri jörð of sköpuð,
2 þa vas Ber-ęelmir borinn;
þat ek fyrst of man, · es hinn fróði jötunn
4 á vas lúðr of lagiðr.“

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

“Uncountable winters before the Earth was created,
then was Bareyelm born.
It I first remember, when the learned ettin
on the tree-trunk was laid.”

3–4 es hinn fróði jötunn / á vas lúðr of lagiðr ‘when the learned ettin on the tree-trunk was laid’ | An obscure mythological reference.

Gylf explains it in the following way: the sons of Byre (that is, Weden, Will and Wigh) slew Ymer and when he died so much blood flowed from his wounds that the whole race of Ettins was drowned save for Bareyelm and his household, who survived by getting up on his *lúðr*. This is clearly a variant of the Great Flood or Deluge myth. It may have been found even among the Scandinavians, but it may also be Snorre’s invention based on the Bible, in which case the present stanza was about as obscure to him as it is to us.

In Old Norse prose *lúðr* usually means ‘trumpet, blowing horn’, less commonly ‘flour-bin’; the underlying sense seems to be ‘hollowed-out wood’, which is why it is presently translated as “tree-trunk”. Considering the transitive nature of Bareyelm being laid (*of lagiðr*) upon it, the stanza could be read as speaking of a ship burial, so that the first thing Webthritner remembers is Bareyelm’s funeral.

Óðinn kvað: 36 „Seg þat hit níunda, · alls þik svinnan kveða,
2 ok þú Vafþrúðnir vitir,
hvaðan vindr of kómr · svá’t fęrr vág yfir,

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

- 4 é mēnn hann sjalfan of séa.“
 “Tell this ninth, since they call thee wise,
 and thou, Webthritner, oughtst to know:
 whence the wind comes which fares over the wave—
 ever do men see hisself.”

4 é mēnn hann sjalfan of séa ‘ever do men see hisself’ | Perhaps a reference to sea which is never perfectly still, so that the wind is always seen on the waves. It is also possible that a negative clitic *-t* has been lost from the verb *séa* ‘see’, in which case the line would read “*never* do men see hisself”.

- Vafþrúðnir: 37 „Hrē-svęlgr hęitir, · es sitr á himins ęnda,
 řotunn i arnar ham;
 af hans vęngjum · kveða vind koma
 alla mēnn yfir.“
 “Rawswallower is he called who sits at heaven’s end;
 an ettin in an eagle’s hame.
 From his wings they say that the wind comes
 over all men.”

[R 8r/34, A 3r/22, STUW]

- [Óðinn:] 38 „Sęę þat hit tíunda, · alls þú tíva røk
 ęll Vafþrúðnir vitir,
 hvaðan Njorðr of kom · með ása sonum;
 hofum ok hęrgum · řęðr hund-męrgum
 ok varð-at řsum alinn.“
 “Tell this tenth, since thou the Rakes of the Tews
 all, Webthritner, oughtst to know,
 whence Nearth did come amidst the sons of the Eese;
 hoves and harrows he rules a hundred-many,
 and he was not by the Eese begotten.”

[R 8v/1, A 3r/24]

4 hofum ok hęrgum ‘hoves and harrows’ | A formulaic merism, see note to *Vsp* 7 for other occurrences.

This stanza seems to be referring to the large count of cultic places named after Nearth—Brink (2007) counts 13 attestations in Norway, 17 in Sweden, 3 in Denmark; in addition there are a few on Iceland (TODO). For Nearth’s harrow cf. *Grm* 16, where it is said that Nearth *řęðr hę-timbruðum hęrgi* ‘rules a high-timbered harrow’. Also of interest is *Lok* 51, where a goddess speaks of her *vę ok vangar* ‘wighs and wongs’, two terms common in cultic place names. The underlying theological understanding seems to be that the god is physically present as a ruler of his shrine.

- [Vafþrúðnir:] 39 „I Vana-hęimi · skópu hann vís řęgin
 ok sęldu at gíslingu goðum,
 i aldar røk · hann mun aptr koma
 hęim með vísu vęnum.“

[R 8v/3, A 3r/26]

“In Waneham the wise Reins created him,
and sold him as a hostage to/for the gods.
In the Rakes of the Age he will come back
home amidst the wise Wanesh.”

1–4 ALL | Cf. *Gylf*, *IngS* TODO.

1 *regin* ‘Reins’ | *regin* ‘the Reins, Powers’ is generally used simply to refer to the gods as a collective, but here seems to refer specifically to the Wanesh in opposition to the Eesh.

3 *aldar rök* ‘the Rakes of the Age’ | The Rakes of the Reins, the End Times.

[Óðinn:] 40 „Seg þat hit *ellipta*, · *ef þitt óði dugir*
2 *ok þú Vafþrúðnir vitir*,
hvar *allir* · *ýtar tünun i*
4 *hoggvask hverjan dag*.”

[R 8v/5, A 3r/28]

“Tell this eleventh, if thy wisdom avails,
and thou, Webthritner, oughtst to know,
where all men in yards
strike at each other every day.”

1–4 ALL | This question-stanza is malformed in both R and A and thus has to be partly reconstructed on the basis of st. 41. The ms. preservation of 40–41 is as follows:

All four mss. of *Gylf* attest st. 41 with no textual variants. R has one complete stanza, which is clearly a mix between the question and the answer: *Seg þu þat hit ellipta, hvar ýtar tünun i hoggvask hverjan dag? Val þeir kjósa ok riða vígi frá sitja meirr of sáttir saman*. (normalised.) A has only the very beginning of st. 40 (“Tell this eleventh”), followed by the full st. 41: *Seg þat hit ellipta allir eins herjar Óðins tünun i hoggvask hverjan dag. Val þeir kjósa ok riða vígi frá sitja meirr of sáttir saman*. (norm.) Although R has a complete question-stanza it stands out by lacking a refrain in the first two lines, something found in all other questions in the poem (see Introduction); it also has no corresponding answer-stanza.

In order to restore stanza 40, the following conjectural reconstruction has been undertaken in the pres. ed.: in lines 1a–2 the refrain *ef þitt óði dugir ok þú Vafþrúðnir vitir* ‘if thy wisdom avails, and thou, Webthritner, oughtst to know,’ has been inserted from sts. 20 and 22, which also have ordinal numbers alliterating with vowels; in line 3a the word *allir* ‘all’ has been inserted from 41 to get vowel-alliteration with *ýtar*.

[Vafþrúðnir:] 41 „Allir *ein-herjar* · *Óðins tünun i*
2 *hoggvask hverjan dag*;
val þeir kjósa · *ok riða vígi frá*,
4 *sitja meirr of sáttir saman*.”

[A 3r/28, STUW]

“All the Onecharriers in Weden’s yards
strike at each other every day.
The slain they choose and ride from the fray;
then sit once more agreed together.”

1 *ein-herjar* | so STUW; *eins herjar* A

3 val þeir kjósa ‘The slain they choose’ | It is from this verbal phrase that the female agent noun *val-kyrja* ‘walkirie’ is derived.

- [Óðinn:] 42 „Seg þat hit **tol**pta, · hví þú **tíva** røk
2 öll **Vaf**-þrúðnir **vitir**?
Frá **j**otna rúnum · ok **allra** goða
4 þú hit **sannasta** **s**egir,
hinn **al**-svinni **j**otunn.“
- “Tell this twelfth, why thou the Rakes of the Tews
all, Webthrithner, shouldst know?
From the runes of the ettins and of all the gods
dost thou speak the most truly,
O all-wise ettin!”

- [Vafþrúðnir:] 43 „Frá **j**otna rúnum · ok **allra** goða
2 ek kann **s**egja **satt**,
því't **h**vern hef'k **h**eim of komit,
4 **níu** kom'k **h**eyma · fyr **nifl**-hæl neðan;
hinig deýja ór **h**elju **halir**.“
- “From the runes of the ettins and of all the gods
I can speak truly,
for I have come into each Home.
Into nine Homes I came beneath Nivelhell;
that way men die out of Hell.”

4–5 níu ... halir. ‘Into nine ... of Hell.’ | Apparently lower infernal underworlds. Snorre certainly understands it this way, when he writes (*Gylf* 34, excerpt): *Hel kastaði bann í Nifl-heim ok gaf henni vald yfir níu heimum, at þon skyldi skipta öllum vistum með þeim, er til bennar vöru sendir, en þat eru sótt-dauðir menn ok elli-dauðir*. ‘He [= Allfather] threw Hell in Nivelham and gave her dominion over nine Homes, that she would deal out all provisions between those who were sent to her, and those are men dead of disease and old age.’ Finnur Jónsson (1932) considers *ór helju* ‘out of Hell’ a later interpolation, probably for metrical reasons.

- [Óðinn:] 44 „Fjölð ek **f**ör, · fjölð **fr**eystaða'k,
2 fjölð ek **r**eynda **r**egin;
hvat lifir **m**anna, · þá's hinn **m**éra líðr
4 **f**imbul-vetr með **f**irum?“
- “Much I journeyed, much I tried,
much I tested the Reins.
What remains of men when the famed Fimble-winter
passes amidst the folk?”

[Vafþrúðnir:] 45 „Líf ok Lífþrasir, · en þau leynask munu
2 i holti Hodd-mímis;
morgin-doggvar · þau sér at mat hafa;
4 þaðan af aldir alask.“

[R 8v/13, A 3v/6, STU]

“Life and Lifethrasher—but they will hide themselves
in Hoardmimer’s wood.
Morning dew will they have for food;
from thence is mankind begotten.”

2 holti Hodd-mímis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Ugðrassle’s Ash.

[Óðinn:] 46 „Fjǫlð ek fǫr, · fjǫlð fǫrstaða’k,
2 fjǫlð ek reynda regin;
hvaðan kómr sól · á hinn slétta himin,
4 es þessa hefr Fǫnnir farit?“

[R 8v/15, A 3v/8]

“Much I journeyed, much I tried,
much I tested the Reins!
Whence comes the Sun onto the smooth heaven,
when Fenrer has destroyed this one?”

4 þessa ‘this one’ | The current sun, as explained in the following st.

4 Fǫnnir ‘Fenrer’ | Perhaps not the same “Fenrerswolf” that fights against Weden (cf. st. 53 below). The word, which prob. means “fen-creature”, may here simply be a generic poetic synonym for “wolf”. For the wolves that chase the sun and moon see *Vsp* 40 and *Grim* 40.

[Vafþrúðnir:] 47 „Eina dóttur · berr alf-rǫðull,
2 áðr hana Fǫnnir fari;
sú skal ríða, · þá’s regin deyja,
4 móður brautir mēr.“

[R 8v/16, A 3v/9, STU]

“One daughter the Elf-wheel [SUN] bears
before Fenrer might slay her.
She shall ride when the Reins die
her mother’s paths, the maiden.”

1 alf-rǫðull ‘Elf-wheel’ | A rare poetic synonym (*heiti*) for the sun. It occurs in two other places: *SkM* 4/3, and a Scaldic loose stanza by Eanwind ‘Scaldspoiler’ (*Eyv* Lv 9 in *SkP* 1). It also appears in two lists of names for the sun: *SkM* 69 and *Þul Sólur* 1/7 (in *SkP* 3), but these do not count as independent attestations since they are certainly drawing on earlier poetry. — Depending on the age of the cpd. the first element may reflect the semantics of PIE *albʰós* ‘white’ (cf. Latin *albus* ‘id.’). The second element *rǫðull* is not the normal ON word for “wheel”; it is inherited from PGmc. **radulaz* ~ **raduraz*, whence also OE *rǫdor* ‘heaven, sky’, OS *radur*, *radul* ‘id.’ It is composed of the root of German *Rad* ‘wheel’ with the agentive suffix *-*ulaz* ~ *-*uraz* ‘(habitually) doing’ and thus means something like ‘circler, turner, revolver’. The PIE root is **H₂retʰ₂*- which e.g. yields Latin *rota* ‘wheel’, Sanskrit *rátʰa* ‘chariot’. In conclusion a more etymological translation may ‘white circler’.

[Óðinn:] **48** Fjölð ek fōr, · fjölð fręistaða'k,
 2 fjölð ek ręynda ręgin;
 hverjar 'ru męyjar, · es líða mar yfir,
 4 fróð-geðjaðar fara?
 “Much I journeyed, much I tried,
 much I tested the Reins!
 Who are the maidens that pass o'er the ocean?
 Wise-minded they go.”

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

[Vafþrúðnir:] **49** Þrjár þjóð-áar · falla þorp yfir
 2 męyja Møg-þrasis;
 hamingjur ęinar · þér's i hęimi eru,
 4 þó þér með jotnum alask.
 “Three great rivers fall over the house
 of the maidens of Maythrasher;
 they are the only Hamings in the Home,
 although they are raised amidst ettins.”

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

1–4 ALL | The identity of these three maidens is entirely obscure. Considering all other questions introduced with the refrain *Fjölð ek fōr* ... have something to do with the end times, this one should as well, and with that in mind they are probably to be identified with the maidens about which Weden asks in *Bdr* 12.

[Óðinn:] **50** „Fjölð ek fōr, · fjölð fręistaða'k,
 2 fjölð ek ręynda ręgin;
 hverir ráða ęsir · ęignum goða,
 4 þa's sloknar Surta-logi?“
 “Much I journeyed, much I tried,
 much I tested the Reins!
 Which Eese will rule the estates of the Gods
 when the flame of Surt goes out?”

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

4 Surta-logi ‘the flame of Surt’ | The flame which reaches up to Heaven itself and burns the entire world; see *Vsp* 50, 54.

[Vafþrúðnir:] **51** „Vídarr ok Váli · byggva vé goða,
 2 þa's sloknar Surta-logi;
 Móði ok Magni · skulu Mjöllni hafa
 4 Vingnis at víg-þroti.“
 “Wider and Wonnell will bedwell the wighs of the Gods
 when the flame of Surt goes out.

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

Mood and Main shall have Millner
after Wigner expires in war.”

4 Vingnis at vig-þroti ‘after Wigner expires in war’ | After Thunder dies in his fight against the Middenyardswyrm, for which see *Vsp* 53.

[Óðinn:] 52 „Fjölð ek fôr, · fjölð fręistaða’k,
2 fjölð ek reýnda regin;
hvat verðr Óðni · at aldr-lagi,
4 þá’s rjúfask regin?“
“Much I journeyed, much I tried,
much I tested the Reins!
What brings Weden’s life to an end,
when the Reins are ripped?”

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

4 þá’s rjúfask regin? ‘when the Reins are ripped?’ | Formulaic; see note to *Bdr* 14/1.

[Vafþrúðnir:] 53 „Ulfr gleypa · mun Alda-föðr,
2 þess mun Viðarr vreaka;
kalda kjapta · hann klyfja mun
4 vitnis vígi at.“
“The Wolf will devour the Father of Men:
that will Wider avenge.
The cold jaws he will split apart
of the beast at the battle.”

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

1–4 ALL | For Weden’s fight with the Wolf and Wider’s revenge see *Vsp* 51–52.

[Óðinn:] 54 „Fjölð ek fôr, · fjölð fręistaða’k,
2 fjölð ek reýnda regin;
hvat męlti Óðinn, · áðr á bál stigi,
4 sjalfr i eyra syni?“

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

“Much I journeyed, much I tempted,
much I tested the Reins!
What said Weden before he would step onto the pyre
himself in the ear of his son?”

3–4 Hvat męlti Óðinn ... i eyra syni? ‘What said Weden ... in the ear his son?’ | Weden poses the eighteenth, inherently unanswerable, question. Only he himself can know what he whispered in Balder’s ear, and thus he has won the contest. Weden asks the same question in Heathric’s Riddles in *HarS*, as the 37th and final riddle. The half-stanza is clearly related to the present one: *Segðu þat þá fyrst, ef þú ert hverjum konungi vitrari: // Hvat męlti Óðinn · i eyra Baldri, / áðr hann véri á bál hafðr?* ‘Then tell this first, if thou art cleverer than every king: // What said Weden in Balder’s ear / before he would be borne onto the pyre?’

3 á bál stigi ‘step onto the pyre’ | The phrase *stíga á* ‘step onto, mount’ is also used to refer to one stepping aboard a ship or mounting a horse (see CV: *stíga* for citations). Its use for a person being borne onto the funeral pyre has been compared with *Beow* 1118b: *gūð-rinc á-stāb* ‘the war-champion mounted [his pyre]’, but the interpretation of that line is controversial; Fulk et al. (2008, p. 186) follow Grundtvig in emending *gūð-rinc* to *gūð-réc* ‘war-smoke’ and compare it with *Beow* 3144b (*wudu-réc á-stāb* ‘wood-smoke rose up’, which also describes a cremation, writing that the present stanza “almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.”

[Vafþrúðnir:]

55

„Ez mann-gi vęit, · hvat þú ę ár-daga

2

sagðir ę ęyra syni;

feigum munni · męłta’k męna forna stafi

4

ok of ragna røk;

nú við Óðin · deįlda’k męna orð-spęki;

6

þú est ę vęsastr vera.“

“Never will man know what thou in days of yore
saidst in the ear of thy son.

With a fey mouth I spoke my ancient staves,
and about the Rakes of the Reins.

Now with Weden have I shared my word-wisdom—
thou art ever wisest of men!”

1 mann-gi | *manni* dat. sg. **RA** is impossible; a subject is needed.

3 feigum ‘fey’ | “Death-doomed”, a word with fatalistic connections. Webthritrner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit Weden, the god of wisdom.

3 męna forna stafi ‘my ancient staves’ | Referencing st. 1.

5 orð-spęki ‘word-wisdom’ | Referencing st. 5.

6 vera ‘of men’ | *verr* means ‘husband, man’ and is here used for reasons of alliteration; it does not imply that Weden is not a God.

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

Speeches of Grimner

(*Grímnismól*)

Dating (Sapp, 2022): Croth (0.976)

Meter: *Leeds-meter* (1-2/2, 3-26, 27/4-27/7, 28/1-28/2, 28/6-28/7, 29-33/2, 35-45/2, 46/1-46/2, 47-48/2, 49/3-52, 54-57), *Ancient-words-law* (2/3-2/4, 28/3-28/5, 33/3, 45/3-45/5, 48/3-48/4, 49/1-49/2, 53), *Galders-law* (27/1-27/3, 34, 46/3-46/5)

Introduction

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

Structure

Grm essentially consists of several nested layers. The outermost layer is the prose passages which bracket the actual poem (P1-P2). It is hard to say for how long these have accompanied the verses, but since they are found in both **R** and **A** they must go back to a now-lost manuscript archetype. The second layer is sts. 1-3 and 53-55, which together with the prose form a narrative frame for the gnomic wisdom stanzas which make up the bulk of the poem and its core. These gnomic stanzas are mythological and sometimes obscure, and align closely with other Eddic wisdom verse like *Háv, Vafþ, Sigdr, and Alv*.

Summary

The text begins with the frame narrative, which tells the story of the two king's sons Ayner and Garfrith. Ayner is fostered by Frie, while the two winners younger Garfrith is fostered by her husband Weden himself. After their father's death it is Garfrith who becomes king, following his betrayal of his elder brother. (P1) One day Weden and Frie are arguing over their respective foster-sons, and Frie accuses Garfrith of torturing wayfaring guests. Weden sets out to test the hospitality of his protégé, but unbeknownst to him, his wife has already sent her handmaid in disguise to warn Garfrith about the

coming of an evil wizard. When Weden arrives he is thus promptly captured and placed between two fires so that he will reveal his name. Garfrith's young son, Ayner (clearly named after his uncle), kindly approaches the god and offers him a horn of drink. Grimner drinks from it, and here the poem proper begins. (P2)

Weden begins by complaining about the fires which are now burning his cloak (1); he states that for eight nights not a soul has offered him any help save Ayner, Garfrith's son, who will soon become king after his father (2). As thanks for the drink he gives him good health, and will offer him holy knowledge (3).

Here the gnomic section begins as Weden lists the individual abodes of the gods (4–17). The locations are numbered, but a few facts speak to these numbers being a later insert:

1. The alliteration is never reliant on the numbers; if one compares the numbered questions in *Vafþ* 20–42 the difference is striking.
2. The numbering is inconsistent; Thunder's realm (st. 4) is not counted, and Wider's land (st. 17) has no numeral (perhaps since the form of the stanza would not allow it.)
3. In sts. 11–15 cited in *Gylf*, the numbers are missing.

After this list come several sts. relating to Weden and his hall, Walhall (18–23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the blood for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

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

In the final prose section we are told that Garfrith, after learning that he was torturing Weden, hurried up to take the god away from the fires, but

tripped and fell on his sword and died. After this his son Ayner ruled for a long time.

From the sons of king Reading (*Frá sonum Hraðungs konungs*)

- P1** Hraðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nótt-myrkri brutu þeir við land ok gingu upp; fundu kot-bónða einn. Þar vöru þeir um vetrinn. Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl ein-méli við Geirrøð. Þeir fengu byr ok kvömu til stöðva fðður síns. Geirrøðr var fram í skipi. Hann hljóp upp á land enn hratt út skipinu, ok mælti: „Far þú þar er smyl hafi þik.“ Skipit rak út. Enn Geirrøðr gekk út til bójar; hönnum var vel fagnat; þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok varð maðr á-gétr. [R 8v/31, A 3v/23]

King Reading had two sons. One was called Ayner and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The farmer's wife fostered Ayner and the farmer Garfrith.²⁴ In the spring the husband gave them ships, but when he and his wife led them to the shore, the husband spoke privately with Garfrith.²⁵ They caught good wind, and came to their father's harbour. Garfrith was in the front of the ship. He leapt onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then was his father ended. Garfrith was then taken as king, and became an excellent man.

²⁴The husband and wife were Weden and Frie; this is clarified by the following prose. The motif of Weden favouring the youngest brother is also found in *Rþ*.

²⁵Surely instructing him to push his brother out to sea.

- P2** Óðinn ok Frigg sótu í Hliðskjölfu ok sá um heima alla. Óðinn mælti: „Sér þú Agnar fóstara þinn, hvar hann elr börn við gýgi í hellinum? En Geirrøðr, fóstari minn, er konungr ok sitr nú at landi.“ Frigg segir: „Hann er mat-níðingr sá at hann kvelr gesti sína ef hönnum þykkja of-margir koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyrgerði hönnum fjöl-kunnigr maðr sá er þar var kominn í land, ok [R 9r/10, A 4r/3]

10 sagði þat mark á at engi hundr var svá ólmr at á hann myndi
 hlaupa. En þat var inn mesti hé-gómi at Geirröðr væri eigi mat-
 12 góðr ok þó léttr hann hand-taka þann mann er eigi vildu hundar
 á ráða. Sá var í feldi blóm ok nefndisk Grímnir ok sagði ekki
 14 fleira frá sér þótt hann væri at spurðr. Konungr lét hann pína
 til sagna ok setja milli elda tveggja ok sat hann þar átta nētr.
 16 Geirröðr konungr átti son tíu vetra gamlan ok hét Agnarr eptir
 bróður hans. Agnarr gekk at Grímni ok gaf hönum horn fullt
 at drekka, sagði at konungr gerði illa er hann lét pína hann sak-
 18 lausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn
 brann af Grímni. Hann kvað:

Weden and Frie sat in the Lithshelf and looked about all the Homes.²⁶ Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?²⁷ But Garfrith, *my* foster-son, is king and now rules his land." Frie says: "He is such a meat-nothing that he torments his guests if he thinks too many are coming!" Weden says that this is the greatest lie; they make a wager over this matter. Frie sent her handmaid, Full, to Garfrith's hall. She bade the king be wary, lest he be destroyed by the many-cunning man who had come to his land; and said that his mark was that no hound was so fierce that it would rush at him. But it was the greatest falsehood that Garfrith was not good of meat; and yet he has that man bound whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell anything more about himself, even though he was asked. The king had him tortured that he would speak, and set him between two fires; and he sat there for eight nights. King Garfrith had a son ten winters old, and he was called Ayner after his brother. Ayner went up to Grimner and gave him a full horn to drink, saying that the king did badly as he had him tortured without cause. Grimner drank it up. Then the fire had grown so much that the cloak burned on Grimner. He quoth:

²⁶ Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

²⁷ This may relate to Frie's role as love-goddess. Ayner is in any case to be understood as a weak, effeminate man.

The Speeches of Grimmer

- 1 „Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]
 2 gong-umk firr funi!
 Loði sviðnar, · þótt á lopt bera'k;
 4 brinumk feldr fyrir.

“Hot art thou, scorcher, and far too great—
 go far from me, O flame!
 My wool cape is singed though I hold it aloft;
 the cloak burns before me!

2. gong-umk firr ‘go far from me’ | Equivalent to *gakk mér firr*. The word *gong-umk* ‘go ... from me’ merits some linguistic discussion on the form of the imperative (*gang-* rather than *gakk*) and the suffixed pronoun *-umk*. The normal 2sg imper. of ON *ganga* ‘to go’ is *gakk*, which goes back to a sound change in PN whereby word-final homorganic clusters were devoiced, and in the case of clusters of the form /NC/ assimilated into /Ç:/ . Thus PN **gang* ‘go!’ (cf. Got. *gagg* /*gang*/, OHG *gang*) > **gank* > *gakk*, also **stand* ‘stand!’ > *statt*, **bind* ‘bind!’ > *bitt*. This sound change was only active in early PN, and only affected those clusters which were word-final before syncope of unstressed vowels; thus in the ON 1sg pres. ind. *ek geng*, *ek stęnd* (< **ek gangu*, *ek standu*) ‘I go, I stand’ et c. we find the original cluster preserved. — At some time in early PN, accusative personal pronouns were suffixed to certain verbs; those which survive into ON are 1sg *-umk* (= ON *mik*) and 3sg reflexive *-sk* (= ON *sik*). In later ON these clitics became the passive endings still found in modern North Germanic, but in archaic or poetic ON they could still serve as suffixed pronouns with a reflexive or even dative function, as is the case in this instance. The fact that the suffixion of the pronoun has prevented assimilation of the consonant cluster *ng* establishes its *terminus ante quem* as the first syncope period, the early 7th century, and since it is unlikely that such an irregular form as *gong-umk* could have survived for long alongside *gakk*, its presence here probably allows us to conclude that *Grm* is a rather old poem. Other instances of dative *-umk* include *Lok* 35/1a: *es-umk*, *Fáfr* 1/4: *stęnd-umk*, Fragment from Snorre’s Edda 2, st. 1/1: *eru-mk*, and *Ragnarsdrápa* 7/2a (Bragi *Rdr* in *SkP* 3): *gef-umk*.

- 2 Átta nętr · sat'k milli ęlda hér, [R 9r/29, A 4r/18]
 2 svá't mér mann-gi mat né bauð
 nema ęinn Agnarr, · es ęinn skal ráða,
 4 Gęirrøðar sonr, · Gotna landi.

For eight nights I sat between the fires here,
 while no man offered me food,
 save for Ayner alone, who alone shall rule—
 Garfrith's son—the land of the Gots!

- 3 Hęill skalt, Agnarr, · alls hęilan biðr [R 9r/31, A 4r/20]
 2 þik Vera-týr vesa;
 ęins drykkjar · skalt aldri-gi
 4 bętri gjöld geta:

Hale shalt thou be, Ayner, for hale
 does Were-Tew (= Weden) bid thee be!
 For a single drink shalt thou never get
 better recompense.

4 bętri gjöld 'better recompense' | Namely the mythic lore which takes up sts. 4–45.

4 Land es heilag, · es liggja sé'k [R 9r/33, A 4r/22]
 2 ęsum ok ęlfum nęr;
 en ĩ Þrúđ-ęęimi · skal Þórr vesa
 4 unds of rjufask ręgin.

The land is holy which lying I see
 near the Eese and Elves,
 but in Thrithham shall Thunder dwell
 until the Reins are ripped.

4 unds of rjufask ręgin 'until the Reins are ripped' | Until the Rakes of the Reins. A formulaic expression; see note to *Bđr* 14 for further occurrences.

5 Ý-dalir ęęita, · þar's Ullr ęęfir [R 9v/2, A 4r/23]
 2 sér of gęrva sali;
 Alf-ęęim Frey · gęfu ĩ ár-daga
 4 tívar at tann-fęi.

Yewdales they are called where Woulder has
 made for himself a hall.
 Elfham to Free in days of yore
 the Tews as a tooth-gift gave.

4 tann-fęi 'tooth-gift' | The gift the child receives when he sheds his first tooth.

6 Bór es sá (hinn þriđi), · es blíđ ręgin [R 9v/3, A 4r/25]
 2 silfri þękđu sali;
 Vala-skjęlf ęęitir, · es vélti sér
 4 ęss ĩ ár-daga.

Bower is (the third) one, where the blithe Reins
 with silver thatched a hall.
 Waleshelf is it called which he won through wiles,
 the Os in days of yore.

3 es vélti sér ‘won through wiles’ | Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) have rendered this phrase with variants of “craftily made for himself”, where the verb *véla* would mean ‘craftily make’. To my knowledge this sense is never otherwise attested, and its common meaning is ‘defraud, trick, betray’. A simpler reading would be to see this as a reference to the myth of the Ettin-smith who built the wall of Otyard. The Gods had promised him Sun, Moon, and Frow, if he could build it in a year, but employed various tricks to hinder him. When it at last looked like he would make it in time, Thunder slew him. This myth is told in *Gylf* 42 and alluded to in *Vsp* 24–25.

7 Sökkva-þekkr heitir (hinn fjórði), · en þar svalar knegu [R 9v/5, A 4r/26]

2 unnir glymja yfir;
þar þau Óðinn ok Sága · drekka umb alla daga
4 glöð ór gullnum kęrum.

Sinkbench is (the fourth) one called, and there do cool
waves clash over above;
there Weden and Sey drink all days,
glad, out of golden casks.

8 Glaðs-heimr heitir (hinn fimti) · þar’s hin gull-bjarta [R 9v/7, A 4r/28]

2 Val-höll víð of þrumir;
en þar Hropt · kýss hverjan dag
4 vápn-dauða vera.

Gladsham is (the fifth) one called, where the gold-bright
Walhall, wide, stands fast,
and there Roft (= Weden) chooses every day
weapon-dead warriors.²⁸

²⁸Cf. st. 14.

9 Mjök ’s auð-kennt · þeim’s til Óðins koma [R 9v/9, A 4r/31]

2 sal-kynni at sęa,
vargr hangir · fyr vestan dyrr
4 ok drúpir ęrn yfir.

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

2. sal-kynni at sęa | ‘sia at sia’ A

1–4 ALL | In A the order of sts. 9 and 10 is reversed.

3–4 vargr hangir · fyr vestan dyrr / ok drúpir ǫrn yfir. ‘A wolf hangs before the western door, and an eagle droops down over it.’ | Something very similar is found in Widukind’s *History of the Saxons* 1:12. The Saxons had just conquered a fortress, and *mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construunt secundum errorem paternum sacra sua propria veneratione venerati sunt* ‘at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.’ The altar was pledged to Ermin, whom Widukind identifies with Mars or Hermes, certainly Woden. According to Hyltén-Cavallius (1863, p. 156) it was custom in Wärend, southern Sweden to hang the bodies of killed wolves high up in old oaks, and killed birds of prey above the stable-door.

- 10 Mjök’s **auð**-kennt · þeim’s til **Óðins** koma [R 9v/10, A 4r/30]
 2 **sal**-kynni at **séa**,
skoptum’s rann répt, · **skjöldum**’s salr þakiðr,
 4 **brynjum** of **bækki** stráat.

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

3 skoptum ‘shafts’ | Spear-shafts.

- 11 Þrym-heimr heitir (hinn sétti), · es Þjatsi bjó, [R 9v/12, A 4v/2, STU]
 2 sá hinn **ám-átki** jötunn;
 en nú **Skaði** byggvir, · **skír** brúðr goða,
 4 **fornar** toptir **fjður**.

Thrimham is (the sixth) one called, where Thedse dwelled,
 that uncanny ettin;
 but now Shede bedwells—the pure bride of the Gods—
 the ancient plots of her father.

1 (hinn sétti) ‘the sixth’ | om. STUW 1 es ‘where’ | þar nú ‘where now’ 1 bjó ‘dwelled’ | om. W; býr ‘dwells’ U 2 ám-átki | mátki U 3 goða ‘of the Gods’ | guma ‘of men’ U

2 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to Vsp 8.

- 12 Breiða-blik eru (hin sjaundu), · en þar Baldr hefir [R 9v/14, A 4v/3, STU]
 2 **sér** of gǫrva **sali**,
 á því **landi** · es **liggja** vęir’k
 4 **fęsta** **fęikn**-stafi.

Broadblicks are (the seventh), and there Balder has
 made for himself a hall,
 on that land where I know lie
 the fewest wicked deeds.

1 eru (hin sjaundu) ‘are (the seventh)’ | *hęita* ‘[they] are called’ **STUW**.

4 fęikn-stafi ‘wicked deeds’ | This sense of the second element *stafi* lit. ‘staffs, staves’ is common in poetry. Cf. *Beow* 1018b: *fęcen-stafas*, generally taken as referring to treacherous intrigues among the Shieldings (Fulk et al., 2008, p. 177).

13 Himin-björg eru (hin ęttu), · en þar Hęim-dall

[R 9v/16, A 4v/5, STUW]

2 kveða valda véum;
þar vęrðr goða · drekkir i véru ranni
4 glaðr hinn góða mjöd.

Heavenbarrows are (the eighth), and there Homedal,
they say, wields over wighs.
There the Watchman of the Gods [= Homedal] drinks in the tranquil house,
glad, the good mead.

4 hinn | so **ASTUW**; om. **R**

1 eru (hin ęttu) ‘are (the eighth)’ | *hęita* ‘[they] are called’ **STUW**.

3 vęrðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, also occurring in *Lok* 49 and possibly in *Skm* 28: *vęrðr með goðum* ‘the Watchman among the Gods’. *Gylf* 27, where the present stanza is cited, gives some further details: *Hann býr þar er heitir Himinbjörg við Bifrost. Hann er vęrðr goða ok sitr þar við himins enda at gęta brúar innar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nętt sem dag hundrað rasta frá sér; hann beyrir ok þat, er gras vex á jörðu eða ull á sauðum, ok allir þat er hęra léttr.* ‘He [= Homedal] lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven’s end to guard the bridge against barrow-risers. He needs less sleep than a bird. In night as in day he always sees a hundred rests away; he also hears when grass grows on the earth or wool on sheep, and all which makes more sound.’

14 Folk-vangr es (hinn níundi), · en þar Freyja ręðr

[R 9v/17, A 4v/6, STUW]

2 sessa kostum i sal;
halfan val · hon kýss hvērjan dag,
4 en halfan Óðinn á.

Folkwong is (the ninth), and there Frow decides
the choice of seats in the hall;
half the slain she chooses each day,
but half does Weden own.²⁹

1 es (hinn níundi) ‘is (the ninth)’ | *hęitir* ‘[one] is called’ **STUW**

²⁹This st. is cited and closely paraphrased in *Gylf* 24. — The roots of *kjósa val* ‘choose the slain’ are the same as those in walkirrie (*val-kyrja* ‘chooser of the slain’), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *Sarle*, where Frow assumes the name Gandle (*Gęndul*, a name attested in several lists of walkirries; see *Vsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaðningavig*). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie, Weden’s wife. First, one of the functions of the Walkirries is to bear ale to the Oneharriers (*Grm* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host’s wife or daughter would pour ale to

his retainers and guests (the so-called ‘lady with a mead cup’ ritual; see Enright (1996) and Risleley (2014)). As Weden’s wife, we would expect Frie to have this role. Second, at Balder’s funeral as attested in *Gylf* (TODO, chapter number), Weden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem and the Longbeard origin myth).

- 15 Glitnir es (hinn tíundi), · hann ’s gulli studdr
 ok silfri þakðr it sama;
 en þar For-seti · byggir flęstan dag
 ok svęfir allar sakir.

[R 9v/19, A 4v/8, STUW]

Glitner is (the tenth): it is supported by gold,
 and thatched with silver likewise.
 And there Foresitter dwells for most of the day,
 and puts all disputes to sleep.

1 es (hinn tíundi) ‘is (the tenth)’ | *þęitir salr* ‘a hall is called’ STUW

- 16 Nóa-tùn eru (hin ęlliptu), · en þar Njorðr hęfir
 sér of gǫrva sali;
 manna þęngill · hinn męins-vani
 hó-timbruðum hǫgi ręðr.

[R 9v/21, A 4v/9]

Nowetons are (the eleventh), and there Nearth has
 made for himself a hall.
 The lord of men, the guileless one,
 rules the harrow timbered on high.

3 manna þęngill · hinn męins-vani ‘The lord of men, the guileless one’ | Interesting epithets probably relating to Nearth’s roles in upholding the bounty of the land and the Law. Cf. my article on pre-Christian oaths (TODO).

4 hó-timbruðum hǫgi ręðr ‘rules the harrow timbered on high’ | The rare verb *hó-timbra* ‘timber on high’ otherwise only occurs in *Vsp* 7, likewise in connection with the *hǫgr* ‘harrow’. The harrow is an outdoors holy place; see Index. Cf. also *Vafþ* 38 where Nearth is said to rule a great many hoves and harrows.

- 17 Hrisi vęx · ok hǫu grasi
 Víðars land, viði,
 en þar mǫgr of léttsk · af mars baki
 frókn at hęfna fǫður.

[R 9v/23, A 4v/11]

With brushwood grows, and with tall grass,
 Wider’s land, with wood,
 and there the lad vows from the back of his steed,
 brave, to avenge his father.³⁰

1 Hrísi vex · ok hóu grasi ‘with brushwood grows, and with tall grass,’ | Identical to *Háv* 119/6.

³⁰ At the Rakes of the Reins Widen avenges His father, Weden. See *Vsp* 51–52, *Vafþ* 53.

18 And-hrímnir · léttr i Eld-hrínni

[R 9v/24, A 4v/12, STUW]

2 Ség-hrínni soðinn,
flęska bętst, · en þat fáir vitu,
4 við hvat ęin-herjar alask.

Andrimner lets Sowrimner
in Eldrimner be boiled.
The best of meats, but few know this:
by what the Oneharriers are nourished.³¹

³¹The cook Andrimner ‘face-sooty’ cooks the boar Sowrimner ‘sow-sooty’ in the cauldron Eldrimner ‘fire-sooty’; by this meat are the Oneharriers nourished.

19 Gera ok Freka · seðor gunn-tamiðr,

[R 9v/26, A 4v/14, STUW]

2 hróðigr Herjafōðr,
en við vīn ęitt · vápn-gōfugr
4 Óðinn ę lifir.

Gar and Freak does the battle-accustomed
glorious Father of Hosts (= Weden) feed;
but on wine alone, esteemed of weapons,
Weden ever lives.

1–4 Gera ... lifir ‘Gar ... live’ | With what Weden feeds his two hounds it is not said, but it is most likely with the corpses of dead warriors. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century *vita* of Saint Columban (TODO: cite source), describing a rite of the Swabians: *Quo cum moraretur, et inter habitatores loci illius progredereetur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quod viginti et sex modios amplius minusve capiebat, cervisia plenum in medio habebant positum. Ad quod vir Dei accessit, et sciscitatur quid de illo fieri vellent. Illi aiunt Deo suo Vodano, quem Mercurium vocant alii, se velle litare.* ‘While he was satyng there and going about the dwellers of that place, he found out that they were going to offer a profane sacrifice, and a large cask called a *cupa*, which held about twenty-six measures, was filled with beer and set in their midst. When the man of God asked what they wanted to do with it, they answered that they were wanted to offer to their God Wodan, whom others call Mercury.’

20 Huginn ok Muninn · fljúga hverjan dag

[R 9v/28, A 4v/15, STUW]

2 jormun-grund yfir;
óumk of Hugin, · at apr né komi-t;
4 þó séumk meir of Munin.

Highen and Minden fly every day
over the ermin-ground [EARTH].

I worry for Highen, that he might not come back,
yet I fear more for Minden.

2 jormun-grund ‘ermin-ground’ | i.e. ‘the immense ground’ (for the rare prefix ermin- see Index), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late Cloth Karlevi stone (Öl 1) referring to the unbounded sea as *Ēndils jormungrund* ‘Andle’s ermin-ground’ (Andle being a known “sea-king”), and in *Beow* 859 as *eormen-grund* carrying the same sense.

21 Þýtr Þund, · unir Þjóð-vitnis
2 fiskr flóði ÿ;
áar straumr · þykkir of-mikill
4 val-glaumi at vaða.

[R 9v/30, A 4v/17]

Thound roars; Thedwitner’s fish
thrives in the flood.
The river-stream seems far too great
for the noisy slain host to wade.³²

1–2. Þjóð-vitnis fiskr ‘Thedwitner’s fish’ | *Þjóðvitnir* is easily analyzed as *þjóð*- ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenerswolf, the brother of the Middenyardswyrm. That the Wyrm can be called a fish is shown by *Hym* 24.

³² A difficult stanza. Thound may be the river surrounding Walhall, which the dead have to pass over to reach it. The stanza may also be referring to the punishment of criminals in waters; see note to *Vsp* 38 for discussion on that.

22 Val-grind heitir · es stendr velli á
2 heiløg fyr heilgum durum;
forn ’s sú grind, · en þat fair vitu,
4 hvé hön ’s i lās of lokin.

[R 9v/32, A 4v/18]

Walgrind ’tis called, which stands on the plain,
holy, before the holy doors.
Old is that gate, but few know this:
how its lock is locked.

1 Val-grind ‘Walgrind’ | ‘Slain-gate’, the gate standing before Walhall.

23 Fimm hundruð golfa · ok umb fjórum tøgum
2 svá hygg’k Bil-skirni með bugum;
ranna þeira, · es reþt vita’k,
4 mäs væt’k mest magari.

[R 9v/34, A 4v/22]

With five hundred floors, and around fourty,
so I judge Bilshirner altogether.

Of those houses which I might know rafted
I know my lad's [= Thunder] to be the greatest.

- 24 Fimm hundruð dura · ok umb fjórum tögum,
2 svá hyggt at Valhöllu vesá;
átta hundruð Eigin-herja · ganga ór einum durum,
4 þá's fara við vitni at vega.

[R 10r/2, A 4v/20]

Five hundred doors, and around forty,
so I judge there to be on Walhall.
Eight hundred Onecharriers go out of one door,
when to fight with the wolf they go.

3 áttu hundruð 'eight hundred' | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of $640 * 960 = 614\ 400$ Onecharriers.

- 25 Heið-rún heitir geit, · es stendr hollu á Herja-föðrs
2 ok bítr af Lét-raðs limum;
skap-kær fylla · skal hins skíra mjaðar,
4 kná-at sú veig vanask.

[R 10r/4, A 4v/24]

Heathrune is the goat called which stands on the hall of the Father of Hosts,
and bites off Leered's branches.
The shape-vats shall she fill with the pure mead;
those draughts cannot wane.

1 hollu á Herja-föðrs 'on the hall of the Father of Hosts' | The hall of Woden, i.e. Walhall. *Herja-föðrs* looks like an unmetrical addition.

3 skap-kær 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

3 hins skíra mjaðar 'the pure mead' | The mead is the goat's milk.

- 26 Eik-þyrnir heitir hjörtr · es stendr hollu á Herja-föðrs
2 ok bítr af Lét-raðs limum;
en af hans hornum · drýpr í Hver-gelmi
4 þaðan eiga vötn öll vega:

[R 10r/6, A 4v/26]

Oakthirner is called the stag who stands on the hall of the Father of Hosts,
and bites off Leered's branches.
And from his horns [drops] drip into Wharyelmer;
thence have all waters their ways:

- 27 Sjó ok Við, Sékin ok Eikin, · Svöl ok Gunn-þró,
2 Fjorm ok Fimbul-þul,

[R 10r/9, A 4v/28]

Rin ok Rinnandi,
 4 Gipul ok Gøpul, · Gømul ok Geir-vimul,
 þér hverfa umb hodd goða,
 6 Þyn ok Vin, · Þoll ok Höll,
 Gróð ok Gunn-þorin.

Side and Wide, Seeken and Oaken, Swale and Guththrew,
 Ferm and Fimblethule,
 Rine and Rinnend,
 Gipple, Gapple, Gamble and Garwimble—
 they run around the hoard of the Gods [= Osyard]—
 Thin and Win, Thall and Hall,
 Gread and Guththorn.

28 Vina heitir enn, · qnnur Veg-svinn,
 2 þriðja Þjóð-numa;
 Nyt ok Nøt, · Nønn ok Hrønn,
 4 Slíð ok Hríð, · Sylgr ok Ylgr,
 Við ok Vøñ, · Vønd ok Strønd,
 6 Gjoll ok Løiptr; · þér falla gumnum nær
 es falla til heilar heðan.

[R 10r/12, A 5r/1]

Wine is one further called, another Wayswith,
 a third Thedenumb;
 Nit and Nat, Nan and Ran,
 Slithe and Rithe, Sellow and Wellow,
 Wide and Ween, Wand and Strand,
 Yell and Laft—they fall near to men
 as they fall hence to Hell.

29 Kørmt ok Qrmt · ok kær-laugar tvær
 2 þér skal Þörr vaða
 dag hvern · es döma færr
 4 at aski Ygg-drasils;
 því't ös-brú · brænn ǫll loga
 6 heilog vötn hlóa.

[R 10r/15, A 5r/4, STU]

Carmt and Armt, and the two Carlays,
 these shall Thunder wade
 every day, when to judge he goes,
 at Ugdrassle's Ash;
 for the os-bridge [RAINBOW] burns all with flame;
 the holy waters bellow.

2 þér skal Þörr vaða ‘these shall Thunder wade’ | Thunder is commonly associated with wading.
See TODO.

6 hlóa ‘bellow’ | A hapax. TODO.

- 30 Glaðr ok Gyllir, · Glęr ok Skęið-brimir,
2 Silfrin-toppr ok Sinir,
Gisl ok Fal-hófnir, · Gull-toppr ok Létt-feti,
4 þeim ríða ęsir jóum
dag hvęrn · es dóma fara
6 at aski Ygg-drasils.

[R 10r/17, A 5r/6]

Glad and Gilder, Glare and Sheathbrimmer,
Silvrentop and Sinewer;
Yissel and Fallowhofner, Goldtop and Lightfeet;
on these horses ride the Eese,
every day, when to judge they go,
at Ugdrassle's Ash.

- 31 Þríar róttr · standa á þría vega
2 undan aski Ygg-drasils;
Hęl býr und ęinni, · annarri hrím-þursar,
4 þriðju męnnskir męnn.

[R 10r/20, A 5r/8]

Three roots grow on three ways,
from beneath Ugdrassle's Ash.
Hell lives by one, by the other [live] the Rime-Thurses,
by the third [live] manly men.

- 32 Rata-toskr hętir íkorni · es rinna skal
2 at aski Ygg-drasils;
arnar orð · hann skal ofan bera
4 ok sęgja Nið-hęggvi niðr.

[R 10r/22, A 5r/9]

Wratetusk is the squirrel called who shall run
along Ugdrassle's Ash.
The eagle's words he shall carry from above,
and tell Nithehewer below.

1–4 ALL | This st. is paraphrased in Gylf 16: *Þá męlti Gangleri: „Hvat er fleira at sęgja stór-merkja frá aski'núm?“ Hár sęir: „Mart er þar af at sęja. Orn einn sitr í limum ask'sins, ok er bann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Vęðr-fjłnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eftir ask'inum ok berr gfundar orð millum arnar'ins ok Niðhęggs. ‘Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfálnr. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”’*

33 Hirtir 'ru ok fjórir · þeir's af hēfingar á

[R 107/23, A 57/11]

2 gag-halsir gnaga:

Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þrór.

There are further four harts who from the buds thereon
with turned necks gnaw:

Dowen and Dwollen, Downeer and Doorthrew.

2 gag-halsir | agagbalsir R

1–3 ALL | Paraphrased in *Gylf* 16, immediately following the paraphrase of the last st.: *En fjórir birtir renna í limum asksins ok bíta barr; þeir beita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* 'But four harts run in the limbs of the ash and bite its leaves; they are called thus: Dowen, Dwollen, Downeer, Doorthrew.'

34 Ormar fleiri · liggja und aski Ygg-drasils

[R 107/25, A 57/12, ST

2 an þat of hyggi hværr

ö-sviðra apa:

More worms lie under Ugdrassle's Ash
than any one would think
among unwise apes:

1–3 ALL | This stanza is cited together with 35 and 36 in *Gylf* 16 in the order 36, 34, 35. The three are introduced in the following way: *En svá margir ormar eru í Hvergelmi með Niðbogg, at engi tunga má telja; svá segir hér:* 'But so many worms are in Wharvelmer with Nithehewer that no tongue may count them. So it says here:'

35 Góinn ok Móinn, · þeir 'ru Graf-vitnis synir,

[R 107/26, A 57/13, ST

2 Grá-bakr ok Graf-völluðr,

Ófnir ok Sváfnir, · hygg'k at é skyli

4 mēiðs kvistu máa.

Gowen and Mowen—they are Gravewitner's sons—
Greyback and Gravewalled;
Ovner and Swebner, I ween, shall always
injure the beam's branches.

36 Askur Ygg-drasils · drýgir erfði

[R 107/28, A 57/14, ST

2 mēira an mēnn viti:

hjótrtr bítr ofan · en á hliðu fúnar,

4 skērðir Níð-hoggr neðan.

Ugdrassle's Ash suffers hardship
greater than men might know:
a hart bites it above and it rots on the side;
Nithehewer harms it below.

- 37 Hrist ok Mist · vil'k at mér horn beri,
 2 Skeggi-öld ok Skogul,
 Hildir ok Þrúðr, · Hlökk ok Hēr-fjotur,
 4 Goll ok Geir-ölul,
 Rand-gríð ok Ráð-gríð, · Regin-leif;
 6 þér bera ein-herjum ǫl.

[R 10r/30, A 5r/16]

Rist and Mist I would have bring me a horn—
 Shageld and Shagle;
 Hild and Thrith, Lank and Harfetter,
 Gall and Garannel,
 Randgrith and Redegrith, Rainlaf—
 they bring the Oneharriers ale.

3 Hildir ok Þrúðr 'Hild and Thrith' | so A; *Hildi ok Þrúði* R stems from ðz, ðz with r rotunda being interpreted and copied as ði, ði; this becomes clear upon viewing the facsimile images.

6 þér bera ein-herjum ǫl. 'they bring the Oneharriers ale.' | As cupbearers in Walhall. Pouring drinks was traditionally done by the ruler's kinswomen during a feast, in heroic legend most famously Rothgar's wife and daughter in *Beow*. The Walkirries may be daughters of Woden; see note to *Vsp* 30/5. For the reception of dead warriors see also note to st. 53/3 below.

- 38 Ár-vakr ok Al-sviðr, · þeir skulu upp heðan
 2 svangir sól draga;
 en und þeira bógum · fǫlu blíð rēgin,
 4 ǣsir, ísarn-kol.

[R 10r/32, A 5r/18]

Yorewaker and Allswith—they shall upward hence—
 sleek ones—pull the sun,
 but under their shoulders the blithe Reins hid
 —the Eese—iron-cooling.

1–4 ALL | This st. is referenced in *Gylf* 11, about the origin of the Sun: *létu Sól keyra þá besta, er drógu kerru sólar'innar, þeirar er goð'in höfðu skapat til at ljáa beimana af þeiri síu, er flaug ór Múspellsheimi. Þeir bestar heita svá, Árvakr ok Alsviðr. En undir bógum besta'nna settu goð'in tvá vind-belgi at kóla þá, en í sumum fróðum er þat kallat ísarn-kol.* '[The Gods] let Sun drive the horses that pulled the chariot of the sun which the Gods had created to brighten the Homes from the sparks which flew out of Muspellsham. Those horses are named thus: Yorewaker and Allswith, and under the shoulders of the horses the Gods placed two wind-bellows to cool them, but in some sources (presumably this st.) those are called iron-cooling.' — The conception of the sun pulled by a horse-driven chariot is attested going back to the Bronze Age. A notable instance from the Germanic cultural area is the Trundholm Sun Chariot, a cultic object found on Zealand, Denmark belonging to the Nordic Bronze Age (~ 1400 BC). Indo-European parallels include *RV* 1.50.8–9, 4.13.3, 5.45.9, and the Homeric Hymn to *Hēlios*.

1 Ár-vakr ok Al-sviðr 'Yorewaker and Allswith' | The two horses which pull the sun-chariot also appear in *Sigrdr* 15a/2; cf. note to the next st.

2 svangir 'sleek ones' | Masc. nom. pl. of *svangr*, the typical sense of which is 'hungry', but which can also mean 'thin, slender'. The latter is probably its original sense (Ásgeir Blöndal Magnússon, 1989), and that is the translation adopted here.

- 39 Svalinn heitir, · hann stendr sólu fyrir,
 2 skjöldr skínanda goði;
 björg ok brim · væt'k at brinna skulu,
 4 ef hann fella í frá.

[R 10v/2, A 5r/20]

Swalen one is called, it stands before the sun:
 a shield [before] the shining god [SUN].
 Crag and surf I know shall burn,
 if it falls away.

1–4 ALL | The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the sun behind it. Without it the world (“crag and surf”, LAND and SEA; the totality of the earth) would burn up. Cf. *Sigrdr 15a/1*, which mentions the “shield that stands before the shining god [SUN]”.

- 40 Skoll heitir ulfr, · es fylgir hinu skír-leita
 2 goði til varna viðar,
 en annarr Hati, · hann 's Hróð-vitnis sonr,
 4 sá skal fyr heiða brúði himins.

[R 10v/4, A 5r/21]

Scoll is the wolf called who follows the pure-faced
 god [SUN] to the shelter of the woods,
 but second Hater; he is Rothwitner's son—
 who shall [run] in front of the bright bride of heaven [SUN].

1–4 ALL | According to *Gylf 12* Scoll chases the Sun and Hater the Moon; which is presumably why he runs in front of the sun) See note to *Vǫp 40* for discussion on these wolves.

- 41 Ór Ymis holdi · vas jörð of sköpuð,
 2 en ór sveita sjór,
 björg ór beinum, · baðmr ór hári,
 4 en ór hausi himinn.

[R 10v/6, A 5r/23,
A_b 9v/14, B 3v/11]

From Yimer's flesh was the earth shaped,
 and from his blood the sea,
 mountains from his bones, woods from his hair,
 and from his skull the heaven.

2 sveita 'blood' | *hans sára sveita* 'blood of his wounds' A_bB 2 sjór | so AA_bB; *sér* R 4 ór hausi himinn 'from his skull the heaven' | *himinn ór hausi hans* 'the heaven from his skull' A_bB

1–4 ALL | This stanza is clearly closely related to *Vǫf 21*; see there for notes.

- 42 En ór hans bróm · gөрöu blíð regin
 2 Mið-garð manna sonum,
 en ór hans heila · vöru þau hin harð-móðgu

[R 10v/8, A 5r/25,
A_b 9v/16, B 3v/12]

4 ský qll of sköpuð.

And from his brows the blithe Reins made
Middenyard for the sons of men,
and from his brains were the hard-minded
clouds all shaped.

3 harð-móðgu 'hard-minded' | bríð-feldu 'stormy' A₁B

1-2. En ór hans brúum · gerðu blíð rēgin / Mið-garð manna sonum 'And from his brows the blithe Reins made Middenyard for the sons of men' | The Gods fenced in Middenyard ('the middle enclosure') by using the strands of Yimer's eyebrows as poles.

43 Ullar hylli · hefr ok allra goða

2 hveṛr's tēkr fyrstr á funa,
því't opnir heimar · verða umb ása sonum,
4 þá's hefja af hvera.

[R 10v/9, A 5r/26]

Woulder's holdness and that of All Gods
has whoever first starts the fire,
for the Homes open up for the sons of the Eese [GODS],
when men lift off the kettles.

1-4 ALL | This st. is one of the most difficult in the poem and many interpretations have been made.

The traditional view (e.g. Finnur Jónsson (1932), Bellows, Sijmons and Gering (p. 208)) relates it to the poem's frame narrative. Weden, bound between the two fires, cryptically asks for a cauldron hanging above him from the roof to be moved aside so that the Gods will be able to see him through the smoke-vent and rescue him. This explanation leaves very much unexplained, namely the stanza's placement in the gnomic wisdom section of the poem (unless the whole section is taken to be a later insert—so Finnur—, for which there is no textual support), the invocation of the obscure god Woulder, the lack of mention of a cauldron elsewhere in the poem, and the big question of why the gods would bestow their grace unto the person who first set the fire which is presently torturing Weden.

I find the interpretation of Nordberg (2005) more convincing. He argues that the st. is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the blót. This has textual support, e.g. *HákGóð* 14, describing the traditional blót in the Thronclaw (*Þrónða-lög*), Norway: *At veizlu þeirri skyldu allir menn pl eiga; þar var ok drepinn alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfi í hofinu ok þar katlar yfir* 'At that gathering all men were to have ale; thereat were also slain all kinds of small cattle and likewise horses, [...] and the fresh meat was to be cooked for men to enjoy. There were to be fires in the middle of the floor in the hove and kettles above them.' According to this view, the stanza is speaking of the Heavenly favour (*hylli*) earned by the ritualist who sets the cooking fire, since that act enables the Gods to become guests at the ritual meal.

Nordberg's interpretation is especially interesting when one considers the immediately preceding stanzas 41-42 which describe the ordering of the world by the Gods through the sacrifice and dismembering of Yimer, the primordial victim. (That the slaying of Yimer was in fact a sacrifice is supported by the manner in which it was done, viz. beheading, which was the typical manner of slaying sacrificial bulls in the Viking Age; see note to *Vafþ* 21/4.) In other Indo-European religions—most famously the Vedic *Páruṣa*, *RV* 10.90—the first sacrifice of a Great Being serves as the model for all future sacrifice, the performance of which reenacts the creation and enables the continued existence of the world and the social order (Lincoln, 1986), and the sequence *Grm* 41-43 would then attest this also in the Germanic tradition. For the role of fire in Germanic and Vedic sacrifice see Kaliff (2005).

¹ Ullar ‘Woulder’s’ | It is uncertain why the rather obscure god Woulder is invoked here. It cannot be simply for the sake of alliteration, since *Óðins* ‘Weden’s’ would work just as well. It is possible that Woulder had a particular role in the setting of the ritual fire, which would find support in the large number of firesteel-shaped amulets at the archeological site of *Lilla Ullevi* (‘Woulder’s little wigh’) in Sweden; see Index: Woulder and af Edholm (2009).

¹ hylli ‘holdness’ | ‘Favour, loyalty, grace’. This root (from which also the adjective *holtr* ‘hold; favourable, loyal, gracious’ and verb *hylla* ‘to make hold’) is used to refer to the grace of god(s) in both Heathen and Christian texts. See Index: hold and holdness.

¹ allra goða ‘All Gods’ | Cf. *Sigrdr* 3–4, *Lok* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods see Index: All Gods.

² tekr ... á funa ‘starts the fire’ | An otherwise unattested phrase, for which cf. *taka eld* ‘light a fire’. With *á* ‘on’ the verb *taka* ‘take’ has a variety of idiomatic senses like ‘touch, react to, get involved in, get on, et c’.

⁴ hvera ‘kettles’ | Acc. pl. of *hverr*, from PGmc. **hweraz*, from PIE **k^wer-* ‘pot, vessel’. The Sanskrit cognate *carú* is occasionally used in reference to the vat from which the ritual drink *sóma* is drunk (*RV* 10.167.4), but any particular religious significance for the PIE root cannot be reconstructed.

44 Ívalda synir · gingu i ár-daga

[R 10v/11, A 57/28]

² Skíð-blaðni at skapa,
skipa batst · skírum Frey,
⁴ nýtum Njarðar bur.

Iwald’s sons went in days of yore
Shidebladner for to shape:
the best of ships for the pure Free,
for the useful Son of Nearth.

45 Askur Ygg-drasils, · hann ’s óðstr við

[R 10v/13, A 57/29]

² en Skíð-blaðnir skipa,
Óðinn ása · en jóa Slępnir,
⁴ Bil-ręst brúa · en Bragi skalda,
Hó-brok hauka · en hunda Garmr.

Ugdrassle’s Ash—it is the noblest of trees,
and Shidebladner of ships;
Weden of the Eese and Slapner of steeds;
Bilrest of bridges and Bray of scolds;
Highbrook of hawks and Garm of hounds.

46 Svipum hef’k nú ypt · fyr sig-tíva sonum,

[R 10v/15, A 5v/2]

² við þat skal vil-björg vaka,
ollum ósum · þat skal inn koma
⁴ Égis bekki á

Égis drekku at.

My gaze I've now lifted up before the sons of the victory-Tews [= Eese]—
by that shall the willed rescue awake!
All the Eese shall it bring in,
upon Eagre's bench,
at Eagre's drinking!

1-5 ALL | Weden announces that he has made the Gods aware of his situation; they will leave their feasting at Eagre's hall (cf. *Hym* and *Lok*) and come to his rescue. He then begins the list of names.

47 Hétumk Grímr, · hétumk Ganglęri,

[R 10v/17, A 5v/4, STUW]

2 Hęřjann ok Hjalm-beri,
Pękk ok Þriði, · Þundr ok Uðr,
4 Hęl-blindi ok Hęr.

I called myself Grim, I called myself Gangler,
Harn and Helmbearer.
Theck and Third, Thound and Ith,
Hellblinder and High.

48 Saðr ok Svipall · ok Sann-getall,

[R 10v/19, A 5v/5, STUW]

2 Hęř-tęitr ok Hnikarr,
Bil-ęygr, Bál-ęygr, · Bęl-verkr, Fjęlnir,
4 Grímr ok Grímnir, · Glap-sviðr ok Fjęl-sviðr.

Sooth and Swiple and Soothgettle,
Hartote and Nicker,
Bileye, Baleeye, Baleworker, Fillner,
Grim and Grimner, Glapswith and Fellswith.

49 Síð-hętt, Síð-skeęgr, · Sig-fęðr, Hnikuðr,

[R 10v/21, A 5v/7, STUW]

2 Al-fęðr, Val-fęðr, · At-ríðr ok Farma-týr;
ęinu nafni · hétumk aldri-gi
4 síðst ek með folkum fęr.

Sidehat, Sideshag, Syefather, Nicked,
Allfather, Walfather, Atrider, and Farm-Tew—
by a single name I never called myself
since among manfolk I fared.

50 Grímnir mik hétu · at Gęir-raðar,

[R 10v/23, A 5v/9]

2 en Jalk at ęs-mundar;

4 en þá Kjalar · es ek kjalka dró,
 Þrór þingum at.

Grimner they called me at Garfrith's,
 and Yelk at Osmund's,
 and Keller when I drew the sled;
 Throo at Things.³³

³³Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Index).

51 Óski ok Ómi, · Jafn·hōr ok Biflindi,
 2 Gōndlir ok Hár·barðr með goðum.

[R 10v/24, A 5v/10, S]

Wish and Ome, Evenhigh and Bivlend;
 Gandler and Hoarbeard among Gods.

52 Sviðurr ok Sviðrir · es ek hét at Sökk·mímis
 2 ok dulða'k þann hinn aldna jōtun
 þá's Mið·vitnis vas'k · ins mēra burar
 4 orðinn ein·bani.

[R 10v/25, A 5v/11]

Swither and Swithrer, as I was called at Sink-Mimer's,
 and I deceived that aged ettin,
 when of Midwitner's famous son
 I became the lone slayer.

53 Qlr est Gēir·rōðr, · hēfr þú of·drukkit;
 2 miklu est hnugginn, · es þú est mīnu gēngi,
 qllum ein·hērjum · ok Óðins hylli.

[R 10v/28, A 5v/13]

Worse for ale art thou, Garfrith; thou hast over-drunk.
 Of much art thou bereft when thou art [bereft] of my support,
 of all the Oneharriers, and of Weden's holdness.

1-3 ALL | Weden now turns to address Garfrith directly. He reproaches him and predicts his imminent death.

3 qllum ein·hērjum 'of all the Oneharriers' | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but the sense is the same: by breaking the Odinic code of conduct he has lost Weden's favour, and thus been excluded from the community of oath-bound warriors, the Oneharriers. A righteous king, however, could expect their truce, as was the case for Hathkin the Good according to the poem composed about him (Eyv *Hák* in SkP 1). In that poem (st. 16/1-2) Bray greets him in the hall of the Gods, saying: *Ēin-hērja grīð · skalt allra hafa; / þigg þú at qsum ql*. 'The truce of all the Oneharriers shalt thou have; accept ale from the Eese!'

- 54 Fjölð þér sagðað'k, · en þú fátt of mant,
 2 of þik véla vinir;
 mēki liggja · sé'k mīns vinar
 4 allan i dreýra drifinn.

[R 10v/30, A 5v/15]

Much I told thee, but thou recallest little;
 'tis friends that deal with thee!
 A sword I see lying, in my friend's
 bloody gore all drenched.

2–3 vinir, mīns vinar 'friends, my friend' | Weden stresses his friendship with Garfrith by using the word *vinr* 'friend' twice. The followers of a god were his friends; see note to *Háv* 157.

3–4 mēki liggja · sé'k mīns vinar / allan i dreýra drifinn. 'A sword I see lying, in my friend's / bloody gore all drenched.' | A prophetic statement.

- 55 Egg-móðan val · nú mun Yggr hafa,
 2 þitt veit'k líf of liðit;
 varar 'ru disir, · nú knátt Óðin séa;
 4 nálask mik ef þú megir!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:
 I know thy life to be past.
 Wary are the Dises; now dost thou see Weden—
 come near me, if thou mayst!

1 Egg-móðan 'edge-tired' | Euphemistic; "slain by a piercing blade."

3 disir 'Dises' | The Norns, fates, who have determined his hour of death. Cf. *Fáfn* TODO, *Hamð* TODO.

- 56 Óðinn nú heiti'k, · Yggr áðan hét'k,
 2 hétumk Þundr fyr þat,
 Vakr ok Skilfingr, · Vófuðr ok Hropta-týr
 4 Gautr ok Jalkr með goðum.

[R 11r/2, A 5v/18]

Weden I am now called; Ug I was called earlier;
 I called myself Thound before that;
 Wacker and Shilving, Waved and Roft-Tew,
 Geat and Gelding among the Gods.

1 Óðinn nú heiti'k 'Weden I am now called' | Having dropped all disguises, the guest is no longer Grimner but Weden himself.

- 57 Ófnir ok Sváfñir · hygg'k at orðnir sé
 2 allir at einum mér.

[R 11r/4, A 5v/20]

Ovner and Swebner, I ween, have come
all from me alone.

¹ Ófnir ok Sváfnir ‘Ovner and Swebner’ | TBoth names are found as belonging to Weden in *Þul Óðins* (in *SkP* 3). They are also the names of two serpents in 35/3a above.

P4 Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til [R 11r/5, A 5v/21]
2 miðs. En er hann heyrði, at Óðinn var þar kominn, stóð hann
up, ok vildi taka Óðin frá eldi’num. Sverð’it slapp ór hendi
4 hōnum; vissu hjolt’in niðr. Konungr drap fēti, ok steyptisk á-
fram, en sverð’it stóð í gognum hann, ok fekk hann bana. Óðinn
6 hvarf þá. En Agnarr var þar konungr lengi síðan.

King Garfrith sat and had a sword about his knee, and it was brandished half-way up. And when he heard that Weden were come there, he stood up and would take Weden from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king tripped and stooped forth, but the sword went through him, and he received his bane. Weden then disappeared, but Ayner was there king for a long while afterwards.

5 hann | þar af A 5-6 Óðinn hvarf þá. | om. A 6 var þar | varð A 6 lengi síðan. | om. A

Dreams of Balder

(*Baldrs draumar*)

Dating (Sapp, 2022): C10th (o.890)

Meter: *Ancient-words-law*

Introduction

The **Dreams of Balder** (*Bdr*) is not preserved in **R**, but rather in the early C14th ms. **A**. A younger redaction, characterized by a number of post-medieval additions, is transmitted in several copies in later paper mss.

The poem begins *in medias res*; Balder has been having nightmares, which the Gods meet at the Thing to discuss (1). Woden rides to Hell, where he has an encounter with a bloody hound; he passes it and continues to “the high house of Hell” (2–3), from which he rides west, to the grave of a certain wallow whom he revives using magic (4). She asks which man has forced her out of the grave (5), and Woden introduces himself as Waytame, before asking for whom the benches of Hell are covered with gold (6). The wallow responds that barrels of mead stand brewed for Balder and that the gods are very anxious (7). Woden asks her who will slay Balder (8), and she responds that it is Hath, carrying a “high fame-beam” (9). Woden asks who will avenge Balder’s death (10), the wallow responds that Rind will give birth to Woden’s son Wonnell, who will slay Hath when only one night old (11). Woden then asks about some mysterious maidens (12), which apparently betrays his identity. The wallow announces that she now knows that it is Woden, who in turn retorts that she is not a wallow, but rather the “mother of three thurses” (13). The wallow tells him to ride home and “be famous” and taunts him over his unavoidable death at the Rakes of the Reins (14).

The Dreams of Balder

1 Senn vöru **ę**sir · allir á þingi
2 ok **ę**synjur · allar á máli,

[A 1v/18]

- ok umb þat réðu · ríkir tívar:
 4 hví véri Baldri · ballir draumar?

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

1–3 Senn ... tívar ‘Soon ... Tews’ | Formulaic, identically shared with *Þrk* 14/1–3. See also Thing of the Gods.

- 2 Upp reís Óðinn, · aldinn gautr,
 ok hann á Sleipni · sǫðul of lagði,
 reidd niðr þaðan · nifl-heljar til;
 4 mǫtti hvelpi, · þeim’s ór helju kom.

[A 1v/19]

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

1 aldinn | emend.; *alda* A

4 hvelpi, · þeim’s ór helju kom ‘the whelp that came out of Hell’ | An otherwise unknown dog, sometimes identified with Garm. The “hellhound” guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

- 3 Sá vas blóðugr · of brjóst framan,
 ok galdrs fǫður · gól of lęngi,
 framm reidd Óðinn, · fold-vegr dunði,
 4 hann kom at hǫu · Heljar ranni.

[A 1v/21]

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

2 gól of | *golv* A

3 fold-vegr dunði ‘the fold-way [EARTH] resounded’ | Cf. the description of Thunder’s riding in *Haustl* 14: *dunði ... mána vegr und bönun* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’; see further *Þrk* 21.

- 4 Þá reidd Óðinn · fyr austan dyrr,
 2 þar’s hann vissi · vǫlu leiði;
 nam hann vittugri · val-galdr kveða,

[A 1v/22]

4 unds nauðug reïs, · nás orð of kvað:

Then rode Weden east from the door,
there as he knew the willow's grave.
He began for the cunning woman to sing a slain-galder,
until forced she rose, a corpse's words quoth:

3 val-galdr 'slain-galder' | i.e. a galder to quicken the dead, in this case the willow. Cf. *Háv* 158 where Weden tells how He can bring hanged men back to life with runes.

5 „Hvat 's manna þat · mér ó·kunnra,
2 es mér hefr aukit · erfitt sinni?
Vas'k snifin snjóvi, · ok slęgin regni,
4 ok drifin döggu, · dauð vas'k lengi.“

[A 1v/24]

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

2 erfitt sinni 'this toilsome journey' | i.e. the journey out of the grave.

3–4 Vas'k snifin ... lengi. 'I was snowed ... long.' | Cf. the similar description of a buried person in *II HHund* 47–48 (TODO).

[Óðinn kvað:] 6 „Veg-tamr ek heiti, · sonr em'k Val-tams,
2 sęg þú mér ór hełju, · ek man ór heımi;
hvęim eru bekkir · baugum sánir,
4 flet fagrliga · flóuð gulli?“

[A 1v/25]

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

[Völva kvað:] 7 „Hér stęndr Baldri · of brugginn mjöðr,
2 skírar veigar, · liggr skjöldr yfir,
en ős-męgir · í of-vęni;
4 nauðug sagða'k, · nú mun'k þęgia.“

[A 1v/27]

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

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

- [Óðinn kvað:] **8** „Þegj-at-tu vǫlva, · þik vil’k fregna, [A 1v/29]
 2 unds al-kunna, · vil’k ǣnn vita:
 hveṛr man Baldri · at bana verða,
 4 ok Óðins son · aldri réna?“
 “Shut not up, wallow—thee I wish to ask!
 Until all is known I wish yet to know:
 Who will become Balder’s bane
 and rob Woden’s son of life?”

- [Vǫlva kvað:] **9** „Hǫðr berr hǫvan · hróðr-baðm þinig, [A 2r/1]
 2 hann man Baldri · at bana verða,
 ok Óðins son · aldri réna;
 4 nauðug sagða’k, · nú mun’k þegja.“
 “Hath bears the high glory-beam [MISTLETOE] thither;
 he will become Balder’s bane
 and rob Woden’s son of life—
 forced I spoke, now I will shut up!”

1 hróðr-baðm | emend.; *hróðr-barm* A

- [Óðinn kvað:] **10** „Þegj-at-tu vǫlva, · þik vil’k fregna, [A 2r/3]
 2 unds al-kunna, · vil’k ǣnn vita,
 hveṛr man heipt Hēði · hefnt of vinna,
 4 eða Baldrs bana · á bál vega?“
 “Shut not up, wallow—thee I wish to ask!
 Until all is known I wish yet to know:
 Who will avenge that evil on Hath,
 or cast on the pyre Balder’s bane?”

- [Vǫlva kvað:] **11** „Rindr berr Vála · í vestr-sǫlum, [A 2r/4]
 2 sá man Óðins sonr · ǣin-néttr vega;
 hǫnd of þvēr-at · né hǫfuð kǣmbir,
 4 áðr á bál of berr · Baldrs and-skota;
 nauðug sagða’k, · nú mun’k þegja.“
 “Rind bears Wonne in the western halls:
 he will, Woden’s son, one night old, fight.
 He washes not his hand nor combs his head

before onto the pyre he bears Balder's shooter—
forced I spoke, now I will shut up.”

1 *Vála* | required by alliteration; om. A 3 *at* | om. A

2–4 *sá* ... and-skota 'he will ... shooter' | These lines are, apart from the verb tense, identical to *Vsp* 32/4–33/2. It is possible that both are building on a now-lost third poem; or that one has got these lines from the other. (For discussion on the myth itself see introduction to *Vsp* 31–34.)

[Óðinn kvað:] 12 „Þegj-at-tu vǫlva, · þik vil'k fregna,
2 unds al-kunna, · vil'k ǣnn vita,
hverjar 'ru meýjar, · es at muni gráta
4 ok á himin verpa · halsa-skautum?“ [A 2r/6]

“Shut not up, wallow—thee I wish to ask!
Until all is known I wish yet to know:
Which are the maidens that heartily weep,
and onto heaven throw the front-sheets?³⁴”

³⁴According to *Gylf* 49 Heli promised to give Balder back to the Esei if “all things in the world, living and dead, cry for him”. The Esei relayed this message, and “the men and the animals and the earth and the stones and trees and all metals” cried for Balder. It may be that these maidens were included among the grievors (perhaps they were the Walkirries, and this is what reveals Woden's identity?), but their identity is otherwise unknown. They may perhaps be identified with the maidens in *Vafþ* 49.

[Vǫlva kvað:] 13 „Ert-at Veg-tamr, · sem ek hugða,
2 hēldr ert Óðinn, · aldinn gautr!“ [A 2r/8]

[Óðinn kvað:] „Ert-at vǫlva · né vís kona,
4 hēldr ert þriggja · þursa móðir!“

“Thou art not Waytame as I thought,
rather art thou Woden, the ancient Geat!”—
“Thou art no wallow nor wise woman,
rather art thou three Thurses' mother!”

[Vǫlva kvað:] 14 „Heim ríð Óðinn · ok ves hróðigr,
2 svá komi-t manna · meirr aptr á vit,
es lauss Loki · líðr ór bǫndum
4 ok ragna rök · rjúfēndr koma.“ [A 2r/9]

“Ride home, Woden, and be renowned!
So may no man come again to visit,
when loose Lock slips out of his bonds,
and [at] the Rakes of the Reins the rippers come!”

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

4 rjúfendr ‘rippers’ | Presumably Surt and Lock with his children, as described in *Vsp* 40 ff. The verb *rjúfa* ‘CV: to break, rip up, break a hole in’ is used in the same context in the formulaic *þá’s rjúfask regin* ‘when the Reins are ripped’ (*Vafþ* 52), *unds (of) rjúfask regin* ‘until the Reins are ripped’ (*Grm* 4, *Lok* 41 and *Sigrdr* 17). Cf. also the similar sounding (but not or only very distantly related) verb *rifna* ‘be riven, rent apart’ in Runic inscription Sö 154 (Skarpåker, Sweden).

Leeds of Hoarbeard

(*Hárbarðsljóð*)

Dating (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

Meter: Unclear (TODO)

Introduction

The **Leeds of Hoarbeard** (*Hárþ*) is preserved in full in **R**, and in part in **A**. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárþ* is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when **R** was written).

Against a late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Grip*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a kind of discordant effect.

This is shown also by uses of the word ‘here’ in sts. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

The Leeds of Hoarbeard

- Pr Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum [R 12r/30]
2 sundsins var ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

- 1 „Hvęrr ’s sá sęęinn sęęina · es stęndr fyr sundit handan?“ [R 12r/32]
“Who is that swain of swains, standing here across the sound?”

- Hann svaraði: 2 „Hvęrr ’s sá karl karla · es kallar of váginn?“ [R 12v/1]
“Who is that churl of churls, calling out over the wave?”

- 3 „Fęr þú mik of sundit, · fðði’k þik á morgun; [R 12v/2]
2 męis hęfi’k á baki, · verðor-a matr inn bętri.
Át’k í hvíld · áðr ek hęiman fór,
4 síldr ok hafra; · saðr em’k ęnn þęss.“

“Ferry me over the sound, I feed thee in the morning!
A basket have I on my back; better food will not be found.
I ate for a while before I journeyed from home,
herring and oatmeal/he-goats; I am still full from that.”

4 hafra ‘oatmeal/he-goats’ | (1) The easiest reading is the acc. pl. of *hafr* ‘he-goat’. Thunder also eats his goats in *Gylf* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this. (2) Other scholars instead read an acc. pl. of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with the porridge-eating of the Vedic god Pūśān (*RV* 6.56.1, 57.2), who is “partner and yokemate” (*RV* 6.56.2) of Indra, Thunder’s vedic equivalent. Another similarity Stiles notes between Thunder and Pūśān is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split the Thunder-god in two or whether the Germanic Thunder has absorbed elements of his yokemate is hard to say.

- 4 „Ár-ligum verkum hrósar þú, vęrði’num; · vęitst-at-tu fyr [R 12v/5]
2 gørla,
døpr ’ru þín hęim-kynni, · dauð hygg’k at þín móðir sé.“

“Of early works boastest thou; of eating!³⁵ Thou seest not clearly ahead:
dire is the state of thy home—I think that thy mother is dead!”

³⁵TODO. This is pretty difficult. From the previous stanza *verðinum* seems to be referring to eating.

- 5 „Þat segir þú nú · es hverjum þíkkir [R 12v/6]
2 mest at vita— · at mín móðir dauð sé.“

“Thou now sayest that which to every man seems
of most weight to know—that my mother is dead!”

- 6 „Þeygi ’s sem þú · þrjú bú eigir góð; [R 12v/8]
2 þer-þeinn þú stendr · ok hefir brautinga gørvi, · þat-ki at þú
hafir brékr þínar.“

“It’s hardly as if thou own three good farms—
bare-legged thou standest, and hast the gear of a tramp; it is not even as if
thou own thy breeches!”

- 7 „Stýr-ðu hingat eikjunni, · ek mun þér stöðna kenna [R 12v/9]
2 eða hværr á skipit · es þú heldr við landit?“

“Steer hither the boat! I will show thee to the harbour—
or who owns the ship which thou holdest by the shore?”

- 8 „Hildólfr sá heitir · es mik halda bað, [R 12v/11]
2 rekr inn ráð-svinni · es býr í Ráðs-eyjar-sundi;
bað-at hann hlenni-menn flytja · eða hrossa-þjófa,
4 góða eina · ok þá’s ek gørva kunna;
seg-ðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf is he called who asked me to hold it,
the counsel-wise man who lives in Redeseysound.
He bade me not ferry highwaymen nor horsethieves;
good men only, and those I know well—
speak to thy name if thou wilt go over the sound!”

- 9 „Segja mun’k til nafns míns · þótt ek sękr sjá’k [R 12v/15]
2 ok til alls øðlis: · Ek em Óðins sonr,
Męila bróðir · en Magna faðir,
4 þrúð-valdr goða · við þór knátt-u hér dóma!
Hins vil’k nú spyrja, · hvat þú heitir.“

“I will speak to my name—even though I should be charged—
and to all my origin: I am Weden’s son,
Male’s brother and Main’s father,
the strength-wielder of the Gods; with Thunder dost thou here speak!
Now I will ask this, what thou art called.”

10 „Hár-barðr ek hçiti, · hyl’k of nafn sjaldan.“ [R 12v/18]
“Hoarbeard I am called; I seldom conceal my name.”

11 „Hvat skalt-u of nafn hylja · nema þú sakar çigir?“ [R 12v/18]
“Why shalt thou conceal thy name, unless thou have charges?”

12 „En þótt ek sakar çiga, · fyr slíkum sem þú est [R 12v/19]
2 þá mun’k forða fjörvi mínu · nema ek feigr sé.“
“Even though I had charges—for such a one as thou art
I would then protect my life, unless I be fey.”

13 „Harm ljótan mér þikkir í því [R 12v/21]
2 at vaða of váginn til þín · ok vęta çgur mín;
skylda’k launa kçgur-svęini · þínum kagin-yrði · ef ek
komumk yfir sundit.“

“An ugly harm it seems to me
to wade o’er the wave to thee, and wet my burden.
I would repay thee, swaddle-swain, for thy mocking words, if I could bring
myself over the sound.”

2 çgur ‘burden’ | The sense of this word is not clear, though it is probably the same as the first element of the compound *çgur-stund* ‘burdensome hour’, found in *Vkv* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not stand out much in this poem. Another interpretation is that it refers to the food Thunder carries on his back (st. 3).

14 „Hér mun’k standa · ok þín heðan bíða; [R 12v/23]
2 fannt-a-tu mann inn harðara · at Hrungni dauðan.“
“Here will I stand and hence await thee;
thou foundest not a harder man since Rungner died!³⁶”

³⁶Rungner was a famous ettin slain by Thunder in a fierce battle. Hoarbeard’s mention of that battle sets off a long argument over their respective accomplishments.

15 „Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25]

- 2 sá inn stór-úðgi jötunn, · es ór stęini vas hęfuðit á,
þó lét'k hann falla · ok fyrir hníga;
4 hvat vannt-u þá meðan, Hárbarðr?“
“Of this wilt thou now speak, when I and Rungner dealt with each other,
that great-minded ettin on whom the head was of stone.
Yet I made him fall, and kneel down before [me]—
what didst thou then meanwhile, Hoarbeard?”

- 16 „Vas'k með Fjöl-vari · fimm vetr alla [R 12v/27]
2 í ęy þęiri · es Al-grón hęitir;
vega vér þar knöttum · ok val fella,
4 margs at fręista, · mans at kosta.“
“I was with Felwar for five winters all
in that island which is called Allgreen.
There we did fight and fell the slain,
many a girl tempt and win.³⁷”

³⁷I read *margs* ‘many a’ as modifying *mans* ‘girl’.

- 17 „Hversu snúnuðu yðr konur yðrar?“ [R 12v/30]
“How did your women pleasure (TODO!!!) you? ³⁸”

³⁸Seemingly a prose line; see Introduction.

- 18 „Sparkar óttum vér konur · ef oss at spøkum yrði; [R 12v/30]
2 horskar óttum vér konur · ef oss hollar véri,
þęr ór sandi · síma undu
4 ok ór dali djúpum
grund of grófu;
6 varð'k þeim ęinn ęllum · ęfri at róðum;
hvílda'k hjá systrum sjau
8 ok hafða'k gęð þęira allt ok gaman;
hvat vannt-u þá meðan, Þórr?“
“We had smart women if we found them pleasing;
we had clever women if they were hold toward us.
They wound a rope out of the sand,
and out of a deep dale
dug up the ground.
I alone became superior to them all in counsels,
I rested beside those sisters seven,

and had their senses all, and pleasure—
what didst thou then meanwhile, Thunder?”

- 19 „Ek drap þjatsa, · hinn þrúð-móðga jötun,
2 upp ek varp augum · All-valda sonar
á þann hinn heðða himin;
4 þau ’ru męrki męst · minna verka,
þau’s allir męnn síðan of séa;
6 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/2, A 1r/1 (l. 4b ff)]

“I slew Thedse, the strength-minded ettin;
Up I threw the eyes of Allwald’s son [= Thedse]
onto the clear heaven.
Those are the greatest marks of my works,
those which all men since may see³⁹ —
what didst thou then meanwhile, Hoarbeard?”

5 síðan | om. A

³⁹Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

- 20 „Miklar man-vélar · hafða’k við myrk-riður
2 þá’s ek vélta þér frá verum.
Harðan jötun · hugða’k Hlébarð vesa;
4 gaf hann mér gamban-tejn
en ek vélta hann ór viti.“

[R 13r/5, A 1r/1]

“Great girl-tricks I had against mirk-rideresses,
when I lured them away from men.⁴⁰
A hard ettin I judged Leebeard to be;
he gave me a gombentoe,
but I tricked him out of his wits.”

⁴⁰Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *Háv* 156 for discussion.

- 21 „Illum huga launaðir þú þá góðar gjafar.“
“With an evil heart didst thou then repay the good gift.”

[R 13r/7, A 1r/3]

1 þá | om. A

- 22 „Þat hefir ęik · es af annarri skeęr;
2 umb sik es hvęrr i slíku—

[R 13r/8, A 1r/4]

hvat vannt-u þá meðan, Þórr?“

“The oak has that which it chafes from the other;
each man is for himself in such—
what didst thou then meanwhile, Thunder?”

- 23 „Ek vas austr · ok jǫtna barðaðk
2 brúðir þǫl-vísar · es til bjargs gingu;
mikil myndi ǣtt jǫtna · ef allir lifði,
4 vǣtr myndi manna · undir Mið-garði—
hvat vannt-u þá meðan, Hárbarðr?

[R 13r/9, A 1r/4]

“I was in the east and bashed Ettins,
bale-wise brides who walked to the mountain.
Great would the line of Ettins be if they all had lived,
naught would remain of Men within Middenyard⁴¹—
what didst thou then meanwhile, Hoarbeard?”

⁴¹Thunder is the defender of Middenyard (the home of men) against the Ettins. For Thunder's killing of women cf. sts. 37–39 below and Lindow (1988).

- 24 „Vas'k á Vallandi · ok vígum fylgðaðk,
2 atta ek jǫfrum · en aldri sétta'k;
Óðinn á jarla · þá's i val falla
4 en Þórr á þræla kyn.“

[R 13r/11, A 1r/6]

“I was in Walland and followed wars;
I provoked princes and never reconciled them.
Weden owns the earls which fall among the slain,
but Thunder owns the race of thralls.⁴²”

⁴²Weden expresses an aristocratic disregard for lower life and life as mere life; where Thunder boasts of saving men, Weden sarcastically responds that he made them slay each other so that he could have the best of them for himself.

- 25 „Ö-jafnt skipta · es þú myndir með ǫsum liði
2 ef þú ǣttir vil-gi mikils vald.“

[R 13r/13, A 1r/8]

“Thou wouldst unfairly deal out troops among the Eese,
if thou hadst great enough power.”

1 ǫsum | ása A

- 26 „Þórr á afl órit · en ekki hjarta;
2 af hręðslu ok hug-blęyði · vas þér i handska tróðit

[R 13r/14, A 1r/9]

ok þóttisk-a þú þá Þórr vesa;
 4 hvár-ki þú þá þorðir · fyr hręðslu þinni
 hnjósa né físa · svá't Fjalarr heyrði.“

“Thunder has strength enough, but no heart.
 For fear and heart-softness didst thou tread into a glove,
 and then seemedest thou not to be Thunder.
 Thou daredst not—for thy fear—
 sneeze or fart lest Feller should hear.⁴³”

2. vas þér | þér vas R 5 hnjósa né físa ‘sneeze or fart’ | físa né hnjósa ‘fart or sneeze’ A

⁴³This story is also referenced in *Lok* 60, and is told in full in *Gylf* 45: Lock, Thunder, and his servants Thelvé and Wrash had journeyed east for a long time when they came upon a large hall, with an opening on one end as wide as the building. They rested inside, but in the middle of the night they were awakened by a great earthquake. Thunder rose and led the party to a side-room to the right in the middle of the hall. He stayed closest to the opening with his hammer ready, while the terrified others were further inside. At daybreak they left the hall and found the huge ettin *Skrymir* (Shrimer) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

27 „Hár-barðr hinn ragi, · ek munda þik í hęl drepa
 2 ef ek mętta sęilask of sund.“

[R 13r/17, A 1r/11]

“O Hoarbeard the queer! I would strike thee into Hell,
 if I might sail o’er the sound!”

2. sund | sundir A

28 „Hvat skyldir of sund sęilask · es sakir ’ru alls ęngar?
 2 hvat vannt-u þá meðan, Þórr?“

[R 13r/18, A 1r/12]

“Why should thou sail o’er the sound when the charges are none?—
 what didst thou then meanwhile, Thunder?”

1 skyldir | skalt-u A 1 sakir | sakar A

29 „Ek vas austr · ok ę’na varða’k
 2 þá’s mik sóttu · þęir Svárangs synir;
 grjóti mik þorðu, · gagni urðu þó lítt fęgnir,
 4 þó urðu mik fyrri · friðar at biðja—
 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/19, A 1r/13]

“I was in the east and guarded the river
 when I was set upon by Sweering’s sons.
 With rocks they bashed me, still they rejoiced little in victory;
 still they had to beg me first for peace—
 what didst thou then meanwhile, Hoarbeard?”

2 mik sóttu · þeir | þeir sóttu mik A 3 þó | om. A

- 30 „Ek vas austr · ok við ein-hverja dómða'k,
lék'k við ina lind-hvítu · ok laun-þing háða'k,
gladda'k ina gull-björtu, · gamni mér unði.“ [R 13r/22, A 1r/15]

“I was in the east and flirted with a certain someone;
I played with the linen-white girl and held secret trysts:
I gladdened the gold-bright girl—the maiden enjoyed pleasure.”

1 ein-hverja | 'einheriu' A 2 laun-þing 'secret trysts' | so A; laung þing 'long trysts' R 3
gull-björtu 'gold-bright' | gull-hvítu 'gold-white' A

- 31 „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 1r/17]
“Then they had good girl-visits there.”

- 32 „Liðs þíns vëra'k þá þurfi, Þórr, · at ek hefða þeiri inni
lín-hvítu mey.“ [R 13r/24, A 1r/17]

“Of thy help would I have been in need then, Thunder, that I might hold
that linen-white maiden.”

1 vëra'k | vas'k A

- 33 „Ek mynda þér þá þat vëita · ef ek viðr of kómumk.“ [R 13r/25, A 1r/18]
“I would then have granted thee that, if I were able.”

1 þá þat | þat þá A 1 kómumk | kómisk R

- 34 „Ek mynda þér þá trúa, · nema mik í tryggð véltir.“ [R 13r/26, A 1r/18]
“I would then have trusted thee, unless thou wouldst betray my trust.”

- 35 „Em'k-at ek sá hël-bítr · sem húð-skór forn á vár.“ [R 13r/27, A 1r/19]
“I'm not such a heel-biter as an old hide-shoe in spring.”⁴⁴

⁴⁴Proverbial (a heel-biter being someone who betrays his companions); the old leather becoming stiff and chafed over the winter.

- 36 „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]
“What didst thou then meanwhile, Thunder?”

- 37 „Brúðir ber-serkja · barða’k í Hlés-eyju; [R 13r/28, A 1r/20]
 2 þér höfðu verst unnit, · vélta þjóð alla.“
 “The brides of berserks I bashed in Leeseey;
 they had done the worst thing: betrayed the whole nation.”
 1 Hlés-eyju | *Hlés-ey* A
- 38 „Klęki vannt-u þá, Þórr, · es þú á konum barðir.“ [R 13r/29, A 1r/21]
 “A disgrace didst thou then, Thunder, when thou didst bash women.”
 1 á | ‘é’ corr. A
- 39 „Vargynjur vóru þér · en var-la konur, [R 13r/30, A 1r/22]
 2 skelldu skip mitt · es skorðat hafða’k,
 ógðu mér járn-lurki · en ęltu þjálfá—
 4 hvat vannt-u þá meðan, Hárbarðr?“
 “She-wolves were they, and hardly women;
 they overturned my ship which I had propped,
 terrorised me with an iron cudgel and chased Thelwe around—
 what didst thou then meanwhile, Hoarbeard?”
 1 vóru þér | *þat vóru* A 3 mér | add. *þeim* A
- 40 „Ek vas’k í her’num · es hingat gørðisk [R 13r/32, A 1r/23]
 2 gnęfa gunn-fana, · geir at rjóða.“
 “I was in the warband, when it readied itself hither
 to raise the war-standard, to redden the spear.”
- 41 „Þess vilt-u nú geta, es þú fórt oss ó-ljúfan at bjóða!“ [R 13v/1, A 1r/24]
 “This wilt thou now mention, that thou didst journey to hurt us!”
 1 ó-ljúfan | ‘*óliýfan*’ A; *řolubannř* R
- 42 „Bóta skal þér þat þá · munda baugi [R 13v/2, A 1r/25]
 2 sem jafnendr unnu · þeir’s okkr vilja sętta.“
 “Then I shall repay thee for that with a hand-bigh,
 bestowed by the mediators who wish to reconcile us two.”
 1 þat þá | om. A 2 þeir’s okkr vilja sętta | *þeir’s okkr vilja sętt hafā* A

- 43 „Hvar namt þessi · in hnófi-ligu orð
2 es heyrða'k aldri-gi · in hnófi-ligri?“ [R 13v/3, A 1r/26]
“Where didst thou learn these sarcastic words,
which I never heard more sarcastic?”
2 in | so A; om. R
- 44 „Nam'k at mǫnnum þeim inum aldr-ónum es búa í
heimis-skógum.“ [R 13v/5, A 1r/27]
“I learned them from the old men who dwell in homely forests.”
1 mǫnnum | om. A
- 45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimis-skóga.“ [R 13v/5, A 1v/1]
“Yet thou givest a good name to poor cairns, when thou callest them homely
forests.”
1 dysjum ‘poor cairns’ | A reference to Weden’s waking the dead, as attested e.g. in *Vsp* and *Bdr*.
- 46 „Svá dómi'k of slíkt far.“ [R 13v/6, A 1v/2]
“So I speak about such matters.”
1 of | om. A
- 47 „Orð-kringi þín · mun þér illa koma
2 ef ek reð á vág at vaða;
ulfi herra · hygga'k at ópa mynir
4 ef hlýtr af hamri hogg.“ [R 13v/7, A 1v/2]
“Thy glibness of word will bring thee ill
if I decide to wade on the wave!
Higher than a wolf I think thou wilt scream,
if thou get a strike from the hammer.”
3 at ópa mynir | þik ópa munu A
- 48 „Sif á hó heima, · hans munt fund vilja,
2 þann munt þrek drygja, · þat 's þér skyldara.“ [R 13v/9, A 1v/4]
“Sib has a lover at home; *him* wilt thou wish to meet!
On him shalt thou use thy strength—that is more urgent for thee!”
2 skyldara | skyldra A

1 hó 'lover' | Most translators take this acc. sg. word as an alternative form of *bórr* m. 'adulterer' (gen. *bórs*), containing the same root as *bóra* f. 'whore, prostitute', *bór* n. 'adultery, fornication', ModEngl. whore. The *-r* has presumably been interpreted as the masc. nom. sg. ending, giving nom. **bór*, gen. **bós*. Further, this accusation is also found in *Lok* TODO, where Lock says that he has been Sib's lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* m. 'pot-hook', "insinuating that Thor busied himself with cooking and dairy-work." This seems very unlikely when considering Thunder's response in the next verse: "I think that thou liest!" and the parallel in *Lok*.

- 49 „Męłir þú at munns ráði · svát mér skyldi verst þikkja, [R 13v/10, A 1v/5]
2 halr inn hug-blauði, · hygg'k at þú ljúgir.“

“Thou speakest to thy mouth's counsel what should seem worst to me;
O heart-soft hero, I think thou liest!”

- 50 „Satt hygg'k mik sęja, · sęinn ert at fęr þinni, [R 13v/12, A 1v/6]
2 langt myndir nú kominn, Þórr, · ef þú litum fęrir.“

“I think myself to speak truly, thou art late on thy journey;
far wouldst thou now be come, Thunder, if thou hadst changed colour.”

1 mik | þik A

2 litum fęrir 'changed colour' | Unclear expression.

- 51 „Hárbarðr inn rafi, · hęldr hęfir nú mik dvalðan!“ [R 13v/14, A 1v/8]
“Hoarheard the queer; thou hast now much delayed me!”

1 dvalðan | dvalit A

- 52 „Ása-Þórs · hugða'k aldri-gi myndu [R 13v/14, A 1v/8]
2 glępja fę-hirði farar.“

“Eese-Thunder's journey I never thought
that a shepherd would divert.”

1 Ása-Þórs | Ása-Þór A

- 53 „Ráð mun'k þer nú ráða: · ró hingat bátinum, [R 13v/15, A 1v/9]
2 hęttum hętingi, · hitt fęður Magna!“

“I will now counsel thee a counsel: row the boat hither,
let us cease the taunting; meet the father of Main [= Thunder = me]!”

54 „Far þú firr sundi, · þér skal fars synja!“ [R 13v/17, A 1v/10]

“Go far away from the sound; passage shall be denied thee!”

1 firr | frá A

55 „Visa þú mér nú leiðina · alls þú vill mik eigi of váginn ferja!“ [R 13v/17, A 1v/11]

“Show me now the way, since thou wilt not ferry me o’er the wave!”

1 nú | om. A

56 „Lítit ’s at synja, · langt ’s at fara; [R 13v/18, A 1v/11]

2 stund ’s til stokks’ins, · qnnur til stęins’ins,
halt svá til vinstra vegs’ins · unds þú hittir Ver-land;
4 þar mun Fjörgyn · hitta Þór, son sinn,
ok mun hōn kenna hōnum ǫttunga brautir · til Óðins landa.“

“It is little to deny; it is long to journey;
an hour to the log, another to the stone;
hold thus to the left road until thou findest Wereland;
there will Firgyn find Thunder, her son,
and she will show him the ancestral roads to Weden’s lands [= Osyard].”

1 at | om. R 2 stokks’ins | stokks A 2 stęins’ins | stęins A 3 vegs’ins | vegs A 3 Ver-land
‘Wereland’ | Valland A

3 Ver-land ‘Wereland’ | The land of men.

57 „Mun’k taka þangat í dag?“ [R 13v/22, A 1v/14]

“Will I get there today?”

1 í dag | á deggi A

58 „Taka við víl ok ęrfiði · at upp-vesandi sólu [R 13v/22, A 1v/14]

2 es ek get þána.“
“[Thou wilt] get there with toil and hardship at the rising of the sun,
since I guess it be thawing.”

1 ok | við A 1 upp-vesandi | upp-rennandi A

59 „Skammt mun nú mál okkat vesa, · alls þú mér skótingu ęinni [R 13v/23, A 1v/15]

2 svarar;
launa mun ek þér far-synjun · ef vit finnumsk í sinn annat.

Far þú nú þar's þik hafi allan gramir!“

“Short will now our speech be, since thou answerest me with scoffing alone.
I will reward thee for this ferry-denial if we meet another time.
Go now whither the fiends may have thee whole!”

Speeches of Shirner (*Skírnismál*)

Dating (Sapp, 2022): C10th (0.897)

Meter: *Leeds-meter, Galders-law* (TODO)

Introduction

The **Speeches of Shirner** (*Skm*) are attested in full in both **R** and **A**. The name *Skírnismál* ‘Speeches of Shirner’ comes from **A**; **R** instead has *För Skírnis* ‘Shirner’s journey’.

Parallel in Gylfaginning

The same narrative is found in *Gylf* 37, which also quotes stanza 42 of the present poem. That account begins with a long introduction, corresponding to P1–2:

‘Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes. And when he looked north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors behind her it shone from her hands into both the air and onto the waters, and all the homes were brightened by her. And that beauty which he had seen in that holy seat harmed him so greatly that he walked away filled with grief, and when he came home he spoke nothing; he neither slept nor drank. No one dared to get words out of him.’

After this it paraphrases sts. 3–9, describing Shirner’s interaction with Free:

‘Then Nearth had Shirner, Free’s shoe-swain, called unto him, and asked him to go to Free and bid him to speak and ask at whom he was so wroth that he would not speak with men. And Shirner said that he

would go, although not eagerly, and said that he expected ill answers from him.

And when he came to Free he asked why Free were so downcast and spoke nothing with men. Then Free answers, and said that he had seen a fair woman and for her sakes was he so full of grief that he would not live long if he should not reach her, “and now shalt thou journey to ask for her hand for me, and have her home hither whether her father wants to or not, and I shall reward thee well for that.”

Then Shirner answers; said so, that he will go on the errand-journey, but Free shall give him his sword; it was such a good sword that it struck by itself. And Free did not refuse that and gave him the sword.’

The rest of the poem (sts. 10–38) is summarised very succinctly:

‘Then Shirner journeyed and asked for the woman’s [Gird’s] hand for him [Free], and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand, then he quoth this:’

After which the author cites a variant of stanza 42, with some minor differences in wording that seem to stem from oral tradition (see Note to that st.) He last explains that *Þessi sǫk er til þess, er Freyr var svá vápn-lauss, er hann barðist við Belja ok drap hann með hjartar-borni*. ‘This event is the reason why Free was so weaponless when he fought against Bellow and slew him with a hart’s antler.’

It seems near-certain that the author of *Gylf* had access to *Skm* directly rather than a mere retelling of the story. There is no detail in his paraphrase that is not found in the present version of the poem, although the introductory prose differs a fair bit, and Shirner’s curse is entirely omitted. This is easily explained if he his version of *Skm* was written down from a slightly different oral tradition; the poetry, being in bound form, would be much more stable than the more fluid introductory prose. To sum up a narrative mythic poem in prose form and then quote one or two stanzas is something probably done elsewhere in *Gylf*; see the Fragments from Snorre’s Edda below.

The Speeches of Shirner

- Pr Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um [R 111r/10, A 21r/11]
 2 heima alla; hann sá í Jǫtun-heima ok sá þar mey fagra, þá er hon
 gekk frá skála fǫður síns til skemmu; þar af fekk hann hug-sóttir
 4 miklar. Skírnir hét skó-sveinn Freys. Njǫrðr bað hann kveðja
 Frey máls. Þá mælti Skaði:

Free, son of Nearth, had one day set himself in Lithshelf, and looked about all the Homes. He looked into the Ettinhomes and saw there a fair maiden

as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner was called the shoe-swain of Free; Nearth asked him to speak with Free. Then Shede spoke:

1 Hlið-skjálfr 'Lithshelf' | The heavenly lookout point of the Gods.

- 1 „Rís-tu nú Skírnir · ok gakk at beiða
 2 okkarn málá mōg,
 ok þess at fregna · hveim hinn fróði séi
 4 of-reiði afi.“
- “Rise now, Shirner, and go to beg
 our lad for speech,
 and to ask at whom the wise
 man might be cross.”
-

1 rís ... beiða 'Rise ... beg' | Alliteration is missing here. A simple solution would be to replace *gakk* 'go' with a synonym like *rinn* 'run' or *ráð* 'resolve', but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/2).

4 afi 'man' | While this word usually means “father” or “grandfather”, it should here mean “man” without a connotation of old age. See further CV.

- Skírnir kvað: 2 „Illra orða · es mér òn at ykkrum syni,
 2 ef ek geng at mēla við mōg,
 ok þess at fregna, · hveim hinn fróði séi
 4 of-reiði afi.“
- “Ill words I expect from your son,
 if I go to speak with the lad,
 and to ask at whom the wise
 man might be cross.”

- Skírnir: 3 „Seg þat Freyr, · folk-valdi goða,
 2 ok ek vilja vita,
 hví þú ęinn sitr · ęnd-langa sali,
 4 minn dróttinn, of daga?“
- “Tell this, Free, troop-wielder of the gods—
 I too would wish to know
 why thou sittest alone in the endlong halls,
 my lord, during the days.”

- Freyr: 4 „Hví of sęgja'k þér, · sęggr hinn ungi,
 [R 11r/19, A 2r/20]

- 2 mikinn móð-trega?
 því't alf-röðull · lýsir of alla daga
 4 ok þeygi at minum munum.“
 “Why should I tell thee, O young youth,
 of my great heartache?
 For the Elf-wheel [SUN] shines during all days,
 and nowise to my liking.”

3 alf-röðull ‘Elf-wheel’ | A rare poetic synonym (*hēiti*) for the sun; see note to *Váþ* 47/1.

- Skirnir: 5 „Muni þína · hykk-a svá mikla vesa,
 at þú mér sēggr né sēgir;
 ungir saman · vörum i ár-daga,
 4 vël mēttim tvēir trúask.“
 “Thy liking I do not think so great,
 that thou, O youth, should not tell me.
 Young together were we in days of yore;
 we two might well trust each other.”

[R 11r/20, A 2r/21]

2. sēggr ‘youth’ | This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning is ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior/man’. The sense of ‘young man’ is also seen in *Vkv* 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as *sēggr hinn ungi* ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

- Frēyr: 6 „I Gyimis gōrðum · ek ganga sá
 mér tíða mēy;
 armar lýstu, · en af þaðan
 4 allt lopt ok lōgr.
 “In Gymer’s yards I saw walking
 a maiden, dear to me.
 Her arms shone and thereof
 all the air and sea.

[R 11r/22, A 2r/23]

4 lopt ok lōgr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

- 7 Mēr’s mér tíðari · an manna hveim
 ungum i ár-daga;
 ása ok alfa · þat vill ŋgi maðr,
 4 at vit sōtt séim.“

[R 11r/24, A 2r/24]

The maiden is dearer to me than to any young
man in days of yore.
Of the Eese and Elves does no one wish
that we two should be agreed.”

3 ęngi maðr ‘no one’ | Lit. ‘no man’, where “man” just means person. Cf. note to final st. of *Vaff* 55.

Skírnir: 8 „Mar gef mér þá, · es mik of myrkvan beri [R 11r/25, A 2r/25]
2 vísan vafr-loga,
ok þat sverð, · es sjalft vegisk
4 við jǫtna étta.“
“The steed then give me, which might bear me over the dark,
wise wavering-flame;
and that sword, which by itself might strike
against the line of the Ettins.”

Fręyr: 9 „Mar þér þann gef’k, · es þik of myrkvan berr [R 11r/27, A 2r/27]
2 vísan vafr-loga,
auk þat sverð, · es sjalft mun vegask,
4 ef sá ’s horskr es hefr.“
“That steed I give thee, which bears thee over the dark,
wise wavering-flame;
and that sword which by itself will strike,
if he is wise who owns it.”

1–4 berr ‘bears’; mun vegask, ef sá ’s horskr es hefr ‘will strike, if he is wise who owns it’ | In his response Frę replaces the subjunctive verb forms (*beri* ‘might bear’, *vegisk* ‘might strike’) with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shírnir fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

P2 Skírnir męlti við hest’inn:

Shírnir spoke with the horse:

10 „Myrkt es úti, · mál kveð’k okkr fara [R 11r/29, A 2r/28]
2 úrig fjöll yfir
þursa þjóð yfir;
4 báðir vit komumk · eða okkr báða tękr
sá hinn ám-átki jǫtunn.“
“Tis dark outside; I declare it time for us to journey
over the drizzling mountains,

over the tribe of Thurses.
We will both come, or us both does take
that uncanny ettin.⁴⁵”

3 þursa ‘of the Thurses’ | so A; þyria R

5 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to *Vsp* 8.

⁴⁵Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

P3 Skírnir reið i Jötun-heima til Gymis garða; þar váru hundar [R 11r/31, A 2v/1]
2 ólmir ok bundnir fyrir skíð-garðs hliði þess, er um sal Gerðar
var. Hann reið at þar, er fé-hirðir sat á haugi, ok kvaddi hann:

Shirner rode into the Ettinhomes, to Gymer’s yards. There were fierce hounds there, bound before the slope of the pale fence which surrounded the hall of Gird. He rode to where a shepherd sat on a mound, and greeted him:

2 Gerðar ‘Gird’ | It is only now that we learn the maiden’s name.

II „Seg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]
2 ok varðar alla vega:
hvé ek at and-spilli · komumk hins unga mans
4 fyr greyjum Gymis.“
“Tell this, O herdsman who sittest on the mound,
and watchest all the ways,
how I to discourse might come with the young girl [= Gird],
past the greyhounds of Gymer.”

[Hirðir] kvað: **12** „Hvart est fęigr, · eða est framm ginginn [R 11v/4, A 2v/5]
2 [...];
and-spillis vanr · þú skalt ę vesa
4 góðrar meýjar Gymis.“
“Either art thou fey, or gone forth [dead];
[...].
Discourse-less shalt thou always be,
with the good maiden of Gymer [= Gird].”

4 góðrar meýjar ‘good maiden’ | Formulaic, carrying with it a sense of chastity. See note to *Háv* 102/1 for further occurrences.

[Skírnir] kvað: **13** „Kostir ’ru bętri · an klökkva séi [R 11v/6, A 2v/7]

2 hveim es fúss es fara,
 einu dógri · mér vas aldr of skapaðr
 4 ok alt líf of lagit.“

“Choices are better than sobbing might be
 for whomever is eager to journey.
 In one half-day my age was shaped,
 and all my life laid down.”

1 an ‘than’ | so A; *heldr an at* ‘rather than to [be]’ R

1–4 ALL | An excellent example of the fatalistic Germanic worldview, according to which one’s course of life is determined at birth. Presumably after uttering these words Shirner rides through the fire surrounding the fortress.

1 Kostir ‘Choices’ | i.e. ‘alternatives, other ways’.

4 alt líf of lagit ‘all my life laid down’ | The causative *leggja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lok* 48: *í ár-daga vas þér bit ljóta líf of lagit* ‘in days of yore was thy ugly life laid down’ and *Vsp* 19: *þér lög lögðu* ‘they [= the Norns] laid down laws’.

[Gērðr] kvað: 14 „Hvat ’s þat hlym hlymja · es hlymja heyrri’k nú til
 2 ossum rønnum i?
 jörð bifask, · en allir fyr
 4 skjalfa garðar Gymis.“

[R 11v/7, A 2v/8]

“What is that din of dins, which I of dins now hear
 in our halls?
 The earth quakes, and before me tremble
 all Gymer’s yards.”

Ambótt kvað: 15 „Maðr ’s hér úti, · stiginn af mars baki,
 2 jó léttr til jarðar taka.“

[R 11v/9, A 2v/10]

“A man is here outside, stepped down off horseback;
 he lets his steed take to the earth.”

2 jó léttr til jarðar taka ‘he lets his steed take to the earth’ | He lets his horse graze. According to Finnur Jónsson (1932) an Icelandic expression still known in his time.

[Gērðr] kvað: 16 „Inn bið þú hann ganga · i okkarn sal
 2 ok drekka hinn mēra mjoð,
 þó ek hitt óumk, · at hér úti séi
 4 minn bróður-bani.“

[R 11v/10, A 2v/11]

“Bid thou him to go in into our hall,
 and to drink the renowned mead;

though I fear that here outside should be
my brother's bane."

[Geṛðr] kvað: 17 „Hvat 's þat **alfa** · né **ása** sona,
2 né **víssa vana**;
hví **ḡinn** of komt · **ḡikinn** fúr yfir
4 ór **sal-kynni** at **séa**?"

[R 11v/12, A 2v/13]

"What kind is that, not of Elves, nor of sons of the Eese,
nor of wise Wanes?
Why camest thou alone over the raging fire,
to see the state of our hall?"

[Skírnir kvað:] 18 „Em'k-at **alfa** · né **ása** sona
2 né **víssa vana**,
þó **ḡinn** of kom'k · **ḡikinn** fúr yfir
4 yður **sal-kynni** at **séa**.

[R 11v/14]

"I am not of Elves, nor of sons of the Eese,
nor of wise Wanes—
still, I came alone over the raging fire,
to see the state of your hall.

19 **Epli ḡllifu** · hér hef'k **al-gullin**,
2 þau mun'k þér **Geṛðr gefa**,
frið at kaupa, · at þú þér **Freýr kveðir**
4 ó·**leḡðastan** at **lifa**."

[R 11v/15, A 2v/14]

Eleven apples have I here, all-golden;
those will I to thee, Gird, give
to buy thy love, that thou callest Free for thee
most unloathsome [lovely] in life."

4 at lifa 'in life' | at *lifa* here seems to mean 'in life/living' rather than the typical infinitive sense 'to live'; cf. st. 22 at *deila* 'in sharing' below. This may be an archaism.

[Geṛðr] kvað: 20 „**Epli ḡllifu** · ek þigg **aldrigi**
2 at **manns-kis munum**,
né vit **Freýr**, · meðan okkart **fjor lifir**,
4 **byggum bēði saman**."

[R 11v/17, A 2v/15]

"Eleven apples will I never take,
to any man's liking;

nor will I and Free while our life remains
dwell both together.”

[Skírnir kvað:] 21 „Baug þér þá gef’k, · þann’s brændr of vas
2 með ungum Óðins syni;
átta ’ru jafn-höfgir, · es af drjúpa
4 hina níundu hverja nótt.“

[R 11v/19, A 2v/17 (ll. .

“The bigh I then give thee, which was burned
with Weden’s young son [= Balder].
Eight are even-heavy, which from it drip,
every ninth night.”

1 Baug ‘The bigh’ | While not named, it is clearly Dleepner as known from *Gylf* 49, which describes Balder’s funeral: “Weden laid on the pyre that gold ring which is called Dleepner. Its nature was such that every ninth night eight even-heavy golden rings dripped from it.” When Harmod later comes to Hell to try to bring Balder back, Balder tells him to bring the ring back to Weden as a token by which to remember him.

3–4 átta ... nótt ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

[Gerrðr] kvað: 22 „Baug þikk-a’k, · þótt brændr séi,
2 með ungum Óðins syni;
es-a mér gulls vant · i gorrðum Gymis
4 at deila fé föður.“

[R 11v/21, A 2v/18 (ll. .

“The bigh I take not, though it may have been burned
with Weden’s young son;
I lack no gold in Gymer’s yards,
in sharing the fee of my father.”

[Skírnir kvað:] 23 „Sér þú mēki, mēr, · mjóvan, mál-faan,
2 es hef’k i hendi hér?
höfuð höggva · mun’k þér halsi af,
4 nema mér sétst segir.“

[R 11v/23, A 2v/19]

“Seest thou this sword, maiden—slender, picture-painted—
which I have in my hand here?
Strike the head will I from thy neck,
unless thou come to terms with me.”

1 mál-faan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression *mēkir mál-fár* ‘picture-painted sword’ also occurs in *Brot* TODO.

[Gerrðr kvað:] 24 „Á-nauð þola · vil’k aldri-gi

[R 11v/25, A 2v/20]

- 2 at manns-kis munum,
þó hins get'k, · ef it Gyimir finniðsk
4 vígs ó-trauðir · at ykkir vega tíði.“
“Stand coercion will I never,
to any man's liking;
though I get this, if thou and Gymer meet—
men unreluctant of conflict—that ye two will come to fight.”

2 manns-kis 'any man's (lit. 'no man's)' | *manns enskis* A

[Skírnir kvað:]

- 25 „Sér þú méri, mér, · mjóvan, mál-fáan,
2 es hef'k i hendi hér?
fyr þessum eggjum · hnígr sá hinn aldni jötunn,
4 verðr þinn feigr faðir.
“Seest thou this sword, maiden—slender, picture-painted—
which I have in my hand here?
By these edges sinks the aged ettin [= Gymer] down;
fey becomes thy father.

[R 11v/27, A 2v/22.]

- 26 Tams-vendi þik drep'k, · en þik tēmja mun'k,
2 mér, at mínum munum,
þar skalt ganga · es þik gumna synir
4 síðan éva séi.

[R 11v/28, A 2v/24.]

With the taming-wand I strike thee—and thee I will tame,
O maiden, to my liking!
Thou shalt go where the sons of men
never since may see thee!

1 Tams-vendi 'taming-wand' | Has been interpreted as a sword, TODO. The imagery is phallic.

- 27 Ara þúfu á · skalt ár sitja,
2 horfa heimi ór;
snugga heljar til;
4 matr sé þér meir leiðr · an manna hveim
hinn fráni ormr með firum.

[R 11v/30, A 2v/26.]

On an eagle's perch shalt thou sit for long,
turn away from the world,
hanker after Hell!
Be thy food more loathsome than to any man
the gleaming wyrm [= the Middenyardswyrm] among folk.⁴⁶

1 Ara þúfu á · skalt ár sitja ‘On an eagle’s perch shalt thou sit for long’ | *ár skalt sitja · ara þúfu*
 á ‘for long shalt thou sit on an eagle’s perch’ A 2–3 horfa hēimi ór; snugga hēljár til ‘turn out of
 the world; hanker after Hell’ | *horfa ok snugga hēljár til* ‘turn and hanker after Hell’ A

2–3 horfa hēimi ór; snugga hēljár til ‘turn out of the world; hanker after Hell’ | i.e. “you will look
 toward and yearn for the underworld”.

5 *fírum* | This is the last word on fol. 2v of A, after which the text cuts off. Apart from the very
 last stanza, the rest of the poem is preserved only in R.

⁴⁶ Her food will be more disgusting than the Middenyardswyrm, for which cf. *Hym* 22.

28 At undr-sjónum verðir · es út of kœmr,
 2 á þik Hrímnir hari
 á þik hot-vetna stari,
 4 víð-kunnari verðir · an vǫrðr með goðum,
 gapi þú grindum frá.

[R 11v/32]

A wondrous sight be thou when thou comest out;
 at thee let Rímnir ogle;
 at thee let anyone stare!

Be thou more widely known than the Watchman among the Gods [= Home-
 dal];

may thou gape from the gates!

29 Tópi ok ópi, · tjǫsull ok ó-þoli,
 2 vaxi þér tǫr með trega;
 sætsk þú niðr · en mun’k segja þér
 4 sváran sús-breka,
 ok tvinnan trega.

[R 12r/2]

Toop and woop, tarsle and restlessness—
 may thy tears grow with grief!

Sit thyself down, and I will tell thee
 a heavy roaring-breaker,
 and a twined grief.

1 Tópi ok ópi, · tjǫsull ok ó-þoli ‘Toop and woop, tarsle and restlessness’ | The first three words
 are magic curse words without clear meaning; I have left them untranslated. *tjǫsull* may perhaps
 be related to OE *teors* ‘penis’ and mean ‘little phallus’.

30 Tramar gnęypa · þik skulu gęrstan dag
 2 jǫtna gǫrðum ĩ,
 til hrím-þursa hallar · þú skalt hverjan dag
 4 kranga kosta-laus;

[R 12r/3]

- kranga kosta-von;
 6 grát at gamni · skalt i gogn hafa
 ok leiða með tǫrum trega.
 Fiends shall pine thee on a gloomy day,
 in the yards of the Ettins.
 To the hall of Rime-Thurses shalt thou every day
 crawl choice-less;
 crawl choice-lacking.
 Weeping for joy shalt thou have in exchange,
 and nurse grief with tears.

- 31 Með þursi þrí-höfuðum · þú skalt e nara [R 12r/7]
 2 eða ver-laus vesa;
 þitt geð grípi,
 4 þik morn morni;
 ves þú sem þistill · sá's þrunginn vas
 6 i ofan-verða qnn.
 With a three-headed thurse shalt thou always live,
 or be husband-less.
 May thy senses seize;
 may murrain mourn thee;
 be thou like the thistle that was pressed
 during highest harvest!

1 þursi þrí-höfuðum 'three-headed thurse' | Ettins often have an abnormal number of body parts. For their "manyheadedness" see note to *Hym* 8/2.

5 ves þú sem þistill 'be thou like the thistle' | The thistle was apparently held to be a worthless plant; cf. the English galder against a cattle-thief (Charm IX in margins of CCCC 41. TODO: edit this!) cursing him to be *swá bréðel swa séo þystel* 'as wretched as the thistle'.

- 32 Til holts ek gekk · ok til hrás viðar [R 12r/9]
 2 gamban-tēin at geta
 gamban-tēin ek gat.
 To the wood I went, and to the raw/sappy tree,
 the gombentoe for to get;
 the gombentoe I got.

1 til hrás viðar 'to the raw/sappy tree' | The wood of a sapling was apparently thought to be the most effective for magic; cf. *Háv* 152, which speaks about a runic curse carved on *rótum rás viðar* 'the roots of a raw/sappy tree'.

2 gamban-tēin 'gombentoe' | Perhaps "mighty twig". A compound consisting of the very rare word *gamban* 'magic/curse?' and *tēinn* 'twig, branch' (cf. *mistil-tēinn* 'mistle-toe'). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the *tams-vǫndr* 'taming-wand' of st. 26 above.

- 33 **R**eiðr 's þér Óðinn, · **r**eiðr 's þér Ása-bragr, [R 12r/10]
 þik skal **F**reyr **f**íask,
 hin **f**irin-illa mér, · en **f**ingit hefr
 gamban-reiði **g**oða.

Wroth with thee is Woden; wroth with thee is Eesebray (= Thunder);
 thee shall Free come to hate,
 O most wicked maiden, if thou hast earned
 the gomben-wrath of the gods.

- 34 **H**eyri jǫtnar, · **h**eyri **h**rím-þursar, [R 12r/12]
 synir **S**uttunga, · **s**jalfir ǫs-liðar,
 hvé **f**yrir býð'k, · hvé **f**yrir banna'k
 manna glaum **m**ani,
 manna nyt **m**ani.

Let hear Ettins, let hear Rime-thurses,
 sons of Sutting, the very Os-troops [= Eese],
 how I forbid, how I forban
 men's fellowship from the maid,
 men's joy from the maid!

- 35 **H**rím-grímnir heitir þurs, · es þik **h**afa skal [R 12r/14]
 fyr **n**á-grindr **n**eðan,
 þar þér **v**íl-męgir · á **v**iðar rótum
 gęita-hland **g**efi;
 óðri drykkju · fá þú **a**ldri-gi,
 męr, af þínum **m**unum,
 męr, at **m**ínum **m**unum.

Rimegrimner is called the thurse who shall have thee
 down beneath Neegrind,
 where the lads of toil [THRALLS] on the roots of a tree,
 goat-piss will give thee.
 A finer drink do thou never get,
 O maiden, against thy liking,
 O maiden, to my liking!

- 36 **Þ**urs rist'k þér · ok þría stafi, [R 12r/16]
 ęrgi ok **ó**ði ok **ó**-þola,
 svá ek þat **a**f rist · sem ek þat **á** reist,
 ef gǫrask þarfar þęss.“

Thurse I carve for thee, and three staves:
 queerness and madness and restlessness.—
 So I carve it *off* as I carved it *on*,
 if there be need for that.⁴⁷

1 Þurs ‘thurse’ | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þria stafi ‘three staves’ | Three runic letters (or phrases) representing the three following words (*ęrgi* ‘queerness, degeneracy’ etc.). The ritual practice of carving “three staves” is first found on the C7th Gummarp stone: *hāþuwolafŕ sate staba þria fff* ‘Hathwolf placed three staves: fff’, where the f-rune (f) stands for its name fee (i.e. ‘wealth, cattle’) and is thus meant to bring wealth.

2 *ęrgi* ok óði ok ó-þola ‘queerness and madness and restlessness’ | Both *ęrgi* ‘queerness, degeneracy’ and *ó-þoli* ‘restlessness’ (here probably from strong lust) are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). *ęrgi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentofen and Björketorp. See further introduction to B257.

⁴⁷Shirner has carved the curse (which will make true the curse), but tells Gird that he will scrape it off if she accepts his demands. She promptly does.

[Geŕðor kvað:] 37 „Hęill ves þú hęldr, sveinn, · ok tak við hrim-kalki [R 12r/19]
 2 fullum forns mjaðar,
 þó haððak ętlat, · at mynda’k aldri-gi
 4 unna vaningja vęl.“
 “Hale be thou rather, swain, and receive the rime-chalice,
 full of ancient mead,
 even though I had intended that I never would
 love the Waning [= Free] well.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; repeated identically in *Lok* 53/1–2.

1 hrim-kalki ‘rime-chalice’ | Some kind of expensive glazed drinking vessel; the second element *kalkr* ‘chalice’ is a borrowing from Latin *calix* and suggests a Roman origin. Cf. the *kalkr* in *Hym* 28/4b.

4 vaningja ‘the Waning [= Free]’ | lit. ‘descendant of the Waners’. A rare word. Its only other occurrence in the Norse corpus is in a thule of boar-names. Boars were sacred to Free, TODO.

[Skirnir kvað:] 38 „Ørendi mın · vil’k ęoll vita, [R 12r/21]
 2 áðr riðak hęim hęðan,
 nęr à þingi · munt hinum þroska
 4 nęnna Njarðar syni?“
 “My errands all I wish to know,
 before I ride home hence:
 when on the Thing wilt thou with the vigorous
 son of Nearth [= Free] be joined?”

[Gērðr kvað:] **39** „Barri heitir, · es vit bēði vitum, [R 12r/23]
 2 lundr logn-fara,
 en ept nētr níu, · þar mun Njarðar syni
 4 Gērðr unna gamans.“
 “Barrey is called—as we both know—
 a grove of calm breezes,
 and after nine nights there will to the son of Nearth
 Gird her pleasure grant.”

P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði [R 12r/24]
 2 tíðenda:
 Then Shirner rode home. Free stood outside and greeted him and asked for
 the tidings:

40 „Sæg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]
 2 ok stígir feti framarr,
 hvat árnaðir · i Jǫtun-heima
 4 þíns eða míns munar?“
 “Tell me, O Shirner, before thou throw the saddle off the steed,
 and take a step further:
 what hast thou accomplished in the Ettinhomes,
 to thy or my liking?”

[Skírnir kvað:] **41** „Barri heitir, · es vit báðir vitum, [R 12r/27]
 2 lundr logn-fara,
 en ept nētr níu, · þar mun Njarðar syni
 4 Gērðr unna gamans.“
 “Barrey is called—as we both know—
 a grove of calm breezes,
 and after nine nights there will to the son of Nearth
 Gird her pleasure grant.”

[Freyr kvað:] **42** „Lǫng es nótt, · langar ’u tvær, [R 12r/28, STUW]
 2 hvé of þreyja’k þrjár?
 opt mér mánaðr · minni þótti
 4 an sjá hǫlf hý-nótt.“
 “Long is a night, long are two—
 how can I yearn for three?
 Oft a month to me seemed less

than this half wedding-night!”

1 langar 'u tvér 'long are two' | *long es qnnur* 'long is another' STUW 2 hvé of þreyja'k þriar? |
hvé mega'k þreyja þriar STUW

4 holf hý-nótt 'half wedding-night' | The wedding-night is presumably “half” (here meaning “incomplete”) as it is not consummated.

Lay of Hymer

(*Hymiskviða*)

Dating (Sapp, 2022): C10th (o.694)

Meter: *Ancient-words-law*

Introduction

The **Lay of Hymer** (*Hym*) is attested in both **R** and **A**. The two mss. agree very well with each other; they share the same stanzas in the same order. The most substantial difference is the title; **A** has *Hymis kviða* ‘the lay of Hymer’ while **R** instead has *Þórr dró Miðgarðs-orm* ‘Thunder pulled the Middenyardsworm’.

Content

At its core *Hym* is a comedy about Thunder’s adventures in Ettinland. This seems to have been a popular genre, which in the Poetic Edda is also represented by *Þrk* and to some degree *Hárþ.* Other related stories are Thunder’s journey to Outyards-Lock in *Gylf* 44–47, his fight with Rungner in *Skm* 24, and his journey to Garfrith in *Skm* 26 (edited in the present edition under Eddic fragments). These tales involve fantastical events and a fair bit of humour, and usually end with Thunder having slaughtered yet more Ettins.

The otherness of the Ettins

The Ettins are very much an *other* to the Gods, and this is something which *Hym* strongly emphasizes:

- They live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);
- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having bodies harder than stone (sts. 30–31);

- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19–20, 25–26, 28–32).

In general the Ettins stand in direct opposition to the Old Germanic social norms, as represented by the Gods; *they* live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliates the ettins Eagre and Hymer, recurringly through completing their challenges, which follow a similar scheme: Thunder is given a dangerous or near-impossible test of strength, but quickly accomplishes it through a combination of brawn and brain, humiliating the challenger. The challenges consist of finding an enormously large kettle (st. 3, explicitly called Eagre's "revenge"), wrestling one of Hymer's oxen for bait (sts. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the cauldron (st. 33)—though that may just be Hymer wishing to finally be rid of the pestering gods.

In the end Thunder delivers justice by slaughtering Hymer and his troop of many-headed Ettins, probably his clansmen.

The fishing expedition

At the center of the poem stands Thunder's famous fishing expedition; the god gets the Middenyardswyrm on the hook but ultimately fails to catch it. In this section, especially in sts. 22–24, one finds a more reverent tone than elsewhere in the poem.

This myth was very popular in the Wiking Age and is dealt with in five fragmentary Scaldic poems from the 9th or 10th centuries. These are all found in quotations in *Skm*; they are (by their SkP 3 sigla) Bragi Þórr, Úlfr U Húsd 3–6, Qlv Þórr, EVald Þórr, and Ggnæv Þórr. In their present state the fragments are not complete narratives, but specifically focus on Thunder in the boat facing off against the hooked Wyrm pressed against the gunwale. They also disagree on the course of events; in some of them the staring contest ends when the cowardly Hymer cuts the fishing line and the Wyrm sinks back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrm, slaying it.

In addition to literary sources there are also numerous pictorial depictions of the myth from the Wiking Age. These are the Swedish runestones from Altuna (U 1611) and Linga (Sö 352), several Jutlandic picture stones from Hørdum, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as

the Scaldic fragments: Thunder stands in the boat above the hooked Wyrms, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), or Thunder's foot going through the boat (U 1611, Hørdum).

Other than *Hym* the only complete retelling of the myth is found in *Gylf* 48, which may be summarized as follows:

Thunder goes out alone into Middenyard in the shape of a young man (*ungr drengur*) without his goats and chariot. In the evening he comes to the ettin Hymer and asks to stay the night. At dawn Hymer plans to go fishing and Thunder asks to join him. Hymer says that Thunder will not be of much help since he is "small and but a young man" (*lítill ok ungmenni ęitt*), and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself, and so he turns to his flock of oxen; he tears off the head from the greatest ox, one called Heavenrid (*Himin-brjóðr*).

The two go out to sea, and Thunder rows far past Hymer's usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the Middenyardswyrm, but Thunder keeps on. After some time he puts down the oars, readies his fishing line, hooks the ox-head and lowers it. The Wyrms soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (*ásmęgin*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wyrms's head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder "sharpening his eyes" and the Wyrms spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wyrms then sinks back into the sea. Thunder throws his hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee that the Middenyardswyrm still lives and is lying in the outer sea." Thunder gives Hymer a punch to the ear so that he flies headfirst overboard; the god then wades back to land.

This account is clearly based on multiple sources, certainly including the Scaldic fragments cited in *Skm*. It is hard to say whether Snorre had access to *Hym*; the closest agreement is when it is said that *Miðgarðs-ormr gein yfir uxa-böfuð'it, en ęngull'inn vá í góm'inn orm'inum* 'The Middenyardswyrm snapped at the ox-head and the hook went into the roof of the wyrm's mouth', which has some resemblance to st. 22, but it is not conclusive. Some details must derive from now-lost texts available to Snorre: the detail of Thunder's feet going through the boat is also found on the Swedish Altuna stone and the Danish Hørdum stone (but see note to st. 34/2 below), and the name Heavenrid is attested in thules listing names of oxen.

More broadly, Thunder's fishing reflects the archetypal fight between the Storm-god and the Dragon found in a great many mythologies. Important examples of this include Vedic Indra and Vṛtrá (*RV* 1.32 et c.), Babylonian Marduk and Tiamat (*Enūma Eliš*), Greek Zeus and Typhon, Hebrew Yahweh and Leviathan (TODO: references). With these analogies in mind it seems that the versions where Thunder slays the Wyrms reflect an older layer of Germanic mythology, before the lethal fight between Thunder and the Wyrms

had been transposed to the End Times (see *Vsp* 53).

Hym as a composite

The narrative of *Hym* can be subdivided into the following episodes:

1. 1–6 The Gods wish to drink, and Thunder goes to Eagre to make him host; Eagre in turn asks for a cauldron big enough to brew enough ale for all the Gods.
2. 7–16 Thunder and Tew go to visit Tew's father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening he tells them that they must go fishing for food.
3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.
4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswyrm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.
6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by Hymer and his ettins; Thunder kills them all.
8. 37–38 One of Thunder's goats goes halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition, as found in the Scaldic fragments and *Gylf* 48, is represented by 3–4. *Hym* is the only source that places it within the context of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and also scatters several other incidents throughout. It seems inescapable to admit, both from the other sources just mentioned and the broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrm. These episodes have in any case been woven together into a single narrative, perhaps even by the poet himself, for the sake of a more entertaining and complete story.

Although generally skilful, this weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but in *Hym* it is an entirely superfluous detail—something the poet himself anticipates in his address to

the audience. It is also strange that Lock should appear so late in the poem when he is not mentioned before or after.

A major loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of “[us] three”, only to reappear in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that Tew originally had nothing to do with the encounter between Thunder and the Wyrn, and (within the confines of *Hym*) only exists to segue from the narrative of the cauldron-fetching to the fishing expedition. This is supported by the fact that Thunder in the other variants of the expedition only has one companion—Hymer. That includes the pictorial depictions, which only show two figures on the boat. Another strangeness is Tew’s complete lack of a reaction to the murder of his father taking place in front of him (sts. 35–36), although that paternity is in doubt, since Tew is elsewhere called the son of Weden (*Skm* 16). If that indeed be the case, Weden would have slept with Tew’s mother, the beautiful woman of st. 8, which would reflect the motif of a god mating with a beautiful ettin-woman as seen e.g. in *Skm*.

Style

When speaking of a composite poem, one must distinguish between a text where several originally separate works have been put together mostly unchanged, and a text composed by a single author drawing from multiple narrative sources. A likely example of the former is *Háv*, but *Hym* undoubtedly belongs to the latter category. It has a distinct style and rhythm throughout which stands alone in the Poetic Edda. Indeed, the sharpest stylistic contrast is with the poem most similar content-wise—*Þrk*. Where *Þrk* is written in a rustic style with fairly loose *Ancient-words-law* meter, *Hym* uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39). These are all traits one associates more closely with Scaldic poetry in intricate measures like *Court-spoken meter* than Eddic poetry in *Ancient-words-law*, and it seems clear that the anonymous poet of *Hym* had some training in the Scaldic art and familiarity with compositions in that genre. Two kennings (17/4a *brjótr berg-Dana*, 22/4 *umb-gjörð allra landa*) are even shared identically with Scaldic poems in *Court-spoken meter*.

Meter

The meter of *Hym* is *Ancient-words-law*, but of a stricter variant than that of any other poem in the Poetic Edda; this is especially true when it comes to the count and weight of syllables. Three-syllable lines are rare, and the ones that do exist can all be corrected by restoring older hiatus forms (see note to 23/1b below). The poet also has a notable tendency to avoid lines of type C1 (xP#Px) where both stresses are heavy, something shared with Scaldic poems in *Lay-meter* and with Eyel’s *Headransom*. This probably explains his unique obsession with placing the two-syllable preposition *fyrir* ‘before,

in front, (up) ahead' at the end of the b-verse (never the a-verse), which he does 6 times—more frequently than in any other *Ancient-words-law* poem of the Poetic Edda.

The Lay of Hymer

- 1 Á **r** val-tívar · **v**eiðar nómu [R 13v/26, A 5v/25]
 2 ok **s**umbl-samir · áðr **s**aðir yrði,
 hristu teina · ok á **h**laut sðu,
 4 fundu at **É**gis · **ø**r-kost hvera.

OF YORE the slain-Tews <Gods> had caught game,
 and assembled at the simble before they might eat
 they shook the twigs and looked at the leat;
 they found at Eagre's a great choice of cauldrons.

2 áðr saðir yrði 'before they might eat' | Lit. "might become sated".

3 hristu teina · ok á hlaut sðu 'they shook the twigs and looked at the leat' | The Gods performed an augury, the means of which are not clear from this stanza alone. The term "leat" (*blaut*) is explained in *HákGöð* and *Eb* as the sacrificial blood of the slaughtered beasts, which was sprinkled by means of "leat-twigs" (*blaut-teinar*). If we trust these sources the simplest explanation is that the Gods sprinkled the animal blood and interpreted the pattern formed. In any case they found it most auspicious to feast at Eagre's.

- 2 Sat **berg**-búi · **b**arn-teitr fyrir,
 mjök glíkr **m**egi · **M**iskur-blinda,
 2 leit i **a**ugu · **Y**ggs barn i þrá:
 4 „þú skalt **ø**sum · **o**pt sumbl göra!“ [R 13v/28, A 5v/27]

The crag-dweller [ETTIN = Eagre] sat merry like a child ahead
 much alike to the lad of Misherblind.
 Into his eyes looked Ug's <Weden's> child [= Thunder] in defiance:
 "Thou shalt for the Eese oft make simbles!⁴⁸"

4 göra 'make' | *gefa* 'give' A

2 megi · Miskur-blinda 'lad of Misherblind' | An unexplained reference. Misherblind might be another name for Firneet, Eagre's father, in which case the line would be a tautology: "he looked much like himself".

⁴⁸Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

- 3 **Q**nn fekk **j**otni · **o**rð-béginna halr,
 2 **h**ugði at **h**efndum · **h**ann næst við goð, [R 13v/31, A 5v/29]

4 bað Sifjar ver · sér fóra hver,
 „þann's ek ǫllum ǫl · yðr of heita.“

Great toil for the ettin the word-peevisish man [= Thunder] caused;
 he thought of revenge, soon, against the gods.
 He bade Sib's husband [= Thunder] bring him a cauldron,
 “that one with which I for you all ale might warm.”⁴⁹

4 ǫl ‘ale’ | Often drunk by the gods at their feasts; see *Grm* 37/6 and note.

⁴⁹ Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

4 Né þat mǫttu · mérir tívar
 ok ginn-ręgin · of geta hver-gi,
 unds af tryggðum · Týr Hlórriða
 ǫst-ráð mikit · einum sagði:

[R 14r/1, A 5v/30]

That one could not the renowned Tews
 and the yin-Reins anywhere get hold of—
 until, out of loyalty, Tew to Loride (= Thunder)
 a great loving counsel in private told:

5 „Býr fyr austan · Éli-vága
 hund-víss Hymir · at himins enda,
 á minn faðir · móðugr ketil,
 rúm-brugðinn hver · rastar djúpan.“

[R 14r/3, A 6r/2]

“To the east of the Ilewaves dwells
 the hundred-wise Hymer, at heaven's end.⁵⁰
 My father [= Hymer] owns, fierce, a kettle:
 a roomy cauldron one rest deep.”

4 rúm-brugðinn | *rumbrygðan*† A

2 hund-víss ‘hundred-wise’ | Alternatively “hound-wise”; the prefix simply means “very”.

⁵⁰ According to *Vafþ* 31 the Ilewaves were the poisonous wild rushes from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusual ettin-ness.

[Þórr kvað:] 6 „Veitst, ef þiggjum · þann lög-velli?“
 [Týr kvað:] 2 „Ef, vinr, vélar · vit gørum till!“

[R 14r/4, A 6r/4]

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —
 “If, friend, we two make use of wiles!”⁵¹

³Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

- 7 Föru drjúgum · dag þann framan [R 14r/5, A 6r/4]
 2 Ásgarði frá · unds til Egils kvömu;
 hirði hafra · horn-gofgasta;
 4 hurfu at hollu · es Hymir átti.

They journeyed far from the beginning of the day,
 away from Osyard, until to Eyel they came—
 he kept the he-goats noblest of horns—
 they turned to the hall which Hymer owned.

1 dag þann framan ‘from the beginning of the day’ | emend. after Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálíga* ‘swiftly at day’ A 2 Egils ‘Eyel’ | so R; *Égils* ‘Eagre’ A.

2 Egils ‘Eyel’ | The reading of A is probably from confusion with the ettin Eagre, who is mentioned earlier in the poem. Eyel, who takes Thunder’s goats in possession, is not otherwise known. He may perhaps be identified with the farmer in *Gylf* 44, for which see Note to st. 37 below.

- 8 Mōgr fann qmmu, · mjok leiða sér,
 2 hafði hofða · hundruð níu,
 en qnnur gekk · al-gullin framm
 4 brún-hvít bera · bjór-vęig syni:

The lad [= Tew] found his grandmother very loathsome;
 of heads she had nine hundred.
 But another woman, all-golden, walked forth,
 white-browed, bringing a beer-draught for [her] son [= Tew]:

2 hafði hofða · hundruð níu ‘of heads she had nine hundred’ | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thurse in *Skm* 31, the nine-headed ettin Thriwold (Bragi Frag 3 in *Skp* 3), and the eight-armed Starked Eeldreng. Cf. Introduction and st. 35 below.

3 qnnur ‘another woman’ | The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beauty of dress and countenance, in contrast to the grandmother.

- [Týs móðir:] 9 „Átt-niðr jōtna · ek vilja’k ykk
 2 hug-fulla tvá · und hvera sętja;
 es mīnn fríi · mōrgu sinni
 4 glōggr við gęsti · gōrr ills hugar.“ [R 14r/9, A 6r/8]

“O clansman of ettins [= Tew]! I would wish to put
 you two, full of heart, beneath the cauldrons.

Many a time has my lover [= Hymer] been
stingy with guests, quick to ill mood.”

2 hug-fulla | *hugfulla hugfulla* R 3 frii ‘lover’ | so R; *fāðir* ‘father’ A

4 glöggr ... hugar ‘stingy ... mood’ | Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

10 En *vá*-skapaðr · *varð* síð-búinn,
2 *harð*-ráðr Hymir, · *heim* af veiðum;
gekk inn í sal, · *glumðu* jöklar,
4 *vas* karls, es *kom*, · *kinn*-skógr frérinn.

[R 14r/11, A 6r/9]

And the misshapen one was come late,
hard-minded Hymer, home from the hunt.
He entered the hall; icicles clattered;
on the churl who came was the cheek-shaw [BEARD] frozen.

1 síð-búinn ‘come late’ | om. A

3 jöklar ‘icicles’ | In Hymer’s frozen beard. In modern Icelandic the word *jökull* has come to mean ‘glacier’, but its original sense (as found here) is that of its English cognate “icicle”.

[Týs móðir:] 11 „Ves þú *heill*, Hymir, · í *hugum* góðum!
2 Nú ’s *sonr* kominn · til sala þínna,
sá’s vit *vettum* · af *vegi* löngum;
4 fylgir *hønum* · *Hróðrs* and-skoti,
vinr *ver-liða*; · *Véurr* heitir *sá*.

[R 14r/13, A 6r/11]

“Be thou hale, Hymer, in good spirits!
Now the son has come to thy halls,
he whom we awaited, from a long way off.
Him follows the Rooder’s opponent [= Thunder],
the friend of manly retinues—Wighward is he called.

1 Ves þú heill, ... í hugum góðum! ‘Be thou hale ... in good spirits!’ | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beow* 407a: *Wæs þú, Hróðgár, hál* ‘Be thou, Rothgar, hale!’

5 Véurr ‘Wighward’ | The guardian of wighs (sanctuaries), a name of Thunder.

12 *Sé* hvar *sitja* · und *salar* gaffi,
2 *svá* forða *sér*, · *stendr* súl fyrir.“
Sundr stókk *súla* · fyr sjón jötuns,
4 en *allr* í tvau · *áss* brotnaði.

[R 14r/15, A 6r/13]

See where they sit beneath the hall's gable:
so they save themselves—a column stands before them!"
The column burst apart before the ettin's gaze,
and all in two the roof-beam broke.

2. *forða sér* | *forðask* A 2. *súl* 'column' | *ʃsolʃ* A 4. *allr* | emend.; *áðr* 'earlier, before that' RA.
TODO: elaborate, mention Finnur

- 13 Stukku áttu, · en einn af þeim
2 hverr harð-sleginn · heill af þolli;
framm gingu þeir, · en forn jötunn
4 sjónum leiðdi · sinn and-skota.

[R 14r/17, A 6r/15]

Eight [cauldrons] burst, but one of them,
a hard-forged cauldron, [came] whole off its peg.
Forth they went, but the ancient ettin
with his gaze tracked his opponent.

1–2. Stukku ... þolli 'Eight ... peg.' | Nine cauldrons were hanging from the roof-beam supported by the column behind which the gods were hiding. Eight of the cauldrons broke, but one remained whole. We may presume that this was the famed cauldron the gods had come to get.

- 14 Sagði-t hönnum · hugr velt þá's sá
2 gýgjar gróti · á golf kominn,
þar vöru þjórar · þrír of tæknir,
4 bað senn jötunn · sjóða ganga.

[R 14r/19, A 6r/16]

His heart did not please him when he saw
the gow's distresser [= Thunder] come on the floor.
There were three bulls a-taken:
the ettin bade them at once go cooking.

2. *gróti* 'distresser' | *gæti* 'keeper, warder' A 4. *senn* 'at once' | *sun* '[his] son [= Tew]?' A

1. Sagði-t hönnum · hugr velt 'His heart did not please him' | Lit. "his heart did not speak well to him".

- 15 Hvern létu þeir · hofði skemra
2 auk á seyði · síðan börnu,
át Sifjar verr · áðr sofa gingi,
4 einn með ǫllu · oxn tvá Hymis.

[R 14r/21, A 6r/18]

Each one they let shorten by a head,
and onto the cooking-pit then did carry:
Sib's husband [= Thunder] ate before he went sleep
alone by himself two of Hymer's oxen.

3–4 át ... Hymis. ‘Sib’s ... oxen.’ | Cf. *Þrk* 24 for another instance of Thunder’s great eating, which curiously also uses the kenning *Sifjar verr* ‘Sib’s husband [= Thunder]’.

- 16 Þótti hǫrum · Hrunnis spjalla [R 14r/23, A 6r/19]
 2 verðr Hlórriða · vǫl full-mikill,
 „munum at aptni · ǫðrum verða
 4 við vǫiði-mat · vér þrír lifa.“

To Rungrer’s hoary friend [= Hymer] did seem
 Loride’s ⟨Thunder’s⟩ eating far too great;
 “the next evening we three will
 on game-meat have to live.”

1–4 ALL | Hymer’s stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins; see Introduction above.

3–4 munum ... lifa. ‘the next ... live.’ | The poet is pushing at the limits of Old Norse syntax. In prose word order it should be construed as: *at ǫðrum aptni munum vér þrír verða lifa við vǫiði-mat*, where *verða* ‘have to, must’ is used like its modern German cognate *werden*.

- 17 Véurr kvaðsk vilja · á vág róa, [R 14r/24, A 6r/21]
 2 ef ballr ǵotunn · beitur ǵéfi.
 „Hverf þú til hjarðar, · ef hug trúir,
 4 brjótr berg-Dana, · beitur sókja.

Wighward called himself willing to row on the wave,
 if the stubborn ettin might give pieces of bait.
 “Turn to the herd—if thou trust in thy heart,
 O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

3 hjarðar | *ballar* corr. A

4 brjótr berg-Dana ‘breaker of boulder-Danes [ETTINS > = Thunder]’ | This kenning for Thunder also occurs in *Haustl* 18; it emphasises the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners. Cf. also *Þdr*, where ettins are called Scots, Swedes, Danes, Ruges and Hareds; all peoples hostile to the Norwegian Earl Hathkin, at whose court that poem may have been composed.

- 18 Þess vǫntir mik, · at þér myni-t [R 14r/26, A 6r/23]
 2 ǵgn at oxa · auð-fǫng vesa.“
 Sveinn sýsliga · sveif til skógar,
 4 þar’s oxi stóð · al-svartr fyrir.

I think that the baits from the ox
 will not be an easy catch for thee!” —

The swain [= Thunder] swiftly turned to the wood,
where an ox stood, all-black, ahead.

1 *vęntir mik* | so A; *vęnti ek* (norm.) R 1 *myni-t* 'will not' | so A; *myni* 'will' R. The A reading is preferable since it makes this the first of Hymer's several challenges of strength to Thunder, which the god, to the ettin's humiliation, easily accomplishes.

3 *Sveinn* 'The swain' | Thunder was in the shape of a young (prepubescent) boy, a detail which is also found in *Gylf* 48; see Introduction to the poem.

4 *oxi ... al-svartr* 'ox ... all-black' | Formulaic, also occurring in *Þrk* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder's slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. We learn more about this ox in *Gylf* 48: *Hann tók inn mesta oxan, er Himin-brjóðr hét, ok sleit af höfuð'it ok fór með til sjávar*. 'He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea'.

- 19 Braut af þjóri · þurs ráð-bani
2 hó-tún ofan · horna tveggja.
„Verk þikkja þin · verri myklu
4 kjóla valdi · an kyrr sitir.“

[R 14r/28, A 6r/24]

From the bull broke the thurse's death-planner [= Thunder]
the high meadow of the two horns [HEAD] from above.—
“Worse by far thy works do seem
to the wielder of ships [= Hymer = me] than if thou didst sit calm!”

(A new scene; the party is out at sea. It is possible that a stanza has been lost here, or that the transition would have been indicated in some other way during oral performance.)

- 20 Bað hlunn-gota · hafra dróttinn
2 átt-runn apa · útar fóra,
en sá jötunn · sína talði,
4 litla fýsi · lęgra at róa.

[R 14r/30, A 6r/26]

The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]
push the launcher-steed [BOAT] further out,
but that ettin told of his
scarce wish to row longer.

2 *átt-runn* | *†atręnn†* A 3 *talði* | *milldi* corr. A 4 *lęgra at róa* | metr. emend.; *at róa lęgra* RA

2 apa ‘ape’ | The specific sense of *api* ‘ape’ is uncertain. It seems to generally refer to a fool, but see Index.

3–4 en ... róa. ‘but ... longer.’ | Thunder’s humorous humiliation of Hymer continues with the snide ettin now forced to row against his will.

21 Dró mǣrr Hymir · móðugr hvali

[R 14r/31, A 6r/27]

2 ęinn á ęngli · upp senn tváa;
en aptr i skut · Óðni sífjaðr
4 Véurr við vélar · vað gęrði sér.

Famous Hymer, fierce, pulled whales:
one on the hook, soon up two,
but back in the stern the kin of Weden,
Wighward craftily fixed his line.

1 mǣrr ‘famous’ | so R; mǣrr ‘more, further’ A

1 hvali | A rare acc. pl. form also occurring in 26/2b.

22 Eęnði á ęngul · sá’s ęldum bergr,

[R 14v/1, A 6r/29]

2 orms ęin-bani · oxa hęði;
gęin við agni · sú’s goð fía
4 umb-gjörð neðan · allra landa.

On the hook baited he who rescues men [= Thunder]—
the Wyrms lone slayer—the ox’s head.
At the bait snapped the one whom the Gods hate [= the Wyrms]—
the engirdler of all lands—from below.

3 agni ‘bait’ | so A; ęngli ‘hook’ R

4 umb-gjörð ... allra landa ‘engirdler of all lands’ | Also found in a fragment by Alewigh Snub (SkP: Qlv Þórr) quoted in *Skm* 11: *Östisk allra landa · umb-gjörð ok sonr Jarðar* ‘The engirdler of all lands and the son of Earth surged.’ Closely related is the kenning in Braye’s fragment quoted in the same chapter (SkP: Bragi Þórr 3): *ęndi-ęęðr allra landa* ‘boundary-saith of all lands’. Both kennings relate to the cosmological idea of the Wyrms as lying in the outer sea wrapped around the land, biting its tail.

The poetic juxtaposition between the Storm-god and the Wyrms may be very old; cf. *RV* 1.32.13c: *Índraę ca yád · yuyud^háte Ábię ca* ‘When Indra and the Wyrms (*ábi*) fought each other.’

23 Dró djarf-liga · dáð-rakkr Þóarr

[R 14v/3, A 6v/1]

2 orm ęitr-fáan · upp at borði;
hamri kníði · hę-fjall skarar
4 of-ljótt ofan · ulfs hnit-bróður.

Bravely pulled deed-ready Thunder
 the venom-gleaming Wyrm up on the gunwale.
 With the hammer he struck the high mountain of hair [HEAD]—
 very hideous, from above—on the Wolf's clash-brother [= the Wyrm].

1 Þóarr 'Thunder' | Out of 8 three-syllable lines in *Hym*, this is the only one which is deficient in both **R** and **A** and cannot easily be emended by restoring an hiatus form. In the quite strict meter (see Introduction above) observed by the *Hym* poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic *Þóarr or *Þóurr. Such a form is less secure than other hiatus forms, but is also required by the meter of *Hym* 28/2b below, and further in the Scaldic *Þdr* 2/2b. This issue is treated in depth by Haukur Þorgeirsson (2023), who argues for the form *Þóurr.

3 hó-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

- 24 **H**raun-golkn hrutu, · en hōlkn þutu,
 2 **f**ör hin förna · fold qll saman;
 [...]

 4 **s**ökkðisk síðan · **sá** fiskr i mar.

[R 14v/5, A 6v/2]

Desert-monsters [ETTINS] bounded and bedrock resounded;
 the ancient earth moved all at once.
 [...];
 thereafter sank that fish [= the Wyrm] into the sea.

1 Hraun-golkn 'The waste-monsters' | emend.; *brēin-golkn* **AR** 1 hrutu | so **A**; *blumðu* 'dashed' **R**.

1 Hraun-golkn 'The waste-monsters' | Both mss. have *brēin-*, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun* *ONP*: 'stone/barren area, wasteland; lavafield' is well attested in Scaldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *golkn*) is unclear, but it is attested in 3 Scaldic verses, in all cases as the base-word in kennings of the type "troll-woman of the shield [AXE]", which suggests that it (like another neuter word, *flagð*) refers specifically to female malevolent beings.

While the mss. spelling '*galkn*' (norm. *gálkn*) could reflect either singular or plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrms, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

1 hrutu | The **A** reading is preferred since it has the metrically required short root syllable. The end rhyme is paralleled elsewhere in the poem (st. 3/3).

3 [...] | It is very likely that a line is missing here, since the stanzas in the poem fairly consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

For the reader's enjoyment, based on other poets and Gylf 48, I have composed the following lines that may be inserted: **unds vinr Hrungrnis · vað Þörs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; **unds folr Hymir · fēkk á saxi* 'until pale Hymer grasped the knife'.

4 fiskr 'fish' | A good example showing that pre-modern speciation, especially in mythology, was not exact. The appellation is not a mere fancy of the poet, for the Wyrms appear in the shape of a fish in various pre-Christian pictorial sources (e.g. GP 21). It may also be called a fish in *Grm* 21 (see note there), and in Scaldic sources it is often called a *saithe* (*seiðr*).

- 25 **Ö**-teitr jōtunn, · es aþtr rōru,

[R 14v/6, A 6v/3]

- 2 [...]
 svá't ár Hymir · ekki mélti,
 4 vęifði róði · veðrs annars til.

The unmerry ettin [= Hymer], as they rowed back,
 [...],
 so that for a long time Hymer said nothing;
 he pulled the oar against the wind:

2 [...] | Another likely missing line. As said in the previous stanza the meter usually requires four lines; more importantly the first half of the sentence is incomplete without a verb.

3 svá't ár 'so that for a long time' | Finnur Jónsson (1932) suggests *svá't at þr* 'so that by the oar', but this burdens the strict meter. For this sense of *ár* cf. *Skm* 27.

- [Hymir:] 26 „Munt of vinna · verk halft við mik,
 2 at hęim hvali · haf til bójar
 eða flot-brúsa · fęstir okkarn.“

[R 14v/8, A 6v/4]

“Thou wilt accomplish a half work by me,
 if thou bring home the whales to the farm,
 or our float-buck [BOAT] do fasten.”⁵²

⁵²Hymer tells Thunder who, having let go of the Wýrm, has nothing to show for the trip, that he can accomplish something half as great as the pulling of the whales if he carries them home and ties the boat by the shore.

- 27 Gekk Hlórriði · greip á stafni
 2 vatt með austri · upp lög-fáki;
 ęinn með ęrum · ok með aust-skotu
 4 bar til bójar · brim-svın jętuns
 ok holt-riða · hver i gegnum.

[R 14v/9, A 6v/6]

Loride (= Thunder) went, grasped the stern,
 hurled up the lake-nag [BOAT] with the bilge-water.
 Alone with the oars and the bilge-bucket
 he bore to the farm the ettin's brim-swines [WHALES],
 even through the spring of woodland ridges.

1 á | til á R 5 holt-riða | fholtribaþ R

2 með austri 'with the bilge-water' | That is, the bilge-water was still inside the boat; another comically impressive work of strength.

5 holt-riða hver 'spring of woodland ridges' | An uncertain geographical description apparently meant to impress the original audience. In Iceland *hverr* 'cauldron' also carries the sense '(hot) spring', in which case this could be an attestation of Thunder's prowess in wading (for which see *Grm* 29). TODO: What do other editors and translators say?

- 28 Ok **enn** **j**otunn · umb **a**fr-endi,
 2 **Þ**rá-girni vanr, · við **Þ**óur sęti,
 kvað-at mann **ram**man, · Þótt **r**óa kynni,
 4 **k**röptur-ligan, · nema **k**alk bryti.

[R 14v/12, A 6v/7]

And still the ettin, used to stubbornness,
 over strength of hand with Thunder flyted.
 He called no man strong—although he could row,
 mightily—unless he broke the chalice.

1 Ok | *Enn A*

1–4 ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him to break his indestructible chalice.

- 29 En **H**lórriði, · es at **h**öndum kom,
 2 **br**átt lét **b**resta · **br**att-stęin glęri,
 sló **s**itjandi · **s**úlur i gognum;
 4 **b**öru þó **h**ęilan · fyr **H**ymi síðan,

[R 14v/14, A 6v/9]

But Loride (= Thunder), when it came to his hands,
 impatiently crushed steep stone with the glass.
 He struck right through the standing columns,
 still was it brought whole before Hymer thereafter,

2 bratt-stęin glęri 'steep stone with the glass' | Thunder broke the stone columns in Hymer's house with the glass chalice.

3 sitjandi 'standing' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (*súlur*). I have chosen the latter and read it as signifying their stability.

- 30 unds þat hin **f**ríða · **f**riðla ķęndi
 2 **Þ**st-ráð mikit, · **ę**itt es vissi,
 „drep við **haus** **H**ymis, · hann 's **har**ðari,
 4 **k**ost-móðs jötuns, · **k**alki hverjum!“

[R 14v/16, A 6v/10]

until the handsome mistress [= Tew's mother] gave
 a great loving counsel, the only one she knew:
 “Strike it against Hymer's skull! It is harder—
 the choice-weary ettin's—than any chalice.”

1–2 unds ... vissi, 'until ... knew.' | Harkening back to st. 4.

4 kost-móðs 'choice-weary' | Hymer can justly be called “choice-weary”; at this point the gods have destroyed eight of his nine cauldrons and slain three of his bulls.

- 31 **Har**ðr reiš á kné · **ha**fra dróttinn,

[R 14v/18, A 6v/12]

- 2 fǫrðisk allra · i ǫs-megin;
 heill vas karli · hjalm-stofn ofan,
 4 en vīn-fērill · valr rifnaði.

Hard on the knee rose the Lord of He-goats [= Thunder],
 brought himself to his highest Os-might.—
 Whole on the churl [= Hymer] was the helm-stump [HEAD] above,
 but the round wine-track [CHALICE] did rend apart.

1 rēis | om. A

2 fǫrðisk allra · i ǫs-megin 'brought himself to his highest Os-might' | The exact meaning of this is not clear, but a likely reading is that Thunder brings himself into his true form as the mighty, red-bearded man; recall that he was previously in the shape of a young boy (st. 18). Cf. *Gylf* in its description of Thunder attempting to pull up the Wyrms: *Þá varð Þórr reiðr ok fǫrðist í ás-megin* 'Then Thunder turned wroth and drew himself into his Os-might' and the Eddic fragment about Thunder's journey to Garfrith.

- [Hymir kvað:] 32 „Mǫrg velt'k mēti · mér gingin frá,
 2 es kalki sé'k · fyr knéum hrundit,"
 karl orð of kvað: · „kná'k-at sęja
 4 aptr ęva-gi: · ,þú 'st ǫlðr of hęitt."

[R 14v/20, A 6v/13]

"I know many treasures are gone from me,
 when I see the chalice thrown before [my] knees!"—
 The churl [= Hymer] spoke words: "I cannot say
 ever again: 'Thou art, ale, well warmed!"

2 es | om. R 2 fyr | fyrf R; firi A 2 knéum | knjám (norm.) RA

3-4 kná'k-at ... of hęitt. 'I cannot ... warmed!' | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. This is ironic since it was he who challenged Thunder to break it in the first place.

- 33 Þat 's til kostar · ef koma męttið
 2 út ór ǫru · ǫl-kjól hofi."
 Týr leitaði · tysvar hróra;
 4 stóð at hvǫru · hverr kyrr fyrir.

[R 14v/22, A 6v/15]

It would be choicest if ye might take
 out from our hall the ale-vessel [CAULDRON]."
 Tew attempted, twice, to move it—
 each time stood the cauldron still ahead.

2 ǫl-kjól 'ale-vessel [CAULDRON]' | ǫl-kjól is the accusative of ǫl-kjöll, but in this construction (CV: koma, B) we would expect the dative ǫl-kjǫli. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

2 hofi ‘hall’ | This is the only Old Norse occurrence of the word *hof* in the sense “hall, house”—it otherwise only means “temple” (hove). The West Germanic cognates consistently mean “hall”, but that is probably the original sense, so it is unclear if this is an instance of foreign (if so, most likely Anglo-Saxon) influence or just a poetic archaism.

- 34 **Faðir Móða · fekk á þremi** [R 14v/24, A 6v/16]
 2 ok i **g**ognum steig · **g**olf niðr i sal;
hóf sér á hofuð upp · **hver** Sifjar verr,
 4 en á **h**élum · **h**ringar skullu.

The father of Moody [= Thunder] grasped the brim,
 and stepped through the floor in the hall.⁵³
 Sib's husband [= Thunder] heaved the cauldron up on his head,
 but by his heels the rings clattered.

2 steig ‘stepped’ | so R; *stóð* ‘stood’ A 2 i | á (norm.) A

4 hringar skullu ‘the rings clattered’ | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *heyri til hōddu, þá er þórr bar hverinn* ‘the sound of the pot-links (*hadda*) was heard when Thunder bore the cauldron’. According to Finnur Jónsson (1932) the chain (or *hadda*) on a Wiking-age cauldron would have reached across, in which case this would be a reference to the cauldron's enormous size, with its diameter—mentioned in st. 5 as one rest—being roughly the same as Thunder's height.

⁵³In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Middenyardsworm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative. TODO.

- 35 **Fóru-t lengi, · áðr líta nam** [R 14v/26, A 6v/18]
 2 **a**ptr **Óðins** sonr · **ę**inu sinni;
 sá ór **h**reysum · með **H**ymi austan
 4 **f**olk-drótt **f**ara · **f**jöl-hofðaða.

They did not journey for long before Weden's son [= Thunder]
 took to look back a single time.
 He saw out of stone-heaps with Hymer from the east
 a war-troop coming, many-headed.

4 folk-drótt ... fjöl-hofðaða ‘war-troop ... many-headed’ | The adjective *fjöl-hofðaðr* means ‘many-headed, polycephalic’ and is not referring to the size of the host. For many-headed ettins see st. 8 and for their malformed bodies in general see Introduction.

- 36 **Hóf sér af h**erðum · **hver** standandi, [R 14v/28, A 6v/19]
 2 **veifði M**jöllni · **morð**-gjörnum framm,
 ok **h**raun-**h**vala · **h**ann alla drap.

He heaved from his shoulders the cauldron, standing;
 swung the murder-eager Millner forth,
 and all the whales of the waste [ETTINS] he smote.

1-3 ALL | This stanza is rather reminiscent of *Þrk* 31-32, where Thunder likewise smites a large group of ettins with his hammer. The tone of both episodes is comedic.

2 *morð-gjörnum* ‘murder-eager’ | By this adjective the poet gives the Hammer something of a life of its own. For this notion cf. *Skm* 43, where the Hammer is said to always return to Thunder when thrown, and the numerous amulets where the Hammer is given eyes, most famously the Scanian silver amulet from Claes Kurck’s collection (106659 HST).

37 Fóru-t lęgi, · áðr liggja nam
 2 hafr Hlórriða · half-dauðr fyrir,
 vas skęr skøkuls · skakkr á bęini,
 en því hinn lę-vísi · Loki of olli.

[R 14v/30, A 6v/21]

They did not journey for long before Loride’s (= Thunder’s) he-goat
 took to lie half-dead ahead.
 The colt of the cart-pole [GOAT] was halt in the leg,
 and that the guile-wise Lock had caused.

3 *skęr* | emend. from meaningless *fskirr*† RA

1-4 ALL | The detail of Thunder’s halt goat is also found in *Gylf* 44:

Thunder and Lock were on the way to visit Outyards-Lock and stayed the night with a certain farmer. For supper Thunder cut his two goats and invited the farmer and his family to dine with him. After they had eaten he spread the goatskins before the fire and bade the housefolk throw the bones of the goats onto them. The farmer’s son stealthily pried open the thigh of one of the goats and ate the marrow. At dawn Thunder blessed the goatskins with his hammer and the goats came back to life, but the one Thelwe had cut had a halt leg. Thunder was enraged, but the farmer begged for his life and offered to give up his two children, namely his son Thelwe his daughter and Wrash. Thunder spared him, and the two became his servants.

The present stanza may reference a version of the myth where Lock had a part to play in the halting of the goat, perhaps by encouraging Thelwe to pry the bone open. Since the goats were previously (st. 7) left with the farmer Eyel, he may be identical to the farmer in *Gylf*.

38 En ér hęyrt hafið, · hveřr kann umb þat
 2 goð-mólugra · gørr at skilja,
 hveř af hraun-búa · hann laun of fekk,
 4 es bęði galt · bõrn sîn fyrir.

[R 14v/32, A 6v/22]

But ye have heard—about that can
 each god-speaking man more clearly discern!—
 which repayments *be* [= Thunder] from the waste-dweller [ETTIN = the farmer]

got

when he [= the farmer] paid up both his children for it.

1 ér 'ye' | The listeners. A direct address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are, however, typical for the Scaldic poetry with which this poem shares several traits; see Introduction above.

1–2 hverr ... goð-mótlugr 'each god-speaking man' | Literally "each of the god-speaking ones". *goð-mótlugr* 'god-speaking' is an hapax, but easily understood as "learned in the (lore of) the gods".

- 39 Þrótt-ǫflugr kom · á þing goða
 2 ok hafði hver, · þann's Hymir átti;
 en véar hverjan · vǫl skulu drekka
 4 ǫlðr at Égis · ǣtt hǫr-męitið.

[R 15r/1, A 6v/24]

The valour-strong man [= Thunder] came to the Thing of the Gods,
 and had the cauldron which Hymer had owned,
 and the Wighers (Gods) well shall drink
 an ale-feast at Eage's, each flax-cutting [FALL?].

4 ǣtt hǫr-męitið 'an ... flax-cutting' | The latter word is an *hapax* and very obscure. La Farge and Tucker (1992) give several suggestions based on WINTER-kennings of the type "harm of the snake", viz. *ęitr-hǫr-męitir* 'poison-rope-cutter [SNAKE > WINTER]', *ęitr-orm-męitiðr* 'poison-worm-injurer' [WINTER]. A solution without emendation is to read *ęitt* 'one' n. acc. sg. as modifying *ǫlðr* n. acc. 'ale-feast', and *hverjan* masc. acc. sg. 'every' as modifying *hǫr-męitiðr* masc. acc. 'flax-cutting', a compound made up of *hǫrr* 'flax, cord' and *męita* 'to cut'. The whole thing might refer to an obscure harvest festival and give the poem something of an etiological purpose. If this interpretation is correct it is not unlikely that *Hym* was originally composed for performance at such a festival.

Flyting of Lock

(*Lokasenna*)

Dating (Sapp, 2022): C10th (0.965)

Meter: *Leeds-meter*

Introduction

The **Flyting of Lock** (*Lok*) is only preserved in **R**, where it follows *Hym* and comes before *Þrk*. In **R** it is tied together into a continuous narrative with *Hym* by the prose passage “From Eagre and the Gods”, but the two poems are certainly distinct compositions, for they are drastically different in style. In **A**, *Hym* stands alone with no trace of a frame narrative.

A stanza that appears to belong to *Lok* is found in *Gylf* 20; it is edited below following the end of the poem.

The poem has often (TODO) been interpreted as a blasphemous composition belonging to the period after conversion, with the reasoning that no pious pagan would have written a poem insulting his own gods. On the other hand its archaic language and the breadth of mythological knowledge point to the pagan period, nor is the attack on the gods something the poet necessarily agrees with; after all, Lock is punished by the most popular god of the Viking Age, Thunder.

From Eagre and the Gods (*Frá Égi ok goðum*)

PI Égir, er qðru nafni hét Gymir, hann hafði búit ásum ql þá er
2 hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirar veit-
slu kom Óðinn ok Frigg kona hans. Þórr kom eigi því at hann var
4 í austr-vegi. Sif var þar, kona Þórs; Bragi, ok Íðunn kona hans.
Týr var þar, hann var ein-hendr; Fenrisulfr sleit hqnd af hánum,
6 þá er hann var bundinn. Þar var Njqrðr ok kona hans Skaði;
Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok þjónustu-
8 menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

Eagre, who by another name was called Gymer, he had prepared an ale-feast for the Eese when he had got the great kettle as was just told. To that gathering came Weden and Frie his wife. Thunder came not, for he was on the Eastern Way. Sib was there, Thunder's wife; Bray and Idun his wife. Tew was there; he was one-handed; the Fenrerswolf tore his hand off when it was bound.⁵⁴ Nearth was there and his wife Shede; Free and Frow; Wider the son of Weden. Lock was there, and the servants of Free, Bew and Beal. A multitude of Eese and Elves⁵⁵ was there.

2 sem nú er sagt 'as was just told' | In immediately preceding *Hym*.

⁵⁴This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer.

⁵⁵A formulaic expression, see Eese and Elves.

- P₂ Égír átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-
 2 gull haft fyr elds-ljós; sjalft barsk þar ǫl. Þar var griða-stadr
 mikill. Menn lofuðu mjök hversu góðir þjónustu-menn Égis
 4 vóru. Loki mátti eigi heyra þat, ok drap hann Fimafeng. Þá
 skóku ésir skjöldu sína ok óptu at Loka, ok eltu hann braut til
 6 skógar, en þeir fóru at drekka. Loki hvarf aptr ok hitti úti Eldi;
 Loki kvaddi hann:

Eagre had two servants, Femfinger and Elder. There glowing gold was used instead of fire; the ale there carried itself. It was a great grith-place.⁵⁶ Men greatly praised how good the servants of Eagre were; Lock could not stand to hear it, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,⁵⁷ and chased him away to the woods—but they went [back] to drink. Lock turned back and met Elder outside. Lock greeted him:

⁵⁶A place wherein all violence was forbidden, see Index.

⁵⁷Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: "He screams three nothing-screams TODO".

The Flying of Lock

- I „Seg þú þat, Eldir, · svá't einu-gi
 2 feti gangir framarr,
 hvat hér inni · hafa at ǫl-mólum
 4 sig-tíva synir.“

“Tell this, Elder, so that thou not
take one step further:
What here within they say over the ale,
the sons of the victory-Tews [GODS]?”

1–2 svá't ... framarr ‘so that ... further’ | Shared with *Háv* 38.

3 hafa at ǫl-môlum ‘they say over the ale’ | Lit. “they have for their ale-speeches”.

Eldir: 2 „Of vǫpn sîn dǫma · ok of víg-risni sîna
2 sig-tíva synir;
3 asa ok alfa, · es hér inni eru,
4 mann-gi 's þér i orði vinr.“

“Of their weapons they speak and of their battle-prowess,
the sons of the victory-Tews [GODS].
Of the Eese and Elves which are here within
none is thee a friend in words.”

4 mann-gi 's þér i orði vinr. ‘none is thee a friend in words.’ | I.e., “nobody says anything good about you.”

The alliteration here is notable, and also occurs in st. 10 (*Viðarr* : *ulfi*, see note there). There are no signs of corruption, and so there are two possible explanations. Either (1) the semi-vowel *v* (/w/) is participating in vowel-alliteration with *o*— such alliteration between *v* and true vowels is never encountered in Scaldic poetry, but there are some examples from Eddic styles—or (2) the poem (or the relevant lines) was composed before the North Germanic loss of *v* before rounded vowels. (2) finds support in the notable fact that in both the present st. and st. 10 the words *orð* ‘word’ and *ulfr* ‘wolf’ originally began with *v*; in the case of the word *ulfr* this consonant is attested in old Scandinavian runic inscriptions. For metrical reasons the lines must postdate the syncope of most unstressed short vowels, but on the basis of the three closely related C7th runestones from Blekinge (DR 357–359, from Stentofen, Gummarp, and Istaby) the loss of *w* before rounded vowels is shown to have occurred later; so DR 359 *hǫpʊwulafʀ* *Hǫpʊwulʰfʀ*. If the alliteration indeed should fall on *v*, this would not require dating the whole *Lok* to the late Proto-Norse period (indeed, according to the analysis done by Sapp (2022), it is not even the linguistically oldest poem preserved); the older forms could, for instance, reflect archaic poetic formulae.

A C7th Proto-Norse form of this c-line might be: *mann-gi 's þér in wordé winir.

Loki kvað: 3 „Inn skal ganga · Égis hallir i
2 á þat sumbl at séa,
3 jǫll ok ǫfu · fóri'k asa sonum
4 ok blænd'k þeim svá męini mjǫð.“

“I shall go into Eage's halls,
on that simble for to see.
Scorn and hatred I bring the sons of the Eese,
and I mix for them so the mead with harm.”

2 sumbl ‘simble’ | The Germanic word for “feast, banquet”.

3 jöll ok ófu ‘scorn and hatred’ | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *Sigsk* 33. They have been interpreted in a variety of ways: CV sees the first word as *jóll* ‘wild angelica’, whereas the second is taken to be an error for *áfr* (“a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats”). TODO: What do other editors say? Esp. Kommentar.

4 blænd’k ... mçini mjðð ‘I mix ... the mead with harm’ | Formulaic, cf. *Sigrdr* 8 (and others TODO).

Eldir kvað: 4 „Veitst, ef inn gęngr · Égis hallir ĩ
2 á þat sumbl at séa,
hrópi ok rógi · ef eyss á holl ręgin,
4 á þér munu þau þerra þat.“

“Thou knowest if thou goest into Eage’s halls,
on that simble for to see—
if slander and strife thou pourest on the hold Reins,
on *thee* will they dry it off!”

Loki kvað: 5 „Veitst þat Eldir, · ef çinir skulum
2 sár-yrðum sakask,
auðigr verða · mun’k ĩ and-svorum,
4 ef þú mçlir til mart!“

“Thou knowest that, Elder, if one-on-one we shall
banter with wounding words,
wealthy will I grow in answers,
if thou speak too much!”

4 ef þú mçlir til mart! ‘if thou speak too much!’ | Formulaic; cf. *Háv* 27.

P3 Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hvern
2 inn var kominn, þoggnuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before
him saw who was come inside, they all turned silent.

Loki kvað: 6 „Þyrstr ek kom · þessar hallar til
2 Loptr of langan veg,
ðsu at biðja, · at mér çinn gefi
4 męran drykk mjaðar.

“Thirsty I came unto these halls,
Loft (= Lock), over a long way,
to bid the Eese that they give me but one
renowned drink of mead.

4 mēran drykk mjaðar ‘renowned drink of mead’ | Formulaic language for describing mead; cf. *Háv* 105, 140, *Skm* 16. TODO: more parallels.

- 7 Hví þegið ér svá · þrungrin goð,
 2 at mēla né meguð;
 sessa ok staði · vellið mér sumbli at,
 4 eða heitið mik heðan!“

Why shut ye up so, ye pressed Gods,
 that ye cannot speak?
 Choose seats and places for me at the simble,
 or call me away hence!”

3–4 sessa ... heðan! ‘Choose ... hence!’ | That is, “Cease your dallying; give me a seat or tell me to leave!”

- Bragi: 8 „Sessa ok staði · velja þér sumbli at
 2 ęsir aldri-gi;
 því’t ęsir vitu · hveim alda skulu
 4 gamban-sumbl of geta.“

“Choose seats and places for thee at the simble
 the Eese will never do,
 for the Eese know for which man they shall
 prepare the gomben-simble.”

3 hveim alda ‘which man’ | Here “person, being”. See note to *Vafþ* 55/6.

4 gamban-sumbl ‘gomben-simble’ | *gamban* ‘gomben’ being an obscure prefix which only occurs in *Lok*, *Skm* and *Hárþ*. CV suggest it means something like “costly”.

- [Loki:] 9 „Mant þat Óðinn, · es vit i ár-daga
 2 blendum blóði saman?
 ęlvi þęgja · létsk ęgi mundu,
 4 nema okkr véri bęðum borit.“

“Recallest thou, Weden, when we two in days of yore
 blended our blood together?
 Taste ale wouldst thou never do,
 unless it were for us both borne forth!”

1–4 All | Lock turns to Weden, chief of the Eese, and reminds him of an oath of blood-brotherhood the two had undertaken in the early days of the world. The circumstances of the oath between them are otherwise entirely unknown.

- [Óðinn:] **10** „Rís þá **Víðarr** · ok lát **ulfs** fǫður
 2 sitja sumbli at,
 síðr oss **Loki** · kvæði lasta-stofum
 4 **Ēgis** hǫllu ĩ.“
 “Then rise, O Wider, and let the Wolf’s father [= Lock]
 sit at the simble,
 lest Lock should greet us with words of vice
 in Eagre’s hall.”

1 Rís þá Víðarr · ok lát ulfs fǫður ‘Rise thou, Wider, and let the Wolf’s father [= Lock]’ | For the alliteration see note to st. 2. A C7th Proto-Norse form of the line might be: **Rís þan Wíðarr · auk lát wulfs fǫður*.

- P4** Þá stóð **Víðarr** upp ok skenkti **Loka**, en áðr hann drykki, kvaddi
 2 hann ásunu:
 Then Wider stood up and poured a drink to Lock, but before he [= Lock]
 drank, he greeted the Eese:

- 11** „Hēilir **ēsir**, · hēilar **ōsynjur**
 2 ok ǫll **ginn**-hēilǫg **goð**,
 nema sá **ēinn** **ōss** · es innar sitr
 4 **Bragi** **bēkkjum** ā.“
 “Hail the Eese! Hail the Ossens,
 and all yin-holy Gods!⁵⁸
 Save for that one os who sits further within:
 Bray, on the benches.”

⁵⁸The first two half-lines are identical to the prayer in *Sigrdr* 3–4. The prayer formula may actually have been used in Heathen toasts, where the second half of the stanza was used to ask for a boon. Lock subverts it by instead insulting one of the gods present, which would have come off as blasphemous to the Heathen audience.

- [Bragi] kvað: **12** „**Mar** ok **mēki** · gef’k þér **míns** féar
 2 ok **bótir** þér svá **baugi** **Bragi**,
 síðr þú **ōsum** · **ōfund** of gjaldir;
 4 **grēm** þú **ēigi** **goð** at þér!“
 “Steed and sword I give thee of my own wealth,
 and so restores thee Bray with a bigh,
 lest thou repay the Eese with envy;
 anger not the Gods against thee!”

1 Mar ok mēki ‘Steed and sword’ | Formulaic pair; see *Háv* 83/2.

[Loki] kvað: 13 „Jós ok arm-bauga · munt é vesa
 2 þeggja vanr Bragi,
 ása ok alfa, · es hér inni eru,
 4 þú est við víg varastr,
 ok skjarrastr við skot.“
 “Of steed and arm-bighs both wilt thou always be
 lacking both, O Bray!
 Of the Eese and Elves which are here within,
 thou art with war wariest
 and shiest with shot.”

[Bragi] kvað: 14 „Veit’k, ef fyr útan vëra’k, · svá sem fyr innan em’k,
 2 Égis holl of kominn,
 höfuð þitt · bëra’k i hendi mér;
 4 lit’k þér þat fyr lygi.“
 “I know if outside I were as inside I am
 come into Eage’s hall,⁵⁹
 that head on thee would I bear in my hands;
 this I see for thy lie.”

4 lit’k þér þat fyr lygi | ‘*litt ec þer þat fyr lygi*’ R. A variety of emendations have been proposed for this line. Simplest would be *litt es þér þat fyr lygi* ‘that is little [punishment] for thee for lying’. Based on the similarity of *é* (= *tt*) and *c* Finnur Jónsson (1932) gives *lykak þér þat fyr lygi* ‘so I would bring to thee for thy lie’.

⁵⁹ As said in P1, the rule of grith (a truce of non-violence, even between enemies; see Index) applied inside the hall. Bray and the other gods are thus bound not to injure Lock.

[Loki] kvað: 15 „Snjallr est i sessi, · skal-at-tu svá gëra,
 2 Bragi þekk-skrautuðr;
 vega þú gakk · ef vreiðr séir;
 4 hyggsk vétr hvatr fyrir.“
 “Valiant art thou in the seat; thou shalt not do so,
 O Bray the bench-adornor!
 Go to fight if thou art wroth;
 the bold thinks not ahead.⁶⁰”

⁶⁰ Lock attacks Bray’s excuse; a true brave would fight regardless of the grith.

[Íðunn] kvað: 16 „Bið ek, Bragi, · barna sífjar duga
 2 ok allra ösk-maga,
 at þú Loka · kveðir-a lasta-stöfum

4 Égis hǫllu i:“

“I bid thee, Bray, to respect the bond of children
and all beloved sons,
that thou not greet Lock with words of vice
in Eagre’s hall.”

[Loki] kvað: 17 „Þegi þú, Iðunn, · þik kveð’k allra kvinna
2 ver-gjarnasta vesa
 síðst þú arma þína · lagðir ítr-þvegna
4 umb þinn bróður-bana.“

“Shut thou up, Idun! Thee I call of all women
the most man-eager,
since thy brightly washed arms thou didst cast
about thy brother’s bane.”

[Iðunn] kvað: 18 „Loka ek kveð’k-a · lasta-stöfum
2 Égis hǫllu i;
 Braga ek kyrrir · bjór-reifan,
4 vil’k-at at it vręðir vegisk.“

“I greet not Lock with words of vice,
in Eagre’s hall.
Bray I calm, made rowdy from beer—
I wish not that ye two wroth ones should fight.”

[Gefun] kvað: 19 „Hví it ęsir tvęir · skuluð inni hér
2 sár-yrðum sakask?
 Lopts-ki þat vęit · at hann leikinn es
4 ok hann fјorg-vall fría.”

“Why shall ye two Eese here within,
with wound-words each other blame?
Loft (= Lock) knows not that he is being played,
and him TODO.”

[Loki] kvað: 20 „Þegi þú, Gefun, · þess mun’k nú geta
2 es þik glapði at gęði:
 svęinn inn hvíti · es þér sigli gaf
4 ok þú lagðir lęr yfir.“

“Shut thou up, Giben! Of *him* will I now speak,
who seduced thy senses:

the white swain who gave thee a necklace,
and thou cast o'er him thy leg!"

[Óðinn kvað] þat: 21 „Örr est, Loki, · ok ør-viti,
2 es þú fēr þér Gefjun at grēmi
því't aldar ør-løg · hygg at ǫll of viti
4 jafn-gørla sem ek.“

“Mad art thou, Lock, and out of wits,
as thou earnest Giben's anger against thee,
for all the orlays of men I think she knows,
just as clearly as I.”

1 Örr ... ok ør-viti 'Mad ... and out of wits' | Formulaic, occurs at two other places (TODO). Cf. also st. 47 below.

[Loki] kvað: 22 „Þegi þú, Óðinn, · þú kunnir aldri-gi
2 deila víg með verum;
opt þú gaft · þeim's gefa skyldir-a,
4 inum slévvurum, sigr.“
“Shut thou up, Weden! Thou couldst never
deal out war amidst men—
oft hast thou given them thou shouldst not have given,
the slower men, victory.”

[Óðinn] kvað: 23 „Veitst ef ek gaf · þeim's gefa né skylda,
2 inum slévvurum, sigr,
átta vetr · vast fyr jörð neðan
4 kýr mólkandi ok kona
ok hefir þar bǫrn of borit
6 ok hugða'k þat args aðal.“
“Thou knowest, that if I have given them I should not have given,
the slower men, victory;
for eight winters wast thou beneath the earth
a milch cow and a woman,
and thou hast there borne children,
and I've judged that a queer's nature.”

4 kýr mólkandi 'a milch cow' | May also be read as “milking cows”, the nom. sg. *kýr* being identical to the nom./acc. pl. *kýr*, and *mólka* meaning both 'to milk' and 'to give milk'. “Milch cow” is preferable for two reasons, viz. (i) that the phrase is followed by *ok kona* ‘and a woman’ rather than *sem kona* ‘as a woman’ or similar, and (ii) that it agrees with another instance where Lock is given birth in the form of a female animal (cows, of course, only giving milk after calving), namely the episode of the building of the wall around Osyard as told in *Gylf* 42.

[Loki] kvað: 24 „En þik síga kóðu · Sáms-eyju i
 2 ok drapt á vett sem vqlur,
 vitka líki · fórt ver-þjóð yfir,
 4 ok hugða'k þat args aðal.“
 “But thou, they said, didst sink down in Samsey,
 and beatest the drum like do wallows.
 In a warlock's likeness thou didst journey through mankind,
 and I've judged *that* a queer's nature.”

[Frigg kvað:] 25 „Ør-lögum ykkrum · skylið aldri-gi
 2 seǵja seǵgjum frá,
 hvat it ęsir tveir · drýgðuð i ár-daga;
 4 firrisk ę forn rok firar.“
 “Of your orlays should ye two never
 speak to the youths.
 Whatever ye two Eese did in days of yore,
 let ancient fates be ever shunned by folk.”

[Loki kvað:] 26 „Þegi þú, Frigg, · þú est Fjörgyns mér
 2 ok hefir ę ver-gjörn vesit,
 es þá Véa ok Vilja · létst þér, Viðris kvæn,
 4 báða i baðm of tękit.“
 “Shut thou up, Frie! Thou art Firgyn's maiden,
 and has always been man-eager:
 as [when] Wigh and Will, thou hadst, O Withrer's wife,
 both in thy bosom taken.”

[Frigg kvað:] 27 „Veitst ef inni ętta'k · Ęgis hollum i
 2 Baldri líkan bur
 út né kvęmir · frá asa sonum
 4 ok vęri þa at þér vręiðum vegit.“
 “Thou knowest, if within I owned, in Eagre's halls,
 a boy alike to Balder:
 out came thou not from the sons of the Eese,
 and thou wouldst be fought with wrath.”

[Loki kvað:] 28 „Enn vill þú, Frigg, · at ek fleiri telja
 2 muna meın-stafi:
 ek því réð · es þú riða sér-at

4 síðan Baldr at solum.“
 “Still wilt thou, Frie, that I count more
 of my harmful deeds:
 I did plan that thou shouldst not see Balder
 riding to the halls henceforth.”

[Fręyja kvað:] 29 „Örr est, Loki, · es þú yðra tēlr
 2 ljóta leið-stafi;
 ør-løg Frigg · hygg at øll viti
 4 þótt hæn sjölf-gi sægi.“
 “Mad art thou, Lock, when thou dost count
 your ugly, loathsome deeds:
 all orlays I think that Frie might know,
 though she tell them not herself.”

[Loki kvað:] 30 „Þegi þú, Fręyja, · þik kann’k full-gørva;
 2 es-a þér vamma vant:
 ása ok alfa, · es hér inni eru,
 4 hvęrr hęfir þinn hór vesit.“
 “Shut thou up, Frow! I know thee full well—
 thou art not free of blemishes:
 of the Eese and Elves which are here within
 has each one been thy lover!”

2 vamma vant ‘free of blemishes’ | Formulaic, cf. *Háv* 22/4: *bann es-a vamma vanr* ‘he is not free of blemishes’.

[Fręyja kvað:] 31 „Fló ’s þér tunga, · hygg at þér fręmr myni
 2 ò·gótt of gala;
 vręiðir ’ru þér ęsir · ok øsynjur,
 4 hryggr munt hęim fara.“
 “False is thy tongue, I ween that it henceforth will
 sing evil [into being] for thee.
 Wroth with thee are the Eese and Ossens:
 grieved wilt thou journey home.”

1–2 Fló ... gala ‘False ... thee’ | The language is again strikingly similar to *Háv*, particularly 29/3–4 and 116/3–4.

4 hryggr munt hęim fara ‘grieved wilt thou journey home’ | Frow here shows her ability to foresee the future. Lock will come to regret his insults.

Loki: 32 „Þegi þú, Freyja, · þú est for-déða
 2 ok meini blandin mjök,
 síðst-u at bróðr þínum · siðu blíð regin
 4 ok myndir þá, Freyja, frata.“
 “Shut thou up, Frow! Thou art an evil-working woman,
 and much mixed with harm,
 since against thy brother the blithe Reins bewitched thee,
 and thou wouldst then, O Frow, fart.”

Njörðr: 33 „Þat ’s vá-lítit · þótt sér varðir vers fái,
 2 hós eða hvárs;
 hitt ’s undr, es áss ragr · es hér inn of kominn
 4 ok hefir sá börn of borit.“
 “It is little woe that women should get themselves a man,
 a lover or whomever else.
 This is a wonder, that a queer os is come here within,
 and that man has born children!”

Loki: 34 „Þegi þú, Njörðr, · þú vast austr heðan
 2 gísl of sendr at goðum;
 Hymis meyjar · hofðu þik at hland-trogi
 4 ok þér i munn migu.“
 “Shut thou up, Nearth! Thou wast east hence
 sent as hostage for the Gods.
 Hymer’s maidens had thee for a lant-trough,
 and pissed thee in the mouth!”

Njörðr: 35 „Sú esumk líkn · es vas’k langt heðan
 2 gísl of sendr at goðum:
 þá ek mög gat · þann’s mann-gi fiar,
 4 ok þikkir sá ása jaðarr.“
 “This is my relief, as I was far-away hence
 sent as hostage for the Gods,
 when I begot the lad whom no man hates
 and he seems the peak of the Eese.”

3 mög ... þann’s mann-gi fiar ‘the lad whom no man hates’ | Free.

Loki: 36 „hætt-u nú, Njörðr, · haf á hófi þik;

2 mun'k-a því lęyna lęngr:
við systur þinni · gatst slíkan mög,
4 ok es-a þó önu verr.“
“Stop now, Nearth; restrain thyself!
I will no longer hide it:
by thy sister didst thou beget such a lad,
and there can be expected nothing worse.”

Týr: 37 „Fręyr 's bętstr · allra ball-riða
2 ása gęrðum i;
męy né grótir · né manns konu,
4 ok lęysir ór hęptum hvern.“
“Free is the best of all bold riders
in the yards of the Eese;
he makes no maiden cry, nor any man's woman,
and loosens anyone from his bonds!”

Loki: 38 „Þęgi þú, Týr, · þú kunnir aldri-gi
2 bera tilt með tvęim;
handar ennar hógri · mun'k hinnar geta
4 es þér slęit Fęnrir frá.“
“Shut thou up, Tew! *Thou* couldst never
settle strife among two;
of the right hand I next will speak,
which from thee Fenrer tore.”

2 bera tilt með tvęim ‘settle strife among two’ | Uncertain. TODO.

Týr: 39 „Handar em'k vanr · en þú hróðrs vitnis;
2 bøl es bęggja þráa;
ulf-gi hęfir ok vel · es i bęndum skal
4 bíða ragna røkrs.“
“A hand am I lacking, but thou the Famous Wolf;
both yearnings are a bale!
Nor does the Wolf have it well, who in bonds shall
await the Twilight of the Reins.”

Loki: 40 „Þęgi þú, Týr, · þat varð þinni konu
2 at hon átti mög við mér!
Qln né penning · hafðir þess aldri-gi

4 van-réttis, vę-sall.“

“Shut thou up, Tew! It happened to thy woman,
that she had a lad by me!
Neither ell nor penny hadst thou ever for that
injustice, O wretch!”

3 Qln ‘ell’ | Wool, measured in ells, was often used for barter in Iceland and Norway.

Freyr: 41 „Ulf sé’k liggja · áar ósi fyr
2 unds rjúfask ręgin;
því munt nést, · nema nú þęgir,
4 bundinn, bǫlva smiðr!“

“The Wolf I see lying before a river-mouth,
until the Reins are ripped;
therefore wilt thou next—unless thou now shut up—
be bound, O smith of bales!”

Loki: 42 „Gulli kępta · létst Gymis dóttur
2 ok sęldir þitt svá sverð,
en es Múspells synir · ríða Myrk-við yfir
4 vęitst-a þá, vę-sall, hvé vęgr!“

“Bought with gold thou hadst Gymer’s daughter [= Gird],
and didst so sell thy sword,
but when Muspell’s sons ride over Mirkwood
knowest thou not, O wretch, how to fight!”

Byggvir: 43 „Vęitst ef ęðli ętta’k · sem Ingunar-Freyr,
2 ok svá sęl-ligt setr:
męrgi smęra · mǫlða’k þá męin-króku
4 ok lęmða alla i liðu.“

“Thou knowest, if I had a pedigree like Ingwin-Free,
and such blessed pasture—
smaller than bone meal would I mill this harm-crow,
and beat all his limbs lame!”

Loki: 44 „Hvat ’s þat it litla · es þat lęggra sé’k
2 ok snap-víst snapir?
At ęyrum Freys · munt ęt vesa
4 ok und kvęrnum klaka.“

“What is this little thing I see crawling
and snap-wisely snapping?
At the ears of Free wilt thou ever be,
and chirping under mills!”

- [Byggvir kvað:] 45 „Byggvir ek hēiti, · en mik bráðan kveða
2 goð ǫll ok gumar;
því em’k hér hróðugr · at drekka Hropts megir
4 allir ǫl saman.“
“Bewer I am called, and hurried do call me
all the Gods and men;
therefore I am here honoured that Roft’s lads [the EESE] drink
ale all together.”

2 goð ... ok gumar ‘Gods and men’ | This pairing also occurs in *Lok* 55/4 and *Reg* 19.

- [Loki kvað:] 46 „Þegi þú, Byggvir, · þú kunnir aldri-gi
2 deila með mǫnnum mat;
ok þik i flēts strá · finna né mǫttu
4 þá’s vǫgu verar.“
“Shut thou up, Bewer! Thou couldst never
deal out food amidst men,
and in the bench-straw they could not find thee,
whenever men did fight.”

- [Heimdallr kvað:] 47 „Qlr est, Loki · svá’t es ǫr-viti,
2 hví né lētsk-a þú, Loki?
því’t of-drykkja · veldr alda hveim
4 es sína mēlgi né man-at.“
“Drunk art thou, Lock, so that thou art out of wits;
why holdest thou not back, Lock?
For over-drinking makes every man
no more recall his speech.”

- [Loki kvað:] 48 „Þegi þú, Heimdallr, · þér vas i ár-daga
2 it ljóta líf of lagit;
ǫrgu baki · munt é vesa
4 ok vaka vǫrðr goða.“
“Shut thou up, Homedal! For *thee* in days of yore
thy ugly life was laid [down].

With a stiff back wilt thou ever be
and waking, O Watchman of the Gods.”

2. líf of lagit ‘life laid [down]’ | His course of life was decreed (by the Norns). Formulaic; see TODO.

4. vörðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, who had to guard the rainbow bridge of the Gods against their enemies. See note to *Grm* 13.

[Skaði kvað:] 49 „Létt ’s þér, Loki; · mun-at-tu lēngi svá
2 lēka lausum hala,
því at þik à hjörvi skulu · ins hrīm-kalda magar
4 gornum binda goð.“
“Thou takest it lightly, Lock—thou wilt not so for long
play with a loose tail,
for on a sword with thy rime-cold lad’s
guts the Gods shall bind thee.”

1 [Skaði kvað:] ‘[Shede quoth:]’ | The speaker of sts. 49 and 51 is not indicated anywhere, but is almost certainly Shede for both. Lock’s mention of Thedse’s slaying in 50 (see Note) is only effective if it relates personally to whomever he is attacking, and this is only the case for Shede. This also explains her answer in 51. Further, since Shede is explicitly mentioned in P1, she should be expected to have a speaking role in the poem.

3–4 því at þik à hjörvi skulu · ins hrīm-kalda magar / gornum binda goð. ‘for on a sword with thy rime-cold lad’s / guts the Gods shall bind thee’ | See *From Lock* below.

[Loki kvað:] 50 „Veitst ef mik à hjörvi skulu · ins hrīm-kalda magar
2 gornum binda goð,
fyrstr ok øfstr · vas’k at fjör-lagi
4 þar’s vér à Þjatsa þrifum.“
“Thou knowest, if on a sword with my rime-cold lad’s
guts the Gods shall bind me,
first and highest was I in life-taking
where we laid hands on Thedse.”

4 þar’s vér à Þjatsa þrifum ‘where we laid hands on Thedse’ | A reference to a longwinded myth told most fully in *Skm* 2–4 and *Haustl* 2–13. After Thedse abducted Idun the Eese made Lock recover her, which he set out to do by flying to Thedse’s farm in the shape of a hawk. When he found Idun he turned her into a nut, took her in his claws, and turned back to Osyard. Thedse quickly spotted him, set chase in the form of an eagle, and was soon closing the distance. The Eese within Osyard saw this and hurriedly threw wood shavings on the ground; just as Lock had passed above them they set fire to the shavings; the fire rose and burned the wings of Thedse, who fell down to the ground and was soon killed. After this, Shede, Thedse’s daughter, came to Osyard to avenge her father, but the gods convinced her to a settlement, after which she married Nearth and became one of them. It is most sensible that Lock brings this myth up in order to insult Shede.

[Skaði kvað:] 51 „Veitst ef fyrstr ok øfstr · vast at fjör-lagi

2 þá's ér á Þjatsa þrifuð,
frá mīnum véum · ok vǫngum skulu
4 þér ę kǫld rǫð koma.“
“Thou knowest, if first and highest thou wast in life-taking
where ye laid hands on Thedse:
from my wighs and wongs shall for thee
ever cold counsels come.”

[Loki kvað:] 52 „Léttari i mǫlum · vast við Laufeyjar son
2 þá's létsk mér á bęð þinn boðit;
getit verðr oss slíks · ef vér gǫrva skulum
4 telja vǫmmin vǫr.“
“Lighter in speech wast thou with Leafie's son [= Lock = me]
when thou hadst me bid to thy bed;
such will be said of us, if we clearly shall
recount our blemishes.

P5 Þá gekk Sif fram ok byrlaði Loka í hrím-kalki mjǫð ok mēlti:
Then Sib walked forth and poured for Lock mead in a rime-chalice, and
spoke:

53 „Hęill ves þú nú, Loki, · ok tak við hrím-kalki
2 fullum forns mjaðar,
hęldr þú hana ęina · látir með ása sonum
4 vamma-lausa vesa.“
“Hale be thou now, O Lock, and receive this rime-chalice,
full of ancient mead!
Rather oughtst thou to let me alone among the sons of the Eese
remain blemish-less.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; repeated identically in *Skm* 37/1–2.

P6 Hann tók við horni ok drakk af:
He received the horn and drank from it:

54 „Ęin þú vérir · ef þú svá vérir,
2 vǫr ok grǫm at veri;
ęinn ek vęit, · svát ek vita þikkjumk,
4 hór ok af Hlórriða,

ok vas þat sá inn lē-vísi Loki.“

“Alone wouldst thou be, if thou so wert
wary and wroth against man.
I know one—whom I think me to know—
adulterer behind even Loride’s back,
and that was the guile-wise Lock!”

5 lē-vísi Loki ‘guile-wise Lock’ | Formulaic, also occurring in *Hym* 37. Cf. also *Vsp* 35 where Lock is called *lē-gjarn* ‘guile-eager’ and note to *Vsp* 17 where Lothar (possibly to be identified with Lock) gives men *lō*, which may be an accusative form of *lē*.

[Beyla kvað:] 55 „Fjöll ǫll skjalfa, · hygg á fǫr vesa
2 heiman Hlórriða;
hann rēðr ró · þeim’s rógir hér
4 goð ǫll ok guma!“

“The fells all quake—I think on the journey
from home Loride to be.
He brings to rest him who here maligns
all the Gods and men!”

1 Fjöll ǫll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbance. See note to *Þrk* 21.

[Loki kvað:] 56 „Þegi þú, Beyla, · þú est Byggvis kvæn
2 ok mēini blandin mjök;
ð-kynja’n mēira · kom-a með ása sonum;
4 ǫll est, dēigja, dritin.“

“Shut thou up, Beal! Thou art Bewer’s wife,
and much mixed with harm.
A greater disgrace came not among the sons of the Eese;
thou art all, dough-girl, dungy!”

4 ǫll est, dēigja, dritin ‘thou art all, dough-girl, dungy’ | *dēigja* ‘dough-girl’ is a derivative of *dēigr* ‘dough’ and refers to a young girl at a farm who kneads dough, milks the cows and such. The insult here is that she is still dirtied with the dung of milch cows.

P7 Þá kom Þórr at ok kvað:
Then Thunder arrived and quoth:

57 „Þegi þú, rǫg vęttr, · þér skal munn þrúð-hamarr,
2 Mjöllnir, mál fyr-nema!
Hērða klett · drep’k þér halsi af,

- 4 ok verðr þá þínu fjörvi of farit.“
 “Shut thou up, queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 The shoulder-rock [HEAD] I strike off thy neck,
 and then is thy life destroyed!”

¹ þrúð-hamarr ‘thrith-hammer’ | “Strength-hammer”, þrúðr ‘thrith’ being an obsolete word for strength used only in connection with Thunder or ettins. Þrúðr ‘Thrith’ is also the name of Thunder’s daughter.

- [Loki kvað:] 58 „Jarðar burr · es hér nú inn kominn;
 2 hví þrasir þú svá, Þörr?
 En þá þorir ekki · es skalt við ulf’inn vega
 4 ok svelgr hann allan Sig-föður.“
 “Earth’s Son is here now come inside,
 why thrashest thou so, Thunder?
 But thou wilt nowise dare when thou shalt fight the Wolf
 and he swallows Syefather (= Weden) whole.”

³⁻⁴ es skalt við ulf’inn vega / ok svelgr hann allan Sig-föður ‘when thou shalt fight the Wolf / and he swallows Syefather (= Weden) whole.’ | A reference to the Rakes of the Reins, where Weden is slain by the Wolf and then avenged by his son Wider. Thunder, meanwhile, dies while slaying the Wyrn; see *Vsp* 51–53, *Vafþ* 53.

- [Þörr kvað:] 59 „Þegi þú, röð vetttr, · þér skal minn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 Upp ek þér verp · ok á austr-vega
 4 síðan þik mann-gi sér.“
 “Shut thou up, queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 Up I throw thee, and onto the eastern ways;
 thereafter no man may see thee!”

- [Loki kvað:] 60 „Austr-förum þínum · skalt aldri-gi
 2 segja seggjum frá
 síðst í hanska þumlungi · hnúkðir þú, Eín-hęri,
 4 ok þöttisk-a þá Þörr vesa!“
 “From thy eastern journeys shalt thou never
 speak to the youths,
 since in the thumb of a glove thou crawleddest, Oneharrier,
 and didst not seem to be Thunder then!”

3 í hanska þumlungi · hnúkðir þú ‘in the thumb of a glove thou didst crawl’ | This stanza and 62 below refer to Thunder’s encounter with the ettin Shrimer, which is retold in *Gylf* 45. A related narrative is mentioned in *Hárð* TODO, although the ettin there is called Feller.

- [Þórr kvað:] 61 „Þegi þú, röð véttr, · þér skal minn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 hendi inni hógri · drep’k þik Hrunnis bana,
 4 svát þér brotnar beina hvat.“
 “Shut thou up, queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 With the right hand I strike thee with Rungner’s bane [= Millner],
 so that every bone in thee breaks.”

- [Loki kvað:] 62 „Lifa étla’k mér · langan aldr
 2 þótt hótir hamri mér;
 skarpar álar · þóttu þér Skrymis vesa
 4 ok máttir-a þá neṣti náa
 ok svaltsk þá hungri heill.“
 “To live a long life I intend for myself,
 though thou mightst threaten me with the hammer.
 Sharp seemed Shrimer’s straps to thee,
 and then couldst thou not reach thy provisions,
 and then wast thou dying, healthy, of hunger.”

- [Þórr kvað:] 63 „Þegi þú, röð véttr, · þér skal minn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 Hrunnis bani · mun þér í hæl koma
 4 fyr Ná-grindr neðan.“
 “Shut thou up, queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 Rungner’s bane will take thee to hell,
 down beneath Neegrind!”

- [Loki kvað:] 64 „Kvað’k fyr ȝsum, · kvað’k fyr ása sonum,
 2 þat’s mik hvatti hugr,
 en fyr þér ȝinum · mun’k út ganga
 4 því’t ek vȝit at þú vegr.
 “I spoke before the Eese; I spoke before the sons of the Eese
 whatever my heart did goad me,
 but for thee alone will I walk out,

for I know that thou strikest.

65 Ql gørðir þú, Égir, · en þú aldri munt
 2 síðan sumbl of gøra;
 eiga þin qll, · es hér inni es,
 4 leiði yfir logi
 ok brenni þér á baki.“

Ale hast thou made, Eagre, but thou wilt never
 henceforth make a simble!
 All thy estate which is here within—
 let flame play over it,
 and burn thee in the back!”

From Lock (*Frá Loka*)

The binding of Lock is known from two other places. Closest at hand is *Vsp* 34, but it offers no full narrative.

Gylf 50 has a longer account, somewhat different from the present prose. There the Eese captured Lock's two sons, Wonnell and “Nare or Narve”. They turned Wonnell into a wolf (*vargr*, which also means ‘outlaw’) and had him tear his brother Narve apart. Narve's intestines were then taken and used to bind Lock on top of three pointed stones, with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. At last the intestines turned into iron and Lock was bound.

Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to *From Lock* with *Vsp* H1, interpreting *Vála víg-bond* as ‘Wonnell's war-bonds’. Wonnell is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

P8 En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku észir
 2 hann. Hann var bundinn með þormum sonar Nara; en Narfi,
 sonr hans, varð at vargi. Skaði tók eitorm ok festi upp yfir
 4 and-lit Loka; draup þar ór eit. Sigyn, kona Loka, sat þar ok
 helt munn-laug undir eitrit. En er munn-laugin var full bar hon
 6 út eitrit, en meðan draup eitrit á Loka. Þá kiptist hann svá hart
 við, at þaðan af skalf jörð qll; þat eru nú kallaðir land-skjálftar.

And after this Lock hid himself in the Freenangersforce in the form of a salmon. There the Eese took him. He was bound with the intestines of his

son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock's face; from it ran venom. Syein, Lock's wife, sat there and held a basin under the venom. And when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then he struggled so hard that thereof all the earth quaked; that is now called earth-quakes.

Stanza from *Gylf*

In *Gylf* 20 the following stanza is cited as proof of Frie's foresight regarding the orlays of men. It is introduced by the words *svá sem hér er sagt, at Óðinn mēlti sjalfr við þann ás, er Loki heitir* 'just as it is said here, that Weden himself spoke to that Os who is called Lock'.

The text looks like an amalgamation of several *Lok* stanzas (which is why it has been placed here, rather than among the Fragments From Snorre's Edda); l. 1 corresponds to st. 21/1 (spoken by Weden), l. 2 to st. 47/2 (spoken by Homedal), and ll. 3–4 to st. 29/3–4 (spoken by Frow). It is possible that it derives from an alternate version of *Lok*, but it could also have been formed due to Snorre's misremembering the rest of the stanza after the first line, which is also attributed to Weden in st. 21.

2 „Órr est, Loki, · ok or-viti,
hví né lętsk-a þú, Loki?
4 or-lęg Frigg · hygg at ęll viti
þótt hęn sjęlf-gi sęgi.“

“Mad art thou, Lock, and out of wits,
why holdest thou not back, O Lock?
All orlays I think that Frie might know,
though she tell them not herself.”

Lay of Thrim

(Þrymskviða)

Dating (Sapp, 2022): C9th (o.741)

Meter: Ancient-words-law

Introduction

The **Lay of Thrim** (*Þrk*) is only found in **R**, where it follows *Lok* and precedes *Vkv*. It has oft been considered the oldest poem in the **R** collection, and Sapp's model agrees with that judgment.

Comedic stories involving Thunder and his ettin-bashing seem to have been very popular in Wiking age Norway and Iceland, and the god himself is not infrequently the butt of the joke in them. Apart from *Þrk* there are also the Eddic poems *Hym* and *Hárb*, and the Scaldic poems *Haustl* and *Þdr*. Fragments of a lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters also survive in *Gylf*; see Eddic fragments below.

Lay of Thrim

1 **V**reiðr vas þá **V**ing-Þórr · es hann vaknaði
2 ok **s**íns hamars · of **s**aknaði,
skegg nam at hrista, · **s**kqr nam at dýja,
4 réð **J**arðar burr · **u**mb at þreifask.

[R 17r/13]

Wrath was then Wing-Thunder when he woke,
and of his hammer was bereaved.
His beard he took to rustle, his locks he took to rip;
the son of Earth resolved to grope about.

1 *Vreiðr* 'Wrath' | *Reiðr* **R**

1 *Vrēiðr* ‘Wroth’ | Initial *v-* is restored for the sake of alliteration but is not strictly metrically necessary; cf. st 13. In any case *Þrk-*—generally considered to be the oldest Eddic poem—most almost certainly predates the West Norse sound change *vr- > r-*.

1 *Ving-Þórr* ‘Wing-Thunder’ | A rare poetic synonym for Thunder; it only elsewhere occurs in *Alv* 6. See Index for etymology.

3 *skęgg ... dýja* ‘beard ... pull’ | Apparently formulaic. Cf. *Brot* TODO.

- 2 Ok hann þat orða · alls fyrst of kvað: [R 17r/15]
 2 „Hęyr-ðu nú, Loki, · hvat ek nú męli
 es ęgi vęit · jarðar hęr-gi
 4 né upp-himins: · ęss es stolinn hamri!“

And he this word first of all did say:

“Hear thou now, Lock, what I now speak,

which no man knows anywhere on earth

nor in up-heaven: the os [= Thunder = I] is robbed of His hammer!”

1 *Ok hann þat orða · alls fyrst of kvað* ‘And he this word first of all did say’ | The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st. 3 of *Oddrgr*; st. 5 of *Brot*.

3–4 *jarðar ... upp-himins* ‘earth ... up-heaven’ | The whole cosmos. Formulaic, see Index: Earth and Up-heaven.

- 3 Gingu þęir fagra · Freyju tůna [R 17r/17]
 2 ok hann þat orða · alls fyrst of kvað:
 „Munt-u męr, Freyja, · fjaðr-hams léa
 4 ef ek mőnn hamar · mętta’k hitta?“

Went they to the fair yards of Frow,

and he this word first of all did say:

“Wilt thou me, O Frow, the feather-hame lend,

if I my hammer might find?”

2 *hann* ‘he’ | The speaker is Thunder, since he speaks about “my hammer”.

3 *fjaðr-hams* ‘feather-hame’ | A “feather-skin” by which the wearer can transform or fly like a bird.

- Freyja kvað: 4 „Þó mynda’k gefa þęr · þótt ór gulli vęri [R 17r/19]
 2 ok þó sęlja · at vęri ór silfri.“

“Yet would I give it to thee though it were golden,

and yet hand it to thee if it were silvern.”

2 *sęlja* ‘hand’ | *sęlja*, cognate of English *sell*, here has its older sense of ‘hand over’, cf. Gotish *saljan* ‘opferri; θύειν’ (Streitberg, 1910, p. 116).

- 5 Fló þá Loki, · fjaðr-hamr dunði,
2 unds fyr útan kom · ása garða
ok fyr innan kom · jötna heima.

[R 17r/20]

Then flew Lock—the feather-hame rustled—
until he came outside the Yards of the Eese,
and he came inside the Homes of the Ettins.

1 Loki ‘Lock’ | Though Thunder is the one asking for the feather-hame (“if I *my* hammer might find”), Lock is the one that takes off flying with it.

- 6 Þrymr sat á haugi, · þursa dróttinn,
2 greyjum sínum · gull-bönd snøri
ok mörum sínum · mōn jafnaði.

[R 17r/22]

Thrim sat on the mound, the lord of Thurses:
on his greyhounds the golden leashes he twirled,
and on his steeds the manes he cut even.

1 sat á haugi ‘sat on the mound’ | Meditating on mounds was a common pastime for the ancients. See *Vsp* 41 for other attestations.

1 þursa dróttinn ‘lord of Thurses’ | This formulaic expression also occurs in several Runic charms against such thursen lords (see below under Galders); an example of the close connection between mythology and ritual.

2–3 greyjum sínum ... mörum sínum ‘his greyhounds ... his steeds’ | Thrim sits surrounded by dogs and horses. The scene is reminiscent of the ancient “master of animals” motif, especially as attested on panel A of the Gundestrup cauldron.

- [Þrymr kvað:] 7 „Hvat ’s með ösum? · Hvat ’s með ölfum?
2 Hví est einn kominn · i jötun-heima?“
[Loki kvað:] „Illt ’s með ösum, · illt ’s með ölfum!
4 Hefir þú Hlórriða · hamar of folginn?“

[R 17r/23]

“What’s with the Eese? What’s with the Elves?
Why art thou alone come into the Ettin-homes?”—
“’Tis ill with the Eese! ’Tis ill with the Elves!
Hast thou the hammer of Lorde (= Thunder) hid?”

3 illt ’s með ölfum | Required by the meter; om. R

1 Hvat ’s með ösum? · Hvat ’s með ölfum? ‘What is with the Eese? What is with the Elves?’ | Formulaic, the same line occurs in *Vsp* 46/1.

- [Þrymr kvað:] 8 „Ek hefí Hlórriða · hamar of folginn
2 átta røstum · fyr jøðr neðan;
hann engi maðr · apr of heimtir

[R 17r/25]

4 nema **f**øri mér · **F**reyju at kvæn.“

“I have the hammer of Loride hid
eight rests beneath the earth.
It no man might fetch back,
unless he bring me Frow for a wife.”

2 átta røstum ‘eight rests’ | Eight leagues; a “rest” being an old distance measurement. See Index.

9 **F**ló þá Loki, · **f**jaðr-hamr dunði,
2 unds fyr **ú**tan kom · **j**otna heima
ok fyr innan kom · **á**sa garða;
4 **m**ótti hann þör · **m**iðra garða
ok hann þat **or**ða · **a**lls fyrst of kvað:

[R 17r/27]

Then flew Lock—the feather-hame rustled—
until he came outside the Homes of the Ettins
and he came inside the Yards of the Eese.
He met Thunder in the middle yards,
and he [= Thunder] this word first of all did say:

5 hann þat | emend.; þat **bann** R, with elsewhere unprecedented word order. Cf. note to st. 2.

4 mótti hann þör ‘He met Thunder’ | This line is compatible with the reconstructed disyllabic form *Þöar if the pronoun *hann* is excised. For that form see note to *Hym* 23/1.

10 „Hefir þú **ø**rendi · sem **er**fiði?
2 Seg-ðu á lopti · **l**ong tíðendi!
Opt sitjanda · **s**ögur of fallask,
4 ok **l**iggjandi · **l**ygi of þellir.“

[R 17r/29]

“Hast thou an errand of hardship?
Tell thou the long tidings aloft!
Oft the sitting man’s stories fail each other
and the lying down blows up his lie.”

1 Hefir þú ørendi · sem erfiði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock whether he is the bearer of ill tidings. The rhyming pair *ørendi* ‘errand’ ... *erfiði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including *HHj* 5.

3–4 Opt sitjanda · sögur of fallask, // ok liggjandi · lygi of þellir. ‘Oft the sitting man’s stories fail each other // and the lying down blows up his lie.’ | Proverbial. If one waits and mulls over bad news after receiving them, details will be left out and excuses thought up. It is therefore best that Lock immediately tell Thunder what he has learned. ON *liggja* ‘recline’ and *ljúga* ‘speak untruth’ are entirely different verbs; it is very unfortunate that they sound the same in English.

[Loki kvað:] 11 „Hefi’k **ø**rendi, · **er**fiði ok:

[R 17r/31]

- 2 Þrymr hefir þinn hamar, · þursa dróttinn;
hann ęngi maðr · apr of hejmtir
4 nema hönnum föri · Freyju at kvęn.“

“I have an errand, hardship also:
Thrim has thy hammer, the lord of Thurses.
It no man will fetch back,
unless he bring him Frow for a wife.”

- 12 Ganga þęir fagra · Freyju at hitta
2 ok hann þat orða · alls fyrst of kvað:
„Bitt-u þik, Freyja, · brúðar líní!
4 Vit skulum aka tvau · i jötun-hejma.“

[R 17r/33]

Go they the fair Frow to find,
and he this word first of all did say:
“Bind thyself, Frow, with bridal linen!
We two shall drive into the Ettin-homes.”

2 hann ‘he’ | The speaker is either Thunder or Lock.

3 brúðar líní! ‘bridal linen’ | The dress of the bride.

- 13 Vreio varð þá Freyja · ok fnasaði,
2 allr asa salr · undir bifðisk,
stökk þat it mikla · men Brisinga:
4 „Mik vęitst verða · ver-gjarnasta
ef ek ęk með þer · i jötun-hejma.“

[R 17v/1]

Wroth became Frow then, and snorted;
the whole hall of the Eese shook beneath;
down crashed the great Torc of the Brisings—
“Thou knowest that I will become the most man-eager,
if I drive with thee into the Ettin-homes.”

3 men Brisinga ‘Torc of the Brisings’ | A legendary jewel owned by Frow.

4 verða · ver-gjarnasta ‘become the most man-eager’ | Presumably Frow is speaking out of self-awareness of her own lustful inclinations, i.e., she will be gripped by uncontrollable lust. It is also possible that she complains about being accused of promiscuity by the other gods, but that is not the literal sense. For Frow’s promiscuity cf. *Lok* 30, and also st. 26 of that poem where Fric is likewise called *ver-gjörn* ‘man-eager’.

- 14 Sęnn vöru ęsir · allir a þingi
2 ok ęsynjur · allar a máli,
ok umb þat réðu · rikir tívar:
4 hvę þęir Hlórriða · hamar of sótti?

[R 17v/3]

Soon were the Eese all at the Thing,
and the Ossens all at speech,
and of this counseled the mighty Tews:
How they Loride's (= Thunder's) hammer would get?

1–3 Senn ... tívar 'Soon ... Tews' | The exact same three lines also occur *Bdr* 1/1–3; see Note there.

- 15 Þá kvað þat Hęimdallr, · hvítastr ąsa, [R 17v/5]
2 vissi vęl framm · sęm vanir ąđrir:
„Bindu vér Þór þa · brúđar lını;
4 hafi hann it mikla · męn Brisinga!

Then quoth this Homedal, whitest of the Eese;
he foreknew well like the other Wanes:
“Let us bind Thunder, then, with bridal linen;
let him have the great torc of the Brisings!

2. vissi vęl framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-viss* ‘forth-wise, prescient.’

- 16 Lótum und hótum · hrynja lukla [R 17v/6]
2 ok kven-váđir · umb kné falla
en ą brjósti · breiđa stęina
4 ok hag-liga · umb hęfuđ typpum!“

Let us by his side hang jingling keys,
and women's garments to fall about his knees,
but on the breast broad stones,
and skillfully let us tip his head.”

1–4 ALL | A unique description of Wiking Age bridal dress. Cf. the description's of dress in *Rþ*, which is, however, a much younger poem than *Þrk*. Being the mistress of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast may be tortoise brooches (also mentioned in *Vkv* 25, 36.) or beads in a large necklace. The “tipping” of the head refers to some sort of bridal hat which would have included a veil (cf. st. 27 below).

- 17 Þá kvað þat Þórr, · þrúđuęr ọss: [R 17v/8]
2 „Mik munu ęsir · argan kalla
ef ek bindask lét · brúđar lını!“

Then quoth this Thunder, the mighty Os:
“Me will the Eese call queer
if I let me be bound with bridal linen!”

- 18 Þá kvað þat Loki · Laufęýjar sonr: [R 17v/9]

- 2 „Þegi þú, Þórr, · þeira orða!
 Þegar munu jǫtnar · Ǫs-garð búa
 4 nema þú þinn hamar · þér of heimtir.“

Then quoth this Lock, Leafie's son:

“Shut up thou, Thunder, with those words!

Shortly the Ettins will settle Osyard,
 unless thou thy hammer for thyself dost fetch!”

3-4 Þegar ... heimtir. ‘Shortly ... dost fetch!’ | Guarding Osyard from transgressive and destructive forces was Thunder’s task, and the hammer his most important tool. Cf. *Hárþ* TODO, and a couplet by the obscure poet Thurbern Disescold, cited in *Skm* 11: *Þórr hefr Yggs með ǫrum · Ǫsgarð af þrek varðan*. ‘Thunder has with the messengers of Ug [GODS] mightily guarded Osyard.’

- 19 Bundu þeir Þór þá · brúðar lín
 2 ok hinu mikla · mēni Brísinga,
 létu und hǫnum · hrynja lukla
 4 ok kven-váðir · umb kné falla
 en á brjósti · bręða stęina
 6 ok hag-liga · of hǫfuð typpðu.

[R 17v/11]

They bound Thunder then with bridal linen,
 and with the great Torc of the Brisings.
 They by his side set keys to jingle,
 and women’s garments to fall about the knees,
 but on the breast broad stones,
 and skillfully they tipped his head.

- 20 Þá kvað þat Loki · Laufeyjar sonr:
 2 „Mun’k auk með þér · ambótt vesa,
 vit skulum aka tvau · i jǫtun-heima.“

[R 17v/13]

Then quoth this Lock, Leafie’s son:
 “I will also with thee be a handmaid;
 we two shall drive into the Ettin-homes.”

3 vit ... tvau ‘we two’ | *tvau* ‘two’ is here in the neuter, which is used for mixed-sex groups. This is either an error due to mindless copying of st. 11, or a backhanded insult against Thunder by Lock.

- 21 Sęnn vǫru hafrar · heim of vreknilr,
 2 skyndir at skǫklum, · skyldu vęl renna;
 bjǫrg brotnuðu, · brann jǫrð loga;
 4 ók Ǫðins sonr · i jǫtun-heima.

[R 17v/14]

Soon were the he-goats driven home,
 hastened onto the cart-poles—they were to run well.

Crags burst, earth burned with flame;
Weden's son [= Thunder] drove to the Ettin-homes.

1 hafrar 'he-goats' | Thunder's chariot was driven by his two goats; cf. the kenning Lord of He-goats (*hafra dróttinn*, *Hym* 20, 31).

3 björg brotnuðu, · brann jörð loga 'Crags burst, earth burned with flame' | Thunder's driving is often heralded by cosmic disturbance. So, his arrival in *Lok* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf's *Haustl* 14–16, where crags (*björg*) burst asunder and fires rage before him as he rides to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in *RV* 1.32). Cf. also *Bdr* 3 where the ground rumbles beneath the riding Weden.

- 22 Þá kvað þat Þrymr, · þursa dróttinn:
2 „Standið upp, jöttnar, · ok stráið bækki!
Nú fœrið mér · Fręyju at kván,
4 Njarðar dóttur · ór Nóa-túnum.

[R 17v/16]

Then quoth this Thrim, the lord of Thurses:
“Stand up, ye ettins, and strew the benches!
Now bring me Frow for a wife,
Nearth's daughter from the Nowetons!

- 23 Ganga hér at garði · gull-hyrndar kýr,
2 øxn al-svartir, · jötni at gamni,
fjöld á'k meijma, · fjöld á'k menja;
4 einnar mér Fręyju · á-vant þykkir.“

[R 17v/18]

Here march to the farm golden-horned kine,
all-black oxen to the ettin's [my] pleasure.
A multitude I own of treasures, a multitude I own of torcs—
only Frow I think me missing.”

2 øxn al-svartir 'all-black oxen' | Formulaic, also occurring in *Hym* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare Saxo Grammaticus (2015) 1.8.12, where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (*furvae bostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant*. ‘In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.’ This ancient ritual taboo finds parallel even in the Tanakh, where animals dedicated to YHWH were to be without blemish (ויקרא 1:3)

- 24 Vas þar at kveldi · of komit snimma
2 ok fyr jötna · ǫl framm borit.
Einn át oxa, · átta laxa,

[R 17v/20]

4 krásir allar, · þér's konur skyldu,
 drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come early,
and for the ettins ale brought forth.
He [= Thunder] alone ate an ox, eight salmons,
all the dainties meant for the women;
drank Sib's husband three sieves of mead.

3–5 Einn ... mjaðar. 'He alone ... of mead.' | Thunder is renowned for his great appetite; cf. *Hym* 15, where he eats two of Hymer's oxen. It is curious that the same kenning (*Sifjar verr* 'Sib's husband') is used in that stanza.

25 Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/23]
2 „Hvar sátst-u brúðir · bíta hvassara?
 Sá'k-a brúðir · bíta enn bręðara
4 né enn męira mjōð · męy of drekka!“

Then quoth this Thrim, the lord of Thurses:
“Where sawest thou brides bite sharper?
I never saw brides bite yet broader;
nor yet more mead a maiden drink!”

26 Sat hin al-snotra · ambōtt fyrir [R 17v/25]
2 es orð of fann · við jōtuns máli:
 „Āt vētr Freyja · áttá nōttum,
4 svá vas hón óð-fūs · i jōtun-hęima.“

Sat the all-clever handmaid [= Lock] in front,
who a word did find against the ettin's speech:
“Frow ate naught for eight nights;
so madly she longed for the Ettin-homes.”

27 Laut und līnu, · lęsti at kyssa, [R 17v/27]
2 en hann útan stōkk · ęnd-langan sal:
 „Hví eru ęndótt · augu Freyju?
4 Þykki mér ór · augum brenna!“

He [= Thrim] looked 'neath the linen, lusted to kiss—
but flung back out across the length of the hall—
“Why are the eyes of Frow blazing?
Methinks it burning from the eyes!”

1 līnu 'linen' | The bridal veil.

4 Þykki mér ór · augum brenna! ‘Methinks it burning from the eyes!’ | The meter of this line is very poor: the first half-line is only three syllables long, and the alliteration falls on *ór* ‘from’, which has no reason to be stressed. It would be much improved by inserting *eldar* ‘fires’ between *augum* ‘eyes’ and *brenna* ‘burns’, and this expression is actually attested in *Gylf* 51: *Eldar brenna ór augum hans ok nǫsum* ‘Fires burn from his eyes and nostrils’.

- 28 Sat hin al-snotra · ambótt fyrir
 2 es orð of fann · við jǫtuns máli:
 „Svaf vétr Freyja · átta nóttum,
 4 svá vas hón óð-fús · i jǫtun-heima.“

[R 17v/29]

Sat the all-clever handmaid in front,
 who a word did find against the ettin’s speech:
 “Frow slept naught for eight nights;
 so madly she longed for the Ettin-homes.”

1 fyrir | add. *ǫf. ǫf* R.

- 29 Inn kom hin arma · jǫtna systir,
 2 hin’s brúð-féar · biðja þorði:
 „Lát þér af höndum · hringa rauða
 4 ef þú ǫðlask vill · ástir mínar,
 ástir mínar, · alla hylli!“

[R 17v/30]

In came the wretched sister of the ettins,
 she who for the bride-fee [= Millner] dared ask:
 “Slide off from thy hands the red rings,
 if thou wilt win my affections,
 my affections, all [my] holdness.”⁶¹

5 ástir mínar, · alla hylli ‘my love; all [my] holdness’ | Probably formulaic. There are no preserved parallels in poetry, but there may be one in *Gylf* 49 (excerpt, following the death of Balder): *En er goðin vitkuðust, þá mælti Frigg ok spurði, hvær sá véri með ásum, er eignast vildi „allar ástir minar (so TW; ástir bennar ‘her loves’ SU) ok hylli, ok vili þann riða á bel-veg ok freista, ef þann fái fundit Baldr, ok bjóða Helju út-laun, ef þon vill láta fara Baldr heim í Ás-garð.“* ‘But when the gods came back to their wits, then Frigg spoke and asked which one among the Eese would own “all my loves and holdness, and will ride on the Hellway and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyard.”’ We can tell from the citation of a *Leeds-meter* stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder’s death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to *Bdr* 1/1–3.

⁶¹The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

- 30 Þá kvað þat þrymr, · þursa dróttinn:

[R 17v/32]

- 2 „Beríð inn hamar · brúði at vígja,
 leggið Mjöllni · i meýjar kné,
 4 vígið okkr saman · Várar hendí!“

Then quoth this Thrim, the lord of Thurses:
 “Bear ye in the hammer the bride for to bless;
 lay ye Millner in the maiden’s knee;
 bless us two together by Ware’s hand!”

4 Várar ‘Ware’ | A goddess who, according to *Gylf* 35, rules vows between men and women. See Index.

- 31 Hló Hlórriða · hugr i brjósti
 2 es harð-hugaðr · hamar of þekki;
 Þrym drap hann fyrstan, · þursa dróttin,
 4 ok étt jötuns · alla lamði.

[R 17v/34]

Laughed Loride’s (= Thunder’s) heart in his chest,
 when, hard-hearted, he recognised the hammer.
 Thrim he smote first, the lord of Thurses,
 and all the ettin’s lineage he beat lame.

- 32 Drap hann ina ǫldnu · jötna systur,
 2 hin’s brúð-féar · of beðit hafði;
 hön skell of hlaut · fyr skillinga,
 4 en hogg hamars · fyr hringa fjöld.
 Svá kom Óðins sonr · endr at hamri.

[R 18r/1]

He smote the aged sister of the ettins,
 she who for the bride-fee had asked;
 she got a smiting for shillings,
 and a blow of the hammer for a multitude of rings.
 So came Weden’s son back to his hammer.

Speeches of Allwise

(*Alvíssmól*)

Dating (Sapp, 2022): C10th (o.851)

Meter: *Leeds-meter*

Introduction

The **Speeches of Allwise** (*Alv*) is essentially a list of poetic synonyms set in a frame narrative of Thunder being visited by a dwarf insisting that he has been promised his daughter's hand. The synonyms are often archaic, representing older common Indo-European and Germanic words which have been displaced by younger words in the common register. Some are not found elsewhere.

The translation is currently incomplete.

The Speeches of Allwise

- 1 „Bękki bręjða · nú skal brúðr með mér
2 hęim ĩ sinni snúask;
hratat of mégi · mun hverjum þikkja;
4 hęima skal-at hvíld nema.“
- “Spread out on the benches shall now the bride with me;
turn home by my side.
A hurried engagement it will seem to each;
at home shall she not take rest!”
- 2 „Hvat 's þat fira; · hvi ert svá fęlr umb nasar;
2 vast-u ĩ nóttr með ná?
Þursa líki · þikki mér á þér vesa;
4 ert-at-tu til brúðar borinn.“

“What sort of man is this; why art thou so pale about the nose;
wast thou tonight with a corpse?
The likeness of a thurse methinks thou art;
thou wast not born for a bride!”

3 „Al-víss ek heiti · bý’k fyr jörð neðan
2 á’k undir steini stað.
vagna vers · ek em á vit kominn
4 brægði engi fōstu heiti fira.“

“Allwise I am called; I live beneath the earth;
I own under a stone my home.
The man of wagons [= Thunder] I am come to visit;
let no man break a firm promise!”

3 vagna vers ‘man of wagons’ | The “wagons” may here be constellations in the heavens, namely the *Charles’ Wain* (Great Bear, Big Dipper) and *Women’s Wain* (Little Bear, Little Dipper). Cf. *Skm* 31, where heaven/the sky is kenned *land sólar ok tungls ok bimin-tungla, vagna ok veðra* ‘the land of sun and moon, and the heavenly bodies, wagons and winds.’

4 „Ek mun brægða · því’t ek brúðar á
2 flęst umb rōð sem faðir.
vas’k-a ek heima · þá’s þér heitit vas
4 at sá einn es gjōf es með goðum.“

“I will break it, for about the bride
I have the greatest say, as her father.
I was not at home when it was promised thee,
but he [I] alone is the giver among the gods!”

5 „Hvat ’s þat rekka · es i rōðum tēlsk
2 fljóðs ins fagr-glóa;
fjarra-flęina · þik munu fair kunna;
4 hveṛr hefir þik baugum borit?“

“What sort of champion is this who claims to have a say
about the fair-glowing girl?
O foreign tramp, few men will know thee;
who has borne bigs to thee?”

6 Ving-Þórr ek heiti · ek hef víða ratat
2 sonr em’k Síð-grana;
at ó-sátt minni · skalt þat it unga man hafa
4 ok þat gjaf-orð geta.

“Wing-Thunder I am called; I have widely roamed;
I am the son of Sidegrane.
Against my assent shalt thou have this young girl,
and get that gift-word!”

7 Sáttir þínar · es ek vil snemma hafa
ok þat gjaf-orð geta.
2 eiga vilja · heldr an án vera
4 þat it mjall-hvíta man.

“Thy assent I wish to have soon,
and get that gift-word,
I would rather have than be without
this snow-white girl.”

8 „Meðjar ǫstum · mun-a þér verða
2 vísi gæstr of varið,
ef þú ór heimi kant · hverjum at segja
4 alt þat's ek vil vita.

“The maiden's love will not be thee,
O wise guest, denied,
if thou from every home canst tell
all I wish to know:

9 Segðu mér þat Al-víss · ǫll of rök fira
2 vörumk dvergr at vitir,
hvé sú jörð heitir · es liggr fyr alda sonum
4 heimi hverjum i.“

Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the earth is called which lies before the sons of men
in every home.”

10 „Jörð heitir með mönnum · en með ǫlfum fold.
2 kalla vega vanir.
i-grón jǫtnar · alfar gróandi
4 kalla aur upp-ræin.“

“‘Earth’ it is called among men, but among elves ‘fold’;
call it ‘ways’ the Wanes;
‘evergreen’ ettins, elves ‘growing’;

call it ‘mud’ the Up-reins.”

- 11 Søgðu mér þat **Al**-viss · **ö**ll of røk fira
 vorumk dvergr at **v**itir;
 hvé sá himinn heitir · erakendi
 hëimi **h**verjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the heaven is called ...
 in every home.”

3 erakendi ‘...’ | A string too corrupt to restore without excessive conjecture; it at least appears to contain the relative pronoun *er* ‘which’, younger form of *es* and the adjective *kennr* ‘known’. Based on the first line, the alliteration must have fallen on *b-*, and the root that first suggests itself is *hēð* ‘height’. A possible restoration is then *es á hēð es kennr* ‘which is known on high’.

- 12 Himinn heitir með mǫnnum · en **H**lýrnir með goðum
 kalla **V**ind-ófni **v**anir;
 upp-heim **j**otnar · **a**lfar fagra-réfr
 dvergar **d**rpúpan sal.

“‘Heaven’ it is called among Men but ‘Leerner’ among Gods;
 ‘Wind-ovner’ call it the Wanes;
 ‘upham’ Ettins, Elves ‘fair roof’,
 Dwarfs ‘dripping hall’.”

- 13 Søgðu mér þat **Al**-viss · **ö**ll of røk fira
 vorumk dvergr at **v**itir;
 hvęsu máni heitir · sá’s męnn sjá
 hëimi **h**verjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 how the moon is called which men do see
 in every home.”

- 14 **M**áni heitir með **m**ǫnnum · en **M**ýlinn með goðum,
 kalla **h**verfanda **h**vél **h**ęlju i;
 skyndi jotnar · en **s**kin dvergar
 kalla **a**lfar **á**r-tala.

“Moon it is called among Men, but ‘Milen’ with Gods,
 they call it ‘turning wheel’ in Hell,

‘hurrier’ Ettins and ‘shine’ Dwarfs;
Elves call it ‘year-tallier’.”

⁴ ár-tala ‘year-tallier’ | The moon was important in the Germanic calendar (witness *month*, a “moon-th”). Cf. *Vsp* 6 and *Vafþ* 23, 25.

- 15 Seg-ðu mér þat Al-víss · qll of røk fira
² vorumk dvergr at vitir;
 hvé sú sól heitir · es sjá alda synir.
⁴ heimi hverjum i.

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the sun is called, which the sons of men see,
in every home.”

- 16 Sól heitir með monnum · en Sunna með goðum
² kalla dvergar Dvalins leika;
 Ey-glói jotnar · alfar fagra-hvél
⁴ al-skír ása synir.

TODO.

- 17 „Seg-ðu mér þat Al-víss · qll of røk fira
² vorumk dvergr at vitir;
 hvé þau ský heita · es skúrum blandask
⁴ heimi hverjum i.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the clouds are called where showers are mixed
in every home.”

- 18 Ský heita með monnum, · en skúr-vön með goðum;
² kalla vind-flot vanir;
 úr-vön jotnar, · alfar veðr-megin;
⁴ kalla i helju hjalm huliðs.

“Clouds they are called among Men, but ‘shower-hope’ among Gods;
‘wind-fat’ the Wanes call them;
‘drizzle-hope’ the Ettins, Elves ‘weather-strength’;
in Hell they call them ‘helmet of the hidden’.”

- 19 „Segðu mér þat Al-víss · ǫll of rök fira
 2 vörumk dvergr at vitir;
 hvé sá vindr heitir · es víðast færr
 4 heimi hverjum i.“

TODO.

- 20 Vindr heitir með mönnum, · en Vöfuðr með goðum;
 2 kalla gneggjuð ginn-ręgin.
 ǫpi jǫtnar · alfar dyn-fara
 4 kalla i helju Hviðuð.

“Wind it is called among Men but ‘Waver’ among Gods,
 ‘neigher’ call it the Yin-Reins;
 ‘weeper’ Ettins, Elves ‘din-farer’;
 in Hell they call it ‘stormer’.”

- 21 „Segðu mér þat Al-víss · ǫll of rök fira
 2 vörumk dvergr at vitir;
 hvé þat logn heitir · es liggja skal
 4 heimi hverjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the calm is called, which shall lie
 in every home.”

- 22 „Logn heitir með mönnum, · en légi með goðum,
 2 kalla vinds flot vanir;
 of-hlý jǫtnar · alfar dag-sefa,
 4 kalla dvergar dags veru.“

“Calm it is called among men and ‘lowering’ among gods,
 ‘wind’s fat’ call the Waners;
 ‘great lee’ Ettins, Elves ‘day-sleep’,
 call it Dwarfs ‘day’s rest’.”

- 23 Segðu mér þat Al-víss · ǫll of rök fira
 2 vörumk dvergr at vitir;
 hvé sá marr heitir · es menn róa
 4 heimi hverjum i.

“Tell me this, Allwise—of all rakes of men,

I think, dwarf, that thou mightst know:
what the ocean is called, where men do row,
in every home.”

24 Sér heitir með mönnum, · en sī-légja með goðum,
2 kalla vág vanir;
 ál-heim jǫtnar, · alfar laga-staf,
4 kalla dvergar djúpan mar.

“Sea it is called among men but ‘ever-low’ among gods;
‘wave’ the Wanes call it;
‘eelhome’ Ettins, Elves ‘staff of waters’;
Dwarfs call it ‘deep ocean.’”

25 Ségðu mér þat Al-víss · ǥll of rǫk fira
2 vǫrumk dvergr at vitir;
 hvé sá ǣldr heitir · es brenn fyr alda sonum
4 heimi hverjum ï.

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the fire is called, which burns for the sons of men,
in every home.”

26 „Eldr heitir með mönnum · en með ǫsum funi
2 kalla vág vanir;
 frekan jǫtnar · en for-brēnni dvergar
4 kalla ï hǣlju hrǫðuð.“

“Fire it is called among men but among the Eese ‘flame’,
‘wave’ the Wanes call it;
‘the greedy’ Ettins, but ‘burner’ Dwarfs;
in Hell they call it ‘hurrier.’”

27 Ségðu mér þat Al-víss · ǥll of rǫk fira
2 vǫrumk dvergr at vitir;
 hvé viðr heitir · es vǣx fyr alda sonum
4 heimi hverjum ï.

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the wood is called, which grows for the sons of men,
in every home.”

- 28 Viðr heitir með mönnum. · en v¹allar fax með goðum
 2 kalla hlíð-þang halir;
 3 e¹ldi j¹otnar · alfar fagr-lima
 4 kalla v¹ond vanir.

“Wood it is called among men but ‘mane of the plain’ among gods,
 ‘slope-kelp’ heroes call it;
 ‘firewood’ Ettins, Elves ‘fair-limb’;
 ‘wands’ the Wanes call it.”

¹ v¹allar fax | emend.; *vallar-far* R.

- 29 „Segðu mér þat Al-víss · q¹ll of røk fira
 2 v¹orumk dvergr at vitir;
 3 hvé sú n¹ött heitir · in N¹orvi kenda
 4 h¹ëimi h¹verjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the night is called, begotten to Narrow,
 in every home.”

- 30 „N¹ött heitir með mönnum · en n¹jól með goðum,
 2 kalla grímu ginn-rëgin;
 3 ó-ljós j¹otnar · alfar svefn-gaman
 4 kalla dvergar draum-nj¹orun.“

“Night it is called among men but ‘nivel’ among the gods;
 call it ‘mask’ the yin-Reins.
 ‘Un-light’ ettins, elves ‘sleep-joy’;
 call it dwarfs ‘dream-Narn’.”

- 31 „Segðu mér þat Al-víss · q¹ll of røk fira
 2 v¹orumk dvergr at vitir;
 3 hvé þat s¹öð heitir · es s¹áa alda synir
 4 h¹ëimi h¹verjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the seed is called, which the sons of men sow,
 in every home.”

- 32 Bygg heitir með mönnum · en b¹arr með goðom
 2 kalla v¹xt vanir.

4 **É**ti jǫtnar · alfar laga-staf
 kalla i hǫlju hnippinn.
 “Barley it is called among Men but ‘leaf’ among Gods;
 ‘growth’ the Wanes call it;
 ‘eating’ Ettins, Elves ‘staff of waters’;
 in Hell they call it ‘drooping’.”

33 „Sæg-ðu mér þat **A**l-víss · **Q**ll of rök fira
 2 **v**örumk dvergr at **v**itir;
 hvé þat **Q**l hēitir · es drekka **a**lda synir
 4 **h**ēimi **h**verjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the ale is called, which the sons of men drink,
 in every home.”

34 **Q**l hēitir með mǫnnum · en með **Q**sum bjórr;
 2 kalla **v**ēig **v**anir;
 hrēina-lög jǫtnar · en i hǫlju mjǫð;
 4 kalla **s**umbl **S**uttungs **s**ynir.

“Ale it is called among Men but among the Eese ‘beer’;
 call it ‘draughts’ the Wanes;
 ‘pure water’ the Ettins but in Hell ‘mead’;
 call it ‘simble’ Sutting’s Sons.”

35 I **Q**inu brjósti · ek sá’k **a**ldri-gi
 2 **f**lēiri **f**orna stafi;
 miklum **t**ólum · ek kveð **t**éldan þik:
 4 uppi ert **d**vergr of **d**agaðr;
 nú skinn **s**ól i **s**ali.

“In a single breast I never saw
 more ancient staves—
 with mighty tricks I call thee tricked:
 thou art, dwarf, dayed up;
 now shines the sun into the halls!”

Thule of Righ

(*Rígsþula*)

Dating (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195), C13th (0.280)

Meter: Ancient-words-law

Introduction

The **Thule of Righ** (*Rþ*) is an enigmatic, powerful poem. It serves as an etiology for the origin of the caste system, and a celebration of the superior blood of the martial nobility.

The poem itself is difficult to date, but comes off as rather late. The meter is also unusually free, and there are numerous 3-syllable lines. *Rþ* uses a highly formulaic language, with some unique expressions. Of particular note are the alliteration between the adverb *męirr* ‘further’ and *míðra*, e.g. in st. 2/1: *gekk męirr at þat*.

Rþ is only preserved in a single leaf in the C14th ms. **W**, where it follows, and is written in the same hand, as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from **W**—among them the conclusion to *Rþ*.

TODO: Dumezil three-part society, racial caste system, Irish influence. Many interesting things to write here!

The Thule of Righ

Pr	Svá sęgia męnn í fornum sęgum, at ęinn-hvęrr af ọsum, sá er	[W 78r/1]
2	Hęimdallr hét, fór fęrðar sinnar ok framm með sjóvar-stręndu	
	nọkkurri, kom at ęinum húsa-bó ok nęfndisk Rígr; ęptir þęiri	
4	sęgu er kvęði þetta.	

So do men say in ancient saws that one of the Eese, he who was called Home-dal, went on his journey and passed forth along a certain lake shore, came

upon a lone homestead and called himself Rígh—according to that saw is this poem.

- 1 Ár kvóðu ganga · grónar brautir [W 78r/TODO]
 2 qflgan ok aldinn · qs kunnigan,
 ramman ok rqsqvan · Ríg stíganda.

OF YORE, they said, did walk on green roads
 a mighty and ancient os, cunning:
 the strong and brisk Rígh, striding.

1 Ár 'Of yore' | emend.; at W

1 Ár 'Of yore' | Formulaic. It is very common for poems to begin with *ár* 'of yore, in the beginning'.
 Cf. *Vsp* 3/1, *Hym* 1/1, *I HHund* 1/1, *I Guðr* 1/1, *Sigsk* 1/1.

- 2 Gekk meirr at þat · miðrar brautar, [W 78r/TODO]
 2 kom hann at húsi, · hurð vas á gétti;
 inn nam at ganga, · qldr vas á golfi,
 4 hjón sótu þar · hqr at arni,
 Ái ok Edda · aldin-falda.

He went further after that in the middle of the road;
 came 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-Grandpa and Great-Grandma in an old-time shawl.

4 at | sens. emend.; af W

- 3 Rígr kunni þeim · rþð at segja; [W 78r/TODO]
 2 meirr settisk hann · miðra flqtja
 en á hlið hvára · hjón sal-kynna.

Rígh knew to tell them counsels,
 further he set himself down on the middle of the bench,
 and on either side the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif, [W 78r/TODO]
 2 þungan ok þykkvan, · þrunginn sóðum,
 bar hqn meirr at þat · miðra skutla,
 4 soð vas í bolla · setti á bjóð;
 vas kalfr soðinn · krása betstr;

- 6 **r**ęis hann upp þaðan, · **r**éðsk at sofna;
 Then Great-Grandma took a lumpy loaf—
 heavy and thick, stuffed with chaff—
 carried it further after that in the middle of a trencher;
 broth was in a bowl—she set it on a platter.
 A cooked calf was the best dainty;
 he [= Righ] rose up thence, resolved to sleep.

- 5 **R**ígr kunni þeim · **r**óð at sęja;
 2 **m**ęirr lagðisk hann · **m**iðrar rękkju,
 en á **h**lið **h**vára · **h**jón sal-kynna.
 Righ knew to tell them counsels;
 further he laid himself down in the middle of the bed,
 and on either side the couple of the hall.

- 6 **Þ**ar vas hann at þat · þrjár nętr saman;
 2 gekk hann **m**ęirr at þat · **m**iðrar brautar;
 liðu **m**ęirr at þat · **m**önuðr níu.
 There he was after that for three nights with them;
 he went further after that in the middle of the road;
 passed further after that nine months.

- 7 **J**óð ól Edda, · jósu vatni
 2 **h**orund-svartan, · **h**étu þrél.
 Great-Grandma begot a child—they sprinkled it with water:
 swarthy of skin, they called it Thrall.

2 *h*orund-svartan ‘swarthy of skin’ | emend.; *þęrfi svartan* ‘swarthy with flax(?)’ **W**

1 jósu vatni ‘they sprinkled it with water’ | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See *Háv* 156.

- 8 Hann nam at **v**axa · ok **v**ęl dafna;
 2 vas þar á **h**öndum · **h**rokkit skinn,
 kropnir **k**núar, · [...]
 4 **f**ingr digrir, · **f**úlligt and-lit,
 lotr hryggr, · **l**angir **h**ęlar.
 He took to grow and have it well;
 there on his hands was wrinkled skin,
 crooked knuckles, [...],

stubby fingers, loathsome face,
stooping back, long heels.

- 9 Nam męirr at þat · magns of kosta, [W 78r/TODO]
2 bast at binda, · byrðar gørva;
bar hęim at þat · hrís gęrstan dag.

He took further after that to try his strength:
bast to bind, burdens to make;
he carried home after that brushwood on a gloomy day.

- 10 Þar kom at garði · gęngil-bęina, [W 78r/TODO]
2 aurr vas á iljum, · armr sól-brunninn,
niðr-bjúgt es nęf, · nęfndisk þír.

There came to the farm a gangle-boned woman:
mud was on her footsoles, her arm sunburnt,
downturned her face—she called herself Thew.

1 gęngil-bęina ‘gangle-boned woman’ | Derogatory, somebody who (due to poverty) only travels by foot.

3 Þír ‘Thew’ | The name probably means ‘maid-servant’ or ‘female slave’. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* ‘maid(-servant)’, being further root-related to *þéa* ~ *þjá* ‘to enthrall’, Proto-Norse *þewar* ‘servant’, OE *þéow* ‘slave, servant’,

- 11 Męirr sęttisk hõn · miðra flętja, [W 78r/TODO]
2 sat hjá hęnni · sonr húss,
róddu ok rýndu, · rękkju gørðu
4 Þréll ok þír · þrungin dógr.

Further she set herself down on the middle of the bench;
by her sat the son of the house [= Thrall].
They spoke and whispered, made a bed—
Thrall and Thew—in hard-pressed nights.

1 Męirr ... flętja | emend. based on other sts.; *miðra flętja* · *męirr sęttisk hõn* W

- 12 Bõrn ólu þau, · bjuggu ok unðu; [W 78r/TODO]
2 hygg’k at hėti · Hręimr ok Fjósnir,
Klúrr ok Klęggi, · Kęfsir, Fúlnir,
4 Drumbr, Digraldi, · Drõtr ok Hõsvir,
Lútr ok Leggjalði; · lögðu garða,
6 akra tõddu, · unnu at svínunum,
gęita gęttu, · grófu torf.

Children they begot, settled and were content.
 I think that they were called Rame and Feesner,
 Clour and Cledge, Chafser, Foulner,
 Drummer, Digrald, Drant and Hazer,
 Lout and Ledgald.—They laid yard-fences,
 dunged fields, fed swine,
 herded goats, dug turf.

- 13 **D**ótr vöru þær · **D**rumba ok Kumba, [W 78r/TODO]
 2 **Ø**kkvin-kalfa · ok **A**rin-nefja,
 Ysja ok **A**mbótt, · **E**ikin-tjasna,
 4 **T**ötrug-hypja · ok **T**ronu-bæina;
 þaðan eru komnar · þręla éttir.

The daughters were these: Drumb and Cumb,
 Inkencalf and Arnneb,
 Eaze and Ambight, Oakentarsen,
 Tattryhip and Tranebone—
 thereof are come the lines of thralls.

- 14 Gekk **R**igr at þat · **r**éttar brautir [W 78r/TODO]
 2 kom hann at **h**öllu · **h**urð vas á skíði
 inn nam at ganga, · **e**ldr vas á golfi
 4 **h**jón sötu þar · **h**eldu á syslu.

Went Righ after that on straight roads;
 he came to a hall—the door was hinged.
 He took to go inside; fire was on the floor.
 A couple sat there, busy with their chores:

2 höllu 'hall' | sens. and metr. emend., cf. st. TODO; om. W

- 15 **M**aðr tēlgði þar · **m**eið til rifjar, [W 78r/TODO]
 2 vas **s**kęgg **s**kapat, · **s**kör vas fyr enni
 skyrtu þręngva · **s**kokkr vas á golfi.

A man there carved a stick into a loom-beam.
 His beard was shapely, locks hung down his forehead,
 his shirt tight; a toolbox was on the floor.

- 16 **S**at þar kona, · **s**veigði rokk, [W 78r/TODO]
 2 **b**reiddi faðm, · **b**jó til váðar;
 sveigr vas á hofði, · **s**mokkr vas á bringu,

- 4 **d**úkr vas á halsi, · **d**vergar á ǫxlum;
 Afi ok **A**mma · **ó**ttu hús.

There sat a woman, twirled a distaff,
 stretched out her arms, readied a cloth.
 A scarf was on her head, a smock on her breast,
 a kerchief on her throat, brooches on her shoulders—
 Grandpa and Grandma owned a house.

- 17 **R**ígr kunni þeim · **r**óð at segja,
 2 **r**éis frá borði · **r**éð at sofna.
 Meirr lagðisk hann · **m**iðrar rēkkju
 4 en á **h**lið hvára · **h**jón sal-kynna.
 Þar vas hann at þat · **þ**rár nētr saman;
 6 liðu **m**eirr at þat · **m**ónuðr níu.

[W 78r/TODO]

Rígh knew to tell them counsels;
 rose from the table, resolved to sleep.
 Further he laid himself down in the middle of the bed,
 and on either side the couple of the hall.
 There he was after that for three nights with them;
 passed further after that nine months.

- 18 **J**óð ól **A**mma, · **j**ósu vatni,
 2 **k**olluðu **K**arl · **k**ona svēip ripti
 rauðan ok **r**jóðan · **r**iðuðu augu.

[W 78r/TODO]

Grandma begot a child, they sprinkled it with water,
 called it Churl; the woman wrapped him in cloth,
 red and ruddy; his eyes trembled.

- 19 Hann nam at **v**axa · ok **v**el dafna,
 2 **ǫ**xn nam at tēmjā · **a**rðr at gørva
 hús at timbra · ok **h**lǫður smíða
 4 **k**arta at gørva · ok **k**eyra plóg.

[W 78r/TODO]

He took to grow and have it well;
 oxen he took to tame, the ard to make,
 houses to timber and barns to craft,
 carts to make and drive the plough.

- 20 **H**eim óku þá · **H**angin-luklu
 2 **g**eita-kyrtlu · **g**iptu Karli.

[W 78r/TODO]

- Snor heitir sú, · settisk und ripti.
 4 Bjuggu hjón, · bauga deildu,
 breiddu bléjur, · ok bú gørðu.

Home they then drove with Hangenkey,
 with goatskin-skirt; married her to Churl.
 Daughter-in-law she is called; she sat down beneath a felt.
 The couple settled, shared their wealth,
 spread fine cloth and made a home.

- 21 Børn ólu þau, · bjuggu ok unðu;
 2 hét Halr ok Drengr, · Høldr, þegn ok Smiðr,
 Breiðr, Bóndi, · Bundin-skæggi,
 4 Búi ok Boddi · Bratt-skæggr ok Sæggr.

[W 78r/TODO]

Children they begot, settled and were content.
 They were called Hale and Drang, Healeth, Thane and Smith,
 Broad, Bond, Boundenshag,
 Bower and Bod, Brantshag and Seg.

- 22 Enn hétu svá · qðrum nofnum
 2 Snot, Brúðr, Svanni, · Svarri, Sprakki,
 Fljóð, Sprund, ok Víf, · Fëima, Ristill—
 4 þaðan eru komnar · karla éttir.

[W 78v/1]

Further some were thusly called other names:
 Snoot, Bride, Swannie, Swarrie, Sprackie,
 Fleed, Sprund and Wife, Fome, Ristle—
 thereof are come the lines of churls.

- 23 Gekk Rígr þaðan · réttar brautir
 2 kom hann at sal, · suðr horfðu dyrr,
 vas hurð hnigin, · hringr vas í gétti.

[W 78v/TODO]

Went Right thence on straight roads;
 he came to a hall, south faced the doors;
 the door was opened, a ring was on the gate.

- 24 Gekk hann inn at þat · golf vas stráat
 2 sòtu hjón · sòsk í augu
 faðir ok móðir · fingrum at lëika.

[W 78v/TODO]

He walked in after that; the floor was strawed;
 the couple sat, looked eachother in the eyes,

Father and Mother, playing with their fingers.

- 25 **S**at hús-gumi · ok **s**nøri stręng
 alm of bęndi · **q**rvar skepti;
 en hús-kona · **h**ugði at qrmum,
 strauk of ripti · **s**terti ęrmar.

[W 78v/TODO]

Sat the man of the house and twisted the bow-string,
 bent the elmwood, shafted arrows—
 but the wife of the house minded her arms,
 smoothened the fabric, tightened the sleeves.

- 26 **K**ęisti fald, · **k**inga vas á bringu,
 síðar slóður, · **s**ęrk blá-fáan;
 brún bjartari, · **br**jóst ljósara,
 hals hvítari · **hr**ęinni mjöllu.

[W 78v/TODO]

The linen hood jutted out, a brooch was on her chest,
 a trailing gown, a serk dyed blue;
 her brow was brighter, her chest lighter,
 her throat whiter than purest snow.

- 27 **R**ígr kunni þeim · **r**óð at segja;
 męirr sęttisk hann · **m**iðra fletja
 en á **h**lið **h**vára · **h**jón sal-kynna.

[W 78v/TODO]

Rígh knew to tell them counsels,
 further he set himself down on the middle of the floor-bench,
 and on either side: the couple of the hall.

- 28 Þá tók **m**óðir · **m**ęrtan dúk,
 hvítan af **h**ęrvi, · **h**ulði bjóð;
 hón tók at þat · **h**lęifa þunna,
 hvíta af **h**vęiti, · ok **h**ulði dúk.

[W 78v/TODO]

Then Mother took a patterned cloth,
 white of flax—she covered the platter.
 She took after that thin loaves,
 white of wheat—and covered the cloth.⁶²

⁶² Note the strong parallelism. The rich household can afford such an excess of expensive fabric and bread that they can cover a plate with an embroidered (*męrttr*) flaxen cloth, and then cover that cloth with loaves of wheat-bread.

- 29 Framm setti hón · skutla fulla [W 78v/TODO]
 2 silfri varða á bjóð;
 fán ok fleşki · ok fugla steikta;
 4 vín vas i kǫnnu, · varðir kálkar
 drukku ok dǫmðu, · dagr vas á sinnum.

Forth she set trenchers filled—
 silver-covered on platters—
 with gizzard and pork and roasted fowls.
 Wine was in a flagon; the women from goblets
 drank and discussed; the day was waning.

3 fán ‘gizzard’ | I am convinced by Fritzner (TODO: cite), who sees this word as a variant of *fǫarn* ‘gizzard’.

- 30 Rígr kunni þeim · rǫð at sęja, [W 78v/TODO]
 2 rēis Rígr at þat, · rēkkju gǫrði.

Rígh knew to tell them counsels;
 Rígh rose after that; he made the bed.

- 31 Þar vas hann at þat · þrjár nętr saman; [W 78v/TODO]
 2 gekk hann męirr at þat · miðrar brautar;
 liðu męirr at þat · mǫnuðr níu.

There he was after that for three nights with them;
 he went further after that on the middle of the road;
 passed further after that nine months.

- 32 Svęin ól móðir, · silki vaðði, [W 78v/TODO]
 2 jósu vatni— · Jarl létu hęita;
 bleikt vas hár, · bjartir vangar,
 4 ętul vǫru augu · sem yrmlingi.

Mother begot a swain, swaddled him in silk;
 they sprinkled him with water, let him be called Earl.
 Pale was his hair, bright his cheeks;
 fierce were his eyes like the young serpent’s.

4 ętul vǫru augu · sem yrmlingi ‘fierce were his eyes like the young serpent’s’ | It is common throughout Norse texts that people of noble stock distinguish themselves through their appearance, especially a sharp, piercing gaze. This occurs e.g. in *Vkv* where the gaze of the king’s son Wayland is like the serpent’s, and at the beginning of *II HHund*, where Hallow, disguised as a thrall-woman, is almost caught due to his unslavelike eyes, which, like in the present stanza, are said to be *ętul* ‘fierce, terrible’.

- 33 Upp óx þar · Jarl á fletjum;
 2 lind nam at skelfa, · læggja strengi,
 alm at þeygja, · orvar skępta,
 4 flein at fleyja, · frękkur dýja,
 hęstum ríða, · hundum verpa,
 6 sverðum bregða, · sund at fręmja.

[W 78v/TODO]

There Earl grew up on the floor-benches;
 he took to shake the linden shield, fasten bow-strings,
 bend elmwood, shaft arrows,
 throw javelins, hoist Frankish spears,
 ride horses, sic hounds,
 brandish swords, practice swimming.

- 34 Kom þar ór runni · Rígr gangandi,
 2 Rígr gangandi, · rúnar kęnni;
 sitt gaf heiti, · son kvęðsk eiga;
 4 þann bað hann egnask · óðal-vøllu,
 óðal-vøllu, · aldnar bygðir.

[W 78v/TODO]

There from a thicket came Righ, walking:
 Righ, walking, taught him runes.
 He gave him his own name, said that he had a son,
 bade him possess the ethel-plains:
 the ethel-plains, the olden farms.

1–5 ALL | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (the son will henceforth be known as Righ-Earl). Finally he instructs him to set out and win lands for himself.

- 35 Reið hann meirr þaðan · myrkan við
 2 hélug fjøll · unds at høllu kom;
 skapt nam at dýja, · skelfði lind,
 4 hęsti hleypti, · ok hjorvi brá;
 víg nam at vękja, · vøll nam at rjóða,
 6 val nam at fella, · vá til landa.

[W 78v/TODO]

He [= Righ-Earl] rode further thence through the mirky wood,
 through the frosty fells till to a hall he came.
 The shaft he took to hoist, shook the linden shield,
 leapt with his horse and brandished his blade.
 War he took to rouse; the plain he took to redden;
 men he took to fell—he won the lands.

- 36 Réð hann **ç**inn at þat · **átján** búum;
 2 **auð** nam skipta · **ø**llum vçita
meiðmar ok **m**øsma, · **m**ara svang-rifja;
 4 **h**ringum **h**reytti, · **h**jó sundr baug.

[W 78v/TODO]

He alone ruled after that eighteen homesteads.
 Wealth he took to hand out; to grant all men
 gifts and treasures, slender-ribbed steeds;
 rings he scattered; he struck apart the bigh.

4 hringum hreytti 'rings he scattered' | Cf. StarkSt Frag 1/2a *bring-breytanda* 'ring-scattererer [GENEROUS MAN]' which contains the same words.

- 37 Óku **ç**rir · **úr**gar brautir
 2 kvømu at **h**øllu · þar's **h**ersir bjó:
móttu **m**eyju · **m**jó-fingraðri
 4 **h**vítri ok **h**orskri, · **h**étu **È**rna.

[W 78v/TODO]

Messengers drove on drizzling roads,
 came to a hall where a ruler lived,
 met a maiden slender-fingered,
 white and wise—they called her Erne.

1 Óku | *okú* W 3 *móttu* | *mótti* W 3 *meyju* | om. W 3 *mjó-fingraði* | *mjó-fingraði* W

3 *móttu* | Past singular *mótti* is impossible, since the maiden is the one being met. *móta* 'meet' takes the dative.

3 *meyju* | A feminine dat. sg. noun meaning 'maiden, girl' is required here by the meter and the following adjectives; *meyju* dat. sg. of *mér* fits with the alliteration, but is by no means certain.

- 38 Bóðu **h**ennar · ok **h**eim óku,
 2 giptu Jarli, · **g**ekk hón und líni;
saman bjuggu þau · ok **s**ér unðu,
 4 **ç**ttir jóku · ok **a**ldrs nutu.

[W 78v/TODO]

They asked for her hand and drove home,
 married her to Earl—she went 'neath the linen.
 Together they settled and were content,
 increased their lineage and enjoyed life.

2 gekk hón und líni 'she went neath the linen' | She donned the bridal veil; cf. *Þrk* 27.

- 39 Burr vas hinn **ç**lsti, · en **B**arn annat;
 2 Jóð ok **A**ðall, · **A**rfi, **M**ogr,
Niðr ok **N**iðjungr, · (**n**ømu lçika)

[W 78v/TODO]

- 4 **S**onr ok **S**veinn, · (sund ok tafl)
 Kundr hét ęinn; · **K**onr vas hinn yngsti.

Byre was the eldest and Bairn the other;
 Ede and Athel, Arver and Maw,
 Nith and Nithing (they learned to partake)
 Son and Swain (in swimming and tables);
 Cund was one called; Kin was the youngest.

3–4 nǫmu leika ... sund ok tafl ‘they learned to partake in swimming and tables’ | This sentence is embedded in the list of names. Swimming and board games were stereotypic pastimes for aristocrats; cf. the two Scaldic stanzas attributed to Earl Rainwald (Rv Lv 1) and King Harold Hardreде (Hharđ *Gamv* 4), respectively, where each man recounts his *įþróttir* ‘skills, pursuits’.

- 40 **U**pp óxu þar · **J**arli bornir: [W 78v/TODO]
 2 **h**ęsta tǫmđu, · **h**lífar bęndu,
 skęyti **s**kófu, · **s**kęlfðu aska.
 4 **E**n **K**onr ungr · **k**unni rúnar:
 ęvin-rúnar · ok **a**ldr-rúnar.

There grew up the sons of Earl;
 horses they tamed, shield-rims they bent,
 shafts they planed, shook ashen spears—
 but Kin the Young knew runes,
 ever-runes and life-runes.

4 Konr ungr ‘Kin the Young’ | A folk etymological pun on *konungr* ‘king’. The King is the highest rank, above even the earls.

- 41 **M**ęirr kunni hann · **m**ǫnnum bjarga, [W 78v/TODO]
 2 **ę**ggjar dęyfa, · **ę**gi lęgja;
 klǫk nam fugla, · **k**yrra ęlda,
 4 **s**ófa ok **s**vęfa, · **s**orgir lęgja,
 afl ok ęljun · **átta** manna.

Further he knew how to rescue men,
 dull blades, lower the sea.
 He learned the chirping of birds, to calm fires,
 to lull and put to sleep, to lower sorrows,
 the strength and zeal of eight men.

- 42 **H**ann við **R**íg Jarl · **r**únar dęildi; [W 78v/TODO]
 2 **b**ręğðum **b**ęitti · ok **b**ętr kunni;
 þá **ę**ðladisk · ok þá **ę**iga gat,
 4 **R**ígr at hęita, · **r**únar kunna.

With Righ-Earl he shared runes,
employed tricks and knew better.
Then he earned for himself and won the right
to be called Righ, to know runes.

- 43 Reǵð **K**onr ungr · **k**jǫrr ok skóga; [W 78v/TODO]
2 **k**olfi fleygðí · **k**yrði fugla;
 þá kvað þat **k**ráka · —sat **k**visti ein—
4 „Hvat skalt, **K**onr ungr, · **k**yrra fugla?
 Helðr métti þér · **h**estum ríða
6 **h**estum ríða · ok **h**er fella.

Kin the Young rode through brushes and woods,
hurled his bolts, hunted birds.
Then quoth a crow—sat on a branch alone—
“Why shalt thou, Kin the Young, hunt birds?
It better befit thee horses to ride,
horses to ride and hosts to fell.”

6 *hestum ríða* ‘horses to ride’ | restored due to the fitting alliteration; om. (presumably by haplography) W

- 44 Á **D**anr ok **D**anpr · **d**ýrar hallir; [W 78v/TODO]
2 **ó**ðra **ó**ðal · an **ér** hafíð;
 þeir **k**unnu vel · **k**jól at ríða,
4 **egg** at **k**enna, · **u**ndir rjúfa.“

Dan and Danp own costly halls,
nobler ethel than ye have.
They know well the ship to ride,
the blade to teach, wounds to tear.”

2 *ér* ‘ye’ | metr. emend.; *þér* ‘id.’ W, which is simply a younger form of *ér*, and shows that the poem has been linguistically modernised.

2 *óðal* ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 *kjól* at ríða ‘ship to ride’ | i.e. to sail.

4 *egg* at *kenna* ‘the blade to teach’ | To wage war. A euphemism; to “teach someone the blade” is to fight (and kill) him.

(At this point fol. 78 of W ends, and the rest of the poem is lost. TODO: other sources.)

Fragments from Snorre's Edda

Introduction

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily **R** and **A**), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

1. A lost riddle-poem

This half-stanza is quoted in *Gylf* 2, being the second Eddic verse in the text, following *Háv* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of *Vafþ.*

PI Hann sá þrjú há-sėti ok hvert upp frá ǫðru, ok sátu þrír menn
2 sinn í hverju. Þá spurði hann, hvert nafn hǫfðingja þeira véri.
Sá svarar, er hann leiddi inn, at sá, er í inu neðsta háseti sat, var
4 konungr, ok heitir Hárr, en þar nēst sá, er heitir Jafnhárr, en sá
ofast, er Þriði heitir. Þá spyrr Hárr komandann, hvárt fleira er
6 erendi hans, en heimill er matr ok drykkir honum sem ǫllum þar
í Háva hǫll. Hann segir, at fyrst vill hann spyrja, ef nokkurr er
8 fróðr maðr inni. Hárr segir, at hann komi eigi heill út, nema
hann sé fróðari,

He [= Yilfer] saw three high-seats and each higher than the other, and three men sat there, each in his own seat. Then he asked what the names of those

chieftains were. He who led him in answers that the one who sat in the lowest high-seat was a king called High, and next to him he who is called Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands, but food and drink will be freely offered him, like all men there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

- 1 „ok statt-u framm · meðan þú fregn
2 sitja skal sá es segir.“
“and stand forth while thou askest;
sit shall he who speaks!”

2. Nearth and Shede

The following passage is almost the whole of *Gylf* 23, excepting at the very end *svá er sagt* ‘so it is said’, after which is quoted *Grm* 11. Notably, the two stanzas cited here are also found translated in Saxo Grammaticus (2015) 1.8.18–19, where they are said to have been spoken by Hadding and Rainhild, respectively. For discussion Hopkins (2021).

- Pr 1 Inn þriði áss er sá, er kallaðr er Njorðr. Hann býr á himni, þar
2 sem heitir Nóatún. Hann reðr fyrir gongu vinds ok stillir sjá ok
eld. Á hann skal heita til sé-fara ok til veiða. Hann er svá auðigr
4 ok fé-séll, at hann má gefa þeim auð, landa eða lausa-fjár. Á hann
skal til þess heita. Eigi er Njorðr ása ętta. Hann var upp fódðr
6 í Vana-heimi, en Vanir gísluðu hann goðunum ok tóku í mót at
gíslingu þann, er Hónir heitir. Hann varð at sétt með goðum ok
8 Vönum. Njorðr á þá konu, er Skaði heitir, dóttir Þjatsa jötuns.
Skaði vill hafa bú-stað þann, er átt hafði faðir hennar, þat er á
10 fjöllum nokkurum, þar sem heitir Þrym-heimr, en Njorðr vill
vera nær sé. Þau séttust á þat, at þau skyldu vera níu nér í Þrym-
12 heimi, en þá aðrar níu at Nóa-túnum. En er Njorðr kom aftr til
Nóatúna af fjallinu, þá kvað hann þetta:

The third Os is he who is called Nearth. He lives in the heaven in the place called Nowetons. He rules the course of the wind, and stills sea and fire. On him shall one call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Wanhome, but the Wanese gave him as a hostage to the

gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Waners. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetons. But when Nearth came back to the Nowetons from the fell, he quoth this:

1 „Lēið erumk fjöll, · vas'k-a lēngi á,
2 nētr ēinar níu;
ulfa þytr · mér þótti illr vesa
4 hjá sǫngvi svana.“

“Loathsome are the fells for me; I was not long thereon—
only nine nights.
The wolves' howl seemed ill to me
against the song of swans.”

P₂ Þá kvað Skaði þetta:

Then Shede quoth this:

2 „Sofa né māt'k-a'k · sévar beðjum á
2 fugls jarmi fyrir;
sá mik vękr · es af víði kǫmr
4 morgun hverjan mār.“

“I could not sleep on the beds of the sea
for the bleating of the bird.
He awakes me, when from the wide sea he comes,
every morning, the mew.”

P₃ Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök
2 á skíðum ok með boga ok skýtr dýr. Hon heitir ǫndur-goð eða
ǫndur-dís.

Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis with her bow and shoots beasts. She is called ski-god or ski-dise.

3. Homedal's Galder (*Heimdallargaldr*)

This mysterious fragment is quoted in *Gylf* 27, the chapter describing Homedal, which is here reproduced in full. The fragment consists of two c-lines and appears to be the end of a stanza in the fitting meter *Galders-law*.

The same poem is mentioned again in *Skm* 15: *Heimdallar hofuð heitir sverð. Svá er sagt, at hann var lostinn manns hofði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hofuð mjötuðr Heimdallar* 'A sword is called Homedal's head. So it is said that he was pierced through with a man's head; about that it is sung in Homedal's galder, and thenceforth the head is called Homedal's bane.'

- Pr Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill
 2 ok heilagr. Hann báru at syni meyjar níu ok allar systir; hann
 heitir ok Hallinskíði ok Gullintanni; tennr hans váru af gulli.
 4 Hestr hans heitir Gulltoppr. Hann býr þar er heitir Himinbjörg
 við Bifrost; hann er vörðr goða ok sitr þar við himins enda at
 6 gæta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl.
 Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann heyrir
 8 ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er héra
 létr. Hann hefir lúðr þann er Gjallar-horn heitir, ok heyrir blástr
 10 hans í alla heima. Heimdallar sverð er kallat hofuð manns. Hér
 er svá sagt: [...] Ok enn segir hann sjalfr í Heimdallar-galdri:

Homedal one is named. He is called the White Os; he is great and holy. He was born as the son of nine maidens, sisters all. He is also named Haldenshid and Goldentooth; his tooth were of gold. His horse is called Goldtop. He lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder. He has the basoon called the Horn of Yell, and his blowing can be heard in all realms. Homedal's sword is called a man's head. Here it says so: [...] And further he himself says in Homedal's Galder:

11 [...] | Here the text cites *Grm* 13; see there.

- I „Níu em'k móðra mōgr,
 2 níu em'k systra sonr.“

“Of nine mothers I'm the lad,
 of nine sisters I'm the son.”

1 móðra 'mothers' | so *STW*; *meija* 'maidens' U 2 sonr 'son' | om. T

4. Gna and the Wanes

The following passage is from *Gylf* 35, which lists the Ossens.

- P1** Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum.
 2 Hon á þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat
 var eitt sinn, er hon reið, at vanir nokkvörir sá reið hennar í lopt-
 4 inu. Þa mælti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

- 1** „Hvat þar flýgr, · hvat þar ferr,
 2 eða at lopti líðr?“

“What flies there, what fares there,
 or passes through the air?”

- P2** Hon svarar:

She answers:

- 2** „Né ek flýg, · þó ek ferr
 2 ok at lopti líðr
 á Hóf-varpni, · þeim's Ham-skæpir
 4 gat við Garð-rofu.“

“I fly not, though I fare,
 and pass through the air,
 on Hoofwarpner, whom Hamsherper
 begot with Yardrove.”

- P3** Af Gnár nafni er svá kallat, at þat gnéfar, er hött ferr:

From Gna's name it is so called that something which fares high up *protrudes*.

5. Balder's death

Gylf 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

- P1** Því nēst sendu  sir um allan heim  rind-reka at bi ja, at Baldr
 2 v ri gr tinn  r Helju, en allir ger u  at, menninir ok kykvendin
 ok j r in ok steinarnir ok tr  ok allr m lmr, sv  sem    munt
 4 s t hafa, at  essir lutir gr ta,    er  eir koma  r frosti ok   hita.
    er sendi-menn f ru heim ok h   u vel rekit s n  rindi, finna
 6  eir   helli n kv rum, hvar g gr sat; hon nefndist   kk.  eir
 bi ja hana gr ta Baldr  r helju, hon segir:

Thereafter the Eese sent an errand-runner through all the Home to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all ore, just like thou must have seen that these things weep when they come out of cold and into heat. When the messengers journeyed home and had run their errand well, they find in a certain cave where a gow was sitting; she called herself Thanks. They ask her to weep Balder out of hell. She says:

- 1** „  kk mun gr ta ·  urru  t rum
 2 Baldrs b l-farar;
 kyks n  dau s · naut'k-a Karls sonar
 4 hafi H l  v s h fir.“

“Thanks will weep—with dry tears—
 for Balder's pyre-journey [DEATH].
 Neither living nor dead did I benefit from Churl's son [= Balder];
 let Hell have what she has!”

- P2** En  ess geta menn, at  ar hafi verit Loki Laufeyjarson, er flest
 2 hefir illt g rt me   sum.

But men guess that this must have been Lock, Leafy's son, who has done the most evil among the Eese.

6. Thunder's journey to Garfrith

Skm 26, here edited in part, is the only surviving retelling of Thunder's journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters, Yelp and Grope. This was apparently a well-known story, and is also mentioned in *Vetr l* v 1/1b (quoted in *Skm* 11, which lists kennings for Thunder): *stétt of Gjǫlp dauða* 'thou didst step over the dead Yelp'. The prose of *Skm* 26 seems to be based on an earlier, now-lost poem in *Leeds-meter*, from which it quotes two stanzas. The first is found in all four main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

P1 Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti
 2 hann sik megin-gjörðum ok studdi for-streymis Griðar-völ, en
 Loki helt undir megin-gjarðar. Ok þá er Þórr kom á miðja ána,
 4 þá óx svá mjök áin, at uppi braut á ǫxl honum. Þá kvað Þórr
 þetta:

Then Thunder journeyed to that river which is called Wimbre, greatest of all rivers. Then he wrapped his might-girdle around himself and leaned upon Grith's stave against the stream, and Lock held up the might-girdle. And when Thunder came to the middle of the river, then it waxed so great that it broke over his shoulders. Then Thunder quoth this:

1 „Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir
 2 jǫtna garða í;
 vætist, ef þú vęx · at þá vęx mér ǫs-megin
 4 jafn-hǫtt upp sem himinn.“

“Wax not now, O Wimbre, as I wish to wade through thee
 into the yards of the ettins.

Thou knowest, if thou waxest, then my Os-might waxes
 up as high as the heaven.”

P2 Þá sér Þórr uppi í gljúfrum nǫkkurum, at Gjálp, dóttir Geirrðar
 2 stóð þar tveim megin árinna, ok gerði hon ár-vǫxtinn. Þá tók
 Þórr upp ór ánni stein mikinn ok kastaði at henni ok mēlti svá:
 4 „At ósi skal á stemma.“ Eigi missti hann, þar er hann kastaði til,
 ok í því bili bar hann at landi ok fekk tekít reyni-runnn nǫkkurn
 6 ok steig svá ór ánni. Því er þat orð-tak haft, at reynir er björg
 þórs.

Then Thunder sees that up in some certain gorges Yelp, daughter of Garfrith, stood on both sides of the river, and she caused the river's growth. Then Thunder took up from the river a great stone and threw it at her and spoke so: "At its source shall the river be dammed." He did not miss his target, and in that moment he threw himself towards land and got hold of a certain rowan shrub, and thus stepped out of the river. From this comes the saying that the rowan is Thunder's deliverance.

2 stóð þar tveim megin árinna, ok gerði hon ár-vøxtinn 'stood on both sides of the river, and she caused the river's growth' | She stood with her legs spread and befouled the river.

- P₃ En er Þórr kom til Geirrøðar, þá var þeim fé-lögum vísat fyrst í
 2 geita-hús til her-bergis, ok var þar einn stóll til sétis, ok sat Þórr
 þar. Þá varð hann þess varr, at stóllinn fór undir honum upp at
 4 réfri. Hann stakk Gríðar-veli upp í raftana ok lét sígast fast á
 stólinn. Varð þá brestr mikill, ok fylgði skrékr. Þar hǫfðu verit
 6 undir stólinum dótr Geirrøðar, Gjálp ok Greip, ok hafði hann
 brotit hrygginn í báðum. Þa kvað Þórr:

And when Thunder came to Garfrith's home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat upon it. Then he became aware that the chair beneath him was moving up toward the roof. He thrust Grith's stave up against the rafters and pushed himself firmly down into the chair. Then there was a great crack, followed by a shriek; there beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken both their backs. Then Thunder quoth:

- 2 „Einu sinni · neytta'k alls megin
 2 jǫtna gǫrðum í
 þá's Gjǫlp ok Grēip, · dótr Geir-raðar,
 4 vildu hefja mik til himins.“

"A single time I used all my might
 in the yards of the ettins,
 when Yelp and Grope, the daughters of Garfrith,
 would lift me to the heaven."

1 sinni 'time' | metr. and sens. emend.; om. U.

7. The tree Glazer

The original context of this half-stanza in *Leeds-meter* is obscure. The present excerpt represents the whole ch. 42 of *Skm.*

- P1 Hví er gull kallat barr eða lauf Glasis? Í Ásgarði fyrir durum
 2 Valhallar stendr lundr, sá er Glasir er kallaðr, en lauf hans allt er
 gull-rautt, svá sem hér er kveðit, at

Why is gold called the needle or leaf of Glazer? In Osgard, before the doors of Walhall stand a tree which is called Glazer, and his leafing is all golden red, as it is sung here, that

- 1 Glasir stendr · með gullnu laufi
 2 fyrir Sigtýs solum.

Glazer stands with golden leaf
 before Sye-Tew's (Weden's) halls.

- P2 Sá er víðr fegrstr með goðum ok mǫnnum.
 That is the fairest tree among men and gods.

8. On the making of Glapner

The following fragmentary stanza about the making of Glapner—the fetter used to bind the Fenerswolf—is found in the short work on kennings today called the *Little Scald* (*Litla skálda*), a text which probably served as a source for Snorre (for which see further Males (2020, pp. 129–47)). A variant of this stanza is transparently paraphrased in *Gylf* 28: *Hann var gorr af sex blutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af fogs bráka*. ‘It [Glapner] was made of six things: of the cat’s din and of the woman’s beard and of the mountain’s root and of the bear’s sinews and of the fish’s breath and of the fowl’s spittle.’ The small variants—*bráka* ‘spittle’ for *mjolk* ‘milk’, and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version.

- 1 Ór kattar dyn · ok ór konu skeggi,
 2 ór fisks anda · ok ór fugla mjolk,
 ór bergs rótum · ok bjarnar sinum,
 4 ór því vas hann Gleipnir gorr.

“From cat’s din and from woman’s beard;
 from fish’s breath and from fowls’ milk;
 from mountain’s roots and bear’s sinews;
 from this was Glapner made.”

Norse Heroic Poetry

Lay of Wayland

(*Völundarkviða*)

Dating (Sapp, 2022): C10th (o.428)–early C11th (o.475)

Meter: *Ancient-words-law*

Introduction

The **Lay of Wayland** (*Vkv*) is a psychologically complex, well wrought poem. The verses themselves are preserved only in **R**, but the beginning of the foreword is found on the very last page of **A**.

Vkv is a narrative poem telling the story of Wayland the Smith. Wayland was one of the most famous figures in Germanic legend, and independent versions of his tale are found in Germany, England, and Iceland. In his most archetypal form, Wayland (ON *Völundr*, OE *Weland* or *Weland*, MHG **Weland*) is an uncannily talented smith who is taken captive and hamstrung by the greedy tyrant Nithad (ON *Níðuðr*, OE *Níþad*, MHG **Nidung*), who forces him to make jewels for him and his family. Wayland plans a cruel revenge against the king: he murders his two sons and rapes his daughter, Beadchild (ON *Bjǫðvildr*, OE *Beadubild*, MHG **Botil*), making her pregnant. At last, he escapes in a self-made flight suit, having regained his mobility.

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 Beadchild, 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 *viðjalauss* ‘powerless’; in st. 12 it describes Wayland after he wakes in shackles, but in st. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness concludes the poem in Beadchild's haunting words: “I nowise knew withstand him; I nowise could withstand him.”

From the other versions of the story it is known that Beadchild gave birth to a son, Woody (OE *Wudga*, *ThidS Viðga*, in Danish ballads *Vidrik Verland-*

son). 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 st. 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 *ThidS*. 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 the Low German *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 (*veringjar*) call Wayland (*Völundr*)”. Apparently Wayland was so famous that “all men seem to praise his workmanship so, that the maker of any smith’s work which is made better than other works, is called a Wayland (*Völundr*) with regards to workmanship.”

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad’s greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad’s, banished from the kingdom after defending himself against the king’s corrupt steward, and hamstrung after being caught attempting to poison the king’s food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous “king’s daughter”, an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad’s cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad’s son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

Thus, by the time of the *ThidS* the old story of Wayland had been heavily distorted, a tragic victim of chivalric sensibilities. This younger version does not have any high literary value, but is of course still 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 *Deer*, the latter of which particularly emphasising the powerlessness felt by Wayland and Beadhild (thus being much closer in spirit to the present poem than to *ThidS*). Parts of the narrative are depicted on the early C8th Frank’s casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

From Wayland (*Frá Völundi*)

1 **Þ**í Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; [R 18r/4, A 6v/26]
 2 hon hét Þoðvildr. Bróðr vöru þrír, synir Finna konungs. Hét
 einn Slagfiðr, annarr Egill, þriði Völundr. Þeir skriðu ok veiddu
 4 dýr. Þeir kvömu í Úlfðali ok gerðu sér þar hús. Þar er vatn,
 er heitir Úlfsjár. Snemma of morgin fundu þeir á vatsströndu
 6 konur þrjár, ok spunnu lín. Þar váru hjá þeim álfatarhamir þeira;
 þat váru valkyrjur. Þar váru tvær dótr Hloðvés konungs: Hlaðguðr
 8 svanhvít ok Hervor alvitr. In þriðja var Qlrún Kjárs dóttir af Val-
 landi. Þeir hófðu þér heim til skála með sér. Fekk Egill Qlrúnar,
 10 en Slagfiðr Svanhvítrar, en Völundr Alvittrar. Þau bjuggu sjau
 vetr. Þá flugu þér at vitja víga ok kvömu eigi apr. Þá skreið Egill
 12 at leita Qlrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat
 í Úlfðolum. Hann var hagastr maðr, svá at menn viti í fornum
 14 sögum. Níðuðr konungr lét hann hōndum taka, svá sem hér er
 um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she was called Beadhild. Three brothers were there; the sons of a king of the Finns. One was called Slayfinn, the other Eyel, the third Wayland. They fared on skis and hunted wild beasts. They came into the Wolfdales and made for themselves houses there. There is a lake there which is called the Wolfsea. Early in the morning they found on the lake-shore three women, and they span linen. There were by them their swan-hames; those were Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Harware Elwight. The third was Alerune, daughter of Choser of Walland. The men took the women to their halls with them. Eyel got Alerune, and Slayfinn Swanwhite, and Wayland the Elwight. The couples lived there for seven winters; then the women left to attend battles, and did not come back. Then Eyel fared on skis to search for Alerune, but Slayfinn searched for Swanwhite—but Wayland stayed in the Wolfdales. He was the most skilled craftsman whom men know of in the ancient saws. King Nithad had him taken, as it is here sung of:

2 hon hét 'she was called' | so R; ok hét hon 'and she was called' A 2 vöru 'were' | so A; om.
 R 4-15 sér þar hús ... um kveðit 'for themselves houses ... sung of' | so R; om. (due to loss of the following foll. in the ms.) A

8-9 Kjárs [...] af Vallandi 'Choser of Walland' | I.e. "Cæsar of Rome"; a legendary form of the Roman emperor. See Index.

The Lay of Wayland

- 1 **M**eyjar flugu sunnan · **M**yrk-við í gognum [R 18r/19]
 2 **a**l-vitr ungar, · **ø**r-lög drýgja;
 þér á **s**évar-strönd · **s**ettusk at hvílask,
 4 **d**rósir suð-rónar · **d**ýrt lín spunnu.

Maidens flew from the south through Mirkwood
 —young elwights—to fulfill orlay.
 They on the lake-shore set down to rest;
 the southern ladies span costly linen.

1 Myrk-við ‘Mirkwood’ | A great border forest, surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

2 al-vitr ‘elwights’ | “Strange beings, foreign wights”, reflecting a hypothetical **alja-wihtiz*.

2 ør-lög drýgja; ‘fulfill orlay’ | That is, to fulfill their preordained destinies, and act according to their innate nature as described in P1 and st. 3. Clunies Ross (2005, p. 103) and some other editors see these words as a sign of English influence and translate *drýgja ør-lög* as “engage in war”, considering *ør-lög* a semantic borrowing from the OE *or-leg* which is taken to mean the same as Dutch *oorlog* ‘war’. This is unnecessary; ON *ør-lög* otherwise means ‘fate, destiny’, and so may its OE cognate as seen by the equivalent phrase found in l. 29 of a poem on the Christian Doomsday (TODO?), where a man going to Hell for his sins *þenne á tó ealdre · or-leg dreógeð* ‘then for ever and ever [he] suffers his orlay’.

- 2 **E**in nam þeira · **E**gil at verja [R 18r/21]
 2 **f**ögr mér fira · **f**aðmi ljósum;
 önnur vas **S**vanhvít, · **s**van-fjaðrar dró,
 4 [...]
 en hin **þ**riðja · **þ**eira systir
 6 varði **h**vítan · **h**als Völundar.

One of them took to embrace Eyel
 —the fair maiden among men—in her pale bosom.
 Second was Swanwhite; her swan-feathers she rustled,
 [...]
 And the third sister among them
 embraced the white throat of Wayland.

4 [...] | A line mentioning Slayfinn has probably been lost here.

6 hvítan ‘white’ | Pale skin being a sign of noble ancestry; cf. 17/3.

- 3 **S**ótu síðan · **s**jau vetr at þat, [R 18r/24]
 2 en hinn **átta** · **a**llan þröðu,
 en hinn **níunda** · **n**auðr of skilði,

- 4 męyjar fýstusk · á myrkvan við,
 al-vitr ungar · ør-løg drýgja.

They stayed then seven winters after that,
and all the eighth they yearned,
and the ninth did need divorce them.
The maidens longed for the Mirky Wood:
the young elwights, to fulfill orlay.

- 4 Kom þar af vęiði · veðr-ęygr skyti
2 Völundr líðandi · of langan veg,
 Slagfiðr ok Eęill, · sali fundu auða,
4 gingu út ok inn · ok umb sýusk.

[R 18r/26]

Came there from the hunt the stormy-eyed shooter:
Wayland passing over a long way.
Slayfinn and Eyel found the halls deserted;
they walked out and in, and looked about.

2 Völundr ... veg ‘Wayland ... way’ | emend. based on st. 9/3–4; om. R

- 5 Austr skreidd Eęill · at Qlrúnu,
2 en suðr Slagfiðr · at Svanhvítu,
 en ęinn Völundr · sat í Ulf-dölum.

[R 18r/27]

East skied Eyel after Alerune,
and south Slayfinn after Swanwhite,
and alone Wayland stayed in the Wolfdales.

- 6 Hann sló gull rautt · við gim fastan,
2 lukði alla · linn-baugum vęl;
 svá beidd hann · sinnar ljóssar
4 kvánar, ef hęnum · koma gerði.

[R 18r/29]

He struck red gold by fastened gem;
he enclosed all the serpent-bighs well;
so he awaited his own bright wife,
if to him she might come.

2 linn-baugum ‘serpent-bighs’ | It is unclear whether this word refers to rings actually shaped like snakes or is merely a poetic description of twisted rings. Archeological examples of the former include the so-called “snake-head rings” (German *Schlankenkopfringe*, Swedish *ormbuvudringar*) from the Migration Period, and the snake- or dragon-shaped armlet from the Viking Age found in a hoard in Undrom, Ångermanland, northern Sweden (108822 HST). <https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965>.

- 7 Þat spyrr Níðuðr, · Niara dróttinn, [R 18r/31]
 2 at ęinn Völundr · sat í Ulf-dölum;
 nótum fóru seggir, · neġlðar vóru brynjur,
 4 skildir bliku þęira · við hinn skarða mána.

This learns Nithad, lord of the Nears,
 that alone Wayland stayed in the Wolfdales.
 Nightily journeyed warriors—nailed were their byrnies—
 their shields gleamed by the sickle moon.

1 Niara ‘the Nears’ | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Index.

3 neġlðar vóru brynjur ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

- 8 Stigu ór sōðlum · at salar gaffi, [R 18r/33]
 2 gingu inn þaðan · ęnd-langan sal,
 sōu á bast · bauga dregna,
 4 sjau hundruð allra, · es sá seġgr átti.

They stepped off their saddles by the hall’s gables;
 went thence inside the endlong hall;
 saw they on a bast-rope bighs drawn up,
 seven hundred in all, which that man owned.

2 gingu ... sal ‘went ... hall’ | Formulaic. The fixed variant line *bón/hann inn of gekk · ęnd-langan sal* ‘he/she inside did go the endlong hall’ (i.e. ‘through the entire length of the hall’, cf. English “livelong”) occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Oddrgr.* *ęnd-langr salr* ‘endlong hall’ occurs in two additional places: st. 27 of *Þrk* and st. 3 of *Skm*.

- 9 Ok þęir af tóku · ok þęir á létu [R 18v/2]
 2 fyr ęinn útan, · es af létu.
 Kom þar af vęiði · veðr-ęygr skyti
 4 Völundr líðandi · of langan veg.

And they took off and they slid on,
 save for one which they slid off.—
 Came there from the hunt the stormy-eyed shooter:
 Wayland passing over a long way.

2 fyr einn útan, · es af létu ‘save for one, which off they slid’ | This high is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (*my translation from the Danish*): “The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him.” This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

- 10 Gekk hann brúnni · beru hold stækja;
2 ár brann hrísi · all-þurr fura,
viðr hinn vind-þurri, · fyr Völundi.

[R 18v/4]

Went he the brown she-bear’s flesh to roast;
in early morning burned the twigs of all-dry pine—
the wood wind-dry—before Wayland.

2 ár | metr. and sens. emend.; *bár* R

- 11 Sat á ber-fjalli, · bauga talði,
2 alfa ljóði · eins saknaði;
hugði at hefði · Hlōðvés dóttir,
4 al-vitr unga · vëri aptr komin.

[R 18v/5]

Sat he on the bear-pelt, bighs he counted—
the prince of elves was missing one!
Thought he that Ladwigh’s daughter [= Harware] might have it,
that the young elwight might be come back.

1 bauga talði ‘bighs he counted’ | Wayland’s grief and loneliness are skilfully illustrated by his counting all seven hundred rings, something which had apparently become a habit for him.

2 alfa ljóði ‘prince of elves’ | Probably referring to Wayland’s nature as a Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze, all associated with his Finnish or Saami ancestry. Cf. 14/2b and 32/1b, where Nithad calls him *visi alfa* ‘chief of elves’.

- 12 Sat svá lengi, · at sofnaði,
2 ok vaknaði · vilja-lauss;
vissi sér á hōndum · hofgar nauðir,
4 en á fótum · fjetur of spēnntan.

[R 18v/7]

Sat he so long that asleep he fell,
and he awoke, powerless.
He knew on his hands heavy restraints,
and on his feet a fetter tight.

[Völundr kvað:] **13** „Hverir ’ru **j**ofrar · þeir’s **á** lögðu
 2 **b**ęsti-síma · ok **b**undu mik?“ [R 18v/9]
 “Which are the princes that laid on
 the bast-cordage, and bound me?”

14 Kallaði **nú** **Ní**ðuðr, · **Ni**ara dróttinn: [R 18v/10]
 2 „Hvar gatst, **V**ölundr, · **ví**si alfa,
óra **a**ura, · í **U**lf-dǫlum?
 4 **G**ull vas þar ęigi · **á** **G**rana leiðu,
řarri hugða’k vart land · **ř**jǫllum Rínar.“
 Now called Nithad, lord of the Nears:
 “Where didst thou, Wayland, chief of elves,
 get *our* ounces in the Wolfdales?
 Gold was there not on Grane’s path;
 far I thought our land from the fells of the Rhine.”⁶³

⁶³Grane was the horse of the legendary hero Siward, who slew the dragon Fathomer and took his gold. Nithad’s speech is sarcastic: “Is there a dragon’s hoard in the Wolfdales?”

[Völundr kvað:] **15** „Man’k at **m**ęiri · **m**ęti ǫttum,
 2 es vér **h**ęil **h**jú · **h**ęima vǫrum:
Hlaðguðr ok **H**ęrvǫr · borin vas **H**lǫðvé,
 4 **k**unn vas **Q**lrun · **K**iars dóttir.“ [R 18v/13]
 “I recall that we owned greater wealth
 when we a whole household were at home.
 Ladguth and Harware were born to Ladwigh;
 known was Alerune, Choser’s daughter.”⁶⁴

⁶⁴Wayland responds rather cryptically and almost seems to be speaking to himself. By asserting the noble lineages of the three swan-wives he gives a legitimate origin for his wealth, but he is aware that Nithad neither believes him nor cares.

16 Úti stóð **k**unnig · **k**vǫn Níðaðar, [R 18v/15]
 2 hón inn of gekk · **ę**nd-langan sal,
stóð á golfi, · **st**ilti řǫddu:
 4 „es-a sá nú **h**ýrr, · es ór **h**olti řęrr.“
 Outside stood the cunning wife of Nithad;
 she went inside the endlong hall,

stood on the floor, steered her voice:
 “He is not mild now, who comes out of the wood.”

¹ Úti ... Níðaðar ‘Outside ... of Nithad’ | emend. based on st. 30/1–2; om. R

² hón ... sal ‘she went ... hall’ | Formulaic, also occurring in st. 30 of the present poem and in *Oddrgr* 3.

P₂ Níðuðr konungr gaf dóttur sinni Bøðvildi gull-hring þann er [R 18v/16]
² hann tók af bastinu at Völundar, en hann sjalfr bar sverðit er
 Völundr átti. En dróttning kvað:

King Nithad gave his daughter Beadhild the golden ring which he took from the bast rope in Wayland’s hall, but he himself carried the sword which Wayland had owned. And the queen quoth:

¹⁷ Tęnn hõnum tęygjask · es hõnum ’s tęt sverð, [R 18v/19]
² ok hann Bøðvildar · baug of þękkir,
 řmun eru augu · ormi hinum frána;
⁴ sníðið ér hann · sina magni,
 ok sętið hann síðan · í Sęvarstøð.“

His teeth are bared when he is shown the sword,
 and Beadhild’s high he recognizes;
 reminiscent are his eyes to the gleaming serpent’s.
 Snithe ye from him the might of his sinews,
 and set him thereafter on Seastead!”

P₃ Svá var gørt, at skornar vāru sinar í knés-fótum ok settr í holm [R 18v/21]
² einn, er þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann
 konungi alls-kyns gør-simar; engi maðr þorði at fara til hans,
⁴ nema konungr einn. Völundr kvað:

So it was done that the sinews in his houghs were cut, and he was placed on the lonely islet which there lay before the land, which was called Seastead. There he forged for the king every kind of jewelry. No man dared go to him save the king alone. Wayland quoth:

18 „Skínn Níðaði · sverð á linda, [R 18v/24]
² þat’s ek hvęsta · sęm hagast kunna’k
 ok ek herða’k · sęm hógst þótti;
⁴ sá ’s mér fránn mękir · ę fjarri borinn;
 sé’k-a þann Vølundi · til smíðju borinn.

“The sword shines on Nithad’s belt,
which I sharpened as most handily I could,
and I hardened as most pleasingly seemed.
That gleaming blade is ever further from me carried;
I see it not for Wayland to the smithy carried!

¹ Skinn ‘shines’ | Metrically deficient, since *sk-* and *s-* cannot alliterate. A possible emendation is *se’k* ‘I see’.

19 Nú berr Bǫðvildr · brúðar minnar
—bíð’k-a þess bót— · bauga rauða.“

[R 18v/27]

Now does Beadhild bear my bride’s
—I await no recompense for that—red bigs.”

20 Sat—né svaf á-valt— · ok sló hamri;
vél gērði heldr · hvatt Níðaði;
drifu ungir tveir · á dýr séa
synir Níðaðar · í Sývarstöð.

[R 18v/28]

He sat—never slept—and struck the hammer;
wiles he most boldly planned for Nithad.
Two young ones were drifting to see costly things:
Nithad’s sons, to Seastead.

¹ Sat—né svaf á-valt— ‘He sat—never slept—’ | Compare *Ghv* TODO: *bófu mik—né drękkðu—* ‘they lifted me—they drowned [me] not—’.

21 Kvømu til kistu, · krǫfðu lukla,
opín vas ill-úð, · es þeir í sóu,
fjǫlð vas þar męina, · es mǫgum sýndisk
at véri gull rautt · ok gǫr-simar.

[R 18v/30]

Came they to the chest, demanded the keys;
open was the evil when inside they saw.
A host was there of harms, which to the lads seemed
like were they red gold and jewelry.

[Vǫlundr kvað:]

22 „Komið ęinir tveir, · komið annars dags;
ykk r lét’k þat gull · of gefit verða;
seęið-a męyjum · né sal-þjóðum,
manni ęngum, · at mik fyndið.“

[R 18v/33]

“Come alone ye two, come another day;
to you, I say, this gold will be given.

Tell no maidens nor hall-folk
—not a man!—that *me* ye met.”

- 23 Snimma kallaði · sēggr á annan, [R 19r/1]
2 bróðir á bróður: · „göngum baug séa!“
Kvømu til kistu, · krøðu lukla,
4 opin vas ill-úð · es þeir 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 hǫfuð · húna þeira [R 19r/3]
2 ok und fēn fǫturs · fǫtr of lagði,
en þēr skálar, · es und skǫrum vǫru,
4 sveip útan silfri, · seldi Níðaði.

He sliced off the heads of those bear-cubs,
and under the fetter’s fen their feet he laid.
And the bowls which were under their curls
he coated with silver, gave to Nithad.

1 húna ‘bear-cubs’ | An affectionate term for young boys, perhaps relating to warrior-initiations done in bear-skins. This word is repeated by Nithad in st. 32 and mirrored by Wayland in st. 34.

2 fēn fǫturs ‘the fetter’s fen’ | Unclear. The smithy or islet may be Wayland’s “fetter”, in which case he buried them in a fen on the island.

3 þēr skálar, · es und skǫrum vǫru ‘those bowls which were under their curls’ | i.e. their skulls.

- 25 En ór augum · jarkna-stęina [R 19r/5]
2 sęndi kunnigri · kvǫn Níðaðar;
en ór tǫnnum · tveggja þeira
4 sló brjóst-kringlur, · sęndi Bǫðvildi.

And from the eyes arkenstones
he sent to the cunning wife of Nithad.
And from the teeth of the two
he struck breast-brooches, sent to Beadhild.

1 jarkna-stęina ‘arkenstones’ | Probably round crystals.

Something appears to be missing here, but the narrative can be gleaned. Beadhild breaks the high given to her by Nithad (mentioned above in sts. 10—see note there—and 17), and fears her father’s anger. She goes to Wayland in secret and asks him to

mend it. The sight of this ring reminds Wayland of his wife, and he decides to rape Beadchild.

- 26 Þá nam Bǫðvildr · baugi at hrósa
 [...] · es brotit hafði,
 „þori'g-a'k segja, · nema þér einum.“

[R 19r/7]

Then Beadchild began the bigh to praise,
 [...] which she had broken,
 “I dare not tell, save to thee alone.”

2 [...] | The meter requires a half-line here, perhaps containing a repetition of 1a: *baugi at hrósa* ‘the bigh to praise’.

- Völundr kvað: 27 „Ek bóti svá · brest á gulli,
 at fęðr þínum · fęgri þykkir,
 ok móðr þinni · miklu bętri,
 ok sjalfri þér · at sama hófi.“

[R 19r/8]

“I will so mend the crack on the gold,
 that to thy father it fairer seems,
 and to thy mother even better,
 and to thyself of the same rank.”

- 28 Bar hána bjóri, · því't bętr kunni,
 svá't hǫn í sessi · of sofnaði.
 „Nú hęfi'k hęfnt · harma minna
 allra nema ęinna · ívið-gjarna.“

[R 19r/10]

He overcame her with beer—for he knew better—
 so that she in the seat did fall asleep.
 “Now have I avenged my harms,
 all, save one, on the insidious ones.”

1 því't bętr kunni ‘for he knew better’ | i.e. he was more cunning than her.

4 nema ęinna ‘save one’ | Presumably the deprivation of his mobility due to the hamstringing, which he resolves by crafting his flight suit.

4 ívið-gjarna ‘insidious ones’ | King Nithad and his house.

- 29 „Vęl ek,“ kvað Völundr, · „verða'k á fitjum,

[R 19r/12]

- 2 þeim's mik Níðaðar · nǫmu rekkar.“
 Hléjandi Völundr · hófsk at lopti,
 4 grátandi Bøðvildr · gekk ór eyju.
 tregði fǫr friðils · ok fǫður reiði.

“Well I”, quoth Wayland, “fall on my paddles;
 those of which Nithad's men bereaved me!”
 Laughing, Wayland threw himself in the air;
 weeping, Beadhild went from the island,
 grieved the lover's flight and the father's wrath.

1 fitjum 'paddles' | CV: *fir* 'the webbed foot of water-birds', here a reference to the flight-suit which allows Wayland to regain his freedom.

- 30 Úti stendr kunnig · kvǫn Níðaðar,
 2 ok hón inn of gekk · ǣnd-langan sal,
 en hann á sal-garð · sǣttisk at hvílask,
 4 „Vakir þú Níðuðr, · Níara dróttinn?“

[R 19r/14]

Outside stands the cunning wife of Nithad,
 and she inside did go the endlong hall.
 But he on the courtyard set down to rest.
 “Art thou awake, O Nithad, lord of the Nears?”

- [Níðuðr kvað:] 31 „Vaki'k á-valt · vilja-lauss,
 2 sofna'k minst, · síðst sonu dauða,
 kǣll mik í hǫfuð, · kǫld erumk röð þín,
 4 vilnumk þess nú, · at við Völund dóma'k.“

[R 19r/17]

“I am always awake, powerless;
 I sleep the least since my sons died.
 My head turns cold; cold seem thy counsels—
 I would now but that I with Wayland may speak.”

1 Vaki'k á-valt · vilja-lauss 'I am always awake, powerless' | This line references sts. 12 and 20, but there Wayland was the powerless man who never slept. By his revenge the suffering has been transferred onto Nithad.

3 kǫld erumk röð þín 'cold seem thy counsels' | A severe insult to a woman of power, for such counsels to her husband was how she would influence worldly affairs. In this way Wayland's revenge reaches also Nithad's wife.

- [Niðuðr kvað:] 32 „Seg mér þat Völundr, · vísi alfa, [R 19r/19]
 2 af heilum hvat varð · húnum mínum?“
 “Tell me this, O Wayland, chief of elves:
 what became of my healthy bear-cubs?”

- [Völundr kvað:] 33 „Eiða skalt mér áðr · alla vinna, [R 19r/20]
 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.

“Oaths shalt thou first all swear to me—
 by the ship's wall and the shield's rim,
 by the steed's bough and the sword's edge—
 that thou shalt not torment the wife of Wayland,
 nor of my bride become the bane,
 though a wife we might own whom ye might know;
 or a babe might own within the hall.

2–3 at skips ... egg ‘by deck ... of sword’ | Nithad must swear the oaths by his tools of trade as a warrior; by extension on his martial honour. Cf. *II HHund*, where broken oaths are to come back “biting” the oath-breaker by cursing his ship, horse, and sword, in that order.

4 kvelj-at ‘shalt not torment’ | A negative imperative. The normal 2nd. sg. imper. of *kvélja* is *kvél*, but the negative clitic *-at* causes the *-j-* to reappear in a rare *liaison* effect. See Rosenberg (2024): “A Norse sandhi?” (TODO: add to bibliography).

4–5 kvön Völundar ‘wife of Wayland’, brúði minni ‘my bride’ | Beadhild, who is now pregnant.

- 34 Gakk til smiðju, · þeirar's gøðir, [R 19r/24]
 2 þar fiðr belgi · blóði stokna,
 sneið'k af hofuð · húna þinna
 4 ok und fæn fjøturs · fœtr of lagða'k.

Go to the smithy which thou madest;
 there wilt thou find bellows blood-besprinkled.
 I sliced off the heads of thy bear-cubs,
 and under the fetter's fen their feet I laid.

- 35 En þær skálar, · es und skorum vøru, [R 19r/26]
 2 sveip'k útan silfri, · selða'k Niðaði,
 en ór augum · jarkna-steina,
 4 senda'k kunnigri · kvön Niðaðar.

And the bowls which were under their curls,
I coated with silver, gave to Nithad.
And from the eyes arkenstones
I sent to the cunning wife of Nithad.

- 36 En ór tǫnnum · tveggja þeira
2 slók brjóst-kringlur, · sēnda'k Bǫðvildi;
nú gēngr Bǫðvildr · barni aukin,
4 ęinga dóttir · ykkur beggja.“

[R 19r/28]

And from the teeth of the two
I struck breast-brooches, sent to Beadhild.
Now goes Beadhild swollen with child;
the only daughter of you both.”

4 ęinga dóttir · ykkur beggja. ‘the only daughter of you both’ | Formulaic, near-identical to *Harð* st. 25/1–2: (*Vaki, Angantýr*, · *vękr þik Hęrvęr*, // *ęinga dóttir* · *ykkur Svęfu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: *ąngan dohtor* ‘only daughter (accusative)’.)

- [Níðuðr kvað:] 37 „Męltir-a þat mál, · es mik męirr tregi,
2 né þik vilja'k Vǫlundr · verr of nita;
es-at svá maðr hǫr, · at þik af hęsti taki,
4 né svá ǫflugr, · at þik neðan skjóti,
þar's þú skollir · við ský uppi.“

[R 19r/30]

“Thou couldst not have spoken a speech which would grieve me more;
nor could I worse wish, Wayland, to deny thee.
There is no man so high that he might take thee from a horse,
nor so strong that he might shoot thee from below,
where thou dost jeer by the clouds above!”

- 38 Hlęjandi Vǫlundr · hófsk at lopti,
2 en ó-kátr Níðuðr · sat þá ęptir.

[R 19v/1]

Laughing, Wayland threw himself in the air;
but, gloomy, Nithad stayed behind.

-
- [Níðuðr kvað:] 39 „Upp rís Þakkráðr, · þręll minn batsti,
2 bið Bǫðvildi, · męy hina brá-hvítu,
gangi fagr-varið · við fǫður róða.“

[R 19v/2]

“Rise up, Thankred, my best thrall;
bid Beadhild, the brow-white maiden,
to go, fair-clothed, with her father to counsel.”

1 þakkráðr ‘Thankred’ | A German name never found elsewhere in ON, but equivalent to MHG *Dancrät*.

2–3 mey hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’ | Nithad still has some doubt in his heart and by these words tries to convince himself of the innocence of his daughter (*mér* ‘maiden, virgin’).

[Níðuðr kvað:] 40 „Es þat satt Bøðvildr · es sǫgðu mér,
2 sǫtuð it Vǫlundr · saman í holmi?“

[R 19v/3]

“Is it true, Beadhild, as they told me—
stayed thou and Wayland together on the islet?”

[Bøðvildr kvað:] 41 „Satt ’s þat Níðuðr · es sagði þér:
2 sǫtum vit Vǫlundr · saman í holmi
3 ǣna ǫgur-stund, · ǣva skyldi;
4 ek vétr hǫnum · vinna kunna’k,
ek vétr hǫnum · vinna máttu’k.“

[R 19v/4]

“True it is, Nithad, as *he* told thee—
I and Wayland stayed together on the islet
for one heavy hour—it should never have been.
I nowise knew withstand him;
I nowise could withstand him.”

4 vinna | metr. and sens. emend.; om. R

1 sagði ‘he told’ | Beadhild knows that Wayland is the only one aware of the rape and thus deduces that *he* told her father. She makes a subtle change in the conjugation from her father’s general third person plural (“what they told”), to the specific singular form (“what *he* told”).

4–5 kunna’k ‘knew’, máttu’k ‘could’ | Beadhild could defend herself neither mentally (*kunna* ‘to know, understand’) nor physically (*mega* ‘to have strength to do, avail’). A powerful final stanza.

First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): late C12th (0.805)

Meter: *Ancient-words-law*

Introduction

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

First Lay of Hallow Hundingsbane

P1 Hér hefr upp kvæði frá Helga Hundings bana, þeira ok Hǫðbrodds.
2 Vǫlsunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

1 Ár vas alda · þat's arar gullu
2 hnigu heilǫg vǫtn · af Himin-fjollum;
þá hafði Helga · inn hugum stóra
4 Borghildr borit · í Brálundi.

[R 207/21]

It was the dawn of elds, when eagles shrieked;
holy waters poured down from the Heavenfells;

then to Hallow the great of heart
Burhild in Browlund had given birth.

1 ÁR was alda ‘It was the dawn of elds’ | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Vǫp* 3, at the beginning of history.

- 2 Nǫtt varð í bǫ, · nornir kvǫmu, [R 20r/23]
2 þér’s ǫðlingi · aldr of skópu;
 þann bǫðu fylki · frégstan verða
4 ok buðlunga · bætstan þykkja.

It turned night in the settlement; norns did come,
they who shaped the athling’s age.
They bade that battle-arrayer become the noblest,
and among princes seem the best.

- 3 Sneru þér af afli · ǫr-lög-þóttu [R 20r/25]
2 þá’s borgir braut · í Brálundi;
 þér um græddu · gullin-símu
4 ok und mána sal · miðjan fæstu.

They turned mightily orlay-strands
when castles were broken in Browlund.
They wrapped a golden band,
and beneath the moon’s hall [SKY/HEAVEN] fastened it in the middle.

- 4 Þér austr ok vestr · ǣnda fǫlu, [R 20r/27]
2 þar átti lofðungr · land á milli,
 brá nipt Nera · á norðr-vega
4 ǣinni fæsti, · ǣy bað hon halda.

They in the east and west hid its ends;
there the praised one owned land in between.
The kinswoman of Nare tugged onto the northern ways
a single cord—she bade it hold forever.

TODO: more stanzas.

Lay of Hallow Harwardson (*Hēlgakviða Hjørvarðssonar*)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: Ancient-words-law

Heroic poem.

From Harward and Syelind (*Frá Hjørvarði ok Sigrlinn*)

Pr Hjorvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr;
2 sonr þeira hét Heðinn. Qnnur hét Séreiþr; þeira sonr hét Hum-
lungur. In þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjor-
4 varðr konungr hafði þess heit strengt at eiga þá konu er hann
vissi vænsta. Hann spurði at Sváfni konungr átti dóttur allra^a
6 fegrsta; sú hét Sigrlinn. Iðmundr hét jarl hans; Atli var hans
sonr er fór at biðja Sigrlinnar til handa konungi. Hann dvalðisk
8 vetr langt með Sváfni konungi. Fránmarr hét þar jarl, fóstri Sig-
rlinnar; dóttir hans hét Álf. Jarlinn réð, at meyjar var synjat, ok
10 fór jarlinn heim. Atli jarls sonr stóð einn dag við lund nokkurn,
en fugl sat í limunum uppi yfir hánun ok hafði heyrt til, at
12 hans menn kōlluðu vënstar konur þér, er Hjorvarðr konungr
átti. Fuglinn kvakaði, en Atli hlýddi, hvat hann sagði. Hann
14 kvað:

TODO. He quoth:

^a“vænallra” corr: R

I „Sátt-u Sigrlinn, · Sváfni dóttur,

2 meyna fęgrstu · ĩ munar-ęęimi?
 þó hagligar · Hęęvarðs konur
 4 gumnum þykkja · at Glasislundi.“

I

2 „Munt við Atla · Iðmundar son
 2 fugl fróð-hugaðr · fleira męla?“
 „Mun’k ef mik buðlungr · blóta vildi
 4 ok kýs’k þat’s ek vil · ór konungs garði.“

2

3 Kjós-at-tu Hęęvarð TODO

3

4 Hof mun ek kjósa, TODO

4

5 Høfum erfiði · ok ękki ørendi;

5

6 6

6

7 7

7

8 Sverð vęit’k liggja · ĩ Sigarsholmi,
 2 fjórum fęra · enn fimm tųgu;
 ęitt es þęira · ęllum bętra
 4 vígnęsta bęl · ok varið gulli.

Swords I know lying, in Sycharsholm, four less than fifty. One of them is better than all—the bale of war-needles⁶⁵ [SPEARS?]-and inlaid with gold.

⁶⁵The kenning *vígnęst* also appears in

9 Hringr 's i hjalti, · hugr 's i miðju,
 2 ógn 's i oddi, · þeim's eiga getr;
 liggr með eggju · ormr dreyrfáiðr
 4 en á valbøstu · verpr naðr hala.

A ring is in the hilt; courage is in the middle; fear is in the point, for the one who gets to own it; along the blade lies a serpent painted in blood, but on the walbast⁶⁶ an adder chases its tail.

⁶⁶ An unclear part of the sword-hilt; see *Sigrdr* 6.

TODO.

Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): late C11th (o.587)

Meter: *Ancient-words-law* (TODO)

Introduction

TODO: Introduction.

The latter part of the poem features a touching description of Syreun's visit to Hallow's grave. It reflects a folkloric motif found in many traditional British ballads, e.g. Roud 50 (Sweet William's Ghost), Roud 179 (the Lover's Ghost or the Grey Cock), and Roud 22568 (the Night Visiting Song), where two lovers must part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. Compare the version recorded by *The Dubliners* in 1972:

*I must away now; I can no longer tarry
This morning's tempest I have to cross
I must be guided without a stumble
Into the arms I love the most.*

*And when he came to his true love's dwelling
He knelt down gently upon a stone
And through her window he's whispered lowly:
"Is my true lover within at home?"*

*"Wake up, wake up, love, it is thine own true lover
Wake up, wake up, love, and let me in
For I am tired, love, and oh so weary
And more than near drenched to the skin."*

*She's raised her off her down soft pillow
She's raised her up and she's let him in*

*And they were locked in each other's arms
Until that long night was past and gone.*

*And when that long night was past and over
And when the small clouds began to grow
He's taken her hand and they've kissed and parted
Then he saddled and mounted and away did go.*

I must away now et c.

The Second Lay of Hallow Hundingsbane

... TODO ...

- Pr** Hēlgi fekk Sigrúnar ok óttu þau sonu; vas Hēlgi ęigi gamall.
² Dagr Hōgna sonr blótaði Óðin til fōður-hefnda. Óðinn léði
 Dag geirs síns. Dagr fann Helga, mág sinn, þar sem hęitir at
⁴ Fjōturlundi. Hann lagði í gognum Hēlga með geir'num. Þar
 fell Hēlgi, en Dagr reĩð til fjalla ok sagði Sigrúnu tíðindi:

Hallow got Syerun and they had sons; Hallow was not old. Day, son of Hain, made a bloot to Weden for the sake of avenging his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, where it is called Fetterlund; he ran through Hallow with the spear. There Hallow fell, but Day rode to the fells and told Syerun the tidings:

- I** „Trauðr em ek, systir, · trega þér at sęja
² því't ek hefī nauðigr · nipti grótta:
 Fell í morgun · und Fjōturlundi
⁴ buðlungr sá's vas · bętstr í hęimi
 ok hildingum · á halsi stóð.“

“Regretful am I, O sister, to grieve thee by saying it—
 for, forced, must I make my kinswoman weep:
 this morning fell in Fetterlund
 that noble who was the best in the world,
 and on the throats of princes stood.”

[Sigrún kvað:]

- 2** „Þik skyli allir · ęiðar bíta,
² þęir es Hēlga · hafðir unna,
 at inu ljósa · Lęiptrar vatni

4 ok at úr-svølum · Unnar steini!

“Thee should all oaths bite,
which thou to Hallow hast sworn,
by the shining water of Lafter,
and by the spray-cold stone of Ithe.

3 Skríði-at þat skip, · es und þér skríði,
þótt óska-byrr · eptir læggisk!
2 Renni-a sá marr, · es und þér renni,
4 þótt fiendr þína · forðask eigi!

May the ship not glide, which glides beneath thee,
though it has a wished-for gust behind it!
May the sea not run, which runs beneath thee,
though from thy foes thou must escape!

4 Bíti-a þér þat sverð, · es þú brægðir,
2 nema sjölfum þér · syngvi of höfði!
þá væri þér hefnt · Hælgæ dauða,
4 ef þú værir vargr · á viðum úti,
auðs and-vani · ok alls gamans,
6 hefðir eigi mat, · nema á hréum spryngir!“

May the sword not bite for thee, which thou brandishest,
unless it sing over thy very own head!
Then were on thee Hallow's death avenged,
if thou wert a wolf in the wood outside,
deprived of wealth and all pleasure;
hadst no food, save thou plundered carrion!“

Dagr kvað: 5 „Ör ert, systir, · ok ör-vita,
2 es bróðr þínum · biðr for-skapa!
Einn veldr Óðinn · öllu þolvi,
4 því't með sífungum · sak-rúnar bar!

“Mad art thou, sister, and out of wits,
when onto thy brother thou dost bid a cruel shape.
Weden alone causes all the bale,
for he bore strife-runes among relatives!

1 Ör ... ok ör-viti ‘Mad ... and out of wits’ | Formulaic, also occurring in *Lok* and others TODO.

6 Þér býðr bróðir · bauga rauða,

- 2 ǫll Vandils-vé · ok Víg-dali;
 haf halfan heim · harms at gjöldum
 4 brúðr baug-varið · ok búrir þínir.

Thee thy brother offers red bighs,
 all Wendelswigh and the Wighdales.
 Have half the realm as recompense for the injury,
 O high-adorned bride—and thy sons, too.

- 7 „Sit’k-a svá sél · at Sefa-fjǫllum,
 2 ár né of nētr, · at ek una lífi,
 nema at liði loðungs · ljóma bręgði,
 4 renni und vísa · Víg-blęr þinig,
 gull-bitli vanr, · knega’k grami fagna!

“I will not sit so happy in the Sevefells,
 at dawn nor night, that I should be content with life,
 unless the retinue of the man of praise were struck with light:
 [and] beneath the ruler ran Wighblaw hither,
 wont to the golden bit—[and] I might greet the prince!

- 8 Svá hafði Hęlgi · hrędda gǫrva
 2 fjáendr sína alla · ok fręndr þęira,
 sem fyr ulfi · óðar rynni
 4 gęitr af fjalli, · gęiska fullar!

So would Hallow have terrified
 his enemies all and their kinsmen,
 like from a wolf did madly run
 goats down a fell, full of fright.

- 9 Svá bar Hęlgi · af hildingum
 2 sem ítr-skapaðr · askr af þyrni
 eða sá dýr-kalfr · dǫggu slunginn
 4 es øfri fęrr · ǫllum dýrum,
 ok horn glóa · við himin sjalfan.“

So did Hallow surpass the princes
 like the nobly shaped ash the thorn,
 or the deer-calf, dew-besprinkled,
 who fares higher than all beasts,
 and its horns gleam against heaven itself.”

1–5 ALL | Cf. the very similar description of Siward in *II Guðr* 2.

P₂ Haugr var gorr eptir Helga. En er hann kom til Valhalla, þá
 2 bauð Óðinn hánunum öllu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. But when he came to Walhall Woden offered him to rule everything together with him. Hallow quoth:

10 „Þú skalt, Hundingr, · hverjum manni
 2 fót-laug geta · ok funa kynda;
 hunda binda, · hesta gæta,
 4 gefa svínum soð, · áðr sofa gangir!“

“Thou shalt, Hunding, for every man
 make a foot-bath and kindle the fire,
 bind the hounds, feed the horses,
 give broth to the swine—before thou mightst go to sleep!”

P₃ Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi
 2 reið til haugs’ins með marga menn. Ambótt kvað:

Syerun’s maid-servant walked by Hallow’s barrow at evening, and saw that Hallow rode to the barrow with many men. The maid-servant quoth:

11 „Hvart ’ru þat svik ein · es séa þikkjumk
 2 eða ragna rök · ríða menn dauðir,
 es jóa yðra · oddum keyrið,
 4 eða es hildingum · heim-för gefin?“

“Either these are only tricks, as I seem to see
 —or the Rakes of the Reins?—dead men riding;
 as ye drive your steeds on by spear-points—
 or are the princes granted leave to go home?”

[Einn þeirra kvað:] **12** „Es-a þat svik ein · es séa þikkisk
 2 né aldar rof · þótt-u oss lítir,
 þótt vér jóa óra · oddum keyrim,
 4 né es hildingum · heim-för gefin.“

“It is not only tricks, as thou seemest to see—
 nor the Ripping of the Age, although thou behold us;
 although we drive our steeds on by spear-points
 the princes are not granted leave to go home.”

2. aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO *rjúfask reggin*. This is the same root, only zero-grade.

P4 Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

- 13 „Út gakk Sigrún, · frá Sæfa-fjöllum
 2 ef þik folks jaðarr · finna lystir;
 upp 's haugr lokinn, · kominn es Hælg!
 4 Dólg-spor dreýra · döglingr bað þik
 at þú sár-dropa · svæfja skyldir.“

“Go out, O Syerun from the Sevefells,
 if thou hast lust to find the leader of the troop!
 The barrow is unlocked; Hallow is come!
 The ruler of bloody wounds bade thee
 that thou his wound-drops shouldst soothe.”

P5 Sigrún gekk í haug'inn til Helga ok kvað:

Syerun walked into Hallow's barrow, and quoth:

- 14 „Nú em'k svá fegin · fundi okkrum
 2 sem át-frækir · Óðins haukar
 es val vitu, · varmar bráðir,
 4 eða dögglitir · dags-brún séa.“

“Now do I so rejoice at our meeting,
 like do the ravenous hawks of Weden [RAVENS]
 when they know corpses, warm venison,
 or, gleaming with dew, they see the day's brow [DAWN].

- 15 Fyrr vil'k kyssa · konung ó·lifðan
 2 an þú blóðugri · brynju kastir;
 hár 's þitt, Helgi, · hélu þrungit,
 4 allr es vísi · val-dögglæginn,
 hendr úr-svalar · 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, O Hallow, with hoarfrost swollen;
 the prince is all with corpse-dew [BLOOD] whipped;
 the hands spray-cold on Hain's in-law [= Hallow].—
 How shall I for thee, O noble, remedy that?”

4 allr es vísi · val-dögg sléinn ‘the prince is all with corpse-dew whipped’ | Cf. *Bdr* 5, where the dead wallow says something similar.

- [Hēlgi kvað:] **16** „Eín veldr þú, Sigrún · frá Sefafjöllum,
 2 es Hēlgi es · harm-dögg sléinn:
 Grétr þú, gull-varið, · grimum tǫrum,
 4 sól-björt suð-rón, · áðr þú sofa gangir,
 hvert fella blóðugt · á brjóst grami,
 6 úr-svalt, inn-fjalgt · ekki þrungit.

“Thou alone causest, O Syerun from the Sevefells,
 that Hallow be with harm-dew whipped.
 Thou weepst—O gold-covered—bitter tears—
 O sun-bright southern lady—before thou go to sleep.
 Each one falls bloody on the prince’s chest,
 spray-cold, stifled, pressed forth by grief.

- 17** Væl skulum drekka · dýrar veigar
 2 þótt misst hafim · munar ok landa!
 Skal engi maðr · angr-ljóð kveða
 4 þótt mér á brjósti · þenjar líti.
 Nú eru brúðir · byrgðar í haugi,
 6 lofða dísir, · hjá oss liðnum!“

Well shall we drink dear draughts,
 although we have lost both love and land!
 Let no one sing songs of sorrow,
 although he behold the wounds on my chest.
 Now are the brides shut within the barrow,
 the praised one’s dises, next to us, passed-on.”

5–6 brúðir, dísir, oss ‘brides, dises, us’ | Hallow speaks in the plural. “Now has my bride, my goddess, come into the barrow, next to me, who am dead.”

P6 Sigrún bjó séting í haug’inum.

Syerun made a bed in the barrow:

- 18** „Hér hef’k þér, Hēlgi, · hvílu gorma,
 2 angr-lausa mjök, · Ylfinga niðr;
 vil’k þér í faðmi, · fylkir, sofna
 4 sem’k loðungi · lifnum mynda’k!“

“Here I’ve for thee, Hallow, made a place of rest,
all without sorrow, O kinsman of the Wolvings!
I will in thy arms, O marshal, fall asleep,
like I would with the living man of praise.”

4 sem’k loðungi · lifnum mynda’k! ‘like I would with the living man of praise’ | i.e. “just as I would if you were still alive.”

[Hēlgi kvað:] 19 „Nú kveð’k ęnskis · ęr-vęnt vesa,
2 síð né snimma, · at Sefa-fjǫllum
es þú á armi · ǫ-lifðum søfr,
4 hvít, í haugi, · Hęgna dóttir,
ok est-u kvik, · in konung-born!“

“Now, I say, there is naught more missing
neither late nor soon from the Sevefells,
when thou dost sleep on the unliving arm,
O white daughter of Hain—in the barrow,
and thou art alive!—of kingly birth.”

(The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.)

[Hēlgi kvað:] 20 „Mál ’s mér at ríða · roðnar brautir,
2 láta fǫlvan jó · flug-stíg troða;
skal’k fyr vestan · vind-hjálms brúar
4 áðr Sal-gofnir · sigr-þjóð vęki.“

“’Tis time for me to ride the reddening roads,
to let my pale steed tread the path of flight [SKY/HEAVEN].
I shall go west of the wind-helm’s bridges [SKY/HEAVEN > CLOUDS?],
before Salgovner may awaken the victorious folk.”

1 roðnar ‘reddening’ | From the rising dawn.

P7 Þęir Hęlgi riðu leið sína, en þęr fóru hęim til bójar. Annan aptan
2 lét Sigrún ambótt halda vǫrð á haugi’num. En at dag-setri, es
Sigrún kom til haugs’ins, hón kvað:

Hallow and his men rode on their way, but the women journeyed home to
the farm. The next evening Syerun made her maid-servant keep watch on the

barrow. And at sunset as Syerun came to the barrow, she [= the maid-servant] quoth:

- 21 „Kominn véri nú, · ef koma hygði,
 2 Sigmundar burr · frá sölum Óðins;
 kveð'k grams þinig · grénask vánir
 4 es á ask-limum · ęrnir sitja
 ok drífr drótt ęll · draum-þinga til.“

“Come were now, if to come he had thought,
 Syemund's son [= Hallow] from Weden's halls;
 hopes fade, I say, of the prince's coming,
 when on ashen branches eagles sit,
 and all mankind drifts off to dream-Things.

4 es á ask-limum · ęrnir sitja 'when on ashen branches eagles sit' | i.e. “when the eagles roost on yonder trees”. This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

5 drífr ... draum-þinga til 'drifts off to dream-Things' | i.e. “falls asleep”. A fine metaphor.

- 22 Ves ęigi svá ór · at ęin farir,
 2 dís skjöldunga, · draug-húsa til!
 Verða ęlgari · allir á nöttum
 4 dauðir dólgar, mér, · an of daga ljósa.“

Be not so mad that thou journey alone,
 O dise of the Shieldings, to the ghost-houses!
 Mightier at night do all become
 dead fiends, O maiden, than during the bright days!”

- P8 Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í for-
 2 nesku, at menn véri endr-bornir, en þat er nú kǫlluð kerlinga-
 villa. Helgi ok Sigrún er kallat at véri endr-borin. Hét hann
 4 þá Helgi Haddingjaskati en hon Kára Hálfðanar dóttir, svá sem
 kveðit er í Kárljóðum, ok var hon val-kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men were born again, but that is now called an old wives' tale. Of Hallow and Syerun it is said that they were born again. He was then called Hallow Hardingskate and she Cheer Halfdanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

5 Kárljóðum 'Leeds of Cheer' | A now-lost heroic poem.

Spae of Griper (*Grípisspó*)

Dating (Sapp, 2022): early C11th (0.616)–late C11th (0.313).

Meter: *Ancient-words-law*

Introduction

TODO: Introduction.

This poem is very regular and well preserved; every single one of its 53 *Ancient-words-law* stanzas is four lines long.

From the Death of Sinfittle (*Frá dauða Sinfjötla*)

PI Sigmundr Völsungs sonr var konungr á Frakklandi. Sinfjötli var
2 elztr hans sona, annarr Helgi, þriði Hámundr. Borghildr, kona
Sigmundar, átti bróður er hét... en Sinfjötli, stjúp-sonr hen-
4 nar, ok... báðu einnar konu báðir ok fyr þá sók drap Sinfjötli
hann. En er hann kom heim þá bað Borghildr hann fara á brot
6 en Sigmundr bauð henni fé-bótr ok þat varð hón at þiggja. En
at erfi'nu bar Borghildr ǫl. Hon tók eitr mikit, horn fullt, ok
8 bar Sinfjötla. En er hann sá í horn'it skilði hann at eitr var í
ok mēlti til Sigmundar: „Gjör-óttir er drykk'rinn, ái!“ Sigmundr
10 tók horn'it ok drakk af. Svá er sagt at Sigmundr var harð-gǫrr
at hvárki mátti hán um eitr granda útan né innan. En allir synir
12 hans stóðusk eitr á hǫrund útan. Borghildr bar annat horn Sin-
fjötla ok bað drekka ok fór allt sem fyrr. Ok enn it þriðja sinn bar
14 hon hán um horn'it ok þó á-mēlis-orð með ef hann drykki eigi af.
Hann mēlti enn sem fyrr við Sigmund; hann sagði: „Láttu grǫn

16 sía þá, sonr!“ Sinfjötli drakk ok varð þegar dauðr. Sigmundr bar
 hann langar leiðir í fangi sér ok kom at firði einum mjóvum ok
 18 lǫngum ok var þar skip eitt lítit ok maðr einn á. Hann bauð Sig-
 mundi far of fjörð’inn. En er Sigmundr bar lík’it út á skip’it þá
 20 var bátr’inn hlaðinn. Karl mælti at Sigmundr skyldi fara fyr inn
 á fjörð’inn. Karl hratt út skip’inu ok hvarf þegar. Sigmundr ko-
 22 nungr dvalðisk lengi í Danmǫrk í ríki Borghildar síðan er hann
 fekk hennar. Fór Sigmundr þá suðr í Frakkland til þess ríkis er
 24 hann átti þar. Þá fekk hann Hjörðísar, dóttur Eylima konungs.
 Þeira sonr var Sigurðr. Sigmundr konungr fell í orrustu fyr
 26 Hundings sonum. En Hjörðís giptisk þá Álfí, syni Hjalpreks
 konungs. Óx Sigurðr þar upp í barn-ósku. Sigmundr ok allir
 28 synir hans voru langt um fram alla menn aðra um afl ok vǫxt
 ok hug ok alla at-görvi. Sigurðr var þá allra framarstr ok hann
 30 kalla allir menn í forn-fróðum um alla menn fram ok gofsgastan
 her-konunga.

TODO.

P2 Grípir hét sonr Eylima, bróðir Hjörðísar. Hann réð lǫndum ok
 2 vas allra manna vitrastr ok fram-víss. Sigurðr reið ǣinn saman ok
 kom til hallar Grípis. Sigurðr vas auð-kennndr. Hann hitti mann
 4 at máli úti fyr holl’inni; sá nefndisk Gǣtir. Þá kvaddi Sigurðr
 hann máls, ok spyrr:

Griper was called the son of Ilime, Hardise’s brother. He ruled lands and was
 wisest of all men, and forthwise. Siward rode alone and came to Griper’s hall.
 Siward was easily recognized. He approached a man for speech outside of
 the hall; he was named Goater. Then Siward greeted him with a speech, and
 asks:

The Spae of Griper

1 „Hverr byggir hér · borgir þessar?
 2 Hvat þann þjóð-konung · þegnar nefna?“
 „Grípir heitir · gumna stjóri,
 4 sá’s fastri réðr · foldu ok þegnum.“

“Who bedwells here these forts?
 What is this great king called by thanes?”

“Griper is called the steerer of men
who rules the steadfast land and thanes.”

- 2 Mēla nōmu · ok margt hjala
þá's ráð-spakir · rekkar fundusk.
„Sæg-ðu mér ef þú veizt, · móður-bróðir,
4 hvé mun Sigurði · snúna évi?“

They took to speak and chatter much,
when the council-wise champions found each other.
“Tell me, if thou knowest, O mother's brother:
how will Siward's age turn out?“

- 3 „Þú munt maðr vesa · mēztr und sólu
ok hēstr borinn · hverjum jofri;
2 gjöfull af gulli · en glöggr flugar,
4 ítr á-liti · ok í orðum spakr.“

„Thou wilt be a man noblest neath the sun,
and borne higher than every ruler,
giving with gold but stingy of flight,
radiant of hue and wise in words.“

TODO.

- 4 Es-a með lōstum · lōðð évi þér;
lát-tu, inn ítri, · þat, qðlingr, nemask
2 því at uppi mun · meðan qld lifir,
4 nadd-éls boði, · nafn þitt vera.

TODO.

For remembered will while mankind lives,
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be.

TODO.

- 5 Þú munt hvíla, · hērs odd-viti,
2 mērr hjá meyju · sem þín móðir sé;
því mun uppi · meðan qld lifir,
4 þjóðar þengill, · þitt nafn vera.

Thou wilt rest, O point-knower of the host [WARRIOR],
renowned beside a maiden like she were thy mother.
For that will remembered while mankind lives,
O prince of the nation, thy name be.

TODO.

- 6 Því skal hugga þik, · hęrs odd-viti,
 2 sú mun gipt lagit · á grams ęvi;
 mun-at mętri maðr · á mold koma
 4 und sólar sjot · an, Sigurðr, þikkir.

For that [she] shall soothe thee, O point-knower of the host;
 she will have laid venom in the ruler's age.
 No nobler man will come onto the earth
 neath the sun's seat [SKY/HEAVEN], than thou, Siward, seemest!

- 7 Skiljumk hęilir; · mun-at skopum vinna!
 2 Nú hęfir þú, Grípir, vel · gørt sem beiddak;
 fljótt myndir þú · friðri segja
 4 mína ęvi · ef þú męttir þat!

Let us part healthy; one will not withstand the shapes!
 Now hast thou, Griper, well done as I asked;
 shortly wouldst thou fairer speak
 of my age, if thou couldst do that!

Speeches of Rein

(*Reginsmól*)

Dating (Sapp, 2022): C10th (o.666)–early C11th (o.259)

Meter: *Leeds-meter*, *Ancient-words-law*

Introduction

The **Speeches of Rein** (*Reg*) are preserved in **R**, where they follow *Grípand* and are introduced with a large initial and a near-illegible title. The text clearly serves as the basis for *Vǫls* 14–15 and 17–18 (for ch. 16 see *Gríp*), where sts. 1–2, 6 and 18 are cited.

In **R**, *Reg* is the first of a group of three very similar “poems” in an unbroken narrative sequence which also includes *Fáfn* and *Sigrdr*, for which reason the whole group will be shortly discussed here.

The existence of these three “poems”—indeed their very names—is entirely a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although *Fáfn* is introduced by a title and large initial and thus separated from *Reg*, the distinction between *Fáfn* and *Sigrdr* is entirely arbitrary, and the two are continuous in the ms. More importantly, none of the three poems is a unit, but throughout them one finds the same amalgamation of narrative prose and stanzas in *Ancient-words-law* and *Leeds-meter*. It may be noted that the style of the *Leeds-meter* stanzas is very similar throughout, and this may also be the case for the *Ancient-words-law* stanzas, so that we appear to be dealing with at least two long separate cycles treating the same overlapping story. A particularly transparent example of overlap between sources is the speech of the tits in *Fáfn* (TODO: stanza numbers), where there is a perfect logical progression of thought if one only reads the stanzas in one meter, but which is lost if one reads both.

Since they are not three distinct poems (unlike say *Vǫp*, *Grm* and *Vafþ*), the whole group should be understood as a continuous narrative saw or *prosimetrum*, where the redactor tells the story primarily through prose, with the stanzas are reserved for direct speech. It is not improbable that this reflects some convention of oral storytelling. In any case, this division into three poems has been retained in the present edition for reasons of convention and acces-

sibility, but the reader is strongly encouraged to read the entire sequence in order.

The Speeches of Rein

- 1 **Pr** Sigurðr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er
 2 Grani var kallaðr síðan. Þá var kominn Reginn til Hjálp-reks,
 3 sonr Hreið-mars. Hann var hverjum manni hagari ok dvergr
 4 of vöxt. Hann var vitr, grimmr ok fjöl-kunnigr. Reginn veitti
 5 Sigurði fóstr ok kennslu ok elskaði hann mjök. Hann sagði Sig-
 6 urði frá for-ellri sínu ok þeim at-burðum at Óðinn ok Hónir ok
 7 Loki höfðu komit til And-vara-fors; i þeim forsi var fjölði fiska.
 8 Einn dvergr hét And-vari; hann var löngrum í forsinum í geddu
 9 líki ok fekk sér þar matar. „Otr hét bróðir várr,“ kvað Reginn,
 10 „er oft fór í forsin i otrs líki. Hann hafði tekit einn lax ok sat
 11 á ár-bakkanum ok át blundandi. Loki laust hann með steini
 12 til bana. Þóttust ésir mjök heppnir verit hafa ok flógu belg af
 13 otrinum. Þat sama kveld sóttu þeir gisting til Hreið-mars ok
 14 sýndu veiði sína. Þá tóku vér þá höndum ok lögðum þeim fjör-
 15 lausn at fylla otr-belginn með gulli ok hylja utan ok með rauðu
 16 gulli. Þá sendu þeir Loka at afla gullsins. Hann kom til Ránar
 17 ok fekk net hennar ok fór þá til And-vara-fors ok kastaði netinu
 18 fyr gedduna en hon hljóp í netit. Þá mælti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse which was thenceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The Eese thought themselves to have been very lucky and flayed the skin from the otter. The same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as a life-ransom to fill the otter-skin with gold and cover even the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

1 „Hvat ’s þat fiska · es rinn flóði i;
2 kann-at sér við víti varask?
Höfuð þitt · leys-tu helju ór;
4 finn mér lindar loga!“

“What kind of fish is this that runs in the flood?
It cannot ward itself from harm.
Redeem thy head out of Hell;
find me the linden’s flame [GOLD]!”

2 „And-vari ek heiti, · Óinn hét minn faðir,
2 margan hef’k fors of farit.
Aumlig norn · skóp oss í ár-daga
4 at ek skylda i vatni vaða.“

“Andware I am called; Owen was my father called;
through many a force I have fared.
A wretched norn shaped for us in days of yore
that I should in the water wade.”

3 „Seg-ðu þat, And-vari,“ (kvað Loki,) „ef þú eiga vill
2 líf i lýða sölum:
Hver gjöld · fæa gumna synir
4 ef höggvask orðum á?“

“Tell this, Andware—quoth Lock—if thou wilt own
life in the halls of men:
Which recompense do the sons of men get,
if they hew at each other with words?”

4 „Ofr-gjöld · fæa gumna synir
2 þeir’s Vað-gelmi vaða;
ó-saðra orða · hverr’s á annan lýgr,
4 of lengi leiða limar.“

“Great recompense do the sons of men get,
those who in Wadyelmer wade.
By the branches of untrue words is each
who lies to another long followed.⁶⁷”

⁶⁷ Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Vsp* 39 for discussion.

P2 Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt

- 2 gullit, þá hafði hann eftir einn hring ok tók Loki þann af hánum.
Dvergrinn gekk inn í steininn ok mēlti:

Lock saw all the gold which Andware owned. But when he had readied all the gold, then he still had one ring, and Lock took it from him. The dwarf went into the stone and spoke:

- 5 „Þat skal gull · es Gustr átti
2 bróðrum tvēim · at bana verða
 ok qðlingum · átta at rōgi;
4 mun míns féar · mann-gi njóta.“

“That gold which Gust owned shall
for two brothers become the bane,
and for eight nobles the [cause of] strife;
of my wealth will no man benefit.”

- P3 Ésir reiddu Hreið-mari féit ok tráðu upp otr-belginn ok reistu á
2 fótr; þá skyldu ésirnir hlaða upp gullinu ok hylja. En er þat var
 gørt gekk Hreið-marr framm ok sá eitt grana-hár ok bað hylja.
4 Þá dró Óðinn framm hringinn And-vara-naut ok hulði hárit.

The Eese readied the wealth for Rethmar and stuffed the otter-skin and raised it on its feet. Then the Eese should fill it up with gold and cover it. But when that was done Rethmar stepped forth, and saw a single whisker-strand and bade it be covered. Then Weden drew forth the ring Andwaresgift and covered the strand.

- 6 „Gull ’s þér nú reitt“, (kvað Loki,) „en þú gjöld hefir
2 mikil míns hqfuðs;
 syni þínum · verðr-a sēla sköpuð;
4 þat verðr ykkarr bēggja bani!“

“The gold is now readied for thee—quoth Lock—and thou hast the great payment for my head.

For thy son no welfare will be made;
it will be the bane of you both!”

Hreiðmarr sagði:

- 7 „Gjafar þú gaft— · gaft-at öst-gjafar,
2 gaft-at af heilum hug!
 Fjörvi yðru · skylduð ér firrðoir vesa
4 ef vissa’k þat fār fyrir.“

“Thou gavest a gift—gavest not a gift of love;
gavest not out of true heart!
From your lives would ye be far taken,
if I had known that danger before!”

8 „Enn es verra, · þat vita þikkjumk,
2 niðja stríð um nept;
jǫfra ó-borna · hygg þá enn vesa
4 es þat 's til hats hugat.“

“TODO.”

9 „Rauðu gulli“, (kvað Hreiðmarr,) „hygg ek mik ráða munu
2 svá lengi sem ek lifi;
hót þín · hréðumk ekki lyf
4 ok haldið heim heðan!“

“The red gold—quothe Rethmar—I think that I will rule
so long as I live.
Thy threats I fear not at all (TODO)
and hold home from hence!”

P4 Fáfnir ok Reginn kröfðu Hreið-mar nið-gjalda eptir Otr, bróður
2 sinn. Hann kvað nei við. En Fáfnir lagði sverði Hreið-mar,
föður sinn, sofanda. Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment after Otter,
their brother. He said no to it. But Fathomer ran the sword through Reth-
mar, his father, sleeping. Rethmar called on his daughters:

10 „Lingheior ok Lofn-heior, · vitið mínu lífi farit!
2 Mart 's þat's þorþ þéar!“
Lyngheior svaraði: „Fó mun systir, · þótt föður missi,
4 hefna hlýra harms!“

“O Lingheath and Lovenheath, witness my life destroyed!
Much does need compel!”
“Few a sister, though she miss her father,
will avenge her brother's harm!”

2 Mart 's þat's þorþ þéar! ‘Much does need compel!’ | Or “Much is required by necessity”. Rethmar refers to the duty of his daughters to avenge him, even by killing their own brother.

- 11 „Al þú þó dóttur“, (kvað Hreiðmarr,) „**dís** úlf-huguð,
 2 ef þú gettr-at **son** · við **siklingi**;
 fā þú **mey** **manni** · **męgin**-þarfar,
 4 þá mun **þęirar** **sonr** · **þíns** harms vreaka.“

“Beget yet a daughter—quoth Rethmar—a wolf-minded lady,
 if thou gettest no son by the prince.
 Wed that maiden to a man of great need,
 then *her* son will avenge thy harm!⁶⁸”

3 **manni** · **męgin**-þarfar | *mann imeginþarfar* **R**

⁶⁸Rethmar's last words foretell the life of Siward, whose mother, Hardise, would then be Lingheath's daughter.

- P5 Þá dó Hreið-marr, en Fáfñir tók gullit allt. Þá beiddisk Reginn
 2 at hafa fğður-arf sinn, en Fáfñir galt þar nei við. Þá leitaði
 Reginn ráða við Lyng-heiði, systur sína, hvernig hann skyldi
 4 heimta fğður-arf sinn. Hon kvað:

Then Rethmar died and Fathomer took all the gold. Then Rein begged to have his father's inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father's inheritance. She quoth:

- 12 „Brúðar kvęðja · skalt blíð-liga
 2 **arfs** ok **óðra** hugar;
 es-a þat **hóft** · at þú **hjørvi** skylir
 4 kvęðja **Fáfni** **fęar**!“

“From the bride shalt thou blithely call
 for heritance and nobler thoughts;
 it is not fitting that thou shouldst by sword
 call for Fathomer's wealth!”

1 Brúðar ‘From the bride’ | “From me.” It seems that Lingheath here offers Rein her part of the inheritance.

- P6 Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til
 2 húsa Regins, var hánun vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein's house he was greeted heartily. Rein quoth:

- 13 „**Kominn** 's hingat · **konr** Sig-mundar,

- 2 seggr inn snar-ráði, · til sala várra;
 móð hefir meira · an maðr gamall,
 4 ok es mér fangs vön · at frekum ulfi.

“Hither is come the son of Syemund [= Siward],
 the youth of quick counsel to our halls!
 He has greater heart than an old man,
 and I expect a catch from the hungry wolf.

- 14 Ek mun fœða · folk-djarfan gram;
 2 nú ’s yngva konr · með oss kominn;
 sjá mun ræsir · ríkstr und sólu,
 4 þrymr um ǫll lönd · or-lög-símu.“

I will raise the troop-bold prince;
 now the son of the king is come amidst us!
 This ruler will become mightiest under the sun;
 he fastens through all lands his orlay-strands!”

4 þrymr ... or-lög-símu ‘he fastens ... orlay-strands’ | “His fate is being fixed through all lands.”
 Cf. the first four sts. of *I HHund*.

- P7 Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfñir
 2 lá á Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er ǫll
 kvikvendi hréddusk við. Reginn gerði Sigurði sverð er Gramr
 4 hét. Þat var svá hvasst at hann brá því ofan í Rín ok lét reka ullar-
 lagð fyr straumi ok tók í sundr lagðinn sem vatnit. Því sverði
 6 klauf Sigurðr í sundr steðja Regins. Eptir þat eggjaði Reginn
 Sigurð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrms likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he plunged it down into the Rhine, and let a lock of wool float down the stream, and it split the lock like it did the water. With that sword Siward split asunder the anvil of Rein; after that Rein urged Siward to slay Fathomer. He said:

- 15 „Hótt munu hléja · Hundings synir
 2 þeir’s Ey-lima · aldrs synjuðu,
 ef meirr tiggja · munar at sókja
 4 hringa rauða · an hefnd fœður.“

“Loudly laugh will Hunding’s sons

—they who denied Eanlme’s old age—
if the chief is more eager to seek
red rings than to avenge his father.”

- P8** Hjálp-rekr konungr fekk Sigurði skipa-lið til fǫður-hefnda. Þeir
2 fengu storm mikinn ok beittu fyr bergs-nos nakkvara. Maðr
einn stóð á berginu ok kvað:

Helpric got Siward a ship-retinue for the avenging of his father. They caught
a great storm, and tacked the ships before a group of crags. A lone man stood
on the crag and quoth:

- 16** „Hverir ríða þar · Rēfils hestum
2 hávar unnir, · haf glymjanda?
Segl-vigg eru · sveita stokkin,
4 mun-at vág-marar · vind of standask.“

“Which men ride there Revil’s horses [SHIPS]
on the high waves, the roaring sea?
The sail-steeds are spattered with blood;
the wave-chargers will not bear the wind!”

- 17** „Hér eru vér Sig-urðr · á sé-tréum;
2 es oss byrr gefinn · við bana sjalfan;
fellt brattr breki · brøndum héri,
4 hlunn-vigg hrapa— · hverr spyrr at því?“

“Here are we, Siward [and his men], on sea-trees [SHIPS];
we are given a gust toward death itself!
The steep breaker falls higher than flames;
the launcher-steeds rush forth—who asks of this?”

- 18** „Hnikar hétu mik · þá’s Hugin gladdi
2 Vǫlsungr ungi · ok vegit hafði;
nú mátt kalla · karl af bergi,
4 Fæng eða Fjølmi; · far vil’k þiggja.“

“Nicker they called me when young Walsing
gladdened Highen and had conquered.
Now mayst thou call me churl-from-the-crag,
Feng or Fillner—I wish to beg passage.”

1 Hugin gladdi ‘gladdened Highen’ | A variant of the extremely common motif “feed the raven”,
i.e., by the corpses of slain foes on the battlefield.

2 Völsungr ungi ‘young Walsing’ | Siward’s grandfather, the founder of the Walsing dynasty.

P9 Þeir viku at landi, ok gekk karl á skip, ok léggði þá veðrit.

They turned to land and the man went on the ship, and then the weather calmed down.

19 „Seg mér þat, Hnikarr, · alls hvár-tveggja veltst,
2 goða heill ok guma:
hver bǫzt eru · ef berjask skal,
4 heill at sverða svipun?“

“Tell me this, Nicker, as thou knowest both
the charms of gods and men:

Which are the best—if one shall fight—
charms in the swinging of swords?”

20 „Mörg eru góð · ef gumar vissi,
2 heill at sverða svipun;
dyggja fylgju · hygg ins dökkva vesa
4 at hrotta-meiði hrafns.

“There are many good—if men knew them—
charms in the swinging of swords.

A good followeress I judge the dark one
TODO.”

21 Þat es annat · ef ert út of kominn
2 ok est á braut búinn:
tvá þú lítr · á tái standa
4 hróðr-fúsa hali.

“This is the other, if thou art come out
and art ready on the road:
thou beholdest two standing on their toes
glory-eager heroes.”

22 Þat ’s it þriðja · ef þjóta heyrir
2 ulf und ask-limum,
heilla auðit · verðr þér af hjalm-stofum
4 ef sér þá fyrri fara.

“This is the third, if thou hear howling

a wolf beneath ashen branches
TODO..”

- 23 Ængr skal gumna · í gōgn vega
2 sið skínandi · systur mána;
 þeir sigr hafa · es séa kunnu,
4 hǫr-leiks hvatir, · eða hamalt fylkja.

No man shall fight facing
in evening the shining sister of Moon [SUN].
They have the victory who can see
—men brisk in sword-play [BATTLE]—or draw up the flying wedge.

4 hamalt fylkja ‘draw up the flying wedge’ | This formation, known as the swine-array (*svín-fylking*), was favoured by the Germanic peoples. It is mentioned already in Tacitus *Germania* ch. 6: *acies per cuneos componitur* ‘their line of battle is drawn up in a wedge-like formation’. In the legendary saws it has a particular association with Weden; according *AncKings* it was taught by Weden to the Danish king Harold Hildtooth, who went on to win great victories with it. At last his rival, the Swedish king Siward Ring, was also taught it, and went on to slay Harold at the battle of the Brownolds (*Brávellir*). Cf. *AncKings* 8: *Brúni segir*: „Svá lítst mér sem Hringr muni búiðinn at berjask ok hans lið. Hann hefir undarlíga fylkt. Hann hefir svín-fylkt her sínum, ok mun eigi gott at berjask við hann.“ Þá segir Haraldr konungr: „Hverr mun Hringi bafa kennt hamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eða mun Óðinn vilja skjóplast í sigr-gjöfinni við mik? [...]“ ‘Brown says: “It seems to me that Ring is ready to fight, and his troop too. He has drawn up them in a wondersome way; he has drawn up his host in the swine-shape, and it will not be good to fight against him. Then says king Harold: “Who will have taught Ring to draw up the flying wedge? I thought noone knew it save for me and Weden; or will Weden wish to fail in his giving me victory? [...]”’

- 24 Þat ’s fār mikit · ef fōti drepr
2 þar’s þú at vígi vęðr;
 talar dísir · standa þér á tvęr hliðar
4 ok vilja þik sáran séa.

It is a great peril if thou stumble thy foot
where you wade forth in war.
Treacherous dises stand on both sides of thee
and wish to see thee harmed.

- 25 Kęmbðr ok þveginns · skal kónna hvęrr
2 ok at morni męttar,
 því’t ó-sýnt es · hvar at aptni kęmr;
4 illt ’s fyr hęill at hrapa.

Combed and washed shall each keen man be,
and by morning full,

for 'tis unseen where by evening he comes;
'tis bad to rush ahead of the charms!⁶⁹

⁶⁹The wording of the first half of this stanza is very close to *Háv* 61 and *Vsp* 33; for discussion on personal hygiene and bathing see note to the former.

P10 Sigurðr átti orrustu mikla við Lyngva Hundings son ok bróðr
2 hans. Þar fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað
 Reginn:

Siward had a great battle with Ling Hunding's son and his brothers. There
fell Ling and three of his brothers. After the battle Rein quoth:

26 Nú 's blóðugr ǫrn · bitrum hjǫrvi
2 bana Sigmundar · á baki ristinn;
 ǫngr es fremri, · sá's fold ryði,
4 hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword
is carved on the back of Syemund's bane.
No chieftain's heir is more successful,
who clears the earth and has gladdened Highen!

4 Hugin gladdi 'has gladdened Highen' | i.e. "has fed the raven (with corpses)."

P11 Heim fór Sigurðr til Hjálpreks. Þá eggjaði Reginn Sigurð til at
2 vega Fáfni. Sigurðr ok Reginn fóru upp á Gnitahæiði ok hittu
 þar slóð Fáfnis þá er hann skreið til vats. Þar gørði Sigurðr grǫf
4 mikla á veginum ok gekk Sigurðr þar í. En er Fáfni skreið af
 gullinu blés hann eitri ok hraut þat fyr ofan hǫfuð Sigurði. En
6 er Fáfni skreið yfir grǫfina þá lagði Sigurðr hann með sverði til
 hjarta. Fáfni hristi sik ok barði hǫfði ok sporði. Sigurðr hljóp
8 ór grǫfinni ok sá þá hvárr annan. Fáfni kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to smite Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was slithering to water. There Siward made a great trench in the way, and Siward went down into it. And when Fathomer slithered off the gold he blew venom, and it flew over Siward's head. But when Fathomer slithered over the trench, then Siward ran him through with the sword to the heart. Fathomer shook himself and struck his head and spurned. Siward

leapt out of the trench, and then each of them saw the other. Fathomer
quoth:

Speeches of Fathomer

(*Fáfnismál*)

Dating (Sapp, 2022): C10th (0.442)–early C11th (0.402)

Meter: *Leeds-meter, Ancient-words-law* (TODO)

Introduction

The **Speeches of Fathomer** (*Fáfn*) is only preserved in **R**, where it has the title *Frá dauða Fáfnis* ‘From the death of Fathomer’. It directly continues the narrative of *Reg*, and is, like that poem, a prosimetrum.

The Speeches of Fathomer

1 „Sveinn ok sveinn! · Hverjum est sveini of borinn?
2 Hverra est manna mögr?
es þú á Fáfni rautt · þinn hinn frána mēki;
4 stöndumk til hjarta hjörr!“

“O swain and swain! To which swain art thou born;
of which men art thou the son?
When on Fathomer thou hast reddened this thy gleaming blade;
the sword stands unto my heart!”

P1 Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju
2 at orð feigs manns mētti mikit ef hann bölvaði óvin sínum með
nafni. Hann kvað:

Siward hid his name, for it was belief of those in ancient times that a fey
man’s word could do much if he cursed his foe by his name. He quoth:

- 2 „Göfugt dýr ek heiti · en ek gengit hef’k
 2 hinn móður-lausi mögr,
 fǫður ek á’kk-a · sem fira synir,
 4 geng ek ęinn saman.“

“Noble Deer am I called, and I have gone
 as the motherless lad.
 A father I have not like the sons of men;
 I go alone.”

- 3 „Veitst, ef fǫður né átt-at · sem fira synir,
 2 af hverju vastu undri alinn?
 [...]“

“Knowest thou, if thou hast no father like the sons of men,
 by which wonder thou wast begotten?”

- 4 „Étterni mitt · kveð’k þér ó-kunnigt vesa
 2 ok mik sjalfan hit sama:
 Sigurður ek heiti · Sigmundur hét minn faðir
 4 es hef’k þik vǫpnum vegit.“

“My lineage, I say, is unknown to thee,
 and my self the same.⁷⁰
 Siward I am called—Syemund was called my father—
 who with weapons have smitten thee.”

⁷⁰The sense 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 accomplished much. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

- 5 „Hverr þik hvatti, · hví hvætjask lést,
 2 mínu fǫrvi at fara?
 Hinn frán-ęygi sveinn, · þú áttir fǫður bitran,
 4 á-bornu skjór á skęð.“

“Who goaded thee; why didst thou let thee be goaded
 my life for to destroy?
 O gleaming-eyed swain, thou hadst a sharp father;
 inborn traits show quickly!”

4 á-bornu skjór á skeið. ‘inborn traits show quickly’ | The original is cryptic. *á skeið* means roughly ‘rapidly, quickly’, whence the expression *ríða á skeið* ‘CV: to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective **áborinn* ‘innate, inborn’ and a verb **skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect **skýr*, as in *skjóta* ‘to shoot’, with 2nd/3rd sg. pres. ind. *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

- 6 „Hugr mik hvatti, · hęndr mér full-týðu
2 ok minn inn hvassi hjęrr;
fár es hvatr · es hrøðask tękr
4 ef i barn-esku es blauðr.“

“My heart goaded me; my hands availed me,
and this my sharp sword.

Few a man is bold when he takes to grow,
if in his youth he be soft.”

- 7 „Veit’k, ef þú vaxa nęðir · fyr þinna vina brjósti,
2 séi-t maðr þik vręðan vega;
nú ert haptr · ok hęr-numinn,
4 ę kveða bandingja bifask.“

“I know that if thou hadst managed to grow up at the breasts of thy friends,
no man would see thee wrathfully fight.

Now art thou a captive and war-taken;
they say the boundling always trembles.”

- 8 „Því bregðr þú nú mér, Fáfñir, · at til fjarri sjá’k
2 mínun fęðr-munum,
ęigi em’k haptr · þótt véra hęr-numi;
4 þú fannt, at ek lauss lifi!“

“For this thou now upbraidest me, Fathomer, that I be too far
from my fathers’ love.

I am not at all a captive, though I be war-taken;
thou hast found that I live loose!”

- 9 „Hęipt-yrði ęin · tęlr þú þér í hví-veřna
2 en ek þér satt ęitt segi’k:
It gjalla gull · ok it glóð-rauða fé,
4 þér verða þeir baugar at bana!“

“With hateful words alone dost thou answer anything,
but I tell thee truth alone:

The clanging gold and the glowing red wealth—
those bighs will be thy bane!”

- 10 „Féi ráða · skal fyrða hværr
2 é til ins çina dags
 því't çinu sinni · skal alda hværr
4 fara til hēljār heðan.“

“Rule his wealth shall every man,
always, until the one day;
for at one time shall every man
journey hence to Hell.”

2 ins çina dags ‘the one day’ | His predetermined day of death. Siward dismisses the curse; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

- 11 „Norna dóm · munt fyr neşjum hafa
2 ok ó-svinns apa;
 í vatni þú drukknar · ef í vindi rēr;
4 allt es fēigs forað.“

“The doom of the Norns shalt thou have before the headlands,
and that of an unwise ape.
In water wilt thou drown if thou row in wind;
everything is the pit of the fey.”⁷¹

1 fyr neşjum ‘before the headlands’ | i.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. the last st. of *Sont* (TODO).

⁷¹The man fated to die will find his death no matter where he turns.

- 12 „Seg mér, Fáfñir, · alls þik fróðan kveða
2 ok vël mart vita:
 Hvęjar ’ru þęr nornir · es nauð-gonglar ’ru
4 ok kjósa móðr frá moggum?“

“Tell me, Fathomer, as they call thee wise,
and knowing well enough:
Who are the Norns that attend in need,
and choose mothers from their lads?”

3 es nauð-gonglar ’ru ‘attend in need’ | Lit. ‘are attendant in need’, i.e. help ailing mothers during childbirth. Cf. *Sigrdr* 9.

- 13 „Sundr-bornar mjök · hygg at nornir sé,
 2 ęigu-t þęr ętt saman;
 sumar ’ru ęs-kunngar, · sumar alf-kunngar,
 4 sumar dętr Dvalins.“

“Of most sundry birth I judge the norns to be,
 they come not from a common lineage:
 some are Os-born, some Elf-born,
 some are the daughters of Dwoollen [DWARFESSES].”

- 14 „Sęg mér þat, Fáfñir, · alls þik fróðan kveða
 2 ok vęl margt vita,
 hvę sá holmr hęitir · es blanda hjęr-lęgi
 4 Surtr ok ęsir saman.“

“Tell me this, Fathomer, as they call thee wise,
 and knowing well enough:
 What is the islet called, where Surt and the Eese
 blend sword-water [BLOOD] together?”

- 15 „Ó-skópnir hęitir · en þar ęll skulu
 2 gęirum lęika gęð;
 Bil-ręst brotnar · es á brott fara
 4 ok svima í móðu marir.“

“Unshopner it is called, and there shall all
 the Gods play with spears [MAKE WAR];
 Bilrest shatters when they go away,
 and the steeds swim in the sea.”

Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn męlti Fáfñir: „Reginn bróðir minn veldr mínum dauða, ok þat blęgir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.“* ‘And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”’, which may perhaps be a paraphrase of a lost st.

- 16 „Ógis hjalm · bar’k of alda sonum
 2 meðan of męnjum lá’k;

4 ¹ **ę**inn rammari · hugðumk ² **q**llum vesa,
 fann'k-a'k **m**arga **m**ögu.“

“The helmet of terror I carried over the sons of men
while on the neckrings I lay;
stronger than all I thought me alone to be;
I did not find many lads.”

17 „¹ **Ö**gis hjalmr · bergr **ę**inu-gi
2 hvar's skulu **v**reiðir **v**ega;
 þá þat **f**innr · es með **f**leirum kōmr
4 at **ę**ngi es **ę**inna hvatastr.“

“The helmet of terror saves no man,
wherever wroth ones should fight;
this he then finds, when among the many he comes,
that none is the boldest of all.”

18 „¹ **E**itri ek fnęsta · es á **a**rfi lá'k
2 **m**iklum **m**íns fōður.“

“Venom I snorted while I lay on the great
inheritance of my father.”

19 „¹ Inn rammi ormr, · þú gōrðir fręs mikla
2 ok gatst **h**arðan **h**ug;
 hępt at meiri · verðr **h**qlða sonum
4 at þann **h**jalm **h**afi.“

“O mighty wyrm, thou madest a great snort,
and didst win a hard heart;
greater hatred arises for the sons of men,
who might have that helm.”

20 „¹ **R**ęð'k þér nú, Sigurðr, · en þú **r**áð nemir
2 ok ríð **h**ęim **h**eðan;
 it **g**jalla **g**ull · ok it **g**lóð-rauða fé,
4 þér verða þeir **b**augar at **b**ana!“

“I counsel thee now, Siward—and thou oughtst to take the counsel,
and ride home hence:
The clanging gold and the glowing red wealth—
those highs will be thy bane!”

21 „Ráð 's þér ráðit · en ek ráða mun
 2 til þess gulls es í lyngvi liggr,
 en þú, Fáfni, ligg · í fjör-brotum
 4 þar's þik Hæl hafi!“

“Thy counsel has been counseled, but I will ride
 to the gold which in the heather lies,
 but thou, Fathomer, lie in the blood-tracks,
 where Hell may have thee!”

4 þar's þik Hæl hafi 'where Hell may have thee' | Formulaic. TODO.

22 „Reginn mik réð, · hann þik ráða mun,
 2 hann mun okkr verða bōðum at bana;
 fjör sitt láta · hygg at Fáfni myni;
 4 þitt varð nú meira megin.“

“Rein betrayed *me*; he will betray *thee*;
 he will become the bane of us both!
 Give up his life I think that Fathomer will—
 thy strength was now the greater.”

P2 Reginn var á brott horfinn meðan Sigurðr vá Fáfni ok kom þá
 2 apr er Sigurðr strauk blóð af sverðinu. Reginn kvað:

Rein had disappeared while Siward smote Fathomer, and then came back as
 Siward wiped the blood off the sword. Rein quoth:

23 „Heill þú nú, Sigurðr, · nú hefir sigr vegit
 2 ok Fáfni of farit;
 manna þeira · es mold troða
 4 þik kveð'k ò-blauðastan alinn.“

“Hail thee now, Siward—now thou hast won victory
 and Fathomer destroyed!
 Of those men who tread the earth
 I declare thee unsoftest begotten.”

24 „Þat 's ò-víst at vita · þá's komum allir saman,
 2 sig-tíva synir,
 hvefr ò-blauðastr es alinn;
 4 margr es sá hvatr · es hjör né rýðr
 annars brjóstum ĩ.“

“It is unsure to know, when we all come together,
 sons of the victory-Tews [MEN],
 who is unsoftest begotten.
 Many a man is bold who reddens no sword
 in another’s chest.”

25 „Glaðr ert nú, Sigurðr, · ok gagni feginn
 2 es þú þerrir Gram á grasi;
 bróður minn · hefir þú benjaðan
 4 ok veld ek þó sjalfr sumu.“

“Glad art thou now Siward, and in gain rejoicing
 when thou driest Gram on the grass.
 My brother hast thou deathly wounded,
 and yet I myself bear some guilt.”

26 „Þú því rétt · es ek riða skyldak
 2 heilög fjöll hinnig;
 féi ok fjörvi · réði sá inn fráni ormr
 4 nema þú frýðir mér hvats hugar.“

“Thou didst counsel that I should ride
 o’er the holy fells hither.
 Wealth and life would the gleaming Wyrms rule
 if thou didst not brave my bold heart.”

P3 Þá gekk Reginn at Fáfnir ok skar hjarta ór hánum með sverði er
 2 Riðill heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the
 sword called Riddle, and then he drank blood from the wound afterwards.

27 „Sit-tu nú, Sigurðr, · en ek mun sofa ganga
 2 ok halt Fáfnis hjarta við funa!
 Eisköld ek vil · etin láta
 4 eptir þenna dreyra drykk.“

“Sit thou now, Siward—but I will go sleep—
 and hold Fathomer’s heart by the fire!
 The heart-strings I wish to eat
 after this drink of blood.”

3 Eisköld ‘heart-strings’ | An obscure poetic synonym for heart in the neuter plural. The translation “heart-strings” is guesswork.

- 28 „Fjarri þú gekkt · meðan ek á Fáfni rauð'k
 2 mīnn inn hvassa hjör;
 afli mínu · átta'k við orms megin
 4 meðan þú í lyngvi látt.“

“Far didst thou go while on Fathomer I reddened
 this my sharp sword.

My strength I held against the Wyrms' might,
 while thou in the heather layst.”

- 29 „Lengi liggja · létir þú þann lyngvi í,
 2 inn aldna jötun,
 ef þú sverðs né nytir, · þess es ek sjalfr gørða,
 4 ok þíns ins hvassa hjörs.“

“Long in the heather wouldst thou have let lie
 this ancient ettin [me],

if thou hadst not used that blade which I myself made,
 and this thy sharp sword.”

- 30 „Hugr es bættri · en sé hjörs megin
 2 hvar's vręðir skulu vega,
 því at hvatan mann · ek sé harð-liga vega
 4 með slévu sverði sigr.

“Heart is better than might of sword may be
 wherever wroth men should fight,

for a bold man I see fighting a hard
 victory with sluggish sword.

- 31 Hvötum 's bættra · en sé ó·hvötum
 2 í hildi-łęik hafask
 glöðum es betra · en sé glúpanda
 4 hvat sem at hęndi kęmr.“

For the bold it is better than it may be for the unbold,
 in battle-play to hold themselves;

for the glad it is better than it may be for the gloomy
 no matter what comes to their hands.”

- P4 Sigurðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at
 2 full-steikt véri ok freyddi sveit'inn ór hjarta'nu þá tók hann á
 fingri sínum ok skynjaði hvárt full-steikt véri. Hann brann ok
 4 brá fingri'num í munn sér. En er hjart-blóð Fáfnis kom á tungu
 hánnum ok skildi hann fugls rödd. Hann heyrði at igður klökuðu
 6 á hrísi'num. Igða'n kvað:

Siward took Fathomer's heart and roasted it on a stick. When he thought that it was fully roasted and the blood frothed out of the heart then he touched it with his finger to see whether it was fully roasted. He burned himself and jerked his finger in his mouth. But when the heart's blood of Fathomer came on his tongue and he understood the speech of birds. He heard that some tits were chirping in the brushes. The tit quoth:

1 Sigurðr 'Siward' | The *s* is bolded in R.

- 32 „Þar sitr Sigurðr · sveita stokkinn,
 2 Fáfnis hjarta · við funa stækir;
 spakr þótti mér · spillir bauga
 4 ef hann fjar-sega · fránan étí.“

“There sits Siward spattered by blood;
 Fathomer's heart by the fire he roasts.
 Wise would I think the spiller of rings
 if he the gleaming life-muscle ate.”

- 33 „Þar liggr Reginn, · rēðr umb við sik,
 2 vill tēla mög · þann's trúir hōnum;
 berr af vrēiði · vrōng orð saman,
 4 vill bōlva smiðr · bróður hefna.“

“There lies Rein, counsels with himself,
 ants to betray the lad who trusts in him.
 From wrath he carries ill words together;
 the smith of bales wants to avenge his brother.”

- 34 „Hofði skēmmra · láti hann inn hára þul
 2 fara til hełjar heðan!
 Qllu gulli · þá kná hann einn ráða,
 4 fjōð, því's und Fáfni lá.“

“Shorter by a head he should make the hoary thyle

journey hence to Hell!
All the gold he can then rule alone:
the trove which under Fathomer lay.”

35 „TODO“
“TODO”

36 „TODO“
“TODO”

37 „TODO“
“TODO”

38 „TODO“
“TODO”

39 „TODO“
“TODO”

40 „Verða-*t* svá rík skop · at Reginn skyli
2 mitt ban-orð bera
því at þeir báðir bróðr · skulu brá-liga
4 fara til Hēljār heðan.“

“The Shapes will not be so strong that Rein should
bear my bane-word,
for both those brothers shall hurriedly
journey hence to Hell.”

P5 Sigurðr hjó hofuð af Regin ok þá át hann Fáfnis hjarta ok drakk
2 blóð þeira beggja, Regins ok Fáfnis. Þá heyrði Sigurðr hvað
igður mēltu:

Siward struck the head off Rein and then he ate Fathomer’s heart and drank
the blood of them both, Rein and Fathomer. Then Siward heard what the
tits spoke:

41 „Bitt þú, Sigurðr, · bauga rauða;

- 2 es-a konung-ligt · kvíða mǫrgu.
 Mǫy væt'k ęina, · myklu ęęgrsta,
 4 gulli gǫddda, · ef þú geta męttir.

“Bind, O Siward, the red bighs;
 it is not kingly to fear much.
 I know one maiden, the fairest by much,
 endowed with gold—if thou mightst get her!”

- 42 „Liggja til Gjúka · grónar brautir,
 2 framm vísa skǫp · folk-líðǫndum;
 þar hęfir dýrr konungr · dóttur alna,
 4 þá munt, Sigurðr, · mundi kaupa.“

“Toward Yivick lie green highways:
 the Shapes show the way forth for wandering exiles.
 There has the wealthy king begot a daughter;
 her wilt thou, Siward, for a bride-fee buy!”

- 43 „Salr 's á hǫu · Hindar-fjalli,
 2 allr 's hann útan · ęldi sveipinn;
 þann hafa horskir · halir um gǫrvan
 4 ór ò-dǫkkum · ógnar ljóma.“

“A hall is on the high Hinderfell,
 it is all outside in a fire enwrapped,
 that one have wise men made
 from an un-dark radiance of fear.”

- 44 „Væt'k á fjalli · folk-vitr sofa
 2 ok lęikr yfir · lindar váði;
 Yggr stakk þorni— · aðra fęllði
 4 hǫr-Gefn hali · es hafa vildi.“

“I know on the fell a war-wight sleeping
 and over her licks the linden's harm [FIRE].
 Ug stung her with a thorn; the flax-Yevn [LADY] slew
 the other heroes who wished to have her.”

- 45 „Knátt, mǫgr, séa · mǫy und hjalmi
 2 þá's frá vígi · Vingskorni reįið;
 má-at Sigdrífur · svefni bregða,
 4 skjǫldunga niðr, · fyr skǫpum norna.“

“Thou wilt, lad, see the maiden beneath a helmet
 who from the fray rode on Wingshorner.
 Man cannot break Syedrive’s sleep,
 O scion of the Shieldings, against the Shapes of the Norns!”

- P6** Sigurðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit ok
 2 hurðir af járnri ok géttri; af járnri vóru ok allir timbr-stokkar í hús-
 inu en grafit í jorð niðr. Þar fann Sigurðr stór-mikit gull ok
 4 fylldi þar tvær kistur. Þar tók hann ógis-hjálrm ok gull-brynju ok
 sverðit Hrotta ok marga dýr-gripi ok klyfjaði þar með Grana. En
 6 hestrinn vildi eigi fram ganga fyrr en Sigurðr steig á bak hönnum.

Siward rode along Fathomer’s trail to his dwelling and found it open and
 doors and rabbets of iron. Of iron were also all the timber trunks in the house,
 and dug down into the earth. There Siward found very much gold and he
 filled there two chests. Then he took the helmet of terror and a golden byrnie
 and the sword Rotte and many precious things and loaded Grane with them.
 But the horse did not want to go forth until Siward mounted his back.

Speeches of Syedrive (*Sigrdrífumól*)

Dating (Sapp, 2022): Croth (0.961)

Meter: *Ancient-words-law*(1, 5), *Leeds-meter*(2–4, 6–13/4, 18–22, 23/6–27),
Galders-law (13/5–14, 16–17, 23/1–23/5), *Speeches-meter* (15)

Introduction

The **Speeches of Syedrive** (*Sigrdr*) are found in **R**, where they directly continue the narrative told in *Reg* and *Fáfn*. In the manuscript there is no marker of any kind, not even an initial, separating the poem from *Fáfn*; the title is editorial.

Stanzas in *VǫlsS*

A number of stanzas are quoted in **N**, the main ms. of *VǫlsS*. *VǫlsS* ch. 21 begins:

Brynhildr segir, at tveir konungar þorðust. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn bonum sigr heitit, en annarr Agnarr eða Auða bróðir. „Ek fellda Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í mót at giptast engum þeim, er bræðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra hluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í ránum eða qðrum blutum, er liggja til hvers hlutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýr ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynhildr fyllði eitt ker ok fęrði Sigurði ok mælti:

‘Byrnhild tells that two kings fought each other. The one was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory, but the other was called Ayner or Eade’s brother. “I felled

Helmguth in battle, but Weden stung me with a sleeping-thorn as revenge for that, and said that I should never thenceforth have victory and said that I must marry. But in response I made the vow to marry no man who could be frightened." Siward spoke: "Teach us counsels regarding great things." She answers: "Ye will know better, but with thanks will I teach you, if there be anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou mayst have use and happiness from my wisdom and that thou mayst afterwards recall that of which we two speak." Byrnhild filled a vessel and brought it to Siward and spoke:

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. The following table illustrates the relationship:

	<i>pres. ed.</i>	R	N
5	Björ föri'k þér	5	6
6	Sig-rúnar skalt rísta	6	7
7	Ql-rúnar skalt kunna	7	10
8	Full skal signa	7*	11
9	Bjarg-rúnar skalt kunna	8	12
10	Brim-rúnar skalt rísta	9	8
11	Lim-rúnar skalt kunna	10	13
12	Mál-rúnar skalt kunna	11	9
13	Hug-rúnar skalt kunna	12a	14
14	Á bjargi stóð	12b–13	–
15	Á skildi kvað ristnar	14–15a	15–17
16	Allar vöru af skafnar	15b–16	18
17	Þat eru bókrúnar	17	19
18	Nú skalt kjósa	18	20
19	Mun'k-a ek flója	19	21

Contents

TODO.

The Speeches of Syedrive

- Pr Sigurðr reið upp á Hindarfjall ok stefndi suðr til Frakklands. Á fallinu sá hann ljós mikit svá sem eldr bynni, ok ljómaði af

4 til himins. En er hann kom at þá stóð þar skjald-borg ok upp
 6 ór merki. Sigurðr gekk í skjald-borgina ok sá at þar lá maðr ok
 8 svaf með ǫllum her-vápnun. Hann tók fyrst hjálminn af höfuði
 10 hánum; þá sá hann at þat var kona. Brynjan var fōst sem hon vęri
 hold-gróin. Þá reist hann með Gram frá höfuð-smátt brynjuna
 í gognum niðr ok svá út í gognum báðar ermar. Þá tók hann
 brynju af henni en hon vaknaði ok settisk hon upp ok sá Sigurð
 ok mēlti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell he saw a light as great as if a fire burned; and the rays from it went up to heaven. But when he came to it there was a shield-wall rising up out of the ground. Siward went into the shield-wall and saw that a man lay there, sleeping in full armour. He first took the helmet off the man's head; then he saw that it was a woman. The byrnie was as tight as if it were grown out of her flesh. Then he took Gram and cut the byrnie from the head-hole down through and then out through both sleeves. Then he took the byrnie off her, and she awakened and sat herself up and saw Siward and spoke:

Hann svaraði: 1 „Hvat **b**ęit **b**rynju? · Hví **brá**'k svefni? [R 31v/33]
 2 Hvęrr **f**ęlldi af mér · **f**ǫlvar nauðir?“
 „Sigmundar burr, · **s**ęit fyr skǫmmu
 4 **h**rafns **hr**ę-lundir · **h**jǫrr Sigurðar.“
 “What bit the byrnie? How did I break my sleep?
 Who loosened from me these death-pale chains?”
 “Syemund's son [= Siward] has just torn off
 the raven's corpse-trees [BYRNIE?] with Siward's sword.”

4 hrafns hrę-lundir ‘the raven's corpse-trees [BYRNIE?]' | An unclear kenning. TODO.

[Sigrdrífa kvað:] 2 „Lęngi ek **s**vaf, · lęngi ek **s**ofnuð vas, [R 32r/2]
 2 **l**ǫng eru lýða **l**ę;
 Óðinn því vęldr · es **ę**igi mátt'a'k
 4 **b**regða **bl**und-stǫfum.“
 “Long I slept, long was I asleep,
 long are the guiles of men.
 Weden has caused that I could not
 break the staves of sleep.”

P2 Sigurðr settisk niðr ok spýrr hana nafns. Hón tók þá horn fullt
 2 mjaðar ok gaf hǫnum minnis-vęig.

Siward sat himself down, asking for her name. She then took a horn full of mead and gave him a draught of remembrance:

2 minnis-veig ‘draught of remembrance’ | To drink someone’s *minni* ‘memory, remembrance’ seems originally to have referred specifically to the funerary toast, but here has clearly come to carry a broader sense, viz. to drink a toast to someone’s favour, whether man or god.

- 3 Hēill Dagr, · hēilir Dags synir, [R 32r/6]
 2 hēil Nōtt ok nipt!
 Ö-rēiðum augum · lítið okkr þinig
 4 ok gefið sitjendum sigr!
 “Hail Day! Hail Day’s sons!
 Hail Night and her Kinswoman [= Earth]!
 With unwrathful eyes look Ye towards us two
 and give the sitters [= us] victory.

1 Dags synir ‘Day’s sons’ | Their identity is uncertain.

2 nipt ‘her kinswoman [= Earth]’ | According to *Gylf* 10 Earth is the daughter of Night; *nipt* typically refers to a younger female relative.

3 Ö-rēiðum augum · lítið okkr þinig ‘With unwrathful eyes look Ye towards us two’ | I.e., “gaze upon us with gracious eyes”, the grace or wrath of the Gods being conveyed by their eyes turning towards the worshipper. Cf. *Hdl* 6/2–3.

This anthropomorphic conception is very old and is found among both the Hebrews and Egyptians, which however speak about the face rather than the eyes. Biblical examples include the famous Priestly Blessing of *Numbers* 6:25–26 (“May Yahweh light up His face to thee and grant grace to thee; / May Yahweh lift up His face to thee and give thee peace.”), *Psalms* 4:6 (“Lift up the light of Thy face to us, Yahweh”), and the chorus of *Psalms* 80 (“Yahweh God of Armies, bring us back. / Light up Thy face, that we may be rescued.”) Egyptian examples involve the phrase *nfr hr* ‘good, fair of face,’ which refers specifically to the grace of a god or god-like ruler (Spiegelberg, 1917, p. 115). This expression is known from inscriptions as early as the 4th dynasty of the Old Kingdom (c. 2600 BCE; Abdelhamid, 2018, p. 146) until as late as the very last known Hieroglyphic inscription (394 CE; Griffith, 1937, pp. 126–127; Parkinson, 1999, pp. 178–179). As an example Spiegelberg cites the following Middle Kingdom prayer to Osiris from the 18th dynasty (c. 1400 BCE), my translation from his German: “mayst thou be gracious to me (*hṯp=k n-j*); may thy face be fair towards me (*nfr hr=k m-j*) on the day when I behold thy fairness.”

- 4 Hēilir ēsir, · hēilar ôsynjur, [R 32r/7]
 2 hēil sjá in fǫl-nýta fold!
 Mál ok man-vit · gefið okkr mērum tvēim
 4 ok lēknis-hēndr meðan lifum!
 Hail the Eese! Hail the Ossens!
 Hail this much-giving Fold!
 Speech and manwit give Ye us renowned two,
 and a leecher’s hands, while we live.”

1 Hēilir ēsir, · hēilar ôsynjur ‘Hail the Eese! Hail the Ossens!’ | Probably formulaic, subverted by Lock in *Lok* 11; see note there for possible ritual use.

2 sjá in fjöl-nýta fold ‘this much-giving Fold’ | I.e. “the bountiful Earth”; an expression with Indo-European roots. In the Norse poetic corpus *fold* ‘Fold’ elsewhere refers to ‘land, earth’ without religious associations, but the present instance seems to be a ritual archaism; cf. the Old English *Acreboot*: *Hál wes þú Folde · fira móðor!* ‘Hail be thou, Fold, mother of men!’ and the Old Indian cognate name *Prthivī* (Mother Earth), found frequently in *R̥V*. The common Indo-European root is **p̥l̥h₂-éwih₂* ‘flat, broad one’; cf. Hfr *Hákr* 8 (in SkP III), where Earth is the *brēið-leita brúðr Bál-eygs* ‘broad-faced bride of Bale-eye (= Weden)’. — For the epithet ‘much-giving’ cf. *Iliad* 3.89: ἐπὶ χθονὶ πολυβοτείρῃ ‘upon the much-nourishing earth’, where the Greek πολυ- is cognate with ON *fjöl-*, both coming from PIE **p̥l̥h₂u-* ~ **p̥ólh₂u-* ‘much, many’.

4 lēknis-hęndr ‘a leecher’s hands’ | The hands of a physician, i.e., hands with healing powers. The singular *lēknis-hęndr* occurs on the Ribe galder stick (DR EM85;493), edited below under Galders.

- P₃ Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konungar þorðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti hermaðr, ok hafði Óðinn hánun sigri heitit. En annarr hét Agnarr, · Auðu bróðir // er vętr engi · vildi þig-gja. Sigrdrífa felldi Hjalmgunnarr í orrostunni. En Óðinn stakk hana svefn-þorni í hefn þess ok kvað hana aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu, „en sagða’k hánun at strengða’k heit þar í mót, at giptask ęngom þeim manni er hręðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon vissi tíðendi ór ęllum heimun. Sigrdrífa kvað:

She called herself Syedrive and was a walkirrie. She said that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner, Eade’s brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with the sleeping-thorn as revenge for that, and declared that she should never thenceforth win victory in battle, and said that she must marry, “but I told him that I in response made a vow to marry no man who could be frightened.” He [= Siward] speaks and asks her to teach him wisdom; if she knew any tidings out of all the Homes. Syedrive quoth:

- 5 „Bjór fóri’k þér, · bryn-þings apaldr,
2 magni blandinn · ok męgin-tíri,
fullr es ljóða · ok líkn-stafa,
4 góðra galdra · ok gaman-rúna.

[R 32r/i8–20, N 24v/1]

Beer I bring thee, O apple-tree of the byrnie-Thing [BATTLE > WARRIOR]!
mixed with might and mighty splendour;
it is full of leeds and grace-staves,
of good galders and pleasure-runes.

1 bryn-þings apaldr ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR]’ | *bryn-þinga valdr* ‘wielder of byrnie-Things [BATTLES > WARRIOR]’ N 4 gaman-rúna ‘pleasure-runes’ | *gaman-frędnaʀ* N

- 6 **S**ig-rúnar skalt rísta, · ef vilt **s**igr hafa,
 ok rísta á **h**jalti **h**jors,
 sumar á **v**étt-rimum, · sumar á **v**al-bøstum,
 ok nefna **t**ysvar **T**ý.

[R 32r/20–22, N 24v/14–16]

Victory-runes shalt thou know, if thou wilt have victory,
 and carve them on the hilt of the sword;
 some on the weight-rims, some on the wal-basts,
 and twice name Tew.

1 sigr hafa 'have victory' | *snotr vera* 'be clever' N 2 rísta | *rist* N 3 sumar 'some' | om. N 3 vétt-rimum 'weight-rims' | *vétt-frvnum* N 3 sumar 'some' | *ok* 'and' N 3 val-bøstum 'wal-basts' | *val-fbystum* N

3 vétt-rimum 'weight-rims' | Unclear. TODO.

3 val-bøstum 'wal-basts' | Possibly the sword-pommel; this word also occurs in *HHj* 9. TODO.

- 7 **Q**l-rúnar skalt kunna · ef vilt at annars kvæn
 véli-t þik í tryggð ef trúir;
 á horni skal þér rísta · ok á handar baki
 ok męrkja á nagli Nauð.

[R 32r/22–24, N 25r/1–3]

Ale-runes shalt thou know, if thou wilt that another man's wife
 not betray thee in troth if thou trust her.
 On the horn shall one carve them, and on the back of the hand,
 and mark Need on the nail.

1 at 'that' | emend. from *faʃ* N; om. R 2 véli-t þik í tryggð | *véli þik eigi tryggð* N 3 þér 'them' | *þat* 'it' N

4 Nauð 'Need' | i.e. the n-rune, †.

- 8 **F**ull skal signa · ok við fari séa
 ok verpa lauki í lög;
 þá þat veit'k, · at þér verðr aldri-gi
 męini blandinn mjöðr.

[R 32r/24–25, N 25r/3–4]

The cup shall one sign, and gaze against the danger,
 and throw in the liquid a leek.
 Then I know that it will never be
 mixed with harm, thy mead.

1 Full 'The cup' | *ql* 'The ale' N breaks alliteration. 4 męini blandinn | emend.; *męin-blandinn* N

1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.

3–4 þá ... mjöðr | only in N; om. R

- 9 **B**jarg-rúnar skalt kunna · ef **b**jarga vilt
 2 ok leysa **k**ind frá **k**onum;
 á lófa þér skal rísta · ok of liðu spenna
 4 ok biðja þá **d**ísir **d**uga.

[R 32r/25–26, N 25r/5–]

Rescue-runes shalt thou know, if thou wilt rescue
 and loosen children from women;
 on the palm shall one carve them, and wrap them round the joints,
 and then bid the dises to avail.

1 kunna 'know' | *nema* 'learn' N 1 ef bjarga vilt 'if thou wilt rescue' | *ef þú vilt borgit fá* 'if thou wilt have rescued' N 4 þá 'then' | om. N

4 dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth. Cf. *Fáfnir* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

- 10 **B**rim-rúnar skalt rísta · ef vilt **b**orgit hafa
 2 á **s**undi **s**egl-morum;
 á **s**tafni skal rísta · ok á **s**tjórnar blaði
 4 ok leggja **e**ld í **á**r;
 es-a svá **b**rattr **b**reki · né svá **b**láar unnir,
 6 þó **k**ømsk-tu **h**eyll af **h**afi.

[R 32r/27–29, N 24v/1–]

Surf-runes shalt thou carve, if thou wilt rescue
 sail-steeds [SHIPS] on the sound;
 on the stem shall one carve them, and on the rudder's blade,
 and lay fire into the oar.
 There is not so steep a breaker nor so dark blue waves
 that thou not come whole off the sea.

1 rísta 'carve' | *gjöra* 'make' N 3 skal rísta 'shall [one] carve' | *skal þér rísta* 'shall [one] carve them' N 5 es-a 'There is not' | *falla-t* 'There fall not' N

4 leggja eld í ár 'lay fire into the oar' | i.e. mark it with fire in some way.

6 þó kømsk-tu heyll af hafi 'that thou not come whole off the sea.' | Lit. "yet comest thou whole off the sea."

- 11 **L**im-rúnar skalt kunna · ef vilt **l**éknir vesa
 2 ok kunna **s**ár at **s**éa;
 á **b**erki skal þér rísta · ok á **b**aðmi viðar,
 4 þeim's **l**úta austr **l**imar.

[R 32r/29–31, N 25r/7–]

Limb-runes shalt thou know, if thou wilt be a leecher,
 and know how to look at wounds;
 on a birch shall one carve them, and on the beam of the wood:
 on the one whose limbs bow to the east.⁷²

3 baðmi 'beam' | *barri* 'leaf' 4 þeim's | *þess* *es* N

⁷²Probably referring to a characteristically bent mountain birch bowing to the east.

12 Mál-rúnar skalt kunna · ef vilt at mann-gi þér

[R 32r/31—34, N 24v/19—21]

2 heiptum gjaldi harm;
þér of vindr, · þér of vefr,
4 þér of setr allar saman,
á því þingi · es þjóðir skulu
6 í fulla dóma fara.

Speech-runes shalt thou know, if thou wilt that no man
should repay thy insults with harm;
them dost thou wind, them dost thou weave,
them dost thou put all together,
on that Thing whereas peoples shall
go to full judgments.

1 vilt | om. N 2 gjaldi | *þgialldaþ* N 5 þjóðir 'nations' | *menn* N breaks alliteration.

13 Hug-rúnar skalt kunna · ef vilt hverjum vesa

[R 32r/34—32v/3, N 25r/9—10]

2 gæð-svinnari guma;
þér of réð, · þér of reist,
4 þér of hugði Hroptr,
af þeim legi · es lekit hafði
6 ór hausi Heiðdraupnis
ok ór horni Hoddrofnis.

Mind-runes shalt thou know, if thou wilt be
sense-swifter than every man;
them did counsel, them did carve,
them did Roftr think out,
from that liquid which had leaked
out of Heathdreepner's skull
and out of Hoardrovner's horn.

1 kunna 'know' | *nema* 'learn' N 2 gæð-svinnari 'sense-swifter' | *gæð-horskari* 'sense-sharper' N

5—7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N

14 Á bjargi stóð · með Brimis eggjar,

[R 32v/3—4]

2 hafði sér á hofði hjalm;
þá mælti Míms hofuð
4 fróðligt it fyrsta orð,

ok sagði sanna stafi.

On the barrow he stood along Brimer's edges;
he had on his head a helmet.
Then Mime's head spoke,
learnedly, the first word,
and said true staves:

15a Á skildi kvað ristnar · þeim's stendr fyr skínanda goði,
2 á eyra Árvaks, · ok á Alsvinns hófi,
á því hvéli · es snýsk und reïð Hrungris,
4 á Sleipnis tönnum · ok á sleða fjotrur,

[R 32v/5–7, N 25r/11–13]

On the shield, it said, [runes] were carved—the one that stands before the shining god [SUN];
on Yorewaker's ear and on Allswith's hoof,⁷³
on that wheel which turns beneath Rungner's chariot,
on Slapner's teeth and on the fetters of sleds,

2 á eyra Árvaks, · ok á 'on Yorewaker's ear and on' | om. N 3 á | ok á N 3 snýsk 'turns' | stendr 'stands' N 3 Hrungris 'Rungner's' | emend. based on sense and meter; *Ragnis R*; *Rauginis N* 4 tönnum 'teeth' | *taumum* 'reins' N

1 skildi ... þeim's stendr fyr skínanda goði 'the shield ... that stands before the shining god' | For this notion cf. *Grm* 39, according to which the Sun is covered by a disc shielding the earth from its heat. Without it, the whole world would burn up.

⁷³The two horses that pull the sun across the heavens; cf. *Grm* 38.

15b á bjarnar hrammi · ok á Braga tungu,
2 á ulfs klóum · ok á arnar neði,
á blóðgum vengjum · ok á brúar sporði,
4 á lausnar lófa · ok á líknar spori,

[R 32v/7–9, N 25r/13–15]

on the bear's paw and on Bray's tongue,
on the wolf's claws and on the eagle's beak,
on bloody wings and on the bridge's supports,
on the palm of release and the trail of grace,

2 neði | †nefiu† N 4 ok á | ok N

15c á glæri ok á gulli · ok á gumna heillum,
2 í víni ok virtri · ok vili-sessi,
á Gungris oddi · ok á Grana brjósti,
4 á nornar nagli · ok á neði uglu;

[R 32v/9–11, N 25r/15–17]

on glass and on gold and on men's luck-charms,
in wine and beerwort and the comfortable seat,
on Gungner's point and on Grane's chest,
on a norn's nail and on an owl's beak.

1 gumna heillum 'men's luck-charms' | *góðu silfri* 'good silver' N 2 vili-sessi 'the comfortable seat' | *völu sessi* 'a wallow's seat' N 2 vili-sessi 'the comfortable seat' | *í guma holdi* 'in a man's flesh' add. N 3 Gungnis oddi 'Gungner's point' | *Gaupnis oddi* 'Ycapner's point' (an elsewhere unknown spear) N 3 Grana brjósti 'Grane's chest' | *gýgjar brjósti* 'a gow's chest' N

- 16 Allar vóru af skafnar, · þér's vóru á ristnar,
2 ok hverðar við inn helga mjöð
ok sendar á víða vega:
4 þér 'ru með ósum, · þér 'ru með qlfum,
sumar með vísum vqnum,
6 sumar hafa męnskir męnn.

[R 32v/11–14, N 25t/18–21]

All were shaven off—those that were carved on—
and mixed into the holy mead,
and sent on wide ways:
they are among the Eese, they are among the Elves,
some among the wise Wanes,
some have manly men.

2 hverðar 'mixed' | *fbredar*† (for *bróðar* 'stirred?') N 4 ósum ... qlfum 'Eese ... Elves' | *qlfum* ... *qsum* 'Elves ... Eese' N 4 þér 'ru 'they are' | *sumar* 'some' N 5 sumar 'some' | *ok* 'and' N

- 17 Þat eru bók-rúnar, · þat eru bjarg-rúnar
2 ok allar ql-rúnar
ok mętar męgin-rúnar
4 hveim's þér kná ó-villtar · ok ó-spilltar
sér at heillum hafa;
6 njót-tu ef namt
unds rjófask ręgin!

[R 32v/14–16, N 25t/21–25v/22]

They are book-runes, they are rescue-runes,
and all ale-runes,
and noble might-runes—
for whomever knows them unfalsified and uninjured
to have for himself as charms.
Use them if thou learn them
until the Reins are ripped!

1 þat eru 'the are' | *ok* 'and' N 3 ok mętar 'and noble' | *ok męrar ok* 'and renowned and' N 4 ó-spilltar | *†of villtar*† N 7 rjófask | *rjufa* N

1 bók-rúnar ‘book-runes’ | Or ‘beech-runes’. The word may also be emended to *bót-rúnar* ‘cure-runes’, since the letters *c* and *t* were, in the TODO miniscule used on Iceland, very similar. This emendation is favourable for two reasons: (i) it makes more sense, since the semantic pair *bót* ‘cure’ : *bjarg* ‘rescue’ is surely stronger than *bók* ‘book, beech’ : *bjarg* ‘rescue’, and since the present stanza is specifically referring to the practical use of the runes; (ii) the pair *bót-runar* : *bjarg-rúnar* is already found in a runic charm (B 257, edited under Galders from Bryggen).

18 „Nú skalt kjósa · alls þér ’s konstr of boðinn,
2 hvassa vápna hlynr,
sögn eða þögn · haf þér sjalfr í hug;
4 öll eru meín of metin.“

[R 32v/16–18, N 25v/3–5]

“Now shalt thou choose, as the choice is offered thee,
O maple-tree of sharp weapons [WARRIOR]!
Speech or silence have for thyself in thy heart;
all the harms are measured⁷⁴!”

⁷⁴i.e. in advance.

19 „Mun’k-a ek flója · þótt mik feigan vitir,
2 em’k-a ek með bleýði borinn;
ást-röð þín · ek vil öll hafa
4 svá lengi sem ek lifi.“

[R 32v/18–20, N 25v/5–7]

“I shall not flee, although thou know me to be fey;
I was not born with softness.⁷⁵
Thy loving counsels, all, will I have
for as long as I may live.”

2 með ‘with’ | om. N

⁷⁵TODO: Note about this common heroic expression.

20 „Þat réð’k þér it fyrsta · at við frændr þína
2 vamma-laust verir;
síðr þú hefnir · þótt þeir sakar gøri;
4 þat kveða dauðum duga.“

[R 32v/20–22]

“This I counsel thee first: that thou against thy kinsmen
defend thyself faultlessly.
Late oughtst thou to take revenge, although they incur charges;
that, they say, befits the dead.

- 21 Þat réð'k þér annat, · at eïð né sverrir,
 2 nema þann 's saðr séi,
 grimmar simar · ganga at tryggð-rofi;
 4 armr es vára vargr.

[R 32v/22–24]

This I counsel thee second: that thou not swear an oath,
 save for the one which is true.

Grim strands follow the troth-breach;
 wretched is the outlaw of vows.⁷⁶

3 simar 'strands' | i.e. 'strands of fate'; cf. *I HHund* 3, where the norns are said to twist such strands. Often emended to *limar* 'ramifications' in accordance with *Reg* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *f* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *hefn* 'revenge'.

⁷⁶The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *Völs* ch. 21: *Ok sver eigi rangan eið, því at grimm hefn fylgir gríðrofi*. 'And swear no wrong oath, for grim revenge follows the grith-breach.'

- 22 Þat réð'k þér þriðja · at þú þingi á
 2 deili-t við heimska hali
 því't ó-sviðr maðr · léttr oft kveðin
 4 verri orð an viti.

[R 32v/24–25]

This I counsel thee third: that thou on the Thing
 not bandy with foolish men;
 for an unwise man often lets be spoken
 worse words than he ought to know.

- 23 Allt es vant · ef við þegir;
 2 þá þikkir þú með bleýði borinn
 eða sönnu sagðr;
 4 hēttr es heimis-kviðr
 nema sér góðan geti.
 6 Annars dags · lát hans qndu farit
 ok launa svá lýðum lygi.

[R 32v/25–28]

Everything is wrong if thou shut up in reply;
 then thou seemest born with softness,
 or truthfully accused.

Risky is the hometown-verdict,
 unless one get himself a good one.

On another day destroy his life,
 and thus repay the people for the lie.

6 ǫndu 'life' | lit. 'breath, spirit'. Cf. *Vsp* 17 where ǫnd is Woden's gift to the first men.

- 24 Þat réð'k þér it fjórða · ef býr for-dęða [R 32v/28–30]
 2 vamma-full á vegi:
 ganga 's betra · an gista séi
 4 þótt þik nótt of nemi.
 This I counsel thee fourth: if there lives an evil-working woman,
 full of faults, by the road,
 to walk is better than to take lodgings,
 although night overtake thee.

- 25 For-njósnar augu · þurfu fira synir [R 32v/30–32]
 2 hvar's skulu vręðir vega;
 oft bǫl-vísar konur · sitja brautu nér;
 4 þér's deýfa sverð ok sefa.
 Eyes of looking-ahead the sons of men need,
 wherever wroth men should fight;
 oft bale-wise women sit near the highway,
 they who dull sword and sense.

1 For-njósnar 'looking-ahead' | Verbal noun to *nýsask fyrir* 'to look ahead', as found in *Háv* 7.

- 26 Þat réð'k þér it fimmta, · þótt fagar séir [R 32v/32–34]
 2 brúðir bękkjum á,
 sífja silfr · lát-a þínum svefni ráða,
 4 tęgja-at þér at kossi konur.
 This I counsel thee fifth: although thou seest
 fair brides on the benches,
 let not kinsmen's silver rule thy sleep;
 lure not women to thee for kisses.

- 27 Þat réð'k þér it sétta, · þótt með sęggjum fari [R 32v/34]
 2 ǫlðr-mál til ǫfug:
 drukinn deýla · skal-at við dolg-viðu
 4 margan stelr vín viti.
 This I counsel thee sixth: although among warriors may grow
 the ale-speech much awry,
 drunkenly deal shalt thou not with war-trees [WARRIORS];
 wine steals wit from many.

1 þat ... fari 'That ... may grow' | With these words fol. 32v of **R** ends, and we have the "great lacuna". The rest of the stanzas are supplied from younger paper mss.

TODO: More stanzas from paper manuscripts.

Fragments from the Saw of the Walsings

Introduction

In **R**, *Sigrdr* ends abruptly at stanza 27, after which a number of pages have gone missing; the so-called “great lacuna”. The poetry contained in them undoubtedly belonged to the Walsing cycle, specifically concerning the life of Siward.

The author of *Vǫls* drew heavily from a collection of Walsing-cycle poetry closely related to **R**. He quotes many stanzas known from **R**, but also some which do not survive anywhere else—these are the stanzas edited here. They correspond to the story which would have been found in the great lacuna, and it is probable that they derive from the now-lost poems found there.

-
- 1 Ristu af **m**agni · **m**ikla hellu,
2 **S**igmundr hjǫrvi · ok **S**infjǫtli.

They carved with strength the great stone,
Syemund with sword, and Sinfittle.

-
- 2 **E**ldr nam at **ó**sask · en **j**örð at skjalfa
2 ok **h**ár logi · við **h**imni gnéfa;
 fár treystisk þar · **f**ylkis rekka
4 **e**ld at ríða · né **y**fir stíga.

The fire took to rage and the earth to shake
and high flame to rise to heaven.
Few there dared of the marshall's champions
the fire to ride or to step over it.

- 3 **S**igurðr Grana · sverði keyrði;
 2 **ǣ**ldr sloknaði · fyr ǫðlingi;
 logi allr lēgðisk · fyr lof-gjörnum;
 4 bliku **r**eiði, · es **R**eginn átti.

Siward drove Grane on by his sword;
 the fire went out before the athling;
 the flame all lowered before the praise-eager man;
 the harness flashed which Rein had owned.

- 4 **S**igurðr vá at ormi, · en þat síðan mun
 2 **ø**ngum fyrnask, · meðan ǫld lifir.
 En hlýri þinn · hvárki þorði
 4 **ǣ**ld at riða · né yfir stíga.

Siward smote the Wýrm and that will afterwards
 by none be forgotten while mankind lives—
 but *thy brother* dared neither
 the fire to ride nor to step over it.

- 5 **Ú**t gekk Sigurðr · ann-spjalli frá,
 2 holl-vinr lofða, · ok hnípaði,
 svá at ganga nam · gunnar-fúsum
 4 sundr of síður · serkr járn-ofinn.

TODO: translation.

TODO: More stanzas?

Fragment of a Lay of Siward (*Brot af Sigurðarkviða*)

Dating (Sapp, 2022): C10th (0.974)

Meter: *Ancient-words-law*

Introduction

After the Great Lacuna the text of **R** picks up in the middle of a lay about Siward and Byrnhild, namely the present Fragment (*Brot*). According to the following prose (see *I Guðr*) the poem began with Siward's death. TODO: Translation is in progress.

Fragment of a Lay of Siward

- 1 „*hvat hefir Sigurð* · *saka unnit*
2 *es þú fróknan vill* · *fjörvi néma?*“

“[What has Siward] done for a crime,
that thou wilt deprive the brave of life?”

- 2 „*Mér hefir Sigurðr* · *selda eiða*
2 *eiða selda* · *alla logna*
þá vélti hann mik · *es hann vesa skyldi*
4 *allra eiða* · *þinn full-trúi.*“

“To me has Siward given oaths,
oaths given, all lies.
He betrayed me when he should have been
of all oaths the one true keeper.”

- 3 Þik hefir Brynhildr · bøl at gerva
 2 heiptar hvattan · harm at vinna.
 fyrr man hōn Guðrúnu · góðra ráða
 4 enn síðan þér · sín at njóta.

TODO: Translation.

- 4 Sumir ulf sviðu, · sumir orm sniðu,
 2 sumir Gothormi · af gæra deildu,
 áðr þeir mētti · mēins of lystir
 4 á horskum hal · hēndr of leggja.

Some roasted a wolf; some cut up a snake;
 some shared wolf-flesh with Godthorm,
 TODO..

- 5 Úti stóð Guðrún · Gjúka dóttir
 2 ok hōn þat orða · alls fyrst of kvað:
 „Hvar es nú Sigurðr · seggja dróttinn
 4 es frēndr mínir · fyrri riða?“

Outside stood Guthrun, Yivick's daughter,
 and she this word first of all did say:
 “Where is now Siward, the lord of men,
 when my kinsmen ride in front?”

- 6 Einn því Hogni · and-svør veitti:
 2 „Sundr hōfum Sigurð · sverði hōgginn;
 gnapir é grár jór · yfir gram dauðum.“

Alone did Hain this answer grant:
 “We have cut Siward asunder by sword;
 the grey steed always neighs over the dead prince.”

- 7 Þa kvað þat Brynhildr · Buðla dóttir:
 2 „vęl skuluð njóta · vápna ok níu landa;
 ęinn myndi Sigurðr · ęllu ráða
 4 ef hann lęngr litlu · lifi hęldi.“

Then quoth this Byrnhild, Budle's daughter:
 “Well shall ye enjoy weapons and nine lands!
 Alone would Siward rule them all
 if a little longer he had held his life.”

3 myndi | myndir R

- 8 „Véri-a þat sómt · at hann svá réði
2 Gjúka arfi · ok gota mengi
es hann fimm sonu · at folk-róði
4 gunnar fúsa · getna hafði.“

TODO: Translation.

- 9 Hló þá Brynhildr · —bór allr dunði—
2 einu sinni · af öllum hug:
„væl skuluð njóta · landa ok þegna
4 es þér fróknar gram · falla létuð.“

Then Byrnhild laughed—the farm all resounded—
a single time out of her whole heart:

“Well shall ye enjoy the lands and thanes,
since ye made the brave prince to fall.”

- 10 Þá kvað þat Guðrún · Gjúka dóttir:
2 „Mjök mēlir þú · miklar firnar
gramir hafi Gunnar · gøtvað Sigurðar
4 heipt-gjarns hugar · hefnt skal verða.“

Then quoth this Guthrun, Yivick's daughter:

“TODO.”

- 11 Soltinn varð Sigurðr · sunnan Rínar
2 hrafn at meði · hótt kallaði:
„Ykk mun Atli · eggjar rjóða
4 munu víg-skáa · of víða eiðar.“

Dead was Siward to the south of the Rhine;
a raven on a branch loudly called out:

“On you two will Atle redden his blades;
the warriors will be destroyed by the oaths!”

- 12 Framm vas kvelda · fjöðr vas drukkit
2 þá vas hví-vetna · vil-mál talit.
sofnuðu allir · es i sēing kvómu.

TODO: Translation.

- 13 Einn vakði Gunnarr · ǫllum lengr
 2 fót nam at hróra · fjöld nam at spjalla
 hitt her-glötuðr · hyggja téði,
 4 hvat þeir i bǫðvi · báðir sögðu
 hrafn ey ok ǫrn · es þeir heim riðu.

Alone did Guthur wake longer than all;
 his foot he took to move, much he took to speak.
 Of that the army-destroyer thought:
 what in the fray they both had said,
 the raven always and the eagle, when home they rode.

- 14 Vaknaði Brynhildr · Buðla dóttir
 2 dís skjöldunga · fyr dag lítu:
 „hvætið mik eða lėtið mik · harmr es unninn
 4 sorg at segja · eða svá láta.“

Brynhild awoke, Budle's daughter,
 the dise of shieldings a little before day:
 “TODO.”

- 15 Þöggðu allir · við því orði
 2 fár kunni þeim · fljóða lötum
 es hón grátandi · gǫrðisk at segja
 4 þat's hléjandi · hǫlða þéiddi.

All men shut up at that word;
 TODO.

- 16 „Hugða'k mér, Gunnarr, · grimmt i svefni,
 2 svalt allt i sal · étta'k séing kalda,
 en þú gramr riðir · glaums and-vani
 4 fjotri fatlaðr · i fjánda lið.

“I had a cruel thought, Guthur, in my sleep:
 everything died in the hall, I had a cold bed,
 and thou, prince, didst ride without cheerful fellows,
 bound by fetters, into a troop of foes.

- 17 Svá mun ǫll yður · étta niflunga
 2 afli gengin— · eruð eið-rofa!

So will all your line of Nivlings
 part from strength—ye are oath-breakers!

- 18 Mant-at-tu Gunnarr · til gǫrva þat
 2 es þit blóði í spor · báðir rennduð,
 nú hefir þú hönum þat allt · illu launat
 4 es hann frēmstan sik · finna vildi.

Thou didst not recall, Gutherr, clearly enough
 that your blood in your tracks ye both did drive.
 Now hast thou for all that cruelly repaid him,
 TODO.

2 þit blóði í spor · báðir rennduð ‘your blood in your tracks ye both did drive’ | Referring to a ritual of blood-brotherhood, wherein the brothers-to-be would spill and mix their blood into their footprints on the ground. This ritual is mentioned in Saxo Grammaticus (2015) 1.6.7: *Siquidem ic-turi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitiarum pignus alterni cruoris commercio firmaturi* ‘Now our ancestors, when they meant to strike a pact, would sprinkle their combined blood in their footprints and mingle it, so as to strengthen the pledge of their fellowship.’ For discussion see PCRN History and Structures III:845 ff.

- 19 Þá reyndi þat · es riðit hafði
 2 móðigr á vit · mín at biðja.
 hvé her-glötuðr · hafði fyrri
 4 eiðum haldit · við inn unga gram.

TODO: Translation.

- 20 Bæn-vond of lét · brugðinn gulli
 2 marg dýrr konungr · á meðal okkar;
 eldi vöru eggjar · útan gǫrvar
 4 enn eit-röpum · innan fáðar.“

TODO: Translation.

In fire were the outsides of the blades forged,
 but with poison-droplets the insides painted.

1 gulli | *gylli* R

First Lay of Guthrun

(*Guðrúnarkviða fyrsta*)

Dating (Sapp, 2022): C10th (0.988)

Meter: Ancient-words-law

Introduction

After Siward's death Guthrun is so upset that she cannot make herself weep.

From the Death of Siward (*Frá dauða Sigurðar*)

1 Hér er sagt í þessi kviðu frá dauða Sigurðar ok víkr hér svá til
2 sem þeir drépi hann úti. En sumir segja svá at þeir drépi hann
3 inni í rekkju sinni sofanda. En þýðverskir menn segja svá at þeir
4 drépi hann úti í skógi ok svá segir í Guðrúnar kviðu inni fornu
5 at Sigurðr ok Gjúka synir hefði til þings riðit þá er hann var
6 drepinn—en þat segja allir einnig at þeir sviku hann í tryggð ok
7 vógu at hán um liggjanda ok ó-búnum. Guðrún sat yfir Sigurði
8 dauðum. Hon grét eigi sem aðrar konur en hon var búin til at
9 springa af harmi. Til gengu bæði konur ok karlar at hugga hana
10 en þat var eigi auðvelt. Þat er sögn manna at Guðrún hefði etit
11 af Fáfnis hjarta ok hon skilði því fugls rødd. Þetta er enn kveðit
12 um Guðrúnu:

Here it is said in this lay about the death of Siward, and it is at this point that they slew him outside. But some say that they slew him inside in his chamber asleep. But German men say that they slew him outside in the forest, and so it says in the Ancient Lay of Guthrun that Siward and the sons of Yivick had ridden to the Thing when he was slain—but this they all say in

agreement that they betrayed him while he trusted them, and struck at him lying and unarmed. Guthrun sat over Siward, dead. She did not weep like other women, but she was ready to burst apart from sorrow. Both women and men came to her to console her, but that was not easily done. It is the saying of men that Guthrun had eaten of Fathomer's heart, and she therefore understood the speech of birds. This is further said about Guthrun:

The First Lay of Guthrun

- 1 Ár vas þat's Guðrún · gørðisk at deyja,
 2 es hön sat sorg-full · yfir Sigurði,
 gørði-t hön hjúfra · né hön dum sláa
 4 né kvæina umb · sem konur aðrar.

It was of yore that Guthrun made ready to die
 as she sat sorrowful above Siward.

She did not pant nor beat her hands
 nor wail about it like other women.

- 2 Gingu jarlar · al-snotrir framm,
 2 þeir's harðs hugar · hana lottu;
 þeygi Guðrún · gráta mátti,
 4 svá vas hön móðug; · mundi hön springa.

Came earls all-clever forth,
 they who would loosen her hard heart;
 nowise could Guthrun weep,
 so moody was she—she would burst apart.

- 3 Sötu ítrar · jarla brúðir
 2 golli búnar · fyr Guðrúnu;
 hver sagði þeira · sinn of-trega
 4 þann's bitrastan · of beðit hafði.

Sat the splendid brides of the earls
 adorned with gold, before Guthrun.

Each one of them told her own great sorrow,
 the most bitter one that she had suffered.

- 4 Þá kvað Gjaflaug, · Gjúka systir:

- 2 „Mik veit’k á moldu · munar-lausasta;
 hef’k fimm vera · for-spell beðit,
 4 tveggja dótra, · þriggja systra,
 átta bróðra, · þó ek ein lifi.“

Then quoth Yeflie, Yivick’s sister:
 “I know myself on earth the most joyless.
 Of five husbands I have suffered the loss,
 of two daughters, three sisters,
 eight brothers—yet I alone live.”

- 5 Þeygi Guðrún · gráta mátti;
 2 svá vas hön móðug · at mogg dauðan
 ok harð-huguð · um hrør fylkis.

Nowise could Guthrun weep;
 so moody was she after the lad’s death,
 and hard-hearted over the marshaller’s corpse.

- 6 Þá kvað þat Hærborg, · Húna lands dróttning:
 2 „Hef’k harðara · harm at segja:
 mínir sjau synir · sunnan lands,
 4 verr inn átti, · í val fellu.

Then quoth this Harbury, queen of Hunland:
 “I have a harder harm to tell.
 My seven sons south of the land,
 —my husband the eighth—in battle fell.”

- 7 Faðir ok móðir, · fjórir bróðr,
 2 þau á vági · vindr of lék,
 barði bára · við borð-þili.

My father and mother, four brothers—
 them on the wave the wind outplayed;
 the breaker beat over the ship-side.

- 8 Sjölf skylda’k gøfga, · sjölf skylda’k gøtva,
 2 sjölf skylda’k høndla, · hæl-før þeira;
 þat ek allt of beð · ein misseri
 4 svá’t mér maðr engi · munar leitaði.

I alone had to honour them; I alone had to bury them;
 I alone had to handle their hell-journey [DEATH].

All this I suffered in one half-year,
when no man found me any joy.

2 hçl-fçr | emend.; hçr-fçr R

- 9 Þà varð'k hapta · ok hçr-numa
2 sams misseris · síðan verða;
skylda'k skreyta · ok skúa binda
4 hçrsis kván · hveřjan morgin.

Then I became a captive and war-taken,
in the same half-year afterwards.
I had to dress and bind the shoes
of the ruler's wife every morning.

- 10 Hçn ógði mér · af af-brýði
2 ok hçrðum mik · hçggum keřrði;
fann'k hús-guma · hveřgi inn bętra
4 en hús-fręyju · hveřgi verri.“

She tortured me out of jealousy,
and with hard blows drove me on;
a husband I never found better,
and a housewife never worse.”

- 11 Þęygi Guðrún · gráta mátti;
2 svá vas hçn móðug · at mçg dauðan
ok harð-huguð · um hrør fylkis.

Nowise could Guthrun weep;
so moody was she after the lad's death,
and hard-hearted over the marshaller's corpse.

- 12 Þà kvað þat Gullrond, · Gjúka dóttir:
2 „Fç kannt, fçstra, · þótt fróð séir,
ungu vífi · and-spjöll bera.“
4 Varaði hçn at hylja · umb hrør fylkis.

Then quoth this Goldrand, Yivick's daughter:
“Thou canst, foster-mother—though thou be wise—
to the young wife give few answers.”
She bade the corpse of the marshal be uncovered.

- 13 Svípti hön bléju · af Sigurði
 2 ok vatt vengi · fyr vífs knjám:
 „Lít-tu á ljúfan, · legg þú munn við grön
 4 sem þú halsaðir · heilan stilli.“

She cast the cover off of Siward
 and turned his face before the wife's knees:
 “Look upon the loved one! Lay your mouth to his lips
 like thou didst embrace the hale prince.”

- 14 Á leit Guðrún · einu sinni;
 2 sá hön dögglings skör · dreyra runna,
 fránar sjónir · fylkis liðnar,
 4 hug-borg jöfurs · hjörvi skorna.

On him looked Guthrun a single time;
 she saw the noble's locks run with blood,
 the gleaming gaze of the marshaller gone,
 the heart-fort [CHEST] of the ruler cut by the sword.

- 15 Þá hné Guðrún · holl við bólstri;
 2 haddr losnaði, · hlýr roðnaði
 en regns dropi · rann niðr umb kné.

Then Guthrun sank down, slooped against the bolster;
 her hair loosened, her cheek reddened,
 and a drop of rain ran down to her knee.

- 16 Þá grét Guðrún, · Gjúka dóttir,
 2 svá't tór flugu · tresk í gognum
 ok gullu við · gæss í túni,
 4 mérir fuglar · es mér átti.

Then Guthrun wept, Yivick's daughter,
 so that the tears flew through her veil(?)
 and in response shrieked the geese in the yard,
 the famous fowls which the maiden owned.

2 tresk 'veil(?)' | Guess translation; this word is an unexplained *bapax*.

- 17 Þá kvað þat Gullrönd, · Gjúka dóttir:
 2 „ykkar vísu'k · ástir mestar
 manna allra · fyr mold ofan;
 4 unðir þú hvarki · úti né inni,

systir mín, · nema hjá Sigurði.“

Then quoth this Goldrand, Yivick's daughter:
 “I knew the love of you two to be the greatest
 of all men above the earth.
 Thou wast never content, not outside nor inside,
 O my sister, save beside Siward.”

18 „Svá vas míninn Sigurðr · hjá sonum Gjúka
 2 sēm vęri gęir-laukr · ór grasi vaxinn,
 eða vęri bjartr steinn · á band dreginn:
 4 jarkna-steinn · yfir qðlingum.

“So was my Siward beside the sons of Yivick
 like were a garlic out of grass grown,
 or were a bright stone drawn on a band:
 an arkenstone over the athlings.

1–2 Svá vas ... vaxinn ‘So was ... grown’ | These two lines are almost identical to *II Guðr* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 gęir-laukr ‘garlic’ | or ‘spear-leek’. I have opted for this translation based on etymology (cf. OE *gār-lēac* ‘spear-leek’), but the botanical identity is unclear. *II Guðr* 2 has *gróinn laukr* ‘green leek’ instead. For the cultural importance of leeks and onions see note to *Vsp* 4.

3–4 eða vęri ... qðlingum. ‘or were ... athlings.’ | Beaded necklaces were commonly worn by Scandinavian women of the time, and the beads were mostly of opaque coloured glass. Siward is likened to a bright crystal, the sons of Yivick to dull glass.

19 Ek þótta auk · þjóðans rekkum
 2 hveřri hęrri · Hęrjans dísi;
 nú em’k svá lítil · sem lauf séa
 4 opt í jqlstrum · at jqlfur dauðan.

I seemed even to the ruler's champions
 higher than each of the Lord of Hosts' dises [WALKIRRIES].
 Now I am as small as if a leaf I were,
 high in the willows, after the ruler's death.

20 Sakna’k í sessi · ok í sęingu
 2 míns mál-vinar— · valda męgir Gjúka;
 valda męgir Gjúka · mínu bqlvi
 4 ok systir sinnar · sqlrum gráti.

I miss in the seat and in the bed
 my confidant—the lads of Yivick are the cause;
 the lads of Yivick are the cause of my bale,
 and their sister's [my] bitter weeping.

- 21 Svá ér of lýða · landi eyðið
 2 sem ér of unnuð · ęða svarða;
 man-a þú, Gunnarr, · gulls of njóta;
 4 þęir munu þęr baugar · at bana verða
 es þú Sigurði · svarðir ęða.

So will ye make the land deserted by folk,
 like ye treated the sworn oaths!
 Thou wilt not, Guthur, enjoy the gold;
 those highs will for thee become the bane,
 on which thou to Siward didst swear oaths.

TODO: Rest of stanzas.

- P2 Guðrún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til
 2 Danmarkar ok var þar með Þóru, Hákonar dóttur, sjau misseri.
 Brynhildr vildi eigi lifa eptir Sigurð. Hon lét drepa þręla sína
 4 átta ok fimm ambóttir, þá lagði hon sik sverði til bana svá sem
 segir í Sigurðar kviðu inni skömmu.

Guthrun then went away to the woods in the wilderness and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild did not want to live after Siward. She had her eight thralls and five handmaids slain, then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.

Short Lay of Siward

(*Sigurðarkviða in skömmu*)

Dating (Sapp, 2022): early C11th (o.876)

Meter: *Ancient-words-law*

Introduction

Despite its title it is one of the longer poems, having approximately 300 long-lines.

Short Lay of Siward

- 1 Ár vas þat's Sigurðr · sótti Gjúka
2 vðlsungr ungi · es vegit hafði;
tók við tryggðum · tvëggja bróðra
4 seldusk eiða · eljun-fróknir.

It was of yore when Siward sought out Yivick,
the young Walsing, who had fought.
He accepted the truces of two brothers;
oaths exchanged the men brave of zeal.

- 2 Męy buðu hönun · ok męiðma fjöld,
Guðrúnu ungu · Gjúka dóttur;
drukku ok dómðu · dógr mart saman
4 Sigurðr ungi · ok synir Gjúka.

They offered him a maiden along with a multitude of treasures:
young Guthrun, Yivick's daughter.

They drank and discussed many a day and night together,
young Siward and the sons of Yivick.

- 3 Unds þeir Brynhildar · biðja fóru
2 svá't þeim Sigurðr · reið i sinni
volsungr ungi · ok vega kunni;
4 hann of ętti · ef hann ęiga knętti.

TODO: Translation.

- 4 Sęggr inn suðr-óni · lagði sverð nokkvit
2 męki mál-faan · á meðal þeira
né hann konu · kyssa gęði
4 né húnskr konungr · hęfa sér af armi
męy frum-unga · fal hann męgi Gjúka.

TODO: Translation.

- 5 Hón sér at lífi · lęst né vissi
2 ok at aldr-lagi · ękki grand
vamm þat's vęri · eða vesa hygði;
4 gengu þess á milli · grimmar urðir.

TODO: Translation.

- 6 Eįn sat hon úti · aptan dags,
2 nam hón svá þert · umb at męlask:
„Hafa skal'k Sigurð, · — eða þó svelt!—
4 męg frum-ungan, · mér á armi.

TODO: Translation.

2. nam hón svá þert · umb at męlask: | No alliteration can be found for this line.

- 7 Orð męlta'k nú, · iðrumk ęptir þess,
2 kvęn 's hans Guðrún · en ek Gunnars,
ljótar nornir · skópu oss langa þrę.

Words I now spoke; I regret them afterwards.
His wife is Guthrun, but I am Guthre's;
ugly norns shaped for us a long yearning.

8 STANZATEXT

TODO: Translation.

9 STANZATEXT

TODO: Translation.

TODO: More stanzas

Hell-ride of Byrnhild

(*Hęlręið Brynhildar*)

Dating (Sapp, 2022): late C11th (o.650)

Meter: *Ancient-words-law*

Introduction

Byrnhild is burned on her pyre in a beautiful chariot or wagon. In the afterlife she rides on the Hellway to reach her resting place in Hell, and meets a gow or troll-woman on the way. The poem consists of their conversation.

P1 Eptir dauða Brynhildar vóru gōr bōl tvau: annat Sigurði, ok
2 brann þat fyrr, en Brynhildr var á qðru brennd ok var hon í reið
þeiri er guð-vefjum var tjōlduð. Svá er sagt at Brynhildr ok með
4 reið'inni á hel-veg ok fór um tún þar er gýgr nōkkur bjō. Gýgr'in
kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was covered with god-weave. So it is said that Byrnhild drove with the chariot onto the Hellway and passed through a yard where a certain gow lived. The gow quoth:

2-3 í reið þeiri er guð-vefjum var tjōlduð 'in that chariot which was covered with god-weave' | The canopy/tent on the chariot was made of silk (poetically known as *god-weave*, the fabric of the gods). For the burial of women in wagons and chariots cf. TODO (Oseberg ship?).

3-4 Brynhildr ok með reið'inni á hel-veg 'Byrnhild drove with the chariot on the Hellway' | This gives us some interesting insight into old afterlife beliefs. After Byrnhild is burned she ends up between the worlds of the dead and the living, the so-called "Hell-way" or road to Hell, which she must travel to arrive at her final resting place in the Underworld; she is burned inside a chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

Byrnhild rode the Hellway (*Brynbildr ræið hæl-veg*)

- 1 „Skalt í gognum · ganga eigi
2 grjóti studda · garða mína;
betr sómði þér · borða at rækja
4 hēldr an vitja · vers annarar.

“Thou shalt in no way go through
these rock-supported yards of mine;
it befit thee better to weave tapestries
rather than visit the husband of another!”

4 hēldr an vitja · vers annarar ‘rather than visit the husband of another’ | The gow insults Guthrun and blames her early death on her immoral actions; if she had instead lived like a chaste woman and tended to her simple domestic duties, she would still have been alive.

- 2 Hvæt skalt vitja · af Val-landi,
hvar-fūst hōfuð, · húsa mīnna?
Þú hēfir, Vör gulls, · ef þik vita lystir,
4 mild, af hōndum · manns blóð þvegir.“

Why shalt thou visit from Walland,
O straying head, these houses of mine?
Thou hast, mild Ware of gold [LADY], if thou hast lust to know,
washed a man’s blood off thy hands.”

Byrnhild answers:

- 3 „Bregð eigi mér, · brúðr ór stēini,
2 þótt ek véra’k · í víkingu;
ek mun okkur · óðri þikkja
4 hvar’s mēnn eðli · okkart kunna.“

“Upbraid me not, O bride from the stone [gow],
although I may have been in a piratical host;
of us two will I seem the nobler,
wherever men know our lineages.”

The gow:

- 4 „Þú vast, Bryn-hildr, · Buðla dóttir,
2 hēilli verstu · í hēim borin;
þú hēfir Gjúka · of glatat bōrnum
4 ok búi þeira · brugðit góðu.“

“Thou wast, O Byrnild Budle’s daughter,
with the worst luck born into the world.
Thou hast destroyed Yivick’s children,
and deprived their house of good.”

Byrnild:

- 5 „Ek mun segja þér, · svinn, ór reiðu
2 vit-laussi mjök, · ef þik vita lystir:
hvé gørðu mik · Gjúka arfar
4 ásta-lausa · ok eið-rofa.

“I will tell thee, wise from my chariot,
O very witless one, if thou hast lust to know,
how Yivick’s heirs did make me
loveless, and an oath-breakeress.

- 6 Lét hami vára · hug-fullr konungr,
2 átta systra, · undir eik borit;
vas’k vetra tólf, · ef þik vita lystir,
4 es ungum gram · eiða selda’k.

TODO.

I was twelve winters old, if thou hast lust to know,
when to the young prince I swore oaths.

- 7 Hétu mik allir · í Hlym-dølum
2 Hildi und hjalmi, · hværr es kunni.

In the Limdales all men called me
a Hild ’neath the helmet, whoever knew me.

- 8 Þá lét’k gamlan · á Goð-þjóðu
2 Hjalm-Gunnar nést · hēljār ganga;
gaf’k ungum sigr · Auðu bróður;
4 þar varð mér Óðinn · of-reiðr um þat.

Then I next among the Gots
made old Helm-Guther go the way of Hell;
I gave victory to Ead’s young brother;
then Weden furious was with me over that.

- 9 Lauk hann mik skjöldum · í Skata-lundi,
2 rauðum ok hvítum, · randir snurtu;

- þann bað hann slíta · svefni mínum
 4 es hvergi lands · hréðask kynni.

He locked me in with shields in Shatelund,
 with red ones and white; their rims clasped.
 He bade that one end my sleep,
 who in no land could be frightened.

- 10 Lét umb sal minn · sunnan-verðan
 2 hávan brenna · her alls víðar;
 þar bað hann einn þegn · yfir at ríða,
 4 þann's mér fórði gull · þat's und Fáfni lá.

He made around my hall a south-facing
 high host of all wood [FIRE] burn.
 There he bade one thane ride over:
 him who brought me the gold which 'neath Fathomer lay.

- 11 Reið góðr Grana · gull-miðlandi
 2 þar's fóstri minn · flētjum stýrði;
 einn þótti hann þar · öllum þetri,
 4 víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer [RULER = Siward],
 where my foster-son ruled the benches.
 Alone he seemed there better than all,
 the Wiking of Danes, in the warband.

- 12 Svöfu vit ok unðum · i sēing einni
 2 sem hann minn bróðir · of borinn véri;
 hvárt-ki knátti · hond yfir annat
 4 átta nóttum · okkart leggja.

We slept and were content in a single bed,
 as if he were born my brother:
 neither did lay a hand o'er the other
 for eight nights, of us two.

- 13 Því brá mér Guðrún, · Gjúka dóttir,
 2 at ek Sigurði · svéfa'k á armi;
 þar varð'k þess vís · es vildi'g-a'k
 4 at þau véltu mik · i ver-fangi.

Thus Guthrun upbraided me, Yivick's daughter,

that I slept on Siward's arm.

There I became aware of what I did not want [to know]:

that those two had tricked me in the catch of man.

- 14 Munu við of-stríð · alls til lengi
 2 konur ok karlar · kvikkvir fœðask;
 vit skulum okkrum · aldri slíta,
 4 Sigurðr, saman. · Søkks-tu, gýgjar-kyn!“

In great strife for far too long

will men and women into life be born.

We two shall end our age,

I and Siward, together.—Sink, thou gow-kind!”

Second Lay of Guthrun

(Guðrúnarkviða aðra)

Dating (Sapp, 2022): early C11th (o.759)–late C11th (o.199)

Meter: Ancient-words-law

Introduction

TODO.

The Slaying of the Nivlings (*Dráp Niflunga*)

PI Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var
2 þá milli Gjúkunga ok Atla; kenndi hann Gjúkungum völd um
and-lát Brynhildar. Þat var til sëtta, at þeir skyldu gipta hánun
4 Guðrúnu, ok gáfu henni ó-minnis-veig at drekka áðr hon játti at
giptast Atla. Synir Atla vóru þeir Erpr ok Eitill, en Svanhildr var
6 Sigurðar dóttir ok Guðrúnar. Atli konungr bauð heim Gunnari
ok Hogni, ok sendi Vinga eða Knéfrøð. Guðrún vissi vélar ok
8 sendi með rúnum orð at þeir skyldu eigi koma ok til jar-tegna
sendi hon Hogni hringinn Andvaranaut ok knýtti í vargs-hár.
10 Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk
hann Glaumvarar, en Hogni átti Kostberu. Þeira synir vóru þeir
12 Sólarr ok Snévarr ok Gjúki. En er Gjúkungar kómu til Atla, þá
bað Guðrún sonu sína at þeir bæði Gjúkungum lífs en þeir vildu
14 eigi. Hjarta var skorit ór Hogni en Gunnarr settr í orm-garð.
Hann sló hǫrpu ok svéðði ormana, en naðra stakk hann til lifrar.
16 Þjóðrekr konungr var með Atla ok hafði þar látit flesta alla menn

sína. Þjóðrekr ok Guðrún kërðu harma sín á milli. Hon sagði hánum ok kvað:

18

Guther and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off to him Guthrun; and they gave her a forgetfulness-draught to drink before she agreed to be married off to Attle. The sons of Attle were Earp and Oatle, and Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guther and Hain, and sent Winge or Kneefrith. Guthrun knew his wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwaresneat, and tied through it a wolf's hair. Guther had asked for Ordrun's hand, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. And when the Yivickings came to Attle, then Guthrun asked her sons that they should ask for the life of the Yivickings, but they would not. The heart was cut out of Hain, and Guther set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

The Second Lay of Guthrun

- 1 „Mér vas'k meýja; · móðir mik fódði,
2 björt í búri; · unna'k vel bróðrum—
unds mik Gjúki · gulli reifði,
4 gulli reifði, · gaf Sigurði.

“A maiden was I of maidens; my mother raised me
bright in the bowers; I loved well my brothers—
until Yivick with gold endowed me,
with gold endowed me, and gave to Siward.

- 2 Svá vas Sigurðr · uf sonum Gjúka
sem véri grónn laukr · ór grasi vaxinn,
3 eða hjortr hq-beinn · um hvossum dýrum,
4 eða gull glóð-rautt · af gróu silfri.“

So was Siward over the sons of Yivick,
like were a green leek out of grass grown,

or a hart, high-legged, amidst coarse beasts,
or gold, glowing-red, beside grey silver—

1–4 ALL | Cf. *I Guðr* 18, which shares the first two lines with only small differences, and the very similar description of Hallow in *II HHund* TODO: *Svá bar Hægi · af hildingum...*

2 grónn laukur ‘green leek’ | The leek was a highly valued plant. Compare *Vsp* 4 where the *grónn laukur* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

- 3 unds mér fyr·munðu · mínir bróðr
2 at ek étta ver · ǫllum frēmra;
sofa þeir né mottu-t · né of sakar dóma
4 áðr þeir Sigurð · svelta létu.

until my brothers begrudged me,
that I had a husband better than all;
sleep could they not, nor speak of anything,
before they made Siward die.

- 4 Grani rann at þingi, · gnýr vas at heýra,
2 en þá Sigurðr · sjalfr ęgi kom;
ǫll vǫru sǫðul-dýr · sveita stokkin
4 ok of vanið vási · of vegðundum.

Grane ran from the Thing—a din was to be heard—
but then Siward himself never came.
All the saddle-beasts [HORSES] with sweat were covered,
although trained to toil under heavy men.

3 sǫðul-dýr ‘saddle-beasts [HORSES]’ | This kenning also occurs in a loose stanza by Norse King Anlaf “the Holy” Haraldson.

- 5 Gekk ek grátandi · við Grana róða,
2 úrug-hlýra, · jó frá’k spjalla;
hnipnaði Grani þá, · drap i gras hǫfði;
4 jór þat vissi: · ęigendr né lifðu-t.

I went, weeping, with Grane to speak,
with teary cheeks I asked the horse for news.
Then Grane drooped, bent his head down in the grass;
the horse knew that its owners lived not.

- 6 Lęgi hvarf-at, · lęgi hugir deildusk
2 áðr of fręgja’k · folk-vǫrð at gram;

4 hnipnaði Gunnarr, · sagði mér Hogni
frá Sigurðar · sórum dauða:

Not long went by—long my thoughts were torn—
before I did ask the folk-ward about the prince.
Guthur drooped; Hain told me
about Siward's sore death.

7 ,Liggr of höggvinn · fyr handan ver
2 Guðþorms bani, · of gefinn ulfum;
lít-tu þar Sigurð · á suðr-vega,
4 þà heyrir þú · hrafna gjalla,
örnu gjalla, · ézli fegna,
6 varga þjóta · of veri þinum.'

'Across the ocean lies, cut down,
Godthorm's bane, given to the wolves.
There behold Siward on the southern ways;
then wilt thou hear the ravens shrieking,
the eagles shrieking, rejoicing in flesh,
the wolves howling over thy husband.'

...TODO...

Third Lay of Guthrun

(*Guðrúnarkviða þriðja*)

Dating (Sapp, 2022): C10th (c.731)–early C11th (c.178)

Meter: *Ancient-words-law*

Introduction

The **Third Lay of Guthrun** (*III Guðr*) is a short narrative poem, depicting just a single scene. At 10 stanzas it is the shortest poem in *R*, and arguably one of the most forgettable. Its only notable moments are its depiction of an ordeal by hot water and its allusion to the drowning of a slave-woman in a bog.

Dating

The most important factor towards dating *III Guðr* is its conception of the ordeal by hot water. This type of ordeal first appears in the early C6th Frankish *Salic Law*, and is always closely associated with the Catholic clergy. TODO: We ought to investigate when it went out of fashion. <https://www.degruyterbrill.com/document/doi/10.1515/9783110500303/html>

Summary

Herch, one of Attle's slave-women and concubines tells him that she has seen his wife Guthrun sleep with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving taking up a white stone out of boiling water (3); while she and Thedric did sit down together, they did so only in mutual grief over the deaths of her brothers (4–5). Guthrun tells Attle to summon the German lord Saxe to carry out the trial, and seven hundred men arrive as witnesses (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must prove her innocence alone

(7). She then puts her hand in the boiling water, and takes out the stone unscathed. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so—and her hands are horribly scorched. She is dragged to a “foul bog”, presumably to be drowned. The poet ends by laconically stating that this was how Guthrun in such a way was “restored for her affronts”.

The Third Lay of Guthrun

Pr Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði
 2 Atla at hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var
 þá all-ó-kátr. Þá kvað Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun together. Thereafter Attle was very unhappy. Then Guthrun quoth:

1 „Hvat ’s þér, Atli? · é, Buðla sonr,
 2 es þér hryggt í hug; · hví hlér þú éva?
 Hitt myndi óðra · jörlum þykkja
 4 at við mæn mǣltir · ok mik séir.“

“What is with thee, Attle? Always, son of Bodle,
 art thou sad at heart—why laughest thou never?
 It would seem more proper to earls
 that thou spoke with men and looked at me.”

2 „Tregr mik þat, Guðrún, · Gjúka dóttir,
 2 mér i hollu · Herkja sagði
 at þit Þjóðrekr · undir þaki svéfið
 4 ok léttliga · líni verðið.“

“It troubles me, O Guthrun, Yivick’s daughter,
 that in the hall Herch told me
 that thou and Thedric slept beneath one roof,
 and lightly did ye mind your linen.”

4 léttliga · líni verðið ‘lightly did ye mind your linen’ | Euphemistic; they threw off their clothes and slept with each other.

3 „Þér mun’k alls þess · eiða vinna
 2 at inum hvíta · hełga steini,
 at ek við Þjóðmar · þat-ki átta’k,

- 4 es vǫrðr né verr · vinna knátti,—
 “For thee I will swear the oaths to all of it
 —by the white, holy stone,
 that I did no such thing with Thedmar—
 those which no married woman nor man has sworn,

2 at inum hvíta · hełga steini ‘by the white, holy stone’ | The stone lifted out of a pot of boiling water in the trial by ordeal, as described further in st. 8.

3 Þjóðmar ‘Thedmar’ | Historically, Thedmar (*Theodemir*) was the father of Thedric (*Theoderic*) the Great, who took over the kingdom after his father’s death (see Index). The use of the name here may either be a scribal error (whether for “Thedric” or for “Thedmar’s son”), or a nickname caused by the conflation of the two persons in the late Norse tradition.

4 es vǫrðr né verr · vinna knátti ‘those which no married woman nor man has sworn’ | I.e., “those oaths which et c.” — Guthrun’s use of *vǫrðr* ‘wife, married woman’ and *verr* ‘husband, married man’ serve to question the reliability of Herch’s testimony by pointing out that she, as an unmarried slave-woman, is not in a position to make legally binding accusations.

- 4 nema ek halsaða · heřja stilli,
 2 jǫfur ó·neisinn, · ęinu sinni;
 aðrar vǫru · okkrar spękjur
 4 es vit hǫrmug tvau · hnigum at rúnum.
 unless I embraced the stiller of hosts [RULER = Thedmar],
 the unshamed prince, a single time.
 Different were the dealings of us two,
 when we, distressed, reclined in whispers.

- 5 Hér kom Þjóðrekr · með þrjá tǫgu,
 2 lifa þęir né ęinir, · þriggja tega manna;
 hrink-tu mik at bróðrum · ok at brynjuðum,
 4 hrink-tu mik at ǫllum · á hǫfuð-niðjum.

Hither Thedric came with thirty men;
 of those thirty none still lives.—
 Surround me with brothers and with byrned men;
 surround me with all close kinsmen!

3 hrink-tu ‘surround’ | Consisting of *bring*, 2nd sg. imper. of *bringja* ‘surround, encircle’ + *þú* ‘thou’. The clitic form *-tu* has caused devoicing.

- 6 Sęnd at Saxa, · sunn-manna gram;
 2 hann kann hełga · hver vellanda;“
 sjau hundruð manna · i sal gingu
 4 áðr kvęn konungs · i kętil tóki.

Send for Saxe, the lord of Southmen;
 he can hallow the boiling cauldron.”
 Seven hundred men went into the hall,
 before the king’s wife should reach into the kettle.

1 Saxa, · sunn-manna gram ‘Saxe, the lord of Southmen’ | The Southmen being the Germans. — This line shows that the trial by cauldron was considered a foreign, specifically German custom by the poet, who naturally imagined Atle and Guthrun to have belonged to his own, Norse culture. For its bearing on dating the poem see Introduction.

- 7 „Kømr-a nú Gunnarr, · kalli’k-a Høgna,
 2 sé’k-a síðan · svása brøðr;
 sverði myndi Høgni · slíks harms reka,
 4 nú verð’k sjölf fyr mik · synja lýta.“

“Now Guthur will not come; I will not call on Hain;
 I will not henceforth see my beloved brothers.
 By his sword would Hain avenge such an affront;
 now I for myself must disprove the slanders!”

- 8 Brá hón til botns · björtum lófa
 2 ok hón upp of tók · jarkna-stęina:
 „Sé nú seggir · —sykn em’k orðin
 4 hęilag-liga— · hvę sjá hvern velli.“

She thrust to the bottom her bright palms,
 and she up did take the arkenstones:
 “Let men now see—I am proven innocent
 through holy means!—how this cauldron boils!”

2 jarkna-stęina ‘arkenstones’ | Gems, crystals; probably a borrowing from the Old English *eorcnan-stānas* ‘id.’ The modern English form *arkenstone* was coined by Tolkien.

- 9 Hló þa Atla · hugr i brjósti
 2 es hann hęilar sá · hęndr Guðrúnar:
 „Nú skal Hęrkja · til hvers ganga,
 4 sú’s Guðrúnu · grandi vęnti.“

Then laughed the heart in Atle’s chest,
 when he saw unscathed the hands of Guthrun:
 “Now shall Herch to the cauldron go,
 she who hoped for Guthrun’s injury!”

- 10 Sá-at maðr armligt, · hvęrr es þat sá-at,

- 2 hvé þar á Hęrkju · hęndr sviðnuðu;
 lęiddu þá męy · ĩ mýri fůla,
 4 svá þá Guðrún · sĭnna harma.

Man saw nothing pitiful if he did not see that,
 how there on Herch the hands were scorched.
 Then they led the maiden into the foul bog;
 so was Guthrun restored for her affronts.

3 lęiddu þá męy · ĩ mýri fůla ‘Then they led the maiden into the foul bog’ | To be drowned, as was the customary Germanic punishment for perjurers; see note to *Vsp* 38.

Weeping of Ordrun

(*Oddrúnargrátr*)

Dating (Sapp, 2022): C10th (0.954)

Meter: *Ancient-words-law*

Introduction

The **Weeping of Ordrun** (*Oddrgr*) is another heroic poem. The following edition and translation is by no means complete.

From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

Þ1 Heiðrekr hét konungr; dóttir hans hét Borgný. Vilmundr hét
2 sá er var friðill hennar. Hón mátti eigi fœða börn áðr til kom
 Oddrún, Atla systir; hón hafði verit unnusta Gunnars, Gjúka
4 sonar. Um þessa sögu er hér kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who was her lover. She could not bear children before Ordrun, Attle's sister, came to her. She had been the lover of Guthur, Yivick's son. Of this saw is here sung:

1 Heyrðað'k segja · i sǫgum fornum
2 hvé mēr of kom · til Morna-lands;
 engi mátti · fyr jörð ofan
4 Heiðreks dóttur · hjalpir vinna.

I heard it said in ancient saws⁷⁷
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

⁷⁷Probably formulaic; cf. *Hild* 1: *ik gi-bórta dat seggen* ‘I heard it said’ which likewise uses the 1sg pret. of ‘hear’ and the infinitive of ‘say’. Both would go back to a Proto-Northwest Germanic phrase **ek (ga-)bauridō (þat) sagjanq.*

- 2 Þat frá Oddrún, · Atla systir,
2 at sú mēr hafði · miklar sóttir;
 brá hón af stalli · stjórð-bitluðum
4 ok á svartan · sǫðul of lagði.

This learned Ordrun, Attle’s sister,
that the maiden [= Burgny] had great ailments;
she grabbed from the stable a rudder-bitted steed,
and a black saddle on [it] did lay.

- 3 Lét hón mar fara · mold-veg sléttan
2 unds at hári kom · hǫll standandi;
 ok hón inn of gekk · ęnd-langan sal;
4 svipti hón sǫðli · af svǫngum jó
 ok hón þat orða · alls fyrst of kvað:

She let the steed travel the smooth soil-way [EARTH]
until she came to the high standing hall
and she inside did go the endlong house.
She cast the saddle off the slender horse
and she this word first of all did say:

3 ok hón ... sal ‘and she ... house’ | The whole line is formulaic, see note to *Vkv* 8.

5 ok ... of kvað ‘and ... did say’ | The whole line is formulaic, see note to *Þrk* 2.

TODO: More stanzas...

Lay of Attle

(*Atlakviða*)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)

Meter: *Speeches-meter, Ancient-words-law*

Introduction

The **Lay of Attle** (*Akv*) is only preserved in R, although it is closely paraphrased in N. It has long been held to be a particularly archaic poem, although that may have more to do with its style than its actual age, cleaving as it does to the old Germanic epic method of telling the whole story in poetry, rather than isolating the dialogue and otherwise relying on prose to progress the narrative.

In R it has the title *Atlakviða in grönfenska* ‘the Greenlandish Lay of Attle’, but that descriptor has probably come from *Am*. The *Akv* is clearly older than that poem, which does in fact show some signs of a Greenlandish origin.

The Death of Attle (*Dauði Atla*)

P1 Guðrún Gjúka dóttir hefndi bróðra sinna, svá sem frégt er orðit.
2 Hon drap fyrst sonu Atla, en eptir drap hon Atla ok brendi
höll’ina ok hirð’ina alla; um þetta er sjá kviða ort.

Guthrun Yivick’s daughter avenged her brothers, as has become famed. She first slew the sons of Attle, but after that she slew Attle and burned the hall and the whole hird. Regarding that this lay is wrought.

The Lay of Attle

- 1 Atli sændi · ár til Gunnars
 2 kunnan segg at ríða, · Knéfrøðr vas sá hēitinn;
 at gorrðum kom Gjúka · ok at Gunnars hollu,
 4 þekkjum arin-grēypum · ok at bjóri svōsum.

Atle sent—of yore—to Guthur
 a well-known messenger to ride; Kneefrith he was called.
 To the yards of Yivick he came, and to the hall of Guthur;
 to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar drótt-męgir · —ęn dyljęndr þogðu—
 2 vīn ī val-hollu, · vręiði sōusk þęir Húna;
 kallaði þā Knéfrøðr · kaldri rōddu,
 4 seggr inn suð-rōni · sat ā þekk hōum:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—
 wine in the walhall; they feared the wrath of the Huns.
 Then Kneefrith called out with a cold voice,
 the southern messenger, sitting on a high bench:

1 dyljęndr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Atle’s spies at Guthur’s court.

2 val-hollu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness) of the Yivickings. If (3) is correct the word is linguistically identical to Walhall, Weden’s hall, whither the battle-slain go.

- 3 „Atli mik hingat sændi · ríða oręndi,
 2 mar inum mēl-gręypa, · Myrk-við inn ó-kunna
 at biðja yðr, Gunnarr, · at it ā þekk kómið
 4 með hjolmum arin-gręypum · at sōkja hęim Atla.

“Atle sent me hither to ride with an errand,
 on the bit-champing steed through Mirkwood uncharted—
 to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,
 with hearth-surrounding helmets, to seek the home of Atle.

- 4 Skjōldu kneguð þar vęlja · ok skafna aska,
 2 hjalma gull-roðna · ok Húna męngi,
 silfr-gyllt sōðul-klęði, · serki val-rauða,
 4 dafar, darraða, · drōsla mēl-gręypa.

There ye might choose shields, and shaven ash-spears,
helmets gold-reddened, and the multitude of the Huns,
silver-gilt saddle-cloths, blood-red serks,
daves, spears, bit-champing steeds.

- 5 Völl létsk ykkir ok myndu gefa · víðrar Gnita-heiðar
2 af geiri gjallanda · ok af gylltum stöfnum,
stórar meïðmar · ok staði Danpar,
4 hrís þat it mēra · es meðr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,
[and] of yelling spears and of gilded prowes,
great treasures and the place of Danp;
the renowned brush which men call Mirkwood.

- 6 Höfði vatt þá Gunnarr · ok Högna til sagði:
2 „Hvat réðr okkr, seggr hinn óri, · alls vit slíkt heyrum?
Gull vissa'k ekki · á Gnita-heiði,
4 þat's vit étтим-a · annat slíkt.

His head turned Gutherr then, and said to Hain:
“What dost thou counsel us two, O younger man, as such a thing we hear?
I knew of no gold on the Gnit-heath
which we two should not own as much of.

- 7 Sjau eigu vit sal-hús · sverða full,
2 hverju 'ru þeira · hjolt ór gulli;
mínn veit'k mar bætstan · en mēki hvassastan,
4 boga bekk-sóma · en brynjur ór gulli;

We own seven hall-houses filled with swords—
on each of them is a golden hilt;
I know my horse to be the best and [my] sword the sharpest,
[my] bow bench-fit and [my] byrnies golden,

- 8 hjalm ok skjöld hvítastan, · kominn ór hǫll Kíars;
2 einn 's minn bættri · en sé allra Húna.“

[my] helmet and shield the whitest, come from Choser's hall;
mine alone is better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr brúði bendu · þá's hön okkr baug sendi,
2 varinn vǫðum heiðingja? · Hykk at hön vǫrnuð byði!

- 4 Hár fann'k hēiðingja · riðit i hring rauðum;
ylfskr es vegr okkarr · at ríða ørēndi.“

“What thinkest thou the bride meant when she sent us a big
covered by a heath-dweller's [wolf's] cloth? I think she offered a warning!
A heath-dweller's hair I found wrapped round the red ring:
wolvern is our road, if we ride that errand!”⁷⁸”

⁷⁸That it is the more cautious Hain who speaks here is clear from Guthur's response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guthur thinks that it is a warning that wolves will steal his treasure if he does not show up.

- 10 Niðjar-gi hvøttu Gunnar · né nōungr annarr,
2 rýnēndr né ráðēndr, · né þeir's ríkir vōru;
kvaddi þā Gunnarr · sēm konungr skyldi,
4 mērr i mjōð-ranni · af móði stórum:

No kinsmen Guthur, nor any other relation,
not counselors nor advisors, nor those who were powerful.
Then Guthur announced—as a king should,
renowned in the mead-hall—with great spirit:

- 11 „Rís-tu nú, Fjornir, · lát-tu á flēt vaða
2 greppa gull-skálar · með gumna høndum!

“Rise now, Ferner! Let on the benches wade forth
the golden bowls of warriors along the hands of men!

1 Fjornir ‘Ferner’ | An otherwise unknown servant.

- 12 Ulfr mun ráða · arfi Niflunga,
2 gamlir grán-varðir, · ef Gunnars missir;
birnir blakk-fjallir · bíta þref-tønnum,
4 gamna grey-stóði, · ef Gunnarr né kōmr-at.“

The wolves will rule the patrimony of the Nivlings—
old, grey-pelted—if Guthur is absent;
black-furred bears will bite with wrangling teeth—
amusing the bitch-pack—if Guthur comes not!”

- 13 Leiddu land-rōgni · lýðar ó-neisir,
2 grātēndr, gunn-hvatan, · ór garði Húna;
þā kvað þat inn øri · erfri-vorðr Hōgna:
4 „Hēilir farið nú ok horskir · hvar's ykkur hugr tēygir!“

Unshamed men led the lord of the land,
 weeping, the battle-bold man out of the yards of the Huns.
 Then quoth this the young inheritance-ward [SON] of Hain:
 “Fare ye two now whole and wise wherever your heart may draw you!”

¹ lýðar ó-néisir ‘unshamed men’ | Compare the long-line on the Thorsberg chape (~ 160–240 AD): *ulfrufewar · ni waiþ-mārir* ‘Wolthew, the not ill-famed [FAMOUS]’.

- 14 **F**etum létu fróknir · of fjöll at þyrja
 2 **mar** ina mél-græpy, · Myrk-við inn ó-kunna;
 hristisk ǫll Hún-mörk · þar’s harð-móðgir fóru,
 4 **v**röku þeir vand-stygga · völlu al-gröna.

With strides the braves made the bit-champing steed
 rush o’er the fells through Mirkwood uncharted.
 All Hunmark shook where the hard-minded went forth;
 they drove the whip-shy horse along the allgreen fields.

- 15 **L**and söu þeir Atla · ok lið-skjalfar djúpar;
 2 **B**ikka greppar standa · á borg inni höu,
 sal of suðr-þjóðum, · slæginn sess-meðum,
 4 **b**undnum røndum, · blækum skjöldum,

The land of Attle they saw, and ravines deep,
 Bicke’s soldiers standing on the high stronghold,
 the hall of the southfolk built with seat-beams,
 with bound rims, with pale shields,

- 16 **d**afar, darraða; · en þar drakk Atli
 2 **v**in í val-höllu; · verðir sótu úti
 at varða þeim Gunnari · ef þeir hér vitja kómi
 4 með gæiri gjallanda · at vøkja gram hildi.

daves, spears. And there drank Attle
 wine in the wal-hall—watchmen sat outside
 to watch for Guthur’s men, if they came here to visit,
 with yelling spears to wake the ruler with war.

- 17 **S**ystir fann þeira snemmst · at þeir í sal kvómu,
 2 bróðr hennar báðir, · bjóri vas hön lítt drukkin:
 „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna
 4 við Húna harm-brögðum? · Höll gakk ór snemma!

Their sister found soonest they they had come into the hall—
her brothers both—on beer was she lightly drunk:
“Betrayed art thou now, Guthur; how wilt thou, powerful man, withstand
the Hunnish harm-tricks? Go soon out of the hall!”⁷⁹”

⁷⁹Before anything evil might happen.

- 18 Bętr hefðir, bróðir, · at i brynju fęrir,
2 sęm hjęlmum arin-gręypum · at sęa hęim Atla;
 sętir i sęðlum · sól-heiða daga,
4 nái nauð-fęlva · létir nornir gráta,

Better hadst thou done, brother, if thou hadst gone in byrnie
with hearth-surrounding helmets to see the home of Attle;
if thou hadst put in the saddle during sun-bright days
need-pale corpses; if thou madest the norns cry,

- 19 Húna skjald-męyjar · hęrfi kanna,
2 en Atla sjalfan · létir i orm-garð koma;
 nú 's sá orm-garðr · ykkir of folginn.“

[and madest] the Hunnish shield-maidens know the harrow,⁸⁰
and Attle himself hadst thou brought in the snake-pit—
now has that snake-pit enveloped you two!”

⁸⁰I.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Guthur answers:

- 20 „Sęinað 's nú, systir, · at samna niflungum,
2 langt 's at lęita · lýða sinnis til,
 of rosmu-fjęll Rinar, · rekka ó-nęissa.“

“It is late now, sister, to gather the Nivlings;
it is far to look for the support of men,
over the great fells of the Rhine for unshamed warriors.”

- 21 Fengu þęir Gunnar · ok i fjętur sęttu,
2 vin Borgunda, · ok bundu fast-la;
 sjau hjó Hęgni · sverði hvęssu
4 en inum átta hratt hann · i ęld hęitan.

They captured Guthur and in fetters placed him,
the friend of the Burgends, and bound him tightly.

Hain smote seven with a sharp sword,
and the eighth one he threw into hot fire.

2. vin Borgunda ‘the friend of the Burgends’ | The historic Guthur was king of the Burgundians. The manuscript has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the plural *vinir* ‘friends’, who would then be the people binding Guthur. This is probably due to a scribal misunderstanding of a not uncommon type, since the significance of the kenning had been forgotten. It is clearly old, for in *Walder* 46 Walder addresses Guthur, whom he is just about to fight, by the identical phrase *wine Burgenda*.

- 22 Svá skal frókn · fjóndum verjask;
2 Hogni varði · hendr Gunnars.
frógu fróknan · ef fjör vildi
4 Gotna þjóðann · gulli kaupa.

So shall a brave guard himself against foes;
Hain guarded the hands of Guthur.
They asked the brave [Guthur] if his [Hain’s] life he wished—
the ruler of the Gots—to buy with gold.⁸¹

1 Svá ... verjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and results in two typical four-line stanzas.

⁸¹The Huns try to make Guthur (the “ruler of the Gots”, cf. sts. 1, 3, 10) pay for Hain’s life. Guthur instead responds with the following.

- 23 „Hjarta skal mér Hogna · ï hendi liggja
2 blóðugt, ór brjósti · skorit bald-riða,
saxi slíðr-þeitu, · syni þjóðans.“

“The heart of Hain shall lie in my hands:
bloody from the breast, cut from the bold rider [= Hain],
with a slide-biting sax, from the son of the sovereign [= Hain].”

3 saxi slíðr-þeitu ‘slide-biting sax’ | 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 bœru þat fyr Gunnar.

They cut the heart of Helle from the breast,
bloody, and on a platter laid it, and bore it before Guthur.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:
2 „Hér hef’k hjarta · Hjalla ins blauða,

- 4 ò-líkt hjarta · Høgna ins frókna,
 es mjök bifask · es á bjóði liggr;
 bifðisk hqlfu meirr · es i brjósti lá!“

Then quoth this Guthur, the lord of men:

“Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—
 which quivers greatly when on the platter it lies;
 it quivered twice as much when in the breast it lay.”

- 26 Hló þá Hogni · es til hjarta skóru
 2 kvikvan kumbbla-smið · —klökkva síðst hugði.
 Blóðugt þat á bjóð lögðu · ok bóru fyr Gunnar.

Hain then laughed as to the heart they cut
 the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.
 Bloody on a platter they laid it, and bore it before Guthur.

- 27 Mérr kvað þat Gunnarr, · Geir-Niflungr:
 2 „Hér hefi’k hjarta · Høgna ins frókna,
 ò-líkt hjarta · Hjalla ins blauða,
 4 es lítt bifask · es á bjóði liggr;
 bifðisk svá-gi mjök · þá’s i brjósti lá!

Renowned Guthur quoth this, the Spear-Nivling:

“Here have I the heart of Hain the bold
 —unlike the heart of Helle the soft!—
 which quivers lightly when on the platter it lies;
 it quivered not so much when in the breast it lay.

- 28 Svá skalt, Atli, · augum fjarri
 2 sęm munt · męnjum verða;
 es und ęinum mér · ęll of folgin
 4 hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes
 as thou wilt from the neck-rings.

With me alone is hidden all
 the hoard of the Nivlings—now Hain lives not!

- 29 Ey vas mér týja · meðan vit tveir lifðum,
 2 nú ’s mér ęngi · es ęinn lifi’k;
 Rın skal ráða · róg-malmi skatna,
 4 svinn, ęs-kunna · arfi Niflunga.

I always had doubt when we two lived;
 now I have none when I alone live.
 The Rhine shall rule the strife-ore of princes [GOLD]:
 the swift [river] the os-born patrimony of the Nivlings!

- 30 Ĩ veltanda vatni · lýsask val-baugar
 2 hēldr an à hōndum gull · skīni Húna bōrnum.“
 In tumbling water shall the Welsh bighs gleam,
 rather than gold on the hands shine for the children of Huns!”

-
- 31 “Ýkvið ér hvél-vōgnum, · haptr ’s nú ĩ bōndum!”
 “Turn ye the wheel-wagons, the captive is now in bonds!”

- 32 Atli inn ríki
 TODO

- 33 „Svá gangi þér, Atli, · sēm þú við Gunnar áttir
 2 eīða opt of svarða · ok ár of nefnda
 at sól inni suðr-hǫllu · ok at Sig-týs bergi,
 4 hulkvi hvíl-bēðjar · ok at hringi Ullar,
 “So may it go for thee, Attle, like thou with Guthur hadst
 oaths oft sworn and always mentioned,
 by the south-facing sun and by Victory-Tew’s mountain,
 by whichever pleasant bed and by the ring of Wouldler,

- 34 ok mēirr þaðan · mēn-vorð bituls,
 2 dolg-rōgni, dró · til dauðs skókr.
 TODO

- 35 Lifanda gram · lagði ĩ garð,
 2 þann’s skriðinn vas, · skatna mēngi,
 innan ormum. · En eīnn Gunnarr
 4 hēipt-móðr hōrpu · hēndi kníði;
 glumðu strēngir. · Svá skal golli
 6 frōkn hring-drifi · við fira halda!

Living, the lord [= Guthur] was laid in the enclosure
 (which was crawling) by a troop of warriors
 (with snakes inside), and Guthur alone
 spitefully struck the harp with his hand;
 its strings rang out. *So* shall a brave
 ring-strewer [KING] keep his gold from men!

- 36 Atli lét · lands síns á vit
 2 jó ər-skáan · apr frá morði;
 dynr vas i garði, · dröslum of þrungit,
 4 vápnr-söngur virða— · vöru af heiði komnir.

Attle turned towards his land
 on his watchful steed back from the murder.
 There was a din in the yard from the trampling horses,
 the weapon-song of warriors—they were come from the heath.

2. ər-skáan ‘watchful’ | A hapax, best explained as a cognate with Gothic *us-skaus* ‘vigilant, watchful’.

- 37 Út gekk þá Guðrún, · Atla i gögn,
 2 með gylltum kalki · at reifa gjöld ragnis:
 Þiggja knátt, þengill, · i þinni höllu
 4 glaðr at Guð-rúnu · gnadda nifl-farna.

TODO

- 38 Umðu ɔl-skálir · Atla vín-höfgar
 2 þá's i höll saman · Húnar tölðusk,
 gumar gran-síðir · gengu inn hvárir.

The ale-bowls of Attle clanged, wine-heavy, out,
 when in the hall together the Huns were counted,
 the long-bearded men walked in in pairs.

- 39 Skévaði þá hin skír-leita, · veigar þeim at bera,
 2 af-kór dís, jöfrum, · ok ɔl-krásir valði,
 nauðug, nef-föllum, · en níð sagði Atla:

Forth she strode, pure-faced, bearing them draughts,
 the violent dise to the princes, and chose the ale-dainties,
 forced, for the pale-nosed men—but she spoke a nithe to Attle.

3 níð ‘nithe’ | An evil, cursing word.

40 „Sona hefir þinna, · sverða deilir,
 2 hjörtu hrę-dreyrug · við hunang of tuggin,
 mełta knátt, móðugr, · manna val-bráðir
 4 eta at ęl-krósum · ok ĩ ęnd-ugi at sęnda.

“Dealer of swords! thou hast thy own sons’
 corpse-bloody hearts with honey chewed;
 thou art stomaching, fierce man, the death-flesh of men,
 eating it by ale-dainties, passing it on from the high seat.

41 Kallar-a þú síðan · til knéa þinna
 2 Erp né ęitil, · ęl-ęeifa tvá;
 sér-a þú síðan · ĩ seti miðju
 4 golls miðlendr · ęeira skępta,
 manar meıta · né mara keıra.“

Thou wilt not henceforth call up to thy knees
 Earp or Oatle, the ale-merry two;
 thou wilt not henceforth see on the middle of the seat
 the dealers of gold shafting spears,
 brushing horse-manes or driving mares.”

2 ęl-ęeifa tvá ‘the ale-merry two’ | There was nothing unusual about even the young boys drinking themselves drunk.

42 Ymr varð á bekkjum, · af-kárr sęngr virða,
 2 gnýr und guð-veřjum, · grétu bęrn Húna,
 nema ęin Guðrún · es hęn ęva grét
 4 bróðr sína ber-harða · ok buri svása,
 unga, ó-fróða, · þá’s hęn við Atla gat.

There was clangour on the benches, violent song of warriors,
 noise beneath the god-weave—the children of the Huns wept,
 save Guthrun alone, for she never wept
 for her bear-hard brothers and beloved sons,
 the young, unlearned, which she with Attle begot.

2 und guð-veřjum ‘beneath the god-weave’ | Beneath the silken fabric, presumably of the tents in which the nomadic Huns dwelled.

2 bęrn Húna ‘the children of the Huns’ | Here just meaning “the Huns”; cf. “the children of men”.

4 *ber*-harða ‘bear-hard’ | Before the lion was adopted for this sake on the basis of Classical and Biblical models, the bear was the animal associated with strength and bravery in the North. — *ber-* is a compounding form of **beri* ‘bear’, an otherwise unattested masc. *n*-stem noun inherited from PGmc. **berô*, whence also OHG *bero*, OE *bera* ‘id.’ The normal ON word for “bear” is *björn*, an *u*-stem derived from the oblique cases of **berô*; there also survive the fem. *bera* ‘she-bear’ and diminutive *bersi* ‘(playful) bear’. *ber-* appears to be an archaism, since it is only otherwise attested in *Vkv* 11.

- 43 *Golli sori · hin gagl-bjarta,*
 hringum rauðum · reifði hön hús-karla;
 sköþ lét hon vaxa · en skíran malm vaða,
 4 *éva fljóð ekki · gæði fjarg-húsa.*

With gold the goose-bright lady sowed;
 with red rings she cheered the housecarls.
 She let the shapes grow and the pure metal wade; never did that woman heed
 the godhouses.

- 44 *Ó-varr Atli · *óðan hafði sik drukkit;*
 vöpn hafði hann ekki, · varnaði-t við Guðrúnu;
 opt vas sá leiðr bættri · þá's þau lint skyldu
 4 *optarr of faðmask · fyr vöðlingum.*

Unwary, Atle had drunk himself mad;
 he had no weapons, did not beware Guthrun.
 Oft their play was better when they gently would
 more often embrace each other before the athlings.

1 **óðan* ‘mad’ | emend.; *móðan* ‘mad’ R

1 **óðan* ‘mad’ | A word alliterating with a vowel is required by the meter and **óðan* ‘mad’ lies closest at hand, being only a letter apart from *móðan*.

- 45 *Hön beð broddi · gaf blóð at drekka,*
 hendi hæl-fússi, · ok hvelpa leysti;
 hratt fyr hallar dyrr · ok hús-karla vakði,
 4 *brandi, brúðr, hettum; · þau lét hön gjöld bróðra.*

With a blade she gave the bed blood to drink,
 with a hell-eager hand, and set loose the whelps,
 blocked the doors of the hall and awoke the housecarls,
 the bride, with hot flame—such were her repayments for her brothers!

- 46 *Elldi gaf hön alla · es inni vöru*
 ok frá morði þeira Gunnars · komnir vöru ór Myrk-hæimi;

- 4 **f**orn timbr **f**ellu, · **f**jarg-hús ruku,
 bör Buðlunga, · **b**runnu ok skjald-meyjar,
 inni; **a**ldr-stamar · **h**nigu í **ę**ld **h**ęitan.

To the fire she gave all who were within
 and from their murder of Guthur had come out of Mirkham.
 Ancient timbers fell, god-houses smoked—
 the settlement of the Budlungs. The shield-maidens too burned
 inside; short-lived, they sunk into hot fire.

- 47 **F**ull-rótt's umb þetta; · **f**ęrr **ę**ngi svá síðan
 brúðr í **b**rynju · **b**róðra at **h**ęfna;
 hęn **h**ęfir þriggja · þjóð-konunga
 ban-orð **b**orit, · **b**jört, áðr **s**ylti.

It is told fully about this: henceforth no one will go so,
 a bride in byrnie her brothers to avenge.
 She has, bright, of three great kings
 borne the bane-word before she must die.

4 ban-orð borit 'borne the bane-word' | Le. "she has caused the deaths of three great kings." This expression is discussed along with its Germanic and Indo-European relatives in detail in Watkins (1995) [417–422].

- 48 Enn segir gløggra í Atla-mólum inum grón-lenskum.
 Yet says it more clearly in the Greenlandish Speeches of Attle.
-

Greenlandish Speeches of Attle

(*Atlamoł in grónlendsku*)

Dating (Sapp, 2022): late C11th (o.472)

Meter: *Speeches-meter*

Introduction

The **Greenlandish Speeches of Attle** (*Am*) are only preserved in **R**. The poem is composed in *Speeches-meter* throughout. Unlike the preceding *Akv*, it seems actually to have been composed in one of the Norse settlements on Greenland, for in st. 18 the poet makes reference to a “white bear”. The polar bear (*Ursus maritimus*) is indeed found on Greenland, but not on Iceland or the Scandinavian peninsula. To what inhospitable northern wastes the Norse had brought the legends about Attle (*Attila*)!

The language of the poem is noticeably younger than its predecessor; most notably the sound change *vr-* > *r-* is consistently applied.

The Greenlandish Speeches of Attle

- 1 Frétt hefir ɔld ð-fó · þá's ɛndr um gɔrðu
2 seggir sam-kundu, · sú vas nýt féstum;
ðxtu ɛin-méli, · yggt vas þeim síðan
4 ok it sama sonum Gjúka · es vöru sann-ráðnir.

Unfew [many] people have learned when... TODO.

TODO: More stanzas!

Goadings of Guthrun

(*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (c.781)–late C11th (c.177)

Meter: *Ancient-words-law*

Introduction

TODO: INTRODUCTION.

From Guthrun (*Frá Guðrúnu*)

Pr Guðrún gekk þá til sévar er hon hafði drept Atla, gekk út á sjáinn
2 ok vildi fara sér. Hon mátti eigi sökkva. Rak hana yfir fjörðinn
á land Jónakrs konungs. Hann fekk hennar. Þeira synir voru
4 þeir Sörli ok Erpr ok Hamðir. Þar fóddisk upp Svanhildr Sig-
urðar dóttir. Hon var gift Jörmunrekk inum ríkja. Með hánun
6 var Bikki. Hann réð þat at Randvér konungs son skyldi taka
hana; þat sagði Bikki konungi. Konungr lét hengja Randvé en
8 troða Svanhildi undir hrossa fótum. En er þat spurði Guðrún
þá kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Attle; walked out into the sea and wanted to take her own life. She could not sink. She was driven across the firth to the land of king Enacker. He got her. Their sons were Sarrel and Earp and Hamthew. There Swanhild, Siward's daughter was raised up. She was married to Erminric the powerful; with him was Bicke. He counseled that Randwigh, the king's son, should rape her; this Bicke told the king. The king had Randwigh hanged and Swanhild trampled under horses' feet. But when Guthrun learned of this she called on her sons.

The Goadings of Guthrun

- 1 Þá frá'k sennu · slíðr-feng-ligasta,
 2 trauð mól talit · af trega stórum,
 es harð-huguð · hvatti at vígi
 4 grimmum orðum · Guðrún sonu:

That gibing I've found most direly caught—
 loth speeches told from great grief—
 when hard-hearted she goaded to war,
 with fierce words, Guthrun, her sons:

- 2 „Hví sitið? · Hví sofið lífi?
 2 Hví treg-at ykkir · tēiti at mēla?
 es Jormunrekr · yðra systur,
 4 unga at aldri, · jóm of traddi,
 hvítum ok svörtum · á her-vegi
 6 gróm, gang-tómum · Gotna hrossum.

“Why sit ye two? Why sleep ye your lives away?
 Why troubles it you not to speak merrily?
 when Erminric has had your sister,
 young of age, trampled with steeds;
 with whites and blacks on the war-path,
 with grey, pacing, Gotnish horses!

3–6 es ... hrossum. ‘when ... horses!’ | Repeated almost identically in *Hamð* 3.

- 3 Hléjandi Guðrún · hvarf til skemmu,
 2 kumbl konunga · ór kęrum valði,
 síðar brynjur · ok sonum fórði;
 4 hlóðusk móðgir · á mara bógu.

Laughing, Guthrun turned to her chamber
 the heirlooms of kings from the chests she picked:
 the long byrnies, and to her sons brought them;
 the gloomy men loaded themselves on the backs of steeds.

- 4 Þá kvað þat Hamðir · inn hugum stóri:
 2 „Svá kom-a'k meirr aptir · móður at vitja

- 4 gęir-Njorđor hniginn · á Gođ-þjóđu
 at þú ęrfi · at ęll oss drykkir,
 at Svanhildi · ok sonu þína.“

Then Hamthew quoth this, the great of heart:
 “TODO.
 that thou drink a death-toast to us all;
 to Swanhild and thy sons.”

- 5 Guđrún grátandi, · Gjúka dóttir,
 gekk treg-liga · á tái sitja
 ok at tęlja, · tęrug-hlýra, móđug spjęll · á margan veg:

Guthrun weeping, Yivick's daughter,
 walked TODO.
 and to tell with teary cheeks
 gloomy words in many ways:

- 6 „Þrjá vissa'k ęlda, · þrjá vissa'k arna,
 vas'k þrimr verum · vegin at húsi;
 ęinn vas mér Sigurđor · ęllum bętri
 es bróđr mínir · at bana urđu.

“Three fires I've known, three hearths I've known;
 for three husbands I've been brought to the house.
 Alone was Siward to me better than them all,
 he whose bane my brothers became.

TODO: Bunch of verses.

- 7 Gekk ek til strandar, · gręm vas'k nornum,
 vilda'k hrinda · stríđ griđ þęirra;
 hófu mik, né drekkđu, · hávar bęrur,
 því land of stę'k · at lifa skylda'k.

I walked to the shore, wroth against the norms;
 I wished to break their stubborn peace.
 The high waves lifted me—drowned me not;
 I stepped aland since I was meant to live.

- 8 Gekk ek á bęđ · —hugđa'k mér fyr bętra—
 þriđja sinni · þjóđ-konungi;
 ól ek mér jóđ, · ęrfi-vęrđu
 [...] · Jónakrs sona.

TODO.

4 sona | emend.; *sonum* R

TODO: stanzas

- 9 Fjölð man'k þolva, · [...]
 2 þeit-tu, Sigurðr, · inn blakka mar,
 heist inn hrað-fóra · lát-tu hinig renna!
 4 Sittr ęigi hér · snor né dóttir
 sú's Guðrúnu · gęfi hnossir.

I recall a multitude of bales; [...];
 saddle, O Siward, thy black steed,
 the quick-pacing horse; let him run hither!
 Here sits nowise TODO.

- 10 Minns-tu, Sigurðr, · hvat vit męltum
 2 þa's vit à þęð · þęði sötum?
 at þú myndir mín · móðugr vitja,
 4 halr, ór hełju, · en ek þín ór heimi.

Recallest thou, Siward, what we said,
 when on the bed we both did sit?
 That thou wouldst me, O mighty man,
 visit from Hell, and I thee from the world.

- 11 Hlaðið ér, jarlar, · ęiki-kęstinn,
 2 látið þann und himni · hęstan verða!
 Męgi bręnna brjóst · þolva-fullt ęldr
 4 umb hjarta [...] · þiðni sorgir!“

Load, ye earls, the oaken pile [PYRE]!
 Let it beneath heaven become the highest!
 May fire burn my curse-filled chest,
 unto the heart ... may the sorrows melt away!”

2 *himni* 'heaven' | emend.; *þilmi* 'prince' R

- 12 Jorlum ęllum · óðal batni,
 2 snótum ęllum · sorg at minni
 at þetta treg-róf · of talit véri.

For all earls may patrimony improve;
 for all ladies sorrow decrease,
 as this grief-chain was recounted!

Speeches of Hamthrew

(*Hamðismól*)

Dating (Sapp, 2022): C10th (0.885)
Meter: *Ancient-words-law, Speeches-meter*

Introduction

Two poems? TODO: discuss the stoning of the sons of Enacker in Brage and Jordanes.

The Speeches of Hamthrew

1 Spruttu á tái · tregnar iðir
2 gróti alfa · in glý-stömu
ár of morgin · manna bōlva
4 sútir hverjar · sorg of kveykva.

TODO.

2 Vas-a þat nú · né i gér
þat hefir langt · liðit síðan
es fátt fornara · fremr vas þat hōlfu
4 es hvatti Guðrún · Gjúka borin
sonu sína unga · at hefna Svan-hildar.

That was not now nor yesterday;
a long time has passed since;
little is older; TODO;
when Guthrun, born to Yivick, goaded
on her young sons to avenge Swanhild.

- 3 „Systir vas ykkur · Svan-hildir of heitin
 2 sú's Jǫrmunrekr · jóm of traddi
 hvítum ok svörtum · á her-vegi
 4 gróm gang-tǫmum · gotna hrossum.

„The sister of you both was called Swanhild,
 she whom Erminric trampled with steeds;
 with whites and blacks on the war-path,
 with grey, pacing, Gotnish horses!

- 4 Eptir 's ykkir þrungit · þjóð-konunga,
 2 lífið einir ér þátta · étta minnar;
 ein-stóð em'k orðin · sëm ǫsp i holti,
 4 fallin at frændum · sem fura at kvisti,
 vaðin at vilja · sem viðr at laufi,
 6 þá's in kvist-skóða · kǫmr umb dag varman.”

TODO

- 5 Hitt kvað þá Hamðir · inn hugum stóri:
 2 „Lítt myndir þá, Guðrún, · leyfa dóð Hǫgna
 es þeir Sigurð · svefni ór vǫkðu;
 4 sats-tu á bæð · en banar hlógu.

TODO

- 6 Bókr vóru þinar · inar blá-hvítu
 2 ofnar vǫlundum, · flutu i vers dreyra;
 svalt þá Sigurðr, · satst yfir dauðum,
 4 glýja né gáðir; · Gunnarr þér svá vildi.

TODO

- 7 Atla þóttisk þú stríða · at Erps morði
 2 ok at Eitils aldr-lagi, · þat vas þér enn verra!
 Svá skyldi hværr ǫðrum · verja til aldr-laga
 4 sverði sár-bæitu · at sér né striddi-t.“

TODO

- 8 Hitt kvað þá Sǫrli, · svinna hafði hann hyggu:
 2 Vil'k-at við móður · mólum skipta;

orðs þikkir enn vant · ykkru hvöru;
 4 hvers biðr nú, Guðrún, · er at gráti né fót-at?

TODO

9 Bróðr grát þú þína · ok buri svása,
 2 niðja ná-borna · leidda nér rógi;
 okkr skalt ok, Guðrún, · gráta báða
 4 es hér sitjum fægir á mörum, · fjarri munum deyja.

TODO

10 Gengu ór garði · gørvir at eiskra; liðu þá yfir ungrir · úrig fjöll
 mörum hún-lændskum, · morðs at hefna.

TODO

11 Þá kvað þat Erpr · einu sinni,
 2 mér of lék · á mars baki:
 „Illt's blauðum hal · brautir kenna;”
 4 kóðu harðan mjök · hornung vesa.

TODO

12 Fundu á stréti · stór-brögð-óttan:
 2 „Hvé mun jarp-skammr · okkr full-tingja?”

They found on the street the most clever one:
 “How can the short brownhair assist us?”

¹ stréti ‘street’ | A Roman loanword used specifically for a paved road or a street in a town. It probably emphasises the southern geography in which these events transpire.

13 Svaraði inn sundr-móðri, · svá kvaðsk vęita myndu
 2 full-ting frændum · sem fóttr ęðrum.
 „Hvat megi fóttr · fōti vęita
 4 né hold-gróin · hōnd annarri?”

He of sundry mother answered; said that he would
 give his kinsmen assistance like a foot another.—
 “What can a foot give to a foot,
 or a flesh-grown hand to another?”

- 14 Drógu ór skíði · skíði-éarn,
 2 mēkis eggjar · at mun flagði;
 þverrðu þrótt sinn · at þriðjungi,
 4 létu mōg ungan · til moldar hníga.

They drew from their sheaths their sheath-irons [SWORDS],
 the blade's edges, at the behest of the ogress.
 They used up their strength on the third brother;
 they let the young lad sink down to the earth.

2. at mun flagði 'at the behest of the ogress' | They were acting according to the will of a cruel
 norn (*flagð*); cf. the next-to-last st./4b (TODO), *Reg* 2, *Sigs* 7.

...TODO: more stanzas...

- 15 Hitt kvað þá Hamðir · inn hugum stóri:
 2 „Østir Jǫrmunrekkr · okkarrar kvómu
 bróðra sam-móðra · innan borgar þinnar;
 4 fótr sér þú þína · høndum sér þú þínum
 Jǫrmunrekkr orpit · i ǣld hēitan!“

This then Hamthew quoth, the great of heart:
 “Thou didst incite, O Erminric, that we both came,
 brothers of the same mother, into thy stronghold!
 Thou seest thy feet, thou seest them with thy hands,
 O Erminric, hurled into the hot fire!”

- 16 Þá raut við · inn regin-kunngi
 2 Baldr i brynju · sem Björn hryti:
 „Grýtið ér á gumna · alls gęirar né bíta
 4 eggjar né jǫrn · Jónakrs sonu!“

Then roared back the Reins-begotten
 Balder in his byrnie [WARRIOR > = Erminric] like a roaring bear:
 “Stone ye the men!—for spears will not bite
 —no edges nor irons—Enacker's sons!”

1 raut | metr. emend.; *braut* R

1 regin-kunngi 'Reins-begotten' | Born of the gods. As attested by Jordanes, the Gotnish Amals,
 the house to which Erminric belonged, ultimately claimed descent from the hero *Gapt*. He is,
 however, easily identified with ON *Gautr* 'Gear', a name for the god Woden.

... TODO ...

- 17 Vęl hǫfum vit vegit, · stǫndum á val Gotna
 2 ofan egg-móðum · sem ęrnir á kvisti;

4 góðs höfum tírar fengit · þótt skylim nú eða í gér deyja,
 kveld lifir maðr ekki · eftir kvið norna.

“Well have we two fought, we stand on the corpses of the Gots:
above the edge-weary [SLAIN] like eagles on a branch.
We’ve won great glory, even if we should die now or tomorrow—
man lives not one evening after the verdict of the norns!”

18 Þar fell Sörli · at salar gaffi,
2 en Hamðir hné · at hús-baki.

There fell Sarrel by the hall’s gables,
and Hamthew sank down by the back of the house.

Leeds of Hindle

(*Hyndluljóð*)

Dating (Sapp, 2022): late C11th (o.996)

Meter: *Ancient-words-law*

Introduction

The **Leeds of Hindle** (*Hdl*) is a poorly preserved poem found only in F.

The Leeds of Hindle

- 1 „Vaki **mér** **meyja**, · vaki **mín** vina,
2 **Hyndla** systir, · es í **helli** býr;
nú 's **røkr** **røkra**, · **ríða** vit skulum
4 til **Val**-hallar · ok til **vés** **heilags**.

“Wake, maiden of maidens! Wake, my friend!
O Hindle, sister, who livest in the cave!
Now's the twilight of twilights; we two shall ride
to Walhall and to the holy wigh!

- 2 Biðjum **Hęrja**-föðr · í **hugum** sitja,
2 hann **geldr** ok **gefr** · **gull** verðugum,
gaf hann **Hęrmóði** · **hjalm** ok brynju,
4 en **Sigmundi** · **sverð** at þiggja.

Let us bid the Father of Hosts (= Weden) to remain in good spirits;
he pays and gives gold to the worthy.
He gave Harmod helmet and byrnie,
and Syemund a sword to receive.

2 hann geldr ok gefr · gull verðugum ‘he pays and gives gold to the worthy’ | Closely related to *I HHund* 9/3, which is why Finnur Jónsson (1932), Guðni Jónsson (1954) emend *verðugum* ‘the worthy’ to *verðungu* ‘the retinue’.

- 3 Gefr hann sigr sonum, · en svinnnum aura,
 2 mēlsku mǫrgum · ok man-vit firum,
 byri gefr brǫgnum, · en brag skǫldum,
 4 gefr hann mann-sēmi · mǫrgum rekki.

He gives victory to sons and ounces to the wise,
 speech to many and manwit to men.
 Fair wind he gives to nobles and praise-song to scalds;
 he gives manly valour to many a champion.

1 aura ‘ounces’ | Of silver.

- 4 Þór mun’k blóta, · þess mun’k biðja,
 2 at hann é við þik · ein-art láti;
 þó ’s hǫnum ó-títt · við jǫtuns brúðir.

To Thunder I will bloot; of this I will bid,
 that he always be upright with thee
 even though he hates the ettin’s brides.

- 5 Nú tak-tu ulf þinn · einn af stalli,
 2 lát hann rinna · með runa mínum.“—
 „Seinn es goltr þinn · goð-veg troða,
 4 vil’k-at mar mín · mētan hlóða.

Now take thy one wolf from the stable;
 let him run alongside my boar.”—
 “Slow is thy boar to tread the Godways;
 I wish not to load my noble steed.

- 6 Fló ert Freyja, · es frēistar mín,
 2 vísar þú augum · á oss þannig,
 es hafir ver þinn · í val-sinni
 4 Óttar unga · Innsteins bur.“

False art thou, Frow, who temptest me;
 thou showest thy eyes on us this way
 since thou hast thy lover on the slain-path:
 the young Oughter, Instone’s offspring.”

2–3 *visar ... val-sinni* ‘thou showest ... slain-ways’ | i.e., “You only show favour to me because you want me to help your lover”. For the expression cf. *Sigrdr* 3/3 and note.

- 7 „Dulið est Hyndla, · draums étla’k þér,
2 es kveðr ver minn · í val-sinni.

Deluded art thou, Hindle; I think thee dreamy
as thou sayest that my man is on the slain-path.

- 8 Þar’s gǫltr glóar · Gullinbursti,
2 Hildisvíni, · es mér hagr gerðu,
dvergar tveir · Dáinn ok Nabbi.

There where the boar Goldenbristle glows,
the Hildswine, which for me made
the two skilful dwarfs Downen and Nab.

2 Hildisvíni ‘Hildswine’ | The ‘battle-swine’, presumably an alternative name of Goldenbristle.

- 9 Senn í sǫðlum · sitja vit skulum
2 ok of jǫfra · éttrir dǫma,
gumna þeira, · es frá goðum kómu.

Soon in the saddles we two shall sit,
and of rulers’ lineages speak,
of those men who came from the gods.

- 10 Þeir hafa veðjat · vala malmi
2 Óttarr ungi · ok Angantýr;
skylt ’s at veita, · svá’t skati hinn ungi
4 fǫður-leiðr hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD],
young Oughter and Ogenthew—
it must be granted so that the young prince
may have the patrimony of his kinsmen.

- 11 Hęrg hann mér gerði · hlaðinn steinum;
2 nú’s grjót þat · at glęri orðit;
rauð hann í nýju · nauta blóði;
4 ę trúði Óttarr · á ęsynjur.

A harrow he made me, loaded with stones;
now that stone-pile has turned into glass.

He reddened it in the fresh blood of oxen;
always did Oughter trust on the Ossens.

- 12 Nú lát forna · niðja talða
2 ok upp-bornar · éttir manna
hvat 's Skjöldunga, · hvat 's Skilfinga,
4 hvat 's Qðlinga · hvat 's Ylfinga
6 hvat 's hǫld-borit, · hvat 's hęrs-borit
męst manna val · und Mið-garði?“

Now let ancient kinsmen be counted,
and the high born lineages of men:
What's of Shieldings? What's of Shilvings?
What's of Athlings? What's of Wolvings?
What's born of hero? What's born of chief,
the greatest choice of men within Middenyard?”

- 13 „Þú ert Óttarr · borinn Innsteini,
2 en Innsteinn vas · Alfi inum gamla,
Alfr vas Ulfí, · Ulfr Sęfara,
4 en Sęfari · Svan inum rauða.

“Thou⁸² art, Oughter, born to Instone,
and Instone was born to Elf the old,
Elf was to Wolf, Wolf to Seafarer,
and Seafarer to Swan the red.

⁸²Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · męnjum gofga,
2 hygg at hęti · Hlędís gyðja,
Fróði vas faðir þęirar, · en Friund móðir;
4 qll þótti étt sú · með yfir-męnnum.

Thy father won thy esteemed mother with torcs,
I think that she was called Leedise the gidden.
Frood was her father and Friend her mother;
all that lineage seemed to be among overmen.

³ *Friund* | emend. from meaningless **friaut†* F

- 15 Auði vas áðr · qflgastr manna,

- 2 **H**alfdanr fyrri · **h**éstr Skjöldunga,
 frég vóru folk-víg, · þau's framir gerðu,
 4 **h**varfla þóttu verk · með **h**imins skautum.

Ead was once the strongest of men,
 Halfdane earlier the highest of Shieldings.
 Famous were the troop-wars which the brave ones made;
 his (= Halfdane's) works seemed to whirl along the corners of heaven.

- 16 **E**flðisk við **E**ymund · **ó**ðstan manna
 2 en vá **S**igtrygg · með **sv**olum eggjum,
 eiga gekk **A**lmvęig, · **ó**ðsta kvinna,
 4 **ó**lu þau ok **ó**ttu · **át**ján sonu.

He (= Halfdane) became the in-law of Eanmund, the noblest of men,
 but he slew Syetru with cool edges.
 He went to have Elmwey, the noblest of women;
 they begot and had eighteen sons.

¹ Eflðisk 'became the in-law' | Lit. "was strengthened by". Elmwey was Eanmund's daughter or sister.

- 17 Þaðan eru **S**kjöldungar, · þaðan eru **S**kilfingar,
 2 þaðan eru **Q**ðlingar, · þaðan eru **Y**nglingar,
 þaðan es **h**öld-borit, · þaðan es **h**ęrs-borit,
 4 **m**est **m**anna val · und **M**ið-garði;
 allt 's þat étt þín, · Óttarr heimski.

Thence come Shieldings! Thence come Shilvings!
 Thence come Athlings! Thence come Inglings!⁴
 Thence is born of hero! Thence is born of chief
 the greatest choice of men within Middenyard!
 This is all thy lineage, O foolish Oughter!"

⁴Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Index), it seems likely that Wolvings is the original reading.

- 18 **V**as Hildigunnr · **h**ęnnar móðir,
 2 **S**vófu barn · ok **S**ę-konungs;
 alt 's þat étt þín, · Óttarr heimski.
 4 **v**arði at viti svá, · **v**iltu **ę**nn lęngra?

Hildguth was her mother,
 the child of Sweve and Sea-king.

This is all thy lineage, O foolish Oughter!—

It is meaningful that one might know thus; wilt thou yet further?

- 19 Dagr átti Þóru · drengja móður,
 2 ólusk í étt þar · óðstir kappar,
 Fraðmarr ok Gyrðr · ok Frekar báðir,
 4 Ámr ok Jǫsurmarr, · Alfr hinn gamli.
 varðar at viti svá, · viltu enn lengra?

Day had Thure, the mother of valiant men;

in that lineage were begotten the noblest champions:

Fradmer and Yird, and both Frekes;

Ame and Essirmer; Elf the old.—

It is meaningful that one might know thus; wilt thou yet further?

- 20 Ketill hét vinr þeira · Klypps arf-þegi,
 2 vas hann móður-faðir · móður þinnar;
 þar vas Fróði · fyrr enn Kári,
 4 en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;

he was the father of thy mother's mother.

There was Frood, yet earlier Keer,

but by Hild was Highelf begotten.

...

West Germanic Heroic Poetry

Lay of Hildbrand

(Hildebrandslied)

Dating: C8th

Meter: *Ancient-words-law*

Introduction

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨·⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have carried out the following changes in order to clarify etymological relationships and make the text somewhat less unwieldy. Of these changes, 7–9 have also been noted in the apparatus where they occur:

1. Replaced both *p* (wynn) and *uu* with *w*.
2. Replaced *c* with *k*.
3. Replaced *qu* with *kw*.
4. Replaced *t* with *ȥ* where corresponding to OHG *z*.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ē* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced unetymological double *nn* with *n*.
8. Restored initial *b*- where etymological and/or metrically required.
9. Removed initial *b*- where unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where it appears in the *cæsura*, the extrametrical interjection *kwad Hiltibrant* 'quoth Hildbrand' (found in ll. 30, 49, and 58) replaces the usual interpunct, to indicate that the pause of the *cæsura* has been filled with an indication of the speaker. Outside of *Hild*, similar interjections are found throughout early Germanic poetry: in Old Norse (e.g. *Reg* 3/1, Anon *Eirm* 1/1 in SkP I), Old Saxon (e.g. *Heli* 226, *OSGen* 1), and Old English (e.g. *Finn* 24). The distribution of these interjections is such that they cannot be mere scribal additions (Old Norse poetry was first written down in the C12th, several centuries after the alliterative meter had gone extinct in Germany); instead, they appear to be genuine remnants of oral performance.

Summary

The poet begins with a short formulaic introduction; he is relating older stories (1–2). The two duellists, Hildbrand and Hathbrand, father and son, arm themselves and ride into battle at the head of two opposing armies (3–6). They speak, and Hildbrand asks Hathbrand for his name and lineage (7–13). Hathbrand gives his name and ancestry; his father was the warrior Hildbrand, who abandoned him as a newborn. This was long ago, and Hathbrand does not think him still alive (14–29). Hearing this, Hildbrand calls on God as witness, and offers his son a golden torc as a token of loyalty (30–34). Hathbrand takes this as an insulting trick. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (35–40); he has heard from sailors on the Mediterranean that his father is dead (41–43).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

1. Hildbrand reflects on his son's prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (44–47).

2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (48–56).

3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men fight their hardest, and when the duel is over the winner will strip the armour of the other (57–61).

The two men then throw their javelins into each other's shield and rush at each other, hacking away at their shields until they become worthless (62–67). Here the poem abruptly ends.

The Lay of Hildbrand

1 Ik gi·hôrta ðaṭ seḡgen
 2 ðaṭ sih **ur**-hêṭṭun · **aenon** muoṭin:
Hilti-brant ęnti **Hadu**-brant · untar **her**jun ṭwēm
 4 sunu-fatar-ungo · iro **saro** rihtun
garutun sé iro **güd**-hamun · **gurtun** sih iro swert ana
 6 **hęlidos** ubar **hringa** · dó sie ṭó dero **hiltu** ritun.

I have heard it said
 that two contenders alone did meet:
 —Hildbrand and Hathbrand—under two hosts.
 Son and father ordered their armour,
 readied their war-cloths, girded on their swords,
 the heroes over the mailcoats—when to that fray they rode.

6 hringa | *ringa* ms.

3 untar herjun ṭwēm ‘under two hosts’ | Either man was a champion of his army.

8 **Hilti**-brant gi·mahalta · —her was **hêrôro** man
ferāhes frótôro— · her frágén gi·stuont
fôhém wortum · hwer sín fater wári
 10 firjo in folkhe · [...]
 [...] · „eddo hwe-líhhes **knuosles** dú sís
 12 ibu dú mí ênan sagés · ik mí de ôdre wêt
khind in **khunink**-ríkhe · **khüd** ist mí al irmin-deot“

Hildbrand spoke—he was the hoarier man,
 more learned of life—he began to ask
 in few words who his father might be
 of men in the troop, [...]
 [...] “or of which lineage thou be—
 if thou tell me one I the others will know.
 O child, in the kingdom, the whole tribe is known to me.”

7 gi-mahalta | *beribrantes sunu* ‘Harbrand’s son’ add. ms. 9 hwer | *wer* ms. 11 hwe-líhhes | *welíhbes* ms. 13 **khunink**-ríkhe | *chunnincriche* ms. 13 mí | *mín* ms.

8 ferāhes frótôro ‘more learned of life’ | Possibly formulaic; cf. *Maldon* 317a: *Ic eom fród feores*. ‘I am learned of life’.

14 **Hadu**-brant gi·mahalta · **Hilti**-brantes sunu:
 „Daṭ sagetun mí · üsere liuti

- 16 *alte* anti fróte · *dea êr* hina wárun
 daṭ *Hilti-brant* haetṭi mín fater · ih heṭṭu *Hadu-brant*
 18 forn her ôstar gi·*weṭ · flôh her Ôt-akhres níd
 hina miti *Deot-rihhe* · ėnti sínero *degano* filu
 20 her fur·laet in lante · lúṭṭila siṭṭen
 brút in búre · *barn* un·wahsan
 22 *arbjo-laosa* · her raet ôstar hina
 des sîd *Deot-rihhe* · *darba* gi·stuontun
 24 *fater**es mines · daṭ was só friunt-laos man
 her was Ôt-akhre · um-meṭ ṭirri
 26 *degano* *dêkhisto* · unti *Deot-ríkhhe**
 her was eo folkhes aṭ ėnte · imo was eo *fêheta* ṭi leop
 28 *khûd* was her · *khón**ém mannum
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“This our liegemen said to me—

the old and learned who earlier lived—

that Hildbrand my father was called—I'm called Hathbrand.

Long ago he turned east—he fled Edwaker's hate—

away with Thedric and his multitude of thanes.

He left in the land a little one to stay;

a bride in the bower, a bairn ungrown,

heritance-less. He rode away east,

at which time Thedric was in great need

of my father—that was so friendless a man!

He was toward Edwaker utterly hostile;

the dearest of thanes under Thedric;

he was always in the front of the troop; him did always the fighting gladden;

known was he among keen men.

I do not think he still lives.”

18 gi·*weṭ | *gihueit* ms. 19 *Deot-rihhe* | *theotribbe* with pre-shift consonant ms. 21 *brút* | *prut* ms. 22 her raet | *beraet* ms. 23 gi·stuontun | *gistuontum* ms. 24 *fater**es | *fatereres* ms. 26 *Deot-ríkhhe** | *darba gistontun* add. ms. 27 *fêheta* | *pebeta* ms. 28 *khón**ém | *chonnem* ms.

15 „Daṭ sagetun mí · ùsere liuti ‘This our liegemen said to me’ | The scansion of this line is inscrutable (cf. l. 42), but the needed alliteration is missing.

- 30 „Wêṭṭu *Irmin-got*“ (kwad *Hilti-brant*) „*obana* ab hevane
 daṭ dú neo *dana* halt mit sus sippan man · *dink* ni gi·lêitós“
 32 *want* her dó ar arme · *wuntane* bauga
 khêisur-ingu gi·tán · só imo sie der *khuning* gap
 34 *hunjo* truhtin · „daṭ ih dîr iṭ nú bí *huldí* gibu“

“I call on Ermin God as witness from heaven above,
that thou never henceforth with such close kin shouldst lead dispute!”
Then he wound from his arm twisted bighs,
made of Caesar’s coin, which him the king had given,
the lord of the Huns.—“This I now give thee out of holdness.”

30 hevane ‘heaven’ | *beuane* ms.

30 hevane ‘heaven’ | A likely Old Saxon form, which merits some discussion on the relation between the synonymous *bimil* and *bevan* in West Germanic. The form *bimil* is found in both OS and OHG, but a cognate of *bevan* is never found in OHG. Further, the use of OS *bevan* is unusual; it is never used in prose, and in poetry (*Heli* and *OSGen*) its use is heavily stereotyped, being restricted to 5 cpds and 3 genitive expressions. As a simplex, it is never used in any other form than the gen. sg. Of course, it must have been used in some other context, since it has left descendants in modern Low German dialects. In any case these facts pose some difficulty for the providence of the poem; if *Hild* were an originally OHG text (cf. Note to l. 47), translated into OS in a scribal context, it seems very strange that a translator would have replaced the neutral *bimil* with the rare, stereotyped *bevan*. Yet the presence of *bevan* in the OHG archetype would be a major anomaly, since that form has never existed in any known variety of High German, up until the present day.

32 wuntane bauga ‘twisted bighs’ | The association between bighs (armlets, torcs) and a warrior’s honour is well attested; see Index. This encounter is particularly reminiscent of *Hárb* 42.

33 *khëisur-ingu gi-tân* ‘made of Caesar’s coin’ | A cultural memory of the melting of Roman *solidi* by Germanic smiths.

34 *hunjo truhtin* ‘lord of the Huns’ | Almost certainly Atle, although he is not mentioned by name in the poem.

Hadu-brant gi-mahalta · Hilti-brantes sunu:
36 „mit gêru skal man · geba in-fāhan
ort widar orte!
38 dú bist dir altér hun · um-met spáhér
spënis mih mit díném wortun · wili mih dínu speru werpan
40 bist al-só gi-altét man · só dú êwín in-wit fórtós
daṭ sagetun mí · sêo-lídante
42 westar ubar Wëntil-sêo · daṭ inan wík fur-nam:
tôt ist Hilti-brant · Hëri-brantes suno!“

Hathbrand spoke, Hildbrand’s son:
“By his spear shall man win gifts,
point against point!
Thou art for thee, old Hun, utterly clever;
thou dost tempt me with thy words—at me wilt thou hurl thy spear!
Thou art thus an aged man, since thou always didst work deceit.—
This seafarers said to me
wrest o’er the Wendle-sea: that war took him off—
dead is Hildbrand, Harbrand’s son!”

40 bist | *pist* ms.

36 mit gêru skal man · geba in-fahan ‘By his spear shall man win gifts’ | This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior-caste (*kṣatriya*), which explicitly forbade them from taking gifts. So in *MB*^b 12.192.73, a *kṣatriya* king refuses a gift from a priest (*brahmaṇa*), for “it is the duty prescribed for a *kṣatriya* that he must fight and protect (people). *Kṣatriya* are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl., see further there.)

42 Wēntil-sēo ‘Wendle-sea’ | The Mediterranean Sea, the name referring to the *Vandali*, who for a time ruled North Africa.

- 44 Hilti-brant gi·mahalta · Hēri-brantes suno:
 „wela gi·sihu ih in dínēm hrustim
 46 daṭ dú habés hēme · hērron góten
 daṭ dú noh bí desemo ríkhe · rēkkhjo ni wurti“

Hildbrand spoke, Harbrand’s son:
 “Well do I behold on thy garb,
 that thou hast at home a good lord,
 that thou yet in this realm hast not become an exile.”

- 48 „welaga nú waltant got“ (kwad Hilti-brant) „wē-wurt skihit
 ih wallóta sumaro ėnti wintro · sehs-tik ur lante
 50 dar man mih eo skērita · in folk skeoṭantero
 só man mir aṭ burk ênigeru · banun ni gi-fasta
 52 nú skal mih swásaṭ khind · swertu hauwan
 bretón mit sínu billju · eddo ih imo ṭi banin werdan.
 54 Doh maht dú nú aod-líhho · ibu dir dín ėllen taok
 in sus hêremo man · hrusti gi-winnan
 56 rauba bi·*rahanen · ibu dú dar ênig reht habés!“

“Well now—O Ruler God!—the woeful weird comes to pass.
 I roamed for sixty summers and winters from the land,
 where I always was placed in the troop of shooters,
 as at no fortress my bane was fastened.—
 Now shall my very child hew at me with his sword,
 strike me with his blade, or I become his bane.
 Yet mayst thou now easily—if thy zeal avail thee—
 from such a hoary man win the garb,
 bear away the booty—if thou have any right thereto!”

56 bi·*rahanen | *bibrahanen* ms.

48 waltant got ‘O Ruler God!’ | Cf. OE *wealdend god*, OS *waldand god*. Apparently a common West Germanic poetic expression.

48 wē-wurt ‘woeful weird’ | *wurt* ‘weird’ here meaning ‘inexorable course of events’, not the noun; cf. ON *grimmar urðir* ‘grim “weirds”’ TODO.

49 sumaro ċnti wintro · sehs-tik ‘sixty summers and winters’ | i.e. thirty years. Cf. *Beow* 1498, 1769: *bund miséra* ‘a hundred half-years’. Hathbrand must then be thirty years old, while Hildbrand is in his fifties or sixties.

50 skeoŋterero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceōtend* stands for “warriors” in general.

54 ibu dir din ċllen taok ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wyrð oft nēreð // un-fégne eorl · þonne his ċllen déab*. ‘Weird often saves the un-fey earl when his zeal avails.’

58 „der sí doh nú argósto“ (kwad Hilti-brant) „ôstar-liuto
der dir nú wíges warne · nú dih es só wel lustit
güdja gi·mēinun · niuse de mótti
60 hwēdar sih hiutu dêro hregilo · hruomen muoŋti
eddo desero brunnóno · bêdero waltan!“

“He were now (quoth Hildbrand) the softest of Easterners,
who would refuse thee a fight when thou so much dost crave
to struggle together. Try he who might,
which one of us today of these garments may boast,
or both these byrnies wield!”

60 hwēdar | *werdar* ms. 60 hiutu dêro | metr. emend.; *dero biutu* ms. 60 hruomen | *brumen* ms. 61 eddo | *erdo* ms.

60–61 hregilo hruomen muoŋti ... desero brunnóno bêdero waltan ‘of these garments may boast ... both these byrnies wield’ | Like in the *Iliad*, the winner is expected to strip the slain of his armour.

62 Dó létŋun sé aerist · askim skritan
skarpén skúrim · daŋ in dem skiltim stónt
64 dó stóptun ŋó-samane · staim-bort hludun
hewun harm-likko · hwítte skilti
66 unti imo iro lintún · lúŋtilo wurtun
gi·wigan miti wábnun · [...]

Then let they first their ash-spears glide,
in sharp showers, that in the shields they stuck.
Then they charged at each other—the coloured boards [SHIELDS] clashed—
they hewed harmfully at the white shields,
until for them their lindens [SHIELDS] became little,
worn down by the weapons, [...]

62 askim | *asckim* ms. 64 hludun | *chludun* ms.

63 skarpén skúrim ‘in sharp showers’ | Formulaic, also occurring in *Heli* 5137a.

67 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.

Widsith (*Widsiþ*)

Dating: C7th–8th (Neidorf, 2013)

Meter: *Ancient-words-law*

Introduction

An archaic heroic poem.

Widsith

- 1 **W**id-sið maðolade, · **w**ord-hord ƿn-leac,
2 sé þe **m**æst · **m**ærþa ofer eorþan,
 folca geond-førde; · oft hé flētte ge-þāh
4 myne-licne **m**āþpum. · Hine fr̥m **M**yrgingum
 æþele ƿn-wócon. · He mid **E**alh-hilde,
6 fælr̥e freoþu-ƿebban, · **f**orman siþe
 Hreð-cyninges · hām ge-sóhte
8 éastan of **Q**ngle, · **E**orman-ríces,
 wrāþes **w**ær-logan. · Qn-gōnn þā **w**orn sprecan:

Widsith spoke, unlocked his word-hoard,
he who most through tribes on the earth
and nations had journeyed. Oft on the bench had he received
delightful treasures. From the Mirgings
his ancestors came. Along with Elhild
the good peace-weaveress for the very first time
had he sought the Reth-King's realm,

east of the Angles, [the realm of] Erminric,
the fierce oath-breaker. He then began a long speech:

6 *freoþu-wębban* ‘peace-weaveress’ | A woman used in a political marriage to bring peace between two tribes or families, in this case between King Edwin of the Mirgings (see ll. 97–98) and Erminric of the Gots.

7 *Hreð-cyniges* ‘Reth-King’ | The king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. ll. 18, 57, 88–89.

- 2 „Fela ic *mōnna* ge·frægn · *mægþum* wealdan.
2 Sceal *þeōða* ge·hwylc · *þeawum* lifgan,
eorl æfter *ōþrum* · *ōðle* rædan,
4 sé þe his *þeōden-stól* · ge·þeōn wile.

“A great deal of men I’ve learned ruling tribes.
Every person shall live in virtue,
each earl after the other lead his homeland
who on his ruling-seat will prosper.

- 3 Þāra wæs Wala · hwile sélast,
2 qnd *Alexandreas* · *ealra* rícost
mōnna cynnes, · qnd he *māst* ge·þāh
4 þāra þe ic ofer *foldan* · ge·frægen hæbbe.

Of them was Wale for a while the best,
and Alexander of all the strongest
of mankind, and he prospered most
of those men over the earth of whom I’ve learned.

- 4 *Ætla* weold *Húnum*, · *Eorman-ríc* Gotum,
2 *Becca* *Banigungum*, · *Burgendum* Gifica.
Cāsere weold *Créacum* · qnd *Cælic* Finnum,
4 *Hagena* *Holm-rycum* · qnd *Henden* Glommum.

Attle ruled the Huns, Erminric the Gots,
Bicke the Banings, Yivick the Burgends.
Choser ruled the Greeks and Calic the Finns,
Hain the Holmrighs and Henden the Glams.”

- 5 Witta weold *Swæfum*, · *Wada* Hælsingum,
2 *Meaca* Myrgingum, · *Mearc-healf* Hundingum.
Þeód-ríc weold *Frōncum*, · *Þyle* Rōndingum,
4 *Breoca* Brōndingum, · *Billing* Wernum.

TODO.

- 6 Óswine weold Eowum · ƿnd Ytum Gef-wulf,
 2 Finn Folc-walding · Fresna cynne.
 Sige-herē lēngest · Sæ-ðenum weold,
 4 Hnæf Hocingum, · Helm Wulfingum,
 Wald Wóingum, · Wód Þyringum,
 6 Sæ-ferð Sycgum, · Swéom Ongend-þeow,
 Scaft-herē Ymbrum, · Scafa Lōng-beardum,
 8 Hún Hæt-werum · ƿnd Holen Wrosnum;
 Hring-wald wæs hāten · Hēre-farena cyning.

TODO.

- 7 Offa weold ƿngle, · Ale-wih Denum;
 2 sé wæs þāra manna · módgast ealra,
 no hwæþre he ofer Offan · eorl-scype frēmede,
 4 ac Offa ge-slóg · ærest mōnna,
 cniht-wesende, · cyne-ríca mæst.

Offe ruled the Angles, Alewigh the Danes;
 of those men he was the bravest of all,
 but he never furthered greater earlship than Offe,
 for Offe won—youngest of men,
 still a boy—the greatest of kingdoms.

1–5 ALL | The great praise here accorded to Offe is paralleled by *Beow* 1954–1960a.

- 8 Nænig efen-eald him · eorl-scipe mārān
 2 ƿn or-ette: · āne sweorde
 mērcē ge-mārde · wið Myrgingum
 4 bi Fifel-dore; · heoldon forð siþþan
 Engle ƿnd Swæfe, · swá hit Offa ge-slóg.

No man of his age accomplished
 greater earlship: with but one sword
 he marked the border against the Mírgings
 by Fiveldoor. It was thenceforth held
 by the Angles and Sweves as Offe had won it.

- 9 Hróp-wulf ƿnd Hród-gār · heoldon lēngest
 2 sibbe æt-sōmne · suhtor-fædran,

- sibþan hý for·wræcon · Wicinga cynn
 4 ʒnd Ingeldes · ord for·bigdon,
 for·heowon æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest
 the peace together, uncle and nephew,
 since they drove away the race of Wíkings,
 and bent down Ingeld's spear-point;
 at Hart they cut down the host of the Hathbeards.

5 Heorote 'Hart' | The legendary hall of the Danish kings, the Shieldings. It is described at length in *Beow*.

- 10 Swá ic geond·fórde fela · fremdra londa
 2 geond ginne grund. · Gódes ʒnd yfles
 þær ic cunnade; · cnósle bi·dæled,
 4 fréo·mægum feor · folgade wide.

So I journeyed through a great deal of strange lands
 through the wide world. Of good and evil
 I there became acquainted; of kin deprived,
 far from dear kinsmen, I strayed widely.

- 11 For·þon ic mæg singan · ʒnd sæcgan spell,
 2 mænan fore męgo · in meodu-healle
 hú mé cyne-góde · cystum dohten.

Therefore I can sing and tell tales,
 recall before the many in the mead-hall,
 how men of good kin treated me with grace.

- 12 Ic wæs mid Húnum · ʒnd mid Hreð-gotum,
 2 mid Swéom ʒnd mid Géatum · ʒnd mid Sùþ-ðenum.
 Mid Wenlum ic wæs ʒnd mid Wærnum · ʒnd mid wicingum;
 4 mid Gefþum ic wæs ʒnd mid Winedum · ʒnd mid Gefflegum;
 mid Englum ic wæs ʒnd mid Swæfum · ʒnd mid Ænenum;
 6 mid Seaxum ic wæs ʒnd Sycgum · ʒnd mid Sweord-werum;
 mid Hronum ic wæs ʒnd mid Deanum · ʒnd mid
 Heaþo-réamum.

I was among Huns and among Reth-Gots,
 among Swedes and among Geats, and among South-Danes.

Among Wendles I was and among Warns, and among Wikings;
 among Yefths I was and among Wends, and among Yefflegs;
 among Angles I was and among Sweves, and among Anens;
 among Saxes I was and among Sidges, and among Sword-weres;
 among Ranes I was and among Deans, and among Hath-Reams.

- 13 Mid **Þ**yringum ic wæs · ƿnd mid **Þ**rowendum,
 2 ƿnd mid **B**urgendum, · þær ic **b**ēag ge·þāh;
 mé þær **G**ūð-hēre for·geaf · **g**læd-licne maþþum
 4 sƿnges to léane. · Næs þæt **s**æne cyning!

Among Thirings I was and among Throwends,
 and among the Burgends, where I received a bigh.
 There Guthur gladdened me with treasures,
 as reward for my song. That was not a bad king!

- 14 Mid **F**rƿncum ic wæs ƿnd mid **F**rysum · ƿnd mid
Frumtingum;
 2 mid **R**ugum ic wæs ƿnd mid **G**lommum · ƿnd mid
Rúm-walum.

Among Franks I was and among Frises, and among Frumtings;
 among Ruges I was and among Glams, and among Rome-Wales.

-
- 15 Swylce ic wæs ƿn **E**atule · mid **Æ**lf-wine,
 2 sé hæfde **m**ƿn-cynnes, · **m**íne ge·fræge,
 leohteste hƿnd · **l**ofes tó wƿrcenne,
 4 **h**eortan un·**h**neaweste · **h**ringa ge·dāles,
beorhtra **b**éaga, · **b**earn Éad-wines.

Likewise was I in Italy with Elfwin;
 of mankind he had—as far as I have learned—
 the lightest hand in the winning of praise,
 the unstingiest heart in the dealing of rings
 and bright bighs, that child of Edwin.

- 16 Mid **S**ercingum ic wæs · ƿnd mid **S**eringum;
 2 mid **C**reacum ic wæs ƿnd mid **F**inum · ƿnd mid **C**âsere,
 sé þe **w**in-burga · ge·**w**eald áhte,
 4 **w**iolena ƿnd **w**ilna, · ƿnd **W**ala rices.

as repayment for his giving me land,
—that lord of Mirgins—my father's ethel.

- 20 Qnd mé þá Ealh-hild · ðþerne for·geaf,
2 dryht-cwén duguþe, · dohtor Éad-wines.
 Hyre lof lēngde · geond lōnda fela,
4 þonne ic be sōnge · sēcgan sceolde
 hwær ic under swegl · sélast wisse
6 gold-hrodene cwén · giefre bryttian.

And then Elhild gave me another,
the noble queen of the old troop, daughter of Edwin.
Her praise stretched further through a multitude of lands;
then I in song should say,
where beneath the heaven I know the most blessed
gold-adorned queen dispensing gifts.

- 21 Þonne wit Scilling · scíran reorde
2 for uncrum sige-dryhtne · sōng a-hófan,
 hlúde bi hearpan, · hleoþor swinsade,
4 þonne mōnige mēnn, · mōdum wlōnce,
 wordum sprēcan, · þá þe wel cūþan,
6 þæt hí nāfre sōng · séllan ne hýrdon.

Then I and Shilling with clear voices,
before our victorious lord raised up a song, loudly by the harp—the tune rang
out.

Then many men proud of heart
told with words—those who knew well—
that they never had heard a better song.

-
- 22 Ðonan ic ealne geond·hwearf · ðþel Gotena,
2 sóhte ic ā sīþa · þá sélestan;
 þæt wæs inn-weorud · Earman-rices.

Then I passed through all the ethel of the Gots;
TODO.

- 23 Heðcan sóhte ic qnd Beadecan · qnd Here-lingas,
2 Emercan sóhte ic qnd Fridlan · qnd East-gotan,

fródne ƿnd góðne · fæder Un-wenes.

TODO

- 24 Seccan sóhte ic ƿnd Beccan, · Seafolan ƿnd Þeód-ric,
 2 Heaþo-ric ƿnd Sifecan, · Hliþe ƿnd Incgen-þeow.
 Éad-wine sóhte ic ƿnd Elsan, · Ægel-mund ƿnd Hún-gâr,
 4 ƿnd þá wloncan ge-dryht · Wiþ-myrginga.

TODO

- 25 Wulf-þere sóhte ic ƿnd Wyrm-þere; · ful oft þær wíg ne a-læg,
 2 þonne Hræda þere · heardum sweordum
 ymb Wistla-wudu · wergan sceoldon
 4 ealdne óþel-stól · Ætlan leódum.

I sought out Wolfer and Wyrm—very seldom did the warring there stop,
 when the Reth-army, with hard swords,
 in the Wistlewood had to defend
 the old homeland-seat against Attle's people.

- 26 Ræd-þere sóhte ic ƿnd Rƿnd-þere, · Rúm-stân ƿnd Gisl-þere,
 2 Wiþer-gield ƿnd Freoþe-ric, · Wudgan ƿnd Hâman;
 ne wæran þæt ge-siþa · þá sáðmestan,
 4 þeah þe ic hý a-nihst · nemnan sceolde.

TODO.

- 27 Ful oft of þâm héape · hwinende fleág
 2 giellende gâr · ƿn grøme þeóde;
 wræccan þær weoldan · wundnan golde
 4 werum ƿnd wífum, · Wudga ƿnd Hâma.

Most often from that troop whistling did fly
 a yelling spear into the fiendish host;
 there ruled the exiles Woody and Homer
 twisted gold, men and women.

2. giellende gâr 'a yelling spear' | Formulaic.

- 28 Swá ic þæt symle ƿn-fond · ƿn þære feringe,
 2 þæt sé biþ leófast · lond-búendum
 sé þe him God syleð · gumena rice

4 to ge·healdenne, · þenden hé hér leofað.“

So I always did find while on that journey,
that he is dearest to land-dwellers [MEN],
whom God grants the realm of men
for to hold while here he lives.”

29 Swá scriþende · ge·scepum hweorfað
2 gleó-męnn gumena · geond grunda fela,
þearfe seċgað, · þonc-word sprecaþ,
4 simle sūð oþþe norð · sumne ge·mótað
gydda gleawne, · geofum un·hneawne,
6 sé þe fore duguþe wile · dóm a·ræran,
eorl-scipe æfnan, · oþþæt eal scæceð,
8 leoht ȝnd lif sȝmod; · lof sé ge·wyrceð,
hafað under heofonum · héah-fæstne dóm.

So passing through fates they wander,
the song-men of mankind, through many lands;
they say their needs, speak thoughtful words;
whether in the south or north they meet some one,
gay in songs, unstingy with gifts,
who for the old troop will rear up doom,
accomplish earlship until all goes away,
light and life together. He who works praise
has under the heavens a high, firm doom.

Walder

(*Waldhere*)

Dating: TODO

Meter: *Ancient-words-law*

Introduction

A heroic poem preserved in two fragments. The flyting between the heroes Walder and Guthur in fragment 2 is very reminiscent of the dialogue in *Hild*.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/1072>

Walder

- 1 hyrde hyne georne:
2 „Húru **W**elandes · worc ne ge·swíceð
 mōnna ænigum · þāra þe **M**imming can
4 heardne ge·healdan. · Oft æt hilde ge·dreas
 swât-fāg and sweord-wund · secg æfter oðrum.
6 ætlan ord-wyga, · ne læt ðin ellen nu gyt
 ge·dreosan to dæge, · dryht-scipe
8 nū is se dæg cumen
 þæt ðu scealt āninga · oðer twega,
10 lif for·leosan · oððe langne dóm
 āgan mid e·ldum, · Ælf-hēres sunu!
12 Nalles ic ðé, wine mín, · wordum cide,
 þý ic ðé ge·sāwe · æt ðam sweord-plegan
14 ðurh e·dwit-scype · æniges mōnnes
 wīg for·bugan · oððe on weal fleon,

16 līce beorgan, · þeah þe lādra fela
 þinne byrn-hōmon · billum heowun,
 18 ac þú symle furðor · feohtan sóhtest,
 mæl ofer mearce; · þý ic þe metod on-dréd,
 20 þæt þú to fyren-líce · feohtan sóhtest
 æt þām æt-stealle · ððres monnes,
 22 wīg-rædenne. · Weorða þe selfne
 gódum dædum, · þenden þín God rēcce.
 24 Ne murn þú for þi méce; · þe wearð mādma cyst
 gifðe to geoce, · mid þý þú Gūðhere scealt
 26 beot for-bigan, · þæs þe hé þas beaduwe on-gan
 ...d un-ryhte · árest sécan.
 28 For-sóc hé þām swurde · and þām sync-fatum,
 béaga mænigo, · nú sceal béaga-léas
 30 hworfan frōm þisse hilde, · hlāfurd sécan
 ealdne éðel · oððe hér ár swefan,
 32 gif hé þa [...]“

TODO.

2 „...ce bæteran
 2 b-útōn þām ānum · þe ic eac hafa
 on stān-fate · stille ge-hided.
 4 Ic wāt þæt hit þōhte · Peodric Widian
 selfum on-sendon, · and eac sinc micel
 6 mādma mid ði méce, · monig oðres mid him
 golde ge-girwan · (iu-léan ge-nam),
 8 þæs ðe hine of nearwum · Níðhades mæg,
 Welandes bearn, · Widia út for-lét;
 10 þurh fifela ge-weald · forð on-ette.“
 Waldere maðelode, · wiga ellen-rof,
 12 hæfde him on handa · hilde-frófre,
 gūð-billa gripe, · gyddode wordum:
 14 „Hwæt, þú hūru wéndest, · wine Burgenda,
 þæt mé Hagenan hand · hilde ge-fremede
 16 and ge-twæmde ...ðe-wigges. · Feta, gyf þú dyre,
 æt þus heaðu-węrgan · hāre byrnan.
 18 Standeð mé hér on eaxelum · Ælfheres lāf,

20 gód and géap-nēb, · golde ge·weorðod,
 calles un-scende · æðelinges réaf
 to habbanne, · þonne hand wæreð
 22 feorh-hord feondum. · Ne bið fāh wið mé,
 þonne un-mágas · eft on·gynnað,
 24 mécum ge·métað, · swá gé mé dydon.
 Peah mæg sige syllan · se þe symle byð
 26 recon and ráð-fēst · ryh... ...a ge·hwilces.
 Se þe him tó þām hālgan · helpe ge·lifeð,
 28 to gode gioce, · hé þær gearo findeð
 gif þa earnunga · ær ge·ðenceð.
 30 Þonne móten wlance · welan britnian,
 æhtum wealdan, · þæt is [...]“

TODO.

Deer

(*Deor*)

Dating: TODO

Meter: *Ancient-words-law*

Introduction

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *Þæs ofer-eode · þisses swá mæg* ‘That passed over; this may likewise.’ After this the poet reflects on fate, and finally tells his own story as an outcast.

The five legends mentioned are:

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad’s daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots.
5. Erminric, who succeeded Thedric, and was eventually slain.

The name *Déor*, first revealed in line 37, is the ancestor of modern English “deer”, and it can mean this in Old English as well, but it can also betoken ‘beast, animal’ more generally. It is not otherwise known as a personal name and is clearly fictional; we may perhaps compare *Fáfn* 2, where the young hero Siward calls himself *gefugt dýr* ‘noble beast/deer’.

Deer

1 Welund him be wurman · wræces cunnade,

- 2 **ā**n-hýdig eorl · **e**arfoba dréag,
 hæfde him tó ge·sibbe · **s**orge ȝnd lōngab,
 4 **w**inter-cealde **w**ræce; · **w**éan oft ȝn·fōnd,
 sibban hine **N**íðhad ȝn · **n**éde legde,
 6 **s**wōncre **s**eono-bende · ȝn **s**yllan mōnn.
 Þæs ofer-eode, · **þ**isses swá mæg!

Wayland with worms his exile experienced;
 the one-minded earl hardship did suffer;
 had him for companions sorrow and longing,
 winter-cold exile; woes he often found,
 since Nithad on him fetters did lay;
 heavy sinew-bonds on the better man.
That passed over; *this* may likewise.

- 8 2 **B**eadohilde ne wæs · hyre **b**róþra déaþ
 on **s**efan swá **s**ār · swá hyre **s**ylfre þing,
 10 þæt heo **g**earo-líce · on·gieten hæfde
 þæt heo **é**acen wæs; · **æ**fre ne meahte
 12 **þ**riste ge·þencan, · hú ymb þæt sceolde.
 Þæs ofer-eode, · **þ**isses swá mæg!

For Beadhild was not her brothers' deaths
 on her heart so sore, as her own thing,
 that she clearly had understood,
 that she was pregnant. Never could she
 bravely think out what about *that* she should do.
That passed over; *this* may likewise.

- 14 3 **W**é þæt **M**æðhilde · **m**ōnge ge·frugnon
 wurdon **g**rund-léase · **G**eates frige,
 16 þæt hi seo **s**org-lufu · **s**læp ealle bi·nōm.
 Þæs ofer-eode, · **þ**isses swá mæg!

That for Mathild many, we have heard,
 bottomless [troubles] arose, for Geat's beloved,
 that the sorrowful love her of sleep all deprived.
That passed over; *this* may likewise.

- 18 4 **Þ**eodric áhte · **þ**ritig wintra
 Mæringa burg; · þæt wæs **m**ōnegum cūþ.
 20 **Þ**æs ofer-eode, · **þ**isses swá mæg!

Thedric owned for thirty winters
the fort of the Meerings; that was to many known.
That passed over; *this* may likewise.

5 Wé ge·ascodan · Eormanríces
22 wylfenne ge·þóht; · áhte wíde folc
 Gotena ríces. · Þæt wæs grim cyning!
24 Sæt sæcg mōnig · sorgum ge·bunden,
 wéan on wéan, · wýscte ge·neahhe
26 þæt þæs cyne·ríces · ofer·cumen wære.
 Þæs ofer·eode, · þisses swá mæg!

We have learned of Erminric's
woven nature; he wielded widely the folk
of the realm of the Gots—that was a grim king!
Sat many a man by sorrows bound,
woes in his thoughts; wished aplenty
that the kingdom might be overcome.
That passed over; *this* may likewise.

23 Þæt wæs grim cyning! 'that was a grim king!' | Formulaic; cf. *Beow* 11b: *Þæt wæs gód cyning!*
'That was a good king!'

28 6 Siteð sorg·céarig, · sǣlum bi·dǣled,
 on sefan sweorceð, · sylfum þinceð
30 þæt sý ende·léas · earfoda dǣl.
 Mæg þonne ge·þencan, · þæt geond þás woruld
32 witig dryhten · wendeþ ge·neahhe,
 eorle mōnegum · āre ge·sceawað,
34 wís·licne blǣd, · sumum wéana dǣl.

One sits grieved with sorrow, of blessings bereft;
his heart darkens; to himself he thinks
that endless must be his share of hardships.
He may then think that throughout this world
the Wise Lord turns coat aplenty.
To many an earl honour he shows,
sure success—to another a share of woes.

7 Þæt ic bi mé sylfum · sæcgan wille,
36 þæt ic hwile wæs · Heodeninga scóp,
 dryhtne dýre— · mé wæs Deor noma.
38 Áhte ic fela wintra · folgað tilne,

40 holdne hlaford, · oþþæt Heorrenda nú,
 léoð-cræftig mōnn · lōnd-ryht ge·þāh,
 þæt me eorla hléo · ær ge·sealde.
 42 Þæs ofer-eode, · þisses swá mæg!

This of myself I wish to say,
 that for a while I was the Heedenings's shop,
 dear to their lord—Deer was my name.
 I had a multitude of winters a good retinue,
 a hold bread-giver, until Harrend now,
 the lay-crafty man has won the land-right
 which to *me* the shelter of earls once did grant.
That passed over; *this* may likewise.

Poetry on Christian Subjects

Introduction to Old Saxon Christian Poetry

The forced conversion of the Saxons to Christianity was a notoriously violent process.

The two poems edited here form the totality of the Old Saxon poetic corpus. Both are Biblical, and although they are written in the language of traditional epic, apparently for a noble audience, they launch a pointed Christian attack on the Germanic warrior ethos and worldview. Before the two poems I present the Old Saxon baptismal formula as an important piece of historical context.

Old Saxon Baptismal Vow

Dating: ?
Meter: None

Introduction

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, for which reason I have here set it before the Christian poetry, in order to give some relevant cultural context.

The format of the text is straight-forward and resembles the modern Catholic questions posed to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil, all “Devil-yields” (i.e. non-Christian rituals, see note to that word), and all the Devil’s works and words and followers, among which are listed the three Germanic-Saxon gods Thunder, Woden, and Saxneet; second to profess belief in each member of the Trinity: God the Almighty Father, Christ, son of God, and the Holy Ghost (P6).

Old Saxon Baptismal Vow

„For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“

“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

² „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-gelde.“

“And all devil-yields?” *he should respond:* “I forsake all devil-yields.”

² diabol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

- 4 „End allum dioboles wercum?“ respondeat „end ec for·sacho al-
 lum dioboles wercum and wordum, Thuner ende Wóden ende
 6 Sax-nôte ende allem them un·holdum the hira ge·nôtas sint.“

“And all the Devil’s works” *he should respond*: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

- 8 „Ge·lôbistu in Got ala-męhtigun fader?“ „Ec ge·lôbo in Got ala-
 męhtigun fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

- 10 „Ge·lôbistu in Crist Godes suno?“ „Ec ge·lôbo in Crist Gotes
 suno.“

“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

„Ge·lôbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“
 “Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

Heliand

Dating: 830s

Meter: *Ancient-words-law*

Introduction

The **Heliand** (signum *Heli*; OS *Hēljand* ‘Saviour’, cf. OE *Hēlend*, OHG *Heiland*) is an Old Saxon epic poem that narrates the life of Jesus. Although based on the 9th Old High German translation of Tatian’s 2nd gospel harmony, the *Diatessaron*, *Heli* is still an original work in the Saxon epic tradition, and betrays a creative spirit not afraid to interface with earlier, now-lost, pagan poetry. It is by far the most important source of Old Saxon literature.

Historical context

We are fortunate to have a Latin preface preserved independently of *Heli* itself, which can offer some external historical information about the poem. The original of this fragment is now lost, but it was fortunately printed by the Croatian reformer Flacius Illyricus in 1562. It consists of two titled parts.

The first is in prose and entitled *Praefatio ad librum antiquum in lingua Saxonica conscriptum* ‘Preface to an ancient book written in the Saxon language’. This short text in turn appears to consist of two separate paragraphs. According to the first, *Heli* was composed at the behest of emperor Ludwig (*Ludowicus Augustus*, probably Ludwig “the Pious” 778–840, son of Charlemagne), who commanded a Saxon man, *qui apud suos non ignobilis vates habebatur* ‘who was regarded among his own as a not undistinguished poet’ to render the entirety of the Old and New Testaments into Saxon verse. Thus, the poet, *a mundi creatione initium capiens, iuxta historiae veritatem quaeque excellentiora summatim decerpens, interdum quaedam ubi commodum duxit, mystico sensu depingens, ad finem totius Veteris ac Novi Testamenti interpretando more poetico satis faceta eloquentia perduxit*, ‘beginning with the creation of the world, and summarizing according to the truth of history the most significant events, at times depicting certain events with a mystical sense where he saw fit, led the interpretation, according to poetic custom and with rather witty eloquence, through to the end of the entire Old and New

Testaments;’ further, *iuxta morem vero illius poematis omne opus per vitteas distinxit, quas nos lectiones vel sententias possumus appellare* ‘according to the manner of that poem, he distinguished every work by *fitts*, which we can call lessons or sentences.’

There is no reason to doubt the general truth of this account, although it is hard to believe that our unnamed poet should have rendered the entirety of the Old and New Testaments, even the prophets and epistles, into alliterative verse. The antiquity of this paragraph of the preface is in any case certified by the use of the Germanic technical word *vitteas* ‘fitts’, which, as pointed out already by Sievers (TODO), could not possibly have been known by a 16th century scholar. The rendering of the Old Testament is probably to be identified with *OSGen*, while the New Testament is what we have before us in *Heli*.

This first paragraph of the *Praefatio* is then followed by a second, where we hear (in part) that, “they say that this same poet, while he was still entirely ignorant of this art, was warned in a dream to adapt the precepts of the Sacred Law into song, with a fitting melody in his own language.” (*ferunt eundem Vatem dum adhuc artis huius penitus esset ignarus, in somnis esse admonitum, ut Sacrae Legis praecepta ad cantilenam propriae linguae congrua modulatione coaptaret.*) This narrative is clearly closely related to that which Bede (TODO) tells us about the illiterate Anglo-Saxon poet Cadman (see Cadman’s Hymn below); in fact its Latin wording is so close to that of Bede that it must have been plagiarised thence. Finally, the same narrative is then told in Latin verse under the title *Versus de poeta et interprete huius codicis* ‘Verses about the poet and interpreter of this codex’.

Whatever the truth of Cadman’s story, it can scarcely be the case that the poet(s) behind *Heli* and *OSGen* were ignorant of the poetic art. Both poems are wrought in an intricate style, and their composer must doubtless have been trained in the traditional craft, having first mastered the art of secular (or pagan) heroic poetry before he was commissioned to versify the Biblical texts; the first paragraph of the *praefatio* itself tells us as much when it says that he “was regarded among his own as a not undistinguished poet”, and the idea that Emperor Ludwig would have commissioned a man entirely without poetic experience is obviously absurd. This strongly suggests that the second paragraph of the *praefatio* and the *versus* are both later interpolations, and not of historical weight.

Style and content

It was for good reason that the poet was esteemed among his own, for he displays considerable mastery in such “Beowulfian” type scenes as the feast in the great mead-hall (2005–12, 2736–42), the stormy sea-voyage (2233–68, 2906–65), or the host asking for the identity of noble strangers come to his land (551–561); a mastery which reveals his training in traditional vernacular Saxon poetry dealing with heroic matters. In fact, it is precisely in these passages that his poetry is most fluent, for it is here he can make the most use of his inherited stock of oral-formulaic expressions, synonyms, and kennings.

When our poet, by contrast has to deal with exclusively Christian matters, he is treading new ground, and it is apparent that his work suffers as a result. This is in part due to the lack of traditional formulae for the new religion, and although he invents some (e.g. for Christ *allaro barno betst* 'best of all babes' and *frīðu-barn godes* 'peace-child of God'), they quickly end up stale from overuse. Another hinder is, as will be discussed shortly, his frequent moralising, which is entirely foreign to the genuine Germanic poetry.

Another notable traditional element found throughout the poem is the relationship between Christ and his Disciples, who are consistently described using the vocabulary of the Germanic warband (as found in earlier heroic poetry like *Beow* and *Hild*). Thus, the Disciples are brave "thanes" who express their undying loyalty towards their lord Jesus Christ through long heroic speeches, exclaiming their wish to win ever-lasting fame and glory by dying alongside him in the "dance of weapons" (e.g. Thomas at 3994–4002, Simon Peter at 4674–4689). In conjunction with this there is an emphasis on the noble ancestry and high social status of the Disciples (e.g. 4003a) and especially Jesus and his family (e.g. 361b–367a), something which gives us an idea of the intended audience—these were members of the Saxon social elite, no mere commoners, and it was important for them that the heroes of the Gospel-story were of similarly high birth.

Still, we should not interpret such traditional elements as evidence for *Heli* reflecting a syncretist Germanic "warrior Christianity", as some more romantic scholars have done. It would not have been possible for the poet to excise the traditional heroic language—after all, he was hired to write an alliterative poem, and those elements were built into the very essence of the alliterative genre, and were necessary for the poetry to function in the social setting of courtly performance, and for it to work as poetry at all, for the alliteration itself required the existence of a large number of poetic synonyms and formulaic expressions. It is thus within these confines that the poet relates the New Testament message, but that message is still one of pacifism and humility. The New Testament is not a warlike text, and neither is *Heli*; regardless of its aesthetics, its *ethics* are thoroughly Christian.

Although *Heli* generally adheres closely to Germanic poetic tradition in its language, we find important divergences in its content. Here the heroic poetic tradition is turned against itself, and the Germanic warrior ideology comes under direct attack by means of its own specialised vocabulary, which is condemned not just in the speeches of Jesus Christ, but in the poet's own, sermonising voice. This is perhaps best seen in the episode of the Denial of Peter. At the Last Supper Peter first makes a solemn speech (4674–4689), declaring in formal heroic language that he will not betray Jesus Christ, his lord, but stay with him until the end and give his life in battle; he swears upon his heart (*bugi*) and strength of hand (*hand-kraft*). Jesus first praises Peter's courage, and says that he indeed has a "thane's heart" (*þegnes bugi*), but then predicts that he will betray him thrice before cockcrow anyway. Peter does just that, and upon hearing the cock repents by a lamenting speech (5012–5021). The poet himself then delivers a short sermon on the events (5022–50)—if not even Peter, "the best of men" and "most valiant of thanes" could

keep his promise without God's help, what is its worth? Man's solemn vow (*bi-bét*, = OE *béot* which is used positively in *Beow*), pride (*bróm*; cf. *Hild* 60), bravery (*mód*), and strength of hand (*band-kraft*, by which Peter vowed) are all to no avail if the God's grace should fail him due to his lack of faith. Naturally, moral exegesis of this kind is totally foreign to the older pagan tradition.

In this context it is of value to talk about the language of war; although the New Testament is not a warlike text, the poet takes the opportunity to break out some traditional formulae when he can, e.g. at the arrest of Jesus (4866–4885). Still, he is generally very restrained, and tries hard to avoid the active *celebration* of war, probably because of its association with the warlike pre-Christian cult of Woden and his Walkirries and Onecharriers. Where warlike sentiments are expressed by the Disciples (e.g. at the arrest, or in Peter's vow at the Last Supper; see above) they are swiftly reproached by Jesus and ultimately proven flawed and misguided. Traditional motifs like the greedy beasts of battle are entirely expunged, and the old feminine poetic synonyms **gūðja* and *hildi*, found in *Hild* and commonplace in Norse and English poetry, have not fared much better. **gūðja*, found in early OS female names and the non-*Heli* compound *gūþ-fano* 'field standard', is entirely absent, and *hildi* is only used twice (ll. 68, 5044)—in both cases disparagingly. In their stead we find neuter-gender synonyms like *strid*, *ur-lagi*, *wig*, and *gi-winn*. It is probably significant that *Gunnr* and *Hildr* are known as walkirries in the Norse tradition, and in the C9th were still actively worshipped in pagan Denmark, just to the north of Saxony.

It was described above how the depiction of the Disciples in their relationship as servants of Christ makes use of the language of the Germanic war-band, and that is the case when it comes to singular words, but although the Disciples are described as loyal thanes (*þegnos*), heroes (*hēliðos*, cf. *Hild* 6), and earls (*erlos*)—words perfectly fit for a Germanic war-band in a poem like *Beow*—they are not a *war-band* and are never described by explicitly warlike terms like *hildi-skalkos* 'war-servants', *wéþan-berandos* 'weapon-bearers', or *helm-berandos* 'helmet-bearers'. Those terms—which in *Beow* or Norse poetry could describe any group of warriors, including the protagonists—are instead given a derogatory sense, and for the most part refer only to the wicked Jews under their kings (68b, 765b, 2779b, 4811a).

There are, of course, other ways in which *Heli* departs from Germanic heroic tradition. One that deserves mention is the treatment of hostile fate, which often plays a key role in driving the narrative in the old pagan legends (e.g. in *Hild* or the Walsing Cycle). Although *Heli* refers to fated events by what are almost certainly originally pagan expressions like *regano gi-skapu* 'Shapes of the Reins' and *wurdi-gi-skapu* 'Shapes of Weird', fated events can also be called *godes gi-skapu* 'God's Shapes', for in the Christian worldview it is God that wields the destinies of Men—not the ambivalent Norns.

Orthography

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *ê* and *ô* resulting from monophthongisation of diphthongs *ai* and *au* are, however, written with the circumflex accent. That these were in fact articulated separately is seen by the following circumstance: in the mss. etymological *ê* and *ô* are frequently written as *ie* and *uo*, but this is never done for *ê* and *ô*.
- If attested in all mss., epenthetic (*svara-b^bakti*) vowels are marked with an underdot. Otherwise they are deleted.
- Unstressed *a*-vowels reduced to *e* in C are reverted back to *a*
- Long vowels resulting from nasal assimilation are marked with an overdot. *i* is written as *ï*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*
- ms. *e* as resulting from *i*-mutation is written as *ē*.
- ms. *b* or *ḃ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

Preservation

The following is an exhaustive list of source mss. in chronological order.

Siglum	Date	Lines	Full name
L	840–850	5824b–5871a	Thomas 4073
P	840–850	958–1006a	Berlin DHM R 56/2537
V	800–850	1279–1358a	Palatini Latini 1447
S	850	351b–360a, 368b–384, 393–400a, 492–582a, 675–683a, 693–706, 716b–722a	BSB Cgm 8840
M	850–875	TODO	BSB Cgm 25
C	950–1000	1–5970	Cotton Caligula A VII

The two main mss. are M and C. Fragments L and P are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex. V also attests *OSGen*, which suggests a close relation

between that text and *Heli*.

NOTE!

The following edition is very much a work in progress. The radically normalized orthography has been implemented, as has the marking of alliteration, but the original text has not been thoroughly critically edited, nor is there any English translation.

Heliand

- 1 **M**anega wáron, · þe sia iro **m**ód ge·spón,
2 þat sia bi·gunnun word godes,
3 **r**ękkjan þat gi·**r**úni, · þat þie **r**ikjo Krist
4 undar **m**an-kunnja · **m**áriða gi·frumida
5 mid **w**ordun ęndi mid **w**erkun. · Þat wolda þó **w**isara filo
6 **l**iudo barno **l**ovon, · **l**era Kristes,
7 **h**êlag word godas, · ęndi mid iro **h**andon skrívan
8 **b**ereht-liko an **b**uok, · hwó sia is gi·**b**od-skip skoldin
9 **f**rummjan, **f**iriho barn. · Þan wárun þoh sia **f**iori te þiu
10 under þera **m**ęnigo, · þia habdon **m**aht godes,
11 **h**elpa fan **h**imila, · **h**êlagna gęst,
12 **k**rast fan **K**riste; · sia wurðun gi·**k**orana te þio,
13 þat sie þan **Ē**wangelium · **ē**nan skoldun
14 an **b**uok skrívan · endo só manag gi·**b**od godes,
15 **h**êlag **h**imilisk word: · sia ne muosta **h**ęliðo þan mēr,
16 **f**iriho barno **f**rummjan, · newan þat sia **f**iori te þio
17 þuru **k**raft godas · ge·**k**orana wurðun,
18 **M**atheus ęndi **M**arkus, · —só wárun þia **m**an hêtana—
19 **L**ukas ęndi **J**ohannes; · sia wárun **g**ode lieva,
20 **w**irðiga ti þem gi·**w**irkje. · Habda im **w**aldand god,
21 þem **h**ęliðon an iro **h**ertan · **h**êlagna gęst
22 **f**asto bi·**f**olhan · ęndi **f**erāhtan hugi,
23 só manag **w**is-lik **w**ord · ęndi gi·**w**it mikil,
24 þat sea skoldin a·**h**ębbjan · **h**êlagaro stemnun
25 **g**od-spell þat **g**uoda, · þat ni havit ęnigan gi·**g**adon hwęgin,
26 þiu **w**ord an þesaro **w**er-oldi, · þat io **w**aldand mēr,
27 **d**rohtin **d**iurje · efþo **d**ervi þing,
28 **f**irin-werk **f**ęllje · efþo **f**iundo nið,
29 **s**tríd wiðer·**s**tande—, · hwand hie habda **s**tarkan hugi,

30 mildjan  ndi guodan,    ie  e m  ter was,
 a  al-ord-frumo   alo-mahtig.
 32  at skoldun sea fiori    uo fingron skrivan,
 settjan  ndi singan    ndi seggjan for ,
 34  at sea fan Kristes   krafte  em mikilon
 gi s hun  ndi gi h rdun,    es hie selvo gi sprak,
 36 gi wisda  ndi gi war hta,   wund r-l kas filo,
 s  manag mid mannon   mahtig drohtin,
 38 all so hie it fan  em an-ginne    uru is  nes kraht,
 waldand gi sprak,    uo hie  rist  esa wer-old gi skuop
 40  ndi  uo all bi fieng   mid  nu wordo,
 himil  ndi er a    ndi al  at sea bi hlidan  gun
 42 gi war htes  ndi gi wahsanes:    at war   uo all mid wordon
 godas
 fasto bi fangan,    ndi gi frumid after  iu,
 44 hwi lik  an liud skepi   landes skoldi
 widost gi waldan,   ef o hw r  iu wer-old-al ar
 46  ndon skoldin.     n was iro  uo noh  an
 firiho barnun bi foran,    ndi  iu fivi w run a gangen:
 48 skolda  uo  at sehsta   s lig-l ko
 kuman  uru kraft godes    ndi Kristas gi burd,
 50 h landero b stan,   h lagas g stes,
 an  esan middil-gard   managon te helpun,
 52 firjo barnon ti frumon   wi  fiundo n  ,
 wi  d rnero dwalm.    an habda  uo drohtin god
 54 R mano-liudjon far liwan   r kjo m sta,
 habda  em h ri-skipje   herta gi st rkid,
 56  at sia habdon bi  wungana    iedo gi hwi l ka,
 habdun fan R mu-burg   r ki gi wunnan
 58 helm-gi tr stjon,   s ton iro h ri-togon
 an lando gi hwem,   habdun liudjo gi wald,
 60 allon  li  eodon.   Erodes was
 an Jerusalem   over  at Judeono folk
 62 gi koran te kuninge,   s  ina  ie k ser  arod,
 fon R mu-burg   r ki  iodan
 64 satta undar  at gi s  i.   Hie ni was  oh mid sibbjon bi lang
 avaron Israheles,     ili-gi burdi,
 66 kuman fon iro knuosle,   newan  at hie  uru  es k sures  ank
 fan R mu-burg   r ki habda,

68 þat im wárun só gi·hōriga · hildi-skalkos,
 avaron Israheles · ęlljan-ruova:
 70 swiðo un·wanda wini, · þan lang hie gi·wald êhta,
 Eródes þes ríkjas · ęndi rád-burdjon held
 72 Judeo liudi. · Þan was þár ên gi·gamalod mann,
 þat was fruod gomo, · habda feręhtan hugi,
 74 was fan þem liudjon · Lewias kunnes,
 Jakobas sunjas, · guodero þiedo:
 76 Zakharias was hie hêtan. · Þat was só sálig man,
 hwand hie simblon gerno · gode þeonoda,
 78 warąhta after is willjon; · deda is wíf só self
 —was iru gi·aldrod idis: · ni muosta im ęrvi-ward
 80 an iro juguð-hêdi · giviðig werðan—
 libdun im far·úter laster, · warųhtun lof goda,
 82 wárun só gi·hōriga · hevan-kuninge,
 diuridon úsan drohtin: · ni weldun dęrvjas wiht
 84 under man-kunnje, · mēnes gi·frummjan,
 ne saka ne sundja; · was im þoh an sorgun hugi,
 86 þat sie ęrvi-ward · êgan ni móstun,
 ak wárun im barno-lós. · Þan skolda hé gi·bod godes
 88 þár an Jerusalem, · só oft só is gi·gęngi gi·stód,
 þat ina torht-líko · tídi gi·manodun,
 90 só skolda hé at þem wiha · waldandes geld
 hêlag bi·hwervan, · hevan-kuninges,
 92 godes jungar-skępi: · gern was hé swiðo,
 þat hé it þurh ferhtan hugi · frummjan mósti.

TODO.

85 saka | With this word M begins. Above it seven lines have been erased.

41 himil ęndi erða · ęndi al þat sea bi·hlidan ęgun | A cosmological expression, reappearing almost identically in 1425 below.

45 wer-old-aldar | The six ages of the world was a common concept in medieval Christianity, being popularized by Augustine of Hippo around 400 CE. It is not found in Tatian, and so Augustine or a text derived from his writing must have been a source for *Heli*.

47–48 fivi ... sehsta ‘five ... sixth’ | The five ages lasted (1) from Creation to the Flood, (2) from then to Abraham, (3) from him to David, (4) from him to the Babylonian Exile, (5) from then until the birth of Christ, which inaugurated the sixth age.

71 Eródes | The name *Erodes* can alliterate either with a vowel (following the Germanic root stress pattern: / x x) or with the consonant *r* (following the Latin penultimate stress: x / x). Out of 17 total appearances of the name in *Heli*, 12 alliterate with a vowel; 4 with *r*; and 1 has no alliteration.

94 2 Þó warð þiu tíd kuman, · —þat þár gi·tald habdun

wisa man mid wordun,— · þat skolda þana wih godes
 96 Zakharias bi·sehan. · Þó warð þár gi·samnod filu
 þár te Jerusalem · Judeo liudi,
 98 werodes te þem wiha, · þár sie waldand god
 swiðo þeo·líko · þiggjan skoldun,
 100 hêrron is huldi, · þat sie hevan-kuning
 lêðes a·lêti. · Þea liudi stóðun
 102 umbi þat hêlaga hús, · ɛndi géng im þe gi·hêrodo man
 an þana wih innan. · Þat werod ôðar bêd
 104 umbi þana alah útan, · Ebreo liudi,
 hwan êr þe frédo man · gi·frumid habdi
 106 waldandes willjon. · Só hé þó þana wi·rôk dróg,
 ald aftar þem alaha, · ɛndi umbi þana altari géng
 108 mid is rôk-fatun · rikjun þionon,
 —fr̥mida ferht·líko · fr̥aon sines,
 110 godes jungar-sk̥epi · gerno swiðo
 mid hluttru hugi, · *só man hêrron skal
 112 gerno ful-gangan—, · grurjos kwámun im,
 ɛgison an þem alāhe: · hie gi·sah þár aftar þiu ɛnna ɛngil
 godes
 114 an þem wihe innan, · hie sprak im mid is wordun tuo,
 hiet þat fruod gumo · for̥ht ni wári,
 116 hiet þat hie im ni an·driede: · „þína dádi sind“, kwap-hie*,
 „waldanda werðe · ɛndi þín word só self,
 118 þín þionost is im an þanke, · þat þú su·líka gi·þāht haves
 an is ênes kraft. · Ik is ɛngil bium,
 120 Gabriel bium ik hêtan, · þe gio for goda standu,
 and-ward for þem alo-waldon, · ne sí þat hé mé an is ârundi
 hwárod
 122 sɛndjan willja. · Nú hiet hé mé an þesan sið faran,
 hiet þat ik þi þoh gi·küðdi, · þat þi kind gi·boran,
 124 fon þínera alderu idis · ôðan skoldi
 werðan an þesero wer-oldi, · wordun spáhi.
 126 Þat ni skal an is liva gio · líðes an·bítan,
 wínes an is wer-oldi: · só haved im wurd-gi·skapu,
 128 metod gi·markod · ɛndi maht godes.
 Hét þat ik þi þoh sagdi, · þat it skoldi gi·sið wesan
 130 hevan-kuninges, · hét þat git it heldin wel,
 tuhin þurh treuwa, · kwað þat hé im tīras só filu

132 an godes ríkja · for·gevan weldi.
 Hé kwað þat þe gódo gumo · Johannes te namon
 134 hēbbjan skoldi, · gi·bōð þat git it hétin só,
 þat kind, þan it kwámi, · kwað þat it Krístes gi·sið
 136 an þesaro wíðun wer·old · werðan skoldi,
 is selves sunjes, · ęndi kwað þat sie sliumo herod
 138 an is bod·skępi · bēðe kwámin.“
 Zakharias þó gi·mahalda · ęndi wið selvan sprak
 140 drohtines ęngil, · ęndi im þero dádjo bi·gan,
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað hé,
 142 „aftar an aldre? · it is unk al te lat
 só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.
 144 Hwanda wit habdun aldres · ęr efno twēn-tig
 wintro an unkro wer·oldi, · ęr þan kwámi þit wíf te mí;
 146 þan wárun wit nú at·samna · ant·sivunta wintro
 gi·bęnkjon ęndi gi·będdjon, · siðor ik sie mí te brúdi ge·kōs.
 148 Só wit þes an unkro juguði · gi·ginnan ni mohtun,
 þat wit ęrvi·ward · ęgan móstin,
 150 fódjan an unkun flęttja, · nú wit sus gi·fródod sint
 —havad unk ęldi bi·noman · ęlljan·dádi,
 152 þat wit sint an unkro siuni gi·slekit · ęndi an unkun síðun lat;
 flēsk is unk ant·fallan, · fel un·skōni,
 154 is unka lud gi·liðen, · lik gi·drusnod,
 sind unka and·bári · ôðar·líkaron,
 156 mód ęndi męgin·kraft—, · só wit giu só managan dag
 wárun an þesero wer·oldi, · só mí þes wundar þunkit,
 158 hwó it só gi·werðan mugi, · só þú mid þínun wordun
 gi·sprikis.

TODO.

116 an·driede | The original segmenting of *an-dráðan* is *and-* + *ráðan*, but already by the time of *Heli* it had clearly been reanalyzed as *an(t)-dráðan*, as seen by the alliteration in the present line and by the variant spelling *antdráðan* seen throughout the poem. Cf. English *dread*, from OE *dréðan*, from earlier OE *on-dréðan*.

3 Þó warð þat hevan·kuninges bodon · harm an is móde,
 160 þat hé is gi·werkes · só wundron skolda
 ęndi þat ni welda gi·huggjan, · þat ina mahta hēlag god
 162 só ala·jungan, · só hé fon ęrist was,
 selvo gi·wirkjan, · of hé só weldi.
 164 Skęrida im þó te wítja, · þat hé ni mahte ęnig word sprekan,

gi·mahljen mid is müðu, · „êr þan þi magu wirðid,
 166 fon þínero aldero idis · erl a·fódit,
 kind-jung gi·boran · kunnjes gódes,
 168 wánum te þesero wer-oldi. · Þan skalt þú eft word sprekan,
 hebbjan þínao stemna gi·wald; · ni þarft þú stum wesan
 170 lēngron hwíla.“ · Þó warð it sán gi·lêstid só,
 gi·worðan te wáron, · só þár an þem wiha gi·sprak
 172 ęngil þes alo-waldon: · warð ald gumo
 spráka bi·lôsit, · þoh hé spáhan hugi
 174 bári an is breostun. · Bidun allan dag
 þat werod for þem wiha · ęndi wundrodun alla,
 176 bi·hwí hé þár só lango, · lof-sálig man,
 swiðo fród gumo · frâon sínun
 178 þionon þorfti, · só þár êr ênig þegno ni deda,
 þan sie þár at þem wiha · waldandes geld
 180 folmon frumidun. · Þó kwam fród gumo
 út fon þem alaha. · Erlos þrungun
 182 náhor mikilu: · was im niud mikil,
 hwat hé im sôð·líkes · seggjan weldi,
 184 wísjan te wáron. · Hé ni mohta þó ênig word sprekan,
 gi·seggjan þem gi·siðja, · b·útan þat hé mid is swiðron hand
 186 wísda þem weroda, · þat sie uses waldandes
 lêra lêstin. · Þea liudi for·stódun,
 188 þat hé þár habda gegnungo · god-kundes hwat
 for·sehen selvo, · þoh hé is ni mahti gi·seggjan wiht,
 190 gi·wísjan te wáron. · Þó habda hé uses waldandes
 geld gi·lêstid, · al só is gi·ęengi was
 192 gi·markod mid mannun. · Þó warð sán aftar þiu maht godes,
 gi·küðid is kraft mikil: · warð þiu kwán ôkan,
 194 idis an ira ęldju: · skolda im ęrvi-ward,
 swiðo god-kund gumo · giviðig werðan,
 196 barn an burgun. · Bêd aftar þiu
 þat wíf wurdi-gi·skapu. · Skrêd þe wintar forð,
 198 géng þes gêres gi·tal. · Johannes kwam
 an liudjo lioht: · lík was im skôni,
 200 was im fel fagar, · fahs ęndi naglos,
 wangun wárun im wlitige. · Þó fórun þár wíse man,
 202 snelle te·samne, · þea swásostun mêt,
 wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,

204 þat undar só al·dun twêm · ô·dan wurðī
 barn an gi·bur·djon, · ni wári þat it gi·bod godes
 206 selves wári: · af·suovun sie garo,
 þat it elkor só wán·lík · werðan ni mahti.
 208 Þó sprak þár ên gi·fró·dot man, · þe só filo konsta
 wísaro wordo, · habde gi·wit mikil,
 210 frágode niud·líko, · hwat is namo skoldi
 wesan an þesaro wer·oldi: · „mí þunkid an is wí·su gi·lík
 212 iak an is gi·bárja, · þat hé sí bætara þan wi,
 só ik wániu, þat ina ùs gegnungo · god fon himila
 214 selvo sēndi“. · Þó sprak sán aftar
 þiu mó·dar þes kindes, · þiu þana magu habda,
 216 þat barn an ire barme: · „hér kwam gi·bod godes“, kwað siu,
 „fernun gēre, · furmon wordu
 218 gi·bôd, þat hé Johannes · bi godes lērun
 hētan skoldi. · Þat ik an mínumu hugi ni gi·dar
 220 wēndjan mid wihti, · of ik is gi·waldan mót“.
 Þó sprak ên gēl·hert man, · þe ira gaduling was:
 222 „ne hét êr io·wiht só“, (kwað hé,) „aðal·boranes
 ùses kunnjes efpo knósles; · wita kiasan im ôðrana
 224 niud·samna namon: · hé niate of hé móti“.
 Þó sprak eft þe fró·do man, · þe þár konsta filo mahljan:
 226 „ni givu ik þat te rá·de“, (kwað hé,) „rinko neg·ênun,
 þat hé word godes · wēndjan bi·ginna;
 228 ak wita is þana fader frá·gon, · þe þár só gi·fró·dod sitit,
 wís an is wín·sēli: · þoh hé ni mugi ênig word sprekan,
 230 þoh mag hé bi bók·stavon · bréf ge·wirkjan,
 namon gi·skrivan“. · Þó hé ná·hor géng,
 232 lēgða im êna bók an barm · êndi bad gerno
 wrítan wís·líko · word·gi·merkjun,
 234 hwat sie þat hē·laga barn · hētan skoldin.
 Þó nam hé þia bók an hand · êndi an is hugi þahte
 236 swíðo gerno te gode: · Johannes namon
 wís·líko gi·wrēt · êndi ôk aftar mid is wordu gi·sprak
 238 swíðo spáh·líko: · habda im eft is spráka gi·wald,
 gi·wittjas êndi wísun. · Þat wíti was þó a·gangan,
 240 hard harm·skare, · þe im hēlag god
 mahtig makode, · þat hé an is mó·d·sevon
 242 godes ni for·gáti, · þan hé im eft sēndi is jungron tó.

TODO.

- 4 Þó ni was lang aftar þiu, · ne it al só gi·lêstid warð,
 244 só hé man-kunnja · managa hwila,
 god alo-mahtig · for·geven habda,
 246 þat hé is himilisk barn · herod te wer-oldi,
 sí selves sunu · sęndjan weldi,
 248 te þiu þat hé hér a·lôsdi · al liud-stamna,
 werod fon wítja. · Þó warð is wis-bodo
 250 an Galilea-land, · Gabriel kuman,
 ęngil þes alo-waldon, · þár hé ęne idis wisse,
 252 muni-líka magað: · María was siu hēten,
 was iru þiorna gi·þigan. · Sea ęn þegan habda,
 254 Joseph gi-mahlit, · gódes kunnjes man,
 þea Dawides dohter: · þat was só diur-lík wíf,
 256 idis ant-hēti. · Þár sie þe ęngil godes
 an Nazareth-burg · bi namon selvo
 258 grótte gegin-warde · ęndi sie fon gode kwędda:
 „Hél wis þú, Maria“, (kwað hé,) „þú bist þínun hērron liof,
 260 waldande wirðig, · hwand þú gi·wit haves,
 idis ęnstjo fol. · Þú skalt for allun wesam
 262 wívun gi·wihit. · Ne have þú wēkan hugi,
 ne forhti þú þínun ferhe: · ne kwam ik þi te ęnigun frēson
 herod,
 264 ne dragu ik ęnig drugi-þing. · Þú skalt ęses drohtines wesam
 módar mid mannun · ęndi skalt þana magu fódjan,
 266 þes hōhon hevan-kuninges suno. · Þe skal Hēljand te namon
 ęgan mid ęldjun. · Neo ęndi ni kumid,
 268 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,
 mári þeodan.“ · Þó sprak im eft þiu magað an·gegin,
 270 wið þana ęngil godes · idiso skōnjost,
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð
 wís an mínara wer-oldi.“ · Þó habde eft is word garu
 274 ęngil þes alo-waldon · þero idisiu te·geğnes:
 „an þi skal hēlag gēst · fon hevan-wange
 276 kuman þurh kraft godes. · Þanan skal þi kind ôdan
 werðan an þesaro wer-oldi; · waldandes kraft
 278 skal þi fon þem hōhoston · hevan-kuninge

skadowan mid skimon. · Ni warð skônjera gi·burd,
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes
 an þese wídon wer-old.“ · Þó warð eft þes wíves hugi
 282 aftar þem ârundje · al gi·hworven
 an godes willjon. · „Þan ik hér garu standu“, kwað siu,
 284 „te su-líkun ambaht-skepi, · só hé mí êgan wili.
 Þiu bium ik þeot-godes. · Nú ik þeses þinges gi·trúon;
 286 werðe mí aftar þínun wordun, · al só is willjo sí,
 hêrron mínes; · nis mí hugi twífli,
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·féng
 þat godes ârundi · gerno swíðo
 290 mid leohtu hugi · ęndi mid gi·lôvon góðun
 ęndi mid hluttrun treuwun; · warð þe hêlago gêst,
 292 þat barn an ira bósma; · ęndi siu ira breostun for·stód
 iak an ire sevon selvo, · sagða þem siu welda,
 294 þat sie habde gi·ôkana · þes alo-waldon kraft
 hêlag fon himile. · Þó warð hugi Josepes,
 296 is mód gi·worrid, · þe im êr þea magað habða,
 þea idis ant·hêttja, · aðal-knósles wíf
 298 gi·boht im te brúðju. · Hé af·sóf þat siu habða barn undar iru:
 ni wánda þes mid wihti, · þat iru þat wíf habði
 300 gi·wardod só waro-líko: · ni wisse waldandes þó noh
 blíði gi·bod-skepi. · Ni welda sia imo te brúði þó,
 302 halon imo te híwon, · ak bi·gan im þó an hugi þenkjan,
 hwó hé sie só for·léti, · só iru þár nú wurði lêdes wiht,
 304 ôðan arvides. · Ni welda sie aftar þiu
 meldon for męnigi: · ant·dréd þat sie manno barn
 306 lívu bi·námin. · Só was þan þero liudjo þau
 þurh þen aldon êw, · Ebreo folkes,
 308 só hwi·lík só þár an un-reht · idis gi·híwida,
 þat siu simbla þana bed-skepi · buggjan skolda,
 310 frí mid ira ferhu: · ni was gio þiu fęmja só gód,
 þat siu mid þem liudun lęng · libbjen mósti,
 312 wesan undar þem weroda. · Bi·gan im þe wíso mann,
 swíðo gód gumo, · Joseph an is móða
 314 þenkjan þero þingo, · hwó hé þea þiornun þó
 listjun for·léti. · Þó ni was lang te þiu,
 316 þat im þár an drôma · kwam drohtines ęngil,
 hevan-kuninges bodo, · ęndi hét sie ina haldan wel,

318 minnjon sie an is móde: · „Ni wis þú“, kwað hé, „Mariun
wreð,
þiornun þínaro; · siu is gi·þungan wíf;
320 ne for·hugi þú sie te hardo; · þú skalt sie haldan wel,
wardon ira an þesaro wer-oldi. · Læsti þú inka wini-treuwa
322 forð só þú dádi, · ęndi hald inkan friund-skepi wel!
Ne lát þú sie þi þiu lēðaron, · þoh siu undar ira liðon ęgi,
324 barn an ira bósma. · It kumid þurh gi·bod godes,
hêlages gêstes · fon hevan-wanga:
þat is Jêsu Krist, · godes êgan barn,
326 waldandes sunu. · Þú skalt sie wel haldan,
hêlag-liko. · Ne lát þú þi þínan hugi twífljen,
328 męrrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi
gi·węndid aftar þem wordun, · þat hé im te þem wíwa ge-nam,
330 te þera magað minnja: · ant-kęnda maht godes,
332 waldandes gi·bod; · was im willjo mikil,
þat hé sia só hêlag-liko · haldan mósti:
334 bi·sorgoda sie an is gi·sīða, · ęndi siu só súvro dróg
al te huldi godes · hêlagna gêst,
336 gód-likan gumon, · ant-þat sie godes gi·skapu
mahtig gi·manodun, · þat siu ina an manno liot,
338 allaro barno bętst, · bړęngjan skolda.

TODO.

266 **h**evan-kuninges | so **M**; *bimilcuninges* **C**

266 Hēljand te namon | The first appearance of the word which has given the whole poem its scholarly name; this is one of two places (cf. l. 443) where it is treated as a true proper noun, for which reason it is capitalized. Its presence is an undeniable sign of influence from an earlier work, the OHG Tatian, which in the corresponding passage (3:4) translated the Latin *concipies in utero et paries filium et vocabis nomen eius Ihesum* 'thou wilt conceive in your womb and bear a son, and thou wilt call his name Jesus' as OHG *nu in fabis in reute inti gi-biriz sun inti gi-nemmis sinan namon Heilant*. '... and thou wilt call his name Healend.' This is an important point for determining the sources of *Heli* since it shows that the poet did not rely directly on the Latin version, but rather on the OHG translation.

336 godes gi-skapu ‘God’s shapes’ | TODO: some note about this.

5 Þó varð fon Rúmu-burg · ríkes mannes
340 ovar alla þesa irmin-píod · Oktawiáanas
ban endi bod-skepi · ovar þesa is brêdon gi-wald
342 kuman fon þem kêsure · kuningo gi-hwi-líkun,
hêm-sittjandjun, · só wído só is hêri-togon
344 ovar al þat land-skepi · liudjo gi-weldun.

346 Hiet man þat alla þea ȝli-ȝendjun man · iro óðil sóhtin,
 ȝeliðos iro hand-maħal · an·gegen iro hêrron bodon,
 348 kwámi te þem knósla gi·hwe, · þanan hé kunnjas was,
 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lêstid
 350 ovar þesa wídon wer-old; · werod samnoda
 te allaro burgjo gi·hwem. · Fôrun þea bodon ovar all,
 352 þea fon þem kêsura · kumana wárun,
 bók-spáha weros, · ȝndi an bréf skrivun
 swíðo niud-líko · namono gi·hwi-líkan,
 354 ia land ia liudi, · þat im ni mahti a·lettjan mann
 gumono su-líka gambra, · só im skolda geldan gi·hwe
 356 ȝeliðo fon is hôvda. · Þó gi·wêt im ôk mid is híwiska
 Joseph þe gódo, · só it god mahtig,
 358 waldand welda: · sóhta im þiu wánamon hêm,
 þea burg an Bethleem, · þár iro beïðero was,
 360 þes ȝeliðes hand-maħal* · ȝndi ôk þera hêlagun þiornun,
 Mariun þera gódun. · Þár was þes márjon stól
 362 an êr-dagun, · aðal-kuninges,
 Dawides þes gódon, · þan langa þe hé þana druht-skêpi þár,
 364 erl undar Ebreon · êgan mósta,
 haldan hôh-gi-setu. · Sie wárun is híwiskas,
 366 kuman fon is knósla, · kunnjas gódes,
 bêðju bi gi·burdjun. · Þár gi·fragn ik, þat sie þiu berhtun
 gi·skapu,
 368 Mariun gi·manodun · *ȝndi maht godes,
 þat iru an þem siða · sunu ôdan warð,
 370 gi·boran an Bethleem · barno strangost,
 allaro kuningo kraftigost: · kuman warð þe márjo,
 372 mahtig an manno lioht, · só is êr managan dag
 biliði wárun · ȝndi bôkno filu
 374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,
 só it êr spáha man · gi·sprokan habdun,
 376 þurh hwi-lík ôd-módi · hé þit erð-ríki herod
 þurh is selves kraft · sókjan welda,
 378 managaro mund-boro. · Þó ina þiu módar nam,
 bi·wand ina mid wáðju · wívo skônjost,
 380 fağaron fratahun, · ȝndi ina mid iro folmon twêrn
 lēgda liov-líko · luttílra man,
 382 þat kind an êna kribbjun, · þoh hé habdi kraft godes,

manno drohtin. · Þár sat þiu móðar bi·foran,
 384 wif wakojandi, · war*doda selvo,
 held þat hêlaga barn: · ni was ira hugi twîfli,
 386 þera magað ira mód-sevo. · Þó warð þat managun kûð
 ovar þesa wídon wer-old, · wardos ant·fundun,
 388 þea þár chu-skalkos · úta wárun,
 weros an wahtu, · wiggjo gômjan,
 390 fehas aftar fel*da: · gi·sáhun finistri an twê
 te·látan an lufte, · ęndi kwam lioht godes
 392 wánum þurh þiu wolkan · ęndi þea wardos þár
 bi·fēng an þem felda. · Sie wurðun an forhtun þó,
 394 þea man an ira móða: · gi·sáhun þár mahtigna
 godes ęngil kuman, · þe im te·gēgnes sprak,
 396 hét þat im þea wardos · wiht ne ant·drédin
 lêðes fon þem liohta: · „ik skal eu“, kwað hé, „liovara þing,
 398 swíðo wár·líko · willjon sēggjan,
 kûðjan kraft mikil: · nú is Krist ge·boran
 400 an þeser*o selvun naht, · sálig barn godes,
 an þera Dawides burg, · drohtin þe gódo.
 402 Þat is mēndislo · manno kunnjas,
 allaro firiho fruma. · Þár gí ina fiðan mugun,
 404 an Bethlema-burg · barno ríkjost:
 hēbbjad þat te tēkna, · þat ik eu gi·tēlljan mag
 406 wárun wordun, · þat hé þár bi·wundan ligid,
 þat kind an ênera kribbjun, · þoh hé sí kuning ovar al
 408 erðun ęndi himiles · ęndi ovar ęldjo barn,
 wer-oldes waldand“. · Reht só hé þó þat word gi·sprak,
 410 só warð þár ęngilo te þem ênun · un·rím kuman,
 hêlag hēri-skēpi · fon hevan-wanga,
 412 fagar folk godes, · ęndi filu sprákun,
 lof-word manag · liudjo hêrron.
 414 Af·hóvun þó hêlagna sang, · þó sie eft te hevan-wanga
 wundun þurh þiu wolkan. · Þea wardos hôrdun,
 416 hwó þiu ęngilo kraft · alo-mahtigna god
 swíðo werð·líko · wordun lovodun:
 418 „diuriða sí nú“, (kwaðun sie,) „drohtine selvun
 an þem hôhoston · himilo ríkja
 420 ęndi friðu an erðu · firiho barnun,
 gód-willigun gumun, · þem þe god ant·kēnnjad

- 422 þurh hluttran hugi.“ · Þea hirdjo for·stóðun,
 þat sie mahtig þing · gi·manod habda,
 424 blíð·lík bod·skepi: · gi·witun im te Bēthleem þanan
 nahtes siðon; · was im niud mikil,
 426 þat sie selvon Krist · gi·sehan móstin.

TODO.

359 bæðero | so M ('beidero') S ('beidera'); 'bethero' C

359 bæðero | This very rare occurrence of the original diphthong, which almost everywhere else has been contracted to *ē*, is found in 2/3 witness mss. It also occurs at lines 2265 and 3674.

- 6 Habda im þe ęngil godes · al gi·wísid
 428 torhtun tēknun, · þat sie im tó selvon,
 te þem godes barne · gangan mahtun,
 430 ęndi fundun sán · folko drohtin,
 liudjo hērron. · Sagdun þó lof goda,
 432 waldande mid iro wordun · ęndi wído kúðdun
 ovar þea berhtun burg, · hwi·lík im þar biliði warð
 434 fon hevan-wanga · hēlag gi·tōgit,
 faġar an felde. · Þat frí al bi·held
 436 an ira hugi·skeftjun, · hēlag þiorna,
 þiu magað an ira móde, · só hwat só siu gi·hōrda þea mann
 sprekan.
 438 Fódða ina þó faġaro · friho skânjosta,
 þiu módar þurh minnja · managaro drohtin,
 440 hēlag himilisk barn. · Hēliðos gi·sprákun
 an þem ahtodon daga · erlos managa,
 442 swíðo glauwa gumon · mid þera godes þiornun,
 þat hé Hēljand te namon · hēbbjan skoldi,
 444 só it þe godes ęngil · Gabriel gi·sprak
 wáron wordun · ęndi þem wíve gi·bōd,
 446 bodo drohtines, · þó siu ęrist þat barn ant·féng
 wánum te þesero wer·oldi; · was iru willjo mikil,
 448 þat siu ina só hēlag·líko · haldan mósti,
 ful·géng im þó só gerno. · Þat gēr furðor skrēd
 450 unt·þat þat friðu·barn godes · fiar·tig habda
 dago ęndi nahto. · Þó skoldun sie þar ęna dād frummjan,
 452 þat sie ina te Jerusalem · for·gevan skoldun
 waldanda te þem wíha. · Só was iro wísa þan,

454 þero liudjo land-sidu, · þat þat ni mósta for·látan ne·gên
 idis undar Ebreon, · ef iru at êrist warð
 456 sunu a·fódit, · ne siu ina simbla þarod
 te þem godes wiha · for·gevan skolda.
 458 Gi·witun im þó þiu góðun twê, · Joseph êndi Maria
 bêðju fon Bethleem: · habdun þat barn mid im,
 460 hêlagna Krist, · sóhtun im hús godes
 an Jerusalem; · þár skoldun sie is geld frummjan
 462 waldanda at þem wiha · wisa lêstjan
 Judeo folkes. · Þár fundun sea ênna góðan man
 464 aldan at þem a·laha, · aðal·boranan,
 þe habda at þem wiha só filu · wintro êndi sumaro
 466 gi·libd an þem liohta: · oft warhta hé þár lof goda
 mid hluttru hugi; · habda im hêlagna gêst,
 468 sálig·líkan sevon; · Simeon was hé hêtan.
 Im habda gi·wísid · waldandas kraft
 470 langa hwíla, · þat hé ni mósta êr þit lioht a·gevan,
 wêndjan af þesero wer·oldi, · êr þan im þe willjo gi·stódi,
 472 þat hé selvan Krist · gi·sehan mósti,
 hêlagna hevan·kuning. · Þó warð im is hugi swíðo
 474 blíði an is briostun, · þó hé gi·sah þat barn kuman
 an þena wih innan. · Þuo sagda hie waldande þank,
 476 al·mahtigon gode, · þes hé ina mid is ôgun gi·sah.
 Géng im þó te·gêgnes · êndi ina gerno ant·fêng
 478 ald mid is armun: · al ant·kênde
 bôkan êndi biliði · êndi ôk þat barn godes,
 480 hêlagna hevan·kuning. · „Nú ik þi, hêrro, skal“, kwað hé,
 „gerno biddjan, · nú ik sus gi·gamalod bium,
 482 þat þú þinan holdan skalk · nú hinan hwervan látas,
 an þína friðu·wára faran, · þár êr mína forðrun dedun,
 484 weros fon þesero wer·oldi, · nú mí þe willjo gi·stód,
 dago liovosto, · þat ik mínan drohtin gi·sah,
 486 holdan hêrron, · só mí gi·hêtan was
 langa hwíla. · Þú bist lioht mikil
 488 allun eli·þiodun, · þea êr þes alo·waldon
 kraft ne ant·kêndun. · Þína kumi sindun
 490 te dóma êndi te diurðon, · drohtin frô mín,
 avarun Israhelas, · êganumu folke,
 492 þínun liovun *liudjun.“ · Listjun talde þó

þe aldo man an þem alaha · idis þero góðun,
 494 sagda sôð-liko, · hwó iro sunu skolda
 ovar þesan middil-gard · managun werðan
 496 sumun te falle, sumun te fróvrú · firihó barnun,
 þem liudjun te leova, · þe is lērun gi·hórdin,
 498 ĕndi þem te harma, · þe hōrjen ni weldin
 Kristas lēron. · „Þu skalt noh“, kwað hé, „kara þiggjan,
 500 harm an þinumu herton, · þan ina hēliðo barn
 wápnun wítnod. · Þat wirðid þi werk mikil,
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stód
 wísas mannas word. · Þó kwam þár ôk ên wíf gangan
 504 ald innan þem alaha: · Anna was siu hētan,
 dohtar Fanueles; · siu habde ira drohtine wel
 506 gi·þionod te þanka, · was iru gi·þungan wíf.
 Siu mósta aftar ira magað-hēdi, · siðor siu mannes warð,
 508 erles an ēhti · ĕðili þiorne,
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
 510 sivun wintar saman. · Þó gi·fragn ik þat iru þár sorga gi·stód
 þat sie þiu mikila maht · metodes te·dēlda,
 512 wrēð wurdi-gi·skapu. · Þó was siu widowa aftar þiu
 at þem friðu-wiha · fior ĕndi ant·ahtoda
 514 wintro an iro wer-oldi, · só siu nia þana wih ni for·lét,
 ak siu þár ira drohtine wel · dages ĕndi nahtes,
 516 gode þionode. · Siu kwam þár ôk gangan tó
 an þea selvun tid: · sán ant·kēnde
 518 þat hēlage barn godes · ĕndi þem hēliðon kúðde,
 þem weroda aftar þem wiha · wil-spel mikil,
 520 kwað þat im nērjandas gi·nist · gi·náhid wári,
 helpa hevan-kuninges: · „nú is þe hēlago Krist,
 522 waldand selvo · an þesan wih kuman
 te a·lōsjenne þea liudi, · þe hér nú lango bidun
 524 an þesara middil-gard, · managa hwila,
 þurftig þioda, · só nú þes þinges mugun
 526 mēndjan man-kunni.“ · Manag fagonoda
 werod aftar þem wiha: · gi·hórdun wil-spel mikil
 528 fon gode seggjan. · Þat geld habde þó gi·lēstid
 þiu idis an þem alaha, · al só it im an ira ēwa gi·bôð
 530 ĕndi an þera berhtun burg · bók gi·wísdu,
 hēlagaro hand-gi·werk. · Gi·witun im þó te hús þanan

532 fon Jerusalem · Joseph ɛndi Maria,
hêlag hîwiski: · habdun im hevan-kuning
534 simbla te gi:sîða, · sunu drohtines,
managaro mund-boron, · só it gio mári ni warð
536 þan wíðor an þesaro wer-oldi, · b-útan só is willjo géng,
hevan-kuninges hugi.

TODO.

7 Poh þár þan gi·hwi-lik hêlag man
 538 Krist ant·kendi, · þoh ni warð it gio te þes kuninges hove
 þem mannun gi·márid, · þea im an iro mód·sevon
 540 holde ni wárun, · ak was im só bi·halden forð
 mid wordun endi mid werkun, · ant·þat þár weros ôstan,
 542 swiðo glauwa gumon · gangan kwámun
 þrea te þero þiodu, · þegnos snelle,
 544 an langan weg · ovar þat land þarod:
 folgodun ênun berhtun bôkne · endi sóhtun þat barn godes
 546 mid hluttru hugi: · weldun im hnígan tó,
 gehan im te jungrun: · drivun im godes gi·skapu.
 548 Þó sie Eródesan þár · ríkjan fundun
 an is sêli sittjen, · slíð-wurdjan kuning,
 550 módagna mid is mannun: · —simbla was hé morðes gern—
 þó kwaddun sie ina kúsko · an kuning-wisun,
 552 fagaŕo an is flettje, · endi hé frágoða sán,
 hwi-lik sie ârundi · úta gi·brahti,
 554 weros an þana wrak-sið: · „hweðer lêdjad gí wundan gold
 te gevu hwi-likun gumuno? · te hwí gí þus an ganga kumad,
 556 gi·faran an fôðju? · Hwat gí n-êt-hwanan ferran sind
 erlos fon ôðrun þiodun. · Ik gi·sihu þat gí sind
 558 êðili-gi·burdjun
 kunnjes fon knósle góðun: · nio hér êr su-liká kumana ni
 wurðun
 560 êri fon ôðrun þiodun, · siðor ik mósta þesas erlo folkes,
 gi·waldan þesas wídon ríkjas. · Gí skulun mí te wárun seggjan
 for þesun liudjo folke, · bi·hwí gí sín te þesun lande kumana“.
 562 Þó spráku im eft te·gegnes · gumon ôstr-onja,
 word-spáhe weros: · „wí þi te wárun mugun“, kwáðun sie,
 564 „úse ârundi · ôðo gi·telljen,
 gi·seggjan sôð-liko, · bi·hwí wí kwámun an þesan sið herod

566 fon ôstan te þesaro erðu. · Giu wárun þár aðaljes man,
 gód-sprákja gumon, · þea ùs gódes só filu,
 568 helpa gi·hétun · fon hevan-kuninge
 wárum wordun. · Þan was þár ên gi·wittig man,
 570 fród êndi fil-wís · —forn was þat giu—,
 ùse aldiro ôstar hinan, · —þár ni warð siðor ênig man
 572 sprákono só spáhi—; · hé mahte rekkjen spel godes,
 hwand im habde for·liwan · liudjo hêro,
 574 þat hé mahte fon erðu · up gi·hôrjan
 waldandes word: · bi·þiu was is gi·wit mikil,
 576 þes þegnes gi·þáhti. · Þó hé þanan skolda,
 a·geven gardos, · gadulingo gi·mang,
 578 for·lâten liudjo drôm, · sókjen lioht ôðar,
 þó hé is jungron hét · gangan náhor,
 580 ǣrvi-wardos, · êndi is erlun þó
 sagde sôð-liko: · —þat al siðor kwam,
 582 gi·warð* an þesaro wer-oldi—: · þó sagda hé þat hér skoldi
 kuman ên wís-kuning
 mári êndi mahtig · an þesan middil-gard
 584 þes betston gi·burðjes; · kwað þat it skoldi wesana barn godes,
 kwað þat hé þesero wer-oldes · waldan skoldi
 586 gio te êwan-daga, · erðun êndi himiles.
 Hé kwað þat an þem selvon daga, · þe ina sáligna
 588 an þesan middil-gard · móðar gi·drógi,
 só kwað hé þat ôstana · ên skoldi skínan
 590 himil-tungal hwít, · su-lík só wí hér ne habdin êr
 undar·twisk erða êndi himil · ôðar hwërgin,
 592 ne su-lík barn ne su-lík bôkan. · Hét þat þár te bedu fórin
 þrea man fon þero þiodu, · hét sie þenkjan wel,
 594 hwan êr sie gi·sáwin ôstana · up siðoian,
 þat godes bôkan gangan, · hét sie garwjan sán,
 596 hét þat wí im folgodin, · só it furi wurði,
 westar owar þesa wer-oldi. · Nú is it al gi·wárod só,
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,
 gi·boran bald êndi strang: · wí gi·sáhun is bôkan skínan
 600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-líkes
 602 blíkan þana berhton sterron, · êndi wí géngun aftar þem
 bôkna herod

604 wegas ęndi waldas hwílon. · Þat wári ős allaro willjono mēsta,
 þat wí ina selvon gi·sehan móstin, · wissin, hwár wí ina sókjan
 skoldin,
 þana kuning an þesumu kēsur-dóma. · Saga ős, undar
 hwi-líkumu hé sí þesaro kunnjo a·fódit.“
 606 Þó warð Erodessa · innan briostun
 harm wið herta, · bi·gan im is hugi wallan,
 608 sevo mid sorgun: · gi·hörde seggjan þó,
 þat hé þár ovar-hôvdon · êgan skoldi,
 610 kraftagoron kuning · kunnjes gódes,
 sáligoron undar þem gi·siðja. · Þó hé samnon hét,
 612 só hwat só an Jerusalem · góðaro manno
 allaro spáhoston · sprákono wárun
 614 ęndi an iro brioston · bók-kraftes mēst
 wissun te wárun, · ęndi hé sie mid wordun fragn,
 616 swiðo niud-liko · nið-hugdig man,
 kuning þero liudjo, · hwár Krist gi·boran
 618 an wer-old-riksja · werðan skoldi,
 friðu-gumono bēst. · Þó sprak im eft þat folk an·gegin,
 620 þat werod wár-liko, · kwáðun þat sie wissin garo,
 þat hé skoldi an Bethleem gi·boran werðan: · „só is an ősun
 bókun gi·skriuan,
 622 wís-liko gi·writan, · só it wár-sagon,
 swiðo glauwa gumon · bi godes krafta
 624 fil·wíse man · furn gi·sprákun,
 þat skoldi fon Bethleem · burgo hirdi,
 626 liof landes ward · an þit lioht kuman,
 ríki rád-gevo, · þe rihtjen skal
 628 Judeono gum-skępi · ęndi is geva wesan
 mildi ovar middil-gard · managun þiodun.“

TODO.

554 wundan gold | Formulaic, belonging to the culture of the Germanic Migration Period.

630 8 Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning
 þero wár-sagono word · þem wrękkjun sagda,
 632 þea þár an ęli-lęndi · erlos wárun
 ferran gi·farana, · ęndi hé frágoda aftar þiu,
 634 hwan sie an ôstar-wegun · êrist gi·sáhin
 þana kuning-sterron kuman, · kumbāl liuhtjen

- 636 hêdro fon himile. · Sie ni weldun is im þó helen eo-wiht,
 ak sagdun it im sôð-líko. · Þó hét hé sie an þana sïð faran,
 638 hét þat sie ira ârundi al · undar fundin
 umbi þes kindes kumi, · êndi þe kuning selvo gi·bôð
 640 swíðo hard-líko, · hêrro Judeono,
 þem wísun mannun, · êr þan sie fórin westan forð,
 642 þat sie im eft gi·küðdin, · hwár hé þana kuning skoldi
 sókjan at is seþðon; · kwað þat hé þár weldi mid is gi·sïðun tó,
 644 bedan te þem barne. · Þan hogða hé im te banon werðan
 wápnes eggjun. · Þan eft waldand god
 646 þáhte wið þem þinga: · hé mahta a·þengjan mêt,
 gi·lêstjan an þesum liohte: · þat is noh lango skín,
 648 gi·küðid kraft godes. · Þó géngun eft þiu kumbl forð
 wánum undar wolknun. · Þó wárun þea wíson man
 650 fûsa te faranne: · gi·witun im forð þanan
 balda an bod-skêpi: · weldun þat barn godes
 652 selvon sókjan. · Sie ni habdun þanan gi·sïðjas mêt,
 b·útan þat sie þríe wárun: · wissun im þingo gi·skêð,
 654 wárun im glauwe gumon, · þe þea geva lêddun.
 Þan sáhun sie só wís-líko · undar þana wolknnes skion,
 656 up te þem hôhon himile, · hwó fórun þea hwíton sterron
 —ant·kêndun sie þat kumbal godes—, · þiu wárun þurh
 Krista herod
 658 gi·warht te þesero wer-oldi. · Þea weros aftar géngun,
 folgodun feraht-líko · —sie frumide þe mahte—
 660 ant·þat sie gi·sáhun, · sïð-wórige man,
 berht bôkan godes, · blêk an himile
 662 stillo gi·standen. · Þe sterro liohto skên
 hwít ovar þem húse, · þár þat hêlage barn
 664 wonode an willjon · êndi ina þat wíf bi·held,
 þiu þiorne gi·þiudo. · Þó warð þero þegno hugi
 666 blíði an iro briostun: · bi þem bôkna for·stóðun,
 þat sie þat friðu-barn godes · funden habdun,
 668 hêlagna hevan-kuning. · Þó sie an þat hús innan
 mid iro gevun géngun, · gumon ôstr-onja,
 670 sïð-wórige man: · sán ant·kêndun
 þea weros waldand Krist. · Þea wrêkkjon fellun
 672 te þem kinde an kneo-beda · êndi ina an kuning-wísa
 góðan gróttun · êndi im þea geva drógun,

674 gold ęndi wih-rôk · bi godes tēknun
 *ęndi myrra þār mid. · þea man stōdun garowa,
 676 holde for iro hērron, · þea it mid iro handun sán
 fagaro ant-fęgun. · Þó gi-witun im þea ferahton man,
 678 seggi te sełðon · sið-wórige,
 gumon an gast-sełi. · Þār im godes ęngil
 680 slápandjun an naht · swevan gi-tôgde,
 gi-drog im an drôme, · al so it drohtin self,
 682 waldand welde, · þat im þuhte þat man im mid wordun
 gi-budi,
 þat sie im* þanan ôðran weg, · erlos fórin,
 684 liðodin sie te lande · ęndi þana lêðan man,
 Erodesan · eft ni sóhtin,
 686 módagna kuning. · Þó warð morgan kuman
 wánun te þesero wer-oldi. · Þó bi-gunnun þea wíson man
 688 seggjan iro swevanos; · selvon ant-kęndun
 waldandes word, · hwand sie gi-wit mikil
 690 bārun an iro briostun: · bādun alo-waldon,
 hēron hevan-kuning, · þat sie móstin is huldi forð,
 692 gi-wirkjan is willjon, · kwáðun þat sea ti im habdin gi-węndit
 hugi,
 *iro mód morgan gi-hwem. · Þó fórun eft þie man þanan,
 694 erlos ôstr-onje, · al só im þe ęngil godes
 wordun gi-wisde: · námun im weg ôðran,
 696 ful-gęgun godes lêrun: · ni weldun þemu Judeo kuninge
 umbi þes barnes gi-burd · bodon ôstr-onje,
 698 sið-wórige man · seggjan gio-wiht,
 ak węndun im eft an iro willjon.

TODO.

9 Þó warð sán aftar þiu waldandes,
 700 godes ęngil kumen · Josepe te sprákun,
 sagde im an swefne · slápandjun an naht,
 702 bodo drohtines, · þat þat barn godes
 slið-mód kuning · sókjan welda,
 704 áhtjan is aldres; · „nú skaltu ine an Aegypteo
 land ant-lédjan · ęndi undar þem liudjun wesan
 706 mid þiu godes barnu · ęndi mid þeru góðan þior*nan,
 wunon undar þemu werode, · unt-þat þi word kume

708 hêrron þínes, · þat þú þat hêlage barn
 eft te þesum land-skepi · lêdjan mótis,
 710 drohtin þínen.“ · Þó fon þem drôma an-sprang
 Joseph an is gëst-seli, · ęndi þat godes gi-bod
 712 sán ant-kęnda: · gi-wêt im an þana sið þanen
 þe þegan mid þeru þiornon, · sóhta im þiod ôdra
 714 ovar brêdan berg: · welda þat barn godes
 fiundun ant-fórjan. · *Þó gi-frang aftar þiu
 716 Eródes þe kuning, · þár hé an is ríkja sat,
 þat wárun þea wíson man · westan gi-hworvan
 718 ôstar an iro ôðil · ęndi fórun im ôðran weg:
 wisse þat sie im þat ârundi · eft ni weldun
 720 seggjan an is seðon. · Þó warð im þes an sorgun hugi,
 mód mornondi, · kwað þat it im þie man dedin,
 722 hêliðos* te hônðun. · Þó hé só hriuwig sat,
 balg ina an is briostun, · kwað þat hé is mahti bętaron rád,
 724 ôðran gi-þenkjen: · „nú ik is aldar kan,
 wêt is winter-gi-talu: · nú ik gi-winnan mag,
 726 þat hé io ovar þesaro erðu · ald ni wirðit,
 hêr undar þesum hęri-skepi.“ · Þó hé só hardo gi-bôd,
 728 Eródes ovar is ríki, · hét þó is rinkos faran
 kuning þero liudjo, · hét þat sie kinda só filo
 730 þurh iro hand-magen · hôvdu bi-námin,
 só manag barn umbi Bethlehem, · só filo só þár gi-boran wurði,
 732 an twêm gęrun a-togan. · Tionon frumidon
 þes kuninges gi-siðos. · Þó skolda þár só manag kindisk man
 734 sweltan sundjono lôs. · Ni warð sið noh êr
 jámar-likara for-gang · jungaro manno,
 736 arm-likara dôð. · Idisi wiopun,
 módar managa, · gi-sáhun iro megi spildjan:
 738 ni mahte siu im nio gi-formon, · þoh siu mid iro faðmon twêm
 iro êgan barn · armun bi-féngi,
 740 liof ęndi luttill, · þoh skolda is simbla þat lif gevan,
 þe magu for þeru módar. · Mênes ni sáhun,
 742 wítjes þie wam-skaðon: · wápnes eggjun
 fręmidun firin-werk mikil. · Fellun managa
 744 magu-junge man. · Þia módar wiopun
 kind-jungaro kwalm; · kara was an Bethlehem,
 746 hofno hlúdest: · þoh man im iro herton an twê

748 sniði mid swerdu, · þoh ni mohta im gio sêrara dád
 werðan an þesaro wer-oldi, · wíwun managun,
 750 brúðjun an Bethleem: · gi-sáhun iro barn bi-foran,
 kind-junge man, · kwalmu sweltan
 blódag an iro barmun. · Þie banon wítnodun
 752 un-skuldige skole: · ni bi-skrivun gio-wiht
 þea man umbi mên-werk: · weldun mahtigna,
 754 Krist selvon a-kwêlljan. · Þan habde ina kraftag god
 gi-nêridan wið iro níðe, · þat inan nahtes þanan
 756 an Aegypteo land · erlos ant-lêddun,
 gumon mid Josepe · an þana grónjon wang,
 758 an erðono bêtstun, · þár ên aha flitid,
 Níl-strôm mikil · norð te sêwa,
 760 flódo fagorosta. · Þár þat friðu-barn godes
 wonoda an willjon, · ant-þat wurd for-nam
 762 Erodes þana kuning, · þat hé for-lét êldjo barn,
 módag manno drôm. · Þó skolda þero marka gi-wald
 764 êgan is êrvi-ward: · þe was Arkheláus
 hêtan, hêri-togo · helm-berandero:
 766 þe skolda umbi Jerusalem · Judeono folkes,
 werodes gi-waldan. · Þó warð word kuman
 768 þár an Egypti · êðiljun manne,
 þat hé þár te Josepe, · godes engil sprak,
 770 bodo drohtines, · hét ina eft þat barn þanan
 lêdjen te lande. · „nú havað þit lioht af-geven“, kwað hé,
 772 „Erodes þe kuning; · hé welde is áhtjen giu,
 frêson is ferahas. · Nú maht þú an friðu lêdjen
 774 þat kind undar euwa kunni, · nú þe kuning ni livod,
 erl ovar-módig.“ · Al ant-kênde
 776 Josep godes têkan: · gêriwide ina sniumo
 þe þegan mit þera þiornun, · þó sie þanan weldun
 778 bêðju mid þiu barnu: · lêstun þiu berhton gi-skapu,
 waldandes willjon, · al só hé im êr mid is wordun gi-bôd.

TODO.

780 IO Gi-witun im þó eft an Galilea-land · Joseph êndi Maria,
 hêlag híwiski · hevan-kuninges,
 782 wárun im an Nazareth-burg. · Þár þe nêrjondjo Krist
 wóhs undar þem werode, · warð gi-wittjes ful,

784 an was imu anst godes, · hé was allun liof
 módar-mágun: · hé ni was ôðrun mannum gi-lík,
 786 þe gumo an sínara gódi. · Þó hé gér-talo
 twe-livi habde, · þó warð þiu tíð kuman,
 788 þat sie þár te Jerusalem, · Juðeo liudi
 iro þiod-gode · þionon skoldun,
 790 wirkjan is willjon. · Þó warð þár an þana wih innan
 þár te Jerusalem · Judeono gi-samnod
 792 man-kraft mikil. · Þár Maria was
 self an gi-siðja · ęndi iro sunu habda,
 794 godes ęgan barn. · Þó sie þat geld habdun,
 erlos an þem alaþa, · só it an iro ęwa gi-bôd,
 796 gi-lęstid te iro land-wisun, · þó fórun im eft þie liudi þanan,
 weros an iro willjon · ęndi þár an þem wiha af-stôd
 798 mahtig barn godes, · só ina þiu módar þár
 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,
 800 fóri mit iro friundun. · Gi-frang aftar þiu
 eft an ôðrun daga · aðal-kunnjes wíf,
 802 sálig þiorna, · þat hé undar þem gi-siðja ni was.
 warð Mariun þó · mód an sorgun,
 804 hriuwig umbi iro herta, · þó siu þat hêlaga barn
 ni fand undar þem folka: · filu gornoda
 806 þiu godes þiorna. · Gi-witun im þó eft te Jerusalem
 iro sunu sókjan, · fundun ina sittjan þár
 808 an þem wiha innan, · þár þe wisa man,
 swíðo glauwa gumon · an godes ęwa
 810 lásun ęnde línodun, · hwó sie lof skoldin
 wirkjan mid iro wordun þem, · þe þesa wer-old gi-skóp.
 812 Þár sat undar middjun · mahtig barn godes,
 Krist alo-waldo, · só is þea ni mahtun ant-kęnnjan wiht,
 814 þe þes wíhes þár · wardon skoldun,
 ęndi frágoda sie · firi-wit-liko
 816 wísera wordo. · Sie wundradun alle,
 bi-hwí gio só kindisk man · su-líka kwidi mahti
 818 mid is müðu gi-mênjan. · Þár ina þiu módar fand
 sittjan under þem gi-siðja · ęndi iro sunu grótta,
 820 wísan undar þem weroda, · sprak im mid ira wordun tó:
 „hwí weldes þú þínera módar, · manno liovosto,
 822 gi-sidon su-líka sorga, · þat ik þí só sêrag-mód,

824 idis arm-hugdig · êskon skolda
 undar þesun burg-liudjun?“ · Þó sprak iru eft þat barn
 an·gegin
 826 wísun wordun: · „Hwat þú wêst garo“, kwað hé,
 „þat ik þár gi·rísu, · þár ik bi rehton skal
 wonon an willjon, · þár gi·wald havad
 828 mín mahtig fader.“ · Þie man ni for·stóðun,
 þie weros an þem wíha, · bi·hwí hé só þat word gi·sprak,
 830 gi·mênda mid is müðu: · Maria al bi·held,
 gi·barg an ira breostun, · só hwat só siu gi·hórda ira barn
 sprekan
 832 wísaro wordo. · Gi·witun im þó eft þanan
 fon Jerusalem · Joseph endi Maria,
 834 habdun im te gi·sīða · sunu drohtines,
 allaro barno bētsta, · þero þe io gi·boran wurði
 836 magu fon móðar: · habdun im þár minnja tó
 þurh hluttran hugi, · endi hé só gi·hōrig was,
 838 godes êgan barn · gaduling-mágun
 þurh is ôð-módi, · aldron sínun:
 840 ni welda an is kindiski þó noh · is kraft mikil
 mannum mārjan, · þat hé su-lík megin êhta,
 842 gi·wald an þesaro wer-oldi, · ak hé im an is willjon bēd
 gi·þiudo undar þero þiodu · þri-tig géro,
 844 êr þan hé þár tēkan ênig · tōgjan weldi,
 sēggjan þem gi·sīða, · þat hé selvo was
 846 an þesaro middil-gard · manno drohtin.
 Habda im só bi·halden · hêlag barn godes
 848 word endi wís-dóm · ende allaro gi·wittjo mêst,
 tulgo spáhan hugi: · ni mahta man is an is sprákun werðan,
 850 an is wordun gi·war, · þat hé su-lík gi·wit êhta,
 þegan su-líka gi·þáhti, · ak hé im só gi·þiudo bēd
 852 torhtaro tēkno. · Ni was noh þan þiu tíd kuman,
 þat hé ina ovar þesan middil-gard · mārjan skolda,
 854 lērjan þie liudi, · hwó sie skoldin iro gi·lōvon haldan,
 wirkjan willjon godes; · wissun þat þoh managa
 856 liudi aftar þem landa, · þat hé was an þit lioht kuman,
 þoh sie ina küð-líko · an·kennjan ni mahtin,
 858 êr þan hé ina selvo · sēggjan welda.

TODO.

817 bi·hwí | *hwó C* 818 mid is müðu gi·mênjan | *gi-mahljan mid is müðu C*

- II Pan was im Johannes · fon is juguð-hêdi
 860 a·wahsan an ênero wóstunni; · þár ni was werodes þan mêt,
 b·útan þat hé þár ên-kora · alo-waldon gode,
 862 þegan þionoda: · for·lét þioda gi·mang,
 manno gi·mênðon. · Þár warð im mahtig kuman
 864 an þero wóstunni · word fon himila,
 gód-lik stemna godes, · ęndi Johanne gi·bod,
 866 þat hé Kristes kumi · ęndi is kraft mikil
 owar þesan middil-gard · márjan skoldi;
 868 hét ina wár-líko · wordun seggjan,
 þat wári hevan-ríki · hęliðo barnun
 870 an þem land-skępi, · liudjun gi·náhid,
 welono wun-samost. · Im was þó willjo mikil,
 872 þat hé fon su-líkun sáldun · seggjan mósti.
 Gi·wêt im þó gangan, · al só Jordan flót,
 874 watar an willjon, · ęndi þem weroda allan dag,
 aftar þem land-skępi · þem liudjun küðða,
 876 þat sie mid fastunnju · firin-werk manag,
 iro selvoro · sundja bóttin,
 878 „þat gí werðan hrênja“, (kwað hé;) „hevan-ríki is
 gi·náhid manno barnun. · Nú látad eu an euwan mód-sevon
 880 euwar selvoro · sundja hreuwán,
 lêdas þat gí an þesun liohta fręmidun, · ęndi mínun lêrun
 hōrjad,
 882 węndjat aftar mínun wordun. · Ik eu an watara skal
 gi·dōpjan diur-líko, · þoh ik euwa dádi ne mugi,
 884 euwar selvaro · sundja a·látan,
 þat gí þurh mín hand-gi·werk · hluttra werðan
 886 lêðaro gi·lêsto: · ak þe is an þit lioht kuman,
 mahtig te mannun · ęndi undar eu middjun stéd,
 888 —þoh gí ina selvun · gi·sehan ni willjan—,
 þe eu gi·dōpjan skal · an euwes drohtines namon
 890 an þana hālagon gęst. · Þat is hērro owar al:
 hé mag allaro manno gi·hwena · mên-gi·þáhtjo,
 892 sundjono sikoron, · só hwene só só sálig mót
 werðen an þesaro wer-oldi, · þat þes willjon havad,
 894 þat hé só gi·lêstja, · só hé þesun liudjun wili,

- gi·bioden barn godes. · Ik bium an is bod-skepi herod
 896 an þesa wer-old kumen · ęndi skal im þana weg rúmjen,
 lęrjan þesa liudi, · hwo sea skulin iro gi·lōvon haldan
 898 þurh hluttran hugi, · ęndi þat sie an hęllja ni þurvin,
 faran an fern þat hęta. · Þes wirōid sō fagan an is mōde
 900 man te sō managaro stundu, · sō hwe sō þat mēn for·látid,
 gerno þes gramon an·busni, · —sō mag im þes gōdon
 gi·wirkjan,
 902 huldi hevan-kuninges,— · sō hwe sō havad hluttra treuwa
 up te þem alo-mahtigon gode.“ · Erlos managa
 904 bi þem lęrun þó, · liudi wāndun,
 weros wár·liko, · þat þat waldand Krist
 906 selbo wári, · hwanda hé sō filu sōðes gi·sprak,
 wároro wordo. · Þó warð þat sō wído kũð
 908 ovar þat for·gevana land · gumono gi·hwi·líkum,
 sęggjun at iro sęlðun: · þó kwámun ina sókjan þarod
 910 fon Jerusalem · Judeo liudjo
 bodon fon þeru burgi · ęndi frágodun, ef hé wári þat barn
 godes,
 912 „þat hér lango giu“, (kwāðun sie,) „liudi sagdun,
 weros wár·liko, · þat hé skoldi an þesa wer-old kuman“.
 914 Johannes þó gi·mahalde · ęndi te·ggenes sprak
 þem bodun bald·liko: · „ni bium ik“, kwað hé, „þat barn
 godes,
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,
 hęrron mínum.“ · Þea hęliðos frugnun,
 918 þea þár an þem árundje · erlos wárun,
 bodon fon þero burgi: · „ef þú nú ni bist þat barn godes,
 920 bist þú þan þoh Elias, · þe hér an êr·dagun
 was undar þesumu werode? · hé is wis·kumo
 922 eft an þesan middil·gard. · Saga ús, hwat þú manno sísl
 Bist þú ênig þero, · þe hér êr wári
 924 wísaro wár·saguno? · Hwat skulun wí þem werode fon þi
 sęggjan te sōðon? · Neo hér êr su·lík ni warð
 926 an þesun middil·gard · man oðar kuman
 dádjun sō mári. · Bi·hwi þú hér dōpisli
 928 fręmis undar þesumu folke, · ef þú þaro fora·sagono
 ên·hwi·lík ni bist?“ · Þó habde eft garo
 930 Johannes þe gódo · glau and·wordi:

„Ik bium **fora**-bodo · **fr**ôn mines,
 932 **li**oves hêrron; · ik skal þit **land** rekon,
 þit **werod** aftar is **will**jon. · Ik hêbbju fon is **worde** mid **mí**
 934 **str**anga **stem**na, · þoh sie hér ni **will**je **for**-**stand**an filo
werodes an þesaro **wó**stunni. · Ni bium ik mid **wi**hti gi-**l**ík
 936 **drohtine** **mí**numu: · hé is mid is **dá**djun só strang,
 só **má**ri çndi só **ma**htig · —þat wirðid **man**agun kûð,
 938 **werun** aftar þesaro **wer**-oldi— · þat ik þes **wirðig** ni bium,
 þat ik **mó**ti an is gi-**sku**oha, · þoh ik sí is **sk**alk êgan,
 940 an só **rik**jumu **drohtine**, · þea **re**omon ant-**bind**an:
 só mikilu is hé **b**êtara þan ik. · Nis þes **bod**on gi-**ma**ko
 942 **ênig** ovar **er**ðu, · ne nú **aft**ar ni skal
werðan an þesaro **wer**-oldi. · Hêbbjad euwan **will**jon þarod,
 944 **li**udi euwan gi-**l**ôvon: · þan eu **lan**go skal
 wesan euwa **hugi** **hr**ómag; · þan **gi** **helli**-gi-þwing,
 946 **for**-**l**átad **lêð**aro drôm · çndi sókjad eu **lio**ht godes,
up-ôdes hêm, · **ê**wig **rí**ki,
 948 **h**ôhan **he**van-wang. · Ne **l**átad euwan **hugi** twífljen!“

TODO.

925 *seggjan te sôðon* | Formulaic, also found in *Heli* 2077a, 4018a, 4988a, along with *Beow* 51a: *seggan to sôðe*.

12 Só sprak þó jung **gumo** · bi **godes** **lê**run
 950 **mannun** te **márðu**. · **Man**ag samnoda
 þár te **Bethania** · **barn** Israheles;
 952 **kwá**mun þár te **Johannese** · **kuningo** gi-**sið**os,
liudi te **lê**run · çndi iro gi-**l**ôvon ant-**f**égun.
 954 Hé **dô**pte sie **dago** gi-**hwi**-líkes · çndi im iro **dá**di **lóg**,
wrêðaro **will**jon, · çndi lovode im **word** godes,
 956 **hêrron** **sí**nes: · „**he**van-**rí**ki wirðid“, kwað hé,
 „**garu** **gumono** só hwem, · só ti **gode** þenkid
 958 çndi an þana **hêlj**and ***wili** · **hlut**tro gi-**l**ôvjan,
lêstjan is **lêra**“. · Þó ni was **lang** te þiu,
 960 þat im fon **Galilea** gi-**wêt** · **godes** êgan barn,
 ***diur**-lík **drohtines** sunu, · **dôpi** suokjan.
 962 **was** im þuo an is **wast**me · **wald**andes barn*,
 al só hé mid þero **þi**odu · **þrí**-tig habdi
 964 **wint**ro an is **wer**-oldi. · Þó hé an is **will**jon kwam,
 þár **Johannes** · an **Jordana** strôme

966 allan **l**angan dag · **l**iudi manage
 dôpte **d**iur-**l**íko. · Reht só hé þó is **d**rohtin gi·sah,
 968 holdan **h**êrron, · só warð im is **h**ugi blíði,
 þes im þe **w**illjo gi·stód, · ęndi sprak im þó mid is **w**ordun tó,
 970 swíðo **g**ód **g**umo, · **J**ohannes te **K**riste:
 „nú kumis þú te mínero **d**ôpi, · **d**rohtin frô mín,
 972 þiód-gumono bętsto: · só skolde ik te þínero duan,
 hwand þú bist allaro **k**uningo **k**raftigost.“ · **K**rist selvo gi·bôð,
 974 waldand **w**ár-**l**íko, · þat hé ni spráki þero **w**ordo þan mēr:
 „wêst þú, þat ús só gi·rísid“, (kwað hé,) „allaro **r**ehto gi·hwi-**l**ík
 976 te gi·fulljanne · forð-wardes nú
 an **g**odes willjon“. · **J**ohannes stód,
 978 dôpte allan **d**ag · **d**ruht-folk mikil,
 werod an **w**atere · ęndi ôk **w**aldand **K**rist,
 980 **h**êran **h**evan-kuning · **h**andun sínun
 an allaro **b**aðo þem bętston · ęndi im þár te **b**edu gi·hnêg
 982 an **k**neo **k**raftag. · **K**rist up gi·wêt
 fagar fon þem **f**lóde, · **f**riðu-barn godes,
 984 **l**iof **l**iudjo ward. · Só hé þó þat **l**and af·stóp,
 só ant·hlidun þó **h**imiles doru, · ęndi kwam þe **h**êlago gęst
 986 fon þem **a**lo-waldon · **o**vane te **K**riste:
 —was im an gi·**l**ík-nissje · **l**ungras fugles,
 988 **d**iur-**l**íkara **d**úvun— · ęndi sat im uppan úses **d**rohtines ahslu,
 wonoda im ovar þem **w**aldandes barne. · Aftar kwam þár
 word fon himile,
 990 **h**lúd fon þem **h**ôhon radura · ęndi grótta þane **h**êljand selvon,
Krista, allaro **k**uningo bętston, · kwað þat hé ina gi·**k**orana
 habdi
 992 selvo fon **s**ínun ríkja, · kwað þat im þe **s**unu líkodi
 bętst allaro gi·**b**oranaro manno, · kwað þat hé im wári allaro
 barno liovost.
 994 Þat móste **J**ohannes þó, · al só it **g**od welde,
 gi·sehan ęndi gi·hôrjan. · Hé gi·deda it **s**án aftar þiu
 996 **m**annun **m**ári, · þat sie þár **m**ahtigna
hêrron **h**abdun: · „Þit is“, kwað hé, „**h**evan-kuninges sunu,
 998 **ę**n **a**lo-waldand: · þesas willjo ik **u**r-kundjo
wesan an þesaro **w**er-oldi, · hwand it sagda mí **w**ord godes,
 1000 **d**rohtines stemne, · þó hé mí **d**ôpjan hét
weros an **w**atere, · só hwár só ik gi·sáwi **w**ár-**l**íko

1002 þana hêlagon gêst · *fan hevan-wange
 an þesan middil-gard · ênigan man waron,
 1004 kuman mid kraflu; · þat kwað, þat skoldi Krist wesan,
 diur-lík drohtines suno. · Hie dōpjan skal
 1006 an þana hêlagon gêst · êndi hêljan managa
 manno mên-dádi. · Hé havad maht fon gode,
 1008 þat hé a·látan mag · liudjo gi·hwi-líkun
 saka êndi sundja. · Þit is selvo Krist,
 1010 godes êgan barn, · gumono bêtsto,
 friðu wið fiundun. · Wala þat eu þes mag frâh-mód hugi
 1012 wesan an þesaro wer-oldi, · þes eu þe willjo gi·stód,
 þat gí só libbjanda · þana landes ward
 1014 selvon gi·sáhun. · Ní mót sliumo sundjono lós
 manag gêst faran · an godes willjon
 1016 tionon a·tómíð, · þe mid treuwon wili
 wið is wini wirkjan · êndi an waldand Krist
 1018 fasto gi·lôvjan. · Þat skal te frumun werðen
 gumono só hwi-líkun, · só þat gerno dót“.

TODO.

1020 13 Só ge·fragn ik þat Johannes þó · gumono gi·hwi-líkun,
 lovoda þem liudjun · lêra Kristes,
 1022 hêrron sînes, · êndi hevan-ríki
 te gi·winnanne, · welono þane mêston,
 1024 sálíg sin-líf. · Þó hé im selvo gi·wêt
 aftar þem dōpislja, · drohtin þe gódo,
 1026 an êna wóstunnja, · waldandes sunu;
 was im þár an þero ên-ôdi · erlo drohtin
 1028 lange hwíla; · ne habda liudjo þan mēr,
 seggjo te gi·siðun, · al só hé im selvo gi·kôs:
 1030 welda is þár látan koston · kraftiga wihti,
 selvon Satanasan, · þe gio an sundja spenit,
 1032 man an mên-werk: · hé konsta is mód-sevon,
 wrêðan willjon, · hwó hé þesa wer-old êrist,
 1034 an þem an-ginnja · irmin-þioda
 bi·swêk mit sundjun, · þó hé þiu sin-híun twê,
 1036 Adaman êndi Êwan, · þurh un-treuwa
 for·lêdda mid luginun, · þat liudo barn
 1038 aftar iro hin-fērði · hêllja sóhtun,

gumono gēstos. · Þó welda þat god mahtig,
 1040 waldand wēndjan · ĕndi welda þesum werode for·geven
 hōh himil-rīki: · be·þiu hé herod hêlagna bodon,
 1042 is sunu sēnda. · Þat was Satanase
 tulgo harm an is hugi: · afonsta hevan-ríkjes
 1044 manno kunnje: · welda þó mahtigna
 mid þem selvon sakun · sunu drohtines,
 1046 þem hé Adaman · an êr-dagun
 darnungo bi·dróg, · þat hé warð is drohtine lêð,
 1048 bi·swêk ina mid sundjun · —só welda hé þó selvan dón
 hêlandjan Krist. · Þan habda hé is hugi fasto
 1050 wið þana wam-skaðon, · waldandes barn,
 herte só gi·hērdid: · welda hevan-rīki
 1052 liudjun gi·lêstjan. · Was im þes landes ward
 an fastunnja · fior-tig nahto,
 1054 manno drohtin, · só hé þár mates ni ant·bêt;
 þan langa ni gi·dorstun · im dērnja wihti,
 1056 nið-hugdig fiund, · náhor gangan,
 grótjan ina gegin-warðan: · wānde þat hé god ên-fald,
 1058 for·útar man-kunnjes wiht · mahtig wári,
 hêleg himiles ward. · Só hé ina þó ge·hungrjan lét,
 1060 þat ina bi·gan bi þero mēnnisko · móses lustjan
 aftar þem fiuwar-tig dagun, · þe fiund náhor gēng,
 1062 mirki mēn-skaðo: · wānda þat hé man ên-fald
 wári wissungo, · sprak im þó mid is wordun tó,
 1064 grótta ina þe gēr-fiund: · „ef þú sís godes sunu“, kwað hé,
 „be·hwí ni hêtis þú þan werðan, · ef þú gi·wald haves,
 1066 allaro barno bēttst, · brôd af þesun stēnun?
 Ge·hêli þinna hungar!“ · Þó sprak eft þe hêlago Krist:
 1068 „ni mugun ĕldi-barn“, (kwað hé,) „ên-faldes brôdes,
 liudi libbjen, · ak sie skulun þurh lēra godes
 1070 wesan an þesero wer-oldi · ĕndi skulun þiu werk frummjen,
 þea þár werðad a·hlúdid · fon þero hêlogun tungun,
 1072 fon þem galme godes: · þat is gumono líf
 liudjo só hwi·líkon, · só þat lēstjan wili,
 1074 þat fon waldandes · worde ge·biudid.“
 Þó bi·gan eft niuson · ĕndi náhor gēng
 1076 un·hiuri fiund · ôðru siðu,
 fandoda is frôhan. · Þat friðu-barn þolode

- 1078 wrêðes willjon · ɛndi im gi·wald for·gaf,
 þat hé umbi is kraft mikil · koston mósti,
 1080 lét ina þó lédjan · þana liud-skaðon,
 þat hé ina an Jerusalem · te þem godes wiha,
 1082 alles ovan-wardan, · up gi·setta
 an allaro húso hôhost, · ɛndi hosk-wordun sprak,
 1084 þe gramo þurh gelp mikil: · „ef þú sís godes sunu“, kwað hé,
 „skríð þi te erðu hinan. · Ge·skrivan was it giu lango,
 1086 an bókun ge·writen, · hwo gi·boden havad
 is ɛngilun · alo-mahtig fader,
 1088 þat sie þí at wege ge·hwem · wardos sinðun,
 haldad þí undar iro handun. · Hwat þú hwardin ni þarft
 1090 mid þínun fótun · an felis be·spurnan,
 an hardan stên.“ · Þó sprak eft þe hêlago Krist,
 1092 allaro barno bêtst: · „só is ôk an bókun ge·skrivan“, kwað hé,
 „þat þú te hardo ni skalt · hêrran þínes,
 1094 fandon þínes frôhan: · þat nis þí allaro frumono neg·ên.“
 Lét ina þó an þana þriddjan sið · þana þiod-skaðon
 1096 gi·brɛngen uppán ênan berg þen hôhon: · þár ina þe balo-wiso
 lét al ovar-sehan · irmin-þiode,
 1098 wonod-saman welon · ɛndi wer-old-ríki
 ɛndi all su-lik ôdes, · só þius erða bi-havad
 1100 fagororo frumono, · ɛndi sprak im þó þe fiund an·gegin,
 kwað þat hé im þat al só gód-lik · for·geven weldi,
 1102 hôha hɛri-dómos, · „ef þú wilt hnígan te mí,
 fallan te mínun fótun · ɛndi mí for frôhan havas,
 1104 bedos te mínun barma. · Þan látu ik þí brúkan wel
 alles þes ôd-welon, · þes ik þí hɛbbju gi·ôgit hír.“
 1106 Þó ni welda þes lêðan word · lɛngerón hwíle
 hôrjan þe hêlago Krist, · ak hé ina fon is huldi for·drêf,
 1108 Satanasan for·swêp, · ɛndi sán aftar sprak
 allaro barno bêtst, · kwað þat man bedon skoldi
 1110 up te þem alo-mahtigon gode · ɛndi im ênum þionon
 swíðo þio-liko · þegnos managa,
 1112 hɛliðos aftar is huldi: · „þár ist þiu helpa ge·lang
 manno ge·hwi-likun.“ · Þó gi·wêt im þe mên-skaðo,
 1114 swíðo sêrag-mód · Satanas þanan,
 fiund undar fern-dalu. · Warð þár folk mikil
 1116 fon þem alo-waldan · ovana te Kriste

1118 godes ęngilo kumen, · þie im siðor jungar-dóm,
skoldun ambaht-skepi · aftar lēstjen,
1120 þionon þio-liko: · só skal man þiod-gode,
hērron aftar huldi, · hevan-kuninge.

TODO.

1035–1037 þó ... luginun | As told in *OSGen*, the sister poem of *Heli*.

1053 fior-tig ‘forty’ | Note the unstable form of this numeral; *fior-tig* is the younger form, but the older *fiuwar-tig* occurs at l. 1061 below.

1061–1062 þe fiund náhor gēng, / mirki mēn-skaðo | The way Satan is described in this passage (continuing to 1115a) is noticeably similar to the descriptions of Grendle and his mother in *Beow*. Agreements are found not just in descriptive nouns (*Heli* 1062a *mēn-skaðo* = *Beow* 712a, 737b, 1339a *mān-scaða*, *Heli* 1061b et c. *fiund* = *Beow* 101b, 143b, 164b et c. *fēond*) and adjectives (*Heli* 1056a *nið-bugdiġ*, 1096a *balu-wis* ~ *Beow* 723a *bealo-bydigi*) but also in verbs that describe the antagonists as visiting (*Heli* 1075a *niuson* = *Beow* 115a, 2074b *néosian*) and drawing nearer (*Heli* *nábor gēng* 1061b, 1075b ~ *Beow* 745b *forð néar æt-stóp* ‘he stepped up nearer’) their intended victim. It seems likely that the *Heli*-poet is drawing on older stories of night-stalking monsters in his description of Satan, in which case Christ in the present passage would have been understood by the contemporary Saxon audience as taking on the archetypal role of the Germanic monster-slayer.

14 Was im an þem sin-wēldi · sálig barn godes
1122 lange hwíle, · unt-þat im þó liovora warð,
þat hé is kraft mikil · kúðjen wolda
1124 weroda te willjon. · þó for-lét hé waldes hleo,
ēn-ōdjēs ard · ęndi sóhte im eft erlo ge-mang,
1126 mári męgin-þiode · ęndi manno dróm,
gēng im þó bi Jordanes staðe: · þár ina Johannes ant-fand,
1128 þat friðu-barn godes, · frôhan sínan,
hēlagana hevan-kuning, · ęndi þem hēliðun sagða,
1130 Johannes is jungurun, · þó hé ina gangan ge-sah:
„þit is þat lamb godes, · þat þár lōsjan skal
1132 af þesaro wídon wer-old · wrēða sundja,
man-kunnjas mēn, · mári drohtin,
1134 kuningo kraftigost.“ · Krist im forð gi-wēt
an Galileo land, · godes égan barn,
1136 fōr im te þem friundun, · þár hé a-fōdit was,
tír-liko a-togan, · ęndi talda mid wordun
1138 Krist undar is kunnje, · kuningo ríkjost,
hwó sie skoldin iro selvoro · sundja bótjan,
1140 hét þat sie im iro harm-werk manag · hreuwān létin,
feldin iro firin-dádi: · „nú is it all ge-fullot só,
1142 só hír alde man · ér hwanna sprákun,
ge-hétun eu te helpu · hevan-ríki:

1182 kind-junge man. · Þó wárun im **K**ristes word
 só **w**irðig an þesaro **w**er-oldi, · þat sie bi þes **w**atares staðe
 1184 iro aldan fader · **ē**нна for·létun,
 fróðan bi þem flóde, · **ē**ndi al þat sie þár **f**ehas **ē**htun,
 1186 **n**ettju **ē**ndi **n**eglid-skipu, · ge·kurun im þana **n**erjandan **K**rist,
 hêlagna te hêrron, · was im is **h**elpono þarf
 1188 te gi·þiononne: · só is allaro þegno ge·hwem,
 wero an þesero **w**er-oldi. · Þó gi·wêt im þe **w**aldandes sunu
 1190 mid þem fiuwarjun forð, · **ē**ndi im þó þana **f**ifton gi·kôs
Krist an ênero **k**ôp-stêdi, · **k**uninges jungoron,
 1192 **m**ód-spáhana man: · **M**attheus was hé hêtan,
 was im **a**mbahtjo · **ē**ðilero manno,
 1194 skolda þár te is hêrron · **h**andun ant·fahan
 tins **ē**ndi **t**olna; · **t**reuwa habda hé góða,
 1196 aðal-and·bári: · for·lét al saman
 gold **ē**ndi siluvar · **ē**ndi **g**eva managa,
 1198 **d**iurje mēðmos, · **ē**ndi warð im ūses **d**rohtines man;
 kôs im þe **k**uninges þegn · **K**rist te hêrran,
 1200 **m**ilderan mēðom-gevon, · þan êr is **m**an-drohtin
 wári an þesero **w**er-oldi: · féng im **w**óðera þing,
 1202 lang-samoron rád. · Þó warð it allun þem liudjun kûð,
 fon allaro **b**urgo gi·hwem, · hwó þat **b**arn godes
 1204 samnode ge·sīðos · **ē**ndi **s**elvo ge·sprak
 só manag **w**is·lík **w**ord · **ē**ndi **w**áres só filu,
 1206 **t**orhtes gi·tôgde · **ē**ndi **t**êkan manag
 ge·warhte an þesero **w**er-oldi. · Was þat an is **w**ordun skín
 1208 iak an is **d**ádjun só same, · þat hé **d**rohtin was,
 himilisk hêrro · **ē**ndi te **h**elpu kwam
 1210 an þesan **m**iddil-gard · **m**anno barnun,
 liudjun te þesun **l**iohta. · Oft ge·deda hé þat an þem **l**ande
 skín,
 1212 þan hé þár **t**orht·líko · só manag **t**êkan gi·warhte,
 þár hé hêlde mid is **h**andun · **h**alte **ē**ndi blinde,
 1214 lôsde af þeru léf·hêdi · **l**iudi manage,
 af **s**u·líkun **s**uhtjun, · só þan allaro **s**wároston
 1216 an **f**iriho barn · **f**iund bi·wurpun,
 tulgo lang-sam **l**egar.

TODO.

1186 *neglid-skipu* | A clinker-built ship, certainly a native Saxon term. Cf. the *bôh burnid-skip* at 2266a, 2907a.

1198 *diurje mēðmos* | Formulaic, shared with *Beow* 2236a.

- 15 Þó fórun þár þie liudi tó
 1218 allaro dago ge·hwi-likes, · þár úsa drohtin was
 selvo undar þem gi·siðje, · unt·þat þár ge·samnod warð
 1220 męgin-folk mikil · managero þiodo,
 þoh sie þár alle be ge·líkumu · ge·lôvon ni kwámin.
 1222 weros þurh ênan willjon: · sume sóhtun sie þat waldandes
 barn,
 armoro manno filu · —was im átes þarf—,
 1224 þat sie im þár at þeru męnigi · mates ęndi drankes,
 þigidin at þeru þiodu; · hwand þár was manag þegān só gód,
 1226 þie ira alamosnje · armun mannun
 gerno gávun. · Sume wárun sie im eft Judeono kunnjes,
 1228 fęgni folk-skepi: · wárun þár ge·farana te þiu,
 þat sie úses drohtines · dádjo ęndi wordo
 1230 fāron woldun, · habdun im fęknjan hugi,
 wrêðen willjon: · woldun waldand Krist
 1232 a·lêdjen þem liudjun, · þat sie is lêron ni hôrdin,
 ne węndin aftar is willjon. · Suma wárun sie im eft só wise
 man,
 1234 wárun im glauwe gumon · ęndi gode werðe,
 a·lesane undar þem liudjun, · kwámun im þarod be þem lêron
 Kristes,
 1236 þat sie is hêlag word · hôrjen móstin,
 línon ęndi lêstjen: · habdun mid iro ge·lôvon te im
 1238 fasto ge·fangen, · habdun im ferhten hugi,
 wurðun is þegnos te þiu, · þat hé sie an þiod-welon
 1240 aftar iro ên-dagon · up ge·bráhti,
 an godes ríki. · Hé só gerno ant·féng
 1242 man-kunnjes manag · ęndi mund-burd gi·hét
 te langaru hwílu, · ęndi mahta só gi·lêstjen wel.
 1244 Þó warð þár męgin só mikil · umbi þana mārjon Krist,
 liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,
 1246 fon allun wídun wegū · werod te·samne
 lungro liudjo: · is lof was só wído
 1248 managun ge·márid. · Þó gi·wêt im mahtig self

an ênna berg uppan, · barno ríkjost,
 1250 sundar ge·sittjen, · ɛndi im selvo ge·kôs
 twe·livi ge·talda, · treu·hafta man,
 1252 góđoro gumono, · þea hé im te jungoron forð
 allaro dago ge·hwi·líkes, · drohtin welda
 1254 an is ge·sið·skeþja · simblon heþbjan.
 Nēm̃nida sie þó bi naman · ɛndi hét sie im þó náhor gangan,
 1256 Andreas ɛndi Petrus · ɛrist sána,
 ge·bróðar twêne, · ɛndi bêðje mid im,
 1258 Jakobus ɛndi Johannes: · sie wárun gode werðe;
 mildi was hé im an is móde; · sie wárun ênes mannes suni
 1260 bêðje bi ge·burdjun; · sie kôs þat barn godes
 góde te jungoron · ɛndi gumono filu,
 1262 márjero manno: · Mattheus ɛndi Þomas,
 Judasas twêna · ɛndi Jakob ôðran,
 1264 is selves swiri: · sie wárun fon gi·sustruonjon twêm
 knósles kumana, · Krist ɛndi Jakob,
 1266 góde gadulingos. · Þó habda þero gumono þár
 þe nērjendo Krist · niguni ge·talde,
 1268 treu·hafte man: · þó hét hé ôk þana te·handon gangan
 selvo mid þem gi·siðun: · Símon was hé hêtan;
 1270 hét ôk Bartholomeus · an þana berg uppan
 faran fan þem folke áðrum · ɛndi Philippus mid im,
 1272 treu·hafte man. · Þó géngun sie twe·livi samad,
 rinkos te þeru rúnu, · þár þe ráðand sat,
 1274 managoro mund·boro, · þe allumu man·kunnje
 wið heþlje ge·þwing · helpen welde,
 1276 formon wið þem ferne, · só hwem só frummjen wili
 só liov·líka lêra, · só hé þem liudjun þár
 1278 þurh is gi·wit mikil · wísjan hogda.

TODO.

16 Þó umbi þana nērjandon Krist · náhor géngun
 1280 su·líka ge·siðos, · só hé im selvo ge·kôs,
 waldand undar þem werode. · Stóðun wísa man,
 1282 gumon umbi þana godes sunu · gerno swiðo,
 weros an willjon: · was im þero wordo niud,
 1284 þáhtun ɛndi þagodun, · hwat im þero þiодо drohtin,
 weldi waldand self · wordun kúðjan

- 1286 þesum liudjun te liove. · Þan sat im þe landes hirdi
 gëgin-ward for þem gumun, · godes êgan barn:
 1288 welda mid is spráku · spáh-word manag
 lêrjan þea liudi, · hwô sie lof gode
 1290 an þesum wer-old-rikja · wirkjan skoldin.
 Sat im þó êndi swigoda · êndi sah sie an lango,
 1292 was im hold an is hugi · hêlag drohtin,
 mildi an is móde, · êndi þó is mund ant-lôk,
 1294 wísde mid wordun · waldandes sunu
 manag mâr-lík þing · êndi þem mannum sagde
 1296 spáhun wordun, · þem þe hé te þeru spráku þarod,
 Krist alo-waldo, · ge·kora habda,
 1298 hwi-like wárin allaro · irmin-manno
 gode werðoston · gumono kunnjes;
 1300 sagde im þó te sóðan, · kwað þat þie sálige wárin,
 man an þesoro middil-gardun, · þie hér an iro móde wárin
 1302 arme þurh ôd-módi: · „þem is þat êwana ríki,
 swíðo hêlag-lík · an hevan-wange
 1304 sin-líf far·geven.“ · Kwað þat ôk sálige wárin
 mǣð-mundja man: · „þie mótun þie mârjon erðe,
 1306 of·sittjen þat selve ríki.“ · Kwað þat ôk sálige wárin,
 þie hír wiopin iro wammun dádi; · „þie mótun eft willjon
 ge·bídan,
 1308 frófre an iro frâhon ríkja. · Sálige sind ôk, þe sie hír frumono
 gi·lustid,
 rinkos, þat sie rehto a·dómjen. · Þes mótun sie werðan an
 þem ríkja drohtines
 1310 gi·fullit þurh iro ferhton dádi: · su-líkoro mótun sie frumono
 bi·knégan
 þie rinkos, þie hír rehto a·dómjad, · ne willjad an rúnun
 be·swíkan
 1312 man, þár sie at mahle sittjad. · Sálige sind ôk þem hír mildi
 wirðit
 hugi an hêliðo briostun: · þem wirðit þe hêlego drohtin,
 1314 mildi mahtig selvo. · Sálige sind ôk undar þesaro managon
 þiodu,
 þie hebbjad iro herta gi·hrênod: · þie mótun þane hevanes
 waldand
 1316 sehan an sínum ríkja.“ · Kwað þat ôk sálige wárin,

- „þie þe friðu-samo undar þesumu folke libbjod · ęndi ni
 willjad ęniga fehta ge·wirken,
 1318 saka mid iro selvoro dādjun: · þie mótun wesun sūni
 drohtines ge·nēmide,
 hwande hé im wil ge·nádig werðen; · þes mótun sie niotan
 lango
 1320 selvon þes sínes ríkjes.“ · Kwað þat ôk sálige wárin
 þie rinkos, þe rehto weldin, · „ęndi þurh þat þolod ríkjoro
 manno
 1322 hęti ęndi harm-kwidi: · þem is ôk an himile eft
 godes wang for·geven · ęndi gęst-lík líf
 1324 aftar te ęwan-dage, · só is io ęndi ni kumit,
 welan wun-sames.“ · Só habde þó waldand Krist
 1326 for þem erlom þár · ahto ge·talda
 sálða ge·sagða; · mid þem skal simbla gi·hwe
 1328 himil-ríki ge·halon, · ef hé it hębbjan wili,
 eþþo hé skal te ęwan-daga · aftar þarvon
 1330 welon ęndi willjon, · siðor hé þese wer-old a·givid,
 erð-lívi-gi·skapu, · ęndi sókit im ôðar lioht
 1332 só liof só lēð, · só hé mid þesun liudjun hér
 gi·werkod an þesoro wer-oldi, · al só it þár þó mid is wordun
 sagde
 1334 Krist alo-waldo, · kuningo ríkjost
 godes ęgan barn · jungorun sínun:
 1336 „Gé werðat ôk só sálige“, (kwað hé,) „þes iu saka biodat
 liudi aftar þeson lande · ęndi lēð sprekat,
 1338 hębbjad iu te hoska · ęndi harmes filu
 ge·wirkjad an þesoro wer-oldi · ęndi wíti ge·frummjad,
 1340 fęlgjad iu firin-spráka · ęndi fiund-skępi,
 lāgnjad iuwa lēra, · dót iu lēðes filu,
 1342 harmes þurh iuwan hêrron. · Þes látad gí iuwan hugi simbla,
 líf an lustun, · hwand iu þat lôn stęndit
 1344 an godes ríkja garu, · gódo ge·hwi-likes,
 mikil ęndi manag-fald: · þat is iu te médu far·gevan,
 1346 hwand gí hér êr bi·foran · arvid þolodun,
 wíti an þesoro wer-oldi. · Wirs is þem ôðrum,
 1348 giviðig grimmora þing, · þem þe hér gód ęgun,
 wídan worold-welon: · þie for·slítat iro wunnja hér;
 1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing

- aftar iro hin-ferdi · hēliðos þolojan.
 1352 Þan wópjan þár wan-skefti, · þie hér êr an wunnjon sín,
 libbjad an allon lustun, · ne willjad þes far·látan wiht,
 1354 mēni-gi·þáhtjo, · þes sie an iro mód spēnit,
 lêðoro gi·lêstjo. · Þan im þat lôn kumid,
 1356 uvil arvêd-sam, · þan sie is þane ĕndi skulun
 sorgondi ge·sehan. · Þan wirðid im sêr hugi,
 1358 þes sie þesero wer-oldes só filu · willjan ful-géngun,
 man an iro mód-sevon. · Nú skulun gí im þat mên lahan,
 1360 wērjan mid wordun, · al só ik giu nú ge·wisjan mag,
 seggjan sôð·liko, · ge·siðos míne,
 1362 wárun wordun, · þat gí þesoro wer-oldes nú forð
 skulun salt wesun, · sundigero manno,
 1364 bótjan iro balu-dádi, · þat sie an bētara þing,
 folk far·fáhan · ĕndi for·látan fiundes gi·werk,
 1366 diuvalas ge·dádi, · ĕndi sókjan iro drohtines ríki.
 Só skulun gí mid iuwon lērun · liud-folk manag
 1368 wēndjan aftar mínun willjon. · Ef iuwar þan a·wirðid hwi-lík,
 far·látid þea lēra, · þea hé lēstjan skal,
 1370 þan is im só þem salte, · þe man bi sêes staðe
 wído te·wirpit: · þan it te wihti ni dôg,
 1372 ak it firiho barn · fótun spurnat,
 gumon an greote. · Só wirðid þem, þe þat godes word skal
 1374 mannum mārjan: · ef hé im þan látid is mód twehon,
 þat hí ne willja mid hluttro hugi · te hevan·ríkja
 1376 spanen mid is spráku · ĕndi seggjan spel godes,
 ak wēnkid þero wordo, · þan wirðid im waldand gram,
 1378 mahtig módag, · ĕndi só samo manno barn;
 wirðid allun þan · irmin-þiodun,
 1380 liudjun a·lêðid, · ef is lēra ni dugun.“

TODO.

1323 lif | end V/27r; text continues on 32v. 1358 sie | cuts off V

1284 þáhtun ĕndi þagodun | Found identically in three other places; TODO.

1300 kwað þat þie sálga wárin | Beginning the list of beatitudes; cf. 1326b and note.

1305 mǣð-mundja | A hapax, generally assumed to be the same word as English “smooth”, but without the s-mobile.

1326–1327 ahto ge·talda / sálða ge·sagða | Sievers connects the eight-numbering of the beatitudes to a passage from Hrabanus. TODO.

- 17 Sô sprak hé þó spáh-líko · ęndi sagda spel godes,
 1382 lērde þe landes ward · liudi sîne
 mid hluttru hugju. · Hęliðos stóðun,
 1384 gumon umbi þana godes sunu · gerno swiðo,
 weros an willjon: · was im þero wordo niud,
 1386 þāhtun ęndi þagodun, · gi·hōrdun þero þiодо drohtin
 seggjan ēw godes · ęldi-barnun;
 1388 gi·hét im hevan-ríki · ęndi te þem hęliðun sprak:
 „Ōk mag ik iu seggjan, · ge·siðos mína,
 1390 wárun wordun, · þat gi þesoro wer-oldes nú forð
 skulun lioht wesan · liudjo barnun,
 1392 fagar mid firihun · ovar folk manag,
 wlitig ęndi wun-sam: · ni mugun iuwa werk mikil
 1394 bi·holan werðan, · mid hwi-líko gí sea hugi kűðjat:
 þan mēr þe þiu burg ni mag, · þiu an berge stáð,
 1396 hōh holm-klivu, · bi·holen werðen,
 wriši-lík gi·werk, · ni mugun iuwa word þan mēr
 1398 an þesoro middil-gard · mannum werðen,
 iuwa dádi bi·dęrnit. · Dót, sô ik iu lērju:
 1400 látad iuwa lioht mikil · liudjun skínan,
 manno barnun, · þat sie far·standan iuwan mód-sevon,
 1402 iuwa werk ęndi iuwan willjon, · ęndi þes waldand god
 mid hluttru hugju, · himiliskan fader,
 1404 lovan an þesumu liohte, · þes hé iu su-líka lēra far·gaf.
 Ni skal neoman lioht, þe it havad, · liudjun dęrnjan,
 1406 te hardo be·hwęlvjan, · ak hé it hōho skal
 an sęli settjan, · þat þea ge·sehan mugin
 1408 alla ge·líko, · þea þár inna sind,
 hęliðos an hallu. · Þan hald ni skulun gí iuwa hēlag word
 1410 an þesumu land-skępa · liudjun dęrnjen,
 hęlið-kunne far·helan, · ak gé it hōho skulun
 1412 brēdjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lík,
 ovar al þit land-skępi · liudi far·standan
 1414 ęndi sô ge·frummjen, · sô it an forn-dagun
 tulgo wise man · wordun ge·sprákun,
 1416 þan sie þana aldan ēw · erlos heldun,
 ęndi ôk su-líku swiðor, · sô ik iu nú seggjan mag,
 1418 alloro gumono ge·hwi-lík · gode þionojan,
 þan it þár an þem aldom · ēwa ge·beode.

1458 tôgjat im hluttran hugi, · holda treuwa,
 1460 liof wiðar ira lêðe. · Þat is lang-sam rád
 1462 manno só hwi-likumu, · só is mód te þiu
 ge·flihit wiðar is fiunde. · Þan mótun gí þea fruma êgan,
 1464 þat gí mótun hêten · hevan-kuninges suni,
 1466 is blíði barn. · Ne mugun gí iu bêtaran rád
 ge·winnan an þesoro wer-oldi. · Þan seggjo ik iu te wáron ôk,
 1468 barno ge·hwi-likum, · þat gí ne mugun mid gi·bolgono hugi
 iuwas gôdes wiht · te godes húsun
 1470 waldande far·gevan, · þat it imu wirðig sí
 te ant·fahanne, · só lango só þú fiund-skêpjes wiht,
 1472 wiðer ôðran man · in·wid hugis.
 1474 Êr skalt þú þi simbla ge·sónjen · wið þana sak-waldand,
 1476 ge·módi gi·mahljan: · siðor maht þú mêðmos þína
 te þem godes altere a·gevan: · þan sind sie þemu góðan werðe
 1478 hevan-kuninge. · Mêr skulun gí aftar is huldi þionon,
 1480 godes willjon ful·gán, · þan ôðra Judeon duon,
 1482 ef gí willjat êgan · êwan ríki,
 1484 sin·líf sehan. · Ôk skal ik iu seggjan noh,
 1486 hwó it þár an þem aldon · êo ge·biudid,
 1488 þat ênig erl ôðres · idis ni bi·swíka,
 1490 wíf mid wammu. · Þan seggjo ik iu te wáron ôk,
 1492 þat þár man is siuni mugun · swíðo far·lêdjan
 an mirki mên, · ef hí ina látid is mód spanen,
 1494 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.
 Þan haved hé an imu selvon sán · sundja ge·warhta,
 ge·heftid an is hertan · helli-wíti.
 Ef þan þana man is siun wili · eþþa is swíðare hand
 far·lêdjen is liðo hwi-lik · an lêðan weg,
 þan is erlo ge·hwem · ôðar bêtara,
 firiho barno, · þat hé ina fram werpa
 endi þana lið lôsje · af is lik-hamon
 endi ina áno kuma · up te himile,
 þan hé só mid allun · te þem Inferne,
 hwerve mid só hêlun · an helli-grund.
 Þan mênid þiu léf-hêd, · þat ênig liudjo ni skal
 far·folgan is friunde, · ef hé ina an firina spanit,
 swás man an saka: · þan ne sí hé imu eo só swíðo an sibbjun
 bi·lang,

ne iro mág-skepi só mikil, · ef hé ina an morð spenit,
 1496 bédid balu-werko; · bętera is imu þan óðar,
 þat hé þana friund fan imu · fer far-werpa,
 1498 míðe þes mages · ęndi ni hębbja þár ęniga minnja tó,
 þat hé móti ęno · up ge-stígan
 1500 hōh himil-ríki, · þan sie hęlli-ge-þwing,
 brēð balu-wíti · bēðja gi-sókjan,
 1502 uvil arvidi.

TODO.

1500 hōh | TODO: Critical note (ms. apparently has hō)

1396 holm-klivu | Also found in *Beow.*

1502 **18** Ôk is an þem ęo ge-skrivan
 wárun wordun, · só gí witun alle,
 1504 þat míðe mēn-ęðos · man-kunnjes ge-hwi-lík,
 ni for-swęrje ina selvon, · hwand þat is sundje te mikil,
 1506 far-lédid liudi · an lęðan weg.
 Þan willjo ik iu eft sęggjan, · þan sán ni swęrja neo-man
 1508 ęnigan ęð-staf · ęldi-barno,
 ne bi himile þemu hōhon, · hwand þat is þes hęrron stól,
 1510 ne bi erðu þár undar, · hwand þat is þes alo-waldon
 faęar fōt-skamel, · nek ęnig firiho barno
 1512 ne swęrja bi is selves hōvde, · hwand hé ni mag þár ne swart
 ne hwít
 ęnig hár ge-wirkjan, · b-útan só it þe hęlago god,
 1514 ge-markode mahtig; · be-þiu skulun míðan filu
 erlos ęð-wordo. · Só hwe só it ofto dót,
 1516 só wirðid is simbla wirsa, · hwand hé imu gi-wardon ni mag.
 Bi-þiu skal ik iu nú te wárun · wordun gi-beodan,
 1518 þat gí neo ne swęrjen · swiðoron ęðos,
 méron met mannun, · b-útan só ik iu mid mínun hér
 1520 swiðo wár-liko · wordun ge-biudu:
 ef man hwemu saka sókja, · bi-sęggja þat wære,
 1522 kweðe já, gef it sí, · geħa þes þár wár is,
 kweðe nēn, af it nis, · láta im ge-nóg an þiu;
 1524 só hwat só is mēr ovar þat · man ge-frummjad,
 só kumid it al fan uvile · ęldi-barnun,
 1526 þat erl þurh un-treuwa · óðres ni wili

- wordo ge·lôvjan. · þan seggjo ik iu te wáron ôk,
 1528 hwó it þár an þem aldon · êo ge·biudit:
 só hwe só ôgon ge·nimid · ôðres mannes,
 1530 lósíd af is lík-haman, · eþþa is liðo hwi·líkan,
 þat hé it eft mid is selves skal · sán ant·gelden
 1532 mid ge·líkun liðjon. · þan willjo ik iu lérjan nú,
 þat gí só ni wrekan · wrêða dádi,
 1534 ak þat gí þurh ôð·módi · al ge·þolojan
 wítjes êndi wammes, · só hwat só man iu an þesoro wer·oldi
 ge·dóe.
 1536 Dóe alloro erlo ge·hwi·lík · ôðrom manne
 frume êndi ge·fôri, · só hé willje, þat im firiho barn
 1538 gódes an·gegin dóen. · þan wirðit im god mildi,
 liudjo só hwi·líkun, · só þat léstjen wili.
 1540 Êrod gí arme man, · dêljad iuwan ôð·welon
 undar þero þurfetigon þiudu; · ne rókjad, hweðar gí is ênigan
 þank ant·fáhan
 1542 efþo lôn an þesoro lêhnjon wer·oldi, · ak huggjat te iuwomu
 leovon hêrran
 þero gevono te gelde, · þat sie iu god lônó,
 1544 mahtig mund·boro, · só hwat só gí is þurh is minnes gi·dót.
 Ef þú þan gevojan wili · góðun mannan
 1546 fagare feho·skattos, · þár þú eft frumono hugis
 mêt ant·fáhan, · te hwi havas þú þes êniga méða fon gode
 1548 eþþa lôn an þemu is liohte, · hwand þat is lêhni feho?
 Só is þes alles ge·hwat, · þe þú ôðrun ge·duos
 1550 liudjon te leove, · þár þú hugis eft ge·lík neman
 þero wordo êndi þero werko: · te hwi wêt þi þes úsa waldand
 þank,
 1552 þes þú þín só bi·filhis · êndi ant·fáhis eft þan þú wili?
 iuwan ôð·welon · gevan gí þem armun mannan,
 1554 þe ina iu an þesoro wer·oldi ne lônnon · êndi rómot te iuwes
 waldandes ríkja.
 Te hlúd ni dó þú it, · þan þú mid þínun handun bi·felhas
 1556 þína alamosna þemu armon manne, · ak dó im þurh
 ôð·móðjen
 gerno þurh godes þank: · þan móst þú eft geld niman,
 1558 swíðo liof·lík lôn, · þár þú is lango bi·þarft,
 fagaroro frumono. · Só hwat só þú is só þurh ferhtan hugi

- 1560 darno ge·dêljas, · —so is ùsumu drohtine werð—
ne galpo þú far þínun gevun te swíðo, · noh ênig gumono ne
skal,
- 1562 þat siu im þurh ídale hróm · eft ni werðe
lêð-líko far·loren. · Þanna þú skalt lôn nemen
- 1564 fora godes ôgun · góðero werko.
- 1566 Ôk skal ik iu ge·beodan, · þan gí willjad te bedu hnígan
1566 êndi willjad te iuwomu hêrron · helpono biddjan,
þat hé iu a·láte · lêðes þinges,
- 1568 þero sakono êndi þero sundjono, · þea gí iu selvon hír
wrêða ge·wirkjad, · þat gí it þan for ôðrumu werode ni duad:
- 1570 ni márjad it far mênigi, · þat iu þes man ni lovon,
ni diurjan þero dádjo, · þat gí iuwes drohtines gi·bed
- 1572 þurh þat ídala hróm · al ne far·leosan.
- Ak þan gí willjan te iuwomo hêrron · helpono biddjan,
- 1574 þiggjan þeo-líko, · —þes iu is þarf mikil—
þat iu sigi-drohtin · sundjono tómja,
- 1576 þan dót gí þat só darno: · þoh wêt it iuwe drohtin self
hêlag an himile, · hwand imu nis bi·holan n·eo-wiht
- 1578 ne wordo ne werko. · Hé látid it þan al ge·werðan só,
só gí ina þan biddjad, · þan gí te þero bedo hnígað
- 1580 mid hluttru hugi.“ · Hêliðos stóðun,
gumon umbi þana godes sunu · gerno swíðo,
- 1582 weros an willjon: · was im þero wordo niud,
þáhtun êndi þagodun, · was im þarf mikil,
- 1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn
an þana forman sið · filu mid wordun
- 1586 torhtes ge·talde. · Þó sprak im eft ên þero twe-livjo an·gegin,
glauworo gumono, · te þem godes barne:

TODO.

1575 sigi-drohtin | Cf. OE *sige-dryhten*. TODO?

- 1588 19 „Hêrro þe gódo“, (kwað hé,) „ús is þínoro huldi þarf,
te gi·wirkenne þínna willjon, · êndi ôk þínoro wordo só self,
1590 allaro barno bêtst, · þat þú ùs bedon lêres,
jungoron þíne, · só Johannes duot,
1592 diur-lík dôperi, · dago ge·hwi-líkas
is werod mid wordun, · hwi sie waldand skulun,
1594 góðan grótjan. · Dó þína jungorun só self:

ge·rihti ùs þat ge·rúni.“ · Þó habda eft þe ríkjo garu
 1596 sán aftar þiu, · sunu drohtines,
 gód word an·gegin: · „Þan gí god willjan“, kwað hé,
 1598 „weros mid iuwon wordun · waldand grótjan,
 allaro kuningo kraftigostan, · þan kweðad gí, só ik iu lérju:
 1600 ,Fadar úsa · firiho barno,
 þú bist an þem hôhon · himila ríkja,
 1602 ge·wihid sí þín namo · wordo ge·hwi·líko.
 Kuma þín · kraftag ríki.
 1604 Werða þín willjo · ovar þesa wer-old alla,
 só sama an erðo, · só þár uppa ist
 1606 an þem hôhon · himilo ríkja.
 Gef ùs dago ge·hwi·likes rád, · drohtin þe gódo,
 1608 þína hêlaga helpa, · ęndi a·lát ùs, hevanes ward,
 managoro mên-skuldjo, · al só we ôðrum mannum dóan.
 1610 Ne lát ùs far·lédjan · lêða wihti
 só forð an iro willjon, · só wí wirðige sind,
 1612 ak help ús wiðar allun · uvilon dádjun.
 Só skulun gí biddjan, · þan gí te bede hnígað
 1614 weros mid iuwom wordun, · þat iu waldand god
 lêðes a·láte · an leut-kunnja.
 1616 Ef gí þan willjad a·látan · liudjo ge·hwi·líkun
 þero sakono ęndi þero sundjono, · þe sie wið iu selvon hír
 1618 wrêða ge·wirkjat, · þan a·látid iu waldand god,
 fadar ala-mahtig · firin-werk mikil,
 1620 managoro mên-skuldjo. · Ef iu þan wirðid iuwa mód te stark,
 þat gí ne wiljat ôðrun · erlun a·látan,
 1622 weron wam-dádi, · þan ne wil iu ôk waldand god
 grim-werk far·gevan, · ak gí skulun is geld niman,
 1624 swiðo lêð-lik lôn · te languru hwílu,
 alles þes un-rehtes, · þes gí ôðrum hír
 1626 gi·lêstjad an þesumu liohte · ęndi þan wið liudjo barn
 þea saka ni gi·sónjad, · êr gí an þana sið faran,
 1628 weros fon þesoro wer-oldi. · Ôk skal ik iu te wárun seggjan,
 hwó gí lêstjan skulun · lêra mína:
 1630 þan gí iuwa fastonnja · frummjan willjan,
 minson iuwa mên-dádi, · þan ni duad gí þat te managom küð,
 1632 ak miðad is far ôðrum mannun: · þoh wêt mahtig god,
 waldand iuwan willjan, · þoh iu werod ôðar,

- 1634 liudjo barn ne lovon. · Hé gildid is iu lôn aftar þiu,
 iuwa hêlag fadar · an himil-ríkja,
 1636 þes ge im mid su-líkum ôd-módja, · erlos þeonod,
 só ferht-líko undar þesumu folke. · Ne willjat feho winnan
 1638 erlos an un-reht, · ak wirkjad up te gode
 man aftar médu: · þat is mēra þing,
 1640 þan man hír an erðu · ôdag libbja,
 wer-old-skattes ge·wono. · Ef gí willjad mínun wordun
 hôrjan,
 1642 þan ne samnod gí hír sink mikil · silôvres ne goldes
 an þesoro middil-gard, · mêðom-hordes,
 1644 hwand it rotat hír an roste, · êndi rêgin-þeovos far-stelad,
 wurmi a·wardjad, · wirðid þat gi·wádi far-slitán,
 1646 ti·gangid þe gold-welo. · Lêstjad iuwa gôdon werk,
 samnod iu an himile · hord þat mēra,
 1648 fagara feho-skattos: · þat ni mag iu ênig fiund be·niman,
 ne·wiht an·wêndjan, · hwand þe welo standid
 1650 garu iu te·gêgnes, · só hwat só gí gôdes þarod,
 an þat himil-ríki · hordes ge·samnod,
 1652 hêliðos þurh iuwa hand-geva, · êndi hêbbjad þarod iuwan
 hugi fasto;
 hwand þár ist alloro manno gi·hwes · mód-ge·þáhti,
 1654 hugi êndi herta, · þár is hord ligid,
 sink ge·samnod. · Nis eo só sálig man,
 1656 þat mugi an þesoro brêdon wer-old · bêðju ant·þengjan,
 ge þat hí an þesoro erðo · ôdag libbja,
 1658 an allun wer-old-lustun wesa, · ge þoh waldand gode
 te þanke ge·þeono: · ak hé skal alloro þingo gi·hwes
 1660 simbla ôðar-hweðar · ên far·látan
 eþþo lusta þes lík-hamon · eþþo lif êwig.
 1662 Be·þiu ni gornot gí umbi iuwa ge·garuwi, · ak huggjad te gode
 fasto,
 ne mornont an iuwomu móde, · hwat gí eft an morgan skulin
 1664 etan eþþo drinkan · eþþo an hêbbjan
 weros te ge·wêdja: · it wêt al waldand god,
 1666 hwes þea bi·þurvun, · þea im hír þionod wel,
 folgod iro frôhan willjon. · Hwat gí þat bi þesun fuglun
 mugun
 1668 wár-líko undar·witan, · þea hír an þesoro wer-oldi sint,

farad an feðar-hamun: · sie ni kunnun ênig feho winnan,
 1670 þoh givid im drohtin god · dago ge-hwi-likes
 helpa wiðar hungre. · Ôk mugun gí an iuwom hugi markon,
 1672 weros umbi iuwa ge-wádi, · hwó þie wurti sint
 fagoro ge-fratohot, · þea hír an felde stád,
 1674 berht-liko ge-blóid: · ne mahta þe burges ward,
 Salomon þe kuning, · þe habda sink mikil,
 1676 mēðom-hordas mēst, · þero þe ênig man êhti,
 welono ge-wunnan · êndi allaro ge-wádjo kust,—
 1678 þoh ni mohte hé an is live, · þoh hé habdi alles þeses landes
 ge-wald,
 a-winnan su-lik ge-wádi, · só þiu wurt havad,
 1680 þiu hír an felde stád · fagoro ge-gariwit,
 lilli mid só liof-liku blómon: · ina wádit þe landes waldand
 1682 hêr fan hevanes wange. · Mêr is im þoh umbi þit hêliðo
 kunni;
 liudi sint im liovoron mikilu, · þea hé im an þesumu lande
 ge-warhte,
 1684 waldand an willjon sínan. · Be-þiu ne þurvon gí umbi iuwa
 ge-wádi sorgon,
 ne gornot gí umbi iuwa ge-gariwi te swíðo: · god wili is alles
 rádan,
 1686 helpan fan hevanes wange, · ef gí willjad aftar is huldi þeonon.
 Gerot gí simbla êrist þes godes ríkjas, · êndi þan duat aftar
 þem is góðun werkun,
 1688 rómod gí rehtoro þingo: · þan wili iu þe ríkjo drohtin
 gevon mid alloro góðu ge-hwi-liku, · ef gí im þus ful-gangan
 willjad,
 1690 só ik iu te wárun hír · wordun seggjo.

TODO.

1656 ant-þengjan | so M; a-þengjan (norm.) C

1603 Kuma þín | A three-syllable line, which is otherwise unmetrical in Old Saxon. Its presence suggests that the poet is following the text of his source particularly closely and therefore is willing to sacrifice meter for the sake of sense.

1645 wurmi a-wardjad | Sounds very similar to “dragons guard it”, but the sense of a-werdjan is ‘destroy’.

20 Ne skulun gí ênigumu manne · un-rehtes wiht,
 1692 dervjes a-dêljan, · hwand þe dóm eft kumid

1694 ovar þana selvon man, · þár it im te sorgon skal,
 werðan þem te wítja, · þe hír mid is wordun ge·sprikid
 un-reht ôðrum. · Neo þat iuwar ênig ne dua
 1696 gumono an þesom gardon · geldes eþþo kôpes,
 þat hí un-reht gi·met · ôðrumu manne
 1698 mên-ful mako, · hwand it simbla mótjan skal
 erlo ge·hwi-líkomu, · su-lík só hé it ôðrumu ge·dód,
 1700 só kumid it im eft te·gegnes, · þár hé gerno ne wili
 ge·sehan is sundjon. · Ôk skal ik iu seggjan noh,
 1702 hwár gí iu wardon skulun · wítjo mēsta,
 mên-werk manag: · te hwi skalt þú ênigan man be·sprekan,
 1704 bróðar þínan, · þat þú undar is bráhon ge·sehas
 halm an is ôgon, · êndi ge·huggjan ni wili
 1706 þana swáran balkon, · þe þú an þínoro siuni havas,
 hard trio êndi hevg. · Lát þi þat an þínan hugi fallan,
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þi líoht be·foran,
 ôgun werðad þi ge·oponot; · þan maht þú aftar þiu
 1710 swáses mannes ge·siun · siðor ge·bótjan,
 ge·hêljan an is hôvde. · Só mag þat an is hugi mēra
 1712 an þesoro middil-gard · manno ge·hwi-líkumu,
 wesan an þesoro wer-oldi, · þat hí hír wammas ge·duot,
 1714 þan hí ahtoja · ôðres mannes
 saka êndi sundja, · êndi havad im selvo mēr
 1716 firin-werko ge·frumid. · Ef hé wili is fruma lēstjan,
 þan skal hí ina selvon êr · sundjono a·tómjan,
 1718 lêð-werko lōson: · siðor mag hí mid is lērun werðan
 heiliðun te helpu, · siðor hí ina hluttran wêt,
 1720 sundjono sikoran. · Ne skulun gí swinum te·foran
 iuwa mēre-gríton makon · eþþo mēðmo ge·striuni,
 1722 hêlag hals-mēni, · hwand siu it an horu spurnat,
 sulwjad an sande: · ne witun súvrjas ge·skêð,
 1724 faðaroro fratoho. · Su-lík sint hír folk manag,
 þe iuwa hêlag word · hōrjan ne willjad,
 1726 ful-gangan godes lêrun: · ne witun gódes ge·skêð,
 ak sind im lári word · leovoron mikilu,
 1728 umbi·þarvi þing, · þanna þeot-godes
 werk êndi willjo. · Ne sind sie wirðige þan,
 1730 þat sie ge·hōrjan iuwa hêlag word, · ef sie is ne willjad an iro
 hugi þenkjan,

ne línon ne lêstjan. · Þem ni seggjan gí iuworo lêron wiht,
 1732 þat gí þea spráka godes · ęndi spel managu
 ne far·leosan an þem liudjun, · þea þár ne willjan gí·lôvjan tó,
 1734 wároro wordo. · Ôk skulun gí iu wardon filu
 listjun undar þesun liudjun, · þár gí aftar þesumu lande farad,
 1736 þat iu þea luggjon ne mugin · lêron be·swíkan
 ni mid wordun ni mid werkun. · Sie kumad an su·líkom
 ge·wádjon te iu,
 1738 fagoron fratohon: · þoh hebbjad sie fêknan hugi:
 þea mugun gí sán ant·kennjan, · só gí sie kuman ge·sehad:
 1740 sie sprekad wís·lík word, · þoh iro werk ne dugin,
 þero þegno ge·þáhti. · Hwand gí witun, þat eo an þornjun ne
 skulun
 1742 wín·beri wesán · eþþa welon eo·wiht,
 fagororo fruhtjo, · nek ôk figun ne lesad
 1744 hêliðos an hiopon. · Þat mugun gí undar·huggjan wel,
 þat eo þe uвило bôm, · þár hé an erðu stád,
 1746 góden wastum ne givid, · nek it ôk god ni ge·skóp,
 þat þe gódo bôm · gumono barnun
 1748 bári bittres wiht, · ak kumid fan alloro bâmo ge·hwi·líkumu
 su·lík wastom te þesero wer·oldi, · só im fan is wurtjon
 ge·dregid,
 1750 eþþa berht eþþa bittar. · Þat mênid þoh breost·hugi,
 managoro mód·sevon · manno kunnjes,
 1752 hwó alloro erlo ge·hwi·lík · ôgit selvo,
 meldod mid is mûðu, · hwi·líkan hé mód havad,
 1754 hugi umbi is herte: · þes ni mag hé far·helan eo·wiht,
 ak kumad fan þem uvilan man · in·wid·rádos,
 1756 bittara balu·spráka, · su·lík só hí an is breostun havad
 ge·heftid umbi is herte: · simbla is hugi kûðid,
 1758 is willjon mid is wordun, · ęndi farad is werk aftar þiu.
 Só kumad fan þemu góðan manne · glau and·wordi,
 1760 wís·lík fan is ge·wittja, · þat hí simbla mid is wordu ge·sprikid,
 man mid is mîðu su·lík, · só hé an is móde havad
 1762 hord umbi is herte. · Þanan kumad þea hêlagan lêra,
 swíðo wun·sam word, · ęndi skulun is werk aftar þiu
 1764 þeodu ge·þíhan, · þegnun managun
 werðan te willjon, · al só it waldand self
 1766 góðun mannun far·givid, · god alo·mahtig,

1768 himilisk hêrro, · hwand sie áno is helpa ni mugun
ne mid wordun ne mid werkun · wiht a·þengjan
1770 gódes an þesun gardun. · Be·þiu skulun gumono barn
an is ênes kraft · alle gi·lôvjan.

TODO.

1714 ahtoja | ‘batogea’ M

1722 hêlag hals-mēni | In an interesting example of cultural adaptation, OHG Tatian 39:7 *heilagaz* ‘that which is holy’ is concretized as a “holy neck-ring”, an important type of object in pre-Christian Germanic society commonly found in archeological excavations. We must assume that such rings were still not entirely uncommon in Old Saxony in the 830s, when *Heli* was written.

21 Ôk skal ik iu wísjan, · hwô hír wegos twêna
1772 liggjad an þesumu liohte, · þea farad liudjo barn,
al irmin-þiod. · Þero is ôðar sán
1774 wíd stráta êndi brêd, · —farid sie werodes filu,
man-kunnjes manag, · hwand sie þarod iro mód spēnit,
1776 wer-old-lusta weros— · þiu an þea wirson hand
liudi lêdid, · þár sie te far·lora werðad,
1778 hêlidos an hêllju, · þár is hêt êndi swart,
êgis-lik an innan: · ôði ist þarod te faranne
1780 êldi-barnun, · þoh it im at þemu êndje ni dugi.
þan ligid eft ôðar · êngira mikilu
1782 weg an þesoro wer-oldi, · fêrid ina werodes lút,
fáho folk-skepi: · ni willjad ina firiho barn
1784 gerno gangan, · þoh hé te godes ríkja,
an þat êwiga lif, · erlos lédja.
1786 þan nimad gí iu þana êngjan: · þoh hé só ôði ne sí
firihon te faranne, · þoh skal hí te frumu werðan
1788 só hwemu só ina þurh·gengid, · só skal is geld niman,
swiðo lang-sam lôn · êndi lif êwig,
1790 diur-likan drôm. · Eo gí þes drohtin skulun,
waldand biddjen, · þat gí þana weg mótin
1792 fan foran ant·fahan · êndi forð þurh gi·gangan
an þat godes ríki. · Hé ist garu simbla
1794 wiðar þiu te gevanne, · þe man ina gerno bidid,
fergot firiho barn. · Sókjad fadar iuwan
1796 up te þemu êwinom ríkja: · þan mótun gí ina aftar þiu
te iuworu frumu fíðan. · Kúðjad iuwa fard þarod
1798 at iuwas drohtines durun: · þan werðad iu an·dón aftar þiu,

himil-portun ant·hlidan, · þat gi an þat hêlage lioht,
 1800 an þat godes riki · gangan môtun,
 sin·lif sehan. · Ôk skal ik iu seggjan noh
 1802 far þesumu werode allun · wâr·lik biliði,
 þat alloro liudjo só hwi·lík, · só þesa mína lêra wili
 1804 ge·haldan an is herton · êndi wil iro an is hugi a·þenkjan,
 lêstjan sea an þesumu lande, · þe gi·liko duot
 1806 wísumu manne, · þe gi·wit havad,
 horska hugi·skefti, · êndi hús·stêdi kiusid
 1808 an fastoro foldun · êndi an felisa uppan
 wêgos wirkid, · þár im wind ni mag,
 1810 ne wág ne watares strôm · wihtju ge·tunjan,
 ak mag im þár wið un·gi·widerjon · allun standan
 1812 an þemu felise uppan, · hwand it só fasto warð
 gi·stêllit an þemu stêne: · ant·havad it þiu stêdi niðana,
 1814 wrêðid wiðar winde, · þat it wíkan ni mag.
 Só duot eft manno só hwi·lík, · só þesun mínun ni wili
 1816 lêrun hôrjen · ne þero lêstjen wiht;
 só duot þe un·wíson · erla ge·liko,
 1818 un·ge·wittigon were, · þe im be watares staðe
 an sande wili · sêli·hús wirkjan,
 1820 þár it westrani wind · êndi wágo strôm,
 sêes üðjon te·sláad; · ne mag im sand êndi greot
 1822 ge·wrêðjan wið þemu winde, · ak wirðid te·worpan þan,
 te·fallen an þemu flóde, · hwand it an fastoro nis
 1824 erðu ge·timbrod. · Só skal allaro erlo ge·hwes
 werk ge·þíhan wiðar þiu, · þe hí þius mín word frumid,
 1826 haldid hêlag ge·bod.“ · Þó bi·gunnun an iro hugi wundron
 megin·folk mikil: · ge·hôrdun mahtiges godes
 1828 liof·líka lêra; · ne wárun an þemu lande ge·wuno,
 þat sie eo fan su·líkun êr · seggjan ge·hôrdin
 1830 wordun eþþo werkun. · Far·stóðun wíse man,
 þat hé só lêrde, · liudjo drohtin,
 1832 wárun wordun, · só hé ge·wald habde,
 allun þem un·ge·liko, · þe þár an êr·dagun
 1834 undar þem liud·skeþja · lérjon wárun
 a·koran undar þemu kunnje: · ne habdun þiu Kristes word
 1836 ge·makon mid mannun, · þe hé far þero mēnigi sprach,
 ge·bôd uppan þemu berge.

swára sundjon. · Nú ik iu sēndjan skal
 1874 aftar þesumu land-skēpje · só lamb undar wulvos:
 só skulun gí undar iuwa fiund faren, · undar filu þeodo,
 1876 undar mis-likē man. · Hēbbjad iuwan mōd wiðar þem
 só glauwan te gegnes, · só samo só þe gelwo wurm,
 1878 nádra þiu fēha, · þár siu iro nīð-skēpjes,
 witodes wánit, · þat man iu undar þemu werode ne mugi
 1880 be·swikan an þemu siðe. · Far þiu gí sorgon skulun,
 þat iu þea man ni mugin · mōd-ge·þáhti,
 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,
 wið iro fēknjon dádjun, · só man wiðar fiundun skal.
 1884 Þan wesat gí eft an iuwon dádjun · dúvon ge·lika,
 hēbbjad wið erlo ge·hwene · ên-faldan hugi,
 1886 mildjan mōd-sevon, · þat þár man neg·ên
 þurh iuwa dádi · be·drogan ne werðe,
 1888 be·swikan þurh iuwa sundja. · Nú skulun gí an þana sið faran,
 an þat ârundi: · þár skulun gí arvidjes só filu
 1890 ge·þolon undar þeru þiod · êndi ge·þwing só samo
 manag êndi mis-lik, · hwand gí an mínumu namon
 1892 þea liudi lêrjat. · Be·þiu skulun gí þár lêðes filu
 fora wer-old-kuningun, · wítjas ant·fahan.
 1894 Oft skulun gí þár for ríkja · þurh þius mín rehtun word
 ge·bundane standen · êndi bêðju ge·þolojan,
 1896 ge hosk ge harm-kwidi: · umbi þat ne látad gí iuwan hugi
 twíflon,
 sevon swikandjan: · gí ni þurvon an ênigun sorgun wesan
 1898 an iuwomu hugi hwergin, · þan man iu for þea hêri forð
 an þene gast·sēli · gangan hêtid,
 1900 hwat gí im þan te gegnes skulin · góđoro wordo,
 spáh-likoro ge·sprekan, · hwand iu þiu spód kumid,
 1902 helpe fon himile, · êndi sprikid þe hêlogo gēst,
 mahtig fon iuwomu munde. · Be·þiu ne an·dráđad gí iu þero
 manno nīð
 1904 ne forhtjat iro fiund-skēpi: · þoh sie hēbbjan iuwas ferāhes
 ge·wald,
 þat sie mugin þene lik-hamon · lívu be·neotan,
 1906 a·slahan mid swerde, · þoh sie þeru seolun ne mugun
 wiht a·wardjan. · Ant·dráđad iu waldand god,
 1908 forhtjad fader iuwan, · frummjad gerno

is ge·bod-skepī, · hward hí havad bēðjes gi-wald,
 1910 liudjo līves · ėndi ôk iro līk-hamon
 gek þero seolon só self: · ef gí iuwa an þem sīðe þarod
 1912 far·liosat þurh þesa lēra, · þan mótun gí sie eft an þemu liohte
 godes
 be·foran fiðan, · hward sie fader iuwa,
 1914 haldid hēlag god · an himil-ríkja.

TODO.

1877 gelwo wurm | TODO: Note on this wurm. Biblical or Saxon?

23 Ne kumat þea alle te himile, · þea þe hér hrópat te mí
 1916 manno te mund-burd. · Managa sind þero,
 þea willjad alloro dago ge·hwi-líkes · te drohtine hnigan,
 1918 hrópad þár te helpu · ėndi huggjad an ôðar,
 wirkjad wam-dádi: · ne sind im þan þiu word fruma,
 1920 ak þea mótun hwervan · an þat himiles lioht,
 gangan an þat godes ríki, · þea þes gerne sint,
 1922 þat sie hír ge·frummjen · fader ala-waldan
 werk ėndi willjon. · Þea ni þurvun mid wordun só filu
 1924 hrópan te helpu, · hwarda þe hēlogo god
 wēt alloro manno ge·hwes · mōd-ge·þáhti,
 1926 word ėndi willjon, · ėndi gildid im is werko lôn.
 Be·þiu skulun gí sorgon, · þan gí an þene sīð farad,
 1928 hwó gí þat ârundi · ti ėndja be·bręngen.
 Þan gí liðan skulun · aftar þesumu land-skepja,
 1930 wído aftar þesoro wer-oldi, · al só iu wegos lēdjad,
 brēd stráta te burg, · simbla sókjad gí iu þene bętston sán
 1932 man undar þeru męnegi · ėndi kúðjad imu iuwan móð-sevon
 wárun wordun. · Ef sie þan þes wirðige sint,
 1934 þat sie iuwa gódun werk · gerno ge·lęstjen
 mid hluttru hugi, · þan gí an þemu hūse mid im
 1936 wonod an willjon · ėndi im wel lônod,
 geldad im mid góðu · ėndi sie te gode selvon
 1938 wordun ge·wihad · ėndi sęggjad im wissan friðu,
 hēlaga helpa · hevan-kuninges.
 1940 Ef sie þan só sálīga · þurh iro selvoro dád
 werðan ni mótun, · þat sie iuwa werk frummjen,
 1942 lęstjen iuwa lēra, · þan gí fan þem liudjun sán,
 farad fan þemu folke, · —þe iuwa friðu hwirvid

- 1944 eft an iuworo selvoro sið,— · ɛndi látad sie mid sundjun forð,
 mid balu-werkun búan · ɛndi sókjad iu burg ôðra,
 1946 mikil man-werod, · ɛndi ne látad þes melmes wiht
 folgan an iuwom fōtun, · þanan þe man iu ant-fāhan ne wili,
 1948 ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu
 werðe,
 þemu werode te ge-wit-skēpje, · þat iro willjo ne dōg.
 1950 Þan seggjo ik iu te wárun, · só hwan só þius wer-old ɛndjad
 ɛndi þe mārjo dag · ovar man fārid,
 1952 þat þan Sodomo-burg, · þiu hír þurh sundjon warð
 an af-grundi · êldes kraftu,
 1954 fiuru bi-fallen, · þat þiu þan havad friðu mêran,
 mildiran mund-burd, · þan þea man êgin,
 1956 þe iu hír wiðar-werpat · ɛndi ne willjad iuwa word frummjen.
 Só hwe só iu þan ant-fāhit · þurh ferhtan hugi,
 1958 þurh mildjan mód, · só havad mínan forð
 willjon ge-warhten · ɛndi ôk waldand god,
 1960 ant-fangan fader iuwan, · firiho drohtin,
 ríkjan rád-gevon, · þene þe al reht bi-kan.
 1962 wêt waldand self, · ɛndi willjan lônót
 gumono ge-hwi-líkumu, · só hwat só hí hír gódes ge-duot,
 1964 þoh hí þurh minnja godes · manno hwi-líkumu
 willjandi far-geve · watares drinkan,
 1966 þat hí þurftigumu manne · þurst ge-hêlje,
 kaldes brunnan. · Þesa kwidi werðad wára,
 1968 þat eo ne bi-lívid, · ne hí þes lôn skuli,
 fora godes ôgun · geld ant-fāhan,
 1970 méda manag-falde, · só hwat só hí is þurh mína minnja
 ge-duot.
 Só hwe só mín þan far-lôgnid · liudi-barno,
 1972 hêliðo for þesoro hērju, · só dóm ik is an himile só self
 þár uppe far þem alo-waldan fader · ɛndi for allumu is ɛngilo
 krafte,
 1974 far þeru mikilon mēnigi. · Só hwi-lík só þan eft manno barno
 an þesoro wer-oldi ne wili · wordun miðan,
 1976 ak gihit far gum-skēpi, · þat hé mín jungoro sí,
 þene willju ek eft ôgjan · far ôgun godes,
 1978 fora alloro firiho fader, · þár folk manag
 for þene alo-waldon · alla gangad

- 1980 rēðinon wið þene ríkjon. · Þár willju ik imu an reht wesan
mildi mund-boro, · só hwemu só mínun hír
- 1982 wordun hòrid · ęndi þiu werk frumid,
þea ik hír an þesumu berge uppan · ge·boden hębbju.“
- 1984 Habda þó te wárun · waldandes sunu
ge·lêrid þea liudi, · hwo sie lof gode
- 1986 wirkjan skoldin. · Þó lét hí þat werod þanan
an alloro halva ge·hwi-líka, · hęri-skepi manno
- 1988 sīðon te sęlðon. · Habdun selves word,
ge·hòrid hevan-kuninges · hêlaga lêra,
- 1990 só eo te wer-oldi sint · wordo ęndi dádjo,
man-kunnjes manag · ovar þesan middil-gard
- 1992 sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,
þea þár an þemu berge ge·sprak · barno ríkjast.

TODO.

- 1994 **24** Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiодо drohtin
an Galileo land, · þár hé te ênum gômum warð,
ge·bedan þat barn godes: · þár skolda man êna brūd gevan,
1996 muna-líka magað. · Þár Maria was,
1998 mid iro suni selvo, · sálig þiorna,
mahtiges móder. · Managoro drohtin
- 2000 gęng imu þó mid is jungoron, · godes êgan barn,
an þat hòha hús, · þár þiu hêri drank,
- 2002 þea Judeon an þemu gast-sęli: · hé im ôk at þem gômun was,
giak hí þár ge·kūðde, · þat hí habda kraft godes,
- 2004 helpa fan himil-fader, · hêlagna gęst,
waldandes wís-dóm. · Werod bliðode,
- 2006 wárun þár an luston · liudi at·samne,
gumon glad-módje. · Géngun ambaht-man,
- 2008 skęnkjon mid skálun, · drógun skírjane wín
mid orkun ęndi mid alo-fatun; · was þár erlo drôm
- 2010 fağar an flettja, · þó þár folk undar im
an þem bęnkjon só bętst · blíðsja af·hóvun,
- 2012 wárun þár an wunnjun. · Þó im þes wínes brast,
þem liudjun þes líðes: · is ni was far·lêvid wiht
- 2014 hwęgin an þemu húse, · þat for þene hęri forð
skęnkjon drógin, · ak þiu skapu wárun
- 2016 líðes a·láríd. · Þó ni was lang te þiu,

þat it sán ant·funda · fríó skônjosta,
 2018 Kristes móder: · géng wið iro kind sprekan,
 wið iro sunu selvon, · sagda im mid wordun,
 2020 þat þea werdos þó mēr · wínes ne habdun
 þem gēstjun te gômun. · Siu þó gerno bad,
 2022 þat is þe hêlogo Krist · helpa ge·riedi
 þemu werode te willjon. · Þó habda eft is word garu
 2024 mahtig barn godes · ėndi wið is móder sprak:
 „Hwat ist mí ėndi þí“, (kwað hé,) „umbi þesoro manno lið,
 2026 umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,
 manos mí far þesoro mēnigi? · Ne sint mína noh
 2028 tídi kumana.“ · Ðan þoh gi·trúoda siu wel
 an iro hugi·skeftjun, · hêlag þiorne,
 2030 þat is aftar þem wordun · waldandes barn,
 hêljandoro bēst · helpan weldi.
 2032 Hét þó þea ambaht·man · idiso skônjost,
 skēnkjon ėndi skap·wardos, · þea þár skoldun þero skolu
 þionon,
 2034 þat sie þes ne word ne werk · wiht ne far·létin,
 þes sie þe hêlogo Krist · hētan weldi
 2036 lēstjan far þem liudjun. · Lárja stóðun þár
 stēn·fatu sehsi. · Þó só stillo ge·bôð
 2038 mahtig barn godes, · só it þár manno filu
 ne wissa te wárun, · hwó hé it mid is wordu ge·sprak;
 2040 hé hét þea skēnkjon · þó skírjas watares
 þiu fatu fulljen, · ėndi hí þár mid is fingrun þó,
 2042 segnade selvo · sínun handun,
 warhte it te wíne · ėndi hét is an ên wêgi hlaðen,
 2044 skēppjen mid ênoro skálon, · ėndi þó te þem skēnkjon sprak,
 hét is þero gēstjo, · þe at þem gômun was
 2046 þemu hêroston · an hand ge·van,
 ful mid folmun, · þemu þe þes folkes þár
 2048 ge·wêld aftar þemu werde. · Reht só hí þes wínes ge·drank,
 só ni mahte hé be·míðan, · ne hí far þeru mēnigi sprak
 2050 te þemu brúdi·gumon, · kwað þat simbla þat bēstse líð
 alloro erlo ge·hwi·lík · êrist skoldi
 2052 ge·van at is gômun: · „undar þiu wirðid þero gumono hugi
 a·wēkid mid wínu, · þat sie wel blíðod,
 2054 druncan drômjad. · Ðan mag man þár dragan aftar þiu

2056 *liht-likora lið:* · só ist þesoro liudjo þau.
 Þan havas þú nú *wunder-liko* · *werd-skępi* þinan
 ge-*markod* far þesoro *męnigi:* · hętis far þit *manno* folk
 2058 alles þínes *wínes* · þat *wirsiste*
 þíne *ambaht-man* · *êrist* bręngjan,
 2060 *gevan* at þínun *gômun.* · Nú sint þína *gęsti* sade,
 sint þíne *druhtingos* · *drunkane* swiðo,
 2062 is þit folk *frô-mód:* · nú hętis þú hír *forð* dragan
 alloro *liðo* *lof-samost,* · þero þe ik eo an þesumu *liohte* ge-*sah*
 2064 *hwęgin* *hębbjan.* · Mid þius skoldis þú ús *hin-dag* êr
gevon ęndi *gômjān:* · þan it alloro *gumono* ge-*hwi-lik*
 2066 ge-*þigedi* te *þanke.*“ · Þó warð þár *þeğan* manag
 ge-*war* aftar þem *wordun,* · siðor sie þes *wínes* ge-*drunkun,*
 2068 þat þár þe *hêlogo* Krist · an þemu *húse* innan
têkan warhte: · *trúodun* sie siðor
 2070 þiu *mêr* an is *mund-burd,* · þat hí habdi *maht* godes,
 ge-*wald* an þesoro *wer-oldi.* · Þó warð þat só *wído* küð
 2072 ovar *Galileo* land · *Judeo* liudjun,
 hwó þár *selvo* ge-*deda* · *sunu* drohtines
 2074 *water* te *wíne:* · þat warð þár *wundro* êrist,
 þero þe hí þár an *Galilea* · *Judeo* liudjon,
 2076 *têkno* ge-*tôgdi.* · Ne mag þat ge-*tęlljan* man,
 ge-*seggjan* te *sôðan,* · hwat þár *siðor* warð
 2078 *wundres* undar þemu *werode,* · þár *waldand* Krist
 an *godes* namon · *Judeo* liudjon
 2080 allan *langan* dag · *lêra* sagde,
 gi-*hét* im *hevan-ríki* · ęndi *hęlljo* ge-*þwing*
 2082 *węride* mid *wordun,* · hét sie *wara* godes,
sin-líf *sókjan:* · þár is *seolono* lioht,
 2084 *drôm* *drohtines* · ęndi *dag-skímon,*
gód-lik-nissja *godes;* · þár *gêst* manag
 2086 *wunod* an *willjan,* · þe hír *wel* þęnkid,
 þat hé *hír* bi-*halde* · *hevan-kuninges* ge-*bod.*

TODO.

2001 þiu *hêri* | so C (norm. ‘*tbiu heri*’); þe *hęri* (norm. ‘*the heri*’) M.

2088 25 Ge-wêt imu þó mid is *jungoron* · fan þem *gômun* forð
 Kristus te *Kapharnaum,* · *kuningo* ríkjost,
 2090 te þeru *márjon* burg. · *Męgin* samnode,

gumon imu te·gegnes, · gódro manno
 2092 sálig ge·siði: · weldun þiu is swótjan word
 hêlag hôrjen. · Þár im ên hunno kwam,
 2094 ên gód man an·gegin · ęndi ina gerno bad
 helpen hêlagne, · kwað þat hí undar is híwiskja
 2096 ęnna léfna lamon · lango habdi,
 seokan an is sełdon: · „só ina ênig seggjo ne mag
 2098 handun ge·hêljen. · Nú is im þínoro helpono þarf,
 frô mín þe gódo.“ · Þó sprak im eft þat friðu-barn godes
 2100 sán aftar þiu · selvo te·gegnes,
 kwað þat hé þár kwámi · ęndi þat kind weldi
 2102 nęrjan af þeru nôdi. · Þó im náhor géng
 þe man far þeru meņigi · wið só mahtigna
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað hé,
 „hêrro þe gódo, · þat þú an mín hús kumes,
 2106 sókjas mína sełiða, · hwand ik bium só sundig man
 mid wordun ęndi mid werkun. · Ik ge·lôvju þat þú ge·wald
 havas,
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,
 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,
 2110 þan is sán þiu léf-hêd lôsot · ęndi wirðid is lik-hamo
 hêl ęndi hrêni, · ef þú im þína helpa far·givis.
 2112 Ik bium mí ambaht-man, · hebbju mí ôdes ge·nóg,
 welono ge·wunnen: · þoh ik undar ge·wêldi sí
 2114 ađal-kuninges, · þoh hebbju ik erlo ge·trôst,
 holde hęri-rinkos, · þea mí só ge·hôriga sint,
 2116 þat sie þes ne word ne werk · wiht ne far·látad,
 þes ik sie an þesumu land-skępje · lêstjan hété,
 2118 ak sie farad ęndi frummjad · ęndi eft te iro frôhan kumad,
 holde te iro hêrron. · Þoh ik at mínumu hús êgi
 2120 wíd-brêdene welon · ęndi werodes ge·nóg,
 hełiðos hugi-đęrvje, · þoh ni gi·dar ik þi só hêlagna
 2122 biddjen, barn godes, · þat þú an mín bú gangas,
 sókjas mína sełiða, · hwand ik só sundig bium,
 2124 wêt mína far·wurhti.“ · Þó sprak eft waldand Krist,
 þe gumo wið is jungoron, · kwað þat hí an Judeon hwęgin
 2126 undar Israheles · avoron ne fundi
 ge·makon þes mannes, · þe io mêt te gode
 2128 an þemu land-skępi · ge·lôvon habdi,

- þan hluttron te himile: · „nú látu ik iu þár hōrjen tó,
 2130 þár ik it iu te wárun hír · wordun seggjo,
 þat noh skulun elli-þeoda · ôstane ęndi westane,
 2132 man-kunnjes kuman · manag te-samne,
 hêlag folk godes · an hevan-ríki:
 2134 þea motun þár an Abrahames · ęndi an Isaakes só self
 ęndi ôk an Jakobes, · góđoro manno,
 2136 barmun řestjen · ęndi bêđju ge-þolojan,
 welon ęndi willjon · ęndi wonod-sam líf,
 2138 góđ lioht mid gode. · Þan skal Judeono filu,
 þeses ríkjas suni · be-rôvode werðen,
 2140 be-dêlide su-likoro diurðo, · ęndi skulun an dalun þiustron
 an þemu alloro ferristan · ferne liggjen.
 2142 Þár mag man ge-hōrjen · hêliðos kwíðjan,
 þár sie iro torn manag · tandon bitad;
 2144 þár ist grist-grimmo · ęndi grádag fiur,
 hard hêljo ge-þwing, · hêt ęndi þiustri,
 2146 swart sin-nahti · sundja te lône,
 wrêðoro ge-wurhtjo, · só hwemu só þes willjon ne havad,
 2148 þat hé ina a-lôsje, · êr hí þit lioht a-geve,
 węndje fan þesoro wer-oldi. · Nú maht þú þi an þínan willjon
 forð
 2150 sīðon te sêlðun; · þan findis þú ge-sundan at hús
 mago-jungan man: · mód is imu an luston,
 2152 þat barn is ge-hêlid, · só þú bēdi te mí:
 it wirðid al só ge-lêstid, · só þú ge-lōvon havas
 2154 an þínumu hugi hardo.“ · Þó sagde hevan-kuninge,
 þe ambaht-man · alo-waldon gode
 2156 þank for þero þiодо, · þes hé imu at su-líkun þarvun halp.
 Habda þo gi-ârundid, · al só hé welde,
 2158 sálig-líko: · gi-wêt imu an þana sīð þanan,
 węnde an is willjan, · þár hé welon êhte,
 2160 bú ęndi bodlos: · fand þat barn ge-sund,
 kind-jungan man. · Kristes wárun þó
 2162 word ge-fullot: · hí ge-wald habda
 te tōgjanna tēkan, · só þat ni mag gi-telljen man,
 2164 ge-ahton ovar þesoro erðu, · hwat hé þurh is ênes kraft
 an þesaro middil-gard · máriða ge-frumide,
 2166 wundres ge-warhte, · hwand al an is ge-wêldi stád,

himil ęndi erðe.

TODO.

2093 hunno 'centurion' | A native Germanic term perhaps going back to the days when the Saxons served in the Roman armies.

- 26 Þó ge-wêt imu þe hêlogo Krist
- 2168 forð-wardes faren, · frēmide alo-mahtig
alloro dago ge-hwi-likes, · drohtin þe gódo,
2170 liudjo barnum leof, · lērde mid wordun
godes willjon gumun, · habda imu jungorono filu
2172 simbla te gi-sīðun, · sálig folk godes,
manno męgin-kraft, · managoro þeodo,
2174 hêlag hęri-skępi, · was is helpono gód,
mannun mildi. · Þó hí mid þeru męnigi kwam,
2176 mid þiu brahtmu þat barn godes · te burg þeru hōhon,
þe nęjendo te Naim: · þár skolde is nam werðen
2178 mannun ge-márid. · Þó géng mahtig tó
nęjendo Krist, · ant-tat hé gi-náhid was,
2180 hêljandero bętst: · þó sáhun sie þár ên hrêo dragan,
ênan lif-lōsan lík-hamon · þea liudi fōrjen,
2182 beran an ênaru báru · út at þera burgas dore,
magu-jungan man. · Þiu móder aftar géng
2184 an iro hugi hriuwig · ęndi handun slóg,
karode ęndi kúmde · iro kindes dōð,
2186 idis arm-skapan; · it was ira ênag barn:
siu was iru widowa, · ne habda wunnja þan mēr,
2188 bi-úten te þemu ênagun sunje · al ge-láten
wunnja ęndi willjan, · ant-tat ina iru wurd be-nam,
2190 mári metodo-ge-skapu. · Męgin folgode,
burg-liudjo ge-brak, · þár man ina an báru dróg,
2192 jungan man te grave. · Þár warð imu þe godes sunu,
mahtig mildi · ęndi te þeru móder sprak,
2194 hét þat þiu widowa · wóp far-léti,
kara aftar þemu kinde: · „þú skalt hír kraft sehan,
2196 waldandes gi-werk: · þí skal hír willjo ge-standen,
frófra far þesumu folke: · ne þarft þú ferah karon
2198 barnes þínes.“ · *Þuo hie ti þero báron géng
iak hie ina selvo ant-hrên, · suno drohtines,
2200 hêlagon handon, · ęndi ti þem hęliðe sprak,

- hiet ina só ala-jungan · up a-standan,
 2.20.2 a·rísan fan þeru rēstun. · Þie rink up a·sat,
 þat barn an þero b́arun: · warð im eft an is briost kuman
 2.20.4 þie gēst þuru godes kraft, · ęndi hie te·gęgnes sprak,
 þe man wið is ḿagos. · Þuo ina eft þero muoder bi·falāh
 2.20.6 hēlandi Krist an hand: · hugi warð iro te fróvra,
 þes wíves an wunnjon, · hwand iro þár su·lík willjo gi·stuoð.
 2.20.8 Fél siu þó te fuotun Kristes · ęndi þena folko drohtin
 lovoda for þero liudjo męnigi, · hwand hie iro at só liobes
 ferāhe
 2.21.0 mundoda wiðęer metodi-gi·skęftje: · far·stuoð siu þat hie was
 þie mahtigo drohtin,
 þie hēlago, þie himiles gi·waldid, · ęndi þat hie mahti
 gi·helpan managon,
 2.21.2 allon irmin·piedon. · Þuo bi·gunnun þat ahton managa,
 þat wundęer, þat under þem weroda gi·burida, · kwāðun þat
 waldand selvo,
 2.21.4 mahtig kwámi þarod is męnigi wíson, · ęndi þat hie im só
 márjan sandi
 wár·sagon an þero wer·oldes ríki, · þie im þár su·líkan willjon
 frumidi.
 2.21.6 Warð þár þuo erl manag · egison bi·fangan,
 þat folk warð an foręhton: · gi·sáhun þena is ferāh ēgan,
 2.21.8 dages lioht sehan, · þena þe ēr dōð for·nam,
 an suht·będdjon swalt: · þuo was im eft gi·sund after þiu,
 2.22.0 kind·jung a·kwikot. · Þuo warð þat küð obar all
 avaron Israheles. · Reht só þuo ávand kwam,
 2.22.2 só warð þár all gi·samnod · seokora manno,
 haltaro ęndi hávaro, · só hwat só þár hwęrgin was,
 2.22.4 þia lévun under þem liudjon, · ęndi wurðun þár gi·lêdit tuo,
 kumana te Kriste, · þár hie im þuru is kraft mikil
 2.22.6 halp ęndi sie hēlda, · ęndi liet sia eft gi·haldana þanan
 węndan an iro willjon. · Be·þiu skal man is werk lovon,
 2.22.8 diuran is dádi, · hwand hie is drohtin self,
 mahtig mund·boro · manno kunnje,
 2.23.0 liudjo só hwi·líkon, · só þár gi·lôbit tuo
 an is word ęndi an is werk.

TODO.

27

Þuo was þár werodes só filo

2232

allaro elli-þiодо kuman · te þem êron Kristes,
te só mahtiges mund-burd. · Þuo welda hie þár êna mēri
līðan,

2234

þie godes suno mid is jungron · a-nevan Galilea-land,
waldand ênna wāgo strôm. · Þuo hiet hie þat werod ôðar

2236

forð-werdes faran, · ęndi hie gi-wêt im fahora sum
an ênna nakon innan, · nęrjendi Krist,

2238

slápan sið-worig. · Segel up dádun
wedę-wisa weros, · lietun wind after

2240

manon ovar þena męri-strôm, · unþ-þat hie te middjan kwam,
waldand mid is werodu. · Þuo bi-gan þes wedāres kraft,

2242

üst up stigan, · ūðjun wahsan;
swang gi-swerk an gi-mang: · þie sēw warð an hruoru,

2244

wan wind ęndi water; · weros sorogodun,
þiu męri warð só muodag, · ni wānda þero manno nig-ēn

2246

lęngron līves. · Þuo sia landes ward
wękidun mid iro wordon · ęndi sagdun im þes wedāres kraft,

2248

bádun þat im gi-nāðig · nęrjendi Krist
wurði wið þem watere: · „efþa wí skulun hier te
wunder-kwálu

2250

sweltan an þeson sēwe.“ · Self up a-rēs
þie guodo godes suno · ęndi te is jungron sprak,

2252

hiet þat sia im wedāres gi-win · wiht ni an-drédin:
„te hwí sind gi só forhta?“ (kwaþ-hie.) „Nis iu noh fast hugi,

2254

gi-lôvo is iu te lutil. · Nis nú lang te þiu,
þat þia strômos skulun · stilrun werðan

2256

gi þit *wedar wun-sam.“ · Þo hí te þem winde sprak
ge te þemu sēwa só self · ęndi sie smultro hét

2258

bêðja ge-bárjan. · Sie gi-bod lēstun,
waldandes word: · wedęr stillodun,

2260

fagar warð an flóde. · Þó bi-gan þat folk undar im,
werod wundrajan, · ęndi suma mid iro wordun sprákun,

2262

hwi-lík þat só mahtigoro · manno wári,
þat imu só þe wind ęndi þe wāg · wordu hōrdin,

2264

bêðja is gi-bod-skeþjes. · Þó habda sie þat barn godes
gi-nęrid fan þeru nōdi: · þe nako furðor skreid,

2266

hōh hurnid-skip; · hęliðos kwámun,
liudi te lande, · sagdun lof gode,

2268 **m**áridun is **m**egin-kraft. · Kwam þár **m**anno filu
 an·gëgin þemu **g**odes sunje; · hé sie **g**erno ant·féng,
 2270 só hwene só þár mid **h**luttru **h**ugi · **h**elpa sóhte;
 lërde sie iro gi·lôvon · ędi iro **l**ík-hamon
 2272 **h**andun **h**elde: · nio þe man só **h**ardo ni was
 gi·sêrit mid **s**uhtjun: · þoh ina **S**atanases
 2274 **f**êknja jungoron · **f**iundes kraftu
habdin undar **h**andun · ędi is **h**ugi-skęfti,
 2276 gi·**w**it a·**w**ardid, · þat hé **w**ódjendi
fóri undar þemu **f**olke, · þoh im simbla **f**erh far·gaf
 2278 **h**êlandjo Krist, · ef hé te is **h**andun kwam,
drêf þea **d**iuvas þanan · **d**rohtines kraftu,
 2280 **w**árun **w**ordun, · ędi im is ge·**w**it far·gaf,
 lét ina þan **h**êlan · wiðer **h**ettjandun,
 2282 **g**af im wið þie **f**iund **f**riðu, · ędi im **f**orð gi·wêt
 an só hwi·lík þero **l**ando, · só im þan **l**eovost was.

TODO.

2265 skreid | A rare occurrence of the original diphthong; see note to line 359 above.

2266 hôh hurnid-skip 'high horned ship' | A high-prowed longship. The line is almost certainly a formulaic inheritance from earlier pagan Saxon poetry, for it belongs to the world of the North Sea, hardly the New Testament. It reoccurs below at 2907a. Cf. 1186a: *neglid-skipu*.

2284 **28** Só deda þe **d**rohtines sunu · **d**ago ge·hwi·likes
gód werk mid is **j**ungeron, · só neo **J**udeon umbi þat
 2286 an þea is **m**ikilun kraft · þiu **m**êr ne ge·lôvdun,
 þat hé **a**lo-waldo · **a**lles wári,
 2288 **l**andes ędi **l**iudjo: · þes sie noh **l**ôn nimat,
wídana **w**rak-sið, · þes sie þár þat ge·**w**in drivun
 2290 wið **s**elvan þene sunu **d**rohtines. · Þó hé im mid is ge·**s**iðon
 gi·wêt
 eft an **G**alilaeo land, · **g**odes égan barn,
 2292 **f**ór im te þem **f**riundun, · þár hé a·**f**ódid was
 ędi al undar is **k**unnje · **k**ind-jung a·wóhs,
 2294 þe **h**êlago **h**êljand. · Umbi ina **h**eri-skępi,
þeoda **þ**rungun; · þár was **þ**egan manag
 2296 só **s**álig undar þem ge·**s**iðe. · Þár drógun éna **s**eokan man
erlos an iro **a**rmun: · weldun ina for **ô**gun Kristes,
 2298 **b**rengjan for þat **b**arn godes · —was im **b**ótono þarf,
 þat ina ge·**h**êldi · **h**evanes waldand,

2300 manno mund-boro—, · þe was êr só managan dag
 liðu-wastmon bi·lamod, · ni mahte is lík-hamon
 2302 wiht ge·waldan. · Ðan was þár werodes só filu,
 þat sie ina fora þat barn godes · brēngjan ni mahtun,
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges
 sunnja ge·sagdin. · Ðó gi·wêt imu an ênna sēli innan
 2306 hēljando Krist; · hwarf warð þár umbi,
 megin-þeodo ge·mang. · Ðó bi·gunnun þea man spreken,
 2308 þe þene lēfna lamon · lango fórdun,
 bārun mid is bēddju, · hwó sie ina ge·drógin fora þat barn
 godes,
 2310 an þat werod innan, · þár ina waldand Krist
 selvo gi·sāwi. · Ðó géngun þea ge·siðos tó,
 2312 hówun ina mid iro handun · ėndi uppān þat hús stigon,
 slitun þene sēli ovana · ėndi ina mid sēlun létun
 2314 an þene rakud innan, · þár þe ríkjo was,
 kuningo kraftigost. · Reht só hé ina þó kuman gi·sah
 2316 þurh þes huses hróst, · só hé þó an iro hugi fār·stód,
 an þero manno mód-sevon, · þat sie mikilana te imu
 2318 ge·lôvon habdun, · þó hé for þen liudjun sprak,
 kwað þat hé þene siakon man · sundjono tóman
 2320 lātan weldi. · Ðó sprākun im eft þea liudi an·gegin,
 gram-harde Judeon, · þea þes godes barnes
 2322 word aftar warodun, · kwāðun þat þat ni mahti gi·werðen só,
 grim-werk fār·geven, · bi·útan god êno,
 2324 waldand þesaro wer-oldest. · Ðó habda eft is word garu
 mahtig barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu
 manne skín,
 2326 þe hír só siak ligid · an þesumu sēli innan,
 te wundron gi·wēgid, · þat ik ge·wald hēbbju
 2328 sundja te fār·gevanne · ėndi ôk seokan man
 te ge·hēljanne, · só ik ina hrinan ni þarf.“
 2330 Manoda ina þó · þe mārjo drohtin,
 liggjandjan lamon, · hét ina fār þem liudjun a·standan
 2332 up alo·hēlan · ėndi hét ina an is ahsulun niman,
 is bēd-gi·wādi te baka; · hé þat gi·bod lêste
 2334 sniumo for þemu gi·siðja · ėndi géng imu eft ge·sund þanan,
 hēl fān þemu hūse. · Ðó þes só manag hēðin man,
 2336 weros wundraðun, · kwāðun þat imu waldand self,

god alo-mahtig · far·gevan habdi
 2338 mēron mahti · þan ǣlkor ênigumu mannes sunje,
 kraft ǣndi kŭsti; · sie ni weldun ant·kennjan þoh,
 2340 Judeo liudi, · þat hé god wári,
 ne ge·lōvdun is lēran, · ak habdun im lēðan stríd,
 2342 wunnun wiðar is wordun: · þes sie werk hlutun,
 lēð-lík lôn-geld, · ǣndi só noh lango skulun,
 2344 þes sie ni weldun hōrjen · hevan-kuninges,
 Kristes lērun, · þea hé kŭðde ovar al,
 2346 wído aftar þesaro wer-oldi, · ǣndi lét sie is werk sehan
 allaro dago ge·hwi-likes, · is dádi skawon,
 2348 hōrjen is hēlag word, · þe hé te helpu ge·sprak
 manno barnun, · ǣndi só manag mahtig-lík
 2350 tēkan ge·tōgda, · þat sie gi·trúodin þiu bēþ,
 gi·lōvdin an is lēra. · Hé só managan lik-hamon
 2352 balu-suhtjo ant·band · ǣndi bóta ge·skēride,
 far·gaf fēgjun ferah, · þem þe fūsid was
 2354 hēlið an hēl-sið: · þan gi·deda ina þe hēland self,
 Krist þurh is kraft mikil · kwikan aftar dōða,
 2356 lét ina an þesaro wer-oldi forð · wunnjono neotan.

TODO.

2339 kŭsti | so M; *kunsti* norm. C

29 Só hēlde hé þea haltun man · ǣndi þea hávon só self,
 2358 bótta þem þár blinde wárun, · lét sie þat berhte lioht,
 sin-skōni sehan, · sundja lōsda,
 2360 gumono grim-werk. · Ni was gio Judeono be·þiu,
 lēðes liud-skēpjes · gi·lōvo þiu bētara
 2362 an þene hēlagon Krist, · ak habdun im hardene mód,
 swiðo starkan stríd, · far·standan ni weldun,
 2364 þat sie habdun for·fangan · fiundun an willjan,
 liudi mid iro ge·lōvun. · Ni was gio þiu latoro be·þiu
 2366 sunu drohtines, · ak hé sagde mid wordun,
 hwó sie skoldin ge·halon · himiles riki,
 2368 lērde aftar þemu lande, · habde imu þero liudjo só filu
 gi·wēnid mid is wordun, · þat im werod mikil,
 2370 folk fōlgoda, · ǣndi hé im filu sagda,
 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun
 far·standan,

2372 undar·huggjan an iro herton, · êr it im þe hêlago Krist
 ovar þat erlo folk · oponun wordun
 2374 þurh is selves kraft · seggjan welda,
 mârjan hwat hé mēnde. · Þár ina mēgin umbi,
 2376 þioda þrungun: · was im þarf mikil
 te gi·hôrjenne · hevan-kuninges
 2378 wâr-fastun word. · Hé stód imu þó bi ênes watares staðe,
 ni welde þó bi þemu ge·þringe · ovar þat þegno folk
 2380 an þemu lande uppan · þea lēra kûðjan,
 ak gēng imu þó þe gódo · ėndi is jungaron mid imu,
 2382 friðu-barn godes, · þemu flóde náhor
 an ên skip innan, · ėndi it skalden hét
 2384 lande rûmur, · þat ina þea liudi só filu,
 þioda ni þrungi. · Stód þegan manag,
 2386 werod bi þemu watare, · þár waldand Krist
 ovar þat liudjo folk · lēra sagde:
 2388 „Hwat ik iu seggjan mag“, (kwað hé,) „ge·siðos míne,
 hwó imu ên erl bi·gan · an erðu sájan
 2390 hrên-korni mid is handun. · Sum it an hardan stên
 ovan-wardan fel, · erðon ni habda,
 2392 þat it þár mahti wahsan · efþa wurtjo gi·fahan,
 kînan efþa bi·kliven, · ak warð þat korn far·loren,
 2394 þat þár an þeru lējan gi·lag. · Sum it eft an land bi·fel,
 an erðun aðal-kunnjes: · bi·gan imu aftar þiu
 2396 wahsen wán·líko · ėndi wurtjo fahan,
 lôd an lustun: · was þat land só gód,
 2398 frânisko gi·fêhod. · Sum it eft bi·fallen warð
 an êna starka strátun, · þár stópon gēngun,
 2400 hrosso hóf·slaga · ėndi hēliðo tráda;
 warð imu þár an erðu · ėndi eft up gi·gēng,
 2402 bi·gan imu an þemu wege wahsen; · þó it eft þes werodes
 far·nam,
 þes folkes fard mikil · ėndi fuglos a·lásun,
 2404 þat is þemu êksan wiht · aftar ni móste
 werðan te willjan, · þes þár an þene weg bi·fel.
 2406 Sum warð it þan bi·fallen, · þár só filu stódu
 þikkero þorno · an þemu dage;
 2408 warð imu þár an erðu · ėndi eft up gi·gēng,
 kên imu þár ėndi klivode. · Þó slógun þár eft krúd an gi·mang,

- 2410 wēridun imu þene wastom: · habda it þes waldes hlea
forana ovar·fangan, · þat it ni mahte te ênigaro frumu werðen,
2412 ef it þea þornos · só þringan móstun.“
Þó sátun êndi swigodun · ge·siðos Kristes,
2414 word-spáha weros: · was im wundar mikil,
be hwi·líkun biliðjun · þat barn godes
2416 su·lík sôð·lík spel · seggjan bi·gunni.
Þó bi·gan is þero erlo · ên frágojan
2418 holdan hêrron, · hnêg imu te·gegnes
tulgo werð·liko: · „Hwat þú ge·wald havas“, kwað hé,
2420 „ia an himile ia an erðu, · hêlag drohtin,
uppa êndi niðara, · bist þú alo·waldo
2422 gumono gêsto, · êndi wí þíne jungaron sind,
an úsumu hugi holde. · Hêrro þe gódo,
2424 ef it þín willjo sí, · lát ús þínaro wordo þár
êndi gi·hôrjen, · þat wí it aftar þi
2426 ovar al Kristin·folk · kûðjan mótin.
wí witun þat þínun wordun · wár·lík biliði
2428 forð folgojad, · êndi ús is firinun þarf,
þat wí þín word êndi þín werk, · —hwand it fan su·líkumu
ge·wittja kumid—
2430 þat wí it an þesumu lande · at þi línun mótin.“

TODO.

- 30 Þó im eft te·gegnes · gumono bêtsta
2432 and·wordi ge·sprak: · „ni mēnde ik êlkor wiht“, kwað hé,
„te bi·dêrnjenne · dádjo mínaro,
2434 wordo efþa werko; · þit skulun gí witan alle,
jungaron mine, · hwand iu far·geven havad
2436 waldand þesaro wer·oldes, · þat gí witan mótun
an iuwom hugi·skeftjun · himilisk ge·rúni;
2438 þem ôðrun skal man be biliðjun · þat gi·bod godes
wordun wisjen. · Nú willju ik iu te wárun hier
2440 márjen, hwat ik mēnde, · þat gí mína þiu bêt
ovar al þit land·skepi · lêra far·standan.
2442 Þat sád, þat ik iu sagda, · þat is selves word,
þiu hêlaga lêra · hevan·kuninges,
2444 hwó man þea márjen skal · ovar þene middil·gard,
wído aftar þesaro wer·oldi. · Weros sind im gi·hugide,

2446 man mis-líko: · sum su-líkan mód dregid,
 harda hugi-skēfti · ęndi hréan sevon,
 2448 þat ina ni ge-werðod, · þat hé it be iuwon wordun due,
 þat hé þesa mína lēra forð · lēstjen willje,
 2450 ak werðad þár só far-lorana · lēra mína,
 godes am-busni · ęndi iuwaro gumono word
 2452 an þemu uvilon manne, · só ik iu ęr sagda,
 þat þat korn far-warð, · þat þár mid kíðun ni mahte
 2454 an þemu stēne uppan · stędi-haft werðan.
 Só wirðid al far-loran · ęðilero spráka,
 2456 ârundi godes, · só hwat só man þemu uvilon manne
 wordun ge-wísad, · ęndi hé an þea wirson hand,
 2458 undar fiundo folk · fard ge-kiusid,
 an godes un-wiljan · ęndi an gramono hróm
 2460 ęndi an fiures farm. · Forð skal hé hêtjan
 mid is breost-hugi · brêda logna.
 2462 Nio gí an þesumu lande þiu lés · lēra mína
 wordun ni wísad: · is þeses werodes só filu,
 2464 erlo aftar þesaro erðun: · bi-stéd þár ôðar man,
 þe is imu jung ęndi glau, · —ęndi havad imu gódan mód—,
 2466 sprákono spáhi · ęndi wêt iuwaro spello gi-skêð,
 hugid is þan an is herton · ęndi hôrid þár mid is ôrun tó
 2468 swiðo niud-líko · ęndi náhor stéd,
 an is breost hlędid · þat gi-bod godes,
 2470 línod ęndi lêstid: · is is gi-lôvo só gód,
 talod imu, hwó hé ôðrana · ęft gi-hwęrvje
 2472 mên-dádigan man, · þat is mód draga
 hluttra treuwa · te hevan-kuninge.
 2474 Þan brêdid an þes breostun · þat gi-bod godes,
 þie luvigo gi-lôbo, · só an þemu lande duod
 2476 þat korn mid kíðun, · þár it gi-kund havad
 ęndi imu þiu wurð bi-hagod · ęndi wedêres gang,
 2478 rēgin ęndi sunne, · þat it is reht havad.
 Só duod þiu godes lēra · an þemu góðun manne
 2480 dages ęndi nahtes, · ęndi gangid imu diuval fer,
 wrêða wihti · ęndi þe ward godes
 2482 náhor mikilu · nahtes ęndi dages,
 ant-tat sie ina bręngjad, · þat þár bēðju wirðid
 2484 ia þiu lēra te frumu · liudjo barnun,

- þe fan is mūðe kumid, · iak wirðid þe man gode;
 2486 havad só gi·wehslod · te þesaro wer-old-stundu
 mid is hugi-skęftjun · himil-rikjas gi·dêl,
 2488 welono þene mēstan: · farid imu an gi·wald godes,
 tionuno tómig. · Treuwa sind só góða
 2490 gumono ge·hwi-líkumu, · só nis goldes hord
 ge·lik su-líkumu gi·lôvon. · Wesad iuwaro lêrono forð
 2492 man-kunnje mildje; · sie sind só mis-líka,
 hęliðos ge·hugda: · sum havad iro hardan stríd,
 2494 wrêðan willjan, · wankolna hugi,
 is imu fêknes ful · ęndi firin-werko.
 2496 Þan bi·ginnid imu þunkjan, · þan hé undar þeru þiodu stád
 ęndi þár gi·hôrid · ovar hlust mikil
 2498 þea godes lêra, · þan þunkid imu, þat hé sie gerno forð
 lêstjen willje; · þan bi·ginnid imu þiu lêra godes
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid
 feho te gi·fôrja · ęndi fręmiði skat.
 2502 Þan far·lêdjad ina · lêða wihti,
 þan hé imu far·fahid · an feho-giri,
 2504 a·lęskid þene gi·lôbon: · þan was imu þat luttill fruma,
 þat hé it gio an is hertan ge·hugda, · ef hé it halden ne wili.
 2506 Þat is só þe wastom, · þe an þemu wege be·gan,
 liodan an þemu lande: · þó far·nam ina eft þero liudjo fard.
 2508 Só duot þea męgin-sundjon · an þes mannes hugi
 þea godes lêra, · ef hé is ni gômid wel;
 2510 ęlkor bi·fęlljad sia ina · ferne te boðme,
 an þene hêtan hęl, · þár hé hevan-kuninge
 2512 ni wirðid furður te frumu, · ak ina fiund skulun
 wítju gi·warąjan. · Simla gí mid wordun forð
 2514 lêrjad an þesumu lande: · *ik kan þesaro liudjo hugi,
 só mis-líkan muod-sevon · manno kunnjes,
 2516 só wanda wísa · [...].
 Sum havit all te þiu is muod gi·látan · ęndi mêr sorogot,
 2518 hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges
 willjon gi·wirkje. · Be·þiu þár wahsan ni mag
 2520 þat hêlaga gi·bod godes, · þoh it þár a·hafton mugi,
 wurtjon bi·werpan, · hwand it þie welo þringit.
 2522 Só samo só þat krúd ęndi þie þorn · þat korn ant·fahat,
 wręjat im þena wastom, · só duot þie welo manne:

2524 gi·hēftid is herta, · þat hie it gi·huggjan ni muot,
 þie man an is muode, · þes hie mēst bi·þarf,
 2526 hwō hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,
 þat hie ti ēwon-dage · after muoti
 2528 hēbbjan þuru is hērren þank · himiles ríki,
 só ėndi-lōsan welon, · só þat ni mag ėnig man
 2530 witan an þesaro wer-oldi. · Nio hie só wído ni kan
 te gi·þenkjanne, · þegan an is muode,
 2532 þat it bi·haldan mugi · herta þes mannes,
 þat hie þat ti wáron witi, · hwat waldand god havit
 2534 guodes gi·gēřewid, · þat all gēgin-werd stēð
 manno só hwi-líkon, · só ina hier minnjot wel
 2536 ėndi selvo te þiu · is seola gi·haldit,
 þat hie an lioht godes · líðan muoti.“

TODO.

2538 **31** Sô wísa hie þuo mid wordon, · stuod werod mikil
 umbi þat barn godes, · ge·hōrdun ina bi biliðon filo
 2540 umbi þesaro wer-oldes gi·wand · wordon telljan;
 kwað þat im ôk ėn aðales man · an is akker sáidi
 2542 hluttar hrēn-korni · handon sínon:
 wolda im þár só wun-sames · wastmes tiljan,
 2544 fagares fruhtes. · Þuo géng þár is fiond aftar
 þuru dērnjan hugi, · ėndi it all mid durðu ovar-séu,
 2546 mid weodo wirsiston. · Þuo wóhsun sia bēðju,
 ge þat korn ge þat krúd. · Sô kwámun gangan
 2548 is haga-stoldos te hús, · iro hērren sagdun,
 þegnos iro þiodne · þristjon wordon:
 2550 „Hwat þú sáidos hluttar korn, · hērro þie guodo,
 ėn-fald an þínon akkar: · nú ni gi-sihit ėnig erlo þan mēr
 2552 weodes wahsan. · Hwí mohta þat gi-werðan só?“
 Þuo sprak eft þie aðales man · þem erlon te-gēgnes,
 2554 þiodan wið is þegnos, · kwað þat hie it mahti undar þenkjan
 wel,
 þat im þár un-hold man · aftar sáida,
 2556 fiond fēkni krúd: · „ne gionsta mí þero fruhtjo wel,
 a-werda mí þena wastom.“ · Þuo þár eft wini sprákun,
 2558 is jungron te-gēgnes, · kwáðun þat sia þár weldin gangan tuo,
 kuman mid kraftu · ėndi lōsjan þat krúd þanan,

- 2560 halon it mid iro **h**andon. · Þuo sprak im eft iro **h**ërro
an·gëgin:
„ne **w**elljo ik, þat gí it **w**iodon“, (kwaþ·hie,) „hwand gí bi·wardon
ni mugun,
- 2562 gi·gômjan an iuwon **g**ange, · þoh gí it **g**erno ni duan,
ni gí þes **k**ornes te filo, · **k**íðo a·wërdjat,
- 2564 fëlljat under iuwa fuoti. · Láte man sia **f**orð hinan
bêðju wahsan, · und êr **b**euwod kume
- 2566 ęndi an þem **f**elde sind · **f**ruhti ríþja,
arwa an þem **a**kkære: · þan faran wí þár **a**lla tuo,
- 2568 halon it mid ússan **h**andon · ęndi þat **h**rên·kurni lesan
súvro te·samne · ęndi it an mínon **s**ęli duojan,
- 2570 hębbjan it þár gi·**h**aldan, · þat it **h**węrgin ni mugi
wiht a·wërdjan, · ęndi þat **w**iod niman,
- 2572 bindan it te **b**urðinnjon · ęndi werpan it an **b**ittar fiur,
látan it þár **h**alojan · **h**êta logna,
- 2574 **a**ld **u**n·fuodi.“ · Þuo stuod **e**rl manag,
þegnos þagjandi, · hwat þiod·gomo,
- 2576 ***m**ári **m**ahtig Krist · **m**ênjan weldi,
bôknjen mid þiu **b**iliðju · **b**arno ríkjost.
- 2578 Bádun þó só **g**erno · **g**óðan drohtin
ant·lúkan þea **l**êra, · þat sia móstin þea **l**iudi forð,
- 2580 **h**êlaga **h**ôrjan. · Þó sprak im eft iro **h**ërro an·gëgin,
mári **m**ahtig Krist: · „þat is“, kwað **h**é, „**m**annes sunu:
- 2582 ik **s**elvo bium, þat þár **s**áiu, · ęndi sind þesa **s**áliga man
þat **h**luttra **h**rên·korni, · þea mí **h**ér **h**ôrjad wel,
- 2584 **w**irkjad mínan **w**illjan; · þius **w**er·old is þe akkar,
þit **b**rêða **b**ú·land · **b**arno man·kunnjes;
- 2586 **S**atanas **s**elvo is, · þat þár **s**áid aftar
só **l**êð·líka **l**êra: · havad þesaro liudjo só filu,
- 2588 **w**erodes a·wardid, · þat sie **w**am frummjad,
wirkjad aftar is **w**illjon; · þoh skulun sie **h**ér **w**ahsen forð,
- 2590 þea for·griponon **g**umon, · só samo só þea **g**óðun man,
ant·tat **M**úd·spelles męgin · ovar **m**an fęrid,
- 2592 ęndi þesaro wer·oldes. · Þan is allaro **a**kkaro ge·hwi·lík
ge·rípod an þesumu **r**íkja: · skulun iro **r**egan·gi·skapu
- 2594 frummjen **f**iriho barn. · Þan te·farid erða:
þat is allaro **b**euwo **b**rêðost; · þan kumid þe **b**erhto drohtin
- 2596 ovana mid is ęngilo kraftu, · ęndi kumad **a**lle te·samne

2598 liudi, þe io þit **lioht** gi·sáun, · ̅endi skulun þan **lôn** ant·fahan
 2600 **u**viles ̅endi gódes. · Þan gangad **ę**ngilos godes,
 2602 **h**êlage **he**van·wardos, · ̅endi lesat þea **hl**uttron man
 2604 **s**undor te·samne, · ̅endi duat sie an **sin**·skôni,
 2606 **h**ôh **him**iles lioht, · ̅endi þea ôðra an **h**ellja grund,
 2608 **w**erpad þea far·warhton · an **w**allandi fiur;
 2610 þár skulun sie gi·bundene · **bit**tra logna,
 2612 þrá·werk þolon, · ̅endi þea ôðra þiod·welon
 2614 an **he**van·ríkja, · **h**wítaro sunnon
 2616 **lioht**jan ge·líko. · Su·lík **lôn** nimad
 2618 **w**eros **wal**·dádjo. · Só hwe só gi·wit êgi,
 2620 ge·hugdi an is **h**ertan, · eþþa gi·hôrjen mugi,
 2622 **erl** mid is ôrun, · só láta imu þit an **inn**an sorga,
 2624 an is **m**ód·sevon, · hwó hé skal an þemu **m**árjon dage
 2626 wið þene **rík**jon god · an **r**ęðju standen
 2628 **w**ordo ̅endi **w**erko allaro, · þe hé an þesaro **w**er·oldi gi·duod.
 2630 Þat is **ę**gis·líkost · **all**aro þingo,
 2632 **forht**·líkost **firi**ho barnun, · þat sie skulun wið iro **fr**áhon
 2634 mahljen,
 2636 **g**umon wið þene **g**ódan drohtin: · þan weldi **g**erno ge·hwe
 2638 wesan,
 2640 allaro **man**no ge·hwi·lík · **m**ênes tó mig,
 2642 **sli**ðero **sak**ono. · Aftar þiu skal **sorg**on êr
 2644 allaro **liud**jo ge·hwi·lík, · êr hé þit **lioht** af·geve,
 2646 þe þan **ê**gan wili · **al**ungan tír,
 2648 **h**ôh **he**van·ríki · ̅endi **h**uldi godes.“

TODO.

2591 Múd-spelles męgin | Apparently an incorporation of an earlier Germanic expression, for which cf. OHG *Muspilli*, ON *Muspell*. Reoccurs at line TODO below.

32 **S**ó gi·fragn ik þat þó **sel**vo · **sunu** drohtines,
 2622 allaro **b**arno **b**ętst · **bili**ðjo sagda,
 2624 hwi·lík þero **w**ári · an **w**er·old·ríkja
 2626 undar **h**elið·kunnje · **himil**·ríkje ge·lík;
 2628 **kwa**ð þat oft **lutt**iles hwat · **lioht**ora wurði,
 2630 só **h**ôho af·huovi, · „so duot **himil**·ríki:
 2632 þat is simla **m**êra, · þan is **man** ênig
 2634 **w**ánje an þesaro **w**er·oldi. · Ôk is imu þat **w**erk ge·lík,
 2636 þat man an **s**êo innan · **s**ęgina wirpit,

- 2630 fisk-*net* an *flód* · *endi fāhit* bêðju,
 2632 *uvile* *endi góde*, · *tiuhid up* te staðe,
 2634 *liðod* sie te *lande*, · *lisit* *af*tar þiu
 2636 þea *gódun* an *greote* · *endi látid* þea óðra eft an *grund* *faran*,
 2638 an *wídan wág*. · Só *duod waldand* god
 2640 an þemu *márjon* dage · *męnniskono* barn:
 2642 bręngid *irmin-þiod*, · *alle* te·samne,
 2644 *lisit* imu þan þea *hluttron* · an *hevan-ríki*,
 2646 *látid* þea far·*griponon* · an *grund* *faren*
 2648 *hęllje* *fiures*. · Ni *węt hęliðo* man
 2650 þes *wítjes wiðar-lága*, · þes þár *weros* þiggjat,
 2652 an þemu *Inferne* · *irmin-þioda*.
 2654 Þan *hald* ni mag þera *médan man* · gi·*makon* *fiðen*,
 2656 ni þes *welon* ni þes *willjon*, · þes þár *waldand* *skerid*,
 2658 *gildid* god selvo · *gumono* só hwi·líkumu,
 2660 só ina *hér gi·haldid*, · þat hé an *hevan-ríki*,
 2662 an þat *lang-same* *lioht* · *liðan* *móti*.“
 2664 Só *lêrda* hé þó mid *listjun*. · Þan *fórun* þár þea *liudi* *tó*
 2666 *ovar al Galilaeo* *land* · þat *godes* barn *sehan*:
 2668 *dádun* it bi þemu *wundre*, · *hwanen* imu *mahti* su·lík *word*
 2670 *kumen*,
 2672 só *spáh-líko* gi·*sprokan*, · þat hé *spel* *godes*
 2674 *gio* só *sóð-líko* · *seggjan* *konsti*,
 2676 só *kraftig-líko* gi·*kweðen*: · „Hé is þeses *kunnjes* *hinen*“,
 2678 *kwáðun* sie,
 2680 „þe man þurh *mág-skępi*: · *hér* is is *móder* mid *ús*,
 2682 *wíf* *undar* þesumu *werode*. · Hwat *wí* þe *hér* *witun* *alle*,
 2684 só *kūð* is *ús* is *kuni-burd* · *endi* is *knósles* ge·*hwat*;
 2686 a·*wóhs* *al* *undar* þesumu *werode*: · *hwanen* *skoldi* imu su·lík
 2688 *ge·wit* *kuman*,
 2690 *méron* *mahti*, · þan *hér* óðra *man* *ęgin*.“
 2692 Só far·*munste* ina þat *manno* *folk* · *endi* *sprákon* im
 2694 gi·*mêd-lík* *word*,
 2696 far·*hogdun* ina só *hêlagna*, · *hôrjen* ni *weldun*
 2698 is gi·*bod-skępjes*. · Ni hé þár ôk *biliðjo* *filu*
 2700 þurh iro *un-gi-lôvon* · *ógjan* ni *welde*,
 2702 *torhtero* *têkno*, · *hwand* hé *wisse* iro *twiðjan* *hugi*,
 2704 iro *wrêðan* *willjan*, · þat ni *wárun* *weros* óðra
 2706 só *grimme* *under Judeon*, · só *wárun* *umbi Galilaeo* *land*,

2666 só hardo ge·hugide: · só þár was þe hêlago Krist,
 gi·boren þat barn godes, · si ni weldun is gi·bod-skêpi þoh
 ant·fâhan ferht-lîko, · ak bi·gan þat folk undar im,
 2668 rinkos rádan, · hwo sie þene rîkjon Krist
 wêgdin te wundron. · Hétun þó iro werod kumen,
 2670 ge·siði te·samne: · sundja weldun
 an þene godes sunu · gerno gi·têlljen
 2672 wrêðes willjon; · ni was im is wordo niud,
 spáharo spello, · ak sie bi·gunnun sprekan undar im,
 2674 hwo sie ina só kraftagne · fan ênumu klive wurpin,
 owar ênna berges wal: · weldun þat barn godes
 2676 livu bi·lôsjen. · Þó hé imu mid þem liudjun samad
 frô-lîko fôr: · ni was imu forāht hugi,
 2678 —wisse þat imu ni mahtun · mēnniskono barn,
 bi þeru god-kundi · Judeo liudi
 2680 êr is tîdjun wiht · teonon gi·frummjen,
 lêðaro gi·lêsto—, · ak hé imu mid þem liudjun samad
 2682 stêg uppen þene stên-holm, · ant·þat sie te þeru stêdi
 kwámun,
 þár sie ine fan þemu walle niðer · werpen hugdun,
 2684 fêlljen te foldu, · þat hé wurði is ferhes lôs,
 is aldres at êndje. · Þó warð þero erlo hugi,
 2686 an þemu berge uppen · bittra gi·þáhti
 Judeono te·gangen, · þat iro ênig ni habde só grimmon sevon
 2688 ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,
 Krist ant·kennjen; · hé ni was iro kûð ênigumu,
 2690 þat sie ina þó undar·wissin. · Só mahte hé undar ira werode
 standen
 êndi an iro gi·mange · middjumu gagen,
 2692 faren undar iro folke. · Hé dede imu þene friðu selvo,
 mund-burd wið þeru mēnegi · êndi gi·wêt imu þurh middi
 þanan
 2694 þes fiundo folkes, · fôr imu þó, þár hé welde,
 an êne wóstunnje · waldandes sunu,
 2696 kuningo kraftigost: · habde þero kustes gi·wald,
 hwár imu an þemu lande · leovost wári
 2698 te wesanne an þesaru wer-oldi.

TODO.

- 2698 33 Þan fór imu an weg öðran
 Johannes mid is jungarun, · godes ambaht-man,
 2700 lërde þea liudi · lang-samane rád,
 hét þat sie frume frëmidin, · firina far·létin,
 2702 mën çndi morð-werk. · Hé was þár managumu liof
 gódaro gumono. · Hé sóhte imu þó þene Judeono kuning,
 2704 þene hëri-togon at hús, · þe hêten was
 Erodes aftar is çldiron, · ovar-módig man:
 2706 búide imu be þeru brúdi, · þiu êr sines bróðer was,
 idis an êhti, · ant-tat hé çlljor skók,
 2708 wer-old weslode. · Þó imu þat wif gi·nam
 þe kuning te kwenun; · êr wárun iro kind ôðan,
 2710 barn be is bróðer. · Þó bi·gan imu þea brúd lahan
 Johannes þe gódo, · kwað þat it gode wári,
 2712 waldande wiðer-mód, · þat it ênig wero frumidi,
 þat bróðer brúd · an is bēd námi,
 2714 hëbbje sie imu te híwun. · „Ef þú mí hôrjen wili,
 gi·lôvjen mínun lêrun, · ni skalt þú sie lēng êgan,
 2716 ak mið ire an þínumu móde: · ni hava þár su·líka minnja tó,
 ni sundjo þi te swíðo.“ · Þó warð an sorgun hugi
 2718 þes wíves aftar þem wordun; · an·dréd þat hé þene
 wer-old-kuning
 sprákono ge·spóni · çndi spáhun wordun,
 2720 þat hé sie far·lėti. · Be·gan siu imu þó lēðes filu
 ráden an rúnun, · çndi ine rínkos hét,
 2722 un-sundigane · erlos fáhan
 çndi ine an ênumu karkerja · klústar-bēndjun,
 2724 liðo-kospun bi·lúkan: · be þem liudjun ne gi·dorstun
 ine feráhu bi·lôsjen, · hwand sie wárun imu friund alle,
 2726 wissun ine só góden · çndi gode werðen,
 habdun ina for wár-sagon, · só sia wela mahtun.
 2728 Þó wurðun an þemu gēr-tale · Judeo kuninges
 tídi kumana, · só þár gi·tald habdun
 2730 fróde folk-weros, · þó hé gi·fódid was,
 an lioht kuman. · Só was þero liudjo þau,
 2732 þat þat erlo ge·hwi·lík · óvjan skolde,
 Judeono mid gômun. · Þó warð þár an þene gast-sēli
 2734 megin-kraft mikil · manno ge·samnod,
 hëri-togono an þat hús, · þár iro hêrro was

2736 an is kuning-stóle. · Kwámun managa
 Judeon an þene gast-seli; · warð im þár glad-mód hugi,
 2738 blíði an iro breostun: · gi-sáhun iro bâg-gevon
 wesen an wunnjon. · Dróg man wín an flet
 2740 skíri mid skálun, · skenkjon hwurvun,
 géngun mid gold-fatun: · gaman was þár inne
 2742 hlúd an þero hallu, · hēliðos drunkun.
 Was þes an lustun · landes hirdi,
 2744 hwat hé þemu werode mēst · te wunnjun gi-frēmidi.
 Hét hé þó gangen forð · gēla þiornun,
 2746 is bróder barn, · þár hé an is bēnki sat
 wínu gi-wlēnkid, · ėndi þó te þemu wíve sprak;
 2748 grótte sie fora þemu gum-skēpje · ėndi gerno bad,
 þat siu þár fora þem gastjun · gaman af-hóvi
 2750 fagar an flettje: · „lát þit folk sehan,
 hwó þú ge-línod havas · liudjo mēnegi
 2752 te blíðsjanne an bēnkjun; · ef þú mí þera bede tugīðos,
 mín word for þesumu werode, · þan willju ik it hér te wárun
 ge-kweðen,
 2754 liahto fora þesun liudjun · ėndi ôk gi-lēstjen só,
 þat ik þí þan aftar þiu · êron willju,
 2756 só hwes só þú mí bidis · for þesun mínun bâg-winjun:
 þoh þú mí þesaro hēri-dómo · halvaro fergos,
 2758 ríkjas mínes, · þoh gi-dón ik, þat it ėnig rínko ni mag
 wordun gi-wēndjen, · ėndi it skal gi-werðen só.“
 2760 Þó warð þera magað aftar þiu · mód gi-hworven,
 hugi aftar iro hêrron, · þat siu an þemu húse innen,
 2762 an þemu gast-seli · gamen up a-huof,
 al só þero liudjo · land-wise gi-dróg,
 2764 þero þiодо þau. · Þiu þiorne spilode
 hrór aftar þemu húse: · hugi was an lustun,
 2766 managaro mód-sevo. · Þó þiu magað habda
 gi-þionod te þanke · þiод-kuninge
 2768 ėndi allumu þemu erl-skēpje, · þe þár inne was
 góðaro gumono, · siu welde þó ira geva êgan,
 2770 þiu magað for þeru mēnegi: · géng þó wið iro móðar sprekan
 ėndi frágode sie · firi-wit-líko,
 2772 hwes siu þene burges ward · biddjen skoldi.
 Þó wísde siu aftar iro willjon, · hét þat siu wihtes þan êr

- 2774 ni gērodi for þemu gum-skepje, · bi-útan þat man iru Johannes
an þeru hallu innan · hōvid gávi
- 2776 a·lōsid af is lík-hamon. · Þat was allun þem liudjun harm,
þem mannun an iro móde, · þó sie þat gi·hōrdun þea magað
sprekan;
- 2778 só was it ôk þemu kuninge: · hé ni mahte is kwidi liagan,
is word wēndjen: · hét þó is wēpan-berand
- 2780 gangen fan þemu gast-seli · ęndi hét þene godes man
lívu bi·lōsjen. · Þó ni was lang te þiu,
- 2782 þat man an þea halla · hōvid bráhte
þes þiod-gumon, · ęndi it þár þeru þiornun far·gaf,
- 2784 magað for þeru mēnegi: · siu dróg it þeru móder forð.
Þó was ên-dago · allaro manno
- 2786 þes wísoston, · þero þe gio an þesa wer-old kwámi,
þero þe kwene ênig · kind gi·bári,
- 2788 idis fan erle, · lét man simla þen ênon bi·foran,
þe þiu þiorne gi·dróg, · þe gio þegnes ni warð
- 2790 wís an iro wer-oldi, · bi-útan só ine waldand god
fan hevan-wange · hêlages gēstes
- 2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwęgin
êr nek aftar. · Erlos hwurvun,
- 2794 gumon umbi Johannes, · is jungaron managa,
sálig ge·sīði, · ęndi ine an sande bi·gróvun,
- 2796 leoves lík-hamon: · wissun þat hé lioht godes,
diur·líkan drôm · mid is drohtine samad,
- 2798 up·ôdas hēm · êgan móste,
sálig sókjan.

TODO.

- 34 Þó ge·witun im þea ge·sīðos þanen,
2800 Johannes jungaron · jámer-móde,
hêlag-ferāha: · was im iro hêrron dōð
- 2802 swīðo an sorgun. · Ge·witun im sókjan þó
an þeru wóstunni · waldandes sunu,
- 2804 kraftigana Krist · ęndi imu kũð gi·dedun
gódes mannes for·gang, · hwó habde þe Judeono kuning
- 2806 manno þene mārjostan · mākjas eggjun
hōvdu bi·hauwan: · hé ni welde is ênigen harm spreken,
- 2808 sunu drohtines; · hé wisse þat þiu seole was

2810 hēlag gi·halden · wiðer hēttjandjon,
 an friðe wiðer fiundun. · Þó só gi·frági warð
 2812 aftar þem land-skeþjun · lērjandero bēst
 an þeru wóstunni: · werod samnode,
 2814 fōr folkun tó: · was im firi-wit mikil
 wísaro wordo; · imu was ôk willjo só samo,
 2816 sunje drohtines, · þat hé su-lík ge·sīðo folk
 an þat lioht godes · laðoþan mósti,
 2818 wēnnjen mid willjon. · Waldand lērde
 allan langan dag · liudi managa,
 2820 ēli-þeodige man, · ant-tat an ávand sēg
 sunne te sedle. · Þó géngun is ge·sīðos twe-livi,
 gumon te þemu godes barne · ģndi sagdun iro gódumu
 hērron,
 2822 mid hwi-líku arvêdju þár þea erlos livdin, · kwáðun þat sie is
 ēra bi-þorftin,
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid
 wihti ant·hēbbjen,
 2824 hēliðos bi hungres ge·þwinge. · Nú lát þú sie, hērro þe gódo,
 sīðon, þár sie sēliða fiðen. · Náh sind hér ge·setana burgi
 2826 managa mid mēgin-þiodun: · þár fiðað sie mēti te kôpe,
 weros aftar þem wíkjon.“ · Þó sprak eft waldand Krist,
 2828 þioda drohtin, · kwað þat þes êniga þurufiti ni wárin,
 „þat sie þurh mēti-lôsi · mína far-látan
 2830 leov-líka lêra. · Gevad gi þesun liudjun gi·nóg,
 wēnnjad sie hér mid willjon.“ · Þó habde eft is word garu
 2832 Philippus fród gumo, · kwað þat þár só filu wári
 manno mēnigi: · „þoh wí hér te mēti habdin
 2834 garu im te gevanne, · só wí mahtin far·gelden mēst,
 ef wí hér gi·saldin · siluwer-skatto
 2836 twê hund samad, · tweho wári is noh þan,
 þat iro ênig þár · ênes gi·námi:
 2838 só luttik wári þat þesun liudjun.“ · Þó sprak eft þe landes ward
 ģndi frágode sie · firi-wit-líko,
 2840 manno drohtin, · hwat sie þár te mēti habdin
 wistes ge·wunnin. · Þó sprak imu eft mid is wordun an·gegin
 2842 Andreas fora þem erlun · ģndi þemu alo-waldon
 selvumu sagde, · þat sie an iro gi·sīðe þan mēr
 2844 garowes ni habdin, · „bi·útan ģirstin brôd

2882 wídene wer-old-stól, · „nú hé su-lík ge-wit havad,
 só grôte kraft mid gode.“ · Þea gumon alle gi-warð,
 2884 þat sie ine gi-hóvin · te hêrosten,
 gi·kurin ine te kuninge: · þat Kriste ni was
 wihtes wirðig, · hwand hé þit wer-old-ríki,
 2886 erðe ęndi up-himil · þurh is ęnes kraft
 selvo gi-warhte · ęndi siðor gi-held,
 2888 land ęndi liud-skępi, · —þoh þes ęnigan gi-lôvon ni dedin
 wrêðe wiðer-sakon— · þat al an is gi-walde stád,
 2890 kuning-ríkjo kraft · ęndi kęsur-dómes,
 megin-þiodo mahal. · Be-þiu ni welde hé þurh þero manno
 spráka
 2892 hębbjan ęnigan hêr-dóm, · hêlag drohtin,
 wer-old-kuninges namon; · ni hé þó mid wordun stríd
 2894 ni af-hóf wið þat folk furður, · ak fôr imu þó, þár hé welde,
 an ęn ge·birgi uppan: · flóh þat barn godes
 2896 gêlaro gelp-kwidi · ęndi is jungaron hét
 ovar ęnne sêo siðon · ęndi im selvo gi-bôð,
 2898 hwár sie im eft te-gęgnes · gangen skoldin.

TODO.

35 Þó te·lét þat liud-werod · aftar þemu lande allumu,
 2900 te·fôr folk mikil, · siðor iro fráho gi-wêt
 an þat ge·birgi uppan, · barno ríkjost,
 2902 waldand an is willjon. · Þó te þes watares staðe
 samnodun þea ge·siðos Kristes, · þe hé imu habde selvo
 gi·korane,
 2904 sie twelivi þurh iro treuwa gôða: · ni was im tweho nigijan,
 nevu sie an þat godes þionost · gerno weldin
 2906 ovar þene sêo siðon. · Þó létun sie swiðjan strôm,
 hoh hurnid-skip · hluttron üðjon,
 2908 skêðan skír water. · Skrêd liobt dages,
 sunne warð an sedle; · þe sêo-liðandjan
 2910 naht nevulo bi-warp; · náðidun erlos
 forð-wardes an flód; · warð þiu fiorðe tíð
 2912 þera nahtes kuman · —nerjendo Krist
 warode þea wág-liðand—: · þó warð wind mikil,
 2914 hoh weder af·haven: · hlamodun üðjon,
 strôm an stamne; · stríðjun fêridun

- 2916 þea weros wiðer winde, · was im wrêð hugi,
 sevo sorgono ful: · selvon ni wándun
 2918 lagu-líðandja · an land kumen
 þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
 2920 an þemu sêe uppan · selvun gangan,
 faran an fæðjon: · ni mahte an þene flód innan,
 2922 an þene sêo sinkan, · hwand ine is selves kraft
 hêlag ant·habde. · Hugi warð an forhtun,
 2924 þero manno mōd-sevo: · an·drédun þat it im mahtig fiund
 te gi·droge dádi. · Þó sprak im iro drohtin tó,
 2926 hêlag hevan-kuning, · ɛndi sagde im þat hé iro hêrro was
 mári ɛndi mahtig: · „nú gí módes skulun
 2928 fastes fāhen; · ne sí iu forht hugi,
 gi·bárjad gí bald-liko: · ik bium þat barn godes,
 2930 is selves sunu, · þe iu wið þesumu sêe skal,
 mundon wið þesan męri-strôm.“ · Þó sprak imu ên þero
 manno an·gęgin
 2932 ovar bord skipes, · bar-wirðig gumo,
 Petrus þe gódo · —ni welde píne þolon,
 2934 watares wíti—: · „ef þú it waldand sís“, kwað hé,
 „hêrro þe gódo, · só mí an mínumu hugi þunkit,
 2936 hêt mí þan þarod gangan te þí · ovar þesen gevenes strôm,
 drokno ovar diap water, · ef þú mín drohtin sís,
 2938 managoro mund-boro.“ · Þó hét ine mahtig Krist
 gangan imu te·gęgnes. · Hé warð garu sáno,
 2940 stôp af þemu stamne · ɛndi stríðjun gęng
 forð te is frôjan. · Þiu flód ant·habde
 2942 þene man þurh maht godes, · ant-tat hé imu an is móde bi·gan
 an·dráden diap water, · þó hé dríven gi·sah
 2944 þene wég mid windu: · wundun ina uðjon,
 hôh strôm umbi·hring. · Reht só hé þó an is hugi twehode,
 2946 só wêk imu þat water under, · ɛndi hé an þene wág innan,
 sank an þene sêo-strôm, · ɛndi hé hriop sán aftar þiu
 2948 gáhon te þemu godes sunje · ɛndi gerno bad,
 þat hé ine þó ge·nęridi, · þó hé an nōðjun was,
 2950 þegan an ge·þwinge. · Þiodo drohtin
 ant·fęng ine mid is fæðmun · ɛndi frá gode sána,
 2952 te hwí hé þó ge·twehodi: · „Hwat þú mahtes ge·trúoan wel,
 witen þat te wárun, · þat þi watares kraft

2954 an þemu sêe innen · þínes sîðes ni mahte,
 lagu-strôm gi·lêttjen, · só lango só þú habdes ge·lôvon te mí
 2956 an þínumu hugi hardo. · Nú willju ik þi an helpun wesen,
 nêrjen þi an þesaru nôdi“. · Þó nam ine alo-mahtig,
 2958 hêlag bi handun: · þó warð imu eft hlutter water
 fast under fôtn, · êndi sie an fâði samad
 2960 bêðja géngun, · ant-tat sie ovar bord skipes
 stópun fan þemu strôme, · êndi an þemu stamne ge·sat
 2962 allaro barno bêtst. · Þó warð brêd water,
 strômos ge·stillid, · êndi sie te staðe kwámun,
 2964 lagu-liðandja · an land samen
 þurh þes wateres ge·win, · sagdun þo waldande þank,
 2966 diurden iro drohtin · dádjun êndi wordun,
 fellun imu te fôtn · êndi filu sprákon
 2968 wísaro wordo, · kwáðun þat sie wissin garo,
 þat hé wári selvo · sunu drohtines
 2970 wár an þesaru wer-oldi · êndi ge·wald habdi
 ovar middil-gard, · êndi þat hé mahti allaro manno gi·hwes
 2972 feráhe gi·formon, · al só hé im an þemu flóde dede
 wið þes watares ge·win.

TODO.

36

Þó gi·wêt imu waldand Krist

2974 sîðon fan þemu sêe, · sunu drohtines,
 ênag barn godes. · E·li-þioda kwam imu,
 2976 gumon te·gêgnes: · wárun is gódun werk
 ferran ge·frági, · þat hé só filu sagde
 2978 wároro wordo: · imu was willjo mikil,
 þat hé su·lík folk·skepi · frummjen mósti,
 2980 þat sie simla gerno · gode þionodin,
 wárin ge·hórige · hevan-kuninge
 2982 man-kunnjes manag. · Þó gi·wêt hé imu over þea marka
 Judeono,
 sóhte imu Sidono burg, · habde ge·sîðos mid imu,
 2984 góde jungaron. · Þár imu te·gêgnes kwam
 ên idis fan áðrom þiodun; · siu was iru aðali-ge·burdjo,
 2986 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
 hêlagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm
 gi·standen,

- 2988 soroga at iru selvaru dohter, · kwað þat siu wári mid suhtjun
bi·fangen:
„be·drogan habbjad sie ðernja wihti. · Nú is iro ðòd at hendi,
2990 þea wrêðon habbjad sie ge·wittju be·numane. · Nú biddju ik
þi, waldand frô min,
selvo sunu Dawides, · þat sie af su·likum suhtjun a·tómjes,
2992 þat þú sie só arma · ê·gróht·fullo
wam·skaðon bi·weri.“ · Ni gaf iru þó noh waldand Krist
2994 ênig and·wordi; · siu imu aftar géng,
folgode fruokno, · ant·tat siu te is fôtun kwam,
2996 grótte ina greatandi. · Jungaron Kristes
bádun iro hêrron, · þat hé an is hugja mildi
2998 wurði þemu wíve. · Þó habde eft is word garu
sunu drohtines · ęndi te is ge·siðun sprak:
3000 „êrist skal ik Israheles · avoron werðen,
folk·skępi te frumu, · þat sie ferhtan hugi
3002 hębbjan te iro hêrron: · im is helpono þarf,
þea liudi sind far·lorane, · far·lâten habbjad
3004 waldandes word, · þat werod is ge·twíflid,
drívad im ðernjan hugi, · ne willjad iro drohtine hórjen
3006 Israhelo erl·skępi, · un·gi·lôviga sind
hęliðos iro hêrron: · þoh skal þanen helpe kumen
3008 allun ęli·þiodun.“ · Agalêto bad
þat wif mid iro wordun, · þat iru waldand Krist
3010 an is mód·sevon · mildi wurði,
þat siu iro barnes forð · brúkan mósti,
3012 hębbjan sie hêle. · Þó sprak iru hêrro an·gegin,
mári ęndi mahtig: · „nis þat“, kwað hé, „mannes reht,
3014 gumono nig·ênum · gód te gi·frummjenne
þat hé is barnun · brôdes af·tíhe,
3016 wernje im ovar willjon, · lâte sie wíti þoljan,
hungar hęti·grimmen, · ęndi fódje is hundos mid þiu.“
3018 „Wár is þat, waldand“, (kwað siu,) „þat þú mid þínun wordun
sprikis,
sòð·líko sagis: · Hwat þoh oft an sęli innen
3020 undar iro hêrron diske · hwelpos hwervad
brosmmono fulle · þero fan þemu biode niðer
3022 ant·fallat iro frôjan.“ · Þó gi·hôrde þat friðu·barn godes
willjan þes wíves · ęndi sprak iru mid is wordun tó:

3024 „wela þat þú wif haves · willjan góden!
 Mikil is þín gi·lôvo · an þea maht godes,
 3026 an þene liudjo drohtin. · Al wirðid gi·lêstid só
 umbi þínes barnes líf, · só þú bádi te mí.“
 3028 Þó warð siu sán gi·hêlid, · só it þe hêlago ge·sprak
 wordun wár·fastun: · þat wif fagonode,
 3030 þes siu iro barnes forð · brúkan móste;
 habde iru gi·holpen · hêljando Krist,
 3032 habde sie far·fangane · fiundo kraftu,
 wam·skaðun bi·wêrid. · Þó gi·wêt imu waldand forð,
 3034 barno þat bêtste, · sóhte imu burg ôðre,
 þiu só þikko was · mid þeru þiodu Judeono,
 3036 mid súðar-liudjun gi·seten. · Þár gi·fragn ik þat hé is ge·sīðos
 grôtte,
 þe jungaron þe hé imu habde be is góde gi·korane, · þat sie
 mid imu gerno ge·wunodun,
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað hé, „mid
 wordun frágon,
 jungaron míne: · hwat kweðat þese Judeo liudi,
 3040 mári megin·þioda, · hwat ik manno sí?“
 Imu and·wordidun frô·líko · is friund an·gegin,
 3042 jungaron síne: · „nis þit Judeono folk,
 erlos ên·wordje: · sum sagad þat þú Elias sí,
 3044 wís wár·sago, · þe hér giu was lango,
 gód undar þesumu gum·skêpje, · sum sagad þat þú Johannes
 sí,
 3046 diur·lík drohtines bodo, · þe hér dôpte iu
 werod an watere; · alle sie mid wordun sprekað,
 3048 þat þú ên·hwi·lík sí · ęðilero manno,
 þero wár·sagono, · þe hér mid wordun giu
 3050 lêrdun þese liudi, · ęndi þat þú sí eft an þit lioht kumen
 te wísjanne þesumu werode.“ · Þó sprak eft waldand Krist:
 3052 „Hwe kweðad gí, þat ik sí“, (kwað hé,) „jungaron míne,
 liovon liud·weros?“ · Þó te lat ni warð
 3054 Símon Petrus: · sprak sán an·gegin
 êno for im allun · —habde imu ęlljen gód,
 3056 þristja gi·þáhti, · was is þeodone hold—:

TODO.

- 37 „Þú bist þe wáro · waldandes sunu,
 3058 libbjendes godes, · þe þit lioht gi·skóp,
 Krist kuning êwig: · só willjad wí kweðen alle,
 3060 jungaron þíne, · þat þú síš god selvo,
 hêljandero bêtst.“ · Þó sprak imu eft is hêrro an·gëgin:
 3062 „sálig bist þú Símon“, kwað hé, „sunu Jonases; · ni mahtes þú
 þat selvo ge·huggjan,
 gi·markon an þínun mód-gi·þáhtjun, · ne it ni mahte þi
 mannes tunge
 3064 wordun ge·wísjen, · ak dede it þi waldand selvo,
 fader allaro firiho barno, · þat þú só forð gi·spráki,
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn
 ant·fáhen,
 hluttro havas þú an þínan hêrron gi·lôvon, · hugi-skëfti sind
 þíne stêne ge·líka,
 3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn
 sankte Péter: · ovar þemu stêne skal man mínen sêli wirkjan,
 3070 hêlag hús godes; · þár skal is híwiski tó
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte
 3072 an·þebbjen hêllje portun. · Ik far·givu þi himil·ríkjas slutilas,
 þat þú móst aftar mí · allun gi·waldan
 3074 kristinum folke; · kumad alle te þi
 gumono gêstos; · þú have grôte gi·wald,
 3076 hwene þú hér an erðu · êldi-barno
 ge·binden willjes: · þemu is bêðju gi·duan,
 3078 himil-ríki bi·loken, · êndi hêllje sind imu opana,
 brinnandi fiur; · só hwene só þú eft ant·binden wili,
 3080 an·þeftjen is hêndi, · þemu is himil-ríki,
 ant·loken liohto mêt · êndi líf êwig,
 3082 gróni godes wang. · Mid su·líkaru ik þi gevu willju
 lônon þínen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,
 3084 márjen þesaru mēnigi, · þat ik bium mahtig Krist,
 godes êgan barn. · Mí skulun Judeon noh,
 3086 un-skuldigna · erlos binden,
 wêgjan mí te wundrun · —dót mí wítjes filo—
 3088 innan Jerusalem · gêres ordun,
 áhtjen mínes aldres · eggjun skarpun,
 3090 bi·lôsjen mí lívu. · Ik an þesumu liohte skal
 þurh úses drohtines kraft · fan dôde a·standen

3092 an þriddjumu dage“. · Þó warð þegno bēst
 swīðo an sorgun, · Símon Petrus,
 3094 warð imu hugi hriuwig, · ęndi te is hērron sprak
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,
 3096 „waldand willjen, · þat þú eo su-lík wíti mikil
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
 3098 hēlag drohtin.“ · Þó sprak imu eft is hērro an·gęgin,
 mári mahtig Krist · —was imu an is móde hold—:
 3100 „Hwat þú nú wiðer·ward bist“, (kwað hé,) „willjon mínes,
 þegno bēst! · Hwat þú þesaro þiodo kanst
 3102 męnniskan sidu: · þú ni wēst þe maht godes,
 þe ik gi·frummjen skal. · Ik mag þi filu sęggjan
 3104 wárun wordun, · þár hér undar þesumu werode standad
 ge·sīðos míne, · þea ni mótun swelten êr,
 3106 hwerven an hinen-fard · êr sie himiles lioht,
 godes ríki sehat.“ · Kôs imu jungarono þó
 3108 sán aftar þiu · Símon Petrus,
 Jakob ęndi Johannes, · ea gumon twēne,
 3110 bēðja þea gi·bróðer, · ęndi imu þó uppen þene berg gi·wēt
 sunder mid þem ge·sīðun, · sálig barn godes,
 3112 mid þem þegnun þrim, · þiodo drohtin,
 waldand þesaro wer-olde: · welde im þár wundres filu,
 3114 tēkno tōgjan, · þat sie gi·trúodin þiu bēt,
 þat hé selvo was · sunu drohtines,
 3116 hēlag hevan-kuning. · Þó sie an hōhan wall
 stigun stēn ęndi berg, · ant-tat sie te þeru stędi kwámun,
 3118 weros wiðer wolkan, · þár waldand Krist,
 kuningo kraftigost · gi·koren habde,
 3120 þat hé is god-kundi · jungarun sínun
 þurh is ênes kraft · ógjan welde,
 3122 berht-lík biliði.

TODO.

3122 **38** Þó imu þár te bedu gi·hnēg,
 þó warð imu þár uppe · óðar-líkora
 3124 wlii ęndi gi·wádi: · wurðun imu is wangun liohte,
 blíkandi só þiu berhte sunne: · só skēn þat barn godes,
 3126 liuhte is lik-hamo: · liomon stóðun
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít

3128 só snêw te sehanne. · Þó warð þár seld-lík þing
 gi·ôgid aftar þiu: · Elias ęndi Moyses
 3130 kwámun þár te Kriste · wið só kraftagne
 wordun wehsljan. · Þár warð só wun-sam spráka,
 3132 só gód word undar gumun, · þár þe godes sunu
 wið þea márjan man · mahljen welde,
 3134 só blíði warð uppan þemu berge: · skên þat berhte lioht,
 was þár gard gód-lík · ęndi gróni wang,
 3136 Paradíse ge·lík. · Petrus þó gi·mahalde,
 hęlið hard-módig · ęndi te is hêrron sprak,
 3138 grótte þene godes sunu: · „gód is it hér te wesanne,
 ef þú it gi·kiosan wili, · Krist alo-waldo,
 3140 þat man þi hér an þesaru hōhe · ęn hús ge·wirkja,
 már·liko ge·mako · ęndi Moyses ęðer
 3142 ęndi Eliase þridja: · þit is ôdas hēm,
 welono wun-samost.“ · Reht só hé þó þat word ge·sprak,
 3144 só ti·lét þiu luft an twê: · lioht wolkan skên,
 glitandi glímo, · ęndi þea góðun man
 3146 wli·tiskōni be·warp. · Þó fan þemu wolkne kwam
 hêlag stemne godes, · ęndi þem hęliðun þár
 3148 selvo sagde, · þat þat is sunu wári,
 libbjendero liovost: · „an þemu mí líkod wel
 3150 an mínun hugi·skęftjun. · Þemu gí hōrjen skulun,
 ful·gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes
 3152 þes wolknes wli·tiskōni · ęndi word godes,
 þea is mikilon maht · þea man ant·standen,
 3154 ak sie bi·fellun þó forð·wardes: · ferhes ni wándun,
 lęngiron lıves. · Þó géng im tó þe landes ward,
 3156 be·hrēn sie mid is handun · hêljandero bętst,
 hét þat sie im ni an·drédin: · „ni skal iu hér derjen eo·wiht,
 3158 þes gí hér seld·líkes · gi·sehen habbjad,
 mérjaro þingo.“ · Þó eft þem mannun warð
 3160 hugi at iro herton · ęndi gi·hêlid mód,
 gi·bade an iro breostun: · gi·sáhun þat barn godes
 3162 ênna standen, · was þat ęðer þó,
 be·hliden himiles lioht. · Þó gi·wêt imu þe hêlago Krist
 3164 fan þemu berge niðer; · gi·bôd aftar þiu
 jungarun sínun, · þat sie ovar Judeono folk
 3166 ni sagdin þea gi·sioni: · „er þan ik selvo hér

3168 swiðo diur·liko · fan dôðe a·stande,
 a·rise fan þeru rēstu: · siðor mugun gí it rēkkjen forð,
 3170 mārjen ovar middil·gard · managun þiodun
 wido aftar þesaru wer·oldi.“

TODO.

3170 39 Þó gi·wêt imu waldand Krist
 eft an Galileo land, · sóhte is gadulingos,
 3172 mahtig is mágo hēm, · sagde þár manages hwat
 berhtero biliðjo, · ęndi þat barn godes
 3174 þem is sáligun ge·siðun · sorg·spell ni for·hal,
 ak hé im open·liko · allun sagde,
 3176 þem is góðun jungarun, · hwó ine skolde þat Judeono folk
 wégjan te wundrun. · Þes wurðun þár wíse man
 3178 swiðo an sorgun, · warð im sēr hugi,
 hriuwig umbi iro herte: · gi·hórdun iro hērron þó,
 3180 waldandes sunu · wordun tēlljen,
 hwat hé undar þeru þiodu · þolojan skolde,
 3182 willjendi undar þemu werode. · Þó gi·wêt imu waldand Krist,
 gumo fan Galilea, · sóhte imu Judeono burg,
 3184 kwámun im te Kafarnaum. · Þár fundun sie ênan kuninges
 þegān
 wlankan undar þemu werode: · kwað þat hé wári gi·wēldig
 bodo
 3186 aðal·késures; · hé grótte aftar þiu
 Símon Petrusen, · kwað þat hé wári gi·sęndid þarod,
 3188 þat hé þár gi·manodi · manno ge·hwi·líken
 þero hôvid·skatto, · þe sie te þemu hove skoldin
 3190 tinsi gelden: · „nis þes tweho ênig
 gumono ni·gj·ênumu, · ne sie ina far·gelden sán
 3192 mēðmo kustjon, · bi·úten iuwe mēster êno
 havad it far·lāten. · Ni skal þat líkon wel
 3194 mínumu hērron, · só man it imu at is hove kũðid,
 aðal·késure.“ · Þó gęng aftar þiu
 3196 Símon Petrus, · welde it seggjan þó
 hērron sínumu: · hé was is an is hugi iu þan,
 3198 gi·waro waldand Krist: · —imu ni mahte word ênig
 bi·holen werðen, · hé wisse hugi·skęfti
 3200 manno ge·hwi·líkes—: · hét þó þene is mārjan þegān,

- Símon Petrus · an þene sêo innen
 3202 angul werpen: · „su-líken só þú þár êrist mugis
 fisk gi·fâhen“, (kwað hé,) „só teoh þú þene fan þemu flóde te þi,
 3204 ant·klēmmi imu þea kinni: · þár maht þú undar þem kaflon
 nimen
 guldine skattos, · þat þú far·gelden maht
 3206 þemu manne te gi·módja · mínen êndi þinen
 tinsjo só hwi·líkan, · só hé ùs tó sókid.“
 3208 Hé ni þorfte imu þó aftar þiu · ôðaru wordu
 furður gi·bioden: · géng fiskari gód,
 3210 Símon Petrus, · warp an þene sêo innen
 angul an ùðjon · êndi up gi·tôh
 3212 fisk an flóde · mid is folmun twêm,
 te·klóf imu þea kinni · êndi undar þem kaflun nam
 3214 guldine skattos: · dede al, só imu þe godes sunu
 wordun ge·wisde. · Þár was þó waldandes
 3216 megin·kraft gi·márid, · hwó skal allaro manno ge·hwi·lík
 swíðo willjendi · is wer·old·hêrron
 3218 skuldi êndi skattos, · þea imu gi·skêride sind,
 gerno gelden: · ni skal ine far·gúmon eo·wiht,
 3220 ni far·muni ine an is móde, · ak wese imu mildi an is hugi,
 þiono imu þio·líko: · an þiu mag hé þiod·godes
 3222 willjan ge·wirkjan · êndi ôk is wer·old·hêrron
 huldi habbjen.

TODO.

40 Só lérde þe hêlago Krist

- 3224 þea is gódon jungaron: · „ef ênig gumono wið iu“, kwað hé,
 „sundja ge·wirkja, · þan nim þú ina sundar te þi,
 3226 þene rink an rúna · êndi imu is ráð saga,
 wísi imu mid wordun. · Ef imu þan þes werð ne sí,
 3228 þat hé þí gi·hôrje, · hala þí þár ôðara tó
 góðaro gumono, · êndi lah imu is grimmun werk,
 3230 sak ina sóð·wordun. · Ef imu þan is sundja aftar þiu,
 lôs·werk ni lêðon, · gi·duo it ôðrun liudjun kûð,
 3232 mári it þan for mēnegi · êndi lát manno filu
 witen is far·wurhti: · ôðo be·ginnad imu þan is werk tregan,
 3234 an is hugi hreuwen, · þan hé it gi·hórid hêliðo filu,
 ahton ęldi·barn · êndi imu is uvilon dád

3236 wērjad mid wordun. · Ef hé þan ôk wēndjen ne wili,
 ak far·módat su·líka mēnegi, · þan lát þú þene man faren,
 3238 hava ina þan far hēðinen · ęndi lát ina þi an þínumu hugi
 lēðen,
 mīð is an þínumu móde, · ne sí þat imu eft mildi god,
 3240 hēr hevan-kuning · helpe far·líhe,
 fader allaro firiho barno.“ · Þó frágode Petrus,
 3242 allaro þegno bętst · þeodan sínan:
 „hwó oft skal ik þem mannun, · þe wið mí habbjad
 3244 lēð-werk gi·duan, · leovo drohtin,
 skal ik im sivun sīðun · iro sundja a·lāten,
 3246 wrēðaro werko, · ér þan ik is ęniga wrēka frummje,
 lēðes te lōne?“ · Þó sprak eft þe landes ward,
 3248 an·gegin þe godes sunu · gódumu þegne:
 „ni seggju ik þi fan sivunjun, · só þú selvo sprikis,
 3250 mahlis mid þínu müðu, · ik duom þi mēra þár tó:
 sivun sīðun sivun-tig · só skalt þú sundja ge·hwemu,
 3252 lēðes a·lāten: · só willju ik þi te lērun geven
 wordun wár-fastun. · Nú ik þi su·líka gi·wald far·gaf,
 3254 þat þú mínes híwiskes · hērost wáris,
 manages mann-kunnjes, · nú skalt þú im mildi wesen,
 3256 liudjun líði.“ · Þó þár te þemu lērjande kwam
 ęn jung man an·gegin · ęndi frágode Jesu Krist:
 3258 „mēster þe gódo“, (kwað hé,) „hwat skal ik manages duan,
 an þiu þe ik hevan-ríki · ge·halan móti?“
 3260 Habde imu ôd-welon · allen ge·wunnen,
 mēðom-hord manag, · þoh hé mildjan hugi
 3262 bári an is breostun. · Þó sprak imu þat barn godes:
 „hwat kwiðis þú umbi gódon? · nis þat gumono ęnig
 3264 bi·útan þe ęno, · þe þár al ge·skóp,
 wer-old ęndi wunnja. · Ef þú is willjan havas,
 3266 þat þú an lioht godes · líðan mótis,
 þan skalt þú bi·halden · þea hēlagon lēra,
 3268 þe þár an þemu aldon · ęwa ge·biudid,
 þat þú man ni slah, · ni þú mēnes ni sweri,
 3270 far·legar-nessi far·lát · ęndi luggi ge·wit-skępi,
 stríd ęndi stulina; · ne wis þú te stark an hugi,
 3272 ne nīðin ne hatul, · ni nōd-róf ni fręmi;
 av-unst alla far·lát; · wis þínun ęldirun gód,

3274 fader ɛndi móder, · ɛndi þínun friundun hold,
 þem náhistun gi·náðig. · Þan þú þi gi·niodon móst
 3276 himilo ríkjas, · ef þú it bi·halden wili,
 ful-gangan godes lêrun.“ · Þó sprak eft þe jungo man
 3278 „al hebbju ik só gi·lêstid“, (kwað hé,) „só þú mí lêris nú,
 wordun wísis, · só ik is eo wiht ni far·lét
 3280 fan mínero kindiski.“ · Þó bi·gan ina Krist sehan
 an mid is ôgun: · „ên is þár noh nú“, kwað hé,
 3282 „wan þero werko: · ef þú is willjon havas,
 þat þú þurh-frëmid · þionon mótis
 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,
 skalt þínan ôd-welon · allan far·kôpjén,
 3286 diurje mêðmos, · ɛndi dêljen hét
 armun mannun: · þan havas þú aftar þiu
 3288 hord an himile; · kum þi þan gi·halden te mí,
 folgo þi mínaro fërdi: · þan havas þú friðu siður.“
 3290 Þó wurðun Kristes word · kind-jungumu manne
 swíðo an sorgun, · was imu sêr hugi,
 3292 mód umbi herte: · habde mêðmo filu,
 welono ge·wunnen; · wënde imu eft þanen,
 3294 was imu un-ôðo · innan breostun,
 an is sevon swáro. · Sah imu aftar þó
 3296 Krist alo-waldo, · kwað it þó, þár hé welde,
 te þem is jungarun gegin-wardun, · þat wári an godes ríki
 3298 un-ôði ôdagumu manne · up te kumanne:
 „ôður mag man olvundjon, · þoh hé sí un-met grôt,
 3300 þurh náðlan gat, · þoh it sí naru swíðo,
 sáftur þurh·slópjén, · þan mugi kuman þiu siole te himile
 3302 þes ôdagan mannes, · þe hér al havad
 gi·wëndid an þene wer-old-skat · willjon sínen,
 3304 mód-gi·þahti, · ɛndi ni hugid umbi þie maht godes.“

TODO.

41 Imu and-wordjade · êr-þungan gumo,
 3306 Símon Petrus, · ɛndi seggjan bad
 leovan hêrron: · „Hwat skulun wí þes te lône nimen“, kwað
 hé,
 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm
 êgan ɛndi ɛrvi · al far·létun

3310 hōvos ɛndi hīwiski · ɛndi þi te hērron gi·kurun,
 folgodun þīnaru fērði: · hwat skal ūs þes te frumu werðen,
 3312 langes te lōne?“ · Liudjo drohtin
 sagde im þō selvo: · „Þan ik sittjen kumu“, kwað hé,
 3314 „an þie mikilan maht · an þemu mārjan dage,
 þār ik allun skal · irmin-þiodun
 3316 dōmos a·dēljen, · þan mótun gí mid iuwomu drohtine þār
 selvon sittjen · ɛndi mótun þera saka waldan:
 3318 mótun gí Israhelo · ɛðili-folkun
 a·dēljen aftar iro dādjun: · só mótun gí þār gi·diuride wesen.
 3320 Þan seggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi
 gi·duot,
 þat hé þurh mīna minnja · mágo ge·sidli
 3322 liof far·létid, · þes skal hí hér lōn niman
 tehan siðon tehin-fald, · ef hé it mid treuwon duot,
 3324 mid hluttru hugi. · Ovar þat havad hé ôk himiles lioht,
 open êwig líf.“ · Bi·gan imu þō aftar þiu
 3326 allaro barno bēttst · ên biliði seggjan,
 kwað þat þār ên ôdag man · an êr-dagun
 3328 wári undar þemu werode: · þe habde welono ge·nóg,
 sinkas gi·samnod · ɛndi imu simlun was
 3330 garu mid goldu · ɛndi mid godo-wēbbju,
 fagarun fratahun · ɛndi imu so filu habde
 3332 gódes an is gardun · ɛndi imu at gōmun sat
 allaro dago ge·hwi-líkes: · habde imu diur-lík líf,
 3334 blíðsja an is bēnkjun. · Þan was þār eft ên biddjendi man,
 gi·lévod an is lík-hamon, · Lazarus was hé hēten,
 3336 lag imu dago ge·hwi-líkes · at þem durun foren,
 þār hé þene ôdagan man · inne wisse
 3338 an is gēst-seli · gōme þiggjan,
 sittjen at sumble, · ɛndi hé simlun bēd
 3340 gi·armod þār úte: · ni móste þār in kuman,
 ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod
 3342 gi·dragan weldi, · þes þār fan þemu diske niðer
 ant·fel undar iro fōti: · ni mahte imu þār ênig fruma werðen
 3344 fan þemu hēroston, þe þes húses gi·wéld, · bi·útan þat þār
 géngun is hundos tó,
 likkodun is lík-wundon, · þār hé liggjandi
 3346 hungar þolode; · ni kwam imu þār te helpu wiht

3384 hinana te hēllju: · it havad þe hēlago god
 só gi·fastnod mid is faðmun: · ni mag þár faren ênig
 3386 þegno þurh þat þiustri: · it is hér só þikki undar ùs.“
 Þó sprak eft Abrahamæ · þe erl te·gegnes
 3388 fan þeru hētan hēll · ̅endi helpono bad,
 þat hé Lazarus · an liudjo drôm
 3390 selvon sandi: · „þat hé ge·seggja þár
 bróðarun mínun, · hwó ik hér brinnendi
 3392 þrá·werk þolon; · si þár undar þeru þiodu sind,
 si fívi undar þemu folke: · ik an forhtun bium,
 3394 þat sie im þár far·wirkjen, · þat sie skulin ôk an þit wíti te mí,
 an só grádag fiur.“ · Þó imu eft te·gegnes sprak
 3396 Abraham ald·fader, · kwað þat sie þár êo godes
 an þemu land·skepi, · liudi habdin,
 3398 Moyseses gi·bôð · ̅endi þár managaro tó
 wár·saguno word: · „ef sie is willige sind,
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea hēll innen,
 an þat fern faren, · ef sie ge·frummjad só,
 3402 só þea ge·biodad, · þe þea bók lesat
 þem liudjun te lērun. · Ef sie þes þan ni willjad lēstjen wiht,
 3404 þanne ni hōrjad sie ôk · þemu þe hinan a·stád,
 man fan dôðe. · Láte man sie an iro mód·sevon
 3406 selvon keosen, · hweðer im swótjera þunkje
 te gi·winnanne, · só lango só sie an þesaru wer·oldi sind,
 3408 þat sie eft uvil eþþa gód · aftar habbjēn.“

TODO.

42 Sô lērde hé þó þea liudi · liohton wordon,
 3410 allaro barno bēst, · ̅endi biliði sagde
 manag man·kunnje · mahtig drohtin,
 3412 kwað þat imu ên sálig gumo · samnon bi·gunni
 man an morgen, · „̅endi im méda gi·hét,
 3414 þe hērosto þes híwiskjas, · swíðo *hold·lík lôn“,
 kwað þat hie iro allaro gi·hwem · ênna gávi
 3416 silōvrinna skat. · „Þuo samnodun managa
 weros an is wín·gardon, · —̅endi hie im werk bi·falāh—
 3418 ádro an úhtan. · Sum kwam þár ôk an undorn tuo,
 sum kwam þár an middjan dag, · man te þem werke,
 3420 sum kwam þár te nónu, · þuo was þiu niguða tíd

- 3422 sumar-langes dages; · sum þár ôk siðor kwam
 an þia elliðun tíð. · Þuo géng þár ávand tuo,
 3424 sunna ti sedle. · Þuo hie selvo gi·bôð
 is ambahtjon, · erlo drohtin,
 þat man þero manno gi·hwem · is meoda for·guldi,
 3426 þem erlon arvid-lôn; · hiet þiem at êrist gevan.
 þia þár at letst wárun, · liudi kumana,
 3428 weros te þem werke, · ęndi mid is wordon gi·bôð,
 þat man þem mannon iro · mieda for·guldi
 3430 alles at aftan, · þem þár kwámun at êrist tuo
 willendi te þem werke. · Wándun sia swíðo,
 3432 þat man im mēra lôn · gi·makod habdi
 wið iro aravedje: · þan man im allon gaf,
 3434 þem liudjon gi·liko. · Lêð was þat swíðo,
 allon þem ando, · þem þár kwámun at êrist tuo:
 3436 „wí kwámun hier an morāgan“, (kwáðun sia,) „ęndi þolodun hier
 manag te dage
 aravid-werko, · hwílon un-met hét,
 3438 skínandja sunna: · nú ni givis þú ús skattes þan mēr,
 þie þú þem ôðron duos, · þia hier êna hwíla
 3440 wáron an þínor werke.“ · Þuo habda eft is word garo
 þie hērosto þes híwiskes, · kwað þat hie im ni habdi gi·hētan
 þan mēr
 3442 werðes wið iro werke: · „Hwat ik gi·wald hēbbju“, kwaþ-hie,
 „þat ik iu allon gi·liko · muot lôn for·geldan,
 3444 iuwes werkes werð.“ · Þan waldandi Krist
 mēnda im þoh mēra þing, · þoh hie ovar þat manno folk
 3446 fan þem wín-gardon só · wordon spráki,
 hwó þár un-efno · erlos kwámun,
 3448 weros te þem werke. · Só skulun fan þero wer-oldi duon
 mann-kunnjes barn · an þat mārjo lioht,
 3450 gumon an godes wang: · sum bi·ginnit ina giriwan sán
 an is kindiski, · havit im gi·koreanan muod,
 3452 willjon guodan, · wer-old-saka mīðit,
 far·látit is lusta; · ni mag ina is lík-hamo
 3454 an un·spuod for·spanan: · spáhiða línat,
 godes êw, · gramono for·látit,
 3456 wrēðaro willjon, · duot im só te is wer-oldi forð,
 lēstit só an þeson liohte, · ant-þat im is líves kumit,

3458 aldres ávand; · gi-wítit im þan up-wegos:
 þár wirðit im is aravedi · all gi-lónot,
 3460 far·goldan mid guodu · an godes ríkje.
 Þat mēndun þia wuruhtjon, · þia an þem wín-gardon
 3462 ádro an úhta · arvid-líko
 werk bi-gunnun · ęndi þuru·wonodun forð,
 3464 erlos unt ávand. · Sum þár ok an undern kwam,
 habda þuo far·męrrid, · þia morāgan-stunda
 3466 þes dag-werkes for·duolon; · só duot doloro filo,
 gi·mēdaro manno: · drívit im mis-lík þing
 3468 gerno an is juguði, · —havit im gelp-kwidi
 lêða gi·línot · ęndi lōs-word manag—,
 3470 ant-þat is kindiski · far·kuman wirðit,
 þat ina after is juguði · godes anst manot
 3472 blíði an is brioston; · fāhit im te bęteron þan
 wordon ęndi werkon, · lêdit im is wer-old mid þiu,
 3474 is aldā ant þena ęndi: · kumit im alles lōn
 an godes ríkje, · góðaro werko.
 3476 Sum mann þan mid-firi · mēn far·látid,
 swāra sundjun, · fāhit im an sálig þing,
 3478 bi·ginnit im þuru godes kraft · guodaro werko,
 buotit balo-sprāka, · látit im is bittrun dād
 3480 an is hugje hreuwān; · kumit im þiu helpa fon gode,
 þat im gi·lēstid þie gi·lōvo, · só lango só im is líf warod;
 3482 farit im forð mid þiu, · ant-fāhit is mieda,
 guod lōn at gode; · ni sindun ęniga geva bęteran.
 3484 Sum bi·ginnit þan ok furðor, · þan hie ist fruodot mēr,
 is aldāres af-hēldit, · —þan bi·ginnat im is uvilon werk
 3486 lêðon an þeson liohte, · þan ina lēra godes
 gi·manod an is muode: · wirðit im mildera hugi,
 3488 þuru·gęngit im mid guodu · ęndi geld nimit,
 hōh himil-ríki, · þan hie hinan węndit,
 3490 wirðit im is mieda só sama, · só þem man *nun warð,
 þea þár te nōnu dages, · an þea nigunda tíd,
 3492 an þene wín-gardon · wirkjan kwāmun.
 Sum wirðid þan só swiðo ge·fródot, · só hé ni wili is sundja
 bótjen,
 3494 ak hé ôkid sie mid uvilu ge·hwi-líku, · ant-tat imu is ávand
 náhid,

ge·frumid undar þemu folke, · só it an furn-dagun
 3524 wise man be mí · wordun ge·sprá kun.
 Þár skulun mí far·kôpon · undar þea kraftigon þiod,
 3526 hēliðos te þeru hēri; · þár werðat mína hēndi ge·bundana,
 faðmos werðad mí þár ge·fastnod; · filu skal ik þár gi·þolojan,
 3528 hoskes gi·hôrjen · ęndi harm-kwidi,
 bismerspráka · ęndi bi·hêt-word manag;
 3530 sie wēgjat mí te wundron · wápnes eggjun,
 bi·lôsjad mí lívu: · ik te þesumu liohte skal
 3532 þurh drohtines kraft · fan dōðe a·standen
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
 3534 te þiu, þat mín ęldi-barn · arvêd habdin,
 þat mí þionodi þius þiod: · ni willju ik is sie þiggjen nú,
 3536 fergon þit folk-skępi, · ak ik skal imu te frumu werðen,
 þeonon imu þeo-liko · ęndi for alla þesa þeoda geven
 3538 seole míne. · Ik willju sie selvo nú
 lôsjen mid mínu lívu, · þea hér lango bidun,
 3540 man-kunnjes manag, · mínara helpa.“
 Fór imu þó forð-wardes · —habde imu fasten hugi,
 3542 blíðjan an is breostun · barn drohtines—
 welda im te Jerusalem · Judeo folkes
 3544 willjon wísan: · hé konste þes werodes só garo
 hęti-grimmen hugi · ęndi hardan strid,
 3546 wrêðan willjon. · Werod siðode
 furi Jerikho-burg; · was þe godes sunu,
 3548 mahtig undar þero męnigi. · Þár sátun twēnje man bi wege,
 blinde wárun sie bēðje: · was im bótono þarf,
 3550 þat sie ge·hēldi · hevanes waldand,
 hwand sie só lango · liohtes þolodun,
 3552 managa hwíla. · Sie gi·hôrdun þó þat męgin faren
 ęndi frágodun sán · firi-wit-liko
 3554 ręgini-blindun, · hwi-lík þár ríki man
 undar þemu folk-skępi · furista wári,
 3556 hêrost an hôvid. · Þó sprak im ên hēlið an·gegin,
 kwað þat þár Jesu Krist · fan Galilea-lande,
 3558 hēljandero bętst · hêrost wári,
 fóri mid is folku. · Þó warð fráh-mód hugi
 3560 bēðjun þem blindun mannun, · þó sie þat barn godes

wissun under þemu **werode**: · hreopun im þó mid iro **wordun**
 tó,
 3562 **hlúdo** te þemu **hêlagon** Kriste, · bádun þat hé im **helpe**
 ge·rédi:
 „drohtin Dawides sunu: · wis ús mid þínun **dádjun** mildi,
 3564 **nêri** ús af þesaru **nôdi**, · só þú gi·**nóge** dós
manno kunnjes: · þú bist **managun** gód,
 3566 **hilpis** êndi **hêlis**.“ · Þo bi·gan im þat **hêliðo** folk
werjen mid **wordun**, · þat sie an **waldand** Krist
 3568 só **hlúdo** ni **hriopin**. · Si ni weldun im **hôrjen** te þiu,
 ak sie simla **mêr** êndi **mêr** · ovar þat **manno** folk
 3570 **hlúdo** **hreopun**. · **Hêljand** ge·stód,
 allaro **barno** **betst**, · hét sie þó **brengejn** te imu,
 3572 **lêdjen** þurh þea **liudi**, · sprak im **listjun** tó
mild·líko for þeru **mênegi**: · „hwat willjad git **mínaro** hér“,
 kwað hé,
 3574 „**helpono** **habbjên**?“ · Sie bádun ina **hêlagna**,
 þat hé im ira **ôgon** · **opana** gi·dádi,
 3576 far·**liwi** þeses **liohtes**, · þat sie **liudjo** drôm,
swigle **sunnun** skín · gi·**sehen** móstin,
 3578 **wliti**·skônje **wer**·old. · **Waldand** frumide,
hrên sie þó mid is **handun**, · dede is **helpe** þár tó,
 3580 þat þem **blindun** þó · **bêðjum** wurðun
ôgon gi·**oponod**, · þat sie **erðe** êndi himil
 3582 þurh **kraft** godes · ant·**kiennjen** mahtun,
lioht êndi **liudi**. · Þó sagdun sie **lof** gode,
 3584 **diurdun** úsan **drohtin**, · þes sie **dages** **liohtes**
brúkan móstun: · ge·witun im **bêðje** mid imu,
 3586 **folgodun** is **fêrði**: · was im þiu **fruma** giviðig,
 êndi ôk **waldandes** **werk** · **wído** ge·kúðid,
 3588 **managun** gi·**márid**.

TODO.

3588 **44** Þár was só **mahtig**·lík
biliði gi·**bóknid**, · þár þe **blindon** man
 3590 bi þemu **wege** sátun, · **wíti** þolodun,
liohtes **lôse**: · þat **mênid** þoh **liudjo** barn,
 3592 al **man**·kunni, · hwó sie **mahtig** god
 an þemu **ana**·ginne · þurh is **ênes** kraft

3594 sin·híun twê · selvo gi·warhte,
 Á·dam ɛndi Ê·wan: · far·gaf im up·wegos,
 3596 himilo ríki; · ak þó warð im þe hatola te náh,
 fiund mid fêknu · ɛndi mid firin·werkun,
 3598 bi·swêk sie mid sundjun, · þat sie sin·skôni,
 lioht far·létun: · wurðun an lêðaron stêdi,
 3600 an þesan middil·gard · man far·worpen,
 þolodun hér an þiustrju · þiod·arvêdi,
 3602 wunnun wrak·siðos, · welon þarvodun:
 far·gátun godes ríkjes, · gramon þeonodun,
 3604 fiundo barnun; · sie guldun is im mid fiuru lôn
 an þeru hêton hêllju. · Be·þiu wárun siu an iro hugi blinda
 3606 an þesaru middil·gard, · męnniskono barn,
 hwand siu ine ni ant·kiendun, · kraftagne god,
 3608 himilískan hêrron, · þene þe sie mid is handun gi·skóp,
 gi·warhte an is willjon. · Þius wer·old was þó só far·hwęrvíd,
 3610 bi·þwungen an þiustrje, · an þiod·arvidi,
 an dōðes dalu: · sátun im þó bi þeru drohtines strátun
 3612 jámar·móde, · godes helpe bidun:
 siu ni mahte im þó êr werðen, · êr þan waldand god
 3614 an þesan middil·gard, · mahtig drohtin,
 is selves sunu · sęndjen weldi
 3616 þat hé lioht ant·luki · liudjo barnun,
 oponodi im êwig líf, · þat sie þene alo·waldon
 3618 mahtin ant·kennjen wel, · kraftagna god.
 Ôk mag ik giu gi·tęlljen, · of gí þár tó willjad
 3620 huggjen ɛndi hōrjen, · þat gí þes hêljandes mugun
 kraft ant·kennjen, · hwó is kumi wurðun
 3622 an þesaru middil·gard · managun te helpu,
 ia hwat hé mid þem dádjun · drohtin selvo
 3624 manages mēnde, · ia be·hwiu þiu márje burg
 Jerikho hêtíd, · þiu þár an Judeon stád
 3626 gi·makod mid múrun: · þiu is aftar þemu mánen gi·nēmnið,
 aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,
 3628 ak hé dago ge·hwi·líkes · duod ôðer·hweðer,
 wanod ohþo wahsid. · Só dód an þesaro wer·oldi hér,
 3630 an þesaru middil·gard · męnniskono barn:
 farad ɛndi folgod, · fróde stervad,
 3632 werðad eft junga · aftar kumane,

- weros a·wahsane, · unt-tat sie eft wurd far·nimid.
 3634 Pat mēde þat barn godes, · þó hé fon þeru burgi fôr,
 þe gódo fan Jerikho, · þat ni mahte êr werðen gumono barnun
 3636 þiu blindja gi·bótíd, · þat sie þat berhte lioht,
 gi·sáhin sin-skôni, · êr þan hé selvo hér
 3638 an þesaru middil-gard · mēnniski ant·féng,
 flēsk ęndi lík-hamon. · Þó wurðun þes firiho barn
 3640 gi·war an þesaru wer-oldi, · þe hér an wítje êr,
 sátun an sundjun · gi·siunjes lōse,
 3642 þolodun an þiustrje, · —sie af·sówun þat was þesaru þiod
 kuman
 hēljand te helpu · fan hevan·ríkje,
 3644 Krist allaro kuningo bęst; · sie mahtun is ant·kēnnjen sán,
 gi·fōljen is fardjo. · Þó sie só filu hriopun,
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu
 waldand wurði. · Þan wēridun im swíðo
 3648 þia swárun sundjon, · þe sie im êr selvon gi·dádun,
 lettun sie þes gi·lōbon. · Sie ni mahtun þem liudjun þoh
 3650 bi·wējen iro willjon, · ak sie an waldand god
 hlúdo hriopun, · ant-tat hé im iro hēli far·gaf,
 3652 þat sie sin·líf · gi·sehen móstin,
 open êwig lioht · ęndi an faren
 3654 an þiu berhtun bú. · Pat mēndun þea blindun man,
 þe þár bi Jerikho-burg · te þemu godes barne
 3656 hlúdo hriopun, · þat hé im iro hēli far·lihi,
 liohtes an þesumu live: · þan im þea liudi só filu
 3658 wēridun mid wordun, · þea þár an þemu wege fórun
 bi·foren ęndi bi·hinden: · só dót þea firin-sundjon
 3660 an þesaru middil-gard · man·kunnje.
 hōrjad nú hwó þie blindun, · siður im gi·bótíd warð,
 3662 þat sie sunnun lioht · ge·sehen móstun,
 hwó si þó dádun: · ge·witun im mid iro drohtine samad,
 3664 folgodun is fērdi, · sprákun filu wordo
 þemu landes hirdje te love: · só dód im noh liudjo barn
 3666 wído aftar þesaru wer-oldi, · siður im waldand Krist
 ge·liuhte mid is lērun · ęndi im líf êwig,
 3668 godes ríki far·gaf · gódun mannun,
 hōh himiles lioht · ęndi is helpe þár tó,

3670 só hwemu só þat gi·werkod, · þat hé móti þemu is wege
folgon.

TODO.

45 Þó náhide · nęjendo Krist,
3672 þe gódo te Jerusalem. · Kwam imu þar te·gęgnes filu
werodes an willjon · wel huggendjes,
3674 ant·fęgun ina fagaro · ęndi imu bi·foren stręidun
þene weg mid iro gi·wádjun · ęndi mid wurtjun só same,
3676 mid berhtun blómun · ęndi mid bômo tógun,
þat feld mid fagaron palmun, · al só is fard ge·buride,
3678 þat þe godes sunu · gangan welde
te þeru márjan burg. · Hwarf ina męgin umbi
3680 liudjo an lustun, · ęndi lof-sang a·hóf
þat werod an willjon: · sagdun waldande þank,
3682 þes þár selvo kwam · sunu Dawides
wison þes werodes. · Þó ge·sah waldand Krist
3684 þe gódo te Jerusalem, · gumono bętsta,
blíkan þene burges wal · ęndi bú Judeono,
3686 hōha horn-sęli · ęndi ôk þat hús godes,
allaro wího wun-samost. · Þó wel imu an innen
3688 hugi wið is herte: · þó ni mahte þat hēlage barn
wópu a·wisjen, · sprak þó wordo filu
3690 hriuwig-líko · —was imu is hugi sereg—:
„wē warð þí, Jerusalem“, (kwað hé,) „þes þú te wárun ni wēst
3692 þea wurde-gi·skęfti, · þe þí noh gi·werðen skulun,
hwó þú noh wirðis be·habd · hęrjes kraftu
3694 ęndi þi bi·sittjad · slíð-móde man,
fiund mid folkun. · Þan ni havas þú friðu hwęgin,
3696 mund-burd mid mannun: · lędjad þi hér manage tó
ordos ęndi eggja, · or-legas word,
3698 far·fiop þín folk-skępi · fiures liomon,
þese wíki a·wóstjad, · wallos hōha
3700 fęlljad te foldun: · ni af·stád is felis nígijan,
stēn ovar ôðrumu, · ak werðad þesa stędi wóstja
3702 umbi Jerusalem · Judeo liudjo,
hwand sie ni ant·kęnnjad, · þat im kumana sind
3704 iro tídi tó-wardes, · ak sie habbjad im twífljen hugi,
ni witun þat iro wísad · waldandes kraft.“

3706 Gi·wêt imu þó mid þeru mēnegi · manno drohtin
 an þea berhton burg. · Só þó þat barn godes
 3708 innan Jerusalem · mid þiu gumono folku,
 sêg mid þiu ge·sīðu, · þó warð þár allaro sango mēst,
 3710 hlúd stemnje af·haven · hêlagun wordun,
 lovodun þene landes ward · liudjo mēnegi,
 3712 barno þat bêtste; · þiu burg warð an hróru,
 þat folk warð an forhtun · ĕndi frágodun sán,
 3714 hwe þat wári, · þat þár mid þiu werodu kwam,
 mid þeru mikilon mēnegi. · Þó sprak im ên man an·gēgin,
 3716 kwað þat þár Jesu Krist · fan Galileo lande,
 fan Nazareth-burg · nērjand kwámi,
 3718 witig wár-sago · þemu werode te helpu.
 Þó was þem Judiun, · þe imu êr grame wárun,
 3720 un·holde an hugi, · harm an móde,
 þat imu þea liudi só filu · lof-sang warhtun,
 3722 diurdun iro drohtin. · Þó géngun dol-móde,
 þat sie wið waldand Krist · wordun sprákun,
 3724 bádun þat hé þat ge·sīði · swígon hēti,
 letti þea liudi, · þat sie imu lof só filu
 3726 wordun ni warhtin: · „it is þesumu werode lēð“, kwáðun sie,
 „þesun burg-liudjun.“ · Þó sprak eft þat barn godes:
 3728 „ef gí sie a·mērrjad“, (kwað hé,) „þat hér ni mótin manno barn
 waldandes kraft · wordun diurjen,
 3730 þan skulun it hrópen þoh · harde stēnos
 for þesumu folk-skēpi, · felisos starka,
 3732 êr þan it eo be·live, · nevo man is lof spreke
 wído aftar þesaru wer-oldi.“ · Þó hé an þene wih innen,
 3734 géng an þat godes hús: · fand þár Judeono filu,
 mis-like man, · manage at·samne,
 3736 þea im þár kôp-stēdi · gi·kora hadbun,
 mangodun im þár mid manages hwí: · munitērjas sátun
 3738 an þemu wihe innan, · habdun iro wesl gi·dago
 garu te gevanne. · Þat was þemu godes barne
 3740 al an andun: · drêf sie út þanen
 rúmo fan þemu rakude, · kwað þat wári rehtara dád,
 3742 þat þár te bedu fórin · barn Israheles
 „ĕndi an þesumu mínumu húse · helpono biddjan,
 3744 þat sia sigi-drohtin · sundjono tuomje,

þan hér þeovas · an þing-stędi halden,
 3746 þea far·warhton weros · wehsal drīvan,
 un-reht ên-fald. · Ne gí êniga êra ni witun
 3748 þeses godes huses, · Judeo liudi.“
 Sô rúmde hé þó ęndi rekode, · riki drohtin,
 3750 þat hêlaga hús · ęndi an helpun was
 managumu man-kunnje, · þem þe is mikilon kraft
 3752 ferrene ge·frugnun · ęndi þár gi·faran kwámun
 ovar langan weg. · Warð þár léf so manag,
 3754 halt gi·hêlid · ęndi háf só same,
 blindun gi·bótid. · Sô dede þat barn godes
 3756 willjendi þemu werode, · hwand al an is gi·wêldi stéd
 umbi þesaro liudjo lif · ęndi ôk umbi þit land só same.

TODO.

3758 **46** Stód imu þó fora þemu wihe · waldandjo Krist,
 liof landes ward, · ęndi imu þero liudjo hugi,
 3760 iro willjon aftar·warode: · gi·sah werod mikil
 an þat mārje hús · mēðmos fōrjen,
 3762 gevon mid goldu · ęndi mid godu·wēbbju,
 diurjun fratahun. · Þat al drohtin Krist
 3764 warode wis-liko. · Þó kwam þár ôk ên widowa tó,
 idis arm-skapen, · ęndi te þemu alaħa gēng
 3766 ęndi siu an þat tresur-hús · twēne lęgde
 êrine skattos: · was iru ên-fald hugi,
 3768 willjan gódes. · Þó sprak waldand Krist,
 þe gumo wið is jungaron, · kwað þat siu þár geva bráhti
 3770 mēron mikilu þan ęlkor · ênig mannes sunu:
 „ef hér ôdaga man“, (kwað hé), „êra bráhtun,
 3772 mēðom-hord manag, · sie létun im mēr at hús
 welona ge·wunnen. · Ni dede þius widowa só,
 3774 ak siu te þesumu alaħe gaf · al þat siu habde
 welono ge·wunnen, · só siu iru wiht ni far·lét
 3776 gódes an iro gardun. · Be·þiu sind ira geva mēron,
 waldande werða, · hwand siu it mid su·líkumu willjon dede
 3778 te þesumu godes huse. · Þes skal siu geld niman,
 swiðo lang-sam lôn, · þes siu su·líkan gi·lôvon havad.“
 3780 Sô gi·fragn ik þat þár an þemu wihe · waldandjo Krist
 allaro dago ge·hwi·líkes, · drohtin manno,

- 3782 wísde mid wordun. · Stód ine werod umbi,
 grôt folk Judeono, · gi·hórdun is góðan word,
 3784 swótja seggjan. · Sum só sálig warð
 manno undar þeru mēnegi, · þat it bi·gan an is mód hladen;
 3786 línodun im þea lēra, · þe þe landes ward
 al be biliðjun sprak, · barn drohtines.
 3788 Sumun wárun eft so lēða · lēra Kristes,
 waldandes word: · was im wiðer-mód hugi
 3790 allun þem, þe an þemu hēri-skēpi · hērost wárun,
 furiston an þemu folke: · fāres hugdun
 3792 wrēða mid iro wordun · —habdun im wiðer-sakon
 gi·haloden te helpu, · þes hēroston man,
 3794 Erodeses þegan, · þe þar and-ward stód
 wrēðes willjan, · þat hé iro word ovar·hōrði—
 3796 ef sie ina for·fēngin, · þat sie ina þan feteros an,
 þea liudi liðo·bēndi · lēggjen móstin,
 3798 sundja lōsan. · Þó géngun im þea ge·siðos tó
 bittra gi·hugde, · þat sie wið þat barn godes,
 3800 wrēða wiðer-sakon · wordun sprákun:
 „Hwat þú bist êo-sago“, (kwáðun sie,) „allun þiodun,
 3802 wísis wáres só filu: · nis þi werð eo-wiht
 te bi·míðanne · manno ni·ēnumu
 3804 umbi is ríki-dóm, · nevo þú simlun þat reht sprikis
 ėndi an þene godes weg · gumono ge·siði
 3806 lēdis mid þinun lērun: · ni mag þi laster man
 fīðan undar þesumu folke. · Nú wí þi frágon skulun.
 3808 ríki þiodan, · hwi-lík reht havad
 þe kēsúr fan Rúmu, · þe imu te þesumu kunnje herod
 3810 tinsi sókid · ėndi gi·tald havad,
 hwat wí imu gelden skulin · gēro ge·hwi-likes
 3812 hōvid-skatto. · Saga hwat þi þes an þinum hugi þunkja:
 is it reht þe nis? · Rád for þinun
 3814 land-mégun wel: · ús is þínaro lērono þarf.“
 Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh
 ant·kēnnjen wel
 3816 iro wrēðon willjon: · „te hwi gi wár-logon“, kwað hé,
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,
 3818 þat gi dreogerjas · darnungo nú
 willjad mí far·fāhen.“ · Hét hé þó forð dragan

3820 te **skawonne** þe **skattos**, · „þe gí **skuldige** sind
 an þat **geld** **geven**.“ · **Judeon** drógun
 3822 ênna **siluvrinna** forð: · **sáhun** manage tó,
 hwó hé was ge·**munitod**: · was an **middjen** skín
 3824 þes **kêsure** biliði · —þat mahtun sie ant·**kennjen** wel—,
 iro **hêrron** **hôvid-mál**. · Þó frágode sie þe **hêlago** Krist,
 3826 aftar hwemu þiu ge·**lik-nessi** · gi·**legid** wári.
 Sie kwáðun þat it **wári** · **wer-old-kêsure**
 3828 fan **Rúmu-burg**, · „þes þe alles þeses **ríkes** havad
 ge·**wald** an þesaru **wer-oldi**.“ · „Þan willju ik iu te **wárun** hér“,
 kwað hé,
 3830 „selvo **sëggjan**, · þat gí imu **sín** gevad,
wer-old-hêrron is ge·**wunst**, · ęndi **waldand** gode
 3832 **selljad**, þat þár **sín** ist: · þat skulun iuwa **seolon** wesen,
gumono **gêstos**.“ · Þó warð þero **Judeono** hugi
 3834 ge·**minsod** an þemu **mahle**: · ni mahtun þe **mên-skaðon**
wordun ge·**winnen**, · só iro **willjo** géng,
 3836 þat sie ina far·**féngin**, · hwand imu þat **friðu-barn** godes
wardode wið þe **wrêðon** · ęndi im **wár** an·**gegin**,
 3838 **sôð-spel** **sagde**, · þoh sie ni wárin **só sálige** te þiu,
 þat sie it só far·**féngin**, · só it iro **fruma** wári.

TODO.

3840 47 Sie ni weldun it þoh far·**lâten**, · ak hétun þár **lêdjen** forð
 ên **wif** for þemu **werode**, · þiu habde **wam** ge·**frumid**,
 3842 **un-reht** ên·**fald**: · þiu **idis** was bi·**fangen**
 an far·**legar-nessi**, · was iro **líves** skolo,
 3844 þat sie **firiho** barn · **ferāhu** bi·**námin**,
êhtin iro **aldres**: · só was an iro **êw** ge·**skriuen**.
 3846 Sie bi·**gunnun** ina þó **frágon**, · **frukne** liudi,
wrêða mid iro **wordun**, · hwat sie skoldin þemu **wíve** duan,
 3848 hweðer sie sie **kwēlidin**, · þe sie sie **kwika** létin,
 þe hwat hé umbi su·**líka** **dádi** · a·**dēljen** weldi:
 3850 „þú wêst, hwó þesaru **męnegi**“, (kwáðun sie,) „**Moyes** gi·**bôð**
wárun **wordun**, · þat allaro **wíwo** ge·**hwi-lík**
 3852 an far·**legar-nessi** · **líves** far·**warhti**
 ęndi þat sie þan a·**wurpin** · **weros** mid handun,
 3854 **starkun** **stēnun**: · nú maht þú sie sehan **standen** hér
 an **sundjun** bi·**fangan**: · **saga** hwat þú is willjes.“

- 3856 weldun ine þea wiðer-sakon · wordun far-fāhen,
 ef hé þat gi·kwáði, · þat sie sie kwika létin,
 3858 friðodi ira ferahe, · þan weldi þat folk Judeono
 kweðen, þat hé iro aldiron · êo wiðer-sagdi,
 3860 þero liudjo land-reht; · ef hé sie þan hēti līvu bi·nimen,
 þea magað fur þeru mēnegi, · þan weldin sie kweðen, þat hé só
 mildjene hugi
 3862 ni bári an is breostun, · só skoldi habbjē barn godes:
 weldun sie só hweðeres · hēlagne Krist
 3864 þero wordo ge·wītnon, · só hé þár for þemu werode ge·spráki,
 a·dēldi te dōme. · þan wisse drohtin Krist
 3866 þero manno só garo · mōd-gi·þāhti,
 iro wrēðon willjon; · þó hé te þemu werode sprak,
 3868 te allun þem erlun: · „só hwi·lík só iuwar áno sí“, kwað hé,
 „slíðja sundjon, · só ganga iru selvo tó
 3870 ċndi sie at êrist · erl mid is handun
 stēn ana werpe.“ · Só stóðun Judeon,
 3872 þāhtun ċndi þagodun: · ni mahte þeġan nigijan
 wið þem word-kwidi · wiðer-saka finden:
 3874 ge·hugde manno ge·hwi·lík · mēn-gi·þāhti,
 is selves sundja: · ni was iro só sikur ênig,
 3876 þat hé bi þemu worde · þemu wīve ge·dorsti
 stēn an werpen, · ak létun sie standen þár
 3878 ênan þár inne · ċndi im út þanen
 géngun gram-harde · Judeo liudi,
 3880 ên aftar ôðrumu, · ant-tat iro þár ênig ni was
 þes fiundo folkes, · þe iro ferhes þó,
 3882 þeru idis alðar-lago · áhtjen weldi.
 Þó gi·fragn ik þat sie frágode · friðu-barn godes,
 3884 allaro gumono bēstst: · „Hwár kwámun þit Judeono folk“,
 kwað hé,
 „þíne wiðer-sakon, · þea þi hér wrógdun te mí?
 3886 Ne sie þi hiudu wiht · harmes ne gi·dádun,
 þea liudi lēðes, · þe þi weldun līvu be·niman,
 3888 wēgjan te wundrun?“ · Þó sprak imu eft þat wíf an·gēgin,
 kwað þat iru þár nio·man · þurh þes nēġjandan
 3890 hēlaga helpa · harm ne gi·frumidi
 wammes te lōne. · Þó sprak eft waldand Krist,
 3892 drohtin manno: · „ne ik þi geþ ni dēġju n·eo-wiht“, kwað hé,

„ak gang þi hêl hinen, · lát þi an þinumu hugi sorga,
 3894 þat þú nio sið aftar þius · sundig ni werðes.“
 Habde iru þó gi·holpen · hêlag barn godes,
 3896 ge·friðot iro feræhe. · Ðan stód þat folk Judeono
 uviles an·mód · só fan êristan,
 3898 wrêðes willjan, · hwó sie word·hêti
 wið þat friðu·barn godes · frummjen móstin.
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:
 was þiu smale þioda · sínes willjan
 3902 gernora mikilu, · þes godes barnes word
 te ge·frummjenne, · só im iro frâho gi·bôd:
 3904 rómodun te rehta · bet þan þie ríkjon man,
 habdun ina far iro hêrron · ia far hevan·kuning,
 3906 ful·gêngun imu gerno. · Þó gi·wêt imu þe godes sunu
 an þene wih innan: · hwarf ina werod umbi,
 3908 megin·þiodo gi·mang. · Hé an middjen stód,
 lêrde þea liudi · liohtun wordun,
 3910 hlúdero stemnun: · was hlust mikil,
 þagode þegan manag, · êndi hé þeru þiod gi·bôd,
 3912 só hwe só þár mid þurstu · bi·þwungan wári,
 „só ganga imu herod drinkan te mí“, (kwað hé,) „dago
 ge·hwi·líkes
 3914 swótjes brunnan. · Ik mag seggjan iu,
 só hwe só hér gi·lôvid te mí · liudjo barno
 3916 fasto undar þesumu folke, · þat imu þan flioten skulun
 fan is lík·hamon · libbjendi flód,
 3918 irnandi water, · aho·spring mikil,
 kumad þanen kwika brunnon. · Þesa kwidi werðad wára,
 3920 liudjun gi·lêstid, · só hwemu só hér gi·lôvid te mí.“
 Ðan mênde mid þiu wataru · waldandjo Krist,
 3922 hêr hevan·kuning · hêlagna gêst,
 hwó þene firiho barn · ant·fâhen skoldin,
 3924 lioht êndi listi · êndi lif êwig,
 hôh hevan·ríki · êndi huldi godes.

TODO.

3926 **48** Wurðun þó þea liudi · umbi þea lêra Kristes,
 umbi þiu word an ge·winne: · stóðun wlanka man,
 3928 gêl·móde Judeon, · sprákun gelp mikil,

- habdun it im te **hoska**, · kwáðun þat sie mahtin gi·hôrjen wel,
 3930 þat imu **mahlidin** fram · **módaga** wihti,
 un·holde **út**: · „nú hé an **avu** lêrid“, kwáðun sie,
 3932 „wordu ge·hwi·líku.“ · Þó sprak eft þat **werod** ôðar:
 „ni þurvun gi þene **lêrjand** lahan“, (kwáðun sie:) „kumad **lives**
 word
 3934 **mahtig** fan is **müde**; · hé wirkid **manages** hwat,
 wundres an þesaru **wer-oldi**: · nis þat **wrêðaro** dád,
 3936 **fiundo** kraftes: · nio it þan te su·líkaru **frumu** ni wurði,
 ak it **gegnungo** · fan **gode** alo-waldon,
 3938 **kumid** fan is **krafte**. · Þat mugun gi ant·**kennjen** wel
 an þem is **wárun** **wordun**, · þat hé gi·wald havad
 3940 **alles** ovar **erðu**.“ · Þó weldun ina þe **and-sakon** þár
 an **stêdi** fâhen · efþa **stên** ana werpen,
 3942 ef sie im þero **manno** · **mênigi** ni an·drédin,
 ni **forhtodin** þat **folk-skêpi**. · Þó sprak þat **friðu-barn** godes:
 3944 „ik tôgju iu **gódes** só filu“, (kwað hé,) „fan **gode** selvumu,
wordo êndi **werko**: · nú willjad gi mí **wítnon** hér
 3946 þurh iuwan **starkan** hugi, · **stên** ana werpen,
 bi·lôsjen mí **lívu**.“ · Þó spráku imu eft þea liudi an·gegin,
 3948 **wrêða** **wiðer-sakon**: · „ne wí it be þínun **werkun** ni duat“,
 kwáðun sia,
 „þat wí þi **aldres** · **tó áhtjen** willjad,
 3950 ak wí duat it be þínun **wordun**, · hwand þú su·lík **wáh** sprikis,
 *hwand þú þik só **máris** · êndi su·lík **mên** sagis,
 3952 **gihis** for þeson **Judeon**, · þat þú síis **god** selvo,
mahtig drohtin, · êndi bist þi þoh **man** só wi,
 3954 **kuman** fan þeson **kunnje**.“ · **Krist** alo-waldo
 ne wolda þero **Judeono** þuo lêng · **gelpes** hôrjan,
 3956 **wrêðaro** **willjon**, · ak hie im af þem **wihe** fuor
 ovar **Jordanes** strôm; · habda **jungron** mid im,
 3958 þia is **sáligun** gi·síðos, · þia im **simlon** mid im
willjon **wonodun**: · suohta **werod** ôðer,
 3960 **deda** þár só hie gi·wonoda, · **drohtin** selvo,
lêrða þia liudi: · gi·lôvda þie wolda
 3962 an is **hêlagun** **word**. · Þat skolda **sinnon** **wel**
manno só hwi·líkon, · só þat an is **muod** gi·nam.
 3964 Þuo gi·frang ik þat þár te **Kriste** · **kumana** wurðun
 bodon fan **Bethaniu** · êndi sagdun þem **barne** godes,

3966 þat sia an þat ârundi þarod · idisi sēdin,
 Maria ēndi Martha, · magað frí-líka,
 3968 swíðo wun-sama wif; · þia wissa hie bēðja,
 wárun im gi-swester twá, · þia hie selvo êr
 3970 minnjoda an is muode · þuru iro mildjan hugi,
 þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo
 3972 an·budun fon Bethaniu, · þat iro bruoðer was
 Lazarus legar-fast · ēndi þat sia is līves ni wáundun;
 3974 bádun þat þarod kwámi · Krist alo-waldo
 hêlag te helpu. · Reht só hie sia gi-hôrda þuo
 3976 sēggjan fan só siekon, · só sprak hie sán an·gēgin,
 kwað þat Lazaruses · legar ni wári
 3978 gi·duan im te dōðe, · „ak þár skal drohtines lof“, kwaþ-hie,
 „gi·frumid werðan: · nis it im te ôðron frêson gi·duan.“
 3980 was im þár þuo selvo · suno drohtines
 twá naht ēndi dagas. · Þiu tíð was þuo ge·náhit,
 3982 þat hie eft te Jerusalem · Judeo liudjo
 wíson welda, · só hie gi-wald habda.
 3984 Sagda þuo is gi·siðon · suno drohtines,
 þat hie eft ovar Jordan · Judeo liudi
 3986 suokjan welda. · Þuo sprákun im sán an·gēgin
 jungron sína: · „te hwi bist þú só gern þarod“, kwaðun sia,
 3988 „frô mín, te faranne? · Ni þat nú furn ni was,
 þat sia þik þínero wordo · wítnon hogdun,
 3990 weldun þi mid stēnon starkan a-werpan? · nú þú eft undar þia
 strídigun þioda
 fundos te faranne, · þár ist fiondo gi·nuog,
 3992 erlos ovar-muoda?“ · Þuo ên þero twe-livjo,
 Þuomas gi·málða · —was im gi·þungan mann,
 3994 diur-lík drohtines þegan—: · „ne skulun wí im þia dád lahan“,
 kwaþ-hie,
 „ni wernjan wí im þes willjen, · ak wita im wonjan mid,
 3996 þuologan mid ússon þiodne: · þat ist þegnes kust,
 þat hie mid is fráhon samad · fasto gi·stande,
 3998 dōje mid im þár an duome. · Duan ús alla só,
 folgon im te þero fērði: · ni látan úse ferah wið þiu
 4000 wihtes wirðig, · neva wí an þem werode mid im,
 dōjan mid úson drohtine. · Þan lêvot ús þoh duom after,
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,

erlos ađal-borana · an ên-falden hugje,
 4004 hêrren te willjen. · Đuo sagda hêlag Krist
 selvo is gi·siđon · þat a·slápan was
 4006 Lazarus fan þem legare, · „havit þit lioht a·gevan,
 an·swevit ist an selmon. · Nú wí an þena siđ faran
 4008 ėndi ina a·wekkjan, · þat hie muoti eft þesa wer-old sehan,
 libbjandi lioht: · þan wirđit iuwa gi·lôvo after þiu
 4010 forð-werd gi·fĕstid.“ · Đuo gi·wêt hie im ovar þia fluod þanan,
 þie guodo godes suno, · an·þat hie mid is jungron kwam
 4012 þár te Bithaniu, · barn drohtines
 selvo mid is gi·siđon, · þár þia gi·swester twá,
 4014 Maria ėndi Martha · an muod-karon
 sêraga sátun. · Was þár gi·samnot filo
 4016 fan Jerusalem · Judeo liudo,
 þia þiu *wif weldun · wordun fruovrjan,
 4018 þat sie só ni karodin · kind-jungas dôð,
 Lazaruses far·lust. · Só þó þe landes ward
 4020 géng an þiu gardos, · só wurđun þes godes barnes
 kumi þár gi·küðid, · þat hé só kraftig was
 4022 bi þeru burg úten. · Þó im bêðjun was,
 þem wíun su·lík willjo, · þat sie im waldand tó,
 4024 þat friðu-barn godes, · farandjen wissun.

TODO.

49 Þó þem wíun was · willjono mēsta
 4026 kumi drohtines · ėndi Kristes word
 te gi·hôrjenne. · Heovandi géng
 4028 Martha mód-karag · wið só mahtigne
 wordun wehslan · ėndi wið waldand sprak
 4030 an iro hugi hriuwig: · „Þár þú mí, hêrro mín“, kwað siu,
 „neĕjendero bĕtst, · náhor wáris,
 4032 hêljand þe gódo, · þan ni þorfte ik nú su·lík harm þolon,
 bittra breost-kara, · þan ni wári nú mín bróðer dôð,
 4034 Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð
 ferahes ge·fullid. · Ik þoh, frô mín, te þi
 4036 liohto gi·lôvju, · lêrjandero bĕtst,
 só hwes só þú biddjen wili · berhton drohtin,
 4038 þat hé it þi sán far·givid, · god alo-mahtig,
 gi·werđot þinan willjan.“ · Þó sprak eft waldand Krist

4040 þeru **idis** and-wordi: · „Ni lát þú þí an **innan** þes“, kwað hé,
 „þínan **sevon** **swerkan**: · ik þí **sëggjan** mag
 4042 **wárun** **wordun**, · þat þes nis gi·**wand** ênig,
 nevu þín **bróðer** skal · þurh gi·**bod** godes,
 4044 þurh **drohtines** kraft · fan **dôðe** a·standen
 an is **lik**-hamon.“ · „All hæbbju ik gi·lôvon só“, kwað siu,
 4046 „þat it só gi·**werðen** skal, · só hwan só þius **wer**-old endjod
 endi þe **márjo** dag · ovar **man** fërid,
 4048 þat hé þan fan **erðu** skal · **up** a·standen
 an þemu **dómes** **daga**, · þan werðad fan **dôðe** kwika
 4050 þurh **maht** godes · **man**-kunnjes ge·hwi·lik,
 a·**risad** fan **rëstu**.“ · Þó sagde **rikjo** Krist
 4052 þeru **idis** **alo**-mahtig · **oponun** wordun,
 þat hé **selvo** was · **sunu** drohtines,
 4054 bêðju ia **líf** ia **lioht** · **liudjo** barnon
 te a·**standanne**: · „nio þe **sterven** ni skal,
 4056 **líf** far·**liosen**, · þe hér gi·lôvid te mí:
 þoh ina **ëldi**-barn · **erðu** bi·þëkkjen,
 4058 **diapo** bi·**delven**, · nis hé **dôd** þiu mër:
 þat **flêsk** is bi·folhen, · þat **fërah** is gi·halden,
 4060 is þiu **siola** gi·**sund**.“ · Þó sprak imu eft **sán** an·gëgin
 þat **wíf** mid iro **wordun**: · „ik gi·lôvju þat þú þe **wáro** bist“,
 kwað siu,
 4062 „**Krist** godes **sunu**: · þat mag man ant·**kënnjen** wel,
witen an þínun **wordun**, · þat þú gi·**wald** haves
 4064 þurh þiu **hêlagon** gi·skapu · **himiles** endi erðun.“
 Þó ge·fragn ik þat þár þero **idisjo** kwam · **ôðar** gangan
 4066 **Maria** **mód**-karag: · géngun iro **managa** aftar
Judeo liudi. · Þó siu þemu **godes** barne
 4068 sagde **sêrag**-mód, · hwat iru te **sorgun** gi·stód
 an iro **hugi** **harmes**: · **hofnu** kúmdë
 4070 **Lazaruses** far·lust, · **liaves** mannes,
griat **gornundi**, · ant-tat þemu **godes** barne
 4072 **hugi** warð gi·**hrórid**: · **hête** trahni
wópu a·**wellun**, · endi þó te þem **wívun** sprak,
 4074 hét ina þó **lêdjen**, · þár **Lazarus** was
foldu bi·folhen. · Lag þár ên **felis** bi·ovan,
 4076 **hard** stên be·**hliden**. · Þó hét þe **hêlago** Krist
 ant·**lúkan** þea **léja**, · þat hé mósti þat **lik** sehan,

- 4078 hrêo skawojen. · Þó ni mahte an iro hugi miðan
Marþa for þeru mænegi, · wið mahtigne sprak:
4080 „frô mín þe gódo“, (kwað siu,) „ef man þene felis nimid,
þene stên ant-lúkid, · þan wániu ik þat þanen stank kume,
4082 un·swóti swek, · hwand ik þi seggjan mag
wárun wordun, · þat þes nis gi·wand ênig,
4084 þat hé þár nú bi·folhen was · fiuwar naht êndi dagos
an þemu erð-grave.“ · And·wordi gaf
4086 waldand þemu wíve: · „Hwat ni sagde ik þi te wárun êr“,
kwað hé,
„ef þú gi·lôvjen wili, · þan nis nú lang te þiu,
4088 þat þú hér ant·kennjen skalt · kraft drohtines,
þe mikilon maht godes?“ · Þó géngun manage tó,
4090 af·hóvun harden stên. · Þó sah þe hêlago Krist
up mid is ôgun, · á·lát sagde
4092 þemu þe þese wer·old gi·skóp, · „þes þú mín word gi·hôris“,
kwað hé,
„sigi·drohtin selvo; · ik wêt þat þú só simlun duos,
4094 ak ik duom it be þesumu grôton · Judeono folke,
þat sie þat te wárun witin, · þat þú mí an þese wer·old sendes
4096 þesun liudjun te lêrun.“ · Þó hé te Lazaruse hriop
starkaru stemnju · êndi hét ina standen up
4098 ia fan þemu grave gangan. · Þó warð þe gêst kumen
an þene lík·hamon: · hé bi·gan is liði hrórjen,
4100 ant·warp undar þemu gi·wêdje: · was imo só be·wunden þó
noh,
an hrêo·bêddjon bi·helid. · Hét imu helpen þó
4102 waldandjo Krist. · Weros géngun tó,
ant·wundun þat ge·wádi. · Wánum up a·rêš
4104 Lazarus te þesumu liohte: · was imu is lif far·geven,
þat hé is aldar·lagu · êgan mósti,
4106 friðu forð·wardes. · Þó fagonadun bêðja,
Maria êndi Martha: · ni mag þat man ôðrumu
4108 gi·seggjan te sôðe, · hwó þea ge·swester twó
mêndjodun an iro móde. · Maneg wundrode
4110 Judeo liudjo, · þó sie ina fan þemu grave sáhun
siðon ge·sunden, · þene þe êr suht far·nam
4112 êndi sie bi·dulvun · diapo undar erðu
líves lôsen: · þó móste imu libbjen forð

4114 hêl an hêmun. · Só mag hevan-kuninges,
 þiu mikilē maht godes · manno ge-hwi-līkes
 4116 feræhe gi·formon · ęndi wið fiundo nið
 hêlag helpen, · só hwemu só hé is huldi far·givid.

TODO.

4118 50 Þó warð þár só managumu manne · mód aftar Kriste,
 gi·hworven hugi-skefti, · siðor sie is hêlagon werk
 4120 selvon gi·sáhun, · hwand eo êr su-lík ni warð
 wunder an wer-oldi. · Þan was eft þes werodes só filu,
 4122 só mód-starke man: · ni weldon þe maht godes
 ant·kennjen kũð-líko, · ak sie wið is kraft mikil
 4124 wunnun mid iro wordun: · wárun im waldandes
 lêra so lêða: · sóhtun im liudi ôðra
 4126 an Jerusalem, · þár Judeono was
 hêri hand-mahæl · ęndi hôvid-stędi,
 4128 grôt gum-skepi · grimmaro þioda.
 Sie kũðdun im þó Kristes werk, · kwáðun þat sie kwikan sáhin
 4130 þene erl mid iro ôgun, · þe an erðu was,
 foldu bi·folhen · fiuwar naht ęndi dagos,
 4132 dōd bi·dolven, · ant-tat hé ina mid is dādjun selvo,
 mid is wordun a·wękide, · þat hé mósti þese wer-old sehan.
 4134 Þó was þat só wiðer·ward · wlankun mannun,
 Judeo liudjun: · hétun iro gum-skepi þó,
 4136 werod samnojan · ęndi warvos fāhen,
 męgin-þioda gi·mang, · an mahtigna Krist
 4138 riedun an rúnun: · „nis þat rád ênig“, kwáðun sie,
 „þat wí þat gi·þolojan: · wili þesaro þioda te filu
 4140 gi·lôvjen aftar is lêrun. · Þan ús liudi farad,
 an eo-rid-folk, · werðat úsa ovar-hôvdun
 4142 rinkos fān Rúmu. · Þan wí þeses ríkjes skulun
 lôse libbjen · eþa wí skulun úses líves þolon,
 4144 hêliðos úsaro hôvdo.“ · Þó sprak þár ên gi·hêrod man
 ovar warf wero, · þe was þes werodes þó
 4146 an þeru burg innan · biskop þero liudjo
 —Kaiphas was hé hêten; · habdun ina gi·koranen te þiu
 4148 an þeru gęr-talu · Judeo liudi,
 þat hé þes godes húses · gômjen skoldi,
 4150 wardon þes wíhes—: · „Mí þunkid wunder mikil“, kwað hé,

- „mári þioda, · —gí kunnun manages gi-skêð—
 4152 hwí gí þat te wárun ni witin, · werod Judeono,
 þat hér is beþera rád · barno ge·hwi-líkumu,
 4154 þat man hér ênne man · aldru bi-lôsje
 êndi þat hé þurh iuwa dádi · drôreg sterve,
 4156 for þesumu folk-skêpi · ferah far-láte,
 þan al þit liud-werod · far·loren werðe.“
 4158 Ni was it þoh is willjan, · þat hé só wár ge·sprak,
 só forð for þemu folke, · frume man-kunnjes
 4160 gi·mênde for þeru mēnegi, · ak it kwam imu fan þeru maht
 godes
 þurh is hêlagan hêd, · hwand hé þat hús godes
 4162 þár an Jerusalem · bi·gangan skolde,
 wardon þes wíhes: · be·þiu hé só wár gi·sprak,
 4164 biskop þero liudjo, · hwó skoldi þat barn godes
 alla irmin-þiod · mid is ênes ferhe,
 4166 mid is lívu a·lôsjen: · þat was allaro þesaro liudjo rád,
 hwand hé gi·halode · mid þiu hêðina liudi,
 4168 weros an is willjon · waldandjo Krist.
 Þó wurðun ên-wordje · ovar-módje man,
 4170 werod Judeono, · êndi an iro warve gi·sprákun,
 mári þioda, · þat sie im ni létin iro mód twehon:
 4172 só hwe só ina undar þemu folke · finden mahti,
 þat ina sán gi·féngi · êndi forð bráhti
 4174 an þero þiодо þing; · kwáðun þat sie ni mahtin gi·þolojan leng,
 þat sie þe êno man · só alla weldi,
 4176 werod far·winnen. · Þan wisse waldand Krist
 þero manno só garo · mód-gi·þáhti,
 4178 hêti-grimmon hugi, · hwand imu ni was bi·holen eo-wiht
 an þesaru middil-gard: · hé ni welde þó an þie mēnigi innen
 4180 siðour open-liko, · under þat erlo folk,
 gangan under þea Judeon: · bêd þe godes sunu
 4182 þero torøhtjon tíð, · þe imu tó-ward was,
 þat hé far þesa þioda · þolojan welde,
 4184 far þit werod wíti: · wisse imu selvo
 þat dag-þingi garo. · Þó gi·wêt imu üse drohtin forð
 4186 êndi imu þó an Effrem · alo-waldo Krist
 an þeru hôhon burg · hêlag drohtin
 4188 wunode mid is werodu, · ant-tat hé an is willjan hwarf

eft te Bethania · brahtmu þiu mikilun,
 4190 mid þiu is gódum gum-skēpi. · Judeon bi·sprákuþ þat
 wordu ge·hwi-líku, · þó sie imu su-lík werod mikil
 4192 folgon gi·sáhun: · „nis frume ênig“, kwáðun sie,
 „ûses ríkjes gi·rádi, · þoh wí reht sprekan,
 4194 ni þíhit ûses þinges wiht: · þius þiod wili
 wëndjen after is willjan; · imu all þius wer-old folgot,
 4196 liudi bi þem is lêrun, · þat wí imu lêðes wiht
 for þesumu folk-skēpi · gi·frummjen ni mótun.“

TODO.

4198 51 Gi·wêt imu þó þat barn godes · innan Bethania
 sehs nahtun êr, · þan þiu samnunga
 4200 þár an Jerusalem · Judeo liudjo
 an þem wih-dagun · werðen skolde,
 4202 þat sie skoldun haldan · þea hêlagon tídi,
 Judeono paskha. · Béd þe godes sunu,
 4204 mahtig under þeru mēnegi: · was þár manno kraft,
 werodes bi þem is wordun. · Þár géngun ina twê wíf umbi,
 4206 Maria êndi Martha, · mid mildju hugi,
 þionodun imu þeo-líko. · Þiodo drohtin
 4208 gaf im lang-sam lôn: · lét sea lêðes gi·hwes,
 sundjono sikora, · êndi selvo gi·bôð,
 4210 þat sea an friðe fôrin · wiðer fiundo níð,
 þea idisa mid is orlovu gódu: · habdun iro ambaht-skēpi
 4212 bi·wēndid an is willjon. · Þó gi·wêt imu waldand Krist
 forð mid þiu folku, · firiho drohtin,
 4214 innan Jerusalem, · þár Judeono was
 hēte-lík hard-buri, · þár sie þea hêlagon tíð
 4216 warodun at þemu wíhe; · was þár werodes só filu,
 kraftigaro kunnjo, · þie ni weldun Kristes word
 4218 gerno hórjen · ni te þemu godes barne
 an iro mód-sevon · minnje ni habdun,
 4220 ak wárun im só wrêða · wlanka þioda,
 módeg man-kunni, · habdun im morð-hugi,
 4222 in·wid an innan: · an avuh far·fēngun
 Kristes lêre, · weldun ina kraftigna
 4224 witnon þero wordo; · ak was þár werodes só filu,
 umbi erl-skēpi · ant-langana dag,

4226 habde ine þiu **s**male þiod · þurh is **s**wótjun word
 werodu bi·**w**orpen, · þat ine þie **w**iðer·sakon
 4228 under þemu **f**olk·skepi · **f**āhen ne gi·dorstun,
 ak **m**iðun is bi þeru **m**eñegi. · Ðan stód **m**ahtig Krist
 4230 an þemu **w**ihe innan, · sagde word manag
firiho barnun te **f**rumu. · Was þár **f**olk umbi
 4232 allan **l**angan dag, · ant·tat þiu **l**iohte gi·wêt
sunne te **s**edle. · Ðó te **s**eliðun fôr
 4234 **m**an·kunnjes **m**anag. · Ðan was þár ên **m**ári berg
 bi þeru **b**urg úten, · þe was **b**rêd êndi hôh,
 4236 gróni êndi skóni: · hétun ina **J**udeo liudi
Oliueti bi namon. · Þár imu **u**p gi·wêt
 4238 **n**erjendjo Krist, · só ina þiu **n**aht bi·fêng,
 was imu þár mid is **j**ungarun, · só ine þár **J**udeono ênig
 4240 ni **w**isse ti **w**árun, · hwand hé an þemu **w**ihe stód,
liudjo drohtin, · só **l**ioht ôstene kwam,
 4242 ant·fêng þat **f**olk·skepi · êndi im **f**ilu sagde
wároro **w**ordo, · só nis an þesaru **w**er·oldi ênig,
 4244 an þesaru **m**iddil·gard · **m**anno só spáhi,
liudjo barno nig·ên, · þat þero **l**êrono mugi
 4246 êndi gi·têlljen, · þe hé þár an þemu **a**lāhe gi·sprak,
waldand an þemu **w**ihe, · êndi simlun mid is **w**ordun gi·bôd,
 4248 þat sie sie **g**eṛewidin · te **g**odes ríkje,
 allaro **m**anno ge·hwi·lík, · þat sie móstin an þemu **m**árjon daga
 4250 iro **d**rohtines · **d**iuriða ant·fāhen.
 Sagde im hwat sie it **s**undjun frumidun · êndi **s**imlun gi·bôd,
 4252 þat sie þea a·lêskidin; · hét sie **l**ioht godes
minnjon an iro **m**óde, · **m**ên far·lāten,
 4254 **a**voha **o**var·hugdi, · ôd·módi niman,
hlaðen þat an iro **h**ertan; · kwað þat im þan wári **h**evan·ríki,
 4256 **g**aru **g**ódo mêt. · Ðó warð þár **g**umono só filu
 gi·**w**éndid aftar is **w**illjon, · sīður sie þat **w**ord godes
 4258 **h**êlag gi·hôrdun, · **h**evan·kuninges,
 ant·**k**endun **k**raft mikil, · **k**umi drohtines,
 4260 **h**êrron **h**elpe, · ia þat **h**evan·ríki was,
nerjendi gi·**n**āhid · êndi **n**āða godes
 4262 **m**anno barnun. · Sum só **m**ódeg was
Judeo folkes, · habdun **g**rimman hugi,
 4264 **s**líð·móden **s**evon · [...],

ni weldun is worde gi·lôvjen, · ak habdun im ge·win mikil
 4266 wið þea Krīstes kraft: · kumen ni mōstun
 þea liudi þurh lēðen strīd, · þat sie gi·lôvon te imu
 4268 fasto gi·fēgin; · ni was im þiu frume giviðig,
 þat sie hevan-riki · habben mōstin.
 4270 Gēng imu þó þe godes sunu · ̅endi is jungaron mid imu,
 waldand fan þemu wihe, · all só is willjo gēng,
 4272 iak imu uppen þene berg gi·stēg · barn drohtines:
 sat imu þār mid is ge·sīðun · ̅endi im sagde filu
 4274 wāroro wordo. · Sī bi·gunnun im þó umbi þene wīh sprekan,
 þie gumon umbi þat godes hūs, · kwāðun þat ni wāri
 gód·líkora
 4276 alah ovar erðu · þurh erlo hand,
 þurh mannes gi·werk · mid mēgin·kraftu
 4278 rakud a·rihtid. · Þó þe rikjo sprak,
 hēr hevan-kuning · —hōrdun þe ôðra—:
 4280 „ik mag iu gi·tēlljen“, (kwað hé,) „þat noh wirðid þiu tīd kumen,
 þat is af·standen ni skal · stēn ovar ôðrumu,
 4282 ak it fallid ti foldu · ̅endi fiur nimid,
 grádag logna, · þoh it nú só gód·lík sī,
 4284 só wīs·líko gi·warht, · ̅endi só dód all þesaro wer·oldes
 gi·skapu,
 te·glīdid gróni wang.“ · Þó gēngun imu is jungaron tó,
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“,
 kwāðun sie,
 „þius wer·old an wunnjun, · êr þan þat gi·wand kume,
 4288 þat þe lasto dag · liohthes skíne
 þurh wolkan·skion, · efþo hwan is þín eft wán kumen
 4290 an þene middil·gard, · manno kunnje
 te a·dēljenne, · dōdun ̅endi kwikun?
 4292 frō mín þe gódo, · ūs is þes firi·wit mikil,
 waldandjo Krist, · hwan þat gi·werðen skuli.“

TODO.

4294 52 Þó im and·wordi · alo·waldo Krist
 gód·lík far·gaf · þem gumun selvo:
 4296 „þat havad só bi·dērnid“, (kwað hé,) „drohtin þe gódo,
 iak só hardo far·holen · himil·ríkjes fader,
 4298 waldand þesaro wer·oldes, · só þat witen ni mag

4300 ênig mannisk barn, · hwan þiu mārje tíð
 gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun
 godes engilos, · þie for imu gegin-warde
 4302 simlun sindun: · sie it ôk gi·seggjan ni mugun
 te wáran mid iro wordun, · hwan þat gi·werðen skuli,
 4304 þat hé willje an þesan middil-gard, · mahtig drohtin,
 firiho fandon. · Fader wêt it êno
 4306 hêlag fan himile: · êlkur is it bi·holen allun,
 kwikun êndi dôðun, · hwan is kumi werðad.
 4308 Ik mag iu þoh gi·teļļjen, · hwi-lík hér tēķan bi-foran
 gi·werðad wunder-lík, · êr þan hé an þese wer-old kume
 4310 an þemu mārjon daga: · þat wirðid hér êr an þemu mánon
 skín
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,
 4312 mid finistre werðad bi·fangan; · fallad sterron,
 hwít hevan-tungā, · êndi hrisid erðe,
 4314 bivod þius brêde wer-old · —wirðid su-líkaro bôkno filu—:
 grimmid þe grôto sêo, · wirkid þie gevenes strôm
 4316 egison mid is ûðjun · erð-búandjun.
 Þan þorrot þiu þiod · þurh þat ge·þwing mikil,
 4318 folk þurh þea forhta: · þan nis friðu hwęgin,
 ak wirðid wíg só maneg · ovar þese wer-old alla
 4320 hęte-lík af·haben, · êndi hęri lêdid
 kunni ovar ôðar: · wirðid kuningo gi·win,
 4322 megin-fard mikil: · wirðid managoro kwalm,
 open ur-lagi · —þat is egis-lík þing,
 4324 þat io su-lík morð · skulun man af·hębbjen—,
 wirðid wól só mikil · ovar þese wer-old alle,
 4326 man-stervono mêt, · þero þe gio an þesaru middil-gard
 swulti þurh suhti: · liggjad seoka man,
 4328 driosat êndi dôjat · êndi iro dag êndjad,
 fulljad mid iro ferahu; · fęrid un·met grôt
 4330 hungar hęti-grim · ovar hęliðo barn,
 meți-gêðjono mêt: · nis þat minniste
 4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun
 êr dômes dage. · Só hwan só gí þea dádi gi·sehan
 4334 gi·werðen an þesaru wer-oldi, · só mugun gí þan te wáran
 far·standen,
 þat þan þe latsto dag · liudjun náhid

4336 *mári* te *mannun* · *endi* *maht* godes,
himil-kraftes *hróri* · *endi* þes *hêlagon* kumi,
 4338 *drohtines* mid is *diuriðun*. · Hwat *gi* þesaro *dádjo* mugun
 bi þesun *bômun* · *biliði* ant-*kennjen*:
 4340 þan sie *brustjad* *endi* *blójat* · *endi* *bladu* tôgjat,
lôf ant-*lúkad*, · þan witun *liudjo* barn,
 4342 þat þan is *sán* after þiu · *sumer* *gi*-*náhid*
warm *endi* *wun*-sam · *endi* *weder* skôni.
 4344 Só witin *gi* ôk bi þesun *têknun*, · þe ik iu *talde* hér,
 hwan þe *latsto* dag · *liudjun* *náhid*.
 4346 Ðan *seggo* ik iu te *wáran*, · þat êr þit *werod* ni *mót*,
 te-*faran* þit *folk*-skêpi, · êr þan *werðe* ge-*fullid* só,
 4348 *mínu* *word* *gi*-*wárod*. · Noh *gi*-*wand* kumid
himiles *endi* *erðun*, · *endi* *stéid* *mín* *hêlag* *word*
 4350 *fast* *forð*-wardes · *endi* *wirðid* al ge-*fullod* só,
gi-*lêstid* an þesumu *liohte*, · só ik for þesun *liudjun* ge-*spriku*.
 4352 *wakot* *gi* *war*-liko: · iu is *wis*-kumo
duom-dag þe *márjo* · *endi* iuwes *drohtines* kraft,
 4354 þiu *mikilo* *megin*-strengi · *endi* þiu *márje* *tíd*,
gi-*wand* þesaro *wer*-oldes. · Fora þiu *gi* *wardon* skulun,
 4356 þat hé iu *slá*pandje · an *swef*-rêstu
fárungo ni bi-*fáhe* · an *firin*-werkun,
 4358 *mênes* *fulle*. · *Mút*-spellu kumit
 an þiustrja naht, · al só þiof *fêrid*
 4360 *darno* mid is *dádjun*, · só kumid þe *dag* *mannun*,
 þe *latsto* þeses *liohtes*, · só it êr þese *liudi* ni witun,
 4362 só samo só þiu *flód* *deda* · an *furn*-dagun,
 þe þár mid *lagu*-strômun · *liudi* far-*têride*
 4364 bi *Nóeas* *tídjun*, · bi-*útan* þat ina *nêride* god
 mid is *híwiskja*, · *hêlag* *drohtin*,
 4366 wið þes *flódes* *farm*: · só warð ôk þat *fiur* kuman
hêt fan *himile*, · þat þea *hôhon* *burgi*
 4368 umbi *Sodomo* land · *swart* *logna* bi-*féng*
grim *endi* *grádag*, · þat þár n-*ênig* *gumono* ni *gi*-nas
 4370 bi-*útan* *Loth* êno: · ina ant-*lêddun* þanen
drohtines *engilos* · *endi* is *dohter* *twá*
 4372 an ênan *berg* *uppen*: · þat ôðar al *brinnandi* *fiur*,
 ia land ia *liudi* · *logna* far-*têride*:
 4374 só *fárungo* warð þat *fiur* kumen, · só warð êr þe *flód* só samo:

só wirðid þe latsto dag. · For þiu skal allaro liudjo ge·hwi-lík
 4376 þenkjan fora þemu þinge; · þes is þarf mikil
 manno ge·hwi-líkumu: · be·þiu látad iu an iuwan mód sorga.

TODO.

4378 53 Hwand só hwan só þat ge·wirðid, · þat waldand Krist,
 mári mannes sunu · mid þeru maht godes,
 4380 kumit mid þiu kraftu · kuningo ríkjost
 sittjan an is selves maht · endi samod mid imu
 4382 alle þea engilos, · þe þár uppa sind
 hêlaga an himile, · þan skulun þarod hêliðo barn,
 4384 êli-þeoda kuman · alla te·samne
 libbjandero liudjo, · só hwat só io an þesumu liohte warð
 4386 firiho a·fódid. · Þár hé þemu folke skal,
 allumu man·kunnje · mári drohtin
 4388 a·dêljen aftar iro dádjun. · Þan skêðid hé þea far·duanan man,
 þea far·warhton weros · an þea winistron hand:
 4390 só duot hé ôk þea sáligon · an þea swiðeron half;
 grôtid hé þan þea gôdun · endi im te·gêgnes sprikid:
 4392 „Kumad gí“, kwiðid hé, „þea þár gi·korene sindun, · endi
 ant·fâhad þit kraftiga ríki,
 þat góde, þat þár gi·gêrêwid stêndid, · þat þár warð gumono
 barnun
 4394 gi·warht fan þesaro wer·oldes êndje: · iu havad ge·wíhid selvo
 fader allaro firiho barno: · gí mótun þesaro frumono neotan,
 4396 ge·waldon þeses wídon ríkjás, · hwand gí oft mínan willjon
 frumidun,
 ful·gêngun mí gerno · endi wárun mí iuwaro gevo mildje,
 4398 þan ik bi·þwungan was · þurstu endi hungru,
 frostu bi·fangan · efþo an feteron lag,
 4400 bi·klêmmid an karkare: · oft wurðun mí kumana þarod
 helpa fan iuwun handun: · gí wárun mí an iuwomu hugi
 mildje,
 4402 wísodun mín werð·liko.“ · Þan sprikid imu eft þat werod
 an·gêgin:
 „Frô mín þe gódo“, (kweðat sie,) „hwan wári þú bi·fangan só,
 4404 be·þwungan an su·líkun þaravun, · só þú fora þesaru þiod tēlis,
 mahtig mēnis? · Hwan gi·sah þi man ênig

be-þwungen an su-líkun þaravun? · Hwat þú haves allaro
þíodo gi-wald
iak só samo þero mēðmo, · þero þe io manno barn
ge-wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand
god:
„só hwat só gí dádun“, (kwiðit hé,) „an iuwes drohtines namon,
gódes far-gávun · an godes éra
þem mannun, þe hér minniston sindun, · þero nú undar
þesaru mēnegi standad
endi þurh ôð-módi · arme wárun
weros, hwand sie mínan willjon frēmidun · —só hwat só gí
im iuwaro welono far-gávun,
gi-dádun þurh diuriða, · þat ant-féng iuwa drohtin selvo,
þiu helpe kwam te hevan-kuninge. · Be-þiu wili iu þe hêlago
drohtin
lônnon iuwan gi-lôvon: · givid iu líf êwig.“
Wēndid ina þan waldand · an þea winistron hand,
drohtin te þem far-duanan mannun, · sagad im þat sie skulin
þea dád ant-gelden,
þea man iro mēn-gi-werk: · „nú gí fan mí skulun“, kwiðit hé,
„faran só for-flókane · an þat fiur êwig,
þat þár gi-garēwid warð · godes and-sakun,
fiundo folke · be firin-werkun,
hwand gí mí ni hulpun, · þan mí hunger endi þurst
wêgde te wundrun · efþa ik ge-wádjes lôs
géng jámer-mód, · was mí grôtun þarf,
þan ni habde ik þár ênige helpe, · þan ik ge-hēftid was,
an liðo-kospun bi-lokan, · efþa mí legar bi-féng,
swára suhti: · þan ni weldun gí mín siokes þár
wíson mid wihti: · ni was iu werð eo-wiht,
þat gí mín ge-hugdin. · Be-þiu gí an hēllje skulun
þolon an þiustre.“ · Þan sprikid imu eft þiu þíod an-gegin:
„Wola waldand god“, (kweðad sie,) „hwí wilt þú só wið þit werod
sprekan,
mahljen wið þese mēnegi? · Hwan was þi io manno þarf,
gumono gódes? · Hwat sie it al be þínun ge-vun êgun,
welon an þesaro wer-oldi“. · Þan sprikid eft waldand god:
„þan gí þea armostun“, (kwiðit hé,) „êldi-barno,
manno þea minniston · an iuwomu mód-sevon

4438 hēliðos far·hugdun, · létun sea iu an iuwomu hugi lêðe,
 be·dêldun sie iuwaro diurða, · þan dádun gí iuwana drohtin só
 sama,
 4440 gi·węrnidun imu iuwaro welono: · be·þiu ni wili iu waldand
 god,
 ant·fáhen fader iuwa, · ak gí an þat fiur skulun,
 4442 an þene diopun dôð, · diuwlun þionon,
 wrêðun wiðer-sakun, · hwand gí só warhtun bi·foran.“
 4444 Þan aftar þem wordun skêðit · þat werod an twê,
 þea góðun êndi þea uvilon: · farad þea far·griponon man
 4446 an þea hêtan hēl · hriuwig-móde,
 þea far·warhton weros, · wíti ant·fáhat,
 4448 uvil êndi-lôs. · Lêdid up þanen
 hêr hevan-kuning · þea hluttaron þeoda
 4450 an þat lang-same lioht: · þár is lif êwíg,
 gi·garęwid godes ríki · góðaro þiado.“

TODO.

Passion.

4452 54 Só ge·fragn ik þat þem rinkun þó · ríki drohtin
 umbi þesaro wer-oldest gi·wand · wordun talde,
 4454 hwó þiu forð fęrid, · þan lango þe sie frirho barn
 ardon mótun, · ia hwó siu an þemu êndje skal
 4456 te·glíden êndi te·gangen. · Hé sagde ôk is jungarun þár
 wárun wordun: · „Hwat gí witun alle“, kwað hé,
 4458 „þat nú ovar twá naht · sind tídi kumana,
 Judeono paskha, · þat sie skulun iro gode þionon,
 4460 weros an þemu wíhe. · Þes nis ge·wand ênig,
 þat þár wirðid mannes sunu · te þeru męgin-þiodu
 4462 kraftag far·kôpot · êndi an krúke a·slagan,
 þolod þiad-kwála.“ · Þó warð þár þegan manag
 4464 slíð-mód gi·samnod, · súðar-liudjo,
 Judeono gum-skepi, · þár sie skoldun iro gode þionon.
 4466 wurðun êo-sagon · alle kumane,
 an warf weros, · þe sie þó wísostun
 4468 undar þeru męnegi · manno taldun,
 kraftag kuni-burd. · Þár Kaiphaz was,

4470 biskop þero liudjo. · Sie rédun þó an þat barn godes,
 hwó sie ina a·sluogin · sundja lósan,
 4472 kwáðun þat sie ina an þemu hêlagon daga · hrinen ni skoldin
 undar þero manno mēnegi, · „þat ni werðe þius mēgin-þioda,
 4474 hêliðos an hróru, · hwand ina þit hēri-skēpi wili
 far·standen mid strídu. · Wí só stillo skulun
 4476 frêson is ferahes, · þat þit folk Judeono
 an þesun wih-dagun · wróht ni af·hēbbjen.“
 4478 Þó géng imu þár Júdas forð, · jungaro Kristes,
 ên þero twe-livjo, · þár þat aðali sat,
 4480 Judeono gum-skēpi; · kwað þat hé is im góðan ráð
 seggjan mahti: · „hwat willjad gí mí selljen hér“, kwað hé,
 4482 „mêðmo te médu, · ef ik iu þene man givu
 áno wíg êndi áno wróht?“ · Þó warð þes werodes hugi,
 4484 þero liudjo an lustun: · „ef þú wili gi·lêstjen só“, kwáðun sie,
 „þín word gi·wáron, · þan þú gi·wald haves,
 4486 hwat þú at þesaru þiodu · þiggjan willjes
 góðaro mêðmo.“ · Þó gi·hét imu þat gum-skēpi þár
 4488 an is selves dóm · siluvar-skatto
 þrí-tig at·samne, · êndi hé te þeru þiodu gi·sprak
 4490 dērevjun wordun, · þat hé gávi is drohtin wið þiu.
 wēnde ina þó fān þemu werode: · was im wrêð hugi,
 4492 talode im só treu-lôs, · hwan êr wurði imu þiu tíð kuman,
 þat hé ina mahti far·wisjen · wrêðaro þiodo,
 4494 fiundo folke. · Ðan wisse þat friðu-barn godes,
 wár waldand Krist, · þat hé þese wer-old skolde,
 4496 a·geven þese gardos · êndi sókjēn imu godes ríki,
 gi·fāren is fader-óðil. · Þó ni gi·sah ênig firiho barno
 4498 mêron minnje, · þan hé þó te þem mannun gi·nam,
 te þem is góðun jungaron: · gôme warhte,
 4500 sētte sie swás·líko · êndi im sagde filu
 wároro wordo. · Skrêd westēr dag,
 4502 sunne te sedle. · Þó hé selvo gi·bôð,
 waldand mid is wordun, · hét im water dragan
 4504 hluttar te handun, · êndi rês þó þe hêlago Krist,
 þe gódo at þem gômun · êndi þár is jungarono þwóg
 4506 fôti mid is folmun · êndi swarf sie mid is fanon aftar,
 druknide sie diur·líka. · Þó wið is drohtin sprak
 4508 Símon Petrus: · „Ni þunkid mí þit sómi þing“, kwað hé,

4544 fagarun fratahun. · Þár gí frummjen skulun
 werd-skepi mínan. · Þár bium ik wis-kumo
 4546 selvo mid mínun ge-siðun.“ · Þó wurðun sán aftar þiu
 þár te Jerusalem · jungaron Kristes
 4548 forð-ward an ferdi, · fundun all só hé sprak
 word-têkan wár: · ni was þes gi-wand ênig.
 4550 Þár geŕewidun sie þea gôma. · Warð þe godes sunu,
 hêlag drohtin · an þat hús kuman,
 4552 þár sie þe land-wise · lêtjen skoldun,
 ful-gangan godes gi-bode, · al só Judeono was
 4554 êo êndi ald-sidu · an êr-dagun.
 Gi-wêt imu þó an þemu ávande · alo-waldand Krist
 4556 an þene sêli sittjen; · hét þár is ge-siðos te imu
 twe-livi gangan, · þea im gi-triuwiston
 4558 an iro mód-sevon · manno wárun
 bi wordun êndi bi wísun: · wisse imu selvo
 4560 iro hugi-skefti · hêlag drohtin.
 Grótte sie þó ovar þem gômun: · „Gern bium ik swiðo“, kwað
 hé,
 4562 „þat ik samad mid iu · sittjen móti,
 gômono neoten, · Judeono paskha
 4564 dêljen mid iu só diurjun. · Nú ik iu iuwes drohtines skal
 willjon seggjan, · þat ik an þesaro wer-oldi ni mót
 4566 mid mannun mêt · móses an-bíten
 furður mid firihun, · êr þan gi-fullod wirðid
 4568 himilo ríki. · Mí is an handun nú
 wíti êndi wundêr-kwále, · þea ik for þesumu werode skal,
 4570 þolon for þesaru þiodu.“ · Só hé þó só te þem þegnun sprak,
 hêlag drohtin, · só warð imu is hugi dróvi,
 4572 warð imu gi-sworken sevo, · êndi eft te þem ge-siðun sprak,
 þe gódo te þem is jungarun: · „Hwat ik iu godes ríki“, kwað
 hé,
 4574 „gi-hét himiles lioht, · êndi gí mí hold-líko
 iuwan þegan-skepi. · Nú ni willjat gí a-þengjan só,
 4576 ak wênkjat þero wordo. · Nú seggju ik iu te wáran hér,
 þat wili iuwar twe-livjo ên · treuwana swíkan,
 4578 wili mí far-kôpon · undar þit kunni Judeono,
 gi-sêlljen wiðer siluvre, · êndi wili imu þár sink niman,
 4580 diurje mêðmos, · êndi geven is drohtin wið þiu,

- holdan hêrran. · Þat imu þoh te harme skal,
 4582 werðan te wítje; · be þat hé þea wurdi far·sihit
 4584 ęndi hé þes arvêdjes · ęndi skawot,
 þan wêt hé þat te wáran, · þat imu wári wóðjera þing,
 4586 beþera mikilu, · þat hé gio gi·boran ni wurði
 libbjendi te þesumu liohte, · þan hé þat lôn nimid,
 4588 uvil arvêdi · in·wid·rádo.“
 Þó bi·gan þero erlo ge·hwi·lík · te óðrumu skawon,
 sorgondi sehan; · was im sêr hugi,
 4590 hriuwig umbi iro herta: · gi·hòrdun iro hêrron þó
 gorn·word sprekan. · Þea gumon sorgodun,
 4592 hwi·líkan hé þero twe·livjo · te þiu tēlljen weldi,
 skuldigna skaðon, · þat hé habdi þea skattos þár
 4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu
 su·likes in·widdjes · ôði te gehanne,
 4596 mên·gi·þáhtjo · —ant·suok þero manno ge·hwi·lík—,
 wurðun alle an forhtun, · frágon ne gi·dorstun,
 4598 êr þan þó ge·bôknide · bar·wirðig gumo,
 Símon Petrus · —ne gi·dorste it selvo sprekan—
 4600 te Johanne þemu gódon: · hé was þemu godes barne
 an þem dagun · þegno liovost,
 4602 mêt an minnjun · ęndi móste þár þó an þes mahtiges Kristes
 barme rēstjen · ęndi an is breostun lag,
 4604 hlinode mid is hôvdu: · þár nam hé só manag hêlag ge·rúni,
 diapa gi·þáhti, · ęndi þó te is drohtine sprak,
 4606 be·gan ina þó frágon: · „hwe skal þat, frô mín, wesen“, kwað
 hé,
 „þat þi far·kôpon wili, · kuningo ríkjost,
 4608 undar þínaro fiundo folk? · Ûs wári þes firi·wit mikil,
 waldand, te witanne.“ · Þó habde eft is word garu
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve
 mínes móses for þesun mannun: · þe haved mên·gi·þáht,
 4612 birid bittran hugi; · þe skal mí an banono ge·wald,
 fiundun bi·felhen, · þár man mínes ferhes skal,
 4614 aldres áhtjen.“ · Nam hé þó aftar þiu
 þes móses for þem mannun · ęndi gaf is þemu mên·skaðen,
 4616 Judase an hand · ęndi imu te·gegnes sprak
 selvo for þem is ge·siðun · ęndi ina sniumo hét
 4618 faran fan þemu is folke: · „frumi só þú þenkis“, kwað hé,

„dó þat þú duan skalt: · þú ni maht bi·dērnjen lēng
 4620 willjon þinan. · Þiu wurd is at handun,
 þea tīdi sind nú gi·nāhid.“ · Sô þó þe treu·logo
 4622 þat mós ant·féng · ėndi mid is müðu an·bêt,
 sô af·gaf ina þó þiu godes kraft, · gramon in ge·witun
 4624 an þene lik·hamon, · lēða wihti,
 warð imu Satanas · sêro bi·tēngi,
 4626 hardo umbi is herte, · siður ine þiu helpe godes
 far·lét an þesumu liohte. · Sô is þena liudjo wê,
 4628 þe sô undar þesumu himile skal · hêrron wehslon.

TODO.

56 Gi·wêt imu þó út þanen · in·widjas gern
 4630 Judas gangan: · habde imu grimmen hugi
 þegan wið is þiodan. · Was þó iu þiustri naht,
 4632 swiðo gi·sworcen. · Sunu drohtines
 was ima at þem gômun forð · ėndi is jungarun þár
 4634 waldand win ėndi brôð · wihide bēðju,
 hêlagode hevan·kuning, · mid is handun brak,
 4636 gaf it undar þem is jungarun · ėndi gode þankode,
 sagde þem á·lát, · þe þár al gi·skóp,
 4638 wer·old ėndi wunnja, · ėndi sprak word manag:
 „gi·lôvjot gí þes liohto“, (kwað hé,) „þat þit is mín lik·hamo
 4640 ėndi mín blód sô same: · givu ik iu hér bēðju samad
 etan ėndi drinkan. · Þit ik an erðu skal
 4642 gevan ėndi geotan · ėndi iu te godes ríkje
 lósjen mid mínu lik·hamen · an lif êwig,
 4644 an þat himiles lioht. · Gi·huggjat gí simlun,
 þat gí þiu ful·gangan, · þiu ik an þesun gômun dón;
 4646 márjad þit for mēnegi: · þit is mahtig þing,
 mid þius skulun gí iuwomu drohtine · diuriða frummjen,
 4648 habbjad þit mín te gi·hugdjun, · hêlag biliði,
 þat it ėlði·barn · aftar lēstjen,
 4650 waron an þesaru wer·oldi, · þat þat witin alle,
 man ovar þesan middil·gard, · þat it is þurh mína minnja
 gi·duan
 4652 hêrron te huldi. · Ge·huggjad gí simlun,
 hweo ik iu hér ge·biudu, · þat gí iuwan bróðer·skēpi
 4654 fasto frummjad: · habbjad ferhtan hugi,

- minnjod iu an iuwomu móde, · þat þat manno barn
 4656 ovar irmin-þiod · alle far·standen,
 þat gí sind gegnungo · jungaron míne.
 4658 Òk skal ik iu kúðjen, · hwó hér wili kraftag fiund,
 hettjand heru-grim, · umbi iuwan hugi niusjen,
 4660 Satanas selvo: · hé kumid iuwaro seolono herod
 frókno frêson. · Simlun gí fasto te gode
 4662 berad iuwa breost-gi·þáht: · ik skal an iuwaru bedu standen,
 þat iu ni mugi þe mên-skaðo · mód ge·twíffjan;
 4664 ik ful-lêstju iu wiðer þemu fiunde. · Òk kwam hé herod giu
 frêson mín,
 þoh imu is willjon hér · wiht ne gi·stódi,
 4666 lioves an þemu mínumu lik-hamon. · Nú ni willju ik iu lëng
 helen,
 hwat iu hér nú sniumo skal · te sorgu gi·standen:
 4668 gí skulun mí ge·swíkan, · ge·sīðos míne,
 iuwes þegan-skępjes, · êr þan þius þiustrje naht
 4670 liudi far·líða · ęndi eft lioht kume,
 morga te mannun.“ · Þó warð mód gumon
 4672 swíðo gi·sworcen · ęndi sêr hugi,
 hriuwig umbi iro herte · ęndi iro hêrron word
 4674 swíðo an sorgun. · Símon Petrus þó,
 þegan wið is þiodan · þrist-wordun sprak
 4676 bí huldi *wið is hêrron: · „þoh þi all þit hęliðo folk“, kwaþ·hie,
 „gi·swíkan þína gi·sīðos, · þoh ik sinnon mid þi
 4678 at allon þaravon · þolojan willju.
 Ik biun garo sinnon, · ef mí god látið,
 4680 þat ik an þínon ful-lêstje · fasto gi·stande;
 þoh sia þi an karkarjes · klústron hardo,
 4682 þesa liudi bi·lúkan, · þoh ist mí luttil tweho,
 ne ik an þem bęndjon mid þi · bídan willje,
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan
 þuru eggja níð · áhtjan willjad,
 4686 frô mín þie guodo, · ik givu mín ferah furi þik
 an wápno spil: · nis mí werð iowiht
 4688 te bi·míðanne, · só lango só mí mín warod
 hugi ęndi hand-kraft.“ · Þuo sprak im eft is hêrro an·gegin:
 4690 „Hwat þú þik bi·wánis“, (kwaþ·hie,) „wissaro treuwono,
 þrístero þingo: · þú havis þegnes hugi,

- 4726 mēndit þius mēnigi, · sindun an iro muode fráha,
þius wer-old ist an wunnjon. · Þes wirðit þoh gi-wand kuman
- 4728 sniumo tulgo: · þan wirðit im sêr hugi,
þan mornjat sia an iro móde, · ėndi gi mēndjan skulun
- 4730 after te êwon-dage, · hwand gio ėndi ni kumið,
iuwes wel-lîves gi-wand: · be-þiu ne þurvun iu þius werk
tregan,
- 4732 hreuwān mín hin-fard, · hwand þanan skal þiu helpa kuman
gumono barnon.“ · Þuo hiet hie is jungron þár
- 4734 bîdan uppan þemo berge, · kwað þat hie ti bedu weldi
an þiu holm-klivu · hôhor stîgan;
- 4736 hiet þuo þria mid im · þegnos gangan,
Jakobe ėndi Johannese · ėndi þena guodan Petruse,
- 4738 þrist-muodjan þegan. · Þuo sia mid iro þiedne samad
gerno gégun. · Þuo hiet sia þie godes suno
- 4740 an berge uppan · te bedu hnîgan,
hiet sia god gruotjan, · *gerno biddjan,
- 4742 þat hé im þero kostondero · kraft fâr-stódi,
wrêðaro willjon, · þat im þe wiðer-sako,
- 4744 ni mahti þe mên-skaðo · mód gi-twîfljan,
iak imu þó selvo gi-hnêg · sunu drohtines
- 4746 kraftag an knio-beda, · kuningo ríkjust,
forð-ward te foldu: · fader alo-þiado
- 4748 gódan grótte, · gorn-wordun sprak
hriuwig-lîko: · was imu is hugi dróvi,
- 4750 bi þeru mēnniski · mód gi-hrórid,
is flêsk was an forhtun: · fellun imo trahni,
- 4752 drôp is diur-lîk swêt, · al só drôr kumid
wallan fan wundun. · Was an ge-winne þó
- 4754 an þemu godes barne · þe gêst ėndi þe lîk-hamo:
ôðar was fûsid · an forð-wegos,
- 4756 þe gêst an godes rîki, · ôðar jâmar stóð,
lîk-hamo Kristes: · ni welde þit lioht a-geven,
- 4758 ak dróvde for þemu dôðe. · Simla hé hreop te drohtine forð
þiu mêt aftar þiu · mahtigna grótte,
- 4760 hôhan himil-fader, · hêlagna god,
waldand mid is wordun: · „ef nú werðen ni mag“, kwað hé,
- 4762 „man-kunni ge-nērid, · ne sí þat ik mînan geve
liowan lîk-hamon · for liudjo barn

4764 te wêgjanne te wundrun, · it sí þan þín willjo só,
 ik willju is þan gi·koston: · ik nimu þene kēlik an hand,
 4766 drinku ina þi te diurðu, · drohtin frô mín,
 mahtig mund-boro. · Ni seh þú mīnes hér
 4768 flēskes gi·fōrjes. · Ik fullon skal
 willjon þinen: · þú haves ge·wald ovar al.“
 4770 Gi·wêt imu þó gangen, · þár hé êr is jungaron lét
 bīdan uppan þemu berge; · fand sie þat barn godes
 4772 slāpen sorgandje: · was im sēr hugi,
 þes sie fan iro drohtine · dēljen skoldun.
 4774 Sô sind þat mōd-þraka · manno ge·hwi·līkumu,
 þat hé far·lāten skal · liavane hêrron,
 4776 af·geven þene sô gōdene. · Þó hé te is jungarun sprak,
 wahte sie waldand · ęndi wordun grōtte:
 4778 „Hwī willjad gī sô slāpen?“ (kwað hé;) „ni mugun samad mid mī
 wakon êne tīd? · Þiu wurd is at handun,
 4780 þat it sô gi·gangen skal, · sô it god fader
 gi·markode mahtig. · Mī nis an mīnumu mōde tweho:
 4782 mīn gēst is garu · an godes willjan,
 fūs te faranne: · mīn flēsk is an sorgun,
 4784 lētid mik mīn līk-hamo: · lēð is imu swīðo
 wīti te þolonne. · Ik þoh willjan skal
 4786 mīnes fader ge·frummjen; · hēbbjad gī fasten hugi.“
 Gi·wêt imu þó eft þanan · ôðer-sīðu
 4788 an þene berg uppen · te bedu gangan,
 mári drohtin, · ęndi þár sô manag gi·sprak
 4790 gōdoro wordo. · Godes ęngil kwam
 hēlag fan himile, · is hugi fastnode,
 4792 bēldide te þem bēndjun. · Hé was an þeru bedu simla
 forð an flīte · ęndi is fader grōtte,
 4794 waldand mid is wordun: · „ef it nú wesen ni mag“, kwað hé,
 „mári drohtin, · nevu ik for þit manno folk
 4796 þiod-kwāle þoloje, · ik an þinan skal
 willjan wonjan.“ · Gi·wêt imu þó eft þanen
 4798 sókjan is ge·sīðos: · fand sie slāpandje,
 grōtte sie gāhun. · Géng imu eft þanen
 4800 þriddjon sīðu te bedu · ęndi sprak þiod-kuning
 al þiu selvon word, · sunu drohtines,
 4802 te þemu alo-waldon fader, · sô hé êr dede,

manode mahtigna · manno frumana
 4804 swíðo niud-líko · nęjando Krist,
 géng imu þó eft te þem is jungarun, · grótte sie sáno:
 4806 „slápad gí ęndi ręstjad“, (kwað hé,) „nú wirðid sniumo herod
 kuman mid kraftu, · þe mí far·kôpot havad,
 4808 sundja lósan gi·sald.“ · Ge·sīðos Kristes
 wakodun þó aftar þem wordun · ęndi gi·sáhun þó þat werod
 kuman
 4810 an þene berg uppen · brahtmu þiu mikilon,
 wrēða wápan-berand.

TODO.

58 Wíse im Judas,
 4812 gram-hugdig man; · Judeon aftar sigun,
 fiundo folk-skepi; · dróg man fiur an gi·mang,
 4814 logna an lioht-fatun, · lédde man faklon
 brinnandja fan burg, · þár sie an þene berg uppan
 4816 stigun mid strídu. · Þea stędi wisse Judas wel,
 hwár hé þea liudi · tó lędjan skolde.
 4818 Sagde imu þó te tękne, · þó sie þár tó fórun
 þemu folke bi·foran, · te þiu þat sie ni far·fęgin þár,
 4820 erlos óðren man: · „ik gangu imu at ęrist tó“, kwað hé,
 „kussju ine ęndi kwaddju: · þat is Krist selvo.
 4822 Þene gí fahen skulun · folko kraftu,
 binden ina uppan þemu berge · ęndi ina te burg hinan
 4824 lędjen undar þea liudi: · hé is lıves havad
 mid is wordun far·werkod.“ · Werod sīðode þó,
 4826 ant-tat sie te Kriste · kumane wurðun,
 grim folk Judeono, · þár hé mid is jungarun stód,
 4828 mări drohtin: · będ metodo-gi·skapu,
 torhtero tíðjo. · Þó géng imu treu-lós man,
 4830 Judas te·geğnes · ęndi te þemu godes barne
 hnęg mid is hōvdu · ęndi is hęrron kwędde,
 4832 kuste ina kraftagne · ęndi is kwidi lęste,
 wíse ina þemu werode, · al só hé ęr mid wordun ge·hét.
 4834 Þat þolode al mid gi·þuldjun · þiodo drohtin,
 waldand þesara wer-olde · ęndi sprak imu mid is wordun tó,
 4836 frágode ine frókno: · „be·hwí kumis þú só mid þius folku te
 mí,

be·hwí lêdis þú mí só þese liudi tó · ęndi mí te þesare lêðan
 þiode sprekan,
 4838 far·kôpos mid þínu kussu · under þit kunni Judeono,
 meldos mí te þesaru męnegi?“ · Géng imu þó wið þea man
 4840 wið þat werod ôðar · ęndi sie mid is wordun fragn,
 hwene sie mid þiu ge·siðju · sókjan kwámin
 4842 só niud·liko an naht, · „so gí willjan nôd frummjen
 manno hwi·likumu.“ · Þó sprak imu eft þiu męnegi an·gęgin,
 4844 kwáðun þat im hêljand · þár an þemu holme uppan
 ge·wisid wári, · „þe þit gi·wer frumid
 4846 Judeo liudjun · ęndi ina godes sunu
 selvon hêtid. · Ina kwámun wí sókjan herod,
 4848 weldin ina gerno bi·geten: · hé is fan Galileo lande,
 fan Nazareth·burg.“ · Só im þó þe nęrjendjo Krist
 4850 sagde te sóðan, · þat hé it selvo was,
 só wurðun þó an forhtun · folk Judeono,
 4852 wurðun under·badode, · þat sie under bak fellun
 alle efno sán, · erðe gi·sóhtun,
 4854 wiðer·wardes þat werod: · ni mahte þat word godes,
 þie stemnje ant·standan: · wárun þoh só stríðige man,
 4856 a·hliopun eft up an þemu holme, · hugi fastnodun,
 bundun briost·gi·þáht, · gi·bolgane gęgun
 4858 náhor mid niðu, · ant·tat sie þene nęrjendjon Krist
 werodo bi·wurpun. · Stóðun wíse man,
 4860 swíðo gornundje · jungaron Kristes
 bi·foran þeru dęręjon dádi · ęndi te iro drohtine sprákun:
 4862 „wári it nú þín willjo“, (kwáðun sie,) „waldand frô mín,
 þat sie ús hér an speres ordun · spildjen móstin
 4864 wápnun wunde, · þan ni wári ús wiht só gód,
 só þat wí hér for úsumu drohtine · dóan móstin
 4866 bęniðjun bléka“. · Þó gi·bolgan warð
 snel swerd·þegan, · Símon Petrus,
 4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:
 só harm warð imu an is hertan, · þat man is hêrron þár
 4870 binden welde. · Þó hé gi·bolgan gęng,
 swíðo þrist·mód þegan · for is þiodan standen,
 4872 hard for is hêrron: · ni was imu is hugi twífli,
 blóð an is breostun, · ak hé is bil a·tôh,
 4874 swerd bi síðu, · slóg imu te·gęgnes

an þene furiston fiund · folmo krafto,
 4876 þat þó Malkhus warð · mákjas eggjun,
 an þea swiðaron half · swerdu gi·máloð:
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,
 þat imu heru-drôrag · hlear çndi ôre
 4880 bēni-wundun brast: · blóð aftar sprang,
 well fan wundun. · Þó was an is wangun skard
 4882 þe furisto þero fiundo. · Þó stóð þat folk an rúm:
 an·drédun im þes billes biti. · Þó sprak þat barn godes
 4884 selvo te Símon Petruse, · hét þat hé is swerd dedi
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,
 4886 „wið þeses werodes ge·win · wíg-saka frummjen,
 þan manodi ik þene márjon · mahtigne god,
 4888 hêlagne fader · an himil-ríkja,
 þat hé mí só managan engil herod · ovana sandi
 4890 wíges só wísen, · só ni mahtin iro wápan-þreki
 man a·dôgjan: · iro ni stódi gio su-lik megin samad,
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
 werðen mahti. · Ak it havad waldand god,
 4894 alo-mahtig fader · an ôðar gi·markot,
 þat wí gi·þolojan skulun, · só hwat só ùs þius þioda tó
 4896 bittres brengit: · ni skulun ùs belgan wiht,
 wrêðjan wið iro ge·winne; · hwand só hwe só wápnō nið,
 4898 grimman gêr-ĥeti wili · gerno frummjen,
 hé swiltit imu · eft swerdes eggjun,
 4900 dóit im bi·drôregan: · wí mid ùsun dádjun ni skulun
 wiht a·werðjan.“ · Géng hé þó te þemu wundon manne,
 4902 legde mid listjun · lik te·samne,
 hôvid-wundon, · þat siu sán gi·hêlid warð,
 4904 þes billes biti, · çndi sprak þat barn godes
 wið þat wrêðe werod: · „mí þunkid wunder mikil“, kwað hé,
 4906 „ef gí mí lêðes wiht · lêstjen weldun,
 hwí gí mí þó ni fêngun, · þan ik undar iuwomu folke stóð,
 4908 an þemu wihe innan · çndi þár word manag
 sôð-lik sagde. · Þan was sunnon skín,
 4910 diur-lik dages liocht, · þan ni weldun gí mí dóan eo·wiht
 lêðes an þesumu liohte, · çndi nú lédjad mí iuwa liudi tó
 4912 an þiustrje naht, · al só man þiove dót,
 þan man þene fāhan wili · çndi hé is ferhes havad

4914 far·werkot, wam-skaðo.“ · werod Judeono
 gripun þó an þene godes sunu, · grimma þioda,
 4916 hatandjero hóp, · hwurvun ina umbi
 módag manno folk · —mênes ni sáhun—,
 4918 heftun heru-bændjun · handi te-samne,
 faðmos mid fiterjun. · Im ni was su-líkaro firin-kwála
 4920 þarf te gi·þolonne, · þiod-arvêdjes,
 te winnanne su-lík wíti, · ak hé it þurh þit werod deda,
 4922 hwand hé liudjo barn · lôsjen welda,
 halon fan heþlju · an himil-ríki,
 4924 an þene wídon welon: · be·þiu hé þes wiht ne bi-sprak,
 þes sie imu þurh in-wid-níð · ógjan weldun.

TODO.

4926 59 Þó wurðun þes só malske · módag folk Judeono,
 þiu hêri warð þes só hrómeg, · þes sie þena hêlagon Krist
 4928 an liðo-bændjon · lédjan muostun,
 forjan an fiterjun. · Þie fiund eft ge-witun
 4930 fan þemu berge te burg. · Géng þat barn godes
 undar þemu hêri-skepi · handun ge-bunden,
 4932 drúvondi te dale. · Wárun imu þea is diurjon þó
 ge·sīðos ge·swikane, · al só hé im êr selvo gi-sprak:
 4934 ni was it þoh be ênigaru blóði, · þat sie þat barn godes,
 lioven far-létun, · ak it was só lango bi-foren
 4936 wár-sagono word, · þat it skoldi gi-werðen só:
 be·þiu ni mahtun sie is be·míðan. · Þan aftar þeru mēnegi
 géngun
 4938 Johannes êndi Petrus, · þie gumon twêne,
 folgodun ferrane: · was im firi-wit mikil,
 4940 hwat þea grimmon Judeon · þemu godes barne,
 weldin iro drohtine dóen. · Þó sie te dale kwámun
 4942 fan þemu berge te burg, · þár iro biskop was,
 iro wíhes ward, · þár léddun ina wlanke man,
 4944 erlos undar ederos. · Þár was êld mikil,
 fiur an fríd-hove · þemu folke te-gēgnes,
 4946 ge-warht for þemu werode: · þár géngun sie im wērmjen tó,
 Judeo liudi, · létun þene godes sunu
 4948 bídon an bændjun. · Was þár braht mikil,
 gêl-módigaro galm. · Johannes was êr

- 4950 þemu hêroston küð: · be·þiu móste hé an þene hof innan
 bringan mid þeru þioda. · Stód allaro þegno bêtsto,
 4952 Petrus þár úte: · ni lét ina þe portun ward
 folgon is frôen, · êr it at is friunde a-bað,
 4954 Johannes at ênum Judeon, · þat man ina gangan lét
 forð an þene fríd-hof. · Þár kwam im ên fêkni wíf
 4956 gangan te·gegnes, · þiu ênas Judeon was,
 iro þeodanes þiw, · êndi þó te þemu þegne sprach
 4958 magað un·wán-lik: · „Hwat þú mahtis man wesan“, kwað siu,
 „jungaro fan Galilea, · þes þe þár genower stéd
 4960 faðmun gi·fastnod.“ · Þó an forhtun warð
 Símon Petrus sán, · slak an is móde,
 4962 kwað þat hé þes wíves · word ni bi·konsti
 ni þes þeodanes · þegan ni wári:
 4964 mēð is þó for þeru mēnegi, · kwað þat hé þena man ni
 ant·kendi:
 „ni sind mí þine kwidi küðe“, (kwað hé,) was imu þiu kraft godes,
 4966 þe hêrdislo fan þemu hertan. · Hwaravondi géng
 forð undar þemu folke, · ant-tat hé te þemu fiure kwam;
 4968 gi·wêt ina þó warmjen. · Þár im ôk ên wíf bi·gan
 fêlgjan firin-spráka: · „hér mugun gi“, kwað siu, „an iuwan
 fiund sehan:
 4970 þit is gegnungo · jungaro Kristes,
 is selves ge·sið.“ · Þó géngun imu sán aftar þiu
 4972 náhor níð-hwata · êndi ina niud-líko
 frágodun fiundo barn, · hwi·likes hé folkes wári:
 4974 “ni bist þú þesoro burg-liudjo“, (kwáðun sie,) „þat mugun wí an
 þinum gi·bárje gi·sehan,
 an þínun wordun êndi an þínaru wíson, · þat þú þeses werodes
 ni bist,
 4976 ak þú bist galiléisk man.“ · hé ni welda þes þó gehan eo-wiht,
 ak stód þó êndi strídda · êndi starkan êð
 4978 swíð-líko ge·swór, · þat hé þes ge·siðes ni wári.
 Ni habda is wordo ge·wald: · it skolde gi·werðen só,
 4980 só it þe ge·markode, · þe man-kunnjes
 far·wardot an þesaru wer-oldi. · Þó kwam imu ôk an þemu
 warve tó
 4982 þes mannes mág-wini, · þe hé êr mid is mákjo gi·hew,
 swerdu þiu skarpon, · kwað þat hé ina sáhi þár

4984 an þemu **berge** uppan, · „þár wí an þemu **bôm-gardon**
hêrron þínumu · **hendi** bundun,
 4986 **fastnodun** is **folmos**.“ · Hé þó þurh **forhtan** hugi
 for·lôgnide þes is **lioves** hêrron, · kwað þat hé weldi wesán þes
 lîves skolo,
 4988 ef it mahti **ênig** þár · **irmin-manno**
 gi·seggjan te **sôðan**, · þat hé þes ge·**sîðes** wári,
 4990 **folgodi** þeru **fêrði**. · Þó warð an þena **formon** sîð
hano-krád af·**haven**. · Þó sah þe **hêlago** Krist,
 4992 **barno** þat **þetste**, · þár hé ge·**bunden** stóð,
selvo te **Símon** Petruse, · **sunu** drohtines
 4994 te þemu **erle** ovar is **ahsla**. · Þó warð imu an **innan** sán,
Símon Petruse · **sêr** an is móde,
 4996 **harm** an is **hertan** · **endi** is **hugi** dróvi,
swiðo warð imu an **sorgun**, · þat hé êr **selvo** ge·sprak:
 4998 gi·hugde þero **wordo** þó, · þe imu êr **waldand** Krist
selvo **sagda**, · þat hé an þeru **swartan** naht
 5000 êr **hano-krádi** · is **hêrron** skoldi
þríwo far·lôgnjen. · Þes þram imu an **innan** mód
 5002 **bittro** an is **breostun**, · **endi** géng imu þó gi·**bolgan** þanen
 þe **man** fan þeru **mênigi** · an **mód-karu**,
 5004 **swiðo** an **sorgun**, · **endi** is **selves** word,
wam-skêfti **weop**, · ant-tat imu **wallan** kwámun
 5006 þurh þea **hert-kara** · **hête** trahni,
blóðage fan is **breostun**. · Hé ni wánde þat hé is mahti
 gi·**bótjen** wiht,
 5008 **firin-werko** **furður** · efþa te is **frâhon** kuman,
hêrron **huldi**: · nis **ênig** **heliðo** só ald,
 5010 þat io **mannes** sunu · **mêr** gi·sáhi
 is **selves** word · **sêrur** hreuwán,
 5012 **karon** efþa **kúmjen**: · „Wola **krafteg** god“, kwað hé,
 þat ik **hebbju** mí só for·**werkot**, · só ik mínaro **wer-oldes** ni þarf
 5014 **ó-lát** seggjan. · Ef ik nú te **aldre** skal
huldjo þínaro · **endi** **hevan-ríkjas**,
 5016 þeoden, **þolojan**, · þan ni þarf mí þes **ênig** þank wesán,
liowo drohtin, · þat ik io te þesumu **liohte** kwam.
 5018 Ni bium ik nú þes **wirðig**, · **waldand** frô mín,
 þat ik under þíne **jungaron** · **gangan** móti,
 5020 þus **sundig** under þíne ge·**sîðos**: · ik iro **selvo** skal

míðan an mínumu móde, · nú ik mí su-lik mên ge·sprak.“
 5022 Sô gornode · gumono bêtsta,
 hrau im sô hardo, · þat hé habde is hêrren þó
 5024 leoves far·lôgnid. · Þan ni þurvun þes liudjo barn,
 weros wundrojan, · be·hwí it weldi god,
 5026 þat sô lioven man · lêð gi·stódi,
 þat hé sô hôn-liko · hêrron sínes
 5028 þurh þera þiwun word, · þegno snellost,
 far·lôgnide sô lioves: · it was al bi þesun liudjun gi·duan,
 5030 friho barnun te frumu. · Hé welde ina te furiston dóan,
 hêrost ovar is híwiski, · hêlag drohtin:
 5032 lét ina ge·kunnon, · hwi·líke kraft havet
 þe męnniska mód · áno þe maht godes;
 5034 lét ina ge·sundjon, · þat hé sīðor þiu bêt
 liudjun gi·lôvdi, · hwó liof is þár
 5036 manno gi·hwi-likumu, · þan hé mên ge·frumit,
 þat man ina a·láte · lêðes þinges,
 5038 sakono ęndi sundjono, · sô im þó selvo dede
 hevan-ríki god · harm-ge·wurhti.

TODO.

5040 **60** Be þiu nis mannes bág · mikilun bi·þervi,
 hagu-staldes hróm: · ef imu þiu helpe godes
 5042 ge·swikid þurh is sundjon, · þan is imu sán aftar þiu
 breost-hugi blóðora, · þoh hé êr bi·hêt spreka,
 5044 hrómje fan is hildi · ęndi fan is hand-krafti,
 þe man fan is męgine. · Þat warð þár an þemu márjon skín,
 5046 þegno bêtston, · þó imu is þiodanes gi·swêk
 hêlag helpe. · Be·þiu ni skoldi hrómjen man
 5048 te swiðo fan imu selvon, · hwand imu þár swikid oft
 wán ęndi willjo, · ef imu waldand god,
 5050 hêr hevan-kuning · herte ni stærkit.
 Þan béd allaro barno bêtst, · bęndi þolode
 5052 þurh man-kunni. · Hwurvun ina managa umbi
 Judeono liudi, · sprákun gelp mikil,
 5054 habdun ina te hoska, · þár hé gi·hęftid stód,
 þolode mid ge·þuldjun, · sô hwat sô imu þiu þiod deda,
 5056 liudi lêðes. · Þó warð eft lioht kuman,
 morga te mannun. · Manag samnoda

5058 hēri Judeono: · habdun im hugi wulvo,
 in·wid an innan. · Wārð þār êo-sago
 5060 an morgan-tíd · manag gi·samnod
 irri êndi ên-hard, · in·widjas gern,
 5062 wrêðes willjan. · Géngun im an warf samad
 rinkos an rúna, · bi·gunnun im rádan þó,
 5064 hwó sie ge·wísadin · mid wár-lôsun,
 mannum mên-ge-witun · an mahtigna Krist
 5066 te gi·seggjanne sundja · þurh is selves word,
 þat sie ina þan te wundēr-kwálu · wêgjan móstin,
 5068 a·dêljen te dôðe. · Sie ni mahtun an þemu dage finden
 só wrêð ge·wit-skêpi, · þat sie imu witi be·þiu
 5070 a·dêljen gi·dorstin · efþa dôð frummjen,
 lívu bi·lôsjen. · Þó kwámun þár at latstan forð
 5072 an þena warf wero · wár-lôse man
 twêne gangan · êndi bi·gunnun im tēljen an,
 5074 kwáðun þat sie ina selvon · seggjan gi·hôrdin,
 þat hé mahti te·werpen · þena wih godes,
 5076 allaro húso hôhost · êndi þurh is hand-mēgin,
 þurh is ênes kraft · up a-rihtjen
 5078 an þriddjon daga, · só is êlkor ni þorfti be·þīhan man.
 Hé þagoda êndi þoloda: · ni sprak imu io þiu þiod só filu,
 5080 þea liudi mid luginun, · þat hé it mid lêðun an·gegin
 wordun wráki. · Þó þár undar þemu werode a·rēs
 5082 balu-hugdig man, · biskop þero liudjo,
 þe furisto þes folkes · êndi frágode Krist
 5084 iak ina be imu selvon bi·swór · swíðon êðun,
 grótte ina an godes namon · êndi gerno bad,
 5086 þat hé im þat gi·sagdi, · ef hé sunu wári
 þes libbjendjes godes: · „þes þit lioht ge·skóp,
 5088 Krist kuning êwig. · Wi ni mugun is ant·kiennjen wiht
 ne an þínun wordun ni an þínun werkun.“ · Þó sprak imu eft
 þe wáro an·gegin,
 5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nú,
 sôð-líko segis, · þat ik it selvo bium.
 5092 Þes ni gi·lôvjad mí þese liudi: · ni willjad mí for·látan be·þiu;
 ni sind im mín word wirðig. · Nú seggju ik iu te wárun þoh,
 5094 þat gí noh skulun sittjen gi·sehan · an þe swíðaron half godes
 márjan mannes sunu, · an mēgin-krafte

5096 þes alo-walden fader, · ęndi þanan eft kuman
 an himil-wolknun herod · ęndi allumu hęliðo kunnje
 5098 mid is wordun a-dęljen, · al sό iro ge-wurhti sind.“
 Þo balg ina þe biskop, · habde bittren hugi,
 5100 wręðida wið þemu worde · ęndi is gi-wádi slęt,
 brak for is breostun: · „Nú ni þurvun gi bídun lęng“, kwað hé,
 5102 „þit werod ge-wit-skepjes, · nú im su-lík word farad,
 męn-spráka fan is mųðe. · Þat gi-hōrid hér nú manno filu,
 5104 rinko an þesumu rakude, · þat hé ina sό ríkjan telit,
 gihid þat hé god sí. · Hwat willjad gi Judeon þes
 5106 a-dęljen te dóme? · Is hé dōðes nú
 wirðig be su-líkun wordun?“

TODO.

61 Þat werod al ge-sprak,
 5108 folk Judeono, · þat hé wári þes ferhes skolo,
 wítjes sό wirðig. · Ni was it þoh be is ge-wurhtjun gi-dóen,
 5110 þat ine þár an Jerusalem · Judeo liudi,
 sunu drohtines · sundja lōsen
 5112 a-dęldun te dōðe. · Þó was þero dádjo hróm
 Judeo liudjun, · hwat sie þemu godes barne mahtin
 5114 sό haftemu męst, · harnes ge-frummjen.
 Be-wurpun ina þó mid werodu · ęndi ina an is wangon slógun,
 5116 an is hleor mid iro handun · —al was imu þat te hoske
 gi-dóen—,
 fęlgidun imu firin-word · fiundo męnegi,
 5118 bismer-spráka. · Stód þat barn godes
 fast under fiundun: · wárun imu is faðmos ge-bundene,
 5120 þolode mid gi-þuldjun, · sό hwat sό imu þiu þioda tó
 bittres bráhte: · ni balg ina n-eo-wiht
 5122 wið þes werodes ge-win. · Þó námon ina wręðe man
 sό gi-bundanan, · þat barn godes,
 5124 ęndi ina þó lęddun, · þár þero liudjo was,
 þere þiade þing-hús. · Þár þegān manag
 5126 hwurpun umbi iro hęri-togon. · Þár was iro hęrron bodo
 fan Rúmu-burg, · þes þe þó þes ríkjas gi-wéld:
 5128 kumen was hé fan þemu kęsure, · gi-ęndid was hé undar þat
 kunni Judeono
 te rihtjenne þat ríki, · was þár rád-gevo:

- 5130 Pilatus was hé hêten; · hé was fan **P**onteo lande
 knósles **k**ennit. · Habde imu **k**raft mikil,
 5132 an þemu þing-húse · þiód gi·samnod,
 an **w**arf **w**eros; · **w**ár-lôse man
 5134 a·gávun þó þena **g**odes sunu, · **J**udeo liudi,
 under **f**iundo **f**olk, · kwáðun þat hé wári þes **f**erhes skolo,
 5136 þat man ina **w**itnodi · **w**ápnes eggjun,
 skarpun **sk**úrun. · Ni welde þiu **s**kole Judeono
 5138 þringan an þat þing-hús, · ak þiu þiód úte stód,
 mahlidun þanen wið þea **m**ęnegi: · ni weldun an þat gi·**m**ang
 faren,
 5140 an **ę**li-landige man, · þat sie þár **u**n-reht word,
 an þemu **d**age **d**ęrvjes wiht · a·**d**ęljan ne gi·hórdin,
 5142 ak kwáðun þat sie im só **h**luttro · **h**ęlaga tídi,
 weldin iro **p**askha halden. · **P**ilatus ant·fęg
 5144 at þem **w**am-skaðun · **w**aldandes barn,
 sundja lōsen. · Þó an **s**orgun warð
 5146 **J**udases hugi, · þó hé a·gevan gi·sah
 is drohtin te **d**ōðe, · þó bi·gan imu þiu **d**ád aftar þiu
 5148 an is hugja **h**reuwān, · þat hé habde is **h**ęrron ęr
 sundja lōsen gi·sald. · Nam imu þó þat **s**ilųvar an hand,
 5150 þrí-tig skatto, · þat man imu ęr wið is þiódane gaf,
 gęng imu þó te þem **J**udiun · ęndi im is **g**rimmon **d**ád,
 5152 sundjon sagde, · ęndi im þat **s**ilųvar bōd
 gerno te a·gevanne: · „ik hębbju it só **g**rio·líko“, kwað hé,
 5154 „mínes drohtines · **d**rōru gi·kōpot,
 só ik wēt þat it mí ni þīhit.“ · Þiód Judeono
 5156 ni weldun it þó ant·fāhan, · ak hétun ina **f**orð aftar þiu
 umbi **s**u·líka **s**undja · **s**elvon ahton,
 5158 hwat hé wið is frāhon · ge·frumid habdi:
 „Þú **s**áhi þi selvo þes“, (kwáðun sie;) „hwat wili þú þes nú **s**óken te
 ūs?
 5160 Ne **w**ít þú þat þesumu **w**erode!“ · Þó gi·wēt imu eft þanan
Judas gangan · te þemu **g**odes wihe
 5162 **s**wiðo an **s**orgun · ęndi þat **s**ilųvar warp
 an þena **a**lah innan, · ne gi·dorste it **ę**gan lęng;
 5164 **f**ór imu þó só an **f**orhtun, · só ina **f**iundo barn
 módage **m**anodun: · habdun þes **m**annes hugi
 5166 **g**ramon under·gripanen, · was imu **g**od a·bolgan,

þat hé imu selvon þó · símon warhte,
 5168 hnêg þó an heru-sêl · an hinginna,
 warag an wurgil · endi wíti ge·kôs,
 5170 hard hêllje ge·þwing, · hêt endi þiustri,
 diap dôðes dalu, · hwand hé êr umbi is drohtin swêk.

TODO.

5172 62 Þan bêd þat barn godes · —bendi þolode
 an þemu þing-húse—, · hwan êr þiu þiod under im,
 5174 erlos ên-wordje · alle wurðin,
 hwat sie imu þan te ferah-kwálu · frummjan weldin.
 5176 Þó þár an þem bengkjun a·rês · bodo kêsures
 fan Rúmu-burg · endi géng imu wið þat ríki Judeono
 5178 módag mahljen, · þár þiu mēnigi stód
 aftar þemu hove hwarvon: · ni weldun an þat hús kuman
 5180 an þemu paskha-dage. · Pilatus bi·gan
 frókno frágon · ovar þat folk Judeono,
 5182 mid hwiu þe man habdi · morðes gi·skuldit,
 wítjes gi·werkot: · „be hwi gí imu só wrêðe sind,
 5184 an iuwomu hugja hótje?“ · Sie kwáðun þat hé im habdi
 harmes só filu,
 lêðes gi·lêstid: · „ni gávin ina þesa liudi þi,
 5186 þár sie ina êr bi·foran · uvilan ni wissin,
 wordun far·warhten. · Hé havat þeses werodes só filu
 5188 far·lêdid mid is lêrun · —endi þesa liudi mērrid,
 dóit im iro hugi twífljen—, · þat wí ni mótun te þemu hove
 kêsures
 5190 tinsi gelden; · þat mugun wí ina gi·tēlljen an
 mid wáru ge·wit·skēpi. · Hé sprikid ôk word mikil,
 5192 kwiðit þat hé Krist sí, · kuning ovar þit ríki,
 be·gihit ina só grôtes.“ · Þó im eft te·gēgnes sprak
 5194 bodo kêsures: · „ef hé só bar·líko“, kwað hé,
 „under þesaru mēnigi · mēn-werk frumid,
 5196 ant·fahad ina þan eft under iuwe folk·skēpi, · ef hé sí is ferhes
 skolo,
 endi imu só a·dêljad, · ef hé sí dôðes werð,
 5198 só it an iuwaro aldrono · êo ge·biode.“
 Sie kwáðun þó, þat sie ni móstin · manno nig·ēnumu
 5200 an þea hêlagon tíð · te hand-banon,

- werðen mid wápnun · an þemu wih-dage.
 5202 Þó wēnde ina fan þemu werode · wrêð-hugdig man,
 þegan kêsures, · þe ovar þea þioda was
 5204 bodo fan Rúmu-burg—: · hét imu þó þat barn godes
 náhor gangan · ĕndi ina niud-liko,
 5206 frágoda frókno, · ef hé ovar þat folk kuning
 þes werodes wári. · Þó habde eft is word garu
 5208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“,
 kwað hé,
 „þe it þi ôðre hér · erlos sagdun,
 5210 kwáðun umbi mínan kuning-duom?“ · Þó sprak eft þe kêsures
 bodo
 wlank ĕndi wrêð-mód, · þár hé wið waldand Krist
 5212 reðjode an þem rakude: · „ni bium ik þeses ríkjes hinan“,
 kwað hé,
 „Judeo liudjo, · ni gadoling þín,
 5214 þesaro manno mág-wini, · ak mí þi þius menigi bi·falāh,
 a·gávun þi þína gadulingos mí, · Judeo liudi,
 5216 haftan te handun. · Hwat havas þú harmes gi·duan,
 þat þú só bittro skalt · bēndi þolojan,
 5218 kwalm undar þinum kunnje?“ · Þó sprak imu eft Krist
 an·gegin,
 hêlendero bēst, · þár hé gi·hēftid stód
 5220 an þemu rakude innan: · „nis mín ríki hinan“, kwað hé,
 „fan þesaru wer-old-stundu. · Ef it þoh wári só,
 5222 þan wárin só stark-móde · wiðer stríd-hugi,
 wiðer grama þioda · jungaron míne,
 5224 só man mí ni gávi · Judeo liudjun,
 hēttendjun an hand · an heru-bēndjun
 5226 te wēgjanne te wundrun. · Te þiu warð ik an þesaru wer-oldi
 gi·boran,
 þat ik ge·wit-skēpi giu · wáres þinges
 5228 mid mínun kumjun kúðdi. · Þat mugun ant·kēnnjen wel
 þe weros, þe sind fan wáre kumane: · þe mugun mín word
 far·standen,
 5230 gi·lôvjen mínun lêrun.“ · Þó ni mahte lasteres wiht
 an þem barne godes · bodo kêsures,
 5232 findan fêknja word, · þat hé is fêrhes be·þiu
 skuldig wári. · Þó géng hé im eft wið þea skola Judeono

5234 módag mahljen · ɛndi þeru mɛnigi sagde
 ovar hlust mikil, · þat hé an þemu hafton manne
 5236 su-lika firin-spráka · finden ni mahti
 for þem folk-skipje, · só hé wári is ferhes skolo,
 5238 dōðes wirðig. · Þan stódun dol-móde
 Judeo liudi · ɛndi þane godes sunu
 5240 wordun wrógdun: · kwáðun þat hé gi·wer êrist
 be·gunni an Galileo lande, · „ɛndi ovar Judeon fôr
 5242 herod-wardes þanan, · hugi twíflode,
 manno mód-sevon, · só hé is morðes werð,
 5244 þat man ina wítnoje · wápnes eggjun,
 ef eo man mid su-líkun dádjun mag · dōðes ge-skuldjen.“

TODO.

5246 **63** Só wrógdun ina mid wordun · werod Judeono
 þurh hótjan hugi. · Þó þe hɛri-togo,
 5248 slíð-módig man · seggjan gi·hôrde,
 fan hwi-líkumu kunnje was · Krist a·fódid,
 5250 manno þe bɛtsto: · hé was fan þeru márjan þiadu,
 þe gódo fan Galilea-lande; · þár was gum-skɛpi
 5252 ɛðiljero manno; · Erodese bi·held þár
 kraftagne kuning-dóm, · só ina imu þe kêsur far·gaf,
 5254 þe rikjo fan Rúmu, · þat hé þár rehto ge·hwi-lík
 ge·frumidi undar þemu folke · ɛndi friðu lêsti,
 5256 dómos a·dêldi. · Hé was ôk an þemu dage selvo
 an Jerusalem · mid is gum-skɛpi,
 5258 mid is werode at þemu wíhe: · só was iro wíse þan,
 þat sie þár þia hêlagun tíð · haldan skoldun,
 5260 paskha Judeono. · Pilatus gi·bôð þó,
 þat þena hafton man · hɛliðos námin
 5262 só gi·bundanan, · þat barn godes,
 hét þat sie ina Erodese, · erlos bráhtin
 5264 haften te handun, · hwand hé fan is hɛri-skɛpi was,
 fan is werodes ge·wald. · Wígand frumidun
 5266 iro hêrron word: · hêlagne Krist
 fórdun an fiterjun · for þena folk-togun,
 5268 allaro barno bɛtst, · þero þe io gi·boren wurði
 an liudjo lioht; · an liðu-bændjun géng,
 5270 ant-tat sie ina bráhtun, · þár hé an is bɛnkja sat,

kuning Eroles: · umbi·hwarf ina kraft wero,
 5272 wlanke wigandos: · was im willjo mikil,
 þat sie þár selvon Krist · gi·sehan móstin:
 5274 wándun þat hé im sum tēkan · þár tōgjan skoldi,
 mári ĕndi mahtig, · só hé managon dede
 5276 þurh is god-kundi · Judeo *liudjon.
 Frágoda ina þuo þie folk-kuning · firi-wit-líko
 5278 managon wordon, · wolda is muod-sevon
 forð undar·findan, · hwat hie te frumu mohti
 5280 mannon gi·markon. · Þan stuod mahtig Krist,
 þagoda ĕndi þoloda: · ne wolda þem þied-kuninge,
 5282 Erodese ne is erlon · ant-swór gevan
 wordo nig·ēnon. · Þan stuod þiu wrēða þiod,
 5284 Judeo liudi · ĕndi þena godes suno
 wurrun ĕndi wruogdun, · anþat im warð þie wer-old-kuning
 5286 an is huge huoti · ĕndi all is hēri-skipi,
 far·muonstun ina an iro muode: · ne ant·ķendun maht godes,
 5288 himiliskan hērron, · ak was im iro hugi þiustri,
 baluwes gi·blandan. · Barn drohtines
 5290 iro wrēðun werk, · word ĕndi dádi
 þuru ôd-muodi · all gi·þoloda,
 5292 só hwat só sia im tionono þuo · tuogjan woldun.
 Sia hietun im þuo te hoske · hwít gi·wádi
 5294 umbi is liði leggan, · þiu mēr hie wurði þem liudjon þár,
 jungron te gamne. · Judeon faganodun,
 5296 þuo sia ina te hoske · hēbbjan gi·sáhun,
 erlos ovar-muoda. · Þuo sēnda ina eft þanan
 5298 Eroles sé kuning · an þat ôðer folk;
 a·lédjan hiet ina lungra mann, · ĕndi lastar sprákun,
 5300 felgidun im firin-word, · þár hie an feteron gēng
 bi·hlagan mid hosku: · ni was im hugi twíflī,
 5302 neva hie it þuru ôd-muodi · all gi·þoloda;
 ne welda iro uvilun word · idug-lōnon,
 5304 hosk ĕndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús
 innan,
 an þia palenkja uppan, · þár Pilatus was
 5306 an þero þing-stēdi. · Þegnos a·gávun
 barno þat bēsta · banon te handon
 5308 sundi-lōsjan, · só hie selvo gi·kôs:

welda manno barn · morðes a·tuomjan,
 5310 neŕjan af nôdi. · Stuodun nið-hwata,
 Judeon far þem gast-selje: · habdun sia gramono barn,
 5312 þia skola far-skundid, · þat sia ne be-skrivun iowiht
 grimmera dádjo. · Þuo gi-wêt im gangan þarod
 5314 þegan kêsures · wið þia þiod sprekan,
 hard heŕi-togo: · „Hwat gí mí þesan haftan mann“, kwaþ-hie,
 5316 „an þesan sæli sændun · çndi selvon an·budun,
 þat hie iuwes werodes só filo · a·werdit habdi,
 5318 far·lêdid mid is lêron. · Nú ik mid þeson liudon ni mag,
 findan mid þius folku, · þat hie is ferahes sí
 5320 furi þesaro skolu skuldig. · Skín was þat hiudu:
 Erodes mohta, · þie iuwan êo bi·kan,
 5322 iuwaro liudo land-reht, · hie ni mahta is lîves gi-frêson,
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,
 5324 lif far·látan. · Nú willju ik ina for þeson liudjon hier
 gi·þróon mid þingon, · þristjon wordun,
 5326 buotjan im is briost-hugi, · látan ina brúkan forð
 ferahes mid firjon.“ · Folk Judeono
 5328 hreopun þuo alla samad · hlúdero stemnu,
 hietun flít·liko · ferahes áhtjan
 5330 Krist mid kwalmu · çndi an krúki slahan,
 wêgjan te wundron: · „hie mid is wordon havit
 5332 dôðes gi·skuldid: · sagit þat hie drohtin sí,
 gegnungo godes suno. · Þat hie a·geldan skal,
 5334 in·wid·spráka, · só is an úson êwe gi·skrivan,
 þat man su·líka firin·kwidi · ferahu kôpo.“

TODO.

5336 **64** Þuo warð þie an forah-ton, · þie þes folkes gi·wêld,
 mikilon an is muode, · þuo hie gi·hórda þia man sprekan,
 5338 þat sia ina selvon · seggjan gi·hórdin,
 gehan fur þem gum-skiþe, · þat hie wári godes suno.
 5340 Þuo hwarf im eft þie heŕi-togo · an þat hús innan
 te þero þing-stêdi, · þristjon wordon
 5342 gruotta þena godes suno · çndi frágoda, hwat hie gumono
 wári:
 „hwat bist þú manno?“ (kwaþ-hie.) „Te hwí þú mí só þinan muod
 hilis,

5344 dǣrnis diop-gi·þáht? · Wêst þú þat it all an mínon duome stéd
 umbi þínes līves gi·lagu? · Mí þi hēbbjat þesa liudi far·gevan,
 5346 werod Judeono, · þat ik gi·waldan muot
 só þik te spildjanne · an speres orde,
 5348 só ti kwelljanne an krúkjum, · só kwikan látan,
 só hweðer sí mí selvon · suotera þunkit
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat
 friðu-barn godes:
 „Wêst þú þat te wáron“, (kwaþ-hie,) „þat þú gi·wald ovar mik
 5352 hēbbjan ni mohtis, · ne wári þat it þi hêlag god
 selvo far·gávi? · Ôk hēbbjat þia sundjono mēr,
 5354 þia mik þi bi·fulhun · þuru fiond-skipi,
 gi·saldun an símon haftan.“ · Þuo welda ina sið after þiu
 5356 gram-hugdig man · gerno far·látan,
 þegaþ kêsures, · þár hie is havdi for þero þioda gi·wald;
 5358 ak sia wēridun im þena willjon · wordu gi·hwi·líku,
 kunni Judeono: · „ne bist þú“, kwáðun sia, „þes kêsures
 friund,
 5360 þínon hērren hold, · ef þú ina hinan látis
 siðon gi·sundon: · þat þi noh te soragan mag,
 5362 werðan te wíte, · hwand só hwe só su·lík word spriket,
 a·havið ina só hôho, · kwiðit þat hie hēbbjan mug
 5364 kuning-duomes namon, · ne sí þat ina im þie kêsúr geve,
 hie wirrid im is wer·uld·ríki · ęndi is word far·hugid,
 5366 far·man ina an is muode. · Be·þiu skalt þú su·lík mēn wrekan,
 hosk-word manag, · ef þú umbi þínes hērren ruokis,
 5368 umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu
 be·niman.“
 Þuo gi·hôrda þie hęri-togo · þia hêri Juðeono
 5370 þręgjan fan is þiodne; · þuo hie far þero þing-stędi gęng
 selvo gi·sittjan, · þár gi·samnod was
 5372 só mikil warf werodes, · hiet waldand Krist
 lēdjan for þia liudi. · Langoda Judeon,
 5374 hwan êr sia þat hêlaga barn · hangon gi·sáwin,
 kweġan an krúkje; · sia kwáðun þat sia kuning ôðran
 5376 ne havdin undar iro hęri-skipje, · nevan þena hêran kêsar
 fan Rúmu-burg: · „þie havit hier ríki over ús.
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ús só filo lēðes
 gi·sprokan,

far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,
 5380 wíti ċndi wundar-kwála.“ · Werod Judeono
 só manag mis-lík þing · an mahtigna Krist
 5382 sagdun te sundjun. · Hie swígondi stuod
 þuru ôð-muodi, · ne ant-wordida n·io-wiht
 5384 wið iro wrêðun word: · wolda þesa wer-old alla
 lôsjan mid is lívu: · bi·þiu liet hie ina þia lêðun þiod
 5386 wêgjan te wundron, · all só iro willjo géng:
 ni wolda im opan-líko · allon kûðjan
 5388 Judeo liudjon, · þat hie was god selvo;
 hwand wissin sia þat te wáron, · þat hie su-líka gi·wald havdi
 5390 ovar þeson middil-gard, · þan wurði im iro muod-sevo
 gi·blôðit an iro brioston: · þan ne gi·dorstin sia þat barn godes
 5392 handon ant·hrinan: · þan ni wurði hevan-ríki,
 ant·lokan liohto mēst · liudjo barnon.
 5394 Be·þiu mēð hie is só an is muode, · ne lét þat manno folk
 witan, hwat sia warāhtun. · Þiu wurd nāhida þuo,
 5396 mári maht godes · ċndi middi dag,
 þat sia þia ferāh-kwála · frummjan skoldun.
 5398 Þan lag þár ôk an bēndjon · an þero burg innan
 ên ruof rēgin-skaðo, · þie habda under þem ríke só filo
 5400 morðes gi·rádan · ċndi man-slahta gi·frumid,
 was mári mēgin-þiof: · ni was þár is gi·mako hwęgin;
 5402 was þár ôk bi sínon · sundjon gi·hęftid,
 Barrabas was hie hētan; · hie after þem burgjon was
 5404 þuru is mēn-dádi · manogon gi·kūðid.
 Þan was land-wisa · liudjo Judeono,
 5406 þat sia járo gi·hwen · an godes minnja
 an þem hēlagon dage · ênna haftan mann
 5408 a·biddjan skoldun, · þat im iro burges ward,
 iro folk-togo · ferāh far·gávi.
 5410 Þuo bi·gan þie hęri-togo · þia hēri Judeono,
 þat folk frágojan, · þár sia im fora stuodun,
 5412 hweðeron sia þero twejo · tuomjan weldin,
 ferāhes biddjan: · „þia hier an feteron sind
 5414 haft undar þeson hęri-skipje?“ · Þiu hēri Judeono
 habdun þuo þia arāmun man · alla gi·spanana,
 5416 þat sia þemo land-skaðen · lif a·bádin,
 gi·þingodin þem þiove, · þie oft an þiustrja naht

5418 wam gi-warahta, · ɛndi waldand Krist
 kweʎidin an krúkje. · Þuo warð þat küð ovar all,
 5420 hwó þiu þiod havda duomos a-dêlid. · Þuo skoldun sia þia dád
 frummjan,
 háhan þat hêlaga barn. · Þat warð þem hɛri-togen
 5422 siðor te sorgon, · þat hie þia saka wissa,
 þat sia þuru níð-skipi · neʎjendon Krist,
 5424 hatoda þiu hêri, · ɛndi hie im hôrda te þiu,
 warahta iro willjon: · þes hie wíti ant-féng,
 5426 lôn an þeson liohte · ɛndi lang after,
 wói siðor wann, · siðor hie þesa wer-old a-gaf.

TODO.

5428 65 Þuo warð þas þie wrêðo gi-warō, · wam-skaðono mêt,
 Satanas selvo, · þuo þiu seola kwam
 5430 Judases an grund · grimmaro heʎjun—
 þuo wissa hie te wáren, · þat þat was waldand Krist,
 5432 barn drohtines, · þat þár gi-bundan stuod;
 wissa þuo te wáron, · þat hie welda þesa wer-old alla
 5434 mid is hɛnginnja · heʎlja gi-þwinges,
 liudi a-lôsjan · an lioht godes.
 5436 Þat was Satanase · sêr an muode,
 tulgo harm an is hugje: · welda is helpen þuo,
 5438 þat im liudjo barn · lif ne bi-námin,
 ne kweʎidin an krúkje, · ak hie welda, þat hie kwik livdi,
 5440 te þiu þat firiho barn · fernes ne wurðin,
 sundjono sikura. · Satanas gi-wêt im þuo,
 5442 þár þes hɛri-togen · híwiski was
 an þero burg innan. · Hie þero is brúdi bi-gann,
 5444 þera idis opan-líko · un-hiuri fiond
 wundɛr tōgjan, · þat sia an word-helpen
 5446 Kriste wári, · þat hie muosti kwik libbjan,
 drohtin manno · —hie was iu þan te dôðe gi-skɛrid—
 5448 wissa þat te wáron, · þat hie im skoldi þia gi-wald bi-niman,
 þat hie sia ovar þesan middil-gard · só mikila ni havdi,
 5450 ovar wida wer-old. · Þat wíf warð þuo an forahton,
 swiðo an sorogon, · þuo iru þiu gi-siuni kwámun
 5452 þuru þes dɛrnjen dád · an dages liohte,
 an heʎið-helme bi-helid. · Þuo siu te iru hêrren an-bôd,

5454 þat wíf mid iro wordon · ɛndi im te wáren hiet
 selvon seggjan, · hwat iro þár te gi·siunjon kwam
 5456 þuru þena hêlagan mann, · ɛndi im helpa bad,
 formon is ferhe: · „ik hebbju hier só filo þuru ina
 5458 seld-likes gi·sewan, · só ik wêt, þat þia sundjun skulun
 allaro erlo gi·hwem · uвило gi·þihan,
 5460 só im fruokno tuo · ferahes áhtið.“
 Þie segg warð þuo an siðe, · ant-tat hie sittjan fand
 5462 þena hɛri-togon · an hwarave innan
 an þem stênen-wege, · þár þiu stráta was
 5464 felison gi·fuogid. · Þár hie te is frôhon gêng,
 sagda im þes wíwes word. · Þuo warð im wrêð hugi,
 5466 þem hɛri-togen, · —hwaravoda an innan—,
 gi·blôðit briost-gi·þáht: · was im bêðjes wê,
 5468 gie þat sea ina sluogin · sundja lósan,
 gie it bi þem liudjon þuo · for·látan ne gi·dorsta
 5470 þuru þes werodes word. · Warð im gi·wɛndid þuo
 hugi an herten · after þero hêri Judeono,
 5472 te werkjanne iro willjon: · ne wardoda im nie-wiht
 þia swárun sundjun, · þia hie im þár þuo selvo gi·deda.
 5474 Hiet im þuo te is handon dragan · hluttran brunnjon,
 watar an wégje, · þár hie furi þem werode sat,
 5476 þwóg ina þár for þero þioda · þegan kêsures,
 hard hɛri-togo · ɛndi þuo fur þero hêri sprak,
 5478 kwað þat hie ina þero sundjono þár · sikoran dádi,
 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwaþ-hie,
 5480 „umbi þesna hêlagan mann, · ak hleotad gí þes alles,
 gie wordo gie werko, · þes gí im hér te wítje gi·duan.“
 5482 Þuo hreop all saman · hɛri-skipi Judeono,
 þiu mikila mɛnigi, · kwáðun þat sia weldin umbi þena man
 plegan
 5484 dɛɽavoro dádjo: · „fare is drôr ovar ús,
 is bluod ɛndi is baneði · ɛndi ovar úsa barn só samo,
 5486 ovar úsa avaron þár after · —wí willjat is alles plegan“,
 kwaðun sia,
 „umbi þena slɛgi selvon,— · ef wí þár êniga sundja gi·duan!“
 5488 A·gevan warð þár þuo furi þem Judeon · allaro gumono bɛsta
 hɛttendjon an hand, · an heru-bɛndjon
 5490 narawo gi·nôdid, · þár ina níð-hwata,

fiond ant·fēngun: · folk ina umbi·hwarf,
 5492 mēn-skaðono mēgin. · Mahtig drohtin
 þoloda gi·þuldjon, · só hwat só im þiu þioda deda.
 5494 Sia hietun ina þuo filljan, · ér þan sia im ferahes tuo,
 aldres áhtin, · ėndi im undar is ôgun spiwun,
 5496 dedun im þat te hoske, · þat sia mid iro handon slôgun,
 weros an is wangun · ėndi im is gi·wádi bi·námun,
 5498 rôvodun ina þia rēgin-skaðon, · rôdes lakanes
 dedun im eft ôðer an · þuru un-huldi;
 5500 hietun þuo hôvid-band · hardaro þorno
 wundron windan · ėndi an waldand Krist
 5502 selvon settjan, · ėndi géngun im þia gi·siðos tuo,
 kwēddun ina an kuning-wísu · ėndi þár an knio fellun,
 5504 hnigun im mid iro hôvdu: · all was im þat te hoske gi·duan,
 þoh hie it all gi·þolodi, · þiодо drohtin,
 5506 mahtig þuru þia minnja · manno kunnjes.
 Hietun sia þuo wirkjan · wápnes eggjon
 5508 hēliðos mid iro handon · hardes bômes
 kraftiga krúki · ėndi hietun sia Kristan þuo,
 5510 sálig barn godes · selvon fuorjan,
 dragan hietun sia ūsan drohtin, · þár hie be·drôragad skolda
 5512 sweltan sundjono lôs. · Siðodun Judeon,
 weros an willon, · lêddun waldand Krist,
 5514 drohtin te dôðe. · Þár mohta man þuo derēvi þing
 harm-lík gi·hôrjan: · hiovandi þár after
 5516 géngun wíf mid wópu, · weros gnornodun,
 þia fan Galilea mid im · gangan kwámun,
 5518 folgodun ovar ferr-wegos: · was im iro frôhon dôð
 swiðo an soragan. · Þuo hie selvo sprak,
 5520 barno þat beṣta · ėndi under bak be·sah,
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwap-hie,
 5522 „mínero hin·fērdjo, · ak gí mid hofnu mugun
 iuwa wrêðan werk · wópu kúmjan,
 5524 tornon trahnon. · Noh wirðið þiu tíd kuman,
 þat þia muoder þes · mēndendja sind,
 5526 brúdi Judeono, · þem gio barn ni warð
 ôðan an aldre. · Þan gí iuwa in·wid skulun
 5528 grimmo an·geldan; · þan gí só gerna sind,
 þat iu hier bi·hlidan · hôha bergos,

5530 diopo be·delvan; · dôð wári iu þan allon
 liovera an þeson lande · þan su·lík liudjo kwalm
 5532 te gi·þoljanne, · só hier þan þesaro þioda kumid.“

TODO.

66 Þuo sia þár an griete · galgon rihtun,
 5534 an þem felde uppan · folk Judeono,
 bôm an berege, · ęndi þár an þat barn godes
 5536 kwēlidun an krúkje: · slōgun kald ísarn,
 niwa naglos · niðon skarpa
 5538 hardo mid hamuron · þuru is hęndi ęndi þuru is fuoti,
 bittra bęndi: · is blōd ran an erða,
 5540 drōr fan ūson drohtine. · Hie ni welda þoh þia dád wrekan
 grimma an þem Judeon, · ak hie þes god fader
 5542 mahtigna bad, · þat hie ni wári þem manno folke,
 þem werode þiu wrēðra: · „hwand sia ni witun, hwat sia
 duot“, kwap-hie.
 5544 Þuo þia wíganos · gi·wádi Kristes,
 drohtines dēldun, · dęręvja mann,
 5546 þes ríken gi·rōbi. · Þia rinkos ni mahtun
 umbi þena selvon [...] · sam-wurdi gi·sprekan,
 5548 ęr sia an iro hwarave · hlōtos wurpun,
 hwi·lík iro skoldi hębbjan · þia hēlagun pēda,
 5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi
 hiet þuo, þe hęri-togo, · ovar þem hōvde selves
 5552 Kristes an krúke skrívan, · þat þat wári kuning Judeono,
 Jesus fan Nazareth-burh, · þie þár nęglid stuod
 5554 an niwon galgon · þuru níð·skipi,
 an bōmin treo. · Þuo bádun þia liudi
 5556 þat word węndjan, · kwáðun þat hie im só an is willjon spráki,
 selvo sagdi, · þat hie habdi þes gi·sōdes gi·wald,
 5558 kuning wári ovar Judeon. · Þuo sprak eft þie kēsures bodo,
 hard hęri-togo: · „it ist iu só ovar is hōvde gi·skrívan,
 5560 wís·líko gi·writan, · só ik it nú węndjan ni mag.“
 Dádun þuo þár te wítje · werod Judeono
 5562 twēna far·talda man · an twá halva
 Kristes an krúki: · lietun sia kwalm þolon
 5564 an þem warag-trewe · werko te lōne,
 lêðaro dádjo. · Þia liudi sprákun

5566 hosk-word manag · hêlagon Kriste,
 grottun ina mid gelpu: · sáwun allaro gumono þen beſton
 5568 kwêlan an þemo krúkje: · „ef þú síš kuning ovar all“, kwáðun
 sia,
 „suno drohtines, · só þú havis selvo gi-sprokan,
 5570 nêri þik fan þero nôdi · êndi niðes a·tuomi,
 gang þi hêl herod; · þan wêlljat an þik hêliðo barn,
 5572 þesa liudi gi·lôvjan.“ · Sum imo ôk lastar sprak
 swiðo gêl-hert Judeo, · þár hie fur þem galgon stuod:
 5574 „Wah warð þesaro wer-oldi“, (kwaþ-hie,) „ef þú iro skoldis
 gi-wald êgan.
 Þú sagdas þat þú mahtis an ênon dage · all te-werpan
 5576 þat hôha hús · hevan-kuninges,
 stên-werko mêst · êndi eft standan gi·duon
 5578 an þriddjon dage, · só is êlkor ni þorftri bi·þiſhan mann
 þeses folkes furðor. · Sínu hwó þú nú gi·fastnod stés,
 5580 swiðo gi·sêrid: · ni maht þi selvon wiht
 balowes gi·buotjan.“ · Duo þár ôk an þem bændjon sprak
 5582 þero þeovo ôðer, · all só hie þia þioda gi·hôrda,
 wrêðon wordon · —ne was is willjo guod,
 5584 þes pegnes gi·þáht—: · „ef þú síš þiod-kuning“, kwaþ-hie,
 „Krist, godes suno, · gang þi þan fan þem krúke niðer,
 5586 slópi þi fan þem símon · êndi ús samad allon
 hilf êndi hêli. · Ef þú síš hevan-kuning,
 5588 waldand þesaro wer-oldes, · gi·duo it þan an þínon werkon
 skín,
 mári þik fur þesaro mênigi.“ · Duo sprak þero manno ôðer
 5590 an þero hênginna, · þár hie gi·hêftid stuod,
 wan wundêr-kwála: · „Be-hwí wilt þú su-lík word sprekan,
 5592 gruoſis ina mid gelpu? · Stés þi hier an galgen haft,
 gi·brokan an bôme. · Wit hier bêðja þolod
 5594 sêr þuru unka sundjun: · is unk unkero selvero dád
 worðan te wítje. · Hie stéd hier wammes lôs,
 5596 allaro sundjono sikur, · só hie selvo gio
 firina ni gi·frumida, · botan þat hie þuru þeses folkes nið
 5598 willendi an þesaro wer-uldi · wíti ant-fáhid.
 Ik willju þár gi·lôvjan tuo“, (kwaþ-hie,) „êndi willju þena landes
 ward,
 5600 þena godes suno · gerno biddjan,

5602 þat þú mín gi·huggjes · ɛndi an helpun sís,
 rádendero þest, · þan þú an þín ríki kumis:
 wes mí þan gi·náðig.“ · Þuo sprak im eft nɛrjendo Krist
 5604 wordon te·gegnes: · „Ik sɛggju þi te wáron hier“, kwap·hie,
 „þat þú noh hiu·du móst · an himil·rike
 5606 mid mí samad · sehan liot godes,
 an þemo Parádýse, · þoh þú nú an su·líkoro pínu sís.“
 5608 Þan stuod þár ok Maria, · muoder Kristes,
 blék under þem bôme, · gi·sah iro barn þolon,
 5610 winnan wunder·kwála. · Ok wárun þár wíf mid iro
 an só mahtiges · minnja kumana—
 5612 þan stuod þár ok Johannes, · jungro Kristes,
 hriuwi undar is hêrren, · was im is hugi sêrag—
 5614 drúvodun fur þem dôðe. · Þár sprak drohtin Krist
 mahtig te þero muoder: · „nú ik þi hier mínemo skal
 5616 jungron be·felhan, · þem þi hier gegin·ward stéd:
 wis þi an is gi·sôje samad: · þú skalt ina furi suno hæbbjan.“
 5618 Grótta hie þuo Johannes, · hiet þat hie iru ful·gengi wel,
 minnjodi sia só mildo, · só man is muoder skal,
 5620 idis un·wamma. · Þuo hie sia an is êra ant·feng
 þuru hluttran hugi, · só im is hêrro gi·bôd.

TODO.

5622 67 Þuo warð þár an middjan dag · mahtig tɛkan,
 wundar·lík gi·warəht · ovar þesan wer·old allan,
 5624 þuo man þena godes suno · an þena galgon huof,
 Krist an þat krúki: · þuo warð it kúð ovar all,
 5626 hwó þiu sunna warð gi·sworcan: · ni mahta swigli liot
 skôni gi·skínan, · ak sia skado far·feng,
 5628 þimm ɛndi þiustri · ɛndi só gi·þrusmod neval.
 Warð allaro dago druovost, · dunkar swíðo
 5630 ovar þesan wíðun wer·uld, · só lango só waldand Krist
 kwal an þemo krúkje, · kuningo ríkost,
 5632 ant nuon dages. · Þuo þie neval ti·skréð,
 þat gi·swerk warð þuo te·swungan, · bi·gan sunnun liot
 5634 hêðron an himile. · Þuo hreop up te gode
 allaro kuningo kraftigost, · þuo hie an þemo krúkje stuod
 5636 faðmon gi·fastnot: · „fader alo·mahtig“, kwap·hie,
 „te hwí þú mik só far·lieti, · lievo drohtin,

5638 hêlag hevan-kuning, · ɛndi þina helþa dedos,
 fullisti só ferr? · Ik standu under þeson fiondon hier
 5640 wundron gi·wêgid.“ · Werod Judeono
 hlôgun is im þuo te hoske: · gi·hôrdun þena hêlagun Krist,
 5642 drohtin furi þem dôðe · drinkan biddjan,
 kwað þat ina þurstidi. · Þiu þioda ne latta,
 5644 wrêða wiðar-sakon: · was im willjo mikil,
 hwat sia im bittres tuo · bringan mahtin.
 5646 Habdun im un-swôti · ɛkid ɛndi galla
 gi·mêngid þia mên-hwaton; · stuod ên mann garo,
 5648 swiðo skuldig skaðo, · þena habdun sia gi·skêrid te þiu,
 far·spanan mid sprákon, · þat hie sia en êna spunsja nam,
 5650 líðo þes lêðosten, · druog it an ênon langan skafte,
 gi·bundan an ênon bôme · ɛndi deda it þem barne godes,
 5652 mahtigon te müðe. · Hie an·kenda iro mirkjun dádi,
 gi·fuolda iro fêgnes: · furðor ni welda
 5654 is só bittres an·bítan, · ak hreop þat barn godes
 hlúdo te þem himiliskon fader: · „ik an þina hɛndi be·filhu“,
 kwaþ·hie,
 5656 „mínon gêst an godes willjon; · hie ist nú garo te þiu,
 fûs te faranne.“ · Firiho drohtin
 5658 gi·hnêgida þuo is hôvid, · hêlagon áðom
 liet fan þemo lík-hamen. · Só þuo þie landes ward
 5660 swalt an þem símon, · só warð sán after þiu
 wundar-têkan gi·waraht, · þat þár waldandes dôð
 5662 un·kweðandes só filo · ant·kennjan skolda,
 þiadnes ên-dagon: · erða bivoda,
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,
 felisos after þem felde, · ɛndi þat fêha lakan te·brast
 5666 an middjon an twê, · þat êr managan dag
 an þemo wihe innan · wundron gi·striunid
 5668 hêl hangoda · —ni muostun hɛliðo barn,
 þia liudi skawon, · hwat under þemo lakane was
 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan
 Judeo liudi— · gravu wurðun gi·opanod
 5672 dôðero manno, · ɛndi sia þuru drohtines kraft
 an iro lík-hamon · libbjandi a·stuodun
 5674 up fan erðu · ɛndi wurðun gi·ôgida þár
 mannon te márðu. · Þat was só mahtig þing,

- 5676 þat þár **K**ristes dôð · ant·**k**ennjan skoldun,
 só **f**ilo þes gi·fuoljan, · þie gio mid **f**irihon ne sprak
 5678 **w**ord an þesaro **w**er-oldi. · **W**erod Judeono
sáwun **s**eld-lík þing, · ak was im iro **s**líði hugi
 5680 só far·**h**ardod an iro **h**erten, · þat þár io só **h**êlag ni warð
têkan gi·tôgid, · þat sia **t**ruódin þiu bat
 5682 an þia **K**ristes **k**raft, · þat hie **k**uning ovar all,
 þes **w**erodes **w**ári. · Suma sia þár mid iro **w**ordon gi·sprákun,
 5684 þia þes **h**rêwes þár · **h**uodjan skoldun,
 þat þat **w**ári te **w**áren · **w**aldandes suno,
 5686 **g**odes **g**egnungo, · þat þár an þem **g**algon swalt,
barno þat **b**êsta. · Slógun an iro **b**riost filo
 5688 **w**ópjandero **w**ívo: · was im þiu **w**under-kwála
harm an iro **h**erten · ðndi iro **h**êrren dôð
 5690 **s**wíðo an **s**orogon. · Þan was **s**ido Judeono,
 þat sia þia **h**aftun þuru þena **h**êlagon dag · **h**angon ni lietin
 5692 **l**engerun hwíla, · þan im þat **l**if skriði,
 þiu **s**eola be·**s**unki: · **s**líð-muoda mann
 5694 gégungun im mid **n**íð-skipju **n**áhor, · þár só be·**n**eglidida stuodun
 þeovos twêna, · þolodun **b**êðja
 5696 **k**wála bi **K**riste: · wárun im **k**wika noh þan,
 unt·þat sia þia **g**rimmun · **J**udeo liudi
 5698 **b**ênon be·**b**rákon, · þat sia **b**êðja samad
lif far·lietun, · suohtun im **l**ioht ôðer.
 5700 Sia ni þorftun **d**rohtin Krist · **d**ôðes bédjan
furðor mid ênigon **f**iridon: · fundun ina gi·**f**aranan þuo iu:
 5702 is **s**eola was gi·**s**éndid · an **s**uóðan weg,
 an **l**ang-sam **l**ioht, · is **l**iði kuolodun;
 5704 þat **f**erāh was af þem **f**lêske. · Þuo gégung im ên þero **f**iondo tuo
 an **n**íð-hugi, · druog **n**egilid sper
 5706 **h**ard an is **h**andon, · mid **h**eru-þrummjon stak,
 liet **w**ápnes ord · **w**undum sníðan,
 5708 þat an **s**elves warð · **s**íðu **K**ristes
 ant·**l**okan is **l**ik-hamo. · Þia liudi gi·sáwun,
 5710 þat þanan **b**luod ðndi water · **b**êðju sprungun,
wellun fan þero **w**undun, · all só is **w**illjo gégung
 5712 ðndi hie habda gi·**m**arkod êr · **m**anno kunnje,
firiho barnon te frumu: · þuo was it all gi·**f**ullid só.

TODO.

- 5714 **68** Sô þuo gi·sêgid warð · sedle náhor
 hêdra sunna · mid hevan-tunglon
 5716 an þem druoven dage, · þuo géng im üses drohtines þegan
 —was im glau gumo, · jungro Kristes
 5718 managa hwila, · só it þár manno filo
 ne wissa te wáron, · hwand hie it mid is wordon hal
 5720 Juðeono gum-skipje: · Joseph was hie hêtan,
 darnungo was hie üses drohtines jungro: · hie ni welda þero
 far·duanun þiod
 5722 folgon te ênigon firin-werkon, · ak hie bêd im under þem
 folke Judeono,
 hêlag himilo rikjes— · hie géng im þuo wið þena hêri-togon
 mahljan,
 5724 þingon wið þena þegan kêsures, · þigida ina gerno,
 þat hie muosti a·lôsjan · þena lík-hamon
 5726 Kristes fan þemo krúkje, · þie þár gi·kwêlmid stuod,
 þes guoden fan þem galgen · êndi an graf lëggjan,
 5728 foldu bi·felahan. · Im ni welda þie folk-togo þuo
 wernjan þes willjen, · ak im gi·wald far·gaf,
 5730 þat hie só muosti gi·frummjan. · Hie gi·wêt im þuo forð
 þanan
 gangan te þem galgon, · þár hie wissa þat godes barn,
 5732 hrêo hangondi · hêrren sînes,
 nam ina þuo an þero niwun ruodun · êndi ina fan naglon
 a·tuomda,
 5734 ant·fêng ina mid is faðmon, · só man is frôhon skal,
 lioves lík-hamon, · êndi ina an lîne bi·wand,
 5736 druog ina diur-liko · —só was þie drohtin werð—,
 þár sia þia stêdi havdun · an ênon stêne innan
 5738 handon gi·hauwan, · þár gio hêliðo barn
 gumon ne bi·gruovon. · Þár sia þat godes barn
 5740 te iro land-wîsu, · líko hêlgost
 foldu bi·fulhun · êndi mid ênu felisu be·lukun
 5742 allaro gravo guod-likost. · Griotandi sátun
 idisi arm-skapana, · þia þat all for·sáwun,
 5744 þes gumen grimman dôð. · Gi·witun im þuo gangan þanan
 wópjandi wíf · êndi wara námun,
 5746 hwó sia eft te þem grave · gangan mahtin:
 havdun im far·sewana · soroga gi·nuogja,

- 5748 mikila muod-kara: · Maria wárun sia hêtana,
 idisi arm-skapana. · Þuo warð ávand kuman,
 5750 naht mid neflu. · Nið-folk Judeono
 warð an morāgan eft, · mēnigi gi·samnod,
 5752 rēkidun an rúnōn: · „Hwat þú wēst, hwó þit ríki was
 þuru þesan ênan man · all gi·twíflid,
 5754 werod gi·worran: · nú ligid hie wundon siok,
 diopa bi·dolan. · Hie sagda simnen, þat hie skoldi fan dōðe
 a·standan
 5756 an þridðjan dage. · Þius þiod gi·lôvit te filo,
 þit werod after is wordon. · Nú þú hier wardon hét,
 5758 ovar þem grave gômjan, · þat ina is jungron þár
 ne far·stelan an þemo stēne · ėndi sēggjan þan, þat hie
 a·standan sí,
 5760 ríki fan raston: · þan wirðit þit rínko folk
 mēr gi·mērrid, · ef sia it bi·ginnat mārjan hier.“
 5762 Þuo wurðun þár gi·skērida · fan þero skolu Judeono
 weros te þero wahtu: · gi·witun im mid iro gi·wápnjon þarod
 5764 te þem grave gangan, · þár sia skoldun þes godes barnes
 hrêwes huodjan. · Warð þie hêlago dag
 5766 Judeono far·gangan. · Sia ovar þemo grave sátun,
 weros an þero wahtun · wannom nahton,
 5768 bidun undar iro bordon, · hwan êr þie berēhto dag
 ovar middil-gard · mannon kwámi,
 5770 liudon te liohte. · Þuo ni was lang te þiu,
 þat þár warð þie gēst kuman · be godes krafte,
 5772 hâlag áðom · undar þena hardon stēn
 an þena lík-hamon. · Lioht was þuo gi·opanon
 5774 firiho barnon te frumu: · was ferkal manag
 ant·hēftid fan hēll-doron · ėndi te himile weg
 5776 gi·warāht fan þesaro wer-oldi. · Wānom up a·stuod
 friðu-barn godes, · fuor im þuo þár hie welda,
 5778 só þia wardos þes · wiht ni af·swovun,
 dērvja liudi, · hwan hie fan þem dōðe a·stuod,
 5780 a·rēs fan þero rastun. · Rinkos sátun
 umbi þat graf útan, · Judeo liudi,
 5782 skola mid iro skildjon. · Skrêd forð-wardes
 swigli sunnun lioht. · Siðodun idisi
 5784 te þem grave gangan, · gum-kunnjes wíf,

Mariun muni-líka: · habdun mēðmo filo
 5786 gi·sald wiðer salvum, · siluvres ęndi goldes,
 werðes wiðer wurtjon, · só sia mahtun a·winnan mēst,
 5788 þat sia þena lík-hamon · lioves hērren,
 suno drohtines, · salvon muostin,
 5790 wundun writanan. · Þiu wíf soragodun
 an iro sevon swíðo, · ęndi suma sprákun,
 5792 hwie im þena grōtan stēn · fan þemo grave skoldi
 gi·hwęřevjan an halva, · þe sia ovar þat hrēo sáwun
 5794 þia liudi leggan, · þuo sia þena lík-hamon þár
 be·fulhun an þemo felise. · Só þiu frí havdun
 5796 ge·gangan te þem gardon, · þat sia te þem grave mahtun
 gi·sehan selvon, · þuo þár swógan kwam
 5798 ęngil þes alo-waldon · ovana fan radure,
 faran an feðer-hamon, · þat all þiu folda an skian,
 5800 þiu erða dunida · ęndi þia erlos wurðun
 an wēkan hugje, · wardos Juðeono,
 5802 bi·fellun bi þem forahton: · ne wándun ira ferah ēgan,
 líf langerun hwíl.

TODO.

69

Lágun þá wardos,
 5804 þia gi·sīðos sám-kwika: · sán up a·hlād
 þie grōto stēn fan þem grave, · só ina þie godes ęngil
 5806 gi·hwęřivida an halva, · ęndi im uppan þem hlēwe gi·sat
 diur-lík drohtines bodo. · Hie was an is dádjon ge·lík,
 5808 an is an-siunjon, · só hwem só ina muosta undar is ôgon
 skawon,
 só beręht ęndi só blíði · all só bliksmun lioht;
 5810 was im is gi·wádi · wintar-kaldon
 snēwe gi·líkost. · Þuo sáwun sia ina sittjan þár,
 5812 þiu wíf uppan þem gi·węndidan stēne, · ęndi im fan þem
 wlitje kwámun,
 þem idison su-líka ęgison te·gegnēs: · all wurðun fan þem
 grurje
 5814 þiu frí an forahton mikilon, · furðor ne gi·dorstun
 te þemo grave gangan, · êr sia þie godes ęngil,
 5816 waldandes bodo · wordon gruotta,
 kwað þat hie iro ârundi · all bi·kunsti,

- 5818 **w**erk **e**ndi **w**illjon · **e**ndi þero **w**ívo hugi,
 hiet þat sia im ne an·**d**rédin: · „ik wêt þat gí iuwan **d**rohtin
 suokat,
 5820 **n**eʀjendon Krist · fan **N**azareth-burg,
 þena þi hier **k**wēlidun · **e**ndi an **k**rúki slógun
 5822 **J**udeo liudi · **e**ndi an **g**raf lagdun
sundi-lôsjan. · Nú nist hie **s**elvo hier,
 5824 ak hie ist a·**s**tandan iu, · **e**ndi sind þesa **s**tędi lárja,
 þit **g**raf an þeson **g**riote. · Nú mugun gí **g**angan herod
 5826 **n**áhor mikilu · —ik wêt þat is iu ist **n**iud sehan
 an þeson **s**tēne innan—: · hier sind noh þia **s**tędi skína,
 5828 þár is **l**ik-hamo lag.“ · **L**ungra féngun
 gi·**b**ada an iro **b**rioston · **b**lêka idisi,
 5830 **w**liti-skôni **w**if: · was im **w**il-spell mikil
 te gi·**h**ôrjanne, · þat im fan iro **h**êrren sagða
 5832 **e**ngil þes **a**lo-walden. · Hiet sia **e**ft þanan
 fan þem **g**rave **g**angan **e**ndi faran · te þem **j**ungron Kristes,
 5834 **s**eġgjan þem is gi·**s**iðon · **s**uoðon wordon,
 þat iro **d**rohtin was · fan **d**ôðe a·standan.
 5836 Hiet ôk an **s**undron · **S**ímon Petruse
will-spell mikil · **w**ordon küðjan,
 5838 **k**umi drohtines, · gie þat **K**rist selvo
 was an **G**alileo land, · „þár ina eft is **j**ungron skulun,
 5840 gi·**s**ehan is gi·**s**iðos, · só hie im êr **s**elvo gi·sprak
wárom wordon.“ · Reht só þuo þiu **w**if þanan
 5842 **g**angan weldun, · só stuodun im te·**g**eġnes þár
engilos twêna · an **a**la-hwíton
 5844 **w**ánamon gi·**w**ádjom · **e**ndi sprákun im mid iro **w**ordon tuo
hêlag-liko: · hugi warð gi·blôðid
 5846 þen **i**dison an **e**ġison: · ne mahtun an þia **e**ngilos godes
 bi þemo **w**lite skawon: · was im þiu **w**ánami te strang,
 5848 te **s**wíði te **s**ehanne. · Þuo sprákun im **s**án an·geġin
waldandes bodun · **e**ndi þiu **w**if frágodun,
 5850 te hwí sia **K**ristan þarod · **k**wikan mid dôdon,
suno drohtines · **s**uokjan kwámin
 5852 **f**erāhes **f**ullan; · „nú gí ina ni **f**indat hier
 an þeson **s**tên-grave, · ak hie ist a·**s**tandan nú
 5854 an is **l**ik-hamon: · þes gí gi·lôvjan skulun
endi gi·huggjan þero **w**ordo, · þe hie iu te **w**áron oft

5856 selvo sagda, · þan hie an iuwon ge·sīða was
 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,
 5858 gi·sald selvo · an sundigaro manno,
 hēttjandero hand, · hêlag drohtin,
 5860 þat sea ina kwēlidin · ĕndi an krúki slógin,
 dōdan gi·dādin · ĕndi þat hie skoldi þuruh drohtines kraft
 5862 an þriddjon dage · þioda te willjan
 libbjandi a·standan. · Nú havat hie all gi·lēstid só,
 5864 ge·frumid mid firihon: · iljat gí nú forð hinan,
 gangat gáh·liko · ĕndi duot it þem is jungron kũð.

TODO.

5848 im sán | so C; om. L

5866 70 Hie havat sia iu fur·farana · ĕndi ist im forð hinan
 an Galileo land, · þár ina eft is jungron skulun,
 5868 gi·sehan is ge·sīðos.“ · Þuo warð sán after þiu
 þem wívon an willjon, · þat sia gi·hórdun su·lík word sprekan,
 5870 kũðjan þia kraft godes · —wárun im só a·kumana þuo noh
 gie só foráhta ge·frumida—: · gi·witun im forð þanan
 5872 fan þem grave gangan · ĕndi sagdun þem jungron Kristes
 seld·lík gi·siuni, · þár sia sorogondi
 5874 bidun su·líkero buota. · Þuo wurðun ôk an þia burg kumana
 Judeono wardos, · þia ovar þemo grave sátun
 5876 alla langa naht · ĕndi þes lík·hamen þár,
 huodun þes hrêwes. · Sia sagdun þero hêri Judeono,
 5878 hwi·líka im þár and·warda · ĕgison kwámun,
 seld·lík gi·siuni, · sagdun mid wordon,
 5880 al só it gi·duan was · an þero drohtines kraft,
 ni miðun an iro muode. · Þuo budun im mēðmo filo
 5882 Judeo liudi, · gold ĕndi silūvar,
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,
 5884 ne máridin þero mēnigi: · „ak kweðat þat iu móði hugi
 an·swevidi mid slápu · ĕndi þat þár kwámin is gi·sīðos tuo,
 5886 far·stálin ina an þem stēne. · Simnen wesat gí an stride mid
 þiu,
 forð an flite: · ef it wirðit þem folk·togen kũð,
 5888 wí gi·helpat iu wið þena hêrosten, · þat hie iu harmes wiht,
 lēðes ni gi·lēstid.“ · Þuo námun sia an þem liudon filo
 5890 diurero mēðmo, · dádun all só sia bi·gunnun

- ne gi·weldun iro willjon— · dádun só wído küð
 5892 þem liudon after þem lande, · þat sia su-líka lugina woldun
 a·hëbbjan be þan hêlagan drohtin. · Þan was eft gi·hêlid hugi
 5894 jungron Kristes, · þuo sia gi·hôrdun þiu guodun wíf
 mārjan þia maht godes; · þuo wárun sia an iro muode fráha,
 5896 gie im te þem grave bêðja, · Johannes ęndi Petrus
 runnun ovast-líko: · warð êr kuman
 5898 Johannes þie guodo, · ęndi im ovar þem grave gi·stuod,
 ant-at þár sán after kwam · Símon Petrus,
 5900 erl ęllan-ruof · ęndi im þár in gi·wêt
 an þat graf gangan: · gi·sah þár þes godes barnes,
 5902 hrêo-gi·wádi · hêrren sines
 línin liggjan, · mid þiu was êr þie lík-hamo
 5904 fagaro bi·fangan; · lag þie fano sundar,
 mit þem was þat hôvid bi·helid · hêlages Kristes,
 5906 ríkjes drohtines, · þan hie an þesaro rastu was.
 Þuo géng im ôk Johannes · an þat graf innan
 5908 sehan seld-lík þing; · warð im sán after þiu
 ant-lokan is gi·lôvo, · þat hie wissa, þat skolda eft an þit lioht
 kuman
 5910 is drohtin diur-líko, · fan dôðe a·standan
 up fan erðu. · Þuo gi·witun im eft þanan
 5912 Johannes ęndi Petrus, · ęndi kwámun þia jungron Kristes,
 þia gi·siðos te·samne. · Þan stuod sêrag-muod
 5914 ên þera idiso · ôðer-siðu
 griotandi ovar þem grave, · was iro jámar muod—
 5916 Maria was þat Magdalena—, · was iro muod-gi·þáht,
 sevo mit sorogon gi·blandan, · ne wissa hwárod siu sókjan
 skolda
 5918 þena hêrron, þár iro wárun at þia helpa gi·langa. · Siu ni
 mohta þuo hofnu a·wísan,
 þat wíf ni mahta wóp for·látan: · ne wissa hwárod siu sia
 wëndjan skolda;
 5920 gi·męrrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena
 mahtigan þár
 Kriste standan, · þuoh siu ina küð-líko
 5922 ant·kennjan ni mohti, · êr þan hie ina küðjan welda,
 sęggjan þat hie it selvo wári. · Hie frágoda hwat siu só sêro
 bi·wiepi,

5924 só harmo mid hêton trahnin. · Siu kwað, þat siu umbi iro
 hêrron ni wissi
 te wáren, hwárod hie werðan skoldi: · „ef þú ina mí gi-wísan
 mohtis,
 5926 frô mín, ef ik þik frágon gi-dorsti, · ef þú ina hier an þeson
 felise gi-námis,
 wísi ina mí mid wordon þínon: · þan wári mí allaro willjono
 mêsta,
 5928 þat ik ina selvo gi-sáhi.“ · Sia ni wissa, þat sia þie suno
 drohtines
 gruotta mid góðaro sprákun: · siu wánda þat it þie gardari
 wári,
 5930 hof-ward hêrren sínes. · Þuo gruotta sia þie hêlago drohtin,
 bi namen nêrjendero bęst: · siu géng im þuo náhor sniumo,
 5932 þat wíf mid willjon guodan, · ant-kęnda iro waldand selvan,
 míðan siu is þuru þia minnja ni wissa: · welda ina mid iro
 mundon grípan,
 5934 þiu fêhmja an þena folko drohtin, · novan þat iro friðu-barn
 godes
 węrida mid wordon sínon, · kwað þat siu ina mid wihti ni
 mósti
 5936 handon ant-hrínan: · „ik ni stêg noh“, kwaþ-hie, „te þem
 himiliskon fader;
 ak íli þú nú ofst-liko · ęndi þem erlon kůði,
 5938 bruoðron mínon, · þat ik ųser bêðero fader
 ala-waldan, · iuwan ęndi mínan
 5940 suoð-fastan god · suokjan willju.“

TODO.

5868 **sán** | so L; om. C

71 Þat wíf warð þuo an wunnon, · þat siu muosta su-líkan willjon
kūðjan,
5942 sęggjan fan im gi·sundon: · warð sán garo
þiu idis an þat ārundi · ęndi þem erlon bráhta,
5944 will-spel weron, · þat siu waldand Krist
gi·sundan gi·sáwi, · ęndi sagda hwó hé iru selwo gi·bōd
5946 toręhtero tękno. · Sia ni weldun gi·trúojan þuo noh
bes wíves wordon, · þat siu su-lík will-spel bráhte

- 5948 gegnungo fan þemo godes suno, · ak sia sátun im
jámor-muoda,
heliðos hriuwonda. · Þuo warð þie hêlago Krist
5950 eft opan-líko · ôðer-siðu,
drohtin gi-tôgid, · siðor hie fan dôðe a-stuod,
5952 þan wívon an willjon, · þat hie im þár an wege muotta.
kwêdda sia kûð-líko, · ęndi sia te is kneohon hnigun,
5954 fellun im tó fuoton. · Hie hét þat sia foráhtan hugi
ne bárin an iro brioston: · „ak gí mínon bruoðron skulun
5956 þesa kwidi kûðjan, · þat sia kuman after mí
an Galileo land; · þár ik im eft te-gęgnes biun.“
5958 Þan fuorun im ôk fan Jerusalem · þero jungrono twêna
an þem selvon daga · sán an morgán,
5960 erlos an iro ârundi: · weldun im te Emaus
þat kastel suokan. · Þuo bi-gunnun im kwidi managa
5962 under þem weron wahsan, · þár sia after þem wege fuorun,
þem heliðon umbi iro hêrron. · Þuo kwam im þár þie hêlago
tuo
5964 gangandi godes suno. · Sia ni mahtun ina garo-líko
ant-kęnnan kraftigna: · hie ni welda ina þuo noh kûðjan te im;
5966 was im þoh an iro gi-siðje samad · ęndi frágoda, umbi
hwi-líka sia saka sprákin:
„hwí gangat gí só gornondja?“ (kwaþ-hie); „Ist ink jámer hugi,
5968 sevo sorągono full.“ · Sia sprákun im sán an-gęgin,
þia erlos and-wurdi: · „te hwí þú þes êskos só“, kwáðun sia;
5970 „bist þi fan Jerusalem · Judeono folkas
[...]"

TODO.

- „[...]
hêlagumu gêste · fan hevan-wange,
5972 mid þem grôtun godes kraft.“ · Nam is jungaron þó,
erlos góde, · lêdda sie út þanan,
5974 ant-tat hé sie bráhte · an Bethanía;
þár hóf hé is hęndi up · ęndi hêlegoda sie alle,
5976 wíhida sie mid is wordun. · Gi-wêt imo up þanan,
sóhta imo þat hôha himilo ríki · ęndi þena is hêlagon stól:
5978 sitit imo þár · an þea swiðron half godes,
alo-mahtiges fader · ęndi þanan all ge-sihit

5980 waldandjo Krist, · só hwat só þius **w**er-old be·havet.
 þó an þeru **s**elvon stędi · ge·**s**iðos góde
 5982 te **b**edu fellun · ęndi im eft te **b**urg þanan
 þár te Jerusalem · **j**ungaron Kristes
 5984 **f**órun **f**aganondi: · was im **f**ráh-mód hugi,
 wárun im þár at þemu **w**ihe. · **W**aldandes kraft
 5986 [...]
 [...]

TODO.

5971–5985 hēlagumu ... kraft | Only in M. 5971 hēlagumu gēste · fan hevan-wange | Partly
 scraped off, but still just about readable in M. 5986 [...] | Four lines are scraped off and entirely
 illegible in M.

Old Saxon Genesis

Dating: C9th

Meter: *Ancient-words-law*

Introduction

The normalization follows that adapted for *Heli*. There is only one ms., Palatinus latinus 1447 (V, https://digi.vatlib.it/view/MSS_Pal.lat.1447/0005), where the poem is found written on a few fragmentary pages between Latin theological texts. In this ms. a small fragment of the *Heli* is also found.

Much of the poem, including parts not extant in V, was closely translated into Old English and later inserted into an English poem on Genesis. The translation is called *Genesis B*, and will be edited below. Lines 1–26 of the present poem correspond almost exactly with lines 791–817 of that poem.

After the Fall

1	„Wela, þat þú nú, Éwa, havas,“ (kwad Adam,) „uвило gi·marākot	[V 11/TODO]
2	unkaro selvaro sīd. · Nú maht þú sehan þia swarton hēll	
	ginon grādaga; · nú þú sia grimman maht	
4	hinana gi·hōrjan, · nis hevan-rīki	
	ge·líhk sulíkaro lōgnun: · þit was alloro lando skōnjust,	
6	þat wit hier þuruh unkas hērran þank · hēbbjan muostun	
	þár þú þem ni hōrdis · þie unk þesan harām gi·ried,	
8	þat wit waldandas · word far·brākun,	
	hevan-kuningas. · Nú wit hriwig mugon	
10	sorogon for þem sīda, · wand hé unk selvo gi·bōd,	
	þat wit unk su·lik wīti · wardon skoldin,	
12	harāmo mēstan— · nú þwingit mí giu hungar endi þrust,	
	bitter balo·werēk, · þero wáron wit ēr bēdero tuom.	

- 14 Hú skulun wit nu libbjan, · efto hú skulun wit an þesum
liahta wesan?
- Nú hier hwílum wind kumit · westan efto ôstan,
16 sūðan efto nordan? · gi·swerēk upp drívit,
kumit hāglas skion · himile bi·tengi,
18 fērid ford an gi·mang · (þat is firinum kald):
hwílum þanne fan himile · hēto skínit,
20 blíkit þiu berāhto sunna: · wit hier þus bara standat,
un·wērid mid gi·wādi: · nis unk hier wiht bi·foran
22 ni te skadowa ni te skúra, · unk nis hier skattas wiht
te mēti gi·markot: · wit hēbbjat unk gi·duan mahtigna god,
24 waldand wrēdan. · Te hwi skulun wit werdan nu?
Nu mag mí þat hreuwān, · þat ik is io bad hevan·rikjan god,
26 waldand þ[...]

TODO.

2. sehan | sean V 10 unk | bunk V 11 unk | bunk V

26 waldand þ[...]| The bottom part of V 1r has been trimmed, resulting in the loss of a few lines. For the continuation cf. *Genesis B* 817 ff., which translates this and the following lines.

After Cain's slaying of Abel

- 2 Sīdoda im þuo te sēlidon, · habda im sundja gi·warāht [V 2v/TODO]
bittra an is bruodar; · liet ina undar baka liggjan
an ēnam diapun dala · drōr·wōragana,
4 libas lōsan, · legar-bedd waran,
guman an griata. · Þuo sprak im god selbo tuo,
6 waldand mid is wordun · (was im wrēd an is hugi,
þem banan gi·bolgan), · frāgoda hwar he habdi is brōdar þuo
8 kind·jungan guman. · Þó sprak im ēft Kain an·gegen
-habda im mid is handun · harām·werēk mikil
10 wam·dādjun gi·warāht, · þius werold was só swīdo
be·smitan an sundjun-: · „Ni ik þes sorogun ni skal,” kwad he,
12 „gōmjan hwar hie gāga, · ni it mi god ni gi·bōd,
þat is hwērigin hier · huodjan þorōfti,
14 wardon an þesaro weroldi.“ · Wānde he swīdo,
þat he bi·helan mahti · hērran sīnum,

- 16 þia **dá**di bi-**d**ernjan. · Þuo sprak im eft úsa **drohtin** tuo:
 „All habas þu só gi-**w**erēkot,“ (kwad he,) „só þi ti þinaro **w**er-oldi
 mag
- 18 wesan þín hugi **h**riuwig, · þes þu mid þínum **h**andon gi-dedos,
 þat þú wurdi þínes **bruodar** **b**ano: · nu he **bluodig** ligit,
 20 **wundun** **w**órig; · þes ni habda he êniga ge-**w**urūhte te þi,
sundja gi-**s**uohta, · þoh þu ina nu a-**s**lagan hēbbjas,
 22 **dôdan** gi-**d**uanan. · Is **drô**r sinkit nu an erda,
swêt **s**undar ligit; · þiu **seola** hwarōbat
 24 þie **g**êst **g**jámar-muod · an **g**odas willjan;
drôr hruopit is te **drohtina** selbun · endi sagat hwe þea **dá**di
 frumida,
 26 þat **mên** an þesun **m**iddil-gardun: · ni mag im ênig **m**ann þan
 swídor
wero far-**w**iríkjan · an **w**erold-ríkja
- 28 an **bittron** **b**alo-dádjon, · þan þú an þínum **bruodar** habas
firin-werēk gi-**f**rēmīd.“ · Þuo an **f**orāhtun ward
 30 **K**ain aftar þem **k**widjun drohtinas, · kwad þat hie wisse garwo,
 þat is ni mahti werdan **waldand** **w**iht, · an **w**erold-stundu
 32 **dá**djo bi-**d**ernīd, · „só ik is nu mag **d**rubundjan hugi,“ kwad he,
 „beran an mínun **breostun** · þes ik mínan **bruodar** sluog
 34 þuru mín **h**and-mēgin. · Nu wêt ik, þat ik skal an þínum **h**eti
 libbjan,
ford an þínum **f**iund-skēpi, · nu ik mí þesa **f**irina gi-deda,
 36 **só** mí mína **sundja** nu · **swí**daron þunkjat,
mis-dád **m**êra, · þan þín **m**ildi hugi,
 38 só ik þes nu **wirdig** ni bium, · **waldand** þie guodo,
 þat þú mí a-**l**átas · **lê**das þingas,
 40 **t**ianono a-**t**uemjas. · Nu ik ni welda mína **t**riuwa haldan,
hugi wid þem þínum **h**lutron muoda, · nu wêt ik, þat ik hier
 ni mag êniga **h**wíla libbjan,
 42 hwand mí ant-**w**irikit, · só hwat só mi an þisun **w**ega findit,
 a-**s**lēhit mi bi þesun **sundjun**.“ · Þuo sprak im eft **selbo**
 an-**g**egin
- 44 **h**evanes waldand: · „**H**ier skalt þu noh nu“, kwad he,
 „libbjan **l**ango hwíla. · Þo þu sus a-**l**êdit sís,
 46 mid **f**irinum bi-**f**angan, · þoh will ik þi **f**riðu sēttjan,
tôgjan su-lik **têkjan**, · só þu an **t**reuwa maht
 48 **w**esan an þesero **w**erolde, · þoh þu is **w**iridik ni sís:

fluhtik skalt þu þoh endi frêdig · ford-wardas nu
 50 libbjan an þesum landa, · só lango só þu þit liaht waros;
 for·hwátan skulun þi hluttra liudi, · þu ni salt io furður
 kuman te þínes hêrron spráko,
 52 wesljan þár mid wordon þínon: · waldandi stêt
 þínes bróðor wráka · bitter an hêlli.“

TODO.

54 Þó géng im þanan mid grimmo hugi, · habda ina god selbo [V 2v/TODO]
 swido far·sakanan. · Soroga warð þár þuo gi·kúdit
 56 Adama endi Êwun, · in-widd mikil,
 iro kindes kwalm, · þat he ni muosta kwik libbjan.
 58 Þes ward Adamas hugi · innan breostun
 swido an sorogun, · þuo he wissa is sunu dôðan:
 60 só ward is ôk þiu muodar, · þe þana magu fuodda,
 barn bi iro breostun. · Þuo siu bluodag wuosk
 62 hrêu-gi·wádi, · þuo ward iro hugi sêrag.
 Bêþo was im þó an sorogun · iak iro barnas dôð,
 64 þes hêlliðas hin-fard, · iak þat im mid is handun for·dæda
 Kain an su-likun kwalma: · siu ni habdun þuo noh kindo þan
 mêr
 66 libbendero an þem liahta, · botan þana ênna, þie þuo a·lêdit
 was
 waldanda be is far·wurôhtjun: · þár ni habdun siu êniga
 wunja tuo
 68 niud-liko gi·numan, · wand hie su-likan níd a·huof,
 þat he ward is bruodar bano. · Þes im þuo bêðjun ward,
 70 sin-hiun twêm · sêr umbi herta.
 Oft siu þes gornunde · an griata gi·stuodun,
 72 sin-hiun samad, · kwádun, þat sia wissin, þat im þat iro sundja
 gi·dedin,
 þat im ni muostin aftar · êrêbi-wardos
 74 þegnas þían. · Polodun siu bêðju
 mikila mord-kwála, · unt þat im eft mahtig god,
 76 hêr hevanes ward · iro hugi buotta,
 þat im wurðun ôðana · êrêbi-wardos,
 78 þegnos endi þiornun, · þigun aftar wel,
 wóhsun wán-liko, · ge·witt línodun,
 80 spáha spráka. · Spuodda þie mahta

- is hand-gi-werec, · hêlag drohtin,
 82 þat im ward sunu gi-boran; · þem skuopun siu Seð te naman
 wárom wordum: · þem wastom lêh
 84 hevanas waldand · endi hugi guodan,
 gam-likan gang · -he was goda wirðig,
 86 mildi was hie im an is muoda. · Só þana is manno wel,
 þie io mið su-likaro huldi muot · hêrron þionun.
 88 Hie lovoda þuo mêst · liodjo barnun,
 godas huldi: · gumun þanan kwámun
 90 guoda mann, ·
 wordun wísa, · ge-witt línodun,
 92 þegnos gi-þáhte · endi þigun aftar wel.
 Þann kwámun eft fan Kaina · kraftaga liudi,
 94 hêlidos hard-muoda, · habdun im hugi strangan,
 wrêdan willjan, · wí weldun waldandas
 96 lêra lêstjan, · ak habdun im lêdan stríd;
 wuohsun im wrisi-líko: · þat was þiu wírsa gi-burd,
 98 kuman fan Kaina. · Bi-gunnun im kôpun þuo
 weros wíb undor twisk: · þas ward a-werðit sán
 100 Seðas ge-sídi, · warð seggjo folk
 mênú gi-mengid · endi wurðun manno barn,
 102 liudi lêða, · þem þitt lioht gi-skuop,
 botan þat iro ên habda · erlas gi-hugdi,
 104 þega-líka gi-þáht; · was im gi-þungin mann,
 wís endi word-spáh, · habda gi-witt mikil:
 106 Enokh was hie hêtan. · Þie hier an erðu warð
 mannum te márðum · obar þesan middil-garð,
 108 þat ina hier só kwíkana · kuningo þie bêtsto,
 libbendjan an is lík-haman, · só hie io an þesun liahta ni staraf
 -
 110 ak só gi-haloda ina hier · hevanas waldand
 endi ina þár gi-seſſta, · þár hie simlon muot
 112 wesan an wunnjon, · untat ina eft an þesa werold sendit
 hêr hevanas ward · hêliðo barnum,
 114 liodjun te lêro. · Þann hier ôk þie lêdo kumit,
 þat hier Anti-krist · alla þioda,
 116 werod a-werðit, · þann he mid wápnú skal
 werðan Enokha te banon, · eggjun skarapun
 118 þuruh is hand-mêgin; · hwiribit þiu sêola,

þie gêst an guodan weg, · endi godas engil kumit,
 120 wrikit ina, wamm-skaðon · wápnas eggjun:
 wirðit Anti-krist · aldru bi·lôsid,
 122 þie fiund bi·fêllid. · Folk wirðit eft gi·hworðvan
 te godas ríkja, · gumuno gi·siði
 124 langa hwíla, · endi stéd im síðor þit land gi·sund.

TODO.

54 Þó | Introduced with large initial. 81 drohtin | Here the poem ends on fol. 2v; it picks back
 up on fol. 10v. 122 bi·fêllid | *biuellið* V

The Destruction of Sodom

4 Þuo habdun im eft só swiðo · Sodomo-liudi, [V 2r/1]
 2 weros só far·werkot, · þat im was úsa waldand gram,
 mahtig drohtin, · wand sia mên drivun,
 4 frēmidun firin·dâdi, · habdun im só uilu fiunda barn
 wammas ge·wísid: · þuo ni welda þat waldand god,
 6 þiadan þolojan, · ak hiet sie þrea faran,
 is engelos ôstan · an is árunði,
 8 siðon te Sodoma, · endi was im selvo þar mið.
 Þuo sea ovar Mambra · mahtige fuorun,
 10 þuo fundun sia Abrahama · bi ênum ala standan,
 waran ênna wih·stēdi, · endi skolda úsas waldandas
 12 geld gi·frummjan, · endi skolda þar goda þeonan
 an middjan dag · manna þie bētsto.
 14 Þuo ant·kēnda hé kraft godas, · só he sea kuman gi·sakh:
 géng im þuo ti·gegnes · endi goda selvun hnêg,
 16 bôg endi bedode · endi bad gerno,
 þat hie is huldi forð · hēbbjan muosti:
 18 „warod wilþu nu, · waldand, frô mín,
 alo-mahtig fadar? · ik biun þín êgan skalk,
 20 hold endi gi·hôrig; · þú bist mí hērro só guod,
 mēðmo só mildi: · wilþu mínas wiht,
 22 drohtin, hēbbjan? · Hwat, it all an þínum duoma stéd,
 ik libbjo bi þínum lēhene, · endi ik gi·lôbi an þi,
 24 frô mín þe guoda: · muot ik þi frágon nu,

warod þu sigi-drohtin · siðon willjas?“
 26 Þuo kwam im eft te·gegnes · godas and·wordi,
 mahtig muotta: · „Ni willi ik is þi miðan nu,“ kwað he,
 28 „helan holdan man, · hú mín hugi gengit.
 Siðan skulun wí sūðar hinan: · hebbjat him umbi
 Sodoma-land
 30 weros só for·werkot. · Nú hruopat þeæ wardas te mí
 dages endi nahtes, · þe þe iro dádi telljat,
 32 seggjat hiro sundjon. · Nú willi ik selvo witan,
 ef þia mann under him · su-lík mên fremmjat,
 34 weros wam-dádi. · Þanna skal sea wallande
 fiur bi·uallan, · skulun sia hira firin-sundjon
 36 swára bi·sengkjan: · sweval fan himile
 fallit mid fiure, · fêknja sterevat,
 38 mên-dádige mên, · reht só morga kumit.“
 Abraham þuo gi·mahalda · (habda im ellsjan guod,
 40 wísa word-kwidi), · endi wiðer is waldand sprak:
 „Hwat, þú gódas só vilu,“ (kwað he,) „god hevan-ríki,
 42 drohtin gi·duomis, · all bi þínun dádjun stéd
 þius werold an þínum willjan; · þu gi·wald habas
 44 ovar þesan middil-gard · manna kunnjas,
 só þat gio werðan ni skal, · waldand frô mín,
 46 þat þú þar te ênum duoas · uvila endi guoda,
 liova endi lêða, · wand sia gi·líka ni sind.
 48 Þu ruomes só rehtæs, · ríki drohtin,
 só þu ni wili, þat þar ant·geldan · guod-willige mann
 50 wam-skaðono werék, · þoh þu is gi·wald haves
 te gi·frummjanna. · Muot ik þi frágon nu,
 52 só þú mí þiu gramara ni síš, · god hevan-ríki?
 ef þú þar fiðis fiftig · ferāhtaro manno,
 54 liuwigaro liodo, · muot þanna þat land gi·sund,
 waldand, an þínum willjan · gi·wērid standan?“
 56 Þuo kwam im eft te·gegnes · godas and·wordi:
 „Ef ik þar findo fiftig,“ (kwað he,) „ferāhtara manno,
 58 guodaro gumono, · þea te goda hebbjan
 fasto gi·fangan, · þanna willi ik im iro ferāh far·gevan
 60 þuru þat ik þea hluttron man · haldan wille.“
 Abraham þuo gi·mahalda · āðar siðe,
 62 forð frágoda · frāhon sínan:

- „Hwat duos þu is þanna,“ (kwað he,) „drohtin frô mín,
 64 ef þu þar þritig maht · þegno fiðan,
 wam-lôsa weros? · wilþu sia noh þanna
 66 látan te liva, · þat sia muotin þat land waran?“
 Þuo im þe guoda, · god hevan-ríki,
 68 sniumo gi-sagda, · þat hie só weldi
 lêstjan an þen landa: · „Ef ik þar lubigaro mahg,“ kwað he,
 70 „þritig undar þero þiодо · þegno fiðan
 god-forohta gumon: · þanna willi ik im far-gevan allum
 72 þat mên endi þea mis-dád · endi látan þat manno folk
 sittjan umbi Sodoma · endi ge-sund wesan.“
 74 Abraham þuo gi-mahalda · agalêt-líko
 -folgoda is frôjan-, · filo worda gi-sprak:
 76 „Nu skal ik is þi biddjan“, (kwað he,) „þat þú þi ni belges ti mí,
 frô mín þie guoda, · hú ik sus filu mahlja,
 78 weslja wiðer þi mid mínum wordum: · ik wêt, þat ik þas
 wirðig ni bium
 ni sí þat þu it willjas bi þínaro guodi, · god hevan-ríki
 80 þiadan, gi-þolojan: · mí is þaraþ mikil
 te witanna þínne willjan, · hweðer þat werad gi-sund
 82 libbjan muoti, · þe sea liggjan skulun,
 fêgja bi-uallan: · hwat wilis þu is þanna, frô mín, duoan,
 84 ef þu þar tehani · treu-hafte maht
 fiðan under þemo folka ferahtera manno · wilþu im þanna
 hiro ferh far-gevan,
 86 þat sia umbi Sodoma-land · sittjan muotin
 búan an þem burugjum, · só þu im a-bolgan ni sís?“
 88 Þuo kwam im eft te-gegnes · godas and-wordi:
 „Ef ik þar tehani,“ (kwað he,) „treu-haftera mag
 90 an þem lande noh · liodjo fiðan,
 þanna látu ik sia alla þuru þie ferahhtun man · ferêhas brúkan.“
 92 Þuo ni dorste Abraham lęng · drohtin sínan
 furður frágon, · ak hé fell im after te bedu
 94 an kneo kraftag, · kwað hé gerno
 is geld gęrewedi · endi gode þeonodi,
 96 warahhti after is willjan. · Gi-wêt im eft þanan
 gangan te is gęst-sęli; · godes ęngilos fort
 98 siododun te Sodoma, · so im selvo ge-bôd
 waldand mid is wordo, · þuo hie sea hiet an þana weg faran.

TODO.

30 þeær wardas | þe æuuardas V 46 ĕnum | benum V 93 ak | bak ms.

[V 2r/36]

100 Skoldun sie be·fīðan, · hwat þár fer̥ahtera
 umbi Sodoma-burg, · sundjono tuomera
 102 manna wári, · þie ni habdin mēnes filu,
 firin-werko gi·frumid. · Þó gi·hōrdun siæ fēgero karm
 104 an allaro sēliðu gi·hwen, · sundiga liudi
 firin-werk frēmman: · was þar fiundo gi·mang,
 106 wrēðaro wihtjo, · þea an þat wam habdun
 þea liudi far·lēdid: · þat lōn was þuo hat handum
 108 mikil mið morðu, · þat sia oft mēn drivun.
 Þanna sat im þar an innan · aðal-burdig man,
 110 Loth mið þem liudjum, · þie oft lof godas
 warahte an þesaro weroldi: · habda im þar welono gi·nuog,
 112 guodas gi·wunnan: · he was gode wirðig.
 He was Abrahamas · aðali-knósas,
 114 his brōðer barn: · ni was bēgara man
 umbi Giordanas staðos · mið gum-kustjum,
 116 gi·wērid mið ge·wittjo: · him was ūsa waldand hold.
 Þuo te sedla hnēg · sunna þiu hwíta,
 118 alloro bōkno berāhtost, · þuo stuond hie fore þes buruges dore.
 Þuo gi·sah hé an ávand · ĕngilos twēne
 120 gangan an þea gardos, · só sea fan gode kwámun
 ge·wēride mid ge·wittjo; · þuo sprak he im sán mid is wordum
 tuo.
 122 Géng þuo te·gegnes · endi gode þankade,
 hevan-kuninga, · þes hé im þea helpa fer·lēkh,
 124 þat he muosta sea mið is ōgum · an luokojan,
 iak he sea an kneo kusta · endi kūsco bad,
 126 þat sea suohtin his sēliða: · kwað þat he im selbas duom
 gāui su·líkas guodas, · só im god habdi
 128 far·liwen an þem landa: · sea ni wurðun te lata hwērgin,
 ak se gengun im an is gēst-sēli, · endi he im giungar-duom
 130 frēmide ferāht-líka, · sea im filo sagdun
 wáraro wordu. · Þár he an wahtu sat,
 132 held is hērran bodan · hēlag-líka,
 godas ĕngilos. · Sia him guodas só filo,
 134 suóðas gi·sagdun. · Swart furður skréð,

narowa naht an skion, · náhida moragan
 136 an allara sēliða gi·hwem. · Uht-fugal sang
 fora daga-hruoma. · Þó habdun úsas drohtinas bodon
 138 þea firina bi·fundan, · þea þar frēmidun mēn
 umbi Sodomā-burug. · Þó sagdun sia Loða,
 140 þat þar morð mikil · manno barno,
 skolda þera lioðjo werðan · endi ôk þes landas só samo.
 142 Hietun ina þuo gēřewjan, · endi hietun þó gangan þanan,
 firrjan hina fon þem fiundum · endi lēdjan is frí mið him,
 144 idis aðal-borana. · He ni habda þar his aðaljas þan mēr,
 botan is dohtar twá, · mid þem gi·hietun sie, þat hie êr daga
 wári
 146 an ênum berga uppan, · þat hina brinnandi
 fiur ni bi·uengi. · Þó he te þere fērði warð
 148 gáhun gi·gērewid, · gēgun engilos,
 habdun hina bi handum · hevan-kuningas bodon,
 150 lēddun hina endi lērdun · lango hwíla,
 untat sea ina gi·bráhtun · bi þera burug útan.
 152 Hietun, þat sia io ni ge·hōrdin · sulik ge·hlunn mikil
 brakon an þem burugjum, · þat sia io under bak sâwen,
 154 an þiu þie sea an þem landæ · libbjan weldin.
 Þuo hwuruvun eft wiðer · hêlega wardo,
 156 godas engilos, · gēgun sniumo,
 sīðodun te Sodomō: · þanan sūðar fuor
 158 Loth þoro hira lēra, · flôh þera lioðjo gi·mang,
 dēřevjoro manno: · þó warð dag kuman.
 160 Þuo warð þar gi·hlunn mikil · himile bi·tengi,
 brast endi brakoda, · warð þero burugjo gi·hwilík
 162 rôkas gi·fullit, · warð þar fan radura só uilu
 fiures gi·fallin, · warð fēgero karm,
 164 lēðaro lioðjo: · logna all bi·ueng
 brêd burugu-gi·setu: · bran all samað,
 166 stên endi erða, · endi só manag strídin man
 swultun endi sunkun: · sweval brinnandi
 168 wel after wíkjom; · waragas þolodun
 lēðas lôn-geld. · Þat land inn bi·sank,
 170 þiu erða an af-grundi; · al warð far-spildit
 Sodomā-ríki, · þat is ênig sēg ni gi·nas,
 172 iak só bi·dôðit an dôð-sêu, · so it noh te daga stēndit

fluodas gi·fullit. · Þuo habdun hiro firin·dádi
 174 all Sodomō-þiod · sêro ant·goldan,
 botan þat þar iro ênna · út ent·lêdde
 176 waldand an is willjan · endi þiu wif mid im,
 þriu mið þem þegna. · Þó gi·hōrdun sea þero þiodo kwalm,
 178 burugi brinnan. · Þó þar under bak bi·sakh
 idis aðal·boren · —siu ni welde þera ęngilo
 180 lēra lēstjan; · þat was Lohthas brúd,
 þan lang þe siu an þem landa · libbjan muosta—
 182 þuo siu an þem berega gi·stuod · endi under bak bi·sakh,
 þuo warð siu te stêne, · þar siu standan skal
 184 mannum te mārðu · ovar middil·gard
 after te êwan·dage, · só lango só þius erða lêvot.

TODO.

100 Skoldun | Introduced by large initial. 100 hwat þár | *buattar* V 119 ávand | *haband* V
 137 daga·hruoma | emend.; *'daga buoam'* V 141 werðan | *'buuertban'* V 144 aðaljas | *'badalias'*
 V 155 lwuruvun | metr. emend.; *uurubun* V 185 lêvot. | add. *EXPL* V

185 lêvot. | The *EXPL* in the ms. stands for 'explicit', customarily placed at the end of a text in
 mediaeval mss. This line also serves as a fitting conclusion to the poem.

Muspell

(*Muspilli*)

Dating: C9th

Meter: *Ancient-words-law*

Introduction

The **Muspell** (*Musp*) is an Old High German Christian poem dealing with the Day of Judgment.

Musp survives in a single copy, found scribbled in a Latin-language theological manuscript from the 820s CE with signum *CLM 14098*; since the poem is marginalia, the dating of the manuscript can unfortunately only serve as a *terminus post quem*. The use of occasional end rhyme (see note to ll. 60–61) suggests a relation to Otfrid's *Evangelienbuch* (written 863–871 CE), as does the exact correspondence between *Musp* 14 and *Evangelienbuch* 1.18.9. Whatever the direction of influence, the author of *Musp* surely belonged to the same monastic C9th milieu as Otfrid.

The dialect is that of the southern High German area, as seen by the consistent application of the most extensive form of the second sound shift, where *g*, *b*, *k* change to *k*, *p*, *ch*. That this was the case at the time of composition is seen by the fact that Germanic roots originally beginning with *b* consistently alliterate with Latin borrowings beginning with *p*, namely in:

- l. 16: Germanic *pú* (= OS *bú*) : borrowed *pardisu* (< Latin *paradisum*),
- l. 21: Germanic *piutit* (= OS *biudid*) : borrowed *pehbēs* (< Latin *pix*) and *pína* (< Latin *poena*),
- l. 25: Germanic *prinnan* (= OS *brinnan*) and *palw-* (= OS *balu*) : borrowed *pebbe* (see above).

Interestingly, the alliteration also shows that the poet retained old *b-* before *l* (l. 72), by extension almost certainly also before *r* and *n*, and probably also before *w* (l. 7). This sound is, however, consistently omitted by the scribe.

Due to the low quality of the digitally available scans of the already very poorly preserved manuscript, the following edition has had to rely partly on the text found in the 17th edition of Braune's *Althochdeutsche Lesebuch* published in 1994.

The “Muspell”

- I Sín tak pi·kweme, · daz er touwan skal.
 2 Wanta sár só sih diu sêla · in den sind ar·hêvit,
 ęnti si den lih·hamun · likkan lázzit,
 4 só kwimit ęin hęri · fona himil-zungalon;
 daz andar fona pehhe: · dár págant siu umpi.
 6 Sorgén mak diu sêla, · unzi diu suona ar·gét,
 za bwederemo hęrje · si gi·halót werde.
 8 Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
 daz lęitit sia sár · dár iru lęid wirdit,
 10 in fuir ęnti in finstri: · daz ist rehto virin·lih ding.
 Upi sia *avar ki·halónt die · die dár fona himile kwemant,
 12 ęnti si dero ęngilo · ęigan wirdit,
 die pringent sia sár úf · in himilo ríhi:
 14 dár ist líp áno tôd, · liobt áno finstri,
 sęlida áno sorgun: · dár n·ist neo·man siuh.
 16 Denne der man in pardísu · pú ki·winnit,
 hús in himile, · dár kwimit imo hilfa ki·nuok.
 18 Pi·diu ist durft mihhil allero manno bwe·líhemo, · daz in es
 sín muot ki·spane,
 daz er kotes willun · kerno tue
 20 ęnti hęlla fuir · harto wise,
 pehhes pína: · dár piutit der Satanasz altist
 22 hęzzan lauk. · Só mak hukkan za diu,
 sorgén dráto, · der sih suntigen węiz.
 24 Wê demo in vinstri skal · síno viriná stúén,
 prinnan in pehhe: · daz ist rehto palwík dink,
 26 daz der man harét ze gote · ęnti imo hilfa ni kwimit.
 Wánit sih ki·náda · diu wênaga sêla:
 28 ni ist in ki·huktin · himiliskin gote,
 wanta hiar in wer·olti · after ni werkóta.
 30 Só denne der mahtigo khunink · daz mahal ki·pannit,

- dara skal kweman · khunno ki·líhaz:
 32 denne ni ki·tar parno nohhēin · den pan furi·sizzan,
 ni allero manno bwe·líh · ze demo mahale skuli.
 34 Dár skal er vora demo ríhhe · az rahhu stantan,
 pí daz er in wer·olti eo · ki·werkót hapéta.
 36 Daz hòrt' ih rahhón · dia wer·olt·reht·wíson,
 daz skuli der anti·khristo · mit Eliase págan.
 38 Der warkh ist ki·wáfanit, · denne wirdit untar in wík
 ar·hapan.
 Khēfun sint só kreftík; · diu kósa ist só mihhil.
 40 Eliás strítit · pí den ēwígon líp,
 wili dén reht·kernón · daz ríhhi ki·starkan:
 42 pi·diu skal imo helfan · der himiles ki·waltit.
 Der Anti·khristo · stét pí demo alt·fiante,
 44 stét pí demo Satanase, · der inan var·senkan skal:
 pi·diu skal er in deru wík·stēti · wunt pi·vállan
 46 ēnti in demo sinde · siga·lôs werden.
 Doh wánit des vila got·manno,
 48 daz Eliás in demo wíge · ar·wartit werde.
 Só daz Eliases pluot · in erda ki·triuft,
 50 só in·prinnant die perga, · poum ni ki·stēntit
 ēnihk in erdu, · ahá ar·truknént,
 52 muor var·swilhit sih, · swilizót lougiu der himil,
 máno vallit, · prinnit mittila·gart,
 54 stēn ni ki·stēntit*, · vērit denne stúa·tago in lant,
 vērit mit diu vuiru · viriho wísón:
 56 dár ni mak denae mák andremo · helfan vora demo Múspille.
 Denne daz preita wasal · allaz var·prinnit,
 58 ēnti vuir ēnti luft · iz allaz ar·furpit.
 Hwár ist denne diu marha, · dár man dár eo mit sínén mágon
 piehk?
 60 Diu marha ist far·prunnan, · diu sēla stét pi·dwungan,
 ni wēiz mit bwiu puaze: · só vērit sí za wíze.
 62 Pi·diu ist demo manne só guot, · denner ze demo mahale
 kwimit,
 daz er rahóno bwe·líha · rehto ar·tēile.
 64 Denne ni darf er sorgén, · denne er ze deru suonu kwimit.
 Ni wēiz der wēnago man, · bwie·líhan wartil er habét,
 66 denner mit den miatón · marrit daz rehta,

- daz der tiuval dár pí · ki·tarnit stęntit.
 68 Der hapét in ruovu · rahóno bwe-líha,
 daz der man ér ęnti síd · upiles ki·frumita,
 70 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;
 ni skolta síd manno nohhęin · miatun int·fáhan.
 72 Só daz himiliska horn · ki·blútít wirdit,
 ęnti sih der suanari · ana den sind ar·hęvit
 74 der dár suannan skal · tótęn ęnti lepentén,
 denne hęvit sih mit imo · hęrjo męista,
 76 daz ist allaz só pald, · daz imo nio-man ki·págan ni mak.
 Denne vęrit er ze deru mahal-stęti, · deru dár ki·markhót ist:
 78 dár wirdit diu suona, · dia man dár io sagéta.
 Denne varant ęngila · uper dio marha,
 80 wękhant deota, · wissant ze dinge.
 Denne skal manno gi·lih · fona deru moltu ar·stén,
 82 lóssan sih ar dero léwo vazzón: · skal imo avar sín lip
 pi·kweman,
 daz er sín reht allaz · ki·rahhón muozzi,
 84 ęnti imo after sínén tátin · ar·tęilit werde.
 Denne der gi·sizzit, · der dár suonnan skal
 86 ęnti ar·tęillan skal · tótęn ęnti kwekkhén,
 denne stét dár umpi · ęngilo męnigi,
 88 guotero gomóno: · gart ist só mihhil:
 dara kwimit ze deru rihtungu só vilo · dia dár ar ręstí ar·stént.
 90 Só dár manno nohhęin · wiht pi·mídan ni mak,
 dár skal denne hant sprehhan, · houpit sagén,
 92 allero lido bwe-líhk · unzi in den luzígün vinger,
 bwaz er untar desen mannun · mordes ki·frumita.
 94 Dár ni ist eo só listík man · der dár io-wiht ar·liugan męgi,
 daz er ki·tarnan męgi · táto dehheina,
 96 niz al fora demo khuninge · ki·khundit werde,
 úzzan er iz · mit alamusanu furi-męgi
 98 ęnti mit fastún · dio viriná ki·puazti.
 Denne der paldét · der gi·puazzit hapét,
 100 denner ze deru suonu kwimit.
 Wirdit denne furi ki·tragan · daz frôno khrúki,
 102 dár der hêligo Khrist · ana ar·hangan ward.
 Denne augit er dio másún, · dio er in deru męnniskí an·fénk,
 104 dio er duruh desse man-kunnes · minna far·doléta.

TODO: Split into multiple parts. Translate.

7 *bwederemo* | *wederemo* ms. 11 *avar | *bauar* ms. 14 *liobt* | *libot* ms. 14 *finstri* | *finsti* ms.
 15 *n:* · *dár n-ist* | emend.; illegible in ms. 16 *pardí* | emend.; illegible in ms. 18 *bwe-lihemo* |
 end 61r; the text picks back up at 119v. 25 *pehhe* | *phbe* ms. 54 *stên ni ki-stēntit** | add. *ēnikh*
in erdu ms.; unmetrical dittography from l. 50b–51a. 72 *ki-blútít* ‘sounds’ | *kilutit* ms.

3 *likkan lāzzit* | The double alliteration in the second half-line is defective, but probably not due to any scribal corruption.

7 *bwederemo* | Restoration of the initial *b-* is not strictly required for the line to alliterate properly, but is done on the basis of l. 72.

14 *dár ist líp áno tód*, · *liobt áno finstri* | This line also appears in Otfrid’s *Evangelienbuch* 1.18.9, in the form: *Thár ist líb ána tód*, · *liobt ána finstri*. It is one of Otfrid’s rhymeless lines where alliteration compensates for the expected end-rhyme. For the relevance of this shared line to the relation between *Musp* and *Evangelienbuch* see Introduction above.

50 *perga ... poum* ‘mountains ... woods’ | Formulaic word-pair; see note to *Wessobr* 3.

60–61 *Diu ... wize* | In these two lines the poet replaces the usual alliteration with end-rhyme within each half-lines pair (*prunnan* : *dwungan* — *puaze* : *wize*). The very same meter, including the looseness of the rhymes, is used by Otfrid throughout the whole of his *Evangelienbuch*, written some time between 863 and 871 CE. The direction of influence between *Musp* and that work is uncertain owing to the difficulties of dating the present poem, for which see introduction above.

72 *ki-blútít* ‘sounds’ | Restoration of the cluster *bl-* is required by the alliteration; cf. l. 7.

Wessobrunn Hymn

Dating: late 700s

Meter: *Ancient-words-law*

Introduction

The so-called **Wessobrunn Hymn** is found in a late C8th Bavarian manuscript with the Latin heading *De poeta* ‘By the poet’. The text was divided by the scribe into three parts, each introduced by a capital letter adorned with dots of red ink. The first two parts are poetic (“the poem”), and the third is in prose (“the prayer”).

The poem consists of 9 long-lines in alliterative meter, detailing the earliest beginning of the world. The first five lines describe “the greatest of wonders”, namely that the universe was once void, without earth or heaven, wood or mountain, sun or moon or sea. These lines are very similar to pre-Christian Norse stanzas about the creation of the world, and in fact contain formulaic word-pairs also found in those stanzas (see Notes to ll. 2, 3), suggesting a repurposing of older Heathen motifs and expressions in the new, Christian context. With this in mind, the latter four lines constitute a subversion of the earlier Heathen tradition, by placing in this early emptiness the Almighty God, Jesus Christ, and His many ghosts—presumably the Heavenly Host or the Angels. This is the Christian creation *ex nihilo*, rather than the Indo-European creation through sacrifice of a primordial being (see Note to *Vafþ 21*, *Grm 41–42*).

The prayer is in prose. The speaker first thanks God for creating the earth and heaven—this is presumably why the poem was included—and for giving boons to mankind. He then asks for faith, strength, and wisdom to help him in his mission.

Wessobrunn Hymn

Dat ga·fṛęgin ih mit fīrahim · firi-wizzó męista,

- 2 dat erdo ni was · noh úf-himil
 noh paum · noh perek ni was
 4 ni [...] nohh-çinig · noh sunna ni skëin
 noh máno ni liuhta · noh der márjo sêo.

I have learned among men that greatest of wonders,
 that earth was not nor up-heaven,
 nor wood nor mountain was not,
 nor any [...]; nor did the sun shine,
 nor the moon give off light, nor the glittering sea.

1 ga·f̥r̥gin | ga- is abbreviated by the rune-like symbol ᚥ. This symbol is used for all other occurrences of ga- in the present text except for ga·náda and ga·laupa in the prose below. 2 erdo | ero ms.

2 erdo ... úf-himil 'earth ... up-heaven' | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Vǫsp* 21, where the god Woden asks the ettin Webthriðner about the origin of "earth and up-heaven", and *Vǫp* 3/3, where it is said, about the time before the World existed, that "earth and up-heaven were never found".

3 noh paum · noh perek ni was 'nor wood nor mountain was not' | The same word-pair is found in *Grm* 40 (describing the creation of the world from Yimer's body by the Gods) and in *Musp* 50 (describing the Christian destruction of the world prior to the Judgment.) The meter of the line is very poor; there may perhaps originally have been a third word starting with p-.

- 6 Dó dar ni-wiht ni was · ęntjó ni węntjó,
 ęnti dó was der ęino · al-mahtiko kot,
 8 manno miltisto, · ęnti dar wárun auh manaké mit inan
 kót-líhhé gęistá, · ęnti kot heĭlak.

Then there was no kind of end or border,
 and then was the one Almighty God,
 the Mildest of Men, and there were also many
 glorious ghosts with Him, and Holy God.

- Pr Kot al-mahtiko, dú himil ęnti erda ga-worahtós, ęnti dú mannun
 2 só manak kót for-gápi, for-gip mir in dína ga·náda rehta ga-laupa,
 ęnti kótan willjon; wís-tóm ęnti spáhida ęnti kraft tiuflun za
 4 widar-stantanne, ęnti ark za pi-wísanne, ęnti dínan willjon za
 ga-wurkhanne.

O God almighty! Thou wroughtest heaven and earth and Thou gavest men
 so much good. Give me in Thy mercy right belief and good will, wisdom and
 foresight and power, to withstand devils and to reproach queerness and to
 work thy will.

Cadman's Hymn

Dating: C7th

Meter: *Ancient-words-law*

Introduction

This short prayer is found in numerous recensions of Bede's English history, attributed to the illiterate shepherd Cadman (OE *Cædmon*). It is packed to the brim with traditional Germanic poetic formulae, and clearly draws on earlier, now-lost pagan compositions.

Cadman's Hymn

Nú scylun **h**ęrgan · **h**ebæn-ricæs ward,
2 **metudæs m**æhti · end his **m**ód-gi-þanc,
werc **w**uldur-fadur, · swé hé **w**undra gi-hwæs,
4 **é**ci dryhtin · **ó**r á-stēlidæ.
Hé **á**rist scóp · **æ**lda barnum
6 **h**ebæn til **h**rófe, · **h**ālig scēppend.
Þā **m**iddun-geard · **m**ōn-cynnæs ward,
8 **é**ci dryhtin · **æ**fter tíadæ,
firum **f**oldu · **f**rēa all-mæhtig.

Now shall we praise the heavenly realm's Guardian,
the Measurer's might and His strong thought,
the works of the Glory-Father, as He every wonder,
the everlasting Lord, in the beginning set up.
He first created for the children of men
the heaven as a roof, the holy Creator.
Then Middenyard did Mankind's Guardian,
the everlasting Lord afterwards make:
the land for humans, the Lord Almighty.

Galders: Poetic Charms, Spells, and Curses

Under this section are gathered sundry galders (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under "Poetry on Christian Subjects".

Continental Germanic galders

The Two Merseburg galders

Dating: C9th–10th

Meter: *Ancient-words-law, Galders-law*

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a “historical” account describing the successful effects of the galder in the mythic past—followed by an *imperative* commanding that the willed magic effect take place in the present.

The first galder begins with the *historiola* describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the *historiola* describing a group of Gods riding through the woods. Among them is Balder, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth, the goddess Sun, the god Weden—in turn chant a healing galder over it. The imperative—apparently the galder sung by Weden—then commands that a present sprain be healed.

-
- 1 Țiris sázun idisi · sázun hera duo der;
2 suma hapt heptidun · suma heři lezidun
 suma klubodun · umbi kuonjo-widi
4 in-sprink hapt-bandun · in-var vígandun
 .H.

Of yore sat dises, sat here, then there:
some fastened fetters, some hindered armies,
some cut chains asunder.—

Destroy the fetter-bonds, lead the way from the foes!
 .H.

3 kuonjo-widi ‘chains’ | A rare word apparently cognate with Gothic *kuna-wida* ‘Fessel; ἄλυστις’ (Streitberg, 1910, p. 76), although the first element is not formally identical.

5 .H. | The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me the most convincing suggestion is that it be read as .N., short for Latin *nomen* ‘name’, presumably the name of the person whom the singer wishes to free from the fetters.

- 2 **Phol** ende Wuodan · **vuorun** zi holza
 2 dú wart demo Balderes **volon** · **sín** **vuoz** bi-rēnkit
 þú bi-guol en **Sinhtgunt** · **Sunna** era swister
 4 þú bi-guol en **Frija** · **Volla** era swister
 þú bi-guol en **Wuodan** · só hé **wola** konda:
 6 „Só-se **bēn-rēnki** · só-se **bluot-rēnki** · só-se lidi-rēnki
 bēn zi **bēna**
 8 **bluot** zi **bluoda**
 lid zi ge·**liden** · só-se ge·**lí**mida sín!“

Phol and Weden journeyed in the woods;
 then was the foot of Balder’s foal sprained.
 Then Sithguth begaled him—Sun her sister;
 then Frie begaled him—Full her sister;
 then Weden begaled him, as well he knew:
 “Like bone-sprain, like blood-sprain, like joint-sprain!
 Bone to bone,
 blood to blood,
 joint to joints, like they were glued together!”

3 bi-guol en ‘begaled him’ | Sang a galder over the horse, the third past singular of *bi-galan* ‘begale’, the transitive of *galan* ‘gale, sing a galder’. Cf. *Oddrgr* TODO, where a midwife “gales” “bitter galders” over a birthing mother.

Against wyrms (*Contra vermes*)

Dating: ?

Meter: *Ancient-words-law*

An Old Saxon manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer’s body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure “Go from X to Y, from Y to Z” may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95). The charm on p. 95 is also against wyrms. Like in our galder the wyrms (*kirmora*, from Sanskrit *kṛmi*, which is probably related to Germanic **wurmiz*, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland’s introduction and translation:

“Before sunrise wolf’s milk (Wolfsmilch, *rukeskro tçud*) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

Kirmora jánen ándre tçud
Andrál tçud, andré sir
Andrál sir, andré páñi,
Panensá kiyá dádeske,
Kiyá Niváseske
Pçándel tumen shelehá
Eñávárdesh teñá!

‘Worms go in the milk,
 From the milk into the garlic,
 From the garlic into the water,
 With the water to (your) father,
 To the Nivasi,
 He shall bind you with a rope,
 Ninety-nine (yards long).’”

2 Gang út, Nesso, · mid nìgun nessi-klínon,
 ut fana þemo marge an þat bèn, · fan þemo bène an þat fleg,
 4 ut fan þemo flegske an þia húd, · ut fan þera húd an þesa strála.
 Drohtin, werþe só.

Go out, O Nesse, with the nine small Nesses!
 Out from the marrow into the bone, from the bone into the flesh,
 out from the flesh into the skin, out from the skin into this arrow.
 Lord, may it be so.

1 Nesso ‘Nesse’ | The *namìng* of the daemon or being which is to be excised is common in ancient magic, including several other galders edited here. The idea is that knowledge of the name of the entity gives the healer power over it.

Old English galders

Against Swarm (*Wið ymbe*)

Dating: ?

Meter: *Ancient-words-law*

TODO. That bees are called “victory-wives” is interesting.

P1 Wið ymbe nim eorþan, ofer-weorp mid þinre swiþran handa un-
2 der þinum swiþran fēt, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right
foot, and say:

1 Fó ic under fót, · funde ic hit.
2 Hwæt eorðe mæg · wið ealra wihta ge-hwilce
and wið andan · and wið æminde
4 and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.
How, earth works against everywhich wight
and against mischief and against neglect
and against that mighty tongue of man.

4 þá micelan · mannes tungan ‘that mighty tongue of man’ | The tongue is surely here standing
in for “speech”, specifically galder; i.e., if the swarming of the bees were caused by an enemy’s
cursing, the earth will disarm it.

P2 And wiððon for-weorp ofer greót, þonne hí swirman, and cweð:
And with that throw the grit over, when they swarm, and say:

1 for-weorp ofer greót ‘throw the grit over’ | i.e. “throw the earth over the swarm”.

- 2 Sitte gé, **s**ige-wíf, · **s**ígað to eorþan!
 2 Næfre gé **w**ilde · to **w**uda fleogan.
 Beo gé swá ge·**m**indige · **m**ínes gódes,
 4 swá bið **m**anna ge·hwilc · **m**etes and éþeles.

Sit ye, victory-wives; sink to the earth!
 Never ye would fly to the woods.
 Be ye so mindful of *my* good,
 like is every man of his measure and homestead.

Against Dwarf (*Wið dweorh*)

Dating: TODO

Meter: *Ancient-words-law*

TODO: Introduction.

- Pi** Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað,
 2 ond wítan þás naman on ælcra oflætan: Maximianus, Malchus,
 Johannes, Martinianus, Dionisius, Constantinus, Serafion. Þænne
 4 eft þæt galdor þæt hér æfter cweð[eð] mann sceal singan, ærest
 on þæt wynstre éare, þænne on þæt swíðre éare, þænne búfan
 6 þæs mannes moldan; ond gá þænne ân mæden-mann tó, ond hó
 hit on his sweoran, ond dó mann swá þrý dagas. Him bið sóna
 8 sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- i** Hér cóm in·gangan · in·spiden wiht,
 2 hæfde him his haman on handa; · cwæð þæt þú his hancgest
 wære,

lēgeþe þe his téage ʒn sweoran; · ʒn·gunnan him ʒf þæm
 lande líðan.
 4 Sóna swá hý ʒf þæm lande cóman · þá ʒn·gunnan him þá
 leomu cólian.—
 Þá cóm in·gangan · déores sweostar;
 6 þá ge·ændode héo · ond âðas swór,
 þæt næfre þis þæm adlegan · eglīan ne móste
 8 né þæm þe þis galdor · be·gýtan mihte
 oððe þe þis galdor · on·galan cūðe.
 10 Amen fīað.

Here came walking in an inspiden wight,
 had his harness in his hands; said that thou wert his horse,
 laid his reins on thy neck; then they together began to ride from the land.
 As soon as they came away from the land, then they together began to cool
 limbs.

Then came walking in the beast's sister;
 then she ended [it], and swore oaths,
 that this never should harm the ailing man,
 nor him who this galder might get,
 nor whomever this galder could gale.
 Amen, let it be.

Against a Sudden Stitch (*Wið fæ̃r-stice*)

Dating: ?

Meter: *Ancient-words-law*

Attested in *Lacn*.

1 Hlúde wáran hý, lá, hlúde, · þá hý ofer þone hláw ridan,
 2 wáran ân-móde, · þá hý ofer land ridan.
 Scyld þú þe nú, þú þysne níð · ge·nesan móte.
 4 Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound;
 they were steadfast, when they rode over land.
 Shield thyself now; thou mayst escape this evil!
 Out little spear, if here within it be!

- 2 Stód under linde, · under leohtum scylde,
 2 þær þá mihtigan wíf · hýra mægen be·ráddon
 and hý gyllende · gâras sændan;
 4 ic him óðerne · eft wille sændan,
 fléogende flâne · forane tó·géanes.
 6 Ût, lytel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—
 where those mighty wives their might arrayed,
 and they yelling spears did send.
 To them another [projectile] will I send back:
 a flying arrow, aimed against [them].
 Out little spear, if here within it be!

- 3 Sæt smið, · sloh seax,
 2 lytel íserna, · wund swiðe.
 Ût, lytel spere, · gif her inne sý!

Sat the smith, struck the sax:
 a little iron-thing—a great wound.
 Out little spear, if here within it be!

- 4 Syx smiðas sætan,
 2 wæl-spera worhtan.
 Ût, spere, · næs in, spere!
 4 Gif her inne sý · ísenes dæl,
 hæg-tessan ge·weorc, · hit sceal ge·myltan.

Six smiths sat,
 wrought slaughter-spears.
 Out, spear! Be not in, spear!
 If here within be a part of iron,
 the work of a hag-tess—it shall melt!

- 5 Gif þú wære on fell scoten · oððe wære on flæsc scoten
 2 oððe wære on blód scoten · [...]
 oððe wære on lið scoten, · næfre ne sý þín lif atæsed;

If thou wert shot in the skin, or wert shot in the flesh,
 or wert shot in the blood, [...],
 or wert shot in the limb—never be thy life injured.

- 6 gif hit wære esa ge·scot · oððe hit wære ylfa ge·scot

- 2 oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpa:
 þis þé tó bóte esa ge·scotes, · þis þé tó bóte ylfa ge·scotes,
 4 þis þé tó bóte hæg-tessan ge·scotes; · ic þín wille helpa.

If it were Eese-shot, or it were Elf-shot,⁸³
 or it were Hag-tess-shot—now I will help thee!
 This for thee as cure against Eese-shot; this for thee as cure against Elf-shot;
 this for thee as cure against Hag-tess-shot—I will help thee!

⁸³ Formulaic; see Eese and Elves. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Elf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

- 7 Fleo þær on · fyrgen-hæfde!
 2 Hál wes-tu, · helpe þín drihten!
 Nim þonne þæt seax, · ado on wætan.

TODO.
 Be thou hale, may the Lord help thee.

The Nine Herbs galder

Dating: ?

Meter: *Ancient-words-law*

- 1 Ge·myne ðú mug-wyrt · hwæt þú á·meldodest
 2 hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare,
 what thou didst arrange at Reinmeld?

- 2 Una þú hâttest · yldost wyrta
 2 þú miht wið III · and wið XXX
 þú miht wiþ attre · and wið on·flyge
 4 þú miht wiþ þâm lâpan · ðe geond lond færð

Un art thou called, oldest of worts;
 thou availest against three and against thirty;
 thou availest against the venom and against the onflier;
 thou availest against the loathsome one that journeys through the lands.

- 3 + Ond þú weg·bráde · wyrta móðor
 2 éastan opene · innan mihtigu
 ofer ðy cræte curran · ofer ðy cwéne reodan
 4 ofer ðy brýde brýodedon
 ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts,
 open from the east, mighty from within.
 Over thee TODO.

- 4 Eallum þu þon wið·stóde · and wið·stunest
 2 swá ðú wið·stonde attre · and on·flyge
 and þæm lâðan · þe geond lond fereð.

Them all didst thou then withstand, and didst stop;
 so mayst thou withstand the venom and the onflier,
 and the loathsome one that journeys through the lands.

- 5 Stune hætte þeos wyrta, · héo on stâne ge·weox
 2 stond héo wið attre, · stunað héo wære
 Stiðe héo hatte, · wið·stunað héo attre
 4 wreceð héo wráðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;
 she withstands venom, she stops aches.
 Stithe is she called, she stops the venom;
 she drives away the wroth one, casts out the venom.

- 6 + Þis is séo wyrta · séo wið wýrm ge·feagt
 2 þeos mæg wið attre, · héo mæg wið on·flyge;
 héo mæg wið ðâm lâðan · ðe geond lond fereþ.

This is the wort that fought against the Wýrm;
 this one avails against the venom, she avails against the onflier;
 she avails against the loathsome one that journeys through the lands.

- 7 Fleoh þú nú attor-láðe, · séo lāsse ðá mārān
 2 séo mære þá læssan, · oððæt him beigra bót sý!

TODO

- 8 Ge·myne þú, mægðe, · hwæt þú á·meldodest
 2 hwæt ðú ge·ændadest · æt Alor·forda

þæt náfre for ge·floge · feorh ne ge·sealde
 4 syþðan him mon mægðan · tú mete ge·gyrede

TODO

9 Þis is séo wyrt · ðe wer-gulu hatte
 2 ðás on·sænde seolh · ofer sæs hrygc
 ondan attres · óþres tó bóte

TODO

10 Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

11 + Wyrn cóm snícan, · to·slát hé man
 2 ðá ge·nam Wóden · VIII wuldor·tânas
 slóh ðá þá næddran · þæt héo on VIII tó·fléah
 4 Þær ge·ændade æppel · and attor
 þæt héo náfre ne wolde · on hús búgan.

A Wyrn came crawling; he tore apart a man.

Then took Weden nine glory-twigs,

slew then that adder, that it sprung into nine [parts].

There ended apple and venom,

that she would never wish to enter a house.

12 + Fille and finule, · fela-mihtigu twá
 2 þá wyrte ge·sceop · wítig drihten
 hâlig on heofonum, · þá hé hongode
 4 sette and sænde · on VII worulde
 earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;

those worts shaped the wise lord,

holy in heaven, when he hung.

He set and sent them into seven worlds,

for wretched men and for wealthy, for all men as a cure.

13 Stond héo wið wærce, · stunað héo wið attre
 2 séo mæg wið III · and wið XXX
 wið [féondes] hond · and wið fæx·bregde
 4 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three
and against thirty; against

2 wið III and wið XXX 'against three and against thirty' | Formulaic; an uncountable amount; "snakes" are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

- 14 + Nu magon þás VIII wyrta · wið nygon wuldor-ge·flogenum
2 wið VIII attrum · and wið nygon on-flygnum
wið ðý réadan attre, · wið ðý runlan attre
4 wið ðý hwitan attre, · wið ðý [hæwe]nan attre
wið ðý geolwan attre, · wið ðý grénan attre
6 wið ðý wonnan attre, · wið ðý wedenan attre
wið ðý brúnan attre, · wið ðý basewan attre
8 wið wýrm-ge·blæd, · wið wæter-ge·blæd
wið þorn-ge·blæd, · wið þystel-ge·blæd
10 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:
against nine venoms and against nine onfliers;
against the red venom; against the TODO venom;
against the white venom; against the TODO venom;
against the yellow venom; against the green venom;
against the TODO venom; against the TODO venom;
against the brown venom; against the TODO venom;
against worm-TODO; against water-TODO;
against thorn-TODO; against thistle-TODO;
against ice-TODO; against venom-TODO.

- 15 Gif ænig attor cume · éastan fleógan
2 oððe ænig norðan cume
oððe ænig westan · ofer wer-ðeóde

If any venom should come flying from the east;
or any come from the north;
or any from the west, over mankind.

- 16 + Críst stóð ofer ádle · ángan cundes
2 Ic âna wât · éa rinnende
þær þá nygon næðran · néan be·healdað

Christ stood over TODO;
I know one river running,

there the nine adders TODO.

- 17 Motan ealle wéoda · nu wýrtum á·springan
 2 sæs tó·slúpan, · eal sealt wæter
 ðonne ic þis attor · of ðé ge·bláwe

TODO

- P1 Mucgwýrt, weg-brade þe eastan open sy, lombes-cýrse, attor-
 2 laðan, mageðan, netelan, wudu-sur-æppel, fille and finul, ealde
 sapan. Ge·wýrc ða wýrta to duste, mængc wif þa sapan and wif
 4 þæs æpples gor. Wýrc slypan of wætere and of axsan, ge·nim
 finol, wyl on þære slyppan and beþe mid æggemongc, þonne he
 6 þa sealf on do, ge ær ge æfter. Sing þæt galdor on æcre þara
 wýrta, :III: ær he hy wýrce and on þone æppel eal-swa; ond singe
 8 þon mæn in þone müð and in þá éaran búta and on ðá wunde þæt
 ilce gealdor, ær he þá sealf on dó.

TODO.

Old Norse galders

Ribe galder stick (DR EM85;493)

Dating: Mediæval.

Meter: *Ancient-words-law, Galders-law*

A wooden stick from the Danish city of Ribe. The galder is syncretic, and as such contains numerous pre-Christian elements, albeit in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary), that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see Note) until they pray. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

-
- 1 Jorð bið ak varðe · ok up-himēn
2 sól ok santę María · ok salfēn Guð dróttēn
 þet hann lē mik lēkneš-hand · ok lyf-tunge
4 at lyfē bifjandę · þer bótę þarf.

I bid earth to ward, and up-heaven,
the sun and saint Mary, and the very lord God,
that he lend me a leecher's hand and medicine-tongue,
as medicine for the trembler who needs a cure.

- 2 Ór bak ok ór bryst
2 ór líkę ok ór lim
 ór ôvęn ok ór ôręn

4 ór allē þé þer illt kann í at kumę.

Out of back and out of breast!

Out of body and out of limb!

Out of eyes and out of ears!

Out of everything, where evil which might come in!

3 Svart hêter stênn · hann stêr í hafę úte,

2 þer ligger á þé níu nauðę;

þer skule hverki sôtęn sofe;

4 ęð varmęn vake;

förr ęn þú þessa bót biðęr, þer ak orð at kvęðę.

Swart is a stone called, he stands out in the ocean.

There lie on it nine needs.

They will neither sleep sweetly

nor wake warmly,

until thou prayest this cure

to which I have given the words.

The Canterbury Galder

Dating: c. 1075

Meter: *Ancient-words-law*

This Old Norse galder is found in the Anglo-Saxon manuscript Cotton Caligula A XV. It runs across the bottom margin of the two facing pages 123v and 124r and is written in very clear runes of Wiking Age long-stave type. One rune, viz. **g** in **vigi** *vegi* ‘smite’ is “stung”. The text has no word separators.

The galder is very similar to those on the amulets from Sigtuna (UFv1933;134, UNOR1998;25) below. They all belong to a type of magical healing where an illness-causing devil is commanded to leave the suffering person. The final line, *viðr áðra-vari* ‘against pus of veins’ is probably a declaration of purpose.

Gyrils sár-þvara!

2 Far-ðu nú, · fundinn es-tu!

Þórr vegi þik · þursa dróttinn!

4 Jórls sár-þvara!

Viðr áðra-vari.

O Gyrel's wound-borer!
 Go thou now; found art thou!
 May Thunder smite thee, O lord of Thurses!
 O Erel's wound-borer!
 Against pus of veins.

Sigtuna Rib (U NOR1998;25)

Dating: c. 1100

Meter: *Ancient-words-law*

TODO: Introduction.

Jórls vrið, ... vaksna úr Króki!
 2 Batt han riðu · barði hann riðu,
 auk síða sarð · sára rann.
 4 Vara hafir fullt fengit; · flý braut, riða!

O Erel's trembling, grow out of Crook!
 He bound the fever; he beat the fever,
 and thereafter sodomised(?) the house of wounds.
 The pus has he fully caught—fly away, fever!

Sigtuna Plate I (U Fv1933;134)

Dating: C11th

Meter: *Ancient-words-law*

TODO: Introduction

Purs sár-riðu, · þursa dróttinn;
 2 fliu þú nú · fundinn es!
 Af þér þríar þráar, ulfr;
 4 af þér níu nópír, ulfr!
 Efir þessi sér, auk es unír ulfr.

6 Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;
fly thou now; found art thou!

Have for thee three yearnings, O wolf!

Have for thee nine needs, O wolf!

He has this for himself, and the wolf is content.

Benefit from the medicine!

Galders from Bryggen

Several galders or magical inscriptions are part of the cache of mediæval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

B 257

Dating: c. 1335

Meter: *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Skm* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘queerness, degeneracy’, *óði* ‘madness’, and *óþoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Skm* 36 is reflecting an authentic form of Norse “love magic” (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentoften and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *herma-lauser argjú* ‘restless (a different root from *óþoli* above!) with queerness’, i.e. ‘incessantly randy’.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

A Ríst ek bót-rúnar · ríst ek bjarg-rúnar

- 2 ein-falt við ǫlfum
tví-falt við trollum
4 þrí-falt við þursum

I carve cure-runes, I carve rescue-runes:
onefold against elves,
twofold against trolls,
threefold against thurses.

B Við inni skóðu · skag-val-kyrju

- 2 svá't ei megi · þó-at é vili
lé-vís kona · lífi þínu granda.

Against the scatheful shag-walkirrie,
so that she may not—though she always wants to—
that guile-wise woman—harm thy life.

C Ek sendir þér · ek sé á þér

- 2 ylgjar ergi · ok óþola;
á þér hríni óþoli · ok jǫtuns móðr;
4 sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee
a she-wolf's queerness and restlessness;
may restlessness stick on thee, and an ettin's wrath!
Never sit, never sleep!

D Ant mér sem sjalfri þér.

- 2 †Beirist rubus rabus et arantabus laus abus rosa gava†

Love me like thy self.

...

- 2 †Beirist rubus rabus et arantabus laus abus rosa gava† '...' | Latin-like gibberish.

B 380

Dating: ?

Meter: *Galders-law*

A short little charm explicitly invoking the two most important Heathen Gods, Thunder and Woden. The inscription postdates the official conversion of Norway by over a hundred years, and it is an open question whether

the two mentioned gods were still seen in a good light or whether they had already been assimilated into the Catholic system of demons and devils. This question is important since it determines the context of the letter: was it well-wishing, assuming that the receiver was of like mind to the sender, or did he have more sinister intent than the first line lets on? Judging from the first line, and from the half-Heathen contents of many other inscriptions found at Bryggen (some from as late as the C14th), I see it as crypto-Heathen.

2. Heill sé þú · ok í hugum góðum;
 Þórr þik þiggi,
 Óðinn þik ęigi.

Mayst thou be hale and in good spirits;
 may Thunder receive thee,
 may Weden own thee.

1 Heill sé þú · ok í hugum góðum 'Mayst thou be hale and in good spirits' | A formulaic greeting. The very same line is found in *Hym* 41; see note there for parallels.

3 Óðinn þik ęigi 'may Weden own thee' | See note to *Vsp* 23.

Miscellaneous Runic Poetry

Introduction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the *Dream of the Rood* under Christian poetry.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-spoken meter*.

Three Rune Poems

Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futharks* stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the *rune poems*—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English *futhorc*, while the Norwegian and Icelandic document the Scandinavian *younger futhark*.

When compared to the Common Germanic *elder futhark*, these two daughter scripts have taken opposing paths. Whereas the English *futhorc* has appended several letters for new vowels to the end of the rune row, the Scandinavian *futhark* has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagr* ‘day’ and *Týr* ‘Tew’, and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger *futhark*. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger *futhark*, runes of the elder *futhark* are used in a cipher, which works in the following way: Every younger *futhark* rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder *futhark* system, and the other has been assimilated from a lost rune, is replaced by the elder *futhark* rune whose value it assimilated. For instance,

the **k** rune, which in the elder futhark stood for only /k/, but which in the younger futhark stands for both /k/ and /g/, is replaced with the old **g** rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old **d** rune is used in an otherwise younger futhark inscription, probably standing for its name *dagr* ‘day’, which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants *t/d*, *k/g*, *b/p* > *t*, *k*, *b*, but retains the written distinction between *o* and *u*—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the “short-stave” runes found already on the C9th Rök stone, or the “staveless” runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—**f**, **r**, **h**, **n**, **i**, **j**, **s**, **b**, **m** and **l**—have etymologically identical names. Three of the remaining six—**þ**, **a** and **t**—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—**u** and **k**—have names which agree in form but not in meaning. Thus it is only for the old **ᚱ**-rune where there is complete disagreement about the original name. This is easily understood, since the sound which that rune designated was lost in early Old English.

The English Rune Poem

Dating: 700s–C10th

Meter: *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

- 1 ƿ (feoh) byþ ƿrofur · ƿira ge·hwylcum.
 2 Sceal ðeah manna ge·hwylc · miclun hyt dælan
 gif he wile for drihtne · dômes hleotan.

TODO: TRANSLATION.

- 2 ʀ (ur) byþ ʀn-mód · and ofer-hyrned,
 2 ƿela-ƿrécne deor, · ƿeohteþ mid hornum,
 mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3 þ (ðorn) byþ ðearle scearp; · ðegna ge·hwylcum
 2 an-feng ys ƿfyl, · un-gemetun reþe
 manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4 ƿ (os) byþ ƿrd-fruma · ælcra spræce,
 2 wís-dômes wraþu · and wítana frofur,
 and eorla ge·hwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 5 ƿ (rad) byþ on ƿecyde · rinca ge·hwylcum
 2 sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan
 meare mægen-heardum · ofer míl-ƿaþas.

TODO: TRANSLATION.

- 6 ʀ (cen) byþ cƿicera ge·hwam · cūþ on ƿyre,
 2 blac and beorht-líc, · byrneþ oftust
 ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

- 7 ʀ (gyfu) gumena byþ · gleng and herenys,
 2 wraþu and ƿyrþ-scepe, · and wræcna ge·hwam
 ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

- 2 wexeð on wature, · wundaþ grimme,
 blode breneð · beorna ge·hwylcne
 4 ðe him ænigne · on-feng ge·deð.

TODO: TRANSLATION.

- 16 ʒ (sigel) sé-mannum · symble biþ on hihte,
 2 ðonn hi hine feriaþ · ofer físces beþ,
 oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

- 17 ↑ (tir) biþ tǣcna sum, · healdeð trywa wel
 2 wiþ æþelingas, · â biþ on færylde,
 ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

- 18 ƀ (beorc) byþ bleða leas, · bereþ efne swa ðeah
 2 tǣnas b·utan tudder, · biþ on telgum wlitig,
 heah on helme · hrysted fægere,
 4 ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

- 19 ʀ (eh) byþ for eorlum · æþelinga wyn,
 2 hors hófum wlanc, · ðær him hæleþe ymb,
 welege on wicgum, · wrixlaþ spræce,
 4 and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

- 20 ʀ (man) byþ on myrgþe · his magan leof;
 2 sceal þeah ânra ge·hwylc · oðrum swican,
 for ðam dryhten wyle · dôme síne
 4 þæt earne flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

- 21 ʀ (lagu) byþ leodum · lang-sum ge·þuht,
 2 gif hí sculun neþun · on nacan tealtum,
 and hi sæyþa · swýþe bregaþ,

- 4 and se **brim**-hengest · **bridles** ne gymeð.
 TODO: TRANSLATION.

- 22 Ǫ (ing) wæs **ærest** · mid Éast-Denum
 2 ge·sewen **sęcgun**, · oþ he **siððan** est
 ofer **wæg** ge·wât, · wæn æfter rann;
 4 ðus **heardingas** · ðone **hæle** nęmdun.
 TODO: TRANSLATION.

- 23 Ƿ (eþel) byþ ofer-leof · **æg**-hwylcum men,
 2 gif he mot ðær **rihtes** · and ge·rysena on
 brúcan on **blode** · **bleadum** ofast.
 TODO: TRANSLATION.

- 24 M (dæg) byþ **drihtnes** sond, · **deore** mannum,
 2 **mære metodes** leoht, · **myrgþ** and to·hiht
 eadgum and **earmum**, · **eallum** brice.
 TODO: TRANSLATION.

- 25 F (ac) byþ on **eorþan** · **ęlda** bearnum
 2 **flæsces fodor**, · **fereþ** ge·lome
 ofer **ganotes** bæþ; · **gâr**-sęcg fandaþ
 4 hwæþer **âc** hæbbe · **æþele** treowe.
 TODO: TRANSLATION.

- 26 F (æsc) biþ ofer-heah, · **ęldum** dýre,
 2 **stiþ** on **staþule**, · **stede** rihte hylt,
 ðeah him **feohtan** on · **firas** monige.
 TODO: TRANSLATION.

- 27 M (yr) byþ **æþelinga** · and **eorla** ge·hwæs
 2 **wyn** and **wyrþ**-mynd, · byþ on **wicge** fæger,
 fæst-lic on **fær**-elde, · **fyrð**-geatewa sum.
 TODO: TRANSLATION.

- 28 * (iar, ior) byþ *éa*-fixa, · and ðeah *á* bruceþ
 2 *fó*dres on *fold*an, · hafað *fæ*gerne eard,
*wæ*tre be-*wor*pen, · ðær he *wyn*num leofað.

TODO: TRANSLATION.

- 29 Ț (ear) byþ *e*gle · *eor*la ge-hwylcun,
 2 ðonn *fæ*st-lice · *flæ*sc on-ginneþ,
*h*raw colian, · *h*rusan ceosan
 4 *blac* to ge-*bed*dan; · *ble*da ge-dreosaþ,
*wyn*na ge-*wit*aþ, · *wera* ge-swicaþ.

TODO: TRANSLATION.

The Icelandic Rune Poem

Dating: Mediæval.

Meter: Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

-
- 1 *Fé* es *fr*énda róg · ok *fló*ðar viti
 2 ok *graf*-seiðs *gata*.
 Wealth is strife of kinsmen and beacon of the sea
 and grave-saith's [SERPENT'S] street.
- 2 Úr es *ský*ja grátr · ok *ská*ra þværrir
 2 ok *hir*ðis *hatr*.
 Drizzle is weeping of clouds and ...
 and shepherd's hatred.
- 3 Þurs es *kven*na *kv*öl · ok *klet*ta í-búi
 2 ok *varð*-rúnar *verr*.
 Thurse is women's torment and indweller of hills
 and husband of the weird-whisperess [GIANTESS].

- 4 Óss es aldinn gautr · ok Ós-garðs jöfurr,
2 ok Val-hallar vísi.

Os is ancient Geat, and Osyard's chief,
and Walhall's overseer.

- 5 Reïð es sitjandi sēla · ok snúðig færð
2 ok jóss ęrfiði.

Chariot is sitting bliss and twirling journey
and horse's heavy work.

- 6 Kaun es barna bōl · ok bar-dagi
2 ok hold-fúa hús.

Boil is children's curse and TODO
and house of flesh-rot.

- 7 Hagall es kalda korn · ok knappa drífa
2 ok snáka sótt.

Hail is cold kernel and storm of beads
and sickness of snakes.

- 8 Nauð es þýjar þró · ok þungr kostr
2 ok vās-samlig verk.

Need is maidservant's yearning and scant choice
and working in wet-cold weather.

- 9 Íss es áar bōrkr · ok unnar þekja
2 ok feigra manna fār.

Ice is river's bark and wave's roof
and fey men's danger.

- 10 Ár es gumna góði · ok gótt sumar
2 ok al-gróinn akr.

Year is men's boon and good summer
(and) all-grown acre.

- 11 Sól es skýja skjöldr · ok skínandi røðull

- 2 ok ísa aldr-tregi.
Sun is the shield of clouds and shining wheel
and ice-sheets' life-sorrow.
- 12 Týr es ęin-hęndr ős · ok ulfs leifar
2 ok hofa hilmir.
Tew is the one-handed Os and the wolf's leftovers
and lord of hoves.
- 13 Bjarkan es laufgat lim · ok lítit tré
2 ok ung-samligr viðr.
Birch is leafy branch and little tree
and youthful wood.
- 14 Maðr es manns gaman · ok moldar auki
2 ok skipa skreytir.
Man is man's joy and the product of dust
and adorning of ships.
- 15 Lęgr es vellanda vatn · ok viðr kętill
2 ok glęmmungr grund.
Liquid is boiling water and wide kettle
and TODO.
- 16 Ýr es bęndr bogi · ok brot-gjarnt járn
2 ok fęnju fleygir.
Yew is a bent bow and easily broken iron
and arrow's hurler.

The Norwegian Rune Poem

Dating: Medięval.

Meter: Unclear.

The **Norwegian rune poem** is clearly very closely related to the Icelandic. With the exception of runes 2 (*úr* 'slag') and 4 (*óss* 'river-mouth'), the names of the runes are identical, as are many of the kennings used to describe them.

Still the language is unmistakably that of mediæval Norway. As can be seen from the rhymes and alliteration the following uniquely Norwegian sound changes have occurred:

- *hl, hn, hr > l, n, r* (2 *lęyr* < *hlęyr*; 8 *nęppa* < *hnęppa*; 5 *rosum* < *brosum*).
- *rst > st* (5 *vęsta* < *vęrsta*)

- 1 Ƿ **F**é vęldr fręnda rógi; · **f**óðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

- 2 Ǫ **Ú**r 's af illu jarni; · **o**pt lęyr ręinn á hjarni.

TRANSLATION.

- 3 Þ Þurs vęldr **k**vinna **k**villu; · **k**átr verðr fár af illu.

TRANSLATION.

- 4 † Óss er flęstra **f**ęrða · **f**qr, en skalpr er sverða.

River-mouth is the path of most journeys, and the scabbard-mouth is of swords.

- 5 Ƿ **R**ęið kveða **ro**ssum vęsta; · **R**ęinn sló sverðit bęsta.

Chariot they say is worst for horses; Rein struck the best sword.

- 6 Ƿ Kaun er **b**arna **b**qlvan; · **b**ql gęrvir nán fqlvan.

TRANSLATION.

- 7 † Hagall er **k**aldastr **k**orna; · **K**ristr skóp hęiminn forna.

Hail is coldest of kernels; Christ created the world of yore.

- 8 † **N**auðr gęrir **n**ęppa kosti; · **n**ęktan kęlr í frosti.

TRANSLATION.

9 Ís kǫllum brú breiða; · blindan þarf at leiða.
Ice we call a broad bridge; the blind man must be lead.

10 † Ár er gumna góði; · get’k at qrr var Fróði.
Year is men’s boon; I recall that Frood was mad.

11 ʒ Sól er landa ljómi; · lúti’k hēlgum dómi.
Sun is the light of the lands; I bow in the holy place.

12 † Týr er ęin-ęndr ása; · opt verðr smiðr blása.
Tew is the one-handed of the Eese; the smith must often blow.

13 Þ Bjarkan er lauf-grónstr líma; · Loki bar flęrða tíma.
TRANSLATION.

14 Ψ Maðr er moldar auki; · mikil er greip á hauki.
Man is the product of dust; mighty is the grip on the hawk.

15 † Lǫgr er er fęllr ór fjalli · foss; en gull eru nossir.
TRANSLATION.

16 ʘ Ýr er vetr-grónstr við; · vęnt ’s, er brennr, at sviða.
Yew is winter-greenest of trees; ’tis expected, when it burns, to get singed.

Runic Poetry from Sweden and Gotland

Introduction

TODO.

G 203

Dating: C11th

Meter: *Ancient-words-law*

TODO.

2 Sigmundr lét raisa stáin eptir brýðr sína auk bró gierva eptir
Sigbiern—Sankta Mikál hielpi *siál hans*—auk at Bótraif auk at
Sigaif auk at Aibiern, faður þaira aldra,

Syemund had this stone raised after his brothers and the bridge made after Syebern—may Saint Michael help his soul—and after Bootraf and after Syeraf and after Eanbern, the father of them all,

auk byggvi hann · i bý sunnarst.
and he lived on the southernmost farm.

Gairviðr lögði orm-álur; némr innti ýr.
Garwith laid the serpent-tracks; TODO.

2 Sigmundr *hefir* · slíku unnit
kuml karl-mannum. · Þet ar †*ke*...† kunn.

Hier mun standa · stáinn at merki,
 4 biertr á biergi, · en bró fyrir;
 Róðbiern rísti · rúnir [þ]essar,
 6 Gairlaifr sumar, · ar garla kann.

Syemund has accomplished such
 a monument for men; that is known to ...
 Here will stand the stone as a mark,
 bright on the hill and the bridge ahead.
 Rothbern carved these runes,
 [and] Garlaf, who knows clearly, some.

Sm 16

Dating: C11th

Meter: *Ancient-words-law*

TODO.

Hróstęinn auk ęilífir, · Áki auk Hókon,
 2 reistu þęir sveinar · ęptir sęnn faður
 kumbl kęnni-ligt · ęptir Kala dauðan.
 4 Þý mun góðs manns · um getit verða,
 með stęinn lifir · ok stafir rúna.

Rothstan and Anlif, Eke and Hathkin,
 those lads raised after their father
 a remarkable monument after the dead Cale.
 Thus will the good man be spoken of,
 while the stone lives and the staves of the runes.

Sm 39

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on two sides, one of which has a large cross.
 The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For
 “good of meat”, which also occurs in *Háv*; see Index. The first line is not
 poetic.

2 Gunni satti stên þenna eptir Súna, fǫður sinn,
 mildan orða · ok matar góðan.

Guthe set this stone after Sown, his father,
generous of words and good of meat.

Sm 44

Dating: C11th

Meter: *Ancient-words-law*

TODO. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

2 TODO mildan við sinna · ok matar góðan,
 TODO.

TODO
Generous with his men and good of meat.
TODO

Sö 34–35 (Tjuvstigen)

Dating: 1000–C12th

Meter: *Ancient-words-law*

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

Sö 34 Styrklaugr ok Holmbr · steina reistu
2 at bróðr sína, · brautu nęsta.
 Þęir ęndaðus · í austr-vegi,
4 Þórkęll ok Styrbjörn, · þiagnar góðir.

Sturley and Holm raised the stones,
after their brothers, nearest to the road.
They were ended in the Eastway,
Thurkettle and Sturbern, good thanes.

2. brautu nęsta 'nearest to the road' | Cf. *Háv* TODO.

Sö 35 Lét Ingigęirr · annan ęęisa stęin
 2 at sonu sına, · sýna gięřđi.
 Guđ hęalpi ęnd þęira. Þórir hję.

Inggar let raise another stone,
 after his sons made visible.
 God may help their spirit. Thurer hewed.

Sö 56 (Fyrby)

Dating: 1000–C12th

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

 Iak vęit Há-stęin · þá Holm-stęin bróđr
 2 męnnr rýnasta · á Miđ-garđi
 settu stęin · auk stafa marga
 4 eptir Frey-stęin · fęđur sinn.

I know Highstan and Holmstan, those brothers,
 the men most rune-cunning in Middenyard;
 they set the stone and many staves,
 after Freestan, their father.

Sö 65 (Djulefors)

Dating: 1000–C12th

Meter: *Ancient-words-law* with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry, relying on hendings (in line 2 an ethel-hending *arđ-* : *barđ-*, in line 3 a shot-hending *land-* : *ęnd-*). Line 2b is formulaic; see note.

 Inga ęęisti stęin þannsi at Ólęif sinn a...
 2 Hann austarla · arđi barđi
 auk á Langbarđi- · landi ęndađis.

Inge raised this stone after Anlaf, her ...
 Easterly he ploughed with the prow,
 and on Longbeardland was ended.

2 arði barði ‘ploughed with the prow’ | i.e. “sailed”. A formulaic poetic expression shared with an anonymous line from the Third Grammatical Treatise, which reads: *sá’s af Íslandi · arði barði* ‘he who [away] from Iceland ploughed with the prow’.

Sö 130

Dating: 1000–C12th

Meter: *Ancient-words-law*

A standing stone. TODO. The expression is formulaic; cf. Sm 39, Sm 44, U 703, U 739, and U 805.

2 Fiurir gęřđu · at fęđęur góđan
 2 dýrđ dęęęi-la · at Dómara
 mildan orđa · ok matar góđan.
 4 þat ...

Four men made after their good father,
 honourably a mark of praise after Doomer
 mild of words and good of meat.
 This ...

Sö 154 (Skarpåker)

Dating: C11th

Meter: *Ancient-words-law*

The couplet at the end, expressing a father’s grief for his son, also serves as a good example of the Wiking Age preoccupation with the End Times. The stone is decorated with a cross, but the text has no signs of Christian influence, and the language is traditional.

Cf. especially Arn *Hryn* (in SkP II pp. 185–6, ll. 3/7–8, see also note there): *meiri verði þinn an þeira · þrifnuðr allr, unds himinn rifnar*: ‘greater than theirs be all thy wealth, until heaven rends.’

Gunnarr reisti stęin þannsi at Lýđbjorn, son sinn.
 Guthur raised this stone after Leodbern, his son.

Jǫrð sal rifna · ok upp-himinn.

Earth shall rend, and Up-heaven.

1 sal 'shall' | A Swedish dialectal form of *skal* 'id.,' cf. dialectal Swedish *sa*.

Sö 179 (Gripsholm)

Dating: C11th

Meter: *Ancient-words-law*

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

Tóla lét reisa stein þennsa at son sinn Harald, bróður Ingvars.

Toole had this stone raised after his son Harold, brother of Ingvar.

Þeir fóru drængi-la · fiarri at gulli

2 ok austar-la · ęrni gófu,

dóu sunnar-la · á Serk-landi.

They journeyed valiantly far for gold,
and easterly gave to the eagle;
died southerly in Serkland.

2 ęrni gófu 'gave to the eagle' | They "provided a feast for the eagle", namely with the carnage of slain foes; for eagles and ravens as eaters of corpses and drinkers of blood cf. Meissner (1921, pp. 118, 203, 207–208). Similar things are said of kings in numerous Scaldic poems from Iceland and Norway, and the lack of an object to *göfu* reveals that this expression must have been well known also in Sweden.

U 703

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on one side. There is no cross present, but a large four-legged beast with a long tail. The stone is heavily damaged, but mostly readable, except for what is here taken to be the half of line 2, which is entirely lost. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 739, and U 805. For "good of meat", which also occurs in *Háv*; see Index. The first line is not poetic.

- 2 Ásvi lét reisa stein þennsa at Qrnulf, son sinn góðan.
 Hann byggir hér · ...,
 mandr matar góðr · ok mál's risinn.

Oswye let raise this stone after Arnolf, her good son.
 He dwelled here ...,
 a man good of meat and proud of speech.

U 739

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on one side, with a large cross present. There are no major difficulties with the reading. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 805. “mild of meat” appears to be a variant of “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

- 2 Holbjörn lét reisa stein at sik sjalfan.
 Hann var mildr matar · ok mál's risinn.

Holbern had this stone raised after himself.
 He was mild of meat and proud of speech.

U 805

Dating: C11th

Meter: *Ancient-words-law*

The stone has been lost, and only survives in old depictions, which makes the reading, especially two of the personal names, uncertain. My transliteration follows Rundata.

The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 739. For “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic.

- 2 Fylkir lét reisa stein eptir iel, bróður sinn, ok Gunnmarr eptir
 menk, fōður sinn,
 bónda góðan matar; · byggir í Víkbý.

Filch let raise this stone after ..., his brother, and Guthmar after ..., his father,
a farmer good of meat; he lived in Wickby.

Index (INCOMPLETE!)

NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

Cultural and religious terms and expressions (C)

All Gods (ON *öll goð*) Occurs especially in ritual or ritual-adjacent use (*Grm* 43, *Lok* 11; cf. *Hákm* 18, where the piety of the dead king Hathkin is shown by his being greeted by *rōð öll ok rēgin* ‘all the Redes and Reins’, and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese and Ossens). This suggests a native Germanic conception of Godly Oneness; see also the Thing of the Gods, where the Gods gather to steer the fates of the world.

Similar expressions are found in other old Indo-European religions, e.g. the Vedic *viṣve devāḥ* ‘All Gods’, to Whom are dedicated numerous hymns of *ṚV*, and the Greek Πάν·θειον, that is, a temple dedicated to All Gods.

The idea of Godly Oneness may have been disputed; about this Saxo Grammaticus (2015) 1.7.2 gives an interesting anecdote. At one point Weden departed, and during his absence was usurped by the obscure *Mithothin* (perhaps “With-Weden”), who reformed the cult:

Cuius secessu Mithothyn quidam prestigiis celebrer, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusus prestigiarum fama ad cerimonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusus permixtisque sacrificiis expiari negabat ideoque eis vota communiter nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relicta prestigiarum ope latendi gratia Pheoniam accessisset, concursu incolarum occiditur.

‘A certain Mithodin, a famous illusionist, was animated at his departure as if by a kindness from heaven and snatched the chance to pretend divinity himself; his reputation for magicianship clouded the barbarians’ minds with the murk of a new superstition and led them to perform holy rites to his name. He asserted that the gods’ wrath and the profanation of their divine authority could not be expiated by confused and mingled sacrifices; so he arranged that they must not be prayed to as a group, but separate offerings (*libamenta*) be made to each deity. When Odin returned, the other no longer resorted to his conjuring but went off to hide in Funen, where he was rushed upon and killed by the inhabitants.’

This obviously mythologised retelling may perhaps reflect an actual historical theological conflict or attempted religious reform, but if that is the case it does not appear to have been successful.

- ape** (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. **apó*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?
- aught** (ON *étt*, OE *éht* ‘possession, property’) The Nordic (paternal) clan or family line.
- begale** (OHG *bi-galan*) To enchant, bewitch something or someone by singing a galder. Transitive of gale.
- bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hild* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.
- blood** (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also blood-house.
- blood-house** (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow, hove, wigh.
- Doom** (ON *dómr*, OE *dóm*) Base meaning ‘judgment, verdict’ (whence Doomsday, ‘judgment Day’), but in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Háv* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið ég-hwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre éghwylc sceal · ende ge-bidan / worolde lífes; · wyrce sé þe móte / dômes ér déape; · þæt bið driht-guman / un-lifgendum · æfter sélest.*
- ‘Grieve not, wise man! ’Tis better for each one / that he avenge his friend than that he mourn much. / Each one of us shall suffer the end / of worldly life—win he who might / **Doom** before death: that is for the warrior, / unliving, afterwards the best.’ Other illustrative examples in *Beow* include 884b–887a: [...] *Sige-munde ge-sprong / æfter déað-dæge · dóm un-lýtel / syþðan wíges beard · wyrn á-cwealde / hordes byrde* [...] ‘For Syemund sprang up / after his death-day an little

[great] **Doom**, / since hard in conflict he defeated the wyrm, / the hoard's herder.' and 953b–955a: [...] *þú þé self hafast / dēdum ge-frēmed · þæt þín dóm lyfað / áwa tó aldre* [...] 'Thou hast for thyself / by deeds accomplished that thy **Doom** lives / for ever and ever.'

feather-hame (ON *fjaðr-hamr*, OE *fēðer-hama*, OS *fēðar-*, *fēðer-hamo*) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in *Þrk*. In the Christian *Heli* feather-hames are donned by angels who fly from heaven to earth. See also hame.

fee (ON *fé*, OE *fēoh*) Originally 'cattle, kine', however also used in a broader sense to refer to one's mobile wealth; for that cf. particularly *Háv*.

fey (ON *fēigr*, OE *fēge*, OHG *fēigi* 'cowardly') Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: **aft uamuþ stanta runar þar + n uarin faþi faþir aft faikign sunu** *Apt Vāmóð standa rúnar þár, en Varinn fáði, faðir aft fēigjan sonu* 'After Woemood (*Vāmóðr*) stand the runes, but Warren (*Varinn*) painted, the father after the **fey** son.' See PCRN HS II:35, p. 928 ff. (TODO)

feyness (ON *fēigð*) The state of being fey.

fimble- (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle, Fimble-winter.

five days (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden's day, et.c.). According to the *Gula* there were six weeks in a month, and "five days" is used as a generic period of time in *Háv* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fifþ* (ON *fimmt*, OSw. *fēmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.

galder (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical song or incantation, probably synonymous with leed. Verbal noun formed to gale 'to sing, chant'.

gale (ON *gala*, OE *galan*, OHG *galan*) To sing, chant, especially of magical songs; verbal root of galder 'something sung, chanted'.

gand (ON *gandr*, Latin *gandus*) A witch's familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

gid (ON *goði*, OE *Gydda* masc. given name) A heathen priest or master of ceremonies.

gidden (ON *gyðja*, OE *gyden* 'goddess') The womanly equivalent or wife of a gid.

good of meat (ON *matar góðr*, *góðr matar*) An old formula appearing in *Háv* 39 and numerous Swedish Wiking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr matar* ‘mild of meat’. Antonyms are *matar illr* ‘evil of meat’ and meat-nothing.

guest (ON *gestr*, OE *giest*, OS *gast*, OHG *gast*, Got. *gasts*, PGmc. *gastiz*) Guests were often strangers, wanderers, who would come to beg for food and lodgings. The Old Germanic peoples placed great value on hospitality. TODO.

hame (ON *hamr*) A skin, shape. People could “shift hames” (ON *skipta hō-mum*), leaving their human hames behind and instead entering into the shapes of wolves, bears, birds. During this process the original hame, that is, the human body, would be sleeping in a vulnerable state. A concise description of this is found in *IngS* 7: *Óðinn skipti hōmum, lá þá búkr’inn sem sofinn eða dauðr, en hann var þá fugl eða dýr, fiskr eða ormr, ok fór á einni svipstund á fjarlæg lōnd at sinum erendum eða annarra manna*. ‘Weden shifted hames; then lay the trunk of his body as if sleeping or dead, but he was then a fowl or beast, a fish or serpent, and journeyed in a short while to foreign lands with his errands or those of other men.’

See also feather-hame, town-rideresses, evening-rideresses.

harrow (ON *høgr*, OE *hearg*, PNWGmc. **harugar*) A hallowed cairn or stone-heap. *Hdl* 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.

See also hove, wigh.

hold (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or vice-versa (in the sense of ‘loyal, devoted’). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *Þam byþ witod-lice God hold, þe bið his blāforde riht-lice hold* ‘Indeed God is **hold** to him who is rightly **hold** to his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. So *Lok* 4 (e): *holl rēgin ‘hold Reins’, and Oddrgr 9/1: Svá hjalpi þér · hollar vettir* ‘So help thee **hold** wights’.

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér goð holl* ‘So may the Gods(!) be **hold** to me,’ in mediæval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lȳg* ‘God be **hold** to me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr grīðum, en gramr þeim er grīð rýfr* ‘God be **hold** to him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

holdness (ON *hylli*, OE *hyldu*, OHG *huldī*) Abstract noun formed to hold, meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grm* 43, where (according to my interpretation) the preparer of food at the bloot is said to earn the “**holdness** of Woulder and of all the gods;” and *Grm* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of “Weden’s **holdness**” (*Öðins hylli*). “Weden’s holdness” is also mentioned in a stanza by Hallfred (edited as Hfr Lv 7 by Diana Whaley in SkP V), who laments that: “The whole race of man has wrought songs to win the **holdness** of Weden; I recall the fully rewarded works of our kinsmen/ancestors.”

From the semantics of this word the Germanic view on heavenly grace is clear: the Gods are **hold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the bloot, following rules of hospitality, and composing poetry—and gram ‘wroth’ towards those who do the opposite.

Home (ON *heimr*, OE *hám*, PNWGmc. **haimar*) In the Norse often referring to a realm in the cosmology (*Vsp* 2: “I remember nine **Homes**”, *Vafþ* TODO: “From the runes of the Ettins and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham is the ‘**Home**/realm of the ettins’. When used on its own it means ‘the world (that we inhabit)’. See also Nine Homes, Thrithham.

leat (ON *blaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *bljóta* ‘to get by lot’ and this word certainly refers to the use of the blood for auguries.

leat-twíg (ON *blaut-tǫnn*) A twig used to sprinkle the leat. The pattern of the blood would presumably be inspected for the augury; cf. *Hym* 1.

leek (ON *laukr*, OE *léac*, PNWGmc *laukar*) The leek was a plant of great cultural importance. It was seen as the noblest plant, so *II Guðr* 2, where Siward’s superiority to the Yivickings is compared to a stag among wild beasts, gold among silver, and a green leek in grass; and *Vsp* 4, where the earth of the Golden Age was grown with green leek.

The leek was highly valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it often appears as a charm word in the old form *lín* *laukar*; in one inscription also paired with *lín* *lína* ‘linen’. Classical Norse attestations of magic use include *Sigrdr* 8, where the leek is thrown into mead against poison; and the *Völsp*, where a horse penis is said to be *líni góddr* · *en laukum studdr* ‘endowed with linen and supported by leeks’ in a poetic line. The leek was particularly associated with women and domestic life, as seen by its pairing with “linen” and its frequent use as the determinant in

women-kennings (Meissner, 1921, p. 418)). Anon *Sveinfl* 1 (SkP I) sarcastically states that a battle was not *sem manni* · *mēr lauk eða ǫl bēri* ‘as if a maiden brought a man leek or ale’.

leed (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *Háv* 153 near-synonymous with *galder*. See also *gale*, *begale*.

manwit (ON *man-vit*) Common sense and wits.

many-cunning (ON *fiql-kunnigr*) Skilled with sorcery or the dark arts.

meat-nithing (ON *mat-níðingr*) One who is a nithing with food, i.e. one who does not properly furnish his guest.

See also *good of meat*.

nithe (ON *níð*, OE *nīþ*, OHG *níd*) Originally ‘hatred, emnity’. In the Norse the sense has developed in the direction of ‘shame’, not just as a social abstract, but almost a tangible thing. So the curse ritual of Eysel, where the curser will “turn nithe” (*snýja níð* against his enemy to cause him misfortune. Scolds would “compose nithe” (*yrkja níð*) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also *nothing*.

nothing (ON *níðingr*, OE *nīþing*) One afflicted with nithe; a villain, criminal. Among the Scandinavians a legal term; a nithing could not swear oaths or bear witness and was forbidden to marry.

orlay (ON *orlög*, OE *orlæg*) One’s predetermined fate, destiny, purpose as decreed by the Norns.

queer (ON *argr*, *ragr* (with metathesis), OE *earg*, OHG *arg*) This derogatory adjective refers to gendered sexual deviancy, typically promiscuity for women and effeminacy or cowardice for men. This is the reason for the present English translation. Unlike the English word, the Old Germanic *arg* was always a severe insult, and this from an early period; so the Longbeardish Edict of Rothari, codified in 643 AD: *Si quis alium arga per furorem clamaverit et negare non potuerit et dixerit, quod per furorem dixisset, tunc iuratus dicat, quod eum arga non cognovisset; postea componat pro ipso iniurioso verbo solidos duodecim. Et si perseveraverit, convincat per pugnam, si potuerit, aut certe componat, ut supra*. ‘If anyone calls another man *queer* in anger, and cannot deny it, and says that it was said in anger, then in his oath he says that he does not know him as *queer*; let him thereafter settle for the insulting word with twelve solidi. But if he persists, let him prove it by fighting if he can, or otherwise settle it as above.’

queerness (ON *ergi*, *reggi*) See *queer* above.

rest (ON *rǫst*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *rǫst*.

rune (ON *rún*, OE *rún*, OS *rúna*, OHG *rúna*, Got. *rúna*, PNWgmc. *rünü*) An (esoteric) secret message or formula. That this—rather than ‘letter (of a Runic alphabet)’—is the original and proper sense is apparent from among others the Finnish borrowing *runo* ‘poem; poetry; a division of a poem (specifically of the *Kalevala*)’, and its use in the singular in the earliest Runic inscriptions (e.g. Noleby Vg 63, which contains the linguistically indecipherable string of letters ᚠᚢᚦᚳᚱᚰᚾᚱᚱᚱᚱᚱᚱᚱ[—]ᚦᚱᚱ, a *rune* in the proper sense or the recently discovered Svingerud fragment.) Thus, Weden’s taking of the *runes* should not be interpreted as merely a myth for the invention of profane writing, but rather the origin of esoteric incantations, not at all unlike Indian *māntrās*. The word for letter was instead stave, see also there.

scold (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.

simble (ON *sumbl*, OE *symbol*) A banquet, symposium.

soo (ON *sóa*) To ritually waste, to slay in a sacrificial context.

spae (ON *spǫ*) Prophecy, foresight.

Tables (ON *tafl*, OE *taefl*) Generic term for board games (e.g. chess). In the golden age the Eese played such games (*Všp* 8). Pre-Christian Germanic burials commonly feature boards and bricks (TODO: reference, maybe to the Salme ship burials).

thill (ON *þylja*) To recite poetry learned by heart. Cf. the so called thules (poetic lists) and the title thyle.

Thing (ON, OE *þing*, OS *thing*, OHG *dīng*) The Old Germanic assembly, where cases were settled and the law determined. In connection with the Thing certain rituals were in order, viz. the enclosing of the space wherein the judges sat by means of wigh-bonds or sacred ropes. Cf. *Háv* 61 for an excerpt from *Germania* ch. 22. See also the Thing of the Gods.

thule (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Woden). Decoratively also a ditty, poorly composed poem. See *thyle*.

thyle (ON *pulr*, OE *hyle*, PNWGmc. **pulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. *thule* 'a list in poetic form; a ditty, bad poem' and *thill* 'to recite, to chant'). Thus Woden is the Fimblethyle, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Vǫlff*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the "Rothgar's thyle".

- wale** (ON *vǫlr*) The staff or sceptre of a wallow. TODO: archeological finds, mention Sutton Hoo.
- wallow** (ON *vǫlva*, OE **wealwe* (cf. ON *svǫlva*, OE *swealwe* 'swallow')) A sibyl, seeress, oracle. The word derives from the wale, a staff or sceptre probably used for ritual purposes.
- wigh** (ON *vé*, OE *wéob*, *wih*, PNWGmc. **wihq*) A holy place or sanctuary. It seems that where the harrow was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: "Guthar <= Gunnarr> painted these runes, and he fled, charged (with a crime, sought out this wigh, and he fled into this clearing. [...]" The implication seems to be that the wigh was considered so sacred that Guthar could not be apprehended or punished for his crime while in it.
- In OE the word means 'pagan idol'. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name *Wighstone* (*Wih-* or *Wéohstān*) as found in *Beow* in any case suggests it is the Norse meaning, since 'idol-stone' makes little sense.
- wode** (ON *óðr*, OE *wód*, PNWGmc. **wódur*) Heener's gift to men, though the name may suggest it be from Weden. The word has several related meanings: 'mind, (poetic) inspiration, rage'. See also Woderearer.
- wyrm** (ON *ormr*, OE *wyrm*, PNWGmc. **wurmīr*) A dragon, serpent. The distinction between "wyrm" and "worm; snake" is purely editorial and not made in the original languages.
- yin-** (ON *ginn-*) A rare augmentative prefix. TODO.
- yin-holy** (ON *ginn-ḥeilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-ḥeilag goð* 'yin-holy Gods'.

Persons and objects (P)

- Attle** (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. **Attilô*) The ruler of the Huns (historically from 434–453). Husband of Guthrun, and with her father of Earp and Oatle.
- Balder** (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PWGmc. **Baldrar*) The beautiful son of Weden, slayed by his brother Hath, avenged by his other brother Wonnell. Husband of Nan.
- Beadhild** (ON *Bǫðvildr*, OE *Beadobild*) The daughter of the tyrannical king Nithad. She is raped by her father's prisoner, Wayland.

- Bellower** (ON *Bēli*) A being fought by Free, who killed him with an antler, having lost his sword after the events of *Skm*. The myth is very obscure and never told in full. It is shortly mentioned in *Gylf* 37 and informs the kenning *bani Bēlja* 'bane of Bellower [= Free]' in *Vsp* 51/3, along with two Scaldic kennings of the same type.
- Bicke** (ON *Bikki*) A servant or general of Attle.
- Earp and Oatle** (ON *Erpr ok Eitill*) The sons of Attle and Guthrun.
- Earth** (ON *jörð*, OE *eorþe*, OHG *erda*, PNWGmc. **erþu*, PGmc. **erþó*) The personified Earth. By Weden the mother of Thunder.
- Erminric** (ON *Jǫrmunrekr*, OE *Eormanric*, MHG *Ermenrîch*) Legendary king of the eastern Gots, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.
- Fathomer** (ON *Fáfnir*) The son of Rethmar, brother of Otter and Rein. He turns into a great wyrm and is eventually slain by Siward, who takes his treasure.
- Fimblethyle** (ON *Fimbulpulr*) The 'ultimate thyle' or sage; name for Weden.
- Fold** (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to 'land', however. It is cognate with Sanskrit TODO.
- Foresitter** (ON *Forseti*) An obscure god associated with legal proceedings. TODO.
- Free** (ON *Frēyr*, OE *frēa* 'lord', PNWGmc. **Frauþjar*) Son of Nearth, brother of Frow. See also Ing.
- Frie** (ON *Frigg*, OE **Frige*, OHG *Frija*, PNWGmc. **Friju*) Wife of Weden, mother of Balder. Related to Full.
- Frow** (ON *Frēyja*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?
- Full** (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie. *II Mers* has her as Frie's sister, though this need not be literal (cf. *Hdl* 1).
- Guthier** (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king *Gundaharius* (**Gunþiharjaz*) of the Burgundians.
- Guthlathe** (ON *Gunnlǫð*) Daughter of the ettin Sutting; she guarded the Mead of Poetry in the mountain, but gave it to Weden after he seduced her. See *Háv* 103–110.
- Guthrun** (ON *Guðrún*) Daughter of king Yivick, sister of Guthier and Hain. The wife of Attle.

Hain [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. **Hagunó*) A Nivling and Yivicking, son of king Yivick, brother of Guthur and Guthrun. In *Akv* he defeats seven warriors before being captured by Attle, who has his heart cut out at the request of Guthur.

Hain 2 [2] A petty king of East Geatland, contemporary with Granmer, the king of Southmanland and Ingeld Illred, the Ingling king of Upland.

Hath (ON *Hǫðr*) The blind son of Weden, the slayer of his brother Balder.

Heener (ON *Hónir*, PNWGmc. *Hónijar* ‘the little swan(?)’) An obscure god. Rydberg (1886) [552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit *śakuná* ‘bird of omen’, and noting that his epithets *langi fótr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Skm* 22) accurately describe the stork. He gives wode TODO.

Hell (ON *Hell*) Owneress of Hell.

Hindle (ON *Hyndla*) A witch awoken by Frow in *Hdl*.

Homedal (ON *Hēimdal*(l)r, OE **Hāmdeall*) The Watchman of the Gods (*vorðr goða Grm* 13, *Lok* 48), whose home is the Heavenbarrows (*Grm* 13). According to *Rþ* he fathered the three castes of men, which may also be referenced in *Vsp* 1/2b. He is the whitest of the Eese (*Þrk* 15). Homedal was the subject of the lost poem “Homedal’s galder” (*Hēimdal-largaldr*), of which only two lines survive; see Eddic Fragment 3 under Mythic Poetry.

Hymer (ON *Hymir*) An ettin, Tew’s father according to *Hym*.

Ing (ON *Yngvi*, OE *Ing*) Probably an older name of Free. The legendary ancestor of the Ingling. Cf. the Old English Rune Poem.

Life and Lifethrasher (ON *Líf ok Líf-þrasir*) The only surviving humans after the Rakes of the Reins.

Lock (ON *Loki*) The bound Os. TODO.

Loride (ON *Hlórríði*) “Loud/Roaring Rider”, poetic name of Thunder.

Lother (ON *Lóðurr*, OS *Logapōre*, PNWGmc. **Logapōrjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is uncertain.

Millner (ON *Mjöllnir*, OE **Meldne*, PNWGmc. **Meldunjar*) The hammer of Thunder.

Moon (ON *Máni*) The personified moon. Son of Mundlefare and brother of the Sun (*Vafþ* 23). For ritual invocations of the Moon see Note to *Háv* TODO (*þęiptum kveða*).

Mundlefarer (ON *Mundilföri* or *Mundilfari*) The father of Sun and Moon (*Vǫfþ* 23). Perhaps 'Millhandle-turner', if the first element = ON *mǫndull* 'handle of a mill'.

Nearth (ON *Njǫrðr*) One of the Waners. Father of Free and Frow.

Nithad (ON *Níðuðr*, OE *Niþhad*, PNWGmc. **Niþa-haduz*) The king that imprisoned Wayland, father of Beadhild and two unnamed sons (*Vkv, Deer*).

Oughter (ON *Óttarr*, OE *Óththere*, PNWGmc. **Óhta-harjar*) Legendary Swedish king.

Reading (ON *Hraudungr*) A king in the prologue to *Grm*.

Rotholf (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. **Hrópi-wulfar*) A king of the Shieldings (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar, his cousins Rethrich and Rothmund, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.

Rothgar (ON *Hróarr*, OE *Hrǫpgár*, PNWGmc. **Hrópi-gairar*) A king of the Shieldings (see family tree), one of the main characters in *Beow*.

Rungner (ON *Hrungnir*) Famous ettin fought by Thunder. The full story is told in *Haustl* 14–20 and *Skm* 24–25, which cites the former.

Shede (ON *Skaði*, OE *Scede*(?), PGmc. **Skadi*) A female figure, possibly the namesake of Shedeny and the Shedelands, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly *Scadinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse, and later wife of Nearth. Their marriage is the subject of *Gylf* which preserves.

Shield (ON *Skjǫldr*, OE *Scyld*, PNWGmc. **Skelduz*) Legendary Danish king, founder of the Shieldings.

Syemund (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. **Sigi-mundur*) In the Norse tradition the son of king Walsing. He begets Siward, the slayer of the wyrm Fathomer. In *Beow* it is Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle.

Sithguth (OHG *Sinthgunt*, PNWGmc. **Sinþa-gunþir*(?)) Only known from *II Mers* as the sister of Sun.

Siward (ON *Sigurðr*) A hero of the Walsings, slayer of the wyrm Fathomer.

Sun (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Vǫfþ* 22 the daughter of Mundlefare and sister of Moon. In *II Mers* the sister of Sithguth.

- Thedse** (ON *Þjatsi*) An ettin slain by the Gods; his myth is told at length in *Haustil*. Father of Shede.
- Thrim** (ON *Þrymr*) Ettin who steals Thunder's hammer in *Þrk* and is later killed.
- Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. **Þonarar*) Son of Weden and Earth. Friend of men, guarding of Middenyard.
- Tew** (ON *Týr*, OE *Tiw*) Son of Hymer or Weden, one-handed god. His name is not identical to Sanskrit *Dyāús*, Greek *Zeus*, Latin *Iuppiter*, but rather is the singular of Tews and simply means 'god', cognate with Sanskrit *devá*, Latin *deus*.
- Walfather** (ON *Val-fǫðr*) 'Father of the Slain'; name for Weden.
Vsp 1/3a, 26/4a, 28/4a, *Grm* 49/2a
- Wayland** (ON *Vǫlundr*, OE *Wēland*, *Wēlund*) A legendary smith captured by the tyrannical king Nithad. In both the Norse *Vkv* and English *Deer* he takes his revenge by first killing Nithad's unnamed sons and then raping his daughter Beadchild. In the Norse version he is married to Harware Elwight.
- Webthrithner** (ON *Vaf-þrúðnir*) An Ettin defeated by Weden in the wisdom contest in *Vafþ.*
- Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wōden*, *Wēden*, OHG *Wuotan*, PNWGmc. **Wōdanar* 'Lord of wode (poetry, intelligence)') Chief of the Eese, God of Wisdom, Galder, Poetry, War. Husband of Frie, and by her father of Balder. Father of Thunder by Earth. Brother of Heener and Lothor or Will and Wigh.
- Wider** (ON *Við-arr*, OE **Wid-here*, PNWGmc. **Wida-barjar*) Son of Weden, who avenges him at the Rakes of the Reins.
- Wigh** (ON *Vēi*, PNWGmc. **Wihá* 'hallower, (heathen) priest') Brother of Weden and Will.
- Wighward** (ON *Vēurr* < PNWGmc. **Wiba-warjar*) "Wigh-Guardian, Sanctuary-Defender", poetic name of Thunder. Sometimes extended to *Miðgarðs Vēurr* 'Middenyard's Wighward'. See wigh.
- Will** (ON *Vili*, PNWGmc. **Wiljá*) Brother of Weden and Wigh.
- Wing-Thunder** (ON *Ving-Þórr*) Rare poetic name of Thunder. The first element is not *véngr* 'wing (of a bird)'. It may mean 'swinging' (cf. Swedish *vingla*), referring to the swinging of his hammer, or 'victorious', representing a n-infixed extension of the verb *vega* 'to strike, smite, fight' (cf. Latin *vincere* 'to win, vanquish'); cf. the related name Wingner.
Occurs in *Þrk* 1, *Alv* 6.

- Wode** (ON *Óðr*, OE *Wōd*) Husband of Frow of whom very little is known. His name seems to be the same word as wode.
- Wonnell** (ON *Váli*, OE **Wōnela*, PNWGmc. **Wanilô* ‘the little Wane?’) Son of Weden, who just one night old avenges his brother Balder through slaying Hath, his half-brother.
- Woulder** (ON *Ullr*, **Wuldor*, PNWGmc. **Wulþuz*) Obscure god mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grm* 43). These details may be related to the interesting finds at Lilla Ullevi (‘the small wigh of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 af Edholm (2009).
- Yimer** (ON *Ymir*, OE **Yime*) The primeval ancestor of the Ettins, probably equivalent to Earyelmer. The first Gods sacrificed Yimer and created the world from his corpse (*Vǫlf* 21, *Grm* 41–42).
- Yivick** (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Bur-gends (historically from late 300s–407) of the Nivling dynasty, ancestor of the Yivickings. Father of Guthrun, Guthur and Hain.

Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

- 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 and Jutes. Noted members: TODO Attestations: TODO
- Dwarfs** (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. **dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Eese** (rhyming with *geese*; ON *ésir*, OE *ése*, PNWGmc. **ansiwir*; sg. *os*, ON *óss*, OE *ós*, PNWGmc. **ansur*) The (male) gods. Snorre has them as a separate tribe from the Wanes. See also Gods, Tews, Reins. Noted members: Weden, Thunder, Frie, Hath and Balder Attestations: TODO
- Elves** (ON *alfar*, OE *ieľfe*, PNWGmc. **alβir*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jötnar*, OE *eotenas*, PNWGmc. **etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, Thurses. Noted members: Hymer, Thrim, Webthritner, Yimer Attestations: TODO

- Geats** (ON *gautar*, OE *géatas*, PNWGmc. **gautór* from **geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland, Swedes. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-regon*) yin- + Reins. The sacrosanct, highest Divine Powers.
- Gods** (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. **godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. **húnir*) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Atle, TODO Attestations: TODO
- Inglings** (ON *ynglingar*, PNWGmc. **ingwalingór* ‘the descendants of Ing’) The oldest known Swedish kingly lineage. The difference between this term and Shelvings is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.
- Nears** (ON *njárar* ~ *níarar*) An old Swedish tribe mentioned in *Vkv*, where it is ruled by king Nithad. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Neríkjar* ‘inhabitants of Närke’, *Nerisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.
- Norns** (ON *normir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.
- Ossens** (ON *ósynjur*) The wives of the Eese, the goddesses.
- Oneharriers** (ON *ein-herjar*, OE **án-hergas*) Weden’s chosen warriors, probably corresponding to the Vedic *Marútas*. The Oneharriers have some agency (*Grm* 53/3) and were likely also invoked in rituals. Attestations: TODO
- Reins** (ON *rogn*, *regon*) The heavenly powers. Judging from *Vafþ* TODO the term may be more closely associated with the Waness than the Eese.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *skjoldungar*, OE *Scyldingas*, PNWGmc. **skeldungór*) The descendants of Shield; the legendary Danish royal dynasty. With Harward’s death after his slaying of Rotholf their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. **skilþingór*) The descendants of Shelf; the legendary Swedish royal dynasty. The exact difference

between the terms Shelvings and Inglings is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO
Noted members: TODO Attestations: *Hdl* 15, 20

Swedes (ON *svíar*, OE *swéon*, PNWGmc. **swihanír*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO

Thurses (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. **þurisar*) Possibly a poetic synonym for Ettins. See also Rime-Thurses. Noted members: TODO Attestations: TODO

Tews (ON *tívar*, PNWGmc. **tíwór*) A poetic synonym for Gods. The word derives from the PIE **deywós* and is thus cognate with Sanskrit *devá* 'god', Latin *deus* 'id.' Attestations: TODO

Walsings (ON *völsungar*) The descendants of king Walsing.

Wanes (ON *vanir*, OE *wan*?) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth, Free, Frow Attestations: TODO

Yivickings (ON *giúkungar*) The descendants of Yivick, including Guthur, Guthrun and Hain. Attestations: TODO

Places and events (L)

Eastern Way (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins, to which Thunder goes to fight the Ettins and protect the realms of Gods and Men; see also Ettinham. In human geography referring to Eastern Europe and Asia.

Ettinham (ON *Ǫttun-heimr*, *Ǫttun-heimar*) The 'Ettin-Home' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.

Fimble-winter (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher.

Gap of Hawks (ON *Ginnunga-gap*) *ginnungr* 'ginning' being a poetic name for the hawk. The air or lower atmospheric sky, which in the old Germanic cosmology is the midspace between Earth and Upheaven; not synonymous with the latter. In the Eddic corpus only occurring once in *Vsp* 3; see note there. It is more prevalent in *Gylf*.

Geatland (ON *Gaut-land*, *Gauta-land*) The land of the Geats.

Hell (ON *hēl*, PNWGmc. **halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gehenna*), which is

the case in all attested languages apart from the Old Norse. See also Nivelhell.

Idewolds (ON *Íða-vǫllir*) The 'Plains of Industry', where the Gods settled and built Osyard. Mentioned in *Vǫp*.

Lithshelf (ON *Hlið-skjǫlf*) The 'Cliffside Shelf'; the lookout post of the gods from which they can see the whole world (*Grm*, *Skm*).

Middenyard (ON *Mið-garðr*, OE *Middan-geard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The 'Middle Enclosure', which the Gods made as a home for men. The enclosing poles were the hair-strands of Yimer's eyebrows (*Grm* 42); Middenyard is defended by Thunder (*Hárb* TODO, *Vǫp* 53). See also Osyard, Outyards. **Occurrences:** *Vǫp* 4, 53, *Grm* 42, *Hárb* TODO.

Nivelhell (ON *nífl-hell*) 'Mist-Hell'. From the poetic evidence it seems like it may originally have been a synonym for Hell.

Osyard (ON *Ós-garðr*) The 'Enclosure of the Eese'; the heavenly realm. See also Middenyard, Outyards.

Outyards (ON *Út-garðar*) Not Eddic. The 'Outer Enclosures', described in *Gylf*. See also Ettinham, Middenyard, Osyard.

Rakes of the Reins (ON *ragna rǫk*) The 'judgments, fated events of the Reins', namely the destruction of the world as narrated most completely in *Vǫp*.

Rakes of the Tews (ON *tíva rǫk*) See Rakes of the Reins.

Thing of the Gods (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese, whereas the Ossens are *á máli* 'at speech' (*Bdr* 1, *Þrk* 14). The Thing is held every day at Ugdrassle's Ash; Thunder wades to it, and the other Eese ride to it (*Grm* 29–30). Thirteen Gods were present at the Thing: Weden, Thunder, Nearth, Free, Tew, Homedal, Bray, Wider, Wonnell, Woulder, Heener, Foresitter, Lock) (*Gylf* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.

The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.

Occurrences: *Vǫp* 6, 9, et c.; *Bdr* 1; *Grm* 29–30; *Þrk* 14; *Hym* 39.

Thrithham (ON *Þrúð-heimr*) Thunder's home. See thrith.

Ugdrassle's Ash (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods.

Up-heaven (ON *upp-biminn*, OE *up-beofon*, OS *upp-bimil*, OHG *uf-bimil*) Highest Heaven; used in Earth and Up-heaven.

Walhall (ON *Valhöll*, OE **Wælheall*) The ‘Hall of the Slain’, owned by Woden and inhabited by the Oneharriers.

Vsp 33/4a, *Grm* 8/2, 24/2, *Hdl* 1/4a, *II HHund* P2, *Akv* 2/2a(?), Icelandic Rune Poem 4/2, Eddic Fragment 7/1.

Poetic formulæ (F)

All formulæ are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

Earth and Up-heaven (ON *jörð & upphiminn*, OE *eorþe & upheofon*, OS *erþa & uphimil*, OHG *erdo & úfbimil*, PGmc. **erþō & uphīminaz*) An old merism; earth and heaven and everything in between, i.e. the whole universe. It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Vsp* 3/3, *Vafþ* 20, *Þrk* 2, *Oddrgr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Heli* 2886; OHG: *Wessobrunn* 2.

Eese and Elves (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. **alþīr & ansiwīr*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never ‘Elves and Eese’), even in OE.

words and works (ON *orð & verk*, OE *word & weorc*, PGmc. **wurdō & werkō*) *Beow* 289, 1100, 1833