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Author: Anon E Mouse Publisher: Abela Pu
High One's Words," and forms the basis of the present sounder wisdom more tersely expressed than the Havamal. Like the Book of Proverbs it occasionally rises to lofty heights of poetry. If it presents the worldly wisdom of a violent race, it also shows noble ideals of loyalty, truth,
and unfaltering courage. Over time other poems were added to the original content dealing with wisdom which seemed, by their nature, to imply that the speaker was Odin. Thus a catalogue of runes, or charms, was tacked on, and also a set of proverbs. Here and there bits of verse crept in; and of course the loose structure of the poem made it easy
for any reciter to insert new stanzas almost at will. This curious miscellany is what we now have as the Havamal Five separate elements are pretty clearly recognizable: (1) the Havamal proper (stanzas 1-80), a collection of proverbs and counsels for the conduct of life; (2) the Loddfafnismol (stanzas 111-138), a collection somewhat similar to the first,
but specifically addressed to a certain Loddfafnir; (3) the Ljothatal (stanzas 147-165), a collection of charms; (4) the lovestory of Odin and Billing's daughter (stanzas 96-102); (5) the story of how Odin got the mead of poetry from the maiden Gunnloth (stanzas 103-110). There is also a brief passage (stanzas 139-146) telling how Odin won the runes,
this passage being a natural introduction to the Ljothatal, and doubtless brought into the poem for that reason. 33% of the net profit from the sale of this book will be donated to charities. Author: Richard North Publisher: Routledge ISBN: Category: Old Norse poetry Page: 192 View: 722 DOWNLOAD NOW » Author: Richard North Publisher: Routledge ISBN:
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Chronicles of Narnia, and which set the foundations of the English language and its literature as we know it today. Edited, translated and annotated by the editors of Beowulf and Other Stories, the anthology introduces readers to the rich and varied literature of Britain, Scandinavia and France of the period in and around the Viking Age. Ranging from
the Old English epic Beowulf through to the Anglo-Norman texts which heralded the transition Middle English, thematically organised chapters present elegies, eulogies, laments and followed by material on the Viking Wars in the Anglo-Saxon Chronicle, Vikings gods and Icelandic sagas, and a final chapter on early chivalry introduces the new themes
and forms which led to Middle English literature, including Arthurian Romances and Chaucer's Canterbury Tales. Laying out in parallel text format selections from the most important Old English, Old Icelandic and Anglo-Norman works, this anthology presents translated and annotated texts with useful bibliographic references, prefaced by a
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to elevate your practice in ways you never imagined. These stories come from cultures all over the globe, offering you a deep connection to the human experience. Popular author Ember Grant shares an impressive collection of myths, themes, and hands-on activities that enhance your skills and add new energy to your magic. Discover what the story
of Cupid and Psyche can teach you about the journey of your soul. Learn how trickster folklore can inspire you to seize new opportunities in your life. Embrace your primal self with the Maid-of-the-Wave's tale. This compulsively readable book enriches your craft through the power of storytelling. Author: Eleanor Barraclough Publisher: W. W. Norton
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Viking, a certain image springs to mind: a barbaric warrior, leaping ashore from a longboat, and ready to terrorize the hapless local population of the Viking Age today, they were in the minority. Instead, in the time-stopping soils, water, and ice of the North, Eleanor
Barraclough excavates a preserved lost world, one that reimagines a misunderstood society. By examining artifacts of the past—remnants of wooden gaming boards, elegant antler combs, doodles by imaginative children and bored teenagers, and runes that reveal hidden loves, furious curses, and drunken spouses summoned home from the pub—
Barraclough illuminates life in the medieval Nordic world as not just a world of rampaging warriors, but as full of globally networked people with recognizable concerns. This is the history of all the people—children, enslaved people with recognizable concerns. This is the history of all the people—children, enslaved people with recognizable concerns. This is the history of all the people—children, enslaved people, seers, artisans, travelers, writers—who inhabited the medieval Nordic world. Encompassing not just Norway, Denmark,
and Sweden, but also Iceland, Greenland, the British Isles, Continental Europe, and Russia, this is a history of a Viking Age that referred to gold. But no less precious are the
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'Brilliantly written... evokes the wonder of an entire civilisation.' Tom Holland 'Takes us beyond the familiar into a real, visceral, far more satisfying Viking world.' Dan Snow 'A fascinating tour ... Barraclough looks beyond the soap-opera sagas to those lost in the cracks of history' The New York Times It's time to meet the real Vikings. A comb,
preserved in a bog, engraved with the earliest traces of a new writing system. A pagan shrine deep beneath a lava field. A note from an angry wife to a husband too long at the tavern. Doodles on birch-bark, made by an imaginative child. From these tiny embers, Eleanor Barraclough blows back to life the vast, rich and complex world of the Vikings
These are not just the stories of kings, raiders and saga heroes. Here are the lives of ordinary people: the merchants, children, artisans, enslaved people, seers, travellers and storytellers who shaped the medieval Nordic world. Immerse yourself in the day-to-day lives of an extraordinary culture that spanned centuries and spread from its Scandinavian
heartlands to the remote fjords of Greenland, the Arctic wastelands, the waterways and steppes of Eurasia, all the way to the Byzantine Empire and Islamic Caliphate. Hávamál is from the Poetic Edda found in the Codex
Regius, written down sometime around 1270. The name, Hávamál can be translated as Words of Hávi. Hávi is a version of Hár, meaning the "High one", another name for Odin. The common understanding is that the Hávamál are words directly from Odin, sharing his wisdom, learnings and insights. Having said that, I feel I have to point out that it
doesn't necessarily read as one coherent poem, and likely never was either. Most scholars agree that it was likely created by combining anywhere from four to six existing poems into one, somewhat coherent entity. The original poems themselves are believed to be from the 900s to 1000s, having been shared and passed down orally. As is the case
with all the old Norse poems, they likely existed in slightly different variations, colored by the skald retelling them. A great deal of the Hávamál is centered on sharing wisdom and teachings of Odin. However, the advice found here is often about how one should act, plan and behave, and less on facts and figures. Some of the other poems in the Poetic
Edda are much more focused on facts, listing names, places and events and so on. As a practical "guide" to men of the Viking Age, especially its first part has some parallels with the so-called Law of the Jómsvíkinga Saga from the thirteenth century, telling the story of a mythical band of mercenary vikings. Odin is known
for his love and pursuit of wisdom. Another account of this is found in the Völuspá where Odin raises a völva from the dead. In a long conversation with the völva, Odin learns of Ragnarok. To gain wisdom he is known to go to great sacrifice. On one occasion sacrifincing an eye to Mimir, his uncle and the Aesir god of good council. That was to be
allowed to drink from his well of wisdom at the foot of Yggdrasil the world tree. On another occasion, he hangs from a branch of the tree like a corpse. Hanging there for nine consecutive nights until finally he gains knowledge of the runes and their magical properties. In the Vafthruthnirsmal Odin engages the jötun Vafthruthnir in a battle of wits
about ancient knowledge, always trying to gain more insight. From their contest, the reader also shares in their insights and knowledge. In another Poetic Edda poem, the Grimnismal, Odin is held captive. The only one interested in helping him is the son of the king who is holding him, the young Agnar. Thanking him, Odin shares much knowledge
about the gods and maybe especially about the great halls of the Norse gods. Depending on the translation, the Hávamál is either 164 or 165 verses, or stanzas as they are called. This is because the only source we have, the Codex Regius, is partially damaged. In it, a few lines are missing, or impossible to read. When working on this update, I have
drawn from several different translations as well as the normalized Old Norse text by Guðni Jónsson. In this normalized version, the manuscript is divided into seven parts. However, I am only naming the five parts most commonly recognized as separate. Moreover, when working on this edition, my goal has been to make the poem accessible for most
readers. To that end I have some places opted to use phrases and sentence structure that is more like today. Instead of being a hundred percent faithful to the Old Norse structure and sometimes the translation of some phrases. The old Norse poem is written using different meter,
poetic rhythmic structures. It would be hard to be faithful to that, while also providing an easy to read text. Harry George Theaker, via Wikimedia Commons The first part is The Gestabáttr, covering verses 1 to 83. This is like a handbook for travelers and those who are visiting others. Look here to find simple wisdom for your safe passage in the world
who Odin deemed in need of instruction. The fourth part is Rúnatal, it covers verses 138 to 145. This poem relates how Odin hung himself on the Yggdrasil in order to gain the knowledge of the runes. Finally, the last part is the Ljódatal, covering verses 146 to 164. In this part Odin lists a number of spells he knows covering everything from love spells
to raising the dead. Together, these parts constitutes the Hávamál as we know it today. It's nearly impossible though to know if it was ever presented like this back in the Viking Age. 1. With all doorways, before walking through, you must look
around, you must peer around, one can not know, where enemies are sitting inside. 2. Hail to the host! A guest has arrived, where is he to sit? Anxiously he, hopes to find, a place by the fire. 3. Fire is needed, for the one who has comewith his knees cold; food and clothes, the man needwho have traveled over mountains. 4. Water is needed, for the one who has comewith his knees cold; food and clothes, the man needwho have traveled over mountains. 4. Water is needed, for the one who has comewith his knees cold; food and clothes, the man needwho have traveled over mountains. 4. Water is needed, for the one who has comewith his knees cold; food and clothes, the man needwho have traveled over mountains. 4. Water is needed, for the one who has comewith his knees cold; food and clothes, the man needwho have traveled over mountains. 4. Water is needed, for the one who has comewith his knees cold; food and clothes, the man needwho have traveled over mountains. 4. Water is needed, for the one who has comewith his knees cold; food and clothes, the man needwho have traveled over mountains. 4. Water is needed, for the one who has comewith his knees cold; food and clothes, the man needwho have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the one who have traveled over mountains. 4. Water is needed, for the o
to eat, a towel and great hospitality, met with good manners, and if he can have it, conversation and quiet. 5. Wits is needed, for the one who wander widely; informal one can be at home; receiving raised eyebrows, will he who knows nothing, and with wise men sits. 6. Of his understanding no one should be proud, but rather in conduct cautious. When the
prudent and taciturn come to a dwelling, harm seldom befalls the cautious; for a firmer friend no man ever gets than great sagacity. 7. A wary guest, who to refection comes, keeps a cautious silence, with his eyes observes: so explores every prudent man. 8. He is happy, who for himself obtains fame and kind words: less sure
 is that which a man must have in another's breast. 9. He is happy, who in himself possesses fame and wit while living; for bad counsels have oft been received from another's breast. 10. A better burthen no man bears on the way than much good sense; that is thought better than riches in a strange place; such is the recourse of the indigent. 11. A
worse provision on the way he cannot carry than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing; so good is not, as it is said, beer for the sons of men. 12. A worse provision no man can take from table than too much beer-bibbing.
thinks he will ever live, if warfare he avoids; but old age will give him no peace, though spears may spare him. 17. A fool gapes when to a house he comes, to himself mutters or is silent; but all at once, if he gets drink, then is the man's mind displayed. 18. He alone knows who wanders wide, and has much experienced, by what disposition each man is
ruled, who common sense possesses. 19. Let a man hold the cup, yet of the mead drink moderate, eats to his mortal sorrow. Oftentimes his belly draws laughter on a silly man, who among the prudent comes.
21. Cattle know when to go home, and then from grazing cease; but a foolish man never knows his stomach's measure. 22. A miserable man, and ill-conditioned, sneers at every thing: one thing he knows not, which he ought to know, that he is not free from faults. 23. A foolish man is all night awake, pondering over everything; he then grows tired;
and when morning comes, all is lament as before. 24. A foolish man thinks all who on him smile to be his friends; he feels it not, although they speak ill of him, when he sits among the clever. 25. A foolish man thinks all who speak him fair to be his friends; but he will find, if into court he comes, that he has few advocates. 26. A foolish man thinks he
knows everything if placed in unexpected difficulty; but he knows not what to answer, if to the test he is put. 27. A foolish man, who among people comes, had best be silent; for no one knows that he knows nothing, unless he talks too much. He who previously knew nothing will still know nothing, talk he ever so much. 28. He thinks himself wise, who
can ask questions and converse also; conceal his ignorance no one can, because it circulates among men. 29. He utters too many futile words who is never silent; a garrulous tongue, if it be not checked, sings often to its own harm. 30. For a gazing-stock no man shall have another, although he come a stranger to his house. Many a one thinks himself
wise, if he is not questioned, and can sit in a dry habit. 31. Clever thinks himself the guest who jeers a guest, if he takes to flight. Knows it not certainly he who prates at meat, whether he babbles among foes. 32. Many men are mutually well-disposed, yet at table will torment each other. That strife will ever be; guest will guest irritate. 33. Early meals
a man should often take, unless to a friend's house he goes; else he will sit and mope, will seem half-famished, and can of few things inquire. 34. Long is and indirect the way to a bad friend's house he goes; else he will sit and mope, will seem half-famished, and can of few things inquire. 34. Long is and indirect the way to a bad friend's house he goes; else he will sit and mope, will seem half-famished, and can of few things inquire. 34. Long is and indirect the way to a bad friend's house he goes; else he will sit and mope, will seem half-famished, and can of few things inquire. 34. Long is and indirect the way to a bad friend's house he goes; else he will sit and mope, will seem half-famished, and can of few things inquire. 34. Long is and indirect the way to a bad friend's house he goes; else he will seem half-famished, and can of few things inquire. 34. Long is and indirect the way to a bad friend's house he goes; else he will seem half-famished, and can of few things inquire. 34. Long is and indirect the way to a bad friend's house he goes; else he will seem half-famished, and can of few things inquire. 34. Long is and indirect the way to a bad friend's house he goes; else he will seem half-famished, and can of few things inquire.
welcome becomes unwelcome, if he too long continues in another's house. 36. One's own house is best, small though it be; at home is every one his own master. Bleeding at
heart is he, who has to ask for food at every meal-tide. 38. Leaving in the field his arms, let no man go a foot's length forward; for it is hard to know when on the way a man may need his weapon. 39. I have never found a man so bountiful, or so hospitable that he refused a present; or of his property so liberal that he scorned a recompense. 40. Of the
property which he has gained no man should suffer need; for the hated oft is spared what for the dear was destined. Much goes worse than is expected. 41. With arms and vestments friends should each other gladden, those which are in themselves most sightly. Givers and requiters are longest friends, if all [else] goes well. 42. To his friend a man
should be a friend, and gifts with gifts requite. Laughter men should receive, but leasing with lying. 43. To his friend be a friend whom thou fully trustest, and from whom thou woulds't good derive, thou shouldst blend
thy mind with his, and gifts exchange, and often go to see him. 45. If thou hast another, whom thou little trustest, yet wouldst good from him derive, thou shouldst speak him fair, but think craftily, and leasing pay with lying. 46. But of him yet further, whom thou little trustest, and thou suspectest his affection; before him thou shouldst laugh, and
contrary to thy thoughts speak: requital should the gift resemble. 47. I was once young, I was journeying alone, and lost my way; rich I thought myself, when I met another. Man is the joy of man. 48. Liberal and brave men live best, they seldom cherish sorrow; but a base-minded man dreads everything; the niggardly is uneasy even at gifts. 49. My
garments in a field I gave away to two wooden men: heroes they seemed to be, when they got cloaks: exposed to insult is a naked man. 50. A tree withers that on a hill-top stands; protects it neither bark nor leaves: such is the man whom no one favours: why should he live long? 51. Hotter than fire love for five days burns between false friends; but is
quenched when the sixth day comes, and-friendship is all impaired. 52. Something great is not [always] to be given, praise is often for a trifle bought. With half a loaf and a tilted vessel I got myself a comrade. 53. Little are the sand-grains, little the minds of [some] men; for all men are not wise alike: men are everywhere by halves. 54.
Moderately wise should each one be, but never over-wise; for a wise man's heart is seldom glad, if he is all-wise who owns it. 56. Moderately wise should each one be, but never over-wise. His destiny let know no man beforehand; his
mind will be freest from' care. 57. Brand burns from brand until it is burnt out; fire is from fire quickened. Man to' man becomes known by speech, but a fool by his bashful silence. 58. He should early rise, who another's property or wife desires to have. Seldom a sluggish wolf gets prey, or a sleeping man victory. 59. Early should rise he who has few
workers, and go his work to see to; greatly is he retarded who sleeps the morn away. Wealth half depends on energy. 60. Of dry planks and roof-shingles a man knows the measure; of the fire-wood that may suffice, both measure and time. 61. Washed and refected let a man ride to the Thing, although his garments be not too good; of his shoes and
breeches let no one be ashamed, nor of his horse, although he have not a good one. 62. Inquire and impart should every man of sense, who will be accounted sage. Let one only know, a second may not; if three, all the world knows. 63. Gasps and gapes, when to the sea he comes, the eagle over old ocean; so is a man, who among many comes, and has
few advocates. 64. His power should every sagacious man use with discretion; for he will find, when among the bold he comes, that no one alone is doughtiest. 65. Circumspect and reserved every man should be, and wary in trusting friends. Of the words that a man says to another he often pays the penalty. 66. Much too early I came to many places,
but too late to others: the beer was drunk, or not ready: the disliked seldom hits the moment. 67. Here and there I should have been invited, if I a meal had needed; or two hams had hung, at that true friend's, where of one I had eaten. 68. Fire is best among the sons of men, and the sight of the sun, if his health a man can have, with a life free from
vice. 69. No man lacks everything, although his health be bad: one in his sons is happy, one in his good works. 70. It is better to live, even to live miserably; a living man can always get a cow. I saw fire consume the rich man's property, and death stood without his door. 71. The halt can ride on horseback, the
one-handed drive cattle; the deaf fight and be useful: to be blind is better than to be burnt no one gets good from a corpse. 72. A son is better, even if born late, after his father's departure. Gravestones seldom stand by the way-side unless raised by a kinsman to a kinsman t
I expect a hand. * * * 74. At night is joyful he who is sure of travelling entertainment. [A ship's yards are short.] Variable is an autumn night. Many are the weather's changes in five days, but more in a month. 75. He [only] knows not who knows nothing, that many a one apes another. One man is rich, another poor: let him not be thought blameworthy.
76. Cattle die, kindred die, we ourselves also die; but I know one thing that never dies,—judgment on each one dead. 78. Full storehouses I saw at Dives' sons': now bear they the beggar's staff. Such are riches; as is the twinkling of an eye: of
friends they are most fickle. 79. A foolish man, if he acquires wealth or woman's love, pride grows within him, but wisdom never: he goes on more and more arrogant. 80. Then 'tis made manifest, if of runes thou questionest him, those to the high ones known, which the great powers invented, and the great talker painted, that he had best hold silence
81. At eve the day is to be praised, a woman after she is burnt, a sword after it is proved, a maid after she is burnt, a sword after it is proved, a maid after she is burnt, a sword after it is proved, a maid after she is burnt, a sword after it is drunk. 82. In the wind one should hew wood, in a breeze row out to sea, in the dark talk with a lass: many are the eyes of day. In a ship voyages are to be made, but a shield is for protection,
a sword for striking, but a damsel for a kiss. 83. By the fire one should drink beer, on the ice slide; buy a horse that is lean, a sword that is rusty; feed a horse at home, but a dog at the farm. 84. In a maiden's words no one should place faith, nor in what a woman says; for on a turning wheel have their hearts been formed, and guile in their breasts
been laid; 85. In a creaking bow, a burning flame, a yawning wolf, a chattering crow, a grunting swine, a rootless tree, a waxing wave, a boiling kettle, 86. A flying dart, a falling billow, a one night's ice, a coiled serpent, a woman's bed-talk, or a broken sword, a bear's play, or a royal child, 87. A sick calf, a self-willed thrall, a flattering prophetess, a
corpse newly slain, [a serene sky, a laughing lord, a barking dog, and a harlot's grief]; 88. An early sown field let no one trust, nor prematurely in a son: weather rules the field, and wit the son, each of which is doubtful; 89. A brother's murderer, though on the high road met, a half-burnt house, an over-swift horse, (a horse is useless, if a leg be
broken), no man is so confiding as to trust any of these. 90. Such is the love of women, who falsehood meditate, as if one drove not rough-shod, on slippery ice, a spirited two-years old and unbroken horse; or as in a raging storm a helmless ship is beaten; or as if the halt were set to catch a reindeer in the thawing fell. 91. Openly I now speak, because
I both sexes know: unstable are men's minds towards women; 'tis then we speak most fair when we most falsely think: that deceives even the cautious. 92. Fair shall speak, and money offer, who would obtain a woman's love. Praise the form of a fair damsel; he gets who courts her. 93. At love should no one ever wonder in another: a beauteous
countenance oft captivates the wise, which captivates not the foolish. 94. Let no one wonder at another's folly, it is the lot of many. All-powerful desire makes of the sons of men fools even of the wise. 95. The mind only knows what lies near the heart, that alone is conscious of our affections. No disease is worse to a sensible man than not to be content
with himself. 96. That I experienced, when in the reeds I sat, awaiting my delight. Body and soul to me was that discreet maiden: nevertheless I possess her not. 97. Billing's lass on her couch I found, sun-bright, sleeping. A prince's joy to me seemed naught, if not with that form to live. 98. "Yet nearer eve must thou, Odin, come, if thou wilt talk the
maiden over; all will be disastrous, unless we alone are privy to such misdeed." 99. I returned, thinking to love, at her wise desire. I thought I should obtain her whole heart and love. 101. But at the approach of
morn, when again I came, the household all was sleeping; the good damsel's dog alone I found tied to the bed. 102. Many a fair maiden, when rightly known, towards men is fickle: that I experienced, when that discreet maiden I strove to seduce: contumely of every kind that wily girl heaped upon me; nor of that damsel gained I aught. 103. At home
let a man be cheerful, and towards a guest liberal; of wise conduct he should be, of good memory and ready speech; if much knowledge he desires, he must often talk on good. 104. Fimbulfambi he is called who' little has to say: such is the nature of the simple. 105. The old Jotun I sought; now I am come back: little got I there by silence; in many
words I spoke to my advantage in Suttung's halls. 106. Gunnlod gave me, on her golden seat, a draught of the precious mead; a bad recompense I afterwards made her, for her whole soul, her fervent love. 107. Rati's mouth I caused to make a space, and to gnaw the rock; over and under me were the Jotun's ways: thus I my head did peril. 108. Of a
well-assumed form I made good use: few things fail the wise; for Odhrærir is now come up to men's earthly dwellings. 109. 'Tis to me doubtful that I could have come from the Jotun's courts, had not Gunnlod aided me, that good damsel, over whom I laid my arm. 110. On the day following came the Hrimthursar, to learn something of the High One, in
the High One's hall: after Bolverk they inquired, whether he with the gods were come, or Suttung defrauded, of his drink bereft, and Gunnlod made to weep! 112. Time 'tis to discourse from the preacher's chair. By the well of Urd I silent sat, I saw and
meditated, I listened to men's words. 113. Of runes I heard discourse, and of things divine, nor of sage counsels, at the High One's hall. I thus heard say: 114. I counsel thee, Loddfafnir, to take advice: thou wilt profit if thou takest it. Rise not at night, unless to explore, or art compelled to go
out. 115. I counsel thee, Loddfafnir, to take advice, thou wilt profit if thou takest it. In an enchantress's embrace thou mayest not sleep, so that in her arms she clasp thee. 116. She will be the cause that thou carest not for Thing or prince's words; food thou wilt shun and human joys; sorrowful wilt thou go to sleep. 117. I counsel thee, etc. Another's
wife entice thou never to secret converse. 118. I counsel thee, etc. By fell or firth if thou have to travel, provide thee well with food. 119. I counsel thee, etc. A bad man let thou never know thy misfortunes; for from a bad man thou never wilt obtain a return for thy good will. 120. I saw mortally wound a man a wicked woman's words; a false tongue
caused his death, and most unrighteously. 121. I counsel thee, etc. If thou knowest thou hast a friend, whom thou well canst trust, go oft to visit him; for with brushwood over-grown, and with high grass, is the way that no one treads. 122. I counsel thee, etc. A good man attract to thee in pleasant converse; and salutary speech learn while thou livest.
123. I counsel thee, etc. With thy friend be thou never first to quarrel. Care gnaws the heart, if thou to no one canst thy whole mind disclose. 124. I counsel thee, etc. With thy friend be thou never shouldst exchange with a witless fool; 125. For from an ill-conditioned man thou wilt never get a return for good; but a good man will bring thee favour by his praise.
126. There is a mingling of affection, where one can tell another all his mind. Everything is better than being with the deceitful. He is not another's friend who ever says as he says. 127. I counsel thee, etc. Even in three words quarrel not with a worse man: often the better yields, when the worse strikes. 128. I counsel thee, etc. Even in three words quarrel not with a worse man: often the better yields, when the worse strikes. 128. I counsel thee, etc. Even in three words quarrel not with a worse man: often the better yields, when the worse strikes. 128. I counsel thee, etc. Even in three words quarrel not with a worse man: often the better yields, when the worse strikes. 128. I counsel thee, etc. Even in three words quarrel not with a worse man: often the better yields, when the worse strikes.
nor a shaftmaker, unless for thyself it be; for a shoe if ill made, or a shaft if crooked, will call down evil on thee. 129. I counsel thee, etc. Rejoiced at evil be thou never; but let good give thee pleasure. 131. I counsel thee, etc. In a
battle look not up, (like swine the sons of men then become) that men may not fascinate thee. 132. If thou wilt induce a good woman to pleasant converse, thou must promise fair, and hold to it: no one turns from good if it can be got. 133. I enjoin thee to be wary, but not over wary; at drinking be thou most wary, and with another's wife; and thirdly,
that thieves delude thee not. 134. With insult or derision treat thou never a guest or wayfarer. They often little know, who sit within, of what race they are who come. 135. Vices and virtues the sons of mortals bear in their breasts mingled; no one is so good that no failing attends him, nor so bad as to be good for nothing. 136. At a hoary speaker laugh
thou never; often is good that which the aged utter, oft from a shriveled hide discreet words issue; from those whose skin is pendent and decked with scars, and who go tottering among the vile. 137. I counsel thee, etc. Rail not at a guest, nor from thy gate thrust him; treat well the indigent; they will speak well of thee. 138. Strong is the bar that must
be raised to admit all. Do thou give a penny, or they will call down on thee every ill in thy limbs. 139. I counsel thee, etc. Wherever thou beer drinkest, invoke to thee the power of earth; for earth is good against drink, fire for distempers, the oak for constipation, a corn-ear for sorcery, a hall for domestic strife. In bitter hates invoke the moon; the biter
for bite-injuries is good; but runes against calamity; fluid let earth absorb. Lorenz Frølich, via Wikimedia Commons 140. I know that I hung, on a wind-rocked tree, nine whole nights, with a spear wounded, and to Odin offered, myself; on that tree, of which no one knows from what root it springs. 141. Bread no one gave me, nor a horn of
drink, downward I peered, to runes applied myself, wailing learnt them, then fell down thence. 142. Potent songs nine from the famed son I learned of Bolthorn, Bestla's sire, and a draught obtained of the precious mead, drawn from Odhrærir. 143. Then I began to bear fruit, and to know many things, to grow and well thrive: word by word I sought
out words, fact by fact I sought out facts. 144. Runes thou wilt find, and explained characters, very large characters, very potent characters, which the great speaker depicted, and the high powers formed, and the powers' prince graved: 145. Odin among the Æsir, but among the Alfar, Dain, and Dvalin for the dwarfs, Asvid for the Jotuns: some I
myself graved. 146. Knowest thou how to grave them? knowest th
return. 'Tis better not to send than too much consume. So Thund graved before the origin of men, where he ascended, to whence he afterwards came. 148. Those songs I know which the king's wife knows not nor son of men. Help the first is called, for that will help thee against strifes and cares. 149. For the second I know, what the sons of men
require, who will as leeches live. **** 150. For the fetter starts from my feet, and the manacle from my hands. 152. For the fifth
I know, if I see a shot from a hostile hand, a shaft flying amid the host, so swift it cannot fly that I cannot arrest it, if only I get sight of it. 153. For the sixth I know, if a lofty house I see blaze o'er its
inmates, so furiously it shall not burn that I cannot save it. That song I can sing. 155. For the eighth I know, what to all is useful to learn: where hatred grows among the sons of men—that I can quickly assuage. 156. For the eighth I know, if I stand in need my bark on the water to save, I can the wind on the waves allay, and the sea lull. 157. For the
tenth I know, if I see troll-wives sporting in air, I can so operate that they will forsake their own minds. 158. For the eleventh I know, if I have to lead my ancient friends to battle, under their shields I sing, and with power they go safe to the fight, safe from the fight; safe on every side they go. 159. For the twelfth I know, if on a
tree I see a corpse swinging from a halter, I can so grave and in runes depict, that the man shall not fall, though he into battle come: that man shall not sink before swords. 161. For the fourteenth I know, if on a young man I sprinkle water, he shall not fall, though he into battle come: that man shall not sink before swords. 161. For the fourteenth I know, if on a young man I sprinkle water, he shall not fall, though he into battle come: that man shall not sink before swords. 161. For the fourteenth I know, if on a young man I sprinkle water, he shall not sink before swords.
the gods, Æsir and Alfar, I know the distinctions of all. This few unskilled can do. 162. For the fifteenth I know, if a modest maiden's favour and affection I desire to possess, the soul I
change of the white-armed damsel, and wholly turn her mind. 164. For the seventeenth I know, that that young maiden will reluctantly avoid me. These songs, Loddfafnir! thou understandest them, profitable if thou learnest them. 165. For the eighteenth I know that which I never teach to maid or wife
of man, (all is better what one only knows. This is the closing of the songs) save her alone who clasps me in her arms, or is my sister. 166. Now are sung the High-one's songs, in the High-one's hall, to the sons of men all-useful, but useless to the Jotuns' sons. Hail to him who has sung them! Hail to him who knows them! May he profit who has learnt
them! Hail to those who have listened to them! 1. At every door-way, ere one enters, one should pry round for uncertain is the witting that there be no foeman sitting, within, before one on the floor 2. Hail, ye Givers! a guest is come; say! where shall he sit within? Much pressed is he who fain on the hearth would seek for
warmth and weal. 3. He hath need of fire, who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who need to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who need to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who need to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who need to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who need to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water, who need to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. 4. He craves for water and the water an
wanders wide, aught simple will serve at home; but a gazing-stock is the fool who sits mid the wise, and nothing knows. 6. Let no man glory in the greatness of his mind, but rather keep watch o'er his wits. Cautious and silent let him enter a dwelling; to the heedful comes seldom harm, for none can find a more faithful friend than the wealth of mother
wit. 7. Let the wary stranger who seeks refreshment keep silent with sharpened hearing; with his ears let him listen, and look with his eyes; thus each wise man spies out the way. 8. Happy is he who hath in himself fair fame and kindly words; but uneasy is that which a man doth own while it lies in another's breast. 9. Happy is he who hath in himself
praise and wisdom in life; for oft doth a man ill counsel get when 'tis born in another's breast. 10. A better burden can no man bear on the way than his mother wit: and no worse provision can he carry
with him than too deep a draught of ale. 12. Less good than they say for the sons of men is the drinking oft of ale: for the more they drink, the less can they think and keep a watch o'er their wits. 13. A bird of Unmindfulness flutters o'er ale feasts, wiling away men's wits: with the feathers of that fowl I was fettered once in the garths of Gunnlos below
14. Drunk was I then, I was over drunk in that crafty Jötun's court. But best is an ale feast when man is able to call back his wits at once. 15. Silent and thoughtful and bold in strife the prince's bairn should be. Joyous and generous let each man show him until he shall suffer death. 16. A coward believes he will ever live if he keep him safe from strife:
but old age leaves him not long in peace though spears may spare his life. 17. A fool will gape when he goes to a friend, and mumble only, or mope; but pass him the ale cup and all in a moment the mind of that man is shown. 18. He knows alone who has wandered wide, and far has fared on the way, what manner of mind a man doth own who is wise
 of head and heart. 19. Keep not the mead cup but drink thy measure; speak needful words or none: none shall upbraid thee for lack of breeding if soon thou seek'st thy rest. 20. A greedy man, if he be not mindful, eats to his own life's hurt: oft the belly of the fool will bring him to scorn when he seeks the circle of the wise. 21. Herds know the hour
their going home and turn them again from the grass; but never is found a foolish man who knows the measure of his maw. 22. The miserable man and evil minded makes of all things mockery, and knows not that which he best should know, that he is not free from faults. 23. The unwise man is awake all night, and ponders everything over; when
morning comes he is weary in mind, and all is a burden as ever. 24. The unwise man weens all who smile and flatter him are his friends; but when he shall come into court he shall find there are few to
defend his cause. 26. The unwise man thinks all to know, while he sits in a sheltered nook; but he knows not one thing, what he shall answer, if men shall put him to proof. 27. For the unwise man 'tis best to be mute when he come amid the crowd, for none is aware of his lack of wit if he wastes not too many words; for he who lacks wit shall never
learn though his words flow ne'er so fast. 28. Wise he is deemed who can question well, and also answer back: the sons of men can no secret make of the tidings told in their midst. 29. Too many unstable words are spoken by him who ne'er holds his peace; the hasty tongue sings its own mishap if it be not bridled in. 30. Let no man be held as a
laughing-stock, though he come as guest for a meal: wise enough seem many while they sit dry-skinned and are not put to proof. 31. A guest thinks him witty who mocks at a guest and runs from his wrath away; but none can be sure who jests at a meal that he makes not fun among foes. 32. Oft, though their hearts lean towards one another, friends
are divided at table; ever the source of strife 'twill be, that quest will anger quest. 33. A man should take always his meals betimes unless he visit a friend, or he sits and mopes, and half famished seems, and can ask or answer nought. 34. Long is the round to a false friend leading, e'en if he dwell on the way: but though far off fared, to a faithful friend
straight are the roads and short. 35. A guest must depart again on his way, nor stay in the same place ever; if he bide too long on another's bench the loved one soon becomes loathed. 36. One's own house is best, though he have but two goats and a bark-thatched hut 'tis better than craving a boon.
37. One's own house is best, though small it may be, each man is master at home; with a bleeding heart will he beg, who must, his meat at every meal. 38. Let a man never stir on his road a step without his weapons of war; for unsure is the knowing when need shall arise of a spear on the way without. 39. I found none so noble or free with his food,
who was not gladdened with a gift, nor one who gave of his gifts such store but he loved reward, could he win it. 40. Let no man stint him and suffer need of the wealth he has won in life; oft is saved for a friend, and much goes worse than one weens. 41. With raiment and arms shall friends gladden each other, so has one
proved oneself; for friends last longest, if fate be fair who give and give again. 42. To his friend a man should bear him as friend, to him and a friend of his; but let him beware that he be not the friend of one who is
friend to his foe, 44. Hast thou a friend whom thou trustest well, from whom thou crayest good? Share thy mind with him, gifts exchange with him, fare to find him oft, 45. But hast thou one whom thou trustest ill yet from whom thou crayest good? Thou shalt speak him fair, but falsely think, and leasing pay for a lie, 46. Yet further of him whom thou
trusted ill, and whose mind thou dost misdoubt; thou shalt laugh with him but withhold thy thought, for gift with like gift should be paid. 47. Young was I once, I walked alone, and bewildered seemed in the way; then I found me another and rich I thought me, for man is the joy of man. 48. Most blest is he who lives free and bold and nurses never a
grief, for the fearful man is dismayed by aught, and the mean one mourns over giving. 49. My garments once I gave in the field to two land-marks made as men; heroes they seemed when once they were clothed; 'tis the naked who suffer shame! 50. The pine tree wastes which is perched on the hill, nor bark nor needles shelter it; such is the man
whom none doth love; for what should he longer live? 51. Fiercer than fire among ill friends for five days love will burn; bun anon 'tis quenched, when the sixth day comes, and all friendship soon is spoiled. 52. Not great things alone must one give to another, praise oft is earned for nought; with half a loaf and a tilted bowl I have found me many a
friend. 53. Little the sand if little the seas, little are minds of men, for ne'er in the world were all equally wise, 'tis shared by the fools and the sage. 54. Wise in measure should each man be; but let him not wax too
wise; seldom a heart will sing with joy if the owner be all too wise. 56. Wise in measure should each man be, but ne'er let him wax too wise: who looks not forward to learn his fate unburdened heart will bear. 57. Brand kindles from brand until it be burned, spark is kindled from spark, man unfolds him by speech with man, but grows over secret
through silence. 58. He must rise betimes who fain of another or life or wealth would win; scarce falls the prey to sleeping wolves, or to slumberers victory in strife. 59. He must rise betimes who fain of another or life or wealth half-won. 60. Of dry logs saved and roof-
bark stored a man can know the measure, of fire-wood too which should last him out quarter and half years to come. 61. Fed and washed should one ride to court though in garments none too new; thou shalt not shame thee for shoes or breeks, nor yet for a sorry steed. 62. Like an eagle swooping over old ocean, snatching after his prey, so comes a
man into court who finds there are few to defend his cause. 63. Each man who is wise and would wise be called must ask and answer aright. Let one know thy secret, but never a second, -- if three a thousand shall know. 64. A wise counselled man will be mild in bearing and use his might in measure, lest when he come his fierce foes among he find
others fiercer than he. 65. Each man should be watchful and wary in speech, and slow to put faith in a friend. for the words which one to another speaks he may win reward of ill. 66. At many a feast I was far too late, and much too soon at some; drunk was the ale or yet unserved: never hits he the joint who is hated. 67. Here and there to a home I had
haply been asked had I needed no meat at my meals, or were two hams left hanging in the house of that friend where I had partaken of one. 68. Most dear is fire to the sons of men, most sweet the sight of the sun; good is health if one can but keep it, and to live a life without shame. 69. Not reft of all is he who is ill, for some are blest in their bairns,
some in their kin and some in their kin and some in their wealth, and some in working well. 70. More blest are the living than the lifeless, 'tis the living dead at the door. 71. The lame can ride horse, the handless drive cattle, the deaf one can fight and prevail, 'tis happier for the blind
than for him on the bale-fire, but no man hath care for a corpse. 72. Best have a son though he be late born and before him the father be dead: seldom are stones on the wayside raised save by kinsmen to kinsmen. 73. Two are hosts against one, the tongue is the head's bane, 'neath a rough hide a hand may be hid; he is glad at nightfall who knows of
his lodging, short is the ship's berth, and changeful the autumn night, much veers the wind ere the fifth day and blows round yet more in a month. 74. He that learns nought will never know how one is the fool of another, for if one be rich another, for if one be rich another is poor and for that should bear no blame. 75. Cattle die and kinsmen die, thyself too soon must die, but
one thing never, I ween, will die, -- fair fame of one who has earned. 76. Cattle die and kinsmen die, thyself too soon must die, but one thing never, I ween, will die, -- the doom on each one dead. 77. Full-stocked folds had the Fatling's sons, who bear now a beggar's staff: brief is wealth, as the winking of an eye, most faithless ever of friends. 78. If
haply a fool should find for himself wealth or a woman's love, pride waxes in him but wisdom never and onward he fares in his folly. 79. All will prove true that thou askest of runes -- those that are come from the gods, which the high Powers wrought, and which Odin painted: then silence is surely best. 80. Praise day at even, a wife when dead, a
weapon when tried, a maid when married, ice when 'tis crossed, and ale when 'tis drunk. 81. Hew wood in wind, sail the seas in a breeze, woo a maid for her kiss; 82. Drink ale by the fire, but slide on the ice; buy a steed when 'tis
lanky, a sword when 'tis rusty; feed thy horse neath a roof, and thy hound in the yard. 83. The speech of a maiden should no man trust nor the words which a woman says; for their hearts were shaped on a whirling wheel and falsehood fixed in their breasts. 84. Breaking bow, or flaring flame, ravening wolf, or croaking raven, routing swine, or rootless
tree, waxing wave, or seething cauldron, 85. flying arrows, or falling billow, ice of a nighttime, coiling adder, woman's bed-talk, or broken blade, play of bears or a prince's child, 86. sickly calf or self-willed thrall, witch's flattery, new-slain foe, brother's slayer, though seen on the highway, half burned house, or horse too swift -- be never so trustful as
these to trust. 87. Let none put faith in the first sown fruit nor yet in his son too soon; whim rules the child, and weather the field, each is open to chance. 88. Like the love of women whose thoughts are lies is the driving un-roughshod o'er slippery ice of a two year old, ill-tamed and gay; or in a wild wind steering a helmless ship, or the lame catching
reindeer in the rime-thawed fell. 89. Now plainly I speak, since both I have seen; unfaithful is man to maid; we speak them fairest when thoughts are falsest and wile the shining maid -- he wins who thus doth woo. 91. -- Never a whit
should one blame another whom love hath brought into bonds: oft a witching form will fetch the wise which holds not the heart of fools. 92. Never a whit should one blame another for a folly which many befalls; the might of love makes sons of men into fools who once were wise. 93. The mind knows alone what is nearest the heart and sees where the
soul is turned: no sickness seems to the wise so sore as in nought to know content. 94. This once I felt when I sat without in the reeds, and looked for my love; body and soul of me was that sweet maiden yet never I won her as wife. 95. Billing's daughter I found on her bed, fairer than sunlight sleeping, and the sweets of lordship seemed to me nought.
save I lived with that lovely form. 96. "Yet nearer evening come thou, Odin, if thou wilt woo a maiden: all were undone save two knew alone such a secret deed of shame." 97. So away I turned from my wise intent, and deemed my joy assured, for all her liking and all her love I weened that I yet should win. 98. When I came ere long the war troop bold
were watching and waking all: with burning brands and torches borne they showed me my sorrowful way. 99. Yet nearer morning I went, once more, -- the housefolk slept in the hall, but soon I found a barking dog tied fast to that fair maid's couch. 100. Many a sweet maid when one knows her mind is fickle found towards men: I proved it well when
that prudent lass I sought to lead astray: shrewd maid, she sought me with every insult and I won therewith no wife. 101. In thy home be joyous and generous to guests discreet shalt thou be in thy bearing, mindful and talkative, wouldst thou gain wisdom, oft making me mention of good. He is "Simpleton" named who has nought to say, for such is the
fashion of fools. 102. I sought that old Jötun, now safe am I back, little served my silence there; but whispering many soft speeches I won my desire in Suttung's halls. 103. I bored me a road there with Rati's tusk and made room to pass through the rock; while the ways of the Jötuns stretched over and under, I dared my life for a draught. 104. 'Twas
Gunnlod who gave me on a golden throne a draught of the glorious mead, but with poor reward did I pay her back for her true and troubled heart. 105. In a wily disquise I worked my will; little is lacking to the wise, for the Soul-stirrer now, sweet Mead of Song, is brought to men's earthly abode. 106. I misdoubt me if ever again I had come from the
realms of the Jötun race, had I not served me of Gunnlod, sweet woman, her whom I held in mine arms. 107. Came forth, next day, the dread Frost Giants, and entered the High One's Hall: they asked -- was the Baleworker back mid the Powers, or had Suttung slain him below? 108. A ring-oath Odin I trow had taken -- how shall one trust his troth?
'twas he who stole the mead from Suttung, and Gunnlod caused to weep. 109. 'Tis time to speak from the Sage's Seat; hard by the Well of Weird I saw and was silent, I saw and pondered, I listened to the speech of men. 110. Of runes they spoke, and the reading of runes was little withheld from their lips: at the High One's hall, in the High One's hall, I
thus heard the High One say: -- 111. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them.
work thy weal if thou win'st them: thou shalt never sleep in the arms of a sorceress, lest she should lock thy limbs; 113. So shall she charm that thou shalt not heed the council, or words of the king, nor care for thy food, or the joys of mankind, but fall into sorrowful sleep. 114. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if
thou obey'st them, they will work thy weal if thou win'st them: seek not ever to draw to thyself in love-whispering another's wife. 115. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou win'st them: should thou long to fare over fell and firth provide thee well with food. 116. I
counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will work thy weal if thou win'st them: tell not ever an evil man if misfortunes thee befall, from such ill friend thou needst never seek return for thy trustful mind. 117. Wounded to death, have I seen a man by the words of an evil woman; a lying tongue had
bereft him of life, and all without reason of right, 118. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou win'st them; hast thou a friend whom thou trustest well, fare thou to find him off; for with brushwood grows and with grasses high the path where no foot doth pass, 119. I
counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will work thy weal if thou livest. 120. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will work thy weal if thou
win'st them: be never the first with friend of thine to break the bond of fellowship; care shall gnaw thy heart if thou canst not tell all thy mind to another. 121. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou waste
a single word. 122. From the lips of such thou needst not look for reward of thine own good will; but a righteous man by praise will render thee firm in favour and love. 123. There is mingling in friendship when man can utter all his whole mind to another; there is nought so vile as a fickle tongue; no friend is he who but flatters. 124. I counsel thee,
Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will be thy boon if thou win'st them: oft the worst lays the best one low. 125. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou win'st them: oft the worst lays the best one low. 125. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will be thy boon if thou win'st them: oft the worst lays the best one low. 125. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them.
thyself alone: let the shoe be misshapen, or crooked the shaft, and a curse on thy head will be called. 126. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will be thy boon if thou win'st them. Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will be thy boon if thou obey'st them, they will be thy boon if thou win'st them.
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Singer, accept my counsels, they will be thy boon if thou obey'st them, they will work thy weal if thou win'st them: rejoice not ever at tidings of ill, but glad let thy soul be in good. 128. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will work thy weal if thou win'st them: look not up in battle, when men

are as beasts, lest the wights bewitch thee with spells. 129. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou win'st them: wouldst thou win joy of a gentle maiden, and lure to whispering of love, thou shalt make fair promise, and let it be fast, -- none will scorn their weal who can win it. 130. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou win'st them; I pray thee be wary, yet not too wary, be wariest of all with another's wife, and a third thing eke, that knaves outwit thee never. 131. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou win'st them. thy boon if thou obey'st them, they will work thy weal if thou win'st them: hold not in scorn, nor mock in thy halls a guest or wandering wight. 132. They know but unsurely who sit within what manner of man is come: none is found so good, but some fault attends him, or so ill but he serves for somewhat. 133. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will work thy weal if thou win'st them; hold never in scorn the hoary singer; oft the counsel of the old is good; come words of wisdom from the withered lips of him left to hang among hides, to rock with the rennets and swing with the skins. 134. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will work thy weal if thou win'st them: growl not at guests, nor drive them from the gate but show thyself gentle to the poor. 135. Mighty is the bar to be moved away for the entering in of all. Shower thy wealth, or men shall wish thee every ill in thy limbs. 136. I counsel thee, Stray-Singer, accept my counsels, they will be thy boon if thou obey'st them, they will work thy weal if thou win'st them: when ale thou quaffest, call upon earth's might -- 'tis earth drinks in the floods. Earth prevails o'er drink, but fire o'er sickness, the oak o'er binding, the earcorn o'er witchcraft, the rye spur o'er rupture, the moon o'er rages, herb o'er cattle plagues, runes o'er harm. 137. I trow I hung on that windy Tree nine whole days and nights, stabbed with a spear, offered to Odin, myself to mine own self given, high on that Tree of which none hath heard from what roots it rises to heaven. 138. None refreshed me ever with food or drink, I peered right down in the deep; crying aloud I lifted the Runes then back I fell from thence. 139. Nine mighty songs I learned from the great son of Bale-thorn, Bestla's sire; I drank a measure of the wondrous Mead, with the Soulstirrer's drops I was showered. 140. Ere long I bare fruit, and throve full well, I grew and waxed in wisdom; word following word, I found me words, deed following deed, I wrought deeds. 141. Hidden Runes shalt thou seek and interpreted signs, many symbols of might and power, by the great Singer painted, by the Utterer of gods. 142. For gods graved Dain, Dvalin the Dallier for dwarfs, All-wise for Jötuns, and I, of myself, graved some for the sons of men. 143. Dost know how to write, dost know how to read, dost know how to spend? 144. Better ask for too little than offer too much, like the gift should be the boon; better not to send than to overspend. Thus Odin graved ere the world began; Then he rose from the deep, and came again. 145. Those songs I know, which nor sons of men nor queen in a king's court knows; the first is Help which will bring thee help in all woes and in sorrow and strife. 146. A second I know, which the son of men must sing, who would heal the sick. 147. A third I know: if sore need should come of a spell to stay my foes; when I sing that song, which shall blunt their swords, nor their weapons nor staves can wound. 148. A fourth I know: if men make fast in chains the joints of my limbs, when I see, by foes shot, speeding a shaft through the host, flies it never so strongly I still can stay it, if I get but a glimpse of its flight. 150. A sixth I know: when some than e would harm me in runes on a moist tree's root, on his head alone shall light the ills of the curse that he called upon mine. 151. A seventh I know if I see a hall high o'er the bench-mates blazing, flame it ne'er so fiercely I still can save it, -- I know how to sing that song. 152. An eighth I know: which all can sing for their weal if they learn it well; where hate shall wax 'mid the warrior sons, I can calm it soon with that song. 153. A ninth I know: when at night the witches ride and sport in the air, such spells I weave that they wander home out of skins and wits bewildered. 155. An eleventh I know: if I see in a tree a corpse from a halter hanging, such spells I write, and paint in runes, that the being descends and speaks. 157. A thirteenth I know: if I needs must number the Powers to the people of men, I know all the nature of gods and of elves which none can know untaught. 159. A fifteenth I know, which Folk-stirrer sang, the dwarf, at the gates of Dawn; he sang strength to the gods, and skill to the elves, and wisdom to Odin who utters. 160. A sixteenth I know: when all sweetness and love I would win from some artful wench, her heart I turn, and the whole ne'er shall tell to maiden or wife of man save alone to my sister, or haply to her who folds me fast in her arms; most safe are secrets known to but one- the songs are sung to an end. 164. Now the sayings of the High One are uttered in the hall for the weal of men, for the woe of Jötuns, Hail, thou who hast spoken! Hail, thou that knowest! Hail, ye that have hearkened! Use, thou who hast learned! Home Books Audio Author The Words of Odin the High One Proverbs and sayings dating from the Viking Age, borne down through the centuries by the Poetic Edda. (Written in Old Norse sometime before AD900.) 1. Each saying is first given plain English wording by author Joyce Holt (...her own translation, based on a modern Norwegian version of the Hávamál) 2. Then in bold comes an English rendering that features rhyme and alliteration -- composed in the same style as the original Edda's poetic form, (Source: a webpage of the University of Pittsburgh) 3. The third rendering, whenever there is one, is Holt's poetic rewording as found in her novel Come browse through the wisdom of a bygone age! Heed the sayings of the generous yet stern, warm-hearted, iron-fisted folk of the Viking Age. #18 If you open the door of an unfamiliar house, you should be wary, you should be wary, you should be wary, you should be wary the content of the Viking Age. #18 If you open the door of an unfamiliar house, you should be wary, you should be wary, you should be wary, you should be wary the content of the Viking Age. #18 If you open the door of an unfamiliar house, you should be wary, you should be wary, you should be wary to should be wary to should be wary. should spy round, one should pry round for uncertain is the witting that there be no foeman sitting within, before one on the floor. When entering an unknown hall, be watchful, be watchfu shall he sit? There by the door he waits reluctantly, if he has an important errand. Hail, ye Givers! a guest is come; say! where shall he sit within? Much pressed is he who comes from a journey over the mountains. He hath need of fire who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell. The traveler needs shelter for the night when faring over winter fiells. Food he needs, and fire to warm legs numbed to the knee; appears in Chapter 28 of TROLL AND TRYLLERI #21 Water and towel and friendly word needs a man before dinner; a hospitable mood he will like to meet, conversation and silence in turn. He craves for water, who comes for refreshment, drying and friendly words craves one who comes from a journey... [fragment] appears in Chapter 18 of TROLL AND TRYLLERI #22 Wits are needed by him who travels widely; at home life is easy; ridiculed will all be who know nothing and come among wise folk. He hath need of his wits who wanders wide, aught simple will serve at home; but a gazing-stock is the fool who sits mid the wise, and nothing knows. Pity the witless who sits with the wise, reaping scorn for his foolish remarks. Better for the simple to stay at home where no one will notice his folly. appears in Chapter 31 of TROLL AND TRYLLERI #23 One should never boast about his own abilities, rather go watchful with his wits; when one wise and reticent comes to the estate, it seldom goes badly for him. Let no man glory in the greatness of his mind, but rather keep watch o'er his wits. Cautious and silent let him enter a dwelling; to the heedful comes seldom harm, for none can find a more faithful friend than the wealth of mother wit. #24 The wary guest, coming on a visit, sits with curious senses; ears listen, eyes watch, thus the wise guards himself well. Let the wary stranger who seeks refreshment keep silent with sharpened hearing; with his ears let him listen, and look with his eyes; thus each wise man spies out the way. When seeking shelter at a stranger's hall, watch warily on every hand. Ears a-listening, eyes following all, and thus learn the lay of the land. appears in Chapter 3 of TROLL AND TRYLLERI #25 Happy is he who gets to hear free praise and tender words; troubled is he who has in himself praise and wisdom here in the world; evil counsel can often come out of another's breast. #27 No one has a better burden to bear than much human wit; in foreign places it is better than gold; wit is the comfort of the poor man. A better burden to bear than much human wit; in foreign places it is better than gold; wit is the comfort of the poor man. A better burden to bear than much human wit; in foreign places it is better than gold; wit is the comfort of the poor man. A better burden to bear than much human wit; in foreign places it is better than gold; wit is the comfort of the poor man. A better burden to bear than much human wit; in foreign places it is better than gold; wit is the comfort of the poor man. A better burden to bear than much human wit; in foreign places it is better than gold; wit is the comfort of the poor man. A better burden to bear than much human wit; in foreign places it is better than gold; with a better burden to bear than much human wit; in foreign places it is better than gold; with a better burden to bear than much human wit; in foreign places it is better than gold; with a better burden to be can no man bear on the way than his mother wit; 'tis the refuge of the poor, and richer it seems than wealth in a world untried. #28 No one has a better burden to bear than much human wit; no one has a worse burden upon the road than he who has drunk too much. A better burden can no man bear on the way than his mother wit: and no worse provision can he carry with him than too deep a draught of ale. #29 Ale is not so good for you as people say; the more one drinks, the less can he steer his meager wits. Less good than they say for the sons of men is the drinking oft of ale: for the more they drink, the less can they think and keep a watch o'er their wits. #30 Reticent and thoughtful should a prince's son be, and weapon-bold; glad and friendly shall each man live clear until the day of death. Silent and thoughtful and bold in strife the prince's bairn should be. Joyous and generous let each man show him until he shall suffer death. A prince's son should ponder long, then speak with sparing words. Open-handed, warm of heart while he walks this earth. -or- Wisdom, mettle, might and wit suit a prince's son; open-handed, warm of heart till his days are done. appears in Chapter 13 of TROLL AND TRYLLERI #31 A cowardly man believes he shall live forever, if only he guards himself from going to battle; but old age gives him no peace, even if he is spared the spear. A coward believes he will ever live if he keep him safe from strife: but old age leaves him not long in peace though spears may spare his life. #32 The fool gapes and mumbles stupidly where he sits as guest at a feast; as soon as he gets the first gulp in, out go all his wits. A fool will gape when he goes to a friend, and mumble only, or mope; but pass him the ale cup and all in a moment the mind of that man is shown. #33 Wide about should one travel among folk before he can know surely what is hidden in the mind of those who know to master their senses. He knows alone who has wandered wide, and far has fared on the way, what manner of mind a man doth own who is wise of head and heart. One should travel wide about and learn the ways of the world. Shrewd is he who hides his thoughts, and masters his manners among men. appears in Chapter 14 of TROLL AND TRYLLERI #34 You should empty the mead cup, but be moderate with drink, speak what is needed or keep quiet; no one will call it bad manners if you go early to bed. Keep not the mead cup but drink thy measure; speak needful words or none: none shall upbraid thee for lack of breeding if soon thou seek'st thy rest. #35 A greedy man, if he be not mindful, eats to his own life's hurt: oft the belly brings a man to scorn, if he is among wise folk. A greedy man, if he be not mindful, eats to his own life's hurt: oft the belly brings a man to scorn, if he is among wise folk. scorn when he seeks the circle of the wise. Where gluttony rules, ruin follows. A man should master his belly. A greedy fool gains ill fame; the wise will scoff and scorn. appears in Chapter 25 of TROLL AND TRYLLERI #36 The cattle know when they are expected home, then they leave pasture for the farmyard; but the unwise man never realizes the limits of his stomach. Herds know the hour of their going home and turn them again from the grass; but never is found a foolish man who knows the measure of his maw. #37 The miserable man, who is troublesome and laughs at others; he ought to know, but he doesn't, that he is not free of flaws. The miserable man and onlish man who knows the measure of his maw. #37 The miserable man, who is troublesome and laughs at others; he ought to know, but he doesn't, that he is not free of flaws. The miserable man and laughs at others and laughs at others and laughs at others and laughs at others and laughs at others. evil minded makes of all things mockery, and knows not that which he best should know, that he is not free from faults. #38 The unwise man lies awake all night, and thinks about many things; then he is weary when day comes, and all is in disorder as before. The unwise man is awake all night, and ponders everything over; when morning comes he is weary in mind, and all is a burden as ever. Foolish to worry awake all night, troubling over your trials, Rising weary, worn for naught, burdens no less bitter, appears in Chapter 4 of TROLL AND TRYLLERI #39 The unwise man believes all who smile are his friends; he doesn't know that behind friendly words the wise can hide deceit. The unwise man weens all who smile and flatter him are his friends, nor notes how off they speak him ill when he goes to assembly that few will support his cause. The unwise man weens all who smile and flatter him are his friends; but when he shall come into court he shall find there are few to defend his cause. Treacherous footing, to trust a smile. A false friend often flatters. Should trial come, away he shies, Leaves you adrift when most it matters. -or- Treacherous to trust a smile. Not all who flatter will fly to your aid. appears in Chapter 5 of TROLL AND TRYLLERI #41 The unwise man believes he understands everything that creeps into his corner; but answers to questions he can never find if people try to plumb his depths. (cross-examine him?) The unwise man thinks all to know, while he sits in a sheltered nook; but he knows not one thing, what he shall answer, if men shall put him to proof. #42 The unwise man among other folk -- for him it is safest to stay silent, no one knows that he knows nothing, if he reins in his tongue. For the unwise man 'tis best to be mute when he come amid the crowd, for none is aware of his lack of wit if he wastes not too many words; for he who lacks wit shall never learn though his words flow ne'er so fast. #43 He thinks he is wise who can gather news and spread it to others; the sons of men never manage to keep his tongue between his teeth. Wise he is deemed who can question well, and also answer back: the sons of men never manage to keep his tongue between his teeth. Wise he is deemed who can question well, and also answer back: the sons of men never manage to keep his tongue between his teeth. Wise he is deemed who can question well, and also answer back: the sons of men never manage to keep his tongue between his teeth. Wise he is deemed who can question well, and also answer back: the sons of men never manage to keep his tongue between his teeth. Wise he is deemed who can question well, and also answer back: the sons of men never manage to keep his tongue between his teeth. meddlesome tongues? appears in Chapter 9 of TROLL AND TRYLLERI #44 The word to the man who never shuts up, but stands often upon unsafe ground: the hasty-speaking tongue which lacks bridling often reaps misfortune. Too many unstable words are spoken by him who ne'er holds his peace; the hasty tongue sings its own mishap if it be not bridled in. #45 A man who might be a guest in the household, spare him mocking glances; he thinks he is wise, he who avoids questions, sits dry-skinned and keeps silent. Let no man be held as a laughing-stock, though he come as guest for a meal: wise enough seem many while they sit dry-skinned and are not put to proof. #46 He thinks he is wise when he gets up and leaves, the guest who has mocked another guest; sat and grinned and understood not the wrath which grew around him. A guest thinks him witty who mocks at a guest and runs from his wrath away; but none can be sure who jests at a meal that he makes not fun among foes. #47 Friends are many and well reconciled, until they meet together as guests at a feast; thus will it be always and forever: guests quarrel with guests. Oft, though their hearts lean towards one another, friends are divided at table; ever the source of strife 'twill be, that guest will anger guest. #48 Most often take yourself an early meal, if you're not going to a guest-gathering; one shall not sit [at the table] gluttonous and greedy, never saying a word. A man should take always his meals betimes unless he visit a friend, or he sits and mopes, and half famished seems, and can ask or answer nought. #49 Roundabout is it to an unfaithful friend even if he lives by the neighborhood road; but to a true friend leads a short road, even if he is far off the path. Long is the route to a false friend leading, e'en if he dwell on the way: but though far off fared, to a faithful friend straight are the roads and short. Though a dear one dwells far away, heart-strings shrink the distance. The path that leads to a lout nearby through distaste proves impassible. in an early draft, appeared in Chapter 55 of TROLL AND TRYLLERI but got edited out... #50 Take farewell, do not be visiting forever at the same place; it can easily happen one becomes tired of the dear one if he neglects to leave. A guest must depart again on his way, nor stay in the same place ever; if he bide too long on another's bench the loved one soon becomes loathed. Stay too long at one steading and your welcome swiftly wanes. Take farewell before your hosts come to rue your day of arrival. appears in Chapter 55 of TROLL AND TRYLLERI #51 A little house is better than none; home is where man rules; with two goats and a patched-roofed hall, one needs never to beg. One's own house is best, though small it may be; each man is master at home; though he have but two goats and a bark-thatched hut 'tis better than craving a boon. Better a humble house is better than none; home is where man rules; the heart bleeds in the breast of him who must beg food for every meal. 453 No one should go a single step from their weapons while out in the fields; for it's uncertain to know upon the road one travels when there will become a question about [a need for] a spear. Let a man never stir on his road a step without his weapons of war; for unsure is the knowing when need shall arise of a spear on the way without. Never walk away from home, without axe and sword in hand. You can't feel a battle in your bones or foresee a fight. [not Holt's wording] appears in Chapter 27 of TROLL AND TRYLLERI #54 So generous a man I never met that he did not desire [appreciate] a gift, or so generous with his food, who was not gladdened with a gift, nor one who gave of his gifts such store but he loved reward, could he win it. #55 The goods which one himself has gotten, ought one use to his own benefit; often the enemy gains that which one saved [meant] for a friend; much goes worse than expected. Let no man stint him and suffer need of the wealth he has won in life; oft is saved for a foe what was meant for a friend, and much goes worse than one weens. Of your own goods you should make use; reap reward of your labors. Foes may steal what's saved for friends; fine plans often go foul. appears in Chapter 49 of TROLL AND TRYLLERI #56 Clothes and weapons are gifts. With raiment and arms shall friends gladden each other, so has one proved oneself; for friends last longest, if fate be fair who give and give again. #57 For your friend you should be a friend and return gift for gift bestow, laughter for laughter let him exchange, but leasing pay for a lie. #58 For your friend you should be a friend, for him and his friends, but for an enemy's friend of his; but let him beware that he be not the friend of one who is friend to his foe. #59 Hear, if you have a friend and think well of him, and if you will have benefit of the friend, share your mind with him and send him gifts, seek him out often. Hast thou a friend whom thou trustest well, from whom the from the fro in spite of all, you should speak fair but think false, repay him lies for deceit. But hast thou one whom thou cravest good? Thou shalt speak him fair, but falsely think, and leasing pay for a lie. #61 And further about those whom you do not trust: if you see deceit in his mind, you shall smile happily at him, but hide your thoughts, let a gift repay his gift. Yet further of him whom thou trusted ill, and whose mind thou dost misdoubt; thou shalt laugh with him but withhold thy thoughts. Repay craftiness with cunning appears in Chapters 40 and 46 of TROLL AND TRYLLERI #62 I was once young and walked lonely, then I strayed from the road; I felt rich when I found me another and rich I thought me, for man is the joy of man. I lost my way and wandered lonely, friendless and fraught with fear. Another joined me, to my great joy. Fellowship is the truest treasure. appears in Chapter 20 of TROLL AND TRYLLERI #63 Generous and brave men live the best, seldom engendering sorrow; but the cowardly wretch believes that all is dangerous, the stingy dreads gifts. Most blest is he who lives free and bold and nurses never a grief, for the fearful man is dismayed by aught, and the mean one mourns over giving. Honor calls for courage and giving. The brave and the generous live best. The coward forever cringes in fear; the stingy gets no joy from gifts-giving. appears in Chapter 44 of TROLL AND TRYLLERI #64 I gave clothes to two (slaves / scarecrows?) out in the green fields; they stood there like fine folk when they got themselves clothing, wretched is the clothes-less man. My garments once I gave in the field to two land-marks made as men; heroes they seemed when once they were clothed; 'tis the naked who suffer shame! [concept mentioned:] She felt like a finely-garbed scarecrow propped in the field at someone else's whim. appears in Chapter 28 of TROLL AND TRYLLERI #65 The young pine withers upon the miserable croft, stripped of bark and bare; thus is the man whom none doth love; for what should he longer live? Woe, the meadow's master: mighty, tall, soon fallen when winter winds batter. Wit calls for roots knit well. Weaklings seeking shelter, side by side, toes entwined, outlast their master's life, leaning all together. different poetic form: king's verse appears in Chapter 22 of TROLL AND TRYLLERI #66 Friendship flames for five days like a fire, between unfaithful friends; but the sixth day it is all quenched, and out goes all friendship soon is spoiled. #67 One should not always give big gifts; often one gets thanks for small; with half a loaf of bread and a half emptied mug I gained good feelings. Not great things alone must one give to another, praise oft is earned for nought; with half a loaf and a tilted bowl I have found me many a friend. Small gifts often win great praise. [only a fragment] appears in Chapter 13 of TROLL AND TRYLLERI #68 A little flood, a little ebb; the mind of man is small; all are not equally wise, among all are there various kinds. Little the seas, little are minds of men, for ne'er in the world were all equally wise, 'tis shared by the fools and the sage. Rough, the billows; rolling, the waves. Like the seas are men's minds. Wise folk for crests, cretins for troughs; ever uneven, the seascape of man. appears in Chapter 34 of TROLL AND TRYLLERI #69 Moderately wise a man ought to be, not all too wise; the fairest life lives the man who knows much of many things. #70 Moderately wise a man ought to be, not all too wise; sorrowless is the heart seldom in the breast of him who is all too wise. Wise in measure should each man be; but let him not wax too wise; in advance no one should know his own future, that gives only sorrow in the mind. Wise in measure should each man be, but ne'er let him wax too wise: who looks not forward to learn his fate unburdened heart will bear. Middling wise a man should be, not all knowing. To see beforehand one's full fate makes too heavy a burden to bear. Appears in Chapter 36 of TROLL AND TRYLLERI #72 A brand is burned and burns a brand, flame kindles from flames; in fellowship with men, a man wins knowledge, people-shy men become foolish. Brand kindles from brand until it be burned, spark is kindled from spark, man unfolds him by speech with man, but grows over-secret through silence. #73 Up in the early morning and out must be go who wants to steal life and riches; the reclining wolf seldom gets a haunch, or the sleeping man, conquest. He must rise betimes who fain of another or life or wealth would win; scarce falls the prey to sleeping wolves, or to slumberers victory in strife. Rise early, to prosper... [only a fragment] appears in Chapter 5 of TROLL AND TRYLLERI #74 Up in the early morning and out must he go who has few folk in employment; one loses much with morning sleep, the quick is halfway rich. He must rise betimes who hath few to serve him, and see to his work himself; who sleeps at morning is hindered much, to the keen is wealth half-won. #75 Dry logs and roof-bark strips, of these can a man set his goal, upon this wood which perhaps would supply a half year or a whole. Of dry logs saved and roof-bark stored a man ride to assembly, even if the clothes are worn; don't be ashamed of your shoes or breeches and not about the horse, if never so wretched. Fed and washed should one ride to court though in garments none too new; thou shalt not shame thee for shoes or breeks, nor yet for a sorry steed. #77 Over the old ocean an eagle swooping over old ocean, snatching after his prey, so comes a man into court who finds there are few to defend his cause. Standing amidst a throng of men where no one heeds your need: A fate as hopeless as a hungry eagle swooping over an empty sea. appears in Chapter 20 of TROLL AND TRYLLERI #78 He who wants to be considered wise, should exchange news with others; one shall know, but not two, if three know, then all the world knows. Each man who is wise and would wise be called must ask and answer aright. Let one know thy secret, but never a second, -- if three, a thousand shall know. #79 A man who has wits ought only to use his power with moderation; among moderate men he soon notices that no one is boldest of all. A wise counselled man will be mild in bearing and use his might in measure, lest when he come his fierce foes among he find others fiercer than he. #80 All too early I came often on visit, and sometimes too late; the ale was drunken, or not brewed; the obnoxious guest seldom meets the joint. [coincides with mealtime] At many a feast I was far too late, and much too soon at some; drunk was the ale or yet unserved: never hits he the joint who is hated. All too often too early I came and other times too tardy. The ale was all drunk or not yet drawn. My welcome frays, I fear. appears in Chapter 49 of TROLL AND TRYLLERI #81 They bid me home both here and there if I managed without eating, or hung two hams at the home of the faithful friend where I had eaten only one. Here and there to a home I had partaken of one. #82 Best for the children of men is fire and the sight of the sun, one's health, if one only has it, and to live without fault. Most dear is fire to the sons of men, most sweet the sight of the sun; good is health if one can but keep it, and to live a life without shame. Fairest of all are flames in the hearth, the sweet sight of the sun; good is health if one can but keep it, and to live a life without shame. Fairest of all are flames in the hearth, the sweet sight of the sun; good is health if one can but keep it, and to live a life without shame. Fairest of all are flames in the hearth, the sweet sight of the sun; good is health if one can but keep it, and to live a life without shame. Fairest of all are flames in the hearth, the sweet sight of the sun; good is health if one can but keep it, and to live a life without shame. Fairest of all are flames in the hearth, the sweet sight of the sun; good is health if one can but keep it, and to live a life without shame. Fairest of all are flames in the hearth, the sweet sight of the sun; good is health if one can but keep it, and to live a life without shame. Fairest of all are flames in the hearth, the sweet sight of the sun; good is health if one can but keep it, and to live a life without shame. Fairest of all are flames in the hearth, the sweet sight of the sun; good is health if one can but keep it, and to live a life without shame. altogether wretched even if the health is poor, some in friends, some in friends, some in their wealth, and some in their wealth, and some in working well. #84 To live is better than to be lifeless, if one has a life one can easily get cattle; I saw fire rage in the rich man's estate, and death waited at the door. More blest are the living than the lifeless, 'tis the living who come by the cow; I saw the hearth-fire burn in the rich man's hall and himself lying dead at the door. #85 Lame can ride a horse, the handless can herd cattle, the deaf can fight and prevail; it's better to be blind than burned; a corpse is of little benefit. The lame can ride horse, the handless drive cattle, the deaf one can fight and prevail, 'tis happier for the blind than for him on the bale-fire, but no man hath care for a corpse If lame, take to horseback. If handless, to herding. If deaf, to dueling and swordplay. If blind, to the bellows. Better a fate than idle useless death. appears in Chapter 7 of TROLL AND TRYLLERI #86 He who knows nothing doesn't know that gold drives many crazy; one is solidly rich, another is poor; don't lay it to his shame. He that learns nought will never know how one is the fool of another, for if one be rich another is poor; and for that should bear no blame. #87 It's good to have a son even if he is born late, of a man who is failing; stone monuments seldom stand by the road if not set up by a son for his father. Best have a son though he be late born and before him the father be dead: seldom are stones on the wayside raised save by kinsmen to kinsmen. #88 Cattle die, friends die, one himself dies in the same manner; but the word's splendor shall never die in glorious reputation. Cattle die and kinsmen die, thyself too soon must die, but one thing never, I ween, will die, -- fair fame of one who has earned. #115 ... If you are planning a long journey, ensure you have enough food. ... should thou long to fare over fell and firth, provide thee well with food. Making ready for a long march far over fiell and fjord, well supply pack and satchel with food for your faring, appears in Chapter 30 of TROLL AND TRYLLERI #120 ... Find a good man to have as a friend, nurture the relationship, and you will have someone to help you for life. ... be never the first with friend of thine to break the bond of fellowship; care shall gnaw thy heart if thou canst not tell all thy mind to another. The greatest treasure is a trusted friend. Let nothing fray that fellowship. The heart will ache, empty and hollow, when friendship's bonds are broken, appears in Chapter 36 of TROLL AND TRYLLERI Ask the publishers to restore access to 500,000+ books.

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