

Thorpe's translation of Völundarkviða.

I have been unable to find a version of Thorpe's translation of Völundarkviða with the Old Norse stanzas really facing his translation. You find one below. The English translation is exactly Thorpe's while the ON version is strongly inspired by, if not identical to, Dronke's 1997 edition.

The site <http://www.voluspa.org/volundarkvidaintro.htm> managed to keep in good place Thorpe's commentaries but messed up the correspondence between English and ON version. The version below has the opposite defect: I messed up the commentaries in order to obtain a proper correspondence. Nobody's perfect.

Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur. Hon hét Böðvildr. Bræðr váru þrír, synir Finnakonungs. Hét einn Slagfiðr, annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kómu í Úlfðali ok gerðu sér þar hús. Þar er vatn er heitir Úlfsjár. Snemma um morgin fundu þeir á vatnsströndu konur þrjár, ok spunnu lín. Þar váru hjá þeim álfatarhamir þeira. Þat váru valkyrjur. Þar váru tvær dætr Hlöðvés konungs, Hlaðguðr svanhvít ok Hervör alvitr, in þriðja var Ölrún Kjársdóttir af Vallandi. Þeir höfðu þær heim til skála með sér. Fekk Egill Ölrúnar en Slagfiðr Svanhvítrar, en Völundr Alvítrar. Þau bjuggu sjau vetr. Þá flugu þær at vitja víga ok kómu eigi aftr. Þá skreið Egill at leita Ölrúnar en Slagfiðr leitaði Svanhvítrar, en Völundr sat í Úlfðölum. Hann var hogastr maðr, svá at menn viti, í fornum sögum. Níðuðr konungr lét hann höndum taka, svá sem hér er um kveðit:

There was a king in Sweden named Nithuth. He had two sons and one daughter; her name was Bothvild. There were three brothers, sons of a king of the Finns: one was called Slagfith, another Egil, the third Völund. They went on snowshoes and hunted wild beasts. They came into Ulfdalir and there they built themselves a house; there was a lake there which is called Ulfsjar. Early one morning they found on the shore of the lake three women, who were spinning flax. Near them were their swan garments, for they were Valkyries. Two of them were daughters of King Hlothver, Hlathguth the Swan-White and Hervor the All-Wise, and the third was Olrún, daughter of Kjar from Valland. These did they bring home to their hall with them. Egil took Olrún, and Slagfith Swan-White, and Völund All-Wise. There they dwelt seven winters; but then they flew away to find battles, and came back no more. Then Egil set forth on his snowshoes to follow Olrún, and Slagfith followed Swan White, but Völund stayed in Ulfdalir. He was a most skillful man, as men know from old tales. King Nithuth had him taken by force, as the poem here tells.

Thorpe's translation

(inspired by) Dronke's ON edition

1. Maids from the south through Myrkwod flew, Fair and young, their fate to follow; On the shore of the sea to rest them they sat, The maids of the south, and flax they spun.	1. Meyjar flugu sunnan myrkvið í gögnum, Alvítr unga[r], örlög drýgja; þær á sævarströnd settusk at hvíask drósir suðrænar, dýrt lín spunnu.
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<p>[Hlathguth and Hervor, Hlothver's children, And Orlun the Wise Kjar's daughter was.] [<i>Put in s.</i> <i>15 by Dronke</i>]</p> <p>2. One in her arms took Egil then To her bosom white, the woman fair. Swan-White second, swan-feathers she wore, . . . And her arms the third of the sisters threw Next round Völund's neck so white.</p> <p>3. There did they sit for seven winters, In the eighth at last came their longing again, (And in the ninth did need divide them). The maidens yearned for the murky wood, The fair young maids, their fate to follow.</p>	<p>2. Ein nam þeira Egil at verja, fögr mæf fira, faðmi ljósum; Önnur um Slagfínn, svanfjaðrar dró, en in þriðja þeira systir varði hvítan hals Völundar.</p> <p>3. Sáto síðan sjau vetr at þat, en inn átta allan þráðo, en inn níunda nauðr of skilði. meyjar fýstusk á myrkvan við, Alvitr unga[r], örlög drýgja.</p>
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[Prose. Nithuth ("Bitter Hater"): here identified as a king of Sweden, is in the poem (stanzas 9, 15 and 32) called lord of the Njars, which may refer to the people of the Swedish district of Nerike. In any case, the scene of the story has moved from Saxon lands into the Northeast. The first and last sentences of the introduction refer to the second part of the poem; the rest of it concerns the swan-maidens episode. Bothvild ("Warlike Maid"): Völund's victim in the latter part of the poem. King of the Finns: this notion, clearly later than the poem, which calls Völund an elf, may perhaps be ascribed to the annotator who composed the prose introduction. The Finns, meaning the dwellers in Lapland, were generally credited with magic powers. Egil appears in the Thithrekssaga as Völund's brother, but Slagfith is not elsewhere mentioned. Ulfdalir ("Wolf-Dale"), Ulfsjar ("Wolf-Sea"), Valland ("Slaughter-Land"): mythical, places without historical identification. Valkyries: cf. Voluspo, 31 and note; there is nothing in the poem to identify the three swan maidens as Valkyries except one obscure word in line 2 of stanza 1 and again in line 5 of stanza 5, which may mean, as Gering translates it, "helmed," or else "fair and wise." I suspect that the annotator, anxious to give the Saxon legend as much northern local color as possible, was mistaken in his mythology, and that {footnote p. 255} the poet never conceived of his swan-maidens as Valkyries at all. However, this identification of swan-maidens with Valkyries was not uncommon; cf. Helreith Brynhildar, 7. The three maidens' names, Hlathguth, Hervor, and Orlun, do not appear in the lists of Valkyries. King Hlothver: this name suggests the southern origin of the story, as it is the northern form of Ludwig; the name appears again in Guthrunarkvitha II, 26, and that of Kjar is found in Atlakvitha, 7, both of these poems being based on German stories. It is worth noting that the composer of this introductory note seems to have had little or no information beyond what was actually contained in the poem as it has come down to us; he refers to the "old stories" about Völund, but either he was unfamiliar with them in detail or else he thought it needless to make use of them. His note simply puts in clear and connected form what the verse tells somewhat obscurely; his only additions are making Nithuth a king of Sweden and Völund's father a king of the Finns, supplying the name Ulfsjar for the lake, identifying the swan-maidens as Valkyries, and giving Kjar a home in Valland.

1. The manuscript indicates line 3 as the beginning of a stanza; two lines may have been lost before or after lines 1-2, and two more, or even six, with the additional stanza describing the theft of the swan-garments, after line 4. Myrkwood: a stock name for a magic, dark forest; cf. Lokasenna, 42.

2. In the manuscript these two lines stand after stanza 16; editors have tried to fit them into various places, but the prose indicates that they belong here, with a gap assumed.
3. In the manuscript these two lines follow stanza 1, with no gap indicated, and the first line marked as the beginning of a stanza. Many editors have combined them with stanza 4.
4. No lacuna indicated in the manuscript; one editor fills the stanza out with a second line running: "Then to her breast Slagfith embraced."
5. Line 3 looks like an interpolation, but line 5, identical with line 2 of stanza 1, may be the superfluous one.]

<p>4. Völund home from his hunting came, From a weary way, the weather-wise Bowman, Slagfith and Egil the hall found empty, Out and in went they, everywhere seeking.</p> <p>5. East fared Egil after Olrun, And Slagfith south to seek for Swan-White; Völund alone in Ulfdalir lay, ...</p> <p>6. Red gold he fashioned with fairest gems, And rings he strung on ropes of bast; So for his wife he waited long, If the fair one home might come to him.</p> <p>7. This Nithuth learned, the lord of the Njars, That Völund alone in Ulfdalir lay; By night went his men, their mail-coats were studded, Their shields in the waning moonlight shone.</p> <p>8. From their saddles the gable wall they sought, And in they went at the end of the hall; Rings they saw there on ropes of bast, Seven hundred the hero had.</p>	<p>4. Kom þar af veiði veðreygr skyti, [Völundr, líðandi um langan veg], Slagfiðr ok Egill, sali fundu auða, gengo út ok inn ok um sáz; 5. Austur skreið Egill at Ölrúnu, en suðr Slagfiðr at Svanhvító. En einn Völundr sat í Ulfdölum</p> <p>6. Hann sló gull rautt við gim fastan, lukði hann alla lindbauga vel. Svá beið hann sinnar ljós[s]ar kvánar, ef hánú koma gerði.</p> <p>7. Þat spyr Níðuðr, Níára dróttinn, at einn Völundr sat í Ulfdölum. Nóttum fóro seg[g]ler, neglðar vóro brynjor, skildir bliku þeira við inn skarða mána.</p> <p>8. Stigu ór söðlum at salar gafli, gengu inn þaðan endlangan sal; sáu þeir á bast bauga dregna, sjau hundrað allra, er sá seggr átti.</p>
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[6. The phrase "Völund home from a weary way" is an emendation of Bugge's, accepted by many editors. Some of those who do not include it reject line 4, and combine the remainder of the stanza with all or part of stanza 7.

7. The manuscript marks the second, and not the first, line as the beginning of a stanza. Some editors combine lines 2-3 with all or part of stanza 8. No gap is indicated in the manuscript, but many editors have assumed one, some of them accepting Bugge's suggested "Till back the maiden bright should come."

8. No line in this stanza is indicated in the manuscript as beginning a new stanza; editors have tried all sorts of experiments in regrouping the lines into stanzas with those of stanzas 7 and 9. In line 3 the word long is sheer guesswork, as the line in the manuscript contains a metrical error.

9. Some editors combine the first two lines with parts of stanza 8, and the last two with the first half of stanza 10. Njars: there has been much, and inconclusive, discussion as to what this name means; probably it applies to a semi-mythical people somewhere vaguely in "the East."

10. Some editors combine lines 3-4 with the fragmentary stanza 11.]

9. Off they took them, but all they left	9. Ok þeir af tóko ok þeir á léto,
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<p>Save one alone which they bore away. 10. Völund home from his hunting came, From a weary way, the weather-wise bowman; A brown bear's flesh would he roast with fire; Soon the wood so dry was burning well, (The wind-dried wood that Völund's was).</p> <p>11. On the bearskin he rested, and counted the rings, The master of elves, but one he missed; That Hlothver's daughter had it he thought, And the all-wise maid had come once more.</p> <p>12. So long he sat that he fell asleep, His waking empty of gladness was; Heavy chains he saw on his hands, And fetters bound his feet together.</p> <p>Völund spake: 13. "What men are they who thus have laid Ropes of bast to bind me now?"</p> <p>14. Then Nithuth called, the lord of the Njars: "How gottest thou, Völund, greatest of elves, These treasures of ours in Ulfdalir?" The gold was not on Grani's way, Far, methinks, is our realm from the hills of the Rhine;</p>	<p>fyr einn útan, er þeir af léto.</p> <p>10. Kom þar af veiði veðreygr skyti, Völundr, líðandi um langan veg. Gekk brúnni bero [biart] hold steikja. Ár brann hrísi allþur[r] fura, viðr inn vin[d]þurri, fyr Völundi.</p> <p>11. Sat á berfjalli, bauga talði, - alfa ljóði - eins saknaði; Hugði hann at hefði Hlöðvés dóttir, - alvitri- unga, væri hon aptr komin.</p> <p>12. Sat hann svá lengi, at hann sofnaði, ok hann vaknaði viljalauss. Vissi sér á höndum höfgar nauðir, en á fótum fjötur of spenntan.</p> <p>?Völundr kvað?: 13. "Hverir ro jöfrar, þeir er á lögðo ‡besti byr síma‡ ok mik bundu?"</p> <p>14. Kallaði nú Níðuðr, Níara dróttinn: "Hvar gaztu, Völundr -vísi alfa- vára aura í Ulfdölum? Gull var þar eigi á Grana leiðo, fjarri hugða ek vart land fjöllum Rínar!"</p>
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[11. No gap indicated in the manuscript; some editors combine these lines with lines 3-4 of stanza to, while others combine them with the first two lines of stanza 12. The one ring which Nithuth's men steal is given to Bothvild, and proves the cause of her undoing.

12. The manuscript indicates line 3, and not line 1, as the beginning of a stanza, which has given rise to a large amount of conjectural rearrangement. Line 2 of the original is identical with the phrase added by Bugge in stanza 6. Line 5 may be spurious, or lines 4-5 may have been expanded out of a single line running "The wind-dried wood for | Völund burned well."

13. Elves: the poem here identifies Völund as belonging to the race of the elves. Hlothver's daughter: Hervor; many editors treat the adjective "all-wise" here as a proper name.

15. In this poem the manuscript indicates the speakers. Some editors make lines 1-2 into a separate stanza, linking lines 3-5 (or 4-5) with stanza 16. Line 3 is very possibly spurious, a mere expansion of "Nithuth spake." Nithuth, of course, has come with his men to capture Völund, and now charges him with having stolen his treasure.]

<p>15. I mind me that treasures more we had When happy together at home we were." [Thorpe puts these to lines just after s. 1]</p> <p>16. Without stood the wife of Nithuth wise,</p>	<p>15. "Man ek, at vér meiri mæti áttom, er vér heil hjú heima vórum. Hlaðguðr ok Hervör - borin var Hlöðvé- kunn var Ölrún Kíárs dóttir." 16. [Úti stendr kunnig kván Níðaðar],</p>
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<p>And in she came from the end of the hall; On the floor she stood, and softly spoke: “Not kind does he look who comes from the wood.”</p>	<p>Hón inn of gekk en[d]langan sal, stóð á gólfi, stillti röddo: “Era sá nú hýrr, er ór holti ferr.”</p>
<p>King Nithuth gave to his daughter Bothvild the gold ring that he had taken from the bast rope in Völund's house, and he himself wore the sword that Völund had had. The queen spake:</p>	<p>Níðuðr konungr gaf dóttur sinni, Böðvildi gull[h]ring þann, er hann tók af bastinu at Völundar, en hann sjálf bar sverðit, er Völundr átti. En dróttning kvað:</p>
<p>17. “The glow of his eyes is like gleaming snakes, His teeth he gnashes if now is shown The sword, or Bothvild's ring he sees; Let them straightway cut his sinews of strength, And set him then in Sævarstath.”</p>	<p>17. “Tenn hánum teygjasz, er hánum er tét sverð, ok hann Böðvildar baug um þekkir; Ámon ero augo ormi þeim enom frána. Sníðið ér hann sina magni ok setið hann síðan í Sævarstöð.”</p>
<p>So was it done: the sinews in his knee-joints were cut, and he was set in an island which was near the mainland, and was called Sævarstath. There he smithied for the king all kinds of precious things. No man dared to go to him, save only the king himself. Völund spake:</p>	<p>Svá var gört, at skornar vóro sinar í knésfótum, ok settr í hólmeinn, er þar var fyrir lande, er hét Sævarstaðr. Þar smíðaði hann konungi allz kyns görsimar. Engi maðr þorði at fara til hans nema konungr einn. Völund kvað:</p>
<p>18. "At Nithuth's girdle gleams the sword That I sharpened keen with cunningest craft, (And hardened the steel with highest skill;) The bright blade far forever is borne, (Nor back shall I see it borne to my smithy;) Now Bothvild gets the golden ring (That was once my bride's,-- ne'er well shall it be.)"</p>	<p>18. "Skínn Níðaði [skyggt] sverð á linda, þat er ek hvesta, sem ek hagast kunna, ok ek herðak, sem mér hægst þótti. Sá er mér frá[n] mækir æ fjarri borinn- sékka ek þann Völundi til smiðju borinn. Nú berr Böðvildr brúðar minnar- bíðka ek þess bót - bauga rauða."</p>
<p>19. He sat, nor slept, and smote with his hammer, Fast for Nithuth wonders he fashioned; 20. Two boys did go in his door to gaze, Nithuth's sons, into Sævarstath.</p>	<p>19. Sat hann, né hann svaf, ávalt ok hann sló hamri -vél görði hann heldr hvatt Níðaði. 20. Drífo ungir tveir á dýr síá synir Níðaðar, í Sævarstöð.</p>

[16. The manuscript definitely assigns this stanza to Völund, but many editors give the first two lines to Nithuth. In the manuscript {footnote p. 260} stanza 16 is followed by the two lines of stanza 2, and many editions make of lines 3-4 of stanza 16 and stanza 2 a single speech by Völund. Grani's way: Grani was Sigurth's horse, on which he rode to slay Fafnir and win Andvari's hoard; this and the reference to the Rhine as the home of wealth betray the southern source of the story. If lines 1-2 belong to Völund, they mean that Nithuth got his wealth in the Rhine country, and that Völund's hoard has nothing to do with it; if the speaker is Nithuth, they mean that Völund presumably has not killed a dragon, and that he is far from the wealth of the Rhine, so that he must have stolen his treasure from Nithuth himself.

17. Line 1 is lacking in the manuscript, lines 2-4 following immediately after the two lines here given as stanza 2. Line 1, borrowed from line I of stanza 32, is placed here by many editors, following Bugge's suggestion. Certainly it is Nithuth's wife who utters line 4. Who comes from the wood: Völund, noted as a hunter. Gering assumes that with the entrance of Nithuth's wife the scene has changed from Völund's house to Nithuth's, but I cannot see that this is necessary.

Prose. The annotator inserted this note rather clumsily in the midst of the speech of Nithuth's wife.

18. In the manuscript lines 2-3 stand before line 1; many editors have made the transposition here indicated. Some editors reject line 3 as spurious. Sævarstath: "Sea-Stead."

19. This stanza is obviously in bad shape. Vigfusson makes two stanzas of it by adding a first line: "Then did Völund speak, | sages of elves." Editors have rejected various lines, and some have regrouped the last lines with the first two of {footnote p. 262} stanza 20. The elimination of the passages in parenthesis produces a four-line stanza which is metrically correct, but it has little more than guesswork to support it.

20. The editions vary radically in combining the lines of this stanza with those of stanzas 19 and 21, particularly as the manuscript indicates the third line as the beginning of a stanza. The meaning, however, remains unchanged.]

<p>21. They came to the chest, and they craved the keys, The evil was open when in they looked; To the boys it seemed that gems they saw, Gold in plenty and precious stones.</p> <p>Völund spake: 22. "Come ye alone, the next day come, Gold to you both shall then be given; Tell not the maids or the men of the hall, To no one say that me you have sought."</p> <p>23. Early did brother to brother call: "Swift let us go the rings to see."</p> <p>24. They came to the chest, and they craved the keys, The evil was open when in they looked;</p> <p>25. He smote off their heads, and their feet he hid Under the sooty straps of the bellows. Their skulls, once hid by their hair, he took, Set them in silver and sent them to Nithuth; Gems full fair from their eyes he fashioned, To Nithuth's wife so wise he gave them. And from the teeth of the twain he wrought A brooch for the breast, to Bothvild he sent it;</p>	<p>21. Kómo þeir til kisto, kröfðu lukla- opin var illúð, er þeir í sá. Fjölð var þar menja, er þeim mögum sýndiz at væri gull rautt ok görsimar.</p> <p>22. "Komið einir tveir, komið annars dags- ykr læt ek þat gull um gefit verða. Segiða meyjom né salþjóðom, manne öngum, at it mik fyndið."</p> <p>23. Snemma kallað[i] seggr [á] annan, bróðir á bróður: "Göngum baug síá!"</p> <p>24. Kómo til kisto, kröfðu lukla- opin var illúð, er þeir í lito.</p> <p>25. Sneið af höfuð húna þeira ok und fen fjöturs fœtr um lagði. En þær skálar, er und skörum vóro, sveip hann útan silfri, seldi Níðaði. En ór augom jarknasteina sendi hann kunnigri kono Níðaðar, en ór tönnom tveggja þeira sló hann brjóstkringlor sendi Böðvildi.</p>
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[20. The editions vary radically in combining the lines of this stanza with those of stanzas 19 and 21, particularly as the manuscript indicates the third line as the beginning of a stanza. The meaning, however, remains unchanged.

21. Several editions make one stanza out of lines 1-4 of stanza 20 and lines 1-2 of stanza 21, and another out of the next four lines. The evil was open: i.e., the gold in the chest was destined to be their undoing.

22. The manuscript indicates line 3 as the beginning of a stanza, and several editors have adopted this grouping. In the Thithrekssaga Völund sends the boys away with instructions not to come back until just after a fall of snow, and then to approach his dwelling walking backward. The boys do this, and when, after he has killed them, Völund is questioned regarding them, he points to the tracks in the snow as evidence that they had left his house.

23. No gap indicated in the manuscript. Some editors assume it, as here; some group the lines with lines 3-4 of stanza 22, and some with lines 1-2 of stanza 24.

24. Some editions begin a new stanza with line 3.

25. The manuscript indicates line 3 as the beginning of a stanza, and many editors have adopted this grouping.]

<p>26. Bothvild then of her ring did boast, "The ring I have broken, I dare not say it save to thee." Völund spake: 27. 'I shall weld the break in the gold so well That fairer than ever thy father shall find it, And better much thy mother shall think it, And thou no worse than ever it was." 28. Beer he brought, he was better in cunning, Until in her seat full soon she slept. Völund spake: "Now vengeance I have for all my hurts, Save one alone, on the evil woman."</p> <p>29. Quoth Völund: "Would that well were the sinews Maimed in my feet by Nithuth's men." Laughing Völund rose aloft, Weeping Bothvild went from the isle, For her lover's flight and her father's wrath.</p> <p>32. Without stood the wife of Nithuth wise, And in she came from the end of the hall; But he by the wall in weariness sat: "Wakest thou, Nithuth, lord of the Njars?"</p>	<p>26. Þá nam Böðvildr baugi at hrósa ... er brotit hafði: "Þoriga ek at segja nema þér einom." Völundr kvað: 27. "Ek bæti svá brest á gulli, at feðr þínom fegri þikkir, ok mæðr þinni miklo betri ok sjalfri þér at sama hófi."</p> <p>28. Bar hann hana bjóri, þvíat hann betr kunni svá at hon í sessi of sofnaði. "Nú hef ek hefnt harma minna allra né einna íviðgjrna."</p> <p>29. "Vel [á] ek," kvað Völundr- "verða ek á fitjom, þeim er mik Níðaðar námo rekkar!" Hlæjandi Völundr hófz at lopti. Grátandi Böðvildr gekk ór eyjo, tregði för friðils ok föður reiði.</p> <p>30. Úti stendr kunnig kván Níðaðar, ok hon inn of gekk endlangan sal, - en hann á salgarð settiz at hvílaz -: "Vakir þú, Níðuðr Níara dróttinn?"</p>
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[26. These two lines have been grouped in various ways, either with lines 3-4 of stanza 25 or with the fragmentary stanza 27 No gap is indicated in the manuscript, but the loss of something is so obvious that practically all editors have noted it, although they have differed as to the number of lines lost.

27. No gap indicated in the manuscript; the line and a half might be filled out (partly with the aid of late paper manuscripts) thus: "But soon it broke, | and swiftly to Völund / She bore it and said--"

29. The manuscript does not name Völund as the speaker before line 3; Vigfusson again inserts his convenient line, "Then Völund spake, sagest of elves." A few editions combine lines 3-4 with the two lines of stanza 30.

30. No gap indicated in the manuscript; some editors combine the two lines with lines 3-4 of stanza 29, and many with the three lines of stanza 31.]

<p>Nithuth spake: 31. "Always I wake, and ever joyless, Little I sleep since my sons were slain; Cold is my head, cold was thy counsel, One thing, with Völund to speak, I wish. 32. "Answer me, Völund, greatest of elves, What happed with my boys that hale once were?" Völund spake: 33. "First shalt thou all the oaths now swear, By the rail of ship, and the rim of shield, By the shoulder of steed, and the edge of sword, That to Völund's wife thou wilt work no ill, Nor yet my bride to her death wilt bring, Though a wife I should have that well thou knowest, And a child I should have within thy hall. 34. "Seek the smithy that thou didst set, Thou shalt find the bellows sprinkled with blood; I smote off the heads of both thy sons, And their feet 'neath the sooty straps I hid.</p>	<p>31. "Vaki ek ávallt viljalauss. Sofna ek minnzt sízt mína sono dauða; kell mik í höfuð, -köld ero mér ráð þín. Vilnomk ek þess nú, at ek við Völund døema. 32. Seg þú mér þat, Völundr -vísi alfa- af heilum hvat varð húnum mínom." Völundr kvað: 33. "Eiða skaltu mér áðr alla vinna, at skips borði ok at skjaldar rönd, at mars bægi ok at mækis egg, at þú kveljat kván Völundar né brúði minni at bana verðir- þótt vér kván e[í]lgim, þá er ér kunnið, eð[a] jóð eigim innan hallar. 34. "Gakk þú til smiðjo, þeirar er þú görðir, þar fiðr þú belgi blóði stokkna: sneið ek af höfuð húna þinna, ok undir fen fjöturs fætr of lagðak.</p>
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[31. Something has probably been lost before this stanza, explaining how Völund made himself wings, as otherwise, owing to his lameness, he could not leave the island. The Thithrekssaga tells the story of how Völund's brother, Egil, shot birds and gave him the feathers, out of which he made a feather-garment. This break in the narrative illustrates the lack of knowledge apparently possessed by the compiler who was responsible for the prose notes; had he known the story told in the Thithrekssaga, it is hardly conceivable that he would have failed to indicate the necessary connecting link at this point. Some editors reject line 3 as spurious. The manuscript does not indicate any lacuna.

32. The manuscript indicates line 4 as the beginning of a stanza, and many editors have followed this arrangement.

33. The manuscript does not name the speaker. It indicates line 3 as the beginning of a new stanza. Vigfusson adds before line 1, "Then spake Nithuth, lord of the Njars."

34. No gap indicated in the manuscript, but it seems clear that something has been lost. Some editors combine these two lines with lines 3-4 of stanza 33. Völund is now flying over Nithuth's hall.

35. The manuscript does not name the speaker; Vigfusson again makes two full stanzas with the line, "Then did Völund speak, sagest of elves." Some editors begin a new stanza with line 4, while others reject as interpolations lines 2-3 or 5-7. Völund's wife: the reference is to

Bothvild, as Völund wishes to have his vengeance fall more heavily on her father than on her.]

<p>35. "Their skulls, once hid by their hair, I took, Set them in silver and sent them to Nithuth; Gems full fair from their eyes I fashioned, To Nithuth's wife so wise I gave them. "And from the teeth of the twain I wrought A brooch for the breast, to Bothvild I gave it;</p>	<p>35. "En þær skálar, er und skörum vóro, sveip ek útan silfri, selda ek Níðaði. En ór augum jarknasteina senda ek kunnigri kván Níðaðar En ór tönnum tveggja þeira sló ek brjóstkringlor, senda ek Böðvildi.</p>
<p>36. Now big with child does Bothvild go, The only daughter ye two had ever."</p>	<p>36. Nú gengr Böðvildr barni aukin, eingadóttir ykkur beggja."</p>
<p>Nithuth spake: 37. "Never spakest thou word that worse could hurt me, Nor that made me, Völund, more bitter for vengeance; There is no man so high from thy horse to take thee, Or so doughty an archer as down to shoot thee, While high in the clouds thy course thou takest."</p>	<p>Níðuðr kvað: 37. "Mæltira þú þat mál, er mik meir tregi, né ek þik vilja, Völundr, verr of ní[ó]ta; erat svá maðr hár, at þik af hesti taki, né svá öflugr, at þik neðan skjóti, þar er þú skollir við ský uppi."</p>
<p>38. Laughing Völund rose aloft, But left in sadness Nithuth sat.</p>	<p>38. Hlæjandi Völundr hófsk at lofti, en ókátr Níðuðr sat þá eftir.</p>
<p>..... 39. Then spake Nithuth, lord of the Njars: "Rise up, Thakkrath, best of my thralls, Bid Bothvild come, the bright-browed maid, Bedecked so fair, with her father to speak."</p>	<p>39. "Upp rístu, Þak[k]ráðr, þræll minn inn beztí, bið þú Böðvildi -meyna bráhvítu- ganga -fagrvarið- við föður ræða.</p>
<p>40. "Is it true, Bothvild, that which was told me; Once in the isle with Völund wert thou?"</p>	<p>40. Er þat satt, Böðvildr, er sögðo mér: Sátuð it Völundr saman í holmi?"</p>
<p>Bothvild spake: 41. "True is it, Nithuth, that which was told thee, Once in the isle with Völund was I, An hour of lust, alas it should be! Nought was my might with such a man, Nor from his strength could I save myself."</p>	<p>Böðvildr kvað: 41. "Satt er þat, Níðuðr, er sagði þér: Sátu vit Völundr saman í holmi, -eina ögurstund- æva skyldi ! Ek vætr hánom [vinna] kunnak, ek vætr hánom vinna máttak."</p>

[36. Lines 3-4 are nearly identical with lines 3-4 of stanza 24.

37. Identical, except for the pronouns, with stanza 25.

38. Lines 1-2: Cf. stanza 26.

39. The manuscript does not name the speaker. Either line 4 or line 5 may be an interpolation; two editions reject lines 3-5, combining lines 1-2 with stanza 40. In the Thithrekssaga Nithuth actually compels Egil, Völund's brother, to shoot at Völund. The latter has concealed a

bladder full of blood under his left arm, and when his brother's arrow pierces this, Nithuth assumes that his enemy has been killed. This episode likewise appears among the scenes from Völund's career rudely carved on an ancient casket of ivory, bearing an Anglo-Saxon inscription in runic letters, which has been preserved.

40. Line 1: cf. stanza 3 1. The manuscript indicates no lacuna.

41. The first line is a conjectural addition. Thakkrath is probably the northern form of the Middle High German name Dancrat.

42. The manuscript indicates no gap, but indicates line 3 as the beginning of a stanza; Vigfusson's added "Then Nithuth spake, lord of the Njars" seems plausible enough.

43. The manuscript does not name the speaker. Different editors have rejected one or another of the last three lines, and as the manuscript indicates line 4 as the beginning of a new stanza, the loss of two or three lines has likewise been suggested. [According to the Thithrekssaga, the son of Völund and Bothvild was Vithga, or Witege, one of the heroes of Dietrich of Bern.]