Snorri Sturluson

Edda

Prologue and Gylfaginning
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Preface

The first edition of this book was published by the Clarendon Press, Oxford in hardback 1982. It was reissued in paperback by the Viking Society in 1988, and again, with minor corrections and a lengthy list of corrections, in 2000. This second edition has been fully corrected, revised and reset, and I am very grateful for the care with which proofs have been read by David Ashurst, who has drawn my attention to many inconsistencies, some surviving from the original edition, some introduced in my revision, as well as pointing out a number of errors that crept in during the resetting. It is hoped that the book is now more accurately printed and more reliable than before.
Abbreviated references

Akv: Atlakviða (PE 282–91).
AM 748 I b 4to and 748 II 4to, Stofnun Árna Magnússonar, Reykjavík; printed in SnE II 397–494, 573–627 (where the second is referred to as AM 1 e 8 fol.); facsimile in Fragments of the Elder and Younger Edda, Copenhagen 1945 (Corpus Codicum Islandicorum Medii Aevi XVII).
AM 757 a 4to, Stofnun Árna Magnússonar, Reykjavík; printed in SnE II 501–72.
Bdr: Baldrs draumar (PE 135–8).
Codex Regius of the eddic poems: GkS 2365 4to, Stofnun Árna Magnússonar, Reykjavík; printed in PE; facsimile in Codex Regius of the Elder Edda, Copenhagen 1937 (Corpus Codicum Islandicorum Medii Aevi X).
Egils saga: IF II.
Elder Edda: see PE and Codex Regius.
Flateyarbók: GkS 1005 fol., Stofnun Árna Magnússonar, Reykjavík; printed in Flateyarbók I–III, Christiania 1860–8; facsimile in Corpus Codicum Islandicorum Medii Aevi I, Copenhagen 1930.
Fm: Fáfnismál (PE 219–26).
Grammatical Treatises: all four are edited in SnE II 2–249. See also Den første og anden grammatiske afhandling i Snorres Edda, ed. V. Dahlerup and Finnur Jónsson, København 1886; Den tredje og fjærde grammatiske afhandling i Snorres Edda, ed. B. M. Ólsen, København 1884; The First Grammatical Treatise, ed. Hreinn Benediktsson, Reykjavík 1972; First Grammatical Treatise, ed. E. Haugen, London 1972.
Grm: Grímnismál (PE 75–89).
Gylf: Gylfaginning.
Abbreviated references

**Hauksbók**: AM 371, 544, 675 4to, Stofnun Árna Magnússonar, Reykjavík, and Arnamagnæan Institute, Copenhagen; ed. E. Jónsson and F. Jónsson, København 1892–6; facsimile in *Hauksbók*, Copenhagen 1960 (Manuscripta Islandica 5). The text of *Völuspá* is in AM 544 4to, foll. 20–21r.

**Háv**: Hávamál (PE 43–64).

**Hdl**: Hyndluljóð (PE 152–62).


**HH**: Helgakviða Hundingsbana hin fjørð (PE 179–89).

**HH II**: Helgakviða Hundingsbana ǫnndur (PE 190–201).


**Hrbó**: Hárbardslíóð (PE 97–104).

**Hym**: Hymiskviða (PE 105–12).

**ÍF**: Íslenzk fornrit, Reykjavík 1933–.

**J**: Papp. fol. nr 38, Royal Library, Stockholm.

**K**: AM 755 4to, Stofnun Árna Magnússonar, Reykjavík.

**Ls**: Lokasenna (PE 113–23).


**N**: Nks 1878 b 4to, Royal Library, Copenhagen.

**Noreen, A.**: Altisländische und Altnorwegische Grammatik, 4th ed., Halle 1923 (cited by paragraph no.).

**Od**: Oddrúnargráður (PE 276–81).

**PE** (Poetic Edda): Norrøn Fornkvæði, Samundar Edda, ed. S. Bugge, Christiania 1867; see also AM 748 and Codex Regius above.

**R**: Gks 2367 4to, Royal Library, Copenhagen; printed in SnE I and Edda Snorra Sturlusonar, ed. Finnur Jónsson, København 1931; facsimile in Codex Regius of the Younger Edda, Copenhagen 1940 (Corpus Codicum Islandicorum Medii Aevi XIV).

**Rm**: Regínsmál (Sigurðarkviða Fáfnisbana ǫnndur, PE 212–8).


**Sd**: Sigrdrífumál (PE 227–36).

Abbreviated references


Skjoldunga saga: the extant material believed to be derived from the lost Skjoldunga saga is printed in ÍF XXXV 1–90.

Skm: Skírnismál (PE 90–6).


Sögubrot aforfornkonungum in ÍF XXXV 46–71.

T: MS No. 1374, University Library, Utrecht; ed. W. van Eeden, De Codex Trojanus van de Snorra Edda, Leiden 1913, and Árni Björnsson, Snorra Edda, Reykjavík 1975; facsimile in Codex Trojanus. The Utrecht Manuscript of the Prose Edda, ed. Anthony Faulkes, Copenhagen 1985 (Early Icelandic Manuscripts in Facsimile XV).

Th: Thott 1494 4to, Royal Library, Copenhagen.


U: DG 11, University Library, Uppsala (Codex Upsaliensis); printed in SnE II 250–396; facsimile in Snorre Sturlasons Edda, Uppsala-Handskriften DG 11 1, Stockholm 1962; the second volume of this work (Uppsala 1977) gives a diplomatic text.

Vm: Vafþrúðnismál (PE 65–74).

Vsp: Völuspá (PE 1–42).


W: AM 242 fol., Arnamagnæan Institute, Copenhagen; ed. Finnur Jónsson, Edda Snorra Sturlusonar, Codex Wormianus, København and Kristiania 1924; facsimile in Codex Wormianus, Copenhagen 1931 (Corpus Codicum Islandicorum Medii Aevi II).


Þrk: Þrymskviða (PE 124–8).
Introduction

*Gylfaginning* is the first part of Snorri Sturluson’s *Edda*, and contains the most extensive and coherent account of Scandinavian mythology that exists from the Middle Ages. The prologue that accompanies it develops a surprisingly rational theory about the origin of heathen religions, which is of great interest for the history of ideas in medieval Scandinavia. It is true that the value of the work for historians of religion is seriously impaired by the fact that the author was a Christian who lived at a time when the myths he describes had long since ceased to be believed in. His sources may have been unreliable, and his attitude to his material was clearly influenced both by his own religious beliefs and by his education and reading, which were largely within the tradition of medieval European Christianity. But *Gylfaginning* remains a source of primary importance for the study of heathen Scandinavian tradition, without which other sources such as the poems of the *Elder Edda* and the *Danish History* of Saxo Grammaticus would give a much less comprehensible picture. Moreover the narratives in *Gylfaginning* are skilfully told and highly entertaining, with occasional touches of subtle humour and irony. The overall structure of the work, both in the ordering of the narratives within it and in the handling of the frame story in which they are contained, also reveals artistry of a high order. It is therefore a pity that the work has been difficult of access, particularly to English students, and has been read mainly in extracts that give a poor impression of the work as a whole. The present edition attempts to remedy this by presenting for the first time the complete text of this part of Snorri’s *Edda* in normalised spelling with a comprehensive glossary and sufficient explanatory notes to enable the text to be understood. In order to keep the volume as compact as possible, only a minimum of comment on mythological matters has been included, and that is mostly to be found in the index of names.

Synopsis

The prologue begins with an account of how mankind forgot about their creator and began to worship nature; from this arose heathen religions (1–2). Then the author tells of Troy, and how descendants of the Trojans (the Æsir) migrated to Scandinavia and founded various dynasties, and were so prosperous that they came to be considered gods (3–11).
Gylfaginning opens with an anecdote of how a king in Sweden, Gylfi, was tricked out of some of his land by one of the newcomers (1). He goes to visit the newcomers, disguised as a beggar and calling himself Gangleri, to find out whether their success was due to their own nature or to the gods they worshipped. He is welcomed, but told that his life depends on his proving himself wiser than them (2). His questions are answered by three speakers, Hár, Jafnhár and Þriði, and he is told first about the king of their gods, All-father (3), then about the beginning of the world and the origin of the giants and the gods, of whom the chief, Óðinn, turns out to be the same as All-father, and the creation of men (4–9). He is told about night and day, sun and moon, the bridge of the gods (Bifröst), the golden age, the creation of dwarfs, the world-ash (Yggdrasill), the norns, the dwellings of the gods, the wind, summer and winter (10–19). There follow descriptions of each of the gods and goddesses in turn, including with Loki an account of his offspring Hel and the story of the binding of Fenriswolf, and with the goddesses the story of Freyr’s wooing of Gerðr (20–37). Gylfi hears about Óðinn’s hall (Valhöll), the origin of Óðinn’s horse Sleipnir (with the story of the giant builder of the gods’ stronghold), and Freyr’s ship Skíðblaðnir (38–43). Then follow two stories about Óðinn, his expedition to the court of Útgarðaloki and his fishing for the Midgard serpent (44–8); the death of Baldr, his funeral, the attempt to get him back from Hel; and the capture and punishment of Loki (49–50). Finally Gylfi asks and is told about the twilight of the gods (ragnarök) in their last battle against the giants, the destruction of the world, and its subsequent renewal (51–3). Before he can ask more there is a loud crash and the Æsir and their hall disappear; they are unable to answer further questions and Gylfi has won the content of wisdom, but is cheated of his victory. He goes home and passes on the stories. The Æsir, however, decide to adopt the names of the gods in the stories they have told so that people will think that they themselves are the gods. The identities of the ‘historical’ Æsir, migrants to Scandinavia from Asia, and the mythical ones in the stories, which have been kept distinct up to this point, are thus finally merged, and the author ends by suggesting that the myths told of them are really allegories of events in the Trojan war (54).

The author

Snorri Sturluson (1179–1241) was one of the leading figures in Icelandic social and political life in the thirteenth century. He acquired great wealth and power and became deeply involved in the political turmoil in the
country that led to the collapse of the legal and social organisation that had existed since the settlement and eventually to loss of independence in 1262–4, when Iceland became subject to the Norwegian throne. He visited the Norwegian court in 1218–20 and again in 1237–9, and evidently agreed to try to further the interests of King Hákon Hákonarson (who ruled from 1217 to 1263) and of the king’s father-in-law Earl Skúli in Iceland. In the end, however, Skúli rebelled against the king and was defeated and killed (1240), and Snorri also came under the king’s displeasure. He was killed in his own cellar on the orders of his countryman Gizurr Þorvaldsson acting on the king’s authority.

Snorri was well known as an important public figure (he was twice lawspeaker in the Icelandic parliament), and also as a poet; several poems by him are quoted in Sturlunga saga, Hákonar saga Hákonarsonar and the third and fourth Grammatical Treatises (see Skj A II 52–79). There is only an isolated contemporary reference to him as the author of historical writings (Sturlunga saga I 342), but there is fairly good evidence that he compiled Heimskringla, a history of the kings of Norway from legendary times to 1177, and a separate saga of St Óláfr. It is also considered likely that he wrote Egils saga, the biography of Iceland’s greatest poet, though there is no direct evidence for this.

Snorri’s authorship of the Prose Edda is considered established by the rubric at the head of the text in U, which is probably the oldest extant manuscript, written in Iceland in the early fourteenth century:

Bók þessi heitir Edda. Hana hefir saman settta Snorri Sturluson eptir þeim hatti sem hér er skipat. Er fyrst frá Æsir ok Ymi, þar næst Skáldskaparmál ok heiti margra hluta, síðast Háttatal er Snorri hefir ort um Hákon konung ok Skúla hertuga. (This book is called Edda. Snorri Sturluson has compiled it in the manner in which it is arranged here. There is first told about the Æsir and Ymir, then Skáldskaparmál (‘poetic diction’) and (poetical) names of many things, finally Háttatal (‘enumeration of metres or verse-forms’) which Snorri has composed about King Hákon and Earl Skúli.)

A separate heading to Háttatal in this manuscript again names Snorri as its author, and verses from Háttatal are quoted and ascribed to him in Hákonar saga, in the third Grammatical Treatise, and in the version of the second part of Skáldskaparmál in W. There is a reference to the prose commentary to Háttatal naming Snorri as its author in the preface to the Grammatical Treatises in W (SnE II 8), and Skáldskaparmál is attributed to him in the fragmentary manuscript AM 748 I b 4to, though there the attribution is immediately followed by a list of kennings that is not thought to be part of Snorri’s work (SnE II 427–8). The other independent manuscripts do not mention the author’s name, and the
earliest reference to his authorship of the work as a whole outside manuscripts that contain it is in the late sixteenth-century Oddverjaannáll under the notice of his death: ‘Andlát Snorra Sturlusonar . . . hann samsetti Eddu . . .’ ¹ (Death of Snorri Sturluson . . . he compiled Edda . . .)

Snorri’s authorship of the Prose Edda was upheld by the renaissance scholar Arngrimur Jónsson (1568–1648), and since his time it has generally been accepted without question. But the surviving manuscripts, which were all written more than half a century after Snorri’s death, differ from each other considerably and it is not likely that any of them preserves the work quite as he wrote it. A number of passages in Skáldskaparmál especially have been thought to be interpolations, and this section of the work has clearly been subject to various kinds of revision in most manuscripts. It has also been argued that the prologue and the first paragraph and part of the last paragraph of Gylfaginning are not by Snorri, at least in their surviving forms. The prologue contains ideas clearly derived from the Christian Latin learning of medieval Europe, and also includes inaccurate scraps of classical material, while Gylfaginning (like Heimskringla) appears to belong to strictly native Scandinavian tradition. Continental books were, however, widely known in Iceland in the twelfth century, and educated lay Icelanders were not isolated from the learning of the Christian tradition. The prologue to Gylfaginning is a piece of philosophical speculation not unworthy of the author of the prologue to Heimskringla. Moreover it is a necessary introduction to Gylfaginning not only to set the scene for the dialogue within which its mythological stories are enclosed, but also to make clear the author’s attitude to his material; Snorri was a Christian and needed to establish the relationship of his heathen mythology to his own beliefs. The prologue explains the nature and origins of the religion described in the body of the work. The first paragraph of Gylfaginning is not in U and is not strictly necessary to the narrative. It may have been an afterthought, but the anecdote appears also in Heimskringla (I 14–15) in a form that implies that the version in Gylfaginning already existed. The end of the last paragraph of Gylfaginning is also lacking in U; it is a return to one of the themes of the prologue and the same arguments apply to both, though the meaning of the penultimate sentence is not entirely clear and may not be quite as the author intended.

It is not known when Snorri wrote the books that are ascribed to him, though Háttatal was presumably written shortly after his first visit to

¹ Oddaannálar og Oddverjaannáll, ed. Eirikur Þormóðsson and Guðrún Ása Grimsdóttir, Reykjavík 2003, 146.
Norway, and may have been the first part of his Edda to be written. The compilation of the rest could have extended over many years; some of the inconsistencies in the work as it has survived may be due to its having been still in process of revision when the author died. Heimskringla, which is evidently an expansion of the separate saga of St Olaf, is in some respects a more mature work than the Edda, and the first part, Ynglinga saga, seems to have a reference to Gylfaginning (Hkr I 16/4–5). This saga, like Gylfaginning and its prologue, deals with the origin of the Æsir, but whereas in the Edda they are treated partly as gods and partly as human beings who came to be worshipped as gods, in Ynglinga saga they are consistently dealt with from the euhemeristic viewpoint, as human ancestors of the kings of Norway; and in Ynglinga saga the author does not, as in the Edda, combine Norse traditions with classical and biblical material. His concern in Heimskringla is with history, not mythology.

Snorri was the first Icelandic prose writer whose background is known who was not a cleric, though his ecclesiastical predecessors had been by no means uninterested in secular learning and he and his lay contemporaries were deeply imbued with Christian learning. But his outlook, though Christian, was predominantly secular. He seems to have belonged to a group of writers with interests in poetry and history, though there is no evidence that he presided over a ‘school’ of poets and scholars. He was a friend of Styrmir Káraason, a priest whose writings included a saga about St Olaf and a version of Landnámabók; his nephews Sturla Þórðarson and Ólaf hvitaskáld were both poets (the latter also a sub-deacon) and Sturla compiled several historical works, while Ólaf was the author of the third Grammatical Treatise (in which classical rhetorical theory is applied to Icelandic verse), and may have written Knýtlinga saga, a history of the Danish kings modelled on Heimskringla. Sturla Sighvatsson, another of Snorri’s nephews, is said to have spent time at Snorri’s home at Reykholt seeing to the copying of his uncle’s historical writings (Sturlunga saga I 342).

Snorri’s books are a product of a particular social and cultural background, but they are also links in traditions of scholarly writing on various subjects that continue through the whole medieval period. Heimskringla is the high point in the evolution of Icelandic historical writing about the kings of Norway. The Edda forms part of two lines of development. One of its main concerns is language, and in this respect it belongs with the Grammatical Treatises, the first of which was written in the twelfth century and is mainly about orthography, while the fourth was written in the fourteenth century and, like the third, is about the
rhetoric of poetry. But Snorri’s mythography is also part of a continuing tradition. Mythological poems were still being written in the twelfth century and probably even later, and there is a fragment of a treatise on heathen religions in the fourteenth-century manuscript AM 162 M fol. (SnE II 635–6), though in origin parts of this may be older than Snorra Edda.² The date of the first written collection of eddic poems is uncertain, but the idea of collecting and editing them may well have been suggested by Snorri’s work in Gylfaginning, and it may also have inspired some of the writers of heroic sagas (fornaldar sǫgur) to include mythological material in their stories.

Like many other Icelanders, Snorri was interested in the past of his own people and in the ideas that had contributed to the development of the Icelandic civilisation he knew. As a mythographer he was concerned to show that the attitudes and beliefs of his forebears were rational if unenlightened, and as a critic of poetry to show their culture as a highly developed art. His personal interest in mythology is apparent not only from his authorship of Gylfaginning and Ynglinga saga. In an anecdote in Hákonar saga (pp. 172–3), he is said to have composed a verse about Óðinn for Earl Skúli; and it seems from Sturlunga saga (I 344, 374) that he called his booth at the Alþingi ‘Valhǫll’. His prologue to Gylfaginning reveals that he was not just interested in mythology because it was important for the understanding of scaldic poetry; he there appears not only as a mythographer but also as a historian of religion, and his attitude to the heathen religion is almost as interesting as the mythology itself.

It was love of the traditional poetry of Scandinavia that was the underlying reason for the composition of the Edda as a whole. All parts of it are concerned largely with the kinds of poetry that had been cultivated in the north from at least the ninth century; but it was written at a time when both eddic and scaldic verse were declining in popularity. New kinds of poetry were being introduced from the south, among which the ballad, with its simpler metres and themes, was to be the most influential. Whether or not Snorri felt that the traditional forms of poetry he knew were under threat, his Edda was clearly written to encourage the study and composition of scaldic verse of the old type. One of its achievements is that we have in it not only an invaluable aid to the comprehension of early Scandinavian poetry, but also the texts of many verses and the contents of many myths that would otherwise have been lost.

The title

The original meaning of the word ‘eðda’ as the title of Snorri’s book is unknown, but references in fourteenth-century poems to ‘eðdu list’ and ‘eðdu reglur’ (art of edda, rules of edda) make it clear that at least by then the word was understood to mean ‘poetics’. That the name was used of Snorri’s book in the Middle Ages is shown by the rubric in U quoted above, and by references to Skáldskaparmál and the prologue to Gylfaginning in AM 757 a 4to (SnE II 532–3), and it is the usual name by which the work is referred to from the sixteenth century onwards. None of the other medieval manuscripts has any heading (only W and U contain the beginning of the text) and it is uncertain whether the name was given the work by Snorri himself.

Snorri’s Edda has often been thought of more as a mythological work than as a treatise on poetry, and so the word ‘eðda’ has sometimes been regarded as meaning ‘mythology’. When, therefore, the collection of traditional poems in the Codex Regius, GkS 2365 4to, was discovered in the seventeenth century the name Edda was also applied to that. Many of the mythological poems in that collection were recognised as the sources of Snorri’s mythology in Gylfaginning, and it thus seemed to be an earlier version of Snorri’s work. It was attributed, certainly mistakenly, to Sæmundr the Wise, and came to be known as Sæmundar Edda or the Elder or Poetic Edda, to distinguish it from Snorra (or Snorri’s) Edda, which is sometimes called the Younger or Prose Edda. (It is not in fact certain that Snorri’s book was not compiled before the eddic poems were first collected together and written down.) The term eddic poetry is now used of the kind of poetry found in GkS 2365 4to, while the kind of poetry Snorri was concerned with in Skáldskaparmál and Háttatal is called scaldic poetry.

The prologue has no title in the manuscripts, but the name Gylfaginning appears in U (only), not in the initial rubric but at the end of the prologue. This name, which means ‘deception (or tricking) of Gylfi’, refers to the way Gylfi is treated at the end of the framing narrative (cf. also 7/25–7); but it also relates to the deception whereby the ‘historical’ Æsir convince the world that they are gods, and is a reminder that the stories Gylfi hears and evidently believes are not held by the author to be true. As he wrote in Skáldskaparmál (Skáld I 5/30–32), ‘Eigi skulu kristnir menn trúa à heínir góð ok eigi á sannyni þessar sagnar annan veg en svá sem hér finnsk í upphafti bókar’ (Christians must not believe in heathen gods, Christians must not believe in heathen gods, Christians must not believe in heathen gods).

or in the truth of this account in any other way than in accordance with
what is said at the beginning of this book (i.e. in the prologue and maybe
the first few chapters of Gylfaginning).

The contents of Snorri’s Edda

Snorri’s Edda is primarily a treatise on poetry. It is in three main parts,
with a prologue in the form of a narrative prelude to the first part,
Gylfaginning.

The third part, Háttatal, consists of a poem in 102 stanzas composed
by Snorri in praise of King Hákon and Earl Skúli, in which each stanza
illustrates a structural, stylistic or metrical variation, with a commentary
in prose explaining the techniques involved. The commentary, at least
to begin with, is in dialogue form, though the speakers have no names or
personalities. One reason for thinking that this was the first part of the
Edda to be written is that the commentary includes a short analysis of
poetic diction (Háttatal 5–7) which would have been redundant after
Skáldskaparmál was composed.

The central section, Skáldskaparmál, is also the longest. It is an ambitious
attempt to give a comprehensive account of the techniques of poetic
diction, particularly as found in scaldic verse, and Snorri richly illustrates
his analysis with quotations (usually consisting of half-stanzas of four
lines each) from the work of earlier poets, many of whose poems are
only preserved in Snorri’s quotations in his Edda and in Heimskringla
and must have been known to him mainly from oral tradition. His analysis
is divided into two main parts, dealing with kennis (periphrastic
descriptions) and heiti (poetical names) respectively, and some manu-
scripts also include collections of þulur (versified lists of heiti) which
were probably mostly composed in the twelfth century. These may not
have been included by Snorri, but some of them were evidently known
to him. Skáldskaparmál also contains some narrative passages in which
stories that are supposed to lie behind some of the poetical expressions
discussed in the theoretical part of the work are told, and a preliminary
narrative tells of the mythical origin of the mead of poetical inspiration.
Some quite long passages of early narrative verse are quoted in connection
with these stories in some manuscripts, and these too may be interpola-
tions, though again Snorri certainly knew and used the poems from which
they are taken even if he did not himself include the quotations in full.

Like Háttatal, Skáldskaparmál is cast in dialogue form, but here the
speakers are given names. Bragi, god of poetry, gives the information,
Ægir the sea-god is his questioner, and there is an introduction that sets the scene of their conversation. But, as in Háttatal, the dialogue becomes perfunctory in the course of the work and is abandoned towards the end. It may be that the speakers in Skáldskaparmál too were originally anonymous and that the introduction and first few narratives, where the dialogue between Ægir and Bragi is properly maintained, is really a separate section of the work, added by Snorri later (from the seventeenth century onwards the name Bragaræður, ‘speeches of Bragi’, has sometimes been used to distinguish this section). At any rate the material in Skáldskaparmál has not been fully assimilated to the dialogue setting; Bragi gives some information about himself and Ægir in the third person, in one case telling a story in which they both appear that takes place after the conversation in which he tells it (Skáld 1 40–41). Perhaps Snorri had intended to revise this section completely.

There are some references to Gylfaginning and its prologue in Skáldskaparmál (Skáld 1 5/30–35, cf. SnE II 533; Skáld 1 18/1–2, 6, 19/10, 20/18, 43/17). Although these would seem to indicate that Gylfaginning was written first, they may be later additions (they are not in all manuscripts), implying perhaps that Snorri had begun to revise Skáldskaparmál after writing Gylfaginning. In one place in Gylfaginning there seems to be a reference to a story in Skáldskaparmál (see note to 25/29–30 below).

Gylfaginning is the part of the Edda in which Snorri’s narrative powers are at their most developed, and where the device of the dramatic dialogue form is used most consistently and successfully, and so it is assumed that it was written last. It contains a series of stories about the Norse gods, arranged chronologically to cover their history from the creation of the world to its end (the twilight of the gods) and subsequent rebirth. The relevance of this part to the rest of the Edda and to the purpose of the whole as an art of poetry is not immediately apparent, but it is likely that it is an extension of the narratives included in Skáldskaparmál, and is intended to present in a systematic way the entire mythological background to the numerous mythological terms that form part of the poetic language discussed in Skáldskaparmál. Scaldic verse, in the earlier stages of its development, had been closely associated with the heathen religion in both its subject-matter and diction, and many early poets had believed that poetry was the gift of the heathen gods and had originated with them.4 Nevertheless it is true that many of the stories in Gylfaginning

4 See Gylf 25/20–23 and 34/15 below; Skáld 1 19/20–1; Hkr 1 17; ÍF II 256; and cf. G. Kreutzer, Die Dichtungslehre der Skalden, Meisenheim am Glan 1977, 109 and 185–95.
have little to do with poetry and must have been included mainly for the
sake of completeness, or even just to provide entertainment.

Models and sources

There were no precedents for Snorri’s Edda as a comprehensive treatise
on the metre and diction of vernacular poetry either in Scandinavian
literature or elsewhere in Europe. Irish is the only other language in
which treatises existed on native poetry in the Middle Ages, and it is
unlikely that Snorri knew any of those. Several ars poeticae were
composed in France and England in the twelfth and thirteenth centuries,
but these were primarily concerned with Latin poetry, and though
acquaintance with some of them might have been one of the factors that
prompted the writing of the Edda, Snorri’s treatment does not have much
in common with them. Háttatal, however, is somewhat similar to the
treatise De centum metris of Servius, and the manner of its commentary
is reminiscent of some early rhetorical treatises, while a number of the
distinctions made in it are rather like those of traditional Latin grammar.
But for this part of the Edda there was a forerunner closer at hand in
Háttalykill, a poem said to have been composed in the twelfth century
by the Orkney poet Rognvaldr kali (Norwegian by origin) and the
Icelander Hallr Þórarinsson in which various scaldic verse-forms were
exemplified. It does not survive complete, but in 82 extant verses or
fragments 41 different verse-forms are used. It does not seem that any
commentary existed, however, and Snorri’s work is both more ambitious
and more clearly theoretical and analytical.

Skáldskaparmál was also a pioneering work, though some of Snorri’s
terminology again may be based on that of Latin works on rhetoric and
grammar, and the analysis of scaldic diction in it may be based on traditio-

5 E. Faral, Les Arts poétiques du XIIe et du XIIIe siècle, Paris 1924.
6 See Grammatici Latini IV, ed. H. Keil, Lipsiae 1864, 456–67; Fortunatianus,
Ars rhetorica III, 1, ed. C. Halm, Rhetores Latini minores, Lipsiae 1863, 120–1;
Snorri’s setning, leyfi, fyrirboðning (Háttatal 3) seems to correspond to pars
praecetiva, pars permissiva and pars prohibitiva in Latin grammar and rhetoric;
see Den tredje og fjærde grammatiske afhandling, ed. B. M. Olsen, København
1884, xvi. Cf. Anthony Faulkes, ‘Snorri’s rhetorical categories’, in Sagnaþing
7 Háttalykill enn forni, ed. Jón Helgason and A. Holtismark, København 1941
(Bibliotheca Arnamagnæana I).
nal theories worked out by earlier Icelandic poets. In any case it may be assumed that the composition of the work was preceded by a good deal of learned discussion with friends interested in poetic theory. But Snorri was the first to set a theory down in writing; he had successors in the authors of the third and fourth Grammatical Treatises, though their methods and aims were different from his. Before Skáldskaparmál there existed, as far as is known, only the poem Alvíssmál (PE 129–34) and some versified lists (þulur) of words, names and kennings, probably intended as aids to memory for poets; it is uncertain when these were first written down. The age of the short list of kennings in prose in the fragmentary manuscripts AM 748 l b 4to and 757 a 4to (SnE II 428–32, 511–15) is also unknown, but this too lacks any kind of theoretical analysis.

Gylfaginning is unique among the mythographical writings of the Middle Ages. Just as Skáldskaparmál and Háttatal are unusual not only in being in the vernacular, but also in being concerned with vernacular poetry, so Gylfaginning is the only medieval treatise that deals comprehensively with the gods of the Germanic races rather than the Greek and Roman ones. There are brief mentions of the Germanic gods in Anglo-Saxon in the homilies De falsis diis of Ælfric and Wulfstan, but their only similarity to Snorri’s treatment is the use of the euhemeristic interpretation of heathen gods as being really human beings; and Snorri’s work quite lacks their polemical attitude to heathendom. His almost humanistic detachment and his respect for antiquity make him in fact much more like the Latin mythographers of the Middle Ages, although unlike them he is not much interested in allegorical or symbolic interpretation of myth. Having given a blanket explanation of the origin and significance of his material in the prologue (a subject to which he returns at the end of Gylfaginning and in Skáldskaparmál 5–6), he narrates his myths (through the mouths of his characters) as myths, entirely without

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10 See Fulgentius, Mitologiae, ed. R. Helm in Fabii Planciadis Fulgentii V. C. Opera, Lipsiae 1898; Fulgentius the Mythographer, tr. L. G. Whitbread, Ohio 1971; Scriptores rerum mythicarum Latinæ tres, ed. G. H. Bode, Cellis 1834.
comment and without attempting to use them for any moral purpose. There are only occasional traces of a tendency towards allegorical interpretation in Gylfaginning, e.g. at 27/18–22 and 29/31–30/7, where Snorri indulges in the widespread medieval practice of etymologising names. Otherwise the only ‘significance’ the stories have is aetiological, for instance when Þórr’s drinking feat is said to have been the origin of the tides (43/16; other examples at 28/9–10, 47/39, 48/22, 49/4, 16). In contrast the main purpose of other medieval mythographers was to reinterpret heathen (i.e. in their case classical) myths as moral allegories. Snorri’s matter-of-fact approach is much closer to that of earlier (and less well known) mythographers like Hyginus (probably second century), while his attempt to fit mythological tradition into a historical framework in the prologue (and in Ynglinga saga) shows his attitude to have something in common with that of Peter Comestor and Saxo Grammaticus.  

For some of the narrative parts of his Edda (as for much of Heimskringla) Snorri was indebted to the scholarly historians of the previous generation in Iceland. The account of the migration of the Æsir from Asia to Scandinavia in the prologue to Gylfaginning and various stories in Skáldskaparmál are derived from Skjölunga saga. Only extracts from this saga now survive in Icelandic, but an idea of its contents can be gained from the Latin version made at the end of the sixteenth century by Arngrímur Jónsson. Like Snorra Edda, it was probably based on oral stories in verse and prose together with literary sources such as the writings of Sæmundr the Wise. The migration story seems to have developed in emulation of traditions found in Roman, Frankish and British writings about the foundation of western nations by survivors of

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11 Hygini Fabvlae, ed. H. I. Rose, Lygdvni Batavorvm 1934; The Myths of Hyginus, tr. M. Grant, Lawrence, Kansas 1960; Peter Comestor, Historia Scholastica, ed. J. P. Migne, Patrologia Latina 198, Parisiis 1855, cols. 1116, 1124, etc. One might also compare the presentation of classical myths in the Æcloga of Theodulus (ed. J. Ostenacher, Ripariae 1902), also in dialogue form and widely known in the Middle Ages; and in the introduction to the Hauskþók version of Trójsmannana saga, ed. J. Louis-Jensen, Copenhagen 1963, 1–5, though this may be later than Snorra Edda. On etymology and aetiology in Gyf see A. Holtsmark, Studier i Snorres mytologi, Oslo 1964, 78–81.

the fall of Troy. The connection of the Æsir with Asia appears in various learned Icelandic writers from Ari Þorgilsson onwards in association with the euhemeristic interpretation of the heathen gods as human kings and the myths told about them as perverted history. This interpretation lies behind the Scandinavian genealogies that go back to the gods, such as the one appended to Ari’s Íslendingahöðk (ÍF I 27–8), as well as being implicit in many of the narratives of Saxo Grammaticus.

Snorri used various genealogies, some of them in verse, like Ynglingatal and Háleygjatal (Skj A I 7–15, 68–71); both are quoted in Ynglinga saga, the latter also in Skáldskaparmál and the prologue to Gylfaginning. Others were in tabular form, and some of the genealogy in the prologue is derived from English genealogical tables. In both England and Iceland in the Middle Ages genealogy was a product of learned antiquarian activity rather than popular lore.

Snorri may also have known a now lost ‘Sigurðar saga’ (an earlier version of Vǫlsunga saga than the one that survives), and taken from it information for the prologue to Gylfaginning and parts of Skáldskaparmál. His reference to Sigurðar saga in Háttatal (p. 18), however, may be to the story of Sigurðr in general rather than to a particular written version.

The knowledge of the Troy story, such as it is, shown in the prologue and last chapter of Gylfaginning and in Skáldskaparmáel probably came principally from Trójumanna saga, an Icelandic account of the Trojan war based on Latin sources. The earlier part of the prologue contains ideas that seem to show the influence of various Latin writings, though it is uncertain whether Snorri knew these at first hand. But his adoption

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of such ideas, as well as his linking of Scandinavian prehistory with classical legend, shows that he was intent on making the Scandinavian past part of the European past, and on fitting native traditions into a European context.

In using the dialogue form to present his material in the three main parts of his treatise, Snorri was following a practice almost standard in learned treatises in the Middle Ages; it appears for instance in the dialogues of Gregory the Great, in the *Elucidarius* of Honorius Augustodunensis (both of which existed in Icelandic translations in Snorri’s time), and in *Konungs skuggsjá.* But some of the poems of the Elder *Edda* also present mythological information in dialogue form, and with the older poems of this kind there can be no question of the influence of learned treatises. There seems to have been an ancient Scandinavian tradition of composing poems of mythological instruction as dialogues or dramatic monologues. The closest parallel to *Gylfaginning* is *Vafþrúðnismál* (which is also a contest of wisdom) in which Óðinn gives information about the gods in third-person narrative; but there are similar devices in several other eddic poems, such as *Grímnismál,* *Baldurs draumar* and *Vǫluspá.* The presentation of the series of riddles in *Heidreks saga,* too, is reminiscent of *Gylfaginning,* though in its present form the saga may have been compiled later than *Snorra Edda.* *Skáldskauparmál* and *Háttatal,* where the dialogue form is used rather perfunctorily, are much more like the learned treatises, but *Gylfaginning,* where it is used in a dramatic and effective way, is closer to the tradition of the dialogue poems. Snorri has even succeeded in differentiating the roles of Hár, Jafnhár and Þriði, particularly at 8/33–9/5 and 36/27–37/2.

The actual story that forms the frame of *Gylfaginning* seems to be Snorri’s invention, but in many respects, particularly the conclusion, it is like the episode of Þórr and Útgarðaloki (see 43/30–5) and may be based on it. Gylfi as an opponent of the Æsir in Sweden was probably suggested by the story of Gefjun and Gylfi embodied in the verse from Bragi’s *Ragnarsdrápa* quoted at 7/12–19; this may possibly have been in *Skjoldunga saga.* The first verse of *Hávamál* is quoted at the beginning

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of Gylfaginning and there is an allusion to the last verse at the end (54/30), though it is uncertain whether this poem existed in the form in which it appears in PE before Snorri wrote Gylfaginning. Hár, Iafnhár and Þriði are all names of Óðinn in Grímnismál, but then so is Gangleri, so the identification of the three representatives of the Æsir in Gylfaginning with Óðinn is by no means certain. Nevertheless we are probably right to assume that Gylfi’s three-in-one informant is a trinity representing aspects of Óðinn, but it is then the Óðinn of the prologue, the ‘historical’ euhemerised king of the human Æsir in their migration from Tyrkland, not the god who appears in the myths within the dialogue. It is only at the end of Gylfaginning that the human Æsir deliberately identify themselves with the gods.

Many of the stories told in Gylfaginning are based on poems of the Elder Edda, and many verses from such poems are quoted within the dialogue. Völuspá, the first poem in the Codex Regius, contains a series of myths organised into a chronological scheme beginning with creation and ending with the destruction of the world and its renewal, and it is clearly on this poem that Snorri based the outline of the plan of Gylfaginning, as well as a number of the stories in it (the scheme is also, of course, like that of the Bible). Besides Völuspá, the poems most frequently used are Vafþrúðnismál and Grímnismál. The texts of Snorri’s quotations from eddic poems are in some places quite different from the other texts we have of them, which are all in manuscripts written after his time. It is possible that he used an earlier manuscript that is now lost, but it may be that he knew the poems only from oral tradition. As an attempt at a scholarly systematisation of traditional legends, Gylfaginning is a result of the same antiquarian movement that gave rise to the collecting and copying of traditional poems in the Elder Edda, and it is uncertain which came first.

Other eddic poems are also used occasionally, and in some cases verses are quoted from poems that otherwise have not survived (e.g. in the story of Njörðr and Skáli, 24/3–15). Some material is derived from scaldic poems (see for example the note to 45/10), but there are no quotations from scaldic verse within the dialogue (two appear in the introductory frame story; cf. note to 34/16–24). There is quite a lot of material, however, for which no source is known (e.g. the story of bōrr and Útgarðaloki, pp. 37–43). Since Snorri does not quote every verse he uses when he is following known poems, many of the stories that do not survive elsewhere may be based on poems or parts of poems that are now lost. But it is also possible that oral stories in prose on mythological
subjects existed in the thirteenth century, though little can be known for
certain about them. A number of Snorri’s stories are similar to ones told
by Saxo Grammaticus and must have a common source which need not
in every case have been in verse.

There is no reason to believe, however, that everything in Gylfaginning
is derived from ancient tradition, whether oral or written. Snorri was a
Christian and had only a scholar’s and an artist’s interest in mythology;
he was preserving it for antiquarian, not religious, reasons. In Heims-
kringla he treated even his historical sources with a certain freedom,
and clearly he would not have felt it wrong to depart from or expand his
sources in Gylfaginning too if artistic or other considerations required
it, and he would probably not have felt inhibited from inventing new
stories or drastically altering old ones if he saw fit.

Moreover it is unlikely that Snorri gives a very accurate picture of
Norse mythology as a whole. Both Völuspá and Gylfaginning treat
heathen mythology in a systematic way which was surely alien from the
nature of the heathen religion itself, which must have consisted rather of
a disorganised body of conflicting traditions that was probably never
reduced in heathen times to a consistent orthodoxy such as Snorri attempts
to present. His account of it is coloured by his Christian education which
would have taught him to expect a religion to be a system of coherent
beliefs; and in other ways too it is clear that his Christian attitudes have
influenced his presentation of heathen myth. At the beginning of
Gylfaginning the heathen religion is presented as a perversion of the
true faith, in accordance with the explanation of the origin of heathen
religions given in the prologue, where they are said to have been
developed by human beings using the ‘earthly understanding’ given them
by God but without the benefit of spiritual wisdom. Several qualities
attributed to Óðinn conform to the Christian conception of an almighty
creator and giver of life and judge of mankind, but must be alien from
actual ideas about Óðinn in heathen times (at any rate we find a rather
different picture of him in Ynglinga saga). Snorri saw his heathen
ancestors not as entirely misguided but as falling short of the truth, and
their creed as a misguided reflection of Christian orthodoxy. He can
hardly have taken his account of creation seriously (see especially 9/8),
and it was evidently part of his purpose to reveal some of the limitations
and childishness of heathen religion. Sometimes he has not even made
much effort to reconcile contradictions between variant traditions (see
note to 14/14–17; there are numerous other contradictions in Gylfa-
ginning that may or may not be deliberate). He clearly enjoyed the
comedy of some of his stories, which often seem almost parodies of popular lore (for instance the account of the origin of Naglfar, 50/4–7), and his irony is sometimes even directed against the principal figures of Norse mythology (e.g. at 36/28–31). There are also clear examples of his modification of tradition to accommodate it to Christian ideas, as when he puts the description of places of reward and torment (Vsp 38–9) after the account of ragnarokr (on his use of this term see glossary), which as a consequence becomes very like the Christian doomsday, instead of before as in Völuspá. Snorri had an intimate knowledge of Norse mythology but he did not reproduce that mythology unchanged, and his account needs to be handled with care by those who wish to use it to shed light on heathen religion.

Although within the dialogue in Gylfaginning the myths are presented as myths, without any imposed interpretation, the general treatment of mythology there is far from naïve. It is a scholarly systematisation of traditional material which is incorporated into a European historical framework and adapted to a Christian scheme of ideas. The euhemeristic attitude to the gods, characteristic of historiography rather than theology in the Middle Ages, and the detached non-polemical treatment of myth, mark the work as belonging to the humanistic tradition of learned Icelandic writing of the twelfth century as it was found in Ari and the author of Skjoldunga saga; and the scholarly analysis and careful, schematised presentation of what must have been an amorphous mass of tradition in poetry and oral prose make the work comparable with that of the author of the first Grammatical Treatise. In narrative skill and stylistic assurance it can stand beside the best sagas of Icelanders, with which it shares also the device of presenting stories in prose with verses freely quoted as corroboration, some of them represented as being the actual comments of characters in the story. Like some fornaldar sögur, Gylfaginning is largely a retelling in prose of stories originally transmitted in verse. Moreover, the technique of the fictional narrator (and dramatised audience), which is rarely used elsewhere in medieval Icelandic prose narrative, and nowhere to such effect, adds considerable dimension and sophistication to the work.

Snorri shows a mixture of influences from the learned writings of the Christian Middle Ages and from the traditional northern world of myth and legend. But only a small part of his work can be considered a direct reflection of ‘popular’ lore. He writes in a literary way and much of his material is learned. Even the eddic poems he quotes so often may have come to him from an antiquarian library rather than from the lips of the people.
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Manuscripts

There are four manuscripts with independent textual value that contain the prologue, *Gylfaginning*, *Skáldskaparmál* and *Háttatal*. These are the Codex Regius (R, written in the first half of the fourteenth century), Codex Wormianus (W, written about the middle of the fourteenth century), Codex Trajectinus (T, written about 1595, but believed to be a copy of a medieval manuscript that no longer survives), and Codex Upsaliensis (U, written in the first quarter of the fourteenth century). R and T have very similar texts, but W and U differ both from them and from each other, in some places quite considerably, both in wording and content. The first leaf of R has been lost and it now lacks the beginning of the prologue (to 5/13 in this edition), and after *Háttatal* it has two poems, *Jómsvíkingadrápa* and *Málsháttakvæði*, which are not part of the *Edda*. T also lacks the beginning of the prologue (to 3/33) and the end of *Háttatal*. W includes long passages in the prologue that are not in the other manuscripts; these passages contain material from biblical and classical tradition and are thought to be interpolations. It also contains four Grammatical Treatises and part of the eddic poem *Rígsþula* (PE 141–51), which are not part of Snorri’s *Edda*; but some narrative passages that appear in the first half of *Skáldskaparmál* in other manuscripts are lacking. The second half of *Skáldskaparmál* in W had been subject to extensive revision by a fourteenth-century redactor, but pages have been lost from this part of the manuscript and only fragments of this section now remain; the beginning and end of *Háttatal* are also missing. But where the contents of W correspond to R and T, it has a text more similar to them than to U.

The text in U is throughout very different from the others. It has been subject to extensive verbal shortening, with the result that in many places the text hardly makes sense. Various passages that are in the other manuscripts are lacking, and much of the material that is included is in a different order. *Háttatal* is incomplete. U also contains some miscellaneous material which, although it is not part of the *Edda*, is connected with Snorri Sturluson or reflects his interests, and could be derived from his papers. These are *Skáldatal* (a list of Scandinavian court poets, a version of which is also found in one of the manuscripts of *Heimskringla*), a genealogy of the Sturlung family to which Snorri belonged, a list of Icelandic lawspeakers ending with Snorri’s name, and a version of the second Grammatical Treatise. Both W and U lack the þulur found at the end of *Skáldskaparmál* in R and T.
Fragments survive of three other medieval manuscripts that contain parts of *Skáldskaparmál* and *júlur*; it is impossible to say whether they once contained other sections of the work. The text in AM 748 II 4to, written about 1400, is very similar to that in R; here a second scribe has added a genealogy of the Sturlung family. AM 748 I b 4to, written in the first quarter of the fourteenth century, and AM 757 a 4to, written about 1400, contain parts of a redaction of *Skáldskaparmál* and a collection of *þulur* which are both rather different from what survives in other manuscripts, and they include an additional list of kennings that was probably not originally part of Snorri’s *Edda*. AM 748 I b 4to also contains parts of the third *Grammatical Treatise* and a fragment of a fifth, and the poem *Íslendingadrápa* (and in AM 748 I a 4to, Arnamagnæan Institute, Copenhagen, which was formerly bound with AM 748 I b 4to, there is part of a collection of eddic poems too); AM 757 a 4to has parts of the third *Grammatical Treatise* and various religious (Christian) poems. A fourth medieval fragment, AM 756 4to, written in the fifteenth century, contains parts of both *Gylfaginning* and *Skáldskaparmál* derived from W.

Independent texts of a good many of the scaldic verses in *Snorra Edda* are found in various other works, such as sagas of kings (including *Heimskringla*), sagas of Icelanders, and the *Grammatical Treatises*. Most of the eddic poems quoted in *Gylfaginning* (including *Vsp*, *Vm*, and *Grm*) are found in the Codex Regius of the *Elder Edda*, written in the second half of the thirteenth century, and some (including *Grm* and part of *Vm*) are also in AM 748 I a 4to (see above). There is another version of *Völuspá* in *Hauksbók* (early fourteenth century), but *Völuspá hin skamma* is only in *Flateyjarbók* (last quarter of the fourteenth century).

Numerous post-medieval manuscripts of the *Prose Edda* exist. These are largely derived from the extant medieval manuscripts, but in some cases contain parts of the medieval versions that have since been lost, for example, some of the redaction of the second part of *Skáldskaparmál* in W and the beginning of the prologue in R.\(^\text{18}\) The texts in many of these later manuscripts have been subject to extensive alteration and interpolation, particularly in *Skáldskaparmál*, the section which in both the medieval and the Renaissance period attracted most attention.

There has been much discussion as to whether U or R and T best preserve the *Edda* as it was written by Snorri, but there is little on which

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to base a rational judgement. U is probably the oldest manuscript (though only by a few years), and the material accompanying the Edda in U implies a close connection with Snorri himself; but the arrangement in this version seems, at least to most modern readers, less logical and artistic. Scholars are reluctant to attribute what seems to be an improvement in the version in R and T to scribal alteration, and yet if R and T are closer to the original it is difficult to see what could have prompted a scribe to alter an arrangement that seems satisfactory so as to produce the illogicality of U. A third possibility, which is attractive but incapable of proof, is that U is derived from a draft made by Snorri, in which he may have assembled his material on loose leaves, and that R and T (and W) are derived from a revised and perhaps expanded version also by Snorri. Both versions may then have been further altered by later hands. On the whole it seems best to admit that the manuscripts preserve various compilations based on the lost work of Snorri Sturluson, each of which has its own interest and value.

Attempts have also been made to establish a stemma of the relationships of the principal manuscripts, but these have resulted in little agreement. While R, T and AM 748 II 4to clearly form one group and AM 748 I b 4to and AM 757 a 4to another, the relationships of these groups to W and U are more complicated than a conventional stemma can indicate. Moreover there are large parts of the text that are not in all manuscripts, and even when they run parallel there is often little verbal correspondence, especially between U and the others, and there is no reliable way of determining which manuscripts have the more original readings. Taking into account also the span of time and possible number of copies between the author’s original and the earliest extant manuscripts, it is clear that it is impossible to reconstruct an archetype with any confidence. Therefore it seems best to base a text on a single manuscript, emending it from one of the others only where it fails to make acceptable sense. Of the medieval manuscripts that contain Gylfaginning, R has the most coherent text and shows the least signs of scribal alteration and has therefore been chosen as the basis of this edition. Minor slips of the pen have been corrected silently and odd letters lost through damage to the manuscript have been

19 See De Codex Trajectinus van de Snorra Edda, ed. W. van Eeden, Leiden 1913, introduction; F. W. Müller, Untersuchungen zur Uppsala-Edda, Dresden 1941; Edda Snorra Sturlusonar, ed. Finnur Jónsson, København 1931, xvii ff. (and references there); D. O. Zetterholm, Studier i en Snorre-text, Stockholm 1949 (Nordiska texter och undersökningar 17); Snorri Sturluson, Edda, ed. A. Holtsmark and Jón Helgason, København 1950, viii f.
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supplied, but all other departures from the text of R are noted in the textual notes. The beginning of the prologue (to 5/13) is supplied from seventeenth-century manuscripts (K, N, Th, J) derived from R when it was complete (see note 18 above). For R, W, T, U and PE the facsimile editions have been used; readings from other manuscripts are based on photographs kindly provided by Stofnun Árna Magnússonar á Íslandi.

The spelling (in the text, textual notes and quotations in introduction and general notes), punctuation, word-division, use of capitals, paragraph division and arrangement of verse-lines are editorial, but account has been taken of the punctuation and capitalisation of the manuscripts in the placing of full stops, and of the use of large and ornamental capitals in making paragraph divisions. In the parts of the text based on seventeenth-century manuscripts modern word-forms have been modified to conform to medieval usage. The chapter numbering of SnE I has been added in the margins (it is also printed, in brackets, in the text of Edda Snorra Sturlusonar, ed. Finnur Jónsson, København 1931); in the prologue the numbers are not consecutive because the additional passages in W are included in that edition.

Bibliography

The best sources for Snorri’s life are Íslendinga saga (in Sturlunga saga) and Hákonar saga Hákunarsonar, both by his nephew Sturla; and the sagas about Guðmundr Arason (Biskupa sögur, Kaupmannahöfn 1858–78, I 405–618, II 1–187). There are good accounts of him and his work in the introductions to The Stories of the Kings of Norway by Snorri Sturlason, tr. W. Morris and Eiríkur Magnússon, IV, London 1905 (The Saga Library VI); and to Heimskringla, part 1, The Olaf Sagas, tr. S. Laing, rev. J. Simpson, London 1964, and part 2, Sagas of the Norse Kings, tr. S. Laing, rev. P. Foote, London 1961; and in G. Turville-Petre, Origins of Icelandic Literature, Oxford 1953, 220–9.

Little has been written in English, but there are useful introductions to the facsimile edition of R by E. Wessén and to that of W by Sigurður Nordal. There are bibliographies of the *Prose Edda* in *Islandica* XIII (1920) and XXXVII (1955), which can be supplemented from the periodical bibliographies in *Acta Philologica Scandinavica* up to 1962, and *Bibliography of Old Norse-Icelandic Studies* from 1963 to 1980; see also *Kulturhistorisk leksikon for nordisk middelalder* III, København 1958, 479–80, and ‘Snorra Edda’, ‘Snorri Sturluson’ in *Medieval Scandinavia. An Encyclopedia*, ed. Phillip Pulsiano, New York and London 1993.


Almáttigr guð skapaði himin ok jörð ok alla þá hluti er þeim fylgja, ok síðarst menn tvá er ættir eru frá komnar, Adam ok Évu, ok fjölsaðisk þeira kynslöð ok dreifðisk um heim allan. En er fram liðu tvá, þá ójafnaðisk mannfolkt: váru sumir góðir ok rétt trúðir, en myklu fleiri snorusk eptir ginnum heimsins ok öræktu guðs boðurð, ok fyrir því drekti guð heiminum í sjávarangí ok öllum kvikvendum heimsins. Í orkvinni eru þeim í orkinni váru með Nóa.

Eptir Nóa flóð liðu átta menn þeir er heiminn bygðu ok kómur frá þeim ættir, ok varð enn sem fyr at þá er fjölmentísk ok bygðisk veröldin þá var þat allir fjölði mannfólksins er elsaði ágírnir fjár ok metnaðar en afritkusk guðs hjöldni, ok svá mikit gerðsk af því at þeir vildu eiga nefna guð. En hvern mundi þá segja sonum þeira frá guðs stórmerkjum? Svá kom at þeir þyndu guðs nafni ok viðast um veroldina fánrlaða eiga sá máttir er deiði kunni að skapaða sinnum. En eigi at sér veitti guð þeim jórðlar giptir, fók o seað, er þeir skyldu við vera í heiminum. Miðlaði hann ok spekina svá at þeir skilðu alla jórðliga hluti ok allar greinir þær er sjá mátte í loftins ok jórðarinnar. Þat hugsuðu þeir ok undruðsk hverju þat mundi gegna at jórðin ok dýrin ok fuglarnir hofðu saman eðli í sumum gnutum ok var þó öllit í hætti. Þat var eití eðli at jórðin var grafin í hám fjalltindum ok spratt þar vatn upp ok þurfti þar eigi lengra at grafa til vaz en í djúpum dýlum. Svá eru ok dýr ok fuglar, at jafnlangt er til blóðs í hofði ok fótum. Þann átta er sú jórðar at að hverju ári vex að jórðunni gras ok blóð ok að sama ári fellr þat allt ok fjólsaðar, en myklu fleiri skiljan að hverju ári. Þat er hín þöði nattúra jórðar þá er hon er opinuð ok grafin þá grær gras að þeirri moldu er efst er að jórðunni. Bjorg ok steina þyldu þeir að móti þöfnum ok þeim kvikvenda. Af þessu skiljut þeir svá at jórðin væri kyk ok hefði lif með nokkurum hætti, ok þat vissu þeir at hon var furðuliga gomul at aldartali ok máttug í eðli. Hon fæddi þoll kvikvendur ok hon eignaðisk allt þat er dó. Fyrir þa sok gáfu þeir henni nafni ok þofði ættir sínar til hennar. Þat sama spurðu þeir af gomulum þranum sinnum at siban er talið váru mjög hundurð vetra þá var í sama jórð, sól ok himintungr. Óagnar himintunallanna var ójafn, áttu sum lengra gang en sum skemra. Af þvilikum hlutum grunaði þá at
nokkurr mundi vera stjórnari himintunglanna sá er stilla mundi
gang þeirra at vilja sinum, ok mundi sá vera ríkr mjökk ok mættugr;
ok þess væntu þeir, ef hann röði fyrir hofuðsképpnum, at hann
mundi fyrir verit hafa en himintunglina; ok þat sá þeir, ef hann röði
gang himintunglanna, at hann mundi ráða skini sólar ok doqq
loptins ok ávætti jarðarinnar er því fylgir, ok slikt sama vindinum
loptins ok þar með stormi sævarins. Þá vissu þeir eigi hvar riki
hans var. Af því truðu þeir at hann röði þöllum hlutum á þorðu ok i
lopti, himins ok himintunglum, sævarins ok veðranna. En til þess
at heldr mætti frá segja eða í minni festa þá gáfu þeir naði með
sjálftum sér þöllum hlutum ok hefur þessi átrúnaðr á marga lund
breyzk svá sem þjóðörnar skiptusok tengurnar greindusk. En alla
hluti skilðu þeir jarðlegri skilningu því at þeim var eigi gefin andlig
spekinn. Svá skilðu þeir at allir hlutir væri smíðaðir af nokkuru
efni.

Verðaldin var greind í þríjá hálfr. Frá suðri í vestri ok inn at
Miðjarðarsjá, sá hlutr var kallaðr Afrikís. Hinn syðri hlutr þeirrar
delirar er hefur ok þrjúmn af sólu. Ánnarr hlutr frá vestri ok til
norðaðs ok inn til hafsins, er sá kallaðr Evropa eða Enea. Hinn
nyrðri hlutr er þar kaldr svá at eigi vex gras ok eigi má byggja. Frá
norðri ok um austrhálfr allt til suðrs, þat er kallaðr Asia. Í þeim
hlut veraldar er þöll fegurð ok prýði ok eign jarðar ávaxtar, gull ok
gimsteinar. Þar er ok mið verðaldin; ok svá sem þar er þóðin fegri
ok betri at þöllum kostum en í örnum stóðum, svá var ok mannfólk
þar mest tignat af þöllum giptum, spekinni ok aflinu, fegrðinni ok
alls kostar kunnustu.

Nær miðri verðaldinum var gotr þat hús ok herbergi er ágætast
hefur verit, er kallaðr Varro. Þat þöllum veri Vyrkland. Þessi staðr
var myka meira gotr en aðrir ok með meira hagliek á margu lund
með kostnaði ok fengum er þar váru til. Þar váru tölfr konung-ðómar ok eini yfirkonungr ok lágu morg þjóðlynd til hvers
konungðóms. Þar váru i borginni tölfr hofiðntumur. Þessir
þöðingjar hafa verit um fram aðra menn þá er verit hafa i verðaldu
um alla manndómliga hluti.

Einn konungr er þar var er nefndr Munon eða Mennon. Hann
áttu döttur hofuðskónungs Priami, sú hétt Troan. Þau áttu son, hann
hét Tror, þann þöllum vér bórr. Hann var at upprézlu í Thracia
með hertoga þeim er nefndr er Loricus. En er hann var tíu vetrá þá
tök hann við væpunum þofur sins. Svá var hann fagr állum er hann
kom með örnum monnum sem þá er fíls bein er grafit í eik. Hár
Prologue

hans er fegra en gull. þá er hann var tólf vetra hafði hann fullt afl. þá lyppti hann að þornu þiu bjarnstökum öllum senn ok þa drap hann Loricum fóstra sinn ok konu hans Lora eða Ólora ok eignaði sér ríkit Thracia. þat köllum vör þrúðheim. þá fór hann viða um þlond ok kanniði allar heims hálfur ok sigraði einn saman alla berserki ok risa ok einn hinn mesta dreka ok þorg dyr. í norðrinalt heims fann hann spákonu þá er Sibil hét, er vör köllum Sif, ok fekk hennar. Engi kann at segja ætt Sífjar. Hon var allra kvenna fegrst, hár hennar var sem gull. þeira son var Lóriði, er líkr var feðr sínun, hans son var Einriði, hans son Vingelðið, hans son Vingenir, hans son Móða, hans son Magi, hans son Sescefi, hans son Beðvígi, hans son Þóar, er vör köllum Annan, hans son 12 Þormann, hans son Heremöði, hans son Scialdun, er vör köllum Skjóld, hans son Biaf, er vör köllum Bjár, hans son Þjóð, hans son Guðólfri, hans son Finn, hans son Friðalaf, er vör köllum Friðleif. Hann átti þann son er nefndr er Voden, þann köllum vör Óðin. Hann var æggur mæðr af speki ok allri atgervi. Kona hans hét Frigida, er vör köllum Frigg. Óðinn hafði spáðóm ok svá kona hans, ok af þeim visindum fann hann þat at naðr hans mundi uppi vera haft í norðrinaltu heimsins ok tignat um fram alla konunga.

Fyrir þá sók fystisk hann at byrja ferð sina af Tyrklandi ok hafði 21 með sér mikinn fjoðla líðs, unga menn ok gamla, karla ok konur, ok hofðu með sér marga gersemliga hluti. En hvar sem þeir foru yfir lóst, þa er vör æggiti mikit frá þeim sagt, svá at þeir þóttu líkari 24 goðum en mýnum. Ok þeir gefa eigi stað ferþinni fyrr en þeir koma norðr í þat land er nú er kallat Saxland. Þar dvalðisk Óðinn langar hriðir ok eignask viða þat land.

Þar setr Óðinn til lands gæzlu þrjá sonu sina; er einn nefndr Veggdegg, var hann ríkt konungr ok rëð fyrr fyrir Austr Saxalandi; hans son var Vitrèl, hans synir várur þeir Vitta, fóðir Heingest, 30 ok Sigarr, fóðir Svebdugg, er vör köllum Sveipdag. Annarr son Óðins hét Beldegg, er vör köllum Baldr; hann átti þat land er nú heitir Vestfál. Hann var Brandr, hans son Froðiðar, er vör 33 köllum Fróða, hans son var Freovin, hans son Wigg, hans son Gevis, er vör köllum Givi. Inn þrjóði son Óðins er nefndr Siggi, hans son Rerir. Þeir langfðgar rëðu þar fyrrir er nú er kallat 36 Frakland, ok er þaðan sú ætt komin er kölluð er Võlsungar. Frá öllum þessum eru stórar ættir komnar ok margar. Þá 39 byrjaði Óðinn ferð sín norðr ok kom i þat land er þeir kölluðu þeir langfðgar rëðu þar fyrrir er nú er kallat 36 Frakland, ok er þaðan sú ætt komin er kölluð er Võlsungar. Frá öllum þessum eru stórar ættir komnar ok margar. Þá 39 byrjaði Óðinn ferð sín norðr ok kom i þat land er þeir kölluðu þeir langfðgar rëðu þar fyrrir er nú er kallat 36 Frakland, ok er þaðan sú ætt komin er kölluð er Võlsungar. Frá öllum þessum eru stórar ættir komnar ok margar. Þá 39 byrjaði Óðinn ferð sín norðr ok kom i þat land er þeir kölluðu þeir langfðgar rëðu þar fyrrir er nú er kallat 36 Frakland, ok er þaðan sú ætt komin er kölluð er Võlsungar. Frá öllum þessum eru stórar ættir komnar ok margar. Þá 39 byrjaði Óðinn ferð sín norðr ok kom i þat land er þeir kölluðu þeir langfðgar rëðu þar fyrrir er nú er kallat 36 Frakland, ok er þaðan sú ætt komin er kölluð er Võlsungar.
setti þar til landa son sinn er Skjøldr hét, hans son hét Friðleifr; þaðan er sú att komin er Skjøldungar heita, þat eru Danakonungar, ok þat heitir nú Jötland er þa var kallat Reiðgotaland.

Eptir þat fór hann norðr þar sem nú heitir Sviþjóð. Þar var sá konungur er Gylfi er nefndr, en er hann spyrr til ferða þeira Asiamanna er Æsir várú kallaðir, fór hann móti þeim ok bauð at Óðinn skylder slíkt vald hafa í hans riki sem hann vildi sjálfir. Ok sá tími fylgði ferð þeira at hvar sem þeir dvelðu í londum, þa var þar ár ok fríðr gøðr, ok trúðu allir at þeir væri þess ráðandi, þvíat þat sá ríkismenn at þeir vara úlikir mjönum þeim er þeir hofðu sét at feðr ok at viti. Þar þötti Óðni fagrir lands kostir ok kaus sér þar borgstað er nú heita Sigtúnir. Skipaði hann þar hofðingium ok í þa líking sem verit hafði í Troja, setti tölfr hofðumenn í staðnum at dæma landslög, ok svá skipaði hann ríktum öllum sem fyr hofðu verit í Troju ok Tyrkí várú vanir.

Eptir þat fór hann norðr þar til er sjár tók við honum, sá er þeir húguð a lægi um öll lönd, ok setti þar son sinn til þess ríkis er nú heitir Nóregr. Sá er Sæmingr kallaðr, ok telja þar Nóregskonungar sínar ættir til hans ok svá jarlar ok aðrir ríkismenn, svá sem segir í Háleygjatali. En Óðinn hafði með sér þann son sinn er Yngvi er nefndr, er konungur var í Sviþjóðu, ok eru frá honum komnar þer ættir er Ynglingar eru kallaðir. Þeir Æsir tóku sér kvánföng þar innan lands, en sumir sonum sínnum, ok urðu þessar ættir fjölmennar, at umb Saxland ok allt þaðan um norðrhálfur dreifðsk svá at þeira tunga, Asiamanna, var eigintunga um öll þessi lönd; ok þat þykjask menn skynja mega af því at skrifuð eru langföða nöfn þeira, at þau nöfn hafa fylgt þessi tungu ok þeir Æsir hafa hafst tunguna norðr hingat í heim, í Nóreg ok í Sviþjóð, í Danmork ok í Saxland; ok í Englandi eru forn lands heiti eða staða heiti þau er skilja má at af annarri tungu eru gefin en þessi.
Gylfi konungur réð þar lǫndum er nú heitir Svíþjóð. Frá honum er þat sagt at hann gaf einnir farandi konu at launum skemtunar sinnar eitt plögsland í ríki sínu þat er fjórir öxn drœgi upp dag ok nótt. En sú kona var ein af Ása ætt. Hon er nefnd Gefjun. Hon tók fjóra öxn norðan ör Jǫtunheimum, en þat væru synir jǫtuns ok hennar, ok setti þá fyrir plög. En plögrinn gekk svá hart ok djúpt at upp leysti landit, ok drögðu öxnir þat land út á hafti ok vestri ok námu staðar í sundi nokkvoru. Þar setti Gefjun landit ok gaf nafn ok kallaði Selund. Ok þar sem landit hafti upp gengi var þar eptir vatn; þat er nú Logrinn kallaðr í Svíþjóð. Ok liggja svá víkr í Leginum sem nes í Selundi. Svá segir Bragi skáld gamli:

Gefjun dró frá Gylfa

glóð djúprǫðul ǫðla,
svá at af rennirauknum
rauk, Danmarkar auka.

Báru öxa ok átta
enlutungl þar er gengu
fyrir vineyar viðri
valrauf, fjógur haufuð.

Gylfi konungur var maðr vitr ok fjölkunnigr. Hann undraðisk þat mjök er Ásafólk var svá kunnigt at allir hlutir gengu at vilja þeira. Þat hugsaði hann hvárt þat mundi vera af eðli sjálfræða þeira, eða mundi því valda goðmogn þau er þeir blótuðu. Hann byrjaði ferð sína til Asgardr ok för med laun ok bra á sik gamals manns líki ok dólósk svá. En Æsir væru því visari at þeir hoððu spáðóm, ok sá þeir ferð hans fyrri en hann kom, ok gerðu i móti honum sjónhverfingar. En er hann kom inn í borgina þá sá hann þar háva hoðli, svá at varla mátti hann sjá yfir hana. Þat hemnar var lagi gyltum skjöldum svá sem spánþak. Svá segir Þjóðólfr inn hvinverski at Valþjóll var skjöldum þótkó:

Á baki létu bilja,
barðir váru grjóti,
Sváfnis salnæfrar
segir hyggjandi.

Gylfi sá mann í hallar durunum ok lét at handsoxum ok hafti sjau senn á lópiti. Sá spurði hann fyrir at nafni. Hann nefndisk Gangleri
ok kominn af refilstigum ok beiddisk at sekja til náttstaðar ok spurði hvern höllina ætti. Hann svarar at þat var konungr þeira.

3 ‘En fylgja má ek þér at sjá hann. Skaltu þá sjálfri spyrja hann nafns.’

Ok snærisk sá maðr fyrir honum inn í höllina. En hann gekk eptir, ok þegar lauksk hurðin á hæla honum. Þar sá hann morg gölf ok mart fólk, sumt með leikum, sumir með drukku, sumir með vápnum ok þróuskr. Þá litaðisk hann umb ok þótti margir hlutir ötřeligir þeir er hann sá. Bþ maelti hann:

‘Gáttir allar
áðr gangi fram
um skygansk skyli
þvíat övíst er at vita
hvar övvinir
sitja á fleti fyrir.’

Hann sá þrjú hasæti ok hvert upp frá öðru, ok sáti þrír menn, sinn i hverju. Þá spurði hann hvert nafn höfðingja þeira væri. Sá svarar er hann leiddi inn at sá er i inu nezta háæti sat var konungr ok heitir Hár, en þar næst sá er heitir Jafnhár, en sá ofarst er Þriði heitir. Þá spyr Hár komandann hvárt fleira er eyrindi hans, en heimill er matr ok drykkur honum sem öllum þar í Háva höll. Hann segir at fyrst vil hann spyrja ef nokkvorr er fróðr maðr inni. Hár segir at hann komi eigi heill út nema hann sé fróðari, ok

3 ‘Stattu fram meðan þú fregn,
sitja skal sá er segir.’

Gangleri hóf svá máli sitt:

3 ‘Hverr er eztr eða elztr allra goða?’


33 ‘Pá spyr Gangleri: ‘Hvar er sá guð, eða hvat má hann, eða hvat heifir hann umtfr framaverka?’

Hár segir: ‘Lífir hann of allar aldir ok stjórnar öllu ríki sinu ok reðr öllum hlutum stórum ok smám.’

33 ‘Pá mæli Jafnhár: ‘Hann smiðaði himin ok jóðr ok loptin ok alla eign þeira.’

39 ‘Pá mælti Þriði: ‘Hitt er mest er hann gerði manninn ok gaf honum
Gylfaeginning

ond þá er lifa skal ok aldri týnask, þótt likaminn fúni at moldu eða brennt at ǫsku. Ok skulu allir lifa þær er røtt eru síðaðir ok vera með honum sjálfum þar sem heitir Gimlé eða Vingólfr, en vándir menn fara til Heljar ok þaðan í Niflhel, þat er niðr í inn niunda heim.’

Þá mælir Gangleri: ’Hvat hafðisk hann áðr at en himinn ok jǫrð væri gør?’

Þá svarar Hár: ’Þá var hann með hrímþursum.’

Gangleri mælti: ’Hvat var upphaf? Eða hversu hófsk? Eða hvat var aðr?’

Hár svarar: ’Svá sem segir í Vǫluspá:

Ár var alda
þat er ekki var.
Vara sandr né sæ
né svalar unnir.
Jørð fansk eigi
né upphiminn,
gap var ginnunga
en gras ekki.’

Þá mælir Jafnhár: ’Fyrr var þat mǫrgum ǫldum en jørð var skopoð er Niflheimr var görr, ok í honum miðjum liggr bruðr só er 21 Hvergelmir heitir, ok þaðan af falla þær er svá heita: Svöl, Gunnþrá, Fjörð, Fimbulþul, Sliðr ok Hrið, Sylgr ok Ylgr, Við, Leiptr; Gjöll er næst Helgrindum.’

Þá mælir Þriði: ’Fyrst var þó sá heimr í suðrhálfu er Muspell heitir. Hann er ljóss ok heitr. Sú átt er logandi ok brennandi, er hann ok öftir þeim er þar eru útlendir ok eigi eigu þar óðul. Só er Surtr 27 nefndr er þar sitr á lands enda til landvænnar. Hann hefur loganda sverð, ok í enda veraldar mun hann fara ok herja ok sigra ǫll goðin ok brenna allan heim með eldi. Svá segir í Vǫluspá:

Surtr ferr sunnan
með sviga lævi.
Skinn af sverði
sól valtiva.
Grjótbjǫrg gnata
en gift rata.
Troða halir Helveg,
en himinn Klofnar.’

Gangleri mælir: ’Hversu skipaðisk áðr en ættirnar yrði eða 39 s aukaðisk mannfólki?’

Þá mælir Hár: ’Ar þær er kallaðar eru Ælivágar, þá er þær váru
svá langt komnar frá uppspretunni at eitrkvikja sú er þar fylgði
harðnaði svá sem sindr þat er renn ór eldinum, þá varð þat iss, ok
þá er sá iss gaf staðar ok rann eigi, þá heldi yfir þannig úr þat er af
stöð eitrinu ok fraus at hrími, ok jök hrimit hvert yfir annat allt í
Ginnungagap.’

Þá mælti Jafnhár: ‘Ginnungagap, þat er vissi til norðrs ættar,
ftyttisk með þunga ok hoðugleik iss ok hríms ok inn í frá úr ok gustr.
En hinn syðri hlutur Ginnungagaps lettisk móti gneistum ok síum
þeim er flugu ór Muspellsheimi.’

Þá mælti Þriði: ‘Svá sem kalt stóð af Niflheimi ok allir hlutir
grimmir, svá var þat er vissi námundu Muspelli heitt ok ljóst, en
Ginnungagap var svá hlaett sem lopt vindlaust. Ok þá er mettisk
hrímin ok blær hitans svá at bráðnaði ok draup, ok af þeim kviku-
dropum kviknaði með krapti þess er til sendi hitann, ok varð
manns likandi, ok var það nefndr Ymir. En hrimþursar kalla hann
Aurgelmi, ok eru þaðan komnar ættir hrimþursa, svá sem segir í
Völuspá hinni skömmu:

Eru völur allar
frá Viðólfi,
vítkar allir
frá Vilmeiði,
en seðberendr
frá Svarthǫfða,
allir jǫtnar
frá Yni komnir.

En hér segir svá Vafþrúðnir jǫtunn
hvaðan Aurgelmir kom
með jǫtna sonum
férist, inn fróði jǫtunn;
“ þá er ór Ælivágum
stukku eitrdropar
ok óx unz ór varð jǫtunn,
þar eru órar ættir
kommur allar saman;
því er þat æ allt til atal.”

þá mælti Gangleri: ‘Hvernig óxu ættir þaðan eða skapaðisk
svá at fleiri menn urðu, eða trúir þú þann guð er nú sagðir þú
frá?’

þá svarar Hár: ‘Fyr öngan mun játum vær hann guð. Hann var
illr ok allir hans ættmenn. Þá kollum vær hrimþursa. Ok svá er sagt
at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri hǫnd
honum maðr ok kona, ok annarr fótr hans gat son við því og hér. En
þaðan af kómu ættir. Þat eru hrímþursar. Hinn gamli hrímþurs,
hann kóllum vér Ymi.'

Þá mælir Gangleri: 'Hvar bygði Ymir eða við hvat lifði hann?'

‘Næst var þat, þa er hrímit draup, at þar varð af kýr sú er
Auðhumla hét, en fjórar mjólkár runnu ór spenum hennar, ok
féddi hon Ymi.'

Þá mælir Gangleri: 'Við hvat féddisk kýrin?'

Hár segir: ‘Hon sleikti hrimsteinana, er saltir váru. Ok hinn
fyrsta dag er hon sleikti steina kom ör steininnum at kveldi manns
hár, annan dag mans hofuð, þríðja dag var þar allr maðr. Sá er 12
nefnir Búri. Hann var fagr álítum, mikill ok mättugr. Hann gat
son þann er Borr hét. Hann fekk þeirar konu er Bestla hét, döttir
Björnars jótnans, ok fengu þau þrjá son. Hét einn Óðinn, annarr 15
Vili, þríði Vé. Ok þat er mín trúra at sá Óðinn ok hans bræðr munu
vera stýrandi himins ok jardar; þat ætlum vér at hann muni svá
heita. Svá heittir sá maðr er vör vitum mestan ok ægaætar, ok vel 18
megu þér hann láta svá heita.'

Þá mælir Gangleri: 'Hvat varð þá um þeira sætt, eða hvárir váru
ríkari?'

Þá svarar Hár: ‘Synir Bors drápu Ymi jǫtun. En er hann fell, þá
hljóp svá mikit blóð ór sárum hans at með því drektu þeir allr ætt
hrímþursa, nema einn komsk undan með sínu hýski. Þann kalla
24 jótnar Bergelmi. Hann fór upp á lúðr sinn ok konu hans ok helzk
þar, ok eru af þeim komnar hrímþursa ættir, svá sem hér segir:

Ørófi vetra
áðr væri jǫrð skǫpuð,
þá var Bergelmir borinn;
þat ek fyrst of man
er sá hinn fröði jótnunn
órvar lúðr of lagiðr.'

Þá svarar Gangleri: 'Hvat hofðusk þá at Bors synir, ef þú trúir at 33
þeir sé guð?'

Hár segir: ‘Eigi er þar litit af at segja. Þeir tóku Ymi ok fluttu í
mitt Ginnungagap, ok gerðu af honum jörðina, af blóði hans sæinn
ok vótnin. Jörðin var gor af holdinu en björgin af beinunum, gjót
ok urðir gerðu þeir af þonnum ok jöxlum ok af þeim beinum er
brotni váru.'

Þá mælir Jafnhár: ‘Af því blóði er ór sárum rann ok laust för, þar
af gerðu þeir sjá þann er þeir gerðu ok festu saman jörðina, ok logðu þann sjá í hring útán um hana, ok mun þat flestum manni öftaða þykkaða at komask þar yfir.

Þá mæli Þriði: ‘Tóku þeir ok haus hans ok gerðu þar af himin ok settu hann upp yfir jörðina með þjórum skautum, ok undir hvert horn settu þeir dverg. Þeir heita svá: Austri, Vestri, Norðri, Suðri. Þá tóku þeir síur ok gneista þá er lausir fóru ok kastat hafði ör Muspellshéim, ok settu á miðjan Ginnungahéimin baði ofan ok neðan til at lýsa himin ok jörð. Þeir gáfu staðar þlillum eldingum, sumum á himni, sumar fóru lausar undir himni, ok settu þó þeim stað ok skópuðu gongu þeim. Svá er sagt í fornum visindum at þaðan af várú degr greind ok áratal, svá sem segir í Völuspá:

Sól þat ne vissi
hvar hon sali átti.
Máni þat ne vissi
hvat hann meginis átti.
Stjörnur þat ne vissu
hvar þar staði átti.

Svá var áðr en þetta verði of jörð.’

Þá mæli Gangleri: ‘Betta eru mikil tíðindi er nú heyri ek. Furðu mikil smíð er þat ok hagliga gert. Hvernig var jörðin háttuð?’

Þá svarar Hár: ‘Hon er kringlótt útán, ok þar útán um liggr hinn djúpi sjá, ok með þeirri sjávar strøndu gáfu þeir þönd til bygðar jötna ættum. En fyrir innan á jörðum gerðu þeir borg umhverfis heim fyrir öfríði jötna, en til þeirar borgar hofðu þeir brár Ymis jötnuns, ok kolluðu þá borg Miðgarð. Þeir tóku ok heila hans ok kóstudu í lópt ok gerðu af skýin, svá sem hér segir:

Ór Ymis holdi
var jörd of skópuð,
en ór sveita sjá,
björg ór heinum,
baðmr ór hári,
en ór hausi himinn;
En ór hans brám
gerða blíð regin
Miðgarð manna sonum,
en ór hans heila
váru þau hin hardnóðu
ský eðl of skópuð.’

Gylfaginning
Þá mælir Gangleri: ‘Mikit þótti mér þeir hafa þá snúit til leiðar er þóð ok himinn var gert ok sól ok himintungl væru sett ok skipt degrum—ok hvaðan kómu mennningar þeir er heim byggja?’

Þá svarar Hár: ‘Þá er þeir Bors synir gengu með væru strøndu, fundu þeir trú tvau, ok tóku upp trúin ok skópuðu af mann. Gað hinn fyrsti þótt ok lif, annarr vit ok hræring, þröði ásýðu, málit ok heyrn ok sjón; gáfu þeim klaði ok nótt. Hét karlmaðrinn Ask, en konan Embla, ok ólusk þaðan af mannkindin þeim er byggðin var gefin undir Miðgarði. Þar næst gerðu þeir sér borg i miðjum heimi er kallaðr er Ásgarðr, þat kollum vör Troja. Þar byggðu guðin ok ættir þeirra ok gerðu þaðan af mórgið þeim ok greinir bæði á þóðum þeirra ok i lopti. Þar er eina staðr er Hliðskjálf heitir, ok þá er 12 Þóðinn settisk þar í háseti þá sá hann of alla heima ok hvers mans ænthefi ok vissi alla hluti þá er hann só. Kona hans hét Frigg Fjórgvinsdóttir, ok af þeira ætt er sú kynslóð komin er vör köllum 15 Ása ættir, er bygt hafa Ásgarð hinn forna ok þau riki er þar liggja til, ok er þat allt goðkunní ætt. Ok fyrir því má hann heita Alfðóðr at hann er faður altra göðum ok manna ok alls þess er af 18 honum ok hans krafti er fullgert. Jörðinn var döttir hans ok kona hans. Af henni gerði hann himn fyrsta sominn, en þat er Ásaðóðr. Honum fylgði af ok sterkleikr. Þar af sigrar hann öll kvikvendi.

’Nórfi eða Narfi hét jötunn er byggði er Jotunheimum. Hann átti döttur er Nótt hét. Hon var svört ok døkk sem hon átti ætt til. Hon var gipt þeim manni er Naglfari hét. Þeirra son hét Auðr. Hann vók 24 var hon gipt þeim er Annarr hét. Jörð hét þeirra döttur. Síðarst átti hana Dellingr, var hann Ása ættar. Var þeira son Dagr. Var hann ljóss ok fagr eptir faðerni sinu. Þa tók Alfðóðr Nótt ok Dagr son 27 hannar ok gaf þeim tvá hesta ok tvær kerrur ok setti þau upp á himin at þau skuluð ríða á hverjum tvæim degrum umhverfis þóðræna. Ríðr Nótt fyrr fyrir þeim heiti er kallaðr er Hrímfaxi, ok at 30 morni hverjum døggvir hann þóðræna af meðlómum sinum. Sá hestur er Dagr á heiti Skinfaxi, ok lýsir allt lopt ok þóðræna af faxi hans.’

Þá mælti Gangleri: ‘Hversu stýrir hann gang sólar ok tungls?’

Hár segir: ‘Sá maðr er nefndr Mundilfari er átti tvau börn. Þau váru svá fyrir ok fríð at hann kallaði annat Mána en döttur sinu Sól, 36 ok gipti hans þeim manni er Glenn hét. En guðin reiddus þessu ofdrambi ok tóku þau systkin ok settu upp á himin, léttó Sól keyra þá hestur er drógu kerru sólarinnar þeirrar er guðin höfðu skapat til þar at lysa heimana af þeirri siu er flað þurfer Muspellsheimi. Þeir hestar
heita svá: Árvakr ok Alsviðr. En undir bógun hestanna settu
goðin tvá vindbelgi at keila þá, en i sumum frærðum er þat kallat
isarkol. Máni stýrir gongu tungls ok reðr nýjum ok nióum. Hann
tök tvau børn af þjörðunni, er svá heita: Bil ok Hjúki, er þau gengu
frá brunni þeim er Byrgir heitir, ok báru á óxulum sér sá er heitir
Sægr, en stongin Simul. Viðfinnr er nefndr faðir þeira. Þessi børn
fylgja Máni, svá sem sjá má af þjörðu.'

Pá mælir Gangleri: ‘Skjött ferr sólin, ok nær svá sem hon sé
hraedd, ok eigi mundi hon þá meir hvata gongunni at hon hreiddisk
bana sinn.’

Pá svarar Hár: ‘Eigi er þat undarlilt at hon fari ákafliga, nær
gengr sá er hana sokir. Ok ogan útveg á hon nema renna undan.’
Pá mælir Gangleri: ‘Hvurr er sá er henni gerir þann ómaka?’

Hár segir: ‘Pat eru tveir ulfar, ok heitir sá er eptir henni farr
Skoll. Hann hreaðisk hon ok hann mun taka hana, en sá heitir Hati
Hróðvitnisson er fyrir henni hleypr, ok vill hann taka tunglit, ok
svá mun verða.’
Pá mælir Gangleri: ‘Hver er ætt úlfanna?’

Hár segir: ‘Gýgr ein býr fyrir austan Miðgardo í þeim skógi er
Járnvíður heitir. Í þeim skógi byggja þar tröllkonur er Járnvíður
heita. In gamla gýgr feðir at sonum marga jötna ok alla í vargs
líkum, ok þaðan af eru konnum þessir úlfar. Ok svá er sagt at af
ættinni verðr sá einn mátkastr er kallaðr er Mánagarmr. Hann
fyllisk með fjórvi allra þeira manna er deyja, ok hann gleypir tungl
ok stokkvir blöði himin ok lopt ðill. Þaðan týnir söl skini nú ok
vindar eru þá öskyrrir ok gnýja heðan ok handan. Svá segir í
Völuspá:

Austr býr in aldna
i Járnvíði
ok feðir þar
Fenris kindir.
Verðr ór þeim ðillum

Fyllisk fjórvi
feigr manna,
rýðt ragna sjót
raðum dreýra.
Svört verða sólskin

14
Gylfaginning
Þá mælir Gangleri: ‘Hver er leið til himins af jörðu?’

Þá svarar Hár ok hló við: ‘Eigi er nú fröðliga spurt. Er þér eigi sagt þat at guðin gerðu brú til himins af jörðu ok heitir Bifröst? Hana muntu sét hafa, kann vera at þat kallir þú regnboga. Hon er með þrim litum ok mjök sterk ok ger með list ok kunnáttu meiri en aðrar smíðir. Ok svá sem hon er sterk, þá mun hon brotna þá er Muspells megrir fara ok riða hana, ok svíma hestar þeira yfir stórar ár. Svá koma þeir fram.’

Þá mælir Gangleri: ‘Eigi þótti mér goðin gera af trúnaði brúna, er hon skal brotna mega, er þau megu gera sem þau vilja.’

Þá mælir Hár: ‘Eigi eru goðin hallmælis verð fyrir þessa smíð. Góð brú er Bifröst, en engi hlutr er sá í þessum heimi er sér megi treystask þá er Muspells synir herja.’

Þá mælti Gangleri: ‘Hvat hafðisk Alfðór þá at er gǫrr var Ásgarðr?’

Hár mælir: ‘Í upphafi setti hann stjórnarmenn ok beiddi þá at dæma með sér orlog manna ok rāða um skipun borgarinnar. Þat var þar sem heitir Ísávollr í miðri borginni. Var þat hit fyrsta þeira verk at gera hof þat er sæti þeira standa í, tölfr þonnur en hasæt þat er Alfðór á. Þat hús er bezt gert á jörðu ok mest. Allt er þat utan ok innan svá sem gull eitt. Í þeim stað kalla menn Glaðsheim. Annan sal gerðu þeir, þat var horgur er gyðjurnar áttu, ok var hann allfagar. Þat hús kalla menn Vingólfr. Þar næst gerðu þeir þat at þeir lögðu afla ok þar til gerðu þeir hamar ok tögj ok steðja ok þaðan af Óll töl þonnur. Ok þvi næst smiðuðu þeir málm ok stein ok tré, ok svá gnógliga þann málm er gull heitir at Óll búsgogn ok Óll reibjöggn hofðu þeir af gulli, ok er sú öld kolluð gullaldr, áðr en 30 spilisskaf af tilværum kvennanna. Þar komu ór Jötnheimum. Þar næst settusk guðin upp í sárti sin ok réttu döma sína ok mintusk hvaðan dvergar dvergar kviknat í moldunni ok niðri í jörðunni svá 33 sem maðkar í holdi. Dvergarnir hofðu skipazk fyrst ok tekit kviknum í holdi Ymis ok váru þa maðkar, en af atkvæði guðanna urðu þeir vitandi mannvits ok hofðu manns liki ok búa þó í jörðu 36 ok í steinum. Moósognir var dvergar ok annarr Durinn. Svá segir í Völuspá:

Þá gengu regin Óll
á ýrkstóla,
ginneiðug goð,  
ok of þat gattusk  
at skyði dverga  
drött of skapja  
ór brimi blóðu  
ok or Bláins leggjum.  
þar mannlíkun  
mørg of gerðusk,  
dvergar í þóru,  
sem Durinn sagði.  

Ok þessi segir hon nöfn þeira dverganna:  

12  Nýi, Níöi,  
Norðri, Suðri,  
Austri, Vestri,  
15  Alþjólfr, Dvalinn,  
Nár, Náinn,  
Nipíngr, Dáinn,  
18  Bifurr, Báfurr,  
Boðaborr, Nori,  
Óri, Önarr,  
21  Óinn, Møðvitnir,  
Vigr ok Gandálfr,  
Vindálfr, Þorinn,  
24  Fili, Kili,  
Fundinn, Váli,  
brör, bróinn,  
27  þekkr, Litir, Vitr,  
Nýr, Nýrår,  
Rekkur, Røðsv iod.  
30  En þessir eru ok dvergar ok búa í steinum, en inir fyrri i moldu:  
Draupnir, Dólgþvari,  
Hörr, Hugstari,  
33  Hleðjólfr, Glóinn,  
Dóri, Óri,  
Dúfr, Andvari,  
36  Heptifili,  
Hárr, Síarr.  

En þessir kömu frá Svarinshaugi til Aurvanga á Æruvöllu, ok er  
kominn þáðan Lofarr; þessi eru nöfn þeira:  
Skírpir, Virpir,  
Skaflór, Ái,  


Álf, Ingi, Eikinskjaldi, Falr, Frosti, Fiðr, Ginnarr.

Þá mælir Gangleri: ‘Hvort er hofvstaðrinn eða helgistaðrinn goðanna?’

Hár svarar: ‘Þat er at aski Yggdrasils. Þar skulu guðin eiga döma sina hvern dag.’

Þá mælir Gangleri: ‘Hvat er at segja frá þeim stað?’

Þá segir Jafnhár: ‘Askirinn er allra têá mestr ok beztr. Limar hans dreifask yfir heim allan ok standa yfir himni. Þrjár rœtr trêîsins halda þvi upp ok standa afar breitt. Ein er með Asum, en 12 önnur með hrimþursum, þar sem forðum var Ginnungagap. Ín þróðja stendr yfir Niflheimi, ok undir þeirir rót er Hvergelmir, en Nibögggr gnagar neðan róts. En undir þeirir rót er til hrimþursa 15 horfri, þar er Mímis brunnr, er spekð ok mannvit í fólgit, ok heitir þá Mimir er á brunninn. Hann er fullr af visinum fyrir þvi at hann drekkur ör brunninum af horninu Gjallarhorni. Þar kom 18 Allföðr ok beiddisk eins drykkjar af brunninum, en hann fekk eigi fyrri en hann lagði auga sitt at veði. Svá segir í Völuspá:

Allt veit ek Óðinn
hvar þú auga falt,
i þeim inum mæra
Mímis brunní.

Drekkur mjöð Mímir
morgun hverjan
af veði Valföðrs.

Vinað þér enn eða hvað?

Þróðja rót askins stendr á himni, ok undir þeirir rót er brunnr sá er mjök er heilagr er heitir Urðar brunnr. Þar eigi guðin dömsstað 30 sinn. Hvern dag róða Æsir þangat upp um Bifröst. Hon heitir ok Asbrú. Hestar Asanna heita svá: Sleipnir er baztr—hann á Óðinn, hann hefir átta fœtr; annarr er Glaðr, þróði Gyllir, fjörði Glærr, 13 fimit Skeðbrimir, setti Silfrtoppr, sjauði Sinir, átti Gils, niðandi Falhófnir, tiðandi Gulltoppr, Létfteti ellipti. Baldrs hestar var brendr með honum. En Þórr gengr til dömsins ok veðr ár þær er 36 svá heita:

Kormt ok Ormt
ok Kerlaugar tvær,
þær skal börð vaða
dag hvern
er hann derma skal
at aski Yggdrasilis,
þvíat Ásbrú
brenn öll loga,
heilug voðn hiða.'

Þá mælir Gangleri: ‘Brenn eldr yfir Bifröst?’
Hár segir: ‘Þat er þú sér rautt í boganum er eldr brennandi.

Upp á himin mundu ganga hrímrursar ok bergrisar ef öllum væri
fært á Bifröst þeim er fara vilja. Margir staðir eru á himni fagrir ok
er þar allt guðlig voðn fyrir. Þar stendr salr eint fagr undir askinum
við brunninn, ok ör þeim sal koma þrjár meyjar þær er svá heita:
Urðr, Verðandi, Skuld. Þessar meyjar skapa mænum aldr. Þær
kollum vér nornir. En eru fleiri nornir, þær er koma til hvers
manns er borinn er at skapa aldr, ok eru þessar goðkunnigar, en
aðrær álfa ættar, en inar þröluju dverga ættar, svá sem hér segir:
Sundrbornar mjökk
hygg ek at nornir sê,
eigut þær ætt saman.
Sumar eru Æskunnar,
sumar eru álkbennar,
sumar doetr Dvalins.’

Þá mælir Gangleri: ‘Ef nornir ráða örlögu sann, þá skipta
þær geysi ójafnt, er sumir hafa gott líf ok ríkuligt, en sumir hafa
litit lén eða lof, sumir langt líf, sumir skamt.’
Hár segir: ‘Göðar nornir ok vel ættadar skapa göðan aldr, en
þeir menn er fyrir öskopum verða, þá valda þvi illar nornir.’

Þá mælir Gangleri: ‘Hvat er fleira at segja stórmorkja frá
askinum?’
Hár segir: ‘Mart er þar af at segja. Ór einn sitt í limum
askins, ok er hann margis vitandi, en í milli augna homum sitt
haukr sá er heitir Veðrfölgr. Íkorni sá er heitir Ratatoskr renn
upp ok niðr eðir askinum ok þerr þjóðarð milli amarnis ok
Niðhöggs. En fjórir hirtir renna í limum askins ok bita barr. Þeir
heita svá: Dáinn, Dvalinn, Duneyrr, Duraþrór. En svá margir
ormar eru í Hvergelmi með Niðhög at engi tunga má telja. Svá
segir hér:
Askr Yggdrasils
drýgir erfröð
meira en menn viti.
Hjörtr bítr ofan
en á blíðu fúnar,
skerðir Níðhöggr neðan.

Svá er sagt:

Ormar fleiri
liggia und aski Yggdrasils
en þat of hyggi hveir ösviðra afa.
Göinn ok Möinn
(þeir ró Grafvínís synir),
Grábkur ok Grafvölliðr,
Ófnið ok Sváfnir
hygg ek at æ myni
meðs kvistum má.

Enn er þat sagt at normir þær er byggja við Urðar brunn taka hvern
dag vatn í brunninum ok með aurinn þann er liggr um brunninn, 15
ok ausa upp yfir askinn til þess at eigi skyli limar hans tréna eða
fúna. En þat vatn er svá heilagt at allir hlutir þeir sem þar koma í
brunninn verða svá hvitir sem hínna sú er skjall heitir, er innan 18
liggr við eggskurn, svá sem hér segir:

Ask veit ek ausinn,
heitir Yggdrasill,
hár baðmr, heilagr,
hvita aurí.
baðan koma dógvar
er í dali fella.
Stendr hann æ yfir grúnn
Urðar brunní.

Sú dógg er þaðan af fellr á jórðina, þat kalla menn hunangfall, ok
þar af fæðask býflugur. Fuglar tveir fæðask í Urðar brunní. Þeir
heitir svanír, ok af þeim fuglum hefir komit þat fugla kyn er svá
heitir.’

Þá mælti Gangleri: ‘Mikil tíðindi kanntu at segja af himnum. 17
Hvat er þar fleira höfuðstaða en at Urðar brunní?’

Hár segir: ‘Margir staðir eru þar gafugligr. Sá er einn staðr þar
er kallaðr er Álfheimr. Þar byggvir fólk þat er ljósálfar heita, en
dókkálfar búa niðri í jórðu, ok eru þeir ólíkir þeim sýnum en 16
myklu ólíkari reyndum. Ljósálfar eru fegri en sól sýnum, en
dókkálfar eru svartari en bik. Þar er einn só staðr er Breiðablik er
kallaðr, ok engi er þar fegri staðr. Þar er ok sá er Glitnir heitir, ok 39
eru veggar hans ok stóðar af rauðu gulli, en þak hans af sílfri. Þar er enn sá staðr er Himinbjorg heita. Sá stendr á himins 
enda við brár spórð, þar er Bifrost kemr til himins. Þar er enn 
mikill staðr er Valaskjálf heitir. Þann stað á Óðinn. Þann gerðu 
guðin ok þókðu skíru sílfri, ok þar er Hliðskjalfin í þessum sal, þat
hásaeti er svá heitir. Ok þá er Alföðr sitr í þvi sæti þá sér hann of 
allan heim. Á sunnanverðum himins enda er sá salr er allra er 
fegrstr ok bjartari en sólin, er Gimlé heitir. Hann skal standa þá er 
bæði himinn ok þóð hefur farizk, ok byggja þann stað göðir menn 
ok réttlátir of allar aldir. Svá segir í Völuspá:

> Sal veit ek standa
> sólu fegra
> gulli betra
> á Gimlé
> þar skulu dyggvar
> dröttir byggja
> ok of aldrdaga
> y nóis njót.

Þá mælir Gangleri: ‘Hvat gætir þess staðar þá er Surtalogi 
brennir himin ok þyrð?’

Hár segir: ‘Svá er sagt at annarr himinn sé suðr ok upp frá 
þessum himni, ok heitir sá himinn Andlangr, en hinn þröður 
himinn sé enn upp frá þeim ok heitir sá Viðbláinn, ok á þeim himni 
hyggjum vör þenna stað vera. En ljósálfar einir hyggjum vör at nú 
byggvi þá staði.’

Þá mælir Gangleri: ‘Hvaðan kemr vindr? Hann er sterkr svá at 
hann hrerir stór höf ok hann æser eld en svá sterkr sem hann er þá 
má eigi sjá hann. Þvi er hann undarliga skapaðr.’

Þá segir Hár: ‘Þat kann ek vel segja þér. Á norðanverðum 
himins enda sitr þjóðum þá er Hraesvelgr heitir. Hann hefur arnar 
ham. En er hann beinir flug þá standa vindar undan vængum 
honum. Hér segir svá:

Hraesvelgr heitir 
er sitr á himins enda, 
þjóðum í arnar ham.

Af hans vængum 
kveða vind kona 
alla menn yfir.’
Þá mælir Gangleri: ‘Hví skilr svá mikit at sumar skal vera heitt en vetr kaldr?’

Hár segir: ‘Eigi mundi svá fróðr maðr spyrja, þvíat þetta vitu allir at segja, en ef þú ert einn orðinn svá fáviss at eigi hefir þetta heyrta, þá vil ek þó þat vel virða at heldr spyrir þú eitt sinn ófróðliga en þú gangir lengr dulíðr þess er skylt er at vita. Svásúðr heitar sá er faðir Sumars er, ok er hann saellíð svá at af hans heiti er þat kallat sváslígt er blítt er. En faðir Vetrar er þýmist kallaðr Vindlóni eða Vindsvæði. Hann er Vásaðar son, ok váru þeir áttungar grimmir ok svalbrjóstaðir, ok hefir Vetr þeira skaplyndi.’

Þá mælir Gangleri: ‘Hverir eru Æsir þeir er mǫnnum er skylt at trúa á?’

Hár segir: ‘Tólf eru Æsir guðkunnigir.’

Þá mælir Jafnhár: ‘Eigi eru Ásynjurnar óhelgari ok eigi megu þær minna.’

Þá mælir Þriði: ‘Óðinn er œztr ok elztr Ásanna. Hann raðr öllum hlutum, ok svá sem önnur guðin eru máttug, þá þjóna honum öll svá sem þórn foður. En Frigg er kona hans, ok veit hon orlog manna þótt hon segi eigi spár, svá sem hér er sagt at Óðinn mælir sjálfir við þann Ás er Loki heitar:

“Œrr ertu Loki
ok orviti,
hví ne legsaðu, Loki?
Orlog Frigg
hygg ek at öll viti
þótt hon sjálfgi segi.”

Óðinn heitar Alfǫðr, þvíat hann er faðir allra goða. Hann heitar ok Valfǫðr, þvíat hans öskasynir eru allir þeir er í val falla. Þeim skipar hann Valhǫll ok Vingólf, ok heita þeir þá einherjar. Hann heitar ok Hangaguð ok Hapaguð, Farmaguð, ok enn hefir hann nefnzk á fleiri vega, þá er hann var kominn til Geirröðar konungs:

“Heitumsk Grimr
ok Ganglari,
Herjan, Hjalmberi,
þekkr, Þriði,
Þuðr, Óðr,
Helblindi, Hár,
Saðr, Svipall,
Sanngetall,
Herteit, Hnikarr,
Bíleygr, Bálleygr,
Bölverkr, Fjónir,
Grímnir, Glapsvöðr, Fjólsvöðr,
Síðhótt, Síðskeggr,
Sígfröðr, Hníuðr,
Alfþór, Attrór, Farmátýr,
Óski, Ómi,
Jafnhár, Blindi,
Geðdir, Hábarðr,
Sviðurr, Sviðrir,
Jákír, Kjalarr, Viðurr,
Þróðr, Ygggr, Þundr,
Vakr, Skilfingr,
Váfóðr, Hopatátýr,
Gautr, Veratýr.’’

Þá mælir Gangleri: ‘‘Geysi mǫrg heiti hafi þér gefit honum.
Ok þat veit trúa mín at þetta mun vera mikill fróðleikr sá er hér
kann skyn ok demni hverir atburðir hafa orðit sér til hvers þessa
nafns.’’

Þá segir Hár: ‘‘Mikil skynsemi er at rifja vandliga þat upp. En þó
er þér þat skjótast at segja at flest heiti hafa verit gefin af þeim
atburðir at svá margar sem eru greimir tungnanna í veroldunnir, þá
pykkjask allar þjóðir þurfa at breyta nafni hans til sinnar tungu til
ákalls ok boena fyrir sjálfum sér, en sumir atburðir til þessa heita
hafa gerzk i förnum hans ok er þat fért i frásagnir, ok munti eigi
mega fróðr maðr heita ef þú skalt eigi kunna segja frá þeim
stórtíðindum.’’

Þá mælir Gangleri: ‘‘Hver eru nǫfn annarra Ásanna? Eða hvat
hafask þeir at? Eða hvat hafa þeir gert til frama?’’

Hár segir: ‘‘Börr er þeira framast; sá er kallaðr Ásaþórr eða
Ǫkuþórr. Hann er sterkastr allra guðanna ok manna. Hann á
þar ríki er þrúðvangar heita, en höll hans heitir Bilskirnir. Í þeim
sal eru fimm hundrað gölfu ok fjórir tígir. Þat er hús mest svá at
menn hafa gert. Svá segir í Grímnismálum:

Fimm hundrað gölfu
ók um fjórum tegum,
svá hygg ek Bilskirni með bugum.
Ranna þeira
er ek raftr vita,
míns veit ek mest magar.
Þórr á hafra tvá er svá heita: Tanngnjóstr ok Tanngrisnir; ok reið þá er hann ekr, en hafarrnar draga reiðna. Því er hann kallaðr Ókúþórr. Hann á á ok þrýja kostgripi. Einn þeira er hamarrinnMJOLNIR er hrimþursar ok bergrisar kenna þá er hann kemr á lopt, ok er þat eigi undarlít: hann hefir lamit margan haus á feðrum eða frændum þeira. Annan grip á hann beztan, megingjarðar, ok er hann spennir þeim um sík þá vex honum ásmegin hálfu. Inn þrýja hlut á hann þann er mikill gripir er í. Þat eru járngrófar. Þeira má hann eigi missa við hamars skaptit. En engi er svá fróðr at telja kunni þoll stórvirk hans, en segja kann ek þér svá morg tiðindi frá honum at dveljask munu stundinar aðr en sagt er allt þat er ek veit.‘

Þá mælir Gangleri: ‘Spyrja vil ek tiðinda af fleiri Ásunum.’

Hár segir: ‘Annarr son Óðins er Baldr, ok er frá honum gott at segja. Hann er beztr ok hann lofa allir. Hann er svá fagr álum ok bjartr svá at lýsir af honum, ok eitt gras er svá hvítt at jafnat er til Balds brár. Þat er allra grafa hvítas, ok þar eptir máður marka hans fegroð þærð í þær ok á liki. Hann er virtrastr Ásanna ok fegroð taladr ok liknamsaeð, en sú nattúra fylgir honum at engi má haldask dómd þar hans. Hann býr þar sem heitir Breiðablik. Patri er á himmi. Í þéim stað má ekki vera öhrunt, svá sem hér segir:

Breiðablik heita
þar er Baldr hefir
sér of gerva sali,
þi því landi
er ek liggja veit
fasta feiknafni.

Hinn þríði Áss er sá er kallaðr er Njörðr. Hann býr á himmi þar sem heitir Nóatún. Hann reðr fyrir göngu vinds ok stillir sjá ok eld. Á hann skal heita til sæfara ok til veiða. Hann er svá auðigr ok fésæll at hann má gefa þeim auð langa eða lausafjár er á hann heita til þess. Eigi er Njörðr Ásas ættar. Hann var upp fæddr í Vanaheimum, en Vanir gislruðu hann göðunum ok tóku i möt at Ása-gislingu þann er Hoenir heitir. Hann varð at sætt með göðunum ok Vónum.

‘Njörðr á þá konu er Skaði heitir, dóttr þjótsins. Skaði vill hafa búttað þann er átt hafði faðir hennar—þat er á fjóllum nokkvorum þar sem heitir Brynhimeir—en Njörðr vill vera nær sær. Þau sættuð á þat at þau skyldu vera nið næt í Brynhimeiri, en þá
aðrar niú at Nóatúnum. En er Njǫrðr kom aprtr til Nóatúna af fjallina þá kvað hann þetta:

“Leið erumk fjól—
varka ek lengi á,
ætr einar niú:
úfa þytr
mér þótti illr vera
hjá sengvi svana.”

Þá kvað Skaði þetta:

“Sofa ek máttigak
sævar beðjum á
fugls jarmi fyrir:
sá mik vekr
er af viði kemr
morgun hverjan: már.”

Þá fór Skaði upp á fjallit ok bygði í Þrymheimi ok ferr hon mjók á skióum ok með boga ok skýrtr dýr. Hon heitir ǫndurguð eða ǫndurdís. Svá er sagt:

Þrymheimr heitir
er bjazi bjó,
sá hinn ámátki jötunn,
en nú Skaði byggvir,
skrí brúðr guða,
fornar toptir fóður.

Njǫrðr í Nóatúnum gat síðan tvau børn. Hét sonr Freyr en döttir Freyja. Ónu váru fjór álítum ok máttug. Freyr er hinn ágætisti af Ásum. Hann ræðr fyrir regni ok skini sólar ok þar með ávekti jarðar, ok á hann er gott at heita til árs ok friðar. Hann ræðr ok feselu manna. En Freyja er ágætust af Ásynjum. Hon á þann bœ á himni er Fólkvangar heita, ok hvar sem hon riður til vigs þá á hon hálfan val, en hálfan Óðinn, svá sem hér segir:

Fólkvangr heitir,
en þar Freyja ræðr
seissa kostum i sal.
Hálfan val
hon kýss á hverjan dag,
en hálfan Óðinn á.
Salr hennar Sessrúmnir, hann er mikill ok fagr. En er hon ferr, þá ek hon koþtum tveim ok sitr í reið. Hon er nákvæmust mǫnnum til á at heita, ok af hennar nafni er þat tignarnafn er ríkiskonur eru kallaðar “fróvur”. Henni líkaði vel mansþingr. Á hana er gott at heita til ásta.”

Þá mælir Gangleri: ‘Miklir þykja þessir fyrir sér Æsirnir, ok eigi er undarlígt at mikill kraptr fylgi yðr, er þér skuluð kunna skyn goðanna ok vita hvort biðja skal hverrar þæinnarinnar. Eða eru fleiri enn goðin?’

Hár segir: ‘Sá er enn Áss er Týr heitir. Hann er djarfastr ok bezt hugaðr ok hann ræðr mjǫk sigri í orrostum. Á hann er gott at heita hreystmǫnnum. Þat er orðtak at þá er “þyhraustr” er um fram er 12 aðra menn ok ekki sésk fyrir. Hann var vitr svá at þat er meilt at sá er “tíspakt” er vitr er. Þat er eitt mark um djarfleik hans, þá er Æsir lokkuðu Fenrisúlf til þess at leggja fjóturinn á hann, Gleipni, þá trúði hann þeim eigi at þeir mundu leysa hann fyr en þeir logðu honum at veði hønd Týrs í munn úlfins. En þá er Æsir vildu eigi leysa hann þá beit hann høndina af þar er nú heitir úlfloðr, ok er 18 hann einhendur ok ekki kallaðar sættir manna.

‘Bragi heitir einn. Hann er ágætr at speki ok mest at málsnild ok orðfimi. Hann kann mest af skáldskap, ok af honum er bragr 21 kallaðr skáldskaptr, ok af hans nafni er sá kallaðr bragr karla eða kvenna er orðsnið hefur framar en aðrir, kona eða karlmaðr. Kona hans er Íðunn. Hon varðveitir í eski sínu epli þau er goðin skulu á 24 bita þá er þau eldask, ok veða þá allir ungir, ok svá mun vera allt til ragnarokra.’

Þá mælir Gangleri: ‘Allmikit þykki þessin eiga undir gæzlu eða trúnaði Íðunnar.’


heima. Heimdalar sverð er kallat hófuð. Hér er svá sagt:

Himínbjörg heita,
3
en þar Heimdall kveða
valda værum.
6
þar varðr góða
drekkir í væru ranni
glæðr hinn góða mjöð.

Ok enn segir hann sjálfr í Heimdalargaldri:

9
“Nú em ek meðra mögr,
nú em ek systra sonr.”

28
‘Höðr heitir einn Ássinn. Hann er blyndr. Ókrit er hann styrkr.
12
En vilja mundu goðin at þenna Ás þyrfi eigi at nefna, þvíat hans
handaverk munu lengi vera hófuð at minnum með goðum ok
mónnum.

29
‘Víðarr heitir einn, hinn þógli Áss. Hann hefur skó þjókkkván.
Hann er sterkr næst því sem þórr er. Af honum hafa goðin mikit
traust í allar þrætil.

30
‘Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í
orrostum ok mjók hapskeytr.

31
‘Ullr heitir einn, sonr Stjórnar, stjúpsonr þórs. Hann er borgmaðr
svá góðr ok skó þjókksvað svá at engi má við hann keppask. Hann er ok
fagr allum ok hefur hermana atgervi. Á hann er ok gött at heita í
einvíg.

32
‘Forseti heitir sonr Baldrís ok Nǒnns Nepsdóttur. Hann á þann
sal á himni er Glitnir heitir, en allir er til hans koma með
sakarvandræði, þá fara allir sáttir á braut. Sá er dómstaðr því
með guðum ok mónnum. Svá segir hér:

Glitnir heitir salr,
30
hann er gulli studdr
ok silfri þakkr it sama,
en þar Forseti
byggvir flestan dag
ok svæfr allar sakar.

33
‘Sa er enn talór með Ásum er sumir kalla rógbera Ásanna ok
frumkvæða flærðanna ok vömm allra goða ok manna. Sá er nefnir
Loki eða Loptr, sonr Fárbauta þjóts. Möðir hans er Lauféy eða
Nål. Breðr hans eru þeir Býleistr ok Helblind. Loki er fríðr ok
fagr synum, illr í skaplyndi, mjók fjölbreytinn at háttum. Hann

‘Þá sendi Alfǫðr til guðin at taka þørnin ok færa sér. Ók er þau kómur til hans þa kastaði hann orminum í inn djúpa sæ er liggr um öll lón, ok óx sá ormr svá at hann liggr í miðju hafinu of òll lón ok btr í sporð sér. Hel kastaði hann í Niflheim ok gaf henni valdi yfir niður heimum at hon skippti òllum vístum með þeim er til hennar váru sendir, en þat eru sötttauðar menn ok ellitauðir. Hon á þar mikla hölstaði ok eru garðar hennar forknunar hávur ok grínd stórar. Eljúðnir heitir salt hennar, Hungr diskr hennar, Sulír knífr 18 hennar, Ganglatti þráellinn, Ganglóþ ambátt, Fallanda Forað þreskjóðr hennar er inn gengr, Kör séing, Blikjanda Ból ársali hennar. Hon er þá half en half með þorundar lit—því er hon 21 auðkend—ok heldr gnúpleit ok grimlig.

‘Úlfinn fæddu Æsir heima, ok hafði Óyr einn djarfleik til at ganga at úlfnum ok gefa honum mat. En er guðin sá hversu mikit 24 hann óx hvern dag, ok allar spár sögðu at hann mundi vera lagðir til skaða þeim, þá fengu Æsir þat råð at þeir gerðu fjaður allisterkan er þeir köllluð Leyðing ok báru hann til ulfsins ok bádu hann reyna 27 afl sitt við fjótrininn. En úlfnum þótti sér þat ekki ofreðið at kelt þá fara með sem þeir viðu. Ít fyrra sinn er úlfirn spyrði við brautnið sá fjóttur. Svá leytsk Ósirnir ór Leyðing. Ítví næst gerðu 30 Æsirnir annan fjóttur hálfru sterka er þeir köllluð Dróma, ok bádu enn úlfinn reyna þann fjóttur ok þóðu hann verða mundu ágætan mjók at afli ef slið stórmíði maði eigi halda honum. 33 En úlfirn hugsaði at þessi fjóttur var sterkr mjók, ok þat með at honum hafði afl vaxit síðan er hann braut Leyðing. Kom þat í hug at hann mundi verða at leggja sík í hættu ef hann skyldi frægr 36 verða, ok k leggja á sík fjótrininn. Ok er Æsir toððus búnir, þá hríti úlfirn sík ok laust fjótrir um á jórðina ok knúðisk fast at, spyrði við, braut fjótrininn svá at fjarrí flugu brotn. Svá drap hann 39 sík ör Dróma. Þat er síðan haft fyrir orðtak at leyti ór Leyðingi eða
drei ðr Dróma þá er einnhverr hlutur er ákafliga sóttir. Eptir þat öttubusk Æsirnir at þeir munu eigi fá bundit úlfinn. Pá sendi Ælfðr þann er Skímir er nefndr, sendimaðr Freys, ofan í Svart-álfaheim til dverga nokkurra ok lét gera fjotur þann er Gleipnir heitir. Hann var gjörð af sex hlutum: af dyn kattarins ok af skeggi konunnum ok af rötum bjargssins ok af sinum bjarnarins ok af anda fískins ok af fogls hráka. Ok þóttu vitir eigi að þessi tóðið, þá máttu nú finna skjótt hér þørðið. Þeir er logit at þér: sét munþu hafa at konan hefr ekki skegg og engi dynr verður af hlaupi kattarins ok eigi eru mjótt undir bjarginu, ok þat veit trúu mín at jafnþatti er þat allt er ek hefi sagt þér þótt þeir sú sumir hlutur er þú mátt eigi reyna.

Pá mæli Gangleri: ‘Þetta má ek at visu skilja at satt er. Þessa hluti má ek sjá er þu hefr nú til dœma tekít, en hvernig varð fjoturrinn smíðaðr?’

Hár segir: ‘Þat kann ek þér vel segja. Fjoturrinn varð sléttr ok blautr sem silkirema, en svá traustr ok sterkr sem nú skaltu heyra. Pá er fjoturrinn var fjórðr Ásunum, þókuð þeir vel sendimanni sitt eyrindi. Pá fóru Æsirnir út í vatn þat er Ámsvartnir heitir, í hólmi þann er Lyngvi er kallaðr, ok kolluðu með sér úlfinn, sýndu honum silkibandit ok báðu hann slíta ok kváðu vera nokkvoru traustrara en liksíti þeitri á fyrir digileks sakar, ok seldi hverr þöruð ok tresíti með handaafli, ok slítaði eigi; en þó kváðu þeir úlfinn slíta mundu. Pá svarar úlfrinn:

‘“Svá lízk mér á þenna dreigth sem önga frægð munak af hljóta þótt ek slíta i sundr svá mjótt band, en ef þat er gört með list ok væl, þótt þat sínsk líttit, þá kemr þat band eigi á mínu þeitt.’

‘Pá sogðu Æsirnir at hann munxi skjótt sundr slíta mjótt silkiband, er hann hafði fyrri brotstú járnþyтр, —“en ef þu far eigi þetta band slíti þa muntu ekki hraða meða godin, enda skulum vør þa leysa þik.”

‘Úlfrinn segir: ‘Ef þér bindið mik svá at ek fæk eigi leystr mik þá skollst þer svá at mér mun seint verða at taka af yðr hjálp. Ófúss em ek at láta þetta band á mik leggja. En heldr en þér fréyið mér hugar þá leggi einnhverr þynd sina i munn mér at veði at þetta sé falslaus gert.’

‘En hverr Æsanna sá til annars ok þóttu nú vera tvau vandræði ok vildi engi sina þynd fram selja fyrir en Týr lét fram þynd sina hegri ok leggir i munn úlfinum. En er úlfrinn spytnir, þá harðanaði bandit, ok því harðara er hann brauzk um, því skarpura var bandit. Pá
hlógu allir nema Týr. Hann lét hǫnd sína. Þá er Æsirnir sá at úlfrinn var bundinn at fullu, þá tóku þeir festina er ór var fjoðrum er Gelgja heitir, ok drógu hana gognum hellu mikla—sú heitir Gjoll—ok festu helluna langt í jörð niðr. Þá tóku þeir mikinn stein ok skutu enn lengra í jörðina—sá heitir Þviti—ok þótti þann stein fyrir festar hælinn. Úlfrinn gapði ákafliga ok fækk ok mjög ok vildi bita þá. Þeir skutu í munni honum sverði nokkvoru; nema hjólin við neðra gömi, en efra gömi blöðrefill. Þat er gömsparri hans. Hann grenjar illiliga ok slefa renn þá muni hans. Þat er á sú er Ván heitir. Þar liggir hann til ragnarókrs.’

Þá mælir Gangleri: ‘Furðu illa barnaeign gat Loki, en þoll þessi systkin eru mikil fyrir sér. En fyrir hví drápu Æsir eigi úlfinn er þeim er ills ván af honum?’

Hár svarar: ‘Svá mikils virðu goðin vé sín ok griðastaði at eigi vildu þau saurga það með blöði úlsins þótt svá segi spárnar at hann muni verða at bana Óðni.’

Þá mælir Gangleri: ‘Hverjar eru Ásynjurnar?’


Tiunda Vør: hon er ok virð ok spurul, svá at engi hlut má hanu leyta. Þat er orðtak at kona verði vör þess er hon verði við.

Ellipta
Gylfaginning

Syn: hon getir dura i höllinni ok lýkr fyrir þeim er eigi skulu inn ganga, ok hon er sett til varnar á þingum fyrir þau mál er hon vill ösanna. Ívi er þat orðtak at syn sé fyrir sett þá er hann neittar. Tölfta Hlín: hon er sett til geælu yfir þeim mönnum er Frigg vill forða við háska nokkvorum. Þaðan af er þat orðtak at sá er forðask hleinir. Prettánda Snótta: hon er vitr ok látrprúð. Af hennar heiti er kallat snotr kona eða karlmaðr sá er vitr maðr er. Fjörtánda Gná: hana sendir Frigg í ymsa heima at eyrindum sinum. Hon á þann hest er renn lopt ok log, er heitir Höfvarfnnir. Þat var eitt sinn er hon reið at Vanir nokkvorir sá reið hennar í loptinu. Þá mælti einn:

"Hvat þar flýgr?
Hvat þar ferrar
eða at lopti líðr?"

‘Hon segir:

"Ne ek flýg
þó ek fer
ok at lopti líðk
þeim er Hanskerpir
gat við Garðrofu."

‘Af Gnár nafni er svá kallat at þat gnæfar er hátt ferr. Sól ok Bil eru talðar með Ásynjum, en sagt er fyrfr prá eðli þeira. Enn eru þær aðrar er þjóna skulu í Valhöll, bera drykkju ok geta borðbúnaðar ok olgagna. Svá eru þær nefndar í Grímnismálum:

Hrist ok Mist
víl ek at nér horn beri,
Skeggiöld ok Skogul,
Hlór ok brúr,
Hljók ok Herfjotrur,
Göl ok Geirahöð,
Randgrið ok Ráðgrið
ok Reginleif,
Þær bera einherjum Ól.

Dessar heita valkyjur. Þær sendir Óðinn til hverrar orrostu. Þær kjósa feigð að menn ok ráða sigri. Guðr ok Rota ok norn in yngsta er Skuld heitir riða jafnan at kjósa val ok ráða vigum. Jóðr, móðir bórs, ok Rindr, móðir Vála, eru talðar með Ásynjum.

‘Gymir hét maðr, en kona hans Aurboða. Hon var bergrisa
ættar. Dóttir þeira er Gerðr er allra kvenna er fegrst. Þat var einn dag er Freyr hafði gengit í Hliðskjálf ok sá of heima alla, en er hann leið í norðrætt þá sá hann á einum bro mikit hús ok fagrt, ok til þess húss gekk kona, ok er hon tók upp þöndum ok lauk hurð fyrir sér þá lýsti af þöndum hennar þeir í löpt ok á log, ok allir heimar birtusk af henni. Ok svá hefndi honum þat mikla mikillæti er hann hafði sezk í þat helga sæti at hann gekk í braut fullr af harmi. Ok er hann kom heim, mælti hann ekki, hvárki svaf hann né drakk; engi þorði ok krefja hann orða. Þá lét Njǫrðr kalla til sín Skírni, skósvein Freys, ok bað hann ganga til Freys ok beði hennar orða ok spyrja hverjum hann væri svá reiðr at hann mælir ekki við menn. En Skírnir kvazk ganga mundu ok eigi füss, ok kvað illr vað vera ván af honum. En er hann kom til Freys þá spurði hann hvað Freyr var svá hnipinn ok mælti ekki við menn. Þá svarar Freyr ok sagði at hann hafði sét konu fagra ok fyrir hennar sakar var hann svá harmssfullr at eigi mundi hann lengi lífa ef hann skyldi eigi ná henni.

"Ok nú skaltu fara ok biðja hennar mér til handa ok hafa hana heim hingat hvárt er faðir hennar vill eða eigi, ok skal ek þat vel launa þér."

‘Pá svarar Skírnir, sagði svá at hann skal fara sendiferð en Freyr skal fá honum sverð sitt. þat var svá gott sverð at sjálft vásk. En Freyr lét eigi þat til skorta ok gaf honum sverðit. þá fór Skírnir ok bað honum konunnar ok fekk heitt hennar, ok niú nótum söðar skyldi hon þar koma er Barey heitir ok ganga þá at brullaupinu með Frey. En er Skírnir sagði Frey sitt eyrindi þá kvað hann þetta:

"Lǫng er nótt,
 lǫng er ǫnnur,
hvé mega ek þreyja þráð?
Opt mér mánaðe
minni þótti
en sjá hálf hýnót."

Þessi sök er til er Freyr var svá vápnlauss er hann barðisk við Belja ok drap hann með hjartar horni.Þá mælir Gangleri: ‘Undr mikit er þvílíkr hǫfðingi sem Freyr er vilði gefa sverð svá at hann átti eigi annat jafngott! Geysi mikit mein var honum þat þá er hann barðisk við þá er Beli heitir. Þat veit trúa min at þeirar gjafar mundi hann þá þráask.’

Þá svarar Hár: ‘Litit mark var þá at er þeir Beli hittusk. Drepa máttri Freyr hann með hendi sinni. Verða mun þat er Frey mun...
Gylfaginning

þykkja verr við koma er hann missir sverðsins þá er Muspells synir fara ok herja.’

Þá mælir Gangleri: ‘Þat segir þú at allir þeir menn er í orrostu hafa fallit frá upphafi heims eru nú kommir til Òðins í Valhǫll. Hvat hefir hann at fá þeim at vistum? Ek hugða at þar skyldi vera allmikit fjölmenni.’

Þá svarar Hár: ‘Satt er þat er þú segir, allmikit fjölmenni er þar, en myklu fleira skal enn verða, ok mun þó oflítit þykkja þá er úlfrinn kemr. En aldri er svá mikill mannafjölði í Valhǫll at eigi má þeim endask flesk galta þess er Sæhrímnir heitir. Hann er soðinn hvern dag ok heill at aptni. En þess spurning er nú spyrð þú þykkja mér likara at fár muni svá visir vera at hér kunni satt af at segja.

Andhrímnir heitir steikarinn en Eldhrímnir ketillinn. Svá er hér sagt:

15  Andhrímnir lætr
    í Eldhrímn
18    Sæhrímnis soðinn,
    fleska bazt.
En þat fáir vitu
við hvat einherjar alask.’

19  þá mælir Gangleri: ‘Hvárt hefir Òðinn þat sama borðhald sem einherjar?’

Hár segir: ‘Þá vist er á hans borði stendr gefr hann tveim úlfum er hann á, er svá heita: Geri ok Freki. Ok önga vist þarf hann: vín er honum baði drykkr ok matr. Svá segir hér:

21    Gera ok Freka
24    séðr gunnamiðr
27    hröðgr Herjafǫðr,
30    vápnagaffr
33    Òðins æ lifir.

Hrafnaðir tveir sitja á øxlum honum ok segja í eyru honum öll tóðindi þau er þeir sjá eða heyra. Þeir heita svá: Huginn ok Muninn. þá sendir hann í dagan at fljúgja um allan heim ok koma þeir aprl at dagurðarmáli. Þar af verðr hann margra tóðinda viss.

36  Því kalla menn hann hrafna guð. Svá sem sagt er:

38    Huginn ok Muninn
39    fljúgja hverjan dag
    þjörnumgrund yfir.
Óumk ek Hugin
at hanna apr ne komi,
þó sjánmk ek meir at Munin.’

Þá mælir Gangleri: ‘Hvat hafa einherjar at drykk þat er þeim endisk jafngnóliga sem vistin, eða er þar vatn drukkit?’

Þá segir Hár: ‘Undarliga spyrðu nú at Alfǫðr mun bjóða til sín konungum eða þørlum eða þörum ríkismyntum ok muni gefa þeim vatn at drekka, ok þat veit trúa min at margr kemr sá til Valhallar er dýr mundi þykjask kaupa vazdrykkin ef eigi varri betra fagnaðar þangat at vítja, sá er áðr þolir sár ok sveða til banans. Annat kann ek þér þaðan segja. Geit sú er Heiðrún heitir stendr uppi á Valhöll ok bitr barr af línum trés þess er mjök er nafnfrægt er Léraðr heitir, en ör spenum hennar rennr mjöðr sá er sér hófill skapker hvern dag. Þat er svá mikit at allir einherjar verða fulldrúknir af.’

Þá mælir Gangleri: ‘Þat er þeim geysi haglig geit. Forkunnar göðr viðr mun þat vera er hon bitr af.’

Þá mælir Hár: ‘Enn er meira mark at of hjǫrtinn Eikþyrni er stendr á Valhöll ok bitr af línum þess trés, en af hornum hans verðr svá mikill dropi at niðr kemr í Hvergelmi, en þaðan af falla ár þær er svá heita: Sló, Við, Sekin, Ekin, Svól, Gunnþró, Fjórm, 21 Fimbulþul, Gipul, Göpul, Gömul, Geirvimul; þessar falla um Ása bygðir. Þessar eru enn nefndar: Pyn, Vin, ÞILL, Øll, Gráð, Gunnþráin, Nyt, Nøt, Nønn, Hrønn, Vína, Veg, Svinn, 24 Þjóðnuma.’

Þá mælir Gangleri: ‘Þetta eru undarlig tíðindi er nú sagðir þú. Geysi mikit hús mun Valhöll vera, allþrøngt mun þar opt vera 27 fyrir durum.’

Þá svarar Hár: ‘Hví spyrr þú eigi þess, hversu margar dýrr eru á Valhöll eða hversu stórar? Ef þú heyrir þat sagt þá muntu segja at 30 hitt er undarligt ef eigi má ganga út ok inn hverr er vill. Þat er með sönnu at segja at eigi er þrøngra at skipa hana en ganga í hana. Hér mättu heyra í Grimmismálum:

Fimm hundrað dura
ok of fjörum tøgum,
svá hygg ek á Valhöllu vera.
Áttu hundrað einherja
ganga senn ör einum durum
þá er þeir fara með viði at vega.’
Þá mælir Gangleri: ‘Allmikill mannfjöllði er í Valhöll. Svá njóta trú minnar at allmikill hófðingi er Óðinn er hann stýrir svá miklum her. Ëða hvat er skemtun einherjanna þá er þeir drekka eigi?’

Hár segir: ‘Hvern dag þá er þeir hafa klæzk þá hervæða þeir sik ok ganga út í garðinn ok berjask ok fellir hverr á annan. Þat er leikr þeira. Ok er líðr at dogurðarmáli þá riða þeir heim til Valhallar ok setjask til drykkju, svá sem hér segir:

Allir einherjar Óðins túnun í hóggvask hverjan dag. Val þeir kjósa ok riða víg í frá, sitja meir um sättir saman.

En satt er þat er þá sagðir: mikill er Óðinn fyrir sér. Mørg dœmi finnask til þess. Svá er hér sagt í orðum sjálfra Ásanna:

“Askr Yggdrasils, hinn er œztr viða, en Skíðblaðnir skipa, Óðinn Ása, en jóa Sleipnir, Bifröst brúa, en Bragi skálda, Hábrók hauka, en hunda Garma.”'

Þá mælir Gangleri: ‘Hverr á þann hest Sleipni? Eða hvat er frá honum at segja?’

Hár segir: ‘Eigi kantu deli á Sleipnir ok eigi veiztu atburði af hverju hann kom!—en þat mun þer þykka frásagnarvert. Þat var snimma í óndverða bygða bygða, þá er goðin hófðu sett Miðgarð óg gert Valhöll, þá kom þar smiðr nokkvorr ok baðu at gera þeim borg á þrim misserum svá goða at trú ok orugg væri fyrir bergrism ok hrimþursum þótt þeir komi inn um Miðgarð. En hann mælir sér þat til kaups at hann skyldi eignask Freyju, ok hafa vildi hann söl ok mána. Þá gengu Æsirnir á tal ok rðu ráðum sinum, ok var þat kaup gert við smiðinn at hann skyldi eignask þat er hann mælir til ef hann fengi gert borgina á einum vetri, en hinn þyrsta sumars dag ef nokkvorr hlutr væri ögjörð at borginni þá skyldi hann af kaupinu. Skyldi hann af öngum manni lið þiggja til verkssins. Ok er þeir sogðu honum þessa kosti, þá beiddisk hann at þeir skyldu lofa
at hann hefði lið af hestri sínum er Svaðilfæri hét. En þvi réð Loki
3 er þat var til lagt við hann. Hann tók til hinn fyrsta vetrar dag
4 at gera borgina, en of nætr dró hann til grjöt á hestinum. En þat þötti
5 Asnum mikit undr hversu stór björg sá hestr dró, ok hálfa meira
6 þrekvirkir gerði hestrin en smiðrinn. En at kaupi þeira váru sterk
7 vítni ok morg serí, fyrir því at þótnum þötti ekki trygt at vera með
8 Asum griðalaust ef þórr kvæmi him, en þá var hann farinn í
9 Austveg at berja troll. En er á leið þeirra, þá söttisk mjók
10 borgargerðin ok var hon svá há ok sterk at eigi mátti á þat leita. En
11 þá er þrír dagar váru til sumars þá var komit mjók at boðhliði. Þá
12 settusk guðin á dómstóla sina ok leiðuð ráða ok spurði hverr
13 annan hví því hefði ráðit at gipta Freyju í Jötnheima eða spilla
14 loftinu ok himminum svá at taka þaðan sól ok tungl ok gefa
15 þótnum. En þat kom ásamt með því at þessu mundi ráðit hafa sá
16 er flestu ilu ræðr, Loki Laufeyjarson, ok kváðu hann verðan ís
17 dauða ef eigi hítti hann ráð til at smiðrinn væri af kaupinu, ok
18 veitul Loka atgöngu. En er hann varð hættu þá svarði hann eða
19 at hann skyldi svá til haga at smiðrinn skyldi af kaupinu, hvat sem
20 hann kostadi til. Ók it sama kveldi er smiðrinn ók út eptir grjötinu
21 með hestinum Svaðilfæra, þá hljóp or skóginum nokkvorum merr
22 at hestinum ok hvein við. En er hestinn kendi hvat hrossi þetta var
23 þá eddisk hann ok sleið sundr reipin ok hljóp til merinarrar, en
24 hon undan til skögar ok smiðrinn eptir ok vill taka hestinn, en
25 þessi hross hlaupa alla nótt nok kveldsl smiðin þá nótt. Ók eptir um
26 daginn varð ekki svá smiðið sem fyr hafði orðið. Ók þá er
27 smiðrinn sér at eigi mun lokit verða verkinu, þá ferisk smiðrinn í
28 jötnum. En er Æsirnar sá þat til viss at þar var bergrisi kominn, en
29 þá varð eigi byrmyt eiðunum, ok kýljuðu þeir á þórr, ok jafnskótt
30 kom hann ok þvi næst för á löpt hamarrinn Mjöllnir, galt þá
31 smiðarkaupit ok eigi sól ok tungl, heldr synjöði hann honum at 30
32 byggja i Jötnheimunum ok laust þat hit fyrsta høgg er haussinn
33 brotabi i smán mola ok sendi hann niðr undir Niflhel. En Loki
34 hafði þá ferð haft til Svaðilfæra at nokkvoru sídaðar bar hann fyl. Þat
35 var grátt ok hafði áttu feitr, ok er sé hestr beztr með góðum ok
36 monnum. Svá segir i Völuspá:
37 þá gengu regin òll
38 á rogstóla, 36
39 ginheilug god
40 ok of þat gattusk,
41 hverr hefði lopt allt
42
Gylfginning

lævi blandit
eða ætt jǫtuns

3  Óðs mey gefna.

Á gengusk eðbar,
orð ok sær,
mál òll meginlig
er á meðal füru.
börr einn þat vann
þrunginn móði.
Hann sjáldan sír
er hann sílt í of fregn.'

Þá mælir Gangleri: ‘Hvat er at segja frá Skíðblaðni er hann er
beztr skipa? Hvárt er ekki skip jafngott sem hann er eða jafnmikit?’

Hár segir: ‘Skíðblaðnir er beztr skipanna ok með mestum
hagleik gerr, en Naglfari er mest skip, þat er á Muspell. Óvergar
nokkvorir, synir Ívalda, gerðu Skíðblaðni ok gáfu Frey skipit.
Hann er svá mikill at allr Æsir megu skipa hann með vagnnum ok
herbúnaði, ok hefð hann byr þegar er segl er dregit, hvert er fara
skal. En þá er eigi skal fara með hann á sæ þá er hann görr af svá
morgum hlutum ok með svá mikilli list at hann má vejja saman
sem dúk ok hafa í pung sinum.’

Þá mælir Gangleri: ‘Gott skip er Skíðblaðnir, en allmikil
fjólkyni mun við vera hófði åt svá fái gert. Hvárt hefðr bórr
hvergi svá farit at hann hafi hitt fyrir sér svá rikt eða ramt at
honum hafi ofrefli í verit fyrir afs sakar eða eða fjólkyni?’

Þá mælir Hár: ‘Fár maðr vættir mik at frá því kunni segja, en
mari hefð honum harðførð þótt. En þótt svá hafi verit at
nokkvorr hlutur hafi svá verit ramr eða stærkr at bórr hafi eigi sigr
fengit á umnit, þá er eigi skylt at segja frá, fyrir því at morgðið
eru til þess, ok því eru allir skýldir at trúa, at bórr er maktast.’

Þá mælir Gangleri: ‘Svá lízk mér sem þess hlutar mun ek yðr
spurt hafa er engi er til furr at segja.’

Þá mælir Jafnhár: ‘Heyrt hófum vör sagt frá þeim atburðum er
oss pykkja örtuligir at sannir muni vera, en hér mun sjá sitja nær er
vida mun sónn tíðindi af at segja, ok munu því trúu at hann mun
eigi ljúga nú í fyrsta sinn er aldri laug fyrri.’

Þá mælir Gangleri: ‘Hér mun ek standa ok hlýða ef nokkvorr
ôrlaustn fær þessa máls, en at qörum kosti kalla ek yðr vera
yfirkomna ef þer kunnið eigi at segja þat er ek spyr.’
Þá mæli Þriði: ‘Auðsýnt er nú at hann vill þessi tíðindi vita þótt oss þykki eigi fagri at segja. En þer er at þegja.

‘Þat er upphafl þessa máls at Ökuþórr fór með hafra sína ok reið ok með honum sá Áss er Loki er kallaðr. Koma þerir at kveðdi til eins búaða ok fá þar náttstað. En um kveldit tók þörr hafra sína ok skar báða. Eptir þat váru þeir flegrir ok bornir til ketils.

En er soðit var þá settisk þörr til náttverðar ok þeir lagsmenn. Þörr baúð til matar með sér búaðum ok konu hans ok þönnun þeira. Somr þúa hét Þjálfi en Rǫskva döttir. Þá lagði þörr hafrstökur útar frá eldinum ok meðt at búaði ok heimamenn hans skyldu kasta á hafrastökurnar beinumum. Þjálfi, son búaða, helt á lærlægg hafraisins ok spretti á knifni sinum ok braut til mergjar.

Þörr dvalóðsk þar of nóttina, en í ötju fjörir dag stoð hann upp ok klæddi sík, tók hamarnin Mjöllni ok brá upp ok viði hafrastökur. Stóðu þá upp hafrarnir ok var þá annarr haltr eptrá fieti. Þat fann þörr ok talði at búaðinn eða hans hjón mundi eigi skynsamliga hafa farit með beinum hafraisins. Kennir hann at brottinn var lærlæggrinn. Eigi þarf langt frá því at segja, vita megu þat allir hversu hraeddr búaðinn mundi vera er hann sá at þörr lét siga brýnnar ofan fjörir augum; en þat er sá auganna, þá hugðisk hann falla mundu fyrir sjöinni einn samt. Hann herði hendnar at

hamarskaptingu svá at hvitnuðu knúarini, en búaðinn gerði sem ván var ok ðú hjóinn, kolluðu ákafliga, báðu sér fríðar, buðu at fyrir kvæmi allt þat þaðu áttu. En er hann sá hraezlu þeirra þá gekk 24 af honum möðrinn ok sefaðsins hann ok þökk af þeim i sætt þönnun þeira Þjálfa ok Rǫsku ok gerðus þau það skyldir þjonustumenn þörs ok fylgja þau honum jafnán síðan. Lét hann þar eptir hafra ok 27 byrjaði ferðina aust í Jötnheimar ok allt til hafraisins, ok það for hann út yfir hafit þat í dýjupa. En er hann kom til lands þá gekk hann upp ok með honum Loki ok Þjálfi ok Rǫskva. Þá er þau húðu lítila 30 hröð gengið varð fyrir þeim mjók stór. Gengu þau þann dag allan til myrks. Þjálfi var allra manna fóðuratris. Hann bar kýl börss, en til vista var eigi gott. Þá er myrkt var orðit leiðuð þeir sér til nátt-
stabár ok fundu fyrir sér skála nokkvorn mjók mikinn. Váru dýrr á enda ok jafnbreiðar skálanum. Þar leiðuð þeir sér náttbólsh.

En of miðja nót varð landskjalþipt mikill, gekk jörðin undir þeim 36 skykkjum ok skalþ húsit. Þá stóð þörr upp ok hét á lagsmenn sína ok leiðuðusk fjörir ok fundu aðhú til hugri handar i miðjum skálanum ok gengu þannig. Settisk þörr í dyrrihr en þunnir þau váru innar frá honum ok váru þau hrædd, en þörr helst hamarskaptingu
ok hugði at verja sik. Bóð þau ym mikinn ok gný. En er kom at dagan þá gekk bórr út ok sér hvar lað maðr skamt frá honum í skóginum ok var sá eigi litill. Hann svaf ok hraut sterkliga. Þá þöftisk bórr skilja hvat láturn verit hafði of nótina. Hann spennir sik me gingjörðum ok óx honum ásmegin, en í því vaknar sá maðr ok stóð skjót upp. En þá er sagt at bör varð bilt einu sinni at slá hann með hamrinum, ok spurði hann at nafni. En sá nefndisk Skrýmir.

"En eigi þarf ek," sagði hann, "at spyrja þik at nafni. Kenni ek at þú eit Asaþórr. En hvárt hefir þú dregit á braut hanzka minn?"

'Seildisk þá Skrýmir til ok tók upp hanzka sinn. Sér börð þá at þat hafði hann haft of nótina fyrir skála, en afhúst, þat var þumulungrinn hanzkans. Skrýmir spurd ef þórr vildi hafa föruneyti hans, en börð játti því. Þá tók Skrýmir ok leysti nestbagganna sinn ok bjósk til at eta dogurð, en börð í öðrum stað ok hans félagar. Skrýmir bauð þá at þeir legði mötuneyti sitt, en börð játti því. Þá bätt Skrýmir nest þeirra allt í eim bagga ok lagði á bak sér. Hann gegk fyrir of dagann ok steig heldr stórum. En súðan at kveldi leitað Skrýmir þeim náttstæðar undir eik nokkovorri mikilli. Þá mæli Skrýmir til börðs at hann vill leggjask nörr at sofna,—"en þér takið nestbaggann ok búið til nötturðar þörr."

'Því næst sofnar Skrýmir ok hraut fast, en börð tók nestbaggann ok skal leysa, en svá er at segja sem ötrúligt mun þykka, at engi knút fekk hann leyst ok engi álærendann hreyft svá at þá væri lausari en áðr. Ok er hann sér at þetta verk mág eigi nýtask þá varð hann reiðir, greip þá hamarinn Mjøllni tveim honum ok steig fram ogurum feiti at þar er Skrýmir lá ok lýstr í hófuð honum. En Skrýmir vaknar ok spyrri hvárt laufslendur nakkvat felli í hófuð honum, eða hvárt þeir hefði þá matazk ok sć búnir til rekna. Bórr segir at þeir munu þá sofna ganga. Gangs þá þá undir aðra eik. En þat þér satt at segja at ekki var þá öttalaust at sofa.

'En at miðri nött þá heyrr börð og Skrýmir hrytr ok sefr fast svá at dunar í skóginum. Þá stendr hann upp ok gengir til hans, reiðir hamarinn titi ok harl ok lýstr ofan í miðjan hvífil honum. Hann kennir at hams muðrinok sokkr djúpt í hófuðit. En í því bili vaknar Skrýmir ok mælti:

"Ðvat er nú? Fell akar nokkvot í hófuð mér? Eða hvat er titt um þik, börð?"

'En börð gegk aprt skyniliga ok svarar at hann var þá nývaknaðr; sagði at þá var mið nött ok enn væri mál at sofa. Þá
hugsaði þórr þat, ef hann kvæmi svá í færi at slá hann it þröðja hogg, at aldri skyldi hann sjá sík síðan; liggr nú ok getir ef Skrýmir sofnaði fast. En litlu fyrir dagan, hann heyrir þá at Skrýmir mun sofnað hafá, stendr þá upp ok hleypr at honum, reiðir þá hamarrinn af öllu aflí ok lýstr á þunnvangann þann er upp vissi. Sokkr þá hamarrinn upp at skaptinu, en Skrýmir settisk upp ok strokk of vangann ok mæli:


‘Tekr Skrýmir nestbaggann ok kastar á bak sér ok snýr þvers á braut í skóginn frá þeim, ok eigi er þess getit at Æsirnir bæði þá heil a hittask.

‘Þórr fór fram á leið ok þeir félagar ok gekk fram til miðs dags. Þá sá þeir borg standa á vólnum nokkvorir ok settu hnakkann á 24 bak sér aprt aðr þeir fengu sét yfir upp, ganga til borgarinnar ok var grind fyrir borghlóðnu ok lokin aprt. Þórr gekk á grindina ok fekk eigi upp lokoti, en er þeir þreyttu at komask í borgina þá 27 smugu þeir milli spalanma ok kómur svá inn, þá þá höll mikla ok gengu þannig. Var hurðin opin. Þá engu þeir inn ok sá þar marga menn á tvá bekki ok flsta erit stóra. Íví næst kona þeir fyrir 30 konunginn Útgarðaloka ok kvöðdu hann, en hann leit seint til þeira ok glotti um þóðum ok mæli:

“Seint er um langan veg at spyrja tiðinda. Eða er annan veg en 33 ek hygg, at þessi sveinstaði sél Ökuþórr? En meiri muntu vera en mér lízk þú. Eða hvat þróttu er þat er þér felagar þykki vera við búnir? Engi skal hér vera með oss sá er eigi kunni nokkurs 36 konar list eða kunandi um fram flesta menn.”

‘Þá segir sá er síðarst gekk, er Loki heitir: “Kann ek þá þrótt er ek em alþjúnaf at reyna, at engi er hér så inni er skjótara skal et 39 mat sinn en ek.”
Þá svarar Útgarðaloki: “Íþrótt er þat ef þú efnir, ok freista skal þá þessar íþróttar,”—kallaði útar á bekkinn at sá er Logi heitir skal ganga á golfrfram ok freista sin í móti Loka. Þá var tekít trog eitt ok borit inn á hallar golfrít ok fyllt af slátri. Settisk Loki at þöðrum enda en Logi at þöðrum, ok átv hvarþveggi sem tíðast ok meittusk í miðju troginn. Hafði þá Loki ett slátr allt af beinum en Logi hafði ok etið slátr allt ok beinum med ok svá trogit, ok sýndisk nút illum sem Loki hefði látit leikinn.

Þá spyrr Útgarðaloki hvat sá hinn ungi maðr kunni leika, en Þjalfr segir at hann mun freista at renna skeiðið nokkvor við einhvern þann er Útgarðaloki fær til. Hann segir, Útgarðaloki, at þetta er gøð íþrótt ok kallar þess meiri ván at hann sér vel at þeir búnir af skjótþeikinn ef hann skal þessa íþrótt inna, en þó laetr hann skjót þessa skulu freista. Stendr þá upp Útgarðaloki ok engri út, ok var þar gott skeiði at renna eptir slétum velli. Þá kallar Útgarðaloki til sin sveinstaula nokkvor er nefndr er Hugi ok bað hann renna í kopp við þjálfa. Þá taka þeir it fyrsta skeiði, ok er Hugi því frammar at hann snýsk aptr í móti honum at skeiðis enda.

Bá møllir Útgarðaloki:

“Þurfa muntu, Þjalfr, at leggja þik meir fram ef þú skalt vinna leikinn, en þó er þat satt at ekki hafa hér komit þeir menn er mér þykki þoðhvatari en svá.”

Þá taka þeir aptr annat skeiði, ok þá er Hugi kemir til skeiðs enda ok hann snýsk aptr, þá var langt kólfikot til þjálfa. Bá møllir Útgarðaloki:

“Vel þykki mér Þjalfr renna skeiðið, en eigi trúi ek honum nú at hann vinni leikinn. Ën nú mun reyna er þeir renna it þröðja skeiðið.”

Þá taka þeir enn skeiði. En er Hugi er kominn til skeiðs enda ok snýsk aptr, ok er þjálfr eigi þa kominn á mið skeiðið. Bá segja allir at reynt er um þenna leik.

Þá spyrr Útgarðaloki bór hvat þeira íþróttta mun vera er hann muni vîlsa birta fyrir þeim, svá miklar sogur sem menn hafa gort um störvirki hans. Bá møllir bór at helzt vill hann þá taka til at þreyta drykkju við einhvern Mann. Útgarðaloki segir at þat má vel vera ok gengir inn í hollina ok kallar skutilsveininn, þiðr at hann taki vitisheorn þat er hirómen eru vanir at drekka af. Því næst kemir fram skutilsveininn með horninu ok far bór í hønd. Bá møllir Útgarðaloki:

“Af horni þessu þykkr þá vel drukkit ef í einum drykkk geng
af, en sumir menn drekka af í tveim drykkjum. En engi er svá litill drykkjumabr at eigi gangi af í þrimr.”

‘Þórr lítir á hornit, ok sýnisk ekki mikit ok er þó heldr langt. En hann er mjök þyrstr, tekr at drekka ok svelgr allstöرم ok hyggr at eigi skal þurfa at lúta optar at sinni í hornit. En er hann þraut eyrindit ok hann laut ör horninu ok sér hvat leið drykkinum, ok lízk honum svá sem alllitill munr mun vera at nú sé lægra í horninu en áðr. Þá mælti Útgarðaloki:

“Vel er drukkit, ok eigi til mikit. Eigi mundak trúúa ef mér væri sagt frá at Ásaþórr mundi eigi meира drykk drekka, en þó veit ek at þú munt vilja drekka af í þrimr drykk.”

‘Þórr svarar òngu, setr hornit á munn sér ok hyggr nú at hann skal drekka meira drykk ok þreytir á drykknunum sem honum vansk til eyrindi, ok sér enn at stikillin horninsins vill ekki upp svá mjök sem honum líkar. Ok er hann þók hornit af munni sér ok sér í, lízk honum nú svá sem minna hafi þorrit en í ínu fyrri sinni. Er þó kull berandi borð á horninu. Þá mælti Útgarðaloki:

“Hvat er nú, Þórr? Muntu nú eigi sparask til eins drykkjar meira en þér mun hagr á vera? Svá lízk mér, ef þú skalt nú drekka af horninu hinn þriðja drykkinum sem þessi mun mestr atlaðr. En ekki muntu mega hér með oss heita svá mikill maðr sem Æsir kalla þó ek ef þú gerir eigi meira af þér um aðra leika en mér lízk sem um þennu mun vera.”

‘Þá varð Þórr reiðr, setr hornit á munn sér ok drekkr sem ákafiðið masti hann ok þreytir sem lengst at drykknum. En er hann sá í hornit þá hafði þú helzt nokkut munr á fengizk. Ok þá þók hann upp hornit ok vill eigi drekka meira. Þá mæltir Útgarðaloki:

“Áaðset er nú at mattr þinn er ekki svá mikill sem vör hugðum. En viltu freista um fleiri leika? Sjá má nú at ekki nýtir þú þær af.”

‘Þórr svarar: “Freista má ek enn of nokkura leika. En undarliga mundi mér þykka þá er ek var heima með Ásum ef þvílikir drykkir væri svá litlir kallaðir. En hvat leik vilið þér nú þjóða mér?”

‘Þá mæltir Útgarðaloki: “Þat gera hér ungir sveinar, er lítí mark mun at þykka, at hefja upp af þróðu kött minn. En eigi mundak kunna at mæla þvílikt við Ásaþórr ef ek hefða eigi sét fyr à þú erat myklu minni fyrir þér en ek hugða.”

‘Því næst hjóp fram köttir einn grár á hallar göllfit ok heldr mikill. En Þórr gekk til ok tók hendi sinni niðr undir miðjan
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kviðinn ok lypti upp. En koðtrinn beygði kenginn svá sem börr rétti upp löndina. En er börr seildisk svá langt upp sem hann mátti lengst þá létti koðtrinn einum fæti ok þer börr eigi framit þenna leik. Þá mælir Útgarðaloki: „Svá fór þessi leikr sem mik varði: koðtrinn er heldr mikill, en börr er lágr ok litill hja stórmenni því sem hér er með oss.“ „Þá mælir bórr: „Svá lítinn sem þér kallið mik, þá gangi þú til einnhverr ok fásk við mik! Nu em ek reiðr!“ „Þá svarar Útgarðaloki ok litask um á bekkina ok mælti: “Eigi sé ek þann man hér inni er eigi mun litilraði í þykja at fásk við þik.” Ok enn mælir hann: „Þjóð yrst. Kalli mér hingat kerlinguna fóstru mina Elli, ok fásk bórr við hana ef hann vill. Felt hefir hon þá menn er mér hafa litizk eigi österkligri en bórr er.“ „Því næst gekk í hóllina kerling ein gýmul. Þá mælir Útgarðaloki at hon skal taka fang við Ásaþór. Ekki er langt um at gera. Svá fór fang þat at því hæðara er bórr knúðisk at fanginu, því fastara stóð hon. Þá tók kerling at letta til bragða, ok varð bórr þá lauss á förum, ok várur þar sviptingar allhwaðar, ok eigi lengi aðr en bórr fell á kné þórfum fæti. Þá gekk til Útgarðaloki, það þau hættat fanginu, ok sagði svá at bórr mundi eigi þurfa at bjóða fleirum mýnum fang í hans hóll. Var þá ok litið á nót. Visaði Útgarðaloki bórr ok þeim félogum til sætis ok dveljask þar natt-langt i góðum fagnaði. En at morni þegar dagdaði stendr bórr upp ok þeir félagar, klaða sik ok eru búnir braut at ganga. Þá kom þar Útgarðaloki ok lét setja þeim borg. Skorti þá eigi góðan fagnað, mat ok drykk. En er þeir hafa matazk þá snúask þeir til ferðar. Útgarðaloki fylgir þeim út, gengr með þeim braut at borginni. En at skilnaði þá mælir Útgarðaloki til bórs ok spyrr hvering honum þykir ferð sín orðin, eða hvart hann hefur hitt ríkara man nokkvorn en sík. Bórr segir at eigi mun hann þat segja at eigi hafi hann mikla ösemó farit í þeira viðskiptum. „En þó veit ek at þér munuð kalla mik lítinn mann fyrir mér, ok uni ek því illa.“ „Þá mælir Útgarðaloki: “Nu skal segja þer it sanna er þú ert út kominn ör borginni, at ef ek lífi ok megak ráða þá skaltu aldri optar í hana koma. Ok þat veit trúu mín at aldri hefðir þá í hana komit ef ek hefða vitat aðr at þú hefðir svá mikinn kraft með þér, ok þú hefðir svá nær haft oss mikillí ófær. En sjónhverfingar hefi ek gert þér, svá at þyrsta sinn er ek fann þík á skóginum kom ek til fundar við yðr. Ók þá er þú skyldir leysa nestbaggann þá hafðak
bundit með grésjárni, en þú fætt eigi hvar upp skyldi lúka. En því næst laust þu mikið með hamrinnum þrú hogg, ok var it fyrsta minzt ok var því svá mikít at mér mundi endask til bana ef á hefði komit.

En þar er þú sátt hjá holl minni setberg, ok þar sättu oñan í þrú dali ferskeytta ok einn djúpastan, þar váru hamarspor þin. Setberginu brá ek fyrir huggin, en eigi sátt þú þat. Svá var ok of leikana er þer þreyttuð við hirdmenn mina. Þá var þat it fyrsta er Loki gerði.

Hann var mjók soltinn ok át titt, en sá er Logi heitir, þat var villeldr ok brendi hann eigi seinna trogit en slátrit. En er Þjálfi þreyttuð við þann er Hugi hét, þat var hugr minn, ok var Þjálfa eigi vænt at þreyttuð við hirðmenn mína. Þá var þat it fyrsta er Loki gerði.

‘Þat eru nú fjórur kallaðar. Ok enn mælir hann:

"Eigi þótti mér hitt minna vera vert er þú lyptir upp keitinum, ok þér satt at segja þá hraðdusk allir þeir er sá er þú lyptir af þóðu einum fætunum. En sá köttar var eigi sem þer sátt ýmir: þat var Míðgarðsormr er liggr um lónð all, ok vansk honum varliga lengdín til at þóðu teki sporðr ok hofuð. Ok svá lanagt seildisk þú upp at skammt var þá til himins. En hitt var ok mikit undr um fangit er þú stót svá lengi við ok fell eigi meir en á kné þóðum fæti er þú fekk við Ëlli, fyrir því at engi hefðafri sá orðið, ok engi mun verða ef svá gamall er at eili þ解r, at engi kimi ellin þóllum til falls. Ok er nú þat satt at segja at vör munum skiljask, ok mun þá betr hvárratveggu handar at þér komið eigi optar mik at hitta. Ek mun enn annat sinn verja borg mána með þvílikum vælum eða þóðunum svá at ekki vald munuð þér á mér fá."

‘En er Þórr heyði þessa þolu greip hann til hamarsins ok bregðr á lopt, en er hann skal fram reiða þá sér hann þar hvergi Útgarðaloka. Ok þá snýsk hann aptri til borgarinnar ok ætlask þá fyrir at brjóta borgina. Þá sér hann þar svo viða ok fagra en ongu borg. Snýsk hann þá aptri ok f ér leið sín til þess er hann kom aptri í þróuvanga. En þá er satt at segja at þá hafði hann ráðit fyrir sér at leita til ef saman metti bera fundi þeira Míðgarðsorms, sem sítan varð. Nú ætlar ek engan kunna þér sanna þegar segja frá þessi ferð þóðs.’

Þá mælir Gangleri: ‘Allmikill er fyrir sér Útgarðaloki, en með vælum ok fjoðkyngi ferr hann mjók. En þat má sjá at hann er mikill
fyrir sér at hann átti hirðmenn þá er mikinn mátt hafa. Eða hvárt hefur bórr ekki þessa hefist?

Hár svarar: ’Eigi er þat ökunnigt, þótt eigi sé freðimenn, at bórr leiðrétta þessa ferðina er nú var frá sagt, ok dvalðisk ekki lengi heima aðr hann bjósk svá skyndiliga til ferðarinnar at hann hafði eigi reið ok eigi hafrana ok ekki fjaruneyti. Gekk hann út of Miðgárð svá sem ungr drengr, ok kom einn aptan at kveldi til þotuns nokkurs; sá er Hymir nefndr. Bórr dvalðisk þar at gistingu of nöttina. En í dagan stöð Hymir upp ok klaeddisk ok bjósk at roa á sæ til fiskjar. En bórr spratt upp ok var skjött búinn ok bað at Hymir skyldi hann láta roa á sæ með sér. En Hymir sagði at lilí lóðsmöð mundi at honum vera er hann var lilí ok ungmenni eitt.

”Ok mun þik kala ef ek sit svá lengi ok útarliga sem ek em vanr.”

’En bórr sagði at hann mundi roa mega fyrir því frá landi at eigi var vist hvárt hann mundi fyrir þeir bæði at roa útan, ok reiddisk bórr þotnuminn své at þa var bútt at hann mundi þegar láta hamarinn skjalla honum, en hann lét þat við berask þviat hann hugðisk þá at reyna af sitt í þrørum stað. Hann spurði Hymir hvat þeir skýldu hafa at beitum, en Hymir bað hann fá sér sjálfan beitur. Þá snæfisk bórr á braut þangat er hann sá öxna flokk nokkvorn er Hymir átti. Hann tók hinn mesta uxann, er Himinhjótr hét, ok slett af höfuði ok for með til sjávar. Haði þá Hymir út skotit nokkvunum. Bórr gekk á skipit ok settisk í austrúm, tók tvær árar ok roði, ok þótti Hymir skrifið verða af roðri hans. Hymir ræi í halsinum framt ok söttisk skjött roðrinn. Sagði þá Hymir at þeir vau komm í þær vaztir er hann var vanr at sitja ok draga flata fiska, en bórr kvekk vilja roa myklu lengra, ok tóku þeir enn snertiróðr. Sagði Hymir þá at þeir vau komm í þær langt út at hætt var at sitja útar fyrir Miðgárdsmör. En bórr kvekk mundu roa eina hriók og svá gerði, en Hymir var þá allóktr. Þá er þeir lagði upp árarnar, greiddi hann til vað heldr sterkjan ok eigi var öngullinn minni eða öramligrí. Þur lét bör koma á öngullinn oxahöfuðit ok kastaði fyrir norð, ok for öngullinn til grunns. Ok er þá svá satt at segja at engu gini þá bórr minnr Miðgárdsormin en Útgarðaloki haði spottat bör þá er hann höf orminn upp á hendi sér. Miðgárdsormin yfir oxahöfuðit en öngullinn và í gómin orminnum. En er orminn kendi þess, brá hann við svá hart at báðir hnefar bórs skullu út á bórðinu. Þá varð bórr reiðr ok fierðisk í ásmegin, spyndi við svá
fast at hann hljóp báðum fótum gognum skipit ok spyrdi við grunni, dró þá orrminn upp at borði. En þat má segja at engi hefðir sá sét ögurligur sjónir er eigi mátti þat sjá er Þórr hvesti augun á orrminn, en orrminn starði neðan í móti ok blés eitrínu. Þá er sagt at jötninnn Hymir gerðisk lítverpr, fjölnaði, ok hræddisk er hann sí orrminn ok þat er særinn fell út ok inn of nókkvann. Ok i þvi bili er Þórr greip hamarrinn ok færði á lopt þá fáldaði jötunnin til agnsaxinu ok hjó vað þórs af borði, en orrminn sectisk í særin. En Þórr kastaði hamrinnuptir honum, ok segja menn at hann lýst af honum hófuðit við grunninum. En ek hygg hitt vera þér satt at segja at Miðgarðsormr lifir enn ok ligir í umsjá. En Þórr reiddi til hnefann ok sett við eyra Hymir svá at hann steyptisk fyrir borð ok sér í iljar honum. En Þórr óð til lands.


Hár svarar: ‘Vera mun at segja frá þeim tíðindum er meira þótti vert Ásunum. En þat er upphaf þessar sognu at Baldr inn göða dreymði drama stóra ok hættliga um líf sitt. En er hann sagði Ásunum draumana þá báru þeir saman ráð sín, ok var þat gert at beîða gríða Baldri fyrir alls konar háska, ok Frigg tók svardaga til þess at eira skyldu Baldri eldr ok vatn, jarn ok alls konar málmr, steinar, jorgín, viðirmir, söttirmir, dýrin, fuglarmir, eitr, ormar. En er þetta var gert ok vitat, þá var þat skemtun Baldrs ok Ásanna at hann skyldi standa upp á þingum en allir aðrir skyldu sumir skjóta á hann, sumir höggva til, sumir berja grjóti. En hvat sem at var gert, sakaði hann ekki, ok þótti þetta öllum mikill frami. En er þetta sá Loki Laufeyjarson þá líkaði honum illa er Baldr sakaði ekki. Hann gekk til Fensalar til Friggjar ok brá sér í konu líki. Þá spyrr Frigg ef sú kona vissi hvat Ásir hófuðsk at á þinginu. Hon sagði at allir skutu at Baldri, ok þat at hann sakaði ekki. Pá mælir Frigg:

“Eigi munu vápn eða viðir granda Baldri. Eiða hefi ek þegit af öllum þeim.”

‘Pá spyrr konan: “Hafa allir hlutir eïða unnit at eira Baldri?”’


‘Því næst hvarf konan á brut. En Loki tók mistiltein ok sleit upp ok gekk til jings. En Höðr stóð útarlág í mannhringinum þviat hann var blindr. Pá mælir Loki við hann:

“Hvi skýtr þú ekki at Baldri?”’
‘Hann svarar: “Iviat ek sê eigi hver Baldr er, ok þat annat at ek em vâpnlaus.”

3  ‘Pâ mêlir Loki: “Gerðu þó í liking annarra manna ok vêt Baldri semð sem aðrir menn. Ek mun visa þér til hvor hann stendr. Skjót at honum vendi þessum.”

6  ‘Hjörð tók mistiltein ok skaut at Baldri at tilvisun Loka. Flaug skotit í gogn num hann ok fêll hann dauðr til jarðar, ok hefir þat mest òhapp verit unnit með göðum ok mǫnnum. Þa er Baldr var fallinn þà fellusk ðillum Asum orðþok ok svá hendr at taka til hans, ok sá hverr til annars, ok vár allir með einnum hug til þess er unnit hafði verkit. En engi màtti hefna, þar var svá mikill gríðastaðr. En þa er Æsirnir freistuðu at mela þa var hitt þó fyrr at grátrinn kom upp svá at engi màtti þðrum segja með orðunum frá sinum harmi. En Óðinn bar þeim mun verst þenna skaaða sem hann kunni mesta skyn hversu mikil aftaka ok missa Asumum var í fráfalli Baldrs. En er göðin vîtkaðusk þà mêlir Frigg ok svæði hvver sá væri með Asum er eignask vîldi allar ástir hennar ok hylli ok vili hann ríða á Helveg ok freista ef hann fái fundit Baldr ok bjoða Helju útlautan ef hon vill láta fara Baldr heim í Ásgarði. En sá er nefndr Hermôðr inn hvat, sveinn Óðins, er til þeirar þarar varð. Þa var tekinn Sleipnir, hestr Óðins, ok leidd fram, ok steig Hermôðr á þann hest ok hleyppti braut. En Æsirnir tóku lík Baldrs ok fluttu til sævar. Hringhorni hét skip Baldrs. Hann var allra skipa mestr. Hann vîldu göðin fram setja ok gera þar á bálför Baldrs. En skipit gekk hverti fram. Þá var sent í Jötunheimar eptir gygi þeir er Hýrrokkinn hét. En er hon kom ok reiði vargi ok hafði þög ogam at taumum þá hjölp hon af hestinum, en Óðinn kallaði til berserkí fjöra at geta hestinsins, ok fengu þeir eigi haldti nema þeir feldi hann. Þá gekk Hýrrokkinn á framstaðn nokkvens ok hratt fram í frysta viðrargöði svá at eðhr hratt úr hlumnum um ok länd ðill skulflu. Þa varð þöð reiðr ok greip hamarrinn ok mynd þa brjóta høftuð hennar ábr en göðin ðill báðu henni fríðar. Þa var borti út á skipit lík Baldrs, ok er þat sá kona hans Nanna Nepsdóttir þá sprakk hon af harmi ok dö. Var hon borin á bálit ok sleigt í eldi. Þá stöð þöðr at ok vigði bálit með Mjöllini. En fyrir fútum hans rann dægr nokkur. Sá er Litr nefndr. En þöð spyrði fæti sinum á hann ok hratt honum í eldinn ok brann hann.

‘En at þessi brennu sötti margs konar þjóð: fyrr at segja frá Óðni, at með honum for Frigg ok vâlkynjur ok hrafnar hans, en
Freyr ök í kerru með gelti þeim er Gullinbursti heitir eða Slöðruhtanni. En Heimdallr reið hesti þeim er Gulltoppr heitir, en Freyja koþtum sinum. Þar komr ok mikit fólk hrimþursa ok bergrisar. Óðinn lagði á bálit gullhring þann er Draupnir heitir. Honum fylgði síðan sú náttúra at hina niundu hverja nótt drúpu af honum átta gullhringar jafnhöfgir. Hestr Baldrs var leiddr á bálit með õllu reiði. En þat er at segja frá Hermóði at hann reið niu nætr dokkva dala ok djúpa svá at hann sá ekki fyrir enn hann kom til árinnar Gjallar ok reið á Gjallar brúna. Hon er þókt lýsigulli. Móðguðr er nefnd mær sú er gætir brúarinnar. Hon spurði hann at nafni eða ætt ok sagði at hinn fyrra dag ríðu um brúna fimm fylki dauðra manna,

"En eigi dynr brúin minnr undir einum þér ok eigi hefir þú lit dauðra manna. Hvi ríðr þú hér á Helveg?"

‘Hann svarar at “ek skal ríða til Heljar at leita Baldrs. Eða hvárt hefir þú nakkvat sét Baldr á Helvegi?”

‘En hon sagði at Baldr haði þar riði um Gjallar brú, “en niðr ok norðr lagir Helvegr.”

‘Þá reiðður Hermóðr þar til er hann kom at Helgrindum. Þá sté hann af hestinum ok gyði hann fast, steig upp ok keyði hann sporum. En hestrinn hljóp svá hart ok yfir grindina at hann kom 21 hvergi nær. Þá reiðður Hermóðr heim til hallerinnar ok steig af hesti, gekk inn í höllina, sá þar sitja í ǫndugi Baldr bróður sinn, ok dvalðisk Hermóðr þar um nóttina. En at morni þá þeikd Þún Hermóðr af Helju at Baldr skyldi riða heim með honum ok sagði hversu mikill grátr var með Ásum. En Hel sagði at þat skyldi svá reyna hvárt Baldr var svá ástætt sem sagt er,

“Ok ef allir hlutir í heiminum, kykvir ok dauðir, gráta hann, þá skal hann fara til Ása apt, en haldask með Helju ef nakkvarr meður við eða vill eigi gráta.”

‘Þá stóð Hermóðr upp, en Baldr leiotr hann út or höllinni ok þök hringinn Draupnir ok sendi Óðni til minja, en Nanna sendi Frigg ripti ok enn fleiri gjaftar; Fullu fingrgull. Þá reið Hermóðr apti leið 33 sína ok kom í Ásgarð ok sagði õll tíðindi þau er hann haði sét ok heyrta.

‘Því næst sendu Æsir um allan heim orindreka at bídja at Baldr 36 væri grátninn or Helju. En allir gerðu þat, menninir ok kykvendin ok þróðin ok steinarnir ok tré ok allr málmr, svá sem þú munt sét hafa at þessir hlutir gráta þá er þeir koma or frosti ok i hita. Þá er
sendimenn förðu heim ok höfðu vel rekit sin eyrindi, finna þær í helli nokkvorum hvart gjyr sat. Hon nefndisk þókk. þær bútja
hanna gráta Baldr ór Helju. Hon segir:

“Þókk mun gráta
þurrum tárum
Baldrís bálfarar.
Kýks né dauðs
nauta ek karlís sonar:
haldi Hel því er hefír.”

‘En þess geta menn at þar hafi verit Loki Laufeyjarson er flest hefír íllt gert með Ásum.’

Pá mælir Ganglerí: ‘Allmiklu kon Loki á leið er hann olli fyrst því er Baldr var veginn, ok svá því er hann varð eigi leystr frá Helju. Ëða hvart varð honum þessa nákkvat hefír?’

Hár segir: ‘Goldit var honum þetta svá at hann mun lengi kennask. Þa er guðin váru orðin honum svá reið sem ván var, hljóp hann á braut ok fal sík í fjalli nokkvoru, gerði þar hús ok fjórar
dyrð at hann mátti sjá ár núsinu í allar áttir. En opt um daga brá
hann sér í laxliki ok falsk þa þar sem heitir Fráangrfrórs. Þá
hugsaði hann fyrir sér hverja væl því er þaðum til finna at taka hann
í forsnunum. En er hann sat í núsinu tók hann lígharm ok reið á
ràxna svá sem net er siban. En eldr brann fyrir þonum. Þa sá hann
at því áttu skammt til hans ok hafrí Óðinn sét ár Hlóskjálfi
hvar hann var. Hann hljóp þegar upp ok út í ána ok kastaði netinu
fram á elðinn. En er því koma til nússins þa gekk sá fyrst inn er
alla var vitrastr, er Kvasir heitir. Ok er hann sá á elðinum
fólskann er netit hafrí brunnt þat skilði hann at þat mundi væl vera
til at taka fiska, ok sagdi Æsunum. Því næst tóku þeir ok gerðu sér
net eptir því sem þeir sá á fólska at Loki hafrí got. Ok er bútt var
netit þá fara því er til árinnað ok kasta neti í forsnun. Helt bór renda
óðrum ok óðrum heldu allir Því er drógu netit. En Loki fór fyrir
ok legsk niðr í milli steina tveggja. Drógu þeir netit yfir hann ok
kendu at kylvat var fyrir ok fara í annatal upp til forsnins ok kasta
út netinu ok binda við svá þungt at eigi skyli undir mega fara. Fjöll
þá Loki fyrir netinu, en er hann sér at skammt var til sævar þá hleyp
hann upp yfir þínulímn ok rennir upp í forsnin. Nú sá Æsirin hvar
hann fór, fara enn upp til forsnins ok skipta liðinu í tvá staði, en
því veðr þa eptir mörku ann ok fara svá til sævar. En er Loki sér
tvá kosti—var þat lífs háska at hlauta á sæin, en hiti var annarr at
hlaupa enn yfir netit—ok þat gerði hann, hljóp sem snarast yfir netþinulinn. Þórr greip eptir honum ok tók um hann ok rendi hann í hendi honum svá at staðar nam höndin við sporðinn. Ók er fyrr þá sok laxinn aptrmjar.

‘Nú var Loki tekinn griðalauss ok farit með hann í helli nokkvorn. Þá tóku þeir þrjár hellur ok settu á egg ok lusto rauf á hellunnini hverri. Þá váru tekningar Loka, Váli ok Nari eða Narfi. Brugðu Æsir Vála í vargs líki ok reif hann í sundr Narfa bróður sinn. Þá tóku Æsir þarman hans ok bundu Loka með yfir þá þrjá steina—einn undir herðum, annarr undir lendum, þröddi undir knésfötum—ok urðu þau bond at jární. Þá tók Skaði eitorm ok festi upp yfir hann svá at eitrit skyldi drjúpa ör orminum í andlit honum. En Sigyn kona hans stendr hjá honum ok heldr mundlaugu undir eitrdrupa. En þá er full er mundlaugin þá gengr hon ok slær út eitrnu, en meðan drýp eitrit í andlit honum. Þá kippisk hann svá hart við at jörð öll skelfr. Þat kallið þér landskjálpta. Þar liggir hann í bondum til ragnaröks.’

Þá mælir Gangleri: ‘Hver tíðindi eru at segja frá um ragnarökr? 18 Þess hefi ek eigi fyrir heyr ¿getit.’

Hár segir: ‘Mikil tíðindi eru þaðan at segja ok mörg. Þau í fyrstu at vetr sá kemr er kallaðr er fimbulvetr. Þá drífr snær öðrum í þriðum áttum. Frost eru þá mikil ok vindar hvassir. Ekki nýtr sólar. Þeir vetr fara þrjár saman ek ekki sumar milli. En aðr ganga svá aðr þrjár vetr at þá er um alla veröld orrostur miklar. Þá drepask þrjár fyrir ágirni sakar ok engi þyrjör fjödur eða syni í manndrápum eða sifjasliti. Svá segir í Völuspá:

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| ok at þonum verðask, | 28 |
| munu systrungar | 29 |
| sífjam spilla | 30 |
| Hart er með hóldum, | 31 |
| hórdóm mikill, | 32 |
| skeggjöld, skálmöld, | 33 |
| skildir klofnir, | 34 |
| vindiöld, vargöld, | 35 |
| aðr veröld steyþisk. | 36 |

Þá verðr þat er mikil tíðindi þykka, at úlfrinn gleypir sólina, ok þykkr mörgum þat mikit mein. Þá tekir aðr úlfrinn tunglit, ok gerir så ok mikít ögagn. Stjørnurnar hverfa af himninum, þá er ok þat til tíðinda at svá skelfr jörð öll ok björg at viðir losna ör jörðu

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upp, en björgin hrynjá, en fjoðrar allir ok þönd brotna ok slítna. Þá verðr Fenrisúlfr lauss. Þá geysisk hæft á þöndin fýrir því at þá snýsk Miðgarðsormr í þöfnumð ið seekir upp á landit. Þá verðr ok þat at Naglfar losnar, skip þat er svá heitir. Þat er gert af nógum dauðra manna, ok er þat fýrir því varnarar vert ef maðr deyr með óskornum nógum at sá maðr eykr mikit efnir til skipins Naglfars er goðin ok menn vældi seint at gert yrði. En í þessum sævargang flynir Naglfar. Hrymr heitir jöftun er stýrir Naglfara. En Fenrisúlfr fær með gapanda munn ok er hinn efri kjöptr við himni en hinn neðri við þörðu. Gaða mundi hann meira ef rúm væri til. Eldar brenna or augum hans ok nösum. Miðgarðsormr blæss svá efnirnu at hann dreifir lopt þöll ok lag, ok er hann allögnurligr, ok er hann á aðra hlíð ulfinum. Í þessum gúlro knorr himinninn ok riða þaðan Muspells synir. Surtr ríðr fyrst ok fýrir honum ok eptir baði eldr brennandi. Sverð hans er gott mjökk. Af því skinn bjartar en af sölu. En er þeir riða Bifrost þá brotnar hon sem fýr er sagt. Muspells megir sökja fram á þann voll er Vígríðr heitir. Þær kemr ok þá Fenrisúlfr ok Miðgarðsormr. Þær er ok þá Loki kominn ok Hrymr ok með honum allir hringþursar, en Loka fylgja allir Heljar sinnar. En Muspells synir hafa einir sér fylking; er sú björt mjökk.

Voðrinn Vígríðr er hundrað rasta við á hvern veg.

‘En er þessi tiðindi verða þá stendr upp Heimdallr ok blæss ákafliga í Gjallarhorn ok veið upp þöll guðin ok eiga þau þing saman. Þá ríðr Óðinn til Mímis brunns ok tekir rauð af Mími fýrir sér ok sínu líði. Þá skelfr askr Yggdrasils ok engi hlutur er þá öttalauð á himni eða þörðu. Æsir hervæða sik ok allir einjerjar ok sökja fram á völuna. Ríðr fyrst Öðinn með gullhjálmi ok fagra brynju ok geir sinn er Gungnir heitir. Stefñir hann móti Fenrisúlfr, en bör frambjöð aðr hlíð honum ok má hann ekki duga honum því att hann hefir fullt fang at berjask við Miðgarðsorm. Freyr bersk móti Surti ok verðr þær samangr aðr Freyr fellr. Þat verðr hans bani er hann missir þess hins göða sverðs er hann gaf Skírnir. Þa er er ok lauss orðinn hundrin Garm er bundinn er fýrir Gnaphalli. Hann er í mesta forða. Hann á við móti Tý ok verðr hvárr þórum at bana. Börð bannarð af Miðgarðsormi ok stígri þaðan braut niu fét. Þá fellr hann dauður til jardar fyrir eiti því er ormrinn blass á hann. Úlfirn greypir Óðin. Verðr þat hans bani. En þegar eptir snýsk fram Viðarr ok stígir þórum fæti í neðra keypt ulfsins. (A þeim fæti hefir hann þann skó er allan aðr hefir verið til samnat: þat eru bjórar þerir er menn sníða or skómm sinum fýrir tám eða hæl. Því
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skal þeim bjórum braut kasta sá maðr er at því vill hyggja at koma Ásunum at liði.) Annarri hendi tekur hann inn efra keypt ülfsins ok rifr sundr gin hans ok verðr þat ülfsins bani. Loki á orrostu við Heimdall ok verðr hvárr annurs bani. Því næst slyngr Surtr eldý yfir jórðina ok brennir allan heim. Svá er sagt í Völuspá:

Hátt blæss Heimdallr
horn er á lopti.
Mælir Óðinn
við Míms hófuð.
Skelfi Yggdrasils
askr standandi,
ynr it aðna tré
en jötunn losnar.

Hvat er með Ásum?
Hvat er með álrum?
Ynr allr Jötunheimr.
Æsir ró á þingi.
Stynja dvergar
fyrir steindurum,
veggbergs visir.
Vituð ér enn eða hvat?
Hrymr ekr austan
hefisk lind fyrir.
Snýsk Ýrmungandr
i jötunnmóði,
Órmr knýr unnir,
ðrn mun hlakka,
slítr nái niðfólr,
Naglfar losnar.

Kjóll ferr austan,
koma munu Muspells
of lóg lýðir
en Loki stýrir.
Þur ró fiffmegir
með freka allir.
Þeim er bróðir
Byleists í fór.

Surtrr ferr sunnan
með sviga lævi.
Skinn af sverði
sól valftva.
Grjótbjorg gnata
en gift rata,
3 troða halir Helveg
en himinn klofnar.
6 hún kjotur enn annarr fram
er Ödinn ferr
við úlf vega,
9 en bani Belja
bjarrur at Surti:
þar mun Friggjar
falla angan.
12 Gengr Öðins son
við úlf vega,
15 Viðarr of veg
at valdyri.
18 Laetr hann megi Hveðrungrs
mund of standa
hjør til hjarta.
þó er hefnt fjóður.
21 Gengr inn mæri
múgr Hlöðynjar
neptur at nabri
24 niðs ökviðnum.
Muna halir allir
heimstuð ryðja
27 er af môði drepr
Miðgarðs vóorr.
30 Sól mun sortna,
sókkur fold í mar.
Hverfa at himni
heiðar stjörnum.
33 Geisar eimi
ok aldmar,
leikr hár hiti
36 við himin sjálfan.

Hér segir enn svá:
Vígriðr heitir vóllr
39 er finnask vigi at
Surti ok in svássu guð.
Hundrað rasta
hann er á hverjan veg.
Sá er þeim völlr vitaðr.'

Þá mælir Gangleri: ‘Hvat verðr þá eptir er brendr er himinn ok jörð ok heimr allr ok dauð goðin òll ok allir einherjar ok allt mannfólk? Ok hafið þer áhr sagt at hverr maðr skal lífa í nokkvorum heimi um allar aldrí?’

Þá segir Þriði: ‘Margar eru þá vistir góðar ok margar illar. Bazt er þá at vera á Gimlé á himni, ok allgott er til góðs drykkjar þeim er þat þykkr gaman í þeim sal er Brimir heitir. Hann stendr ok á himni. Sá er ok góðr salr er stendr á Niðafjöllum, gjör af rauðu gulli. Sá þeitir Sindri. Í þessum sölum skulu byggja góðir menn ok siðlátir. Á Náströndum er mikill salr ok illr ok horfa í norðr dyrr. Hann er ok ofinn allr orma hryggjum sem vandahús, en orma hófuð òll vitu inn í húsit ok blása eitri svá at eptir salnum renna eitrár, ok vaða þær á eitrofar ok morðvargar, svá sem hér segir:

Sal veit ek standa
sólu fjarrri
Náströndu á.
Norðr horfa dyrar.
Falla citrdropar
inn of ljóra.
Sá er undinn salr
orma hryggjum.
Skulu þar vaða
þunga strauma
menn meinsvara
ok morðvargar.

En í Hvergelmi er verst:
þar kvæl Niðóðgr
nái framgengna.’

Þá mælir Gangleri: ‘Hvárt lífa nokkvor goðin þá? Eða er þá nokkvor jörð eða himinn?’

Hár segir: ‘Upp skýtr jördunni þá ór sænum ok er þá grœn ok fógr. Vaxa þá akrar ósánir. Viðarr ok Váli lífa svá at eigi hefir særinn ok Surtaði grandat þeim, ok byggja þeir á lövelli, þar sem fyrr var Ásgarðr. Ók þar koma þá syncir Þórs, Móði ok Magni, ok hafa þar Myltni. Pvi neste koma þar Baldr ok Höðr frá Heljar. Setjask þá allir samt ok talask við ok minnask á rúnar sinar ok
ræða of þiðindi þau er fyrrum höfðu verit, of Miðgarðsorm ok um Fenrisúlf. þá finna þeir í grásinu guíllyflur þær er Æsirnir höfðu átt. Svá er sagt:

Víðarr ok Váli
byggja vè göða
þá er sortnar Surtalogi.
Móði ok Magni
skulu Mjöllni hafa
Vingnís at vigbroti.

En þar sem heitir Hoddmímis hölt leyorsk menn tvær í Surtaloga er svá heita: Líf ok Leiðfrasir; ok hafa morgindögvar fyrir mat. En af þessum mýnum kemir svá mikil kynslóð at byggvisk heimr allr. Svá sem hér segir:

Líf ok Leiðfrasir,
en þau leyorsk munu
í hölti Hoddmímís.
Morgindögvar
þau sér at mat hafa,
en þaðan af aldr alask.

Ok hitt mun þér undarligt þykka er sólin hefir getit dóttur eigi ofegri en hon er, ok ferr sú þá stigur mýður sinnar, sem hér segir:

Eina dóttur
berr AlfrÝðul
áðr hana Fenrir fari.
Sú skal rða
er regin deyja
mýður braut mær.

En nú ef þú kant lengra fram at spyrja þá veit ek eigi hvaðan þer kemir þat, fyrir því at öngan mann heyrða ek lengra segja fram aldarfarit. Ok njóttu nú sem þú namt.

Því næst heyrði Gangleri dyni mikla hvern veg frá sér, ok leið út á hlúð sér. Ok þá er hann sésk meir um, þá stendr hann úti á sléttum velli, sér þá ena hötl ok önga Borg. Gengr hann þá leið sina braut ok kemir heim í ríki sitt ok segir þau þiðindi er hann hefur sét ok heyrí. Ók eptir honum sagði hverr maðr ðrúmr þessar sognur.

En Æsir setjask þá á tal ok ráða ráðum sinum ok mýnnask á þessar frásagnir allar er honum váru sagðar, ok gefa nófn þessi hin sömu er áðr eru nefnd mýnum ok stóðum þeim er þar váru, til
þess at þá er langar stundir líði at menn skyldu ekki ifask í at allir væri einir, þeir Æsir er nú var frá sagt ok þessir er þá váru þau somu nónin gefin. þar var þá Þórr kallaðr—ok er sá Æsaþórr hinn gamli, sá er Æskaförr—ok honum eru tend þau stórvirki er Þórr (Ector) gerði í Troju. En þat hyggja menn at Tyrkir hafi sagt frá Ulixes ok hafi þeir hann kallat Loka, þvíat Tyrkir váru hans hinir mestu övinir.
General notes

6/26–7 ‘from the fact that the names of their ancestors are written’, i.e. from the names that are recorded in their genealogies, which could be seen to belong to the language of the ‘Æsir’.

6/29–30 The reference seems to be to the existence of non-Germanic, i.e. Celtic, place-names in England. Snorri makes a comparable remark in Hkr I 153; cf. If XXXV 39 (probably derived from the beginning of Skíldinga saga).

7/4 The Gefjun described here and in Hkr I 14–15 has a different nature from the one mentioned at 29/21, but there is no real conflict, because this is one of the human Æsir of the prologue, whereas the figures within the dialogue are the divine ones they worship. The Gefjun that appears in Ls 19–20 seems more like the one in this story. In various Icelandic versions of Latin writings Gefjun is used as an equivalent of Diana, though in the Norwegian biblical commentary in Stjørn (ed. C. R. Unger, Christiania 1862, 90) she is made equivalent to Venus. Cf. AH Studier 69–71.

7/12–19 This verse is thought to be part of Bragi’s chief surviving poem Ragnarsdrápa, in which he described illustrations depicting various legends on a shield supposed to have been given him by Ragnarr loðbrók (see Skáld 50–1, 69–70, 72–3). It is also quoted in Hkr I 15, but otherwise the poem is only preserved in manuscripts of SnE (see Skj A I 1–4). A different interpretation of the first four lines, based on an emended text, is given by R. Frank, Old Norse Court Poetry, The Dróttkvætt Stanza (Islandica XLII), Ithaca 1978, 108–10.

7/16 ok links fjǫgur haufuð and áttu ennitungl, and the whole phrase is the object of báru.


7/31–4 is also quoted in Fagrskinna (If XXIX 68) and Flateyjarbók I 574, in both of which it is attributed, as here, to Bjóðólfr; and in Hkr I 117, where it is attributed, probably correctly, to Þorbjörm hornklofi, a Norwegian poet who flourished around 900. It is thought to be part of a poem known as Haraldskvæði or Hrafnsmál about Haraldr hárfagri (died c.940), and refers ironically to the rout of that king’s opponents at the battle of Hafsfjörðr (c.885), who are described as having used their shields to protect their backs as they fled.

Bjóðólfr of Hvinir in Norway was also associated with Haraldr hárfagri, and the poems Haustlǫng (quoted in Skáld) and Ynglingatal (quoted in Snorri’s Ynglinga saga) are attributed to him. Cf. Skáldatal, SnE III 273, and see Skj A I 7–21.
7/36–8/1 Cf. *Vm* 8.
8/10–15 = *Háv* 1.
8/22–3 Cf. *Vm* 7. Gylfi is to demonstrate his wisdom by his ability to ask questions (cf. *Háv* 28, 63) and his opponents will be defeated if he can think of a question they cannot answer; cf. 36/32–40 and note, and 54/28–30.
8/24–5 aremetrical enough to be arranged as verse, but whether they are a quotation, and if so from what, it is impossible to say. Cf. *Vm* 9, 11.
8/29–32 All these names, or variants of them, appear both in the *þula* of Ôðinn names in *SnE* II 472–3 and in the verses quoted from *Grm*, 21/32–22/15 below. When there are alternative forms here, it is the second form that corresponds to *Grm* and the *þula*. In the version of this passage in U only one of each of the alternatives is given, again generally the second.
8/35–9/5 Compare St Óláfr’s description of Jesús Kristr in *Hkr* II 369.
9/12–19 = *Vsp* 3. The differences from the *PE* texts are taken to imply different oral versions of the poem, but Snorri may have deliberately excluded Ymir at this point.
9/29 The phrase *endi veraldar* occurs only here in *Gylf*. From 25/26 the word *ragnarokr* is used.
9/31–8 = *Vsp* 52 (cf. 51/38–52/4).
10/14 *þess* could be neuter, but nevertheless it seems likely that the origin of the *kraptr* is conceived as a personal agency (Alfðór or Surtr?). Cf. Klaus von See, *Mythos und Theologie im Skandinavischen Hochmittelalter* (Skandinavistische Arbeiten 8), Heidelberg 1988, 53–4.
10/18–25 = *Hdl* 33 (preserved in *Flateyjarbók*). Verses 29–44 of this poem are thought to have constituted what was apparently known to Snorri as *Völuspá hin skamma*.
10/27–35 = *Vm* 30–1; lines 27–9 are a question asked by Ôðinn in the poem, who has assumed the name Gagnráðr (cf. the textual note to line 26); lines 30–5 are Óðinn’s answer, and Órar (line 33) refers to the giants, whose various family lines extend back in time and meet in a common progenitor (line 34).
11/16–19 Cf. 3/36 ff., 4/9 ff., and 8/27–36: the name the Æsir have given to the almighty ruler whose existence they have deduced from natural phenomena by means of their *jarðlig skilning* is Ôðinn, because that is the name of the greatest being they know, and they presume the two are identical; and Hár invites Gangleri to accept this identification.
(At 13/4–17, however, Alfǫðr/Óðinn appears again to be euhemerised as a human king, and even here he is far from eternal.) Sá maðr (line 18) relates to the following er-clause which refers to Óðinn Borsson. In line 17 hann refers to stýrandi, and svá means the name Öðinn, as in line 18. Line 19 implies that if Gangleri is going to address the almighty he ought to address him by this name. This is thus the fullest answer yet to Gangleri’s enquiry at 8/27. Note that Öðinn Borsson, the god, is always distinct from Öðinn Friallafsson, the human king of the prologue.

The whole paragraph is the words of Hár. There is no justification for taking part of it as an interposition by the author, breaking into the dramatic framework to state his own belief. Snorri is imaginatively trying to re-create a heathen credo. Similarly þér (line 19) is not to be taken to refer to the reader: it means Gangleri primarily, though it may include his Scandinavian contemporaries generally.

11/27–32 = Vm 35. The speaker is Vafþrúðnir, the wise old giant.
11/35 ff. Grm 40–1, quoted at 12/28–39, is the main source, but cf. Vm 21 and Vsp 4. See also 3/18 ff.
12/1 The second gerðu is from the verb gerða.
12/2–3 Cf. 37/29.
12/4 ff. Kennings based on these legends are mentioned in Skáld ch. 23; see R. Meissner, Die Kenningar der Skalden, Bonn and Leipzig 1921, 104.
12/9–11 Snorri here distinguishes the stars that are ‘fixed’ (to the inverted bowl of the sky) from those that ‘move’ (planets, and perhaps comets and shooting stars).
12/11 The forn vísindi may be just eddic poems (e.g. Vm 23 and 25 as well as Vsp 6), but Snorri may also have had in mind twelfth-century Icelandic books on astronomy and the calendar such as that which survives in the Royal Library, Copenhagen, as GkS 1812 4to (see Álsta delen af cod. 1812 4to Gml. Kgl. Samling, ed. L. Larsson, København 1883, and Alfræði íslenzk II, ed. N. Beckman and K. Kålund, København 1914–16). Cf. also Genesis 1: 14.
12/13–18 = Vsp 5.
12/19 ‘It was the same with the earth before this took place’, or perhaps ‘thus it was above the earth (i.e. in the sky) before this took place’. The words of jǫrð are only in R, but it is hard to see that the sentence makes better sense if they are omitted.
12/23–4 It is not quite clear on which side of the surrounding ocean the giants live. It is perhaps most natural to take it that they were on the inside, round the edge of the world inhabited by men, but the story of
Útgarðaloki suggests that some at least lived beyond the ocean (37/28–9). Eddic poems provide no clear statement on this.


13/6 hían fyrstí is presumably Óðinn; cf. Vsp 17–18. The vagueness of identification here is presumably because the author knew that Vsp has Hœnir and Lóðurr in place of Vili and Vé in this episode.

13/8 þeim is attracted into the case of the relative clause, and mannkindin is construed as if a plural (cf. ótluk).

13/10 kallaðr is abbreviated kall with a line and curl through -ll, as at 14/23, 19/35, 39, 23/2, and elsewhere. The gender seems to be influenced by that of the complement Asgarð; kólluð (to agree with borg, as in W) would be more normal; T has kallat. Cf. 30/7 and note, and 39/11, where the neuter form is written. At 4/27–8 W has þat hús ok herbergi . . . er kólluð var Troja; see also 29/26 and note.

13/10–17 Here the gods worshipped by the human Æsir of the frame story are themselves euhemerised and represented as having lived on earth in the past (note the tense of settisk at 13/13), and as being the ancestors of the human Æsir. Cf. 8/28–9 and 15/23. At 20/5, however, Hliðskjálf is said to be in heaven.

13/20 Although the phrases gera einhverri barn, gera barn af einhverri occur in the sense ‘beget a child on (with) someone’ (see J. Fritzner, *Ordbog over det gamle norske Sprog*, Oslo 1954, s.v. barn and gera 7), the phrase used here suggests ‘make (a child) out of (in this case) earth’, and the ambiguity may be intentional.

13/25 If Jǫrð here, as at 13/19, is a personification of the earth, Snorri evidently knew more than one legend about her ancestry. Cf. 3/29–33, and 30/36.

13/31 The origin of dew; cf. 19/24–9.

13/34 ff. Snorri appears to be combining several originally distinct aetiological stories about the sun and moon (night and day). Besides 13/22–33, 13/34–14/7, 14/8–17, he has yet another account at 12/7–19 (referred to at 13/40). Note also 54/20–7 and Skáld 90/1–2. Some of these stories may represent popular tradition, others may have a more learned origin, or at least have been modified by learned speculation (and perhaps scaldic word-play?); cf. A. Holtsmark, ‘Bil og Hjuke’, *Maal og Minne* 1945, 139–54. Only some parts of these accounts are represented in extant eddic poetry; cf. *Vm* 12, 14, 23, 25, *Grm* 37, 39, *Vsp* 5–6, 40, and the note to 14/14–17. See also *SnE* II 431/3–4 (not part of Snorri’s work), which is perhaps part of a lost poem.

14/2 i sumum frœðum: i. e. presumably *Grm* 37; see note to 12/11.

14/6 i.e. stóngin (heitir) Simul. For sá (line 5) see sár (1) in glossary.
General notes

14/14–17 The two wolves are also mentioned in Grm 39 and (as Skalli and Hatti) in one manuscript of Heibreks saga (p. 81). The statement here that the wolf that goes ahead of the sun will catch the moon is only in R and W and could be an interpolation, though it is repeated in all manuscripts at 49/38. In any case it is probably only a deduction from Grm 39 and Vsp 40 (quoted at 14/28–35), where tungl (here = sun) was probably taken by some medieval readers to mean the moon. Mánagarmr (14/23) does not appear in other sources and, unless he is the same as Hati Hróðvitnisson, must represent a different tradition, though he may be merely Snorri’s rationalisation of Vsp 40–1. Yet another version of the destruction of the sun appears in Vm 46–7 (quoted at 54/22–7), where it is Fenrir who swallows it.

14/28–15/3 = Vsp 40–1. The second verse, like 14/23–6 above, is a prophecy about ragnarokr.

15/31 Cf. Vsp 8. The significance of this verse and the identity of the three females are obscure in the poem, and Snorri does not offer any clarification. But Jötunheimar symbolises for him the forces of destruction and chaos that conflict with the order and civilisation fostered by the Æsir.

15/39–17/4 corresponds to Vsp 9, 10/5–8, 11–13, 15 and 16/1–4. Vsp 10/1–4 and 14 are paraphrased in prose. Snorri’s version differs considerably from PE, but the fact that all the dwarf-lists (conflated as they evidently are from several overlapping þulur) appear both in Snorri’s version and in the texts of Vsp in the Codex Regius of the eddic poems and Hauksbók means that if they are an interpolation in Vsp the interpolation was made at an early stage in the poem’s textual history. There is no textual evidence that they are spurious.


17/18 At 25/40 Gjallarhorn is in the possession of Heimdallr (cf. 50/23). If Heimdallar hljóð in Vsp 27 means Gjallarhorn, it is there said to be hidden under Yggdrasill.

17/21–8 = Vsp 28/7–14.

17/27 The meaning of af veði is obscure: 17/18 suggests that Snorri took it to be a vessel, and believed that this was Gjallarhorn. In Vsp 27, however, the veð (presumably Óðinn’s eye) seems to be conceived as the source of the flow of mead, or something over which it flows.

17/35 Baldr has not been mentioned before. For a moment Snorri seems to have forgotten his dramatic framework, and that to Gangleri Baldr...
will need an introduction (cf. 23/14), though one would not of course have been necessary for Snorri’s contemporary readers. His death and burial are related in Gylf ch. 49 (pp. 45–7 in this edition).

17/38–18/6 = Grm 29. The precise reason why bórr has to walk and wade is not apparent either from the verse or from the prose.

18/11 alti is presumably adverbial, either with þar . . . fyrir ‘everywhere there’ or with guðlig vǫrn ‘entirely, absolutely’.

18/17–22 = Fm 13. The speaker is the serpent Fáfnir. This is the only quotation in Gylf from an eddic poem usually classed as ‘heroic’ rather than ‘mythological’. It may be that the verse was known to Snorri as part of another poem, but the content of this and other verses in Fáfnismál is mythological and Snorri may have considered the poem mythological as it stands.

18/34 barr normally means the foliage of conifers. But Snorri was not necessarily ignorant of the nature of the ash, which he would have known from his visits to Scandinavia. Bíta barr is an alliterating phrase, and barr may have been extended in reference, at any rate in poetry, to include all kinds of foliage (see glossary and cf. Skáld ch. 34: barr eða lauf). Alternatively, since Yggdrasill was evergreen (19/26) it may have been imagined to partake of the nature of a conifer.

18/38–19/13 = Grm 35 and 34. The conflicting information about the number of stags at 18/34 is derived from Grm 33; Grm 32, 34 and 35 also conflict on the number of serpents (note Snorri’s compromise at 18/35–6). The reason for the apparent contradictions in Grm may be that the poem we have was compiled from variant versions of poetical myths, just as Háv included variant versions of gnomic utterances.

19/18 This idea may have been suggested by the so-called petrifying springs in Iceland which coat objects in their vicinity with a white deposit.

19/20–7 = Vsp 19. æ (line 26) can be taken either with grœnn (i.e. evergreen) or with stendr.

20/11–18 = Vsp 64.

20/22 þessum himni = ‘our heaven (sky)’, i.e. the one humans see; annarr himinn (line 21) = Andlangr; þenna stað line 24 = Gimlé.

20/24–5 i.e. no men are to be found in these places yet (cf. 9/3). Presumably these heavens will be peopled with good men after the end of the world; cf. 53/9. In Christian tradition humans did not normally enter heaven until after the Redemption, though some writers assume that they will not do so until after Doomsday.

20/33–8 = Vm 37.

21/3 sva fróðr i.e. as Gangleri claims to be.

21/13 The number twelve does not include Óðinn, and bórr is number
one (cf. Annarr 23/14, þróði 23/28). Loki, as an afterthought (26/34), makes a thirteenth. Cf. the beginning of Skáld (p. 1) where the list of twelve Æsir similarly excludes Óðinn (and Baldr and Hǫðr, though since Nanna is present among the Ásynjur this cannot be because the episode takes place after Baldr’s death), but has in addition Henhir, and includes Loki. In spite of the different terminology in U at 22/28 (goðanna eda Ásanna) and 22/31 (sterkastr Ása ok allra guðanna ok manna), it does not seem that Snorri intended to distinguish Æsir from other gods (i.e. Vanir), though the exclusion of the latter (i.e. Njǫrðr and Freyr) from the tally in Gylf would leave exactly twelve including Óðinn and Loki. But Njǫrðr is described as an Áss at 23/28 (in all manuscripts, including U) in spite of the statement at 23/32 (which R omits).

21/21–6 This seems to be a conflation of Ls 29/1, 4–6, 21/1–2 and 47/3. Snorri may have known a different oral version of the poem from that preserved in PE, but the differences may be just due to his faulty memory.

21/29 Snorri seems to be identifying the einherjar in Valhǫll with the rétt siðadir menn in Gimlė(9/2–3) by associating both places with Vingólf.


22/16–19, 24–5 Cf. Grm 48–50, where some of Óðinn’s names are said to have arisen from his various adventures; such adventures are known from PE, Skáld, Ynglinga saga and various heroic sagas (fornaldar sögur) which may have existed as oral tales in Snorri’s time, and from some stories of hagiographic tendency associated with Óláfr Tryggva-son, e.g. in Flateyjarbók. 22/20–4 harks back to the explanation in the prologue, 4/9–12.

22/30–1 The names Ásaþórr and Ǫkuþórr are probably here intended to distinguish this Þórr from Þórr son of Munon (4/37), as at 55/3–4. Cf. 13/20.

22/33–4 ‘the biggest ever built’: menn is here used in its widest nonspecific sense as indefinite subject, and does not mean ‘humans’ as opposed to ‘divine beings’; the statement paraphrases 22/38–40.

22/35–40 = Grm 24. Óðinn is the speaker in the poem, and his (principal) son is Þórr (13/20).

23/18–19 See textual note. This sentence is concerned with attributes other than physical, so the emendation seems justified.

23/20 Breiðablik has already been mentioned (19/38) but this seems to have been forgotten; U adds þann stað er . . . fjrr er nefndr.

23/22–7 = Grm 12.
The conflict between Æsir and Vanir is mentioned again in Skáld (p. 3), and in Vsp 24, Ls 34, Vm 39; and in greater detail in Ynglinga saga (Hkr I 12), where it is almost divested of its mythical character.

More details about Njǫrðr’s marriage are given in Skáld, cf. Skáld 18 (ch. 6); see also Ynglinga saga (Hkr I 21–2) and the verses of Háleygjatal quoted there. In Saxo Grammaticus, Book I, 8, the story of Haddingus and Regnilda appears to be a euhemerised version of the legend of Njǫrðr and Skaði, and the two verses Snorri quotes (24/3–15), though they are not recorded elsewhere in Old Norse, were evidently known to Saxo in some form. They presumably form part of an otherwise lost poem about Njǫrðr.

24/19–24 = Grm 11.

24/32–7 = Grm 14; cf. 21/27–9. On Freyja’s role here where Frigg might have been expected cf. Egils saga (ÍF II 244) and Sprola þättr (Flateyjarbók 1276). See also Skáld ch. 20, where Freyja is called eigandi valfalls, and Skáld chs 18 (p. 24) and 19 (p. 30), where Frigg is said to be the owner of the bird-shape which in Írkr 3 and Skáld 2/11 seems to belong to Freyja.

25/6–8 Gylfi here discovers the apparent answer to his question at 7/22–3. This story is told in more detail in Gylf ch. 34, pp. 27–9.

25/29–30 Clearly a reference to the story of the loss of the apples and the near-disaster that resulted, told in Skáld 1–2; the ek refers perhaps as much to Snorri as to Hárr. The reference does not necessarily mean that Gylf was written after Skáld, since it could have been added later, or perhaps means simply that Snorri was reserving the story for a later place in his work.

26/1 hǫfuð is the subject. The sentence is not in U here and really belongs in Skáld; see Skáld ch. 8 (where sem fyrir er ritat presumably refers to the present passage in Gylf) and ch. 69. The legend underlying these rather puzzling passages has not been preserved. Cf. Háttatal st. 7/1–2 and SnE II 498–9; ÍF VII 208 n.

26/2–7 = Grm 13.

26/10 Nothing more survives of Heimdalargaldr, though it is referred to again at Skáld 19/12, and Heimdallr’s parentage is mentioned in the verse of Úlfr Uggason quoted at Skáld 20. There is a later eddic-type poem known as Hrafnagaldr Óðins or Forspjallsljóð (PE 371–6).

27/10 A comma at fæðerni, making Dá . . . sér in line 11 the main clause of the sentence beginning at line 6, might make the passage smoother, but all manuscripts indicate a major break at fæðerni (new paragraph
The use of *ok* to introduce a main clause after a subordinate clause (line 9) is not uncommon (see *ok* in glossary).

27/15 ‘over the nine worlds’ (see *heimr* in glossary); i.e. all who died of sickness or old age in any of the nine worlds came under Hel’s jurisdiction, though her actual authority was over the one of the nine to which all such people were obliged to go (Niflheimr).

27/18–21 The list is extended in U, and another more elaborate account is found in AM 748 I b 4to (*SnE* II 494: ‘Frá hibýlum Heljar’).

27/40–28/1 There seem, however, to be no examples of the use of these sayings in Old Icelandic.

28/5–12 There is a metrical version of the composition of Gleipnir in AM 748 I b 4to and AM 757 a 4to (*SnE* II 431–2 and 515).

29/26 Verb and participle are attracted into agreement with the complement *hnossir*. The subject is *þat er fagrt er* (‘whatever is beautiful and valuable is called a *hnoss*’). According to the *þula* in *Skáld* 115 (verse 435), Hnoss had a sister called Gersemi (‘treasure, jewel’).

29/28–9 Another attempt to explain the multiplicity of names for a single figure in Norse mythology. Cf. 22/16–27 and note. There are more names for Freyja in the *þula* in *Skáld* 115 (verse 435).

29/31 *Vanadís*: Freyja was technically not one of the Ásynjur, just as Njörð and Freyr were not really Æsir (see 23/32 and 24/25–6 and cf. note to 21/13).

32/11 ýssu spurning (nominative) is not syntactically linked to the rest of the sentence, since ýkkí is impersonal and líkara neuter, but it is picked up by hér . . . af (‘concerning this matter’) in the last clause.


33/6–7 Cf. *Eiríksmál* (see note to 32/8–9) and Eyvindr skáldaspillir’s *Hákonarmál* (*Hkr* I 186–97).

33/16–17 Gangleri’s reply is unmistakably ironic. Thus Snorri draws attention to the naïve aspects of the mythology he treats.

33/18–25 Cf. *Grm* 26–8. But at 9/20–24 Hvergelmir was described as a spring (brúdr) which existed before Valhöll and Eikþýrningir did, and Snorri is evidently giving two incompatible versions of the source of the rivers. Five of those named at 33/21–5 are among those listed at 9/22–4 (though some in variant forms), and all the names in both lists (or variants of them) are included in *Grm* 27–8. Many also appear in the *þula* in *Skáld* 124–6.

33/34–9 = *Grm* 23.

34/8–13 = *Vm* 41.

34/16–24 = *Grm* 44. The use of the plural Ásanna at 34/15 is odd, since Óðinn alone is the speaker in the poem. Hár may be referring to its transmission. It is difficult to know whether Snorri seriously thought that eddic poems were composed by the Æsir. But he carefully excludes scaldic poems from the dialogue in *Gylf*, almost certainly because of the anachronism of putting quotations from the work of historical poets into the mouths of prehistoric characters. This implies that he thought the eddic poems they do quote were composed in prehistoric times, before the migration of the Æsir.

The human poet Bragi would fit rather uncomfortably into these mythological surroundings, and it may be that it is the god Bragi who is meant at 34/22.

34/33–4 Freyja was particularly coveted by giants (cf. *Drk* 8, 23, *Vsp* 25, *Skáld* 20/34). The sun and moon are obviously included because of *Vsp* 25/5–6, but it is uncertain whether Snorri is right to connect *Vsp* 25–6 (which are quoted at 35/36–36/11; verse 26 is also paraphrased at 35/28–30) with this story.

35/10 The builder was evidently not building the wall course by course but to its full height a stretch at a time, starting at one end and finishing at the other.
General notes

35/14–17 Cf. 48/10–11 and 27/2–3. Loki is tormented to make him speak (like Óðinn in the prose introduction to Grm) in Skáld 24 (ch. 18); cf. Skáld 1, 2, 41. In Gylf ch. 50 (49/5 ff.) his torture is retributive.

35/20–1 hestr and merr are the words for stallion and mare; kross normally denotes the species without distinction of sex. Hvat hrossi þetta var: 'what sort of horse it was', i.e. that it was a mare.

35/29–30 Cf. Ærk 32.

35/32 i.e. below the lowest world (see 9/4–5 and Vm 43), such was the force of the blow.

35/33 hann = Loki. An eight-legged horse is depicted on picture-stones from Gotland made in the eighth or ninth centuries. See S. Lindqvist, Gotlands Bildsteine (Stockholm 1941–2), I figs. 137 and 139. Cf. the riddle in Heiðreks saga 44.


36/16–17 These dwarfs appear also in Skáld 41–2 (ch. 35) where the making of the ship is again mentioned. Cf. also Grm 43 (quoted at Skáld 18–19, verse 62). In Ynglinga saga (Hkr 118) Óðinn is said to own Skíðblaðnir.

36/31 The last four words relate both to til þess and to því. Snorri attributes to Hár the belief that there is an orthodoxy in the heathen religion. Cf. 21/6, 11–12.

36/32–3 If Gangleri is right, he will have won the contest of wisdom; see 8/23 and note, 36/39–40, and cf. 21/3 ff., 22/26, 44/3.

37/3–43/38 There is no poetical source extant for the story of Bórr and Útgárðaloki, but some motives in it appear in eddic poems: Bórr’s taking refuge in a glove is referred to in Hrbl 26 (where the giant is called Fjalarr) and Ls 60, his inability to undo the food-bag in Ls 62, and the lameness of his goat in Hym 37 (but here Loki is made responsible and the context is different; the goats are mentioned several times in this poem). Þjálfi is only mentioned in one eddic poem (Hrbíl), Röskva in none. A kenning for old age based on Þórr’s wrestling with Elli is found in Egils saga verse 1 (ÍF II 60), but this verse may not be as old as the saga claims.

37/7 þeir lagsmenn = Bórr and Loki, see glossary.

37/29 hafit: cf. 12/2–3, 22–3, 27/12–13, 44/3–45/13. There is no explanation of how Bórr crossed it in R, T and W, though in U he is said to have swum. Perhaps he waded (cf. 17/36 and 45/13).

37/32 A foreshadowing of 40/9 ff.

37/33 From here on the presence of Röskva in the party seems to be ignored; the pronoun þau still occurs sporadically (37/39–38/1, 38/30), but þeir gradually supersedes it, and Röskva takes no further part in the action.
39/11 kallat: the masculine or feminine form would be more normal (cf. note to 13/10 above).
39/17 þann, i.e. kost (alternative).
40/13–14 hann (= Útgarðaloki) is the subject of laetr, þessa is the genitive with freista, skulu is impersonal; the direct speech equivalent of the clause is þessa skal skjótt freista (cf. 40/1–2).
40/30 ok: see ok in glossary and note to 27/10.
40/35–6 þat má vel vera: ‘that may well be’, i.e. (presumably) that he is good at that, or that that is his chief accomplishment; or ‘that will be fine’. On þór’s drinking cf. Skáld 20 and Þrk 24–5.
41/6 See note to 40/30.
41/7 ‘there must be a very little difference by which it is lower’, i.e. it must be by a very small amount that it is lower.
41/22–3 ‘than it seems to me will be the case with this one (game)’.
41/33 This is the first speech of þórr to Útgarðaloki given in his own words, and he uses the ‘polite’ plural form of the pronoun (unless he is including all those present in his question), while Útgarðaloki consistently uses the ‘familiar’ singular form in addressing þórr (cf. 42/7, 32).
42/32 i.e. þórr views his loss of future reputation as more serious than his present humiliation.
42/38 hafðir: perhaps an error for hafðir (so WT): ‘and that you would have’, ‘and that you were going to have (brought us)’.
42/39 kom ek: i.e. it was I who came.
43/16 Þat . . . kallahar: an aetiological aside. The nú makes it clear that it is not part of Útgarðaloki’s speech, but whether the speaker is þríði, or whether Snorri has for a moment broken through the dramatic frame of his story is perhaps open to doubt. Ok . . . hann must be spoken by þríði, referring to Útgarðaloki.
43/24–5 sá corresponds logically, though not syntactically, to ollum (anacoluthon).
43/30–2 In lifting the hammer above his head with both hands, þórr has for a moment had to take his eyes off Útgarðaloki. Note the similarity to the end of Gylf, where Gangleri, surprised by the sudden noise (54/31), for a moment takes his eyes off his interlocutors, and they disappear.
44/3 ‘It is not unknown even (to those who) are not scholars’: even those who are not scholars know this story—another comment on Gangleri’s ignorance (cf. 15/5, 21/3, 22/26, 33/6, 29, 34/27–8), and Hár does not on this occasion even need þríði’s help to tell it.
The following story figures in Húsdrápa and Ragnarsdrápa and
other scaldic poems used by Snorri (see Skáld verses 24, 42, 48, 51, 54, 55, 56, 153, 210, 316, 366, SnE II 499; Skj A 13–4, 6, 137, 140) as well as in Hym; see SG Kommentar 255–6. It is depicted on stones from Altuna (Uppland, Sweden), Hordum (Hassing, Thisted, Denmark), and Gosforth, Cumberland (see MRN, plate 21; Einar Ö. Sveinsson, Íslenzkar bókmenntir í fornöld I, Reykjavik 1962, 343 and 346; P. Foote and D. M. Wilson, The Viking Achievement, London 1970, plate 26).

44/16 fjörir því . . . at: ‘for this reason . . . that’.

45/10 ek = Hárr. The hammer never misses (Skáld 42/32–3), but on the other hand the Midgard serpent survives to fight at ragnarókr (50/3). Snorri does not attempt to reconcile the two, but appeals to the existence of more than one version of the story. The first (‘segja menn’) is supported by Úlfr Uggason’s Húsdrápa (Skáld 17, verse 56), which also supports the reading hrǫnnunum in W and T for grunninum. The second version (hitt) probably corresponded to Bragi’s Ragnarsdrápa (cf. Skáld 96, verse 366), though the conclusion of the story in what survives of this poem is not quite clear. Hym also seems to be defective at this point in the story, but it differs from Snorri’s account in that there Hymir survives the expedition.

45/16 ff. Baldr’s death figures in Úlfr Uggason’s Húsdrápa (Skáld verses 8, 14, 19, 63, 242), Vsp, Bdr, and other poems. Saxo Grammaticus (Book III) includes a euhemerised version of the story.

46/7–8 ‘that was the greatest disaster ever brought to pass’.

46/9 fellusk . . . ordtǫk ok svá hendr: zeugma.

46/26 ‘The steed of the troll(-wife)’ is a well-known kenning for wolf, possibly based on this story. See, for example, Hkr III 178 and Orms þáttr Stórolfssonar, verse 7 (IF XIII 412); and cf. Hkr III 177 and Helgakviða Hjörvarðssonar, prose after verse 30 (PE 176). A carved stone from Hunnestad, Skåne (Sweden), depicts a wolf as a mount, see MRN, plate 22. Cf. R. Meissner, Die Kenningar der Skalden, Bonn and Leipzig 1921, 124–5.

46/29 The ship evidently had the prow facing up the beach and was launched stern first.

47/4 Cf. 47/32, where Óðinn gets the ring back again. The inclusion of síðan (47/5), which T omits, makes this statement conflict with Skáld 42, where the ring is said to have had this property from the beginning. But there are other such contradictions in Snorra Edda, and it is not certain that síðan is an addition. Cf. also Skm 21 and Skáld 45.

48/4–9 This verse is not found elsewhere, but it may be from an otherwise lost poem about the death of Baldr.
General notes

48/22 ‘in the way in which nets have been ever since’, an aetiological comment, like that at 49/3–4.

48/39 kitt, i.e. the opposite course (at . . . netit); annarr, i.e. lífs háski.

49/5 ff. Loki’s capture and punishment are related briefly, and with certain differences (particularly in the names of Loki’s sons), in the concluding prose in Ls. There the episode is not connected with the death of Baldr.

49/16 ‘That is what you call an earthquake’: Hár’s comment to Gangleri. Another aetiological aside.

49/20 Þau: i.e. tíðindi.

49/27–36 = Vsp 45.

49/37 ff. The present tenses in this and the following passages of dialogue are to be taken as referring to future time. Up to 49/17 all narratives have related to past events, though present tenses have often described actions continuing through the present (e.g. 29/8–10, 49/13–17).

49/37–9 Cf. 14/14–17, 22–6, 34, 54/24 and notes to 13/34 ff. and 14/14–17.

50/5–7 The syntax is rather unclear, but fyrir því probably relates to the at-clause, and the ef-clause explains the varnan, i.e. the precaution is against letting (one ought not to let) a man die with uncut nails. Cf. vidvörunarvert, IF XII 274.

50/16 Cf. 15/9.

50/24 Cf. 51/8–9 (Vsp 46); Ynglinga saga, Hkr I 13 and 18; Sd 14.

50/31–2 Cf. 31/21–3, 31/40–32/2.

50/40 i.e. when shoes are being made and the shape is cut from a piece of leather, leaving waste scraps, which would often be triangular in shape (bjórar), at the toes (fyrir tám: not ‘for the toes’) and heel.

51/6–52/36 = Vsp 46/5–8, 47/1–4, 48, 50–3, 55–7. There are considerable differences between the texts.

51/13 Thjótunn here could be Fenrisúlfr (29/10, 50/2), or Garmr (50/32–3; cf. Vsp 44, 49, 54, 58) or Loki (49/17, cf. 26/36).

51/22 and 51/33 conflict with 50/8; 51/31–2 with 50/13–14. Snorri may have intentionally departed from the account in Vsp, and originally he may not have included all the verses here quoted (many of them are lacking in U), since their inclusion draws attention to the discrepancies.

52/5 Hlín is thought to have been another name for Frigg, in spite of 30/4. Her first grief would have been the death of her son Baldr (see Skáld chs 5, 19; Ls 27–8).

52/24 Both the Codex Regius of the eddic poems and the manuscripts of SnE have ökvöðnum (RW; ökvöðjum T; the text of Hauksbók is illegible here), and the word therefore relates to nadri: ‘unafraid of shameful acts, not holding back from his wicked deed’. The emendation ökvöðum
(relating to mǫgr, i.e. Þórr) would give easier sense (‘unashamed of disgrace, having no fear of belying his reputation’) but has no manuscript support.

52/29–30 Cf. Arnórr jarlaskáld (born c. 1012), Porfinnsdrápa 24, quoted in Skáld 33:

Bjórt verðr sól at svartri,
søkkr fold i mar døkkvan.

It is usually assumed that Arnórr was influenced by Vsp rather than vice versa.

52/38–53/3 = Vm 18.

53/6–7 Ok . . aldir may be a statement or reminder rather than a question.

53/8–13 Cf. 9/2–3, 20/7–18 and note to 32/4. Öðinn himself does not survive ragnarök.

53/15 conflicts with 53/21–2.

53/16 Cf. 9/4–5, which also conflicts with 27/14–16.

53/17–31 = Vsp 38–9. In the versions of Vsp in PE there is no mention of Hvergelmir, and Níðhöggr seems to be at Náströnd.

54/4–9 = Vm 51.

54/14–19 = Vm 45. The first line is syntactically incomplete; it is the answer to the question Hvatt lifir manna . . . in Vm 44, and the verb of the question has to be supplied in the answer.

54/22–7 = Vm 47. berref refers to future time. Cf. 49/37–9 and note.

54/29 haf could refer either to the question (‘how you will be able to ask such a question’) or to the answer (‘where you will get an answer from’). Cf. note to 8/22–3.

54/30 Cf. Háv 164 and note to 8/10–15.

54/31–3 Cf. note to 43/30–2.

54/35 This is how the stories are supposed to have reached the author (cf. note to 34/16–24). Snorri is on other occasions concerned to give a realistic explanation for the transmission of information, e.g. Hkr I 298, II 358. See Sigurður Nordal, Snorri Sturluson, Reykjavík 1920, 201–2. Cf. also Grettis saga (ÍF VII 205), Órvar-Odds saga (ed. R. C. Boer, Leiden 1888, 194–5), Njáls saga (ÍF XII 330–1), Orms þáttr Stórólfssonar, ch. 8 (ÍF XIII 414–6).

54/38 þar, i.e. in Scandinavia, to men of their own company and to the localities in their new homeland. Cf. 6/24–30 and notes.

55/2 er nú var frá sagt, i.e. the Æsir about whom stories have been told in Gylf (er Æðr eru nefnd, 54/38). Their names and exploits are now being attributed by a deliberate policy of deception to the ‘historical’ Æsir.
(Þessir 55/2) emigrant from Asia, to whom Gangleri has been talking, so that the local people and their descendants would believe them to be identical.

55/3–4 i.e. someone there was given the name of Þórr, that is the name that had belonged to the original (god) þórr (Ǫkuþórr), and to him were attributed the deeds of (H)ector of Troy, which were supposed to be symbolically represented in myths relating to Ǫkuþórr (see Skáld 5/36–6/29); cf. 4/35–5/9.

55/5–7 i.e. the uncomplimentary myths about Loki are supposed to derive from Turkish (i.e. Trojan, and hostile) accounts of Ulysses.
Textual notes

The text (from 5/13) is based solely on R: readings from other manuscripts are only quoted when the text of R is incoherent or has obvious omissions. Verses from eddic and scaldic poems are also printed (and glossed) in the form in which they appear in R, and there is no attempt at a critical text.
heimsteð R 53/8 segir briði] \textit{TU}, svarar briði \textit{W}; illegible in \textit{R} 53/9 á
Gimlé] \textit{TU}; á Gimléin (\textit{i.e.} á Gimlé inn?) \textit{R} allgott] \textit{WT}; allt gott \textit{R} 53/30
bær] \textit{WTU}; bá \textit{R} 54/1 of (2)] \textit{T}, um \textit{W}; \textit{R} has the sign for \textit{ok} 54/7 Móði]
\textit{WTU}; Megi \textit{R} 54/18 sér] so \textit{PE}; er \textit{R}, \textit{W} omits 54/27 \textit{The abbreviation for}-it may be written after braut in \textit{R}; \textit{WTU} have brautir 55/4-5 er bôrr gerði i Troju \textit{R}, with Ectot written between the lines above bôrr; \textit{WT} have er Ector

\textit{gjørði} i Troju
Glossary

All words except common pronouns are glossed, but only select references are given. † before a word or its explanation indicates that the usage is specifically poetical. Idiomatic usages of prepositions and adverbs are generally explained under the verbs with which they are associated. The following abbreviations are used:

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†-a neg. suffix with vbs.; vara 9/14; with 2nd pers. pron. ne legykaðu (double neg. for emphasis) 21/23; combined with 1st pers. pron. varka 24/4, máttigak 24/10, nautka 48/8. See -k.

á (1) pres. of eiga.

á (2) f. river 9/22, 41.

á (3) prep. (1) with acc., on, onto 7/24, 28/34; †separated from its noun (lúðr) 11/32; in, into 12/8, 18/9; at 41/3, 45/25; to 23/30, 41/12; up to 39/26; along (a road) 46/17; á lopt into the air 23/4; as regards, with regard to 23/18; of manner, in 4/11, 21/31; of time, on 24/36, through 35/8, 42/21. (2) with dat., in, on 3/27, 7/36, 8/15, 23/20; †postposition 24/11; at 9/28; about 3/14; over 43/29; from in 48/29; on, with 35/3, 44/37; with parts of the body, belonging to 23/5; of time, in 3/24,
13/29, within 34/31. (3) as adv., in (it) 41/19; on (them) 24/4; to 25/3; þar a on it 46/24.

áðr adv. previously, before, earlier 9/10, 38/25, 53/6; above (in a book) 54/38; áðr . . . nú already . . . now 28/7. As conj., before 8/11, 44/5; with dat. of length of time 11/28 (correlative with þá); implying purpose, in order that 36/24, 39/25; áðr ( . . .) en before 9/6, 39, until, had not, if (the gods) had not 46/31.

af prep. with dat., from 3/29, 31/5; away from 5/21; off 41/36, 46/27; because of 4/8, 18, 27/10; in 5/17; by (agent) 29/36, 31/6, (instrument, cause) 15/31; by means of 5/19, 13/32; as a result of 22/21; from (origin) 34/27; from among 7/4, 14/22 (2); (made) of 15/30, out of 4/14, 11/36; (full) of 17/17; (filled) with 40/4; (name) after 25/21 (2); about, concerning 19/32; vera af originate from 25/3, forfeit 34/37; af ólíu aflí with (using) all his strength 39/5, cf. 52/27; af því at as conj., from (by) this (fact, circumstance) that 6/26. As adv., off 3/26, 25/18; from (it) 33/15, from (them) 12/27, 27/9 (1); about it 36/36; þar (. . .) af from it 11/6, from this 12/1, by means of this 13/21, about it 18/30, about them 11/35; þáðað af from them 13/8, from there or that 9/22, 13/11, by means of this or these 12/12, 15/28, from that origin, from this 30/5; hér (. . .) af in this 41/30, about this 32/12.

afar adv. very, extremely 17/12.

afhús n. side room 37/38, 38/12.

afi m. grandfather; man; þhverr ósviðra afla any old fool 19/7.

afl (1) n. strength 4/25, 13/21; sometimes physical strength as opposed to supernatural power 36/26; honum hafði a. vaxit his strength had grown 27/35.

afl (2) m. forge 15/27.

afrekjsk (kt) wv. md. neglect 3/11.

aftaka f. deprivation, loss 46/15.

ágirni f. greed (with gen., for s–thing) 3/10, 49/25.

agusax n. bait-knife (a knife for cutting bait) 45/8.

ágatí n. glory 5/24.

ágaþr a. outstanding, excellent (af e–u or at e–u in s–thing) 5/17, 25/20; renowned (for) 27/33; sup., most excellent 4/27, 11/18, 24/27.

áheiti n. prayer 29/33.

aka (ók) sv. drive (with dat. of vehicle or draught animals) 23/2, 25/2, 47/1.

ákafíglfa adv. mightily 29/6; with great speed 14/11; with great zeal, strenuously 28/1; fervently 37/23; sup. sem ákaflígest má hann as hard as he can 41/25.
ákall n. invocation 22/24.
akarn n. acorn 38/37.
ákrm m. cornfield 53/35.
ala (ól) sv. nourish; md., be produced, begotten 13/8, 54/19; alask við feed on, live on 32/20.
állarvíð m. strap-end 38/24.
albúinn a. (pp.) quite prepared, ready and able (at gera e–t to do s–thing) 39/39.
aldarfar n. the course of the world (of history), progress of time 54/30.
aldartal n. count of time, age 3/31.
†aldinn a. aged 51/12; in aldnu the aged one (f.) 14/28.
aldr m. life, course of (one’s) life, destiny 18/13, 26; allan a. throughout all time 50/39.
†aldrdagar m. pl. life-days; of aldrdaga for ever and ever 20/17.
aldri adv. never 9/1; a. er never will there be 32/9.
†aldrnari m. nourisher of life, i.e. fire 52/34.
†álfrkunnr a. descended from (of the race of) elves 18/21.
alfr m. elf 18/16, 51/15.
allfagr a. very beautiful 15/26.
allgöðr a. very good; n. as adv. or subst. allgott er e–m til e–s there is plenty of s–thing for s–one 53/9.
allharðr a. very violent 42/18.
alllítill a. very small 41/7.
allmikill a. very great 32/6, 34/2; a very great deal of 36/23; a. fyrir sér see mikill; n. as subst., a great deal 25/27, 48/12.
allógurligr a. very terrible 50/12.
allókátr a. very unhappy, uncheerful 44/32.
allr pron. a. all 3/1, 16; (a, the) whole 3/10, 9/30, 11/12; all the 40/6; every 8/10; all (other) 5/20; all kinds of 5/17, 47/38; hann . . . allt it all (i.e. all over, entirely) 53/14; pl., they all 21/18, 26/26, 27/9, everyone 6/9, 21/4, 23/15; allum sum all together 5/2; allum . . . þeim er for all who 18/9; alls þess er of all that which 13/18; gen. pl. with sup., (fairest) of all 20/7; allt everything 3/32, 17/21 (all about where, or adv., completely); þat allt all that 10/35, 13/17. As adv., completely, all the way 6/24, 10/4; allt til all the way to 4/21, (of time) right on up to 25/25; everywhere 18/11 (see note).
allstærkr a. very strong 27/26.
allstörr a. very great; dat. pl. as adv., very mightily 41/4.
allvegurligr a. very glorious 29/19.
Glossary

allþróngr a. very crowded 33/27.
almáttigr a. almighty 3/1.
†ámáttugr a. very powerful (usually with supernatural power), very
   terrible; weak form ámátki 24/21.
ambátt f. female slave 27/19.
andask (að) wv. md. die 29/21.
andi m. breath 28/6.
andlit n. face 49/12, 15.
†angan n. delight; a. Friggjar = Óðinn 52/12.
annarr pron. a. and num. other 4/24, 6/19; another, a second 3/23, 8/29,
   48/39 (sc. lífs háski); the other 51/4; the second 4/18, 5/31; a different
   6/30, 38/15; anyone else 46/13; annarr en other than, besides 15/22;
   annat s–thing else 33/11; þvíat . . . ok þat annat at because . . . and
   because of this also that 46/1; one (of two) 13/36, 37/15; þórum fæti
   with one foot 38/27, 50/38, cf. 51/2; annarr . . . annarr the one . . . the
   other 11/2, 40/5, 48/31; hverr til annars at each other 46/10; hverr
   þórum to each other 28/23; hverr upp frá þóru one above the other
   8/16; pl., others 4/29, 18/16; allir aðrar all the others 45/24; þær aðrar
   er those others who 30/23; þær aðrar er those others 30/23; annur þau
   the others 37/39; annur guðin the other gods 21/17, cf. 49/38; aðrar níu
   the other nine 24/1.
aptann m. evening (the latter part of the day, from mid-afternoon
   onwards) 32/11, 44/7.
aptr adv. back 24/1, 32/35; again (or in the reverse direction?) 40/23;
   lika a. close 39/26.
aptrmjór a. tapering behind 49/4.
ár (1) adv. early; þár alda far back in time 9/12 (or ár here may be a
   neuter noun meaning ‘beginning (of ages)’).
ár (2) m. year 3/24; prosperity (of the land) 6/9, 24/28.
ár (3) f. oar 44/25, 32.
ár (4) pl. of á (2).
áratal n. count of years 12/12.
ársali m. bed-hangings 27/20.
Ásagísling f. the Æsir’s hostaging, hostage from the Æsir 23/33.
ásamt adv. together; e–tkemr á. med e–m s–one reaches agreement about
   s–thing 35/14.
ásjóna f. appearance, shape; face 13/6.
aska f. ashes 9/2.
askr m. ash (tree) 17/7, 34/16.
†Áskunnr a. descended from (of the race of) the Æsir 18/20.
ástf. love; pl., with sg. meaning 46/17, loving relationships 29/32, love affairs 25/5.
ástsell a. beloved, popular 47/27.
ásmegin n. divine (Áss-) strength 23/7 (honum his), 38/5, 44/40.
ástf. love; pl., with sg. meaning 46/17, loving relationships 29/32, love affairs 25/5.
átsæll a. beloved, popular 47/27.
át prep. with dat., at 18/3, 19/33; in 8/28, 30/13, †postposition 52/39; in, i.e. obtainable from 44/12; into 10/4; to 9/1, 46/38; up to 27/24, 35/20; as far as 4/16, 39/6; against 52/10; on 37/22; (of time) at 32/35, in (respect of) 4/24; as regards 26/38; about 33/3; (of time) at 32/35, in 42/23, 34/6; in (respect of) 4/24; as regards 26/38; about 33/3; with 7/35; in accordance with 4/2, 46/6 (2); as 7/2 (2), 23/33, 25/17. As adv., there 46/34; in it 31/39; in this 33/18; at þar er up to where 38/27; eigi at síðr none the less 3/15.
at particle with inf. to, in order to 29/29, 46/38 (2); for the purpose of 40/15; til at so as to 12/9; hvat er at segja what is to be told 17/9.
at conj. that 3/9, 13; so that 6/24; in order that 13/29; in that, by this that 44/1; with comp., því . . . at the . . . in that 7/25; þat ( . . . ) at this, that 5/19, 6/27, 45/30; af því at because 6/26; til þess at so that 4/10; with at repeated 55/1; sá . . . . at such (of such a kind) that 6/8, 23/19, 35/33; engi sá . . . . at no one . . . such that 43/24–5; þau er . . . . at such that . . . . that they 6/30; svá at so that 5/24; þá . . . . at if (under those circumstances that) 14/9, 43/27; correlative with svá 11/1, with fyrir því 13/18.
at see eta.
†atall a. terrible 10/35.
atburðr m. event 36/34; a. til event giving rise to 22/18, 24; circumstance 22/22; atburðr af hverju hann kom circumstances of his origin 34/27.
atganga f. attack; veita atgöngu start to assail 35/17.
atgervi f. accomplishments 5/17, 26/22.
athefi n. activity (cf. hafask at) 13/14.
atkvæði n. decree 15/35.
atróðn m. belief, religion 4/11.
att f. direction, region 9/26, 48/18, 49/22 (cf. ætt).
atta (1) see eiga.
atta (2) num. eight 3/8, 7/16.
atti (1) see eiga.
atti (2) ord. num. (the) eighth 8/31, 17/34, 29/33.
attungur m. member of a (certain) family line; þeir áttungar those two members of the family 21/9 (cf. ætt).
auðigr a. rich 23/30.
auðkendr a. (pp.) easily recognisable 27/22.
auðr m. wealth (with gen., of or in s–thing) 23/31.
aубсёnn a. (pp.) obvious 41/28 (cf. sjá).
aубвъм a. evident 37/1.
auga n. eye 17/20, 18/31 (honum his), 37/20.
auka (jók) sv. increase, pile up 10/4 (impers. or intrans.; or hvert could be the object and hrininit the subject); pres. eykr adds, contributes 50/6; weak p. md. aukaðisk increased, became numerous 9/40 (cf. 3/3 fjölgadósk, 3/9 fjölmennisk).
auki m. increase, addition (with gen., to s–thing) 7/15 (in apposition to djúprðul: ‘which became an addition’).
aurr m. mud 19/15, 23.
ausa (jós) sv. with dat., pour 19/16; a. e–t e–u drench, lave s–thing with s–thing 19/20.
austan adv. from the east 51/22, 30; fyrir a. with acc., to the east of 14/19.
austr (1) n. the east 39/18.
austr (2) adv. in the east 14/28; to the east 37/28.
austrhálfa f. eastern region 4/21.
austrrúm n. baling-seat (the rowing-seat in the lowest part of the boat, rear of centre) 44/25.
ávǫxtr m. growth, produce 4/6, 22, 24/28 (dependent on fyrir 24/27).

báðir a. pron. (n. bæði) both 37/6, 44/39.
†báðmr m. tree 12/32 (generic sg.), 19/22.
baggi n. pack, bundle 38/17.
bak n. back; á bakí on their backs 7/31; á bak sér on(to) his back 38/17, 39/20, onto their backs 39/25.
bál n. pyre 46/34, 47/4.
bálýflur f. funeral, cremation 46/24; pl. 48/6.
banaorð n. news of s–one’s death; bera b. af e–m i.e. kill s–one 50/35.
bann n. band 28/26, 27, 30; bond 49/11, 17, 50/1.
bani m. death 14/10, 33/10; slayer 51/4, 52/9; cause of death (e–m for s–one) 43/3; hans b. the cause of his death 50/31; verða at bana e–m causes s–one’s death 29/16, 50/34; verðask at bónum slay each other 49/28.
banna (að) m. wv. forbid 29/35.
barn n. child 13/35, 21/18.
barnaeign f. the having of children; family 29/11.
barr n. needles (of a pine tree), but in the alliterative phrase bita barr apparently the foliage of any tree taken as food 18/34, 33/12. (In modern Icelandic the word can also mean ‘bud’.)
batt see binda.
baztr a. sup. best 17/32, 32/18, 53/8.
beðr m. (gen. beðjar) bed 24/11.
beða (dd) wv. ask, bid (e–n s–one) 15/19 (with inf.); b. e–s orða try to get s–one to speak 31/10; b. e–s e–m ask for s–thing for s–one 45/20.
Md., ask for o–self, beg (with noun clause) 34/39, 47/24 (af e–m from or of s–one); beðask e–s ask for s–thing for o–self 17/19; with inf., ask that one may 8/1, 44/17.
beina (d) wv. set in motion; b. flug exert o–self to fly 20/31.
beita f. bait 44/21.
beckr m. bench, platform 39/30, 42/9; útar á bekkinn down to the lower end of the bench 40/2.
bera (bar) sv. carry 18/33, 29/23; have on one’s body 7/16; take 27/27; bring 30/26; serve 30/23, 33; b. til ketils i.e. put on to cook, boil 37/6; berandi borð a margin for carrying (space between top of liquid and rim of vessel so that it can be carried without spilling) 41/17; bear, endure 46/14; give birth to 35/33, 54/23 (future time); b. e–n at syni bear s–one as one’s son 25/33; vera borinn be born 11/29, 18/15; b. saman råð sín take counsel together 45/19; impers. berr saman fundi a meeting (confrontation) takes place (péira between them) 43/36. Md. víð berask be prevented; látu e–i víð berask (decide to) refrain from s–thing 44/19.
bergrisi m. mountain giant 18/9, 23/4.
berja (barða) wv. beat, strike, pound (instrument in dat.) 7/32, 45/25; thrash 35/8; md., fight 8/8, 31/33 (víð e–n with s–one); fight against each other 49/27.
berserkr m. berserk 5/5, 46/27 (cf. Heiðreks saga 5, 93; the berserk cult was particularly associated with the cult of Óðinn. The connection with bears suggests shamanistic practices. See also Ynglinga saga, Hkr I 17).
betr adv. comp. better 43/26.
betr a. comp. better 4/24, 33/9, 39/17; with dat., better than 20/13.
beygja (gð) wv. bend; b. kenginn bend (into) an arch, arch the back 42/1.
bezt adv. sup. best, most 25/10.
beztr a. sup. the best 15/23, 23/15; with gen. pl. 17/10, 36/13, (with def. art.) 36/15; very good, of the best kind 29/20; predicative, which is very valuable 23/6.
bíða (beió) sv. undergo, experience, suffer 43/25.
biðja (bað) sv. ask, order (with at-clause) 40/36, 44/10; b. e–n e–s pray to s–one for s–thing (to be granted); hvert b. skal hverrar beinarinnar which one to address each (kind of) prayer to 25/8; b. e–s e–m beg for s–thing for s–one 46/32; b. sér e–s beg for s–thing for o–self 37/23; with acc. and inf., ask, tell s–one to do s–thing 27/27, 28/21; barð bá heilí híttask wished them to meet again happily, i.e. bade them farewell 39/21; with gen., ask in marriage 31/18, 24 (e–m for s–one).

bik n. pitch 19/38.

bil n. moment 38/35, 45/6 (er when, at which).

bilt n. a. as adv. in the phrase e–m verðr bilt one is afraid, hesitates, lacks the determination (at gera e–t to do s–thing) 38/6. The phrase perhaps originally implied being paralysed with fear, terror-striken.

binda (batt) sv. tie (up), bind 28/2, 38/17; b. þungt við tie heavy weights on (i.e. to the bottom of the net), weight down heavily 48/34.

bíta (beit) sv. bite 18/34, 25/18 (af off); b. á take bites from (on, of) 25/25; b. af take bites from 33/19; b. í hold by the teeth 27/14.

bjarg n. rock 3/28, 11/37; mountain 28/6, 10.

bjarnstaka f. bear-skin 5/2.

bjártr a. bright 23/16, 50/20; comp. 20/8; comp. n. as adv. 50/15.

bíó see búa.

bíóða (bauð) sv. offer (e–m e–t s–one s–thing) 41/33, 46/18; challenge (s–one to s–thing) 42/20; b. e–m til sin invite s–one to stay with one 33/6; b. e–m til e–s með sér invite s–one to share s–thing 37/8; with at-clause, offer 6/6, 37/23, suggest 38/16; with inf., offer 34/30; b. upp hand back, give up 41/26.

bjórr m. a triangular piece of (waste) leather 50/40, 51/1.

björn m. bear 28/6.

bíanda (blett) sv. mix, defile, taint (e–u with s–thing) 36/1.

blár a. black, livid 27/21.

blása (blés) sv. blow 50/22, 51/6; with dat., breathe out, blow out s–thing 45/4, 50/11.

blásstr (rs) m. blast 25/40.

blautr a. soft 28/17.

blíðr a. dear, kind, friendly 12/35; pleasant 21/8.

blíkkja (bleik) sv. glitter, gleam 7/31.

blindr a. blind 26/11, 45/39.


blóðrefill m. point of a sword 29/8.

blóðugr a. bloody 16/5.

blóm n. flower 3/24.
Glossary

blóta (að) wv. worship, sacrifice to 7/23.
blær m. air-stream 10/13.
boðorð n. commandment 3/6.
boði m. bow 24/17; (rain)bow 18/8.
bogmaðr m. archer 26/20.
bógr m. shoulder 14/1.
bólstaðr m. dwelling-place, mansion 27/17.
borð n. (1) table 32/23, 42/25. (2) the margin by which the liquid in a vessel is below the rim 41/1/7. (3) side of ship, gunwale 44/40; af borði off, away from the gunwale 45/8; fyrir b. overboard 44/35.
borðbúnaðr m. table-ware, articles used for eating and drinking 30/23.
borðhald n. fare 32/21.
borg f. city, stronghold (= Troy) 4/32; (= Ásgarðr) 7/27, 54/33; (= Ásgarðr inn forny) 13/9, 15/20; castle (= Útgarðr) 39/11, 24, 42/27; fortification, rampart (around Valhöll) 34/31, 35/3, (= Miðgarðr) 12/24.
borgargerð f. the building of the fortification 35/9.
borghlið n. gateway, entrance to the fortification 35/10, 39/26.
borgstaðr m. site for a town or castle 6/12.
brá (1) see bregða.
brá (2) f. eyelash, eyelid 12/25, 34, 23/17.
bráðna (að) wv. melt 10/13.
brág n. trick, feint 42/17.
bragr m. (1) a name for poetry 25/21 (the complement, not the subject). (2) paragon (with gen., among), chief, one outstanding (among) 25/22.
braut f. road, way 54/27; á b., í b., á brut, braut as adv., away, off 26/26, 29/27, 45/37, 46/22.
bréjóða (brá) sv. with dat., move (with a swift movement); b. á lopt, b. upp lift up, wave in the air 37/14, 43/30; b. e–u fyrir e–t move s–thing into the path of s–thing 43/6; b. e–m (sér) í liki e–s change (turn) s–one (o–self) into the form of s–thing 45/28, 48/18, 49/8; b. e–u á sikh put on o–self, assume 7/24; intrans. b. við react, move back, jerk away 44/39.
bréjór a. broad; n. as adv., widely 17/12.
brenna (1) (brann) sv. intrans., burn, be consumed by fire 4/18, 9/2; pres. p., burning 9/26, 18/8, 50/15 (see AH Studier 29, 85).
brenna (2) (d) wv. trans., burn 9/30, 17/36, 20/20.
brenna (3) f. burning, funeral 46/38.
breyta (tt) wv. with dat., alter, change (til in accordance with, to suit) 22/23; md., change 4/12.
brígða (ó) wv. fail to keep one’s word 29/38.
brim n. surf 16/5.
brjóta (braut) sv. break (trans.) 11/39, 27/35; break down, destroy 43/33; smash 46/31; md. brjótask um struggle 28/40.
bróðir m. (pl. breðr) brother 11/16, 26/37, 47/23.
brot n. fragment 27/39.
brotna (að) vv. break (intrans.) 15/9, 27/30, 35/32.
brú f. bridge 15/6, 20/3, 34/21.
bruðr, brunnr m. spring, well 9/21, 14/5, 17/16, 19/14.
†bruðr f. bride 24/23.
brullaup n. wedding 31/25.
brún f. (pl. brýnn) eyebrow 37/20.
bruðr = bruðr.

brynja f. coat of mail 50/27.
búa (bjó) sv. dwell 14/19, 19/36; b. til e–s prepare for s–thing, get on with s–thing (yðr for yourself) 38/21. Md., prepare (o–self to do s–thing), get ready 44/9; búa til (at gera e–t) prepare, begin (to do s–thing) 38/15; búa til ferðarinnar set out 44/5. See búinn.
búandi m. householder, farmer 37/5, 10.
†bugr m. bend; með bugum all included 22/37.
búi m. = búandi 37/9.
búinn pp. (of búa) ready 27/37, 44/10; finished 48/29; b. at ready to, about to 42/24; var búi at hann mundi he was on the point of 44/18; b. at sér of e–t endowed with s–thing 40/13; b. til ready for 38/29; b. við proficient in 39/36.
búsgagna n. pl. household effects 15/29.
bústaðr m. dwelling-place 23/37.
byfluga f. bee 19/29.
bygð f. dwelling, settlement; a place to live 13/8; colonisation 34/29; til byggðar to live in 12/23; pl., areas inhabited by (with gen.) 33/23.
byggja, byggva (gð) vv. inhabit 3/8, 13/3; live in 13/16, 20/9 (future time?), 20/25; abs., live (i.e. have a home) 4/20, 11/5; b. í live in 35/31; b. á live on 53/36. Md., become settled 3/9, 54/12.
býr pres. of búa.
byrja (að) vv. begin; b. ferð sina, b. ferðina set out, depart (af from) 5/21, 37/28.
byrr m. fair (favourable) wind 36/19.
baði adv. (conj.) both 12/8, 23/18; fyrir honum ok eptir baði (there was) both in front of him and behind him 50/14. Cf. básír.
bæn f. prayer, petition 22/24, 25/8.
baer m. farm, estate, dwelling 24/30, 29/18, 31/3.
Glossary

daga (að) wv. dawn 42/23.
dagan f. dawn 32/34, 38/2.
dagr m. day 11/11, 17/8; acc. sg. dag in a day 7/3, by day 25/38; þann dag allan throughout the day 37/31; um daga in the daytime 48/18; eptir um daginn the next day 35/25.
dalr m. (acc. pl. dali and dala) valley 3/22, 43/4.
dauði m. death 35/16.
dauðr a. dead 46/7, 50/4, 53/5 (sc. eru); inanimate 47/28.
deild f. section 4/18.
deili n. pl. details (á of) 3/14, 34/27. (According to AH Studier 84 the equivalent of Latin ratio.)
deyja (dó) sv. die 3/32, 14/24, 50/5.
digleikr m. thickness 28/22.
diskr m. plate 27/18.
djarleikr m. boldness 25/14, 27/23 (til at enough to).
djarfr a. bold 26/18; sup., 25/10.
djúpr a. deep 3/22, 12/23; n. as adv. 7/6, 38/35; sup. (i.e. deeper than the other two) 43/5.
†djúprǫðull m. sun or circle of deep, i.e. gold or jewel or island (construe as object of dró, in apposition to auka) 7/13 (cf. Hkr I 15–16).
dóm m. judgement, sentence, decree 23/20; (judicial) court 15/32 (see rétt), 17/7, 36.
dómstaðr m. place of judgement, court 17/30, 26/26.
dómstóll m. seat of judgement 35/11 (cf. rökstóll).
dóttir f. daughter 4/36, 11/14; †female descendant 18/22.
draga (dró) sv. draw, pull 7/7, 13/39; drag 38/10, 48/31; catch (fish with a line) 44/28; d. segl hoist sail 36/19; d. upp pull up, plough up 7/3.
draumr m. dream 45/18, 19.
dregill m. ribbon 28/25.
dreifa (ð) sv. (with dat.) scatter; (with acc.) besprinkle, bespatter 50/12; md., disperse, spread 3/3, 17/11; impers. 6/25.
drekki m. dragon 5/6.
drekka (drakk) sv. drink 8/7, 17/18; d. of drink from 40/37, 43/11, drain 41/1, 11, 19.
drekkja (kt) wv. with dat., drown 3/6, 11/23.
drengr m. youth 44/7.
drepa (drap) sv. kill 5/2, 11/22; strike, smite 27/39, 28/1 (impers., one knocks (s–thing)); md., kill each other 49/24.
dreyta (ð) wv. impers. e–n dreymir e–t s–one dreams s–thing 45/18.
†dreyri m. gore 14/39.
drífa (dreif) sv. drive (intrans.) 49/21.
drjúpa (draup) sv. drip 10/13, 49/15.
dropi m. drip, dripping, series of drops 33/20.
†dríst f. company 16/4, 20/16.
†drygia (gð) wv. carry out; endure 18/39.
drykkja f. drink 30/23, 34/7; (the act of) drinking 40/35, 41/13.
drykkjumaðr m. drinker, man of prowess in drinking 41/2.
drykkr m. drink 8/21, 32/25; (the act of) drinking 41/6, 25; draught 40/40, 41/18.
drogi p. subj. of draga.
duga (ð) wv. with dat., help 50/29.
dúkr m. cloth 36/22.
duna (að) wv. thunder, rumble 38/33.
dur- see dyrr.
dveljask (dvalísk) wv. md. stop, stay 5/26, 37/13; be delayed, be put a stop to 35/24; d. munu stundirnar much time will be taken up (whiled away) 23/11.
dvergr m. dwarf 12/6, 16/3 (gen. pl.), 16/9.
†dyggr a. trusty, good 20/15.
dylja (dulða) wv. conceal, dissemble, disguise; md. (reflexive) 7/25; pp. duliðr e–s ignorant of s–thing 21/6.
dynja (dunða) wv. rumble, resound, clatter 47/13.
dynr m. noise (e–s made by s–thing) 28/5, 9; pl. 54/31.
dýr n. (wild) animal 3/19, 25, 24/17.
dýrr f. pl. (n. pl. 37/39) doorway 37/35; doorways 33/29; gen. dura 30/1, 33/34; dat. durunum 7/35, 33/28.
dýrr a. dear; n. as adv., at a high price 33/9.
deigr n. day (period of 12 hours); pl., day(s) and night(s) 12/12, 13/3; á hverjum tvem dagrum every 24 hours 13/29.
dóma (ð) wv. judge; adjudge, decide 15/20; d. lög administer laws 6/14; intrans., pass judgement 18/2.
dómi n. example; s–thing on which to base a judgement (dómin), origin, explanation, underlying story 22/18; (piece of) evidence (til e–s to prove s–thing) 28/8, 34/14, 36/30.
dógf. dew 19/24, 28; precipitation in general? 4/5.
dogurðarmál n. dinner-time 32/35, 34/6 (the main meal was taken early in the day in the Middle Ages).
dogurðr m. dinner 38/15.
dógva (gð) wv. bedew 13/31.
dókkálfar m. pl. dark elves 19/36, 38 (see ljósálfar and Svartálfaheimr in index of names).
dókkur a. dark 13/23, 47/8.

eða conj. or, and 4/10, 8/29, 25/28; linking two parts of a question, and 8/33, 9/39, 10/36; hvárt ... eða 7/22; linking a question to a statement, but 25/8, 34/3, 48/14, kona eðakarlmadr whether woman or man 25/23.
eðli n. nature, characteristic(s) 3/19, 20, 31, 7/22, 30/22.
eðfri a. comp. upper 29/8, 50/9, 51/2.
eðfstr a. sup. uppermost 3/27.
egg f. edge 49/6.
eggskurn n. egg-shell 19/19.
egggstein m. edged (sharp) stone 49/10, textual note.
eit neg. adv. not 3/14, textual note.
eiðr m. vow, promise, oath 29/37, 35/17.
eiðrofi m. oathbreaker 53/16.
eiga (átta) pret.-pres. vb. have 3/35, 8/29; hold 17/7; own 17/32; possess 13/32, 54/3; get (possession of) 24/30, 37; have as children 13/22, 27/4; be married to 4/36, 13/25; be master of 8/2, 17/17; rule 5/32; †with suffixed neg. eigut they have not 18/19; e. skamt til be a short way off from 48/23; e. allmikit undir have a great deal dependent on (at the mercy of), risk a great deal on 25/27.
eigi neg. adv. not 3/12, 21.
eigintunga f. native tongue, mother tongue 6/25.
eign f. property, wealth (with gen., consisting in) 4/22; belongings, contents, attributes: alla e. þeira everything in them 8/38.
eigna (að) vv. take possession of (sér for o–self) 5/3; md., get possession of, take to o–self 3/32, 5/27, (as wife) 34/33; get for o–self, win, earn 34/35, 46/17.
eik f. oak 4/40, 38/19, 30.
eimi m. steam 52/33.
einhendr a. one-handed 25/19.
einherjar m. pl. the warriors in Valhöll, champions 21/29, 30/33 (lit. united warriors? unique warriors? those who fight alone?).
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einkamál n. private agreement 29/37.
einn a., num., and pron. (1) one 3/20, 7/3; one of them 43/5; with gen. or
af-phrase, one of 7/4, 23/3; with pl. noun ór einum durum from one
doorway 33/38; a 54/22; a certain 7/2, 14/19; e. sá staðr a certain
place 19/38; e. Æssin one of the Æsir 26/11; einum fœtinum the one
of its legs 43/19; with sup., the very . . . -est: e. hin mesta a particularly
great 5/6; sá e. mákstr that one especially mighty 14/23; einna
nokkurr one special one, one in particular 14/33; the same 46/10;
identical 55/2. (2) alone 21/4, 27/23; e. saman all alone, on his own
5/5; einir sér of their own, separate, ‘alone to themselves’ 50/20; gull
eitt nothing but gold, pure gold 15/24; undir einum þér under just you
47/13; e. samt just by itself 37/21; only 20/24, 24/5, 44/13.
einvherr pron. a. a certain 28/1; someone 28/35, 42/8; einhvern mann
some person 40/35; einhvern þann er someone whom 40/11.
einvigi n. single combat 26/23.
eira (ð) wv. with dat., spare, not harm 45/21, 34.
eitr n. poison 10/4, 45/4.
eitrá f. river of poison 53/16 (cf. AH Studier 31).
eitrdropi m. drop of poison 10/31, 49/14 (acc. pl. or dat. sg., collective;
cf. dropi), 53/21 (cf. AH Studier 31).
eitrkvikja f. poisonous (or icy) flow (or fermentation? suppuration? cf.
AH Studier 31) 10/1.
eitromr m. poisonous snake 49/11.
ekr pres. of aka.
ekkí pron., n. of engi.
eldask (d) wv. md. grow old 25/25.
elding f. fiery body (i.e. such as stars and planets) 12/9.
eldr m. fire 9/30, 20/27; flames 46/30; pl. 50/10; furnace (for smelting)
10/2.
elli f. old age 43/25.
ellidaúr a. who has died of old age 27/16.
ellipti ord. num. (the) eleventh 8/32, 17/35, 29/40.
elska (að) wv. love 3/10.
elskugi m. love 29/32.
elztar a. sup. eldest 8/27, 21/16.
en conj. but, and, 3/12, 6/5; beginning a sentence, now 7/4, 19/17; only
sometimes a full adversative, as at 16/30 (2), 16/38, 17/19, 18/24, 26,
43/33; with comparatives, than 3/22, 4/24; aðr ( . . . ) en, fyrr en before
7/26, 9/6s, 39, until 5/25, 15/30; aðr en had not 46/31; annarr ( . . . ) en,
fleiri ( . . . ) en other than, besides 6/30, 15/22, 19/33; framarr en to a
greater extent than 25/23; heldr ( . . . ) en rather than that 21/6, 28/34.
enda conj. and so, and of course 28/30.

endask (d) vv. md. last, be sufficient (e–m for s–one) 32/10, 33/5; be enough (til to bring about, to become) 43/3.

endi m. end 9/28, 20/3, 40/18; (of time) 9/29.

endir m. end 43/13.

engi, øng- pron. a. (acc. sg. m. engi, engan, øngan) no one 5/8, 23/9; no 10/39, 38/23; engi . . . fegri staðr no fairer place 19/39; engi . . . dómur hans none of his judgements (decisions) 23/19; engi . . . sá (there is) no one (no, not a) 15/15, 39/39, 43/24, 45/2; n. ekkì nothing 9/13, 23/21; no 9/19, 44/6, 49/23; as adv., not 25/13, 28/30, 49/22; dat. sg. n. øngu, engu nothing 41/12; with comp., no (less) 44/35.

enn adv. still 38/40, 45/11; also 29/22, 33/23; yet (or yet more) 15/3; further 41/31; again 3/9, 27/32, 43/28; yet again 40/29; in addition 20/2, 3; moreover, as well 19/14, 41/14; in the future 32/8; with comp., still, even 27/10, 29/5, yet 25/9; enn á fleiri vega in still more ways 21/30.

†ennitungl n. forehead-star, i.e. eye 7/17.

epli n. apple 25/24.

eptir prep. (1) with dat., after 14/14, 45/9; behind 50/14; for, to fetch 35/19, 46/25; along, through 18/33, 48/38; over 40/15; in accordance with 13/27; e. því sem in imitation of that which 48/29; e. honum based on his account 54/35. (2) with acc., after (of time) 3/8, 6/16. (3) as adv., afterwards 15/1; e. um daginn the next day 35/24; after, in pursuit 35/23; ganga e. follow 8/6; behind 37/27; vera e. remain, be left 7/9; grætr e. remains behind weeping, or weeps for (him) 29/27; þar e. from this 23/17; e. er as conj., after 53/4.

eptri a. comp. hinder 37/15.

er rel. particle and conj. (1) who, which, that 3/2, 4/6; with pron., sá (. . .) er 8/19, 9/25, þat (. . .) er 4/27, 6/17, 35/31 (such that; similarly þau er 6/30); þat er that part which 10/6, what 36/40; allt þat er everything that 25/39; þil þess er until 43/34; þeim er to whom 13/8; sjá þann er the sea with which 12/1. (2) introducing noun clause, that 8/39, 25/3 (2), 31/7, 45/27; þat . . . er that . . . (in) that 7/21, 9/21, 30/31; þat er this, that (i.e. when) 9/13, 29/36, 31/40, how 45/6; þat er gras vex grass growing 25/38. (3) where 23/26, 24/20, 44/28, 52/39; when 3/3, 20/31; while 48/21; if, since 15/13 (twice); since, seeing that 25/7, 28/29; in that 18/24; with adv. þá (. . .) er, er . . . þá when 3/9, 4/38, 13/2; þegar er immediately that, when 36/19; súðan er after 3/34, since 27/35; þar . . . er now that 42/34; þar (. . .) er where 6/12, 7/17 (as); þangat er to where 44/22; þar fyrr er over where 5/36; þar til er until 6/16; hvárt er whether 31/19; því hardara er the harder that 28/40.
†ér = þér 15/3, 51/21.

erfiði n. trouble, hardship, suffering 18/39.
ski n. box (made of ash) 25/24; (containing personal possessions) 29/23.
eta (át) sv. eat 38/15, 39/39.
eyrindi n. (1) errand, business 8/20 (purpose in coming); sitt e. result of his errand 31/26; þakka e–m sitt e. thank s–one for carrying out one’s errand 28/19; pl., mission 48/1; at eyrindum on errands 30/8. (2) breath 41/6, 14.

fá (fekk) sv. get, obtain 17/19 (object understood), 31/24; become subject to 11/1; have (children) 11/15; adopt, hit on (a course of action) 27/26; give, supply 36/39; fá sér find o–self 44/21; fá e–m e–t give s–one s–thing 31/22, 32/5; fá e–m í hón put into s–one’s hand, hand to s–one 40/38; fá til provide, procure 40/11; with gen., marry 5/7, 11/14; with pp., be able, manage (to do s–thing), get (s–thing done) 28/2, 36/30, 39/25; svá at ek fæk eigi (see -k) so that I cannot 28/32; áðr svá fái gert in order to (be able to) make such a thing 36/24. Md. fásk um react violently, make a fuss 29/6; be obtained, achieved (á in it) 41/26; grapple, wrestle 42/8, 43/24.

faðerni n. paternity, the nature of one’s father 13/27, 27/10.

fagnaðr m. entertainment, cheer 33/10, 42/25; í góðum fagnaði with hospitable treatment 42/23.

fagr a. (f. fǫgr) beautiful 4/39, 11/13; fine, excellent 6/11, 50/27; pleasant, decent 37/2; eru á himni fagrir in heaven are beautiful, are in heaven which are beautiful 18/10; comp. fegri 4/23, with dat. sölu fegra fairer than the sun 20/12; sup. fegrsr 20/8; n. as adv. 23/18.

fall a. fall 43/25.
falla (fell) sv. fall 3/25, 19/25; 2nd pers. sg. p. fell 43/23; fall down 37/21, 38/28; (die) 11/22, 52/12; flow (down) 9/22, 33/20; felle hverr á annan each falls on (attacks) the other, or they fall one on top of (after) another 34/5. Md. e–t fellsk e–m s–thing fails s–one 46/9 (‘they were speechless’).
fálma (að) vv. grope; f. e–u til grope, fumble at (it) with s–thing 45/7.
falslaus a. without deceit or trickery; n. as adv. 28/36.
fang n. grip, hold; hafa fulli f. have one’s hands full 50/30; wrestling bout 42/15, 21; wrestling 42/16, 20; pl., materials, resources 4/30.
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fær a. few; f. maðr few men, it is a rare man (that) 36/27; pl. as subst. fáir few people 32/12, 19.

fara (för) sv. go 6/6, 7/24; travel 5/4, 5/23; pres. p. farandi vagrant 7/2; extend (?) 30/21; flow 11/40; with a., go around (in a certain way) 29/22; with adv., fare, get on (in a certain way) 36/25, turn out 42/5; with acc., travel, go on (an errand, one’s way, etc.) 31/21, 43/34, 54/21, suffer 42/31, overtake, catch 54/24; f. ok herja go and harry 9/29, similarly 15/10, 31/23, cf. taka; with inf., go to, set forth to (do s–thing) 52/7, with at and inf. 33/39; f. á medað pass between (people), be transacted 36/7; f. með take 44/24 (var farit med hann he was taken 49/5), sail (a ship), drive (animals, a vehicle) 36/20, 37/3 (was driving); f. með e–u, e–m treat, do (with it or him) 27/29, treat, handle s–thing 37/17, use, deal in, practise s–thing 43/40; f. saman succeed each other, follow each other without a break 49/23; md., perish, pass away 20/9.

fast adv. hard 27/38, 38/22; firmly 47/20; deeply 38/32, 39/3.

fastr a. firm; comp. n. as adv. 42/16.

fávíss a. having little knowledge 21/4.

fax n. mane 13/32.

fé n. (gen. fjár) wealth 3/10, 15.

feð- see faðir.


fegr- see fagr.

feigð f. the coming of death 30/35.

feigr a. close to death, doomed, dying 14/37.

†feiknstafr m. horror-rune, evil intent 23/27.

fela (fal, folginn) sv. hide; deposit 17/22; vera í fólgit be contained in 17/16; f. sik and md. felask take refuge, go into hiding 48/17, 19.

félaga m. companion 38/15; ok þeir félagar (he) and his companions 39/23, 42/22, 24.

fella (d) wv. fell, lay low 42/12; knock down 46/28.

ferð f. journey 5/21, 7/23; travelling 7/26; movements 6/8; expedition 45/15; ‘farin’, how one gets on, experience 42/29, 44/4; behaviour, dealings (til towards, with) 35/33; pl., travels 22/25, arrival 6/5.

ferskeyttr a. (pp.) square 43/5.

festa (st) wv. fix 4/10, 29/4; f. saman fasten together 12/1.

festr f. cord, halter 29/2 (i.e. the free end), 29/6.

fésala f. wealth, prosperity 24/29.

fésall a. wealthy 23/31.

fet n. pace 50/35.

†fíflmegir m. pl. monstrous brood 51/34 (cf. mögir).
fill m. elephant 4/40.
fimbulvetr m. mighty winter 49/21.
fimm num. five 22/33, 33/34.
fimti ord. num. (the) fifth 8/30, 17/34, 29/21.
fingrual n. gold ring (for the finger) 47/33.
finna (fann) sv. find, meet 5/7, 13/5; discover 5/19, 28/8; notice 37/16; f. til discover, think up, invent (for a certain purpose) 48/20. Md., be found 3/14; exist 9/16, 34/15; meet each other 52/39.
fishi f. fishing; róa til fishjar go fishing 44/10.
fiskr m. fish 28/7, 44/28, 48/28.
fjall n. mountain 23/37, 39/18; í fjalli on or in a mountain 48/17 (the hús may be a cave).
fjalltindr m. mountain top 3/21.
fjár see fé.
fjara f. low tide 43/16.
fjarri adv. far away (e–u from s–thing) 27/39, 53/18.
fjórði ord. num. (the) fourth 8/30, 17/33, 29/20.
fjórir num. (n. fjogur) four 7/19, 22/33, 33/35.
fjótandi ord. num. (the) fourteenth 30/7.
fjórtándi ord. num. (the) fourteenth 30/7.
fjölbreytinn a. changeable, capricious 26/38.
fjöldi m. multitude 5/22; all f. the majority 3/10.
fjölgask (að) wv. md. multiply 3/3.
fjölkunnigr a. skilled in magic 7/20.
fjölkyngr f. magic, witchcraft 36/24, 43/40.
fjölmenask (t) wv. md. become peopled, become full of people 3/9.
fjölmenni n. crowd (of people) 32/6, 7.
fjölmennr a. containing many people 6/24.
fjör n. (dat. fjörví) life; body, flesh, blood? 14/24, 36.
fjötrurr m. fetter, shackle 25/15, 50/1.
flà (fló) sv. skin 37/6.
fłatr a. flat 44/28.
fleginn pp. of flá.
fleiri a. comp. (dat. pl. fleiri, fleirum) more 3/5, 10/37; further, other 25/31, 42/20; hvárt fleira (n.) er eyrindi hans whether he had any further business 8/20; hvat . . . fleira (with partitive gen.) what other 18/28, 19/33 (en than, besides).
flesk n. meat (pork) 32/10, 18.
flestr a. sup. most, nearly every 12/2, 22/21; = all 39/30; flestan dag i.e. always 26/32; flest (adv. ?) hefir illt gert has done most evil (or evil most) 48/10.
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*flet* n. boards (of a hall, i.e. the wooden platforms or ‘benches’ used for seating) 8/15.

*fljóta (flaut)* sv. float; be launched? 50/8.

*fljúga, fljúgja (flaug)* sv. fly 10/9, 13/40, 32/34.

*floð* n. flood 3/8.

*flokkr* m. herd 44/22.

*flugr* m. flight 20/31.

*flytja (flutta)* wv. carry, transport 11/35, 46/22 (in both cases object understood).

*flærð* f. deceit, fraud 26/35.

*fogl* = *fugl*.

*fold* f. earth 52/30.

*fólgit* pp. of *fela*.

*fólk* n. people 8/7; race (of creature) 19/35; host 47/3.

*forað* n. evil, destructive creature, monster 50/34.

*forða (að)* wv. save, enable to escape (*við e–u from s–thing*) 30/5; md., avoid, escape 30/5.

*forðum* adv. formerly, once 17/13.

*forkunnar* adv. exceptionally 27/17, 33/16.

*forn* a. ancient 6/29, 12/11, 24/24 (former?); *(h)inn forni* the old (as opposed to the new one) 8/28, 13/16.

*fors* m. waterfall 48/21, 33.

*fóstra* f. foster-mother, nurse 42/12.

*fóstri* m. foster-father 5/3.

*fóthvatr* a. fleet of foot; comp. 40/22, sup. 37/32.

*fótr* m. (*pl. fotr*) foot or leg 3/23, 11/2, 17/33; dat. sg. *fæti* 37/16; *á kné* 40/33 on his knee with one leg, i.e. onto one knee 42/19.

*frá* prep. with dat., from 3/8, 10/19 (descended from); *tafter the noun* 34/12; about 5/24, 18/28; elliptical, with gen., from the abode of 53/38; *skamt frá* a little way from 38/2; *innar frá* on the inside of 37/40; *útar frá* beyond 37/10; *upp frá* above 20/23; *suðr frá* to the south of 20/21. As adv., from 3/2, about (ii) 36/30, 41/10; *inn í frá* inwards on from there (there was) 10/7.

*fráfall* m. death (‘decease’) 46/15.

*fram* adv. forward 38/26, 46/25, 50/28; on (distance) 39/11; into the water 46/29; forward, out 46/21; up, out in front 8/24; through (a door, into the presence of those inside) 8/11; in the front 44/26; in front of him 48/25; of time, by 3/3, on 39/23 (2); *lengra fram* (information about events) further on in time 54/28, 29; *um fram* with acc., beyond, to a greater extent than 5/20, 27/1, superior to 4/33, 25/12 *(vera um fram* excel, surpass).
framar adv. comp. ahead (því so far) 40/18; f. en more than, beyond, in excess of 25/23.
framast adv. sup. most outstanding 22/30.
framaverk n. deed of distinction, achievement 8/34.
†framgenginn a. (pp.) departed (i.e. dead) 53/31.
framí m. fame, glory; til fráma to achieve glory: hvat . . . til fráma what glorious deeds 22/29; advantage, benefit, or distinction, honour 45/26.
framstafn m. prow 46/29.
frásagnarverðr a. worth the telling, worth making a story about 34/28.
frásgna f. narrative, story 22/25, 54/37.
fregna (frá) sv. ask 8/24; hear, learn 36/11.
freista (st) wv. with gen., make trial of, put to the test 40/1, 14; f. sin try one’s prowess 40/3; f. um (of) e–t have a try at (with) s–thing 41/29, 31; with inf., attempt 40/10, 46/12; f. ef try if, see if 46/18.
†freki m. wolf (= Fenrir) 51/35.
fremja (framða) wv. perform, carry out 42/3.
fríðr m. peace 6/9, 24/28; amnesty, quarter, grace 37/23, 46/32.
fríðr a. beautiful 13/36, 26/37.
frjósa (fraus) sv. freeze (at into) 10/4.
fróðleikr m. (fund of) knowledge, learning; mikill f. sá er kann a great deal of learning which would know (i.e. he would need great learning who could explain) 22/17.
fróðliga adv. intelligently, learnedly, like a learned man 15/5 (i.e. you are not well-informed if you need to ask that; cf. fróðr, frœði).
fróðr a. wise, having knowledge 8/22, 10/29, 11/31; well-informed 21/3; learned 22/26, 23/9; comp. 8/23.
frost n. frost 47/39, 49/22 (pl.; so also in textual note to 4/20).
fróva f. lady 25/4 (a loan-word from Low German; cf. frúva, Hkr I 25).
frumkveði m. originator (with gen., the first to speak with or disseminate s–thing) 26/35.
frýja (frýða) wv. disparage, cast aspersions on (e–s); f. e–m hugar question s–one’s courage 28/34.
frægr f. fame 28/25.
frægr a. famous 27/36.
frændi m. relative 3/33, 23/6.
frœði n. pl. records, sources 14/2 (referring to Grm).
frœðimaðr m. learned man, scholar, man of wide knowledge 44/3.
fugl, fogl m. bird 3/19, 28/7.
fulldrúkkinn a. (pp.) quite satisfied with drink 33/15.
fullgera (ð) wv. accomplish, bring into being 13/19.
fulr a. full 49/14, 50/30; f. af full of 17/17, 31/7; complete, absolute 27/2; full-grown, fully developed 5/1; at fullu thoroughly 29/2.

fína (ah) wv. rot, decay 9/1, 19/2, 19/17.

fundr m. meeting 43/36 (peira Mógarðsorms between him and M.); til fundar við e–n to meet s–one 42/40.

fundu p. pl. of finna.

furðu adv. amazingly 12/20, 29/11.

furðuliga adv. terribly 3/30.

füss a. willing, eager 31/12 (‘but (that he was) not eager, but without eagerness’).

fyl n. foal 35/33.

fylgja (gð) wv. with dat., accompany 14/7, 42/27; þar fylgði accompanied them 10/1; attend 6/8; i.e. serve 37/27; take 8/3; appertain to 23/19, 47/5; belong to 3/2, 6/27; be a property of, be a characteristic of 13/21, 25/7; depend upon 4/6 (því = skini ok dǫgg).

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fundu p. pl. of finna.
was 46/12; fyrr ( . . . ) en as conj., before 4/4, earlier than (with dat. of length of time) 9/20, until 5/25, 17/20, 25/16, 28/38.

fyrr (1) a. comp. former 16/30; previous 41/16, 47/11 (i.e. the day before yesterday? the other day?).

fyrr (2) adv. in front, ahead 13/30.

fyrrum adv. formerly, once upon a time 54/1.

fyrst adv. sup. first 8/22, 9/25; originally 10/29, 15/34; firstly, primarily 27/9; . . . ok svá firstly . . . and also 48/12.

fystr a. sup. (usually weak) first 11/11, 13/6, (strong) 50/27.

fytskas (t) ww. md. desire, be eager 5/21.

færri a. comp. fewer 27/39, textual note.

fæstr a. sup. fewest, very few 23/27.

feða (dd) ww. feed (trans.) 3/31, 11/8; give birth to or nurse, foster 14/21 (at somun as her sons), 14/30; bring up 27/23; f. upp bring up, raise 23/32; md., feed or be born (af from) 19/29; feðask við live on 11/9; feðask upp be brought up, bred 27/7.

ferr (8) ww. bring 27/11, 28/18; f. á loft raise in the air 45/7; f. í frássagnir make the subject of narratives 22/25. Md. farsk i put o–self, fly into (a passion) 35/26, put on, imbue o–self with, summon up 44/40.

feiri n. range (from which s–thing can be done), opportunity, chance (to do s–thing); koma í f. get a chance 39/1.

ferr a. passable; ef öllum væri fœrt if it was possible for everyone to go 18/10; f. til (with inf.) capable of (doing s–thing), able to 36/33.

fætr see fótr.

fölna (að) ww. grow pale 45/5; fade 3/25.

fólski m. paleness (of ash lying in the form of s–thing burnt) 48/27, 29.

för f. journey, expedition 46/20; vera í f. e–m be in company with s–one 51/37.

førnuyti m. company, companionship 38/13, 44/6.

gamall a. old 3/30, 5/22; belonging to ancient times, primitive, original? 11/3, 14/21; as surname, (hinn) gamli the old (i.e. belonging to ancient times) 7/11, 55/4.

gaman n. pleasure, amusement; e–t þykkir g. e–m s–one takes pleasure in s–thing 53/10.

ganga (1) (gekk) sv. go 7/6, 21; walk 17/36; move 37/36; be (going) 39/38; (continue to) be 21/6; pass, come (of time) 49/23; g. leið í f. go one’s way 54/33; with inf., g. sofa go to sleep 38/30; g. vega advance to fight 52/13; g. á e–t enter into s–thing, begin 34/34; g. af e–m pass from s–one (of a mood) 37/24; impers. gengr af it is drained 40/40,
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41/2; g. at e–m attack s–one 52/21; g. at e–u allow o–self to take part in s–thing 31/25; g. épír follow 8/5; g. fram move (forward, i.e. down the beach) 46/24, go on, forward 39/23, out 40/3; áðr gangi fram before one goes through (a door) 8/11 (see fram); g. fýrir e–u go in front of s–thing, draw s–thing 7/17; impers. er inn gengr where one enters 27/20; g. til approach 41/40, 42/7, go up 42/19; g. upp be lifted up 7/9, go ashore 37/29. Md. gangask á be disregarded, broken, gone back on 36/4.

ganga (2) f. course 12/11, 14/3; going, motion 14/9, 23/29.

gangr m. movement, course 3/35, 4/5, 13/34.

gap n. abyss 9/18.

gapa (ð) wv. gape 29/6, 50/9, 10.

garðr m. fence, wall 27/17; enclosed place, courtyard 34/5.

gátt f. door-opening 8/10.

gefa (gaf) sv. give (e–m e–t) 3/32, 7/2; give away 31/36; apply 54/37; e–t er gefit (e–m) s–thing is given, granted (to s–one) 4/13, (a name) is taken, derived 6/30; er þá váru . . . gefin to whom then were given 55/3; þeim er bygðin var gefin to whom a dwelling-place was given 13/9 (see note); give in marriage 36/3 (pp. agreeing with direct object; ætt is indirect object); g. (e–u) stað(ar) stop (s–thing) 5/25, 10/3.

gegna (d) wv. with dat., mean 3/19.

gërr m. spear 50/27.

géisa (að) wv. rage, surge 52/33.

géit f. (she-) goat 33/11, 16.

gelti see göltr.

gerða (ð) wv. (pp. gerr, gorr, gjorr; imp. gerðu 46/3) do 15/13, 37/22; perform 7/26; act 46/3; make 15/27, 27/26; build 4/27, 34/30; create 9/7; pp., finished 50/7; best gert the best that has been built 15/23; pp. agreeing with direct object gerva 23/24; var þat (sc. ræð) gert it was decided 45/19; g. af 13/30, see note; g. af sér make (s–thing) of o–self, achieve distinction, be successful (um e–t in s–thing) 41/22; g. at do (about s–thing), try 45/26; ekk er langt um at g. there is not a great deal to say about it 42/15. Md. (1) take place 13/11, 22/25; svá mikit gerðisk af fvi this went so far 3/11. (2) become 37/26, 45/5; be created, come into being (mannlíkun as subject, dvergar in apposition) or be made into, turn into (mannlíkun as complement) 16/8.

gerðu (ð) wv. fence around (cf. garðr); er heir gerðu with which they contained, enclosed 12/1.


geta (gat) sv. (1) beget (used of either parent) 11/13, 54/20; g. við e–m
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beget on s–one 11/2, 27/5. (2) with gen., mention, speak of 49/19; eigi er þess getit the story does not mention 39/21; guess, suppose, presume 48/10.

gleysask (t) wv. md. rush, flow furiously 50/2.

geysi adv. mighty, extremely 18/24, 22/16 (probably colloquial; sometimes used ironically, e.g. 33/16?).
†-gi neg. suffix 21/26.
†gifr n. troll (-wife) 9/36, 52/2.
gimsteinn m. gemstone 4/23.
gin n. mouth 51/3.
gina (gein) sv. open the mouth (yfir over, round, at) 44/37.
ginna (t) wv. make a fool of 44/36.
†ginnheilagr a. most holy (magically, supernaturally holy?) 16/1, 35/38.
†ginnunga gen. pl. (or sg.?) of the mighty spaces? 9/18; cf. ginning illusion, magical deception; perhaps ‘filled with magic power’? (cf. AH Guðesagna 24).

gipta (t) f. make a good fortune 3/15, textual note.

†gjaldalag a. most holy (magically, supernaturally holy?) 16/1, 35/38.
†ginnunga gen. pl. (or sg.?) of the mighty spaces? 9/18; cf. ginning illusion, magical deception; perhaps ‘filled with magic power’? (cf. AH Guðesagna 24).

gipta (2) (pt) wv. give in marriage 13/24, 35/12; md. with dat., marry 29/24.
girnd f. desire 3/5.
gisla (að) wv. give as hostage 23/33.
gisting f. being a guest; at gistiðu as a guest 44/8.
gjalda (galt) sv. pay 35/29; repay, requite: goldit var honum þetta he was repaid for this 48/15.
gjof f. gift 31/38, 47/33.
gjörr pp. of gera.
glaðr a. happy 7/13, 26/7.
gleypa (t) wv. swallow 14/24, 49/37, 50/37 (the meaning is future in all three instances).
glotta (tt) wv. smile ironically or derisively; g. um þönn grin showing the teeth, i.e. insincerely 39/32.
gnaga (að) wv. gnaw 17/15.
†gnata (að) wv. crash, clash 9/35, 52/1.
gneisti m. spark 10/8, 12/7.
gnógliga adv. abundantly 15/29.
gnúpleitr a. with drooping face 27/22.
gnýja (gnúða) wv. roar, rage 14/26 (future).
gnýr m. noise (usually of wind, waves, etc.) 38/1; uproar 50/13.
gnæfa (að) wv. tower high up 30/21.
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gnœgri a. comp. more abundant, better supplied (at with) 4/23–4, textual note.
goð n. pl. (heathen) gods 8/27, 9/29; referring to Æsir as opposed to Vanir 23/33, 34, to gods as opposed to men 5/25, 13/18, 26/13, 35, 35/34, 46/8, 50/7, 53/5; cf. guð and note to 21/13 (at 13/18 and 17/6 R may have u rather than o).
goðkunnigr a. divine, descended from gods 13/17, 18/15; spelt guð-21/13 (Æsir guðkunnigir Æsir who are of divine ancestry or nature).
goðmǫgn n. pl. divine powers 7/23.
góðr (n. gott) a. good 3/4, 15/15; góð til áheita well-disposed towards prayers or good for praying to 29/33; gott skeið at rena a good running course 40/15; n. as subst. or adv. er gott (e–m) it is good (for one) 24/28, 25/4, 11; gott at segja good (things) to be told 23/14; er gott til e–s there is plenty of s–thing 37/33 (‘food was not easy to come by’); inn góði as surname, the good 45/17.
goldit pp. of gjalsa.
gólf n. (earth) floor (in the centre of the hall, as opposed to the boarded platforms or benches down the sides of the hall) 40/3, 4, 41/39; room, compartment, alcove (section of the building marked off by pillars) 8/6, 22/33, 35.
gómr m. gum (e–m of s–one) 29/8, 44/38.
gómsparri m. gum-prop 29/8 (sparri: a length of wood to hold s–thing apart).
grafa (gróf) sv. dig 3/21, 22, 27; pp., inlaid 4/40.
granda (að) wv. with dat., harm 45/32, 53/36.
grár a. grey 35/34, 41/39.
gras n. grass 54/2; vegetation 3/24, 4/20, 9/19; plant 23/16, 17.
gráta (grét) sv. weep 29/27, 47/30; shed tears 47/39; g. e–n weep for s–one 47/28; g. e–t tárum weep tears for, at, because of s–thing 48/4.
grátr m. weeping 46/12, 47/26.
greīða (dd) wv. with til (adv.) prepare, put in order, get ready for use 44/32.
grein f. branch, division 22/22; particular, detail 3/17, 13/11 (the gen. loptsins ok jardarinna at 3/17–18 presumably mean the same as á jordumni ok í loptri at 13/11–12).
greina (d) wv. divide 4/16; distinguish, make distinct 12/12; md., divide into branches 4/12.
grenja (jað) wv. howl 29/9.
grésjärn n. iron wire? magic wire? puzzle lock? 43/1 (the first element is thought to be a loan-word from Old Irish grés m. handicraft); grésjärn
also appears as a variant to gerjârn in Gonga-Hrólf saga, ch. 1 (Fornaldar sögur Nordrlanda, ed. C. C. Rafn, Kaupmannahöfn, 1829–30, III 240, note 1), where a sword is made of it.
grið m. truce; pl., assurances of safety, immunity (fyrir from, in respect of) 45/20.
griðalauss a. without a (sworn) truce, assurances or guarantee of safety or inviolability; without quarter 49/5; n. as adv. 35/7.
griðastaðr m. place of sanctuary (involiability) 29/14, 46/11 (‘it was such an inviolable place, a place of such sanctuary’).
grimligr a. fierce-looking 27/22.
grimmr a. grim 10/11 (vb. to be understood), 21/10.
grind f. (barred) gate 39/26, 47/21; pl. grindr 27/17.
gripa (greip) sv. grasp 38/26, 45/7; g. til snatch up 43/30; g. eptir make a grab at or for (as s–thing passes) 49/2.
gripr m. precious possession 23/6; er mikill g. er i which is very valuable 23/8.
grjót n. stones (collective) 7/32, 11/37, 35/3, 45/25.
grjótbjǫrg n. pl. rocky precipices 9/35, 52/1.
gróa (greri) sv. grow 3/27.
gruna (að) wv. impers. e–n grunar one suspects (wonders if, thinks s–thing likely) 3/36, 39/9.
grunnr m. bottom (of sea) 44/35, 45/10; g. e–u bottom of s–thing 19/26, textual note.
greenn a. green (in leaf) 19/26, 53/34.
guð m. when sg., God 3/1, 13; m. also at 8/33 (= Óðinn), gender uncertain at 10/37, 39 (= Ymir) and 32/36 (= Óðinn; cf. Óndurguð). Elsewhere n. pl. (= heathen gods, generally the Æsir; cf. god) 11/34, 13/10 etc.
guðkunnigr = goðkunnigr.
guðligr a. divine 18/11.
gull n. gold 4/22, 15/24; gulli betra better than gold 20/13; gulli studdr supported by gold, i.e. golden pillars, or with walls of gold? 26/29.
gullaldr m. golden age 15/30.
gullband n. gold band 29/22.
gullhjálmr m. golden helmet 50/27.
gullhringr m. gold ring (bracelet) 47/4, 6 (cf. fingrgull).
gulltafla f. golden piece (for a game like chess or draughts) 54/2.
†guantamiðr a. (pp.) accustomed (trained) to battle 32/27 (epithet of Óðinn).
gustr m. blowing 10/7.
gyðja f. goddess 15/25.
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**gýgr** f. giantess 14/19, 27/4, 46/25.

**gyr** a. (pp.) gilded, golden 7/29.

**gýrða** (ð) wv. tighten a (horse’s) girth 47/20 (the animal in acc., hann).

**gæta** (tt) wv. with gen., look after 29/23, 30/23; protect 20/19; guard 30/1, 46/27; g. e–s fyrir e–m guard s–thing against s–one 25/36; g. til take pains, be concerned (to do s–thing) 29/31; g. ef keep watch, pay attention (to see) whether 39/2. Md., concern o–self, deliberate, take counsel (of about) 16/2, 35/39.

**gæzla** f. keeping, guardianship, guard 25/27; sett til gæzlu yfir given the function of guarding 30/4; setja til lands gæzlu put in charge of the country 5/28.

**gofugligr** a. noble (in appearance), stately, magnificent 19/34.

**gǫgnum, í gǫgnum** prep. with acc., through 29/3, 45/1, 46/7.

**gǫltr** m. pig (boar) 32/10; dat. sg. gelt 47/1.

**gorr** (n. gyrt) pp. of gera.

**haf** n. sea 4/19 (Mediterranean), 7/7 (Baltic), 43/14; ocean 27/13, 37/28 (the ocean encircling the earth); pl. 20/27.

**hafa** (ð) wv. have 3/19, 9/28; have in one’s possession 53/38; get 26/16, 36/19; keep 36/22; bring 6/28, 31/18; with pp. 4/28 (‘which was the most splendid there has ever been’), 7/9; with inf., have available for a certain purpose 32/5; h. at e–u use as (for) s–thing 33/4, 46/26, 54/18 (sér for themselves); h. at minnum remember 26/13; h. fyrir e–t use as, make serve as s–thing 27/40, 29/5; hafa e–n (e–t) með sér take, keep s–one (s–thing) with one 5/21, 6/20, be endowed with s–thing 42/37; h. e–n nar e–u bring s–one close to s–thing 42/38; h. e–t til e–s use s–thing for s–thing 12/25; h. e–t til have sufficient of s–thing 27/23; vera haft uppi be remembered, famous 5/20; h. e–t vid use, employ s–thing on (it), for a certain purpose 36/24. Md. hafaskat do, be(-come) engaged in 9/6, 11/33, 45/29; hvat hafask þeir at what is their occupation 22/29; hafask lind fyrir hold a shield in front of o–self 51/23.

**hafr** (rs) m. (he-) goat 23/1, 37/3, 44/6.

**hafrstaka** f. goat-skin 37/3, 37/9, 11, 14.

**haga** (að) wv. with til (adv.) contrive (things), arrange it (that) 35/18.

**hagleikr** m. skill 4/29; workmanship, ingenuity 36/16.

**hagliga** adv. skilfully 12/21.

**hagligr** a. handy (e–m for s–one), beneficial, useful 33/16.

**hagr** m. convenience, advantage, benefit (â in it) 41/19.

**halda** (hel) sv. with dat., hold 27/33, 48/30; haldi Hel þvi er hefir let
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Hel keep what she has 48/9; h. á e–u hold s–thing in the hand 37/12; h. upp support 17/12. Md., stay, remain, be kept 47/29; be kept safe 11/25; remain valid, be fulfilled 23/20.
halfa f. region, continent 4/16, 5/5.
halfr a. half 27/21; half share of 24/31; sjá hálfr óhýnót half this night of waiting 31/32; dat. sg. n. hálfr with comp., twice as, much (more) 27/31, 35/4; vaxa hálfr double, increase enormously 23/7.
hallmæli n. blame 15/14.
halr m. man 9/37, 52/3, 25.
háls m. bow (of a ship) 44/26.
haltr a. lame (with dat., in s–thing) 37/15.
hamarr m. hammer 15/27, 23/3.
hamarskapt n. handle of hammer 37/22, 40.
hamarspor n. pl. prints, marks of a hammer 43/5.
hamr m. shape, form 14/35, 20/3.
handaaf n. strength of the hands 28/23.
handan adv. from beyond (see heðan) 14/26.
handaverk n. pl. handiwork 26/13.
handsax n. short sword, knife 7/35.
hang n. coil (of a serpent), loop of back 42/1, textual note (reading uncertain, and the word is not recorded elsewhere).
hanzki m. glove, mitten (i.e. a glove with a thumb but no divisions for the fingers) 38/10, 11, 13.
happskettr a. who is a good shot 26/19.
hár (1) n. hair 3/25, 11/12.
hár (2) a. tall, high 3/21, 19/22; acc. sg. f. háva 7/27, nom. pl. m. hávir 27/17; n. as adv. 30/21, loud(ly) 51/6.
harðfœrr a. difficult to overcome, negotiate, deal with 36/28.
+harðmóðigr a. hard-hearted, stern, cruel 12/38.
harðna (að) wv. grow hard, set 10/2; grow tough 28/39.
harðr a. hard, tough 50/31; n. as adv., hard 38/34, 44/39; strongly 7/6, 47/21; calamitous, full of trouble 49/31; comp. n. as adv. 28/40, 42/16.
harmr m. sorrow, unhappiness 31/8; grief 46/13, 52/6.
harmsfullr a. full of sorrow, miserable 31/16.
háski m. danger 30/5, 45/20; lífs h. mortal danger 48/39.
hásæti n. throne 8/16, 15/22.
hátt n. of hár (2).
hátt (að) wv. arrange, construct 12/21.
háttir m. (dat. sg. hætti) kind, type 3/20; með nokkurum hætti in some way 3/30; pl., habits, activity, behaviour 26/38.
haufuð = hófuð.
haukr m. hawk 18/32, 34/23.
hauss m. skull 12/4, 33, 23/5, 35/31.
háv- see hár (2).
heðan adv. hence; h. ok handan to and fro 14/26.
hefja (hóf) sv. lift 41/36, 44/37; begin, open (a speech) 8/26; md., begin;
hversu hófsk how did everything begin 9/9.
hefna (d) wv. take vengeance 46/11; h. e–m take vengeance on s–one (e–s for s–thing) 29/38, 48/14; h. e–s get one’s own back for s–thing 44/2; impers. er hefnt e–s s–one is avenged 52/20; hefnir e–m e–t s–one pays (is punished) for s–thing 31/6.
heiðr a. bright (unclouded) 52/32 (i.e. even though there are no clouds).
heilagr a. (inflected helg-) holy 17/30, 25/33, 31/7.
heilli m. brain 12/26, 37.
heill a. whole, unharmed 8/23, 32/11; baði þá heila (acc. pl.) hittask said they wished them (Skrýmir and the Æsir) to have a happy reunion 39/22.
heitræði n. salutary advice 39/14.
heim adv. home 31/8, 35/7; back 31/19; h. til back to 34/6, up to, in to 47/22; h. í back to 46/19.
heimamaðr m. member of (one’s, e–s) household 37/10.
heimill a. free, at s–one’s service (with dat. of person); h. er matr honum he was welcome to food 8/21.
heimr m. world 3/5, 9/30; norðr hingat í heim north to this part of the world 6/28; the inhabited world 12/25, 53/5; one of the nine worlds of northern mythology 9/5, 25, 53/7, pl. 13/13, 40, 30/8. The number is traditional (see 9/5, 27/15, Fsp 2, Vm 43) though they are nowhere listed and nowhere systematically described. They presumably include Ásgarðr, Miðgarðr, Vanahaim(a)r, Alfheimr, Jötunheim(a)r, Niflheimr or Niflhel, Muspellsheimr, and perhaps Svartálfaheimr and Gimlé, or possibly Útgarðr; cf. the ‘heavens’, 20/21–5 and Skáld 133 (verse 516), SnE II 485–6.
†heimstǫð f. the world, the world of time 52/26.
heit n. promise 31/24 (with suffixed art.).
heita (hét) sv. (1) (pres. heitir) be called 4/36, 7/1; heitir is the name of a place 24/19, 32, sometimes with a pl. n., e.g. 25/35 ('in a place called H.'), contrast 6/12, 20/2 (cf. note to 29/26); ok heitir and it is called, which is called 15/6; Gymir hét maðr there was a man called G. 30/38. (2) (pres. heitir) call out (a to) 37/37, pray (to) 25/3; h. á e–n
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*heit* n. name 6/29, 21/7.


*béla (d)* wv. freeze (over) 10/3.

*heldr* adv. comp. rather (often with the suggestion of litotes) 27/22, 38/18, 41/3; quite 44/33; better, more easily 4/10; instead 35/30; *h. . . . en* rather . . . than 21/5; *h. en . . . þá* rather than that . . . (instead) 28/34.

*helg-* see *heilagr*.

*helgistaðr* m. holy place 17/5.

*hella* f. slab (of stone) 29/3, 49/6.

*hellir* m. cave 48/2, 49/5.

*helzt* adv. sup. most of all 41/26; chiefly, most willingly of all 40/34.

*hendi, hendr* dat. sg. and nom. acc. pl. of *hönd*.

*hér* adv. here 36/38, 39/36; to this place 40/21; in this matter 22/17; in the following examples (evidence) 28/8; in the following quotation 10/26, 11/26; *hér af* from this (game) 41/29; *hér . . . af* about this 32/12; *hér inni* in here 39/39, 42/10; *hér . . . nar* at hand, close by 36/35.

*herberging* n. lodging, dwelling-place 4/27.

*herbúnaðr* m. war equipment 36/19.

*herða (ð)* wv. squeeze, grip, clench 37/21.

*herðar* f. pl. shoulders 49/10.

*herja (að)* wv. wage war 9/29, 15/16, 32/2.

*hermaðr* m. warrior 26/22.

*herr* m. host, army 34/3.

*hertogi* m. duke 4/38.

*hervæða (dd)* wv., *h. sik* put on armour 34/4, 50/26.

*hest* m. (male) horse, stallion 13/28, 25/34; steed 46/27, 28.

*heyr* wv. hear 12/20, 21/5; *h. e–n segja* hear s–one tell 54/29; *h. sagt* hear tell 36/34; *h. e–t sagt* hear s–thing said, hear about s–thing 33/30; *h. getit e–s* hear tell of s–thing 49/19; impers. *heyrir e–t* one hears s–thing, s–thing is audible 25/40.

*heyrn* f. hearing 13/7.

*himinn* m. heaven (often in phrase *himinn ok jǫrð*) 3/1, 8/37; *himins* in heaven 4/9; sky 9/38, 12/4; *upp frá þessum himni* above this sky of ours 20/22; pl., the heavens (places in heaven?—but cf. 20/21–4) 19/32.

*himintungl* n. pl. heavenly bodies 3/35, 13/2.

*hingat* adv. to this place 6/28, 31/19, 42/11.

*hinn* (n. *hitt*) art. and pron. the 4/17, 19; *hitt* this on the contrary, the
opposite 33/31; the opposite course 48/39; followed by an er-clause, this also, this other thing 43/17, 22, but this, this moreover 8/39; with another pron. for emphasis, sá hinn with a. and noun 11/31, 12/38, 35/31 (er such that); hinn þríðja drykkinn 41/20, similarly 44/23; þessi hín sǫmu 54/37; einn hinn mestu 5/6; hans hinir mestu 55/7. Cf. inn.

hinna f. membrane 19/18.

híðmáðr m. a member of s–one’s (e–s) híð, or following; retainer 39/15, 40/37, 43/7, 44/1.

hirtír see hjórtr.

hití m. heat 10/13, 14, 47/39; (= flames) 52/35.

hitt (1) see hinn. (2) pp. of hitta.

hítta (tt) wv. meet, come across 42/29; visit 43/27; hit upon, discover 35/16; h. fyrir sér find (s–thing) opposing one, come up against (s–thing of a certain kind) 36/25. Md., meet each other 39/22; er þeir Beli hítask when he and B. met (i.e. joined battle) 31/39.

hjá prep. with dat., near, beside 43/4, 49/13; compared with 24/8, 42/6.

hjálp f. help 28/33.

hjarta n. heart 52/19.

hjó see hǫggva.

hjón, hjún n. member of a household 37/16, 23.

hjólt n. pl. hilt 29/8.

†hjórr m. sword 52/19.

hjórtr m. (pl. hirtr) stag 18/34, 31/34, 33/18.

†hlakka (að) wv. screech with joy (anticipation) 51/27.

hlaup n. running 28/9.

hlaupa (hljóp) sv. run 11/23 (flow), 14/16; gallop 35/20, 24; jump, leap 47/21, 48/24; rush 48/39; push, force one’s way (fótum with the feet) 45/1. h. af jump off, dismount from 46/27; h. at rush up to 39/4.

hleina (d) wv. lie low, take refuge? 30/6 (not recorded elsewhere; cf. OE hlínan, hlænan).

hleypa (t) wv. with dat., make (a horse) gallop 46/22 (sc. honum).

hlió f. (dat. hlióu) side 19/2; á aðra h. e–m on one side of s–one 50/13; líta út á h. sér look out to one side (sideways), turn one’s eyes 54/32.

hljóta (hlaut) sv. get 28/25.

†hlóa vb. boil, rush, be turbulent? 18/6 (not recorded elsewhere).

hlunnr m. pieces of wood forming a slipway 46/30.

hlutr m. part 4/17, 10/8; piece 36/21; thing 3/1, 4/34, 28/11; engi h. er sá there is nothing 15/15; allír hlutir with gen., everything to do with, in (s–thing) 4/8.

hlýða (dd) wv. listen (á to) 29/37; h. ef listen (to find out) whether 36/38.
hlýðni f. obedience (e–s to s–one) 3/11.
blaða (hló) sv. laugh 29/1; h. við laugh at what is said 15/5, 25/29.
hlier a. warm, mild 10/12.
búkkí m. the back of the head 39/24.
heiði m. fist 44/39, 45/12.
hnipinn a. (pp.) downcast, depressed 31/14.
hnoss f. treasure, precious ornament 29/26.
hof n. temple 15/22.
hóf see hefja.
hold n. flesh 11/37, 12/28.
hólmir m. (small) island 28/20.
holt n. wood or (in Iceland) a small stony hill 54/10, 16.
hórdómur m. (sexual) depravity, immorality, especially adultery 49/32.
horfa (ð) wv. face, point (i towards) 53/13, 20; extend (til towards, to) 17/16.
horn n. (1) corner 12/6. (2) (drinking) horn 17/18, 30/26; horn of a stag 33/19; (musical instrument) 51/7.
hrafn m. raven 32/32, 46/39.
hráki m. spit 28/7.
hrett see hrinda.
hreyfa (ð) wv. move, shift (trans.) 38/24.
hreystimurð m. man of valour, man of action 25/12.
hríð f. period of time; litla h. for a short time 37/31; eina h. for a while 44/31; langar hríðir for a long while 5/27.
hrimstéinn m. rime-stone 11/10.
hrimþurs m. frost-giant 9/8, 10/15.
hrina (hrein) sv. whinny, neigh (við at s–thing) 35/21.
hrínda (hretta) sv. with dat., push, thrust 46/29, 36.
hringr m. circle 12/2; (arm-) ring, bracelet 47/32 (cf. fingrgull).
hrista (st) wv. shake 27/38.
hrjóta (hraut) sv. (1) snore 38/3, 22, 32. (2) fly 46/30.
†hröður a. triumphant 32/28.
hross n. horse (of either sex) 35/24; hvat hrossi what sort of horse, i.e. what sex of horse 35/21.
hryggr m. back, spine; of serpents, body 53/14, 24.
hrynja (hrunða) wv. fall down 50/1.
hraða (dd) wv. make afraid 28/30; pp. hreiddr afraid 14/9, 35/17; md., be afraid of (with acc.) 14/9, 15; become afraid, panic 43/18, 45/5.
hrażąla f. terror 37/24.
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hrœra (ð) wv. move, stir (trans.) 20/27.
hrœring f. motion, ability to move (or emotion?) 13/6.
hugsr a. (pp.) endued with courage; best h. most courageous 25/11.
hug m. mind, thought(s) 29/31, 43/10; kom þat í hug it occurred to him 27/35; mind, attitude, feeling (tide-stowards–one) 46/10; courage 28/35.
hugsa (að) wv. consider 3/18, 7/22; think to o–self 27/34; determine 39/1; h. fyrir sér turn over in one’s mind, ponder, think out 48/20.
hunangfall n. honey-dew 19/28.
hundr m. dog 34/24, 50/33.
hundrað n. (pl. hundrað and hundruð) hundred (but probably usually signifying 120; with partitive gen. 3/34, 22/33; as a. (indecl.) 50/21.
hurð f. door 31/4, 39/29.
hús n. house, building 4/27, 15/23; dwelling, chamber, cave? 48/17, 21, 25 (see under fjall).
hvådan adv. whence, where . . . from 10/27, 15/33, 54/28; interrog. 13/3, 20/26.
hvar adv. where 38/28; þat . . . h. this . . . whether 7/22, 47/27; h. er as conj., whether 31/19; interrog., introducing direct questions (pleonastic) 32/21, 36/13.
hvártveggi pron. a. each (of two) 40/5; gen. pl., of both (of us) 43/27.
hvass a. sharp, keen, strong 49/22.
hvat pron. what (in both direct and indirect questions) 15/3, 38/37, 44/20; við h. on what 11/5; h. leið what was happening, how it was going on 41/6; h. er what is the matter 41/18, 51/14; hvat . . . þat er what . . . which 33/4; with partitive gen., what 8/33, how much 12/16, what sort of 39/35; h. þeira íþrótta which of those accomplishments (of his) 40/32; h. er fleira stórmerkja what further remarkable things are there 18/28; with dat., what kind of 35/21 (i.e. what sex of), 41/33; h. látum what the cause of the noises 38/4; h. sem whatever 35/18, 45/25.
hvata (að) wv. with dat., hasten (trans.) 14/9.
hvatr a. bold, active, swift 46/20.
hvé adv. interrog. how 31/29.
hverfa (hvari) sv. go away, disappear 49/39, 52/31; h. á brút go off, vanish 45/37; h. aprt turn back 39/16.

hvergi adv. nowhere, on no occasion 36/25; nowhere = not at all 46/25 (‘refused to move’), 47/22; þar h. nowhere there 43/31.

hvernig adv. how 42/28; interrog. 10/36, 12/21, 28/14.

hverr pron. (acc. sg. m. hvern, hverjan) (1) each (of more than two) 3/24, 34/10; every 13/29, 30/34; sér til hverja every ninth 47/5; with partitive gen., every, any 19/7, each 28/37; with forms of annarr: h. annan each other 35/11, h. og rúm one to another 28/22, hvert yfir annat one (layer) on top of the other 10/4, hvert upp frá rúmu one above the other 8/16. (2) who, which (of indefinite number) 8/2, 25/8; what 8/17, 43/15 (‘how great a’), þat . . . hverja 3/18, hverjan with whom 31/11; af hverju from what origin 34/28; h. só ræ . . . er who there was . . . who 46/16; h. er whoever 33/31. (3) interrog., who, which 3/12, 8/27; what 14/18; hverir eru Æsir whom 21/11.

hversu adv. how 27/24, 37/19; h. mikill how much, what (a) great 46/15, 47/26; interrog. 9/9, 39, 13/34.

hvert adv. whither; h. er (to) wherever 36/19.

hvessa (t) vv. sharpen; h. augun á fix with a piercing gaze 45/3.

hví pron. (acc. of Hvít) why 21/1, 31/14; fyrir hví for what reason 29/12.

hvinverskr a. from Hvinir (Kvinesdal in the south of Norway) 7/29.

hvífill m. crown (of the head); i hvífill konum on his crown 38/34.

hvítina (að) vv. whiten (intrans.) 37/22.

hvitr a. white 19/18, 23/16; declined weak 19/23, 25/32; sup. 23/17.

hyggja (hugða) vv. think 18/18, 39/34; þat h. menn it is believed 55/5; en þat of hyggði than imagine, expect it (‘than it would have been thought by’) 19/7; ek hugða I should have thought 32/5; sometimes with subject of at-clause before main vb. 20/24, 21/25 (cf. 6/17); intend, determine 41/4, 12; with at and inf., intend, prepare (to do s–thing) 38/1; vilja h. at e–u be concerned about s–thing, think s–thing important, wish to take thought about s–thing 51/1; pres. p. hyggjandi thoughtful, sensible (referring scornfully to warriors saving themselves by flight) 7/34; with acc. and inf., think s–thing is s–thing 20/24, 45/10; svá hygg ek vera thus I believe there are 33/36; with inf. understood 22/37 (‘this I believe B. to consist of’). Md. with inf., think that one (will do s–thing) 37/20; with at and inf., intend, plan (to do s–thing) 44/19.

hylli f. favour, goodwill 46/17.

hýnótt f. night(s), period of waiting before a wedding; sjá hálf h. half
such a wedding eve (or ‘this half-wedding night’, when one partner is absent?) 31/32.

hýski n. household, family 11/24.

hæll m. (1) heel 50/40; á hælt e–m on s–one’s heels, immediately behind s–one 8/6. (2) anchoring peg or post 29/6.

hæri a. comp. higher (cf. hár); n. as adv., more loudly 25/39.

hætta (1) (tt) wv. with dat., stop, make an end of 42/19.

hætta (2) f. danger; leggja sík í hættu take some risk 27/36.

hätti see hátr.

hætílgir a. boding danger 45/18.

hætítr a. dangerous 44/30.

hægrí a. comp. right (as opposed to left) 28/38, 37/38.

höföngi m. ruler 4/33, 8/17; lord, prince 31/35, 34/2.

hófuð, haufuð n. head 3/23, 7/19, 11/12; í h. e–m on s–one’s head 38/27, 39/9.

hófuðkonungur m. supreme king 4/36 (cf. yfirkonungr 4/31).

hófuðmaðr m. leader, ruler 6/13.

hófuðsképna f. (natural) element 4/3.

hófuðstaðr m. chief place, most important (cult) centre 17/5, 19/33 (see AH Studier 60).

hófuðtunga f. chief language 4/32.

hófugleikr m. heaviness 10/7.

hóg n. blow 35/31, 39/2, 43/2.

hóggormr m. poisonous snake, viper 46/26.

hóggva (hjó) sv. strike; cut 45/8; h. til aim blows 45/25. Md. (reciprocal) fight 34/10.

†hólðr m. man 49/31.

hóll f. hall, palace 7/28, 22/32.

hönd f. arm 11/1, 31/4; hand 25/17, 28/35; hendi sinni with his hand 41/40; á hendi sér on his hand 44/37; í hendi honum in his hand 49/3; fellesk (peim) hendi i.e. they were paralysed 46/9; e–m til handa for s–one, on s–one’s behalf 31/18; hvárratveggju handar on the side of each (party), for both our sakes 43/27; til hægrí handar on the right hand side 37/38.

hógr m. sanctuary (generally not a building) 15/25.

hórand f. flesh 27/21.

i prep. (1) with acc., into 4/16 (1), 7/27, 9/4, 11/35, 35/12; to 4/16 (2), 43/35; towards 39/18; in 6/13 (1); on 15/32; onto 27/14 (1), 39/9, 50/38; when faced with 26/17; as, for 37/25; i alla heima as far as,
throughout all worlds 25/40; par i brunninn into that spring 19/17; of
time, on, in, at 37/13, 48/33, during 54/10 (dat.?). (2) with dat., in 3/6,
19; from in 19/15; with names, of, who lives at 24/25; in or on 48/17
(see fjall); í þeim stað kalla með that place is called 15/24 (see staðr);
as regards, in respect of 49/25; of, time, on 41/16, in, at 9/29, 38/35,
46/29; í því at that moment 38/5. (3) as adv., in (it) 15/22, 36/26, 41/15;
to it 46/34; about (it) 55/1; þann er . . . i in which 23/8; par ofan i
don't in it 43/4.

iðrask (að) wv. md. repent (e–s of s–thing) 31/38.
ifask (að) wv. md. doubt, be in doubt (i about s–thing) 55/1.

ikorni m. squirrel 18/32.
il f. sole of the foot 45/13.
illa adv. badly; with difficulty 42/33; not at all 45/27.
illiliga adv. horribly 29/9.
ilr a. evil 10/40, 18/27; unpleasant 24/7, 31/13; n. subst., evil 27/9, 29/13.
in (1) adv. in 27/20, 30/1; inwards 10/7; inside 8/18; inland 4/16; inn i
(inside) into 7/27, 40/36.
in (2) (n. it) pron. art. the 5/35, 8/18; with a. after noun 7/29, 30/35;
combined with demonstrative for additional emphasis í þeim inum
17/23, þau in fyrstu (sc. tíðindi) 49/20, þat it fyrsta the first thing (NB
leikr is m.) 43/7; í því óþví selt 40/27; treble demonstrative for ironic
emphasis hafit þat it djúpa 37/29 (see note). Cf. hinn.
inna (t) wv. perform (i.e. with success) 40/13.
innan adv. on the inside, within 15/24; i. við on the inside of 19/18; fyrir
i. on the inside, on the inner edge 12/24; with following gen. par i.
lands within that country (those countries) 6/23.
innar adv. comp. further in 37/40.
inni adv. inside, within 8/22; her i. in here 39/39, 42/10.
isarnkol n. bellows 14/3; cf. Grm 37, where it is probably to be under-
stood as analogous to the bellows of a forge.
iss m. ice 10/2, 3, 7.
it n. of inn (2)
þrót f. accomplishment, feat 39/35, 40/1.

jafn a. equal; n. as adv., equally well, just as well (sem as) 25/38.
jafna (að) wv. with dat. compare; j. e–u til e–s liken s–thing to s–thing,
i.e. call s–thing after s–thing 23/16.
jafnan adv. always, continually 27/2, 30/36; for ever 37/27.
jafnþráðr a. just as wide (e–a as s–thing) 37/35 (‘and it was as wide as
the whole width of the hall’).
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jafngnóglíga adv. as abundantly, with as great sufficiency (sem as) 33/5.

jafngóðr a. equally good (sem as) 31/36, 36/13.

jafnþöflugr a. equal in weight, of the same weight (as itself) 47/6.

jafnlangt n. a. as adv., equally far 3/23.

jafnmikill a. equally large 36/13.

jafnmjök adv. as much 47/13, textual note.

jafnsannr a. equally true 28/11.

jafnskjótt n. a. as adv. immediately 35/28.

jarðligr a. earthly 3/15, 17; worldly (as opposed to andligr) 4/13.

jarl m. jarl, earl 6/19, 33/7.

jarmr m. crying 24/12.

járn n. iron 45/21.

járnfjöturr m. iron fetter 28/29.

járnglófar m. pl. iron gloves 23/8 (cf. Skáld 24–5).

játa (tt) wv. say yes, agree (e–u to s–thing) 38/14, 16; acknowledge (e–n e–t s–one to be s–thing) 10/39.

jaxl m. back tooth, molar 11/38.

†jór m. (male) horse 34/20.

jóró f. earth, world 3/1, 15/4; the ground 5/2, 15/33, 27/38; earth = soil 11/37; land as opposed to sea 12/1, 21; personified 13/19 (cf. Jórð in index of names).

†jormunggrund f. the mighty earth 32/39.

jotunnmôdr m. a giant fury 35/27, 50/3, 51/25.

jotunn m. giant 7/5, 10/24; with name 10/26, 11/15, 12/26; = Loki or Fenrisúlfr? 51/13.

-k enclitic pron. = ek, munak 28/25, liðk 30/17, mundak 41/9, 36, megak 42/35, hafðak 42/40; with ek, ek fak 28/32; with suffixed neg. -a and ek, varka ek 24/4, nautka ek 48/8; ek mättigak 24/10 (emended; cf. Noreen 531 note 1); eru mér = erumk 24/3.

kala (kól) sv. impers. with acc., one gets cold, freezes 44/14.

kaldr a. cold 4/20, 21/2; n. as subst. 10/10.

kalla (að) wv. (1) call: with two acc., call a person or a place s–thing 10/15, 40, 12/26, (with pron. and a.) say that s–one is s–thing 42/7; assert, declare, reckon (s–thing or s–one to be s–thing) 36/39, 41/33, 42/32; kallar þess meiri ván declares it more likely 40/12; er svá kallat it is said 30/21; vera kallatdr be called, be known as 4/17, 6/6; pp. agreeing with complement rather than subject 7/10, 13/10, 29/26 (see note); ekki kallatdr not said to be, said not to be 25/19; Heimdalar sverð er kallat hofuð the head is called H.’s sword 26/1; name, give a
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name to 55/3; e–ter kallat s–thing takes its name (from s–thing) 29/36.
(2) call out 37/23, 40/2; summon 28/20 (2), 31/9; k. á call on, invoke 35/28; k. til (adv.) summon 46/27.

kanna (aô) wv. explore, get to know 5/5.
kanntu, kannþu = kant þú, see kunna.
kapp n. rivalry, competition, race; pl. 40/17.
karl m. man, male 5/22, 25/22, 29/32; old man (Óðinn) 48/8.
karmaðr m. male 13/7, 25/23, 30/7.
kasta (aô) wv. with dat., throw 27/12, 37/11; object understood 12/27, 39/20; cast (a net) 48/30, 33; impers. kastat hafði had been thrown 12/7.

kaupa (keypta) wv. buy, pay for 33/9.
kengr m. (keng n. textual note) bow, arch (see beygja) 42/1.
kenna (d) wv. recognise, know, perceive, feel 23/4, 35/21; be able to tell, realise 37/17, 38/9; with gen., feel 44/39; k. e–t e–m attribute s–thing to s–one 55/4. Md., feel (it) 48/16.

keppask (t) md. compete (við with) 26/21.

kjóll m. a kind of ship 51/30.
kjóska (kans) sv. choose 24/36; k. sér choose for o–self 6/11; k. e-tá e–n allot s–one s–thing 30/35; k. val choose (i.e. decide) who shall be slain (cf. valkyrja) 30/36, select one’s victim, kill 34/11.
kjóptr, keyptr m. jaw 50/9, 38, 51/2.
kjól m. a kind of ship 51/30.

klofna (aô) wv. split (intrans.) 9/38, 50/13, 52/4.
klaða (dd) wv. dress; k. sik or md. klaðask get dressed 34/4, 37/14.
klaði n. pl. clothing 13/7.
kné n. knee 42/19, 43/23.

knésfót f. hough, the hollow or back of the knee 49/11.
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knífr m. knife 27/18, 37/12.
knúi m. knuckle 37/22.
knútr m. knot 38/24.

knýja (knúða) wv. beat, churn up 51/26; md., exert o–self, struggle (at e–u in, with, at s–thing) 27/38, 42/16.

kólfskot n. (distance of) arrow shot, bowshot 40/24 (kólf is a blunt-headed arrow; the more usual term is grskot).

koma (kom) sv. come 4/40, 7/27; arrive 7/26; come (from), originate (af from) 13/3, 34/28; descend (from) 3/2, 5/37; at hann koni that he will come 8/23; ok koninn and (said he had) come 8/1; kom ok reið came riding 46/26; svá kom thus it came about 3/13; komandinn the newly arrived one 8/20; látu k. put, fasten 44/34; k. e–m bring s–one 27/2, 43/25 (compel); k. e–u á leið bring s–thing about 48/12; k. á find its mark, hit 43/3; k. at reach 35/10; er kon at dagan when dawn arrived 38/1; k. fram come to pass, happen 52/5, proceed, go on, advance, come ashore? 15/11; k. fyrir be paid in compensation, atone 37/24; k. saman converge, unite 10/34; k. upp come out, be emitted 46/12; k. við (verr) suit (worse), be (less) convenient, proper, advantageous (er that) 32/1. Md., bring o–self, manage to go, get (somewhere) 12/3, 39/27; komask undan get away, escape 11/24.

kona f. woman 5/22, 7/2; female 13/8, 25/23 (1, 2); wife 5/3, 11/14, 25/23 (3).

konar m. gen. sg. in phrases alls k. of all kinds 45/20, nokkurs k. of some kind 39/37, margr k. many kinds of 46/38.

konungdómr m. kingdom 4/30, 32.

konungr m. king 4/35, 8/18; as title after name 7/20, 21/31.

kosta (að) wv. impers. e–n kostar e–t til it costs s–one s–thing (for it, to do it) 35/19.

kostgripr m. treasure, special possession, favourite thing 23/3.

kostnaðr m. expense; expensive decoration? 4/30.

kostur m. (good) quality 4/24; alls kostar all kinds of 4/26; at górum kosti otherwise, alternatively, as a second choice 36/39, 39/16; (difficult) choice, alternative, possibility 48/39; pl., terms, conditions 34/39; lands kostir geographical conditions 6/11; ráða sessa kostum arrange the facilities, decide on the allocation of seats (i.e. who shall be admitted) or on the arrangement of the seats (and the fare?) 24/34.

kraptr m. (physical) strength 42/37; (creative) power 10/14, 13/19, 25/7.

krefja (krafða) wv. demand (e–n e–s s–thing of s–one) 45/36; k. e–n orða try to speak with s–one 31/9.

kringlóttur a. circular, disc-shaped 12/22 (hon = the inhabited earth, orbis terrarum).
kunna (kann, kunna; kanntu, kannþu = kann þú) pret.-pres. vb. know (nearly always with reference to ability to give information) 3/14, 22/18; be able to, i.e. have the knowledge to (with inf.) 20/29, 22/26, (with at and inf.) 5/8, 25/29; be able to perform 39/36; know how to (with inf.) 40/9, (with at and inf.) 41/37; kann vera at maybe 15/7.

kunnandi f. ability, accomplishment (s–thing one knows how to do) 39/37.

kunnátta f. (technical) knowledge, skill, expertness 4/26, textual note, 15/8.

kunnigr a. having supernatural knowledge and ability 7/21.

kunnusta f. knowledge, ability 4/26.

kunst f. art, accomplishment 4/26, textual note.

kvánfang n. match, woman to be a wife 6/22.

kveða (kvað) sv. say; †with unexpressed indefinite subject, kveðu they say (with acc. and inf.) 20/37, 26/3; in prose often refers to speaking in verse 24/2, 9, 31/26; with acc. and inf. 28/23, 31/13, with inf. understood 35/15, with acc. understood 28/21. Md. with inf., say that one will do s–thing 31/12, 44/28, 31.

kveðja (kvadda) wv. speak to, greet 39/31.

kveld n. evening (the end of the day, nightfall) 11/11, 35/19, 44/7 (cf. aptann).

kvelja (kvalða) wv. torment, torture 53/30.

kvenna gen. pl. of konu.

kvir m. belly 42/1.

kvíka (að) wv. be generated, come to life 15/33; impers. kviknaði there was a quickening, a coming to life 10/14.

kvíknun f. quickening, coming to life 15/35.

kvíkudropi m. flowing drop; pl., fermenting fluid? 10/13.

kvíkvendi, kykvendi n. living being, creature 3/7, 29, 31, 13/21; pl., animals (as opposed to men) 47/37.

kvísa (að) wv. whisper 39/12.

kvístr m. branch 19/13, 39/9.

kvæmi p. subj. of koma.

kykr a. alive 3/29, 48/7; animate 47/28; n. as subst., s–thing alive 48/33.

kykvendi = kvíkvendi.

kyll m. bag (for food) 37/32.

kyn n. family, species 19/30.

kynslóð f. progeny 3/3, 54/12; family line 13/15.

kyðr f. cow 11/6, 9.

kýss pres. of kjósa.
Glossary

\text{Íða (d) wv. cool 14/2.}

\text{kýgursveinn m. child in arms, puppy 39/16 (cf. \text{Hrhl 13}, where bórr uses the word of Hárbarr). The literal meaning is unknown; cf. kýgurbar, also used derogatively, in \text{Ǫvar-Odds saga}, ed. R. C. Boer, Leiden 1888, 120, and \text{Mariu saga}, ed. C. R. Unger, Christiania 1871, 1056).}

\text{kýpurði n. overbearing speech, uppish speech, cheekiness 39/16.}

\text{köttr m. cat 25/2, 28/5, 41/36.}

\text{kýmr = kemr, pres. of koma.}

\text{lá see liggja.}

\text{lagóð, lagórð pp. of liggja.}

\text{lýgr a. short 42/6.}

\text{lagsmaðr m. companion, fellow 37/37; ok þeir lagsmenn and (both) the companions, i.e. he and his companion with him 37/7.}

\text{lýgu p. pl of liggja.}

\text{land n. land 7/7, 12/23 (pl.); country 5/4, 6/26; district? 6/29; territory (pl.) 7/1; þar til landa over those territories 6/1; land as opposed to sea 50/2; shore 44/16, 45/13.}

\text{landskjálpit m. earthquake 37/36, 49/16.}

\text{landslog n. pl. laws of the land 6/14.}

\text{landvörn f. defence of the land 9/28.}

\text{langfeðgar m. pl. ancestors, (male) family line 5/36, 6/27.}

\text{langr a. long 5/27, 18/25; n. as subst. or adv., far 10/1, a long way 29/4; segja langt speak at length 37/18, gera langt um make a long tale about it 42/15.}

\text{lát (lét) sv. (1) lose 29/1, 40/8. (2) make a noise 25/39; say, declare (with inf., that s–thing shall be done) 40/13; l. yfir sérð behave, express o–self (in a certain manner), put on a certain manner 39/14. (3) let, allow (with acc. and inf., s–one to do s–thing) 11/19 (‘agree to call him that’), 27/28, 44/11, 46/19; with inf. in passive sense, allow s–thing to be done 27/37, 28/34; make s–thing do s–thing, cause s–one or s–thing to do s–thing 7/31, 13/38, have s–thing done 42/25; lét eigi did not allow (or cause) 31/23; l. gera have made 28/4; l. koma put 44/34; l. kalla e–n have s–one summoned 31/9; cause to be (with pp.) 32/15; l. eptir leave behind 37/27; l. fram put forward 28/38.}

\text{látprúðr a. courtey in behaviour 30/6.}

\text{látum dat. pl. of lát.}

\text{laufsblað n. leaf of foliage, a single leaf 38/28.}

\text{laun (1) f. secrecy 7/24.}
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laun (2) n. pl. reward, payment 7/2.
launa (að) wv. reward (e–m e–t s–one for s–thing) 31/20.
launnråde n. secret counsel, secret thought 29/23.
lauðafé n. movable wealth, money 23/31.
lauðhárr a. with flowing (unbound) hair 29/22.
lauss a. free 50/2, 32; not still, not fixed, unsteady 42/17; uncontrolled 12/7; unconfined 11/40. Comp., less tight 38/25.
lax m. salmon 49/4.
laxliki n. the shape, form of a salmon 48/19.
leggja (lagða, pp. lagðr, lagiðr) wv. lay, put 11/32, 25/15; place 25/16, build 15/27; cover (e–u with s–thing) 7/28; l. sik fram put o–self out, make an effort, take pains 40/20; nær lagði þat ófœru it brought disaster close 25/29; l. e–t til við e–n grant s–thing to s–one, agree to s–thing with s–one (include in the conditions) 35/2; vera lagðr til be set to, destined to (cause) 27/25; l. upp ship (oars) 44/32. Md., lay o–self, lie (down) 38/20, 48/32; stop, be silent 21/23 (legskaþu, with suffixed neg. and 2nd pers. pron.).
leggur m. leg, bone of leg (or arm) 16/6.
leið (1) f. way 15/4; fara l. sína go (on) one’s way 43/34; fara fram á l. continue on one’s way 39/23; ek á nú norðr l. my way now lies to the north 39/18; distance 39/11; langar leiðir long distances 29/27; koma e–u á l., snúá e–t til leiðar bring s–thing about 13/1, 48/12.
leið (2) p. of liða.
leiða (dd) wv. lead, conduct 8/18, 46/21.
leiðr a. hateful 24/3.
leiðrétta (tt) wv. put right, achieve redress for 44/4.
leika (lék) sv. play; perform 40/9; juggle (at with) 7/35; of flames, play 52/35.
leikr m. game, sport 8/7, 34/5; competition, contest 40/8, 41/22; hvat leik (dat.) what sort of contest 41/33.
leita (að) wv. with gen., look for 29/29; try to find, try to fetch 47/15; try to think of 35/11; l. e–m e–s seek out, find s–thing for s–one 37/25, 38/19; l. á assault, (take by) storm 35/9; l. sér til e–s try to find o–self s–thing 37/33; l. til e–s try (to use), resort to s–thing 42/17; l. til ef try whether, seek an opportunity for 43/36. Md. leitaþr yfir explore, feel one’s way 37/38.
lemja (lamða) wv. strike, lame, damage, crush (e–t á e–m s–one’s s–thing) 23/5.
lén n. reward, emoluments, wealth, success 18/25.
lendir f. pl. loins 49/10.
 lengó f. length; lengðin his length 43/21.
lengi adv. long 31/16, 43/23; for a long time 24/4, 44/4, i.e. for ever 26/13, 48/15; eigi lengi it was not long 42/18.

lengr adv. comp. for a longer time, any longer 21/6.

lengri a. comp. longer 3/36; n. as adv., further 3/22, 29/5; lengra fram further on in time 54/28, 29.

lengst adv. sup. furthest 42/3; sem l. as long as possible 41/25.

létta (tt) vv. with dat., lift 42/3. Md., become free of moisture, clear up (of the sky) 10/8.

cyfi n. permission (til for) 29/34.

leyna (d) vv. hide (e–t e–n s–thing from s–one) 29/40. Md., take refuge, lie hid 54/10, 15.

leysa (t) vv. untie, undo 38/14, 24, 42/40; release, free 25/16, 27/2; redeem 48/13; uproot 7/6 (impers., was uprooted?); impers. (subj.) leysÍ one gets (s–thing) free 27/40. Md., free o–self, get free 27/30.

lið n. people, following, retinue 5/22, 50/25; troop, company, number 48/37; help (til for, towards, in) 34/38, 35/1; at liði e–m to s–one’s assistance 51/2.

liða (leið) sv. move 30/13, 17 (with suffixed pron., cf. -k); impers., progress (or drain away, of the liquid?) 43/12; hvat leið drykkinum how the drinking was getting on (how it was going with regard to the drinking) 41/6; of time, pass 3/4, 55/1; impers. lór at e–u it gets near to s–thing, s–thing approaches 34/6; á leið vertrinn = leið á verstinn (acc.) the winter passed by, drew to a close 35/8; var líðit á nótt the night was far spent, advanced 42/21.

liðesmó f. help, assistance 44/12.


lifa (ð) vv. live 3/8, 9/2; l. við live on (as sustenance) 11/5, 32/31.

ligga (lá) sv. lie 19/6; be situated 7/10, 9/21; lie concealed? 23/26; be found 19/19; extend 27/12, 43/20; l. (par) til belong to (it), be subject to (it) 4/31, 13/16.

lik n. corpse 46/22, 32.

lika (að) vv. with dat., please; sem honum likar as he would like, as he wants 41/15; e–t likar e–m vel (illa) s–one likes (dislikes) s–thing 25/4, 45/27.

likami m. body 9/1.

likandi n. form 10/15.

liki n. body, shape, appearance 7/24, 15/36; form 14/22, 49/8.

likindi n. pl. likelihood; en l. þeitt á than appeared probable 28/22.

liking f. pattern; i þá likin sem in imitation of the way that 6/13; gera í l. e–s follow s–one’s example 46/3.

likusamastr a. sup. most kind, merciful, gracious 23/19.
líkr

a. like (e–m to s–one) 5/9; comp., more like 5/24; comp. n. as adv., more likely, very likely (at that) 32/12.

limar f. pl. branches 17/10, 33/19.

lind f. shield (of lime wood) 51/23.

lingarn n. linen yarn, flaxen thread 48/21.

list f. art 15/8, 28/26, 36/21; skill 39/37.

lita (leit) sv. look 31/3, 39/31 (til at). Md., appear, seem (e–m to s–one) 39/35, 42/13; impers. lizk e–m (svá sem) it looks to s–one as if 36/32, 41/7, 15, 22; e–m lizk á e–ts–thing looks to one (svá sem as if) 28/25.

litask (að) wv. md., l. um(b) look around 8/8, 42/9.

litill a. little 18/25, 41/35; small 38/3, 41/33; thin 28/27; short (of time) 37/30; poor, insignificant, inadequate 41/1; l. fyrir of small stature 39/13; l. vexti of small account (cf. mikill) 42/32; n. as subst., little 11/35; litlu fyrir shortly before 39/3.

lítilræði n. s–thing beneath one’s dignity, a demeaning act (í in it) 42/10.

litr m. colour 15/8, 27/21, 47/13.

litverpr a. changeable (changed) in colour 45/5.

ljóri m. roof-opening (for smoke and light), skylight 53/22.

ljósálfar m. pl. light elves 19/35, 37, 20/24 (there is no source older than Snorri for the distinction of light and dark elves; cf. AH Studier 37).

ljóss a. light, bright 9/26, 10/11, 13/27.

ljósta (laust) sv. strike 35/31, 45/9; knock 49/6; with dat. of instrument 27/38; l. i, á strike at, against, onto 38/27, 39/5; l. e–n hǫgg strike s–one a blow 43/2.

ljúga (laug) sv. lie 36/37; impers. passive er logit at þér you have been lied to 28/8.

lof n. (1) glory 18/25. (2) permission 29/35.

lofa (að) wv. (1) praise 23/15, 29/36 (‘and similarly when things are praised highly’). (2) permit 34/39.

loga (að) wv. burn (intrans.); pres. p., flaming 9/26, 28.

logi m. flame; dat. sg., in, with flame(s) 18/5.

lokninn pp. of lúka.

lokka (að) wv. lure, entice, trick 25/15.

lopt n. air, sky 4/9, 10/12; loptsins in the sky 3/17; pl., sky, skies 8/37, 14/25, 50/12; i lopt, á lopt into the sky, into the air, aloft 12/27, 23/4; á lopti in the air, aloft 7/36, 51/7; at lopti in the air or into the air? 30/13, 17.

losna (að) wv. become free, untied 50/4, 51/13; l. upp become uprooted 49/40.

lúðr (rs) m. (1) trumpet 25/40. (2) coffin or cradle (with prep. á) 11/32 (probably coffin, but evidently associated by Snorri with ǫrk which...
could mean both coffin and ark, and this seems to have led to his interpreting the verse as referring to a Norse deluge); ark 11/25. Cf. AH Gudesagn 25.

lúka (lauk) sv. l. fyrir e–m close against s–one 30/1; l. fyrir sér open (to enter) 31/4; l. aprt shut 39/26; l. upp open 39/27; hvar upp skyldi l. where the opening was 43/1; l. e–u finish s–thing: eigi mun lokit verða verkinu the job would not be finished 35/26. Md., shut itself, slam to 8/6.

lund f. manner, way 4/11, 29.

lusu p. pl. of ljóst.

lúta (laut) sv. bow the head 41/5 (i.e. to begin a second draught); l. ór e–u stand up from s–thing, cease to bend over s–thing 41/6.

lyóir m. pl. people, followers, subjects, troops 51/32.

lypta (pt) wv. with dat., lift 5/2, 42/1, 43/17.

lystra (t) wv. illuminate 12/9, 13/40; impers. lýsir it shines, light is shed 23/16, 31/5; lýsir e–t light is shed over s–thing 13/32.

lysigull n. shining gold, gold that emits light (shines in the dark) 47/9 (cf. Skáld 40–1, ch. 33; Grettis saga,ÍF VII 57).

lysti p. subj. of ljóst.

†læ n. (dat. sg. lavi) destruction, that which destroys (with gen.); sviga læ destroyer of sticks, kenning for fire 9/32, 51/39; = darkness 36/1.

lægí p. subj. of liggja.

lægrí a. comp. lower (in level) 41/7.

laknir m. physician 29/20.

lærleggr m. upper leg, thigh-bone, ham-bone 37/12.

læti n. noise 38/4.

logr m. sea 51/32; lopt ok log 30/9, 31/5, 50/12.

má (ð) wv. with dat., damage, eat away, destroy 19/13.

máðkr m. maggot, grub, worm 15/34, 35.

máðr m. person 5/17, 18/15, 50/5; man 7/24, 11/2; human being(s) 8/39 (‘man’, generic sg.); being 11/18; eigi sá m. er no one who 3/14; flestum mætti to most people 12/2; pl., people 3/8, 4/33; men 30/35; þeir menn er any men who 40/21; monnum for men (people) 18/13; as indefinite subject 18/40; kalla menn i.e. is called 15/24, 19/28; þá at menn hafa gert ever made 22/34.

mál n. (1) time (with inf., to do s–thing) 39/10; m. at sofa time for sleep, i.e. not yet time to get up 38/40. (2) speech, conversation 8/26; power of speech 13/6 (with def. art.); language 8/28; agreement, contract 36/6; transaction 29/38; affair, matter, case 30/2, 36/39, 37/3. málmr m. metal 15/28, 29, 45/21, 47/38.
málsnild f. eloquence 25/20.
man see muna.
mánaðr m. month 31/30.
máni m. moon 12/15, 34/34.
manndómílgr a. human 4/34.
mannráp n. killing, homicide 49/25.
mannfjölði m. number (multitude) of people 32/9, 34/1.
mannfólk n. mankind 53/6; with art. 3/4, 10, 9/40; people 4/24.
mannhringr m. circle of people 45/38.
mannkind f. mankind 13/8 (construed as n. pl.).
mannlíkan n. human form, being in human shape 16/7.
mannvit n. human intelligence 17/16; as cognate object *vitandi mannvits* conscious with human intelligence 15/36.
mansǫngr m. love-song, erotic verse 25/4.
már m. gull 24/15.
margr a. (n. mart) many 3/34, 9/20; with sg. noun, many a 4/11, 23/5; m. só many a one 33/8; n. as subst., a lot 18/30, 31 (gen.), 36/28.
mark a. sign (*um e–t of s–thing*) 25/14; importance, significance (*at e–u in s–thing*) 31/39, 41/35; m. at of e–t something of importance regarding s–thing 33/18.
marka (að) wv. note, infer 23/17.
†marr m. sea 52/30.
mart n. of margr.
matazk (að) wv. md. eat; *hafa matazk* have finished one's meal 38/29, 42/26.
mattr m. food 8/21, 27/24; meal 37/8.
mátti see mega.
máttu, máttþu = mátt þú, see mega.
méð prep. (1) with dat., with 3/7, 29/24 (1); (instrument) 9/30, 38/7, 43/1; by means of 10/14, 27/3, 47/1; in company with 15/20, 37/4; living with 9/8; along with, as well as 10/28; including 22/37; equally with (next to?) 29/24 (2); among 4/40, 46/16, (i.e. for) 49/31; méð sjálftum sér among themselves 4/10; between 23/34; carrying 36/18, 40/38; vera méð have 15/8; méð einum hug til of one mind towards 46/10; *hafa méð sér* see hafa; engaged in 8/7; *fara méð* treat 37/17, act with 43/39; (of place) by, along 12/23, 13/4; against 33/39 (error for víð?—so W and U); (accompanying circumstances) in 3/30, with 50/5, 9; regarding 51/13, 14. (2) with acc., taking 35/20, 50/27; koma
Glossary

með bring 26/25; fara með take 36/20, 37/3 (drive). (3) as adv., as well, with it 19/15, 40/7; ok þat með and this also 27/34; far með also 4/7; with (by means of) them 49/9; fara með treat (it), do with (it) 27/29, take (it) 44/24.

meðal, á m. prep. between; as adv., between (them) 36/7.

meðan adv. meanwhile 49/15; as conj., while 8/24.

mega (má, máttu) pret.-pres. vb. be able, can 7/28, 36/18; máttu, máþtu you can 23/17, 28/8; subj. mega ek, megak can I, I can 31/29, 42/35; máttigak I was not able (see -k, -a) 24/10; may 11/19, 40/35; be permitted 23/21; have the right to 13/17, 22/26; with neg., must 23/9; eigi mátti did not have the opportunity 45/3; m. minna have less power 21/14; hvat þá hann what power has he 8/33; sem hann mátti lengst as he could furthest, as the furthest he could 42/2. Impers., be possible 48/34; má one can 4/20, 6/30; máttu, metti one could 3/17, 4/10; hann (acc.) má veðja it can be folded 36/21; eigi mátti it was impossible 35/9.

megi (1) pres. subj. of mega. (2) dat. sg. of mögr.

megin n. might, power 12/16.

megingjarðar f. pl. girdle of might 23/6, 38/5.

meginligr a. mighty, solemn 36/6.

megir nom. pl. of mögr.

†meiðr m. tree (= Yggdrasill) 19/13.

mein n. injury 27/9; mischief, source of harm 49/38; handicap (e–m for s–one) 31/37.

meinsvari a. (weak declension only) perjured, who swears falsely 53/27 (not a synonym of eiðrofi 53/16, which probably refers specifically to breakers of vows: meinsvari is a more inclusive term).

meir adv. comp. more (in degree) 14/9, 33/3, 40/20; further 43/23, 54/32; from then on, after that, or once more, still 34/13 (or m. um the more?).

meiri a. comp. greater 4/29 (2), 18/40; larger 4/29 (1), 39/34; more important 45/14; með list ok kunnáttu meiri with greater art and skill 15/8; n. as subst., more, a greater amount 41/19, 27; n. as adv., to a greater extent 50/10.

méldropi m. drop (of foam) from a horse’s bit 13/31.

mergr m. mare 35/20, 22.

merr f. mare 35/20, 22.

mest adv. sup. most 4/25; most of all, especially 25/20.

mestr a. sup. greatest 5/6, 11/18 (see vita), 17/10; the biggest 15/23, 22/40; of greatest significance 8/39; hefir þat mest óhapp verit unnit (predicative) this (deed) was done (so as to be) the greatest misfortune,
this was the unluckiest deed ever done 46/8; *it mesta* a very great, of the greatest kind 50/34; *n. as subst. (or adv.) mest af skáldskap* most about poetry (i.e. more than anyone else) 25/21.

**metnaðr** *m.* glory 3/11.

**mey, meyjar** acc. sg. and nom. acc. pl. of *mær*.

**miðla (að)** *wv.* share out, distribute 3/16.

**miðr** *a.* (*n. mitt*) mid, middle of 4/23, 27, 38/32; *i honum miðjum* in the middle of it 9/21.

**mikill** *a.* much 5/24, 11/23; a great deal of 54/12; big, large 25/1, 42/5; great 5/22, 31/6, 45/26; severe 49/22; important 12/20, 46/11; *m. fyrir sér* mighty, of great importance or power, a great man (person) 25/6, 29/12, 34/14; *n. as subst. or adv., much* 3/11, 13/1, 21/1; *dat. sg. myklu* with comp., much, by far, many 3/5, 4/29, 32/8.

**mikillæti** *n.* arrogance 31/6 (*er in which, which consisted in the fact that)*.

**mildr** *a.* gentle, kind 29/33.

**milli, i m., á m.** *prep.* with gen., between 18/31, 39/28, 48/32; *sín á m.* between themselves, between each other 29/37; as adv. 49/23.

**minjar** *f. pl.* keepsake, token, souvenir, reminder 47/32.

**minn** *a.* my 38/10.

**minnask (1)** *wv.* recall, call to mind, discuss 15/32; *á e–t talk s–thing over* 53/39, 54/36.

**minni (1)** *n.* memory 4/10; *hafa at minnum* keep in memory, as s–thing to remember 26/13.

**minni (2)** *a. comp.* less 25/37; shorter 31/31; less mighty 44/33; *m. fyrir sér* (a person) of less significance (cf. *mikill*) 41/38; *n. as subst. or adv., less* 21/15, 41/16, 43/17.

**minnr** *adv.* less 44/36, 47/13.

**minztr** *a. sup.* least, smallest 43/2.

**missa (1)** *f. loss (e–m for s–one)* 46/15.

**missa (2)** *wv.* with gen., be without 23/9, 32/1, 50/32.

**misseri** *n.* season, period of six months (or year?) 34/31.

**mistilteinn** *m.* mistletoe 45/36, 37, 46/6.

**mitt** *n. of miðr* 11/36.

**mjólká** *f.* river of milk 11/7.

**mjór** *a.* slender 28/26, 28.

**mjör** *m.* mead 17/25, 26/7, 33/13.

**mjok** *adv.* very (with adjectives) 4/2, 17/30, 26/19; *very much* 7/21, 29/36; *much, far* 41/14; *very nearly* 35/10; *often* 24/16; a lot,
particularly (i.e. this is his or her characteristic role) 25/11, 29/31, 43/40.
móðerní n. descent on the mother’s side 27/10.
móðir f. (pl. móðr) mother 26/9, 36, 54/21, 27 (gen. sg.).
móðr m. fury 36/9, 37/25, 52/27.
möld f. soil, earth (as substance) 3/27, 9/1, 15/33, 16/30.
moli m. small fragment; ñmán mola (collective sg.) into bits 35/32.
morðvargr m. murderer 53/16, 28.
morgindögg f. morning dew 54/11, 17.
móti, á m., í m. prep. with dat., against 40/3, 50/30; towards 50/28; to meet 6/6, 40/18; in the face of, on the side facing 10/8; gera e–t í m.
e–m receive s–one with s–thing 7/26; þyða á m. see þyða; í mót as adv., in exchange 23/33; back (to meet his gaze) 45/4.
móðr m. (inflected munn-) mouth 25/17, 50/9; í munn mér into my mouth 28/35, similarly 29/7, 41/12, 15; striking face or edge of hammer 38/35.
muna (man, munða) pret.-pres. vb. remember 11/30.
†mund f. hand; dat. (instrumental) sg., with his hand 52/18.
mundlaug f. hand basin 49/13.
munn see muðr.
munn m. difference (at by which) 41/7, 26; þeim mun (+ sup.) . . . sem by so much . . . in that, to this degree . . . that 46/14; fyr öngan mun by no means, certainly not 10/39.
munu (mun, munda) pret.-pres. vb. (1) indicating future time: will 9/29, 14/15; be about to 38/30; with vb. to be understood, it will be 43/26 (2); p. tense mundi future in the past, would 5/19, 48/20, was to 3/12; myndi would have, was about to 46/31; munak (see -k) I shall 28/25; munut = munut þá 28/30; p. inf. mundu would 27/32, 44/31. (2) indicating probability, mun, muni, myni will 12/2, 19/12, must 11/16, 17, 33/17; would need 36/24; with vb. to be understood, must be 41/20; munut vera you must be 39/34; munþu hafa you have surely 28/9; hvárt munu sitja can there be sitting 39/8; vera mun at segja frá þeim tóðinum I daresay there are tidings to be told 45/16; p. tense, would 7/22, 23, 18/9; must 4/1, 2; might 3/18; might well 26/12; eigi mundak (see -k) I would not have 41/9, 36; p. inf., would 28/24, 37/21.
myklu see mikill.
myrkr a. dark 37/33; n. as subst. 37/32.
mæla (t) wv. say 8/9, 37; speak (til to) 31/8, 42/28; þat er mælt they say 25/13; m. til demand 34/35; m. e–t sér til kaups stipulate s–thing as
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one’s payment 34/32; m. við e–n speak to s–one, say to s–one 21/20, 31/11, talk with s–one (s–thing)? 51/8; m. við (adv.) be opposed (to s–thing), object 47/30.

mær f. (pl. meyjar) maiden, virgin 18/12, 25/33, 29/21, 54/27 (the subject, with sú 54/25); acc. sg. mey †girl, i.e. wife, beloved 36/3.

†mær a. renowned, splendid, excellent 17/23, 52/21.

metask (tt) wv. md. (reciprocal) meet each other 10/12 (sg. with pl. subject), 40/6.

mogré m. (pl. megir) son 26/9, 52/22; míns magar that of my (i.e. Óðinn’s) son (i.e. Þórr) 22/40; dat. sg. megi (with hjarta) 52/17. In the phrase Muspells megir 15/10, 50/17 the word could mean ‘men, troop’ (cf. 51/31–2), but cf. 15/16, 32/1, 50/14, 20.

mørk f. forest 37/31.

mótsneyti n. food-sharing; leggja m. sitt pool their food, put all their food together 38/16.

ná (ð) wv. with dat., get (possession of), possess 31/17.

†náðr (rs) m. adder, serpent; = Miðgarðsormr 52/23.

nafn n. name 3/13, 32; generic sg. 4/10.

nafnfrægr a. famous; er mjǫk er nafnfrægt whose name is well known 33/12.

nagl m. nail (of the body) 50/4, 6.

nakkvarr (n. nakkvat) = nokkur.

nákvæmr a. close; attentive; sup. nákvæmust monnum til á at heita (the) most convenient (approachable) for people to pray to 25/2.

námunda prep. with dat., close to, to the neighbourhood of 10/11.

†nár m. corpse; acc. pl. nái 51/28, 53/31.

náttból n. night-quarters 37/35.

náttlangt adv. all night 42/22.

náttstaðr m. lodging-place for the night 8/1, 37/5.

náttúra f. nature, characteristic quality, property 3/23 (cf. eðli), 3/26, 23/19, 47/5.

náttverðr m. supper 37/7 (cf. nótturðr).

†ne neg. adv. not 12/13, 15, 17; reinforcing suffixed neg. -a 21/23.

né conj. nor 9/14, 15, 17, 31/9; without a neg. preceding 48/7.

nedan adv. below 12/9, 19/3; from below, underneath 17/15; up(wards) 45/4.

neðri a. comp. lower 29/8, 50/10, 38.

nefna (d) wv. name, call 4/35, 5/16; mention 54/38; speak the name of 3/12, 26/12; er nefndr is the name of 14/6, 47/10; þessar eru enn
nefndar these are the names of others 33/23. Md. nefndisk said his name was 7/36, 38/7; hefir hann nefnzk á fleiri vega he called himself by various (other) names 21/31.

neita (að) vv. say no; þá er hann (maðr T, W and U) neitar when one denies 30/3.

nema (1) conj. except 3/7, 29/1; with inf. 14/12; introducing a clause, except that 11/24; with subj., without, except by 46/28, if . . . not, unless 8/23.

nema (2) (nam) sv. take; n. staðar stop, come to rest 7/7, (get a grip) 49/3; n. við e–u push against, be stuck against s–thing 29/7; learn, acquire knowledge 54/30 (‘may the knowledge you have acquired do you good’).


nes n. headland 7/11.

nest n. food for a journey 38/17.

nestbaggi m. food-bag, knapsack 38/14, 21, 39/20, 42/40.

net n. net 48/22, 24, 27, 34, 49/1.

netþinull m. the rope along the (top) edge of a net 49/2.

neztr a. sup. (cf. neðri) lowest 8/18.

nið n. darkening, waning of the moon 14/3.

niðr adv. down, downwards 9/4, 18/33, 47/17.

nìundi ord. num. (the) ninth 8/31, 17/34.

njóta (naut) sv. with gen., enjoy 20/18; get benefit from 48/8 (nautka = naut-ek-a, sec -a), imp. njótu (= njót þú) 54/30; subj. svá njóta (ek) trú minnar at by my faith (salvation) 34/1; impers. ekki nýtr sólar the sun does no good, there is no (benefit from) sunshine 49/22.

nokkur, nokkvör, nakkvarr pron. a certain, some (or other) 3/30, 7/8; any 8/22, 34/37; anyone 36/38, 47/29; n. mundi vera stjórnari there must be some controller 4/1; with def. art., any of the 53/32; ör skóginum nokkvorum from the wood that happened to be nearby or from somewhere in the wood 35/20; einna n. one in particular 14/33; n. as adv. nokkut, nakkvat somewhat 41/26, at all 47/16, 48/14; dat. of degree with comp., somewhat 28/21, 35/33.

norðan adv. from the north; n. ör . . . from . . . in the north 7/5.

norðanverðr a. northerm, northerly 20/29.
norðr (1) n. north 4/19, 10/6.
norðr (2) adv. north, northwards 5/26, 6/4, 39/18.
norðrálfa f. the northern region (often referring to Europe), the northern continent 5/6, 20; pl. 6/24.
norðrátt f. northerly direction 31/3.
norn f. norm 18/14, 18, 23, 26, 27, 19/14, 30/35.
nótt f. (pl. nætr) night 23/39, 31/24, 27, 37/13; acc. sg., in a night 7/3, by night 25/38.
 nótturðr m. supper (= náttverðr) 38/21.
 nú adv. now 12/20, 15/5; just now 10/37, 28/14; in a moment 28/17, 31/18; at present 20/24; nú it førsta sinn now for the first time 36/37; referring to time of author 5/26, 32, to time of fictional narrator 43/16; correlative with er 41/16 (1), 42/34 (now that); er . . . þá . . . nú 41/26; nú er . . . þá 43/14; adv . . . nú 28/8.
 ný n. new moon, waxing of the moon 14/3.
 nýta (tt) wv. derive benefit (of from), be successful (in), get somewhere (with) 41/29; md., thrive, be successful 38/25.
 nývakanótt a. (pp.) just awoken 38/40.
 nær adv. close, near 14/11, 47/22; nearly 14/8; as prep. with dat., near (to) 4/27, 23/38, 42/38.
 næst adv. (sup.) next 11/6; þar n., því n. next to him 8/19, next after that 13/9, 24; stærkr n. því sem Þórr er almost equal in strength to Þórr 26/16.
 næstr a. sup. closest (e–u to s–thing), next (to) 9/24.
 nætr pl. of nótt.
 nǫkkvi m. row-boat 44/24, 45/6; equivalent to skip 46/29 (cf. also 44/25, 45/1).
 nöys f. nostril 50/11.
 óask (að) wv. md. be afraid for, about (at . . . ne lest . . . not) 33/1.
 óð sec vaða.
 óðul n. pl. property inherited as of right; homeland; eiga þar ó. be native there 9/27.
 †of (1) adv. pleonastic with verbs in verse 11/30, 32, 12/29, 39, 36/11 etc.
of (2) archaic prep. (later replaced by un and yfir) with acc. (1) of place, over, across 39/6, 44/6; through, over 45/6, 53/22; throughout 13/13, 20/6; around 27/13; above or on? 12/19 (or as sense 3 below); of veg forward 52/15. (2) of time, through(out) 8/35; during 15/1, 38/4; at about 37/36. (3) of subject, concerning 33/18; about 16/2, 54/1; with
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40/13, 43/6; *freista of* try at 41/31. (4) †with dat. *ok of fjórum togum* 33/35 (cf. 22/36); perhaps adv. (quasi-comp.), "beyond that, more than that by forty", rather than "over forty".

*ofan adv. above* 12/8, 19/1; from above, i.e. down 28/3, 37/20; *þar a. i* down in it 43/4.

*ofarst adv. sup.* uppermost 8/19.

*ofdramb n.* arrogance 13/38.

*ófégrí a. comp.* less beautiful 54/21.

*ofinn pp.* (of *vefa*) woven (with dat., out of, with s–thing) 53/14 (serpents were twisted in the walls, or the walls were woven out of serpents; cf. 53/23).

*offlítill a.* too small 32/8.

*ofrefli n.* superiority in power (*e–m* over *s–one*), something beyond one’s strength 27/28, 36/26.

*ófiðr m.* hostility 12/25.

*ófróðliga adv.* ignorantly 21/5.

*ófuss a.* reluctant 28/33.

*ófora f.* s–thing impossible to traverse, an impossible undertaking 12/3; peril, disastrous situation 25/29, 42/38.

*óförr a.* impassable, untraversable (*e–m* by *s–one*) 9/27.

*ógagn n.* disadvantage, mischief 49/39.

*ógjǫrr a. (pp.)* undone, unfinished 34/37.

*ógurligr a.* terrible 45/3.

*óhapp n.* misfortune, disaster 27/9, 46/8.

*óhelgari a. comp.* less holy 21/14.

*óhreinn a.* impure, evil 23/21.

*ójafrn a.* unequal, diverse 3/35; n. as adv., unequally, unfairly 18/24.

*ójafrask (að) wv. md.* become unequal, diverse 3/4.

*ok adv., conj.* and 3/1, 9/21; also 3/16, 22 (1); besides 42/21; *taka ok see* *(taka)*; indicating accompanying circumstances, with 29/22 (2), 48/17 (2) (‘and there were . . .’), 49/23, but 31/12; *ok kominn* and (said he had) come 8/1; *svá hart ok yfir* so hard over, so hard and (high) over, so strongly and in such a way over 47/21; pleonastic, introducing main clause and correlative with *er* 27/9 (2), 40/30, 41/6 (3), 49/1; correlative with *þá er* 10/14 (see note to 27/10 and *Den første og anden grammatiske afhandling i Snorres Edda*, ed. V. Dahlerup and Finnur Jónsson, København 1886, 78; J. Fritzner, *Ordbog over det gamle norske Sprog*, Kristiania 1886–96, under *ok conj.* 9).

*ók see *aka.*

*ókunnigr a.* unknown, secret 44/3.
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ókunnr a. unknown, strange 29/29.
†ókvölnn a. unafraid (e–s of s–thing), unconcerned, not anxious (about) 52/24.
ókyrr a. unquiet, violent 14/26.
ólikr a. unlike 3/20 (note the n. form: ‘it was different, there was dissimilarity’); with dat., unlike to, different from 6/10, 19/36; comp. 19/37.
oll see vald.
ólusk see ala.
ómaki m. trouble, inconvenience 14/13.
opinn a. open 39/29.
opna (að) wv. (cut) open 3/27.
opt adv. often 27/2, 31/30.
optar adv. comp. again, more than this once 41/5, 42/36, 43/27.
ór prep. with dat., from 7/5, 10/9; out of 10/2, 30, (material) 12/28, 16/5, 6; from among 14/32, coming from, leading from 29/2 (with fjǫtrinum); as adv., out of them 10/32.
óramligri a. comp. less mighty-looking 44/34.
órar = várrar, see várr.
orð n. word 34/15, 46/13; pledged word 36/5; pl., speech, conversation 31/9, 11.
orðimí f. skill in words, command of language 25/21.
orðinn pp. of verða.
orðsild f. eloquence 25/23.
orðtak n. saying 25/12, 26/19.
órlausn f. solution, answer (e–s to s–thing) 36/39.
ormr m. serpent 18/36, 19/5, 45/22, 49/12, 53/14, 24; = Miðgarðsormr 27/12, 13, 44/37, 38, 45/2, 4, 6, 8, 50/36, 51/26.
orrosta f. battle 25/11, 26/19.
orækja (kt) wv. neglect, fail to heed 3/5.
óránn a. (pp.) unsown, without being sown 53/35.
óranna (að) wv. refute 30/3.
óraksorn m. adopted son 21/28.
óraksornn a. (pp.) uncut 50/6 (cf. skera).
órknun n. pl. misfortune, evil fate, curse 18/27.
órskulgrí a. comp. less strong-looking 42/13.
ósviðr a. not clever, foolish 19/7.
órskomó f. loss of honour, loss of face 42/31.
órthuligr a. unbelievable, incredible 8/8, 38/23; ótrulígar at sannir mun ver político que (they) can be true, unlikely to be true 36/35 (the
construction seems to be a mixture of ‘which it seems to us incredible that can be true’ and ‘which seem to us incredible’.

ótta f. the last part of the night, the time just before dawn 37/13.

ótalauss a. unafraid 50/25; ekki var óttalaust at sofa it was not possible to sleep without fear, securely 38/31.

ótta (at) wv. md. be afraid 28/2.

ótvir m. enemy 8/14, 55/7.

óviss a. uncertain 8/13 (‘one cannot know with certainty’).

ój sec vaxa.

oxahófuð n. ox-head 44/34, 38.

plógr m. plough 7/6.

plógsland n. plough-land, acre, the amount of land that can be ploughed in a certain time 7/3.

prýði f. splendour 4/22.

pungr m. purse 36/22.

ráð n. counsel 45/19 (see bera); taka r. af consult 50/24; scheme, plan, course of action 27/26, 35/16 (til at so that, by which); leita ráða discuss what to do 35/11; ráða ráðum sínum take counsel, hold a conference 34/34, 54/36.

ráða (réð) sv. (1) with dat., control 4/5, 8/36; rule 7/1, 18/23; determine, assign 30/35, 36; have power over 24/28; be the cause of 35/15; vera e–s ráðandi be responsible for s–thing 6/9; r. þvi er (or at) bring it about (by one’s advice) that, be responsible for the decision that (to) 35/1, 12, 14; abs., have one’s way 42/35; r. ráðum see ráð. (2) with preps. r. fyrir rule over 4/3, 5/29, control 23/29; r. fyrir sér determine, make up one’s mind 43/35; r. um decide about, be in charge of 15/20. (3) with acc., advise; r. heilræði give good advice (e–m to s–one) 39/14.

ragna gen. of regin.

ragnarókr (rs) n. twilight of the powers 25/26, 29/10, 49/17, 18. This is the word consistently used (sometimes spelt with -kk-) in Snorra Edda and (once) in Ls. Other eddic poems, however, use the form ragna rók, doom of the powers.

ramr a. (physically) strong, powerful (but sometimes referring to magical power) 36/29; n. as subst., svá ramt something so powerful, such power 36/25.

†ramn n. building 22/38 (gen. pl., with mest), 26/6.

rás f. race, running 43/10.
rata (að) wv. (1) travel about, be abroad. (2) fall. In this text the word occurs only at 9/36 and 52/2 and it is uncertain which meaning was intended.
rauðr a. red (of blood) 14/39, (of fire) 18/8, (of gold) 20/1, 29/28, 53/11.
rauf f. hole 49/6.
refistígr m. trackless way? secret path? 8/1.
†regin n. pl. (divine) powers 12/35, 14/38, 15/39, 54/26.
regn n. rain 24/27.
regnbogi m. rainbow 15/7.
reið (1) f. carriage, chariot 23/1, 25/2, 37/4, 44/6; riding 30/10 (2).
reið (2) p. of riða.
reiða (dd) wv. lift, swing (a weapon) 38/33, 39/4; r. fram swing down and forward, i.e. strike 43/31; r. til (adv.) swing up or round, bring forward 45/11.
reiðask (dd) md. be(come) angry (e–m, e–u with s–one or at s–thing) 13/37, 44/17.
reiði n. harness, trappings 47/7.
reiðigǫgn n. pl. utensils (cf. reiða f., service) or riding equipment (cf. reið f., riding) 15/30.
reiðr a. angry (e–m with s–one) 31/11, 38/26.
reip n. rope; pl., tackle 35/22.
reka (rak) sv. pursue, fulfil (an errand) 48/1.
rekja (rakða) wv. trace; r. spádóma til at discover prophecies implying that 27/8.
rekka f. (gen. pl. rekna) bed 38/29.
renna (1) (d) wv. slip, glide, slide 48/36, 49/2.
renna (2) (rann; 3rd pers. sg. pres. renn, rennr) sv. run 10/2, 11/7; with acc., run (gallop) over or through 30/9; r. skeið run a race or course 40/10.
†renniraukn n. swiftly moving draught animal 7/14.
reri see róa.
rétt adv. right(ly) 3/4, 9/2.
réttta (tt) wv. make right or straight; stretch 42/2; r. dómó sina issue their judgements or set up their courts 15/32.
réttlátr a. righteous (cf. láta (2) behave) 20/10.
rétr m. law 6/14.
reyna (d) wv. try, make trial of 27/27, 32, 44/20; attempt, have a go at 39/39; put to the test, prove, find out about by testing 28/12, 40/27 (‘now we shall see’), 47/27; reynt er it is decided, a decisive result has been obtained 40/31.
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reýnd f. reality, what is found out about the nature of a thing by experience 19/37 (dat. pl., ‘in reality’).
riða (reíd) sv. (1) ride 13/29, 17/31; with the mount in dat. 13/30, 46/26, 47/2; with acc., ride across, over or through 15/10, 47/7, 50/16; r. leido sína ride on one’s way 47/33; r. braut ride a path, track 54/25. (2) knit, tie; r. ræxna á (adv.) tie knots in (it) 48/21.
rífa (reif) sv. tear 49/8, 51/3.
riðja (jað) wv., r. upp delve into, explicate, rehearse (a subject) 22/20.
riki n. kingdom, realm 4/7, 5/4, 7/3, 8/35; hann á þar r. er he rules over a place which 22/32.
rikisæl f. noblewoman 25/3.
rikismaðr m. nobleman, ruler, man of authority or rank 6/10, 19, 33/7.
rikr a. powerful (often referring to spiritual or political power or authority) 4/2, 5/29; n. as noun svá ríkt such power 36/25; comp. 11/21, 42/29.
rikuligr a. successful, prosperous, glorious 18/24.
ripti n. article made of linen; robe? 47/33.
risi m. giant 5/6.
rjóða (rauð) sv. redden (trans.) 14/38.
rjúka (rauk) sv. steam 7/15.
†ró = eru (after words ending in -r) 19/9, 51/17, 34.
róa (rera, røra) sv. row 44/25, 26, 29; go out in a boat 44/9, 11.
róðr (rar) m. rowing 44/26, 27.
rógberi m. carrier of slander or (false) accusations 26/34 (see AH Studier 66).
róðr f. (pl. reðr) root 17/11, 28/6.
rúm n. space (tíl for s–thing) 50/10.
rýðja (rudda) wv. clear, empty; i.e. leave, evacuate 52/26.
rýðr pres. of rjóða.
ræfr n. roof (‘of which I know the roof’; W and T have rept, pp. of repta to roof, i.e. ‘which I know (to be) roofed’) 22/39.
ræxn m. knot, knotted loop 48/22.
reða (dd) wv. speak, discuss (of about) 54/1.
reðr pl. of róð.
†rókstóll m. judgement seat 15/40, 35/37.
röst f. an indefinite distance roughly equivalent to a league 25/38, 50/21, 53/1.
rori p. of róa.
sá (1) pron. a. that, this, it 53/12; he 7/36, 46/19; separated from noun
53/3, 54/25; outside clause 6/30; *hat* anticipating noun clause 3/18, 50/31, cf. 25/38, 45/3 (how), *ok hat er* and how 45/6; anticipating inf. 41/35; *hat er* whatever 29/26, when 9/13; *hat* referring to f. noun 19/28, with pl. vb. 6/2, 7/5 (cf. *hjat*); *heir* in apposition to sg. nouns 5/30 (‘these, Vitta and Sigarr’); with (*hinn* and a., *þau* in *fyrstu* these (are)) the first (tidings) 49/20, *sá hinn* 11/31, 12/39, *haft þat it dýpa* 37/29; *aurinn þann er* 19/15, *sólarrinnar þeirar er* of the sun which 13/39; *mankkindin þeim* er the humans to whom 13/8; *engi sá* no person 39/39, 43/24, 45/3.

*sá* (2) p. of *sjá* 4/4, 37/20, 45/5.

*sá* (3) acc. of *sár* (1).

*saga* f. story 40/33, 45/17, 54/35.

*saka* (að) wv. impers., harm; e–n sakar s–one is harmed 45/26, 27, 30.

*sakarvandæði* n. pl. difficult legal disputes, disputes difficult of settlement 26/26.

†*salnæfr* (rar) f. ‘hall-bark’: shingles made of bark of trees were used for thatching (the pl. refers to the separate shingles of bark). Sváfnir’s (Óðinn’s) hall was thatched with shields, so ‘Óðinn’s hall-shingles’ means shields 7/33.

*salr* m. hall 15/25, 18/11; †pl., dwelling, home 12/14.

*saltr* a. salty 11/10.

*saman* adv. together 12/1, 34/13; in common 3/19, 18/19; *fara* s. follow each other without a break 49/23; *koma* s. converge (in a common origin) 10/34; *einn* s. all alone 5/5.

*samgangr* m. union 29/34; confrontation, conflict 50/31.

*samna* (að) wv. gather; s. til collect (material) for 50/39 (impers., ‘for which material has been being collected, which has been in the making’).

*samr* a. pron. (usually declined weak) same 3/24, 33, 34; s. *sem* same as 32/21; *síkt sama, it sama* as adv., likewise 4/6, 26/30.

*samt* adv. together 53/39; *einn* s. alone 37/21.

*sandr* m. sand 9/14.

*sannr* a. (n. *satt*) true 28/8, 34/14; n. as subst. *satt, it sanna* the truth 32/12, 42/34; *mæð sǫnnu* truly 33/32; comp. n. as adv., more accurately 43/37.

*sár* (1) m. tub 14/5.

*sár* (2) n. wound 11/23, 33/10.

*satt* n. of *sannr*.

*sättr* a. reconciled, in agreement 26/26; at peace 34/13 (*um* about it? cf. *meir*).

*sauðr* m. sheep 25/39.

*saurga* (að) wv. defile 29/15.
sé (1) pres. subj. of vera 11/34, 14/8, 20/21, 23. (2) pres. 1st pers. of sjá.
†seðja (sadda) wv. satiate, feed 32/27.
sefask (að) wv. md. calm down 37/25.
sefr pres. of sof.†
seggr m. man 7/34.
segja (sagða) wv. say 7/11, 8/35; speak 37/18; tell (e–m s–one) 5/8, 28/11, 16; tell (stories) 8/25, 55/5 (frá about), s. spár make prophecies 21/19; s. orlog foretell or pronounce, i.e. ordain, destinies? 21/26;
with acc. and inf. of vb. to be understood 16/11 (‘these she says (are) the names of the dwarfs’); s. frá talk about (it or them) 4/10, 36/30, speak of 10/37, tell of, about 55/2, relate 44/4. Impers. segir it says, it told 6/19, 9/30; svá er sagt it is said 10/40; þá er sagt it is said that then 38/6; er þér eigi sagt have you not been told 15/6; ef mér væri sagt frá if I had been told about it (i.e. if I had not seen it with my own eyes) 41/10; hvat er at s. what is there to tell 17/9, 34/26, þat er at s. frá Hermóðr at as for Hermóðr 47/7; mæri er at s. there is much to tell 18/30; er gött at s. there are good things to say 23/15; eru at s. are to be told 49/18, 20; svá er at s. this can or must be said, the story goes 38/23; þat er (svá, þér) sagt (med þónu) at segja at to tell (you) the truth, the fact is that 33/32, 38/31, 43/26, 35, 44/35; en ek hygg hitt vera þér sagt at s. but I think the contrary is correct to report 45/11; þat má s. this can be said, I can tell you this 45/2; fyrst at s. frá first (there is) to tell about 46/38.
segl n. sail 36/19.
seilüberandi m. (pres. p.) one who practises seiðr (sorcery, divination) 10/22 (pl.).
seilask (d) wv. md. reach (with the hand) 42/2, 43/21; s. til reach out, over 38/11.
seinn a. slow; seint er it takes a long time 39/33 (‘news travels slowly’); n. as adv., slowly 43/12; i.e. never 50/7 (with gert); mér mun seint verða at it will be a long time before I, I will have to wait a long time before I 28/33; leit seint til þeirra was slow to turn to them 39/31; n. comp. as adv. seina more slowly 43/9.
selja (ld) wv. give 28/22; s. fram hold out, offer 28/38.
sem conj. as 15/13; like 5/9; sýnask sem, litask sem look as though 40/8, 41/20, 22; as long as 41/13; correlative with svá 4/12, 40, with jafn- 33/5, jafni 25/38, samr 32/21, slikt 6/7, þeim mun 46/14, þwilkir 31/35; þar sem where 46/4, in a place which 54/10; hvat sem wherever 5/23; hvat sem wherever 5/18; as rel., who, which 19/17, 42/6; that which (or to the extent that?) 54/30; with sup., as . . . as possible 40/5, 49/1.
senda (d) wv. send 28/2, 30/8; s. eptir e–m send for s–one 46/25; s. til (adv.) send there 10/14, 27/11.
sendíferð f. errand, mission 31/21.
sendimaðr m. messenger 28/3, 18, 48/1.
senn adv. at the same time, together 5/2, 7/36, 33/38.
sér (1) pres. of sjá.
sér (2) dat. of sik.
se ss m. seat, bench 24/34.
sét pp. of sjá.
setberg n. flat-topped mountain 43/4, 5.
setja (tt) wv. set, place 7/6, 12/5, 39/24; set down 7/8; put in position 13/2; establish 34/29; appoint, ordain 6/13; s. e–m borð set up (prepare) a table for s–one 42/25; s. fram launch 46/24; s. synfyrir make a denial 30/3; s. til establish, appoint, ordain as, for (a certain function) 5/28, 30/2, 4; s. þar til landa (til þess ríkis) set up (as a ruler) over those territories (over that realm) 6/1, 17; s. e–t við e–u thrust s–thing against s–thing 45/12. Md., sit down 13/13; take (up) one’s position 15/32, 37/39; setjask á tal sit down to discuss 54/36; setjask til sit down to 37/7; setjask upp sit up 39/6.
sétti ord. num. (the) sixth 8/31, 17/34.
sex num. six 28/5.
sía f. molten particle 10/8, 12/7, 13/40.
siðaðr a. (pp.) having morals of a certain kind; rétt s. of good life, righteous, virtuous 9/2.
siðan adv. afterwards 24/25, 27/40; again 39/2; (ever) since 48/22; s. at kveldi the following evening, that evening 38/18; s. er as conj., since 27/35, s. er . . . þá after 3/34.
siðar adv. comp. later (with dat. of the amount of time) 31/24, 35/33.
siðsíst adv. sup. last of all, finally 3/2, 13/25; in the rear 39/38.
siðlitr a. virtuous, of good life 53/13.
siðr adv. comp. less; eigi at s. none the less 3/15.
síf jar f. pl. relationship, bonds of affinity 49/30.
sífjar slit n. breaking of the bonds of affinity 49/26; the word usually has the more specialised meaning of incest.
siga (seig) sv. sink 37/20.
sigr (rs) m. victory 25/11, 30/35, 36/29.
sigrða (að) wv. defeat 5/5, 9/29; be victorious over 13/21.
sik, sin, sér reflexive pron. (refers to subject of clause) himself, herself, itself, themselves; á óxlum sér on their shoulders 14/5; fyrir sjálfum sér for themselves (individually) 22/24; sér respectively, in each
separate instance 22/18, for himself 44/21; sér til kaups as his payment 34/32; til sín to stay with him 33/6. At 27/28 sér refers to the logical subject (alifnam), cf. sinn.
silfr n. silver 20/2, 5, 26/30.
silkiband n. silken (silky) band 28/21, 29.
silkriöma f. silken ribbon 28/17.
sín f. sinew 28/6.
sindr n. slag, clinker 10/2.
sinn (1) (n. sitt) reflexive a. (generally refers to subject of clause) his, her, its, their 3/34, 6/19; one’s 36/22; their own 22/23; at 27/28 refers to subject of inf. (hann, acc.); at 42/29 to logical subject (honum); sinn (sc. madr) i hverju one (man) in each (throne) 8/17.
sinn (2) n. time, occasion 30/9, 41/16; annat s. next time 43/28; it fyrsta s. the first time 27/29 (er that), for the first time 36/37; eitt sinn, einu sinni once 21/5, 25/29, for once 38/6; at sinni on this occasion, for the time being 41/5.
sinni m. companion; pl., company (?) 50/20.
sitja (sat) sv. sit 8/16, 18/30; sit fishing 44/14, 30; remain idle 36/10; be positioned 9/28; s. fyrir be present (already?), lie in wait? 8/15.
sjá (1) pron. this (rarely that); sjá . . . er s–one who 36/35.
sjá (2) (sá, pp. sét) sv. see 4/4, 7/27; perceive 6/10; find 41/14; understand 28/14; look (til towards, at) 28/37, 41/15; sáttu = sátt þú you saw 43/4; sjáen let us see 42/11; ek sé eigi 1 cannot see 46/1; sjá sín set eyes on himself, i.e. open his eyes, become conscious 39/2; sá mann ok lék saw a man playing 7/35; with acc. and inf. 39/24; sjá e–n sitja see s–one sitting 47/23; impers. sér one can see, there is visible 45/13; sjá má (mátt) one can see (could be seen) 3/17, 41/29; má sjá can be seen 43/40; þat er sá augnanna (as for) what could be seen of the eyes 37/20. Md. sjásk at be afraid about 33/3; sjásk fyrir hesitate, be wary or cautious 25/13; sjásk um look around 54/32.
sjafni m. (a word for) love 29/33.
sjaldan adv. seldom (i.e. never) 36/10.
sjálfur a. pron. self, himself, themselves 4/11 (‘among themselves’), 6/7; yourself 8/3; itself, on its own 31/22; itself, the very 52/36; þjálfgi not herself (see -gi) 21/26; sjálfra heira their own 7/22; fyrir sjálfum sér for themselves (individually) 22/24.
sjár = sér.
sjau num. seven 7/35.
sjaundi ord. num. (the) seventh 8/31, 17/34, 29/31.
sjávargangr = sævargangr.
Glossary

sjóða (sauð) sv. cook; pp. sóðinn 32/10, 17, 37/7.
sjón f. sight 13/7, 37/21, 45/3.
sjónhverfir f. pl. optical illusions, magical deceptions, false appearances 7/27, 42/38.
†sjót n. dwelling 14/38.
skaði m. harm, injury, destruction, loss 27/26, 46/14.
skáld n. poet 7/11, 34/22.
skáldskapr m. poetry 25/21, 22 (‘poetry is called bragr’).
skalf see skjalfa.
skáli m. hall, building 37/34, 35, 39, 38/12.
†skálmöld f. age of swords 49/33 (skálm f. short sword).
skammt a. short 10/17, 18/25; n. as subst., a short distance 48/35; eiga skammt til be a short distance from 48/23; n. as adv., a short way 38/2; comp. skemri 3/36.
skapa (að, p. skóp 3/1, textual note) vv. create 3/1, 11/28; make, shape 13/5, 20/28; ordain, determine, shape (e–m for s–one) 12/11, 18/13. Md. impers., develop, come about 10/36.
skapari m. creator 3/14.
skapker n. vat 33/14.
skaplyndi f. character, nature 21/10, 26/38.
skapt n. handle 23/9, 39/6.
skarpr a. sharp; comp., tougher 28/40.
skaust n. corner (as of a square cloth) 12/5.
skegg n. beard 28/5, 9.
†skeggjold f. age of battle-axes (i.e. of warfare) 49/33.
skeið n. race, course (both the race and the ground over which it is run) 40/15 (‘a good course for running’), 17, 23; s. nokkvor races over a certain distance 40/10.
skemtun f. entertainment 34/3, 45/23; skemtunar sinnar for his (i.e. Gylfi’s) entertainment 7/2.
†skepja (skapða) vv. create 16/4.
skerða (skar) sv. slaughter 37/6.
†skerða (ð) vv. bite pieces (notches) out of, damage, diminish 19/3 (object understood).
skið n. ski 24/17.
skiðferr a. able to ski, good at skiing 26/21.
skilja (lð) vv. understand 3/16, 4/13; perceive, deduce, tell 6/30, 28/13; realise 48/27; svá skilðu þeir they deduced, it was their understanding, interpretation 4/14; distinguish: impers. hví skílir svá mikil why is there such a large difference 21/1. Md., part from one another 43/26.
skilnaðr m. parting 42/28.
skilning f. understanding 4/13.
skin n. shining 4/5, 14/25, 24/27.
skina (skein) sv. shine 9/33, 51/40; impers. 50/15.
skip n. ship 34/18, 36/13; boat 44/25, 45/1.
skipa (að) vv. (1) with dat., organise, establish 6/12, 14; md., be arranged, be organised 9/39 ("what were things like?"); 15/34 ("take shape"). (2) with acc., occupy, man 36/18; eigi er þrøngra at s. hana en ganga í hana it is not more crowded when it is occupied than when it is being entered 33/32; fill (e–t e–m a place with people), allot (people a place) 21/29.
skipta (pt) vv. with dat., share out, apportion 18/23 (object understood), 27/15 (með among, between); divide 48/37; impers. e–u var skipt s–thing was divided, separated 13/2. Md., become separate, distinct; disperse 4/12.
skipun f. organisation, arrangement (government?) 15/20.
skirr a. bright, pure 20/5, 24/23.
skjálf (skalf) sv. tremble, shake 37/37, 46/30.
skjall n. the skin round the white of an egg 19/18.
skjalla (skall) sv. with dat., crash on 44/19; s. á bang against 44/39.
skjóta (skaut) sv. shoot 24/17; with dat. object, push, shove 29/5, 7; s. (e–u) á e–n or at e–m shoot (a missile) at s–one 45/24, 30, 46/4, 6; s. e–u út launch (push into the water) a boat 44/24; impers. e–u skýtr upp s–thing shoots up, is raised up, emerges (ok er þá and (it) is then) 53/34.
skjótfærir n. speed in running 43/11.
skjótleikr m. speed in running 40/13.
skjór a. quick; n. as adv., fast 14/8, 44/27; soon 28/8, 28; quickly, immediately 38/6, 40/14; comp. n. as adv. skjótar more quickly 39/39; sup. skjótast at segja to put it most briefly 22/21.
skjöldir m. shield 7/29, 30, 49/34.
skógr m. wood, forest 14/19, 35/20.
skólæði n. pl. footwear 29/23.
skolla (d) vv. hover; keep one’s distance? refuse to have anything to do (with s–one)? waver, change one’s mind? 28/33.
skór m. shoe 26/15, 50/39, 40.
skorta (t) vv. impers. e–t skortir til s–thing is lacking for s–thing, the lack of s–thing is an obstacle 31/23; eigi skortir e–n e–t s–one does not lack s–thing, s–one has plenty of s–thing 42/25.
skóseinn m. valet, chamberlain 31/10.
skot n. missile 46/7.
skriðr m. (fast) movement 44/26 (ironic understatement).
skriðu (að) wv. write (down) 6/26.
skulfu p. pl. of skjálfu.
skulu (skal, skylnda) pret.-pres. vb. (1) indicating necessity, obligation or duty: ought, should 25/8, 51/1; must 13/29; have to 17/40, 25/24; subj. skyli ought 8/12; impers. skylt one needed to 43/1; hvert er fara skal wherever it is (required) to go 36/20; in ‘gnomic’ statements skal indicates what is proper or normal, the ‘gnomic’ shall 8/25, 17/7, 21/1, 23/30. (2) indicating future time: shall, will 9/1, 20/8; skal u = skalt þá 28/17; indicating purpose or intention (subj.) 19/16, 49/12, be about to, try to 38/23, 42/40, be going to 41/19; be supposed to 25/7; future in the past, should, would 23/39, 34/35, 39/2; skylt hafa were to have 44/20; with inf. understood skyldi would be 34/37; impers. ní skal segja þér now you shall be told 42/34; eigi skyli one would not, no one (nothing) would 48/34; eigi skal fara með hann it is not to be sailed 36/20. (3) indicating permission: were to 3/15, might 6/7, may 30/1, 39/36.
skútilsvæinn m. serving boy (or man) 40/36, 38.
ský n. cloud 12/27, 39.
†skygnask (d) wv. md., s. um be carefully looked round 8/12.
sykjkjum adv. (dat. pl.) in shakes, with heaving movements 37/37.
skylder a. obliged, under a duty (to do s–thing) 36/31; (e–m) er skylt it is necessary, proper, a duty (for s–one) 21/6, 11, 36/30; skylder þjónustu-menn bondservants 37/26.
skyn n. understanding; kunna s. (e–s) understand, know details, the true nature (of s–thing) 22/18, 25/8; kunna mest s. have the greatest understanding, perception 46/15.
skynliga adv. hastily 38/39, 44/5.
skynja (jað) wv. understand, deduce (af from, by) 6/26.
skynsamliga adv. reasonably, carefully, sensibly 37/17.
skynsemda f. wisdom, understanding 4/14, textual note.
skynsemá f. wisdom, discernment 22/20 (‘it requires great wisdom’, or ‘it would be very instructive, brings great understanding, it is a matter of great interest’).
skýtr pres. of skjóta.
slá sló) sv. strike 38/6; s. e–n hógg strike s–one a blow 39/1; with dat. s. e–u út throw, pour s–thing away 49/15; impers. var slegit eld i it was set fire to 46/34.
slátr n. meat 40/4, 6, 7, 43/9.
Glossary

slefa f. saliva 29/9.
sleikja (kt) wv. lick 11/10, 11.
slétr a. smooth 28/16, 40/15; level 54/32.
slíkr a. such 27/33; slikt . . . sem as much . . . as 6/7; n. as subst. slikt such things 36/11; n. as adv. slikt sama similarly 4/6.
slíta (sleit) sv. break (trans.), tear apart 28/21, 26, 51/28; s. af tear off 44/23; s. upp pull up, pluck 45/37.
slítna (aò) wv. break (intrans.) 28/23, 50/1.
slyngja (slong) sv. with dat., fling 51/4.
sleðgö f. cunning 27/1.
smár a. small 8/36, 35/32.
smið f. structure, construction, work of skill 12/21, 15/9, 14; (the work of) building 35/24.
smiða (að) wv. make (out of some material), shape 4/14, 8/37; fashion, work (a material) 15/28; hvernig varð fjǫturrinn smíðaðr what did the fetter look like 28/15; varð ekki svá smíðat not as much building was done 35/25.
smiðarkaup n. reward or wages for building work 35/30.
smiðr m. builder 34/30, 35/5.
smjúga (smaug, smó) sv. creep, squeeze 39/28.
snarr a. swift; sup. n. as adv. 49/1.
sner p. of snúa.
snertiröðr (rar) m. (short) spurt of rowing 44/29.
sniða (sneið) sv. cut 50/40.
snimma adv. early 34/29.
snotr (rs) a. wise, clever, sensible 30/7.
sníða (snera) sv. turn 39/20, s. til leiðar bring about 13/1; with dat., turn, direct 29/31. Md., turn and go 8/5, 44/21; direct o–self 50/37; fly (into a rage) 50/2; withte 51/24; sniask aþt turn back 40/18, 24, 43/32; sniask eþtir turn (aside) after, follow 3/5; sniask til fjerðar set off 42/26.
snúa (sneið) sv. sleep 11/1, 24/10.
snúinn pp. of sjóða.
sófa (svaf, pres. sefr) sv. sleep 11/1, 24/10.
sófn (aò) wv. go to sleep, fall asleep 38/20, 39/3, 4.
sól f. (the) sun 3/35, 13/2; with def. art. 13/39, 14/8, 20/8, 49/37, 54/20.
sólkin n. pl. (periods of) sunshine 14/40.
soltinn a. (pp. of svelta) hungry, starved 43/8.
són, sonr m. (pl. synr) son 4/36, 5/9; the son 24/25, 37/9; pl., †descendants, race 10/28, 12/36.
sortna (aò) wv. grow black (i.e. be extinguished) 52/29, 54/6.
sótt f. sickness 45/22.
sóttduðr a. who has died by sickness 27/16.
sóttí p. of sekja.
spá f. prophecy 21/19, 27/25, 29/15.
spáðómur m. the gift of prophecy 5/18, 7/25; pl., prophecies 27/8.
spákona f. propheticess 5/7.
spáðhak n. shingle roof (roof with overlapping wooden tiles) 7/29.
spá f. prophecy 21/19, 27/25, 29/15.
spá f. wisdom 4/14, 17/16.
spá f. wisdom 3/16, 4/25, 5/17, 25/20; branch, kind of learning 27/1.
spá m. teat 11/7, 33/13.
spá f. with dat., gird on, put round, fasten 23/7; s. sik e–u gird o–self with s–thing 38/4.
spá f. with dat., spoil, destroy, injure 35/12, 49/30; md., be spoiled 15/31.
spóru m. tail (of a fish or snake) 27/14, 43/21, 49/3; end (of bridge) 20/3.
spóru m. spur 47/21.
spótt (að) wv. mock, make a laughing-stock of 44/36.
spótt see springa.
spótt (1) (tt) wv. split (trans.); s. á (adv.) e–u make a split in (s–thing), split (s–thing) open with s–thing 37/12.
spótt (2) (spratt) sv. spring 3/21, 44/10.
springa (sprákk) sv. burst; be overcome by shock 46/33.
sprung a. having a questioning nature 29/39.
sprung f. question 32/11.
sprung pp. of spryja.
spryja (sprúða) wv. ask (e–n s–one; ef; hvárt whether) 8/2, 20, 35/11, 38/13; learn, find out (by asking) 3/33, 8/22; sprúða = sprýrr þu you ask (at whether, or imagining that) 33/6; s. hverjum ask with whom 31/11; eigi er nú fröðliga spurt that is not an intelligent question 15/5; with gen., ask s–thing 33/29, learn, hear s–thing 39/33; s. e–n e–s ask s–one s–thing 36/33; s. e–n nafns or at nafni ask s–one his name 7/36, 8/3; s. til e–s get information about s–thing 6/5.
sprýna (d) wv. kick 28/39; s. fari á kick (with the foot) against, at 46/36; s. við (e–u) kick out (against s–thing), push with the feet (against s–thing) 27/29, 44/40.
spolr m. rail, bar 39/28.
staðr m. place 4/24, 28, 20/25 (pl.); position 12/11, 18; í þeim stað that place 15/24 (cf. place-names formed with preps., see Two Icelandic Stories, ed. A. Faulkes, London 1967, 96, note to 2/85–6); í því staði into
two sections 48/37; gefa, nema staðar stop 7/7, 10/3, 49/3; gefa e–u stað or staðar stop s–thing 5/25, fix s–thing 12/9.

standa (stóð) sv. stand 19/26, 45/38; imp. stattu 8/24; pres. p. standandi (yet still) standing 51/11; be situated 15/22; extend 17/11; s. af. e–u arise from s–thing, come from s–thing (e–m for s–one) 10/4, 10, 27/9; s. at stand by 46/34; s. til hjarta e–m stick in s–one’s heart 52/18; s. undan come from under 20/31; s. upp get up 37/13, stand up 50/22; s. við withstand 43/23.

stara (ð) vv. stare 45/4.

stattu see standa.

steði m. anvil 15/27.

steðr pl. of stóð.

stefna (d) vv. direct one’s steps, make for (i, móti) 39/18, 50/28.

steikari m. cook 32/13.

†steindyrr f. pl. doorway(s), entrance(s) in rocks (i.e. to dwarfs’ dwellings) 51/19.

steinn m. stone 3/28, 11/11; rock 15/37.

sterkleikr m. physical strength 13/21.

sterkliga adv. mightily 38/3.

sterkr a. (acc. sg. m. sterkján) strong 15/8, 20/26; mighty, powerful 35/5; stout 44/33; comp. 27/31; sup. 22/31.

steypask (t) vv. md. plunge 45/12; fall in ruins 49/36.

stíga (steig, sté) sv. step 38/26, 50/38; s. stórum take large steps 38/18; s. á mount 46/21; s. af dismount from 47/19; s. upp mount 47/20.

stigr m. path 54/21 (pl.).

stikkill m. point 41/14.

stilla (t) vv. control, moderate; regulate 4/1, 23/29.

stjarna f. star 12/17, 49/39, 52/32.

stjórna (að) vv. with dat., rule, control 8/35.

stjórnari m. controller 4/1.

stjórnarmáðr m. ruler, governor 15/19.

stjúpsonr m. stepson 26/20.

stoð f. (pl. steðr) support, post, pillar 20/1.

stólpi m. pillar 20/1.

stórliga adv. arrogantly 39/15.

stórmenni n. (collective) great (big) men 42/6.

stórmkrin. notable thing 18/28; mystery, act of mystical significance 3/13.

stormr m. storm 4/7 (perhaps an error for straumi, see straurn).

stórr a. great 5/38; large 33/30; important 45/18; dat. pl. as adv., mightily, with large steps 38/18; comp. staerri bigger 39/13.

stórsmöði n. mighty piece of work 27/33 (pl.).
stórítíindi n. pl. important events 22/27.
stórvirki n. pl. mighty deeds, achievements 23/10, 40/34, 55/4.
stót 2nd pers. sg. p. of stóta.
straumur m. current 53/26.
strjúka (strauk) sv. rub, stroke (of over, i.e. with the hand) 39/6.
strönd f. shore 12/23, 13/4.
stukku p. pl. of stökkva (1).
stund f. a period of time; an hour 23/11; pl., time, ages 3/4, 55/1.
styója (studda) wv. support; pp. 26/29.
†stynja (stunða) wv. groan 51/18.
estyra (0) wv. with dat., control 13/34, 14/3; steer, be captain of 50/8, 51/33; (have at one’s) command 34/2.
štýrandi m. (pres. p.) controller 11/17 (see AH Studier 25).
štýra a. (= sterkr) strong 26/11.
štýrandi m. (pres. p.) controller 11/17 (see AH Studier 25).
štýra a. (= sterkr) strong 26/11.
štørri comp. of stórr.
štong f. pole (for two people to carry s–thing between them) 14/6 (see note).
štökkva (1) (štökkk) sv. fly, shoot (in a spray) 10/31.
štökkva (2) (kt) wv. sprinkle, bespatter (e–u with s–thing) 14/25 (future).
štúr (1) n. south 4/16, 21.
štúr (2) adv. south (frá of) 20/21.
štúrhálfa f. southern region 9/25.
sumar n. summer 15/1 (pl.), 21/1.
sumr a. pron. some 3/19, 14/2; pl., some of them 6/23 (sc. tóku kvánfjónk), 12/10; some people 3/4, 18/24, 26/34.
sund n. sound, strait 7/8 (i.e. Øresund).
sundr adv. apart 28/28; í s. apart 28/26.
†sundrborinn a. (pp.) of different parentage or descent 18/17.
sunnan adv. from the south 9/31, 51/38.
sunnanverðr a. southern, southerly 20/7.
svá adv. so 31/14; such 21/3; thus 15/11; this 44/31; as follows 9/22; likewise 5/18; also 6/19, 40/7, 48/13; similarly 43/6; svá eru ok dýr it is also thus with animals 3/22; svá hart ok yfir 47/21 see ok; svá . . . ok thus . . . so that 31/33; þat . . . svá . . . hvárt it (should be tested) in the following manner, whether . . . 47/26; en svá than this (than you) 40/22. With at: so that, so . . . that 3/11, 16; such . . . that 54/12; thus . . . that 3/13, 4/14, this, that 3/29, this . . . that 20/21, 44/35; as follows, that 42/20; to such an extent that 4/20; sterkr svá at so strong that 20/26; vитr svá at so wise that 25/13, cf. 23/15–16; sufficiently . . . to 32/12; . . . enough to 43/25; in such a way that 7/14; in such a way as to 35/13; so much that 49/40; of such a kind that 49/23; such that
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22/33; it being the case that 53/35; when 31/36; in asseverations, so . . . inasmuch as 34/1. With sem: (just) as 6/19, 42/5; thus . . . as, in the way that 6/14; like 10/2; corresponding to 7/10; in proportion as 4/12; as much as 35/25; to the same extent as 42/1; as . . . as 4/39, 28/17; as if 14/8, 28/25; as though (= that) 41/7; in the form of, in the pattern of 7/29; in the way in which 48/22; having assumed the appearance of 44/7; such . . . as 40/33; svá sem hon er sterk (þá) strong as it is (yet) 15/9; svá liitinn sem þér kallið mik (þá) little as you say I am, however little . . . (nevertheless) 42/7, cf. 21/17; in accordance with the fact that 47/38; svá sem . . . svá just as . . . so also 10/10, in proportion as . . . so 4/23; svá . . . sem . . . at this . . . which . . . that 38/23; svá . . . ef . . . sem this . . . if . . . that 41/19; svá langt upp sem hann mätt lengst as far up as the furthest he could 42/2.

svaf see sofa.

svalbrjóstabr a. (pp.) cold-hearted 21/10.

svalr a. cool, cold 9/15.

svanr m. swan 19/30, 24/8. Originally the male swan (the female being álpt), but normally only found in poetry. See AH Studier 47–8.

svar n. reply 31/13.

svara (að) wv. answer, reply 8/2, 18; s. øngu make no reply 41/12.

svardagí m. oath, vow, solemn promise 45/20.

svarrí a. black 13/23, 14/40 (dark); comp. 19/38.

svásíglír a. delightful 21/8.

†sváss a. dear 52/40.

svefa m. sleep 25/37.

sveinn m. boy 41/35; servant (follower?) or son 46/20 (T, W and U have son(r) here; sveinn normally has the meaning ‘son’ only in poetry, but at 47/23 Hermóðr is called brother of Baldr).

sveinstauli m. little boy 39/34, 40/16.

sveita m. sweat; fá sveita to sweat 11/1; †blood? 12/30 (cf. 11/36).

svelgja (svalg) sv. swallow 41/4.

sverð n. sword 26/1, 29/7.

sverða (svarða) wv. swear (an oath) 35/17.

sviði m. burning pain, severe pain 33/10.

‡svigja m. stick 9/32, 51/39 (cf. lu).

svima (svam) sv. swim 15/10.

svipting f. sharp pulling back and forth, wrenching, jerking 42/18.

‡svafa (ð) wv. lull to sleep (metaphorically), i.e. settle 26/33.

syðri a. comp. more southerly 4/17, 10/8.

syn f. denial (cf. synja) 30/3.
sýn f. sight; dat. pl., in appearance 19/36, 37, 26/38.

sýna (d) vv. show 28/20; md., seem, look, appear (e–m to s–one) 28/27, 40/8, 41/3, 43/19.

syni dat. sg. of sonr; synir nom. pl. of sonr.

synja (jað) vv. refuse; s. e–m at refuse to let s–one (do s–thing), prevent s–one from 35/30 (i.e. forced him to leave the world).

systir f. (pl. systir) sister 25/33.

systkin n. pl. brother(s) and sister(s) 13/38, 27/7, 8, 29/12.

systrungar m. pl. cousins (on the mother’s side), sons of sisters 49/29.

sæfarar f. pl. sea journeys, seafaring 23/30.

sæing f. bed 27/20.

sela f. happiness, prosperity 3/15.

sellifr a. having a blissful life 21/7.

sær, sjár (gen. sævar, sjávar) m. sea 6/16, 9/14; sævarins to do with the sea 4/9.

sæti n. seat, throne 15/22, 32, 20/6, 31/7; place (in a hall, for sitting, eating and sleeping) 42/22.

sætt f. agreement, reconciliation; hvat varð um þeira s. how did they get on together 11/20; means of agreement, terms, pledge of truce 23/34; (payment in) settlement, atonement, indemnity 37/25.

sættask (tt) vw. md., s. á þat at come to an agreement that, settle on this, that 23/39.

sættir m. reconciler, bringer of concord (with gen., between) 25/19.

sævargangr, sjávargangr m. surge of sea 3/6, 50/7.

söckja (sótta) vv. pursue 14/12; prosecute, press, achieve, gain 28/1; make one’s way (fram forward, i.e. advance; upp ashore) 50/3, 17; s. at e–u (s. e–t) attend s–thing 46/38; s. til e–s obtain s–thing 8/1. Md., be advanced, progress 35/8, 44/27.

sémon f. honour 46/4.

séri n. oath 35/6, 36/5.

sök f. cause, reason 3/32, 5/21; þessi sök er til er this is the reason why 31/33; lawsuit, dispute 26/33; fjyrir e–s sakar because of, for the sake of s–one 31/16; through, out of s–thing 49/25; as far as s–thing was concerned, to judge from s–thing 28/22; as a result of or as regards s–thing 36/26; sökum e–s because of s–thing 4/20, textual note.

söng m. (dat. söngvi) song, music 24/8.

sökkva (sökk) sv. sink 38/35, 39/5, 52/30.

sökkvask (kt) vv. md. (let o–self) sink, slide back 45/8.

†-t neg. suffix with vbs. 18/19.

tá f. toe 50/40.
taka (tók) sv. take 7/4, 11/35; receive 28/33; accept 37/25; obtain 45/20; get 27/11; bring out 40/37; catch 14/15; capture 49/5; take hold of, grasp 45/37; reach, touch 43/21; perform, undertake 40/17; tóku sér . . . en sumir sonum sínum found for themselves . . . and some of them (did so) for their sons 6/22; t. kviknun come to life 15/34; t. at inf., begin to 41/4, 42/17; tók ok leysti went and undid 38/14, similarly 48/28 (cf. fara); t. e–t af choose s–thing: þann (sc. kost) ætla ek yðr betra (sc. vera) af t. this alternative is I think the better one for you to choose 39/17; t. til at set to work to 35/2; t. til e–s touch s–one, pick s–one up 46/9; t. e–t til undertakes s–thing 40/34; t. um get one’s hand round 49/2; t. undir e–t take hold underneath s–thing 41/40; t. upp pick up 13/5; t. upp hondum put out (up) one’s arms 31/4; t. við e–u take possession of s–thing 4/39; t. við e–m oppose s–one, stop s–one’s advance 6/16.
taumr m. conversation, discussion 34/34, 54/36.
tala (1) f. speech, account 43/30.
tala (2) (að) wv. talk; md. talask við talk together 53/39.
talginn a. (pp.) spoken, having speech of a certain kind 23/19.
taliðr, taliðr see telja.
tár n. tear 29/27 (pl., cf. note to 29/26), 48/5.
tennr pl. of þonn.
telja (tálba, pp. taliðr, talór) wv. reckon, count 3/34, 26/34; trace 3/32, 6/18; number, enumerate 18/36; recount 23/10; declare (with at-clause) 37/16, (with acc. and inf.) 27/32. Md., say that one is, consider o–self 27/37.
tíðindi n. pl. tidings, news, information 12/20, 19/32, 32/33; account(s), tale(s) 23/10, 37/1; events 13/11, 45/14; þat er til tíðinda this (note-worthy event) takes (will take) place 49/40.
tiginn a. noble, of high rank; sup. 29/24.
tigna (að) wv. honour (af) with 4/25, 5/20.
tignarnafn n. (honourable) title 25/3.
tigr, togr m. (set of) ten; fjórir tigir forty 22/33; similarly 22/36, 33/35.
til (1) adv. too 10/35, 41/9.
til (2) prep. with gen., (1) direction or distance: to 3/23, 4/18, 17/36, 40/24; towards 17/15, 43/32; about 6/5; to the home of 37/5. (2) purpose: for 3/22, 9/28, 47/32; as 28/14, 30/4; for the purpose of 22/23 (2); to obtain 23/32; to indicate 34/15; giving rise to 22/24; til pess at in order that 4/9, to this effect that 45/20; par til landa over those territories 6/1; gott til plenty of 37/32. (3) time: until 25/26, 35/10; til pess er until 43/34. (4) as adv., direction or destination: to that place...
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10/14; up to it 41/40; there, to them 27/11; up to me, them 42/7, 19; til hvor towards where 46/4; par til er to where 6/16, (time) until 47/19; purpose, for it 35/19; par til for them or in addition 15/27; vera til be available 4/30; til at for this (purpose) that 43/21, in order to 13/39, so as to 12/9, enough to 27/23, designed to 48/28; til er for this that 31/33.
tilkváma f. coming, arrival 15/31.
tilvisun f. guidance, direction 46/6.
timi m. prosperity, success 6/8.
titt n. of tíoðr a. frequent; of concern (to s–one); hvat er t. um þik what is the matter with you, what are you up to 38/37; as adv., eagerly, strongly, quickly 38/34, 43/8; sup. tíðast 40/5.
tiu num. ten 4/38, 5/2.
tiundi ord. num. (the) tenth 8/32, 17/35, 29/39.
†fjúgarí m. snatcher, destroyer 14/34.
töl n. tool 15/28.
tölfr ord. num. (the) twelfth 8/32, 30/4.
toft f. site (of a dwelling) 24/24 (pl., collective?).
traust n. support, reliability, protection, help 26/17.
traustr a. reliable 28/17; comp. 28/22.
tré n. tree 17/10, 33/12; wood 15/29; log 13/5.
tréna (að) wv. harden, dry up, die 19/16.
treysta (st) wv. use (all) one’s strength on, pull hard at 28/23. Md., rely on (with dat.); treystask sér be confident, be safe 15/16.
†troða (trað) sv. tread (trans.) 9/37, 52/3.
trog n. utensil (characteristically of wood and square or oblong in shape) such as was used for separating cream from milk; a large kitchen tray for serving food 40/3, 6, 7, 43/9 (in many stories such a utensil is associated with trolls and monsters).
tros n. brushwood, rubbish 39/9.
trúa (1) f. (gen. sg. trú) belief; faith 11/16, 34/2; þat veit t. mín at by my faith 22/17, 28/10, 31/38, 33/8, 42/36, 43/12. This expression is not recorded in other early texts but becomes common in romance sagas; it is apparently a hybrid of þat veit guð and par moí foi (cf. þat veit guð ok trú mín, Strengleikar, ed. R. Cook and M. Tveitane, Oslo 1979, 94). It probably originated in learned style rather than in colloquial usage. See AH Studier 20–21 and Mediaeval Scandinavia 4 (1971), 34–5.
trúa (2) (ð) wv. believe 4/8, 6/9; with two acc., believe s–one to be s–thing 10/37; with dat., t. e–u believe s–thing 36/31, 36, t. e–m at trust s–one to, have faith in s–one that 25/16, 40/26; er ek munda eigi
1. at vera mætti which I would not have believed could happen 43/13; 
t. á believe in 21/12; pp. rétt triaðr orthodox 3/5. (Cf. AH Studier 18.)
trúnaðr m. good faith, integrity 15/12, 25/28.
trúr a. reliable 34/31.
trúnaðr m. good faith, integrity 15/12, 25/28.
trúnaðr m. good faith, integrity 15/12, 25/28.
trúnaðr m. good faith, integrity 15/12, 25/28.
†und = undir 19/6.
undan *adv.* away (from some threat) 11/24, 14/12, 35/23 (vb. of motion understood); prep. with dat., from under 20/31.
undarliga *adv.* strangely, wonderfully 20/28; surprisingly 41/31; u. spyrðu you are asking a strange question 33/6.
undarligr a. surprising 14/11, 23/5; marvellous 33/26, 54/20.
undinn pp. of vinda.
undir prep. with acc., under 11/1, 12/5; with dat., beneath 12/10, 13/9; dependent on 25/27; as adv., underneath 48/34.
undr n. marvel 35/4, 43/12; u. mikit er (it is) a great marvel that, how strange that 31/35.
undrask (að) wv. md. be amazed at 3/18, 7/20.
ungmenni n. young person 44/12.
ungr a. young 5/22, 25/25; sup. in yngsta the youngest 30/35.
unnit pp. of vinna.
†unnr f. wave 9/15, 51/26.
†unx conj. until 10/32.
upp *adv.* up 3/21, 7/3; ashore 37/30; aboard 44/32; (go) up 41/14; upp frá above 8/16, 20/21, 23.
uppfœzla f. fostering; vera at uppfœzlu med be brought up by 4/37.
upphaf n. beginning 9/9, 15/19, 37/3.
†upphiminn m. the sky above 9/17.
uppl adv. up; current, in remembrance 5/19; u. á up on top of 33/12.
uppspretta f. spring 10/1.
úr n. misty rain, condensation, moisture 10/3, 7.
urð f. heap of stones, scree 11/38.
urðu p. pl. of verða.
út adv. out 7/7, 8/23, 28/19.
útan adv. (on the) outside 15/23; round the edge 12/22 (1); back to shore 44/17; ú. um e–t round the outside of s–thing 12/2; þar ú. um around it 12/22.
útar adv. comp. further out, on the side nearer the doors; ú. frá beyond 37/10; ú. á bekkinn further down the bench (towards the doors, where the lower-ranking seats were) 40/2; further out to sea 44/30.
útarliga adv. far out (from land) 44/14; towards the outside, at the edge 45/38.
úti adv. outside, out of doors 54/32.
útlausn f. ransom 46/18.
útlendr a. foreign, alien, not native 9/27.
útvægr m. escape, way out 14/12.
uxi m. (pl. øxn) ox 7/3, 44/22, 23.
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vá p. of vega.

vaða (óð) sv. wade (with acc., in or through s–thing) 17/36, 45/13, 53/16, 25.

vaðr m. fishing-line 44/33, 45/8.

vaka (ó) vv. be awake 39/10.

vakna (að) vv. wake up 38/5, 28.

vald n. power 6/7, 43/29 (á e–m over s–one); authority 27/14.

valda (ólla) irreg. vb. with dat., cause, be the reason for 7/23; be the cause of, be responsible for 18/27, 48/12; have power over, rule 26/4.

†valdýr n. slaughterous (or carrion) beast (i.e. Fenrir) 52/16.

valkyrja (ó) f. valkyrie (lit. chooser of the slain) 30/34, 46/39.

valr m. the slain in battle 24/31, 30/36, 34/11; falla i val die in battle 21/28.

†valrautf f. spoils, plunder (lit. from the slain); v. vineyjar (descriptive gen.) plundered island of meadows 7/19.

†valtívi m. god of slain 9/34, 51/41 (either gen. sg. = of Surtr, or gen. pl. = of the Æsir; and either with sverði or with sól; if the latter, sól could be dat. in apposition to sverði, and sól valtíva could be a kenning for sword (cf. Skald 1/6–7); skínn would then be impers.).

†vályndr a. evil-natured, hostile 15/2.

ván f. hope, expectation; e–m er v. e–s s–one can expect s–thing 29/13; kvad illra svara vera v. said one could expect unpleasant replies 31/13; sem v. var as was to be expected 37/23, 48/16; þess meiri v. at it was more (very, quite) likely that 40/12 (cf. likr).

vandahús n. wattled house 53/14.

vandliga adv. carefully, in detail 22/20. 

vandr a. wicked 9/4. 

vandraóti n. difficulty, trouble, strait, fix 27/2; tvau v. a dilemma 28/37. 

vang m. cheek, side of the head 39/7. 

vanr a. accustomed 6/15 (to); 40/37 (at to). 

vápn n. weapon 8/7, 36/18. 

vápngafigr a. (=–gofigr; thus W and PE) splendidly, gloriously armed 32/30. 

vápnlauss a. without a weapon 31/33, 46/2. 

vara (ó) vv. impers., e–n varir s–one expects 42/5. 

várar f. pl. plighted troth 29/38. 

varóveita (títt) vv. keep 25/24. 

vargr m. wolf 14/21, 46/26, 49/8 (perhaps not synonymous with úlfr in spite of Heiðreks saga 81: vargr often seems to have associations with the supernatural or with shape-changing, and also means outlaw, accursed criminal. In Strengleikar, ed. R. Cook and M. Tveitane, Oslo 1979, 86, vargúlfr is used to mean werewolf).
†vargǫld f. age of wolves (or criminals) 49/35.
varka see vera, -k and -a.
varla adv. hardly 7/28.
varliga adv. scarcely, i.e. not quite? 43/20.
varnan f. (pre-)caution, taking care to avoid (cf. lest) 50/5.
varr a. (f. vǫr) with gen., aware (of s–thing) 29/40.
várr poss. a. our 8/28; †pl. órar 10/33.
vássk md. p. of vega.
vatn n. (gen. sg. vaz) water 3/21; 19/15; 33/5; pl. vǫtn 18/6; lake 7/9, 11/37 (pl.), 28/19.
vaxa (óx, pres. vex) sv. grow 3/24, 4/20, 27/13; e–m vex there grows on or in s–one 3/25, 38/5; óx it grew, there was growth 10/32.
vaz gen. of vatn.
vazdrykkr m. drink of water, water to drink 33/9.
vaztir f. pl. fishing-ground 44/28.
vé n. sanctuary, dwelling-place of a god 26/4, 29/14, 54/5.
veðr (1) pres. of vaða.
veðr (2) n. weather, esp. wind 15/2 (pl.); gen. pl. veðranna relating to the weather (winds) 4/9.
vefja (vafða) wv. wrap; hann má v. saman one can fold it up 36/21.
veita (tt) wv. give 3/15; pay 46/3; v. sin á milli exchange 29/37; v. e–m atgǫngu make, bring an attack against s–one, attack s–one 35/17.
vekja (vakða) wv. wake (trans.) 24/13, 50/23.
velli dat. sg. of völfr.
vendi dat. sg. of vǫndr.
†véorr m. protector (i.e. Þórr) 52/28 (or perhaps ‘encircler’, i.e. Miðgarðsormr; but Þórr is called Véorr in Hym 11, 17, 21).
vera (var) sv. be 3/10; pres. for future 14/26; with suffixed neg. vara 9/14, suffixed pron. eru = eru mér 24/3, suffixed pron. and neg. varka 24/4 (see -k, -a); ertu = ert þú 21/21; verit hafta have been in existence 4/4, have lived 4/33; þar hafti verit it was 48/10; næst var þat the next thing to happen was 11/6; þat eru it consists of 50/39; þetta eru these are 12/20; aldrí er there can never be 32/9; þér er at it is for you to 37/2; þat er at segja this is to be told 47/7; vera mun at segja no doubt there are to be told 45/16; hvat er what is up 38/37, 51/14; sem un þenna mun veru that the case will be with this one 41/23; er honum serves for him as 32/25. With pp. forming passive 4/16, 5/4, forming perfect of intrans. vbs. 3/2, 9/41; v. at e–m be forthcoming from s–one 44/12; v. frá be descended from 10/18; v. fyrir be there (in the way) 48/33; v. við enjoy, possess 3/16.

veraldligr a. worldly, textual notes to 3/15 and 4/34.

verða (varð) sv. happen 3/9; take place 37/36; become 6/23, 27/32; turn into 10/2; turn out to be 21/4, 28/16; come to be 14/23 (future), 32/8; turn out 42/29; come, be produced 33/20; come into being 9/39, 10/14; appear 37/31; exist 43/24, 25; e–m mun seint verða at it will be long before one 28/33. With pp. forming passive 28/14, 48/13, 50/7, impers. passive 35/25, 26, 28, 48/14; with at and inf. need to, have to 27/36; v. af be caused by 28/9, result from 44/26; v. at turn into 49/11, fulfil the role of, become (the instrument of) 23/34, 29/16, md. reciprocal (to each other) 49/28; v. fyrir meet, become subject to 18/27; v. til give rise to, be the origin of 22/18, offer o–self for, undertake 46/20.

verór a. with gen., deserving (of s–thing) 15/14, 35/15; worth, of value to observe 50/5; minna vert less impressive 43/17; meira vert more significant 45/17.

verja (varða) svv. defend 38/1, 43/28.

verk n. work 34/38, 35/26; labour 38/25; deed, act 15/22, 46/11.

verr adv. comp. worse, less (well) 32/1.

verri a. comp. worse; n. as subst. or adv. 27/10.

verst adv. sup. worst; with least equanimity 46/14.

verstr a. sup. worst 53/29.

verold f. world 3/10, 9/29.

vestan adv. from the west; fyrir v. with acc., west of 45/35.

vestr (1) n. west 4/16, 18.

vestr (2) adv. westwards 7/7.

vetr m. (pl. vetr) winter 21/2, 35/8; tíu vetra ten years old 4/38.

vex pres. of vaxa.

vexti dat. sg. of vǫxtr.
við prep. (1) with acc., with 34/35; against, in contact with, by the side of 23/9; against, on 27/28, 52/36; by the side of 18/12, 25/35; near 25/36; at 49/3. (2) with dat., against, in contact with 45/10, 50/9, 10 (touching?). (3) as adv., with (in possession of) 3/15; in reply 15/5, 25/29, at him 35/21.

viða adv. widely, in many places 5/4; extensively 5/27; sup., in most places 3/13.

viðarteinungr m. shoot of a tree 45/35.

viðbragð n. (re)action, push, (quick) movement (against s–thing), touch 46/29.

†viðir m. ocean 24/14.

viðr m. tree 33/17, 45/22.

víðr a. wide, large 7/18, 50/21 (with gen. of extent); extensive 43/33.

viðskipti n. pl. dealings 42/31.

víg n. battle 24/30, 34/12, 50/34; †vígi at in battle 52/39; pl., killings (in battle) 30/36.

vígja (gð) wv. consecrate, bless 37/14, 46/34.

†vígþrot n. end of (or in?) battle 54/9 (‘when V. Þghts no more’).

vík f. (pl. víkr) bay 7/10.

vili m. (dat. vilja) wish 4/2, 7/21.

vím fn. (3rd. sg. pres. vil, vill) want, wish 3/12, 6/7; viltu = vilt þú 41/29; be willing 21/5, 28/38, 31/19; be desirous (to) 46/17; intend (to) 41/11; be going (to) 38/20; try (to) 29/7; v. eigi refuse 25/17, 47/30; v. ekki (with inanimate subject) will not 41/14 (inf. understood); with at-clause, desire 30/26 (with subject of clause preceding), 50/7 (with adv. sein preceding the clause it belongs in).

villéldr m. wildfire (magical, deceptive fire?) 43/9.

vin n. wine 32/24, 29.

vinga (vatt) sv. twist, weave, entwine (e–u with or out of s–thing) 53/23.

vindbelgr m. bellows 14/2.

vindlauss a. without wind, still 10/12.

vindr m. wind 4/6, 14/26, 20/31, 49/22.

†vindold f. age of wind 49/35.

†viney f. meadow-island 7/18 (descriptive gen. with valrauf).

vinna (vann, pp. unnit) sv. do, achieve 8/34, 45/15; perform, commit, bring about 36/8, 46/8; v. eigi swear an oath, give a solemn promise 45/34; win 40/20, 27; v. sigr á win victory over (it) 36/30. Md. vinnað e–m til last s–one for it (i.e. for drinking) 41/13, be sufficient for s–one (at so that) 43/20.
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vinstri a. comp. left 11/1.

virða (ð) vv. value; v. mikils value highly 29/14; v. e–t vel judge s–thing leniently, favourably, consider s–thing acceptable 21/5.

visa (að) vv. with dat. v. e–m til direct, show s–one to 42/21, direct, point s–one towards 46/4.

visindi n. pl. knowledge, science, learning 5/19, 17/17; lore, sources 12/11 (see note).

viss a. wise, well-informed 32/12; verða v. e–s find out about s–thing 29/40, 32/35; pl. † visir e–s those well-acquainted with s–thing, frequenters of 51/20; n. vist certain 28/13, til viss for certain 35/27; comp. því visari at the wiser (the better informed) inasmuch as 7/25.

vist f. food 32/23, 24, 33/5; lodging-place 53/8 (‘mansion’: vist translates mansio at John 14: 2 in Heilagra manna sögur, ed. C. R. Unger, Christiania 1877, 1 249); pl., provisions 27/15 (or lodgings?), 32/5, 37/33.

vit n. intelligence 6/11; consciousness 13/6.

vita (veit, vissa) pret.-pres. vb. (1) know 3/30, 8/13; understand 13/14, 51/21; realise 18/40; imagine 37/18; veiztu = veizt þú 34/27; v. e–t med e–m share (be privy to) the knowledge of s–thing with s–one 29/23; with acc. and inf. 20/11, 23/26; with inf. understood, know s–one or s–thing to be s–thing: sá maðr er véritum mestan the greatest being we know (of) 11/18; ask veit ek ausinn I know an ash (that is) laved 19/20; míns veit ek mest magar I know my son’s (to be) the greatest 22/40; with at and inf., be able to, have the knowledge to be able to 21/3, 36/36 (tíðindi is object of segja); v. til at know about this, that, find out that 27/7; pp., proved, confirmed, tested and found true 45/23; vitér e–m marked out, destined for s–one, allotted to s–one 53/3. (2) face 53/15; v. upp face upwards 39/5; be on the side facing 10/11; þat er vissi til norðrs etter the part which faced in a northerly direction 10/6.

vitandi a. (pres. p.) conscious 15/36; margs v. having wide knowledge 18/31.

vitishorn n. sconce-horn, forfeit horn 40/37 (víti n., punishment; a vitishorn was a large horn which a feaster would be required to drain as a forfeit if he offended one of the rules of the house. Cf. ÍF V 254, 269 and VIII 162).

vitja (jað) vv. with gen., visit, go and find; e–s er at vitja s–thing is to be got, found 33/10.

vitkask (að) vv. md. come to o–self, recover one’s wits 46/16.
†viti m. wizard 10/20.

vítin n. that by which an oath is sworn, witness, attestation 35/6.

†vitnir m. wolf (= Fenrir) 33/39.

vitni n. that by which an oath is sworn, witness, attestation 35/6.

vitnir m. wolf (= Fenrir) 33/39.


væl f. trick, wile 27/1, 43/28, 40; device (til at designed to) 48/20, 27; trickery, cunning 28/27 (cf. AH Studier 85–6, vél).

vaelraði n. pl. trickery, scheme(s) involving deception 27/3.

væng r m. wing 20/31 (honum his), 20/36.

væn n. prospect, expectation; bóttí ollum ills af (adv.) v. they all thought evil was to be expected from them 27/9.

væn a. likely, promising; e–m er vænt at s–one is likely to be successful in (s–thing), s–one is to be expected to (be able to do s–thing) 43/11.

vænta (f) vv. with gen., expect, think likely 4/3.

væri p. subj. of vera.

værr a. comfortable, pleasant 26/6.

vaett a. likely, promising; e–m er vænt at s–one is likely to be successful in (s–thing), s–one is to be expected to (be able to do s–thing) 43/11.

vænta (t) wv. with gen., expect, think likely 4/3.

vǫlva f. prophetess 10/18.

vǫmm f. blemish, disgrace 26/35.

vǫndr m. (dat. vendi) stick, thin rod 46/5.

vǫrðr m. guardian, watchman 25/36, 26/5.

vǫrn f. defence 30/2; v. þar fyrir defence protecting it or them 18/11.

vǫtn see vatn.

vǫxtr m. growth, size, stature; dat. sg. vexti in size 39/13.

yfirkominn a. (pp.) defeated, beaten 36/40.

yfirkonungr m. supreme king 4/31 (cf. hofnuðkonungr).

ýmiss a. (inflected yms-) various 29/28, 30/8; n. as adv., variously 21/8.

†ymja (umða) vv. whine, groan, resound, make a noise; be in uproar? 51/12, 16.

ymr m. noise 38/1.
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ynði n. enjoyment, bliss 20/18.
yngstr sup. of ungr.
yrói p. subj. of verða.

þá (1) acc. sg. f. and acc. pl. m. of sá (1) 3/1, 5/7, 10/40, 12/26.
þá (2) adv. then 3/12, 5/2; after that 11/33; at that time 9/8; afterwards 23/39; by then 40/6; by now 38/29; now 38/30 (1); just then 38/39; as a result 25/25, 38/24; therefore 40/2; moreover 4/7. Introducing main clause after subordinate clause (cf. ok): er ... þá 3/4, 4/38; sída er ... þá 3/34; nú er ... þá 43/14; aðr ... þá 11/29; hvar sem ... þá 5/24; til þess at ... þá 4/10; þat er ... þá 37/20; þeir menn er ... þá 18/27 (anacoluthon), cf. allir er ... þá fara allir 26/26; ef ... þá 18/23, 21/5, 28/32; þott ... þá 36/30; heldr en ... þá 28/35; svá (...) sem ... þá 15/9, 22/22, 42/7; er ... þá ... nú 41/26. Anticipating subordinate clause: þá ... er 13/1, 15/17; þá ... at (= if) 14/9, 43/26; þá ... ef 40/40; þá ... aðr en 46/31; þá er as conj., when 11/6, 25/25; þá er ... þá 3/9, 26, 9/41–10/2.

þaðan adv. from there 6/24, 9/4; from them, that, him 5/37, 10/16, 19/24; about that 33/11; as a result 14/25; af from it, from there 9/22, from them 13/8, from that origin 14/22, as a result of this or from then on 13/11, by means of this 12/12, by means of them or from that beginning 15/28; braut away from it 50/35.

þak n. roof 7/28, 20/1.
þakör pp. of þekja.
þakka (að) wv. thank (e–m e–t s–one for s–thing) 28/18.
þangat adv. to that place 17/31; in that place 33/10; er as conj., to where 44/22.
þannig adv. thither, in that direction, or in the same way 10/3; towards it 39/29; (in)to it 37/39.
þar adv. there 4/23, 25; var there was there 6/4; hafi verit it was 48/10; to that place 17/18; to him 10/33; to them 42/24; fylgði accompanied them 10/1; her eðri nowhere there 43/31. With prep. (adv.) equivalent to a pron.: òr a on it 46/24; (...) af from it 11/6, 40, about that 11/35, as a result 13/21 (therewith?), 32/35; eðri behind there 37/27, in accordance with that 23/17; allt ... fyrir round all those places 18/11; með therewith, as well 4/7, in addition 24/27; næst next (to him) 8/19; afan down in it 43/4; (...) til thereto 13/16, for them or in addition 15/27; upp up there 3/21; utan um around it 12/22; ýfir over it 12/3. With adv. phrases: að ángulinn onto that hook 44/34; ýfir durum
in front of those doors 33/27; þar í hásæti in that throne 13/13 (cf. 20/6); þar í jórðu there in the earth 16/7; þar í sal in that hall 24/33; þar í ǫndugi there on a high-seat, in the seat of honour 47/23; þar ínnað lands in that country or those countries 6/22; þar til hans to him 6/19; þar til þess ríkis to that kingdom 6/17. With conjunctions: þar sem (to) where, to a place which 6/4; þar ( . . . ) er where, in (to) a (the) place which 6/12, 7/1, 31/25, while, as 7/17; at þar er to where 38/27; þar fyrir er over that place which 5/36; þar til er to where, until 6/16, 47/19.

þarmar m. pl. guts, intestines 49/9.

þat n. of só (1). Often refers to a m. or f. noun, e.g. 10/2 (= ár 9/41?) 13/17, 20, 15/7, 25, 19/28, 29/9, 35/9, 38/12, and sometimes precedes a pl. vb., e.g. 6/2, 7/5, 11/3, 14/14, 50/39 (cf. só (1)). In some cases þat is in the nature of an indefinite subject, or refers to a whole phrase or concept rather than to a specific noun.

þegar adv. immediately 8/6, 44/18; as conj., when, as soon as 42/23, þ. er 36/19.

þegit pp. of þiggja.

þegja (þagða) svv. be silent 37/2 (see vera).

þekja (þakða) wv. roof (trans.; e–u with s–thing) 7/30, 20/5; cover? pave? (see Gjöl in index of names).

þiggja (þá) sv. receive, get 34/38; obtain 45/32.

þing n. assembly, parliament, judicial assembly 30/2; meeting 45/24, 29, 50/23.

þingvöllr m. assembly plain 50/17, textual note.

þinull m. the rope along the (top) edge of a net 48/36.

þjóð f. a people, nation 4/12, 22/23, 29/29; race of beings (gods, giants, etc.) 46/38.

þjóðland m. country 4/31.

þjóna (að) svv. with dat., serve, be subservient to 21/17; attend 29/21; act as servant 30/23. The word perhaps has overtones of religious service, see AH Studier 71, 86.

þjónustumaðr m. servant 37/26.

þjökkr a. thick 26/15.

þó adv. yet 3/20, 12/10; however 9/25; nevertheless 21/5; as conj., and yet 30/16, 33/3.

þola (ð) svv. endure, suffer 33/10; þ. e–m e–t put up with s–thing from s–one 39/15.

þora (ð) svv. dare (with inf.) 31/9.

þorrit pp. of þverra.
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þótt (1) conj. although 9/1, 21/19; even if 34/32, correlative with þá 28/7 (þóttu = þótt þá), 36/28 (2); þ. eigi sé even (to those who) are not 44/3.

þótt (2) pp. of þykkja 36/28 (1).

þraut f. difficulty, trial, danger 26/17.

þrekvirki n. deed of strength, heroic achievement, mighty exploit 35/5, 45/15.

þreskǫldr m. threshold 27/20.

þrettándi ord. num. (the) thirteenth 30/6.

†þreyja (þráða) wv. suffer love-longing 31/29.

þreyta (tt) wv. struggle, try hard (with inf., to do s–thing) 39/27; þ. á e–t, at e–u strive at s–thing 41/13, 25; þ. e–t við e–n contend, compete at s–thing with s–one 40/35, 43/10; þ. skjótfær e–s contend with s–one’s speed 43/11.

þríði ord. num. (the) third 3/26, 5/35, 11/12; mar þríðju the third kind 18/16.

þrír num. (n. þríú: dat. þrím, þrímir) three 4/16, 17/11, 34/31, 41/2; þrjár for three (nights) 31/29.

þróta (þraut) sv. impers. e–n þrýtr e–t s–one runs out of s–thing 41/5.

†þryngva (þrǫng) sv. press; pp. þrunginn e–u swollen, loaded with s–thing 36/9.

þræll m. slave 27/19.

þróngr a. crowded; comp. n. as adv. þrungra 33/32.

þumlungr m. thumb (-piece) 38/13.

þungl m. heaviness, weight 10/7.

þungr a. heavy 53/26 (i.e. difficult to cross? strong? viscous?); n. as subst. or adv. 48/34.

þunnvangi m. temple 39/5.

þurðr m. decrease, lessening 43/15.

þurfja (þarf, þurfta) pret.-pres. vb. need 25/37, 32/24; with at and inf. 22/23, 38/9, 40/20; þörr mundi eigi þ. at there was no point in þörr . . . 42/20; impers., be necessary (always with neg., there is, was, will be no need) 3/21, 26/12, 37/18, 41/5.

þurr a. dry 48/5 (i.e. no tears at all).

þverra (þvarr, pp. þorrit) sv. decrease 41/16.

þvers adv. abruptly, at a sharp (right) angle 39/20.

þvertaka (-tók) sv. refuse absolutely 29/35.

þvi dat. sg. n. of sá (1), therefore, for this reason 10/35, 23/2, 29/38; af þvi for this reason 4/8; þvi næst next 27/30, 35/29; with comp., þvi harðara er . . . þvi skarpara the harder . . . the tougher 28/40, similarly
**Glossary**

42/16: þvi visari at the wiser inasmuch as 7/25; þvi framar at so far ahead that 40/18.

þvist conj. because 4/13, 6/9, 18/4.

þvilkr a. such 39/16, 41/32; suchlike 3/36; similar 43/28; þ. høfðingi sem Freyr er such a lord as F. is 31/35; n. as subst., such a thing 41/37.

þyöa (dd) vv. make equivalent (á móti to), interpret as (corresponding to) 3/28.

þykka (þötta) vv. seem (e–m to s–one) 5/24, 12/3, 32/1; be considered (to be) 40/40, 49/37; impers. with nom. (sometimes pl.) and inf., (e–m) þykki e–t vera/verða one thinks there is s–thing 28/37, 44/25, þykti mór I think 25/27, 40/26; eigi þötti mór goðin gera I do not think the gods made 15/12; þötti mór þeir hafa I think they had 13/1; eigi þötti mór hitt minna vera vert I do not consider that was less significant either 43/17; with inf. of vb. to be understood, one considers s–thing to be s–thing 6/11, 8/8, 27/9, 28, 32/11 (see note), 40/22, 42/29, 49/38; er eigi mun lítilræði í þ. who will not think in it (to whom it will not seem) s–thing beneath his dignity 42/10; er lítt mark mun at þ. in which there will seem little significance 41/36. Md. (with inf.), think that one 6/26, 22/23, 39/35 (impers. or subj.).

þyrma (ð) vv. with dat., spare, show mercy to 49/25; impers. passive e–u varð eigi þyrmt no respect or reverence was shown for s–thing 35/28.

þyrstr a. thirsty 41/4.

†þytr m. howling 24/6.

þogull a. silent 26/15.

þokó pp. f. of þekja; þokóu p. pl. of þekja.

†æ adv. always, for ever, continually 10/35, 19/12, 26, 32/31.

ætla (að) vv. think, be of the opinion (that) 11/17; with acc. and inf. 43/37, with inf. of vb. to be understood, think s–thing is s–thing 39/17; pp. ætlad (be) intended (to be) 41/20. Md. ætlask fyrir at plan to, resolve to 43/32.

ætt f. (1) direction, region 10/6 (cf. átt). (2) family line 5/37; stock, tribe 14/23; ancestry, descent, origin 5/8, 14/18, 18/19, 47/11; race 11/23, 36/2 (dat.); álfar. Ásir attar (gen. sg.) of the race of elves, Ásir 18/16, 23/32; kominn af þeira áttri descended from them 13/15; sem hon áttu átt til in accordance with her ancestry 13/23. Pl. (lines of) descendants 3/9, 13/11; generations, family lines 3/2, 10/33; dynastic lines 6/22; ancestry (of their families), genealogies 3/33; race 10/16, 13/16; ættirnar the races (of mankind) 9/39.

ættanór a. (pp.) descended; vel æ. of good parentage 18/26.

ættmaðr m. descendant 10/40.
œðask (dd) wv. md. become frantic, go mad 35/22.
œrít adv. (quite) enough, amply; i.e. only too 26/11, (pretty, very) 39/30.
†œrr a. raving 21/21.
øsa (t) wv. stir up, make (more) violent 20/27.
œztr a. sup. highest 8/27, 21/16, 29/18; most eminent, best 34/17.

øðli (or øðli?) n. fatherland, inherited land 7/13 (partitive gen., with djúpropul; often emended to ôðla adv. swiftly).
øðli dat. of annarr.
øfundarorð n. pl. words of envy or malice 18/33.
øl n. ale 30/33.
øld f. age, time 15/30; allar aldir all ages 8/35, 20/10, 53/7; fyrr morgum oldum en many ages before 9/20; †pl., mankind, men 54/19.
ølgogn n. pl. drinking vessels, utensils for ale 30/24.
ønd f. breath, spirit, soul 9/1, 13/6.
øndugi n. seat of honour 47/23.
ønundiis f. ski-goddess 24/18 (cf. Hkr 122, Skáld 34/20, verse 110).
øndurguð n. ski-deity 24/17 (cf. Skáld 19/32 (Ullr), 32/4, verse 98).
øndverör a. the beginning of, the early part of (a period of time) 34/29.
øngull m. hook 44/33, 34.
ørk f. ark 3/7.
ørn m. eagle 18/30, 20/30, 51/27.
øxl f. shoulder; æ òxlm e–m on s–one’s shoulders 14/5, 32/32.

øng see engi.
ørindreki m. messenger, envoy 47/36 (cf. eyrindi, reka).
ørlog n. pl. fate(s), destiny (-ies) 15/20, 18/23, 21/19; segja o. make prophecies or pronounce, i.e. decide, destinies? 21/24.
†öriz n. a huge number; ærizi vetra òðr (it was) many many years earlier than 11/27.
øruagr a. safe, secure 34/31 (fyrr against).
†ørviti a. out of one’s mind 21/22.
øxn see uxi.
Index of names

Accents are printed over vowels in proper names only when their length is certain.

Adam m., 3
Afrika f. Africa, 4
Ái m. a dwarf, 16
Álfheimr m. the world of elves, 19 (Grm 5)
Álfr m. a dwarf, 17
Álftþóbul f. a name for the sun, 54
Álfr m. ‘All-father’, one of Öðinn’s names (though not identified with Öðinn until 13/18), 8, 13, 15, 17, 20, 21, 22, 27, 28, 29, 33 (Skáld 6). In MSS often spelt Alfr-, which is usually an intensive prefix meaning ‘very’. Cf. H. Kuhn, Kleine Schriften, Berlin 1969–72, I 476–7
Áli m. = Váli, son of Öðinn, 26. This equivalence is found only in Snorra Edda; Váli and Áli are both included in the jala of sons of Öðinn in Skáld verse 429. Cf. Áli eða Viðarr = Elenus, Skáld 6/27. There is also an Áli son of Loki mentioned at Skáld 20/2, see note (but nowhere else), who may be the same as Váli son of Loki
Álsvör m. a horse of the sun, 14 (Skáld 90/1, Sd 15, Grm 37)
Álþjófr m. a dwarf, 16 (cf. Álþjófr, Vsp 11)
Ámsvartnir m. a lake, 28 (SnE II 431)
Andhrímnir m. cook in Valþöll, 32
Andlangr m. one of three heavens, 20 (Skáld 85/17, 133, verse 516/8, SnE II 485)
Andvarr m. a dwarf, 16 (Skáld 45, 46, 48, Rn 23)
Angrboða f. a giantess, 27 (Hdl 40)
Annarr m. (acc. sg. m. Annan) = OE Hæbra, 5; second husband of Nótt, 13 (in W and T Annar, in U and Skáld 35, 36, 81 Ónarr; cf. Skj A I 369, Hkr 1 I 161. There is similar variation in the name of the dwarf Ónarr, and in all three cases the name had probably been associated with the ord. num. annarr)
Árvakr m. a horse of the sun, 14 (Skáld 90/1, Grm 37, Sd 15)
Ásafólk n. the people (or race) of the Æsir, 7 (see As)
Ásaþórr m. bôrr of the Æsir (cf. note to 22/30–1), 13, 22, 38, 41, 42, 55; cf. Þórr (Hrbl 52, Skáld 21)
Ásbrú f. bridge of (made by?) the Æsir (= Bifröst), 17, 18
Ásgarðr m. the dwelling of the Æsir (the home of the ‘historical’ Æsir in Sweden), 7; the fortified dwelling of the mythical Æsir 15, 46, 47, 53 (Hym 7, brk 18, Skáld); Ásgarðr (inn fornir), i.e. Troy, 8, 13 (15, 53?) (cf. Hkr I 11, 14, 22, Skáld 6/22). Cf. Valþöll, Míðgarðr, Útgarðr
Askr m. the first male human being, 13 (Vsp 17)
Asiamenn m. pl. people of Asia (cf. Æsir), 6 (Skáld 5/33, SnE II 94)
Áss m. (pl. Æsir) one of the race of gods associated with Óðinn (cf. Vanir), 21, 37 (Loki, although son of a giant; cf. Ls 33); 23 (Njördr, although originally one of the Vanir); 25 (Týr, Heimdallr); 26 (Hödr, Viðarr); elsewhere plural, the ‘historical’ Æsir migrating from Asia, 6, 7, 54 (cf. Asiamenn), Æsa ætt, 7, Æsa ættir, 13; the mythical gods (often heathen Scandinavian gods in general without reference to the distinction between Æsir and Vanir, cf. note to 21/13), 17, 21, 22, 23, 24, 25, 26, 27, 28, 29, 33, 34, 35, 36, 39, 41, 45, 46, 47, 48, 49, 50, 51, 54, 55; Æsa attar
Ása ættar belonging to the race of Æsir, 13, 23
Ásynja f. female Áss, goddess, 21, 24, 29, 30 (Ls 11, 31, Berk 14, Bdr 1, SkA 4, Hdl 10)
Athr m. = Hathra in OE royal genealogies, 5 (cf. Annarr)
Athríðr m. a name of Óðinn, 22
Auðhumla f. a primeval cow, 11 (cf. Skáld 131)
Auðr m. son of night, 13 (Skáld 35, 36)
Aurboða f. a giantess, 30 (Hdl 30)
Aurgelmir m. primeval giant, identified by Snorri with Ymir, 10; otherwise known only from Vm 29–30
Aurvangar m. pl., 16 (Vsp 14; aurr m. ‘mud’, vangr m. ‘field’)
Austri m. a dwarf, 12, 16 (Skáld 33, 34)
Austr Saxaland n. eastern Germany (Saxony), 5; cf. Saxland
Austrvegr m. eastern parts, 35 (often pl.; usually means east of the Baltic, Russia; Skáld 20, 40, 101, 103, Hrbl prose, Ls 59; in Ynglingatal 9 (Hkr I 36) and Skj A I 240 (Hkr II 145) for Sweden)
Báfurr m. a dwarf, 16
Baldur m. = Beldegg, 5; a god, 17, 23, 26, 45, 46, 47, 48, 53 (Vsp, Grm, Ls, Bdr, Hdl, Sogubrotafornkonungum 55, Málhátakvæði 9, Skj A II 132, Skj A I 595). The name may be related to OE bealdor ‘lord’ (cf. Freyr).
There is little evidence for the worship of Baldr (see AH Gudesagn 40–1), though he is mentioned in an Old High German charm (see MRN 122–3, Baldrbœn).
Báleygr m. a name of Óðinn, 22
Bálayf m. = Beldegg, 5; a god, 17, 23, 26, 45, 46, 47, 48, 53 (Vsp, Grm, Ls, Bdr, Hdl, Sogubrotafornkonungum 55, Málhátakvæði 9, Skj A II 132, Skj A I 595). The name may be related to OE bealdor ‘lord’ (cf. Freyr).
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There is little evidence for the worship of Baldr (see AH Gudesagn 40–1), though he is mentioned in an Old High German charm (see MRN 122–3, Baldrbœn).
Brimir m. a hall, 53 (in Vsp 37 Brimir may be the name of the owner of the hall rather than of the hall itself, and in Codex Regius Vsp 9 (cf. 165 above) Brimir seems to be another name for Ymir). Cf. Skáld 5/38

Brisingamen n. a necklace, 29 (mentioned in various mythological contexts in Old Icelandic (Skáld 19, ch. 8, 20/3, cf. verse 64, 30, ch. 20, 32, verse 100; Æv 13, 15, 19; Sóru fáatr. Flateyjarbók I 275–6; cf. note to 24/32–7). See also Beowulf 1198–9 and note, ed. F. Klaeber, 3rd ed., Boston 1936, 178 and references there.)

Búri m. grandfather of Óðinn, 11 (Skáld 11, verse 26)

Býleistr m. brother of Loki, 26, 51 (in some MSS Býleiptr; see also SnE I 268, Hdl 40)

Byrgir m. a spring or well, 14

Bǫðvígi m. = Beðvig, textual note to 5/12

Bǫll f. a river, 33 (Hǫll in T, W, U, and Grm 27)

Bǫlverkr m. a name of Óðinn, 22 (see Háv 109, Skáld 4)

Bǫlþorn m. a giant, 11 (Bǫlþórr Háv 140)

Bǫmbǫrr m. a dwarf, 16 (Bǫmburr W and Vsp 11)

Dagr m. (personification of) day, 13 (Skáld 35/22, Vm 25)

Dáinn m. (1) a stag, 18 (Grm 33). (2) a dwarf, 16 (Hdl 7; cf. Háv 143)

Dólgþvari m. a dwarf, 16 (Dólgþrasir Vsp 15)

Dóli m. a dwarf, 16

Draupnir m. (1) a dwarf, 16. (2) a ring, 47 (cf. Skáld 17, 42, Skm 21–2; common in kennings, see Skáld 34, verse 109, 40, ch. 32, 60, verse 188)

Drófi m. name of a fetter, 27, 28 (SnE II 431)

Dúfr m. a dwarf, 16

Duneyrr m. a stag, 18 (Grm 33)

Duraþrór m. a stag, 18 (Grm 33)

Durinn m. a dwarf, 15, 16

Dvalinn m. (1) a stag, 18 (Grm 33). (2) a dwarf, 16, 18 (datr Dvalins = of the race of dwarfs; cf. Háv 143, Vsp 14, Álvin 16, Flateyjarbók I 275)

Ector m. Hector, 55

Eikinskjaldi m. a dwarf, 17

Einriði m., 5 (cf. Ein(d)riði, a name of Þórr, Skáld 24, verse 70, 113, verse 428, Hkr 1241)

Eir f. a goddess, 29 (Skáld 115, verse 436/5 var., see SnE I 557); not known from elsewhere, though the name is common in kennings for woman

Ekin f. a river, 33 (Eikin Grm 27 in Codex Regius)

Eldhrímnir m. a pot, 32

Elli f. (personification of) old age, 42, 43 (cf. Egils saga, ÍF II 60, and the phrase fásk við elli, ÍF 111)

Embla f. the first female human being, 13 (Vsp 17; cf. Egils saga, ÍF II 269)

Enea m. a name for Europe, 4. The name is also found in Inglinga saga (Hkr I 9, see note ad loc.), but nowhere else. Snorri may use the term to mean the land settled by the descendants of Aeneas (various European nations besides the Romans, most notably the Franks, claimed in the Middle Ages to have been founded by survivors of the fall of Troy). But the origin of the name may have been
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a mechanical scribal error in the first place

England n., 6
Evropa f. Europe, 4
Eva f. Eve, 3
Fálhófnir m. a horse, 17 (Grm 30, Skáld 89)
Fallanda Forað n., 27 ('falla sv. 'fall'; forað n. 'dangerous place, pitfall'; the phrase as a whole may mean 'stumbling-block')
Farl m. a dwarf, 17 (Fjallar PE)
Fárbauti m. a giant, 26 (Skáld 19, 20, verse 64, 31, verse 96)
Farmagúð m. a name of Óðinn, 21 (not recorded elsewhere)
Farmatýr m. a name of Óðinn, 22 (Skáld 5/23, 7, verse 5, 78, verse 278)
Fenrir m. a mythical wolf, 14, 54 (Skáld 132, verse 514); Fenrisúlfr m. the wolf Fenrir (descriptive gen.), 25, 27, 50, 54 (Ls prose, HH 40, Skáld 6/23, 19/24, 20/1, Hkr I 197)
Fensalr m. Frigg's dwelling, 45; pl. Fensalir, 29 (Vsp 33, Skáld 30)
Fiðr m. a dwarf, 17
Fili m. a dwarf, 16
Fimbulþul f. a river, 9, 33 (Grm 27, Skáld 125, verse 483; sometimes written as two words, i.e. two names)
Finn m. = OE Finn, 5
Friallaf m. a name of Óðinn, 22
Fjðr m. a name of Óðinn, 22 (Skáld 5/23, 7, verse 5, 78, verse 278)

Fólkvangr m. Freyja's dwelling, 24; pl. Fólkvangar, 24
Forseti m. son of Baldr, 26 (known only from SnE and Grm, cf. Skáld 1, 17, 114, verse 432; a Frisian god Foriste is mentioned by Alcuin, Vita Willibrordi I, ch. 10 (Patrologia Latina, ed. J. P. Migne, Paris 1844–64, 101, col. 700), and there is a Norwegian place-name Forsetlund. See AH Studier 75–7, AH Gudesagan 300, 304)
Frakland n. land of the Franks, 5
Fránangsflors m. a waterfall, 48 (PE 122)
Freki m. a wolf, 32. Cf. 51/35, Vsp 44
Freovin m. = OE Freawine, 5
Freyja f. a goddess, 24, 29, 34, 47 (Ls 30–2, brk, Od9, Hálfd. Flateyjarbók I 275; appears frequently in Skáld). As a common noun freyja means 'lady'
Freyr m. a god, 24, 28, 31, 36, 47, 50 (appears in many poems; originally a common noun, 'lord', cf. OE frea, frigea; see AH Gudesagan 44–6)
Friallaf m. = OE Frealaf, 5
Friðleifr m. (1) = Friallaf son of Finn, 5. (2) son of Skjǫldr, 6 (Skáld 51, 52, verse 159)
Frigg f. = Frigida, wife of the 'historical' Óðinn, 5; a goddess, wife of the mythical Óðinn, mother of Baldr, 13, 21, 29, 30, 45, 46, 47, 52 (cf. Hkr I 12, PE 76; Paulus Diaconus, Historia Langobardorum I 7–8, see MRN 72–3; the second Merseburg charm, see MRN 122–3; AH Gudesagan 60)
Frígida f. = Frigida, 5; there is presumably an association with Phrygia in the author's mind (in W (SnE I 20) the association is made explicit; cf. Hauksbók 155 and Frigialand, Skáld 6/29). According to Servius, commentary on Aeneid I 182, and later writers Phrygia was named after a daughter of Aesopus

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Frisögår m. = OE Freoðegar, 5
Fróði m. = Frisögår, 5
Frosti m. a dwarf, 17
Fulla f. a goddess, 29, 47 (Skáld 1, 30, 40, 43, 114, verse 433; appears in a number of kennings in scaldic verse. She is called Frigg's eskimar (cf. 29/23) in PE 76, but in the second Merseburg charm (see under Frigg) Volla is said to be Frigg's sister)
Fundo m. a dwarf, 16
Gagnráðr m. a name of Óðinn, 10/26
Gandálfr m. a dwarf, 16
Ganglari m. a name of Óðinn, 21 (var. Gangleri, Gangari)
Gangliter m. slave or servant of Hel, 27 (ganga sv. ‘walk’, -leri a. ‘weak, weary’)
Ganglori m. a name of Óðinn, 21 (var. Gangleri)
Ganglot f. slave or serving-maid of Hel, 27 (cf. Gangliter)
Garðrofa f. a mare, 30
Garðr m. a dog, 34, 50. Cf. Vsp 44, 49, 58, where Garðr may be the same as Fenrir, while Snorri evidently assumes they are different. Cf. also Mónagarfr
Gautu m. a name of Óðinn, 22 (Skáld 105/30; cf. Bdr 2, 13; common in scaldic kennings)
Gavir (or Gavér?) m. = Gevis, 5 (cf. the þula of names of sea-kings, Skáld 227, note to verse 416/3; var.; Gevarus in Saxo Grammaticus, Book III)
Gefjun f. one of the ‘historical’ Æsir in Sweden; 7; one of the mythical goddesses, 29 (Skáld 1, 40, 114, verse 433; cf. note to 7/4 above and Völsa þáttir, Stories of the kings, ed. A. Faulkes, London 1980, 57)
Gefn f. a name of Freyja, 29
Gellir f. a name of Freyr, 31 (Skm, Hdl 30, Skáld 1, 30, 114, verse 433; Hkr 1 24; common in kennings for ‘woman’)
Geru m. a wolf, 32
Gevis m. = OE Gewis, 5
Gils m. a horse, 17 (Grm 30, Skáld 89, verse 327, sometimes written Gisil)
Gimlé n. a place in heaven, 9 (Gimlé eta Vingolf), 20, 53
Ginnarr m. a dwarf, 17
Ginnungagap n. mighty (or magic) abyss, space, 10, 11, 17 (see ginnung and gap in glossary and cf. AH Gudesagn 24)
Ginnungahiminn m. mighty (or magic) heaven, firmament, 12
Giptul f. a river, 33 (Grm 27)
Gjalmarhorn n. Heimdallr’s trumpet, 17, 25, 50 (Vsp 46; cf. gialla sv. ‘resound’)
Gjáll f. (1) a stone slab, 29 (cf. SnE II 431). (2) (the river separating the world of the living from the world of the dead, 9, 47; Gjállar brá the bridge over the river Gjáll, 47 (Grm 28; cf. gialla sv. ‘resound’, and compare the bridge in Grettis saga, IF VII 173 and note; SG Kommentar 199; Skj A II 114, 115, 404; cf. also viggjóll, Háttatal st. 6/8)
Glaðr m. a horse, 17 (Grm 30, Skáld 90/2)
Glaðsheimr m. temple of the Æsir, 15 (Grm 8)
Glapsvíðr m. a name of Óðinn, 22
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Gleipnir m. a fetter, 25, 28 (SnE II 431–2)
Glenr m. husband of Sól, 13 (Skáld 39/2)
Glitr m. a place in the heavens, 19, 26
Glóinn m. a dwarf, 16 (Glói Codex Regius of PE)
Gloraf. = Lora, 5 (cf. Hlíra, Skáld 14/30)
Gláfr m. a horse, 17 (Grm 30, Skáld 89, verse 327)
Gná f. a goddess, 30 (common in kennings for ‘woman’)
Gnipahellir m. ‘jutting cave’, 50 (Vsp 44, 49, 58; Gnipalundr in U, cf. Völusunga saga and borsteins pátir bajarmagns)
Góinn m. a serpent, 19
Grábakr m. a serpent, 19
Gráð f. a river, 33 (Grm 27)
Grafvitnir m. a serpent, 19
Grafvǫlluðr m. a serpent, 19
Gramr m. a dog, 34/24, textual note
Grímnir m. a name of Óðinn, 22
Grímnismal n. pl. ‘the speech of Grímnir’, the name of an eddic poem, 22, 30, 33
Grímr m. a name of Óðinn, 21
Guðólfr m. = OE Godulf, 5
Guðr f. a valkyrie, 30 (Gunnr Vsp 30, HH II 7; common in scaldic kennings)
Gugnir see Gungnir
Gullinbursti m. a boar, 47 (cf. Skáld 18/27, Hdl 7)
Gullintanni m. a name of Heimdallr, 25 (not recorded in extant verse)
Gulltoppr m. a horse, 17, 25, 47 (Skáld 19, 88, verse 325, Grm 30)
Gungnir m. Óðinn’s spear, 50 (sometimes written Gogneir; cf. Síl 17, Skáld 10, verse 21, 41, 42, 121, verse 464, SnE II 134)
Gunnþrá f. a river, 9 (cf. Grm 27 and Gunnþrá below)
Gunnþráin f. a river, 33 (cf. Grm 27, Gunnþróa)
Gunnþró f. a river, 33 (Grm 27, cf. Gunnþrá above)
Gylfi m. legendary king in Sweden, 6, 7; cf. Gangleri; name of a sea-king in Skáld 74–5, 109, verse 412
Gyllir m. a horse, 17 (Grm 30, Skáld 89, verse 327)
Gymir m. father of Gerðr, 30 (Sól, Ls 42, Hdl 30; name of a giant in Skáld 110, verse 417)
Gjöf f. a valkyrie, 30
Gumul f. a river, 33 (Grm 27)
Göndir m. a name of Öðinn, 22
Gopul f. a river, 33 (Grm 27)
Hábrók f. a hawk, 34 (cf. hrófs saga kraka)
Háleygjatal n. list (i.e. genealogy) of the men(jarls) of Hálogaland, 6. This was a poem by Eyvindr skáldaspillir, a Norwegian poet of the 10th century, preserved fragmentarily in Skáld-skaparmál and kings’ sagas (Hkr, Fágrskrínna, Flateyjarbók; see Skj A I 68–71). It traced the ancestry of Hákon jarl (d. 995) back to mythical times. Hallinskíði m. a name of Heimdallr, 25 (Hkr I 204)
Hamskerpír m. a horse, 30 (cf. Hamskarpr, SnE II 487)
Hangagú f. a name of Öðinn, 21 (Skáld?, verse 2; cf. Hangatýr, Skáld 5/23, 7, verse 3)
Haptaguð m. a name of Öðinn, 21 (Skáld 12, verse 32, 31, verse 94)
Hár m. a name of Óðinn, 21; one of Gylfi’s informants, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 25, 28, 29, 31, 32, 33, 34, 36, 44, 45, 48, 49, 53; weak form Háivi, 8 (High, the high one, cf. Hái 109, 111, 164; but in some cases the name Hárr may have been intended, i.e. ‘hoary’ (cf. Skáld, Háttatal), though other etymologies have been proposed, e.g. Hávr, ‘high ruler’; cf. Vsp 21 and the dwarf-name Hárr; note also Ágrip 2, and Flateyjarbók 1564)
Hárbarðr m. a name of Heimdallr, 25 (Hkr I 204)
Háv, the high one, cf. Hái 109, 111, 164; but in some cases the name Hárr may have been intended, i.e. ‘hoary’ (cf. Skáld, Háttatal), though other etymologies have been proposed, e.g. Hávr, ‘high ruler’; cf. Vsp 21 and the dwarf-name Hárr; note also Ágrip 2, and Flateyjarbók 1564)
Hárbarðr m. a name of Heimdallr, 25 (Hkr I 204)
Hárr m. a dwarf, 16 (Hánarr Vsp 13; sometimes written Hár, see under Hár)

Hatim m. a wolf, 14 (see note to 14/14–17; there is a giant called Hati in Helgakviða Hjárvardssonar, PE 173–5)

Hávi see Hár

Heiðrún f. a goat, 33 (Grm 25, Hdl 46–7)

Heimdalargaldr (rs) m. name of a lost poem, 26 (Skáld 19/12; galdr m. ‘incantation’)

Heimdallr m. (gen. Heimdalar) an Áss, 25, 26 47, 50, 51. Often mentioned in early sources (e.g. Húsdrápa, Skáld 10, verse 19, 20, verse 64; Hdl 35–8; Galdr m. Heimdall’s incantations)

Heingestr m. = OE Hengest, 5

Heli f. (1) the abode of the dead, 9, 47 48 (cf. Hlíð) (2) daughter of Loki, 27, 46, 47, 53. It is doubtful which is the appropriate meaning at 48/9 and 50/19 (companions of Hel or (company of) inhabitants of Hel?—presumably the same as the filmsgigr at 51/34, though Snorri may have devils or an army of dead men in mind). The name is personified only in Icelandic: elsewhere it is always a place. In most Old Norse poems it can be taken to mean the place, but the context is often ambiguous, as e.g. at Vsp 43, Grm 31

Helblindi m. (1) brother of Loki, 26. (2) a name of Öðinn, 21

Helgrindr f. pl. gates of Hel, 9, 47 (cf. Heiðrekssaga 16)

Helvegr m. the way to Hel, 9, 46, 47, 52 (Heiðrekssaga 35, Vsp 47)

Heptifili m. a dwarf, 16 (Hepti, Víli Vsp 13)

Heremoð m. = OE Heremod, 46 (see Öðinn in glossary: he is listed with sons of Öðinn in Skáld 113, verse 429, SnE II 636. He appears as a prominent inhabitant of Valhöll in Hdl 2, Hákonarmál 14 (Skáld 8, verse 11), Málaháttavéiði 9 (Skj A II 132). Sögubrot af fornkonungum 55 but does not seem to have the nickname inn hvati elsewhere. He is perhaps identifiable with the Heremod of Beowulf 901, 1709 and OE genealogies, see Heremoð and textual note to 5/13)

Herran m. a name of Öðinn, 8 (cf. herra, ‘lord’, often used of Christ; harra, var. herra, appears in a kennng for Öðinn in Skj A I 168)

Herteitr m. a name of Öðinn, 21

Hjálp f. a Valkyrie, 30 (cf. Vsp 30)

Himinbjörg n. pl. a place in the heavens, 20, 25, 26

Hjálmar m. an ox, 44 (cf. Skáld 90, verse 331, 130, verse 504)

Hjálmeri m. a name of Öðinn, 21

Hjökk companion of Mání, 14 (not mentioned in surviving poems)

Hlín f. a goddess, 30, 52 (Vsp 53; Skáld 114, verse 434). The name does not appear elsewhere either in the Prose or Poetic Edda, though it is common in scaldic verse in kennings for ‘woman’. See note to 52/5.

Hlóðyn f. a name for Jǫrð, mother of...
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Ítvímnur f. pl. ‘ironwood dwellers’, trollswives, 14 (cf. Hkr 1 21, Skáld 112, verse 426)

Ítvímr m. ‘iron wood’, 14

Jat m. = OE Eát, 5

Jótland n. Jutland, 6

Jǫrð f. (1) daughter of Nótt, 13 (Skáld 35; see under Annarr). (2) mother of Þórr, 30, cf. 13/19 (Skáld 14, 30, 35, 114, verse 433 and various other verses, SnE II 296; Ls 58, bré 1)

Jǫrmungandr m. a name for the mid-guard serpent, 27, 51 (Skáld 15, verse 42, 20, 90)

Jǫruvellir m. pl. ‘Jara plains’, 16 (Vsp 14; völfr m. ‘plain, field’)

Jótunheimar m. pl. giant-land, 7, 13, 15, 27, 35, 37, 46; m. sg. Jötunheim, 51 (= Vsp 48; pl. also appears in Vsp in verse 8, Skáld 2, 20, 21, 22, 32, verse 98, sísprose and 46; bró (also jötuna heimar), Egil’s saga, ÍF II 247. Cf. heimr in glossary)

Kerlaug f. name of two rivers, 17

Kili m. a dwarf, 16

Kjalarr m. a name of Óðinn, 22 (Skáld 18, verse 59)

Kvasir m. a wise man created from the spittle of the gods, 48 (cf. Hkr 1 12, Skáld 3, 4, 11, 12, verse 27, 14)

Kjöf f. Hel’s bed, 27 (kör f. ‘sick-bed’)

Kómt f. a river, 17

Laufey f. mother of Loki, 26, 35, 45, 48 (Skáld 19/35, SnE II 489, Ls 52, Bró 18, 20, Flateyjarbók I 275)

Leginum see Lýgrinn

Leifr m. – Sescef, textual note to 5/11

Leifprásir m. human survivor of ragnarokr, 54 (‘persistent, defiant remains’? —Vm 45 has Lífprásir in the Codex Regius, which might mean ‘persistent or defiant life’, ‘life-striver’)

Leiptr f. a river, 9 (Grm 28, HHII 31)

Léðrtr m. a tree, 33 (Laerabó Grm 25–6)

Léttrfeti m. a horse, 17 (Grm 30, Skáld 88, verse 325)

Leyðingr m. a fetter, 27 (SnE II 431, 515; the first vowel is sometimes written e or æ, or might have been o)

Líf f. (or f.?) human survivor of ragnarokr, 54 (cf. líf a. ‘life’)

Litr m. a dwarf, 16 (= Vsp 12), 46 (cf. Skáld 50, verse 153, 130, verse 504, SnE II 470, Áns saga bogsvægis and Þorsteins saga Víkingssonar)

Lofarr m. a dwarf, 16 (Vsp 14, 16)

Lofn f. a goddess, 29 (Skáld 114, verse 433; not mentioned in eddic poems, but common in scaldic poems in kennings for ‘woman’)

Logi m. personification of fire, 40, 43 (cf. Hkr 1 37–8; logi m. ‘flame’)

Loki m. one of the Æsir (although son of a giant, see 26/36), 21, 26, 27, 29, 35, 37, 39, 40, 43, 45, 46, 48, 49, 50, 51, 55 (= Ulixes) (see references in AH Gudesarflg 56; AH Studier 65–8; in several eddic poems and frequently in Skáld)

Lóptr m. a name of Loki, 26 (Skáld 26, verse 73, 32, verse 99, Ls 6, Hdl 41, Hkr 1 219)

Lora (Gloria) f. foster-mother of Tror/Þórr, 5 (cf. Skáld 14/30, where bör is said to be foster-son of Vingnir and Hlóra)

Loricus m. foster-father of Tror/Börr, 4, 5 (no convincing explanation of the name has been found; it may be a corruption of some Latin or Greek name, e.g. Illyricus)

Loriði m., 5 (cf. Hlór(r)iði, a name for
Lygin f. error for Sygin, textual note to 27/3

Lyngvi m. an island, 28 (SnE II 431)

Lógrinn m. ('the water') lake Mälar in Sweden, 7 (dat. sg. Léginum)

Magi m. one of the descendants of Tror/bórr son of Munon, 5 (var. Magni, Majus); the name probably chosen because of its similarity to that of Magni son of the god Þórr

Magni m. son of the god Þórr, 53, 54 (Skáld 6, 14, 15, verse 44, 22, Hrb 9, 53)

Mánagarmr m. a wolf, 14 ('dog of the moon'); only mentioned in Snorra Edda, and apparently deduced from tungls tjúgari in Vsp 40 (14/34); but tungl can refer to any of the heavenly bodies, not just the moon, and in this verse clearly means the sun. There is only one sky-wolf in Vsp. There are two in Grm 39 (paraphrased by Snorri at 14/14–17) but neither is associated with the moon. Cf. Garmr and note to 14/14–17

Máni m. (personification of) the moon, 13, 14 (Vm 23, Rm 23)

Mardöll f. a name of Freyja, 29 (cf. Skáld 115, verse 435; also appears in kennings for gold)

Megg m. written in R instead of Móði at 54?

Mennon m. (var. Menon) = Munon, 4

Míðgarðr m. the rampart surrounding the world of men and protecting it from giants, 12, 13 (under Míðgarði 'under the protection of M.'?), 14, 34, 44, 52 (Vsp 4, Hrb 23, HÍ 11, 16, Skáld 14/28). The original meaning has been ‘middle-earth’, the world of men situated between Ásgarðr, the world of gods, and Útgarðr, the world of giants; it may retain this meaning in Vsp and at 14/19 (at Skáld 60, verse 188, it is a synonym for ‘ground’). Cf. OE middangeard.

The original meaning of garðr was ‘enclosed land’ (gerða ‘to enclose’). The fact that in Grm, Míðgarðr is said to have been made from Ymir’s eyelashes or eyelids (12/35–7) may have led to the assumption that the word referred to an enclosing rampart or palisade rather than to the enclosure itself

Míðgardsrormr m. the midgard serpent which lies in the sea surrounding Míðgarðr, 27, 43, 44, 45, 50, 54 (Skáld 6, 14, 20, Hym title (in Codex Regius))

Míðjarðarsjár m. the Mediterranean sea, 4

Mínir m., 17, 50, Mímis brunnr, 17, 50. Mínir, 51, is apparently an alternative form of the name (also in Vsp 46, Sí 14, Háttatal st. 3), cf. Hoddmímir. There is another account of Mínir in Ynglinga saga (Hkr I 12–13, 18). Míms vír means Öðinn (Skáld 9, verse 15, 13, verse 37, Háttatal st. 3), and Mínir appears among names of giants in Skáld 110, verse 417. It has been suggested that he is the son of Bolþor(n) mentioned in Háv 140 (SG Kommentar 38, 151)

Mist f. a valkyrie, 30

Mjöllnir m. bórr’s hammer, 23, 35, 37, 38, 46, 53, 54 (Skáld 14, 22, 24, cf. ch. 35, Hym 36, Ls 57, 59, 61, 63, Írk 30)

Móða m. (var. Móði) one of the descendants of Tror/bórr son of Munon, 5; the name probably chosen because of its similarity to that of Móði son of the god Bórr

Móðguðr f. guardian of Gjallar brú, 47 (cf. Gjallar man, Skj A II 114)

Móði m. son of the god bórr, 53, 54 (here written Megi in R); cf. Skáld 6/26, 14/26, Hym 34. Common in kennings for ‘man’

Moðsognir m. a dwarf, 15 (cf. Vsp 10)
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Móinn m. a serpent, 19
Mundilfærri m., 13 (Vm 23; the third vowel appears in MSS with o, a, e, æ; cf. Svahlífærri)
Muninn m. a raven, 32, 33 (cf. muna pret.-pres. vb. ‘remember’, but see MN 58, 294; SnE II 142, 417; used as a common noun for ‘raven’ in scaldic verse)
Munon, Mennon m. king in Troy or Tyrkland, son-in-law of Priam, 4. Cf. Memnon in accounts of the Trojan war, whose name appears as Men(n)on in Tms 71–2, 108, etc.
Muspell m., 9, 10: the name of the world of fire, apparently the same as Muspellsheimr, 10, 12, 13; but earlier in Norse mythology the name of a person (who presumably lived in Muspellsheimr, unless the first element of that name is a descriptive gen., cf. Yggdrasill), 36 (á = owns). Elsewhere in Gylf, Muspell always appears in the gen. with lýðir (51), megir (15, 50) or synir (15, 32, 50; these are presumably all giants). Besides Vsp 51 (quoted at 51/30) the name is found in poetry only in the phrase Muspells synir in Ls 42. The quantity of the first vowel is uncertain. The name is probably connected with the words muspille, madsplell, mupspli in Old Saxon and Old High German Christian poems, where they mean the end of the world or doomsday (the second element means ‘destruction’, the first is perhaps from Latin mundus ‘world’). It was probably therefore originally an abstract noun, which in eddic poems was personified and finally in Snorra Edda became a place (through misunderstanding of the originally possessive gen. in Muspellsheimr as descriptive gen.)
Mǫðvitnir m. a dwarf, 16 (Mjǫðvitnir in T, W, U, and Vsp 11)
Nagliðari m. (1) husband of Nótt, 13, (2) a ship, 36, 50; Naglifar n., 50, 51 (the first element is probably related to Latin necare ‘to kill’; the connection with nagl m. ‘nail’ is probably due to folk etymology)
Náinn m. a dwarf, 16
Nástrandir f. pl., 53; Nástrǫnd f., 53 (nár m. ‘corpse’, strǫnd f. ‘shore’)
Níðafjǫll n. pl., 53 (cf. á Niðafjǫllum, Vsp 37, altered in Codex Regius from á Niðafjǫllum. Cf. nið n. ‘waning moon’, i.e. darkness? and fjall n. ‘mountain’)
Níðhöggr m. a serpent, 17, 18, 19, 53 (Vsp 66, Grm 32)
Níði m. a dwarf, 16
Niflheimr m., 9, 10, 17, 27 (níf- ‘mist, darkness’ (only in compounds); cf. Nifhel below and heimr in glossary. Niflheimr does not occur in poetry)
Nifhel f., 9, 35 (Vm 43, Bdr 2)
Níkar m. = Hnikarr, a name of Óðinn, 8
Níkur m. = Hnikur, a name of Óinn, 8 (not recorded elsewhere)
Nipingr m. a dwarf, 16
Njörðr (dat. Nirð) m. a god, 23, 24, 31 (Skáld 1, 2, 18, 40, 114, verse 432; Ynglings saga, Hkr 112–23, Vm 38–9, Grm 16, Ls 34. Njörðr was widely worshipped in Scandinavia, but not
much in Iceland; his name is frequently used in scaldic kennings for 'man'. Cf. Nerthus in Tacitus, Germany 40; the story of Nótt and Skáli is reflected in that of Hadingus and his wife in Saxo Grammaticus, Book I)

Nóatún n. pl. Nótt’s home, 23, 24 (Skáld 2, Gm 16, brá 22; ‘enclosure of ships’, i.e. the sea?)

Nói m. Noah, 3

Nói m. a dwarf, 12, 16 (Skáld 33)

Nóregskonungar m. pl. kings of Norway, 6

Nóregr m. Norway, 6

Nóti f. (personification of) night, 13 (Vm 25)

Ný f. a river, 33 (Grm 28)

Nýr m. a dwarf, 16

Nýr m. a dwarf, 16

Nýráðr m. a dwarf, 16

Nýt f. a river, 33 (Grm 28)

Nǫf f. a river, 33 (Gm 28)

Nórfr, Narfr m. a giant, father of Nótt, 13 (cf. Alv 29: Nótt . . . in Nófr kenda, and Vm 25: Nótt ver Nófr born. The nom. of these forms would be Nófr)

Nófr m. a dwarf, 16

Óðinn m. a king in Asia, 5, 6; a god, 11, 13, 17, 20, 21, 23, 24, 26, 29, 30, 32, 34, 46, 47, 48, 50, 51, 52 (cf. Skáld, particularly 4–14, chs G58, 2–3, Inglinga saga, Hkr 1 11–22, Háv, Vsp, Bdr, Gautreks saga, Fornaldar sögur Nordrlanda, ed. C. C. Rafn, Kaupmannahófn 1829–30, III 7 ff., esp. 31–4)

Óðr m. husband of Freyja, 29, 36 (Vsp 25, Hdl 47, Skáld 30, 43, 69, verse 232, 115, verse 435, Hkr I 25)

Óðr m. a serpent, 19

Óinn m. a dwarf, 16 (Ái W and Vsp 11; cf. Rm 2)

Ómi m. a name of Óinn, 8, 22 (SnE II 472)

Ónarr m. a dwarf, 16. Cf. Annarr.

Óri (var. Órin, Óri) m. a dwarf, 16 (An PE at 16/20)

Óski m. a name of Óðinn, 8, 22 (SnE II 473)

Príamus (gen. Priami) m. Priam, 4

Ráðgríð f. a valkyrie, 30 (nom. -gríðr or acc. -gríði would be more usual, cf. Skáld 24/37, 112, verse 423; SnE II 490)

Ráðsviðr m. a dwarf, 16

Randgríð f. a valkyrie, 30 (see Ráðgríð; SnE II 490)

Ratatoskr m. a squirrel, 18 (Gm 32)

Reginleif f. a valkyrie, 30

Reiðgotaland n. a name for Jutland, 5, 6. Cf. Skáld 105–6, Hkr I 35, Vm 12; Heimbreks saga xxvi; Beowulf, line 445 (ed. F. Klaiber, 3rd ed., Boston 1936, see note on p. 144); further references in SG Kommentar 165

Rekkr m. a dwarf, 16 (Reginn Vsp 12)

Rerir m. grandson of Óðinn, 5 (Völusunga saga, see under Siggr)

Rindr f. Óðinn’s mistress, mother of Váli; probably a giantess, 26, 30 (Skáld 9, verse 12, 19, 30, 35, 36, verse 122, 85, verse 508, 114, verse 434, Bdr 11; AH Gudesagn 130; Saxo Grammaticus I 70–3 (Book III, IV))

Rota (or Róta?) f. a valkyrie, 30 (otherwise only perhaps in the kenning geir-Róta gǫtvar (if that is the right form, = armour), in Egill, ÍF II 149, and Hallfreðr, Skáld 71, verse 248; cf. SnE II 486)

Røskva f. sister of Þjálfi, 37 (Skáld 14, 15, verse 44)

Saðr m. a name of Óðinn, 21

Sága f. an Ásynja, 29 (Gm 7; common in scaldic kennings)

Saxland n. Saxony (i.e. Germany), 5, 6. Cf. Austr Saxalanda; Skáld 80.

Scialdun m. = OE Scealdwa, 5 (cf. Skjöldr)

Sekin f. a river, 33 (Seein Gm 27)

Selund n. Zealand, Sjælland, 7 (Sælund
W; sometimes f., e.g. Hkr I 1158; later Icelandic Sjálvand, e.g. Hkr I 163, 272; cf. Hkr I 115)


Sessrúmnir m. Freyja's hall, 25 (Skáld 30; not found as a name of a hall in verse; cf. the ship-name, Skáld 127, verse 491)

Síarr m. a dwarf, 16 (Svíurr Vsp 13)

Sibil f. a prophetess, wife of Tror/Þórr, 5 (cf. Sibylla, Virgil, Aeneid VI 10, 98; a Sibilla spákona is mentioned in Katerine saga, Heilagra manna sögur, ed. C. R. Unger, Kristiania 1877, I 404. In Hauksbók 185 the name Sibilla is used for the queen of Sheba)

Síð f. a river, 33 (Grm 27)

Síðhǫttr m. a name of Óðinn, 22

Síðskeggr m. a name of Óðinn, 22

Sif f. = Sibil, wife of Tror/Þórr son of Munon, 5; wife of the god Þórr, 26 (Skáld 14, 15, verse 46, 19, 20, 30, 35, 40, 41, 42; Hrbl 48, Hym 3, 15, 34, Ærk 24; used as equivalent of Juno in Tms 3–4, 10–11, 88 and Breita végur, Haukbók 23)

Sigarr m. = OE Siggar, 5

Sigfǫðr m. a name of Óðinn, 22

Siggi m. son of Óðinn, 5 (Sigi T, W, and Völunga saga, ed. R. G. Finch, London 1965, 1–2)

Sigtúnir f. pl. Sigtuna (in Sweden), 6 (sometimes Sigitun n.; cf. Hkr I 16 and note)

Sigyn f. wife of Loki, 27, 49 (Vsp 35, prose at the end of Ls, Skáld 1, 20, 32, verse 98, 114, verse 434)

Silfrtoppr m. a horse, 17 (Silfrintonpr T, W, and Grm 30; cf. Skáld 88, verse 326)

Simul f. a pole, 14 (cf. Simul, a troll-wife, HH 42, Skáld 112, verse 425)

Sindi m. a hall, 53 (but in Vsp 37 it is the name of the ancestor of the owners or inhabitants of the hall, presumably a dwarf; cf. Skáld, textual notes to 41/36 and 42/2)

Sinir m. a horse, 17 (Grm 30, Skáld 88, verse 326)

Sjófr f. an Asynja, 29 (Skáld 114, verse 434, otherwise found only in a few kennings for ‘woman’; cf. SnE II 490. See AH Gudesagn 61–2)

Skaði f., wife of Njörðr, daughter of Þazi, 23, 24, 49 (cf. Skáld 2, 18, 20, 40, 114, verse 433, Grm 11, Skm prose introduction, Ls prose, 49, 51, Hkr I 121. Her function at 49/11 may have been determined by association with skaði m. ‘harm’, but she had loved Baldr (SnE I 212–14). In Grm 11 (24/23) she is called skír brúðr guða ‘bright (or pure) bride of gods’)
Skuld f. a norn, 18, 30 (Vsp 20; at Vsp 30 Skuld is the name of a valkyrie, and the identification of the two may be due to Snorri; cf. Skáld 115, verse 436 and SnE II 490. There is a witch called Skuld in Hrólfss saga kruka, ed. D. Slay, Copenhagen 1960, 33 etc., esp. 110. Cf. skula vb. ‘must’, skuld f. debt)

Skǫgul f. a valkyrie, 30 (Vsp 30, Skáld 8, verse 7, 115, verse 436, Hkr 193)

Skǫll m. a wolf, 14 (see note to 14/14–17; Skáld 8, verse 7, 115, verse 436, Hkr I 193)

Sleipnir m. a horse, 17, 34, 46 (cf. Skáld 98, 86, note to verses 328–30, Bdr 2, Hdl 40)

Slíðr f. a river, 9 (Vsp 36, Grm 28 (Slíð))

Slíðrugtanni m. a boar (= Gullínbursti), 47 (cf. Skáld 19/8)

Snotra f. an Ásynja, 30 (otherwise only mentioned in a þula, Skáld 114, verse 434)

Sól f. (personification of) the sun, 13, 30 (Vm 23, Skáld 114, verse 434)

Suðri m. a dwarf, 12, 16 (Skáld 20, verse 87, 33)

Sumarr m. (personification of) summer, 21 (Vm 27, Skáld 39)

Surtalogi m. the flame of Surt (Surti), 20, 53, 54 (Vm 50, Skáld 6/25)

Surtur m. (Surti as first element of a compound), 9, 50, 51, 52 (Skáld 11, verse 23; also Vsp 47, Vm 18, 51, Fm 14, Völsunga saga; listed among giants in Skáld 111, verse 420). His nature is never specified. He allies himself with giants, but perhaps can more appropriately be described as a demon (of fire). The name is used for a giant in general in scaldic verse

Sváfnir m. a horse, 35 (Hdl 40; the third vowel appears in MSS with a e, o, a. cf. Mundlífieri)

Sváfhir m. (1) a serpent, 19 (Grm, Skáld 90/11, SnE II 487). (2) a name of Ôðinn, 7 (Grm 54, SnE II 472; cf. Skáld 4/33, where Ôðinn turns himself into a serpent)

Svarinshaugr m. ‘Svarinn’s mound’, 16 (cf. HH 31, HH II 111 prose after verse 13; haugr m. ‘grave-mound’)

Svartálfar m. the world of the black elves (see heimr in glossary and cf. dokkálfar), 28 (Skáld 45/21; svartálfar also Skáld 41/32, but neither mentioned in poetry. See ljósálfar in glossary. Svarílfar are perhaps the same as dwarfs (see AH Studier 37)

Svarthoði m. ancestor of sorcerers, 10 (svartr a. ‘black’, hófuð n. ‘head’)

Sváfnir m. a name of Ôðinn, 8 (cf. Sviðurr, which is the form W and U also have here)

Sváfnir m. a name of Ôðinn, 105/31, SnE II 472; cf. Sviðurr

Svinfyll m. = OE Swæbdegg, 5

Sviðarr m. a name of Óðinn, 8, 22 (SnE II 472)

Sviðurr m. a name of Óðinn, 22 (Skáld 105/31, SnE II 472; cf. Sviðarr)

Svinn f. a river, 33 (cf. Veg; Vegsvinn Grm 28)

Svíþjóð f. Sweden, 6, 7

Svǫl f. a river, 9, 33 (Grm 27)

Sylgr f. a river, 9 (Grm 28)

Syr f. an Ásynja, 30 (Skáld 115, verse 434 and in kennings for ‘woman’)

Sýr f. a name of Freyja, 29 (Skáld 115, verse 435 and in scaldic kennings)

Sæhrímr m. a boar, 32

Sæmingr m. son of Óðinn, 6 (Hkr I 21, Skáld 113, verse 429; ancestor of the jarls of Hlaðir. In Hkr I 4 son of Yngvi-Freyr)

Sœgr m. a tub, 14 (AH Gudesagn 26)

Søkkvabekkr m. dwelling of Sága, 29 (Grm 7)

Tanngnjóstr m. one of Þórr’s goats, 23 (otherwise mentioned only in a þula, Skáld 131, verse 508)
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Tanngrisnir (or -grísnir) m. one of Þórr’s goats, 23 (otherwise mentioned only in a jöla, Skáld 131, verse 508)

Thracia f. Thrace, 4, 5 (cf. Tms 71–2, Hauksbók 155)

Troan, f. daughter of Priam of Troy, 4 (see Tms 9/19, 56/22 (Hauksbók text); the name is supposed to originate in a misunderstanding of a Latin phrase like uxor et troiana filiam Priami in one of the sources of that saga)

Trógranni m. = Ítrmann, textual note to 5/13

Troja f. Troy (dat. Troja and Troju), 4, 6, 13, 55 (cf. Skáld 5, 6. Only the references in the prologue are included in U)

Tror m. son of Munon, grandson of Priam, 4 (cf. Tros (grand)son of Dardanus (Dictys Cretensis, Ephe meridos belli Troiani libri, ed. W. Eisenhut, Leipzig 1973, 8, 100), written Thror in Stjórn, ed. C. R. Unger, Christiania 1862, 82)

Tórr m. a name of Óðinn, 21 (cf. Þuðr)

Ulixes m. Ulysses (Odysseus), 55

Ullr m. an Áss, 26 (Skáld 1, 14, 19, 30, 211, note to verses 328–30; Grm 5, 42, Akv 30; often mentioned in scaldic verse. He was the object of widespread cult in the North though he is not prominent in surviving mythology)

Urðr f. a norn, 18; Urðar brunnr, 17, 19 (Skáld 70, verse 241, 76; Vsp 19, 20, Hkr 111: cf. uðr m. ‘ Fate’ and OE wyrd, and the vb. verða (p. pl. urðu))

Útgarðaloki m. a giant, 39, 40, 41, 42, 43, 44; cf. Skrýmir. Útgarðaloki is not mentioned in poems, but cf. Thorkill’s voyage in Saxo Grammaticus 1239–47 (Book VIII, xiv–xv)

Útgarðr m. dwelling of giants, 39. Contrasted with Ásgarðr, Miðgarðr: út often means ‘beyond the sea’ (cf. 12/23 and note). Not mentioned in poems (cf. heimr in glossary)

Vafnafæðr m. a name of Óðinn, 22 (Skáld 44, verse 149, SnE II 556, Hkr 1188)

Vafþrúðnir m. a giant, 10 (Vm, Skáld 111, verse 421)

Valdis f. a building belonging to Óðinn, 20 (Grm 6)

Valfoðr m. a name of Óðinn, 17, 21 (also Vsp 1, 27, Grm 48)

Valhöll f. the palace of the ‘historical’ Ásir in Sweden, 7; the mythical palace of the gods, 21, 30, 32, 33, 34, 45 (cf. Hkr I 20, 193–4, and Ásgarðr, Skáld, Vsp 33, Grm 8, Hdl 1, HH II prose after verse 38, Akv 2, 14; valr m. ‘the slain’, hóll f. ‘hall’)

Váli m. (1) son of Óðinn, 17, 21 (also Vsp 1, 27, Grm 48)

Valþjóðl f. the palace of the ‘historical’ Ásir in Sweden, 7; the mythical palace of the gods, 21, 30, 32, 33, 34, 45 (cf. Hkr I 20, 193–4, and Ásgarðr, Skáld, Vsp 33, Grm 8, Hdl 1, HH II prose after verse 38, Akv 2, 14; valr m. ‘the slain’, hóll f. ‘hall’)

Váli m. (1) son of Loki, 49; presumably a deduction from Vsp 34 (he does not appear elsewhere) which is only in the Hauksbók text, and the correct reading perhaps ought to be Váli (nom.) rather than Vála (gen.), and if the verse is genuine at all, it maybe refers to Váli son of Óðinn. Compare the prose passage at the end of Ls. At Skáld 20/2 (see note), the text can be read to mean that Loki had a son
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Áli (the footnote in SnE I 268 giving the reading of W as Váli is erroneous), cf. the alternation Áli/Váli for Öðinn’s son. (2) son of Öðinn, 26, 30, 53, 54 (Skáld 1, 19, 113, verse 429, 114, verse 432; Hdl 29, Bdr 11, emendation). (3) a dwarf, 16 (Náli Vsp 13)

Ván f. a river, 29 (Grm 28, Skáld 124, verse 479, SnE II 432; cf. ván f. ‘hope’)

Vanadis f. a name of Freyja, 29 (cf. Vanir and dis f. ‘lady’, often of supernatural or semi-divine nature; she is called Vana brúðr in Skáld 44/24, cf. Skáld)

Vanahaimar m. pl. the land of the Vanir, 23 (Vanahimer Vm 39, Hkr 1 10, 13, 27; cf. heimr in glossary)

Vanir m. pl. a race of gods different from the Æsir, 23, 30 (Skáld, Vsp 24, Vm 39, Skm 17, 18, brk 15, Alv, Vdm 18, Hkr 1 10–13)

Vár f. an Ásynja, 29 (Þrk 30, also in kennings for ‘woman’. Vár and Vǫr are not distinguished in U, but both are included in the þula in Skáld 85/18, 133, verse 516, SnE II 485, twice)

Vig gef. a river, 33 (Grm 28)

Veg f. a river, 33 (cf. Svin; Vegsvinn Grm 27)

Veggdegg m. son of Öðinn, = OE Wægdæg, 5

Vegur f. a river, 33 (Grm 27, Skáld 125, verse 482)

Vina f. a river, 33 (Grm 28, Skáld 125, verse 482)

Viðarr (or Viðarr) m. an Áss, son of Öðinn, 26, 50, 52, 54 (Skáld 1, 6, 19, 24, 40, 113, verse 429, 114, verse 432; Vsp 55 (cf. Hanksbök text), Vm 53, Grm 17, Ls prose and 10)

Viðbláinn m. one of three heavens, 20 (otherwise only in þulur, Skáld 85/18, 133, verse 516, SnE II 485, twice)

Víðfinnr m. father of Bil and Hjúki, 14 (not mentioned in poems)

Víðfundr m. ancestor of prophetesses, 10

Viðrir m. a name of Öðinn, 8 (Ls 26, HH 13, Skáld 74, Agrip 2; common in scaldic verse; Cf. Víðarr)

Viðurr m. a name of Öðinn, 22 (SnE II 472 and various scaldic kennings)

Vigr m. a dwarf, 16 (Veigr, Veggr Vsp 12)

Vigrðr m. a battlefield, 50, 52

Vili m. brother of Öðinn, 11 (cf. Ls 26, Hkr 1 29, and Vílir, Hkr 1 12, 14, Egils saga, ÍF II 255, Skáld 9, verse 15). The roles of Vili and Vé at 13/4 ff. are in Vsp 17–18 taken by Hœnir and Lóðurr (cf. note to 13/6; there is another trio of gods at Skáld 1/16–17 and 45/4). Öðinn (Alfǫðr), Vili (i.e. will), and Vé or Véi (the holy) form a striking parallel to the Christian trinity of Father, Son (often identified with the Father’s will) and Holy Ghost (cf. E. H. Meyer, Völuspa, Berlin 1889, 81–2)

Vilmeiðr m. ancestor of witches, 10

Vin f. a river, 33 (Grm 27, Skáld 125, verse 482)

Vinna f. a river, 9, 33 (Grm 27, Skáld 124, verse 479)

Víðarr (or Viðarr) m. an Áss, son of Öðinn, 26, 50, 52, 54 (Skáld 1, 6, 19, 24, 40, 113, verse 429, 114, verse 432; Vsp 55 (cf. Hanksbök text), Vm 53, Grm 17, Ls prose and 10)

Víðbláinn m. one of three heavens, 20 (otherwise only in þulur, Skáld 85/18, 133, verse 516, SnE II 485, twice)

Víðfundr m. ancestor of prophetesses, 10

Viðrir m. a name of Öðinn, 8 (Ls 26, HH 13, Skáld 74, Agrip 2; common in scaldic verse; Cf. Víðarr)

Viðurr m. a name of Öðinn, 22 (SnE II 472 and various scaldic kennings)

Vigr m. a dwarf, 16 (Veigr, Veggr Vsp 12)

Vigrðr m. a battlefield, 50, 52

Vili m. brother of Öðinn, 11 (cf. Ls 26, Hkr 1 29, and Vílir, Hkr 1 12, 14, Egils saga, ÍF II 255, Skáld 9, verse 15). The roles of Vili and Vé at 13/4 ff. are in Vsp 17–18 taken by Hœnir and Lóðurr (cf. note to 13/6; there is another trio of gods at Skáld 1/16–17 and 45/4). Öðinn (Alfǫðr), Vili (i.e. will), and Vé or Véi (the holy) form a striking parallel to the Christian trinity of Father, Son (often identified with the Father’s will) and Holy Ghost (cf. E. H. Meyer, Völuspa, Berlin 1889, 81–2)

Vilmeiðr m. ancestor of witches, 10

Vin f. a river, 33 (Grm 27, Skáld 125, verse 482)

Vinna f. a river, 9, 33 (Grm 27, Skáld 124, verse 479)

Víðarr (or Viðarr) m. an Áss, son of Öðinn, 26, 50, 52, 54 (Skáld 1, 6, 19, 24, 40, 113, verse 429, 114, verse 432; Vsp 55 (cf. Hanksbök text), Vm 53, Grm 17, Ls prose and 10)
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Vingenir m. descendant of Tror/bôrr, 5 (cf. Vingnir)
Vingþórr m. descendant of Tror/Þórr, 5 (cf. Vingþórr, a name of Þórr, Brk 1, Alv b, Skáld 113, verse 428)
Vingnir m. a name of Þórr (or possibly Óðinn?), 54 (cf. Vm 51 and 53; at Skáld 14/30 bôrr is called fóstri Vingnis (foster-son of V.). Cf. the name Vingþórr, Þrk 1, Alv 6, Skáld 113, verse 428. Vingnir is also a name of Óðinn, SnE II prose; cf. Vár; varr a. ‘wary, aware’)
Vingólf n., 9, 15, 21 (alternative to Gimlé at 9/3, conflicting information at 15/26. Not mentioned in surviving eddic poems except the late Forspjalísljóð (PE 374), or in scaldic verse. The first element could be related to vinr m. ‘friend’ (cf. 21/28) or to vin n. ‘wine’ (cf. 32/24 ff.); the second presumably here means ‘apartment’. See AH Gudesagn 30–1)
Virpir m. a dwarf, 16 (Virfir T, W, U, and Vsp 15)
Vitr m. a dwarf, 16
Vitrgils m. = OE Wihtgils, 5
Vitta m. = OE Witta, 5
Voden m. OE form of Óðinn, 5
Vog = Veg, textual note to 33/24
Völsunga m. pl. the Völsungs, 5 (Skáld 50, verse 153, 103, 104, HH 52, HH II prose; Þulsunga saga)
Völsøpó f. name of a poem (Vsp), 9, 12, 14, 15, 17, 20, 35, 49, 51 (the name is only known from Gylf; cf. völsvi ‘prophetess’, spá ‘prophecy’. The poem provided Snorri with much of the material and with the general outline of the structure for Gylf (it is also quoted at 19/20 and 53/17). It is usually assumed to have been composed c. 1000 ± in Iceland). Völsøpó hin skamma, 10: the verse attributed to this poem is otherwise preserved only in Flateyjarbók I 15 as verse 33 of a poem which there has the title Hyndluljóð; verses 29–44 are thought to belong to the poem Snorri knew as Völsøpó hin skamma (= ‘the short V.’). Both Hål and Völsøpó hin skamma were probably compiled by antiquarian scholars in the 12th century.
Vóf f. an Ásynja, 29 (in the pula, Skáld 114, verse 434, and rarely in kennings for ‘woman’; in several female personal names (e.g. Steinvófr). Cf. Vár; varr a. ‘wary, aware’)
Wigg m. = OE Wig, 5
Yggdrasil m. an ash tree, 17, 18, 19, 34, 50, 51 (except at 19/21 always descriptive gen., askr Yggdrasils. Cf. Ygger and drasill m. ‘horse’: the name may refer to the event related in Hål 138 ff. See also Grm 30–2; AH Gudesagn 32–3)
Yggr m. a name of Óðinn, 22 (Skáld 9, verse 12, 16, verse 50, 62, verse 197, 83, verse 300b, 85, verse 308, 99, verse 382, 114, verse 432, Håttatal st. 31, 50; Vm 5, Hym 2, Fm 43; common in scaldic kennings. Cf. uggja vv. ‘fear’, yggt n. a. ‘fearful’, Atlamáli 1, PE 292 (in MS altered from ygger))
Ylgr f. a river, 9 (Grm 28)
Ymir m. a giant, 10, 11, 12, 15. See Vsp 3, Vm 21, 28, Skáld 6, 33, 35, 36, 110, verse 417; cf. Aurgelmir, Bláinn, Brimir, Hymir. Ynglingarm. pl. descendants of Yngvi, kings of Sweden and Norway, 6 (Skáld 103, 104, Hál 16; cf. Ynglinga saga)
Yngvi m. son of Óðinn, 6 (Skáld 8, verse 7, Hkr 134; cf. Skáld 103, Rm 14, HH 55. Perhaps the same as Yngvi-Freyr, Skáld 113, verse 429, 114, verse 432, Hkr 14, 24, 25, 280,
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and Ingunar-Freyr, Ls 43, Hkr II 421. Cf. IF XXXV 39 (Ingifreyr), and Arngrímur Jónsson’s version of Skjoldungasaga, IF XXXV 3 (Ingo), see Introduction p. xxii, note 12; also Ari’s genealogy in Íslendingabók, IF I 27. Freyr, however, is son of Njörðr, and so is Yngvi-Freyr in those genealogies that include him.

Þekkr m. (1) a name of Óðinn, 21. (2) a dwarf, 16

Þjálfi m. servant of Þórr, 37, 40, 43 (Hrbl 39, Skáld 14, 21, 22, 27, verse 81. The name was also apparently held by historical persons, see e.g. Hkr III 224–5 (but see footnote) and S. B. F. Jansson, Swedish Vikings in England, The Evidence of the Rune Stones, London 1966, 15)

Þjazi m. a giant, 23, 24 (Skáld 2, 30, 54, verse 167, 110, verse 417, Hrbl 19, Ls 50–1, Hdl 30)

Þjóðnuma f. a river, 33 (Grm 28)

Þjóðólfr inn hvinverski (from Hvinir) m. 9th-century Norwegian poet, 7 (see note to 7/31–4; Skáld 8, 22, etc.)

Þorin m. a dwarf, 16

Þórr m. = Tror son of Munon, 4, = Ector (Hector), 55 (cf. Skáld 6/14 = Hector, 6/25 = Jupiter); one of the companions of Óðinn king in Asia on his migration to Sweden, 55; a god, son of the god Óðinn, 17, 22, 23, 26, 30, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 48, 49, 50, 53. Cf. Asahórr, Oskahórr, Vígeþórr, Vingnir (see note to 22/30–1); He frequently appears in poetry, and in Skáld brúði m. a name of Óðinn, 21 (Skáld 8, verse 10, 26, verse 74, SnE II 472, Ágrip 2); one of Gylfi’s informants, 8, 9, 10, 12, 21, 37, 53. Cf. Sigrúnur Nordal, Snorris Sturlusons, Reykjavík 1920, 114, and references under Hár.

bróinn m. a dwarf, 16 (cf. brár, Bráinn and Porinn, Vsp 12)

brór m. (1) a name of Óðinn, 22. (2) a dwarf, 16

brúðheimr m. = Thracia, 5 (Grm 4; cf. brynum, bryngabar)

brúfr f. a Valkyrie, 30 (SnE II 490; in various kennings for ‘woman’. Cf. brúdr daughter of Þórr, Skáld 14, 15, verse 45, 29, verse 88, 30, 69, verse 337, 115, verse 434)

bryngabar m. pl. home of Þórr, 22, 43 (Skáld 22; brúð- ‘might’, vangr m. ‘field, plain’. Cf. Brúðheimr)

brynum, bryngabar m. home of the giant bjazi, 23, 24 (Skáld 2/5; in Jötunheimar, see Skáld 2/12–13. Always written Brúðheimr in U; cf. brymr m. ‘noise’, fruma f. ‘thunder’)

búfr m. a name of Óðinn, 21 (Bundr Grm 46 (Codex Regius), Buðraidr as one word W and U)

bul f. a river, see Fimbulþul

bundr m. a name of Óðinn, 22 (Háv 145, Skáld 13, verse 37, Háttatal st. 68; cf. Bus)

þjóðr m. a stone, 29 (SnE II 431)

Þyn f. a river, 33 (Grm 27, Skáld 125, verse 480)

Þókk f. name assumed by Loki, 48 (þókk f. ‘thanks’)

þyld f. a river, 33 (Grm 27, Skáld 125, verse 480)

pókk f. name assumed by Loki, 48 (pókk f. ‘thanks’)

Æsir m. pl. see Áss

Ǫkuþórr m. ‘driving Þórr’, a name of Þórr, 22, 23, 37, 39, 55 (Skáld 6; not found in poetry. See note to 22/30–1; akv sv. ‘drive (a chariot)’; generally written Akv-Akv- in T and W)

Ǫrmt f. a river, 17 (Skáld 126, verse 484)