



# THE POETIC EDDA

A Dual-Language Edition

EDWARD PETTIT





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# Hyndluljóð

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*Hyndluljóð* (*Hdl.*) ‘The Song of Hyndla’ survives in the late-fourteenth-century Icelandic *Flateyjarbók* ‘Book of Flatey’, fol. 2v–3r.<sup>1</sup> *SnEGylf* quotes a variant version of st. 33, which it attributes to *Völuspá hin skamma* ‘The Short *Völuspá*’. From this, it seems either that *Hdl.* was known to Snorri as *Völuspá hin skamma* or that *Völuspá hin skamma* was a distinct poem (or series of stanzas) which has been incorporated, with some adaptation, into the surviving text of *Hdl.* Many scholars believe the latter and identify *Völuspá hin skamma* as *Hdl.* 29–44.

*Hdl.* is composed in *fornyrðislag*. Its date and place of composition are uncertain. It displays knowledge of heathen mythological traditions, by referring, for example, to Ragnarok (42), Heimdallr (35, 37–38, 43), the offspring of Loki (40–41), and events such as the death of Baldr (29) and Freyr’s marriage to Gerðr (30). But *Hdl.* 44 might indicate an awareness of Christ, which could suggest a post-Conversion date (many scholars favour the twelfth century), assuming this stanza is not a late accretion—it could be removed without damaging the poem’s flow. The genealogies in *Hdl.* which list human ancestors indicate both Danish and Norwegian connections.

*Hdl.* is the only surviving Eddic poem to feature the goddess Freyja, sister of Freyr, as a main character. She does, however, play briefer parts in other poems, notably *Þrk.* and *Ls.* Her reputation for sexual impropriety and promiscuity (cf. *Ls.* 32) is underlined by the giantess Hyndla’s repeated likening of her, in *Hdl.*, to a she-goat who runs around at night with billy-goats. The audience’s appreciation of a sexual dimension to Freyja’s riding of a boar whom Hyndla calls Freyja’s *verr* ‘man/husband’ (*Hdl.* 6) might have been heightened by knowledge that the goddess was also called *Sýr* ‘Sow’,<sup>2</sup> although *Hdl.* does not mention this name.

The identity of Freyja’s mount in *Hdl.*, a man called Óttarr who has taken the form of a boar, is uncertain. He may be purely fictional. There is, however, a possibility that he represents Óttarr birtingr, a Norwegian of humble birth who married Ingiríðr Rognvaldsdóttir, widow of the Norwegian King Harald Gilli, and who was killed in

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1 Flatey is an island in Breiðafjörður, northwest Iceland. For photographs of the manuscript, see ‘GKS 1005 fol.’, *handrit.is*, <https://handrit.is/manuscript/view/is/GKS02-1005/0#page/n0/mode/2up>, and *Flateyjarbók (Codex Flateyensis) Ms. No. 1005 fol. in the Old Royal Collection in The Royal Library of Copenhagen with an Introduction by Finnur Jónsson*, Corpus Codicum Islandicorum Medii Aevi I (Copenhagen: Levin and Munksgaard, 1930).

2 E.g., in *SnEGylf* (35, p. 29).

1146. Ingiríðr was the grand-daughter of a Swedish king called *Ingi*, a fervent Christian whose name nevertheless points to an ancestral connection with *Ing(v)i/Yngvi-Freyr*, Freyja's brother.

Freyja's reluctant interlocutor, the giantess Hyndla, merits comparison with the seeresses of *Vsp.* and *BDr.*; her interrogative refrain 'Do you want even more?' resembles that of the former. Additionally, Hyndla's implicitly canine aspect (her name means 'Little Bitch'), lupine associations (she owns wolves and, as a likely seeress, might well descend from the *Viðólfr* 'Wood Wolf' of *Hdl.* 33), and possible fieriness ally her with some other Norse giantesses. These include, in the Old English poem *Beowulf*, Grendel's nocturnal mother, with whom she also shares a violent, potentially fiery antagonism to a boar-man associated with the Vanir: Beowulf, the boar-helmeted adversary of Grendel's mother, was the champion of the Danish King Hroðgar, the lord of the *Ingwine* 'Friends of Ing', in which *Ing-* is probably cognate with ON *Ing(v)i/Yngvi(-Freyr)*, Freyja's brother. In *Beowulf* (1192–1218), furthermore, Hroðgar's wife presents Beowulf with a marvellous torc or necklace which the poet compares to the *Brosinga mene* 'torc of the Brosingas', a treasure doubtless closely related to the Old Norse *Brísingamen* 'torc of the Brísingar' possessed by Freyja in *Brk.*

More than one scholar discerns a pagan initiation theme in *Hdl.* Thus one remarks: 'Óttarr should be viewed as a king-to-be, who is to be initiated into kingship ..., and central to this initiation is the acquisition of the knowledge he receives from Hyndla'.<sup>3</sup> The initiation of Agnarr by the revelatory utterances of Óðinn in *Grm.* appears comparable in this regard.

## Synopsis

*Prose:* A single sentence introduces 'Hyndla's Song', a poem about Óttarr the Foolish.

*Verse:* The goddess Freyja wakens the giantess Hyndla at the dead of night (or at Ragnarok) and urges her to ride beside her to Valhöll (1), to request the favour of Óðinn, who bestows gifts on men (2–3). Once there, Freyja will also sacrifice to Þórr, so that he might always be well-disposed to Hyndla (4).

Freyja urges Hyndla to ride one of the giantess's own wolves beside Freyja's boar, but Hyndla rejects this proposal on the basis that the boar is too slow and she does not want to load up her wolf (5). She accuses Freyja of treachery, as Freyja's boar is really Óttarr (6). Freyja denies this by identifying her glowing, golden-bristled boar as Hildisvíni, which was made by two dwarves (7).

Freyja(?) says that they can stay where they are, where they will discuss the lineage of men of divine descent (8). She explains that Óttarr has made a bet with a certain Angantýr (probably his elder brother), and that it is right to help Óttarr win his

3 J. P. Schjødt, 'Eddic Poetry and pre-Christian Scandinavia', in C. Larrington, J. Quinn and B. Schorn, ed., *A Handbook to Eddic Poetry: Myths and Legends of Early Scandinavia* (Cambridge, UK: Cambridge University Press, 2016), pp. 132–46 at 142, <https://doi.org/10.1017/cbo9781316471685.008>

patrimony (9), especially as he has worshipped her and the other goddesses faithfully (10). She urges Hyndla to begin her enumeration of Óttarr's lineage (11).

Hyndla proceeds to recount Óttarr's relatives (12–44), a listing that includes references to gods, giants and Ragnarok (29–30, 35–44).

Freyja then commands Hyndla to bring her boar a memory-enhancing drink, so that he may repeat it accurately when staking his claim against a certain Angantýr three days hence (45). Hyndla tells her to be off and accuses her of nocturnal promiscuity with billy-goats and of having had multiple sexual partners (46–47). Next, she casts fire at Freyja (or vice versa), and repeats her accusation (48). Hyndla then sees fire and the earth ablaze, observes that most people die, commands that Óttarr be brought a poisoned, cursed drink, and repeats her accusation against Freyja (49). Freyja denies that the giantess's curse has any power, and asks all the gods to help Óttarr (50).

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## Hyndluljóð

Hér hefr upp Hyndluljóð, kveðit um Óttar heimska.

1. 'Vaki, mæz meýja! Vaki, mín vina,  
Hyndla systir, er í helli býr!  
Nú er rökkr rökkra, ríða vit skulum  
til Valhallar ok til véz heilags!
2. 'Biðjum Herjafoðr í hugum sitja!  
Hann geldr ok gefr gull verðugum;  
gaf hann Hermóði hjálm ok brynju,  
en Sigmundi sverð at þiggja.
3. 'Gefr hann sigr *sumum*, en *sumum* aura,  
mælsku mǫrgum, ok manvit firum;  
byri gefr hann brǫgnum, en brag skáldum,  
gefr hann mansemi mǫrgum rekki.
4. 'Þór mun hon blóta, þess mun hon biðja,  
at hann æ við þik einart láti,  
þó er honum ótítt við jǫtuns brúðir!
5. 'Nú taktu úlf þinn einn af stalli,  
lát hann renna með runa mínum!  
'Seinn er gǫltr þinn goðveg troða!  
Vil ek ei mar minn mætan hlæða!
6. 'Flá ertu, Freyja, er þú freistar mín,  
vísar þú augum á oss þannig,  
er þú hefr ver þinn í valsinni,  
Óttar junga, Innsteins bur!
7. 'Dulin ertu, Hyndla, draums ætlig þér,  
er þú kveðr ver minn í valsinni!  
Þar er gǫltr glóar, gullinbursti,  
Hildisvíni, er mér hagir gørðu,  
dvergar tveir, Dáinn ok Nabbi.
8. 'Sennum vit ór sǫðlum! Sitja vit skulum  
ok um jofra ættir dæma,  
gumna þeira er frá goðum kvómu.
9. 'Þeir hafa veðjat Vala málmi,  
Óttarr jungi ok Angantýr;  
skylt er at veita, svá at skati inn ungi  
fǫðurleifð hafi eptir frændr sína.



# The Song of Hyndla

Here begins *Hyndluljóð* [‘The Song of Hyndla’],<sup>1</sup> told about Óttarr the Foolish.<sup>2</sup>

1.                   ‘Wake up, girl of girls!<sup>3</sup> Wake up, my friend,  
                          sister Hyndla,<sup>4</sup> who lives in a cave!  
Now it’s the darkness of darkneses,<sup>5</sup> we two must ride  
                          to Valhöll<sup>6</sup> and to the holy sanctuary!
2.                   ‘Let’s ask Herjafóðr<sup>7</sup> to be in good heart!  
He hands out gold and gives it to the worthy;  
                          he gave Hermóðr a helm and a mail-coat,<sup>8</sup>  
                          and Sigmundr a sword to receive.<sup>9</sup>
3.                   ‘He gives victory to some, and to some wealth,  
                          eloquence to many, and innate sense to the living;  
a fair wind he gives to men,<sup>10</sup> and poetic artistry to poets,  
                          he gives manliness to many a warrior.
4.                   ‘She’ll<sup>11</sup> sacrifice to Þórr, she’ll ask him this,  
                          that he always be well-inclined towards you,  
even though that’s unusual for him with [regard to] a giant’s brides!<sup>12</sup>
5.                   ‘Now take one of your wolves from its stall,<sup>13</sup>  
                          let it run beside my boar!’  
‘Your gelded boar is slow to tread the god-road!<sup>14</sup>  
                          I don’t want to load up my excellent steed!<sup>15</sup>
6.                   ‘You’re treacherous, Freyja, when you test me,  
                          [when] you turn your eyes toward us<sup>16</sup> in that way,<sup>17</sup>  
when you have your man<sup>18</sup> [with you] on the slaughter-road,<sup>19</sup>  
                          young Óttarr, Innsteinn’s son!<sup>20</sup>
7.                   ‘You’re deluded, Hyndla, I think you’re dreaming,  
                          when you say it’s my man on the slaughter-road!  
There’s my glowing gelded boar, golden-bristled,<sup>21</sup>  
                          Hildisvíni,<sup>22</sup> which skilful ones made for me,  
                          two dwarves, Dáinn<sup>23</sup> and Nabbi.<sup>24</sup>
- 8.<sup>25</sup>               ‘Let’s dispute out of our saddles! We two shall sit down  
                          and discuss the families of boars,<sup>26</sup>  
                          of those people who descended from gods.
9.                   ‘They’ve wagered in metal of the Valir,<sup>27</sup>  
                          young Óttarr and Angantýr;<sup>28</sup>  
it’s proper to help, so that the young warrior<sup>29</sup>  
                          may have<sup>30</sup> his patrimony from his kinsmen.<sup>31</sup>

10. 'Hǫrg hann mér gerði, hlaðinn steinum,  
nú er grjót þat at gleri orðit;  
rauð hann í nýju nauta blóði,  
æ trúði Óttarr á Ásynjur.
11. 'Nú láttu forna niðja talða  
ok upp bornar ættir manna:  
hvat er Skjöldunga, hvat er Skilfinga,  
*hvat er Auðlinga*, hvat er Ylfinga,  
hvat er hǫlðborit, hvat er hersborit,  
mest manna val und Miðgarði!'
12. 'Þú ert, Óttarr, borinn Innsteini,  
en Innsteinn var Álfi inum gamla,  
Álfr var Úlfi, Úlfr Sæfara,  
en Sæfari Svan inum rauða.
13. 'Móður átti faðir þinn menjum gøfga;  
hygg ek at hon hétí Hlédís gyðja;  
Fróði var faðir þeirar, en Frjaut móðir,  
öll þótti ætt sú með yfirmönnum.
14. 'Áli var áðr ǫflgastr manna,  
Hálfðan fyrri, hæstr Skjöldunga;  
fræg váru fólkvíg, þau er framir gerðu;  
hvarfla þóttu hans verk með himins skautum.
15. 'Eflðisk hann við Eymundr, ǫztan manna,  
en hann *vá* Sigtrygg með svølum eggjum;  
eiga gekk Álmveig, ǫzta kvinna,  
ólu þau ok áttu áttján sonu.
16. 'Þaðan eru Skjöldungar, þaðan eru Skilfingar,  
þaðan Auðlingar, þaðan Ynglingar,  
þaðan hǫlðborit, þaðan hersborit,  
mest manna val und Miðgarði;  
allt er þat ætt þín, Óttarr heimski!
17. 'Var Hildigunn hennar móðir,  
Svávur barn ok Sækonungs;  
allt er þat ætt þín, Óttarr heimski;  
*varðar* at viti svá — viltu enn lengra?

10. 'He built me an altar, stacked with stones,<sup>32</sup>  
 now that rock has turned to glass;<sup>33</sup>  
 he reddened it with the fresh blood of cattle;  
 Óttarr always had faith in the Ásynjur.<sup>34</sup>
11. 'Now let ancient kinsmen be enumerated  
 and the families of people which have been born:  
 who is of the Skjöldungar,<sup>35</sup> who is of the Skilfingar,<sup>36</sup>  
 who is of the Auðlingar,<sup>37</sup> who is of the Ylfingar,<sup>38</sup>  
 who is freeholder-born, who is chieftain-born,  
 the greatest choice<sup>39</sup> of humans under<sup>40</sup> Miðgarðr!<sup>41</sup>
12. 'You, Óttarr,<sup>42</sup> were born to Innsteinn,  
 and Innsteinn was born to Álfr the Old,<sup>43</sup>  
 Álfr<sup>44</sup> was born to Úlfr,<sup>45</sup> Úlfr to Sæfari,<sup>46</sup>  
 and Sæfari to Svanr<sup>47</sup> the Red.<sup>48</sup>
13. 'Your father had a mother stately in torcs;  
 I think that she was called Hlédís the priestess;  
 Fróði was her father, and Frjaut her mother,<sup>49</sup>  
 all that family was considered among the superior people.
14. 'Before that, Áli<sup>50</sup> was the mightiest of men,  
 Hálfðan<sup>51</sup> before him, highest of the Skjöldungar;  
 famous were the battles, those which the excellent ones fought;  
 [the fame of] his<sup>52</sup> deeds seemed to spread to the sky's corners.
15. 'He strengthened himself with [a marriage tie to] Eymundr,<sup>53</sup> best of men,  
 and he killed Sigtryggr<sup>54</sup> with cold edges,<sup>55</sup>  
 he<sup>56</sup> married Álmveig,<sup>57</sup> best of women;  
 they bore and brought up<sup>58</sup> eighteen sons.<sup>59</sup>
16. '[Descended] from there are the Skjöldungar, from there are the Skilfingar,  
 from there the Auðlingar, from there the Ynglingar,<sup>60</sup>  
 from there the freeholder-born, from there the chieftain-born,  
 the greatest choice of humans under Miðgarðr;  
 all that is your family, Óttarr the Foolish!
17. 'Hildigunn<sup>61</sup> was her<sup>62</sup> mother,  
 the child of Sváva and of Sækonungr;<sup>63</sup>  
 all these are your family, Óttarr the Foolish;  
 it's important that it be known thus — do you want even more?<sup>64</sup>



18.                   ‘Dagr<sup>65</sup> married Þóra, Mother of Heroes;  
                       there grew up in that family the greatest champions:  
                       Fraðmarr<sup>66</sup> and Gyrðr<sup>67</sup> and both Frekis,<sup>68</sup>  
                       Ámr<sup>69</sup> and Jǫsurmarr,<sup>70</sup> Álfr the Old;<sup>71</sup>  
                       it’s important that it be known thus — do you want even more?
19.                   ‘Their friend was called Ketill,<sup>72</sup> Klyppr’s heir;  
                       he was the grandfather of your mother;  
                       there was Fróði earlier than Kári;<sup>73</sup>  
                       Álfr was begotten the elder.<sup>74</sup>
20.                   ‘Next there was Nanna,<sup>75</sup> Nǫkkvi’s<sup>76</sup> daughter,  
                       her son was your father’s in-law;  
                       that marital kinship is forgotten — I’ll count on further;  
                       I knew both Broddr<sup>77</sup> and Hǫrvir;<sup>78</sup>  
                       all that is your family, Óttarr the Foolish!
21.                   ‘Ísólfr and Ásólfr,<sup>79</sup> sons of Qlmóðr<sup>80</sup>  
                       and of Skúrhildr,<sup>81</sup> Skekkill’s<sup>82</sup> daughter;  
                       you must count them among many warriors;  
                       all that is your family, Óttarr the Foolish!<sup>83</sup>
22.                   ‘Gunnarr Baulk, Grímr<sup>84</sup> Plough-Scraper,<sup>85</sup>  
                       Þórir Iron-Shield,<sup>86</sup> Úlfr<sup>87</sup> the Gaping,
23.                   ‘Búi<sup>88</sup> and Brámi, Barri and Reifnir,<sup>89</sup>  
                       Tindr and Tyrfingr and the two Haddingjar,<sup>90</sup>  
                       all that is your family, Óttarr the Foolish!
24.                   ‘Áni [and] Ómi were born,<sup>91</sup>  
                       the sons of Arngrímr<sup>92</sup> and Eyfura,<sup>93</sup>  
                       the noise of berserkers’ numerous kinds of evil  
                       spread across lands and across sea, like fire;<sup>94</sup>  
                       all that is your family, Óttarr the Foolish!<sup>95</sup>
25.                   ‘I knew both Broddr and Hǫrvir<sup>96</sup> —  
                       they were in the retinue of Hrólf the Old<sup>97</sup> —  
                       [and] all [those] descended from Jǫrmunrek(k)r,<sup>98</sup>  
                       son-in-law of Sigurðr<sup>99</sup> — listen to my story! —  
                       of the one hostile to hosts,<sup>100</sup> of the one who slew Fáfnir.<sup>101</sup>
26.                   ‘That prince<sup>102</sup> was descended from Vǫlsungr,<sup>103</sup>  
                       and Hjórdís<sup>104</sup> from Hrauðungr,<sup>105</sup>  
                       and Eylimi<sup>106</sup> from the Auðlingar;<sup>107</sup>  
                       all that is your family, Óttarr the Foolish!



27. 'Gunnarr ok Hogni, Gjúka arfar,  
ok it sama Guðrún, systir þeira;  
eigi var Guthormr Gjúka ættar,  
þó var hann bróðir beggja þeira;  
allt er þat ætt þín, Óttarr heimski!
28. 'Haraldr hilditönn, borinn Hróreki  
slöngvanbauga, sonr var hann Auðar;  
Auðr djúpauðga Ívars dóttir,  
en Ráðbarðr var Randvés faðir;  
þeir váru gumnar goðum signaðir;  
allt er þat ætt þín, Óttarr heimski!
29. 'Váru ellifu Æsir talðir,  
Baldr er hné við banaþúfu;  
þess létz Váli verðr at hefna,  
síns bróður sló hann handbana;  
allt er þat ætt þín, Óttarr heimski!
30. 'Var Baldrs faðir Burs arfþegi;  
Freyr átti Gerði, hon var Gýmis dóttir,  
jötna ættar, ok Aurboðu;  
þó var Þjazi þeira frændi,  
skautgjarn jötunn — hans var Skaði dóttir.
31. 'Mart segjum þér ok munum fleira;  
vörumk at viti svá — viltu enn lengra?
32. 'Haki var Hvæðnu hóti beztr sona,  
en Hvæðnu var Hjörvarðr faðir;  
Heiðr ok Hrossþjófr Hrímnis kindar.
33. 'Eru vödur allar frá Viðólfi,  
vitkar allir frá Vilmeiði,  
skilberendr frá Svarthöfða,  
jötнар allir frá Ymi komnir.
34. 'Mart segjum þér ok munum fleira;  
vörumk at viti svá — viltu enn lengra?
35. 'Varð einn borinn í árdaga,  
rammaukinn mjök, rögnar kindar;  
nú báru þann, naddgöfgan mann,  
jötna meyjar, við jarðar þrögm.

27. 'Gunnarr and Högni, Gjúki's heirs,  
and so too Guðrún, their sister;  
Guthormr was not of Gjúki's family,<sup>108</sup>  
though he was the brother of them both;<sup>109</sup>  
all that is your family, Óttarr the Foolish!
28. 'Haraldr War-Tooth,<sup>110</sup> born to Hrcerekr<sup>111</sup>  
Ring-Slinger,<sup>112</sup> he<sup>113</sup> was the son of Auðr;  
Auðr<sup>114</sup> the Deeply Rich [was] Ívarr's daughter,<sup>115</sup>  
and Ráðbarðr<sup>116</sup> was Randvér's father;  
they were humans marked<sup>117</sup> by the gods;  
all that is your family, Óttarr the Foolish!
- 29.<sup>118</sup> 'There were eleven Æsir<sup>119</sup> all told,<sup>120</sup>  
[and?] Baldr who sank down against the death-mound;<sup>121</sup>  
Váli declared himself worthy to avenge this,  
he slew his brother's hand-slayer,<sup>122</sup>  
all that is your family, Óttarr the Foolish!
30. 'Baldr's father<sup>123</sup> was Burr's heir;  
Freyr married Gerðr, she was Gymir's daughter,  
of the kindred of giants, and of Aurboða;<sup>124</sup>  
Þjazi was yet their kinsman,  
the covering(?) -eager<sup>125</sup> giant — his daughter was Skaði.<sup>126</sup>
31. 'We<sup>127</sup> say much to you and will say more;  
I expect that it should be known thus — do you want even more?
32. 'Haki was by far the best of Hvæðna's sons,  
and Hjörvarðr<sup>128</sup> was father to Hvæðna;  
Heiðr<sup>129</sup> and Hrossþjófr<sup>130</sup> [were] of Hrímnir's kin.<sup>131</sup>
- 33.<sup>132</sup> 'All seeresses are [descended] from Viðólftr,<sup>133</sup>  
all wizards from Vilmeiðr,<sup>134</sup>  
message(?) -bearing ones<sup>135</sup> from Svarthöfði,<sup>136</sup>  
all giants are descended from Ymir.<sup>137</sup>
34. 'We say much to you and will say more;  
I expect that it should be known thus — do you want even more?
35. 'There was one born in ancient days,  
much infused with supernatural strength, of the powers' family;<sup>138</sup>  
nine bore him, the stud-ennobled(?)<sup>139</sup> man,  
giants' maidens, at the earth's edge.<sup>140</sup>

36. 'Mart segjum þér ok munum fleira;  
vörumk at viti svá — viltu enn lengra?
37. 'Hann Gjálp um bar, hann Greip um bar,  
bar hann Eistla ok Eyrgjafa;  
hann bar Úlfrún ok Angeyja,  
Imör ok Atla ok Járnsaxa.
38. 'Sá var aukinn jarðar megni,  
svalköldum sæ ok sonardreyra.
39. 'Mart segjum þér ok munum fleira;  
vörumk at viti svá — viltu enn lengra?
40. 'Ól úlf Loki við Angrboðu,  
en Sleipni gat við Svaðilfara;  
eitt þótti skars allra feiknast,  
þat var bróður frá Byleists komit.
41. 'Loki át af hjarta lindi brendu,  
fann hann hálfsviðinn hugstein konu;  
varð Loptr kviðugr af konu illri;  
þaðan er á foldu flagð hvert komit.
42. 'Haf gengr hríðum við himin sjálfan,  
líðr lönd yfir, en lopt bilar;  
þaðan koma snjóvar ok snarir vindar;  
þá er í ráði at regn um þrjóti.
43. 'Varð einn borinn ǫllum meiri;  
sá var aukinn jarðar megni;  
þann kveða stilli stórauðgastan,  
sif sífjaðan sjötum gǫrvöllum.
44. 'Þá kemr annarr, enn mátkari,  
þó þori ek eigi þann at nefna;  
fáir sjá nú fram um lengra  
en Óðinn man úlfi mæta.'
45. 'Ber þú minnisǫl mínum gelti,  
svá hann ǫll muni orð at tína —  
þessa ræðu — á þriðja morni,  
þá er þeir Angantýr ættir reikna!'

36. 'We say much to you and will say more;  
I expect that it should be known thus — do you want even more?
37. 'Gjálp bore him,<sup>141</sup> Greip bore him,<sup>142</sup>  
Eistla<sup>143</sup> bore him and Eyrgjafa;<sup>144</sup>  
Ulfrún<sup>145</sup> bore him and Angeyja,<sup>146</sup>  
Ímör<sup>147</sup> and Atla<sup>148</sup> and Járnsaxa.<sup>149</sup>
38. 'He<sup>150</sup> was strengthened by earth's power,  
ice-cold sea and sacrificial boar's blood.<sup>151</sup>
39. 'We say much to you, and will say more;  
I expect that it should be known thus — do you want even more?
40. 'Loki engendered a wolf on Angrboða,<sup>152</sup>  
and conceived Sleipnir by Svaðilfari;<sup>153</sup>  
one witch<sup>154</sup> was thought most evil of all,  
that one had come from the brother of Býleistr.<sup>155</sup>
41. 'Loki ate of a heart burnt on<sup>156</sup> linden-wood,  
he found the half-charred spirit<sup>157</sup>-stone<sup>158</sup> of a woman;  
Loptr<sup>159</sup> became pregnant by the evil woman;  
from that every ogress on earth has come.<sup>160</sup>
42. 'The sea rises in storms against the sky itself,<sup>161</sup>  
flows over lands, and the firmament fails;<sup>162</sup>  
from there come snows and strong winds;  
then it is ordained that the powers<sup>163</sup> will end.<sup>164</sup>
43. 'There was one born greater than all;  
he was strengthened by earth's power;  
they call that one the most greatly wealthy prince,  
one related by kinship to all seats.<sup>165</sup>
44. 'Then comes another, even mightier,  
though I dare not name that one,<sup>166</sup>  
few now see further ahead  
than when Óðinn will encounter the wolf.<sup>167</sup>
45. 'Bring the memory-ale<sup>168</sup> to my gelded boar,<sup>169</sup>  
so that he may remember to<sup>170</sup> recount all the words —  
this conversation — on the third morning,<sup>171</sup>  
when he and Angantýr enumerate their families!<sup>172</sup>

46. 'Snúðu burt heðan! Sofa lystir mik —  
fær þú fát af mér fríðra kosta!  
Hleypr þú, eðlvina, úti á náttum,  
sem með høfrum Heiðrún fari!
47. 'Rant at æði, ey þreyjandi —  
skutusk þér fleiri und fyrirskyrtu!  
Hleypr þú, eðlvina, úti á náttum,  
sem með høfrum Heiðrún fari!
48. 'Ek slæ eldi af íviðju,  
svá at þú ei kemsk á burt heðan!  
Hleypr þú, eðlvina, úti á náttum,  
sem með høfrum Heiðrún fari!
49. 'Hyr sé ek brenna, en hauðr loga —  
verða flestir fjörlausn þola!  
Ber þú Óttari bjór at hendi,  
eitri blandinn mjök, illu heili!  
Hleypr þú, eðlvina, úti á náttum,  
sem með høfrum Heiðrún fari!'
50. 'Orðheill þín skal engu ráða,  
þóttu, brúðr jötuns, þolvi heitir!  
Hann skal drekka dýrar veigar!  
Bið ek Óttari ǫll goð duga!'



46.                   ‘Get away from here! I want to sleep —  
                          you’ll get few good choices from me!  
You run around, noble(?) friend,<sup>173</sup> outside at night,<sup>174</sup>  
                          like Heiðrún<sup>175</sup> gadding with he-goats!<sup>176</sup>
47.                   ‘You ran in a sexual frenzy(?),<sup>177</sup> forever yearning —  
several have thrust themselves under your fore-skirt!  
You run around, noble(?) friend, outside at night,  
                          like Heiðrún gadding with he-goats!
- 48.<sup>178</sup>               ‘I strike with fire from the wood-dweller(?),<sup>179</sup>  
                          so that you won’t get away from here!  
You run around, noble(?) friend, outside at night,  
                          like Heiðrún gadding with he-goats!<sup>180</sup>
- 49.<sup>181</sup>               ‘I see fire burning, and the earth blaze,<sup>182</sup>  
                          most will have to suffer life-loss!<sup>183</sup>  
                          Bring beer to Óttarr’s hand,  
                          much blended with poison, with bad luck!  
You run around, noble(?) friend, outside at night,  
                          like Heiðrún gadding with he-goats!<sup>184</sup>
50.                   ‘Your curse shall command no one,<sup>185</sup>  
even though, giant’s bride, you threaten evil!  
                          He shall drink precious drinks!  
                          I ask all gods to aid Óttarr!’

Textual Apparatus to *Hyndluljóð*

*Hyndluljóð*] This title is taken, in emended form, from the initial line of prose, which is rubricated in the manuscript, Flateyjarbók (F)

*Hyndluljóð*] F *hyndlu hlíod*

2/1 *Herjaföðr*] F *heriansfaudur* 'Herjan's father', *Herjan* being an alias of Óðinn, whose father was Burr/Borr (cf. *Hdl.* 30)

3/1 *sumum*] F *sonum* 'sons'

4/1 *Bór*] F *þo* followed by a one-letter space (possibly an erased or faded 'r')

5/2 *einn*] F *ein*

7/6 *gullinbursti*] F *gullin busti*

11/7 *hoat er Auðlinga*] F absent

15/3 *vá*] F absent

15/6 *kvinna*] F *kvinnu*

17/3 *Scávu*] F *suofu*

17/7 *varðar*] F *uardi*

19/2 *Klypps*] F *klyps*

20/1 *Nanna*] F *Manna*

21/7–8] F abbreviates *allt*

23/5–6] F abbreviates *allt er þat*

24/9–10] F abbreviates *allt er þat*

26/7–8] F abbreviates *allt er þat*

27/9–10] F abbreviates *allt er þat*

28/4 *sonr*] F *sonar*

28/11–12] F abbreviates *allt*.

29/9–10] F abbreviates *allt er þat*

30/4 *Gymis*] F *geymis*

31/4 *lengra*] F *fleira* (cf. 31/2 and 34/4)

35/6 *naddgöfgan*] F *nadbaufgann*

36/1] F includes only the first three words of this repeated stanza

39/1] F includes only the first three words of this repeated stanza

41/1 *át*] F absent

41/4 *konu*] F *komu*

45/5 *þessa*] F *þersa*

46/4 *fríðra*] F *fridia*

47/3 *þér*] F *þeir*

47/7–8] F absent; text supplied editorially on the model of the previous stanza

48/6–8] F absent; text supplied editorially on the model of the previous two stanzas

49/9–12] F abbreviates *Hleypr þu*

## Notes to the Translation

- 1 Editors traditionally emend the manuscript title *Hyndluljóð* ‘Hyndla’s Hearing/Audience’ to *Hyndluljóð* ‘Hyndla’s Song’, though this sacrifices the ‘harder’, and therefore potentially original, reading; cf. the *vǫlva*’s request for a *hljóð* ‘hearing/audience’ in *Vsp.* 1.
- 2 Óttarr is a commonly attested male personal name, the etymological meaning of which is perhaps ‘Fear(some) Army’. *Heimskr* ‘foolish, ignorant’ means literally ‘home-ish’—that is, lacking knowledge as a ‘stay at home’.
- 3 A superlative; cf. *Hrbl.* 1, *Gðr.* II 1. The speaker, we learn from *Hdl.* 6, is the goddess Freyja. Hyndla’s sleep might be akin to death.
- 4 ‘Little Bitch’, a giantess. Freyja’s use of the word ‘sister’, like ‘friend’, appears ingratiating, but her brother, Freyr, did marry a giantess, Gerðr, and her stepmother was, for a time, another giantess, Skaði (see *FSk.* and *Hdl.* 30).
- 5 I.e., possibly a night when the moon is in its dark phase; alternatively, ‘twilight of twilights’. Either way, an intimation of Ragnarok seems likely.
- 6 ‘Hall of the Slain’, residence of the god Óðinn and his warriors.
- 7 ‘Father of Armies’, an alias of Óðinn.
- 8 *Hermóðr* ‘Army-Spirited One’ is apparently a man here and in *Hák.* 14; cf. the early Danish king *Heremōd* in *Beowulf*. In *SnEGylf* (49, pp. 46–47), however, *Hermóðr* is a son of Óðinn and therefore presumably at least partly divine; Óðinn lends him Sleipnir to ride to Hel after the slain Baldr, but the gift of helmet and mail-coat is known only from *Hdl.*
- 9 Sigmundur (*Sigemund* in *Beowulf*) is the father of the greatest Northern hero, Sigurðr. His taking of a sword from the tree-trunk in which Óðinn had plunged it is described in *VS* 3.
- 10 Presumably sailors in particular.
- 11 Freyja speaks of herself in the third person.
- 12 Þórr is famous for killing giants. That a goddess should sacrifice to a god is a unique, perhaps absurd, idea.
- 13 A wolf is a typical mount for a giantess.
- 14 Despite Freyja’s denial in *Hdl.* 7, it seems clear from *Hdl.* 6 and 45 that her boar is, indeed, a shape-shifted Óttarr.
- 15 I.e., her wolf.
- 16 Hyndla either uses the royal ‘we’ or refers to herself and her wolves.
- 17 Possibly Freyja’s gaze compelled Hyndla to reveal the information she wanted to know. Cf. *Vsp.* 28.
- 18 Or ‘husband’.

- 19 Either the road to Valhøll or to Hel. Alternatively, 'in the slaughter-escort'. Either way, this reference might allude to Freyja's claiming of the slain (*Grm.* 14).
- 20 Chapter 10 of the fourteenth-century *Hálfs saga ok Hálfsrekka* 'Saga of Hálfr and Hálfr's Warriors' identifies Innsteinn as the elder son of Jarl Álfr the Old of Hǫrðaland, Norway; see also *Hdl.* 12.
- 21 Cf. Freyr's dwarf-made boar *Gullinbu(r)sti* 'Golden-Bristled', mentioned in *SnEGylf* (49, p. 47), *SnESkáld* (I, 7, p. 18; 35, p. 42); *Húsdr.* 7.
- 22 'Battle Swine'. This is also the name of a (probably boar-ornamented) helmet in *SnESkáld* (I, 44, p. 58).
- 23 'One Who Has Died'.
- 24 'Bump'.
- 25 This stanza might be spoken by either Freyja or Hyndla. This edition attributes it to Freyja, who perhaps concedes that they may stay where they are as long as they can talk.
- 26 A common metaphor for 'princes', but the literal sense 'boars' is obviously also relevant.
- 27 I.e., Welsh or foreign gold.
- 28 'Fragrant God', but the name is quite likely an alteration of \**Anganþér* 'Fragrant Servant'. In *Vsp.* 52, *Angantýr* may be an alias of Óðinn, but here it is possibly the name of Óttarr's elder brother. Cf. OE *Ongentheow* and his son *Othere* (cognate with ON \**Anganþér* and *Óttarr*) in *Beowulf*, though the familial relationships differ.
- 29 Óttarr.
- 30 Or 'keep'.
- 31 The nature of the bet is not made clear, but we can probably infer that it was about which of them had more knowledge of their glorious ancestry and the better ability to recount it. The winner would gain the right to inherit their father's lands and wealth.
- 32 A secondary sense might be 'gemstones'.
- 33 Presumably from the heat of sacrificial fires.
- 34 Goddesses. Here they presumably include Freyja, although she was one of the Vanir by birth.
- 35 The descendants of *Skjoldr* 'Shield' (OE *Scyld* in *Beowulf*), a Danish dynasty (the *Scyldingas* of *Beowulf*).
- 36 The descendants of a *skjálfr* 'shelf' or perhaps of *Skilfingr*, an alias of Óðinn. They were a Swedish dynasty (the *Scylfingas* of *Beowulf*).
- 37 *SnESkáld* (I, 64, p. 103) identifies Auði, from whom this dynasty descends, as a son of King Hálfðan the Old (mentioned in *Hdl.* 14).
- 38 The dynasty to which Helgi Hundingsbani also belonged (*HH.* I 5). It corresponds to the *Wylfingas* 'Wolfings' of *Beowulf*. *Hdl.* 16 has *Ynglinga* instead.
- 39 Freyja's word *val* 'choice', 'selection' is also suggestive of *valr* 'the slaughtered dead'; cf. *Hdl.* 6, *Grm.* 14.
- 40 I.e., under the cover of, in the protection of. *Miðgarðr* was a term for both the world of humans and the wall surrounding it.
- 41 This statement and the following ones in this stanza could also be interrogative.
- 42 Hyndla presumably addresses Freyja's boar, which she perceives to be Óttarr.

- 43 See note to *Hdl.* 6.
- 44 ‘Natural/Noble Wolf’ or, less likely here, ‘Elf’.
- 45 ‘Wolf’.
- 46 ‘Seafarer’.
- 47 ‘Swan’.
- 48 The genealogy from Svanr to Álfir also appears elsewhere in *Flateyjarbók*, in chapter 1 of the text *Hversu Noregr bygðisk* ‘How Norway was settled’.
- 49 *Hlédis* ‘Lee Lady’, ‘Protecting Supernatural Female’ and *Frjaut* (or *Frjpt*) are otherwise unknown names. *Fróði* ‘Wise/Fertile One’ was a common name among legendary Danish kings.
- 50 *Áli* is the name of several figures in the legendary sagas, though some editors think it is here a mistake for *Auði*, a son of Hálfðan and the progenitor of the Auðlingar of *Hdl.* 11.
- 51 ‘Half-Dane’; see *SnESkald* (I, 64, pp. 101–03) and *Ættartala frá Haud* ‘Genealogy from Høðr’ in *Flateyjarbók*. He appears as *Healfdene* in *Beowulf*.
- 52 I.e., Hálfðan.
- 53 Hálfðan married Eymundr’s daughter.
- 54 ‘Victory True/Confident’, a king whom Hálfðan slew in single combat in the East.
- 55 I.e., a sword.
- 56 Hálfðan.
- 57 Perhaps ‘Elm Strength’. Elsewhere she is called *Alvig/Alvíg* and *Álfmý*.
- 58 Literally, ‘had’.
- 59 *SnESkald* (I, 64, p. 101) places Hálfðan’s marriage after his defeat of Sigtryggr in single combat in the East. It identifies his wife as *Alvig in spaka* ‘the Wise’ and her father as *E(y)mundr inn ríki* ‘the Powerful’ from Hólmgarðr, Novgorod; their eighteen sons are named.
- 60 The descendants of Yngvi, one of Hálfðan’s sons, though *Yngvi* is also a name of the god Freyr. See further *Ynglinga saga*. Cf. *Ylfingar* in *Hdl.* 11.
- 61 ‘Battle Fight’.
- 62 *Álmveig* in *Hdl.* 15 is the most recently mentioned female.
- 63 Another *Sváva* ‘Swabian (Woman)’ appears in *HHv*. *Sækonungr* means ‘Sea King’.
- 64 Literally, ‘do you want still longer?’ Cf. the seeress’s similar repeated question in *Vsp*.
- 65 ‘Day’, a son of Hálfðan the Old.
- 66 Possibly ‘Wise (and) Glorious One’.
- 67 Perhaps originally ‘Good/God Peace/Protection’.
- 68 I.e., two of the males were each called *Freki* ‘Greedy’, which is also a poetic term for ‘wolf’.
- 69 Ostensibly at least, ‘Dark/Loathsome One’.
- 70 *Jpsur(r)* is a name of uncertain meaning; *-marr* probably means ‘famous, glorious’.
- 71 These seven great champions are little more than names now.
- 72 ‘Kettle’, ‘Cauldron’.
- 73 Possibly the same Fróði was mentioned earlier in *Hdl.* 13. Elsewhere *kári* is a poetic term for the wind.



- 74 These might be the names of men from Hǫrðaland, Norway.
- 75 Possibly distinct from Baldr's wife Nanna.
- 76 'Ship'.
- 77 'Spike'.
- 78 These names recur in *Hdl.* 25.
- 79 'Ice Wolf' and 'God Wolf'.
- 80 'Ale Courage'.
- 81 'Shower Battle'.
- 82 This name, which possibly means 'Wry (One)', is that of a sea-king in *SnESkáld* (I, 75, p. 109).
- 83 Óttarr's relatives in this stanza are obscure.
- 84 'Masked One'.
- 85 He was possibly a ploughman or a maker of ploughs.
- 86 Þórir Iron-Shield also appears in *Hrólf's saga Gautrekssonar*.
- 87 'Wolf'.
- 88 'Dweller' or 'Neighbour'.
- 89 A sea-king, elsewhere at least.
- 90 Elsewhere, these last two are the youngest sons of Arngrímr (named in the next stanza); cf. *Gðr.* II 22.
- 91 In the Old Norse line vowels alliterate with the *v*- in *váru* (*vóru, óru*).
- 92 'Eagle-Masked One'.
- 93 'Island Fir'.
- 94 I.e., wildfire.
- 95 On the relationships of names listed in stt. 22-4 to similar passages in *Hervarar saga ok Heiðreks*, *Qrvar-Odds saga* and *GD*, see von See *et al.*, *Kommentar*, III, 750-75.
- 96 These names appeared earlier in *Hdl.* 20.
- 97 Identity uncertain.
- 98 Jǫrmunrek(k)r, king of the Goths, married Svanhildr, daughter of Sigurðr and Guðrún (see *VS* 41-42, *Ghv.*, *Hm.*).
- 99 Greatest legendary hero of the ancient North, who appears in some of the heroic Eddic poems in **R**.
- 100 I.e., hosts of enemies.
- 101 A dragon; for his death, see *Fm.* and *VS* 18.
- 102 Sigurðr.
- 103 Sigurðr was the son of Sigmundr, son of Vǫlsungr (*VS* 2, 13).
- 104 Sigurðr's mother.
- 105 Possibly Hjǫrdís's maternal grandfather. The name appears in *SnESkáld* (I, 75, pp. 110, 114) as that of a sea-king and a giant; see also the prose introduction to *Grm.*
- 106 Father of Hjǫrdís.
- 107 See *Hdl.* 11.

- 108 I.e., blood.
- 109 These famous characters appear in some of the heroic poems in this collection, as well as in *VS*; the poet implies that Guthormr, Sigurðr's killer, was Gjúki's stepson.
- 110 A legendary Danish king whose name means 'Army Ruler'; see especially Books 7 and 8 of *GD* (with the name 'War-Tooth' explained in 7.10.4).
- 111 For Hrcerekr, a legendary king of Denmark, see especially Book 3 of *GD*, in which he appears as *Roricus Slyngbond*, whose father was *Hotherus* (ON *Hǫðr*), slayer of *Balderus* (ON *Baldr*; cf. *Hdl.* 29).
- 112 An honorific indicating a king's generosity, but applied somewhat ironically to Hrcerekr as he slung his arm-ring into the sea by mistake, according to *GD* (3.5.6).
- 113 Haraldr.
- 114 Fem. *auðr* means 'fate, destiny', but note also masc. *auðr* 'riches'.
- 115 Ívarr, known as *Ívarr viðfaðmi* 'Ívarr the Widely Embracing', was a legendary king of Sweden.
- 116 'Counsel Beard', a king of Russia; Auðr's second husband.
- 117 I.e., blessed, though some distinctive physical feature is also possible.
- 118 Scholars often call stt. 29–44 *Vǫluspá hin skamma* 'The Short *Vǫluspá* [Prophecy of the Seeress]', this being the name of the poem from which a version of *Hdl.* 33 is taken, according to *SnEGylf* (5, p. 10).
- 119 Heathen gods. The term sometimes describes a group, led by Óðinn, which was originally distinct from another divine group, the Vanir.
- 120 Or perhaps the intended sense is that there were eleven Æsir when (i.e., after) Baldr died. *SnEGylf* (20, p. 21) claims there are twelve Æsir. A list in *SnESkáld* (I, G55, p. 1) also runs to twelve.
- 121 Presumably a barrow. Baldr was killed by Hǫðr.
- 122 I.e., Hǫðr, who slew Baldr by casting a spear from his hand; cf. *Vsp.* 31–33, *SnEGylf* (49, pp. 45–46).
- 123 Óðinn.
- 124 'Mud Offerer/Announcer/Summoner', a giantess; for this story, see *FSk.*, *Ls.* 42 and *SnEGylf* (37, pp. 30–31).
- 125 Perhaps this term indicates a penchant for disguises, shape-changing or sailing (*skaut* can denote the corner of a sail). Elsewhere, Þjazi takes the form of an eagle (*SnESkáld*, I, G56, pp. 1–2). Alternatively, perhaps emend to *skóðgjarn* 'harm-eager', *skrautgjarn* 'jewelry-eager' or *skotgjarn* 'shot/shooting-eager'.
- 126 A giantess who married Freyja's father, Njörðr.
- 127 Either a royal 'we' or an indication that another being speaks through Hyndla.
- 128 'Sword Guardian'.
- 129 Cf. *Vsp.* 22.
- 130 'Horse Thief'; attested as a giant-name.
- 131 Hrímnir was a giant; he also appears in *FSk.* 28.
- 132 A variant of this stanza appears in *SnEGylf* (5, p. 10), where it is attributed to *Vǫluspá hin skamma* 'The Short *Vǫluspá*'; Snorri interprets the giants as *hrímþursar* 'rime/frost-giants'.

- 133 'Wood Wolf'. *GD* (7.2.2) mentions a certain *Vitolfus*, who was skilled in medicine and sorcery. In *SnEUpp* (8, p. 16) the name is *Viktólfr*.
- 134 Possibly 'Wish Tree/Banch'; alternatively, *Vilmeiðr*, which could mean 'Misery Tree/Branch'. Either way, this person is otherwise unknown.
- 135 The otherwise unattested noun *skilberendr* could mean literally 'message/knowledge/discernment-bearing ones', which might denote 'wise men' or 'sorcerers'. It is, however, metrically abnormal here, as *sk-* usually alliterates only with *sk-*. In its place the version of this stanza in *SnEGylf* (5, p. 10) has another unique noun: *seiðberendr*, literally 'seiðr-bearing ones', i.e., male practitioners of the type of fem. sorcery called *seiðr*. To eliminate the alliterative abnormality, many editors replace *Hdl.*'s word with that of *SnEGylf*, which is there preceded by *en* 'and/but'.
- 136 'Black Head'. He is otherwise unknown.
- 137 For the primordial giant Ymir, see *Vsp.* 3.
- 138 I.e., of the gods.
- 139 The emended adjective *naddgofgan* could mean 'stud-ennobled' or 'spear-ennobled', the former sense might allude to the Pole Star as the 'stud' about which the sky was thought to revolve. In *Gg.* 14 it may describe Mímir. Alternative emendations include *naddhofgan*, *náðhofgan* and *náðgofgan*, respectively 'stud/spear-heavy', 'mercy-heavy' and 'mercy-ennobled'.
- 140 The 'man' is actually the god Heimdallr. *SnEGylf* (27, p. 26) quotes a couplet from *Heimdalarǵaldr* 'Heimdallr's Incantation', an otherwise lost poem, in which the god declares: *Níu em ek mæðra mögr, / níu em ek systra sonr* 'I am the son of nine mothers, I am the son of nine sisters'. Earlier, the tenth-century Icelandic poet Úlfr Uggason described Heimdallr as *mæðra mögr ... ok einnar átta* 'the son of eight mothers and of one' (*SnESkald*, I, 16, p. 20). His nine mothers, named in *Hdl.* 37, and mentioned in *Húsd.* 2, are apparently giantesses (cf. *Vsp.* 2), possibly daughters of the sea-giant Ægir, who personify waves. The 'earth's edge' might be the seashore or the horizon; cf. the prose preface to *Rþ.*
- 141 I.e., Heimdallr.
- 142 *Gjálp* and *Greip*, probably 'Yelp' and 'Grip', are daughters of the giant Geirrøðr in *SnESkald* (I, 18, p. 25).
- 143 Basically 'Stormy One'.
- 144 'Sandbank/Mud Giver'.
- 145 'Wolf Rune'.
- 146 Meaning uncertain.
- 147 Possibly 'Embered One'; cf. *HH.* I 43.
- 148 'Terrible One'.
- 149 *Járnsaxa* '(One With) Iron Knife'. *Járnsaxa* is also the mother of Þórr's son, Magni, in *SnESkald* (I, 17, p. 22).
- 150 I.e., Heimdallr.
- 151 Cf. *Gðr.* II 21.
- 152 'Anguish Offerer/Announcer'. Loki's union with this giantess produced the wolf Fenrir, as well as the Miðgarðsormr and Hel, ruler of the underworld; see *SnEGylf* (34, p. 27).

- 153 'Slippery-Place Traveller' (the pl. *svaðilfarar*, *-ferðir* means 'disasters'). *Sleipnir* 'Slippy One' is Óðinn's eight-legged horse; the story is told in *SnEGylf* (42, p. 34–35). Loki was sometimes male, sometimes female.
- 154 Probably Hel.
- 155 The brother of *Býleistr* 'Farmstead Foot/Sock(?)' is Loki, *Býleistr* probably being Óðinn, Loki's blood-brother; cf. *Vsp.* H 43, R 49.
- 156 Or 'with'.
- 157 Or 'mood-', 'courage-', 'mind-'.
- 158 I.e., heart.
- 159 'Lofty', 'Airy', a by-name of Loki.
- 160 This episode is otherwise unknown, but cf. *Ls.* 23.
- 161 Or 'The sea often rises [literally, "goes"] against the sky itself.'
- 162 I.e., the sky gives way. The words *lopt bilar* might also hint at 'Loptr [i.e., Loki] breaks (free)'; cf. *Vsp.* 46.
- 163 Or 'rain'.
- 164 A concise description of the mighty winter that heralds Ragnarok.
- 165 I.e., dynastic seats, families. The person described is probably Heimdallr; cf. *Hdl.* 35–38, *Vsp.* 1.
- 166 Possibly Christ; see *Vsp.* H 57 and note thereto.
- 167 I.e., at Ragnarok, when the wolf Fenrir will devour Óðinn; cf. *Vsp.* 52.
- 168 I.e., a drink to strengthen Óttarr's memory of what he has just heard. Cf. *Sd.* 2 pr.
- 169 I.e., to Óttarr.
- 170 Or 'he will'.
- 171 I.e., three mornings hence.
- 172 With these words, Freyja acknowledges that Hyndla's identification of the boar as Óttarr is correct.
- 173 The meaning of *eðl-* in *eðlvina* 'eðl-friend' is uncertain, but the word might be related to ON *øðli* 'origin, lineage' and *óðal* 'nature', and to OE *æðel* 'noble'. Whatever its meaning, a sarcastic response to Freyja's similar use of *vina* in *Hdl.* 1 seems likely; if *eðl-* means 'natural', the sarcasm might extend to Freyja's claim to be Hyndla's 'sister'. Here, as in *Hdl.* 47 and 48, Jónas Kristjánsson and Vésteinn Ólason, ed., *Eddukvæði* (Reykjavík, 2014), I, emends to *Óðs vina* 'Óðr's friend' (cf. *Vsp.* 25), Óðr being Freyja's husband in *Vsp.* 25 and *SnEGylf* (35, p. 29). Cf. note to *Hdl.* 47.
- 174 Literally, 'nights'.
- 175 A mythical she-goat, the subject of *Grm.* 25, from whose udder flows mead for the champions in Valhöll.
- 176 Freyja had a reputation for promiscuity. Þórr owned two billy-goats.
- 177 Some editors emend *at æði* 'in a sexual frenzy(?)' to *at Óði* 'to Óðr'; cf. note to *Hdl.* 46.
- 178 It is uncertain whether the first half of this stanza is spoken by Hyndla or Freyja (see below).
- 179 *Íviðja*, perhaps literally 'she (who dwells) in a tree/wood', is attested as a term for a troll-woman (see note to *Vsp.* 2); arguably, Hyndla refers to herself as such in the third person

(cf. Freyja in *Hdl.* 4 and the seeress in *Vsp.*). Alternatively, maybe she strikes fire from some sort of withy/branch (ON *viðja*).

- 180 Many scholars consider the second half of this stanza, abbreviated in the manuscript, a mistaken repetition from the previous two stanzas.
- 181 This stanza is certainly spoken by Hyndla.
- 182 This significance of this statement is unclear; possibly it is deliberately polysemous. It might confirm that Hyndla's(?) fire is taking hold. Alternatively, it might signal the dawn, when the sun's rays (cast by Freyja in the previous stanza?), would turn Hyndla to stone (cf. *HHv.* 29–30, *Alv.* 35). Equally, it might signal the imminent arrival of Þórr in his chariot drawn by goats, doubtless to kill Hyndla (cf. *Þrk.* 21; *SnESkald*, I, 17, pp. 22–23). Or, since graves were often imagined as fiery, it might mark the readiness of Hyndla's open, tomb-like cave to receive her, now that her discourse with Freyja is over. Yet another possibility, in view of prior references to Ragnarok, is that Hyndla sees the apocalyptic, world-consuming fire brought by the giants.
- 183 I.e., death.
- 184 Again, many scholars consider the last two lines of this stanza a mistaken repetition.
- 185 I.e., Hyndla's poisoned, cursed drink will fail.