

The Hávamál (Sayings of Hár, Sayings of the high one) is one of the poems of the Poetic Edda. It sets out a set of guidelines for wise living and survival; some verses are written from the perspective of Odin (particularly towards the end, where it segues into an account of Odin's obtaining of the magical runes and the spells he learned). This is Lee M. Hollander's English translation.

1) Have they eyes about thee when thou entered  
be wary alway, be watchful alway,  
for one never knoweth when need will be  
to meet hidden foe in the hall.

2) All hail to the givers! A guest hath come  
say where shall he sit?  
In haste is he to the hall who cometh  
to find a place by the fire.

3) The warmth seeketh who hath wandered long  
and is numb about the knees;  
meat and dry clothes the man needeth  
over the fells who hath fared.

4) A drink needeth to full dishes who cometh,  
a towel, and the prayer to partake;  
good bearing eke, to be well liked  
and be bidden to banquet again.

5) Of his wit hath need who widely fareth--  
a dull wit will do at home;  
a laughingstock he who lacketh words  
amongst smart wits when he sits.

6) To be bright of brain let no man boast,  
but take good heed of his tongue;  
the sage and silent come seldom to grief  
as they fare amongst folk in the hall.  
{More faithful friend findest thou never  
than shrewd head on thy shoulders.}

7) The wary guest to wassail who comes  
listens that he may learn,  
opens his ears, casts his eyes about;  
thus wards him the wise man 'gainst harm.

8) Happy is he who hath won him  
the love and liking of all;  
for hard it is one's help to seek  
from the mind of another man.

9) Happy is he who hath won him  
both winning ways and wisdom;  
for ill it is oft who asketh help  
from the wit and words of another.

10) Better burden bearest thou nowise  
than shrewd head on they shoulders;  
in good stead will it stand amongst stranger folk,  
and shield when unsheltered thou art.

11) Better burden bearest thou nowise

than shrewd head on they shoulders;  
but with worser food farest thou never  
than an overmuch of mead.

12) For good it is not, though good it is thought,  
mead for the sond sof men;  
the deeper he drinks the dimmer grows  
the mind of many a man.

13) the heron of heedlessness hovers o'er the feast;  
and stealeth the minds of men.  
With that fowl's feathers fettered I was  
when I was Gunnloth's guest.

14) Drunk I became, dead drunk, forsooth,  
when I was with wise Fjalar;  
That bout is best from which back fetches  
each man his mind full clear.

15) Let us all be sparing in words,  
and bold in battle;  
glad and wholesome the hero be  
till comes his dying day.

16) The unwise man thinks that he ay will live  
if from fighting he flees;  
but the ails and aches of old age dog him  
though spears have spared him.

17) The fool but gapes when to folks he comes,  
he mumbles and mopes;  
soon is seen, when his swillhe had,  
what the mind of the man is like.

18) Only he is aware who hath wandered much,  
and far hath been afield;  
what manner of man be he whom he meets,  
if himself be not wanting in wit.

19) The cup spurn not, yet be sparing withal:  
say what is needful or naught;  
for ill breedingupbraids thee no man  
if soon thou goest to sleep.

20) The greedy guest gainsays his head  
and eats untill he is ill;  
his belly oft maketh a butt of a man  
on bench 'midst the sage when he sits.

21) The herd to know when from home they shall,  
and gang from the grass to their stalls;  
but the unwise man will not ever learn  
how much his maw will hold.

22) The ill-minded man who meanly thinks,  
fleers at both foul and fair;  
he does not know, as know he ought,  
that he is not free from flaws.

23) The unwise man waketh all night,  
thinking of this and that-  
tosses, sleepless, and is tired at morn:  
nor lighter for that is load.

24) the unwise man weens that all  
wo laugh with him, like him too;  
nor sees their scorn, though they sneer at him,  
on bench 'midst the sag when he sits.

25) The unwise man weens that all  
that laugh with him like him too;  
but then he finds, when to the Thing he comes,  
few spokesman to speed his cause.

26) The unwise man wens heknows all,  
if from harm he is far at home;  
but knows not ever what answer to make  
when others ask him aught.

27) The unwise man amongst others who comes,  
let him be sparing of speech;  
for no one knows that naught is in him,  
but he opens his mouth too much.

28) Clever is he who is keen to ask,  
and eke to answer , all men;  
'tis hard tohide from the hearing of men  
what is on everyone' slips.

29) Much at random oft rambles he  
whose tongue does ever tattle;  
a talker's tongue, unless tamed it be,  
will often work him woe.

30) No mock make though of any man,  
though thou comest amongst kinsmen;  
he knowing weens him whom no one has asked,  
and dry-shod hies him home.

31) A wise man he who hies him betimes  
from the man who likes to mock;  
for at table who teases can never tell  
what foe he might have to fight.

32) Many a man means no ill,  
yet teases the other at table;  
strife will ever start amongst men  
when guest clashes with guest.

33) An early meal ay a man should get him,  
lest famished he come to the feast;  
he sits and stuffs as thought starved he were,  
and naught he says to his neighbours.

34) To false friend ay a far way 'tis,  
though his roof be reared by the road;  
to stanch friend ay a straight way leads,  
though far he have fared from thee.

35) Get thee gone betimes; a guest should not  
stay too long in one stead;  
life grows loath if too long one sits  
on bench, though in he was bidden.

36) One's home is best, though hut it be:  
there a man is master and lord;  
Though but two goats thine and a thatched roof,  
'tis far better than beg.

37) One's home is best thought a hut it be:  
there a man is master and lord;  
his heart doth bleed who has to beg  
the meat for his every meal.

38) From his weapons away no one should ever  
stir one step on the field;  
for no one knows when need might have  
on a sudden a man of his sword.

39) So freehanded never found i a man  
but would gladly take what is given;  
not of hsi goods so ungrudging ever,  
to forego what is given him.

40) Of his worldly goods which he gotten hath  
let a man not stint overmuch;  
oft is lavished on foe what for friend was saved,  
for matters go often amiss.

41) With weapons and weds should friends be won,  
as one can see in themselves;  
those who give to each other will ay be friends,  
once they meet half way.

42) With his friend a man should be friends ever,  
and pay back gift for gift;  
laughter afor laughter he learn to give,  
and eke lesing for lies.

43) With his friend a man should be friends ever,  
and with him the friend of his friend;  
but foeman's friend befriend thou never,  
(and keep thee aloof from his kin)

44) If friend thou hast whom faithful thou deemest,  
and wishest to win him for thee;  
ope thy heart to him nor withhold thy gifts,  
and fare to find him often.

45) If another there be whom ill thou trusteth,  
yet would'st get from him gain;  
speak fair to him though false thou meanest,  
and pay him lesing for lies.

46) And eke this heed: if ill thou trust one,  
and hollow-hearted his speeck;  
thou shalt laugh with him and lure him on,

and let him have tit for tat.

47) Young was i once and went along,  
and wandering lost my way;  
when a friend i found i felt me rich:  
man is cheered by man.

48) He who giveth gladly a goodly life leadeth,  
and seldom hath he sorrow;  
but the churlish wight is chary of all,  
and grudgingly parts with his gifts.

49) In the fields as i fared, (for fun) I hung  
my weeds on two wooden men;  
they werre reckoned folks when the rags they wore:  
naked, a man is naught.

50) The fir tree dies in the field that stands:  
shields it nor bark nor bast;  
thus eke the man who by all is shunned  
why should he linger in life?

51) Than fire hotter for five days burneth  
love between friends that are false;  
it dieth down when dawneth the sixth,  
then all the sweetness turns sour.

52) Not great thigns needs give to a man:  
bringeth thanks oft a little thing.  
with half a loaf and a half-drained cup  
i won me oft worthy friend.

53) A little lake hath but little sand:  
but small the mind of man;  
not all men are equally wise,  
each wight wanteth somewhat.

54) Middling wise every man should be:  
beware of being too wise;  
happiest in life most likely he  
who knows not more than is needful.

55) Middling wise every man should be:  
beware of being too wise;  
for wise man's heart is happy seldom,  
if too great the wisdom he won.

56) Middling wise every man should be:  
beware of being too wise;  
his fate let no one beforehand know  
who would keep his heart from care.

57) Kindles brand from brand, and burns till all burnt it is;  
thus fire is kindled from fire;  
by the words of his mouth a man is known,  
but frm his dullness a dullard.

58) Betimes must rise who would take another's  
life and win his wealth;

lying down wolf never got the lamb,  
nor sleeping wight slew his foe.

59) Betimes must rise who few reapers has,  
and see to the work himself;  
much will miss in the morn who sleeps;  
for the brisk the race is half run.

60) What lathes and logs will last him out,  
a man may reckon aright;  
and of wood to warm him how much he may want  
for many a winter month.

61) Well-groomed and washed wend thee to the Thing,  
though thy clothes be not the best;  
of thy shoes and breeks be not ashamed,  
and still less of they steed.

62) With lowered head sweeps, to the sea when he comes,  
the eagle o'er the billowing brine;  
thus eke the man wmongsth a throng  
who finds him but few to befriend him.

63) Both ask and answer let everyone  
who wishes to be deemed wise;  
let one know it, nor none other;  
if three know, thousands will.

64) A wise man will not overweening be,  
and stake too much on his strength;  
when the mighty are met to match their strength,  
'twill be found that first is no one.

65) (Watchful and wary everyone should be,  
nor put too much trust in a friend:)  
the words by one unwarilly spoken,  
have undone oft a doughty man.

66) Too late by far to some feasts i came;  
to others, all too soon;  
the beer was drunk, or yet unbrewed;  
never hits it the hapless one aright.

67) Here or there would they have me in,  
if no meat at the meal i craved;  
or hung two hams in my good friend's home,  
after eating one of his own.

68) A bonny fire is a blessing to man,  
and eke the sight of the sun;  
his hearty health, if he holds it well,  
and to live one's life without shame.

69) All undone is no one though at death's door he lie:  
some with good sons are blessed,  
and some with kinsmen, or with coffers full,  
and some with deds well-done.

70) Better alive (than lifeless be):

too quick fall ay the cattle;  
the hearth fire<sup>3</sup> burned for the happy heir--  
outdoors a dead man lay.

71) May the halt ride a horse, and the handless be herdsman,  
the deaf man may doughtily fight;  
a blind man is better than a burned one, ay:  
of what good is a good man dead?

72) To have a son is good, late-got though he be  
and borne when buried his father;  
stones see'st thou seldom set by the roadside  
but by kith raised over kin.

73) [Two will down one; of tongue is head's bane;  
a fist i fear 'neath every furry coat.

74) Of the night is fain whose knapsack is full;  
close are ship's quarters.  
Fickle are the nights in fall;  
there's both fair and foul in five days' time--still more so within a month]

75) He who knoweth nothing knoweth not, either,  
how wealth may warp a man's wit;  
one hath wealth when wanteth another,  
though he bear no blame himself.

76) Cattle die, and kinsmen die,  
thysself eke soon wilt die;  
but fair fame will fade never:  
I ween, for him who wins it.

77) Cattle die and kinsmen die,  
thysself eke soon wilt die;  
one thing, I wot, will wither never:  
the doom over each one dead.

78) A full stocked farm had some farmer's sons.  
Now they stoop at the beggar's staff;  
in a twinkling fleeth trothless wealth,  
it is the ficklest of friends.

79) The unwise man, once he calls his own  
wealth or the love of a woman--  
his overweening waxes but his wit never--  
he haughtily hardens his heart.

80) 'Tis readily found when the runes thou ask,  
made by mighty Gods, known to holy hosts,  
and dyed deep red by Othin:  
that 'tis wise to waste no words.

81) At eve praise the day,  
when burned down, a torch,  
a wife when bedded, a weapon when tried,  
ice when over it, ale when 'tis drunk.

82) Fell wood in the wind, in fair weather row out to sea,  
dally with girls in the dark--the days' eyes are many--

choose a shield for shelter, a ship for speed,  
a sword for keenness, a girl for kissing.

83) By the fire drink ale, skate on the ice,  
buy a bony steed, a rusty blade,  
feed your horse at home,  
and your hound in his hutch.

84) A wench's words let no wise man trust,  
nor trust the troth of a woman;  
for on whirling wheel their hearts are shaped,  
and fickle and fitful their mings.

85) A brittle bow, a burning fire,  
a gaping wolf, a grunting sow,  
a croaking crow, a kettle boiling,  
a rising sea, a rootless tree

86) A flying dart, a foaming billow,  
ice one night old, a coiled-up adder,  
a woman's bed-talk, a broken blade,  
the play of cubs, a king's scion,

87) A sickly calf, a self-willed thrall,  
the smooth words foa witch, warriors fresh-slain,

88) Thy brother's banesman, though it be on the road,  
a half-burned house, a speedy hose--  
worthless the steed if one foot he breaks--  
so trusting be no one to trust in these!

89) Early-sown acres, let none ever trust,  
nor trust his son too soon:  
undoes weather the one, unwisdom the other:  
risk not thy riches on these.

90) The false love of a woman, 'tis like to one  
riding on ice with horse unroughshod--  
a brisk two-year-old, unbroken withal--  
or in raging wind drifting rudderless,  
like the lame outrinning the reindeer on bare rock.

91) Heed my words now, for i know them both:  
mainsworn are men to women;  
we speak most fair when most foul our thoughts,  
for that wiles the wariest wits.

92) Fairly shall speak, nor spare his gifts,  
who will win a woman's love,  
shall praise the looks of htelovely maid:  
he who flatters shall win the fiar.

93) At the loves of a man to laugh is not meet  
for anyone ever;  
the wise oft fall, when fools yield not,  
to the lure of a lovely maid.

94) 'Tis not meet for men to mock at what  
befalls full many;



a fair face oft makes fools of the wise  
by the mighty lure of love.

95) One's self only knows what is near one's heart,  
each reads but himself aright;  
no sickness seems to sound mind worse  
than to have lost all liking for life.

96) That saw I well when i sat in the reeds,  
awaiting the maid I wooed;  
more than body and soul was the sweet maid to me,  
yet I worked not my will with her.

97) Billing's daughter on her bed I found  
sleeping, the sun-bright maid;  
a king's crown I craved not to wear,  
if she let me have her love.

98) "At eventide shalt, Othin, come  
if thou wilt win me to wife:  
unmeet it were if more than we two  
know of this naughty thing"

99) Back I went; to win her love  
I let myself be misled;  
for I did think, enthralled by love,  
to work my will with her.

100) When next I came at nighttime, then,  
all the warriors found I awake,  
with brands high borne and burning lights;  
such the luckless end of my love tryst!

101) Near morn when I once more did come,  
the folks were sound asleep;  
but a bitch found I the fair one had  
bound fast on her bed!

102) Many a good maid, if you mark it well,  
is fickle, though fair her word;  
that I quickly found when the cunning maid  
I lured to lecherous love;  
every taunt and gibe she tried on me,  
and naught i had of her.

103) Glad in his home, to his guest cheerful,  
yet shrewd should one be:  
wise and weighty be the word of his mouth,  
if wise he would be thought.

A ninny is he who naught can say,  
for such is the way of the witless.

104) The old etin I sought--now I am back;  
in good stead stood my my speech;  
for with many words my wish i wrought  
in the hall of Suttungs' sons.

105) With an auger I there ate my way,  
through the rocks I made me room!  
over and under were teh etins' paths;

thus dared I life and limb.

106) Gunnloth gave me, her gold stool upon,  
a draught of the dear-bought mead;  
an ill reward I her after left  
for her faithful friendship, for her heavy heart.

107) (Of the well-bought matter) I made good use:  
to the wise now little is lacking;  
for Öthrerir now up is brought,  
and won for the lord-of-all-wights.

108) Unharmed again had I hardly come  
out of the etins' hall,  
if Gunnloth helped not, the good maiden,  
in whose loving arms I lay.

109) the day after, the etins fared  
into Har's high hall,  
to ask after Bolverk: whether the Æsir among,  
or whether by Suttung slain.

110) An oath on the ring did Othin swear;  
how put trust in his troth?  
Suttung he swindled and snatched his drink,  
and Gunnloth he beguiled.

111) 'Tis time to chant on the sage's chair:  
at the well of Urth  
I saw but said naught, I saw and thought,  
(listened to Har's lore);  
Of runes I heard men speak unraveling them,  
at the hall of Har  
in the hall of Har  
and so I heard them say:

112) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
at night rise not but to be ready for foe,  
or to look for a spot to relieve thee.

113) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
in a witch's arms beware of sleeping  
linking thy limbs with hers

114) She will cast her spell that thou carest not to go  
to meetings where men are gathered;  
unmindful of meat, and mirthless, thou goest,  
and seekest they bed in sorrow.

115) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
beware lest the wedded wife of a man  
thou lure to love with thee.

116) hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
on fell or firth if to fare thee list,  
furnish thee well with food.

117) Hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
withhold the hardships which happen to thee  
from the knowledge of knaves;  
for, know thou, from knaves thou wilt never have  
reward for thy good wishes.

118) A man i saw sorely bestead,  
through a wicked woman's words;  
her baleful tongue did work his bane,  
though good and unguilty he was.

119) Hear thout, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
If faithful friend thou hast found for thee,  
then fare thou to find him full oft;  
overgrown is soon with tall grass and bush  
the trail which is trod by no one.

120) hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
a good man seek thou to gain as thy friend,  
and learn to make thyself loved.

121) Hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
the first be not with a friend to break  
who was faithful found to thee;  
for sorrow eateth the soul of him  
who may not unburden his mind.

122) Hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
beware thou of bandying words  
with an unwise oaf,

123) For from evil man not ever wilt thou  
get reward for good;  
a good man, though, will gain for thee  
the love and liking of many.

124) Then love is mingled when a man can say  
toa bosom friend what burdens him;  
few things are worse than fickle mind:  
no friend who but speaks thee fair.

125) Hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,

follow it, 'twill further thee:  
not three words shalt with a worse man bandy;  
oft the better man forbears  
when the worse man wounds thee.

126) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
neither shoemaker be nor shaftmaker, either,  
but it be for thyself:  
let the shoe be ill shaped or the shaft not true,  
and they will wish thee woe.

127) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
if wrong was done thee let thy wrong be known,  
and fall on they foes straightaway.

128) hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
in ill deeds not ever share,  
but be thou glad to do good.

129) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
look not ever up, when fighting--  
for mad with fear men then oft grow--  
lest that warlocks bewitch thee.

130) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
if thee list to gain a good woman's love  
and all the bliss there be,  
thy troth shalt pledge, and truly keep:  
no one tires of the good he gets.

131) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
be wary of thee, but not wary o'ver much;  
be most wary of ale and of other man's wife,  
and eke, thirdly, lest thieves outwit thee.

132) Hear thou, Loddafafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
never laugh at or mock, or make game of,  
guest or wayfaring with.

133) Those who sit within hall oft hardly know  
of what kin be they who come;  
no man so flawless but some fault he has,  
[both foul and fair are found among men,  
blended within their breasts]

134) Hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
at hoary sage sneer thou never:  
there is sense oft in old men's saws;  
oft wisdom cometh out of withered bag  
that hangs 'mongst the skins drying  
under roof, with the rennet.

135) Hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
beshrew not the stranger, nor show him the door,  
but rather do good to the wretched.

136) That bar must be strong which unbars the door  
to each and every one:  
show the beggar your back lest, bearing thee grudge,  
he wish you all manner of mischief.

137) Hear thou, Loddfafnir, and heed it well,  
learn it, 'twill lend thee strength,  
follow it, 'twill further thee:  
when ale thou drinkest invoke earth-strength;  
[for earth is good 'gainst ale, 'gainst ague, fire,  
'gainst straining, acorns, 'gainst witchery, steel,  
'gainst house-strife, the elder, 'gainst hate, the moon,  
'gainst rabies, alum, 'gainst ill luck, runes--]  
for earth absorbs thehumours all.

138) I wot that I hung on the wind-tossed tree  
all of nights nine,  
wounded by spear, bespoken to Othin,  
bespoken myself to myself,  
[upon that tree of which none telleth  
from what roots it doth rise]

139) Neither horn they upheld nor handed me bread;  
I looked below me--aloud I cried--  
caught up the runes, caught them up wailing,  
thence to the ground fell again.

140) From the son of Bolthorn, Bestla's father,  
I mastered mighty songs nine,  
and a drink I had, of the dearest mead,  
got from out of Óthrerir.

141) Then began I to grow and gain in insight,  
to wax eke in wisdom:  
One verse led on to another verse,  
one poem led on to the other poem.

142) Runes wilt thou find, and rightly read,  
of wondrous weight,  
of mighty magic,  
which that dyed the dread God,  
which that made the holy hosts,  
and were etched by Othin.

143) Othin among Æsir, for alfs, Dain,  
Dvalin for the dwarfs,  
Alsvith among etins, (but for earth-borne men)  
wrought I some myself.

144) Know'st how to write, know'st how to read,  
know'st how to stain, how to understand,  
know'st how to ask, know'st how to offer,  
know'st how to supplicate, know'st how to sacrificie?

145) 'Tis better unasked than offered overmuch;  
for ay doth a gift look for gain;  
'tis better unasked than offered overmuch:  
thus did Othin write ere the earth began,  
when up he rose in after time.

146) Those spells I know which the spouses of kings  
wot not, nor earthly wight:  
"Help" one is hight, with which holpen thou'lt be  
in sorrow and care and sickness.

147) That other I know which all will need  
who leeches list to be:  
(on the bark scratch them of bole in the woods  
whose boughs bend to the east).

148) That third I know, if my need be great  
to fetter a foeman fell:  
I can dull the swords of deadly foes,  
that nor wiles nor weapons avail.

149) that fourth I know, if foemen have  
fettered me hand and foot:  
I chant a charm the chains to break,  
so the fetters fly off my feet,  
and off my hands the halter.

150) That fifth I know, if from foemans's hand  
I see a spear sped into throng,  
never so fast it flies but its flight I can stay,  
once my eye lights on it.

151) that sixth I know, if me someone wounds  
with runes on gnarled root written,  
or rouses my wrath by reckless speech:  
him blights shall blast, not me.

152) That seventh I know, if o'er sleepers' heads  
I behold a hall on fire:  
however bright the blaze I can beat it down--  
that mighty spell I can speak.

153) That eighth I know which to all men is  
needful, and good to know:  
when hatred runs high, heroes among,  
their strife i can settel full soon.

154) That ninth I know: if need there be  
to guard a ship in a gale,

the wind I can calm, and the waves also,  
and wholly soothe the sea.

155) That tenth I know, if night-hags sporting  
I scan aloft in the sky:  
I scare them with spells so they scatter abroad,  
heedless of their hides,  
heedless of their haunts.

156) That eleventh I know, if I am to lead  
old friends to the fray:  
under buckler I chant that briskly they fare  
hale and whole to battle,  
hale and whole from battle:  
hale wherever they are.

157) That twelfth I know, if on tree I see  
a hanged one hoisted on high:  
thus I write and the runes I stain  
that down he drops  
and tells me his tale.

158) That thirteenth I know if a thane's son I shall  
wet with holy water:  
never will he fall, though the fray be hot,  
nor sink down, wounded by sword.

159) That fourteenth I know, if to folk I shall  
sing and say of the Gods:  
Æsir and alfs know I altogether--  
of unlearned few have that lore.

160) That know I fifteenth which Thjothrærir sang,  
the dwarf, before Delling's door:  
gave to Æsir strength, to alfs victory  
by his song, and insight to Othin.

161) That sixteenth I know, if I seek me some maid,  
to work my will with her:  
the white-armed woman's heart I bewitch,  
and toward me I turn her thoughts.

162) That seventeenth I know, (if the slender maid's love  
I have, and hold her to me:  
this I sing to her) that she hardly will  
leave me for other man's love.

163) In this lore wilt thou, Loddfafnir, be  
unversed forever and ay:  
thy weal were it, if this wisdom thine--  
'tis helpful, if heeded,  
'tis needful, if known.

164) That eighteenth I know which to none I will tell,  
neither maid nor man's wife--  
'tis best warded I but one know it:  
this speak I last of my spells--  
but only to her in whose arms I lie,  
or else to my sister also.

165) Now are Har's sayings spoken in Har's hall,  
of help to the sons of men,  
of harm to the sons of etins;  
hail to whoever spoke them, hail to whoever knows them!  
Gain they who grasp them,  
happy they who heed them!