



THE POETIC EDDA

A Dual-Language Edition

EDWARD PETTIT



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Back cover image: The god Heimdallr blowing his horn, from a seventeenth-century Icelandic manuscript (AM 738 4to, fol. 35v)

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Grímnismál

Grímnismál (*Grm.*) ‘The Sayings of Grímnir’ survives complete in both **R** (fol. 8v–11r) and **A** (fol. 3v–5v). In **A** it follows *Vm.* and precedes *Hym.* The poem’s date and place of composition are, as usual, uncertain, but it may well have oral roots in the pagan period. Its metre is mainly *ljóðahátt*, but there are several instances of *galdralag* and some passages resemble *fornyrðislag*.

Grm. has broad structural similarities to the preceding poem in both **R** and **A**, *Vm.* Both are essentially wisdom-poems in which Óðinn, having disagreed with his wife, visits a foreign court. There he conceals his identity and undergoes a test, during which information is imparted about the world—its creation, natural phenomena, inhabitants and destruction. At the end, Óðinn reveals his true identity to his drunken, duped opponent, who loses his life in an extreme realization of the dangers of inebriation (cf. *Háv.* 13–14).

The locations differ, however. *Vm.* is largely set in the land of giants. *Grm.*, like *Rþ.*, is mainly set in the world of humans, albeit ones who, in the case of Geirrøðr and Hrauðungr, share their names with giants. The poems’ focus differs accordingly. In *Vm.* Óðinn seems keen to hear about Ragnarok, perhaps with a view to averting his dreadful fate. In *Grm.* all he seeks to discover is the hospitality of his foster-son, Geirrøðr, and, apparently, Geirrøðr’s fitness to rule. Having been refreshed by Geirrøðr’s son, Agnarr, Óðinn names him as the next king. He then reveals—through monologue, rather than question-and-answer dialogue—a wealth of information, perhaps stitched together by the poet from various sources, full of pointed references to divine rule, eating, drinking, hospitality, suffering, reconciliation, filial vengeance, water, protection from heat, loss of thought and memory, and the alliance of *einherjar* ‘unique champions’ and gods at Ragnarok.

Some scholars have claimed (and others denied) that this revelation is, or was in an earlier setting, ‘shamanistic’. That is to say, Óðinn’s torture between two fires in *Grm.* might have a basis in a ritual designed to raise the sufferer’s consciousness into communion with otherworldly spirits who would grant him privileged knowledge—an ordeal comparable, perhaps, to Óðinn’s hanging on a tree to discover secrets in *Háv.* 138–39. Óðinn’s ordeal in *Grm.* has been likened more specifically to Indian ascetic practice (*tapas*), and especially to a Díksá ritual that ‘precedes the *soma*-sacrifice, during which the initiate—dressed in an antelope-cloak—is placed near the sacrificial fire, and through endurance to the heat obtains a very high degree of spiritual

strength'.¹ But much depends on the meaning of stt. 42 and 45, which is somewhat unclear. What we can say is that, although it appears that 'the motif of "wisdom from ordeal" is a well-attested motif throughout Northern medieval literature as well as an established Indo-European theme',² taking *Grm.* as it stands in the manuscripts, the prose framework's explanation of the fires as a mere torture demands no apology, especially as it has many parallels.

In any event, the information Grímnir (Óðinn) imparts serves several purposes. First, it gives Geirrøðr every chance to recognize his god, rescue him, and honour him with food and drink. Secondly, it gives Agnarr the knowledge he will need to rule well, perhaps some of the same advice which the 'old man' (Óðinn) earlier gave to the young Geirrøðr (in *A*). Thirdly, it represents a grim reminder to people of the consequences of not honouring their god. As one scholar observes, the poem stresses the 'importance of correctly aligning, [and] then steadily maintaining, relations between the human and the divine'.³ Finally, Grímnir's words may torture Geirrøðr with the knowledge of a glorious afterlife with the *einherjar*, which he is to miss.

How *Grm.* was read or performed is unknown. Possibly it, like *Vm.* and other Eddic dialogue-poems in *ljóðahátttr*, was once a dramatic monologue. Perhaps a masked, cloaked actor played the part of Grímnir, tethered between two burning cauldrons in a hall. Before him may have stood two other actors as the horn-bearing Agnarr and the drunken, sword-bearing Geirrøðr. Perhaps, if *Grm.* has roots in genuine pagan ritual, they lie in initiation rites. One scholar remarks:

One can imagine the scene in the viking hall, with the fireplace down the middle of the high rafted room, the priest who represents the highest god torturing himself by heat and fasting until he is in an ecstatic condition that enables him to recite the strange names of Odin and tell the men in the hall what they should know. One may actually suppose that there was no other way in which the average warrior at the king's court could learn these stories and know about the gods he worshiped. The poem is like the scenario of a well-acted play, a monologue involving the disguised god, the discomfited king, and his kindly son.⁴

Grm. is a major source for Snorri Sturluson's *Prose Edda*, which cites twenty-two of its stanzas in whole or part, and draws on at least six more.

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- 1 See J. P. Schjødtt, 'The "Fire Ordeal" in the *Grímnismál*: Initiation or Annihilation?', *Mediaeval Scandinavia* 12 (1988), 29–43 at 31; Schjødtt, however, opposes this view.
 - 2 S. L. Higley, *Between Languages: The Uncooperative Text in Early Welsh and Old English Nature Poetry* (University Park, PA: Pennsylvania State University Press, 1993), p. 237.
 - 3 C. Larrington, 'Vafþrúðnismál and Grímnismál: Cosmic History, Cosmic Geography', in P. Acker and C. Larrington, ed., *The Poetic Edda: Essays on Old Norse Mythology* (New York: Routledge, 2002), pp. 59–77 at 74.
 - 4 E. Haugen, 'The Edda as Ritual: Odin and His Masks', in R. J. Glendinging and Haraldur Bessason, ed., *Edda: A Collection of Essays* (Winnipeg: University of Manitoba Press, 1983), pp. 3–24 at 12.

Synopsis

Prose: A prologue describes how Óðinn and his wife, Frigg, disguise themselves as an old couple and each foster one of the young sons of King Hrauðungr. Óðinn fosters the elder, Geirrøðr; Frigg fosters the younger, Agnarr. Óðinn helps Geirrøðr maliciously exile Agnarr and become king of their late father's realm.

The scene shifts to Hliðskjálf, Óðinn's observation platform. Óðinn taunts Frigg that her foster-son is mating with a giantess in a cave, whereas Geirrøðr is ruling over a kingdom. Frigg retorts that Geirrøðr is so stingy that he tortures his guests if too many arrive. Óðinn is outraged by this accusation and has a bet with his wife about it.

Presumably without her husband's knowledge, Frigg sees to it that Geirrøðr is on the lookout for a dangerous sorcerer. Unknown to Geirrøðr, that sorcerer is Óðinn in disguise. Geirrøðr seizes Óðinn and tortures him between two fires because he will give no information except his (supposed) name, *Grímnir* 'Masked One'.

Geirrøðr's son, Agnarr, is shocked by his father's actions, and gives Grímnir a drinking horn. Grímnir drains it and, as the fire starts to burn his cloak, finally speaks.

Verse: Grímnir tells the fire to get away from him (1). He says that, during the eight nights in which he has sat between the fires, only Agnarr has offered him refreshment. He will reward Agnarr with sole rulership of the land (2–3).

Grímnir lists twelve divine dwelling-places and the gods associated with them. Þórr lives in Þrúðheimr (4), Ullr in lands called Ýdalir (5), another god (unnamed) in Valaskjálf (6), and Óðinn and Sága drink in Sökkvabekkr (7). Óðinn selects the slain daily in Valhöll—a hall, situated on Glaðsheimr, whose martial trappings make it unmistakable (8–10). Prymheimr was once home to the giant Þjazi, but now belongs to his daughter, Skaði (11). Baldr lives in lands called Breiðablik (12), and Heimdallr drinks mead in Himinbjörg (13). Freyja selects half the slain each day at Fólkvangr and decides where they sit; Óðinn has the other half (14). Forseti calms disputes in the golden-pillared hall called Glitnir (15). Njörðr has halls in Nóatún (16). Víðarr's land (unnamed) is overgrown, but it is there that he states that he will avenge Óðinn's death (17).

Few people know that the *einherjar*—the (formerly slain) 'unique warriors' whom Óðinn chose to fight beside the gods at Ragnarok—eat the boar Sæhrímnir, which the cook Andhrímnir boils in the pot Eldhrímnir (18). Óðinn feeds his wolves, Geri and Freki, but he himself lives on wine alone (19). His ravens Huginn and Muninn fly over the earth each day, but he fears they may not return (20).

After an obscure verse about the bridge between heaven and earth (21), Grímnir refers to the gate Valgrind (22), and to the largest hall, Bilskírnir, which belongs to his son (Þórr) (23). His thoughts then return to Valhöll and the fight of the massed *einherjar* against the wolf (Fenrir) at Ragnarok (24).

A goat called Heiðrún stands on Valhöll's roof, bites a tree called Læraðr, and has to fill a vat with a stream of mead that will not run dry (25). The stag Eikþyrnir also

stands on it and bites its branches. Drops fall from its antlers into Hvergelmir, from where all rivers have their source (26).

Grímnir lists the rivers, ending with the two Kerlaugar, which Þórr has to wade when he goes to give judgement at Yggdrasill because the celestial bridge is ablaze (27–29). He also names the horses ridden by the gods on their way to give judgement (30).

Next Grímnir describes aspects of the world-tree, Yggdrasill. It has three roots. The underworld goddess Hel lives beneath one, frost-giants under another, and humans below the third (31). The squirrel Ratatoskr brings word from the eagle at the top of the tree to the dragon Niðhöggr below (32). Four stags gnaw the tree's shoots (33), and snakes lie beneath it, eating away (34). The tree suffers as a stag bites it from above and Niðhöggr from below, and its side rots (35).

Grímnir asks some valkyries to bring him a drinking-horn (36). He then speaks of the sun, the moon and the terrestrial world. Two horses, Árvakr and Alsviðr, drag the sun up each day (37). A shield called Svöl stands before it, to prevent earth and sea from burning away (38). The wolf Sköll pursues the sun, while the wolf Hati lies in wait before it (39).

Earth was made from the flesh, sea from the blood, rocks from the bones, trees from the hair, and the sky from the skull of the giant Ymir (40). Miðgarðr was formed from his eyelashes (41), and the clouds from his brain (41).

After a somewhat mysterious stanza in which Grímnir appears to promise the gods' favour to whoever removes(?) the fire (42), he lists nine of the best things that exist: Skíðblaðnir (ship), Yggdrasill (tree), Óðinn (Áss/god), Sleipnir (steed), Bilröst (bridge), Bragi (poet), Hábrók (hawk), Garmr (hound) and Brimir (sword) (43–44).

In another rather obscure stanza, Grímnir speaks of welcome relief and of the gods at Ægir's feast (45). He then lists many of his names and describes his slaying of an obscure character, 'the eminent son of Miðviðnir' (46–50).

At last, Grímnir addresses Geirrøðr directly. Geirrøðr is drunk, he says, and has lost Óðinn's favour (51). He remembers little that he has been told, and will die by his own sword (52). His fate is sealed as Óðinn reveals himself and challenges Geirrøðr to approach him (53–54).

Prose: Geirrøðr slips and impales himself on his sword as he moves to take Óðinn from the fires. Óðinn disappears, and Agnarr rules the kingdom for a long time.

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Frá sonum Hrauðungs konungs

Hrauðungr konungr átti tvá sonu. Hét annarr Agnarr, en annarr Geirrøðr. Agnarr var tíu vetra, en Geirrøðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smáfiski. Vindr rak þá í haf út. Í náttmyrkri brutu þeir við land, ok gengu upp, fundu kotbónda einn. Þar váru þeir um vetrinn. Kerling fóstraði Agnar, en karl Geirrøð.

At vári fekk karl þeim skip. En er þau *kerling* leiddu þá til strandar, þá mælti karl einmæli við Geirrøð. Þeir fengu byr ok kvómu til stöðva fòðurs síns. Geirrøðr var fram í skipi. Hann hljóp upp á land, en hratt út skipinu ok mælti: 'Farðu þar er smyl hafi þik!' Skipit rak út, en Geirrøðr gekk upp til bæjar. Honum var vel fagnat. Þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn ok varð maðr ágætr.

Óðinn ok Frigg sátu í Hliðskjálfu ok sá um heima alla. Óðinn mælti: 'Sér þú Agnar, fóstra þinn, hvar hann elr börn við gýgi í hellinum? En Geirrøðr, fóstri minn, er konungr ok sitr nú at landi!' Frigg segir: 'Hann er matníðingr sá at hann kvelr gesti sína ef honum þikkja ofmargir koma!' Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál.

Frigg sendi eskismey sína, Fullu, til Geirrøðar. Hon bað konung varask, at eigi fyrgerði honum fjölkunnigr maðr, sá er þar var kominn í land. Ok sagði þat mark á, at engi hundr var svá ólmr at á hann myndi hlaupa. En þat var inn mesti hégómi at Geirrøðr væri eigi matgóðr. Ok þó lætr hann handtaka þann mann er eigi vildu hundar á ráða. Sá var í feldi blám ok nefndisk Grímnir, ok sagði ekki fleira frá sér, þótt hann væri at spurðr. Konungr lét hann pína til sagna ok setja milli elda tveggja, ok sat hann þar átta nætr.

Geirrøðr konungr átti son, tíu vetra gamlan, ok hét Agnarr eptir bróður hans. Agnarr gekk at Grímnir ok gaf honum horn fullt at drekka. Sagði at konungr gørði illa, er hann lét pína hann saklausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn brann af Grímnir. Hann kvað:

About the Sons of King Hrauðungr

King Hrauðungr had two sons.¹ One was called Agnarr and the other Geirrøðr. Agnarr was ten years old, and Geirrøðr eight years old. The two of them rowed in a boat with their fishing-lines to catch small fish. A wind drove them out to sea. In the darkness of night they were wrecked against land, and they went ashore [and] found a smallholder. They stayed there for the winter. The old woman fostered Agnarr, and the old man fostered Geirrøðr.²

In the spring the old man got them a ship. And when he and the old woman led them to the shore, then the old man spoke in private to Geirrøðr. They got a fair wind and came to their father's landing place. Geirrøðr was at the bow of the ship. He leapt ashore, and pushed the ship out and said: 'Go where the fiends may have you!'³ The ship rode out,⁴ and Geirrøðr went up to the settlement. He was warmly welcomed. By then his father was dead. Geirrøðr was then chosen as king and became a renowned man.

Óðinn and Frigg sat in Hliðskjálf and looked through all worlds.⁵ Óðinn said: 'Do you see Agnarr, your foster-son, where he begets children on a giantess in the cave? But Geirrøðr, my foster-son, is a king and now rules over a land!'⁶ Frigg says: 'He's so stingy with food that he tortures his guests if it seems to him too many come!' Óðinn says that is the greatest lie. They had a bet on this matter.

Frigg sent her box-maiden, Fulla,⁷ to Geirrøðr. She told the king to beware lest a magic-knowing man,⁸ the one who had come to that land, should cast a spell on him. And she said the mark [of this man] was that no dog was so fierce that it would jump on him. But it was the greatest slander that Geirrøðr was not generous with food. And, even so, he had that man seized whom dogs would not attack. That one was in a dark-blue cloak and called himself Grímnir,⁹ and he said nothing more about himself, even though he was asked. The king had him tortured to make him talk and set between two fires, and he sat there for eight nights.¹⁰

King Geirrøðr had a son, ten years old, and he was called Agnarr after his brother. Agnarr went to Grímnir and gave him a full horn to drink from. He said the king was acting disgracefully when he had him, an innocent man, tortured. Grímnir drained it. By then the fire had progressed so that the cloak was burning off Grímnir. He said:

Grímnismál

1. 'Heitr ertu, hripuðr, ok heldr til mikill,
göngumk firr, funi!
Loði sviðnar, þótt ek á lopt berak,
brennumk feldr fyrir.
2. 'Átta nætr sat ek milli elda hér,
svá at mér mangi mat né bauð,
nema einn Agnarr, er einn skal ráða,
Geirrøðar sonr, Gotna landi.
3. 'Heill skaltu, Agnarr, allz þik heilan biðr
Veratýr vera;
eins drykkjar þú skalt aldregi
betri gjöld geta!
4. 'Land er heilagt er ek liggja sé
Ásum ok álfum nær;
en í Þrúðheimi skal Þórr vera,
unz um rjúfask regin.
5. 'Ýdalir heita, þar er Ullr hefir
sér um görva sali;
Álfheim Frey gáfu í árdaga
tívar at tannfé.
6. 'Boer er sá inn þriði, er blíð regin
silfri þokðu sali;
Válaskjálf heitir, er vélti sér
Áss í árdaga.
7. 'Sökkvabekkr heitir inn fjórði, en þar svalar knegu
unnir yfir glymja;
þar þau Óðinn ok Sága drekka um alla daga,
glöð, ór gullnum kerum.
8. 'Glaðsheimr heitir inn fimmti, þars in gullbjarta
Valhöll víð of þrumir;
en þar Hroptr kýss hverjan dag
vápndauða vera.
9. 'Mjök er auðkent þeim er til Óðins koma,
salkynni at sjá;
sköptum er rann rept, skjöldum er salr þakiðr,
brynjum um bekki strát.

The Sayings of Grímnir

1. ‘You’re hot, hastener,¹¹ and rather too huge;
 go further from me, flame!
The loden coat is getting singed, though I bear it aloft,
 the cloak burns before me.
2. ‘For eight nights I sat here amid fires,
 without anyone having offered me food,
except Agnarr alone, who alone shall rule —
 Geirrøðr’s son — the land of the Gotar.¹²
3. ‘You shall be hale,¹³ Agnarr, since Veratýr¹⁴
 bids you be hale;
 for one drink you shall never
 receive a better reward!
4. ‘The land is holy which I see lying
 near to Æsir and elves;
 and Þórr shall be in Þrúðheimr,¹⁵
 until the powers are ripped apart.¹⁶
5. ‘Ýdalir¹⁷ it’s called,¹⁸ where Ullr¹⁹ has
 built halls for himself;
 in early days the gods gave Álfheimr²⁰
 to Freyr as a tooth-fee.²¹
6. ‘The third²² homestead is the one where kindly powers
 thatched halls with silver;
 Válaskjálfr²³ it’s called, which an Áss²⁴ built
 ably for himself in early days.²⁵
7. ‘Sokkvabekkr²⁶ is the name of the fourth, and there cool waves
 plash over it;
 there Óðinn and Sága²⁷ drink through all days,
 glad, from golden goblets.
8. ‘Glaðsheimr²⁸ is the name of the fifth, where the gold-bright
 Valhøll²⁹ stands broadly;
 and there, each day, Hroptr³⁰ chooses
 men killed by weapons.³¹
9. ‘Much is easily recognized³² by those who come to Óðinn’s,³³
 to see his household:
the house is rafted with shafts,³⁴ the hall is thatched with shields,
 the benches [are] bestrewn with mail-coats.³⁵

10. 'Mjök er auðkent þeim er til Óðins koma,
salkynni at sjá;
vargr hangir fyr vestan dyrr,
ok drúpir orn yfir.
11. 'Þrymheimr heitir inn sétti, er Þjazi bjó,
sá inn ámátki jötunn;
en nú Skaði byggvir, skír brúðr goða,
fornar tóptir fjoður.
12. 'Breiðablik eru in sjúndu, en þar Baldr hefir
sér um gerva sali,
á því landi er ek liggja veit
fæsta feiknstafi.
13. 'Himinbjörg eru in áttu, en þar Heimdall
kveða valda véum;
þar vjoðr goða drekkur í væru ranni,
glaðr, inn góða mjöð.
14. 'Fólkvangr er inn níundi, en þar Freyja ræðr
sessa kostum í sal;
hálfan val hon kýss hverjan dag,
en hálfan Óðinn á.
15. 'Glitnir er inn tíundi, hann er gulli studdr
ok silfri þakðr it sama;
en þar Forseti byggir flestan dag
ok svæfir allar sakir.
16. 'Nóatún eru in elliptu, en þar Njorðr hefir
sér um gjoerva sali;
manna þengill, inn meinsvani
hátimbruðum hjoegi ræðr.
17. 'Hrísí vex ok há grasi
Viðars land, viði;
en þar mjoer of læzk af mars baki,
froekn, at hefna fjoður.
18. 'Andhrímni lætr í Eldhrímni
Sæhrímni soðinn;
fleska beztr, en þat fáir vitu
við hvat einherjar alask.

10. 'Much is easily recognized by those who come to Óðinn's,
to see his household;
a wolf³⁶ hangs west of the door
and an eagle stoops above.
11. 'Prymheimr³⁷ is the name of the sixth, where Þjazi lived,
that almighty giant,³⁸
but now Skaði, the gods' shining bride,³⁹ inhabits
the ancient sites of her father.⁴⁰
12. 'Breiðablik⁴¹ is the seventh, and there Baldr
has built halls for himself,
on the land where I know fewest
fell staves⁴² lie.⁴³
13. 'Himinbjörg⁴⁴ is the eighth, and there Heimdallr,
they say, presides over sanctuaries;
there the gods' watchman⁴⁵ drinks in a homely hall,
glad, the good mead.⁴⁶
14. 'Fólkvangr⁴⁷ is the ninth, and there Freyja decides
the choice of seats in the hall,⁴⁸
half the slain she selects each day,
and Óðinn has [the other] half.⁴⁹
15. 'Glitnir⁵⁰ is the tenth, it's supported by golden pillars
and similarly thatched with silver;
and there Forseti⁵¹ dwells most days
and soothes all disputes.⁵²
16. 'Nóatún⁵³ is the eleventh, and there Njǫrðr has
built halls for himself;
a lord of men, the blameless one
rules a high-built altar.⁵⁴
17. 'Overgrown with brushwood and tall grass⁵⁵
is Víðarr's land, with a wood;⁵⁶
and there the brave youth asserts from his steed's back
that he will avenge his father.⁵⁷
18. 'Andhrímnir has Sæhrímnir
boiled in Eldhrímnir;⁵⁸
[it's] the best of flesh, but few know
on what the unique champions live.⁵⁹

19. ‘Gera ok Freka seðr gunntamiðr
 hróðigr Herjafoðr;
 en við vín eitt vápnogfugr
 Óðinn æ lifir.
20. ‘Huginn ok Muninn fljúga hverjan dag
 jormungrund yfir;
óumk ek of Hugin, at hann aptr né komit,
 þó sjámk meirr um Munin.
21. ‘Pýtr Þund, unir Þjóðvitis
 fiskr flóði í;
 árstraumr þikkir ofmikill
 valglaumi at vaða.
22. ‘Valgrind heitir, er stendr velli á,
 heilög, fyr helgum durum;
forn er sú grind, en þat fáir vitu,
 hvé hon er í lás lokin.
- 23 [24]. ‘Fimm hundruð gólfa ok um fjórum tögum,
 svá hygg ek Bilskírni með bugum;
 ranna þeira er ek rept vita,
 míns veit ek mest magar.
- 24 [23]. ‘Fimm hundruð dura ok um fjórum tögum,
 svá hygg ek á Valhøllu vera;
átta hundruð einherja ganga ór einum durum,
 þá er þeir fara at vitni at vega.
25. ‘Heiðrún heitir geit er stendr høllu á Herjafoðrs
 ok bítr af Læraðs limum;
 skapker fylla hon skal ins skíra mjaðar,
 knáat sú veig vanask.
26. ‘Eikþyrnir heitir hjörtr er stendr á høllu Herjafoðrs
 ok bítr af Læraðs limum;
 en af hans hornum drýpr í Hvergelmi,
 þaðan eigu vøtn øll vega.

19. 'Battle-trained, glorious Herjafoðr⁶⁰
feeds Geri and Freki,⁶¹
but on wine alone weapon-noble
Óðinn always lives.⁶²
20. 'Huginn and Muninn fly every day
over the vast earth;⁶³
I fear for Huginn, that he won't come back,
yet I'm more concerned about Muninn.⁶⁴
21. 'Þund thunders, Þjóðvitnir's fish
resides contentedly in the flood,⁶⁵
the river-current seems too strong
for the steed of the slain(?) to wade.⁶⁶
22. 'Valgrind it's called, which stands on open ground,
holy, before holy doors;⁶⁷
ancient is that gate, but few know
how it's locked with a latch.
- 23 [24]. 'Five hundred rooms and forty⁶⁸
are in Bilskírnir⁶⁹ altogether, so I think;
of those buildings that I know are roofed,
I know my son's is biggest.⁷⁰
- 24 [23]. 'Five hundred doors and forty⁷¹
are in Valhøll, so I think;
eight hundred⁷² unique champions walk from one door,
when they go to fight the wolf.⁷³
25. 'Heiðrún⁷⁴ is the name of the goat which stands on Herjafoðr's hall⁷⁵
and bites on Læraðr's limbs;⁷⁶
she must fill a specially-crafted vat⁷⁷ with the shining mead,
that intoxicating drink cannot run out.
26. 'Eikþyrnir⁷⁸ is the name of the hart which stands on Herjafoðr's hall
and bites on Læraðr's limbs;
and from his horns drops fall into Hvergelmir,⁷⁹
whence all waters take their courses.⁸⁰

27. 'Síð ok Víð, Sækin ok Eikin,
Svöl ok Gunnþró,
Fjorm ok Fimbulþul,
Rín ok Rennandi,
Gipul ok Gøpul,
Gømul ok Geirvimul —
þær hverfa um hodd goða —
Pyn ok Vín,
Þöll ok Høll,
Gráð ok Gunnþorin.
28. 'Vín á heitir enn, önnur Vegsvinn,
þriðja Þjóðnuma,
Nyt ok Nøt, Nønn ok Hrønn,
Slíð ok Hríð, Sylgr ok Ylgr,
Víð ok Ván, Vønd ok Strønd,
Gjöll ok Leipt, þær falla gumnum nær,
en falla til Heljar heðan.
29. 'Kømt ok Qrmt ok Kerlaugar tvær,
þær skal Þórr vaða,
hverjan dag, er hann døma ferr
at aski Yggdrasils,
þvíat ásbrú brenn öll loga;
heilög vøtn hlóa.
30. 'Glaðr ok Gyllir, Gler ok Skeiðbrimir,
Silfrintoppr ok Sinir,
Gísl ok Falhófnir, Gulltoppr ok Léttfeti —
þeim riða Æsir jóm,
dag hvern, er þeir døma fara
at aski Yggdrasils.
31. 'Þrjár røetr standa á þrjá vega
undan aski Yggdrasils;
Hel býr undir einni, annarri hrímþursar,
þriðju mennskir menn.
32. 'Ratatoskr heitir íkorni er renna skal
at aski Yggdrasils;
arnar orð hann skal ofan bera
ok segja Niðhøggvi niðr.
33. 'Hirtir eru ok fjórir, þeirs af hæfingar á
gaghálsir gnaga:
Dáinn ok Dvalinn,
Duneyrr ok Duraþró.

- 27.⁸¹ 'Síð⁸² and Víð,⁸³ Sœkin⁸⁴ and Eikin,⁸⁵
 Svø⁸⁶ and Gunnþró,⁸⁷
 Fjorm⁸⁸ and Fimbulþul,⁸⁹
 Rín⁹⁰ and Rennandi,⁹¹
 Gípul⁹² and Gøpul,⁹³
 Gømul⁹⁴ and Geirvimul⁹⁵ —
 they flow around the hoards⁹⁶ of the gods —
 Þyn⁹⁷ and Vín,⁹⁸
 Þøll⁹⁹ and Høll,¹⁰⁰
 Gráð¹⁰¹ and Gunnþorin.¹⁰²
28. 'A river is called Vín,¹⁰³ moreover,¹⁰⁴ a second Vegsvinn,¹⁰⁵
 a third Þjóðnuma,¹⁰⁶
 Nýt¹⁰⁷ and Nøt,¹⁰⁸ Nønn¹⁰⁹ and Hrønn,¹¹⁰
 Slíð¹¹¹ and Hríð,¹¹² Sylgr¹¹³ and Ylgr,¹¹⁴
 Víð¹¹⁵ and Ván,¹¹⁶ Vønd¹¹⁷ and Strønd,¹¹⁸
 Gjøll¹¹⁹ and Leiptr,¹²⁰ they fall¹²¹ near humans,
 and fall from here to Hel.¹²²
29. 'Kømt¹²³ and Ørmt¹²⁴ and two Kerlaugar,¹²⁵
 Þórr must wade them,
 every day, when he goes to give judgement
 at the ash of Yggdrasill,¹²⁶
 because all the god-bridge¹²⁷ burns with flame,
 holy waters boil(?).¹²⁸
30. 'Glaðr¹²⁹ and Gyllir,¹³⁰ Gler¹³¹ and Skeiðbrimir,¹³²
 Silfrintoppr¹³³ and Sinir,¹³⁴
 Gísl¹³⁵ and Falhófnir,¹³⁶ Gulltoppr¹³⁷ and Léttfeti¹³⁸ —
 the Æsir¹³⁹ ride these steeds,
 every day, when they go to give judgement
 at the ash of Yggdrasill.¹⁴⁰
31. 'Three roots extend¹⁴¹ in three directions
 from under the ash of Yggdrasill,¹⁴²
 Hel¹⁴³ lives under one, frost-giants [under] another,
 human beings¹⁴⁴ [under] a third.
32. 'Ratatoskr¹⁴⁵ is the name of the squirrel which must run
 in the ash of Yggdrasill;
 an eagle's¹⁴⁶ words he must bring from above¹⁴⁷
 and speak them to Niðhoggr¹⁴⁸ beneath.
33. 'There are also four stags, those which gnaw on its shoots,¹⁴⁹
 with necks bent back:
 Dáinn¹⁵⁰ and Dvalinn,¹⁵¹
 Duneyrr¹⁵² and Duraprór.¹⁵³

34. 'Ormar fleiri liggja undir aski Yggdrasils
en þat uf hyggi hverr ósviðra apa;
Góinn ok Móinn — þeir eru Grafvitnis synir —
Grábakr ok Grafvölluðr;
Ófnir ok Sváfnir hyggek at æ skyli
meiðs kvistu má.
35. 'Askr Yggdrasils drýgkir erfiði,
meira en menn viti;
hjørtr bítr ofan, en á hliðu fúnar,
skerðir Niðhoggr neðan.
36. 'Hrist ok Mist vil ek at mér horn beri,
Skeggjöld ok Skogul,
Hildi ok Þrúði,
Hlökk ok Herfjotur,
Göll ok Geirólul,
Randgríð ok Ráðgríð ok Reginleif;
þær bera einherjum ǫl.
37. 'Árvakr ok Alsviðr, þeir skulu upp heðan,
svangir, Sól draga;
en und þeira bógum fálu blíð regin,
Æsir, ísarn kól.
38. 'Svǫl heitir, hann stendr Sólu fyrir,
skjǫldr, skínanda goði;
björg ok brim ek veit at brenna skulu,
ef hann fellr í frá.
39. 'Skǫll heitir úlfr er fylgir inu skírleita goði
til varna viðar;
en annarr, Hati, hann er Hróðvitnis sonr,
sá skal fyr heiða brúði himins.
40. 'Ór Ymis holdi var jörð um skǫpuð,
en ór sveita sær,
björg ór beinum, baðmr ór hári,
en ór hausi himinn.
41. 'En ór hans brám gerðu blíð regin
Miðgarð manna sonum,
en ór hans heila váru þau in harðmóðgu
ský ǫll um skǫpuð.

34. 'More snakes lie under the ash of Yggdrasill
than any unwise ape¹⁵⁴ would think,¹⁵⁵
Góinn¹⁵⁶ and Móinn¹⁵⁷ — they are Grafvitnir's¹⁵⁸ sons —
Grábakr¹⁵⁹ and Grafvölluðr,¹⁶⁰
Ófnir¹⁶¹ and Sváfnir¹⁶² I think must always
wear away at the tree's twigs.¹⁶³
35. 'The ash of Yggdrasill suffers hardship,
more than men may know;
a stag bites it from above,¹⁶⁴ and its side rots,
Niðhoggr gnaws it from beneath.¹⁶⁵
36. 'Hrist¹⁶⁶ and Mist¹⁶⁷ I want to bring me a horn,
Skeggjöld¹⁶⁸ and Skogul,¹⁶⁹
Hildi¹⁷⁰ and Prúði,¹⁷¹
Hlökk¹⁷² and Herfjotur,¹⁷³
Göll¹⁷⁴ and Geirölul,¹⁷⁵
Randgríð¹⁷⁶ and Ráðgríð¹⁷⁷ and Reginleif;¹⁷⁸
they bring ale to the unique champions.¹⁷⁹
37. 'Árvakr¹⁸⁰ and Alsviðr,¹⁸¹ those scrawny ones must drag
Sól up from here,¹⁸²
but under their shoulders kindly powers,
Æsir,¹⁸³ concealed iron coolers(?).¹⁸⁴
38. 'Svöl is its name¹⁸⁵ — it stands before Sól —
a shield, [before] the shining god;¹⁸⁶
I know that rocks and surf shall burn up,
if it falls away from it.
39. 'Sköll¹⁸⁷ is the name of the wolf which pursues the shiny-faced god¹⁸⁸
to the shelter of the wood;¹⁸⁹
and the other, Hati,¹⁹⁰ he is Hröðvitnir's son,
he must be before the shining bride of the sky.¹⁹¹
40. 'From Ymir's¹⁹² flesh the earth was formed,
and from his "sweat"¹⁹³ the sea,
boulders from his bones, trees from his hair,
and from his skull the sky.¹⁹⁴
41. 'And from his eyelashes¹⁹⁵ the kindly powers made
Miðgarðr¹⁹⁶ for the sons of men,
and from his brain all those hard-hearted
clouds were created.

42. 'Ullar hylli hefr ok allra goða,
hverr er tekr fyrstr á funa,
þvíat opnir heimar verða um Ása sonum,
þá er hefja af hvera.
43. 'Ívalda synir gengu í árdaga
Skíðblaðni at skapa,
skipa bezt, skírum Frey,
nýtum Njarðar bur.
44. 'Askr Yggdrasils, hann er æztr við,
en Skíðblaðnir skipa,
Óðinn Ása, en jóa Sleipnir,
Bilrøst brúa, en Bragi skálda,
Hábrók hauka, en hunda Garmr,
en Brimir sverða.
45. 'Svipum hefi ek nú ypt fyr sigtíva sonum;
við þat skal vilbjörg vaka;
öllum Ásum þat skal inn koma,
Ægis bekki á,
Ægis drekku at.
46. 'Hétumk Grímr, hétumk Gangleri,
Herjan ok Hjálmbæri,
Þekkr ok Þriði, Þundr ok Uðr,
Helblindi ok Hár.
47. 'Saðr ok Svipall ok Sanngetal,
Herteitr ok Hnikarr,
Bileygr, Báleygr, Bølverkr, Fjølñir,
Grímr ok Grímnir, Glapsviðr ok Fjølsviðr.
48. 'Síðhøtt, Síðskeggr, Sigföðr, Hnikuðr,
Alföðr, Valföðr, Atriðr ok Farmatýr;
einu nafni hétumk aldregi,
síz ek með fólku fóm.
49. 'Grímnir mik hétu at Geirraðar,
en Jálk at Ásmundar,
en þá Kjalar er ek kjálka dró,
Þrór þingum at,
Viðurr at vígum,
Óski ok Ómi, Jafnhár ok Biflindi,
Göndlir ok Hárbarðr með goðum.

42. 'Whoever first takes hold of the fire¹⁹⁷ will have the favour
of Ullr and of all gods,¹⁹⁸
because worlds¹⁹⁹ become open²⁰⁰ around²⁰¹ the sons of the Æsir,²⁰²
when the cauldrons are taken off.²⁰³
43. 'Ívaldi's sons went in early days
to build Skíðblaðnir,²⁰⁴
best of ships, for shining Freyr,²⁰⁵
for the able son of Njǫrðr.²⁰⁶
44. 'The ash of Yggdrasil, it's the greatest of trees,
and Skíðblaðnir of ships,
Óðinn of Æsir,²⁰⁷ and Sleipnir of steeds,²⁰⁸
Bilrǫst of bridges,²⁰⁹ and Bragi of poets,²¹⁰
Hábrók of hawks,²¹¹ and Garmr of hounds,²¹²
and Brimir of swords.²¹³
45. 'I have now lifted my fleeting disguises²¹⁴ before the
sons of the victory gods;²¹⁵
with that, welcome relief²¹⁶ shall awake;
for²¹⁷ all the Æsir²¹⁸ it shall come inside,
to Ægir's benches,
at Ægir's drinking feast.²¹⁹
46. 'They called me Grímr,²²⁰ they called me Gangleri,²²¹
Herjan²²² and Hjálmberi,²²³
Þekkr²²⁴ and Þriði,²²⁵ Þundr²²⁶ and Uðr,²²⁷
Helblindi²²⁸ and Hár.²²⁹
47. 'Saðr²³⁰ and Svipall²³¹ and Sanngetal,²³²
Herteitr²³³ and Hnikarr,²³⁴
Bileygr,²³⁵ Báleygr,²³⁶ Bǫlverkr,²³⁷ Fjǫlnir,²³⁸
Grímr²³⁹ and Grímnir,²⁴⁰ Glapsviðr²⁴¹ and Fjǫlsviðr.²⁴²
48. 'Síðhǫttr,²⁴³ Síðskeggr,²⁴⁴ Sigfǫðr,²⁴⁵ Hnikuðr,²⁴⁶
Alfǫðr,²⁴⁷ Valfǫðr,²⁴⁸ Atríðr²⁴⁹ and Farmatýr,²⁵⁰
by one name they have never called me,
since I travelled among troops.²⁵¹
49. 'Grímnir they called me at Geirrǫðr's,
and Jálkr²⁵² at Ásmundr's,²⁵³
and then Kjalarr²⁵⁴ when I drew a sledge;²⁵⁵
Þrórr²⁵⁶ at assemblies,²⁵⁷
Viðurr²⁵⁸ in battles,²⁵⁹
Óski²⁶⁰ and Ómi,²⁶¹ Jafnhár²⁶² and Biflindi,²⁶³
Göndli²⁶⁴ and Hárbarðr²⁶⁵ among the gods.

50. 'Sviðurr ok Sviðrir er ek hét at Sökkmímis,
ok dulða ek þann inn aldna jötun,
þá er ek Miðviðnis vark ins mæra burar
orðinn einn bani.
51. 'Qlr ertu, Geirrøðr, hefr þú ofdrukkit!
Miklu ertu hnugginn er þú ert mínu gengi,
øllum einherjum ok Óðins hylli.
52. 'Fjöld ek þér sagða, en þú fátt um mant —
of þik véla vinir;
mæki liggja ek sé míns vinar
allan í dreyra drifinn!
53. 'Eggmóðan val nú mun Yggr hafa,
þitt veit ek líf um liðit;
úfar ru dísir — nú knáttu Óðin sjá,
nalgaztu mik, ef þú megir!
54. 'Óðinn ek nú heiti, Yggr ek áðan hét,
hétumk Þundr fyrir þat;
Vakr ok Skilfingr, Váfuðr ok Hroptatýr,
Gautr ok Jálkr með goðum,
Ófnir ok Sváfnir, er ek hygg at orðnir sé
allir af einum mér.'

Geirrøðr konungr sat ok hafði sverð um kné sér, ok brugðit til miðs. En er hann heyrði at Óðinn var þar kominn, stóð hann upp ok vildi taka Óðin frá eldinum. Sverðit slapp ór hendi honum, vissu hjöltin niðr. Konungr drap fæti ok steiptisk áfram, en sverðit stóð í gognum hann, ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi síðan.

50. 'Sviðurr²⁶⁶ and Sviðrir²⁶⁷ when I was named at Sǫkkmímir's,²⁶⁸
and I concealed it from that ancient giant,
when I alone had become slayer
of the eminent son of Miðviðnir.²⁶⁹
51. 'You're drunk, Geirrøðr, you've drunk too much!²⁷⁰
You're robbed of much when you're not in *my* company,²⁷¹
[namely] all the unique champions and Óðinn's favour.
52. 'Much have I told you, but few things you remember —
friends deceive you,²⁷²
I see the sword of *my* friend²⁷³ lying
all soaked in blood!
53. 'Your edge-wearied corpse²⁷⁴ Yggr²⁷⁵ will now have,
your life, I know, has ebbed away;
the spirit-women²⁷⁶ are angry — now you can see Óðinn,
approach *me*,²⁷⁷ if you can!
54. 'I am called Óðinn now, I was called Yggr earlier,²⁷⁸
they called me Þundr before that,²⁷⁹
Vakr²⁸⁰ and Skilfingr²⁸¹, Váfuðr²⁸² and Hroptatýr,²⁸³
Gautr²⁸⁴ and Jálkkr²⁸⁵ among the gods,
Ófnir and Sváfnir,²⁸⁶ all of which I think have
arisen from me alone.'

King Geirrøðr sat and had a sword on his knee, and it was drawn to the middle. And when he heard that Óðinn had come there, he stood up and wanted to take Óðinn from the fires. The sword slipped from his hand, the hilt pointed downwards. The king lost his footing and toppled forward, and the sword ran him through, and he got his death. Óðinn disappeared then. And Agnarr was king there for a long time after.

Textual Apparatus to *Grímnismál*

Frá sonum Hrauðungs konungs] These rubricated but faded words are illegible in the photograph in the facsimile volume of **R**; this edition therefore relies on the transcription therein, which brackets these words; **A** *fra hrauðvngi konvngi* 'About King Hrauðungr'

Hrauðungr] The first letter is a large and inset in **R**

annarr] **A** *annarr* s. (with *annarr* inserted above the abbreviation)

dorgar] **A** *dorgir*

Í náttmyrkri brutu þeir] **A** *þeir brutu ináttmyrkri*

en karl Geirrøð] so **R**; **A** *æn karl fostraði geirrøð. ok kændi honum rað* 'and the old man fostered Geirrøðr and gave him advice'

þau kerling] so **A**; **R** *kerling þau*

til strandar] **A** *til skips* 'to the ship'

þðurs] **A** *þðvr*

Farðu] **A** *Far þv nv* 'Go now'

rak út] **A** *rak i haf vt* 'rode out to sea'

upp] so **A**; **R** *vt* 'out'

bæjar] **A** *bæia*

var] **A** *var þar*

Þá var faðir hans] **A** *æn faðir hans var þa* 'and his father was then'

Var þá Geirrøðr] **A** *GæiRøðr var þa*

Hliðskjálfu] **A** *hliðskialf*

heima alla] **A** *alla heima*

En Geirrøðr, fóstri minn, er konungr ok sitr nú at landi] **A** *ænn* (æ above line) *konvngr fostri minn ok sitr at lqndvm*

in] **A** *hin*

eskismey] **A** *æski mæy*

inn] **A** *hinn*

Geirrøðr] **A** *gæiRøðr konvngr*

Ok þó lætr] **A** *ænn þo lætr konvngr*

ráða] **A** *hlaupa*

pína] **A** *pina hann*

tveggja] **A** *absent*

hann] **A** *absent*

átti] **A** *atti þa*

þau kerling] so **A**; **R** kerling þau

fullt] so **A**; **R** fult

Sagði] **A** ok sagði

at konungr gærði illa] **A** at faðir hans gærði

er hann lét þína hann saklausan] **A** ær hann pinndi þænna mann saklausan

Grímnismál] The title is rubricated but illegible, due to fading, in the photograph in the facsimile volume of **R**; this edition therefore relies here on its transcription in the facsimile volume and on **A**

1/1 *Heitr*] The first letter is large, inset, rubricated but faded in **R**

1/5 *berak*] **A** væra

2/2 *milli*] **A** millvm

2/6 *sonr*] **A** son

4/6 *um*] **A** of

5/4 *Frey*] **R** corrected from *freyr* by underdotting

6/1 *inn*] **A** hin

7/1 *inn*] **A** hinn

7/1 *fjórði*] **A** *fiorð*; **R** has a roman numeral

8/1 *heitir*] **A** ær 'is'

8/1 *inn*] **A** hinn

8/2 *in*] **A** hin

8/3 *Valhøll*] **R** corrected from *vaulhlaull* (or perhaps *vailhlaill*) by underdotting

8/3 *of*] **A** absent

9/2 *til*] **A** absent

Originally, the scribe of **R** mistakenly put stanza 9 after stanza 10, but he did subsequently indicate their correct order

10/2–3 *þeim er til Óðins koma, salkynni at síá*] **A** *þæim ær. t. k. s. at sia*

10/2-3] **R** abbreviates *þ. er o. k. s. k.*

11/1 *inn*] **A** hinn

11/6 *fornar*] **A** *forna*

12/1 *Breiðablik*] **R** *Breiða*, corrected to *Breiðablik* by a later hand; **A** *Bræiða blio*

12/1 *in*] **A** hin

12/1 *sjúndu*] **A** *siavnndv*

13/1 *in*] **A** hin

13/6 *inn*] **R** absent; **A** hin

- 14/1 *inn*] **A** *hinn*
- 15/1 *er inn*] **A** *h. e.* (abbreviation for *heitir enn*)
- 15/3 *it*] **A** *hit*
- 16/1 *eru in*] **A** *ær. h.*
- 16/5 *inn*] **A** *hinn*
- 16/6 *hǫrgi*] so **A**; **R** *haurg*
- 16/6 *ræðr*] so **A**; **R** absent
- 17/3 *Víðars*] so **A**; **R** *vinþars*
- 17/6 *at*] **R** and **A** have the Tironian sign for *ok* 'and'
- 18/6 *við*] **R** and **A** absent; supplied from *SnEGylf*
- 18/6 *einherjar*] **A** *æinhæria*
- 20/1 *Muninn*] **R** *muNiN*; **A** *mōninn*
- 20/4 *of*] so **R** (interlined); **A** *vm*
- 20/4 *Hugin*] **A** corrects *hvgim* to *hvgin* by underdotting
- 20/5 *komit*] **R** *comiþ*; **A** *komi*
- 20/6 *sjámk*] **A** *siamz ek*
- 20/6 *Munin*] **R** *mōniN*; **A** *mōninn*
- 21/1 *Þund*] **A** *þvndr*
- 21/5 *þikkir*] **R** absent
- 21/6 *valglaumi*] **A** *valglavmni*
- 22/3 *durum*] **A** *dyrom*
- 22/6 *lokin*] **A** *vm lokin*
- 23/1 *Fimm hundruð*] **A** abbreviates *Fim. h.*
- 23/3 *bugum*] **R** corrects *bvgomo* to *bvgom* by underdotting
- 23] **A** places this stanza after stanza 24
- 24/3 *hygg*] **A** *kvæt* 'say'
- 24/3 *Valhǫllu*] **A** *valholl*
- 24/5 *ganga*] **A** *ganga sænn* 'go at the same time'
- 24/5 *durum*] **A** *dyrum*
- 24/6 *at vitni*] **A** *við vitni*
- 25/2 *Herjafoðrs*] **A** *hæriafoðvor*
- 25/6 *knáat*] **A** *kann*
- 26/2 *hǫllu*] **A** *hællv*

- 26/3 *Læraðs limum*] **A** abbreviates *l. l.*
- 26/6 *eigu*] **A** *æiga*
- 27/2 *Eikin*] **A** *ækin*
- 27/3 *ok*] not visible in **A**, due to smudge
- 28/1 *Vín á*] so **R**; **A** *Vina*
- 28/1 *ein*] **R** *enn*; **A** *ænn*
- 28/2 *Vegsvinn*] **A** *væg svin*
- 28/8 *Ván*] **A** *vað*
- 28/12 *en*] so **A** *ænn*; **R** *er* ‘which’
- 29/4 *hverjan dag*] **A** *dag hværn*
- 29/8 *loga*] so **A**; **R** *logo*
- 30/2 *Gler*] **A** *glær*
- 30/3 *Silfrintoppr*] so **A**; **R** *silfrintoptr* corrected to *silfrintopr* by underdotting
- 30/4 *Falhófnir*] **A** *falæpnir*
- 30/6 *jóm*] **A** *iovm*
- 30/8 *er þeir dæma fara*] **A** *ær dæma*
- 31/4 *undir*] **A** *und*
- 32/1 *Ratatoskr*] **A** *Raratoskr*
- 32/3 *Yggdrasils*] so **A**; **R** *yGdrasis*
- 33/2 *hæfingar*] **A** *hæfingiar*
- 33/3 *gaghálsir*] so **A**; **R** *agaghalsir*
- 33/3 *gnaga*] **A** *ganga*
- 33/5 *Duneyrr ok Duraprór*] **A** *dynæyR ok dyrapror*
- 34/3 *þat*] **A** absent
- 34/3 *uf*] **A** *of*
- 34/3 *ósviðra*] **A** *osvinnra*
- 34/5 *þeir eru*] **A** *þæirro*
- 34/7 *Ófnir*] **A** *opnir*
- 34/9 *meiðs*] **A** *mæiðar*
- 35/3 *viti*] **A** *of viti*
- 36/3 *Skeggjöld*] **A** *skægg ølld*
- 36/4 *Hildi ok Þrúði*] **A** *hilldr ok þrvðr* (i.e., *Hildir ok Þrúðr*)
- 36/6 *Geirþul*] **A** *gæirþmvl*

- 36/8 *ok*] so **A**; **R** absent
- 36/9 *ǫl*] **A** corrects *ǫll* to *ǫl* by underdotting
- 38/1 *Svǫl*] **A** *Svalin*
- 38/3 *gōði*] **A** *gōði*
- 39/2 *inu*] **A** *hinu*
- 39/3 *varna*] **A** corrects *vavna* to *varna*
- 39/5 *hann er*] **A** absent
- 39/5 *sonr*] **A** *son*
- 40/3 *sær*] **A** *sior*
- 40/5 *baðmr*] **A** *baðrmr*
- 41/6 *um*] **A** *of*
- 42/1 *hefr*] **A** *hæfir*
- 42/5 *um*] **A** *of*
- 42/6 *þá er*] **A** *þa ær þæir*
- 43/1 *Ívalda*] **A** *Ivallda*
- 44/6 *Bilrǫst*] Inserted above the line in **A**
- 44/9 *Garmr*] **A** *gramr*
- 44/10 *en Brimir sverða*] so **A** *ænn brimir sværða*; **R** absent
- 45/1 *nú*] **A** absent
- 45/1 *ypt*] Two letters erased before this word at the start of the line in **R**
- 45/2 *sigtíva*] **A** *sigtífa*
- 45/7 *drekku*] **A** *drykiv*
- 46/1–2 *Hétumk Grímr, hétumk Gangleri*] **A** *Hætvmz grimr ok ganglæri*
- 46/5 *Þundr*] **A** *þvðr*
- 46/5 *ok*] Inserted above the line in **R**
- 46/6 *Helblindi*] **A** *hærblindr* ‘Army Blind/Hidden One’
- 46/6 *ok*] Inserted above the line in **R**
- 48/2 *Sigfǫðr*] **A** *sigfæðr* (with a mark above the -æ-)
- 48/3 *Valfǫðr*] **A** absent
- 48/6 *hétumk aldregi*] **A** *hætvmz*
- 48/7 *með*] **A** absent
- 49/3 *Ásmundar*] so **A**; **R** *ǫsmundar*
- 49/4 *en þá Kjalar*] *ænn þa ialk*

49/7 *Viðurr at vígum*] **A** *viður at vígum*; **R** absent

50/3 *inn*] **A** *hinn*

50/4 *er*] Added in margin in **R**

50/4 *Miðviðnis*] **A** *miðvitnis*

50/4 *vark*] **A** *var*

50/5 *ins*] **A** *hins*

50/6 *einn bani*] **A** *æinbani*

51/2 *hefr*] **A** *hæfir*

51/4 *gengi*] **A** *gæði*

52/1 *sagða*] **A** *sagðac*

52/2 *fátt*] so **A**; **R** *fat*

53/2 *mun*] **A** *man*

53/3 *um*] **A** *of*

53/4 *úfar ru*] so paper manuscripts; **R** *varar ro*; **A** *vvaRro*

53/6 *nálgaztu*] so **A**; **R** *nalgazstv*

54/3 *hétumk*] **A** *hætomz*

54/8 *er*] **A** absent

54/9 *af*] **A** *at*

Final prose *Óðinn*] **A** abbreviates *.o.*

Final prose *vildi*] **A** *vill* ‘wants’

Final prose *Óðin*] **A** abbreviates *.o.*

Final prose *vissu*] **A** *ok vissv* ‘and pointed’

Final prose *steyptisk*] **A** *stæyttiz*

Final prose *sverðit*] **A** *sværð*

Final prose *gognum*] **A** *gægnvm*

Final prose *fekk hann bana*] **A** *fæK þar af bana*

Final prose *Óðinn hvarf þá*] **A** absent

Final prose *En Agnarr var þar konungr lengi síðan*] **A** *Enn agnarr varð konungr* ‘And Agnarr became king’

Notes to the Translation

- 1 King Hrauðungr is obscure, but his name probably means ‘Destroyer’. Another Hrauðungr appears in *Hdl. 26*; a sea-king of this name is found in a name-list in *SnESkáld* (I, 75, p. 110); and a giant is so named in *SnESkáld* (I, 75, p. 114) and *Hjálmþés saga ok Qlvis* ‘The Saga of Hjalmpér and Qlvir’. *Agnarr* ‘Terrifying Army’ and *Geirrøðr* ‘Spear Peace’ (elsewhere a giant-name) are also obscure figures.
- 2 Here **A** adds that the old man gave him advice. The fosterers are presumably the smallholder and his wife, whose identities we learn shortly.
- 3 Geirrøðr, the younger son, exiles his elder brother in order to inherit the kingdom in his stead. His words probably serve as a spell of banishment, most likely taught to him by the ‘old man’ during their private talk. ‘Fiends’ is a loose translation of the obscure noun *smyl*, which seems to have denoted some kind of monstrous being.
- 4 I.e., it was driven out to sea.
- 5 *SnEGylf* (9, p. 13) identifies *Hliðskjálf* ‘Door/Inlet Shelf’ as a place in *Ásgarðr* ‘Áss/God Court’ containing a high-seat, from which Óðinn can see all worlds.
- 6 The old man was Óðinn in disguise; the old woman was Frigg.
- 7 *Fulla*, probably ‘Bountiful One’, is one of the *Ásynjur* ‘goddesses’ according to *SnEGylf* (35, p. 29), which identifies her as a virgin who carries Frigg’s ashen box (*eski*).
- 8 Literally, a ‘much-knowing man’, one skilled in malevolent magic.
- 9 ‘Masked One’, an alias of Óðinn. The dark blue of his cloak forbodes death.
- 10 The following revelatory poem is probably recited during the ninth night, a time of transformational suffering in other myths; cf. *Háv.* 138–39, *FSk.* 39, 41.
- 11 A term for ‘fire’.
- 12 Literally ‘Goths’, but the term may denote humankind in general. The last line of this stanza does not conform to the *ljóðaháttr* otherwise used in stanzas 1 to 26.
- 13 I.e., healthy, well.
- 14 ‘God of Men’, an alias of Óðinn.
- 15 ‘Power Home’. It is possibly the aforementioned holy land.
- 16 The ruling gods will die violently at Ragnarok.
- 17 ‘Yew Dales’.
- 18 Literally, ‘they’re called’, the noun and verb being pl.
- 19 A god whose name appears cognate with OE *wuldor* ‘brilliance, glory’. *SnEGylf* (31, p. 26) identifies him as Sif’s son and Þórr’s stepson, a handsome warrior and an unrivalled archer and skier, to whom it is good to pray in single combat. ‘Yew Dales’ is a fitting home for an archer, as yew wood was used for making bows.
- 20 ‘Elf Home’. In *SnEGylf* (17, p. 19) *Álfheimr* is the home of the ‘light-elves’. Here it might contain, or form part of, *Ydalir*, and its owner, *Freyr* ‘Lord’ (a god described as *bjartr* ‘bright’ in *Vsp.* 52 and *skírr* ‘shining’ in *Grm.* 43) or a *freyr* ‘lord’, might be a young version of the implicitly brilliant Ullr.
- 21 I.e., as a gift for Freyr’s first tooth.

- 22 The arithmetic is correct if the holy land and Þrúðheimr of *Vm.* 4 may be taken together as the site of one homestead and the same is true of Ýdalir and Álfheimr in *Vm.* 5. Otherwise, some clumsy interpolation or other textual corruption may have occurred.
- 23 ‘Váli’s Shelf’, Váli being Baldr’s avenger; alternatively, perhaps *Valaskjálf* ‘Shelf of the Slaughtered(?)’.
- 24 One of the Æsir, possibly Váli; alternatively, just ‘a god’.
- 25 According to *SnEGylf* (17, p. 20), *Valaskjálf* is a ‘big place’ belonging to Óðinn; the gods built it and roofed it with silver, and Óðinn’s high-seat *Hliðskjálf* is inside it.
- 26 ‘Sunken Bank/Beck’ or perhaps ‘Bank/Beck of Treasures’.
- 27 *SnEGylf* (35, p. 29) says *Sága* ‘Seeress/Sayer(?)’ is the second of the Ásynjur after Frigg, and that she lives at *Sokkvabekkr*, which is a ‘big place’. Possibly *Sága* (cf. *soga* ‘to suck?’) was originally another name for Frigg, whose home in *Vsp.* 33 is the watery *Fensalir* ‘Fen-Halls’.
- 28 ‘Home of Gladness’ or ‘Glade’s Home’. In *SnEGylf* (14, p. 15) *Glaðsheimr* is the site of a golden temple to the gods.
- 29 The ‘Hall of the Slain’, to which the *einherjar* ‘unique/only champions’ repair.
- 30 An alias of Óðinn.
- 31 Literally ‘weapon-dead men’. The reference is to the *einherjar*, noblemen killed in battle who are selected by valkyries, at Óðinn’s command, to live in his hall, *Valhöll*, before fighting beside him at Ragnarok.
- 32 Or ‘It’s [i.e., the hall is] very easily recognized’.
- 33 Or simply ‘to Óðinn’.
- 34 Spear-shafts.
- 35 *Valhöll*, to which the *einherjar* come; cf. *Grm.* 24. It is similarly described as roofed with gilded shields in *SnEGylf* (2, p. 2).
- 36 Or ‘criminal’.
- 37 ‘Thunder Home’.
- 38 Þjazi was a giant slain by the gods for kidnapping the goddess *Iðunn* and her apples; see *Haut.*, *SnESkáld* (I, G56, pp. 1–2), *SPSMA* III, 431–63; also *Hrbl.* 19.
- 39 The giantess *Skaði* won the right to choose a divine husband as part of a compensation package for the slaying of her father, *Þjazi*. She had to make her choice at a beauty contest in which she could see only the gods’ lower legs and feet. She chose the most attractive pair, thinking they must be Baldr’s, only to discover that they were the smooth, clean limbs of the sea-god *Njörðr*; see *SnESkáld* (I, G56, p. 2). The couple hated each other’s homes (*SnEGylf* 23, pp. 23–24) and, according to chapter 8 of *Ynglinga saga*, *Skaði* left *Njörðr* for Óðinn. *SnESkáld* (I, 75, p. 114) includes *Skaði* among the Ásynjur.
- 40 This stanza is quoted in variant form in *SnEGylf* (23, p. 24), *SnEUpp* (18, p. 42).
- 41 ‘Broad-Shining Ones’.
- 42 ON *feiknstaðir*, which corresponds to OE *facenstafas* in *Beowulf* l. 1018, denotes evil runestaves, which signify deceits, falsehoods and malign intentions. *SnEGylf* (22, p. 23) says there is nothing *óhreint* ‘impure’ in *Breiðablik*, and that there is no fairer place (17, p. 19).
- 43 This stanza is quoted in variant form in *SnEGylf* (22, p. 23), *SnEUpp* (18, p. 40).
- 44 ‘Sky Rocks/Mountains’ or ‘Sky Help/Deliverance’; the former sense might describe towering clouds; it could also reflect an inference from the discovery of meteorites.

- 45 Heimdallr.
- 46 This stanza is quoted in variant form in *SnEGylf* (27, p. 26), *SnEUpp* (20, p. 44). *SnEGylf* (17, p. 20) says Himinbjörg *stendr á himins enda við brúar sporð, þar er Bifröst kemr til himins* ‘stands at the end of the sky by the end of the bridge, where Bifröst [the celestial bridge] reaches the sky’.
- 47 ‘Folk/Host Plain’, possibly a term for ‘battlefield’.
- 48 Some seating positions were more prestigious than others.
- 49 This stanza is quoted in variant form in *SnEGylf* (24, p. 24), *SnEUpp* (19, p. 42). Cf. *Hrbl.* 24.
- 50 ‘Glittering One’.
- 51 ‘Chairman’, an obscure god. *SnEGylf* (32, p. 26) identifies him as one of the Æsir, the son of Baldr and Nanna (Baldr’s wife), and adds that all who bring tough legal disputes to his heavenly hall, Glitnir, leave with their differences settled.
- 52 This stanza is quoted in variant form in *SnEGylf* (32, p. 26), *SnEUpp* (20, p. 46). *SnEGylf* (17, pp. 19–20) says Glitnir’s walls, supports and pillars are made of red gold, and its roof of silver.
- 53 ‘Ships’ Yards’, potentially a term for ‘sea’.
- 54 Or ‘temple’, ‘shrine’; see note to *Vsp.* 7.
- 55 Cf. *Háv.* 119.
- 56 Or perhaps ‘is Víðarr’s land, Viði’.
- 57 Víðarr’s lands possibly lie untended because his sole purpose is to avenge the death of his father, Óðinn, at Ragnarok (cf. *Vsp.* 53).
- 58 These three names probably mean essentially ‘One Exposed to Soot’, ‘Sea-Sooty One’ and ‘Fire-Sooty One’, respectively.
- 59 This stanza is quoted in *SnEGylf* (38, p. 32), *SnEUpp* (25, p. 56). According to *SnEGylf*, the cook Andhrímnir boils the boar Sæhrímnir twice a day in the pot Eldhrímnir, to feed the host of the slain in Valhøll.
- 60 ‘Father of Armies’, an alias of Óðinn.
- 61 Óðinn’s wolves. Both names mean ‘Greedy One’.
- 62 This stanza is quoted in *SnEGylf* (38, p. 32), *SnEUpp* (25, p. 56).
- 63 *Huginn* ‘Thoughtful One’ and *Muninn* ‘Mindful One’ are Óðinn’s ravens. On returning from their travels, they sit on his shoulders and speak the news they have gathered into his ears. Contrast the ‘heron of oblivion’ in *Háv.* 13.
- 64 This stanza is quoted in variant form in *SnEGylf* (38, pp. 32–33), *SnEUpp* (25, p. 56).
- 65 An obscure passage, for which various interpretations have been proposed. *Þund(r)* ‘Thunderous/Swollen One’ is probably a noisy, violent river (cf. *Grm.* 29), not necessarily terrestrial, though *Þundr* (the reading of **A**) is also a name of Óðinn in *Grm.* 46, 54. *Þjóðvitnir*, interpreted as ‘Great Wolf’, is sometimes thought to describe Fenrir (cf. *vitnir* in *Grm.* 24, *Hróðvitnir* in *Grm.* 39, *Hróðrsvitnir* in *Ls.* 39), whose ‘fish’ could be either his sibling, Miðgarðsormr, or the sun, which he will devour at Ragnarok; then again, the translation ‘Þund roars, a fish resides contentedly in Þjóðvitnir’s flood’ is grammatically possible, in which case the flood might be the river of slaver running from the jaws of the bound Fenrir. However, a more cohesive interpretation, especially in the context of

the surrounding stanzas, identifies *Þjóðvitnir*, interpreted as ‘Great Discerning (One)’, as Heimdallr. Albeit surprisingly, his ‘fish’ might be the heavenly bridge Bifröst/Bilröst, given that when *SnEGylf* (17, p. 20) locates Himinbjörg (Heimdallr’s home in *Grm.* 13) ‘at the sky’s end by the bridge’s end (*við brúar sporð*), where Bifröst reaches the sky’, the term *sporðr* used for the bridge’s end elsewhere denotes a fish’s tail (cf. *Sd.* 16); the bridge’s contentedness might contrast with its breaking in *Fm.* 15. (This interpretation follows Eysteinn Björnsson, ‘When is a Fish a Bridge? An Investigation of Grímnismál 21’ (27 April 2000), formerly available at <http://notendur.hi.is/eybjorn/ugm/grm21.html>; see also <http://www.germanicmythology.com/PoeticEdda/GRM21.html>)

- 66 The second half of this stanza is also rather obscure. R’s *valglaumi* (A has *valglaumni*), interpreted as the dat. sg. of an otherwise unattested compound *valglaumr*, might denote a *glaumr* ‘(cheerfully noisy) horse’ (Sleipnir?) bearing a man killed in battle (*val*). Another possibility is that the word denotes ‘the rejoicing slain’, with reference to the desire to fall in battle, rather than expire of old age. Either way, the intended destination is probably Valhöll, which, since the river Þund cannot be crossed by wading, might be reached via the bridge Bifröst/Bilröst. Cf. *Grm.* 29, *Fm.* 15; for the dead as waders, see also *Vsp.* 38, *Rm.* 3–4.
- 67 *Valgrind* ‘Gate of the Slain’ is otherwise unknown, but quite possibly the *einherjar*, having crossed the bridge linking the worlds of humans and gods, pass through this gate to enter Valhöll.
- 68 Here ‘hundred’ is the old Germanic hundred of 120; the total is therefore 640.
- 69 Possibly ‘Momentarily Cleansed/Shining One’, which might refer to lightning emitted by the home of a thunder-god.
- 70 This stanza is quoted in variant form in *SnEGylf* (21, p. 22), *SnEUpp* (18, p. 38). Snorri identifies Bilskírnir as Þórr’s hall.
- 71 A total of 640, as in *Grm.* 23.
- 72 Actually, 960.
- 73 This stanza is quoted in variant form in *SnEGylf* (40, p. 33), *SnEUpp* (25, p. 58). The wolf is Fenrir, whom Óðinn and his chosen warriors fight at Ragnarok.
- 74 In this name, *Heið-* possibly comes from *Heiðþyrnir*, the name of the lowest heaven in Norse mythology, in which case this element would refer principally to ‘heavenly brightness’ (for the likely associated use of *-þyrnir* in *Eikþyrnir*, see the next stanza). But *heið-* could also suggest ‘pure/clean’, ‘honour’, ‘fee’, ‘heath’, ‘heathen’; note also the seeress *Heiðr* in *Vsp.* 22, who might be identifiable as the *Gullveig* ‘Gold Intoxicating Drink’ of *Vsp.* 21. The second element, *-rún*, could suggest ‘rune/secret’, ‘run’ and maybe even a mead-serving valkyrie. A Norwegian adjective, *heidrun*, applied to cows slightly unwell from overgrazing, raises the possibility that *Heiðrún* overindulged on *Læraðr*’s branches. She is also mentioned in *Hdl.* 46–47.
- 75 *SnEGylf* (39, p. 33) identifies the hall as Valhöll.
- 76 I.e., branches. The tree *Læraðr* also appears as *Léraðr* in a derived passage in *SnEGylf* (39, p. 33); it is perhaps a form of the world-tree (cf. *Grm.* 35), from which dripped a sugary substance associated with honey, the main ingredient of mead. The meaning of *Læraðr* is obscure, but perhaps note the weapon *Lævateinn* ‘Twig of Treacheries’, which seems to have been taken from the world-tree, in *Fj.* 26. The goat *Heiðrún* is also obscure; the same passage in *SnEGylf* says that mead flows from her udder, enough to fill a vat from which all the unique champions can drink their fill.

- 77 The vat was apparently created, or shaped, specifically for this purpose.
- 78 The first element of this name, *eik-*, means 'oak' or, more generally, 'tree'. The second, *þyrnir* ('overcast?'), was possibly extracted from *Heiðþyrnir*, one form of the name of the lowest heaven of Old Norse mythology (cf. the probably associated origin of the goat-name *Heiðrún* in the previous stanza); there may be a pun on 'thorny', the stag's tines being likened to thorns.
- 79 *Hvergelmir* 'Cauldron/Basin Roarer' is mentioned several times in *SnEGylf* as a well or spring.
- 80 This stanza is paraphrased in *SnEGylf* (39, p. 33), which provides no more information about *Eikþyrnir*.
- 81 *Grm.* 27–29 l. 1 list mythical rivers.
- 82 Possibly 'Long One', 'Low-Lying One' or 'Late/Slow One'. Either way, it is the name of a mythical river, like all the other names down to *Grm.* 29 l. 1. Cf. *SnEGylf* (4, p. 9; 39, p. 33).
- 83 'Wide One'.
- 84 'Forward-Rushing One'. *SnEGylf* (39, p. 33) has *Sekin*.
- 85 'Driven One' or 'Wild/Powerful One'. *SnEGylf* (39, p. 33) has *Ekin*.
- 86 'Cool One'.
- 87 Possibly 'Battle Trough'. This name recurs in *SnEGylf* (39, p. 33), but *SnEGylf* (4, p. 9) has *Gunnþrá* 'Battle Throe(s)/Obstinacy'. This line lacks alliteration.
- 88 'Rushing One'.
- 89 'Mighty Murmuring One'.
- 90 The Rhine.
- 91 'Running One'.
- 92 Perhaps 'Gabbling One'.
- 93 Possibly 'Gaping One'.
- 94 'Old One'.
- 95 'Spear-Swarming One'; in other words, a river containing many spears. Cf. *Vsp.* 36; also *Slíð* and *Nøt* in *Grm.* 28.
- 96 These hoards are perhaps imagined as the centres of divine realms.
- 97 Possibly 'Thundering One'; alternatively, *Þýn* 'Swollen One'.
- 98 Possibly the *Dvina*. The name perhaps denotes a river that dries up in summer, though *vín* also means 'wine'. Note also *Vín* in *Grm.* 28. The present line lacks alliteration but has rhyme.
- 99 Ostensibly 'Fir Tree', but perhaps etymologically 'Swollen One' or 'Quiet One'.
- 100 'Sloping One'. *SnEGylf* (39, p. 33) has *Bøll*. This line lacks alliteration but has rhyme.
- 101 'Greedy One'.
- 102 'Battle-Daring One'. *SnEGylf* (39, p. 33) has *Gunnþráin*.
- 103 The *Vín* also appears in *Grm.* 27. **A** has *Vina* (presumably for *Vína*, the *Dvína*), which may be the better reading.
- 104 Possibly, *enn* 'moreover', 'also', 'still' was originally *ein* 'one'.
- 105 'Way-Swift/Wise One'. *SnEGylf* (39, p. 33) has *Veg*, *Svinn*.

- 106 Perhaps 'Great Water-Container', 'Mightily Forceful Taker' or 'People Taker'.
- 107 'Useful One'.
- 108 'Wet One'. This name is also attested as a term for 'spear'; cf. the rivers *Geirvimul* in *Grm.* 27, *Slíðr* in *Vsp.* 35 and *Slíð* in *Grm.* 28.
- 109 'Bold One'.
- 110 'Wave'.
- 111 'Dire' or 'Scabbard'; cf. *Slíðr* in *Vsp.* 35 and *SnEGylf* (4, p. 9).
- 112 'Storm'.
- 113 'Swallower'.
- 114 'She-Wolf'.
- 115 'Wide One', as in *Grm.* 27; but it has been suggested this instance is a mistake for **Vil* 'Misery, Despair'.
- 116 'Hope' or 'Expectation'. *Ván* is the name of the river of slaver running from the mouth of the bound Fenrir, according to *SnEGylf* (34, p. 29).
- 117 Probably 'Difficult One'; alternatively, 'Wand/Thin Stick'.
- 118 'Shore'.
- 119 'Din'.
- 120 'Lightning'; cf. *HH.* II, 31.
- 121 Or 'flow', as also in the next line.
- 122 The underworld land of the dead, or the female who presides over it. Cf. *Gg.* 8.
- 123 Perhaps 'Dyked One'. *Kǫrmt* was formerly also the name of the Norwegian island now called Karmøy.
- 124 Possibly 'Armed One', referring to a delta.
- 125 'Tub-Bathings'.
- 126 The world-tree.
- 127 Or *Áss*-bridge (secondarily perhaps 'beam-bridge'). Either way, the reference is doubtless to *Bifrǫst*/*Bilrǫst*, the bridge between the worlds of humans and gods; see *Grm.* 21, 44.
- 128 Or perhaps 'holy waters roar', the sense of the verb *hlóa* being uncertain. Then again, if *-a* in *hlóa* is a negative suffix, the sense is 'holy waters do not boil/roar'. This stanza is quoted in variant form in *SnEGylf* (15, pp. 17-18), *SnEUpp* (14, p. 28).
- 129 'Glad/Bright One'; *SnESkald* (I, 58, p. 90) records that this horse (alias *Skinfaxi* 'Shining Mane') accompanies the day.
- 130 'Golden One' or 'Gilder'.
- 131 Ostensibly 'Glass', but probably rather 'Radiant One'; *A* has *Glær* 'Glaring/Clear One'.
- 132 Possibly 'Racetrack Surfer' or 'Race Foaming One'.
- 133 'Silver Forelock'.
- 134 'Sinewy One'.
- 135 Ostensibly 'Hostage', but perhaps rather 'Shining One'.
- 136 'Fallow-Hoofed One' or 'Hidden-Hoofed One'.
- 137 'Gold Forelock'.
- 138 'Light Foot'.

- 139 Or 'gods'.
- 140 A variant version of this stanza's list of horses appears in *SnEGylf* (15, p. 17).
- 141 Literally, 'stand'.
- 142 Cf. *Háv.* 138, *Fj.* 20.
- 143 Eponymous goddess of Hel, underworld of the dead.
- 144 Literally, 'mannish men/people'.
- 145 'Augur's Tooth'.
- 146 *SnEGylf* (16, p. 18) says an eagle sits in the world tree's branches and is wise in many things. Its name has not survived.
- 147 *SnEGylf* (16, p. 18) has Ratatoskr running up and down the tree, conveying *ǫfundarorð* 'malicious words' between the eagle and Niðhoggr.
- 148 'Waning/Dark-Moon Striker' or *Niðhoggr* 'Malicious Striker', a dragon also mentioned in *Vsp.*
- 149 I.e., the world-tree's shoots. Here 'shoots' is an interpretation of *hæfingar*, which may literally denote 'things that raise themselves up'.
- 150 '(One Who Has) Died'.
- 151 'Delayed One'.
- 152 'Din-Eared', 'Dun-Eared' or 'Downy-Eared'.
- 153 Perhaps 'Door Thriver/Boar'.
- 154 I.e., oaf, fool. Literally, 'each of the unwise apes'.
- 155 *SnEGylf* (16, p. 18) says 'so many snakes are in Hvergelmir with Niðhoggr that no tongue can recount them'.
- 156 Perhaps 'One Who Lives Deep in the Earth' or 'Yawning One'.
- 157 'Moor-Dwelling One'.
- 158 'Grave/Pit Wolf'.
- 159 'Grey Back'.
- 160 Possibly 'Grave/Pit-Digging/Making One'.
- 161 Possibly 'Instigator'; alternatively, *Ofnir* '(Inter)woven One', an allusion to a snake's coils.
- 162 'One Who Lulls to Sleep', i.e., perhaps, 'Killer'.
- 163 I.e., by gnawing them. This stanza is quoted immediately after *Grm.* 35 in *SnEGylf* (16, p. 19); see also the variant in *SnEUpp* (15, p. 32). A list of names for snakes in *SnESkald* (I, 58, p. 90) includes *Góinn*, *Móinn*, *Grafoitnir*, *Grábakr*, *Ófnir*, *Sváfnir*.
- 164 Cf. *Grm.* 26; also *Grm.* 33, which mentions four stags.
- 165 This stanza is quoted immediately before *Grm.* 34 in *SnEGylf* (16, pp. 18–19); see also the variant in *SnEUpp* (15, p. 30). *SnEGylf* (15, p. 17) records that Niðhoggr gnaws the bottom of one of the world-tree's roots, the one that extends over Niflheimr and above Hvergelmir.
- 166 'Shaking One'.
- 167 'Mist'.
- 168 'Axe Age'.
- 169 Possibly 'Outstanding One'.
- 170 'Battle'.

- 171 'Power'.
- 172 Perhaps 'Noise', 'Scream'.
- 173 'Army Fetter'.
- 174 'Tumult'.
- 175 *Geir-* means 'spear'.
- 176 'Shield-(Rim) Eager One'; alternatively, *Randgrið* 'Shield Truce'.
- 177 'Counsel Eager One'; alternatively, *Ráðgrið* 'Counsel Truce'.
- 178 '(Divine)-Power Leaving'; i.e., perhaps, 'Offspring of a Divine Power'.
- 179 The listed names are those of valkyries. This stanza is quoted in variant form in *SnEGylf* (36, p. 30), *SnEUpp* (23, p. 54).
- 180 'Early Waker'.
- 181 'All-Swift'. Cf. *Sd.* 15.
- 182 *Sól* is the personified sun.
- 183 Or 'gods'.
- 184 Or 'cool irons', or possibly even 'ice coolers'. *SnEGylf* (11, pp. 13–14; see also *SnESkald* I, 58, p. 90) identifies *Árvakr* and *Alsviðr* as horses that draw the chariot of the sun. It adds that the gods put two bellows under the horses' shoulders to cool them, and 'in some sources it is called iron-cool [*tsarnkol*]'.
 185 'Cool One'.
- 186 This shield—in **A** called *Svalinn*—is also mentioned in *Sd.* 15. Elsewhere, *Svalinn* appears in a list of poetic terms for 'shield' (*SPSMA* III, 825–26) and the sun itself is a '(sky)-shield' (*SPSMA* III, 85–86, VII, 172, 175–76). For the shining sun as a deity, cf. *Grm.* 39 and *Sd.* 15; also perhaps *Vm.* 46–47.
- 187 'Mockery'.
- 188 The sun.
- 189 A reference to the setting of the sun behind woods on the horizon. The wolf aims to catch and devour the sun.
- 190 'Hater'. Cf. the giant *Hati* in *HHv.* 11 pr.; they are not necessarily distinct.
- 191 At first sight, one might think the 'shining bride of the sky' is the moon. However, the standard Old Norse word for 'moon', *máni*, is masc., whereas words for sun (*sól*, *sunna*) are fem., and the sun is a woman in *Vsp.* 5 and *Vm.* 47. We may imagine the two wolves working together, with *Sköll* driving the divine sun (similarly described in *Sd.* 15) into the clutches of *Hati*, who is perhaps in the deceptive shelter of the wood. Rather similarly, one manuscript of *Heroarar saga ok Heiðreks* calls the wolves *Skalli* and *Hatti*, records that they strive for the shining 'swallower of flame', and explains that *annarr þeira ferr fyrir, en annarr eptir sólu* 'one of them goes before, and the other after the sun'. Understandably, however, a belief developed that one wolf would devour the sun and the other the moon, possibly as a result of misinterpretation of *Grm.* 39 and *Vsp.* 39, where *tungl* might be interpreted as either sun or moon. That, at least, is how the present stanza is interpreted in *SnEGylf* (12, p. 14, and see note on pp. 60–61): 'There are two wolves, and the one that goes behind her [i.e. *sól*, the sun] is called *Sköll*. He panics her and he will take her, and the one who runs before her is called *Hati* *Hróðvitnisson*, and he wants to take the moon [*tunglit*], and that will come to pass'. *Hróðvitnir* 'Glory Wolf' is presumably equivalent to *Hróðrsvitnir*, a name

- for Fenrir in *Ls.* 39. Needless to say, when Hróð(s)vitnir catches the sun, he will devour it. Cf. *Vsp.* 39–40 and *Vm.* 46–47.
- 192 A primordial giant; see *Vsp.* 3.
- 193 I.e., blood.
- 194 Stt. 40 and 41 are quoted together in variant form in *SnEGylf* (8, p. 12), *SnEUpp* (10, p. 20). Cf. *Vm.* 21.
- 195 Or ‘eyelids’.
- 196 ‘Middle Enclosed Space’, the centrally positioned enclosure where humans live; sometimes, more specifically, the surrounding wall.
- 197 Presumably the fire torturing Grímnir.
- 198 According to *SnEGylf* (31, p. 26), Ullr is the fair son of Sif and the stepson of Þórr; he is an unrivalled archer and skier, whom duellists should pray to. Here in *Grm.*, however, *Ullr* might be an alias of Óðinn. From Book 3 of Saxo’s *GD* we learn that *Ollerus* (= *Ullr*) replaced Óðinn as chief god and was even given his name, but fled to Sweden on Óðinn’s reinstatement and was killed by the Danes. In places, the cult of Ullr may have been assimilated into that of Óðinn. In Anglo-Saxon texts, OE *Woden*, a cognate of ON Óðinn, is associated with OE *wuldor* ‘glory’, a word cognate with ON *Ullr*.
- 199 Literally ‘homes’.
- 200 Or ‘because open worlds will come to pass’.
- 201 Or ‘over’, ‘above’.
- 202 The ‘sons of the Æsir’ could be either the Æsir (gods) themselves or, perhaps more likely here, men.
- 203 The cauldrons presumably contain the torturing fires and were either suspended from the hall’s roof or raised on stands. The exact sense and significance of this stanza are unclear.
- 204 ‘(Ship) Assembled from Pieces of Thin Wood’.
- 205 *SnEGylf* (43, p. 36) and *SnESkald* (I, 35, pp. 41–42) agree with *Grm.* 43–44 that *Skíðblaðnir* is the best ship, and that it was made for Freyr by the (unnamed) dwarven sons of an otherwise unknown person called *Ívaldi*, a name that could mean ‘Yew-(Bow)-Controlling One’ (= Ullr?) or ‘Very Powerful One’. However, chapter 7 of *Ynglinga saga* assigns the ship to Óðinn, and *SnEUpp* (26, p. 62) says the dwarves gave it to Freyja.
- 206 This stanza is quoted in variant form in *SnESkald* (I, 7, pp. 18–19).
- 207 Or ‘gods’.
- 208 *Sleipnir* ‘Sliding/Slippy One’ is Óðinn’s horse, which is elsewhere described as grey and eight-legged.
- 209 *Bilrøst* means ‘Momentary League’; *SnEGylf* (15, pp. 17–18) calls it *Bifrøst* ‘Shaking League’. It is the bridge between the worlds of humans and gods, which *SnEGylf* identifies as a rainbow; its red segment is fire, designed to repel the frost- and mountain-giants. All the gods ride over the bridge every day, except for Þórr, who wades; see *Grm.* 21, 29.
- 210 Bragi (cf. *bragr* ‘best’, ‘poetry’) is a god of poetry; he might be the apotheosis of the ninth-century skaldic poet Bragi Boddason the Old.
- 211 Nothing more is known of *Hábrók* ‘High Breeches’, though this hawk presumably had long legs.
- 212 *Garmr* ‘Howler’ appears prominently in *Vsp.*

- 213 The words *en Brimir sverða* ‘and Brimir of swords’ are found only in **A** and lack alliteration; they might originally have been a variant of *en Bragi skálda* ‘and Bragi of poets’ earlier in this stanza. Cf. *HH. II* 10, *Sd.* 14, according to which ‘He [Óðinn?] stood on a cliff with the edges of Brimir’, and *SnESkald* (I, 75, p. 119), in which Brimir (or *brumr*, *brimarr*) ‘Flickerer(?)’ is a sword-name. Nothing more is known of this sword. This stanza is quoted in variant form in *SnEGylf* (41, p. 34; see also *SnEUpp* 25, p. 60), which says these are the words *sjálfra Ásanna* ‘of the Æsir themselves’.
- 214 ON *svipr* (dat. pl. *svipum*) means literally ‘swoop’, ‘swift movement’, but can also denote a ‘sudden loss’, a ‘glimpse (of someone)’, a ‘fleeting appearance’, a ‘look’ and a ‘likeness’; here it seems likely to denote the temporary disguises of Óðinn’s cloak (now burned away?) and his alias, Grímnir; Óðinn may consider that his preceding disclosure of arcane knowledge has revealed his true identity. The verb *yppa* (past participle *ypt*), literally ‘to up’ can also mean ‘extol’ and ‘announce’, this last sense being used elsewhere to introduce a versified list of Óðinn’s aliases: *Nú skal yppa Óðins nofnum* ‘Now I shall announce Óðinn’s names’ (*SPSMA* III, 732).
- 215 ‘Sons of the victory gods’ could, like ‘sons of the Æsir’ in *Grm.* 42, refer to either gods or men (or both). This line is metrically anomalous in having double alliteration in its second half.
- 216 Or ‘a desired remedy/protection’, but *vil-* can also mean ‘bowels’, ‘self-will’ and ‘veil’. Yet another possibility is *vílbjörg* ‘misery/toil deliverance’. The precise nature of the *vílbjörg/vílbjörg* is obscure, but, judging from the following lines, it is at least partly suggestive of a refreshing drink.
- 217 Alternatively, ‘to’ or ‘from’.
- 218 Or ‘gods’.
- 219 *Ægir* ‘Sea’ is a sea-giant; for his feast, see *Hym.* 2, 39 and *Ls.*
- 220 ‘Masked One’.
- 221 Alternatively, ‘I called myself Grímr, I called myself Gangleri’. This is a list of aliases of Óðinn. *Gangleri* means ‘Walk-Wearry One’.
- 222 ‘Army Leader’.
- 223 ‘Helmet Bearer’. Cf. *Sd.* 14. *SnEGylf* (51, p. 50) describes Óðinn as wearing a golden helmet at Ragnarok.
- 224 ‘Agreeable/Beloved One’ or ‘Perceptive One’.
- 225 ‘Third’. Why Óðinn bears this name is unclear, but ON *Þriði* is cognate with *Trita*, the ancient Sanskrit name of a dragon-slaying deity associated with thunder and lightning (note Óðinn’s next alias, *Þundr*).
- 226 Possibly ‘Thunderous One’ or ‘Swollen One’.
- 227 Ostensibly at least, the Old Norse fem. noun *uðr* ‘wave’.
- 228 ‘Hel-Blind/Hidden One’.
- 229 ‘High One’ or ‘One-Eyed One’. *Grm.* 46–50 and 54 are repeated, albeit with considerable differences, in *SnEGylf* (20, pp. 21–22); see also *SnEUpp* (17, p. 36).
- 230 ‘True One’. This stanza continues the list of aliases of Óðinn.
- 231 ‘Changeable One’.
- 232 ‘Truth Getter/Guesser’.

- 233 'Army Happy One'.
- 234 'Instigator', 'Inciter'.
- 235 'Feeble-Eyed One' or 'One with Space for an Eye'.
- 236 'Flame-Eyed One'.
- 237 'Evil Doer', the alias Óðinn assumes when stealing the mead of poetry from the giants in *Háv.* 109 and *SnESkáld* (I, G58, p. 4).
- 238 'Very Wise One' or 'Hidden One/Concealer'.
- 239 This name has already appeared in the previous stanza.
- 240 'Masked One'.
- 241 'Seduction-Wise/Swift One'.
- 242 'Very Wise One'. Part of this stanza is quoted by Óláfr Þórðarson, Snorri Sturluson's nephew, in his *Third Grammatical Treatise* (c. 1250).
- 243 'Broad-Hatted One'. This stanza continues the list of aliases of Óðinn.
- 244 'Broad-Bearded One'.
- 245 'Victory Father'.
- 246 'Instigator', 'Inciter'.
- 247 'All Father'.
- 248 'Slaughter Father' or 'Father of the Slain'.
- 249 'Attacking Rider'.
- 250 'God of Cargoes', the 'cargoes' perhaps especially being hanged men.
- 251 Or 'peoples', 'men'.
- 252 'Gelding'. The name is repeated in *Grm.* 54.
- 253 We have no details of this episode and do not know the identity of *Ásmundr* 'God Hand/Protection'.
- 254 Possibly, 'Keeler', if this name is related to *kjǫlr* 'keel', *kjoll* 'keel', 'ship'. Alternatively, perhaps 'Feeder'.
- 255 Again, this episode is obscure, but it perhaps relates to a story of how Óðinn, disguised as *Forni* 'Old One', found a tree-trunk fit to make into the keel of the longship of King Óláfr Trygvasson; see Guðbrandr Vigfusson and C. R. Unger, *Flateyjarbok: en samling af norsk konge-sagaer*, 3 vols. (Christiania: Mallings, 1860–68), I, 433–34.
- 256 'Thriving/Fruitful One'.
- 257 Since *Þrós þing* 'Þrór's assembly' is a skaldic kenning for 'battle', the assemblies may be battles.
- 258 Possibly 'Feller', 'One Who Cuts Down'. Alternatively, it has been suggested that *Viðurr* is cognate with a south Scandinavian people called *Wederas* 'Weathers' or 'Wethers' (also *Weder-Geatas*) in the Old English poem *Beowulf*.
- 259 This line appears only in **A**.
- 260 Possibly 'Desired One' or 'Wish (Fulfiller)'.
- 261 Possibly 'Distantly Heard One' or 'Highest One'.
- 262 'Equally High One'.
- 263 Possibly 'One with Shaking Shield' or 'One with Painted Shield'.

- 264 This name probably relates to *Göndul*, the name of a valkyrie in *Vsp.* 30 and of some sort of supernatural animal; these terms appear related to *gandr*, a noun denoting some kind of spirit or magical wand (see *Vsp.* 22).
- 265 'Grey Beard', Óðinn's alias in *Hrbl.*
- 266 Possibly 'Spear-Wielder', though a connection with *Svíar* 'Swedes' is also conceivable.
- 267 'Stiller', 'Calmer'.
- 268 I.e., *Sökkmímir*'s home.
- 269 Or 'when I became sole slayer of *Miðviðnir*, the eminent son'. This episode is otherwise unknown, but a giant called *Sökkmímir* 'Sunken/Treasure Mímir' is mentioned in chapter 12 of *Ynglinga saga*, and *Sekmímir* or *Sökmímir* appears in a list of giant-names in *SnESkald* (I, 75, p. 111). *Miðviðnir* could mean 'Mid-Wood One' (i.e., 'Dweller Amid a Wood'), but **A** has *Miðvitnir*, which might mean 'Middle Wolf' or 'Fishing-Bank Wolf'.
- 270 Literally, 'you've overdrunk'.
- 271 *Mínu* 'my' has alliterative stress. In place of *gengi* 'following, company, support', **A** has *gæði*, which might be the noun *gæði* 'good will'.
- 272 Or maybe 'friends are dealing with you'. The precise sense is unclear, but the phrase could be proverbial.
- 273 Presumably an ironic reference to *Geirröðr*. *Míns* 'my' has alliterative stress.
- 274 I.e., 'corpse wearied by the edge of a sword'. Cf. *Hm.* 30.
- 275 *Yggr* 'Terrible/Frightening One' is an alias of Óðinn.
- 276 The *dísir* were female spirits or goddesses. Their precise nature is unclear, but they seem to have been associated with death, valkyries, the Nornir and Freyja.
- 277 *Mik* 'me' has alliterative stress.
- 278 Most unusually, the second half of this revelatory line has triple alliteration.
- 279 Or 'and I called myself *Þundr* before that'.
- 280 'Wakeful One'.
- 281 'Descendant of *Skelfir*', a legendary ancestor of the peoples known as *Ynglingar* and *Skilfingar*. *Skilfingr* is also a poetic term for 'prince' and 'sword'.
- 282 'Wavering/Dangling One', probably a reference to Óðinn's hanging on a windy tree (*Háv.* 138–49). It is also a poetic term for 'wind'.
- 283 Perhaps 'God of Hidden Things'; cf. *Hroptr* in *Grm.* 8.
- 284 'Gotlander', 'Goth' or 'Sacrifice'.
- 285 This name appeared earlier in *Grm.* 49.
- 286 These two are also names of snakes in *Grm.* 34.

