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*Skáldskaparmál* contains a lot of poetry that was composed mainly in Norway and Iceland in the ninth to twelfth centuries. Though much of it is quoted in short extracts, it constitutes an anthology of verse of various kinds, including mythological, historical, lyrical and other types of verse, selected and commented on by one of the major authors of thirteenth-century Iceland. This edition provides these examples of Old Norse verse with extensive explanatory notes and, in volume 2, a full glossary and index. It is hoped that it will be useful to students as an introduction to a wide variety of early Scandinavian poetry, presented in an authentic context and reflecting the taste and interests of an educated Icelander of the great age of saga-writing, himself a practised poet.

I am grateful for the comments and corrections of Peter Foote, Richard Perkins and Mats Malm on the final draft of this book.

A. F.
INTRODUCTION

Title

Skáldskaparmál ('the language of poetry') is the second major part of Snorri Sturluson’s Edda ('Treatise on poetry'; sometimes called the Prose Edda), coming in those manuscripts that include more than one part of the work between Gylfaginning and Háttatal. The name is not found as the heading of this part of the text in any early manuscript (R and W have large ornamental initials at 1/2, though neither they nor T have any heading at 1/1; see textual note), but is used in the rubric at the head of the whole text in the Uppsala manuscript (U): ‘Er fyrst frá Ásum ok Ymi, þar næst Skáldskaparmál ok heiti margra hluta.’ At 3/10 this manuscript also includes the words ‘hér hefr [or hefir] mjǫk setning skáldskapar’ and in the version of the beginning of ch. 3 that it has before before ch. 2 (SnE 1848–87, II 302) ‘Hér hefr Skáldskaparmál ok heiti margra hluta’. In fact the editors of the Arnamagnæan edition (SnE 1848–87) took the first narrative sections of Skáldskaparmál as a continuation of Gylfaginning, and numbered the first chapters 55–8 accordingly, entitling this section Bragaræður (‘speeches of Bragi’), labelling 5/25–6/29 the Eptirmáli (‘Epilogue’; placed at 5/8) and beginning Skáldskaparmál itself at 5/9 (this arrangement of the text follows that of Rask (SnE 1818), where Skáldskaparmál is often called ‘Skáldja’). Their chapters 55–8, however, do not continue the dialogue of Gylfaginning; they open a new narrative frame, a conversation between the god Bragi and Ægir, a personification of the sea, which seems to continue through much of Skáldskaparmál. Though the indications of the speakers peter out in the course of this section as they do in Háttatal, and there is little sign of dialogue from ch. 43 onwards, several later chapters are introduced by a question, and the whole of the rest of Skáldskaparmál, to the end of ch. 74, can be taken as the words of Bragi. Apart from the opening chapter, only in 5/25–6/29 is the voice clearly authorial, and though ch. 33 does not really fit into the scheme (see below), chapters 355–58 seem designed as an introduction to Skáldskaparmál even if they were perhaps written after the bulk of the rest of the section. The word skáldskaparmál appears also at 5/15 and in the passage in A which introduces a list of kennings which is placed immediately before the extracts from Skáldskaparmál in that manuscript (see p. xlvii below; note also TGT 104).
Chapter 55: (The chapter numbers are those of SnE 1848–87, and the first four are a continuation of the chapter numbers of Gylfaginning): Óðinn and the Æsir entertain Ægir to a feast.

Chapter 56: Bragi tells Ægir the story of the giant Þjazi’s theft of Iðunn and her golden apples, their recovery by Loki and how the Æsir killed Þjazi and compensated his daughter Skaði; and how Þjazi and his brothers had taken their father’s inheritance.

Chapter 57: The origin of the mead of poetry in the blood of Kvasir.

Chapter 58: How Óðinn brought the mead of poetry to the Æsir.

Chapter 1: The categories of poetry.

Epírmáli ('Epilogue', 5/25–6/29): The meaning and purpose of the work. The story of Troy as an allegory of Norse myths.


Chapter 5: Kennings for Baldr.


Chapter 7: Kennings for Freyr. Verses 60–63.

Chapter 8: Kennings for Heimdallr.

Chapter 9: Kennings for Tyr.

Chapter 10: Kennings for Bragi.

Chapter 11: Kennings for Viðarr.

Chapter 12: Kennings for Váli.

Chapter 13: Kennings for Höðr.

Chapter 14: Kennings for Ullr.

Chapter 15: Kennings for Æsir.

Chapter 16: Kennings for Loki. Verse 64.


Chapter 19: Kennings for Frigg.

Chapter 20: Kennings for Freyja.

Chapter 21: Kennings for Sif.


Chapter 23: Kennings for the sky. Verses 105–16.


Chapter 26: Kennings for the sun. Verses 135–6.
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Chapter 27: Kennings for the wind. Verse 137.
Chapter 28: Kennings for fire.
Chapter 30: Kennings for summer. Verse 140.
Chapter 31: Kennings for man and woman.
Chapter 32: Kennings for gold.
Chapter 33: Gold = Ægir’s fire; Ægir’s feast for the gods. Verse 141.
Chapter 34: Gold = Glåsir’s foliage. Verse 142.
Chapter 35: Gold = Sif’s hair. The dwarfs make treasures for the gods.
Chapter 36: Gold = Fulla’s head-band. Verse 143.
Chapter 37: Gold = Fríyja’s tears; her daughter Hnoss. Verses 144–9.
Chapter 38: Gold = giants’ words. Verse 150.
Chapter 39: Gold = otter-payment. The origin of this kenning.
Chapter 41: Sigurðr and Brynhildr; his marriage to Guðrun and death.
Chapter 46: Gold = fire of the hand, etc. Verses 191–5.
Chapter 47: Kennings for man and woman as givers of gold and as trees. Verses 196–218.
Chapter 49: Kennings for weapons and armour. Verses 226–49.
Chapter 54: Ókend heiti. Terms for poetry. Verses 300a–b, 301–3.
Chapter 56: Terms for the heavens, sun and moon.
Chapter 58: Terms for wolves, bears, stags, horses, oxen, snakes, cattle, sheep, swine. Verses 318–31 (including Porrgrímsþula and Kálfsvísa or Alsvímsmál).
Chapter 59: Terms for the sky and weather. Verse 332 (from Alvíssmál).
Chapter 60: Terms for raven and eagle. Verses 333–43.
Chapter 62: Terms for fire. Verses 370–79.
Chapter 63: Terms for times and seasons. Verse 380 (from Alvíssmál).
Chapter 65: Terms for men.
Chapter 66: Dula of terms for men.
Chapter 67: Terms for men: vikkenningar, sankenningar and fornófn.
Chapter 68: Terms for women: við(r)kenningar.
Chapter 69: Terms for the head, eyes, ears, mouth, teeth, tongue, hair.
Chapter 70: Terms for heart, mind and emotions.
Chapter 71: Terms for arms and legs, hands and feet.
Chapter 72: Terms for speech (and kennings for battle).
Chapter 73: Terms for wisdom and other mental qualities.
Chapter 74: Homonyms, ofljóst.
Chapter 75: Þulur of names and synonyms for sea-kings, giants, troll-wives, gods and goddesses, women, men, battle, various weapons and armour, sea, rivers, fish, whales, ships, land, various animals, domestic and wild, the heavens and the sun. Verses 412–517.

The composition of the work

Háttatal, which is a poem illustrating the use of various verse-forms with a commentary that is mostly concerned with explaining the metrical and other formal devices used in their construction, and was probably written before Skáldskaparmál, also includes some passages concerned with poetical language (e.g. Háttatal 1/55–6/21; i.e. verses 2–6 and commentary), and it seems likely that the author did not at first envisage compiling a separate section on the language of poetry. When he did start doing that, he listed various poetical terms under their designations, and the fact that in the second half of Skáldskaparmál kennings and heiti (simplex poetical
terms) are not consistently separated (cf. note to 87/8–9) suggests that at first he did not plan to separate these two categories in his treatment of them (there is even more mixing of the two categories in the version of Skáldskaparmál in the Uppsala manuscript), and that when he did decide to have separate sections dealing with kennings and heiti he did not take all the kennings out of the heiti lists; this may imply that the work was still in the process of revision at the author’s death. This second half of Skáldskaparmál also makes less consistent use of the dialogue form, and as in Háttatal the speakers are here not generally named, and it is likely that the dialogue in the form it now has evolved gradually, only perhaps being provided with a narrative introduction after the bulk of the material had been compiled. In various parts of Skáldskaparmál narratives are also included to account for the origins of some of the kennings by recounting the myths and legends that were thought to have given rise to them. These are added in a somewhat unsystematic way (and are not all present in all of the manuscripts), and some (particularly the account of Otrgjǫld and the Gjúkungar) have by some been thought to be interpolations. Whether they were added by the original author or by a later reviser, it is likely that these were not in the original plan of the work, and the introductory chapters (1/1–5/8), which among other things recount the myth of the origin of poetry, may have been the last to be compiled. Then, as with the discussions of poetical language in Háttatal, it may be that the writer felt that there were too many such narratives to incorporate into Skáldskaparmál, and it is likely that Gylfaginning and its prologue were made into a separate introduction to the whole work to provide the mythical and legendary background to the whole of skaldic verse.

Date and authorship

Háttatal must have been written soon after Snorri Sturluson’s first visit to Norway in 1218–20; Skáldskaparmál may have been begun shortly afterwards and is likely to have been in process of compilation for some time. Its lack of organisation (compared with both Gylfaginning and Háttatal, as well as with Heimskringla) suggests that it was unfinished at the time of Snorri’s death in 1241. Though various interpolations may have been made by a later hand, the attribution of the main part of Skáldskaparmál to Snorri is generally
accepted, and is implied by the rubric at the beginning of the Uppsala manuscript *(SnE* 1848–87, II 250: ‘Bók þessi heitir Edda. Hana hefur saman sett sausage Sturluson respír þeim hætti sem hér er skipat. Er fyrst frá Ásum ok Ymi, þar næst Skáldskapar mál ok heiti margra hluta’) and the reference in the fragmentary manuscript AM 748 I b 4to *(SnE* 1848–87, II 427–8: ‘Hér er lykt þeim hlut bókar er Óláfr Borganse hefur samansett ok upphefr Skáldskaparmál ok kenningar eptir þvi sem fyrirfundit var í kvæðum höfðskálka ok Snorri hefur síðan samanføra látit’), even though this is here followed by a passage not thought to be part of Skáldskaparmál, extracts from which begin some three manuscript pages later (Óláfr Borganson was a nephew of Snorri and the author of *The Third Grammatical Treatise*). Skáldskaparmál was, however, the part of Snorri’s *Edda* that both in the Middle Ages and later most attracted modifications and additions by various hands. Already Codex Wormianus (W) has (the remains of) a substantially revised version of the second part (the òkend heiti section, beginning at 83/13) and two fragmentary manuscripts (AM 748 I b 4to (A) and AM 757 a 4to (B)) contain extensively revised versions of various parts of Skáldskaparmál where the order has been much changed and additions have been made. The Utrecht manuscript (T) and AM 748 II 4to (C) have texts that do not differ much from that in the Codex Regius (R), which is taken to represent Snorri’s work most accurately, though it is likely that scribal or editorial changes of various kinds have been made in all these versions. In particular it is uncertain whether Snorri intended the þulur (verses 412–517) to be included in Skáldskaparmál. The version in the Uppsala manuscript differs from the others in all parts of the *Edda*, but particularly in Skáldskaparmál, where various passages and verses are absent, the material is very differently ordered and the whole structure of the work is different. It is difficult to know whether these differences are due to a later redactor of Snorri’s work or whether they derive from another version, perhaps a draft of the work, made by Snorri himself. It is unlikely, however, that the arrangement in the Uppsala manuscript gives a better idea of how Snorri intended the work to be than the Codex Regius does.

Even after the end of the Middle Ages, Skáldskaparmál continued to be the part of the *Edda* that attracted the most attention; it was influential on the language of rímur poets and others, and various revisions and adaptations of the work were made in the seventeenth century and later (see Faulkes 1977–9).
The verse quotations

The major part of Skáldskaparmál consists of lists of kennings and heiti provided for the use of ‘young poets’ (this purpose of the work is clearly stated at 5/25–30) illustrated from the work of more than 70 earlier poets (see the table below, pp. lv–lxix, and cf. SnE 1931 xlvii–xlvi; Hallberg 1975, 5–6) with narratives (some in prose, some in verse) to explain the origin of some kennings. Unlike Håttatal, Skáldskaparmál contains no verse by Snorri himself. Some of the lists are derived from earlier versified lists such as are included in some manuscripts (but not in W or U) at the end of Skáldskaparmál (verses 412–517; more of these are included in A and B than in R, T and C); some versified lists are included in the body of the work (verses 325–31) and a rhythmical list is included at 106/23–107/11. These are likely to have been part of the learned activity of twelfth-century Icelandic compilers (Einarr Skúlason’s poetry and eddic poems like Álvismál provide further evidence of this sort of activity), though of course it is possible that some of the þulur are actually compiled from Snorri’s prose lists. Some lists of names are derived from eddic poems (e.g. 88/8, 90/1, 10–12 use Grímnismál 33, 37, 34) and Álvismál 20 and 30 are quoted as verses 332 and 380; Rígsþula seems to be used in the names for different kinds of men and women in chs 65–8. Rígsþula itself is included in Codex Wormianus, and only there, where it is presumably an interpolation. Three stanzas from Bjarkamál are quoted for their lists of terms for gold (verses 188–90; only fragments are known of this poem, one of them in Heimskringla, Hkr II 361–2; two more are attributed to it in Edda Magnúsar Ólafssonar 265, 272; see Skj A 1 180–81, B 1 170–71). Many mythological names in Skáldskaparmál and the þulur also occur in Hyndluljóð, and in some cases nowhere else, though it is uncertain whether this poem is later than Snorri’s Edda and makes use of it or the reverse. Grottasyngir is quoted entire in R and T (and only there) in connection with the story of Fróði Fróðleifsson which gives the origin of the kenning ‘Fróði’s meal’ for gold (ch. 43). Like Rígsþula in W, this may be an interpolation. Many of the lists of kennings and heiti are of course simply compiled from their occurrences in the skaldic verses which are quoted; sometimes such verses are not quoted, however, and some of the kennings for sky and the sun in chs 23 and 26, for instance, are parts of kennings for God in Christian poems that are
not always quoted there either; cf. 85/13–16 (see ch. 52 and Meissner 1921, 378–82). The little treatise on poetic language known as Den lille Skálda (in A and B; SnE 1848–87, II 428–31, 511–15), if older than Snorri’s work, might have been a source, and there may have been other such compilations. Finnur Jónsson evidently assumed that Den lille Skálda was compiled from Snorri’s work, and he printed at the foot of the pages of his edition references to the passages in Skáldskaparmál that may have been used in it, see SnE 1931, 255–9; cf. Finnur Jónsson 1920–24, II 926. Schedae by Sæmundr fröði have been suggested as a further source, see de Vries 1964–7, II 226 (see also 230 n. 130). But the majority of Snorri’s sources must have been oral, and most others non-learned (no Latin sources can be demonstrated for any part of Skáldskaparmál except for the so-called Eptirmáli, 5/36–6/29; but some narratives are derived from vernacular sagas, see below).

Most of the illustrative quotations consist of half-stanzas attributed to named skaldic poets, though a few are anonymous. Some of these appear in other Icelandic books, especially Heimskringla and other versions of the Kings’ Sagas (where usually whole stanzas are quoted) but the variations from the texts that appear in other sources imply that in Skáldskaparmál Snorri has quoted from memory or used oral variants; and it is likely that most of the other verses quoted that are not found elsewhere (and there are many of these) are similarly quoted from memory. Especially where the quotations are part of extensive poems, however, there is a possibility that Snorri or another had previously copied them into manuscripts, though no anthologies of skaldic verse and few complete poems have been preserved. Finnur Jónsson has pointed out (SnE 1931, xlviii) that a number of the poets quoted appear only in one section of the work, though there are also many that appear in both sections (i. e. the section on kennings and the one on ókend heiti). There does not seem to be any conclusion to be drawn from this.

Verses are seldom assigned to named poems in Skáldskaparmál, though many are believed to belong to long poems, flokkar or drápur. For instance, ten quotations in Skáldskaparmál are believed to be from Þjóðólfr Arnórsson’s Sexstefja, but the poem itself is not named. It is therefore often difficult to be certain which poems verses belong to, and whether or not they are independent lausavísur (i. e. stanzas that are complete poems in themselves; many of the
attributions in Skj are based on guesswork). Moreover when there is more than one poet of the same name, the patronymic or nickname is not always given, and some verses that are, for instance, attributed to ‘Einarr’ could be either by Einarr skálaglamm or Einarr Skúlason. In a few cases there are quotations without any attribution which may belong to the work of known poets and be parts of known poems.

There are some so-called ‘mythological skaldic poems’ quoted in Skaldskaparmál, mainly in connection with the lists of kennings for Þörr (also Iðunn): there are extensive extracts from Dörsdrápa, Húsdrápa, Haustlǫng and Ragnarsdrápa (the last two of these are Norwegian ‘shield’ poems, describing pictures on shields given the poets by patrons; Húsdrápa describes decorations in a hall in Iceland). Some verses from these poems are quoted elsewhere in the Prose Edda, but there are no quotations from these poems outside the work (except for quotations of single stanzas from Ragnarsdrápa in The Fourth Grammatical Treatise and Heimskringla as well as in Gylfaginning; there is also a quotation from Húsdrápa among the additions to Skáldskaparmál in W). It is uncertain whether Snorri himself intended these extended quotations to be included in Skáldskaparmál (they are not in all manuscripts), but obviously he knew the poems since he quotes individual verses from the poems as well and uses material from them in prose paraphrase in both Gylfaginning and Skáldskaparmál. They were probably composed in heathen times or in the period of transition to Christianity and were presumably known to Snorri from oral tradition, though their poor preservation and the abnormal spellings in the extant manuscripts suggest that they may have been copied from earlier poorly copied manuscripts.

The þulur

There are 106 stanzas containing þulur at the end of Skáldskaparmál in R, T and C and more in A and B. Some of these seem to have been sources for prose lists of kennings and heiti in Skáldskaparmál that are not all just compiled from examples in skaldic verse, but are evidently from earlier lists; cf. 85/13–15 (but note that A has Himins heiti þessi er hér eru ritin instead of þessi nöfn himins eru rituð, en).

The lists of names for the sky and sun that follow (85/17–20) are clearly partly based on the þulur in verses 516–17 (cf. also the additional þula of Himins heiti in A and B, Skj A I 683, and
Alvíssmál 12, 16; few of the names are found in other extant poems, those that are being anyway in verse later than Snorri’s Edda; see note to 85/13). Other prose lists in Skáldskaparmál that seem to be derived from þular are those of names for bears (88/6–7, cf. verses 510–11); stags (88/8, cf. verse 512; also Grímnismál 33, see Gylfaginning ch. 16); the moon (85/21–2, cf. verse 11 in Skj A I 682–3 (Tungls heiti, in AB); the lists of words in chs 70–71 seem to be related to the þular of Hugar heiti ok hjarta and Heiti á hendi in A, Skj A I 688–9; and there are other examples of the probable use of verse þular. It is clear that it is not just the þular in R that were used by the compiler of Skáldskaparmál, and not even those in the same form as they have in R (the order is often different, there are both additional words and omissions as well as variant forms); and those that are in R are not used exhaustively in Skáldskaparmál. On the other hand, Finnur Jónsson (SnE 1931, xlviii–xlix) assumed not only that Snorri did not use the þular that are in R, but that the additional ones in A and B were later than his time anyway. Some of the þular seem to be compiled from earlier extant sources. For instance, since the list of names of earth (85/23–87/7) is derived from the verse examples that accompany it, the þula in verses 501–2 may be derived partly from these too, though words are also included there that are not in other extant verse. The þula of river-names in verses 479–84 is partly based on Grímnismál 27–29, or it may be the other way round. Only some of the river-names in the þular are of mythical rivers mentioned in Gylfaginning and Grímnismál; others are geographical (cf. note to verses 479–84) and may be derived from actual geographical knowledge, and several are also among the names of Ægir’s daughters, see 95/7–9 and note, and 36/25–6. The horses of the sun (90/1) and some of the serpent-names (90/11) are from Grímnismál 37, 34 (cf. also Grímnismál 30, Vafþrúðnismál 12, 14), and some of these names (and Grímnismál 34) have also appeared already in Gylfaginning chs 10–11, 16. The names for men (chs. 65–8) are partly from Rígsþula, which also includes some of the names in verses 438–48. Weapon-names and ship-names seem in many cases to be derived from sagas, particularly fornaldaarsögur. The list of sea-kings (i. e. kings whose territory was the sea; vikings who took the title of king, verses 412–16) contains names that appear elsewhere as names of semi-historical characters in poetry or prose narratives (e. g. Atli, Gjúki, Gyði,
Hagbarðr, Hjálmarr, Randvér) and this suggests that this list is no more than a list of legendary names. The coincidence of names of sea-kings, giants, dwarves and gods on the one hand, and of names of goddesses, giantesses, valkyries, norns and heroines of fornaldarsögur on the other, is probably due partly to the vagueness of these categories in Norse mythology generally, and partly to the random way in which lists of these kinds of beings were compiled.

Some of the þulur contain foreign words (Latin, French, Greek); this confirms their learned character and implies that they were mostly compiled in the twelfth century or later. They have their closest literary parallels in the work of Einarr Skúlason; cf. especially his lists of kennings for sea using names of islands, Skj A I 484–5, verses 11–14. Two of these are in A and all four are attributed to Einarr in Edda Magnúsar Ólafssonar 266–8. Magnús Ólafsson possibly found them in W, but more likely in some other medieval manuscript. There are further dróttkvætt verses of a similar kind containing terms for woman in U and A (SnE II 363, together with a verse of mansǫngr, and SnE II 490–91) and Málsháttakvæði is a collection of versified proverbs of a similar nature (Skj A II 130–36; in R after Háttatal). S. Bugge (1875, 237–42) suggested that both the þulur and Málsháttakvæði were the work of Bjarni Kolbeinsson, along with Jómsvíkinga drápa (Skj A II 1–10; also in R after Háttatal). This is not demonstrable, though it is true that these writings are all in a similar spirit. Also comparable are Haukr Valdísarson’s Íslendingadrápa (Skj A I 556–60; in A) and Háttalykill (attributed to Earl Rǫgnvaldr of Orkney and the Icelander Hallr Þórarinsson), and this group of writings may testify to the development of a particular kind of learned activity in Orkney. The þulur contain many words not actually found in poetry (and often not in prose either), so that their purpose as collections of names for use by poets is not always certain. Among their sources are skaldic verses as well as eddic poems, but also written prose sources and perhaps personal knowledge and travellers’ accounts for the foreign geographical names; cf. Apardjón in verse 481. This is included as a river-name, but though it contains a river-name, it is actually derived from the name of the town of Aberdeen, ‘At the mouth of the River Don’, and it is likely that it is based on garbled personal knowledge of the place. Some of the verse þulur are, however, older than the twelfth century, e. g. presumably the lists of dwarfs in Völuspá and those of rivers and
other items in Grímnismál; there are some similar lists in poems in Heiðreks saga and in Anglo-Saxon poems such as Widsiþ; the date of Alvíssmál must be regarded as uncertain. Many of the whale-names (some are obviously fabulous) in verses 489–90 are found in the chapter on whales in Konungs skuggsjá, though it is difficult to know how old such traditions are.

It seems clear that whether or not they were intended to be included as part of Skáldskaparmál, the þulur appended to the work in RTABC were not compiled by Snorri himself, and may have been added by another hand.

The dialogue frame

The scene is set in the first chapter, which parallels the second chapter of Gylfaginning, and it is probably based on the situation in Lokasenna (sometimes called Ægisdrekka, ‘Ægir’s feast’). This poem was certainly known to Snorri, for there are quotations from it in Gylfaginning, though in Skáldskaparmál it is mainly the prose introduction to the poem that is paralleled. The scene in both is a feast where the gods and Ægir are in the same hall (in Ásgarðr in Skáldskaparmál, in Ægir’s hall in Lokasenna), and Snorri himself draws attention to the similarity in his prose account based on (the prose introduction to) Lokasenna in ch. 33 (41/1–2), where the feast does take place in Ægir’s hall. There is hardly any mention of the speakers from ch. 2 onwards, however, and as in Háttatal the speakers’ names are generally not given and the dialogue is not kept up to the end of the section. This part of Skáldskaparmál is in conception rather like Alvíssmál: both works are concerned with esoteric names and kennings for various concepts, and the narrative framework in both is definitely subsidiary, though the didactic content in both is presented with considerable artistry. Grímnismál too has similarities, though there the content seems to be purely informational (i.e. has no practical purpose).

The conversation between Bragi and Ægir in Skáldskaparmál is more artistic than that in Háttatal, like that in Gylfaginning, where the speakers are also given names and embryonic characters, though unlike Gylfaginning it is not rounded off with a conclusion. (There are verbal similarities with the introduction to the dialogue in Gylfaginning, compare 1/2–5 and Gylfaginning 7/20–27.) Ægir makes
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some comments on Bragi’s narration that are comparable to those of Gylfi on the narrations of Hár, Jafnhár and Þriði (e.g. 3/9, 4/6, 24/17–18). Unlike that in Gylfaginning, where the dialogue is a contest, the content of the conversation in Skáldskaparmál has no real connection with the frame other than that Bragi, as god of poetry, is a suitable person to talk about the language of poetry and its origin (even though Óðinn is more often actually mentioned by poets and is the god who obtained the mead of poetry for the use of men); on the other hand it is not quite clear why Ægir should have been chosen for the role of questioner, except that the tradition of Ægir’s feast for the gods in Lokasenna provides an ideal setting for the conversation; and being an outsider among the gods (he is usually regarded as one of the giants, a personification of one of the chaotic forces of nature) Ægir would be a suitable person to be instructed in the esoteric, sophisticated and civilised art of poetry. After the opening and the beginning of ch. 1, the references to Bragi and Ægir as speakers are mostly in the stories of Þórr’s adventures, which may originally have been a separate section of Skáldskaparmál (as they are in U). If they were only later linked with the rest of Skáldskaparmál (which may like Háttatal originally have had unnamed speakers), this would explain why in the later part of Skáldskaparmál there are references to both in the third person. As in Gylfaginning (14/2 and perhaps elsewhere) and Háttatal (e.g. 16/13–17) there are some places where the voice of the author seems to break into the conversation. For instance, there are references to the text as a written one at 73/31, 85/13–15 (see Glossary under ríta and cf. Háttatal 11/9, 23/11, etc.). There are three phases to the conversation in Skáldskaparmál. After the scene-setting of 1/2–15, Bragi tells Ægir a story purportedly chosen at random about one of the exploits of the gods against the giants, at the end of which Bragi incidentally mentions that it gave rise to some kennings in poetry (3/5–8). This leads to Ægir’s first question about poetry: he asks about its origin (3/10–11), and Bragi tells the myth of the origin of the mead of inspiration (3/12–5/8). Ægir then asks specifically about the language of poetry (5/9–10), and then begins the second phase: the analysis of poetic diction in the form of questions and answers, enumerating categories and sub-categories (5/9–24), in the same style as the beginning of Háttatal. The dialogue is then interrupted by a passage in the author’s voice giving the purpose of the work,
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emphasising the mythological background to many of the kennings, and suggesting an allegorical origin for some myths in the story of the Trojan War (5/25–6/29). Then the conversation is apparently resumed (but to begin with, in chs. 2 and 3, with no mention of the speakers; only in B is ch. 3 said to be part of Bragi's speeches, though 6/30 seems to follow on from 5/24, see note to 6/32), and in this second phase kennings are enumerated according to their significations, beginning with those for Óðinn, and illustrated by numerous quotations from skaldic verse. The conversation from now on becomes perfunctory; the next actual question is at 14/25, from which point the dialogue is handled very much in the same way as in Háttatal, and various sections are introduced thus, without the speakers being identified (e.g. at the beginnings of chs 5–16).

The speakers’ names are only reintroduced again at the beginning and end of ch. 17, where further extended narrations (Þórr’s exploits) interrupt the enumeration of kennings. Chs 17–18, which have rather little to do with the origins of kennings, are in U placed immediately after the first group of narratives and the interruption at 5/25–35; it may be that they were afterthoughts (cf. 20/18 n.), but in any case the desire to include more such narratives perhaps for their own sake (there are others later in Skáldskaparmál that are not all mythological ones) may have been one of the reasons that Snorri went on to compile Gylfaginning. When the dialogue is maintained after ch. 18, it is quite perfunctory, as it is in Háttatal, and the narrative frame seems to be forgotten. Both speakers are from time to time referred to in the dialogue in the third person (in chs 10, 22, 25, 27, 28, 32, 61), and one episode is related, in which both appear, which must have taken place after the conversation in which it is narrated (ch. 33; cf. note to 2/2–4). This suggests that phase two was not originally intended to be included in the frame of phase one, and that when they were joined together, the author neglected to make the changes that would have been necessary to avoid these absurdities. It is conceivable, but by no means certain, that the absurdities were deliberately intended as a joke or included for ironical purposes, to emphasise the fictional nature of the frame story. Phase three is the ókend heiti section (from 83/13), where the dialogue, when there is any trace of it at all, is entirely perfunctory, as in Háttatal, and towards the end is abandoned completely; there is no narrative conclusion. The last question is at 99/21. The þulur are
clearly not intended to be part of the conversation. There are several
more extended narratives in phases 2 (chs 33–5, Ægir’s feast, the
making of the gods’ treasures; chs 39–42, Otrgjöld and the Gjúkungar;
chs 43–4, Fróði’s mill, Hrólfur kraki; ch. 50, Hjaðningavíg) and 3
(ch. 64, the descendants of Hálfdan gamli); towards the end of
phase 3 there are rather few verse illustrations (chs 65–74).

Skáldskaparmál is thus more varied in content and structure than
either Gylfaginning or Háttatal; the organisation is not entirely
coherent and this adds to the impression that the work was not com-
pleted by the author. In Skáldskaparmál some sections are organised
with an introductory list of kennings for a particular concept, fol-
lowed by a series of illustrations from earlier poets exemplifying
these kennings in the same order as in the introductory list. But this
is not always by any means carried out with regularity; there are
many inconsistencies and much randomness, and it is not possible to
dismiss all these as the result of the activity of interpolators or
scribal interference (cf. SnE 1931, xliv–xlvii). Similarly, there are
some verses adduced as examples of kennings that in fact contain
none (see SnE 1931, xlv): verses 10 and 12 contain only ökend heiti
for Óðinn; verse 20 contains no names or kennings except the name
Óðinn itself; verse 14 has only the kenning sigrunnr, which is a
generalised one for warrior, not a specific name for Óðinn; in verse
23 farmagnuðr only refers to Óðinn in the particular situation of
flying to escape Þjazi. The fact that some of these verses are not in
all manuscripts is no argument for their being interpolations; it is
more likely that some scribes omitted them when they realised that
they did not contain the expected kennings. There are similar incon-
sistencies in the ökend heiti section of Skáldskaparmál, where kennings
are sometimes listed alongside heiti (see notes to 87/8–9, 90/16–17,
26–9, 95/1, 108/6–9, 109/8–9); there is no reason there either to
explain the inconsistencies as due to scribes rather than to the
author’s incomplete working out of his scheme (cf. 95/7–9 n.).

The Uppsala manuscript has a less consistent division of Skáld-
skaparmál into kennings and heiti than some other manuscripts, and
for instance has chs 50, 34–6, 39–40, 43–5 after the section on
ökend heiti (SnE II 339–355), though many of the other chapters
dealing with kennings come before (see pp. xl–xlv below). If U
represents an earlier stage in the evolution of Skáldskaparmál than
other manuscripts, this perhaps indicates that the division into ken-
nings and heiti only occurred to the author after he had assembled most of his material; though the material was then arranged roughly into two sections, many remnants of the undifferentiated treatment survived at various points in the compilation, particularly in the ókend heiti section. Of course it is also possible that the last chapters in Skáldskaparmál in U, which also contain some extended narratives, represent material that came to hand later, when the bulk of the compilation was complete.

The prose narratives

There is very little to be added to Finnur Jónsson’s summary of the sources of these in SnE 1931, liv–lvi. Like the stories in Gylfaginning, those in Skáldskaparmál are in many cases derived from eddic poems, though in some cases they are taken from or influenced by skaldic mythological poems such as Pórsdrápa, Ragnarþrúpa, Hlíðdrápa, Haustlǫng (or references to mythology in kennings in skaldic verse); in some cases parts of these verse sources are quoted. (Genealogical poems such as Ynglingatal, Háleygjatal and Nørregkonungatal seem not to be used in Skáldskaparmál.) Other stories are from learned prose writings of the twelfth or early thirteenth centuries such as the mainly lost Skjóludunga saga (which may also have been used in the first chapter of Gylfaginning as well as in its Prologue). As with Gylfaginning, it is difficult to gauge the extent to which Snorri may have been dependent in Skáldskaparmál on oral prose stories, either instead of verse sources or to supplement them. Where supposed Celtic motifs come into his narratives (for instance Sigurðr gaining knowledge from sucking his finger, or the everlasting battle motif in the Hjarningagí; cf. Saxo Grammaticus 1979–80, II 75, 84–5) it is likely that his knowledge came from (via) written sources such as versions of Vǫlsunga saga and Skjóludunga saga rather than oral ones.

The opening frame story that introduces the speakers through whose words the following narratives are presented is probably based mainly on the situation described in Lokasenna (see p. xviii above); the preparation for the feast of the gods is described in Hymiskviða.

1/16–2/37 tells the story of how the Æsir slew Þjazi, which is the subject of part of Haustlǫng (with the text of which the prose account has some striking verbal correspondences). This is quoted in verses
92–104, though it seems likely that Snorri would have had other sources for the story too. *Hárbarðsljóð* 19 has a rather different version of the conclusion of this affair. The story of how Þjazi and his brothers shared their inheritance (3/1–5) is not told elsewhere, though kennings based on it are widespread (cf. verse 150; see Meissner 1921, 227–8).

A version of the story of the origin of the mead of poetry (3/10–5/8) appears also in *Hávamál* 104–10. Though this cannot have been Snorri’s only source, conceivably some of the differences in his account may be the result of his own rationalisation and expansion of the *Hávamál* account. The story is alluded to in many skaldic kennings, though it is not certain that they all originate in heathen times (see Frank 1981).

The account of the Trojan war (5/36–6/29) could be derived from *Trójumanna saga*, and thus ultimately based on Latin versions of Homer (see Faulkes 1978–9, 119 n. 127), though it differs considerably from the saga in details. In fact the name *Volukrontem* at 6/3 seems to connect this account particularly with the version of the saga in *Hauksbók* (though this book was of course compiled later than *Skáldskaparmál*; see Faulkes 1978–9, 122).

The story of Þórr and Hrungr (20/17–22/19) appears also in *Haustlǫng* (quoted in verses 65–71), but it seems likely that Snorri knew other versions too. The beginning of the story and 22/20–32 seem to have no parallel in extant sources.

The story of Þórr and Geirrðr (24/19–25/34) seems to be based mainly on *Þórsdrápa* (quoted in verses 73–91, as well as in verses 44 and 53), though the quotation of a fragment of a poem in *ljóðaháttr* (verse 72; another in U, 25/27 n.) implies that there was an eddic poem that related this story too, and Snorri’s account does not follow *Þórsdrápa* closely. The story has reflexes in Saxo Grammaticus Book VIII (1979–80, II 142, 144–5) and there may have been many versions current in Scandinavia (cf. McKinnell 1994, 57–86).

The story of Ægir entertaining the Æsir (40/32–41/10) may have been suggested by *Hymiskviða*, though it is mainly based on the scene of *Lokasenna*, which may thus have been the model for this as well as for the frame of *Skáldskaparmál*. The peculiarity is that this event is said to be a return visit by the Æsir three months after the conversation of which the narration of ch. 33 still seems to be part. This may be another indication that the idea of the frame to *Skáldskaparmál* was only developed after much of the work had been compiled, and the compiler forgot that he had included an
account of events that could not have been part of Bragi’s original narrative; but in that case, it is still odd that at 40/32–3 there is a reference to the frame story at the beginning of Skáldskaparmál.

The note in 41/22–4 is clearly based on verse 142, another verse in ljóðaháttr that is probably derived from an otherwise lost eddic poem.

The account of Loki’s cutting off of Sif’s hair and the creation of the gods’ treasures that result (41/29–43/10) has no parallel in extant sources, and it is difficult to know whether it was derived from lost poems or from oral prose stories. The account of the origin of Draupnir’s magic properties conflicts with that in Gylfaginning 47.

The story of Ótrgjǫld and the Gjúkungar (45/3–50/21) has parallels in Vǫlsunga saga and the Poetic Edda; it seems likely that the compiler knew not only the poems of the latter (he quoted two verses of Fáfnismál 32–3) in verses 151–2), but also some version of the prose links (or the stories part in prose and part in verse) that appear in the Codex Regius (cf. especially PE 173). It is also probable that he knew (an earlier version of) Volsunga saga as well, though the Sigurðar saga he refers to in Háttatal 35/13 need not have been a written saga, and the fact that the story of Ótrgjǫld and the Gjúkungar is not in all manuscripts of Skáldskaparmál has been taken to strengthen the possibility that it is a later interpolation, which need not have been written earlier than the extant Volsunga saga. But the details of the Skáldskaparmál account indicate that no one extant source has been used exclusively.

Ragnarsdrápa is quoted in verses 153–8, but not many details in the prose account seem to be derived from that. The version of the story of Jǫrmunrekkr’s proxy wooing of Svanhildr and the role of his son Randvér (which seems to show the influence of the Tristram story) link the Skáldskaparmál account particularly with Volsunga saga.

The story of the mill Grotti is clearly based mainly on Grottasongr, quoted in R and T (verses 159–82) and not found elsewhere, so that the poem itself may be an interpolation, though Snorri must have known it. The introductory prose however probably also contains information from Skjoldunga saga, and it may have been there that Snorri found the text of the poem, too.

The Hrölf kraki stories (58/4–59/32) must also be derived from Skjoldunga saga (cf. Skjoldunga saga 42, Hkr 1 57; much of the story—but with important differences—also appears in the later Hrófís saga kraka). The Bjarðamál verses (188–90) could also be from Skjoldunga saga (on which see IF XXXV, xix–lx).
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The account of Hǫlgi (60/10–13) may come from a lost Hlaðajarla saga (cf. ÍF XXVI, xvi and Finnur Jónsson 1920–24, II 633).

The Hjaðningar story (72/1–31) may be derived from Skjǫldunga saga; the account in Ragnarstrápa, quoted in verses 250–54, can scarcely be the only source of Snorri’s knowledge of the story. There is another account in Sǫrla þáttr in Flateyjarbók (I 304–13) which differs greatly from these two and is probably a later development of the legend.

The account of Hálfdan gamli and his descendants (101/10–24 and 103/1–17, see notes; many of the names appear in the pula of names for king in SnE 1848–87, II 469) is related to the genealogical passages in Flateyjarbók I 22–30 (Hversu Noregr bygghist, which prefaces Ólafs saga Tryggvasonar) and these are related to Fundinn Noregr, Flb I 241–3; the latter is the introduction to Orkneyinga saga, ÍF XXXIV 2–7. All three may be derived from a common earlier (twelfth-century?) source, which was perhaps a saga like Skjǫldunga saga (see Faulkes 1993a, 61). The account is comparable to the last part of Heiðreks saga (59–63) and Af Upplendinga konungum in Hauksbók 1892–6, 456–7. Many of the names and some narrative details appear in Hyndluljóð 14–16, but it does not look as though this was a direct source, though its existence suggests the possibility that there could have been other poems like it that may have contained some of the information Snorri gives about the descendants of Hálfdan. Cf. Clunies Ross 1983, 60, where it is claimed that Hversu Noregr bygghist is ‘almost certainly’ later than both Fundinn Noregr and Snorri’s Edda; and ÍF XXXIV, ix–xvi, where Finnbogi Guðmundsson suggests that the introductory chapters to Orkneyinga saga were compiled by Snorri Sturluson himself.

The analysis of poetic diction

The major part of Skáldskaparmál is devoted to the exemplification of kennings and heiti (arranged roughly into these two categories) for various concepts. Relatively little space is devoted to theoretical analysis of poetic diction or to comment. It is only in two passages, the first at the beginning of Skáldskaparmál (ch. 1, 5/9–24), the second at the very end (chs 67–68, 107/12–108/5) that Snorri actually discusses his categories. And as far as the language of poetry goes, his categories are actually rather few: they are kenning, heiti, and the parallel phrases kent heiti and ókent heiti; við(r)kenning,
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sannkenning, and fornafr; ofljóst (ch. 74, 109/11–22) and nýgervingar (41/11–17); nýkrat he only mentions in Háttatal in opposition to nýgervingar. (The most important earlier analyses of Snorri’s categories are Brodeur 1952 and Hallló Halllórsson 1975; cf. also Clunies Ross 1987; Faulkes 1994.)

Of these nine main terms that Snorri uses to describe poetical language, við(r)kenning is least problematical. He uses it only in one passage, in chs 67–68 of Skáldskaparmál, and both his definition (107/13–14) and the examples he gives make it clear that he uses it to mean kennings referring to people (men and women) by their possessions or relationships (including those of friendship and enmity). But it is also clear that nearly all kennings for people which are designed to specify an individual person are in this category. Other kinds of kenning like ‘tree of weapons’ cannot usually designate a particular person, only a member of the class of warriors. (Incidentally it should be noted that even when Snorri lists kennings as expressions for ‘man’ or ‘woman’, most of them as they are actually used in verse refer to individuals, whether they mention individual characteristics or not; they rarely in fact replace common nouns.) The term við(r)kenning presumably relates to Snorri’s phrase at kenna einhvern við eitthvert, ‘to refer to someone in terms of something’, when that something is generally a relative or a possession or other attribute. (The term við(r)kenning as Snorri uses it cannot have anything to do with the same term as used by religious writers to mean ‘confession (of faith)’. Cf. Glossary under kenning.)

Sannkenning is more difficult because Snorri uses the term both in Skáldskaparmál ch. 67 and in Háttatal, and apart from the question of whether the commentary to Háttatal is by the same author as Skáldskaparmál, it is not entirely certain whether one can assume that Snorri was absolutely consistent in his use of such terms over all his writings. In Skáldskaparmál he gives as examples of sannkenningar references to people as having certain qualities of character (107/26–8; the terms used here are nearly all compound nouns) while in Háttatal he uses the term to refer to the use of attributives (whether with nouns for persons or inanimate objects) and also to the use of adverbials (Háttatal 3/9–5/11).

In spite of the etymology of the term sannkenningar (= ‘true kennings’), it does not seem that Snorri is contrasting literalness with the use of metaphor; some of his examples of sannkenningar
would probably be analysed by modern readers as metaphorical, and moreover it is not in connection with sannkenningar that Snorri discusses metaphor. The element sann- in the term as it is used in Skáldskaparmál seems to be related to the idea of the essential nature of the persons referred to (i.e. what they are truly like), in the term as used in Háttatal to the verb sanna in the sense of ‘affirm’ (since the examples are mostly of affirmatory or intensive attributives and adverbs; they refer to what can truly be said to be the case). In distinguishing við(r)kenningar and sannkenningar Snorri is attempting to distinguish descriptions based on accidents and those based on essences in the Aristotelian sense (compare the terms viðrnefni ‘surname, sobriquet’ and sannnefni ‘accurate, appropriate name’); all his examples of við(r)kenningar seem to describe people in terms of their ‘accidental’ attributes (possessions, relationships) while his examples of sannkenningar both in Skáldskaparmál and Háttatal are of descriptions in terms of inherent or innate qualities. In Skáldskaparmál all the examples are descriptions of people, but in Háttatal some of them are of things or actions. In both parts of the work, most of the examples of sannkenningar are not kennings at all in the modern sense of the word since they are not constructed with the use of base-words and determinants. In The Third Grammatical Treatise, sannkenning is said to be the Norse name for epitheton, and some of the examples there relate to essential characteristics, but some to accidents; most are attributive adjectives, often compound ones: see TGT 100, 103 (here it is an error for mannkenningar) and 107–8.

Very many of Snorri’s examples of kennings do not contain metaphor. He does, however, on a few occasions draw attention to metaphorical expressions, his term for which seems to be nýgervingar (nýgjǫrvingar). This term has also caused some confusion because of its etymology. It appears in four passages in Skáldskaparmál (see Glossary) and in one passage in Háttatal (5/12–6/16), and again seems to be used slightly differently in the two parts of the work. In neither does it refer to neologisms, rather it seems to mean either the making of new meanings for words (i.e. metaphors) or the construction of new (metaphorical) kennings. In the examples in Háttatal this is done mainly by varying the base-word in kennings, in Skáldskaparmál by varying the determinant (or both). At Skáldskaparmál 41/7–17 there is the most detailed definition, and there nýgerving is said to be the substitution of synonyms or near-synonyms for the
determinant, so that gold can be called fire of Ægir, and then by substitution fire of the sea, lakes, rivers or brooks. ‘Því er þat kallat nýgervingar alt er út er sett heiti lengra en fyrr finnsk’ (‘For this reason it is all called nýgervingar when the term is extended further than there are earlier examples of’). Here Snorri is describing how by substitution of words of related meaning, the correspondence between the literal meaning of the kenning and what it actually refers to becomes remoter, so that the meaning of words is so to speak extended; but it is interesting that he is imagining that this happens chiefly through word-substitution rather than through the use of metaphor or allegory in the usual senses of those terms. The other examples in Skáldskaparmál are slightly different: at 74/5–6 kennings for weapons are developed from land of weapons = shield to hail or rain of the land of weapons. (Extending the kenning with several determinants is called rekit here as in Háttatal.) At 108/14, 16, 37 the examples are of the creation of new kennings for parts of the body by analogy (ears = mouth or eyes of the hearing; mouth = ship of words, the lips the gunwale of the ship, the tongue the oar or rudder; arm = shoulder’s leg). The example in Háttatal is similar to these last ones, in that an example is given (the only actual verse exemplification in the Edda—from Snorri’s own poem—of nýgerving) of how the metaphors may be developed though a stanza: the sword conceived as a snake, the scabbard as its path, the fittings its slough, the blood its drink (a river that it seeks), the victim’s breast its route; the verbs are also chosen to fit these concepts. Thus the metaphors here are extended or continued throughout the stanza (so that he is almost producing allegory), and Snorri contrasts the coherence of his example with what he calls nykrat, where conflicting metaphors for the same concept are used in the same stanza. He does not give examples of this, though they can be found particularly in poems in kviðuháttr (and in Egill Skallagrimsson’s Höfuðlausn; see Háttatal pp. 50 and 84). But the emphasis in Skáldskaparmál is on the creation of new kennings, or perhaps on metaphorical kennings in general, rather than on extended metaphor. (On nýgervingar and nykrat in Old Norse verse see Marold 1993.) Snorri says that nykrat is thought to be a blemish (Háttatal 6/16), and in Skáldskaparmál 41/17 he emphasises that nýgervingar are thought to be all right when they are in accordance with verisimilitude and nature—one of his few evaluatory comments on kennings which suggests accord
with the classical idea of restraint and conformity to nature found, for example, at the beginning of Horace’s *Ars Poetica* where monstrosities (i.e. representations contrary to nature) are condemned. In TGT 80 *nykrat* or *fingálknat* is said to be one kind of cacomphaton found especially in *nýgervingar* (cf. also *FoGT* 131).

It is the term *fornafn* that has provoked the most discussion. The word is used (in the plural) in Háttatal in its ordinary grammatical sense of ‘pronoun’ in the prose after stanza 1. In Skáldskaparmál the term appears twice, without explanation in ch. 1, and in ch. 67. It is clear that there the term is used for references to people which replace their proper names (as opposed to terms that can refer to any person, i.e. replacements for common nouns); these replacements for proper names are what classical rhetoricians, whether Snorri knew it or not, sometimes called not pronouns but *pronominatio* (a description *pro nomine*; though commoner was the Greek term *antonomasia*). It is also clear that *sannkenningar* can be one kind of *fornafn*, and *vöð(r)kenningar* seem to be another. These are therefore not exclusive or contrastive terms, but overlapping ones. Some (though not all) *sannkenningar* and *vöð(r)kenningar* are varieties of *fornafn*, and there are presumably others. Note that in the Uppsala manuscript (*SnE* II 346) the section on *fornǫfn* corresponding to Skáldskaparmál ch. 67 begins not as in the Codex Regius ‘enn eru þau heiti er menn láta ganga fyrir nǫfn manna’ (107/12), but ‘enn eru þær kenningar er menn láta ganga fyrir nǫfn manna; þat kǫllum vér fornǫfn manna’; nevertheless it seems clear from the examples in both manuscripts that some *fornǫfn* are kennings and some are *ókend heiti*—though it is true that there are no unequivocal examples of *ókend heiti* among them. The equivalent term to *fornafn* in modern Icelandic is *sérkenning*, but Snorri does not use that term.

It is significant that these three terms, *sannkenningar*, *vöð(r)kenningar* and *fornafn*, occur in connection with kennings for man and woman, after a section listing common nouns that can be used for the class of human beings in general, i.e. terms that are not specific in application, and that they come under the general heading of ‘terms that are put in place of men’s names’ (‘þau heiti er menn láta ganga fyrir nǫfn manna’, 107/12). Again it seems that Snorri’s principal interest is in terms that can be used to refer to particular people in skaldic poetry. The explanation for this must be that Snorri saw skaldic poetry primarily as praise poetry (the sentence at 67/28–9
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seems to imply this, and most of his own verse seems to have been of this kind. So Snorri’s emphasis on kennings and heiti for persons is probably due to his seeing skaldic poetry as mainly concerned with the praise of persons (human and divine), and kennings and heiti principally as means of referring to the subjects of the poems. This is in fact the commonest use he himself makes of kennings in Háttatal, where the majority of his kennings refer to King Hákon and Earl Skúli. (Háttatal contains roughly 120 kennings for ruler, referring to King Hákon and Earl Skúli, and 25 referring to men more generally; there are 5 for gods, 29 for parts of the body, 61 for weapons, 29 for ships, 30 for gold, 32 for battle, 23 for parts of the natural world (earth, sea etc.), 5 for animals, and about 23 others.)

This could also be the reason why he does not give examples of kennings or heiti for giants, though there are lists of giant-names in the þulur at the end of Skáldskaparmál and many kennings for giants in some of the poems quoted, e.g. in Dórsdrápa, see note to verses 73–91. As Snorri says in ch. 31 of Skáldskaparmál (40/15), when names of giants are used in kennings for men, this is mostly as satire or criticism (though he quotes no examples of this; see sómiðjungr in Glossary). Since he is mainly concerned with praise poetry, he has little use for references to giants. It is important to remember that Snorri’s Edda is not a treatise on earlier Norse poetry; it is a book of instruction for young poets of his day illustrated from the work of earlier poets. It was no part of the requirement of young poets in the thirteenth century to be able to compose about giants (or indeed to write satire): their function was to learn to praise kings. It is this that determines the content of the Prose Edda, which not surprisingly does not well represent or cover the whole range of skaldic verse, and generally concentrates on the kinds of kennings that would be most useful for praising kings.

This is also probably the reason why Snorri shows so little interest in metaphor and figures of speech. He sees poetical language largely in terms of substitutions of one name for another, rather than in terms of transference of meaning. The latter he describes as nýgervingar and exemplifies in a number of places in both Skáldskaparmál and Háttatal, but always with the implication that it is somewhat exceptional. Even kennings which seem to us obviously metaphorical, such as when gold is called fire of the sea or poetry the ship of the dwarfs as well as ale of dwarfs, are explained by Snorri in terms
of substitutions, and the fundamental kenning type as arising from the events of a particular story. That is, a word for sea may be substituted for the name Ægir as a variation on the kenning-type ‘fire of Ægir’, based according to Snorri on the story of how Ægir used gold as a source of light when he entertained the Æsir to a feast (Skáldskaparmál ch. 33); and lið/líð was a word for ale and for vessel, so that other words for ship could be used as a variation of the kenning-type ‘mead of the dwarfs’ which arose from an episode in the story of the origin of poetry (Skáldskaparmál ch. 3, 14/18–20). In his account of the origin of the mead of poetry at the beginning of Skáldskaparmál, however, Snorri seems to favour a metaphorical interpretation of the latter: ‘kollum vør skáldskap . . . farskost dverga, fyrir þvi at sa mjǫþr flutti þeim fjǫrlausn œr skerinu’, 4/1–4. Indeed Snorri’s interest in word-play, which he calls offjöst, both as a device in itself and as a generator of kennings, does not seem to be justified by its frequency in recorded verse (see in particular Skáldskaparmál ch. 74 and Háttatal stanzas 17–23), while he gives rather little space to metaphor (Háttatal stanza 6 and the commentary on it, 41/10–17, 74/5–6, 108/14–17, 37–8).

It also seems somewhat odd that Snorri consistently ‘explains’ kennings, and heiti too, as having their origin in stories or events, and scarcely seems to acknowledge other sources of poetical language (such as e. g. picture language or symbolism, metaphor or metonymy, or archaisms or loan-words from other languages). His concept of causation is still largely mythological. Indeed he seems to dismiss ‘imagination’ as a source of poetical language by his insistence that it must be in accordance with líkindum ok eðli, ‘verisimilitude and nature’ (41/17; cf. his criticism of mixed metaphors as nýkrat ‘monstrous’, Háttatal 6/16).

There seems to be no difference in Snorri’s usage between the terms nafn and heiti. They are apparently interchangeable both in his usage and that of his scribes, who have sometimes substituted one for the other, e. g. 83/14 (heiti R, nöfn TAU), 85/13–14 (cf. SnE 1848–87, II 460), 99/21–2 (cf. SnE 1848–87, II 604), as indeed does Finnur Jónsson in his 1931 edition, who tries by emendation rather unsuccessfully to impose consistency on his text, e. g. in the first few sentences of chs 54 and 64 of Skáldskaparmál. But at the beginning of ch. 55 all manuscripts introduce the list of ókend heiti for gods as nöfn; the section on names for the heavens (ch. 56) is
introduced ‘Þessi nǫfn himins eru rituð, en eigi hǫfum vėr fundit í
kvæðum ǫll þessi heiti; en þessi skáldskaparheiti . . .’—and the
following list includes both kend and ókend nǫfn. One might have
expected that Snorri would reserve one of these labels (nafn or
heiti) for the normal or natural name for things, and the other for
specifically poetical terms or secondary names, and thus contrast
for instance the name Óðinn with his alternative names such as Hár
or Grimnir and the term hestr ‘horse’ with fákr ‘steed’, but he does
not use separate terms for these different kinds of names. Nor does
he make a terminological distinction between what we call proper
names (names of people) and common nouns (names of things)
although he spends more time on the former, and seems to use the
terms við(r)kenning and fornafn only for references to people; and
he does use the term einkarnafn of proper names of possessions
such as ships (107/25). There is one place in Skáldskaparmál where
Snorri does discuss the problem of kennings that can only indicate
a class of persons, not an individual, i. e. those that are substitutions
for common nouns rather than proper nouns; this is in ch. 53, in the
account of kennings for kings: ‘Þar koma saman kenningar, ok verðr
sá at skilja af stoð, er ræðr skáldskapinn, um hvárn kveðit er konunginn,
þvíat rétt er at kalla Miklagarðs keisara Grikja konung, ok svá
þann konung er ræðr Jórsalandi, at kalla Jórsala konung, svá ok at
kalla Róms konung Rómborgar keisara eða Engla konung þann er
Englandi ræðr. En sú kenning er áðr var ritat, at kalla Krist konung
manna, þá kenning má eiga hver konungur. Konunga alla er rétt at
kenna svá at kalla þá landráendr.’ But Snorri does not use special
terms to distinguish kennings for common nouns from those for
proper nouns, though við(r)kenning and fornafn usually refer to the
latter. In ch. 64 he lists common nouns for ruler that are derived
from proper nouns (according to his explanation of their origin—a
sort of reverse substitution, the opposite of pronomatio), such as
Þengill, Gramr, Skilfingr, Ynglingr, but even here he does not use a
term to distinguish common nouns from proper nouns. Indeed in
Skáldskaparmál it is often difficult to tell which is which, for in-
stance with items such as Jǫrð/jǫrð and many of the names in the
þulur. The distinction between common and proper nouns is not
dealt with at all clearly by Margaret Clunies Ross (1987, 33, 66,
95–6, 102–7), who assumes too readily that Snorri was trying to
make the distinction, and both she and Halldór Halldórsson assume
that his terminology somehow reflects that of Latin grammarians. The latter (1975, 15; cf. 17 and 21) takes ökend heiti to mean the same as verbum proprium as used by Quintilian.

It is apparent from the examples Snorri gives not only that most kennings for people are við(r)kenningar, but also that most kennings for individuals are fornafn: expressions where the name of the person referred to is not used. Við(r)kenningar and fornafn are overlapping sub-categories of kennings and are usually kend heiti; all kennings and ökend heiti are sub-categories of the general class of heiti or nǫfn. Only the pair kend heiti and ökend heiti are exclusive categories. After his initial description of the kenning in ch. 1, Snorri returns three times in Skáldskaparmál to the description of kennings for persons in terms of substitutions for their names by means of references to their activities or attributes, in ch. 20: ‘Svá má kenna allar Ásynjur at nefna annarrar nafni ok kenna við eign eða verk sín eða ættir’; in ch. 22: ‘Ásu er svá rött at kenna at kalla einhvern annars nafni ok kenna við verk sín eða eign eða ættir’; and ch. 31: ‘[mann] skal kenna við verk sín, þat er hann vetir eða þiggr eða gerir . . . til eignar sinnar þeirar er hann á ok svá ef hann gaf, svá ok við ættir þær er hann kom af, svá þær er frá honum kómu . . . Konu er ok rött at kenna við alla athöfn sina eða við eign sina eða ætt’ (cf. also 107/25).

It is clear that Snorri is particularly interested in this kind of kenning, and that he in a sense thinks of it as the normal kind of kenning.

The term heiti moreover does not mean the same as ‘at nefna hvern hlut sem heitir’ (5/17) which seems to refer to the use of simplex terms whether poetical or not, while both heiti and nafn often refer to compound descriptions like kennings. So, at the beginning of the ökend heiti section of Skáldskaparmál (83/13–14), ökend setning skáldskapar, ‘the rule for poetry without periphrasis’, is defined as ‘at nefna hvern hlut sem heitir’, and paraphrased by the term ökend heiti. (Incidentally when Halldór Halldórsson (1975, 14) takes setning at 83/13 as a synonym for heiti he must be mistaken; the word means ‘rule’ there as elsewhere.) When introducing various kinds of kennings in Skáldskaparmál, Snorri frequently describes them as heiti (4/7, 6/31, 11/26, 60/18). Ch. 2 begins: ‘Einn skal látu heyra dœmin hvernig höfuðskáldin hafa látit sér söma at yrka eptir þessum heitum ok kenningum.’ Ch. 3 begins ‘Hér skal heyra hvé skáldin hafa kent skáldskapinn eptir þessum heitum er áðr eru rituð, svá sem er at kalla Kvasi dreyra’ (there follow examples
of kennings). The verses from Bjarkamál in ch. 45 illustrating kennings for gold are introduced ‘Í Bjarkamálum inum fornun eru tölr morg gulls heiti.’ Moreover there is not an absolute separation of the categories of kenning and ókend heiti in Skáldskaparmál; in many chapters in the section on kennings, verses are included that contain only ókend heiti (e. g. verse 20 in ch. 2) and simplex names are listed (e. g. in ch. 53), and conversely in the section on ókend heiti that begins in ch. 54, kennings are frequently listed and exemplified (ch. 56, names for the heavens; ch. 58, names for wolf; ch. 69, names for parts of the body). One explanation may be that Snorri left his work in Skáldskaparmál unfinished and disordered, and intended to separate the lists of kennings and ókend heiti more consistently, or it may be that in his classification other distinctions were more important than the simple one between kennings and ókend heiti; but it seems inescapable that in Snorri’s usage the term heiti (and nafn) is an inclusive one, meaning any appellative term whether simple or compound, literal or metaphorical, referring to an individual or a class, normal or poetical.

Snorri uses the term kenning to refer to a structural device, whereby a person or object is indicated by a periphrastic description containing two or more terms (which can be a noun with one or more dependent genitives or a compound noun or a combination of these two structures). This is clearest in his definition of the term in Háttatal in the commentary to verse 2, where he unequivocally describes the kenning as containing a base-word and one or more determinants (though he does not have separate terms for these latter concepts; cf. kenna við, kenna til in Glossary). His terminology in describing extended kennings (rekit) also makes this clear: ‘At reka til hinnar fimtu kenningar’ (Háttatal 8/29) means to extend a kenning to the fifth determinant (in this phrase kenning seems to mean the determinant itself). The verb kenna means ‘to use a kenning’ (Háttatal 1/53), ‘to use a determinant’ (at kenna rétt, 6/9), or ‘to denote or express by means of a kenning’ (kenna [manns] nafn, 8/38–9; see kenna, kenning in Glossaries to Háttatal and Skáldskaparmál). In Háttatal, however, sanncenna and sannckenning refer not to the use of base-words and determinants, but to the use of attributives and adverbials with nouns, adjectives and verbs.

The analysis of the kinds of poetical expression in Skáldskaparmál ch. 1 is found in only four of the independent manuscripts of Snorri’s
Edda besides the Codex Regius. The Utrecht manuscript and Codex Wormianus, as usual, have texts almost identical to that of the Codex Regius, and it is only in these that the well-known three-fold division into kennings, heiti and fornafn is found. In the Uppsala manuscript (SnE 1848–87, II 296) the only categories are kent and ókent, of which only the first is defined and exemplified at this point. In AM 757 a 4to (SnE 1848–87, II 532) the passage is garbled and the category of kenning is omitted. No one has succeeded in explaining adequately the relationships between the various manuscripts of the Prose Edda, and there is no single stemma that can reflect all the evidence. The Codex Regius is assumed to be the best text mainly because it is the most complete, and has fewest passages that are obvious interpolations. The text of the Uppsala manuscript is often unclear and muddled, but it is far from certain that all the muddle is due to scribal interference with Snorri’s text. It is also much shorter. The best explanation of it is probably that it is derived from an unfinished draft of the work, maybe on loose sheets of parchment, which someone has tried to order without great success. Alternatively it may be that the text of the Uppsala manuscript was in many places derived from Snorri’s notes for lectures on poetry, or even from notes on his lectures made by one of his audience. In particular the arrangement of Háttatal in the Uppsala manuscript which begins with a list of the names of the various metres accompanied by (generally) the first line only of the verses exemplifying them looks like an aide-mémoire to recital. The Codex Regius may be derived from a more complete version of the Prose Edda, but has very likely also been tidied up by a later hand. It may be therefore that the Uppsala text’s twofold division of poetical language was Snorri’s first try at analysis, and that the category of fornafn was added later. This could explain why the fornafn is not exemplified until the very end of Skáldskaparmál, and then not very clearly, and why it does not feature except in its grammatical sense in Háttatal. Snorri’s categories show signs of being an emerging system, not fully worked out, rather than a completely formulated one. If this is so, it follows that it cannot have been the usual way of referring to the categories of poetical language before Snorri’s day.

Investigation of what Snorri meant by his terms must be based on his usage and exemplification; one must not be led astray by the supposed etymology of these terms. For this reason I doubt the
relevance of *kenning* in the meaning ‘teaching’ to the understanding of the term as Snorri uses it as the name of a grammatical device. If any of the non-technical meanings of the verb *kenna* are relevant to the understanding of the noun *kenning* it is the meaning ‘attribute’, since kennings are generally nouns with attributives accompanying them in some form (cf. the term *kenningarnafn* ‘nickname, surname’). Similarly the meaning of *heiti* in Modern Icelandic is not necessarily the key to its meaning in Snorri’s *Edda*; the key is the context in which Snorri uses the term. The category of *heiti* is inclusive of all Snorri’s other categories (grammatically it concerns only the noun phrase), and these other categories overlap each other; they are not discrete or exclusive. Thus the kenning is a type of *heiti*, and some kennings are either *sannkenningar* or *viðkenningar*; many *heiti* in each of these categories are *fornöfn*, and some involve *ofljóst*. The kenning is characterised by its structure, while the other categories relate to types of content or meaning, the way in which they relate to their referents. Snorri’s categories seem pragmatic and *ad hoc*; he appears not to be concerned to give an exhaustive classification of the kinds of poetical language, either of poetical terms or of types of kenning. They reflect his very particular interests rather than any desire to give a full account of the art of poetry.

There is very little evidence that Snorri was influenced by classical rhetorical theory in *Skáldskaparmál*, except in his adoption of the term *fornafn* for *pronominatio*. His description of the kenning finds its closest parallel in a passage in Aristotle’s *Poetics*, but it is highly unlikely that he could have known that work either directly or indirectly (see Faulkes 1993a, 63–4). He has a small range of rhetorical devices that he exemplifies and shows little interest in the usual classical figures of speech, even metaphor and metonymy.

Although Snorri includes the story of Óðinn’s winning of the mead of poetry from the giants and giving it to the Æsir and to poets and scholars (4/6–5/8), there is little other indication that he regarded poetry as an inspirational activity. Even the mead of poetry is perhaps best regarded as bestowing a skill or accomplishment (*iprött* 3/10, verse 16/1) rather than inspiration. It is anyway what the poet produces, not that from which the poetry proceeds (see Faulkes 1997, 5–6). Both in *Skáldskaparmál* and *Háttatal* the emphasis seems to be on the craftsmanship of verse-making and the ability to embellish utterances. The phrase *fölgit í rúnum* (3/9; cf. 3/6–7)
suggestions an idea that poetical language is intended to conceal meaning rather than to reveal it; that the language is superimposed on the meaning to wrap it up so that it then requires interpretation (as do runes). The analogy with runes as a secret writing appears more than once (3/6–7, cf. note; 3/9; cf. 5/27, 109/15; cf. also Háttatal 1/43).

Both runes and the art of poetry were given to men by Óðinn (and Bragi was another god who was a patron of poetry), but only as a skill or technology, not as religious inspiration. Such evaluative comments as Snorri includes suggest that he adhered to the classical idea of moderation in the use of figures of speech (cf. his references to nykrat, Háttatal 6/15–16 and nýgervingar, Skáldskapamál 41/16–17).

If the space devoted to analysis of diction in Skáldskaparmál is relatively small, the comments on the content or subject matter of poetry are even more sparse. There are, for instance, a number of interesting verses quoted which use sexual imagery to describe rulers gaining control over territory (see note to verse 10), but Snorri makes no remark about this or any other aspect of the imagery of skaldic verse except that on the use of names of giants and elves as base-words (40/15–16).

The intellectual background to Skáldskaparmál thus seems to be the same as that for the Grammatical Treatises; it is a scholarly and didactic milieu, concerned with the techniques of poetical expression. Both the author and the audience must have been fully literate, and there is little reason to connect the work with oral tradition of any kind.

Purpose

Most Icelandic prose writings have no statement of the purpose or origin of the work. Some fornaldarsögur and Romance sagas have a preface or epilogue where the author (or translator) says something about his intention, and learned writings like Íslendingabók and the Grammatical Treatises have prefaces. Snorri’s Edda has a prologue, but this is mainly a narrative introduction to Gylfaginning and says nothing about the author’s purpose. He discusses his historical methods in the Prologues to Heimskringla and Oláf’s saga helga. But the purpose of Skáldskaparmál is, unusually, stated clearly at 5/25–35 between the first few narratives and the exemplification of the use of kennings in skaldic verse. It interrupts the dialogue in which both narratives and analysis are otherwise contained, and appears to be in
an authorial voice. This purpose is clearly didactic, that is, the work was intended for use in training young poets, whether or not there was any formal organisation of that training in Iceland in the thirteenth century. It seems likely that there was not, and there is little indication that the work was actually intended for practical teaching purposes (i.e. as a basis for lectures). But though there is not much evidence for formal training of poets in vernacular verse, the teaching of (presumably) Latin verse composition is said to have taken place at the cathedral school at Hólar (Jóns saga hægra ch. 8, IF XV: 217 and note 2). It was taught orally as part of the normal curriculum in schools throughout Europe in the Middle Ages after the elementary study of Latin, and there may have been places in Iceland where study of vernacular verse composition was introduced on the same plan, perhaps with the intention of replacing Latin as a didactic medium. The arrangement of Háttatal in U seems adapted for such use, as notes for an oral presentation, and may be modelled on the procedures for teaching Latin verse in schools; but in general it seems likely that Skáldskaparmál would be used for private study rather than for formal teaching, and one may speculate that it was in fact more and more used as an aid to the understanding of the poetry of the past rather than as a guide for actual composition, though fourteenth-century references (see Foote 1982, 114–15; 1984b, 257; Faulkes 1977, 34) suggest that (literate) poets did use it as a textbook. (On the purpose of Snorri’s Edda and the Grammatical Treatises, especially that of the individual manuscript compilations that contain them, see Sverrir Tómasson 1993, where it is argued that the compiler of W, in particular, was a clerical educator concerned to preserve traditional kinds of native learning.)

Icelandic writers do not distinguish the genres of skaldic and eddic verse as modern scholars do. Snorri includes the metres characteristic of eddic verse alongside skaldic metres in Háttatal without distinguishing the two, and quotes both eddic and skaldic verse in Skáldskaparmál (though predominantly the latter). He does not quote skaldic verse within the dialogue of Gylfaginning, probably because he was aware that the setting of his dialogue was in a time long before the earliest known skaldic poets, so he probably did make a distinction between anonymous poetry believed to be from prehistoric times and poetry attributed to named poets who lived in the Viking Age or later. Skáldskaparmál is chiefly concerned with the complex
diction we now associate most with skaldic verse, with a high proportion of kennings and *heiti* (poetical words), though these are not confined to what is now classed as skaldic verse; but some of the comments indicate that Snorri was most concerned with praise poetry (see particularly 67/28–9), and if he really was trying to revive the art of skaldic poetry, it seems to have been mostly as a vehicle for praise of kings and earls (whether alive or recently dead) that he valued it, and most of the poetry he himself is known for is of that kind. He acknowledges the existence of other kinds of verse—such as satirical verse, verse in praise of women, God (and heathen gods) and saints, mythological and devotional poems and occasional verse of various sorts—but most of his discussion centres on court poetry.

The kennings and *heiti* that are listed in *Skáldskaparmál*, and the narratives that explain their origins, apart from those that concern poetry itself, mostly relate to ways of referring to people; mostly men, but also women and including gods and goddesses, Christ and other kings. There are also terms listed for parts of the human body and emotions and other mental attributes, and the long section on gold seems to be there because gold appears so often in kennings for men, particularly kings (as givers of gold; cf. note to 74/3–6). Many of the other items included, such as ships, the sea, land, weapons and armour, battle, wolves and carrion birds, are most often found as parts of kennings for men, or else in statements about men. Many kennings for the sky are parts of kennings for God in Christian poems. There are a few other miscellaneous items, such as times and seasons and weather, and domestic animals, but the list of contents can hardly be said to cover all the concepts that a poet might wish to describe or refer to. The *þulur* have a somewhat wider range, and include, for instance, giants and troll-wives, rivers, fish and other animals. It seems reasonable to conclude that in *Skáldskaparmál* Snorri was mainly concerned with the appropriate poetical language to use in poems of praise about people, particularly kings and noblemen.

**Manuscripts**

As in other parts of the *Edda*, in *Skáldskaparmál* R and T have very similar texts and contain virtually the same material in the same order (each has only minor and apparently accidental omissions). C, which is fragmentary, contains the parts corresponding to 48/14 to
70/20 (50/17–21) is inserted at 48/31 and 50/22–9 is omitted; 60/18–61/10 is inserted at 60/9 and after a lacuna of three leaves 83/21 to the end of the þulur (p. 133; Vaþrúðnismál 47/4–6 is added as an example of regin = gods at 85/2, cf. Gylfaginning 54). The text is very similar to that in R (there is no sign that it ever included Háttatal, or indeed Gylfaginning, though there is no reason to think that Skáldskaparmál was not once complete). It lacks verses 183–4 and the text of Grottasǫngr in ch. 43, which is probably an interpolation in R and T, so that here C may have a more original text than either of those two (it quotes the first verse only at 52/14). W has a text similar to these three as far as the end of the section on kennings (83/12), except that some narrative passages are missing (45/3–58/3; this manuscript thus also does not include Grottasǫngr). Then, instead of the second half of Skáldskaparmál (but after Háttatal as the volume is now bound), there are the remains of what was evidently an extensively revised and interpolated version of the section on ökend heiti (chs 54–74); fragments survive of the parts concerned with names for man, corresponding to chs 65–7 (in ch. 65 there are rather a lot of agreements between W and U), and parts of the body (ch. 69); a short passage is included reminiscent of Háttatal 4/21–6/21 and some material is repeated from the earlier part of Skáldskaparmál (ch. 31). The poem Rígsþula, probably one of Snorri’s sources, which is found on a separate leaf in W, may have been included in connection with the terms for men and women (although the word edda appears as a term for great-grandmother both in the prose lists and in the poem, no connection is indicated with the name of the book), but there is no sign that the þulur (ch. 75) were ever included. There is, however, an additional half-verse attributed to Úlfur Uggason (from Hísdrápa; SnE 1848–87, II 499; SnE 1924, 112). Seventeenth-century versions of Skáldskaparmál contain what seem to be further parts of this redaction, but neither these nor what survives in W are close enough to R to provide much help in reconstructing Snorri’s original (see Faulkes 1977–9, especially I 158–9; on the dates of the manuscripts with independent textual value see Faulkes 2005, xxviii–xxx).

In U, A and B Skáldskaparmál appears in versions that differ considerably from RTCW both in content and in the order of material. In U the opening frame story and the first set of narratives (1/2–5/8) appear in very abbreviated form. Corresponding to 5/9–35
U has the first account of the rhetorical categories of poetry not only in a shorter form than RTW, but also different in that the third category of fornœfn (5/18) is lacking and the exemplification of kennings is also quite different (though the examples given are of kennings for Öðinn, the first sentence describing the kenning is reminiscent of ch. 31). 5/32–6/29 (which includes all the references to the Trojan War and the allegorical explanation of mythology associated with it) is entirely lacking. There follow instead more of the narratives that in the other manuscripts come after the treatment of kennings for names of Æsir (chs 17–18), but omitting the extended quotations of Haustlǫng and bôrsdrápa (though the names and authorship of these two poems are quoted, see p. xlii below); and another fragment of ljóðaháttr that is absent in RTW is included in connection with Þórr’s visit to Geirrøðargarðar (25/27 n.). At this point U includes four folios with some material that is clearly not part of Skáldskaparmál: Skáldatal, a genealogy of the Sturlung family and a list of lawspeakers ending with Snorri Sturluson’s name. On the last of these pages, originally blank, has been added the illustration of the frame of Gylfaginning (reproduced in Faulkes 1987, 6). Then, after the heading Hér hefr Skáldskapar mál ok heiti margra hluta, comes a passage similar to 11/25–9, the beginning of ch. 3, but shorter and different in wording, and unaccompanied by any verse quotations (the passage is in fact compiled from 4/1–5 and 5/7–8, already included in shortened form at the end of chs 57 and 58), then ch. 2, and ch. 3 again, this time corresponding more closely to the content of this chapter in RTW. Then follow chs 4–16 (with various wordings and omissions, including that of the final verse quotation of ch. 16), 19–20 (21 is omitted), 22 (omitting the extended quotation from Haustlǫng), 23–32 (ch. 33 is omitted), ch. 36, then chs 37–8. In place of chs 39–44 at this point there is a just a brief list of the kennings derived from the stories narrated in these chapters (compiled from [45/3,] 46/6, 47/21, 48/30, 49/5, 59/32) and the verses quoted in chs 44 (verses 185, 186/5–8) and 45. Then come chs 46–49 (omitting verses 248–9), part of the first sentence of ch. 50 and 73/31–74/6 (i. e. omitting at this point both the story of Hjaðningavíg and the verses from Ragnarsdrápa, verses 250–54), chs 51–56, omitting here 85/19–22, but including here the beginning of ch. 23 (33/24–7) again, this time in a shortened and altered form. Ch. 57 is entirely missing, and ch. 63 follows (omitting the
second half, 99/15–20) before the end of ch. 56 (85/21–2, 19–20, in
that order) with the first two lines of ch. 26 added again. After a half
page originally left blank, though now filled with a drawing, there
comes next the second part of ch. 64, from 101/10 (the first part of
this chapter is not included, and nor is verse 411), then chs 65–74
(ending at 109/15). U does not include ch. 75, the pulur, though two
verses containing terms for woman are included at the end of
Skáldskaparmál (SnE 1848–87, II 363; see below). After ch. 74
come various chapters omitted earlier: ch. 58 (omitting 90/1–3,
13–15 and with 88/6–8 after 88/18; ch. 59 is omitted); ch. 60 (ch. 61
is omitted); ch. 62; ch. 50 (the story of Hjaðningavíg omitting the
verses from Ragnarsdrápa and repeating 72/1–2, but omitting 73/31–74/6,
which was included earlier); chs 34–6 (ch. 36 is thus included twice
in this manuscript, but the second time with a fuller introduction);
ch. 39 (the beginning of the story of Otrögjöld, omitting the first 10
words (see above)); the story breaks off soon after the beginning of
ch. 40 (46/20) with a brief summary of the first paragraph; the
remainder of the chapter and chs 41–42 are omitted (so that the
quotations from Ragnarsdrápa at the end of ch. 42 are also absent
from U); ch. 44 (repeating the verses at the end of the chapter, this
time without the omission of verse 186/1–4, though the four lines
are written as a separate verse from 186/5–8); a summary of ch. 43
(omitting Grottasongr as well as verses 183–4); ch. 45 (without
verses 187 and 188–90, the stanzas from Bjarkamál, which were
included earlier, in their proper place just before ch. 46). This
manuscript then concludes Skáldskaparmál with three stanzas (terms
for woman, Skj A I 652, verses 2a and b; a mansongsvísa, Skj A I
601, verse 36) which were perhaps written over an erasure (see the
facsimile edition of U, II 168; SnE 1848–87, II 363 n. 2). The first
two of these verses are also in A among the pulur (they are similar
to some of Einarr Skúlason’s verses). After this U has a version of
The Second Grammatical Treatise and parts of Háttatal.

In many of these chapters verses are missing and in ch. 62 some
are quoted by their first line only. This suggests that in the redactor’s
exemplar they may have been complete; compare the treatment of
Háttatal in this manuscript (see Faulkes 1999, xxv): quoting just the
first lines of verses suggests that the manuscript was used as an
aide-mémoire for a reciter or lecturer. But the most significant
omissions are the extended quotations from Haustlǫng, Bàrsdrápa,
Ragnarsdrápa and the þulur. This has been taken to strengthen the case for these poems being interpolations into Snorri’s text, though the fact that even in U the first two of these, and the names of their authors, are referred to, and lists of names that seem to be derived from þulur are included (e.g. those of stags, SnE 1848–87, II 350, though the name eikþyrrnir (see verse 512) seems to have been added here by a later hand) shows that the text in U is not independent of these sources. Similarly, though nearly all of chs 40–42 are omitted from U, the kennings derived from the story were listed earlier (after ch. 38), so it is clear that the redactor knew these chapters. The treatment of ch. 3 in U is the best evidence that U is in fact a shortening and adaptation of Skáldskaparmál in a form more like the other manuscripts, since though the beginning of the chapter first appears in abbreviated and altered form, like many other chapters in this manuscript, the scribe copied the chapter out again in a form closer to that of the other manuscripts and clearly did not lack a complete text in his exemplar; cf. his treatment of the last sentences of chs spp. 57–8. The inclusion of the beginning of ch. 23 twice, the second time in shortened and altered form, again implies that the variations and shortening in U are not always due to a faulty exemplar. Otherwise the interesting thing about the different order of material in U is the tendency for narratives to be separated from the enumeration of the kennings they exemplify and the several cases of kennings and heiti being listed together instead of separated as they more often are in RTC (though even in these manuscripts there is not complete consistency in this). It cannot be said that the arrangement in U is either more logical or more consistent, but it is possible that in some respects U retains an earlier ordering of material than the other manuscripts, though this does not have to be because the order in the other manuscripts has been altered by a hand later than Snorri’s. There is a good deal that points to U having been derived from a draft of Snorri’s work in which the material was arranged in random order, perhaps on loose pieces of parchment, and the other manuscripts may derive from a revision made by Snorri himself (cf. pp. xi–xii above). But since some of the passages in U that have been shortened appear elsewhere in the manuscript in fuller and more accurate form, not all the omissions can have been in the redactor’s exemplar, and the repetitions of material in U, where one version of a passage is fuller and more accurate than another, imply
that the redactor was neither working from a rough draft nor from a damaged exemplar, but that he included material in shortened form (whether he did the shortening himself or found it in Snorri’s draft) as well as in its completer form, because of a change in plan either by himself or by Snorri. In many respects even the texts of R and T seem illogically ordered and it is likely, as said before, that Snorri had not finished working on the material at the time of his death, and he may have left more than one draft of it. U is however inaccurately copied as well, and in many cases the shortening of passages has left them incoherent, and the verses too are poorly copied. This shows that many of the characteristic readings of this manuscript are the result of careless work by a copyist or redactor.

A is a fragmentary manuscript, though the part containing extracts from Skaldskaparmál does not actually have any pages missing. The extracts begin with ch. 45 (with only the heading Frá Hölgj konungi) and continue to the end of ch. 49 (verse 198 is placed after verse 199) but include only the first part of the first sentence and the last few lines of ch. 50 (73/31–74/6, thus omitting the quotation from Ragnarsdrápa; this is similar to the corresponding part of U). Then follow chs 51–52 and the beginning of ch. 53, as far as verse 278, of which only the first word is written, followed by leita capitula fyrr í bókinni (probably a reference to verse 5 in ch. 2, showing that the scribe or redactor had access to the earlier part of Skaldskaparmál), and the beginning (line 1 only) of verse 292 with its introduction (82/1–2) from later in the chapter. Then follow chs 54 (the first in the ókend heiti section of Skaldskaparmál; verse 300a is omitted) and 55 (ch. 56 is lacking), ch. 57, then chs 61 (verse 350 comes after verse 351; verse 357 is complete with 8 lines) and 62, ch. 58 as far as 88/18, but omitting 88/6–8, then ch. 60, then the remaining parts of ch. 58: 90/10–12 (with a list of additional names), 90/13–15, 88/19–90/2 (88/6–8 and 90/3–9 still omitted; two extra lines in verse 330). Then come chs 59, 56, 63. Of ch. 64, there is included only the second sentence (followed by leita fyrr í bókinni alt til þess er Stafr kvad) and 102/16–105/16. Instead of verse 398 a different verse attributed to Markús is included, Skj A I 452, no. 2 (see note to verse 270), and there are two additional lines in verse 400 and two omitted in verse 403. After the first line of verse 411 is written ok fyrr er ritat, which is a reference to verse 386, not included earlier in this manuscript. Then there are chs 65–75, concluding
with a greatly extended series of þulur (cf. note to verses 412–517). These include some verses in dróttkvætt with names for women and islands, an example of a word for heart in a verse of Íllugi Bryndœlaskáld (Skj A I 1384), and four lines from Hallfrøðr’s Óláfsdrápa (erfdrápa) (Skj A I 160), a prose list of names associated with Hel (cf. Gylf. 27/18–21) and a glossary of poetical words and two lines in Latin about euphonia (see SnE III lxii). The manuscript concludes with the incomplete (but only extant) text of Haukr Valdisarson’s Islendingadrápa (Skj A I 556–60).

Though there are some similarities between this manuscript and U, both in the arrangement of material and in some of the readings, the two manuscripts do not seem to be very closely related and cannot be said to contain the same redaction. The explanation of this text may be the same as that proposed for U, however, that it is derived from a draft of the work on loose sheets, since the order of material in general seems rather random. Though much is omitted, the references to earlier parts of the work that are not included show that the redactor was working from a version much more complete than that which he wrote out. There is variation in the order of some of the verse quotations within chapters, and some verses are more complete. The verses are in general better copied than in U, and contain some interesting additions to those quoted in R. It is difficult to say how much of the additional material and reorganisation dates from after Snorri’s time.

B has an arrangement of parts of Skáldskaparmál that is similar in various ways to that in A, and these two manuscripts do not seem to be very closely related, though B includes between chs 46 and 47 some of the earlier parts of Skáldskaparmál that are not in A. As in A, the text of Skáldskaparmál in B begins with chs 45–6 of Skáldskaparmál (with the heading Kenningar gulls), and then it has chs 2 (omitting some verse quotations), 3, 4–16 (omitting all the verse quotations); chs 19–22 (omitting 30/21–2 and the extended quotation from Havstlóng; 30/15–16 placed after 33/23); chs 23–31; then a version of ch. 1 (introduced with the words Svá segir í bók þeirri sem Edda heitir at sá maðr sem Ægir hét spurði Braga skáld meðal annarra hluta . . . ; cf. Bragi (1) in Index), which like that in U omits all reference to Troy and the allegorical explanation of myths as based on the Troy story (5/33–6/29), though it adds a reference to fyrsta capitula greindrar bókar þar sem segir af skipan himins ok jordar ok
Allra hluta er þeim fylgja etc., which seems to refer to the Prologue to Gylfaginning. Then follow chs 32 and 47 (where verse 198 is replaced by verse 192 from ch. 46, already included earlier). There is a lacuna of probably one leaf beginning at the point corresponding to 62/29, and the next extant leaf begins in ch. 61 (95/1; verse 357 is here complete as in A) and the text continues to the end of ch. 62. The text of the missing leaf may have included some of the same parts of the text as A has between chs 47 and 61, though this section of the text covers 6 pages in A. The pages of B contain almost twice as much text as those of A, but still it is doubtful whether there would have been enough room on one leaf for all the text that is missing. Then come chs 58 (as far as 88/18 and omitting 88/6–8 and the first five words of 88/9), 64 (from 101/10; the same substitution for verse 398 as A, and like A having two additional lines in verse 400 and two omitted in verse 403; but omitting verse 411 entirely; verse 486 is included later with the first half of this chapter), 60, 64 (omitting the first five words; cf. A) as far as 101/9; and finally chs 65–75; the þulur appear in a similar extended redaction to that in A, though the last part is lost where one or more further leaves are missing.

As with A and U, there seems to be no clear reason for the differences in the ordering of the material in B; there is the same tendency to omit extended narratives and quotations from the mythological skaldic poems in the chapters it includes where R has them. Though it is difficult to read because of deterioration of the parchment, the text, like that in A, often contains readings (for instance in the verses) that are better than those in R, and has a number of additional lines of verse. The redaction is not just a series of extracts; it represents a collection of material which is sometimes fuller than that in RTW. The best explanation of it is that like A and perhaps U it was based on a draft of material on loose sheets of parchment copied out without much conscious attempt at ordering it, though one might argue that some of the rearrangement of items has resulted in a more logical ordering of material, especially in chs 54–63; see table below.

All these manuscripts contain items that were probably not intended to be part of Snorri’s Edda. Besides the additional items at the end of A that are not in R (which may also have been on the second lost leaf of B), there are some that are related to Snorri’s Edda in various ways earlier in the manuscript. Before the text of Skáldskaparmál both A and B have parts of The Third Grammatical
Treatise which is by Snorri’s nephew Óláfr hvítaskáld (A has before this a fragment of a fifth treatise that is not found elsewhere) and then a collection of kennings for various concepts without much apparent organisation (printed in SnE 1931, 255–9). In A this is prefaced (in red) by ‘Hér er lykt þeim hlut bókar er Óláfr Þórðarson hefir samansett ok upphefr Skáldskaparmál ok kenningar eptir því sem fyrirfundit var í kvæðum hófuðskálda ok Snorri hefir síðan samanföra látt’ (in B by ‘Hér byrjask kenningar skáldskapar’). It is unlikely that this collection is actually part of Snorri’s work, though it could be part of the material he had collected for Skáldskaparmál or it could be a draft; the material in it does not, however, seem to be used in Skáldskaparmál, at any rate not systematically, and it may be just a collection made by someone else to supplement Snorri’s work (cf. p. xiv above). Two verses from Grímnismál (40–41) are quoted near the end of the passage, and it is followed in both A and B by a short passage about the wolf Fenrir which is related to Gylfaginning ch. 34 but includes some verse lines describing the fetter Gleipnir that are not in Gylfaginning (cf. the names associated with Hel towards the end of A, which are related to the same chapter of Gylfaginning). Both A and B include some poems: A has a fragment of a collection of eddic poems similar to that in the Codex Regius, though the six leaves (fols 1–6) that contain them need not have been part of the same book as the rest of A originally; they have now been separated and remain in Copenhagen as AM 748 I a 4to, while the rest has been transferred to Reykjavík as AM 748 I b 4to. At the end A has a glossary of poetical words and Haukr Valdísarson’s Íslendingadrápa, and B a collection of Christian religious poems, some of them probably composed in the fourteenth century. C has at the end (in a different hand) a genealogy of Snorri’s family, the Sturlungs, from Adam down to about the end of the fourteenth century. U has (in the middle of the text of Skáldskaparmál, after ch. 18) Skáldatal, a genealogy of the Sturlung family and a list of lawspeakers (as well as the well-known drawing of Gangleri and the three kings that illustrates the frame of Gylfaginning), and between Skáldskaparmál and Háttatal a version of The Second Grammatical Treatise. R and T contain Grottasongr, R also has Jómsvíkingadrápa and Málshátakvæði (at the end). W contains Rigshula with a revised version of the second part of Skáldskaparmál as well as the four Grammatical Treatises.
Since the Prose Edda is a treatise on poetry, it is not surprising that manuscripts of it should also contain poems of various kinds, whether or not these were poems collected by Snorri either in connection with the compilation of his Edda or for other reasons. Snorri’s Edda may well have been a stimulus to the collection and copying of poems both eddic and other in the thirteenth and fourteenth centuries. Skáldskaparmál clearly also belongs in the series of treatises about language and rhetoric with the so-called Grammatical Treatises (it may be noted that just as Ari’s Íslendingabók sets the pattern for the later sagas by including a piece of skaldic verse in the narrative, so The First Grammatical Treatise provides a model for Skáldskaparmál by quoting Icelandic poetry to illustrate a linguistic point (FGT 1972, 226, cf. 84). The other items (genealogies, lists of poets and lawspeakers) associate various redactions of Skáldskaparmál particularly with Snorri Sturluson and his family. It is clear that the Prose Edda, and Skáldskaparmál in particular, was in a continual process of revision and expansion, and it is likely that this process began with Snorri himself, so that some redactions, such as that in U and maybe those in A and B, could be based on drafts he made himself (or had someone make). Some of the additional material in these manuscripts dates from after Snorri’s death (some of the poems appended to B, The Third and The Fourth Grammatical Treatise) and W (in its redaction of the second part of Skáldskaparmál, SnE 1924, 112) contains verse probably composed in the fourteenth century, that ascribed to ‘bróðir Árni (Jónsson?)’, c.1370 (Skj A II 430; cf. Finnur Jónsson 1920–24, III 14–15). Thus the process of expansion clearly went on after Snorri’s death. It continued after the Renaissance with adaptations like Magnús Ólafsson’s Edda (the so-called Laufás Edda) on into the eighteenth century (Hraundals Edda etc.; see Faulkes 1977–9).

The compilers of the extant manuscripts that contain Snorri’s Edda were clearly interested in material that concerned poetical technique, particularly rhetoric, and the contents of the manuscripts illustrate this, though attitudes to the material may differ from one compiler to another. It may well be, for instance, that the compiler of W was principally interested in traditional vernacular poetry as a medium for religious teaching (cf. Sverrir Tómasson 1993), while the compiler of U may have been more interested in the prose narratives (he seems not to have understood much of the verses).

The following table shows the arrangement of the lists of kennings and heiti in U, A and B.
Introduction

A
Gold = Hólgí’s mound-roof. The old lay of Bjarki.
Gold = fire of the hand, etc.
Kenhings for man and woman as givers of gold and as trees.
Kenhings for battle.
Kenhings for weapons and armour.
Kenhings for battle. Further kennings for weapons.
Kenhings for ship.
Kenhings for kings.
Terms for men of sheep, cattle, horses.
Terms for the sky and weather.
Terms for the heavens, sun and moon.
Terms for times and seasons.
Terms for men, kings (Halfdan the Old’s second series of sons).
Terms for men.
Pula of terms for men.
Terms for men: viðkenningar, sann-kenningar and fornfrn.
Terms for women; viðkenningar.

B
Gold = Hólgí’s mound-roof. The old lay of Bjarki.
Gold = fire of the hand, etc.
Kenhings for Óðinn.
Kenhings for poetry.
Kenhings for other gods.
Kenhings for goddesses.
Kenhings for the sky.
Kenhings for the earth.
Kenhings for the sea.
Kenhings for the wind.
Kenhings for fire.
Kenhings for winter.
Kenhings for summer.
Kenhings for man and women.
The categories of poetry. Eptirmáli.
Kenhings for gold.
Kenhings for man as giver of gold [lacuna]
Terms for the sea.
Terms for fire.
Terms for wolves.
Halfdan the Old and his sons; other terms for kings.
Terms for birds of battle.
Terms for men. Kings.
Terms for men. Pula of terms for men.
Terms for men: viðkenningar, sann-kenningar and fornfrn.
Terms for women; viðkenningar.
Terms for the head, eyes, ears, mouth, teeth, tongue, hair.
Terms for heart, mind and emotions.

U
Bragaræður.
The categories of poetry. Eptirmáli.
Þórr’s duel with Hrungnir.
Þórr’s journey to Geitirhargardar.
Skaldatal.
Sturlung genealogy.
Lawspeakers.
[Kenhings for poetry.]
Kenhings for Óðinn.
Kenhings for poetry.
Kenhings for other gods.
Kenhings for goddesses.
Kenhings for the sky.
Kenhings for the earth.
Kenhings for the sea.
Kenhings for the wind.
Kenhings for fire.
Kenhings for winter.
Kenhings for summer.
Kenhings for man and women.
Terms for poetry.
Terms for pagan gods.
Terms for the earth.
Terms for the sea.
Terms for fire.
Terms for wolves.
Terms for birds of battle.
Terms for snakes, cattle, sheep, swine, horses.
Terms for the sky and weather.
Terms for the heavens, sun and moon.
Terms for times and seasons.
Terms for men, kings (Halfdan the Old’s second series of sons).
Terms for men.
Pula of terms for men.
Terms for men: viðkenningar, sann-kenningar and fornfrn.
Terms for women; viðkenningar.
Terms for the head, eyes, ears, mouth, teeth, tongue, hair.
Terms for heart, mind and emotions.
Skáldskaparmál

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<tbody>
<tr>
<td>A</td>
<td>Terms for the head, eyes, ears, mouth, teeth, tongue, hair. Terms for heart, mind and emotions. Terms for arms and legs, hands and feet. Terms for speech (and battle). Terms for wisdom etc. Homonyms. Öfjöst. Púlar (extended series).</td>
</tr>
<tr>
<td>B</td>
<td>Terms for arms and legs, hands and feet. Terms for speech (and battle). Terms for wisdom etc. Homonyms. Öfjöst. Púlar (extended series). [lacuna]</td>
</tr>
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U (continued)

This edition

Parts at least of Skáldskaparmál appear in all seven of the manuscripts of the Prose Edda that have independent textual value. On the dates and relationships of these manuscripts see Faulkes 2005, xxviii–xxx. It is assumed that R, which has the fullest text of any of the medieval manuscripts, represents the contents and arrangement of the Prose Edda in the form nearest to that in which Snorri left it; the second part of Skáldskaparmál in W is clearly a later redaction of the material, and U is verbally shortened and carelessly copied to the point of incomprehensibility in many places. So even though additions and other changes may have been made to Snorri’s text in R too, it has usually been the manuscript on which the text of editions of the work have been based. Where there are gaps in the text, and where it is clearly corrupt and incomprehensible, it is filled out, mainly from T and W. Emended words in the text are marked with an asterisk; where a word that is in R is omitted from the text or the order of words is changed, † is printed. Words or letters accidentally omitted by the scribe are included in angle brackets ‹ ›, illegible words or letters are supplied in square brackets [ ] (some words are now illegible in R or have disappeared which are visible either in the facsimile edition or in the photographs that were made before the most recent restoration of the manuscript, and brackets are not normally used for these; sometimes, too, words seem to have been visible to Finnur Jónsson that are now unclear or illegible, and these are often accepted as certain). The textual notes list all the places where the readings of R have been departed from, giving the original readings and the source of the emendation in the same normalised form as the rest of the text (where it is necessary to give the spelling of the manuscript, it is put in inverted commas; readings from manuscripts other than R are quoted either from the facsimile editions or from photographs, though where they are unclear, readings from SnE 1848–87 and 1924 have sometimes been accepted). A few of the more interesting and significant variants in other manuscripts, in particular some of the additional lines of verse, are included in the General Notes.

The glossary attempts to explain all words in the verses and all those words in the prose that are likely to cause difficulty or are not adequately glossed in the edition of Gylfaginning (Faulkes 1982). Inflected forms are added to the headword in brackets where they may cause problems. The translations of many of the names in the
**Skáldskaparmál**

*Þulur*, especially those of animal species, are little more than guesses, but explanations of a lot of the names are given in ÁBM, and the information there is not normally repeated here (on names in the *Þulur* see also Bugge 1875; there is a useful guide to modern Icelandic animal and plant-names in Óskar Ingimarsson 1989). In the explanations of the verses in the Glossary and notes, the attempt has been made as far as possible to avoid emendation of the text of R, i.e. to interpret the text in this version rather than to attempt to restore supposed archetypal readings even when the texts of verses are preserved in other works. The most likely meanings of words and their syntax are given in the Glossary, where explanations are also given of all the kennings; some other possible interpretations are indicated in the notes, using some of K. Reichardt’s suggestions (1928, 1948, 1969) and occasionally those of D. Davidson (DD) and others. It was not thought necessary also to give the verses in ‘prose word order’. The basis is the interpretations of Finnur Jónsson in *Skj* B and *LP*, but particular attention is paid to those of Magnús Finnbogason (*SnE* 1952). Frequent use has also been made of the comments of E. A. Kock (in *NN*), who has often tried to simplify Finnur Jónsson’s syntactical interpretations, which can be unnecessarily complicated. But since poets sometimes did use complex structures (e.g. tmesis) it is not clear that one should always be looking for the simplest interpretation. There are good discussions of the problem in Reichardt 1928 (especially pp. 1–17) and 1969, where the author studies 24 supposed examples of tmesis in single dróttkvætt lines and finds that only 9 of them are clear examples, 12 of them being easily got rid of by making the first element genitive by adding -s. Kock also proposes that a number of words should be taken as descriptive genitives instead of as determinants of kennings, and these too are difficult to be certain of. Another problematical kind of interpretation requires words to be taken as adverbial dative singular when they do not have a distinctive ending, e.g. *hjarta* v49/2, *hǫð* v252/4; *kind* in v297/3 is apparently dat. of advantage; there is no grammatical reason why this should not be so, but it seems best avoided if possible. It is the same with prepositions separated from their object. There are some fairly clear examples (v65/3, v79/7, v85/7–8 (see note), v134/1, v146/1, v260/3, v315/1, v363/1 (cf. *NN* 785), v401/2) but others are less certain (v85/1, 250/2, 290/3; see notes) and it is difficult to imagine oral poets
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using such a confusing procedure unnecessarily. The same may be said of the phenomenon of the transference of determinants or interchange of elements in kennings, often involving a kind of tmesis, though again there are some clear examples: v39/4, v89/6, v90/3–4, v91/5–6, v95/5, v103/6, v133/6 (?—see note), v140/4, v149/3 (?), v150/2, v192/2 (?), v246/1, v322/3, v333/8; v73/6 according to DD; see Glossary under þing, herþruma, myrkaurriði, myrkdreki. Snorri himself uses this feature in Háttatal 28/1, while the commentary to verse 255 of Skáldskaparmál suggests such an interpretation when it is clearly unnecessary. When there are two possible interpretations of the same words which both give acceptable meanings, it seems natural to take the simpler one, except that it is not certain that simplicity was what most poets were aiming at; but it is hard to believe that their original audience would not have understood their verse in the most obvious way (cf. Faulkes 1997).

The normalisation follows the same pattern as in Gylfaginning and Háttatal, both in the prose and verse passages, where the language of the thirteenth century is largely what is being represented. The spelling only has been normalised; variant word-forms (such as 3rd pers. sg. vil at 1/36, for instance) are retained where they occur. Accents are not used in most foreign names, nor in other words where the original quantity of the vowel is uncertain (e. g. in the name Viðarr, even though in some occurrences in verse the long vowel is required). The following spellings may be noted.

In R, vér and vél are frequently spelt ver, vel. Often ey seems to be written for ø or æ, e. g. in agir v48/3, heili- v71/4, -arran- v100/2, kapt v340/3, legis v364/3; cf. Óðreyrir in Index; conversely Ø in Eymóði v376/1; thus ‘leyra’ 106/12 may be for lara or lara. Sometimes ø is found used for æ, as in avi v303/1 (cf. v93/8 t. n.; perhaps here for å (or ö), see below), though more often for æ, as in Haenir 45/4, gørnann v315/3; but ø is used in klerir v267/1, api v332/4, cf. note (see also v20/10 t. n.; v15/1 and Glossary under blóta), while ø is used in skól- v514/10 (cf. SnE 1848–87, III xvi–xvii). The spellings a and av (øv) alternate in ‘bøvlfagr gatv’ v157/6. The scribe uses o for å (or ø), in ‘køþvt’ v249/1, cf. t. n., ‘køþv’ v94/3 t. n. and ‘køvmt’ 48/2, as well as in ‘troþvz’ v86/3 and ‘tøþv’ 49/33, where it is unlikely that the modern form tróu for the past tense pl. of troða is intended; cf. also v480/5 t. n. and lög, lág at 40/19 and
20, 63/16 and 17. The spelling ei seems sometimes to be used for e, é (or æ) in laitr v128/3, Helju v332/6, brígðræði 109/11, héttu 49/17 (cf. 3/21 t. n. and 49/31 n.); and conversely e for ei in tveinr v217/4, Meila v95/2, steini v127/3, steinsins 45/1, heilagt v274/4, reistu v353/3, reiði 108/32; also e for ey in hleytaman 107/20, e for ey in hleytaman 107/20. There is alternation of u (v) and y in skatyrnir, where -yr- is written with the abbreviation for -ur- 85/18 (see Hreinn Benediktsson 1965, 91), and Ægg v300b/5 which is written with v. See v141/4 n. and t. n. and v28/4 t. n. Thus ‘mysen’ 85/20, ‘mvelv’ 85/21 could both be for either mylin(n) or mullin(n); at v480/3 ‘dyna’ could be for Dúna (same symbol as in þul v483/8) and at v480/7 Mun is written with y in A. Then v is written in söm- v222/2, or v241/4 (only; cf. v501/1 t. n.). On unmutated forms like varn for vǫrn (confirmed by the hending v148/4), vagnna (‘vagna’) for vagna v67/7, see Hreinn Benediktsson 1963.

Among the departures from normal spelling that may be phonological rather than orthographical is the frequent disappearance of d between consonants (before or after n), e. g. in munlaug v110/4; annvanar v156/4; ranngrið v449/6; vinnbjart v454/4; munnjallr v458/1 (cf. Glossary and note v130/1 t. n.). Conversely, ‘Stnyrti’ is written for Snyrti-106/18; and ‘fyrst-’ is written for físt- v74/3, ‘hirn-’ for hísn- v444/4.

The manuscript is inconsistent in the distribution of ð/d/t: lið is spelled ‘lit’ v171/8; muntu is spelled ‘mvndv’ v263/1; ritat spelled ‘ritað’ 78/22 (if it is not rituð that is intended; cf. note).

Some consonants are doubled without reason, and in some cases they are written single where doubling would be normal: the manuscript has ‘-hattar’ v83/2; ‘varar’ v131/2; ‘þrutinn’ v145/3; ‘ætti’ v151/8; ‘halr’ v168/4; ‘skaptre’ v181/5; ‘Rókk’ v213/1 (cf. Noreen 1923, § 279.2); ‘ifranvöll’ 85/20; ‘næi’ (rhyming with mæringr) v388/4; ‘skattvrnir’ v516/19. Some contracted forms of words are used where the metre presupposes uncontracted forms, e. g. brá for bráð; see note to verse 143 and á (2) in Glossary.

Abbreviations are sometimes inconsistently used: ‘kall’ with abbreviation mark for kölluð 5/38, ‘ml’ with abbreviation sign (i. e. mæli) for what surely should be mælti 52/9 (usually this scribe writes ‘mæli’ with a curl on the l for mæli (2/28, 38, 3/9, 10), ‘mæli’ with a curl for mæli (48/19, 59/14); apparently ‘ml1’ at 1/24); ‘svan’ with sign for -us for svans v147/6; -r with abbreviation for -ir 9/28 (see t. n.) and
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v316/4 (similarly in the heading in U, SnE 1848-87, II 295, where hefr seems to be written ‘hefir’; see 1/1–2 t. n. and Hreinn Benediktsson 1965, 92); also unusual are ‘svþō’ for súðum v367/1 (perhaps an alteration) and ‘sín’ for sinum v250/2, ‘soñ’ for sonum v280/2.

Punctuation is editorial (including round brackets), but note is taken of the capitalisation of the manuscript in the arrangement of paragraphs. Verses have been arranged in lines and divided in accordance with what seem the scribe’s intentions. Stanza divisions in the þulur are marked only by capital letters in R and are in some cases unclear, while divisions between þulur are generally indicated by larger ornamental capitals (they are marked in this edition by horizontal lines at the end of each þula).

In the margins the chapter numbers of SnE 1848-87 I are given (as in SnE 1931 in brackets in the text); the first four (‘Bragaræður’) are there numbered 55–8 (here c55 etc.) in continuation from Gylfaginning, and in that edition Skáldskaparmál was taken to begin at 5/9.

Table of verse quotations and their preservation

+ before a source means that further verses or lines from the same poem (or in the case of laussavísur, further verses by the same poet) appear in the source indicated. Without this sign the source indicated includes one or more of the verses of the poem quoted in Skáldskaparmál. When the sign follows the source, it indicates that one or more of the verses and also further verses (or lines) from the same poem appear there. KS = Kings’ Sagas (i.e. two or more of Fagrskinna, Morkinskinna, Hulda–Hrokkinskinna, Heimskringla, ÖTM, ÖH etc.). EMÓ = Edda Magnúsar Ólafssonar. More specific references to sources of the verse quotations are to be found in the General Notes.

* means that the verse is only found in Snorri’s Edda. Square brackets indicate a second quotation of the same verse. A question mark before a verse number means that it is doubtful whether the verse belongs in the poem it is attributed to.

Anon, Eiríksmál: 20; Fagrskinna+
—, *?A love poem: 41
—, *A love poem: 208
—, *Poem about Magnús góði: 370
—, *Poem about St Knútr: 381
—, *?209
—, *?215
—, *?224, *225
—, *?235
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—, ?. *240
—, ?. *317
—, ?. *342
—, ?. *349, 364; TGT (356)
—, ?. *372
—, Fáfnismál: 151, 152; PE; +Gyf.; +Sverris saga
—, Grimnismál: 62; PE; +Gyf.
—, An eddic poem: *72; +U (25/27 n.)
—, An eddic poem: *142
—, Grottasǫngr: *159–82
—, Bjarkamál: *185, 189, *190; +Hkr and ÖH; +EMÓ
—, Alvismál: 332, 380; PE;
—, Ínula (sea kings): *412–416; (+TG)
—, Ínula (troll-women): *423–427
—, Ínula (böór): *428
—, Ínula (Æsir): *429, *432
—, Ínula (Ásynjur etc.): *433–437; (+A, valkyries)
—, Ínula (women): *438; (+A and U; +A)
—, Ínula (men): *439–448
—, Ínula (battle): *449–450
—, Ínula (words): *451–462
—, Ínula (axes): *463
—, Ínula (spears): *464
—, Ínula (arrows): *465–6
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—, Ínula (weapons): *468
—, Ínula (shields): *469–71
—, Ínula (helmets): *472–3
—, Ínula (mail-coats): *474
—, Ínula (sea): *475–478; (+A, waves; bords)
—, Ínula (rivers): *479–484
—, Ínula (fish): *485–488
—, Ínula (whales): *489–90; cf. Konungs skuggsjá
—, Ínula (ships): *491–500
—, Ínula (earth): *501–2
—, Ínula (oxen, cows): *503–506; (cf. Borgrimshula)
—, Ínula (rams): *507
—, Ínula (goats): *508–9
—, Ínula (beasts): *510–511
—, Ínula (stags): *512
—, Ínula (boars): *513
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—, "Iula (wolves): *514–15
—, "Iula (heavens): *516; (+AB)
—, "Iula (sun): *517
Arnórr jarlaskáld, Þorfinnsdrápa: *1, 106, *282 [344], *290, 297, *298, *384; +KS, Orkneyinga saga*
—, Magnísdrápa: *2*105, 213, 218, 352; KS
—, Poem on Hermundr Íllugason: *113
—, Rognvaldsdrápa: *114, *296; +OH and Orkneyinga saga
—, ?: *116
—, Ólágagladrápa: *404
—, Memorial poem on Haraldr harðráði: *275, *321, *376; +TGT, +KS
Ásgrímr, Poem about King Sverrir: *139
Atli, Poem about Ólafr kyrri: *374
Bersi (Hólmgöngu-), Lausavísa: 221; Kormaks saga*
—, Poem about Íórr: *52
—, ?: *141
—, Ólásavísur: *300a–b
Brennu-Njáll, Lausavísa: 355; Ks(+)
Boðvarr balti, Sigurðarþráða: *107; +Markinskinnen
Boðverkr, Poem on Haraldr harðráði: 353; KS
Egill, Sonatorrek: 15, 16; Egils saga*
—, Hofðulássón: 31, 184, 319, 350; Egils saga*
—, Arinbjarnarkviða: 60; Egils saga*, +W, +TGT
—, Lausavísur: 140, 392; Egils saga*
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—, A Christian poem: *268
Eilífr kúlnavéinn, A poem about Christ?: *271, *272, *273, *276; +FoGT
—, Poem about a Danish king: *192, *299
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—, Poem about a ruler: *136 (or part of Ókarflókkr?)
—, Elftarvisor: 320; Ölsen 1884, 159, Hkr+, Hulda–Hrokkinskinna*
—, Ó Haraldssonakviða II: *399; +KS
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—, Runhenda: *367, *377, 403; KS+
—, Geisl: 277; Flb+, Bergsbók+, +KS, +W, +TGT
Erringar-Steinn, ÓKaussavísa: *257
Eyjólfur dábaskáld, Bandadrápa: 265, 304 (stef); KS+
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Eyvind skáldaspillir, Háseygjatal: 5 [278], *23, *33 [40], *61, *220, *307; TGT, KS+
—, Hákonarmál: 7, 11, 393; Hkr+, Fagrskinna+
—, Lausavísur: 117, 143, 185, 249; KS+, TGT
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—, A praise poem: *401
Gizurr, Poem about a King Óláfr: *382; (+KS)
Grani, Poem about Haraldr harðráði: *373, 400; KS+(AB+)
Grettir, Lausavísa: 231; Grettis saga+
Gunnlaugormstunga, Lausavísa: 202; Gunnlaugs saga+
Hallar-Steinn, Poem about a woman: *201, *203, *204; +TGT
Hálldór skvaldri, Óftraaradrápa: *379; +KS, +TGT
—, Oláfadrápa (erfadrápa): 397; ÓTM+, +KS, +A, +þrókjs saga, +Hallfreðar saga
Halt, Poem on Magnús Erlingsson: *323; +Sverris saga
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Jórunn, Sendibítr: *402; +Hkr, +OH, +ÓTM
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Máni, Lausavísa: 263, TGT, +Sverris saga, +Sturlunga saga
Markús, Eiríksdrápa: *111 (stef?), *391, *398, *409; +Knýtlinga saga
—, Poem about St Knútr: *270; +TGT, +AB
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Ormr Steinþórsson, Poem about a woman: *29, *38, 205, *207, *360; TGT, +Flb, EMÖ+
—, : *138; +U (v303 n.)
Óttarr svarti, Hfróðlausn: *196 [287], *359, 408; KS+, Orkneyinga saga, +FGT
—, Knútsdrápa: 217 [314]; KS+, +Knýtlinga saga
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—, ?Religious poem: *274
—, ?: *285
—, Nesjavísur: 286; Hkr+, ÓH+, +KS, +TGT
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Steinarr, Poem about a woman: *206
Steinn herðisarson, Ólafsdrápa: *112; +KS
Steinþórr, ?: *13
Stúfr, Stúfsdrápa: *396; +KS
Styrkárr oddason, ?: *266
Sveinn, Nordrsetudrápa: *125, *137; +TGT
Tindr, Drápa on Earl Hákon: 228; Hkr and ÖTN+, Jómsvíkinga saga+
Vetrliði, ?Poem to þórr: *57
Víga-Glúmr, Lausavísa: 3 [226], 255, 337; Víga-Glúms saga+, Reykjaheila saga; 3 and 337 also in Landnámabok
Völú-Steinn, Poem about his son Ǫgmundr: *37, *315
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Sighvatr, Bersoglisvisur: *386 [411]; +KS, +TGT
—, ?Religious poem: *274
—, ?: *285
—, Nesjavísur: 286; Hkr+, ÓH+, +KS, +TGT
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—, ?Religious poem: *274
—, ?: *285
—, Nesjavísur: 286; Hkr+, ÓH+, +KS, +TGT
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Víga-Glúmr, Lausavísa: 3 [226], 255, 337; Víga-Glúms saga+, Reykjaheila saga; 3 and 337 also in Landnámabok
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**MANUSCRIPT SIGLA**

R = GkS 2367 4to (Stofnun Arna Magnússonar, Reykjavík); ed. *SnE* 1931; facsimile in Wessén 1940.


W = AM 242 fol. (Det Arnamagnæanske Institut, Copenhagen); ed. *SnE* 1924; facsimile in *Codex Wormianus*, Copenhagen 1931. (CCIMA II)

A = AM 748 I b 4to (Stofnun Árna Magnússonar, Reykjavík); ed. *SnE* 1848–87, II 397–494; facsimile in Wessén 1945.

B = AM 757 a 4to (Stofnun Árna Magnússonar, Reykjavík); ed. *SnE* 1848–87, II 501–72.

C = AM 748 II 4to (Stofnun Árna Magnússonar, Reykjavík); ed. *SnE* 1848–87, II 573–627, where it is referred to as AM 1 e β fol.; facsimile in Wessén 1945.
GLOSSARY OF TECHNICAL TERMS

adalhending: the chief hending in a couplet, full (internal) rhyme, where two syllables have the same vowel and following consonant or consonant group.
drápa (pl. drápur): a formally constructed poem (expected to have a stef or refrains).
dróttkvætt: a verse-form with stanzas of 8 six-syllable lines with regular alliteration and hendings (Hátatal verses 1–6).
erfidrápa: a memorial poem, a drápa in praise of a dead person.
flokr: a poem consisting of a series of stanzas without refrain (stef).
forr minni: ancient tradition, inherited statement, proverb.
fornaldarsaga: saga of ancient times, Heroic saga.
fornyrðislag: a verse-form common in eddic poems as well as in skaldic verse, and similar to that of West Germanic poetry, having two-stress lines linked in pairs by alliteration.
heiti: name, appellation, designation, term (usually, though not always, of a name which is not the usual one by which a person or thing is called; see Glossary).
hending: rhyme, assonance (usually internal rhyme, but also used of end-rhyme).
hrynhet: a verse-form similar to dróttkvætt but with lines of eight syllables (Hátatal 62–4).
kenning: description, designation (usually a periphrastic one).
klofastef: a refrain in the form of two or more continuous lines of verse separated from each other and distributed individually among two or more stanzas (usually appearing as the last lines of these stanzas, and unrelated syntactically to the rest of them); see Hátatal, note to 70/12–16.
kviðuháttr: a verse-form with alternating lines of three and four syllables (Hátatal 102).
lausavísa (pl. -vísur), laus vísa: a separate strophe not part of a sequence or long poem.
líðent, líðhendur: a verse-form with rhyme and alliteration falling on the same syllables, and/or with assonance between the first (rhyming) syllable of the even line and the hendings of the preceding odd line (Hátatal 41 and 53).
ljóðuháttr: ‘song-form’, a verse form in which two alliterating short lines are followed by one longer line with independent internal alliteration.
málahátt: a verse-form with lines having an extra syllable compared with fornyrðislag (Háttatal 95).
mansǫngr: a love poem, or a passage of love poetry in a narrative poem. Mansǫngsvísa is a verse from such a passage, or a verse similar to those in a mansǫngr.
offjöxt: punning, word-play; often by substituting homonyms when one is a proper name, i.e. using a proper name or a kenning for it for the common noun equivalent.
ókend heiti: names, appellations, designations, terms without periphrasis, without qualifiers or attributives (determinants).
runhent: end-rhymed; see runhenda in Glossary to Háttatal.
skothending: (internal) half-rhyme, assonance (where two syllables end with the same consonant or consonant group but contain a different vowel).
stef: refrain, a stanza or line or series of lines that are repeated at intervals in (part of) a drápa; see Glossary to Háttatal.
tmesis: the separation of a word into two parts with another word or words between.
þula: a (versified) list of names or synonyms (heiti).
Snorri Sturluson

_Edda_

PART II
[SKÁLDSKAPARMÁL]

E[INN ma]ðr er nefndr Ægir eða Hlé. Hann hjó í ey þeir er nú er kjölluð [Hlé]sey. Hann var mjök fjölkunnigr. Hann gerði ferð sina til Ásgarðs, en er Æsir vissu ferð hans var honum fagnat vel ok þó margir hlutir með sjónhverfingum. Ok um kveldit er drekka skyldi, þá lét Óðinn bera inn í höllina sverð, ok várnu svá björt at þar af lýst, ok var ekki haft ljós annat meðan við drykkju var setit. Þá gengu Æsir at gildi sínu ok settusk í hásæti tolfl Æsir, þeir er dómendr skyldu vera ok svá várnu neðfr: Bórr, Njótr, Freyr, Týr, Heimdalr, Bragi, Viðarr, Váli, Ullr, Hœnir, Forseti, Loki; slikt sama Ásynjur: Frigg, Freyja, Gefjun, Þórr, Gerðr, Sigyn, Fulla, Nanna. Ægi þótti gíguglilegt þar um at sjásk. Vegeðli þil várnu þar tjólduð með fjórum skjoldum. þar var ok áfenginn mjöðr ok mjök drukkt. Næsti maðr Ægi sat Bragi, ok áttusk þeir við drykkju ok orðaskipti. Sagði Bragi Ægi frá mör gum töðindum þeim er Æsir hóflu átt.

Hann höf þar frásogn at þrar Æsir fóru heiman, Óðinn ok Loki ok Hœnir, ok fóru um fjöll ok eyðir ok var ilt til matar. En er þeir koma ofan í dal nakvarn, sjá þeir öxnu flokk ok taka einn uxxan ok snúa til seyðis. En er þeir hyggja at soðit mun vera, raufa þeir seyðin ok var ekki soðit. Ok í annat sinn er þeir raufa seyðinn, þá er stund var liðin, ok var ekki soðit. Mæla þeir þá sin á milli hverju þetta mun gegna. Þa heyra þeir mál í ekina upp yfir sík at sá er þar sat kvazk råða þvi er eigi soðnaði á seyðinum. Þeir litu til ok sat þar orn ok eigi litill. Þá mæli þrinn:

"Vilið þér gefa mér fylli mína af oxanum, þá mun soðna á seyðinum."  

þeir játa þvi. Þá læt hann sigask þr trúnu ok sekk á seyðinn ok leggur upp þegar it fyrsta lær oxans tvau ok báða bógana. Þa varð Loki reiðr ok greip upp miðla stöng ok reiðir af öllum afli ok rekr á kroppinn erinnum. Þrinn bregzk við húggiok og fylgur upp. Þá var fóst stöngin við kropp annars ok hendr Loka við annan enda. Þrinn fylgir hátt svæ at fær taka niðr grjótit ok urðir ok viðu, [en] hendr hans hyggr hann at sitlta munu ör óxlum. Hann kallar ok biðr allfarfliga þrinn fríðar, en hann segir at Loki skal aldri lauss verða nema hann verði honum svardaga at koma lóðinni út af Ásgarð með epli sí, en Loki vil þat. Verðr hann þá lauss ok ferr til lagsmanna sinna ok er eigi at sinni sögð íleirí töðindi um þeira ferð dór þeir

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koma heim. En at ákveðinni stundu teygir Loki Íðunni út um Ásgarð í skög nokkvorn ok segir at hann hefður fundit epli þau er hann munu gripir í þykkið, ok bað at hon skal hafa með sér sin epli ok bera saman ok hin. Þa kemr þar Þjazi þotnun í arnarham ok tek í Íðunni ok flýgr braut með ok í Brýmheim til þusins.

‘En Æsir urðu illa við hvarf Íðunnar ok gerðusk þeir brátt hárir ok gamlir. Þá áttu þeir Æsir þing ok [spyrr hverr annan] hvat síðarst vissi til Íðunnar, en þat var sét síðarst at hon gekk or Ásgarð með Loka. Þá var Loki tekinn ok fierðr á þingit ok var honum heitit bana eða piðum. En er hann varð hræðdr þá kvazk hann mundu sökj-a eptir Íðunni í Jötnheimi ef Freyja vill þá honum valshams er hon á. Ok er hann fær valshaminn flýgr hann norðr í Jötnheimi ok kemr einn dag til Þjaza þotns. Var hann rönn a sæ, en Íðunn var ein heima. Brá Loki henni í hnotar liki ok hafði *i klóm sér ok flýgr sem mest. [E]n er Þjazi kom heim ok saknar Íðunnar, tek hann arnarháminn ok flýgr eptir Loka ok dró arnsúg í flugnum. En er Æsirnar sá er valrinn flaug með hnotina ok hvar þrinnflaug, þá gengu þeir út undir Ásgarð ok báru þannig byrðar af lokarspánum, ok þá er valrinn flaug inn of borgina, lét hann fallsk niðr við borgarveggin. Þá slógu Æsirnar eldi í lokarspánu en þrinnin mátti eigi stóðva er hann misti valsins. Laust þá eldum í fíðri arnarins ok tók þá af fluginn. Þá váru Æsirnar nær ok dráp Þjaza þotn fyrir innan Ásgrindr ok er þat vig allfrægt.

‘En Skaði, dóttir Þjaza þotuns, tók hjálm ok brynju ok ðill hverván ok ferr til Ásgrarðs at hefna þóður síns. En Æsir baðu henni sett ok yfirbeetr, ok hit lýsra at hon skal kjósa sér man af Ásnum ok kjósa at fótum ok sjá ekki fleira af. Þá sá hon eins manns lýs nefr forknar fagra ok maðir:

“Þenna kýs ek, fátt mun ljótt á Baldri.”

‘En þat var Njörðr ör Nóatúnum. Þat hafði hon ok í sættargjörð sinni at Æsir skylkuð þat gera er hon húgi at þeir skylkuð eigi mega, at hlægja hana. Þá gerði Loki þat at hann bát um skegg geitar nokkvorrar ok òðrum enda um hreðjar sér ok léttu þau ymsi eptir ok skráttkv hvártneggja við hátt. Þá létt Loki fallsk í knæ Skaða ok þá hló hon. Var þá gjör sett af Ásanna hendi við hana.

‘Svá er sagt at Öðinn gerði þat til yfirbótta við hana at hann tók augu Þjaza ok kastaði upp á himin ok gerði af stjórnum tver.’

Þá melir Ægir: ‘Mikill þykkvi mér Þjazi fyrir sér hafa verít, eða hvers kýns var hann?’
Bragi svarar: ‘Ǫlvaldi hét faðir hans, ok merki munu þér at þykkja ef ek segi þér frá honum. Hann var mjök gullauðigr, en er hann dó ok synir hans skyldu skipta arfi, þá hǫfðu þeir mæling at gullinu er þeir skiptu at hvern skyldi taka munnylli sina ok allir jafnmargar. Einn þeira var bjazi, annarr ló, þriði Gangr. En þat hǫfum vör orðtak nú með oss at kalla gullit munntal þessa jótna, en vör felum í rúnum eða í skáldskap svá at vör kjollum þat mál eða orðask, tal þessa jótna.’

Pá mælir Ægir: ‘Þat þykki mér vera vel følgít í rúnum.’

Ok enn mælir Ægir: ‘Hvaðan af hefri hafizk sú íþrótt er þér kallið skáldskap?’

Bragi svarar: ‘Þat váru upphöf til þess at guðin hǫfðu ósætt við þat fólk er Vanir heita, en þeir logðu með sér fröðstefnu ok settu gríð á þá lund at þeir gengu hvárirtvæggju til eins kers ok spýttu í hráka *sínun. En at skilnaði þá tóku goðin ok vildu eigi láta týnask þat gríðamark ok skópuðu þar ór mann. Sá heitir Kvasir. Hann er svá vitr at engi spyrð hann þeir hluta er eigi kinn hann orlausn. Hann fór viðum heim at kenna mönnum freeði, ok þá er hann kom at heimboði til dverga nokkvorra, Fjalars ok Galars, þá kjolluðu þeir hann með sér á einmæli ok dráp honn, létu renna blöð hans í tvau ker ok eint ketil, ok heitir sá Ôðreyrir, en kerin *heita Són ok Boðn. Þeir blendu hunangi við blóðið ok varð þar af mjoðr sá er hverr er af drekkur verður skáld eða freeðamaðr. Dvergarnir sogðu Asum at Kvasir hefði kaðmatt í mannviti fyrir því at engi var þar svá fróið at spyrja þynn hann fröðleiks.

Pá þáðu þessir dvergvar til sín jótni þeim er Gillingr heitir ok konu hans. Þá þáðu dvergarnir Gillingi at róa á sæ með sér. En en þeir þóir fyrir land fram, róru dvergarnir á boða ov hvelfiði skipinu. Gillingr var ósýndr ok tyndisk hann, en dvergarnir röttu skip sitt ok róru til lands. Þeir sogðu konu hans þenna atburð, en hon kunni illa ok grét hatt. Þá þáðuð Fjalarr hann eða henni mundi hugléttaða eða hon sání þar er hann hafði týnzk, en hon vildi þat. Þá mælir hann við Galar bróðurinn sinn at hann skal færa upp yfir dýrrnar er hon gengu út ok láta kvernstein falla í hofðið henni, ok talði sér leiðask óp hennar, ok svá gerði hann. Þá er þetta spurð Gillingr fróðurson Gillings, fær hann til ok tok dvergana ok flytr á sæ út ok setr þá í fleðarsker. Þeir bídja Suttung sér lifsgröða ok bjóða honum til sættur í fjaðargjöf mjöðinn dýra, ok þat verði at sætt með þeim. Flytr Suttung mjöðinn heim ok hirði þar sem heita Hníðbœrg, sett
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þar til gæzlu dóttur sina Gunnlǫðu. Af þessu köllum vör skáldskap
Kvasis blöð eða dverga drekku eða fylli eða nakkvars konar lýg
Óðreris eða Boðnar eða Sónar eða farstkost dverga, fyrr því at sá
mjörð flutti þeim fjórlausn ór skerinu, eða Suttunga mjöð eða
Hnitbjarga logr.’

Pa meðir Ægir: ‘Myrkty þyki mér þat mælt at kalla skáldskap með
þessum heittum, en hvernig kómur þeir Æsir at Suttunga miði?’

Bragi svarar: ‘Sjá saga er til þess at Öðinn för heiman ok kom þar
er þrælar niu slógu hey. Hann spyr ef þeir vili at hann brýni ljó
þeira. Þeir játa því. Þá tekr hann hein af belti sér ok brýndi, en þeim
þótt bita ljóðir myklu þetr ok þótuðu heininnu. En hann mat svá at
sá er kaupa vildi skyldi gefa við hóf, en allir kváðskur vilja ok þáðu
hann sér selja, en hann kastaði heininni í lopt upp. En er allir vildu
henda þá skiptusk þeir svá við at hverr brá ljóðum á hálss vörnum.

Öðinn sötti til náttstðar til þotun þess er Baugi hét, broðir Suttungs.
Baugi kallaði ílt fjárhald sitt ok sagði at þrælar hans niu hǫfðu
drepizk, en talðisk eigi vita sér ván verkmanna. En Öðinn nefndisk
fyrr honum Bölværkr. Hann sauð at taka upp niu manna verk fyrir
Baugu, en meðir sér til kaup einn drykk af Suttunga miði. Baugi
*kvazk enskis *ráð eiga af miðinum, sagði at Suttungr vildi einn
hafa, en fara kvazk hann mundu með Bölværki ok freista ef þeir
féng mjöðinn. Bölværkr vann um sumarit niu mansverk fyrir
Baugu, en at vetri beiddisk hann Bauga leigu sinnar. Þá fáru þeir
báðir ‹til Suttungs›. Baugi segir Suttungi broður þeirra
Bölværks, en Suttungr þraði þeim sínun kaup þeira

För Bölværkr þar til sem Gunnlǫð var ok *lå hjá henni þrjár nætr, ok
þá lofäði hon honum at drekka af miðinum þrjá drykki. Í inum lýra
drykk drakk hann alþö um Óðreri, en í þorðum ór Boðn, í inum þröðja
ór Són, ok hafði hann þá allan mjöðinn. Þá brásk hann í amarnam
ok flaug sem ákastaft. En er *Suttungr så flug amarnins, tók hann sér
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arnarham ok flaуг eptir honum. En er Æsir sá hvar Óðinn flaуг þá settu *þeir út í garðinn ker sín, en er Óðinn kom inn of Ásgarð þá spýtti hann upp miðinum í kerin, en honum var þá svá nær komit at Suttungur mundi ná honum at hann sendi aprt suman mjǫðinn, ok var þess ekki gætt. Haði þat hverr er vildi, ok køllum vér þat skáldfifa *hlut. En Suttunga mjǫð gaf Óðinn Ásunum ok þeim möðnum er yrkja kunnu. því køllum v[ér] skáldskapinn feng Óðins ok fund ok drykk hans ok gjo'f hans ok drykk Ásanna.'

Þá mælir Ægir: 'Hversu á marga lund breytið þér orðtǫkum skáldskapar, eða hversu mǫrg eru kyn skáldskaparins?'

Þá mælir Bragi: 'Tvenn eru kyn þau er greina skáldskap allan.'

Ægir spyr: 'Hver tvenn?'

Bragi segir: 'Mál ok hættir.'

'Hvert máltak er haft til skáldskapar?'

'Trenn *er grein skáldskaparmáls.'

'Hver?'

'Svá: at nefna hvern hlut sem heitir; önnur grein er sú er heitir for nófn; in þríðja málsgrein er køllum er kenning, ok <er> sú grein svá sett at vör køllum Óðin eða þó eða Tyr eða einnhvern af Ásum eða álfum, at hverr þeira er ek nefni til, þá tek ek með heiti af eign annars Æsins eða get ek hans verka nokkvorra. þá eignask hann nefnit en eigi hinn er nefndr var, svá sem vör køllum Sigtý eða Hangaty eða Farmatý, þat er þá Óðins heiti, ok køllum vör þat kent heiti. Svá ok at kalla Reiðartý.'

En þetta er nú at segja ungum skáldum þeim er gírnask at nema mál skáldskapar ok heyja sér orðfjölba með fornnum heitum eða gírnask þeir at kunna skilja þat er hulit er kveðit: þá skili hann þessa bök til frölöcks ok skemturnar. En ekki er at gleyma eða össana svá þessar sogur at taka ör skáldskapinum for þnar keþningar þer er hofðuskald hafa sér líka látit. En eigi skulu kristnír menn trúra á heiðin goð ok eigi á sannyni þessar sagnar annan veg en svá sem hér fánss í upphafi bökaran er sagt er frá atburðum þeim er mannfólk viðtisk frá rétri trú, ok þá næst frá Tyrkjum, hvernig Assyner þeir er Æsir eru kallaðir fólsuðu frásagnar þar frá þeim tíðum er gerðusk í Troju til þess at landfólk skyldi trúra á guð vera.

Priamus konungur í Troju var hǫfðingi mikill yfir þýllum her Tyrkja ok hans synir váru tignastir af þýllum her hans. Sá salr hinn ágæti er Æsir køllum Brimis sal eða björsal, þat var holl Priamus konungs. En þat er þeir gera langa frásoñ og ragnrøkr, þat er Trojumanna
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orrosta. Þat er frá sagt at Ökuþórr engdi oxahóði ok dró at borði Miðgarðsorm, en ormrinn helt svá lifinu at hann sötisk i háft. Eptir þeim deumum er þetta sagt er Ektor drap Volukrontem ágaeta koppa at áðjánda inum mikla Akille ok teygði hann svá at sér með hóði hins drepna þess er þeir jófnudu til oxans þess er Ökuþórr hafði hýfuði af. En er Akilleus var dreginn i þetta ofení með sinu kappi þá var honum sú ein liðshjálpin at flýja undan banvenligu høggvi Hektoris ok þó sárr. Svá er ok sagt at Ektor sötti svá ákafliga orrostuna ok svá miklir várú orfhugir hans er hann sá Akilleus at engi hlutr var svá sterkr at standask mætti fyrir honum, ok er hann misti Akilleus ok hann var fílýr þá sefaði hann svá reiði sina at hann drap þann koppa er Roddrus hét. Svá sogðu-Æsir at þá er Ökuþórr misti ormsins þá drap hann Yni jóttun, en við ragnarok kom Miðgarðsormr vaiðvella at þó ok blátt a hann eitri ok hjó hann til bana, en eigi nentu-Æsir at segja svá at Ökuþórr hafði þi láttizk at eint stigir yfir hann dauðan þótt svá hafði verit, en meir hropuðu þeir frásogninna en satt var en þeir sogðu at Miðgarðsormr fengi þar bana. En þat ferðu þeir til, þótt Akilleus bar banaord af Ektori þá lá hann dauðr á sama velli af þeim sökum. Þat gerðu þeir Elenus ok Alexander. Þann Elenus kalla Æsir Ála. Þat segja þeir at hann hefndi broður sín svok hann lifið þá er þill góðin váru dauð ok skloknar var eldninn sá er brendr var Asgarðr ok allar eignir göðanna. En Pirrus, honum jófnudu þeir til Fenrisúlfs, hann drap Óðin, en Pirrus mätti vargr heita at þeirra trú þvíat eigi þyrmði hann gríðastóðunum er hann drap konunginn i höfinu fyrir stalla þórs. Þat kalla þeir Surtalogi er Troja brann. En Mōði ok Magni synir Ökuþórs kvámu at krefja landa Ála eða Viðar. Hann er Eneas, hans kom braut af Troju ok vann síðan stór verk. Svá er ok sagt at synir Ektoris kömu til Frigialands ok settusk sjálfar í þat ríki, en ríku í braut Elenum.

Enn skal láta heyra deumín hverningar hófuðskálðin hafa láttit sér söma at yrkja eptir þessum heitum ok kenni-n-gum, svá sem segir Arnórr jarlaskáld at hann heiti Alfǫðr:

(1) Nú þykk slódrhugaðs segja
—síð léttir mér striða;
þýtr Alfǫður—ýtum
jarls kostu—brim hrost.

Hér kallar hann ok skáldskapinn hrostabrím Alfǫður. Hávarðr haltri kvað svá:
Svá kvað Víga-Glúmr:

Lattisk herr með hóttu
Hangatýs at ganga—
þótt þeim at hætta
þekkiligt—fyrir brekku.

Svá kvað Refr:

Opt kom—jarðar leiptra
er Baldr hniginn skaldi—
holl at helgu fulli
*hrafn-Ásar mér—stafna.

Svá kvað Eyvindr skáldaspillir:

Ok Sigurðr
hinn er svönum veitti
*hróka björ
Haddingja vals
Farhatýs—
fjørvi næmðu
*jarðráðendr
á Qglói.

Svá kvað Glúmr Geirason:

Þar var þrafna byrjar,
þeim er stýðu (goð), Beima
sjálf í sekialfi
Sigtýr Atals dyra.

Svá kvað Eyvindr enn:
(7) Göndul ok Skógul
sendi Gautatýr
at kjósa of konunga
hverr Yngva ættar
skylti með Óðni fara
ok í Valhöllu vera.

Svá kvað Úlfr Uggason:

(8) Ríðr at vilgi *víðu
víðfrægr (en mér líða)
Hroptatýr (of hvapta
hróðrmál) sonar báli.

Svá kvað Þjóðólfr inn hvinverski:

(9) Valr lá þar á sandi
vit(inn> inum eínegjia
Friggjar faðmbyggvi.
Fógnuðum dáð slikri.

Þat kvað Hallfrœðr:

(10) Sannyrðum spenr sverða
*snarr þiggjandi viggjar
*barthaddaða byrjar
*bíðkván *und sák þríðja.

Hér er þess deimi at jörð er kölluð kona Óðins í skáldskap. Svá er
hér sagt at Eyvindr kvað:

(11) Hermóðr ok Bragi
(kvað Hroptatýr)
gangið í gögn grami
þviat konungr ferr
sá er kappi þykkir
til hallar hínig.

Svá kvað Kormakr:
Eykr með enniduki
*jarðhljótr díafjarðar
breyti hún sá er beinan
bindr. Seið Yggr til Rindar.

Svá sagði Steinþórr:

Forngervan á ek firnum
farms Gunnlaðar arma
horna fors at hrósa
hitstyggs ok þó *litinn.

Svá kvað Úlfr Uggason:

Þar hykk sigrunni svinnun
sylgs valkyrjur fylgja
heilags tafns ok hrafna.
Hlaut innan svá minnum.

Svá kvað Egill Skallagrímsson:

Blót ek eigi af því
bróður Vílis
guð jarðar
at ek gjarna sjá.
bó hefir Míms vinr
mér of fengit
bólsva beitr
er ít betra telk.

Gáfumk íþrótt
úlfs ok bági
vigi *vanr
vammi firða.

Hér er hann kallaðr guðjaðarr ok Míms vinr ok úlfs bági. Svá kvað Refr:

Bér eigu vér veigar
Valgautr salar brautar
Fals hrannvalar fannar
framr valdi tamr gjalda.

Svá kvað Einarr skálaglamm:

(18) Hljóta mun ek (ne hlítir)
Herrýs (of þat frýju)
fyrir ǫrþeysi at ausa
austr vingnoðar flausta.

Svá sem Úlfr kvað Uggason:

(19) Kostigr ríðr at kesti
kynfröðs þeim er goð hlóðu
hrafnfreistaðar hesti
Heimdallr at mög fallinn.

Svá er sagt í Eiríksmálum:

(20) ’Hvat er þat drauma?’ ʻkvaðʼ Óðinn.
’Ek hugðumk fyrir dag risa
Valþöll ryðja
fyrir vegnu fölki,
vekða ek einherja,
bæða ek upp risa
bekki at strá,
björker leyðra,
valkyjur vín bera
sem visi komb.’

Þat kvað Kormakr:

(21) Algildan bíð ek aldar
allvalð of mér halda
ýs bifvangi Yngva
ungr. Fór Hropr með Gúðrøgn.

Þat kvað Þórólfr:
Skáldskaparmál

(22) Sagði hitt er hugði
Hliðskjálfar gramr sjálfum
hilfar styggr þar er þognir
Háreks líðar váru.

Svá kvað Eyvindr:

(23) Hinn er Surts
ør søkkdýlum
farmagnuðr
flúgandi bar.

Svá kvað Bragi:

(24) Pat erumk sent at snemma
sonr Aldafjóðaf’s vildi
afls við úrí þaðan
jarðar reist of freista.

Svá kvað Einarr:

(25) Þvíat fjölkostigr flestu
flestr ræðr við son Bestlu
—(tekib) *hefi ek morðs til mæðar—
mæringr en þú færa.

Svá kvað Þorvaldr blönduskáld:

(26) Nú hefi ek mart
i miði greipat
burar Bors
Búra arfa.

Hér skal heyra hvé skáldin hafa kent skáldskapinn eptir þessum
heitum er áðr eru rituð, svá sem er at kalla Kvasís dreyra ok dverga
skip, dverga mjǫð, jǫtna mjǫð, Suttunga mjǫð, Óðins mjǫð, Ása
mjǫð, fjóargjölj jǫtna, Ígr Øðrís ok Boðnar ok Sónar ok fyllr,
Ígr Hnitbjarga, fengr ok fundr ok farmr ok gjof Óðins, svá sem hér
er kveðit er orti Einarr skálaglamm:
Hugstóran bið ek heyra
—heyr, jarl, Kvasis dreyra—
foldar vorð á fyrða
fjarðleggjar brim dreggjar.

Ok sem kvað Einarr enn skálaglamm:

Ullar gengr of alla
asksögn þess er hvót magnar
byrgis boðvar sorgar
bergs geymilá dverga.

Svá sem kvað Ormr Steinþórsson:

At væri borít bjórs
brikar ok mitt lík
—rekkar nemi dauðs drykk
Dvalins—í cinn sal.

Ok sem Refr kvað:

Grjótaldar *ték gildi
göreinar þósteini,
Berg-Mœra glymr bára,
bið ek lýða† kyn lýða.

Svá sem kvað Egill:

Buðumk hilmir loð,
*þar á ek hróðrs of kvǫð.
Bar ek Óðins mjǫð
á Engla bjǫð.

Ok sem kvað Glúmr Geirason:

Hlíði, haptcha beiðis
hefk mildinga gildi,
því *biðjum vér þognar
þegna tjón *at fregnum.
Skáldsaparmál

Ok sem kvað Eyvindr:

(33) Vilja ek hljóða
    at *Hárs líði
    meðan Gillings
    göldum yppik,
    meðan hans ætt
    í hverlegi
    gálga farms
    til goða teljum.

Svá sem Einarr kvað skálaglamm:

(34) Eisar *vágr fyrir vísa,
    verk Rǫgnis mér *hagna,
    þýtr Óðreris alda
    aldr hafs við fles galdra.

Ok enn sem hann kvað:

(35) Nú er þats Boðnar bára,
    berg-Saxa, tér vaxa,
    gørvi í holl ok hlýði
    hljóð fley jofurs þjóðir.

Ok sem kvað Eilífr Guðrúnarson:

(36) *Verði *þær, alls orða
    oss groer of kon *meran
    á sefreinu Sónar
    sáð, vingjofum ráða.

Svá sem kvað Vǫluf-Steinn:

(37) Heyr Míms vinar *mina
    —mér er fundr gefinn Þundar—
    við göma sker glýmja
    glaumbergs, *Egill, strauma.

Svá kvað Ormr Steinhórsson:
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(38) Seggir *þurfut *ala ugg—
engu *sný ek í Viðurs feng
háði, kunnun hrððrsmið
haga—of minn brag.

Svá kvað Úlfr Uggason:

(39) Hoddmildum *ték hildar
hugreifum Óleifi—
hann vil ek at gjǫf Grímnis—
geð-Njarðar lá—kveðja.

Skáldskapr er kallaðr sjár eða logr dverganna, fyrir því at Kvasis blöð var logr í Óðreri áðr mjǫðrinn væri gjǫrr, ok þar gerðisk hann í katlinum, ok er hann kallaðr fyrir því hverloðr Óðins svá sem kvað Eyvindr ok fyrr var ritat:

(40) Meðan hans ætt
i hverlegi
gålga farms
til gøða teljum.

Enn er kallaðr skáldskaprinn far eða lið dverganna; lið heitir þl ok lið heitir skip. Svá er tekir til dœma at skáldskapr er nú kallaðr fyrir því skip dverga, svá sem hér segir:

(41) *Beði á ek til þrúðar
bergjaðs ok skip dverga
sollinn vind at senda
seinfyrnd gøtu eina.

(42) Vaðr lá Viðrís arfa
vilgi slakr er rakðisk,
Skálds kaparmál

á Eynæfis þondri,
Jo.rmungandr at sandi.

Svá kvað Ólvir hnúfa:

(43) Óstisk allra landa
umgjörð ok sonr Jarðar.

Svá kvað Eilífr:

(44) Reiðr stóð Þósku bróðir;
vá gagn faðir Magna.
Skefla þórs nē þjálfa
þróttar steinn við ótta.

Ok sem kvað Eysteinn Valdason:

(45) Leit á þrærtvar *brautar
baug hvassligum augum,
óestisk aðr at flausti
øggs búð, faðir Þrúðar.

Enn kvað Eysteinn:

(46) Sin bjó Sifjar rúni
snarla fram með karli
—hornstraum getum Hrímnis
hrœra—veiðarfoeri.

Ok enn kvað hann:

(47) Svá brá viðr at sýjur
seiðr rendi fram breiðar
jarðar; út at borði
Ulls mág[s] hnefar skullu.

Svá kvað Bragi:

(48) Hamri förrk í hægri
hönd þar er allra landa
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eðir Óflugbarda
*endiseiðs *of kendi.

Svá kvað Gamli:

(49) Meðan gramr hinn er svik samðiño
snart Bilskirnis hjarta
gundar fisk með grandi
glýfrskeljungs nam rjúfa.

Svá kvað Þorbjörn disarskáld:

(50) bórr hefir Yggs með árum
Ásgarð af þrek varðan.

Svá kvað Bragi:

(51) Ok *borðróins barda
brautar hringr inn ljóti
«á haussprengi Hrungnirs»
harðgeðr neðan starði.

Enn kvað Bragi:

(52) Vel hafið yðrum eykjum
aptr, *Þrívalda, haldit
simblí sumbls of mærum
sundrkljáfr niú hafða.

Svá kvað Eilífr:

(53) firøngvir gein við þungum
þangs rauðbita tangar
kveldruninna kvenna
kunnelegs alinmunní.

Svá kvað Bragi:

(54) bjókkvöxnum kvað þykkja
þikling *firinmikla
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hafra njóts at òfugum
hætting megindrætti.

Svá kvað Úlfr:

(55) Fullǫflugr lét fellir
    fjáll-Gauts hnefa skjalla
    —ramt mein var òhat—reyni
    *reyrar leggs við eyra.

Enn kvað Úlfr:

(56) Viðgynmir laust Vimrar
    vaðs af fránum naðri
    hlusta grunn við hrönnnum,
    Hlaut innan svá minnum.

Hér er hann kallaðr jötunn Vimrar vaðs. Á heitir Vimur, er bórr òð
ðá er hann sótti til Geirrødargarða. Ok svá kvað Vetrliði:

(57) Leggi brauzt þú Leiknar,
    *lamðir Þrívalda,
    steyptir *Starkeði,
    stóttu of Gjálp dauða.

Ok svá kvað Þorbjörn disarskáld:

(58) Ball í Keilu kolli,
    Kjallandi brauzt þú alla,
    aðr draptu Lút ok Leída,
    léztu dreyra Búseyru,
    *heptir þú Hengjankjóptu,
    Hyrokkin dó fyrrí,
    þó var snemr hin sáma
    Svívǫr numin *lífi.

Hvernig skal kenna Baldr? Svá at kalla hann son Òðins ok Friggjar,
ver Ñònnu, faðir Forseta, eignandi Hringhorna ok Draupnis, dólg
Haðar, Heljar sinni, gráta guð. Úlfr Uggason hefir kveðit eptir sógu
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Baldrs langt skeið í Húsdrápu, ok ritat er áðr deimi til þess er Baldr er svá kendr.

Hvernig skal kenna Njörð? Svá at kalla hann vagna guð eða Vana nið eða Van ok fjoður Freys ok Freyju, *gefanda guð. Svá segir Þórðr Sjáreksson:

(59) Varð sjálf sonar—

nama snótr una—

Kjalarr of tamði—

kváðut Hamði—

—Goðrún bani

—goðbrœðr Vani

—heldr vel mara

—þýrleik spara.

Hér er þess getit er Skaði gekk frá Nirði sem fyrr er ritat.

Hvernig skal kenna Frey? Svá at kalla hann son Njarðar, bróður Freyju ok enn Vana guð ok Vana nið ok Vanr ok árguð ok fégjaða. Svá kvað Egill Skallagrímsson:

(60) Þvíat Grjótbjǫrn

of gœddan hefr

Freyr ok Njörðr

at fjáraflí.

Freyr er kallaðr Belja dólgr, svá sem kvað Eyvindr skáldaspillir:

(61) Þá er útröst

jarla bági

Belja dölgs

byggja vildi.

Hann er eignandi Skíðblaðnis ok galta þess er Gullín busti heitir, svá sem hér segir:

(62) Ívalda synir

gengu í árdaga

Skíðblaðni at skipa, skipa bæti,
Svá segir Úlfr Uggason:

(63) Ríðr á *borg til borgar

bøðfróðr sonar Óðins

Freyr ofólkum stýrir

fyrst ok gulli byrstum.

Hann heitir ok Slíðrugtanni.

Hvernig skal Heimdall kenna? Svá at kalla hann son niu mœðra,

vqrð guða, svá sem fyrir er ritat, eða hvita Ás, Loka dölgr, mensekír

Freyju. Heimdalar hofðu heitir sverð; svá er sagt at hann var lostinn

manns hofði í gegnum. Um hann er kveðit í Heimdalargaldri, ok er

siðan kallat hofðu mjøtuðr Heimdalar; sverð heitir manns mjøtuðr.

Heimdalr er eigandi Gulltopps. Hann er ok tilsekið Vágaskers ok

Singasteins; þá deildí hann við Loka um Brisingamen. Hann heitir

ok Vindlër. Úlfr Uggason kvað í Húsdrápu langa stund eptir þeiri

frásgu; er þess þar getit er þeir váru í sela líkjum; ok sonr Óðins.

Hvernig skal kenna Tý? Svá at kalla hann einhenda Ás ok úlf

fóstra, viga guð, son Óðins.

Hvernig skal kenna Braga? Svá at kalla hann Íðunnarver, frumsmið

bragar ok hinn siðskeggja Ás; af hans nafni er sá kallaðr skeggbragi

er mikit skegg hefur; ok sonr Óðins.

Hvernig skal kenna Víðar? Hann má kalla hinn þögla Ás, eiganda

 járn-skáskis, dölgr ok bana Fenrisúlfís, hefni-Ás goðanna, byggvi-Ás

fjõdurtopta ok son Óðins, bróður Ásanna.

Hvernig skal kenna Vála? Svá at kalla hann son Óðins ok Ringar,

stúp Friggjar, brúður Ásanna, hefni-Ás Baldr-s, dölgr Haðar ok

bana hans, byggvanda fjõdurtopta.

Hvernig skal kenna Hœni? Svá at kalla hann blinda Ás, Baldrs

bana, skjótaða mistelteins, *son Óðins, Heljar sinna, Vála dölgr.

Hvernig skal kenna Úll? Svá at kalla hann son Sísfjar, stjúp Þórs,

öndur-Ás, boga Ás, veiði-Ás, skjal dar Ás.

Hvernig skal kenna Hteni? Svá at kalla hann sessa eða sinni eða

mála Óðins ok hinn skjóta Ás ok hinn langa fót ok aurkonung.

Hvernig skal kenna Loka? Svá at kalla son Fárbauta ok Lauf-

eyjar, Nálar, brúður Byleists ok Helblindu, fjõdur Vánargands (þat

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er Fenrisúlfr) ok Jörmungands (þat er Miðgarðsormr) ok Heljar ok Nara, ok Ála frenda ok fjöðurbróður, sinna ok sessa Óðins ok Ása, heimseki ok kistuskrúð Geirroðar, þjófr jötuna, hafrs ok Brisinga-mens ok lóunnar epla, Sleipnis frenda, verrar Sigynjar, goða dólgr, hárskaði Sifjar, ðölva smíðr, hinn slegi Æss, rægjanda ok vélandi goðanna, ræðbani Baldrs, hinn bundni, þráttudólg Heimdalr- og Skátha. Svá sem hér segir Úlfur Uggason:

(64) Ráðgeginn bregðr ragna
rein- at Singasteini
frægr við fírma *slógetjan
Fárbauta *mög -vári.
Móðþflugr raðr meðra
mög haflýra foðru
—kynni ek—áðr *ok einnar
áttas—meðrar þáttum.

Hér er þess getit at Heimdalr er son niu meðra.

Nú skal enn segja deimi af hverju þær kennimgar eru er nú váru ritaðar, er áðr váru eigi deimi til sogð, svá sem Bragi sagði Ægi at ‘Þórr var farinn i Austrenga at berja þrótt, en Óðinn reið Sleipni í Jötunheima ok kom til þess jötuns er Hrungrir hét. Þá spyrð Hrungrir hvat manna síðar er með gulhjálminn er ríðr lopt ok log ok segir at hann á furðu goðan hest. Óðinn sagði at þar vill hann veðja fyrir hófbi sinu at engi hestir skal vera jafngóðr í Jötunheimum. Hrungrir sagði at sá er góðr hestir, en hafa lézk hann mundu myklu störfleðaðra hest; sá heitir Gulfaði. Hrungrir varð reiðr ok hleypt upp á hest sinn ok hleyþir eptir honum ok hyggr at launa honum ofræmi. Óðinn hleyþi svá mikit at hann var á öðru leiði fyrir, en Hrungrir var í svá miklum jötunmód at hann fann eigi fyrir en hann sötti inn of Ásgrindr. Ok er hann kom at hallardurum, buðu Æsir honum til drykkju. Hann gekk í höllina ok bað fá sér drykkju. Váru þá teknar þær skálar er þórr var vanar at drekka ör, ok snerti Hrungrir ör hverri. En er hann gerðisk drúkkinn þá skorti eigi stór orð. Hann lêka skyldu taka upp Valþoll ok fíera í Jötunheima, en sokkva Ásgarði eða drepa guð ǫll, nema Freyju ok Sif vill hann heim fíera með sér. En Freyja för þá at skenka honum, ok drekka lézk hann munduðu alt Ása ǫl. En er Ásum leiddisk ofrefli hans þá nefna þeir Þór. Því næst kom þórr í höllina ok hafði uppi á lopti hamarrinn ok

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var allreiðr ok spyrr hverr því ræðr er jǫtnar hundvísir skulu þar drekkra, eða hvern seldi Hrungni grið at vera í Valhǫll eða hví Freyja skal skenka honum sem at gildi Ása. Dá svarar Hrungnir ok sér ekki vinaraugum til Þórs, sagði at Óðinn bauð honum til drykkju ok hann var á hans griðum. Dá mælr þórr at þess boðs skal Hrungnir iðrast áðr hann komi út. Hrungnir segir at Ásaþórr er þat litill frami at drepa hann vápnlausun; hitt er meiri hugraun ef hann þorir berjask við hann at landamæri á Grjótúnagǫrðum.

"Ok hefir þat verit mikit fólskuverk," sagði hann, "er ek lét eptir heima skjold minn ok hein. En ef ek hefða hér vápn min þá skyldu vit ný reyna hölmungonga. En at þórum kosti legg ek þér við þiðningsskap ef þa vill drepa mik vápnlausun." 

Þórr vill fyrir öngan mun bila at koma til einvigs is honum var hólmr skorað, þvíat engi hefur honum þat fyrir veit. Fór þá Hrungnir braut leið sína ok hleypti ákafliga þar til er hann kom i Jǫtunheimuna, ok var þó hans allfregað með jǫtunum ok þat at stefnulag var komit á með þeim bör. Þóttusk þótnar hafa mikit í ábyrgð, hvárr sigir fengi; þeim var illness ván at bör ef Hrungnir léttisk fyrir því at hann var þeira sterkastr. Þá gerðu þótnar mann á Grjótúnagǫrðum af leið ok var hann niu rasta hár en þingja breiðr undir hón, en ekki fengu þeir hjarta svá mikit at honum sömü fyrir en þeir töku *ór *meri *nokkvorri, ok varð honum þat eign stóðugt þá er bör kom. Hrungnir átti hjarta þat er frægt er, af hörðum steini ok þindtott með þrim hornum svá sem síðan er gert var rístubragð þat er Hrungnis hjarta heitur. Af steini var ok hofuð hans. Skjóldr þá hans var ok steinn, víðr ok þjokkr, ok hafði hann skjöldinn fyrir sér er hann stóð á Grjótúnagǫrðum ok beði bör, en hein hafði hann fyrir vápn ok reiddi of eft ok var ekki dælligr. Þáfer hlið honum stóð leiriþjóttuninn, er nefndr er Mókkurkálfi, ok var hann allhreiddr. Svá er sagt at hann meig er hann sá bör. Bör fyr fó til hólmsfenu ok með honum þjálfi. Þá rann þjálfi fram at þar er Hrungnir stóð ok mælti til hans:

"Þóu stendr óvarliga, jǫtunn, hefur skjóldinn fyrir þér, en þórr hefir sét þik ok ferr hann it neðra í jórðu ok mun hann koma neðan at þér."

"Þa skaut Hrungnir skildinum undir fær sér ok stóð á, en tvihendi heinina. Því næst sá hann eldingar ok heyrði þrumur stórar. Sá hann þá bör í ásmóði, för hann ákafliga ok reiddi hamarinn ok kastaði um landa leið at Hrungni. Hrungnir færir upp heinina bábum hónum, kastar i móti. Meiter hon hamrinum á flugi, heininn, ok brotnar sundr
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heinn; þeir annarr hlutr á þorg ok eru þar af orðin þeir af orðin þennan Mundak hafa lositt í Hel með hnefa mér ef ek hefða fundit hann.

*þó borg upp ok fagnaði vel syni sínum ok sagði hann mundu verað mikinn fyrir sér.

"'Ok vil ek,' sagði hann, "gefa þér hestinn Gullfaxa, er Hrungnir hafði átt."'

*Þórr fór heim til Þrúðvang a ok stóð heinin í høfi honum. Þa kom til völva sú er Gróa hét, kona Auvandils hins frekna. Hon gól galdra sínir yfir þóð er heinin losnaði. En er þóð fann þat ok þótt þá ván at braut mundi ná heimininn, þá vildi hann launa Gró lækninna ok gera hana fegna, sagði hann þau þótt at hann hafði vabbi norðan yfir Ólívága ok hafði borit í með á baki sér Auvandil norðan ór Þjóðunheimum, ok þat til jarlegna at ein þá hans hafði staðit òr meissum ok var sú færinn svá at þóð braut af ok kastaði upp á himin ok gerði af stjóru þa er heitir Auvandilstá. Þóð sagði at eigi mundi langt til at Auvandill mundi heim, en Gróa varð svá fegin at hon mundi önga galdra, ok varð heinin eigi lausari ok stendr enn í høfi þóð, ok er þat bōtt til varannar at kasta hein of gólφ þvert, þvat þá hræris heinin í høfi þóð.'

Eptir þessi sögu hefir ort Þjóðólfr hvíneskri í Haustlǫng. Svá segir þar:

(65) Eðr of sér er þótt
ótí lét of *sóttan
hellis *þóðr á hýjar
haug Grjóttúna baugti;
ók at isarnleiki
Jarðr sunr, en dunði
—móðr svall Meila bróður—
mána vegr und hánum.

(66) Knáttu ǫll, en Ullar
endilág fyrir mági
grund var grápi hrunin,
*ginnunga vê *brinna
þá er hofregin *hafrar
hógreiðar fram drógu
—seðr gekk Svǫlnis ekkja
sundr—at Hrungnis fundi.

(67) Pyrmðit Baldrs of barní
—berg—sólgnum þar dólgi
—hrístusk, bjǫrg ok brustu,
brann upphiminn—manna;
mjók frá ek móti hrokkva
*myrkbeins *Haka reinar,
þá er vigligan, voðna
*vátt, sinn bana *þátti.

(68) Brátt fló bjarga gæti
—bónd ollu því—randa
imunfölur *und iljar
iss; vildu svá disir.
Varðat höggis frá hýðuþr
*hraundregr þaðan lengi
trjónu trólls of rúna
*tíðs fjöllama at bída.

(69) Fjǫrspillir lét falla
fjálfrs ólágra gjálfra
bólverðungar Belja
ból á randar hölli,
þar hné grundar gilja
gram fyrir skorpu hamri
en berg-Dana bagði
brjótir við jormun-þrjóti. 
(70) Ok harðbrotin herju
heimþinguðar Vinngis
hvein í *hjarna meeni
hein at grundar sveini,
þar svá eðr í Óðins
ólaus burar hausi
stála *vikr of stokkin
stöð Eindrða blöði,

(71) áðr ór hneigihlíðum
hárs ól-Gefjun sára
reiðitýrs it rauða
ryðs hælþiból gueli.
Gröla lít ek á Geitis
garði *þær of fardir.

Baugs þa ek *bifum fáða
bifkleif at Þorleifi.

Dá mælir Ægir: ‘Mikill þótti mér Hrungnir fyrir sér. Vann Þórr meira þrekvirki nokkvot þá er hann áti við troll?’
Dá svarar Bragi: ‘Mikill frásagnar er þat vert er þóhr fyr til Geirrøðargarða. Þa hafði hann eigi hamarið Mjöllni eða megingjarðar eða járgreipr, ok olli þvi Loki. Hann fór með honum, þvát Loka hafði þat hent þá er hann flaug eiu sinni at skemta sér með valsham Friggjar at hann flaug fyrir forvitni sakar í Geirrøðargarða ok sá þar höll mikla, settisk ok sá inn of glugg. En Geirrøðr lei í móti honum ok mælir at taka skyldi fuglinn ok fúra honum. En sendimaðr komsk nauðulíga á hællar vegginn, svá var hann hár. Þat þótt Loka gott er hann sötti erföldiga til hans ok ætlaði sér stund at flýga eigi upp fyr er hann hafði farit alt torleidit. En er maðrinn sötti at honum þá beinir hann fluginn ok spynir við fast ok eru þá fettin fastir. Var Loki tekinn þar hóndum ok færð Geirrøði jötini. En er hann sá augu hans þá grúnaði hann at maðr mundi vera ok bað hann svara, en Loki þagði. Þá læsti Geirrøðr Loka í kistu ok svelti hann þar þrá mánuðr. En þá er Geirrøðr tók hann upp ok beiddi hann orða, ok sagði Loki hvert hann var, ok til *fjarlausnar vann hann Geirrøði þess eða at hann skyldi koma þóð í Geirrøðargarða svá at hann hefði hvárdí hamarninn ne megingjarðar. Þórr kom til gistingar til gygjar þeinar er Gríðr er kollub. Hon var móðir Viðars hins þoðla.
Hon sagði þótr satt frá Geirröði at hann var þotunn hundviss ok illr viðeignar. Hon lêði honum megingjarða ok jângreipr er hon áttri ok staf sinn er heitir Gríðarvöl. Þá ör þôrr til ár þeirar er Vimur heitir, allra á mest. Þá spenti hann sík megingjörðum ok stuðdi forstreymis Gríðarvöl, en Loki helt undir megingjarðar. Ok þá er þôrr kom á 5 miðja ána þá öx svá mjôk áin at uppi braut á ðxl honum. Þá kvað þôrr þetta:
(72) "'Vaxattu nú, Vimur,
asls mik þyk vaða tíðr
jotna garda ï;
veiztu ef þú vex
at þá vex mér ásmegin
jafnhátt upp sem himinn.'"

'Þá sér þôrr uppi í gljúfrum nokkvorum at Gjálp, döttir Geirröðar, stôð þar tveim megin áinarnar ok gerôi hon árvöxtinn. Þá tók þôrr 15 upp ör anni stein mikinn ok kastaði at henni ok melti svá:
'"At ösi skal á stemma."
'Eigi misti hann þar er hann kastaði til. Ok í því bili bar hann at landi ok fekk tekit reynirunn nokkvorn ok steig svá ör anni. Ívî er þat orðtak haft at reynir er björg þôrs.
'En er þôrr kom til Geirröðar þá var þeim felögum visat fyrr í geitahús til herbergis, ok var þar einn stóll til sætis ok sat þar þôrr. Þá varð hann þess varr at stóllinn ðor undir honum upp at ræfr. Hann stakk Gríðarveli upp í raptana ok lét sigask fast á stóllinn. Varð þá brestr mikill ok fylgði skrækr mikill. Þar hoðði verit undir stóllinnum þatðr Geirröðar Gjálp ok Greip, ok haði hann brotit hrygginn í báðum.
'Þá lét Geirröðr kalla þôr í höllina til leika. Þar váru eldar stôrir eptir endilangri höllinni. En er þôrr kom í höllina gagnvart Geirröði þá tók Geirröðr með tong járnstu glöandi ok kastar at þôr, en þôrr 30 tók í móti með járnreipum ok fuñir á lopt síuna, en Geirröðr hjölp undir járnslu at fordö sér. Þôrr kastaði sínni ok laust gognum stôluna ok gognum Geirröð ok gognum vegginn ok svá fyir útan þôrðina.'

Eptir þessi sögu hefr ort Eilífr Guðrúnarson í Þórsdrápu: 35

Flugstalla réð *fellí
*þjórñets goða at *hvetja
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—drjúgr var Lóptr at ljúga—
logseims faðir heiman.
Geðreymin kvað *greðar
Gauts herbrum brautir
vigli tryggr til veggjar
viggs Geirröðar liggja.

(74) Geðstrangrar lét göngu
gammleið börð skjómmu
—fýstusk þeir at þrýsta
*borns niðjum—sik búða,
þá er *garðvenjuðr göðisk
Gandvíkr Skotum ríkri
endr til Ymsa kindar
lója sets frá Þröðja.

(75) Görr varð í for fyrri
*fárir meinsvárans arma
sóknar hapts með svipti
sagna galdrs en *Rögnir.
Þýð ek *granstrauma Grímnis.
Gall- mantæir halla
-opnis líja gaupnum
Endils á mó *spendi.

(76) Ok *gangs vanir gengu
gunnvargs; himintorgu
Friðar vers til fjöða
frumseyris kom dreýra,
þá er bolkvейtir briða
bragomildr Loka vildi
bræði vændr á brúði
bág sfi-Grímnis mága.

(77) Ok vegþverrir *varra
vann fetrunnar Nónnu
hjálts af *hagli olmar
hlaupár um ver gaupu.
Mjök leið ór stað stökkvir
stikleðar veg breiðan
urðar þróts þar er eitri óstr þjóðar flæstu.

(78) þar í mørk fyrir markar málhvetan byr settu (ne hvélvöllur hálar) háfr- skotnaðra (sváfú). Knáliti hreggi hógvin hlympel við mól glymyja en fellihryn fjalla Fæðju hauti með steðja.

(79) Harðvaxnar sér héðir halllands of sikh falla (*gatat maðr) njótr (hin neytri) njóð- (råð fyrir sér) -gjarðar. Þverrir lætr nema þyri þaorás *barna sér Móðnar snerríblöð til svíra salþaks megin vaxa.

(80) Óðu fast (en) *fríðir (flaut) eðsvara Gauta setrs vikingar snothrir (*svarðrunnit fen) gunnar. þurði hronn at herði hauðs runkykva nauðar jórðar skafls af aflí ãss hretviðri blásin.

(81) unz með ýta sinni (aftraun var þat) skaunar á seil [(himinsjóla) sjálflopta kom þjálfir. *Háðu stáli stríðan straum Hrekkmímis ekkjur. Stopnísul] för stey[pír stríðlundr með vjöl Griðar.
(82) Ne djúp- *akǫrn drápu
dólg vamms firum g[amma
striókviðjun]dum stoðvar
stall við rastar *-falli.
Ögdjarfan hlaut *Atli
*eir[jarðan hug] meira.
Skalfá þórs né þjálfra
þróttar steinn við ótta.

(83) Ógndjarfan hlaut *Atli
*eir[jarðan hug] meira.
Skalfá þórs né þjálfra
þróttar steinn við ótta.

(84) Dreif með dróttar kneyfi
(dólg- Svíðjóðar *kólgu,
sótti -ferð á flótta)
ðlesdrótt í vá nesja,
þa er funhristis fasta
(floðrífs Danir) staðu
(knáttu) Jólnis ættir
(útvés fyrir lúta).

(85) *Þars í þróttar hersa-o
*Þornrann hugum bornir,
hlymr varð *heilis Kumra
hringbálkar, fram gingu.

(86) Ok (hám) loga himni
hall- (fylvingum) -vallar
(tráðusk þar) við tróði
tungls brá *salar þrungu.
Húfštjóri braut hváru
hreggs væfre illuminate tveggja
hlátrellíða hellis
*hundfornan kjóli *sprundi.

(87) Fátíða nam freði
(fjarðeplis) kon Jarðar
(Meðar legs ne mýgðu
menn óltæti) kenna.
Álmtaugar laust eðgir
angrþjóf *sega *tangar
*Óðins aflí soðnum
áttrúðr i gin Suðra.

(88) Svá at hraðskynðir handa
hrapmunnum svalg gunnar
*lyptysylg á lopti
†langvínri síu *bróngvar,
þá er *yþprasis *eisa
*ös Hrímnis fló drósar
til þrámiðnís þrúðar
þjóti af greipar brjóstí.

(89) Bifðisk hǫll þá er hǫfði
Heiðreks of kom breiðu
und fletbjarnar *fornan
fólegg þurnis veggjar.
†lr gulli laust Ullar
jórs vegtaugur þrójúi
meina niðr í miðjan
mest bigyrðil nestu.

(90) Glaums niðjum fór gǫrva
gramr með dreyrgum hamri;
of salvanið-Synjar
sigr hlaut *arinbauti.
Komat tviviðar tývi
tollur karms sá er harmi
brautarlíðs of beitti
bekk- fall jötuns -rekka.
(91)  *Herblótinn vá hneitir hógbrotningi skógar undirfjálfrs af *afli álheimis bliku kálfa.
   
Ne liðföstum Lista látrval-Ryg‹j›ar máttu aldrminkanda *aldar Ellu steins of bella.

Hvernig skal kenna Frigg? Svá at kalla hana döttur Fjörgyns, konu Óðins, möður Baldrs, elju Jarðar ok Rindar ok Gunnaðar ok Gerðar, svara Nóðnu, drottning Ása ok Ásynja, Fullu ok valshams ok *Fensala.

Hvernig skal Freyju kenna? Svá at kalla döttur Njarðar, syster Freys, konu *Óðs, möður Hnossar, eigandi valfalls ok Sessrúmnis ok fressa, Brisingamens, Vana goð, Vana dis, it grátfagra goð. Svá má kenna allar Ásynjur at nefna annarrar nafni ok kenna við eign eða verk við eða ætti.

Hvernig skal kenna Sif? Svá at kalla hana konu Þórs, möður Ullar, it hárfragra goð, elja Járnspóxu, möðir Þrúðar.

Hvernig skal kenna Íðunní? Kalla hana konu Braga ok gætandi eplanna, en eplin eplýf Ásanna; hon er ok ránfengr Þjózn jötuns, svá sem fjyr er sagt at hann tók hana braut frá Ásum. Eptir þeiri sögu orti þjóðólfir hinn hvínuversk i Haustlǫng:

(92)  Hvé skal ek gott gjöldum gunnuveggjar b[ru leggja . . . . . . . . . . . . . . . . . . .
   raddkleif] at þo[rlæif].
   Týframra sé ek tíva trygglaust *of *far [þragja á hreingjo] hlyrí
   hild[ar] *fats ok Þjózn.

(93)  Segjendum flö sagna
   snótar úlf at mjóti i gemlis ha[m] gömlum
   glamma *ó- fyr -skómmu.
   Settisk ðm þar er Æs[ir]
   är *Gefnar mat báru

Fjallgylðir bað *fyllar fet-Mesiðla *sér deila —hlaut—af helgu *mí skutli —hrafn-Ásar vin blása. Ving-Rǫgnir lét *vagna vigfrekr ofan sigask þar er vélsparir vár varnendr goða farnir.

Fljótt bað foldar dróttinn Fårbautra mög *Várar þekkiligr með þegnum þrýmsela hval deila. En af breiðu bjöði bragðviss at þat lagði ósvífrandi Ása upp þjórholti fjóra.

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(98) Þá varð fastr við föstra
farmr *Sigynjar arma
sá er òll regin eygja
ændurguðs í þöndum.
Loddi rá við ramman
reimuð Jötunheima
en hölts vinar Hœnis
hendr við stangar enda.

(99) Fló með fróðgum tivi
fangsæll of veg langan
sveita nagr svá at slitna
sundr *úlfs *faðir mundi.
þá varð ðórs of rúni
—*þungr var Loptr of sprunginn—
*máðunaut hvats mátti
*Mjöjungs friðar biðja.

(100) Sér bað sagna hrœri
sorgeða mey fiera
þá er ellilyf Ása,
áttrunr Hymis, kunni.
Brunnakrs of kom *bekkjar
Brisings göða disi
giðþjófr í garða
gjóð-Njôðar síðan.

(101) Urðut bjartra borða
byggvendr at þat hryggvir
þá var lô- með jôtnum
-uðr nýkomin sunnan.
Gorðusk allar áttir
Ingî-Freys at þingi
—våru heldr—ok hárar
—hamljótt regin—gamlar,

(102) unz hrynsævar hræva
*hund øl-Gefnar fundu
leiðiðir ok læv[a]
lund øl-Gefnar bundu.
Skáldskaparmál

‘Þú skalt véltr nema vélum,’
reiðr mælir svá, ‘*leiðir munsterandi mæra
mey aprír, Loki, ’chaptar.’

(103) *Heyrðak svá þat síðan
sveik *apt Ása *leiku
hugreyndandi Hœnis
*hauks flugbjálfa aukinn,
o kómhugaðr lagið
leikblaðs reginn fjáðrar
er at oglis barni
armság faðir Mǫrnar.

(104) Hófu skjótt (en skófu)
skópt (ginnregin) brinna
en son *bíbils *sviðnar
—sveipr varð í fór—Greipar,
þats of fátt á fjalla
Finns ilja brú minni.
Baugs *þa ek* bífum fáða
bríkletif at þorleiði.

Ásu er svá rétt at kenna at kalla einnhervern annars nafni ok kenna við
verk sin eða eign eða ættir.

Hvernig skal kenna himin? Svá at kalla hann Ymis haus ok þar af
joturs haus ok erflöð eða byrði dverganna eða hjálmi Vestra ok
Austra, Suðra, Nordra, land sólar ok tungls ok himintunga, vagna
ok veðra, hjálmr eða hús lopts ok jarðar ok sólar. Svá kvað Arnór
jarlaskáld:

(105) Ungr skjǫldungr stígr aldri
jafnmíldr á við skjaldr
—þess var grams—und gómulum—
gnóg rausn—Ymis hausi.

Ok enn sem hann kvað:

(106) Bjǫrt verðr sól at svartri,
sókkr fold í mar dekkvan,
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brest erfiði Austra,  
allr glymr sjár á fjóllum.

Ok enn sem kvað Kolli:

(107)  
Alls engi verðr Inga
undir sólar grundu
bóðvar hvatr né betri
brœðr landreki œðri.

Ok sem kvað þjóðólf fr ín hví헌verski:

(108)  
Ök at isarmuleiki
Jarðar sunr ok dunði
—móðr svall Meila blóða—
mána vegr und hánun.

Svá sem kvað Ormr Barreyjaskald:

(109)  
Hvégi er, Draupnis drógar
dis, ramman spyr ek visa,
sá ræðr—valdr—fyrir veldi—
vagnbrautar mér fagnar.

Svá sem kvað Bragi skáld:

(110)  
Hinn er varp á viða
vinda þundurdisar
yfir manna sjót margra
munnaug fóður augum.

Ok sem Markús kvað:

(111)  
Fjarri hefir at fuðisk dýrri
flotna vörðr á élkers botni
—háva leyfir hverr maðr ævi
hringvarpaðar—gjálfr kríngðum.

Svá sem kvað Steinn Herdisarson:
(112) Hás kveð ek helgan ræsi
heimtjalds at brag þeima
—*mærð ræzk fram—en fyrða
fyr þvíat hann er dýrri.

Ok sem kvað Arnórr jarlaskáld:

(113) Hjálp þú dýrr konungr dýrum
dags grundar Hermundi.

Ok enn sem kvað Arnórr:

(114) Saðr stillir hjálp þú snjollum
söltaðla Rögnvalði.

Ok sem kvað Hallvarðr:

(115) Knútr verr jörð *sem ítran
alls *dróttinn sal fjalla.

Sem Arnórr kvað:

(116) Mikáll vegr þat er misgert þikkir
mannvits fröðr ok alt i góa, 
tiggi skiptir sóðan seggjun
sólar hjálms á demístöli.

Hvernig skal jörð kenna? Kalla Ymis hold ok módur bórs, dóttur
Ónars, brúði Óðins, elju Friggjar ok Ríndar ok Gunnlaðar, sveru
Sifjar, *gólfr ok botn veðra hallar, sjá dýranna, döttir Náttar, systir
Auðs ok Dags. Svá sem kvað Eyvindr skáldaspíllir:

(117) Nú er álfrǫðull elfar
joþna dólgs of fólgin
—ræð eru rammrar hjóðar
rik—i módur liki.

Sem kvað Hallfrøðr vandræðaskáld:

(118) Ráð lukusk at só síðan
snjállr-ráðr konungs spjalli
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átti eingadóttur
Ónars viði gróna.

Ok enn sagði hann:

(119) Breiðleita gat brúði
Báleygs at sér teygja
stefnir stóðvar hrafna
stála ríkismálum.

Svá sem fyrr er ritat, ‘Fjarri hefir at fœðisk dýrri . . .’ Svá sem kvað
Þjóðólfr:

(120) Útan bindr við enda
elgvers glöðuðr hersa
hreins við húfi rónum
hafs botni *far gotna.

Sem Hallfrøðr kvað:

(121) Íví hygg fléygianda frægjan
—ferr jórð und menþverri—
ítra eina láta
Auðs *systur* mjók trauðan.

Svá kvað Þjóðólfr:

(122) Dólgljóss hefir dási
darrlar staðt fjari
endr þá er elju Rindar
*ómynnda tók skyndir.

Hvernig skal sæ kenna? Svá at kalla hann Ymis blöð, heimsekkir
guðanna, verr *Ránar, faðir Ægis deutra þeira er svá heita: Himinglæva,
Dúfa, Blóðughadda, Hefring, Uðr, Hrónn, Bylgja, Bára, Kölga; land
Ránar ok Ægis deutra ok skipa ok sæskips heita, kjalar, stála, súða,
sýju, fiska, isa, sækonunga leið ok brautir, eigi síðr hringr eyjanna,
hús sanda ok þangs ok skerja, dorgan land og sæfogla, byjar. Svá
sem kvað Ormr *Barreyjarskáld:
(123) Útan gnýr á eyri
Ymis blóð fara góðra.

Svá kvað Refr:

(124) Vágþrýsta berr vestan
—vætti ek lands fyrir brandi,
*hvalmœni skefr—húna
högðyr of log bógu.

Svá sem kvað Sveinn:

(125) þá er élre iðfar ófu
Ægis dœtr ok teygðu
*foðs við frost of alnar
fjallgarðs rokur harðar.

Ok sem kvað Refr:

(126) Fœrir bjǫrn, þar er bára
brestr, undinna festa
opt í Ægis kjǫpta
*úrsvǫl Gymis völva.

Hér er sagt at alt er eitt, Ægir ok Hlér ok Gymir. Ok enn kvað hann:

(127) En sjágnípu Sleipnir
slítr úrdrifinn hvítrar
Ránar rauðum steið-ni
runnit brjóst ör munni.

Sem kvað Einarr Skúlason:

(128) Harðr hefir ört frá jǫrðu
élvindr—svana strindar
blakkær *lær i sog sökkva
sögægrund—skipi hrundit.

Ok enn sem hann kvað: 
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(129) Margr riss en drifr dorgar
dynstrønd i svig londum—
spend verða *stog stundum—
stirðr *keipr—fira greipum.

5 Ok enn kvað hann:

(130) *Grams bera gollna spánu
—goðug ferð er sujófr;
skytr hölmiťottur Heita
hrafní—snekkju stafrnaðr.

10 Enn sem hann kvað:

(131) Haustkold skotar héldum
hólmrønd varrar þondri.

Ok enn svá:

(132) Sundr springr svalra landa
sverrigjórð fyrrir þrðum.

Sem Snæbjörn kvað:

(133) Hvatt kveða hrœra Grotta
hergrimmastan skerja
út fyrir jarðara skauti
eylaðr niú brúðir,
þær er—lungs—fyrir þongu
lóðmeldr—skipa hliðar
baugskerðir rístr þardir
ból—Amlöða mólu.

20 Hér er kallat hafit *Amlöða kvern. Enn sem kvað Einarr Skúlason:

(134) Viknar ramr í (Rakna)
rekshaumo flugastræumi
—duks hrendr bol—þar bleikir
bífrun—*á stag rifjum.
Hvernig skal kenna sól? Svá at kalla hana dóttur Mundilfœra, systur Mána, kona Glens, eldr himins ok loftur. Svá sem kvað Skúli Þorsteinsson:

(135) Glens beðja veðr gyðju
guðblíð í vé, síðan
ljós kemr got með geislum
grænserks ofan mána.

Svá kvað Einarr Skúlason:

(136) Hvargi er Beita borgar
*bálgrimmustum skála
hár *of hnossvin várnum
heims vaflogi sveimar.

Hvernig skal kenna vind? Svá at kalla hann son Fornjóts, bróður Ægis ok elds, brjóð viðar, skaði ok bani eða hundr eða vargr viðar eða segls eða segfreða. Svá sagði Sveinn í Norðrsetudrápu:

(137) Tóku fyrrst til fjúka
Fornjóts synir ljóti.

Hvernig skal kenna eld? Svá at kalla hann bróður vinds og Ægis, bana ok grand viðar ok húsa, Hálfs bani, sól húsanna.

Hvernig skal kenna vetr? Svá at kalla son Vindsvals ok bana orna, *hríðmál. Svá kvað Ormr Steinþórsson:

(138) Ræð ek þenna mǫg manni
Vindsvals unað blindum.

Svá kvað Ásgrímr:

(139) Sigrgœðir var síðan
seimör í *Prándheimi
—ljóð veit þinar íðir—
þann orms trega—summar.

Hvernig skal kenna sumar? Svá at kalla son Svásaðar ok likn ormannanna, gróðr manna. Svá sem kvað Egill Skallagrímsson:
Snorra Edda

(140) Upp skulum órum sverðum, 
úlfis tannlituðr, glitra;

eigum dāð at drýgja 
i dalmiskunn fiska.

Hvernig skal kenna mann? Hann skal kenna við verk sin, þat er hann veitir eða þiggr eða gerir. Hann má ok kenna til eignar sinnar þeirar er hann á ok svá ef hann gaf, svá ok við ættir þar er hann kom af, svá þar er frá honum kömu. Hvernig skal hann kenna við þessa hluti? Svá at kalla hann henni vinnanda eða fremjanda eða til fara sinna eða athafnar, víga eða sæfara eða veiða eða várna eða skipa. Ok fyrir því at hann er reynir vínna ok við viganna—alt eitt ok vinnandi; við heitir ok trú, reynir heitir trú—af þessum heitum hafa skáldin kallat menn ask eða hlynt, lund eða þörum viðar heitum karlkendum ok kent til víga eða skipa eða fjár. Mann er ok rétt at kenna til allra Asa heita. Kent er ok við þjótna heiti, ok er þat flest háð eða lastmæli. Vel þykkir kent til álfa. Konu skal kenna til alls kvenbúnaðar, gulls ok gimsteina, ðís eða vins eða annars drykkjar þess er hon selr eða gefr, svá ok til vínna ok til allra þeirar hluta er henni samir at vinna eða veita. Rett er at kenna hana svá at kalla hana selju eða lög þess er hon miðlar, en selja eða lág, þat eru trú. Fyrir því er kona þörluð til kenningar þöllum kvenkendum viðar heitum. En fyrir því er kona þend til gimsteina eða glersteina, þat var í forneskju kvenna búaðr er kallat var steinasorv er þer þóðfr á hálsi sér. Nú er svá fyrirt at kenningar at konan er nú kend við stein eða við þöllum steins heiti. Kona er ok kend við allar Ásynjur eða nornir eða disir. Konu er ok rétt at kenna við alla athofn sina eða við eign sina eða ætt.

Hvernig skal kenna gull? Sva at kalla þat eld Ægis ok barr Glasis, haddr Sifjar, þóðfrband Fullu, grátr Freyju, munntal ok roðd ok orð joðna, dropa Draupnis ok regn eða skur Draupnis eða augna Freyju, otrggold, sleggjald Ásanna, *sáð Fyrirsvala, haugþák Hösga, eldr allra vatna ok handar, grjótt ok sker eða blik handar.

Fyrir hví er gull kallat eld Ægis? Þessi saga er til þess, er fyrr er gett, at Ægir sötti heimboð til Ásgarðs, en er hann var það til heimferðar það hauð hann til sin Óðin ok þöllum Úsið. *sáð Fyrirsvala, haugþák Hölg, eldr allra vatna ok handar, grjótt ok sker eða blik handar.

Snorra Edda

(140) Upp skulum órum sverðum, 
úlfis tannlituðr, glitra;

eigum dāð at drýgja 
i dalmiskunn fiska.

Hvernig skal kenna mann? Hann skal kenna við verk sin, þat er hann veitir eða þiggr eða gerir. Hann má ok kenna til eignar sinnar þeirar er hann á ok svá ef hann gaf, svá ok við ættir þar er hann kom af, svá þar er frá honum kömu. Hvernig skal hann kenna við þessa hluti? Svá at kalla hann henni vinnanda eða fremjanda eða til fara sinna eða athafnar, víga eða sæfara eða veiða eða várna eða skipa. Ok fyrir því at hann er reynir vínna ok við viganna—alt eitt ok vinnandi; við heitir ok trú, reynir heitir trú—af þessum heitum hafa skáldin kallat menn ask eða hlynt, lund eða þörum viðar heitum karlkendum ok kent til víga eða skipa eða fjár. Mann er ok rétt at kenna til allra Asa heita. Kent er ok við þjótna heiti, ok er þat flest háð eða lastmæli. Vel þykkir kent til álfa. Konu skal kenna til alls kvenbúnaðar, gulls ok gimsteina, ðís eða vins eða annars drykkjar þess er hon selr eða gefr, svá ok til vínna ok til allra þeirar hluta er henni samir at vinna eða veita. Rett er at kenna hana svá at kalla hana selju eða lög þess er hon miðlar, en selja eða lág, þat eru trú. Fyrir því er kona þörluð til kenningar þöllum kvenkendum viðar heitum. En fyrir því er kona þend til gimsteina eða glersteina, þat var í forneskju kvenna búaðr er kallat var steinasorv er þer þóðfr á hálsi sér. Nú er svá fyrirt at kenningar at konan er nú kend við stein eða við þöllum steins heiti. Kona er ok kend við allar Ásynjur eða nornir eða disir. Konu er ok rétt at kenna við alla athofn sina eða við eign sina eða ætt.

Hvernig skal kenna gull? Sva at kalla þat eld Ægis ok barr Glasis, haddr Sifjar, þóðfrband Fullu, grátr Freyju, munntal ok roðd ok orð joðna, dropa Draupnis ok regn eða skur Draupnis eða augna Freyju, otrggold, sleggjald Ásanna, *sáð Fyrirsvala, haugþák Hölg, eldr allra vatna ok handar, grjótt ok sker eða blik handar.

Fyrir hví er gull kallat eld Ægis? Þessi saga er til þess, er fyrr er gett, at Ægir sötti heimboð til Ásgarðs, en er hann var það til heimferðar það hauð hann til sin Óðin ok þöllum Úsið. *sáð Fyrirsvala, haugþák Hölg, eldr allra vatna ok handar, grjótt ok sker eða blik handar.

Snorra Edda

(140) Upp skulum órum sverðum, 
úlfis tannlituðr, glitra;

eigum dāð at drýgja 
i dalmiskunn fiska.
þar haft fyrir ljós at hans veizlu svá sem í Valhǫllu váru sverðin fyrir eld. Þá senti Loki þar við öll goð ok drap þræl Ægis þann er Fimafengr hét. Annarr þræll hans er nefndr *Eldir. Rán er nefnd konu Ægis, en niu deitr þeira, svá sem fyrir er ritat. At þeirri veizlu vannsk alt sjálf, þeði vist ok því ok því reiða er til veizlunnar þurfti. 

Þá urðu Æsir þess varir at Rán átti net þat er hon veiddi í menn alla þa er á sæ kömu. Nú er þessi saga til þess hvaðan af þat er, gull er kallat eldr eða birti Ægis, Ránar eða Ægis döttra. Ok af þeim kenningum er nu svá sett at gull er kallat eldr eða birti þeirri eld eða Reichi við sæinn. Ok þaðan af er nú gull kallat eldr vatna eða á ok allra árheita. En þessi heiti hafa svá farit sem þann ok kenningar, at hin yngri skáld hafa ort eptir dænum hinna gomlu skálda, svá sem stöði í þeira kveðum, en sett síðan út í hálfur þar er þeim þóttu líkar við þat er fyrir var ort, svá sem vatnit er sænum en áin vatninu en leikr ánni. Þvi er þat kallat nýgervingar alt er út er sett heiti lengra en fyrir finnok, ok þykki þat vel alt er með líkindum eða ok eðli. Svá kvað Bragi skáld:

(141) Eld of þák af jofri
ǫlna bekks við drykkju
—þat gað—Fjölnis fjalla—
með fulli mér stillir.

Hví er gull kallat barr eða lauf Glasis? Í Ásgarði fyrir durum Valhallar stendr lundr sá er Glasis er kallaðr, en lauf hans alt er gull rauðt, svá sem hér er kveðit at

(142) Glasir stendr
með gullnu laufi
fyrir Sigtýs söllum.

Sá er viðr *fegrstr með goðum ok mönnum. 

Hví er gull kallat haddr Sifjar? Loki Laufeyjarson haði þat gert til lævisi at klippa hár aðlalt af Sif. En er Þórr varð þess *varr, tók hann Loka ok mundi lemja hvort ein ðað þann svarði þess at hann skal fá af svartállum at þeirri skulu gera af gulli Sifju haddi þann er svá skal vaxa sem annat hár. Eptir þat for Loki til þeira dverga er heitu Ívalda synir, ok gerðu þeir haddinn ok Skíðblaðni ok geirinn er Óðinn átti er Gungnir heiti. Dá *veðjaði Loki hófði sinu við þann dvergar *Brokkur* heiti, hvárt þróðir hans *Eitri* mundi gera jafngóða.
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'Taktu mik þá,’ kvað Loki.
En hann vildi taka hann; þá var hann viðs fjarri. Loki átti skúa en hann rann á loft ok log. Þá bað dvergrinn bót at hann skyldi taka hann, en hann gerði svá. Þá vildi dvergrinn høggva af Loka høfuð, en Loki sagði at hann átti høfuð en eigi hálsinn. Þá tók dvergrinn þveng ok knífr ok vill stinga rauf á vørrum Loka ok vill rifa saman munninn, en knífrinn beit ekki. Þá mælti hann at betri væri þar Alr brøðir hans, en jafnískjött sem hann nefndi hann, þá var þar afrið ok beit hann varrarnar. *Rifaði hann saman varrarnar ok reif ór æsumnum.
Sá þvengr er mubrinn Loka var saman rifðar heitir Vartari.
Hér heyrir at gull er kent til høfuðbands Fullu, en orti Eyvindr skáldaspillir:

(143) | Fullu skein á fjøllum
    | fallsól brá vallar
    | Ullar kjóls of allan
    | aldr Hákonar skaldum.

Gull er kallat grátr Freyju sem fyrr er sagt. Svá kvað Skúli Þorsteinsson:

(144) | Margr of hlaut of morgen
    | morðelds þar er vèr feldumsk
    | Freyju tår at fleiri
    | færþøór. At þar værum.

Ok sem kvað Einarr Skúlason:

(145) | þar er Mardallar milli
    | meginþurðar ligg skurða
    | Gauts berum galla þrúttinn
    | grátr dalreyðar látra.

Ok hér hefðir Einarr enn kent svá Freyju at kalla hana móður Hnossar eða konu Óds; svá segir hér:

(146) | Eigi þverr fyrir augna
    | Óds beðvinu Róða
    | ræfs—eignisk svá—regnin
    | *ramsvell—konungr elli.

Ok enn svá:
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(147) Hróðrbarni kná ek Hönrar
—hlutum lýran grip—stýra,
brandr þyrmr gjálfr<s> á grandi
gullvífiðu *hlífar;
-sáðs—berr sinnar móður—
svans unni mér gunnar
föstr- geðandi Fróða—
Freyrs nipt brá dríptr.

Hér getr ok þess at Freyju má svá kenna at kalla hana systur Freys.

(148) Nýt buðumk—Njarðar dóttur
(*nálægt var þat skála)
vel of hrósa ek því—visa
varn (sjávar) ǫll—barni.

Hér er hon kǫlluð dóttir Njarðar. Ok enn svá:

(149) Gaf sá er erring ofrar
ógnprúðr Vanabrúðar
þing- Váfaðar -þrøngvir
þróttǫfla ga mér dóttur.

Ríkr leiddi mey mekis
mótvaldr á *beð *skaldi
Gefnar glóðum drifna
Gautreks svana brautar.

Hér er hon kǫlluð Gefn ok Vana brúðr. Til allra heita Freyju er rétt
at kenna gráinn ok kalla guðit, ok á marga lund er þessum
kenningum brettit, kallat hagi eða regn eða él eða dropar eða skúrir
eða fórar augna hannar eða kinna eða líýra eða brá eða hvarma.

Hér má þat heyra at kallat er orð eða rödd þjótna guðit, svá sem
fyr pr sagt. Svá kvað Bragi skáld:

(150) þann átta ek vin verstan
*vazt- *rödd en mér baztan
Ála -undirkúlu
*öníðraðan þriðjá.
Hann kallaði stein vazta undirkúlu—steinninn—en jótn *Ála steichiins, en gull rodd jótns.

Sú er sök til þess at gull er kallat otrgjöld: svá er sagt at þá er Æsir föru at kenna heim allan, Óðinn ok Loki ok Hœnir, þeir kömu at á nokkvorri ok gengu með ánni til fors nokkvors, ok við forsinn var otr einn ok hafði tekit lax ór forsinum ok át blundandi. Þá tók Loki upp stein ok kastaði at otrinum ok laust í hófluð honum. Þa hrósaði Loki veiði sinni, at hann hefði veitt í einu höggvi otr ok lax. Tóku þeir þá laxinn ok otrinn ok báru með sér, kömu þá at ðæ be nokkvorum ok gengu inn. En sá búandi er neiðdr Hreiðmarr er þar bjó. Hann var mikill fyrir sér ok mjökk fjalkunnigr. Beiddusk Æsir at hafa þar náttstað ok kváðusk hafa með sér vist örna ok sýndu bæandanum veiði sina. En er Hreiðmarr sá otrinn, þá kallaði hann sonu sina, Fáðin ok Regin, ok segir at Otr, bróðir þeira, var dreippin ok svá hverir þat hoðu gert. Nú ganga þeir fæðgar at Ásunum ok taka þá hóndum ok binda ok segja þá um otrinn at hann var sonr Hreiðmars. Æsir bjóða fyrir sík fjörlausn svá mikit fé sem Hreiðmarr sjálfir vill á kveða, ok varð þat at sætt með þeim ok bundit svarðogum. Þá var otrinn fleginn. Tók Hreiðmarr otrbelginn ok mæli við þá at þeir skulu fylla belginn af rauðu gulli ok svá hylja hann allan ok svá skal þat vera at sætt þeira. Þá sendi Óðinn Loka í Svartálfaheim ok kom hann til dvergr þess er heitir *Andvari. Hann var fiskr í vatni, ok tók Loki hann hóndum ok lagði á hann fjörlausn alt gull þat er hann átti í steini sinum. Ok er þeir koma í steininn, þá bar dvergrinn fram alt gull þat er hann átti, ok var þat allmikit fé. Þá svipti dvergrinn undir hónd sér einum litum gullbaug. Þá sá Loki ok bað hann fram láta bauginn. Dvergrinn bað hann taka eigi bauginn af sér ok lézk mega öxla sér fé af bauginum ef hann heldi. Loki kvað hann eigi skyldu hafa einn penning eptir ok tók bauginn af honum ok gekk út, en dvergrinn mælti at sá baugr skyldi vera hverjum hoðuðshani er átti.  

Loki segir at honum þotí þat vel ok sagði at þat skyldi haldask mega fyrir þvi, sá formáli, at hann skyldi flytja þeim til eyra er þá teki við. Fór hann í bæut til Hreiðmarrs ok sýndi Óðni gullit. En er hann sá bauginn þá sýndisk honum fagr ok tók hann af fénun, en greiddi Hreiðmari gullit. Þá fylldi hann otrbelginn sem mest mátti hann ok setti upp er fullr var. Gekk þá Óðinn til ok skyldi hylja belginn með gullinu, ok þá meirir hann við Hreiðmar at hann skal sjá hvárt belgrinn er þá allr hulóð. En Hreiðmarr leit til ok hugði at vandliga ok sá eitt granahár ok bað þat hylja, en at oðrum kosti væri
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lokit sætt þeira. Þá dró Óðinn fram bauginn ok hulði granahárít ok sagði at þá væru þeir lausir frá ortrgiðrunum. En er Óðinn halði tekiti geir sinn en Loki skúa sina ok þurftu þá ekki at öttask, þá mælti Loki at þat skyldi helask er Andvari halði með, at sá baugr ok þat gull skyldi verða þess bani er átti, ok þat helzk síðan. Nú er þat sagt af hverju gull er ortrgiðlallat eða nauðgjald Ásanna eða rógmálu.

Hvat er fleira at segja frá gullinum? Hreiðmarr tók þá gullit at sonargjöldum, en Fáfnir ok Reginn beiddusk af nokkvors í bróður-gið. Hreiðmarr unni þeim enskis pennings af gullinum. Þat varð óráð þeira breiddra at þeir dráp fóður sinn til gullins. Þa beiddísk Reginn at Fáfnir skyldi skipta gullinum í helminga með þeim. Fáfnir svarar svá at lítil ván var at hann muni miðla gullit víð bróður sinn er hann drap fóður sinn til gullins ok bað Reginn fáðu bauð, en at þórun kosti mundi hann fára sem Hreiðmarr. Fáfnir halði þá tekiti hjálm er Hreiðmarr hafði átt ok setti á hǫfuð sér er kallaðr var œgishjálmr er ðill kvikvendi hræðask er sjá, ok sverð þat er Hrottr hetir. Reginn halði þat sverð er Refill er kallaðr. Flyði hann þá braut, en Fáfnir for upp á Gnitahiði ok gerði sér þar bók ok brásk í orms líki ok lagðisk á gullit.

Reginn for þá til Hjálpreks konungs á Þjóði ok gerði þar smiðr hans. Þá tók hann þar til fóstrs Sigurðr, son Sigmundar, sonar Völsungs, ok son Hjordísar, döttur Eylima. Sigurðr var ágetastr allra herkonunga af ætt ok afli ok hug. Reginn sagði honum til hvar Fáfnir lá á gullinum og eggjaði hann at sækja gullit. Þá gerði Reginn sverð þat er Gramr Þeim at svá hvast var at Sigurðr brá niðr í rennanda vatn ok tök í sundr ullarlagð er rak fyrir strauminnum at sverðs egginni. Því næst klauf Sigurðr steðja Regins ofan í stokkinn með sverðinnu. Eptir þat foru þeir Sigurðr ok Reginn á Gnitahiði. Þá gróf Sigurðr gryf á veg Fáfnis ok settisk þar í. En er Fáfnir skreíd til vatns ok hann kom þyr grófn, þá lagði Sigurð r sverðinnu í gögnum hann ok var þat hans bani. Kom þá Reginn at ok sagði at hann hefði dreipit bróður hans ok bað honum þat at sætt at hann skyldi taka hjarta Fáfnis ok steikja við eld. En Reginn lagðisk níðr ok drakk blóð Fáfnis ok lagðisk at sofa. En er Sigurðr steikti hjartat ok hann hugði at fullsteikt mundi ok tök á fingerinum hvé hart var, en er fraubót rann ör hjartanu á fíngrinn þar brann hann ok drap fingerinum í munn sér. En er hjartablóðið kom á tunguna þá kunni hann fúglis rodd ok skilði hvat igðurnar sognu er sáti í viðnum. Þá mælti ein:
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(151) Þar sitr Sigurðr sveita stokkinn,
Fáfnis hjarta við funa steikir.
Spakr þætti mér spillir bauga
ef fjørsegar fránan æti.

(152) Þar liggr Reginn (kvað ǫnnur),
reðr um við sik,
vill tæla mög þann er trúir hánum,
berr af reiði
rung orð saman,
vill bólvasmiðr bróður hefna.

Þá gekk Sigurðr til Regins ok drap hann, en síðan til hests eins er Grani heitir, ok reið til þess er hann kom til böls Fáfnis, tók þá upp gullit ok bátt í klyfjar ok lagði upp á bak Grana ok steig upp sjálfr ok reið þá leið sína. Nú er þat sagt hver saga til er þess, gullit er kallat ból eða bygð Fáfnis eða málmr Gnitaheiðar eða byrðr Grana.

Þá reið Sigurðr til þess er hann fann á fjallinu hús. Þar svaf inni ein kona ok hafði sú hjálm ok brynju. Hann brá sverðinu ok reist brynjuna af henni. Þá vaknaði hon ok nefndisk Hildr. Hon er kólluð Brynhildr ok var valkyrja. Sigurðr reið þaðan ok kom til þess konungs er Gjúki hét. Kona hans er nefnd Grimhildr. Þórn þeira váru þau Gunnarr, Hogni, Guðrún, Guðný. Gothormr var stjúpsonr Gjúka. Þar dvalðisk Sigurðr langa hríð. Þá fekk hann Guðrúnar Gjúkadóttur, en Gunnarr ok Hogni sörusk í breðralag við Sigurðr. Því næst föru þeir Sigurðr ok Gjúkasynir til þess konungs at biðja Gunnari konu til Atlu Buðlasonar, Brynhildar, systur hans. Hon sat á Hindafjalli ok var um sal hennar vafroli, en hon hafði þess heit strengt at eiga þann eint mann er þorði at riða vafrolagann. Þá riðu þeir Sigurðr ok Gjúkungar (þeir eru ok kallaðir Niflungar) upp á fjallit ok skyldi þá Gunnarr riða vafrolagann. Hann átti hest þann er Goti heitir, en sá hest þorði eigi at hlauþa í eldinn. Þá skiptu þeir litum Sigurðr ok Gunnarr ok svá nóttum, þvíat Grani vildi undir öngum manni ganga nema Sigurði. Þá hvísp
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Sigurðr á Grana ok reið vafslögann. Þat kveld gekk hann at brúðlaupi með Brynhildi. En er þau kvámu í sæing þá dró hann sverði Gram ór sliðrum ok lætti í milli þeira. En at morni þá er hann stóð upp ok klaæddi sík, þá gaf hann Brynhildi at linfé gullbauginn þann er Lokis hafði tekt af Andvara, en tók af henni annan baug til minja. Sigurðr hjöp þá á hest sinn ok reið til félaga sinna. Skipta þeir Gunnarr þá aprt litum ok fóru aprt til Gjúka með Brynhildi. Sigurðr átti tvau börn með Guðrúnu, Sigmund ok Svanhildi.

Þat var eitt sinn at Brynhild ok Guðrún gengu til vatns at bleikja hadda sina. Þá er þær kómu til árinna þá óð Brynhildr út á ána frá landi ok mæltir at hon vildi eigi bera í hæfð sér þat vatn at rynni ór hári Guðrúnu, þvíat hon átti búaenda hugaðan betr. Þá gekk Guðrún á ána eptir hann ok sagði at hon mætti fyrir því þá ofar sinn hadd í ánni at hon átti þann mann er eigi Gunnarr ok engi annarr í verðuldu var yfitt frúkn, þvíat hann vó Fáfnis af Regin ok tók arf eptir bóka þá. Þá svarar Brynhildr:

‘Meira var þat vert er Gunnarr reið vafslögann, en Sigurðr þarði eigi.’

Þá hló Guðrún ok mælti: ‘Ætlar þú at Gunnarr riði vafslögann? Sá ætla þú at gengi í rekki hjá þér er mér gaf gullbaug þenna, en sá gullbaugr er þá hefur á hendi ok þá þatt at linfé, hann er kallaðr Andvaranaut, ok ætlað at eigi sötti Gunnarr hann á Gnutahöfði.’

Þá þagnaði Brynhildr ok gekk heim. Eptir þat eggjaði hon Gunnar ok Högna at drepa Sigurð, en fyrir því at þeir váru eðlvarar Sigurðar þá eggjaðu þeir til Gothorn, bróður sinn, at drepa Sigurð. Hann lægði Sigurð sverði í gognum sófnanda, en er hann fekk sárit þá kastaði hann sverðinu Gram eptir honum svá at sundr sneið í midju manninna. Þar féll Sigurðr ok sonr hans þrévet er Sigmundr hét er þeir drápu. Eptir þat lægði Brynhildr sverði í miðju ok var hon brend með Sigurði, en Gunnarr ok Högni tóku þá Fáfnis arf ok Andvaranaut ok róðu þá þjóðum.

Atli konungr Buðlason, bróðir Brynhildar, fekk þá Guðrúnar er Sigurðr hafði átta, ok átta þau börn. Atli konungr baðt til sín Gunnari ok Högna, en þeir fóru at heimboðinu. En áðr þeir fóru heimán þá fálur þeir gullit Fáfnis arf í Rín, ok hefur þat gull aldri síðan fundísk. En Atli konungur hafði þar líði þeir ok barðísk við Gunnar ok Högna ok urðu þeir handteknir. Lét Atli konungur skera hjarta ór Högna kýkvum. Var þat hans bani. Gunnari lét hann kasta í ormgarð, en honum var fengin leyninga harpa ok sló hann með
tánum þvíat hendr hans vāru bundnar, svá at allir ormarinnir sofnuðu nema sú naðra er rendi at honum ok hjó svá fyrir flagbrjóskat at hon steypti höfðinu inn í holit ok hangði hon á lífrinni þar til er hann dó. Gunnarr ok Hogni eru kallaðir Niflungar ok Gjúkungar. Fyrir því er gull kallat Niðlunga skattr eða arfr. Litlu sölbar dráp Guðrún två sonu sina ok lét gera með gulli ok silfri bárðker af hausum þeira, ok þá var gert erfi Niðlunga. At þeirri veizlu lét Guðrún skenja Atlaf konungi með þeim bárðkerum mjóð ok var blandit við blöði sveinanna, en hjörtu þeira lét hon steikja ok fá konungi at eta. En er þat var gert þá sagði hon honum sjálfum með mǫrgum ófǫgrum orðum. Eigi skori þar afenginn mjóð svá at flest fólk sofnar þar sem sat. Æ þeirri nött gekk hon til konungs er hann svað ok með henni sonn Högna ok váru at honum. Þat var hans bani. Þá skutu þau eldi á höflina ok brann þat fólk er þar sem sat. Eptir þat þar for hon til sjóvar ok hljóp á sæin ok vildi týna sér, en hana rak yfir fjörðinn, kom þá á þat land er átti Jónakr konungr. En er hann sá hana tók hann hana til sin ok fekk hennar. Áttu þau þrája sonu er svá hétu: Sóri, Hamðir, Erpr. Æ þeirri vāru allir svartir sem hrafn á hárslist sem Gunnarr ok Högni ok aðrir Niðlungar. Þar fuðdisk upp Svanhildr, döttir Sigurðar sveins. Hon var allra kvinna fegrst. Þat spurgi Jörmunrekkr konungr hinn ríki. Hann sendi son sin Randvér at bída hennar sér til handa. En er hann kom til Jónakrs þa er Svanhildr seld honum í hendr. Skyldi hann fera hana Jörmunrekkr. Þá sagði Bikki at þat var betr fallit at Randvér ætti Svanhildi, er hann var ungr ok baði þau en Jörmunrekkr var gamall. Þetta rāð likaði þeim vel inum ungum mǫnum. Þvi næst sagði Bikki þetta konungi. Þá lét Jörmunrekkr konungi taka son sinn ok leiða til gálga. Þá tók Randvér hauk sinn ok plokkad nið fjáðrarnar ok bað senda feðr sinum. Þá var hann hengðr. En er Jörmunrekkr konungr sá haukinn þa kom honum í hug at svá sem haukinn var ófleygr ok fjáðrlaus, ok svá var ríki hans ófertr er hann var gamall ok sonlaus. Þá lét Jörmunrekkr konungr, er hann reið ór skógi frá veiðum með hirð sina, en Svanhildr drottning sat at haddbláki, þá róðu þeir at hana ok trúðu hana undir hestu þóum til bana. En er þetta spurgi Guðrún þá eggjaði hon sonu sinna til høftandar eptir Svanhildi. En er þeir bjöggusk til ferðar þá fikk hon þeim brýnjur ok hjálma svá sterka at eigi mundi jarn á festa. Hon lagði rāð fyrir þá at þá er þeir kvæmi til Jörmunrekkas konungs, at þeir skyldu ganga of nót til honum sofnanda. Skyldi Sóri ok Hamðir høggva at honum hendr ok þétt at Erpr høflub. En er þeir kóma á
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leð þá spurðu þeir Erp hver liðsemð þeim mundi at honum ef þeir hitti Jǫrmunrekk konung. Hann svarar at hann mundi veita þeim þvilkmt sem hönd fœti. Þeir segja at þat var alls ekki at fótr styddisk við hönd. Þeir váru svá reiðir móður sinni er hon hafði leitt þá út með heiptyrðum, ok þeir vildu gera þat er henni þeiti verst ok drápu Erp, þvati hon unni honum mest. Litlu síðar er Sǫrli gekk skriðnaði hann öðrum fœti, studdi sik með hendinni. Þá mælir hann:

‘Veitti nú hǫndin fœtinum. Betr væri nú at Erpr lifði.’

En er þeir kömu til Jǫrmunrekkens konungs of nótt þar sem hann svaf, ok hjoggu af honum hendr ok fœtr, svá vaknaði hann ok kallaði á menn sina, bað þá vaka. Þá mælir Hamðir:

‘Af mundi nú hófuðit ef Erpr lifði,’

þá stóðu upp hirdmenninir ok söttu þá ok fengu eigi sött þá með væpnun, þá kallaði Jǫrmunrekkat at þá skal berja grjóti. Var svá gert. Þar fellu þeir Sǫrli ok Hamðir. Þá var ok dauð öll ætt ok afkvæmi Gjúka.

Eptir Sigurð svein lifði dóttir er Áslaug hét er fœdd var at Heimis í Hlymdǫlum, ok eru þaðan ættir komnar stórar. Svá er sagt at Sigmundr Vǫlsungsson var svá mættur at hann drakk eitir ekki sakaði ekki, en Simfjǫtli, son hans, ok Sigurðr váru svá harðir á húðna at þá sakaði ekki eitir at útan kvæmi á þá bera. Því hefir Bragi skáld svá kveðit:

(153) 
þá er forns Litar flotna
á fangboða ǫngli
hrokviðað of hrokkinn
hekk Vǫlsungu drekku.

Eptir þessum sögum hafa flest skáld ort ok tekít ymsa þáttu. Bragi hinn gamli orti um fall Sǫrla ok Hamðis í drápu þeiri er hann orti um Ragnar loðbrók:

(154) 
Knátti eðr við illan
Jǫrmunrekkr at vakna
með dreyrfar dröttir
draum í sverða flaumi.
Rósta varð í ranni
Randvíð hǫfuðnöðja
þá er hrafnblár hefnudu
harmr Erps of barmar.
Flaut of set við sveita
sóknar *álfis á gölf í
hraeva dogg *þars høggnar
hendr sem feitr of kendu.
Fell i blöði *blandinn
brunn òlaskakki runna
—þat er á Leifða landa
laufi fátt—at hauði.

Þar svá at gerðu gyðan
gölfhólkvis sí *fylkis
segls naglafara sigur
saums annvanar standa.
Urðu snemst ok Sørlí
svarða þeir Hamðir
høðum herðimýlum
Hergauts vinu barðir.

Mjók lét stála stokkvir
stýða Gjúka niðja
flaums þá er fjørv *næma
Foglhildar mun vildu,
oð *bláserjar birkis
*bálfrægr gátu allir
ennihögg ok eggjar
Jónakrs sonum launa.

Pat segík fall á fjógrum
flotna randar botni.
Ræs gáfumk reiðar mána
Ragnarr ok fjóld sagna.

Hví er gull kallat mjól Fróða? Til þess er saga sjá at Skjóldr hét
sonr Óðins er Skjóldungar eru frá komnir. Hann hafði atsetu ok réð
löndum þar sem nú er kolluð Danмork en þá var kallat Gotland.
Skjóldr átti þann son er Fríðoleifr hét er löndum réð eptir hann. Sonr
Fríðoleifs hét Fróði. Hann tók konungdóm eptir foður sinn i þann tíð
er Augustus keisari lagði fríð of heim allan. Þá var Kristr borinn. En
fyrrir því at Fróði var allra konunga ríkastr á Norðrþöndum þá var
honum kendr friðrinn um alla Danska tungu, ok kalla Norðmenn þat Fröða frið. Engi maðr grandaði þótt hann hitti fyrir sér fjöðubana eða bróðubana lausan eða bundinn. Þá var ok engi þjóð þeim eða ránsmæðr, svá at gullhringr einn lá á Jalangrsheiði lengi. Fröði konungr sötti heimboð í Svíþjóð til þess konungs er Fjólnir er nefndr. Þá keypti hann ambáttir tvær er hétu Fenja ok Menja. Þær várú miklar ok sterkar. Í þann tíma fannsk í Danmørk kvernstearn tveir svá miklar at engi var svá sterkr at dreig geti. En sú náttúra fylgdi kvernumum at þat mólsk á kvernumini sem sá meður fyrir er mól. Sá kvern hét Grottí. Hengjukjópt er sá nefndr er Fröða konungi gaf kverna. Fröði konungr lét leiða ambáttirnar til kvernarinnar ok bað þær mala gull ok frið ok sælu Fröða. Þá gaf hann þeim eigi lengri hvíld eða svefn en gaukrinn þagði eða hljóð mátti kveða. Þá er sagt at þær kvæði ljóð þau er kallat er Grottasǫngr. Ok aðr létti kveðinu mólu þær her at Fröða svá at á þeirri nött kom þar sá sekunungur er Mýsingr hét ok drap Fröða, tók þar herfang mikit. Þá lagðisk Fröða friðr. Mýsingr hafði með sér Grotta ok svá Fenju ok Menju ok bað þær mala salt. Ok at miðri nött spurðu þær eða eigi leiddisk Mýsingi salt. Hann bað þær *mala lengr. Þær mólu litla hrið aðr niðr sukku skipin ok var þar eptir svelgr i hafinu er serinn fellr í kvernaaugat. Þá varð ser saltar.

(159) ‘Nú erum komnar til konungs húsa framvisar tvær
Fenja ok Menja.’

(160) Þær rá at Fröða Fröðleifssonar máttkar meyjar at mani hafðar.

hvilí ned yndi aðr hann heyrði hljóm ambátta.
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(161) Þær þyt þulu þognhorfinnar.
‘Leggjum láðra,
lettum steinum.’
Bað hann enn meyjar
at þær mala skyldu.

(162) Sungu ok slungu
snúðgasteini
svá at Fróða man
flest sofnøði.
Þá kvað þat Menja:
(var til meldrs komin):

(163) ‘Auð mǫlum Fróða,
mǫlum alsælan,
<mölum> fjöló fjár
á feginsluðri.
Siti hann á auði,
sofi hann á dúni,
vaki hann at vilja,
þá er vel malit.

(164) ‘Hér skyli engi
óðrum granda,
til bols búa
né til bana orka,
né bøggva þvi
hvøssu sverði
þó at bana bróður
bundinn finni.’

(165) En hann kvað ekki
orð it fyrra:
‘Sofúð eigi þit
né of sal gaukar
éða lengr en svá
ljóð eitt kvedak.’
(166) ‘Varattu, Fróði, fullspakr of þik, málvinr manna, er þú man keyptir. Kauss þú at aflí ok at álítum, en at ætterni ekki spurðir.

(167) ‘Harðr var Hrungnir ok hans faðir, þó var Þjazi þeimǫflgari, íði ok Aurnir, okkrir niðjar, brœðr bergrisa: þeim erum bornar.

(168) ‘Kœmia Grotti ór grjá fjalli né sá hinn harði hallr ór jǫrðu né meði svá mær bergrisa ef vissi vit vætr til hennar.


(170) ‘Veltum grjóti of garð risa svá at fold fyrir for skjalfrandi.
Svá slöngðum vit
snúðgasteini
hofgahallí,
at halir tóku.

(171) ‘En vit síðan
á Svíþjóðu
framvisar tvær
i fólk stigum.
Beiddum bjórnu
en brutum skjöldu,
gengum i gegnum
gráserkjat lið.

(172) ‘Steyptum stilli,
studdum annan,
veittum góðum
Gothormi lið.
Vara kyrrseta
áðr Knúi felli.

(173) ‘Fram heldum því
þau misseri
at vit at kóppum
kendur vár-um.
þar skorðu vit
skýrþum geirum
blóð ór benjum
ok brand ruðum.

(174) ‘Nú erum komnar
til konungs húsa
miskunnausar
ok at mani hafðar.
Aurr etr iljar
en ofan kulði,
dróguð dólgs sjótal.
Daprt er at Fróða.
‘Hendr skulu hvílask,
halfr standa mun,
malit hefi ek fyrir mik,
mitt of létti.
Nú muna hónum
hvíld vel gefa
áðr fullmalit
Fróða þykki.

‘Hendr skulu hóla
harðar trjónur,
vápn valdreyrug.
Vaki þú Fróði!
Vaki þú Fróði
ef þú hlyða vill
sóngum okkrum
ok sögum fornun.

‘Eld sé ek brenna
fyrir austan borg
—vigspjöll vaka—
þat mun viti kallaðr.
Mun herr koma
hinig af bragði
ok brenna bæ
fyrir buðlungi.

‘Munat þú halda
Hleiðar stóli,
rauðum hringum
né regingrjóti.
Tókum á mǫndli,
mær, skarpara,
eruma valmar
i valdreyra.

‘Möl mins fjöður
mær ramliga
þvát hon feigð fira
fjólmarkra só.
Stukku stórar
steðr frá lúðri,*
*jámi *vargar.
Móllum enn framar!

(180) 'Móllum enn framar!
Mun Yrsu sonr
við Hálfdana
heiðna Fróða.
Sá mun hennar
heitinn verða
burr ek bróðir.
Vitum báðar *bát.’

(181) Mólu meyjar,
megins kostuðu.
Váru ungar
i jótunmóði.
Skulfu skapttré,
skauzk lúðr ofan,
hraut hinn hýfgi
hallr sundr í tvau.

(182) En bergrisa
brúðr orð um kvað:
‘Malit hófum, Fróði,
sem munum hætta.
Hafa fullstaðit
fljóð at meldri.’

Einarr Skúlason kvað svá:

(183) Frá ek at Fróða meyjar
fullgöliga mólu
—lætr stillir griðu gulli—
Grafvitnis beð—slitna.
Mjúks—bera minnar öxar
meldr þann við hlyn *feldrar—
konungs dýrkar fē—Fenju
fogr hlýr—bragar stýri.
Snorra Edda

Svá kvað Egill:

(184) Glaðar flotna fjölð
við Fróða mjöl.

44 Konungr einn í Danmǫrk er nefndr Hrólfr kraki. Hann er ágætastr
foronkunga fyrst af mildi ok freknleið ok litiliæti. Þat er eitt mark
um litiliæti hans er mjökl er faerti i frasagnir at einn litill sveinn ok
fatekr er nefndr Vǫggr. Hann kom i höll Hrólfs konungs. Þá var
konungrinn ungr at aldri ok grannligr á vöxt. Þá gekk Vǫggr fyrir
hann ok sá upp á hann. Þá mælir konungrinn:

‘Hvat viltu mæla, sveinn, er þú sér á mik?’

Vǫggr segir: ‘Þá er ek var heima, heyrtak sagt at Hrólfr konungr
at Hleiðru var mestr maðr á Norðrlöndum, en nú sitr hér í háseti
kraki einn litill ok kallio þer hann konung sinn.’

Þá svarar konungrinn: ‘Þá, sveinn, hefir gefit mér nafn, at ek skal
heita Hrólfr kraki, en þat er titt at gjof skal fylgja naðnfesti. Nú sé
ek þik enga gjof hafa til at gefa mér at naðnfesti þa er mér sé
þregiligr. Ó skal så gefa þórum er til hefir,’ tók gullhring af hendi
sér ok gaf honum. Þá mælir Vǫggr:

‘Gef þú allra konunga heilastr, ok þess strengi ek heit at verða
þess þanns bani er þinn banamaðr verðr.’

Þá mælir konungr ok hló við: ‘Litlu verðr Vǫggr feginn.’

Annat mark var þat sagt frá Hrólfi kraka um freknleið hans at sá
konungr reð fyrir Uppšolum er Aðils hét. Hann átti Yrsu, móður
Hrólfs kraka. Hann hafði ösett við þann konung er reð fyrir Nóregi
er Ali hét. Þeir stefndu orrostu milli só þar að vatns þess er Væni
heitir. Aðils konungr sendi boð Hrólfi kraka, mágí sinum, at hann
kvæmi til lóweizlu við hann ok hét mála ðllum her hans meðan þeir
væri i ferðinni, en konungr sjálfr skyldi eignask þrjá kostgripi þa er
hann kauss or Sviþjóð. Hrólfr konungr mættigi eigi fara fyrir ofríði
þeim er hann átti við Saxa, en þo sendi hann Aðils burskerki sina
þolfr. Þar var einn Bǫðvarr bjarki ok Hjalti hugprúði, Hvitserkr hvati,
Vǫttr, *Véseti, þeir brexðr Svipdagr ok Beiguðr. I þeirir orrostu fell
Ali konungr ok mikill hlutu liðs hans. Þá tók Aðils konungr af
honum dauðum hjálminn Hildisvín ok hest hans Hrafn. Þá beiddusk
þeir burskerki Hrólfs kraka at taka mála sinn, þrír þund gulls hverr
þeira, ok um fram beiddusk þeir at flytja Hrólfi kraka kostgripi þa
er þeir kuru til handa honum. Þat var hjálmírin Hildigolfr ok brynjan
Finnsleif er hvergi festi vápn á ok gullhringr sá er kallaðr var Sviagriss er átt hòfðu langfeðgar Aðils. En konungr varnaði allra gripanna ok eigi heldr galt hann málann. Fóru berserkinir braut ok unðu illa sinum hlut, sógðu svá búit Hrölfí kraka ok jafnskjótt byrjaði hann féðr sina til Uppsala. Ok er hann kom skipum sinum í ána Fýri þá reið hann til Uppsala ok með honum tolf berserkr hans, allir griðalausir. Yrsa, móðir hans, fagnnæði honum ok fylgði honum til herbergis ok eigi til konungs hallar. Váru þá gervir eldar stórir fyrir þeim ok gefit þl at drekka. Þá kómu menn Aðils konungs inn ok hauðu sliðin á eldinn ok gerðu svá mikinn at klaði brunnu af þeim Hrölfí ok mæltu:
‘Er þat satt at Hrölfí kraki ok berserkr hans flýja hvárdi eld né jármí?’
Þá hljóp *Hrólfr kraki upp ok allir þeir. Þá mælti hann:
‘Aukum enn elda at Aðils húsum!’—tók skjöld sinn ok kastaði á eldinn ok hljóp þeim á skjöldrinn brann ok mælti enn:
‘Flýra sá elda er yfir hlypr.’
SVá fór hverr at öðrum hans manna, þóku þá er eldinn hòfðu aukit ok kóstuðu þeim á eldinn. Þá kom Yrsa ok fekk Hrölfí kraka dýrshorn fult af gulli ok þar með hringinn Sviagriss ok bað þá braut ríða til liðsins. Þeir hljópu á hesta sina ok riða ofan á Fýrisvölli. Þá sá þeir at Aðils konungur reið eptir þeim með her sinn alvápnaðan ok vill drepa þá. Tók Hrölfí kraki hægni hendi gullið ofan í hornit ok sérí alt um götuna. En er Sviar sjá þat, hlaupa þeir ír söðlunum ok tók hverr slíkt er fekk, en Aðils konungur bað þá riða ok reið sjálfri ákaffíga.
Sluògnir hét hestr hans, allra hesta skjótastir. Þá sá Hrölfí kraki at Aðils konungr reið nær honum, tók þá hringinn Sviagriss ok kastaði til hans ok bað hann þiggyja at gjof. Aðils konungr reið at hringinum ok tók til með spjótsoddinum ok rendi upp á falinn. Þá veyk Hrölfí-fr kraki aprt ok sá er hann laut niðr. Þá mælti hann:
‘Svínbeygt hefi ek nú þann er ríkastr er með Svíum.’
SVá skilðusk þeir. Af þessi sok er gull kallat sáð Kraka eða Fýrisvalla. Svá kvað Eyvindr skáldaspillir:

(185) Bárum, Ullr, of *alla, imunlaus, á hauka fjöllum Fýrisvalla frei Háknar evi.
Snorra Edda

Svá sem Þjóðólfr kvað:

(186) Ørð sær Yrsu burðar
inndrótt jofurr sinni
bjarþlógaðan bauga
brattakr völuspakra.
Eyss landreki ljósu
lastvarr Kraka barri
á hlémíldar holdi
huaus kálfur mér sjálffum.

Svá er sagt at konungr sá er Hóli er kallaðr, er Hálóaland er víð
nefitt, var faðir Þorgerðar Höglabrúðar. Þau váru bæði blótuð ok var
haugr Hölg a kastaðr, önnur fló af gulli eða silfri (þat var blótféit) en
önnur fló af moldu ok grjóti. Svá kvað Skúli Þorsteinsson:

(187) Þá er ræfrvita Reifnis
rauð ek fýrir Svölð til auðar,
*herfylgins *bar ek Hölg
hauðþök sama-n baugum.

Í Bjarkamálum inum fornum eru toð-d mörk gulls heiti. Svá
segir þar:

(188) Gramr hinn gjöflasti
gøddi hírð sína
Fenju forverki,
Fáfnis miðgràði,
Glassis glóbarri,
Grana fagþyrdi,
Draupnis dýrsveita,
dúni Grafvítnis.

(189) *Ýtti órr hilmir,
aldir við tôku,
Sví-fjar svardfestum,
svelli *dalnauðar,
tregum Otrs gjöldum,
tárur Mardallar,
eldi Órunar,
Lója glysmálab.

(190) Glæddi gynveitið—
gengum fægðbúinir—
þjása þingskilum
þjóðir hermargar
Rinar raðmálmi,
róg Niflunga,
visi hinn vígðjarfi.
Varði hann Baldr þoggl.

Gull er kallat í kenningum eldr handar eða liðs eða leggjar þvát
þat er rautt, en sildr, snær eða svell eða hela þvát þat er hvít. Með
sama hettí skal ok kenna gull eða sildr til sjóðs eða diguls eða
lauðar. En hvárþ-eggja sildr ok gull má vera grjót handar eða
hálsgjörd nokkvors þess mans er titt var at hafa men, ok hringar
eru bæði sildr ok gull ef eigi er annan veg greint, sem kvað Þorleif—fr
fagri:

(191) Kastar gramr á gleeestar
geng valstþövar þegnum
—ungr visir gefr eisu
armleggs—digulfarmi.

Ok sem kvað Einarr skálglamm:

(192) Liðbröndum kná Lundar
landfírekñ jófurr granda.
Hykka ek ræsis rekka
Rinar grjót of þrójti.

Svá kvað Einarr Skúlason:

(193) Blóðeisu liggr bæði
bjargs tveim megin geima
sjóðs—á ek sokkva striði—
snær ok eldr—at meira.

Ok enn sem hann kvað:
Snorra Edda

(194) Deegr þrymr hvert—[en hjarta
hýrskildir ræðr mildu
Heita blakks—of hvitum
hafleygr digulskaf[li].
Aldri má fyrir eldi
áls hrynbrautar skála
—óll viðr fólka [fellir
framræði—sne] brœða.

Hér er gull kallat snær skálanna. Svá kvað þórðr mauraskáld:

(195) [Sér á sei]jna rýri
sigðis látrís ok átti
hrauns glaðsendir handa
Hermóðr göður göðan.

Maðr er kallaðr brjótr gullsins, svá sem kvað Óttarr svarti:

(196) Góðmennis þarf ek gunnar
gulls brjótanda at njóta.
Hér er alnennin inni
indrött með gram svinnnum.

Eða gullsendir, sem kvað Einarr skálaglamm:

(197) Gullsendir lætr grundar—
glaðar þengill herdrenghi,
hans mæti kna ek hljóta—
hljót Yggs mjóðar njóta.

Gullvǫrpuðr, sem kvað Þorleikr:

(198) Hirð viðr grams með gerðum
gullvǫrpuðr sér holla.

Gullstríðir, sem kvað Þorvaldr blönduskáld:

(199) Gullstríðir verpr glóðum—
gefr auð konungr rauðan;
óþjóðar bregðr eyðir—
armlegs—Grana farmi.

Gullskati, sem hér er:

(200)  Gat ek gullskata.
      Görr er leys of bör
      götu gunnvita
      gráps *tugdrápa.

Kona er kend til gulls, kölluð selja gulls, sem kvað Hallar-Steinn:

(201)  Svalteigar mun selju
      salts Viðblinda galtar
      rafkastandi rastar
      reyrþvengs muna lengi.

Hér er kallat hvalir Viðblinda geltir. Hann var jötunn ok dró hvali
i hafi út sem fiska. Teigr hvala er sær, røf sævar er gull. Kona er
selja gulls þess er hon gefr ok samheiti við selju er tré, sem fyrr er
ritat at kona er kend við alls konar trjáheiti kvenkend. Hon er ok lög
kölluð þess er hon gefr. Lág heitir ok tré þat er fellr í skógi. Svá
kvað Gunnlaugr ormsstunga:

(202)  Alin var rýgr at rógi—
      runrar olli því gunnar,
      *lág var ek auðs at eiga
      óðgjarn—fira þornum.

Kona kallask mørk. Svá kvað Hallar-Steinn:

(203)  Ek hefi óðar lokri
      òlstafna *Bil skafna,
      *væn mørk skala, verki
      vandr, stefknarr branda.

Tróða, enn sem kvað Steinn:

(204)  þú munt fúrß sem fleiri
      floðs hirði-Síf *tróður
Snorra Edda

grönn við gefu þinni
grjóts Hjaðninga brjótask.

Skorða; svá kvað Ormr Steinþórsson:

(205) Skorða var í fǫt færð
fjarðbeins afar hrein.
Nýri söl-ong nadd-Freyr
nisting of mjøðar Hrist.

Stoð, sem Steinarr kvað:

(206) Mens hafa mildrar Synjar
mjúkstalls *logit allir
—sjá höftumk *veltistod stiltan
straumtungls—at mér draumar.

Björk, enn sem Ormr kvað:

(207) Þvíat hols hrynbáls
hramma þats ek berk fram
Billings á burar full
bjarkar hefi ek lagit mark.

Eik, svá sem hér er:

(208) Aura stendr fyrir órum
eik fagrbúin leiki.

Lind, svá sem hér er:

(209) Ögnrakkr skalat okkur
álmr dynskurar málma
—svá bauð lind—i landi
—líns—hugrekkj dvína.

Maðr er kendr til viða sem fyr er ritað, kallaðr reynir vápna eda
viga, ferða ok athafna, skipa ok alls þess er hann [ræðr ok reynir.
Svá] kvað Úlfur Uggason:
(210) En stirðþinull starði
stórðar leggs [fyrir borði
frjóns á fólkra reyni
fránleitr ok blés eitri.

Viðr ok meiðr, sem [kvað Korma]kr:

(211) Meïðr er mǫrgum òðri
*morðteins í dyn fleina.
Hjǫrr fær *hildiborrnum
hjarl Sigurði jarli.

Lundr; svá «kvað» Halfrfröðr vandreyaskáld:

(212) Askþollum stendr Ullar
austr at miklu trausti
rekilundr hinn ríki
randfárs brumaðr hári.

Hér er ok þollr nefndr. Búss; svá kvað Arnórr:

(213) Røkr ǫndurt bað randir
reggbúss saman leggja
—rógskýja helt—Rygja—
*regni haustnótt gegnum.

Askr, sem Refr kvað:

(214) Gekk í gulli stokkna
gjófrfré—Hárs drífu
askr viðr» ærinn þroska—
*as-Freyr sæning meyjar.

Hlynfr:

(215) Heill kom þú, handar svella
hlynr! Kvaddi svá brynja.

Boðr, sem Refr kvað:
Snorra Edda

(216) Alls *bþðgeðið* *bjóða
—borrh ræðr til þess hjórva—
ógnstoðvar hefi ek eði
einráðit Þorsteini.

5  Stafr, sem Óttarr kvað:

(217) Heitu þar er hrafn ne svalta
—hvatraðr ertu—ládi
ógnar stafr fyr þøfrum
ýgr tveiðr—við kyn beima.

Þorn, sem Arnór kvað:

(218) Hlóð—en hálta tóðu
hirðmenn arngrenni—
auðar þorn fyrir òrnu
ungr valkøstu þunga.

10  Hvernig skal kenna orrostu? Svá at kalla veðr vápna eða hlífa eða
Óðins eða valkyrju eða herkonunga eða gný eða gylm. Svá kvað
Hornklófi:

(219) Háði gramr, þar er gnúðu,
geira hregg við seggi,
—rauð fnýstu ben blóði—
bengoðl at dyn Skólgr.

15  Svá kvað Eyvindr:

(220) Ok sá halr
at Hárs veðri
høsvan serk
hrisgrísnis bar.

Svá kvað Bersi:

(221) fiótta ek þá er ðeri
ár—sagt er þat—várum
hefir at Hlakkar drífu
hýrrunnum vel Gunnar.
Skáldskaparmál

Svá kvað Einarr:

(222) Glymvindi lætr Gǫndla
—gnest hjǫrr—taka mestum
Hildar segl þar er hagli,
hraustr þengill, drífr ströngjar.

Sem kvað Einarr skálaglamm:

(223) Ne sigbjarka serkir
sömmiþungum rómu
Hárs við Hogna skúrir
hléout fast of séðir.

Svá sem hér:

(224) Odda gnýs við œsi
oddneas þinul setja.

Ok enn þetta:

(225) Hnigu fjándr at glym Gǫndlar
grams und arnar hramma.

Vápn ok herklæði skal kenna til orrostu ok til Óðins ok valmyja
ok herkonunga, kalla hjálma hjálm, hótt eða fald, en brynju serk eða
skyrtu, en skjöld tjald, ok skjaldborgin er kjölluð holl ok ræfr, veggr
ok góif. Skjöldr eru kallaðir—ok kendir við herskip—sól eða tungl
eða lauf eða blik eða garð skipins. Skjöldr er ok kallað skip Ullar
eða kent til fóta Hrungris er hann stóð á skildi. Á fornum skjöldnum
var titt at skrifra rönd þá er baugr var kallaðr, ok er við þann baug
skjöldr kendir. Húggvápn, öxar eða sverð, er kallat eldar blöðs eða
benja. Sverð heita Óðins eldar en öxar kalla menn tröllkvina heitum
ok kenna við blöð eða benjar eða skóg eða við. Lagvápn eru vel
kend til orma eða fiska. Skotvápn eru mjökk kend til hagls eða drífu
eða rotu. Ættum þessum kenningum er margi und breytt þvíat þat
er flest ort í lofkvæðum er þessar kenniðgar þarf við.

(226) Lattisk herr með höttu
Hangatýs at ganga
Snorra Edda

—*þóttit þeim at hættat
þekkiligt—fyrir brekku.

Svá kvað Einarr skálaglamm:

(227) Hjálm-ðaldinn bauð hildi
hjaldrǫrr <ok> Sigvaldi,
hinn er fór i gný Gunnar,
gunndjarfr Búi, sunnan.

Róða serkr, sem Tindr kvað:

(228) þá er hringfám Hanga
hrynserk—viðum brynu
hrauðusk riðamar Róða
rastar—varð at kasta.

Hamðis skyrta, sem Hallfrødr kvað:

(229) Ólítit brestr úti
unndýrs sumum runnum
hart á Hamðis skyrtum
hryngráp Egils vápna.

Sǫrla fǫt, enn sem hann kvað:

(230) þaðan verða fǫt fyrða
—fregn ek gerla þat—Sǫrla
rjóðask *bjør i blöði
*benfár meðskúrum.

Sem Grettir kvað:

(231) Heldu Hlakkar tjalda
hefjendr saman nefjum
Hildar veggs ok hjøggusk
hregg-Nirðir til skeggjum.

Róða ræfr, sem Einarr kvað:
(232)  Eigi þverr fyrir augna
Óðs beðvinu Róða
ræfr—isignisk sá—regni
*ramsvell—konungr elli.

Hildar veggr, sem kvað Grettir ok áðr er ritat. Skipsól, sem Einarr
kvað:

(233)  Leyg rýðr ætt á ægi
Óláfs skipa sólar.

Hlýrtungl, sem Refr kvað:

(234)  Dagr var fríðr sá er fǫgru
fleygjendr alinleygjar
i hangferil hringa
hlýrtungli mér þrungu.

Garðr skips, sem hér er:

(235)  Svá skaut gegn í gǫgnum
garð steinfarán barða
—sá var gnýsterir geitra
gunnar æfr—sem næfrar.

Askr Ullar, sem hér er:

(236)  Ganga él of yngv.a
Ullar skips með fullu
þar er samnaðla siglar
slíðrduðar riða.

Ilja blað Hrungnis, sem Bragi kvað:

(237)  Vilið, Hrafniketill, heyra
hvé hreingrótt steini
Þrúðar skal ek ok þengil
þjófs ilja blað leyfa?

Bragi skáld kvað þetta um bauginn á skildinum:
Snorra Edda

(238) Nema svá at göð ins gjalla
giöld *baugnaðs vildi
meyjar hjóls inn mæri
mogr Sigurðar Hóguna.

5 Hann kallaði skjoldinn Hildar hjól, en bauginn nóf hjólsins. Baugjörð, sem Hallvarðr kvað:

(239) Rauðljósa sér ræsir
—rit brestr sundr hin hvíta—
baugjörð brodda ferðar
—þjúgreind—í tvau fljúga.

Svá er enn kveðit:

(240) Baugr er á beru semstr
en á boga þvar.

Sverð er Óðins eldr, sem Kormakr kvað:

(241) Svall þá er gekk með gjallan
Gauts eld hinn er styr beldi

Hjálms eldr, sem kvað Úlfur Uggason:

(242) Fullöflug lét fjalla
fram haf-Sleipnir þramma
Hildr, en Hropts of gildar
*þjalmelda mar feldu.

Brynju eldr, sem kvað Glúmr Geirason:

(243) Heinþyntan lét hvína
bryneld at þat brynju
*foldar vorr r sór er fyrðum
fjórmarðan sík varði.

Randar iss ok grand hlífar, sem Einarr kvað:
(244) Ráðvǫndum þá ek ra-u-ðra
RANDA IS AT VISA
—grand berum hjálms i hendi—
hvarmpéy drífinn Freyju.

Øx heitir tröllkona hlífá, sem Einarr kvað:

(245) Sjá megu rétt hvé Ræfils
rōcendr við brá Gríðar
fjørnis fagt of skornir
foldviggs drekar liggja.

Spjót er ormr kallat, sem Reifr kvað:

(246) Kná myrkdreki marka
mimn þar er ýtar finnask
ærfr á aldar lófum
cikinn *borðs at leika.

Ǫrvar eru kallaðar hagl boga eða strengjar eða hlífá eða orrostu, sem Einarr kvað skálaglamm:

(247) Brak-Rǫgnir *skók bogna
—barg öþyrmir varga—
*hagl ör Hlakkar seglum
hjør—rakkliga fjórvi.

Ok Hallfrœðr:

(248) Ok geirrotu götvart
gagls við strengjar hagli
hungreyðundum Hangaga
*hleðut járn séðar.

Ok Eyvindr skáldaspillir:

(249) Lítt *kváðu *þik láta
landvörðr er brast Hrórða
brynu hvag i benjum
—bugusk álmar—geð fálma.
Snorra Edda

Oorrosta er kölluð Hjáðninga veðr eða él ok vápn Hjáðninga eldar eða vendir, en saga er til þess. Konungr sá er Hǫgni er nefndr átti döttur er Hildr hét. Hana tók at herfangi konungr sá er Heðinn hét Hjarrandason. Þa var Hogni konungr farinn í konunga stefnu. En er hann spurði at herjat var í ríki hans ok döttir hans var í braut tekin þá fór hann með sinu löði at leita Heðins ok spurði til hans at Heðinn hafði siglt norðr með landi. Þá er Hogni konungr kom í Nóreg spurði hann at Heðinn hafði siglt vestr of haf. Þá siglir Hogni eptir honum alt til Orkneyja, ok er hann kom þar sem heitir Háey þá var þar fyrir Heðinn með löð sitt. Þá fór Hildr á fund fjóður sín ok bauð honum men «á» sætt af hendi Heðins, en í eðru orði sagði hon at Heðinn varri búnn at herjast ok ætti Hogni af honum ómgrrar vagðar ván. Hogni svarar stirt döttur sinni, en er hon hiti Heðin sagði hon honum at Hogni vildi unga sætt ok báð hann biask til orrostu. Ok svá gera þeir hváirtveggi, ganga upp á eyna ok fylkja löðinu. Þá kallar Heðinn á Hognu mág sinn ok bauð honum sætt ok mikit gull at bóturn. Þa svarar Hogni:

‘Of sío bauðtu þetta ef þú vill sættask, þvíat nú hefi ek dregit Dáinsleif er dvergarnir gerðu, er mans bani skal verða hvert sinn er bert er ok aðri bilar í høggvi ok ekki sár grær ef þar skeinisk af.’

Þá segir Heðinn: ‘Sverði hœlir þú þar en eigi sigri. Þat kalla ek gött hvert er dröttinholt er.’

Þá höfu þeir orrostu þá er Hjaðningavíg er kallat ok bǫrðusk þann dag allan ok at kveldi förú konungr til skipa. En Hildr gekk of nötina til valsins ok vakði upp með fjölkynghi alla þá er dauðir váru. Ok annan dag gengu konungrnar þar vigvollin ok bǫrðusk ok svá allir þeir er fellu hinn fyrra daginn. För svá sú orrosta hvern dag eptir annan at allir þeir er fellu ok þá vápn þau er lágu á vigvelli ok svá hliður urðu at grjótí. En er dagaði stóðu upp allir dauðir menn ok bǫrðusk ok þá vápn váru þá nýt. Svá er sagt í kvæðum at Hjáðningar skulu svá búa ragnarókr. Eptir þessi sogu orti Bragi skáld í Ragnaröss drápu loðbrókar:

(250) Ok *ofþerris *æða
ósk-Rán at þat sinum

30
til fárhuga feirí
feðr veðr *boga hugði,
þá er hristi-Síf hringa
háls *in býls of fylða
bar til byrjar drósla
baug orlygis draugi.

(251) Bauða sú til bleyði
bæti-brúðr at móti
málma mætum hilmðr
men dreyr-rugr-va benja.
Svá lét ey þótt etti
sem *orrostu letti
þjófrum úlfs at sinna
með algiftis lífru.

(252) Letrat lýða stillir
landa vanr á sandi
—þá svall heipt i Hógrna—
höð glamma *mun stóðva,
er þrymregin þremja
þróttig *Heðin s[óttu]
heldr en Hildar *svíra
hringa þeir of fingu.

(253) þá má sökn á Svǫlnis
salpenningi kenna.
Ræs gáfumk reiðar mána
Ragnarr ok fjöld sagna.

(254) Ok fyrir hónd i hólmi
Hveðru brynju Viðris
fengeyðandi fljóða
fordæða nam rása.
Allr gekk herr und hurðir
Hjarranda fram kyrurar
reiðr *af Reifnis skeiði
*raðafls *af mar bráðum.

Orrosta er veðr Óðins sem fyrr er rítat. Svá kvað Viga-Glúmr:

(255) Rudda ek sem jarlar
—ord *lék á þvi—forðum
Snorra Edda

með veðrstofum Viðris
vandar mér til *landa.

Viðris veðr er hér kallat *orrosta en vöndr vigs sverðit en menn
stafir sverðsins. Hér er beði orrosta ok vápn haft til kenningar
mannsins. Þat er rekit kallat er *svá er* ort. Skjöldr er land vápnanna
en vápn er hagl eða regn þess lands ef nýgjörvingum er ort.

Hvernig skal kenna skip? Svá at kalla hest eða dýr eða skíð
sekonunga eða sevar eða skipreída eða veðr. Báru fákr, sem Hornklofi
kvað:

(256) Hrjóðr lét hæztrar tíðar
hárðráðr skipa þóðum
báru fáks ins bleika
barnungr á lög þrungr.

Geitis marr (hestar); svá kvað Erringar-Steinn:

(257) Ennhott *ófrið sunnan
öll þjóð segir *skaldi
—hlóðum Geitis mar grjóti—
glaðir nennum vér þenna.

Sveiða hreinar:

(258) Sáðlongum komt *Sveiða
—sunds lóðu dýr frá grundu—
sigrakkr Sólsa bekkjar
Sveins mógr á tröð hreinum.

Svá kvað Hallvarðr. Hér er ok kölluð sunds dýr ok særinn Sólsa
bekkr. Svá kvað bóör *Sjáreksson:

(259) Sveggja lét fyir Siggiu
sólbóðs goti nóriðan.
Gustr skaut Gylfa rastar
Glaumi suðr fyir Aumar.
En slóðgoti síðan
sænings fyir skut beði
Skáldskaparmál

—hestr óð lauks fyrir Lista—
lagði Kǫrmt ok Agðir.

Hér er skip kallat sölbörðs hestr ok sær Gylfa land, sæðings slóð serinn ok hestr skipit ok enn lauks hestr (laukr heitir siglutré). Ok enn sem Markús kvað:

(260) Fjarðlinna óð fannir
fast vetrliði rastar;
hljóp of *húna -gnípur
hvals *rann - jugtanni.
Björn gekk fram á fornar
flóðs hafskíða slóðir;
skúrfröghi braut skorðu
skers glymfiþur bersi.

Hér er skip kallat björn rasta. Björn heitir vetrliði ok jugtanni ok bersi ok björn skorðu er hér kallat skip; er ok kallat hreinn (svá kvað Hallvarðr sem áðr er ritat) ok hjörr, sem kvað Haraldr konungr Sigurðarson:

(261) Sneið fyrir Sikiley viða
súð; várum þá prúðir;
brýnt skreið vel til varnar
vengis hjörr um drengjum.

Ok elgr, sem Einarr kvað:

(262) Baugs getr með þér þeygi
þyðr drengr vera lengi
—elg búum flóðs—nema fylgi
friðstokkvir því nakkvat.

Sem Máni kvað:

(263) Hvat muntu haf á [ot]ri
hengiligr með drengum
karl, þvíat kraptr þinn fyrðask,
kingrár mega vinna?
Vargr, sem kvað Refr:

(264) En hoddvǫnuðr hlýddi—
    hlunnvitnis em ek runni
    hollr til hermðarspjalla
    heinvandilss—Þorsteini.

Ok oxi. Skip er ok kallat skió eða vagn eða reið. Svá kvað Eyjólfr
dáðaskáld:

(265) Meita var at móti
    mjók s íð um dag skióði
    ungr með jofnu gengi
    útvers frðum hersi.

Svá kvað Styrkárr Oddason:

(266) Ok ept ítrum støkkvi
    ók Hǫgna lið vǫgnnum
    hlunns á Heiða fannir
    hyrjar flóðs af móði.

Ok sem Þorbjørn kvað:

(267) Hafreiðar var hlœðir
    hlunnis í skírnar brunn
    Hvita-Krista sá er hæsta
    hoddsviptir fekk giptu.

Hvernig skal Krist kenna? Svá at kalla hann skapara himins ok
jarðar, engla ok sólar, stýranda heimsins ok himinriks ok engla,
konung himna ok sólar ok engla ok Jórsala ok Jórdanar ok Griklands,
råandi postola ok heilagra manna. Forn skáld hafa kent hann við
Urðar brunn ok Róm, sem kvað Eilífr Guðrúnarson:

(268) Setbergs—kveða sitja
    suðr at Urðar brunnin—
    svá hefir ramr konungr remðan
    Róms banda sik lýndum.
Svá kvað Skapti Þoroddsson:

(269) Máttr er munka dróttins
mestr; aflar guð flestu.
Kristr skóp ríkr ok reisti
Rúms höll verðld alla.

Himna konungr, sem Markús kvað:

(270) Gramr skóp grund ok himna
glyggranns sem her dyggjan.
Einn stillir má òllu
alda Kristr of valda.

Svá kvað Eilífr kúlnasveinn:

(271) Hróts lýtr helgum krúzi
heims ferð ok lið beima,
sson er en òll dýrð ònnur
cinn *söلكonungr *hreinni.

Máríu sonr, enn sem Eilífr kvað:

(272) Hirð lýtr himna dýðardar
hein Máríu sveini,
mátt viðr mildingr dróttar
—maðr er hann ok guð—ok sannan.

Engla konungr, enn sem Eilífr kvað:

(273) Máttr er en menn of hyggi
mætr guðs sonar betri.
Þó er engla gramr òllu
þr helgari ok dýrri.

Jórdánar konungr; svá kvað Sighvatr:

(274) Endr réði engla senda
Jórdánar graman fjóra
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—fors þó han(ssi) á hersi
heðilagt sk OPT—ór lopti.

Grikka konungr, sem Arnórr kvað:

(275) Bœnir hefi ek fyrir beini  
bragna falls við snjallan  
Grikka vorð ok Garða;  
gjøf *launak svá jøfrí.

Svá kvað Eillfr kúlnasveinn:

(276) Himins dyrð lofar hølða  
—hann er alls konungr—stilli.

Hér kallaði hann fyrst Krist konung manna ok annat sinn alls konung.  
Enn kvað Einarr Skúlason:

(277) Lét sá er landfóls getir  
likbjarrt himinríki  
umgeypnandi opna  
alls heims fyrir gram snjollum.

Þar koma saman kenningar, ok þ verðr sá at skilja af stoð, er rædr  
skáldskapinn, um hvárn kveðit er konunnginn, þvát rétt er at kalla  
Miklagarbs keisara Grikja konung, ok svá þann konung er rædr  
Jórsalalandi, at kalla Jórsala konung, svá ok at kalla Róms konung  
Rómborgar keisara eða Engla konung þann er Englandi rædr. En sú  
kenning er aðr var ritat, at kalla Krist konung manna, þá kenning má  
eiga hverr konungr. Konunga alla er rétt at kenna svá at kalla þá  
landráðendr eða lands vǫrðu eða lands sœki eða hirðstjóra eða vǫrð  
landfóls. Svá kvað Eyvindr skáldaspillir:

(278) Farmatýs  
fjørvi næmðu  
*jarðráðendr  
á Qglói.

Ok sem Glúmr kvað Geirason:
(279) Hilmir rauð und hjálmi
heina laut *á Gautum.
Þar varð í gný geira
grundar vorðr of fundinn.

Sem Þjóðólfr kvað:

(280) Hár skyli *hirðar stjóri
hugreifr sonum leifa
arf ok óðaltorfu
—ósk mín er þat—sína.

Sem Einarr kvað:

(281) Snáks berr fald of *frœknu
foldvørð—konungs Hröða
frama telr greppr fyrir gummum—
geðsnjallr skarar fjalli.

Rétt er ok um þann konung er undir honum eru skattkonungar at kalla hann konung konunga. Keisari er œzt konunga, en þar næst er konungur sá er raðr fyrir þjóðlandi jafn í kenningum þlum hverr við annan í skáldskap. Þar næst eru þeir menn er jarlar heita eða skattkonungar, ok eru þeir jafnir í kenningum við konung nema eigi má þá kalla þjóðkonunga eða skattkonungar eru. Ok svá kvað Arnórð jarlaskáld of Þorfinn jarl:

(282) Nemi drótt hvé sjá sótti
snarlýndr konungur jarla.
Eigi þraut við ægi
ofvægjan gram bægja.

Þar næst eru í kenningum í skáldskap þeir menn er hersar heita. Kenna má þá sem konung eða jarl svá at kalla þá gullbrjóta ok auðmildinga ok merkismenn ok fólks stjóra eða kalla hann oddvita liðsins eða orrostu, fyrir því at þjóðkonungur hverr sá er raðr morgum lóndum þá setr hann til landstjórnar með sér skattkonunga ok jarla at ðeima lands lóg ok verja land fyrir ófriði í þeim lóndum er konungi liggja fjarr, ok skulu þeir dómar ok refsingar vera þar
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Jafnréttir sem sjálfs konungs. Ok í einu landi eru mórg heruð ok er þat hattt konunga at setja þar réttara yfir svá mórg heruð sem hann gefr vald yfir ok heita þeir hersar eða lendir menn í Danskri tungu, en greifur í Saxlandi en barúnar í Englandi. Þeir skulu ok vera réttir dómarar ok réttir landvarnarmenn yfir því ríki er þeim er fengit til sjómar. Ef eigi er konungr nær, þá skal fyrir þeim merki bera í orrostum ok eru þeir þá jafnréttir herstjórar sem konungar eða jarlar.

Þar næst eru þeir menn er hǫlðar heita. Þat eru búendr þeir er gildir eru *at ættum ok réttum fullum. Þá má svá kenna at kalla þá veitanda fjár ok getanda ok sætti manna. Þessar kenningar megu ok eiga hlöðingjar. Konungar ok jarlar hafla til fylgðar með sér þá menn er híðmenn heita ok húskarlar, en lendir menn hafar ok sér handengna menn þá er í Danmǫrku ok í Sveitshöð eru híðmenn *kallaðir, en í Nóregi húskarlar, ok sverja þeir þó eða svá sem híðmenn konungum. Húskarlar konunga vàru mjók híðmenn kallaðir í forneskju. Svá kvað Þorvaldr blönduskáld:

(283) Konungr heill ok svá snjaliödr söknorr—við lof gjörvan òð hafa menn í munni
minn—húskarlar þínir.

Þetta orti Haraldr konungr Sigurðarson:

(284) Fullafli beîð fyllar
—finn ek *opt at drift minna—
hilmis stól—á heila
húskarla ló jarli.

Híðmenn ok húskarla hlöðingja má svá kenna at kalla þá inndrótt eða verðung eða *heiðmenn. Svá kvað Sighvatr:

(285) Þat frá ek vig á vatni
verðung jofurs gerðu,
nadda el at, nylu,
næst tel engin smæstu.

Ok enn þetta:
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(286) fiági var sem þessum
þengils á jó strengjar
mjóð fyrir málma kveðju
mær heiðþegum bæri.

Heiðfé heitir máli ok gjoð er hafðingjar gefa. Svá kvað Óttarr svarti:

(287) Góðmennis þarf ek gunnar
glóðbrjótanda at njóta;
hér er alnennin inni
innrótt með gram svinnum.

Jarlar ok hersar ok hirðmenn eru svá kendir at kallaðir konungs rúnar eða málar eða sessar. Svá kvað Halfróðr:

(288) Grams rúni lætr glymja
gunnrkr hinn er hvót likar
Hóagna hamri slegnar
heiptbráðr of sik váðir.

Sem Snæbjörn kvað:

(289) Stjórviðjar lætr styðja
stáls buðlunga máli
hlemmisverð við harðri
húflangan *skæ dúfu.

Svá kvað Arnór:

(290) Bera *sýn *of mik mínir
morðkends taka enda
þess of þengils sessa
þung mein synir ungir.

Konungs spjalli, sem Halfróðr kvað:

(291) Ráð lukusk at sá síðan
snjallmælt(r) konungs spjalli
átti eingadóttur
Ónars *viði gróna.
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Svá skal menn kenna við ætt, sem Kormakr kvað:

(292) Heyri sonr á (Sýrar)
    sanreynis (fentanna
    þrr greppa *hetk uppi
    jast-Rín) Haralds (mína).

Hann kallaði jarlnn sanreyni konungsins, en Hákon jarl son Sigurðar
jarls. En þyjöðölfr kvað svá um Harald:

(293) Vex Óláfs feðr
    Járnsaxa veðr
    harðræðit hvert
    svá at hróðrs er vert.

Ok enn svá:

(294) Jarizleifr of sá
    hvert þofri brá,
    hófsk hlýri frams
    ins helga grams.

Ok enn kvað hann:

(295) Andaðr er sá
    er of alla brá
    haukstalla konr
    Haralds bróðursonr.

ENN KVAÐ SVÁ ARNÓRR I RÖGNVALDSDRÁPU:

(296) Réð Heita konr *hleyti
    herþarf(v) við mik gjörra.
    Styrrk lét oss of orkat
    jarls megð af því fræggðar.

Ok enn sem hann kvað of þorfinn jarl:

(297) Bitu sverð—en þar þurðu—
    þunngjör fyrir Mön sunnan
Rǫgnvalds kind—und randir
ramlig fólk—ins gamla.

Ok enn kvað hann:

(298) Ættbœti *fírr ítran
alriks—en ek bið líkna
trúa tiggja dýrum—
Torf-Einars, guð, meinum.

Ok enn kvað Einarr skálaglamm:

(299) Ne ættstuðill ættar
øgnherðir mun verða
—skýldr em ek hróðri at halda—
Hilditanns in mildrvi.

Hvernig er ókend setni-n-g skáldskapar? Svá at nefna hvern hlut
sem heitir. Hver eru ókend heiti skáldskaparins? Hann heitir bragr
ok hródr, oðr, *mærð, lof. Þetta kvað Bragi hinn gamli þá er hann
ók um skóg *nokkvorn síð um kveld, þá stefjaði trollkona á hann ok
spurði hverr þar fór:

(300a) 'Tröll kalla mik
tungl sjóþ-Rungnis,
ausúg jótuns,
élsólar ból,
vílsinn völru,
voðr náfjarðar,
hvélsvélgi himins.
Hvat er tröll nema þat?'

Hann svarar svá:

(300b) 'Skáld kalla mik
*skapsmið Viðurs,
 Gauts giafrÝtuð,
grepp óhneppan,
Yggs Óthera,
ôds skap-Môða,
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*hagsmið bragar.
Hvat er skáld nema þat?"

Ok sem Kormakr kvað:

(301) Hróðr geri ek of mog mæran
meir Sigroðar fleira;
hapttenis galt ek hámum
heið. Sitr Þórr í reiðum.

Ok sem kvað Þórdr Kolbeinsson:

(302) Mjók lét margar snekkjur
—mærðar ørr—sem knorrur
—*ódr vex skálds—*ok skeiða
skjoldhlynr á brim dynja.

Mærð, sem Úlfr Uggason kvað:

(303) þar komr á, en æri
endr bar ek mærð af hendi
—ofra ek svá—til sævar,
sverðregns—lofi þegna.

Hér er ok lof kallat skáldskapr.
Hvernig eru nöfn goðanna? Þau heita ok bønd, sem kvað *Eyjólfr
dálaskáld:

(304) Dregr land at mun banda
Eiríkr und sik geira
vedrildr ok semr hildi.

Ok hópt, sem kvað Bjóðólfr inn hvíverski:

(305) *Tormiðlaðr var tivi
tálhræinn meðal beina.
Hvat *kvað hapta *snýtir
hjálmfaldinn þvi valda.

Rogn, sem Einarr kvað skálglamm:
(306) Rammaukin kveð ek ríki
rogn Hákunar magna.

Jólmar, sem Eyvindr kvað:

(307) Jólna sumbl
enn vör gatum
stillis lof
sem steina brú.

Diar, sem Kormakr kvað:

(308) Eykr með ennidúki
*jarðhljótr diafjarðar
breyt, *hún sá er *beinan
bindr. Seið Yggr til Rindar.

Þessi nöfn himins eru rituð, en eigi höfum vér fundit í knæðum òll
Þessi heiti. En Þessi skáldskaparheiti sem önnur þykki mér óskylt at
hafa í skáldskaða nema áðr finn hann í verka höfuðskálda þvílik
heiti:
Himinn, hlýrnir, heiðþornir, hregg-Mímir, Andlangr, ljósfari,
drifandi, skatynir, viðfeðmir, vet-Mímir, leiptr, hrjóðr, viðbláinn.
Sól: sunna, roðull, eyglóa, aðskir, sýni, fagrahvél, liknskin, Dvalins
leika, álfróðull, ifroðull, *mýlin.
Tungl: mání, ný, nið, ártali, múlinn, fengari, glámir, skyndir, skjalgr,
skræmir.
Þjóð, sem Hjóðolf kvað:

(309) Jarl lætr odda skúrar
opt herðir gjor verða
h rings aðr hann of þrýngvi
horð eð und skjorðu.

Fold, sem Óttarr kvað:

(310) Fold verr fólk-Baldr,
far má konungr svá;
óru refir Ölerfr,
er framr Svia gramr.
Grund, sem Haraldr kvað:

(311) Grund liggr und bǫr bundin
breið hölmþoturs leiðar
—*heinlands hoddum grandar
Hǫðr—*eitrsvöllum *naðri.

Hauðr, sem Einarr kvað:

(312) Verja hauðr með hjǫrvi
hart doglinga bjartir
—hjálmr springr opt fyrir ólmri
eggthrð—framir seggir.

Land, sem Þórðr Kolbeinsson kvað:

(313) En ept víg *frá Veigu
—vant er orð at styrl—norðan
land eða lengra stundu
lagðisk suðr til Agða.

Láð, sem Óttarr kvað:

(314) Helztu þar er hrafn ne svalta
—hvatráðr ertu—láði
ðagnar staft fyrir jǫfrum
ýgr tvveim—við kyn beima.

Hlǫðyn, sem kvað Völu-Steinn:

(315) Man ek þat er jörð við orða
endr myrk Danar *sendi
greınar gröfnum munni
gein Hlǫðynjar beina.

Frón, sem Úlfr kvað Uggason:

(316) En stirð þinull starði
storðar leggs fyrir borði
fróns á fólka reyni
fránleir ok bléss eitri.

Fjǫrgyn:

(317) Ǫrgildi var ek (Eldi)
áls Fjǫrgynjar (mála)
dyggr; sé heiðr ok hreggi
(hrynbeðs) ár steðja. 5

Vargr heitir dýr. Þat er rétt at kenna við blóð eða hræ svá at kalla
verð hans eða drykk. Eigi er rétt at kenna svá við fleiri dýr. Vargr
heitir ok úlfr, sem Þjóðólfr kvað.

(318) Gera var gisting (þyrjuð)
gnóg en úlfr ör skógi—
sørn á sár at spenja
Sigurðar—kom norðan. 58

Hér er hann ok Geri kallaðr. Freki, sem Egill kvað:

(319) þa er oddbreki
—sleit und Freki—
gnúði hrafní
á hofuðstafni. 10

Vitnir, sem Einarr kvað:

(320) Elfr varð unda gjálfri
eitrkölð roðin heitu.
Vitnis fell með vatni
varmt ðálr í men Karmtar. 20

Ylgr, sem Arnórr kvað:

(321) Svalg áttbogi ylgjar
ógóð—en var blóði
greðir greenn at rauðum—
grandauknun ná—blandinn. 25
Snorra Edda

Vargr, sem Illugi kvað:

(322) Vargs var munr þat er margan
—menskerðir stakk sverði
myrkaurrða markar—
minn dróttinn rak flóta.

Björn: fetviðnir, hünn, vetrlöði, bersi, fress, iugtanni, ifjungr, glúmr,
jofluðr, vilskarpr, bera, jörek, riti, frekr, blömr, ysjungr.
Hjörtr: *mótroðnir, dalarr, dalr, Dáinn, Dvalinn, Duneyrr, Duraþrör.

* Þetta er enn vargs heiti sem Hallr kvað:

(323) Heiðingja sleit hungri,
hárr *gylðir naut sára,
granar rauð gramr á Fenri,
gekk úlfr í *ben drekka.

Ok enn sem Þórdr kvað:

(324) Óð—en ørnu náði
ims sveit Freka hveiti,
Gera *þlóra naut gylðir—
Gjálpar stóð i blóði.

* Þessi eru heiti hesta talið; þessi eru hesta heiti í Þorgrímsþulu:

(325) Hrafn ok Sleipnir,
hestar ágetir
Valr ok Léttfeti
var þar Tjaldari,
Gulltoppr ok Goti,
getit heyrðak Sóta,
Mór ok Lungr með Mari.

(326) Vigg ok Stúfr
var með Skævaði,
Þegn knátti Blakkr bera,
Silfrtoppr ok *Sinir,
svá heyrðak Fáks of getit,
Gulfaxi ok Jör með góðum.
(327) Blóðughófi hét hestr
ok bera kváðu
øyflgan Atriða.
Gils ok *Falhófnir,
Glær ok Skeiðbrimir;
þar var ok *Gyllis of *getit.

(328) Dagi reið Drósi
en Dvalinn Möðni,
<Hóð> Hjálmpetr
en Haki Fáki;
reið bani Belja
Blóðughófa
en Skævaði
skati Haddingja.

(329) Vésteinn Vali
en Vifill Stúfi,
Meinþjófr Möi
en Morginn Vakri,
Áli Hrafni,
til iss riðu
en annarr austr
und Aðilsi,
grár hvarfaði
geiðri undaðr.

(330) Björn reið Blakki
en Bjárr Kerti,
Atli Glaumi
en Aðils Slungni,
Hogni Hölkvi
en Haraldr Þólfkvi,
Gunnarr Gota
en Grana Sigurðr.
Snorra Edda

Árvakr ok Alsvíðr *drag a sólina sem fyrr er ritat. Hrímfaxi eða Fjørsvar-tr tir drag a nótina. Skinfaxi eða Glaðr *fylgja deginum.

Þessi öxna heiti eru í Þorgrímsþulu:

(331) Gamalla ýxna nǫfn
hefi ek *gerla ‹fregit›
þeira Rauðs ok Hefís;
Rekinn ok Kýr,
*Himihrjótr ok Apli,
Árf ok Árfum.

(332) Vindr heitir með þrúnnum
en *vonsuðr með guðum,
kalla gneggjus þinnregin,
ceri kalla þotnar
en álfr gnýfara;
heitir í Helju hlummuð.

Veðr heitir ok gustr.
Veðr heitir ginnagap og meðalhjörnr, sögurhjörnr, *veðrhjörnr. Veðr heitir hregg, byrr, glygg, hret, gjösta, vindr. Svá segir í Alsvinnsmállum:

(333) Blóðorða laetr barri
bragningar ara fagna,
Gauts bær sigð á sveita
svans orð konungur Hoðra.
Geir’s oddum laetr greddir
grunn hvört stíka sunnar
hirð þat er hann skal vara
hrægams ara sævar.

Þessi eru nǫfn hrafnar: krákr, Huginn, Muninn, borginmóði, árflognir, ártali, holdboði. Svá kvað Einarr skálaglamm:

(334) Fjallvǫnðum gaf fylli
—fullr varð—(en spjør gullu)
herstefandi hrǫfnum—
hrafn á ylgiar taflí.

Svá kvað Einarr Skúlason:

(335) Dölgskára kná dýrum
dýrr magnaði stýra
—Hugins fermu bregðr harmi
harmr—blisólar garmi.

Ok enn sem hann kvað:

(336) En við hjaldr þar er hǫlða,
hugrútit svellr, lúta
—Muninn drekkr blöð ór benjum
blásvartr—konungs hjarta.

Sem kvað Víga-Glúmr:

(337) þá er *dynfsir *disar
dreyra mens á evíri
—bráð fekk borginmóði
blöðs—skjeldaðir stóðum.

Sem Skúli kvað Þorsteinsson:

(338) Mundit eft þar er undir
árflogni gaf ek sárar
Hlókk í hundraðs flokki
hvitinga mik líta.
Ǫrn heitir svá: ari, gemlir, hreggskornir, egðir, ginnarr, undskornir, gallópnir. Sem Einarr kvað:

(339) Sámleitum rauð sveita
—sleit ǫrn Gera beitu,
fékksk arnar matr járnnum—
Járnsóxu grón *faxa.

Sem Óttarr kvað:

(340) Ǫrn drekkir undarn,
ylgr far at hrmn sylg,
opr ýðr úlftr koppt,
ari geir verð þar.

Sem Þjóðólfr kvað:

(341) Segjundum fló sagna
snótar *úlftr at móti
i germis ham gömlum
glamma ö- fyr -skömmmu.

Ok sem hér er:

(342) Hreggskornis vil ek handa
hálétan mjóð *vanda.

Ok enn sem Skúli kvað:

(343) Vaki ek (þar er vel leizk) ekka
(viðis) aðr ok síðan;
greppr hlyðir þá góðu
(gallópnis *val) spjalli.

Hver ró sævar heiti? Hann heitir marr, ægir, gymnir, hlér, haf, leið,
ver, salt, þlogirr, greðir, sem Amórr kvað ok fyrr var ritat:

(344) Nemi drótt hvé sæ *sótti
snarlyndr konungr jarla.
Skáldskaparmál

Eigi þraut við ægi
óvæginn fram bægja.

Hér er nefndr sær ok svá ægir. Marr, sem Hornklofi kvað:

(345) þá er út á mar *mœtir
manntskeðr *lugar tanna
ræsinaðr til rausnar
rak vèbrausttar Nökkva.

Logr er ok hér nefndr. Svá kvað Einarr:

(346) Logr ðþwen flaust en fægir
—ðloðs vaskar brim *stöðum—
þar er sær á hlið hvára
hlymr, veðrvitar glymja.

Hér er flóð kallat. Svá kvað Refr, sem fyrr var ritat:

(347) *Fœrir bjǫrn, þar er bára
brestr, undinna festa
opt í Ægis kjapta
*úrvöl Gymis völva.

Haf, sem Hallvarðr kvað:

(348) Vestr léztu i haf, *hristir,
harðviggs, *sikulgiðar,
umbands allra landu,
iss, framstafni visat.

Leið, som hér er:

(349) Erum á leið frá láði
*lðínir Finnum skriðnu.
Austr sé ek fjöll af flausta
ferli geisla merluð.

Sem Egill kvað, ver:
Vestr fer ek of ver
en ek Viðris ber
munstrandar mar.
Svá er mitt of far.

Marr, sem Einarr kvað:

Kaldr þvær marr und mildum
mart degr viðu svarta
—grefr elsnúin—jófr—
álmssorf Manar þjalma.

Salt, sem Arnórr kvað:

Salt skar húfi héltum
hraustr þjóðkonungr austan.
Báru brimlogs rýri
brún veðr at Sigtúnum.

Greiðir, sem Bǫlverkr kvað:

Leiðangr bjóttu af láði
—lǫgr gekk of skip—fógru.
Gjálfrostósum reiðstu greiði
glestum är it næsta.

Hér er ok gjálf r kallat særin. Viðir, sem kvað Refr:

Barðristinn nemr brjósti
*borðheim drasl skorðu
—nauð þolir viðr—en viði
verpr inn of þrom stinnan.

Húmr, sem Brennu-Njáll kvað:

Senn jósu véi, svanni,
sextán en brim vexti
—dreif á hafskips húfa
húm—i fjórum rúnum.
Þessi eru enn sævar heiti svá at rétt er at kenna til skips eða gulls: Rán, er sagt er at var kona Ægis, svá sem hér er:

(356) Hrauð í himin upp glöðum hafs; gekk sær af aflí; ðørð hygg ek at ský *skerðu; skaut Ránar vegr mána.

Dœtr þeira Ægis ok Ránar eru niu ok eru nøfn þeira fyrir rituð: Himinglæva, Ðúfa, Blóðughadda, Hefring, Úðr, Hrónn, Bylgja, Drøfn, Kólga. Einarr Skúlason talði í þessi visu er fyrir var ritat—

(357) Þiðir hvast at hraustum Himinglæva þyt sævar—

sex nøfn þeira: Himinglæva, Úðr, Ðúfa, Blóðughadda, Kólga, Hefring. Hrónn, sem Valgarðr kvað:

(358) Lauðr var lagt í beðjas, lék sollit haf golli, en herskipum hrannir hofuð ogurlig þógu.

Bylgja, sem Óttarr svarti kvað:

(359) Skárud skófnu stýri —skaut—sylghár bylgjur —lék við hún á breini hlunns *þat er drósis spunnu.

Drøfn, sem Ormr kvað:

(360) Hrosta drýgir hvern kost hauk ludís gæi-brúör en drafnar loga Lofn löstu rækir vinföst.

Bára, sem Þorleifr fagri kvað:
Snorra Edda

(361) Sjár þýtr en berr bára
bjart lauðr of við rauðan
*gránn þar er gulli búnum
gínn hlunnvisundr munni.

Lá, sem Einarr kvað:

(362) Ne framlyndir fundu
fyrr—bykkat lá kyrðu—
þar er sjár á við *varra—
viní óra—fell stórum.

Fyllr, sem Refr kvað:

(363) Hrynja fjöll á fyllar
—fram ðæisk nú Glamma
skeið vetrlíði skiða—
skauthjörn Gusis nauta.

Boði, sem hér er:

(364) Boði fell á mik brálla;
bauð heim með sér geimi;
þá *ek eigi lǫð lœgis.

Breki, sem Óttarr kvað:

(365) Braut—en breki þau—
borð—óx viðar morð,
<meðr fengu mikit veðr—
mjó fyrir ofan sjó.>

Vágr, sem Bragi kvað:

(366) Vildit röngum ofra
vágs byrsendir ögði
hinn er mjótygil máva
Mørar skar fyrir ðöri.

Sund, sem Einarr kvað:
(367) Skar ek súðum sund
fyrir sunnan Hrund;
mín prýddisk mund
við mildings fund.

Fjörðr, sem Einarr kvað: 5

(368) Næst sé ek orm á jastar
itskeri vel merktan
—nemi bjóð hvé ek fer—fleaðar
—fjarðbáls of hlyn máli.

Sœgr, sem Markús kvað: 10

(369) Sœgs mun ek síðr en eigi
—sá er illr er brag spillir—
sólar sverri málan
—sliðráls reginn—niða.

Hver ró elds heiti? Svá sem hér er: 15 62

(370) Eldr brennat sá sjaldan—
svíðr dyggr jofurr byggðir,
blása rónn fyr ræsi
reyk—er Magnús kveykvir.

Logi, sem Valgarðr kvað: 20

(371) Snarl skaut ór sóti—
svevýk of hús of reykir
stóðu stopðir síðan—
steinóðr logi glóðum.

Bál, sem hér er: 25

(372) Haki var brendr á báli
þar er brimslodir ódu . . .

Glœðr, sem Grani kvað:
Snorra Edda

(373) Gleðr hygg ek Glamma slóðar
—gramr eldi svá—feldu . . .

Eisa, sem Atli kvað:

(374) Óx rýðsk—eisur vaxa,
allmǫrg—loga hallir—
hús brenna, gim geisar,
göðmennit fellr—blöði.

Hér er ok gim kallat eldrinn. Eimr, sem hér er:

(375) Brunnu allvalds inni—
eldr hygg ek at sal feldi,
eimr skaut á her brimi—
hálfgjör við Nið sjálfa.

Hyr, sem Arnórr kvað:

(376) Eymðit ráð við Rauma
reiðr Ey-Dana meiðir.
Heit dvínúðu *Heina.
Hyrr gerði þá kyrra.

Viti. Funi, sem Einarr kvað:

(377) Funi kyndisk [fljótt
en flyði skjótt
Hisingar herr
sá er hafði verr.

Brími, sem Valgarðr kvað:

(378) Bjart-rø sveimaði brimi
—brutu vikinger fíkjum—
visa styrks *of virki
—varp [sorg á mey—borgar.

Leygr, sem Halldórr *skvaldrí kvað:
Ér knáttuð þar þeira
—þú vart aldrigi (skjaldar
*leygr þaut of sjǫt) sigri
sviptr—gősrimum skipta.

Þessi eru nǫfn stundanna: ǫld, forðum, aldr, fyrir lǫngu, ár, misseri, 5
vetr, sumar, vár, haust, mánuðr, vika, dagr, nótt, morginn, aptann,
kveld, árla, snemma, síðla, í sinn, fyrra dag, í næst, í gær, á morgun,
stand, mél. Þessi eru enn heiti nætrinnar í Alsvinnsmálum:

Nótt heitir með mǫnnum
en njóla i Helju,
kölluð er grima] með goðum,
ósorg kalla þotnar,
álfar svefngaman,
dvergar drauma-Njǫfǫrn.

Nótt heitir með mǫnnum
en njóla i Helju,
kölluð er grima] með goðum,
ósorg kalla þotnar,
álfar svefngaman,
dvergar drauma-Njǫfǫrn.

Allvalda kann ek alla
austr ok suðr of hausta
—Sveins er sonr at reyna—
setr—hverjum gram betri.

Hér er ok gramar kallaðr. Því heitir hann allvaldr at hann er einvaldi
alls ríkis sins. Fylkir, sem Gizurr kvað:

Fylkir gleðr i fókki
flágðs bákk ok svan Hlakkar.
Ólæfr of viðr elum
Yggs gøgl fegin Skogðar.
Snorra Edda

Fyrir því er fylkir kallaðr konungr at hann skipar í fylkingar herliði sínu. Visi, sem kvað Öttarr svarti:

(383) Visi tekr—vig-Freys—
—víst austr munlaust
—aldar hefir allvaldr—
Ósk〈a〉 víf—gott lif.

Harri eða herra, sem kvað Arnórr:

(384) Harri fekk í hverri
Hjaltlands þrumu branda
—greppr vill grams dyrla yppa—
gagn, sá er *hæstr er bragna.

Hertogi heitir jarl ok er konungr svá kallaðr ok fyrir því er hann leiðir her til orrostu. Svá kvað Þjóðólfr:

(385) Ok hertoga hneykir
herfengnum lét stinda
—leyðð ber ek hans—ór haufði
haugs skundaði augu.

Sinnjór eða senjór, sem Sighvatr kvað:

(386) Lát auman nú njóta,
Nóreks, ok gef störum
—mál haltō—svá sem sælan,
sinnjör, laga þína.

Mildingr, sem Markús kvað:

(387) Mildingr för of óþjóð elði,
audit varð þá flotnum dauða;
haestan kynduð, hlenna þýstir,
hyrjar ljóma suðr at Jómi.

Mæringr, sem Hallvarðr kvað:
Erat und jarðar hǫslu
—orðbrjótr Dǫnum forðar
moldreks—munka valdi
mæringr en þú nærri.

Landreki, sem Þjóðólfr kvað:
Eyss landreki ljósu
lastvær Kraka burri,
sem fyrr var ritat. Því heitir hann svá at hann rekr her um land
annara konunga eða rekr her ör sinu landi.

[Konung er nefndr Hálfdan gamli er allra konunga var ágætastr.
Hann gǫrði blot mikit at miðjum vetri ok blótaði til þess at hann
skyldi lífa í konungsdómi sinum þrjú hundruð vetra. En hann fekk
þau andsvör at hann myndi lífa ekki meir en einn mikinn mannsaldr,
en þat mundi þó vera þrjú hundruð vetra er engi mundi vera í ætt
hans konu eða ötiginn maðr. Hann var hermaðr mikill ok för viða
um Austrvegu. Þar drap hann í einvígi þann konung er Sigtrygg
hét. Þá fekk hann þeirar konu er kǫlfr úr Hálfgarði in spaca, dötir
*Emundar konungs örj* Hólmarði íns ríka. Þau áttu konu at atján
ok varu niu senn bornir. Þeir hétu svá: einn var Þengill er kallaðr var
Manna-Þengill, annarr Ræsir, þrjóði Gramr, fjórði Gylfi, fimmí Hilmar,
settí Jófrurr, sjauði Tiggí, átti Skyli eða Skúli, niundi Harri eða
Herra. Þessir niu bræðr urðu svá ágærir í hernaði at í allum freðum
síðan eru nöfn þeirra haldin fyrir tignarnöfn svá sem konungs nöfn
eða nafn jarls. Þeir áttu engi börn ok fellu allir í orrostum. Svá sagði
Óttarr svarti:

þengill var þegar ungr
þreks görr vigorr.
Haldask bíð ek hans aldri,
hann tel ek yfirmann.

Svá kvað Markús:

Ræsir lét af roðnum hausi
Rinar söll á marfjoll skína.

Svá kvað Egill:
Gramr hefir gerðihǫmrum
gundar upp of hrundit . . .

Svá kvað Eyvindr:

Lék við ljóðmǫgu,
5 skyldí land versjó, 
 glyflí inn gladvarri 
 støð und gulfhjálmí.

Svá kvað Glúmr:

Hilmir rauð und hjálmi 
10 heina laut ãgætum.

Svá kvað Öttarr svarti:

Jofurr heyri upphaf 
—ofrask mun konungs lof, 
15 háttu nemi hann rétt 
hróðrê miñs—bragar sín.

Sem Stúfr kvað:

Tíreggjaðr hjó tíggį 
10 tveim ãoñdum lið beima; 
reîrî gekk herr und hílfăr 
20 hizig suðr fyrr Nizi.

Svá kvað Hallfröðr:

Skiliðr em ek við skylla, 
25 skálmǫld hefir þvi valdít; 
vætti ek virða dróttins; 
víl er mest ok dul ìestum.

Svá kvað Markús:

Harra kveð ek at hróðrgjörð dýrrí 
20 hauklundaðan Dana grundar.
Enn áttu þau Hálfdan aðra niður sonu er svá heita: Hildir, er Hildingar eru frá komnir; annarr Nefir, er Niflungar eru frá komnir; þriði Auði, er Þ估值gar eru frá komnir; fjórði Yngvi, er Ynglingar eru frá komnir; fimti Dagr, er Dalglingar eru frá komnir; setti Bragi, er Bragningar eru frá komnir (þat er ætt Hálfdanar ins milda); sjaundi Buðli—af Buðunga ætt kom Atli ok Brynhildr; átti er Lofði, hann var herkonungr mikill, honum fylgði þat lið er Lofðar vaxu kallaðir, hans ættmenn eru kallaðir Lofðungar, þaðan er kominn Eylimi, móðurfarir Sigurðar Fáfnisbana; niundi Sigarr, þaðan eru komnir Síclingar, þat er ætt Siggeirs er var mágr Vǫlsungs ok ætt Sigars er hengði Hágbard. Af Hildinga ætt var kominn Haraldr inn grænaði, móðurfarir Hálfdanar svarta. Af Niflunga ætt var Gjúki. Af Þ估值linga ætt var Kjárr. Af Þ估值linga ætt var Eyrikr inn málspaki. Þessar eru ok konunga ættir á ðegar: frá Yngvari er Ynglingar eru frá komnir, frá Skildi í Danmǫrk er Skjǫldungar eru frá komnir, frá Vǫlsuni á Fraklandi (þeir heita Vǫlsungar). Skelfir hét einn herkonungr ok er hans ætt kolluð Skilfinga ætt. Sú kynslóð er í Austrvegum. Þessar ættir er nú eru nefndar háfu menn sett svá í skáldskap at halda öll þessi fjyrir tignarnón. Svá sem Einarr kvað:

(399) Frá ek við hólm at heyja
hildingar fram gingu
—lind varð grœn—inn grána
*geirþing—i tvau springa.

Sem Grani kvað:

(400) Doglingr fekk at drekka
danskt blóð ara jöði.

Sem Gamli kvað Gnævaðarskáld:

(401) Þ估值lingr drap sér ungum
ungr naglfara áv tungu
innan börðs ok orða
*aflgjörð medalkafla.

Sem Jórunn kvað:
(402) Bragningar réð í blöði
——beði herr konungs reiði,
þús lutu opt fyrr einsum—
*óþjóðar slóg njóða.

5 Svá kvað Einarr:

(403) Beit buðlungs hjór,
blöð fell á dörr.
Raufsk Hildar ský
við Hvitaþý.

10 Svá kvað Arnórr:

(404) Siklinga venr snekkjur
sjálútar konr úti.
Hann litar herskip innan
——lrafís göð er þat—blöði.

15 Sem Þjóðólfr kvað:

(405) Svá lauk siklings ævi
snjalls at vórom allir
——loðungur beði inn leyfði
lífs grand—i stað vandum.

20 Loða konungi fylgði þat lið er Loðar heita. Sem Arnórr kvað:

(406) Skjöldungr mun þér annarr aldri
œðri, gramr, und sólu fœðask.

Völsungr, sem kvað Þorkell hamarskáld:

(407) Mér réð senda
of svalan ægi
Völsunga níðr
vápn gullbúin.

Ynglingr, sem kvað Óttarr svarti:
Engi varð á jǫrðu ógnbráðr, áðr þér náði, austr, sá er eyjum vestan, ynglingr, *und *sik þryngvi.

Yngvi; þat er ok konungs heiti, sem Markús kvað:

Eiríks lof verðr ǫld at heyra, engi maðr veit fremra þengil—yngvi helt við orðstir langan jófra sess—i verýld þessi.

Skilfingr, sem Valgarðr kvað:

Skilfingr, helztu þar er skulfu skeiðr fyrir lǫnd hin breiðu—auð varð suðr um síðir Sikley—iöi miklu.

Sinnjór, sem Sighvatr kvað:

Lát auman nú njóta, Nóregs, ok g[ef stórum].

Skáld heita greppar ok rétt er í skáldskap at kenna svá hvern mann ef vill. Rekkar váru kallaðir þeir menn er fylgðu Hálfi konungi ok af þeira nafni eru rekkar kallaðir hermenn ok er rétt at kenna svá alla menn. Loðbar heita ok menn i skáldskap sem fyrir er ritat. Skatnar váru þeir menn kallaðir er fylgðu þeim konungi er Skati mildi var kallaðr. Af hans nafni er skati kallaðr hverr er mildr er. Bragnar heita þeir er fylgðu Braga konungi inum gamla. Virðar heita þeir menn er meta mál manna. Fyrðar ok firar ok verar heita landvarnar-menn. Vikingar ok flotnar, þat er skipa herr. Beimar: svá hétu þeir er fylgðu Beimuuna konungi. Gumnar eða gumar heita flokkstjórar, svá sem gumi er kallaðr í brúðfǫr. Gotnar eru kallaðir af heiti konungs þess er Goti er nefndr er Gotland er við kent. Hann var kallaðr af nafni Öðins ok dregit af Gauts nafni, þvíat Gautland eða Gotland var kallat af nafni Öðins, en Sviþjóð af nafni Sviðurs—þat er ok heiti Öðins. Í þann tíma var kallat alt meginland þat er hann átti Reiðgota-
land, en eyjar allar Eygotaland. Þat er nú kallat Danaveldi ok Svía-
veldi. Drengir heita ungir menn búlausir meðan þeir afla sér fjár eða
ordstir, þeir fardrengir er milli landa fara, þeir konungs drengir er
höfðingium hjóna, þeir ok drengir er hjóna ríkum mönnum eða
bendum. Drengir heita vaskir menn ok batnandi.

Seggir eru kallaðir ok kníar ok liðar, þat eru fylgðarmenn. Þegnar
ok hóðar (ok hóða), svá eru bændr kallaðir. Ljónar heita þeir
menn er ganga um sættir manna. Þeir menn eru er svá eru kallaðir:
kappar, kenpur, garpar, *snillingar, hreystimenn, hardmenni, afar-
menni, hetjur.

Þessi heiti standa hér í mótt at kalla mann blauðan, veykan, þjarfan,
þirfing, blotamann, skauð, skreyju, *skráð, vák, vám, leyra, sleyma,
teyða, dugga, dásí, dírokk, dúsímenni, ólmuða, auvíð, vílmogr.

Ǫrr maðr heitir mildingr, mæringr, skati, þjóðskati, gullskati,
mannbálkr, sélíngr, selkeri, auókyfingr, ríkmenni, höfðingi. Hér í
mótt er svá kalla: hnjóggvingr, glöggvingr, mælingr, vesalingr, fénóingr,
gjóflati. Heitir spekingr ránvaldr, heitir ok övír maðr fíl, afglapi,
gassi, ginningr, gaurr, fóli, óðr, galinn. Snyrtimaðr:
ofláti, drengr, glaesimaðr, stertimaðr, próðimaðr. Heitir braumi, skráþr,
skrokkri, skeliklofri, flangi, slínni, fjósnir, sláþr, dróttir.

Lyðr heitir landfólk eða ljóðr. Heitir ok þráll kefsr, þjönn,
ðónnrungur, þírir.

Maðr heitir einn hverr,
tá ef tveir ró,
þorp ef þrír ró,
fjósr ró þurundeyti,
þokkr eru fimm menn,
væit ef sex eru,
jaufla sogn,
átta bera ámæliþkor,
nautar eru niú,
dunn ef tíu eru,
aerir eru elífu,
toglóð er ef tólf fara,
þyss eru þrétta,
férð er fjórðan,
fundr er þá er fimm tám hittask,
seta eru sextán,
sókn eru sjautján,
œrnir þykka óvinir þeim er átján meetir,
neyti hefir sá er níjtán menn ñhefir,
þjöð eru þríf tígir,
þök eru fjórir tígir,
þyfr eru fimm tígir,
stórbær of eru sex tígir,
sorvar eru sjau tígir,
týr eru åttá tígir,
ñer eru hundrát.

Enn eru þau heiti er menn látå ganga fyrir nófn manna. Þat köllum
ver víðkenningar eða sannkenningar eða fornoñ. Þat eru víðkenningar
at nefna annan hlut réttu nafni ok kalla þann er hann vill nefna
eiganda eða svá at kalla hann þess er hann nefndi fjóur eða afa; ái
er hinn þrifi. Heitir ok sonr ok arfi, aðifuni, barn, þjöð ok mofgr,
erfingi. Heitir ok bróðir blóði, armi, hlýri, lifri.

Heitir ok niðr nefi, áttungr, konr, kundr, friendi, kynstafr, niðjungr,
ærstriðill, ættharvr, kynkvísl, ætthögni, æfstringr, hófuðbaðmr,
óvinr dólgr, andskoti, fjándi, sökkvi, skaðamaðr, banamaðr, ðrøngvir,
sokkvi, ðsviffr. Þessi heiti köllum viðkenningar at nefna þótt maðr sé
kendr við bœ sinn eða skip sitt þat er nafn á eða eign sína þá er einkarnafn er
gefit. Þetta köllum ver víðkenningar. Þetta eru fornoñ.

Pessi eru kvinna heiti ökend í skáldskap: Víf ok brúðr ok fljóð
heita þar konur er manni eru gefnar. Sprund ok svanni heita þær
konur er mjök fura med dramb ok skart. Snóir heita þar er orðnæfrar
 eru. Dróir heita þar er kyrflátar eru. Svarri ok svarkr, þær eru
mikillatar. Ristill er þólluð sú kona er skoruglynd er. Ðýgr heitir sú
kona er rikust er. Feima er sú þólluð er ófrömr er svá sem ung
meyjar, eða þar konur er ódjurfar eru. Saeta heitir sú kona er búandi
hennar er af landi farinn, heil er sú kona þólluð er búandi hennar er
veginn. Ekkja heitir sú er búandi hennar varð sóttduðr. Þær heitir
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Snorra Edda

til lastmælis eru ok má þau finna í kvæðum þot þat sé eigi ritat. Í þer konur heita eljur er einn mann eigu. Snór heitir sonar kván. Svara heitir vers móðir. 〈Heitir ok móðir,〉 amma, þrýja edda. Eiða heitir móðir. Heitir ok döttir ok barn, jóð. Heitir ok systir dis, jóðdis.

Kona er ok kölluð beðja, mála, nú–uð búaða sins ok er þat viðrkenning.

Hófuð heitir á manni. Þat skal svá kenna at kalla erfiði hálð eða byrði, land hjálmns ok hattar ok heila, hárs ok brúna, svarðar, eyma, augna, munns; Heimdalar sverð, ok er rétt at nefna hvert sverðs heiti er vill ok kenna við eitt hvirt af Heimdalar. Hófuð heitir ókent hauss, hjarni, kjannr, kolr. Augu heita sjón ok lit eða vígir, órmjót.

Þau má svá kenna at kalla sól eða tungl, skjóldu ok gler eða gímsina eða stein brá eða brúna, hvarna eða ennis. Eyr í heita hlustir ok heym. Þau skal svá kenna at kalla land eða járðar heitum nökkvorum, eða munn eða rás eða sjón eða augu heymarinnar af nýgörgingar eru. Munn skal svá kenna at kalla land eða háus tungu eða tanna, ordá eða góma, varra eða þvílíkt, ok af nýgörgingar eru þá kalla menn muninn skip en varrarnar borðit, tunga reðit eða stýrit. Tennar eru stundum kallaðar grjóti eða sker ordá, munns eða tungu. Tungu er opt kölluð sverð máls eða munns. Skegg heitir barð, grón eða nända er stendr á völlum. Hár heitir lá, haddr þat er konur hafa. Skopt heitir hár. Hár er svá kent at kalla skóg eða viðar heiti nokkvorum, kenna til hauss eða hjarna eða hófuðs, eða skegg kenna við hóku eða kinnr eða kverkr. Hjarta heitir negg. Þat skal svá kenna, kallaコード korn eða stein eða epli eða hnot eða myl eða líkt ok kenna við brjóst eða hug.

Kalla má ok háus eða ýró eða berg hugarins. Brjóst skal svá kenna at kalla hús eða garð eða skip hjarta, anda eða lífrar, eljunar land, hugor ok minnis. Hug heitir sefí ok *sjafrn, ást, ekkurt, vili, mun. Huginn skal svá kenna at kalla vind þröflkvinna ok rétt at nefna til hverjör er vill ok svá at nefna þókuna eða kenna þá til konu eða móður eða döttur þess. Þessi nófn eru sér. Hug heitir ok geð, þokki, eljun, þrekkr, nenning, minni, vit, skap, lund, trygð. Heitir ok hug reisiði, fjárdskap, fár, grimð, ból, harmr, tregi, óskap, greítaskap, lausung, ötrögð, geólæysi, þúngøði, gessni, hraðgeði, öpveri. Þjóð má kalla mund, arm, lám, hramm. A hendi heitir *alnbogi, armleggr, úflflór, lóðr, fingr, greip, hreiði, nagl, gömr, jàharr, kvikva. Þjóð má kalla ýró þá húna eða hliða, við axlar ok eðar, lófa ok hreiða, gullhringa ýró ok vals ok haust ok allra hans heita, ok í nýgörgingum fót axlar, bogauða. Feetr má kalla þrá ilja, rista, leista eða þvílíkt, rennflein brautar eða göngu, fets. Má kalla fóttinn þré eða stóð þessa. Við skóð
ok sækja ok brekr eru fætur kendir. Þá fætur þetta alt má fotinn kenna ok kalla hann því ok kallat er sigla ok rá fotrinn ok kennt við þessa hluti. Mál heitir ok orð ok orðtak ok orðsnilli, tala, saga, senna, þræta, söngr, galdr, kveðandi, skjal, bífa, hjaldr, hjal, skval, glaumr, hjarka, gyss, þrapt, skál, hól, skraf, deilska, ljóðhæska, hégömi, afgelia. Heitir ok rödd hljómr, römr, ómun, þyr, göll, gnýr, glymr, þrymr, rymr, brak, svipr, svipun, gangr. Svá skal orrostu kenna við sverð eða þann væn eða hlífar. Þá heitir speki, ræð, skilning, minni, ætlun, hyggjandi, tölvisi, langseí, brægvisi, orðspeki, skörunskapar.

Heitir undirhyggja vélæði, fláræði, *brigðræði. Læti er tvent. Læti heitir rödd, læti heitir æði, ok æði er ok Ólund. Reiði er ok tvíkent. Reyði heitir þat er maðr er í illum hug, reiði heitir ok fargervi skips eða hross. Far er ok tvíkent. Fár er reiði, far er skip. Þvílik orðstyk hafa menn mjökk til þess at yrkja földit ok er þat kallat mjökk ofljóst. Lið kalla menn þat á manni er leggir metask, lið heitir skip, lið heitir mannfólk. Lið er ok þat kallat er maðr veitir þórum *liðsinni. Lið heitir orð. Hlið heitir á garði ok hlið kalla menn oxa, en hlið er brekka. Þessar greinir má setja svá í skáldaskap at gera ofljóst at vant er at skilja ef aðra skal hafa greinina en áðr þykki til horfa í fyrri visuorð. Sílkt sama eru ok þannur mjörg nöfn þau er saman eigu heitit margir hlutir.

(412) Atli Fröði
Áli Glammi
Beiti Áti
ok Beimuni
Auðmundr Guðmundr
Atall ok Gestill
Geitir Gauti
Gylfi Sveiði.

(413) Gœir Eynefr
Graupi ok Endill
Skekkil Ekkil
Skefill ok Sölví
Hálfr ok Hemlir
Hærek ok Gorr
Hagbardr Haki
Hraun[ir Meiti.]
(414) Hjǫrólfr ok Hrauðungr
Högni Mýsingr
Hundingr Hvitingr
Heiti [M]evill
Hjálmarr Móir
Hæmir Mævi
Röði Rakni
Rerr ok Leifi.

(415) Randvér Rökni Röknir
Reifnir Leifnir
Næfill Rafill
Nóri Lyngvi
Byrvill Kálmundr
Beimi Jórekr
Þósmundr Þvinnill
Yngvi Teiti.

(416) Virfill Vinnill
Vandill Sölslí
Gautörekr ok Húnn
Gjúki Buðli
Hómarr Hnefi
Hyrvi Syrvi.
Sékkat ek fleiri
sækonunga.

(417) Ek mun jǫtna
inna heiti:
Ymir Gangr ok Mímir
Iði ok Þjazi
Hrungnir Hrímnir
Hrauðnir Grímnir
Hveðrungr Hafli
Hripstoðr Gymir.

(418) Harðverkr Hrökkvir
ok Hástigi
Hræsvelgr Herkr
ok Hrímgrímnir
Hymir ok Hrímgrímnir
Hvalr Þrígeitir
Þrymr Þrúðgelmir
Þistilbarði.

(419) Geirröðr Fymir
Galarr *Privaldir
Fjölverkr Geitir
Fleggr Blapþvari
Fornjör Sprettingr
Fjalar Stigandi
Sómr ok Svásuðr
Svárangr Skrati.

(420) Surtr ok Stórverkr
Sækarlsnúli
Skorir Skrýmir
Skerkír Salfangr
Ǫskruðr ok Svartr
Anduðr Stúmi
Alsvartr Aurmir
Ámr ok Skalli.

(421) Köttr Ǫsgrúi
ok Alfarinn
Vindsvalr Víparr
ok Vaþþrúðr
Eldr ok Aurgelmir
Ægir Rangbienn
Vindr Viðblindi
Vingnir Leifi.

(422) Beinviðr Bjǫrgólfr
ok Brandingi
Dumþór Bergelmir
Dofri ok Móðjungr
Nati Sekmímir.
Nú er upp talið ámáttligra jötna heiti.

(423) Skal ek tröllkvína telja heiti:
Gríðr ok Gnissa
Grýla Bryja
Glumra Geitla
Gríma ok Bakrauf
Guma Gestilja
Grottintanna.

(424) Gjálp Hyrrokkin
Hengikepta
Gneip ok Gneipja
Geysa Hála
Hörn ok Hrúga
Harðgreip Forað
Hrygða Hveðra
ok Hólgabrunðr.

(425) Hríngerðr Húra
Herkja Fála
Imó Járnsvarða
Íma Fjolvr
*Mýrn Íviðja
Ángerðr Simul
Sívr Skriðja
Sveipinflada.

(426) Æflugbarða
ok Járnglumra
*Íngerðr Áma
ok Járndvikja
Margerðr Atla
Eisurfála
Leikn Munnharpa
ok Munhriða.
(427) Leirvǫr Ljóta
ok Loðinfingra
Krāka Varðrún
ok Kjallandi
Vigglǫð Þurbǫrð.
Viljum nefna
Rýgi síðarst
ok Rifingóflu.

(428) Þórr heitir Atli
ok Ásabragr,
sá er Ennilangr
ok Eindríði
Björn Hlórríði
ok Harðvéorr
Vingþórr Sǫnnungr
Véuðr ok Rymr.

Ása *heiti:

(429) Burir eru Óðins
Baldr ok Meili
Viðarr ok Nepr
Váli Áli
Þór ok Hildólfr
Hermóðr Sigi
Skjóldr Yngvi-Freyr
ok Ítreksjóð
Heimdallr Sæmingr.

(430) Enn eru eptir
jǫtna heiti:
Eimgeitir Verr
Ímr Hringvölñir
Viddi Vingrípr
Vandill Gyllir
Grimmir Glaumarr
Glámr Sámendill.
(431) Vǫrnir Harðgreipr
ok Vagnhöfði
Kyrmir Suttungr
ok Kallgrani
Jǫtunn Óglaðnir
ok Aurgrimnir
Grimlingr Gusir
Ófóti Hlói Ganglati
ok Hefreginn
Hrossþjófr Durnir
Hrauðungr Fenrir
Hróarr ok Miði.

(432) Enn skal telja
Ása heiti:
þar er Yggr ok Þórr
ok Yngvi-Freyr
Viðarr ok Baldr
Váli ok Heimdalr.
þá er Týr ok Njǫrðr.
Tel ek næst Braga
Hǫðr Forseti.
Hér er efstr Loki.

(433) Nú skal Ásynj[ur]
allar nefna:
Frigg ok Freyja
Fulla ok Snotra
Gerðr ok Gefjun
Gná Lofn Skaði
Jǫrð ok Íðunn
Ilmr Bil Njǫrun.

(434) Hlín ok Nanna
Hnoss Rindr ok Sjófn
Sól ok Sága
Sigyn ok Vǫr.
Þá er Vár, ok Syn
verör at nefna
en brúðr ok Rán
þeim næst talið.

(435) Grét ok at Óði
gulli Freyja.
Heiti eru hennar
[Hjörn firungra
Sýr Skjalíf Gefn
ok it sama Mardøll.
Dœtr eru hennar]
Hnoss ok Gersimi.

(436) Enn eru aðrar
Óðins meyjar:
Hildr ok Góndul
Hlókk Mist Skogul.
Þá er Hrund ok Mist
Hrist Skuld talið.

(437) Nornir heita
þær er nauð skapa.
Nipt ok disi
nú mun ek telja.

(438) Snót brúðr svanni
svarri sprakki
fljóð sprund kona
féima ekkja
rýgr vîf ok drös
ristill seta
man svarkr ok hæll
mær ok kerling.

(439) Mál er at segja
manna heiti:
Snorra Edda

greppar ok gumnar
gumar ok drengir
gotnar rekkar
gargar seggir
sveit snillingar
ok sælkerar.

(440) Bragnar þegnar
beimar hǫlðar
firar ok flotnar
fyrðar hǫlðar
føruneyti drótt
flokkar hárðmenni
knjar ok kappar
kenpur nautar.

(441) Ǫld ok ærir
ok afarmenni
liðar ok lofðar
lyðr ok sagrir
ljóðr *oflátar
ljónar ok færðir
mildingr mæringr
mannbaldr spekingr.

(442) Þá er glæsimaðr
ok gullskati,
þá eru snyrtimenn
ok auðkýfingar
ok oflátar
herr ok helmingr
ok hófingjar.

(443) Fólk ok fylki
fundr almenning,
 nú er þrong ok þyss
þorp auðskatar
drótt ok syrvar
dúnn prýðimenn
sögn ok samaðr
seta stætimenn
fjörr ok brjónar.

(444) Enn eru eptir
aldar heiti:
hirð ok gestir
ok húskarlar
inndrótt ok hjón.
Ef ek alt segi:ðú
rúni ok þopti
ok ráðgjafi.

(445) Innhýsingar
aldapoþtar
sessi ok máli
serlar ok fylgðir.
þa er félagar
ok frændr saman
vínr einklí
verðung halir.

(446) Ái ok áttungr
afi sonr faðir
bróðir barmi
blóði ok lifri
jóð burr nefi
ok arfúni.
þa eru hlýrar
ok höfuðbaðmar.

(447) Niðr hleytamaðr
niðjungr ok barn
konr ok kynkvísl
kundr ættbogi
mógr máлуautr
mágr ok spjalli
ættbaðmr ætt-slóð
ofskopt ok sveinn.
Sessunautar
ok sifjungar,
afspringr er þá
ok ættstuðill,
þá er ráðunautr,
þjónar þraelar
þirr önnungar
verkmenn kefsar.

Þau eru heiti:
hjaldr ok rimma
goll geirahöð
ok geirþriful
róg ok róma
ranngrið ok stórð
svipul ok snerra
sig fólk jara.

Sóta morð ok vig
sókn ok ló
dólg ögn tara
drima ok ímun.
þá er orrosta
ok orlygi
hrið ok etja
herpogn þrima.

Ek mun segja
sverða heiti:
hjörð ok Hrotti
hóguðr Dragvandill
Gróa Gramr fellir
gjalfr ok nedanskarðr
sigðr ok snyrtir
sómi skjömi.

Skálkr skerkir stúfr
Skrýmir Lauði
ðítr langbarðr
ok ormþvari
Leggbiti ok kyr
ok Leifnis grand
herberi Hœmeitir
ok hafrakan.

(453)  Lotti hrǫnduðr
lǫgðir mækir
mǫnduðr mundriði
ok Mistilteinn
málmr þrów ok marr
ok miðfáinn
Fetbreiðr *grindlogi
ok fjørsoðnir.

(454)  Vægir veigarr
vallangr ok brandr
verúlfr valnir
vinnbjartur ok kvöl
askr Angvaðill
eggjumskarpi
svipuðr ok svipaljótr
salgarðr hneifi.

(455)  Hvati hǫf[úhv]essingr
*hausamölvir
hræva-Gautr herbráu
ok hold-Mímir
bensegr brigðr
Brim[ir] huglognir
skýgðir skreifir
skarðr grindlogi.

(456)  Mímungr ok fellir
ok málvitnir
taurarr hrævarðr
trani vindþvari
liðnir kvernbiti
ljómi herðir
vitir yfir
veggjalestir.

(457) Skelkvingr fylvingr
fæmingr skerðingr
skotningar skjelningar
Sköfnungur riðunjungur
brotningur hvitingur
Bæsingr Tyrtingr
hækingr ok hringr.
Hittask mun nættingr.

(458) Logi ok munngjallr
langhvass ok eldr
ǫrn ok eygir
ok naglfari
brigðir mornir
blær ok skerðir
hryr ok helsingr
hröðr atti.

(459) Fellir fólvir
Fáfnir raufnir
imnír eimnír
afspringr þinurr
sígrir snyrtrir
svelgr skarr ok nár
Góinn gest-Móinn ok gár
þrírnarr níðhöggr.

(460) Oddr blóðvarta
ok benknúar
blóðrefill blóðvarp
ok blóðhúna
blóðvaka ljúgfengr
ok blóðhnefi
jóhvarf ok brandr
eggteinar fólk.
(461) Emjar þremjar
ok Ötroðarnautr
merki véttrim
ok missifengr
önñ ok skafningar
undirdregni-ngr
vargr ok Kaldhamarsnautr
valböst ok herðr.

(462) Sverð ok gelmingr
ok sammagli
hugró sigfrnoð
bjált ok tangi
mundrör høggfáðr
ok meðalkaffi.

(463) Öx ok jærspardh
hyrna
skjáfa ok skeggja
skráma ok genja
reginsþornn Gneipja
gýgr ok Fála
snaga ok búlda
barða ok víggløð
þveita ok þenja.
þá er arghyrna,
hon er ezt talið
øxar heita.

(464) Darr spjót ok nót
døf lenz ok vigr
snata flein ok sváf
sviða hæmæki
gæir spjór nata
gefja kesja
gafslak Frakka
Gungnir Peita.
Ǫr er ok akka
oddrvitmylingr
fenja ok drifa
flug dynfara
bosl ból bilda
broddr ok Hremsa
gognflaug ok þryss
gogn ok skapsnor.

Fluggloð flugsvinn
Fífa ok skeyti;
geta skal fenna
ok Gúsis smíðis.
Jólfrs smíði er
en øfst þura.

Álmr dalr bogi
yr ok tvívör
sveigr glær ok þyrmr
sóm skalgelmir.

Enn kvéo ek heita
oll vápn saman
jám ør ok sölğ
isam øk spýyr.

Skjóldr þrunginsalr
skaunn salbendingr
bognir hlébarðr
ok buklari
véttlimi targa
veðrglaðr øk hlíf
viðbleikni rit
vigglaðr øk lind

Gjallr doggskafi
ok gímskýlir
*bóðljós grýta
ok bóðskýlir
svalinn ok randi
saurnir borði
skuttingr barði
skír tvíbyrðingr.

(471) Yrlygr ok svarmr
eilífir heiðr
baugr fagrbláinn
bera midfjörðr.

(472) Hropts hattar skal ek
segja heiti:
þjálmr gulftainn
hraunn valhúnir
hálfrinnir *skólkr
ok hilfándi
fjörðir þókk
ok fók-Móinn.

(473) Hildigóltt kellar
herkumbl ok velgr
gríma eðgar
glévir stefnir.

(474) Brynja kund hjálmgóll
hrauð ok nati
kóld Finnsleif
bóðfóra þýðýn
ok blóðleika.

(475) Sær sílægja
salt eðgar haf
lögur sumr kegir
lögur stop ok vágur
gjallr gnip geimi
gnarr svifr ok marr
súgr sog sami
svelgr röst ok fjörðr.

(476) Sund ǫgr [velf]œrr
s[imi] ok viðir
hríð ver breki
húm flóð ok brim
greöðir glyjuðr
gymir ok væg[ir]
gniðr ok örðr
gjálfr fen snapi.

(477) Gnat vǫrr vika
vozt hóp ok mið
vatn djúp ok kaf
vik tjórn ok sik
stormr diki hytr
straunmr lekr ok bekkr
áll bruðr kelda
iða fors ok kill.

(478) Hefring alda
hvitingr ok lá
Hrǫnn Rán kelda
ok Himinglæva
Dröfn Úbr ok sólmsr
Dúfa Bylgja
boði ok Bára
Blóðughadda.

(479) Gjóll Glit Gera
Glóð ok Valskjálf
Ván Við Vimur
Ving ok †sa
Sið Suðr Freka
Sækin Einstika
Elfr Ró Ekla
Ekin Rennandi.

(480) Þyn Rín ok Nið
Ðöll Rimr Ysja
Dun Ögn Dyña
Dyn Hjölfara
Örun ok Bró
Auðskjalg Lodda
Mun Merkríða
Mein ok Saxelfr.

(481) Tifr Durn Vína
Tems Vönd ok Strönd
*Mýrn Møða Þrym
Morn ok Gautelfr
Alin Uðr Alkoga
ok Eufrates
Ögn Eikðrennir
ok Apardjón.

(482) Rögn Hrönn ok Raun
Raumelfr Hnipul
Hnopul Hjálmunlária
Humra Vína
Víl Vin Vella
Valin Semð Salin
Nepr Dröfn Strauma
Nis Mynt Gnapa.

(483) Gilling ok Níl
Ganges Tvedda
Luma Vervaða
Leira ok Gunnþró
Viðsvöl Vegavinn
Yn Bjóðnuma
Fjórm Strönd ok Spé
ok Fimbulþul.
Snorra Edda

(484) Nyt Hrönn ok Nauð
Nøt Slíðr ok Hríð
Kørm Leiptr ok Ørmt
Kerlaugar tvær
Gømul Sylgr ok Yn
ok Geirvimul
Ylgr Vöð ok Fold.
Jördán er á lesti.

(485) Lax ok langa
lýsa brosma
birtingr heingr
bust ok hrygna
humarr hrognkelsi
hveðnir flöki
qúnn aurriði
ok Andvari.

(486) Síld seiðr skata
síl reyðr ok og
skreiðungr ok síkr
skálgi flyðra
fyldingr styrja
ok fuðryskil
hámerr steinbítir
ok háskerðingr.

(487) Fjörsungr þrommungr
ok marþvara
silungr skelfingr
sverðfiskr ok lýr
hamarr sandhverfa
ok hornæla
marknútr glómmuögr
ok fengrani.

(488) Þyrslingr ufsi
þorskr vartari
grunnungr gedda
gjölnir keila
áll ok karfi
krabbi geirsil
hár ok goðlax
hornsil igull.

(489) Hafrhvalr geirhvalr
ok hafiguða
hnísa hafstrambr
ok hnýdingar
reyðr reyðarkálfr
ok rauðkembingr
bunungr röstungr
blæjuhvalr.

(490) Norðhvalr kýrhvalr
náhvalr ok leiðtr
skeljungur fiskekvi
ok skútuhvalr
sléttibaka skjaldhvalr
ok sandlagja
hrosshvalr andhvalr
hrafnreyðr ok vǫgn.

(491) Nú mun ek skýra
of skipa heiti:
ørk árákló
askr Sessrúmmir
skeið skúta skip
ok Skíðblaðnir
nór Naglfari
nökki snekkja.

(492) Byrðingr búza
Barðkaldr ok Hreinn
bakki hómlungr
Hélugbarði
Snorra Edda

röst bátr ok regg
røð Hringhornir
lung kjöll langskip
Leifnir karfi.

Hringr Gnoð freki
hrauð Móðrói
hemlir barði
ok hylbauti
ugla leðja
ok Askvitull
kæna ketla
kati reið ok Skálpr.

Knør kuggr knúi
keipull eikja
dreki Ellíði
drómundr ok þrámr
fura vigg galeið
ferja skalda
fley flaust ok þeikkr
fartíðr ok lið.

Segl skør sigla
sviðvis stýr
sýjur saumfør
súð ok skautreip
stag stafn stjørn[lið
stúðil sikul]gjorð
snotra ok sólborð
sess skutr ok streng.

Sóx stœðinga[þr]
svipting-ró ok skaut
spikr siglutré
saumr lekstopar
laukr siglutoþpr
lína eyru
flaug flaugarskegg
  ok faragli.

(497)  ‹Húnn› húnbora
  ok hjálmunvolr
  húfr hlýr hremni
  ok hálstemni
  hefill hál hanki
  ok hófuðendur
  háir hæll hamarr
  hjálpreip ok lík.

(498)  Ró rakki rif
  rengr ok hómlur
  vindáss vengi
  vóndr langnefjur
  vólt beitiáss
  varta brandar
  bitar bóglina
  búlkaskokkar.

(499)  Barð kné bygði
  belti ok kinnungr
  kjölbörð keilli
  ok kjýlsýja
  kraptr kerling
  kher ok þóptur
  kalreip þrimir
  klofar ok þiljur.

(500)  Drengir dragreip
  dæla árar
  aktaumar rær
  arinn ok nálar
  aurborð kjalarhæll
  ok akkeri
  *hnakkmiði ausker
  ok húnspænir.
Snorra Edda

(501) Jǫrð fjǫrn rufa
eskja ok Hlöðyn
gyma Sif Fjörgyn
grund hauðr ok rönd
fold vangr ok *Fíf
frón hjarl ok *barmr
land bjöð
þrúma ok merski.

(502) Holt háls ok fjöll
hlöð ok leiti
hóll heibr ok hvilpt
hváll ok brekka
hró dair ok völfr
hvammar ok tunga
mold flag rimi
mór laut ok sandr.

(503) Enn skal segja
øxna heiti:
Árvakr drjöni
ok Jörmunrekr
simi Freyr Reginn
smiðr eyþvari
Rauðr ok reknigr
ok rökkihliður
víggi *bautuðr
Vingnis stjóri.

(504) Himinhjört simir
ok harðari
*Heðir digni
hjóluðr simull
Hlíðr Stúfr ok Litr
Hrîðr- forsími
*Arfr Jörmuni
ok eikismiðr.
(505) Gneisti Apli
ok gollinhorni
auðr kvígr öldungr
ok Arfuni
gríðungr ölgr gerr
glymr ok hreiðiði
tiðungr boli
tarfur aurgefinn.

(506) Kýr heitir skirja
kviga ok frenja
ok Auðhumbla:
hon er ezt kúa.

(507) Hrútr ofrhythingr
hornumskváli
gumarr hornglóinn
ok gjaldrhóinn
hveðurr Hallinskiði
berr hornhróinn
ok Heimdali
bekri miðjungr
blaer Mǫrðr ok veðr.

(508) Hafr heitir Grímnir
ok Geirðmir
Tanngnjostr kjappi
ok Tanngrisir
skimuðr ok brúsi;
bokkr Grímr *taliðr.

(509) Heitir ok Heiðrún
haðna ok kíölingr.
Er *kólmuða
ok kíð saman.
Snorra Edda

(510) Björn bersi blómur
bera elgviðnir
blájaxi ísólfr
ok breiðvegi
bestingr bassi
balti hlébarðr
úfr frekr vilnir
jórekr mösní.

(511) Fetiðnir húnn
fress vetriði
iugtanni jálfuðr
ifjungr vilskarp.

(512) *Hjörtr Duraþrór
hlíðr Eikþyrnir
Duneyrr Dáinn
Dvalarr *mótroðnir.

(513) Gólt valglitnir
gríss ok *Hrímnic
svíntarr runi
Sæhrímnir *Þórg
várlbassí
røðr dritroði
þrór vigir skunpr
brándr vaningi.

(514) Vargr úldr Geri
vítir ok hniðír ok gráðýri
H[ati] Hröðvitnir
ok heiðingi
Freki ok viðnir
Fenrir hlébarðr
Goti gildr gleðmi
gyldír imarr
imr egðr
ok skólkinni.
(515) Enn heitir svá ylgr: vargynja borkn ok íma svimul.

(516) Níu [eru himnar] á heð talit. Veit ek hinn nezta, sá er Vindbláinn
sá er Heiðþýrnir ok H[regg]-Mímir. Annarr heitir Andlangr himinn—þat mátu skilja—
þróði Viðbláinn; Viðfeðmi keð ek vera hinn fjórða, Hrjóðr, ok Hlírni hygg inn sétta,
Skatyrnir stendr skýjum eftir.
Hann er útan alla heima.

(517) Sól ok sunna sýn fagr hvél leipt hrjóðr leika liðnskin røðull
leiptr ífróðull ok ljósfari drifandi álfróðull
ok Dvalins leika.
The spelling of manuscript readings is normalised in the same way as the text, except that when necessary the spelling of the manuscript is quoted in inverted commas and italics are used for the expansion of abbreviations.

P. 1/1–2 No heading in RTW, but both R and W have a large ornamental capital E; T has a line space. U has the heading Frá heimboði Ása með Ægi. The name Skáldskapar mál appears in U in its heading to its first version of ch. 3 (SnE 1848–87, II 302) and the words Hér hefr (or hefir) mjǫk setning skáldskapar in its heading to ch. 57 (SnE 1848–87, II 295). Many words in the first few lines in R are unclear due to damage to the page. 9 ‘THor’ R. 13 Þar fi margin R. 18 dal] perhaps dalinn (with -inn abbreviated by a horizontal stroke) R.

P. 2/7 spurði hverr annan W, spyrr hver þeira annan T. 8 út is supplied after gekk in SnE 1848–87, I 212 and 1931, 80, but although there is a tear in the parchment and a space in the text, it is not certain that anything is missing. The word is not in the other MSS. 14 i (2) TW; ‘o’ R. 34 i so apparently R; though it might be read á.

P. 3/2 ef repeated and the second time deleted R. 10 Hvaðan large capital in R, W (ornamented in these two) and T, which also has the heading Frá Kvasi. 15 sinum TWU, sina R. 21 heita WU, heitu R (perhaps for hétu, see Introduction p. liv; abbreviated h. in T).


P. 5/2 þeir (abbreviated) TW; þú R. 6 ‘lut’ (i. e. hlut) TW, lit R. 11 Large capital fi in R, and space (2 lines) for one in W. 15 er TWB, eru R. 18 er TWB. 38 kǫlluðu] abbreviated kall with a stroke through -ll R.

Verse 5/3 hróka TWUB, hráka R. 7 jarðráðendr TWUB, jarðráþrændr R. Verse 6/2 goð B, g[.] U, kyn T, lacking RW.
Verse 8/1 blíðu RTWB, víðu U. Blíðu would make sense (with vilgi as neg.), but ought to alliterate.
Verse 9/2 vitinn W (verse 9 omitted in T, and in U, which has an open space for it, though both include line 12).
Verse 10/2 snarr TUB, þyvar R, svart W. 3 barrhaddaða WB, barr hár haddaða T, barr hodduðu U; bjarr haddaða R. 4 þykvan und U, þykvan und TWB; þykvan of R.
Verse 11/6 hinig altered from hniginn R.
Verse 12/2 jarðhlutr RTWU; jarðhljótr Konráð Gíslason (see Skj A I 79).
Verse 13/4 litinn T, litlum RWUB.
Verse 16/3 vanr TWUB, vamr R.
P. 9/28 vinr with abbreviation for vinir R.
Verse 20/10 perhaps kœmi R (o written for ø; W also has ‘komí’); kœmi UB, abbreviated in T. Cf. Introduction p. liii.
Verse 25/3 tekit heli TWU; tekit hefi R; væri R.
Verse 28/4 ‘g³mîl³’ R, i. e. geymilá? (Konráð Gíslason 1889, 302–3; u or v interchange with y in the orthography of R, see Introduction p. lii); grymilá TU; grymi lá W, grynni lá R.
Verse 30/1 ‘rær’ R, tér TB, té R (cf. verse 39/1).
4 lýða þá R (over line division: ‘lyþa | þa’).
Verse 31/2 þat R (abbreviated), þar B (abbreviated), nú U; W omits; T has þar er, but omits á ek.
Verse 32/3 þóðum WUB, þóðu T, þóðum R. 4 at TWUB, af R.
Verse 33/2 Hárs TWUB, hans R (abbreviated).
Verse 34/1 vígri TW, vargi RUB. 2 hagna emendation; hóga RTWUB.
Verse 36/1 Vereði þér WUB, Verðít ár T, Verðði ei R. 2 mærar U; mærar WRB, ‘morar’ T, i. e. mærar, cf. ABM 651.
Verse 37/1 mýna TWB, mýnan U; mínar R. 4 Egill WUB, Egíls RT.
Verse 38/1 þurfut ala WU; þurfu at ala T, þurfu at ala B; þurf u at Ása R. 2 sný WUB, snýr RT (snýr is a late form of the 1st pers. sg., see Noreen 1923, § 531.1).
Verse 39/1 Hoddmúmer tér RTWB (all four omit ek), Hjaldregnis tel ek U; tæk SnE 1848–87, III 14; perhaps telk? (cf. verse 30/1)
4 geð-Njarðar R, geðfjarðar TWUB.
Verse 41/1 Baði WUB, Téði R. T reads ‘bedia ec’.
P. 14/30 Hlóra TWB, Lóru U; Hjóru R.
Verse 45/1 brattrar brautar W, brattar brautir RU. T omits this verse.
Verse 48/4 endiseiðs of TW, endiseiðs um U, endiskeiðs af R.
Verse 49/1 samþi RTW, samþið U.
Verse 51/1 borðróins TWU, borðrúins R. 3 So T; á hausþprengi Hrungnís W, á Hausþprengi Hrungnis U.
Verse 52/2 Þrívalda TW, Þrívaldra R.
Verse 54/2 farin mikla W, firing mikla R, fyrir miklum U. 3 hófum
W (blank space in R). T omits this verse.
Verse 55/3 þat TWU. 4 reyar TWU, ‘reyrǫz’ R.
Verse 57/2 lamðir TWU, limðir R. 3 Starkeði W, Starkaði TU,
Stalkði R.
Verse 58/5 heptir þú W, hepp ok þu RT, heptuð U. 8 lífi TW, lifa R.
P. 18/3 vanga vanga W. Vanu altered from vápna R. 4 getjanda
R, fegjafa TWUB, 15 hann] + vanga guð deleted R.
Verse 66/4 ‘ginnivnga’ R. brinna W, brinra T, brinna R. 5 hafrir
R, hafði T, hofðu W.
Verse 71/6 þeir (abbreviated) RW, ‘peyr’ T. 7 bifum T, bifð R (and
baugs written twice), biða W.
P. 24/34 fjørlausnar TWU, fjórlauslar R.
Verse 73/1 fellir RTW. 2 fjørnjoðs RT, fjørðjøts over line break W.
hvetja TW, hverja R. 5 greinar TW, greinar R.
Verse 75/2 farmr TW, farms R. 3 hapts written ‘hafsz’ R. 4
Skáldskaparmál

Rǫgnir TW, tǫgnir R. 5 gran- W, gram- T, grunstrauma R (with abbreviation for -ru-). 7 ‘opniz’ R, ‘apnis’ W, opins T. 8 spendu RTW.

Verse 76/1 gangs TW, gagns R.
Verse 77/1 værnu RTW. 3 hagli altered from ‘hialli’, but first i not deleted R; hagli TW.
Verse 79/3 gatat TW, gatar R. 4 gjarðar altered from fjardar ?R. 6 þons ljarna R; þons barna T, þors barna W.
Verse 80/1 friðar RTW. 4 sverðrunnar R, sverð runnit TW. 5 spelled ‘hr’ ꜹ R, ‘hraun’ T, ‘hron’ W.

Verse 76/1 gangs TW, gagns R.
Verse 77/1 værnu RTW. 3 hagli altered from ‘hialli’, but first i not deleted R; hagli TW.
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Verse 80/1 friðar RTW. 4 sverðrunnar R, sverð runnit TW. 5 spelled ‘hr’ ꜹ R, ‘hraun’ T, ‘hron’ W.

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Verse 80/1 friðar RTW. 4 sverðrunnar R, sverð runnit TW. 5 spelled ‘hr’ ꜹ R, ‘hraun’ T, ‘hron’ W.

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Verse 77/1 værnu RTW. 3 hagli altered from ‘hialli’, but first i not deleted R; hagli TW.
Verse 79/3 gatat TW, gatar R. 4 gjarðar altered from fjardar ?R. 6 þons ljarna R; þons barna T, þors barna W.
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Verse 77/1 værnu RTW. 3 hagli altered from ‘hialli’, but first i not deleted R; hagli TW.
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Verse 77/1 værnu RTW. 3 hagli altered from ‘hialli’, but first i not deleted R; hagli TW.
Verse 79/3 gatat TW, gatar R. 4 gjarðar altered from fjardar ?R. 6 þons ljarna R; þons barna T, þors barna W.
Verse 80/1 friðar RTW. 4 sverðrunnar R, sverð runnit TW. 5 spelled ‘hr’ ꜹ R, ‘hraun’ T, ‘hron’ W.
omitted in both T and W (space is left in W). 1 at in TW before gjöldum (gjöldu T); at may have been written in R too. 2 gunnveiggar T. 4 nadd- T, first letter illegible in W. 5 framma T. 6 ok far W, ok fjár T, ok fiæ[. . .] R. Gap in lines 6–7 is supplied from TW (of is emendation). 7 hlein- T. 8 hildar TW. fats emendation; vets RTW (‘vez’ or ‘uez’ in all three). Verse 93/2–3 Gaps supplied from TW. Cf. verse 341. 4 á RW, ó T. 6 ár Gefnar T. 7 árgefnar W. 8 vǫndr R (perhaps intended as vándr a. ‘wicked’), ‘vendr’ TW; cf. Introduction p. liii. seyði altered from sendi? T. 8 vǫndr R (perhaps intended as vándr a. ‘wicked’?); vets RTW (‘vez’ or ‘uez’ in all three). Verse 94/1 Tormiðlaðr TW, Tormiðlaðar R. 3 ‘kóþo’ R, kváðu W, kvéðu T; cf. verse 305/3 and t. n. 7 vinr W, vior R; [...]ir T. Verse 95 omitted in T. 1 fyllar W, fullan R. 2–3 fet-Meila sér deila hlaut af helgu W. 5 vagna W. 6 Perhaps sigað R. Verse 96/2 váru R (‘voðu’), ‘uara’ W; [...]a T. 8 þjór hlífi fjóra T, þjór hlífi óra R, þor hlífi fjóra W. Verse 97/3 -rótum T, -rótu W. 4 ‘niorna’ T, ‘morna’ W. 7 hirði-TW. 8 herfangs ofan T, herfang ofan W, herfangs ofangs ofan R. stöngu altered to (or from) ströngu R. Verse 98/2 Sigrýnjær TW, Sigrýnjrar R. Verse 99/4 úlfs faðir TW; álfs fóður (fóðr could be a possible nom. form, see note to 6/37). 5 vini TW, vinn R. 6 þungs R, þungs TW. 7 máluunafr R and T (with -r altered to -z) and W. 8 Miðjungs TW, mildings R. Verse 100/2 ‘sorg eyra’ RTW, 5 bekkjar TW, kekkjar R. Verse 102/2 hund TW, hrund R. 3 leva TW. The a is invisible in R and was perhaps never written. 6 leiðar RT. From this line to the end of the poem was omitted in W, with space left vacant. 8 hapta lacking in both R and T. Verse 103/1 heyrða ek T, heyrðat R. 2 ept RT. 4 leiðar T, leikum R. 4 bekkjar R. 6 leiðar (= Hvóðs?) Verse 104/3 ‘biþiss’ R, bídils sviðnar T. 7 þá er T; cf. verse 71. Verse 112/3 mærð TWUB; meði (?R. Verse 115/1 sem TWUB, með R. 2 dróttinn TWUB, drótni R. P. 33/21 partly illegible R. 21 Ás TB, Ása U, [Á]sa W. 22 ættir B, ætt TWU. 23 Large ornamental initial in R and space for one in B. Verse 112/3 mærð TWUB; meði (?) R. Verse 115/1 sem TWUB, með R. 2 dróttinn TWUB, drótni R. P. 35/20 elju written ‘eleiv’ R. 21 gólfr TWU, gelfl R, gólflók B.
Verse 118/2 snjállráðr TWUB, snjallaðr R.
Verse 120/4 far TWB, fjár R.
Verse 121/3 ítran TWUB, ítra R. ein at TB, ein at W, eina at U, ein a (perhaps altered from ein at) R. 4 systur U; perssa’ B, lacking RTW (space left in W).
Verse 122/4 ymynda RTW, illegible B; ómilda U.
Verse 124/3 hvalmœni TWB, hvalmæris U; hvalmuni (or perhaps ‘hvalmoni’, i.e. hvalmœni; see Introduction, p. liii) R.
Verse 125/3 fós emendation (Konráð Gíslason 1889, 361, 609–10); fals RTWB (cf. Hreinn Benediktsson 1963).
Verse 126/4 úr svǫl U; útsvǫl RTWB (written as two words in RTW).
Verse 128/3 blakkr laetr WUB, ‘bla er letr’?T, blakkleitr R. 4 snæ-TWB.
Verse 129/3 stog TWUB, stöng R. 4 stirðr TWUB; stirð R. keipr TWB, kipr U; skeipr R.
Verse 130/1 Grams U, ‘Grans’ (i.e. Gráns or Granns?) RTW, ‘gras’ B. goldna spelled goldna R (this may be a genuine form; cf. Noreen 1923, § 275); gullna TWB, gyllta U. 3 hólm- WB; hjólm- T, ‘hvm’ or ‘hom’ R; ‘hlomn-’ U. 4 stafna RTWUB.
Verse 131/2 ‘varar’ RTB (this verse omitted in W; W also omits verse 132).
Verse 134/4 amlóða TWU, Amlona R.
Verse 136/2 bálgrimmastan RTWB, bar grimmustum U. 3 of TB, um W, vin U; at R. P. 39/21 hríðmál TWUB, hrímdal B.
Verse 139/2 bárdheimi TUB, b[rá]ndheimi W, Bramheimi R.
Verse 141/4 fulli WT; written fylli R (where u/v alternates with y in the scribe’s orthography, see Introduction p. liv).
P. 41/28 fegstr TW, fegst er R, frægr U. 30 varr TWU, vøð R.
35 veðjað TWU, ‘veðjaði’ R. 36 The name Brokkr in W; left blank and filled in later R; also blank in T. Unnamed in U.
Similarly on the later occurrences, where T simply omits the name or uses a pronoun: 42/2 (Brokk bróður sinn here in W), 42/17, 25; at the last occurrence the name before fram in W. Eitri W; left blank in R and filled in later as Sindri; not named in TU. Similarly at 42/2.

P. 42/16 hamar TWU; added in lower margin in a later hand with indicative sign R.

Verse 146/4 ‘ramsvel’ U, ramsvell RW, ramsvells T (altered from -snells).

Verse 147/3 gjálfrs T, gjálfs W. 4 hlífar T, hlíðar RW. 6 svans above line (or the abbreviation for -us or -ir?) R.

Verse 148/2 nálægt WU, ‘ne legit’ R, ‘nelegt’ T.

Verse 150/1 verstan first written visarstan or vistrstan R (?—cf. Skj A I 5). 2 ‘[v]atzt rodd’ U, ‘vazraud’ T, ‘uaz rodd’ W; ‘vatzravðla’ R (all these spellings probably imply a first element vatns-).

Verse 155/2 álfs TC, afls R. 3 þars RT, þar er C. 5 ‘blandin’ C, brunninn RT.

Verse 163/3 mólum T.

Verse 179/7 járni varðar T, járnar fjardar R.

Verse 180/8 þat T, þar R.
Verse 183/6 feldr T, feldr R.
P. 58/32 Véseti TWC, Viðseti R.
P. 59/14 Hrólfir TWU, Hlofr R; abbreviated in C.
Verse 185/1 alla TWU, allan RC. 2 -lauks written ‘-lecs’ (or ‘-jets’) with ‘a’ written above (if this is not the sign for -ur, giving ‘lettrs’) R; leiks C, -lauks TWU.
Verse 187/3 -ins TWAB, -nis RUC. 2 -lauks written ’-lecs’ (or ’-lets’) with ’ꜹ’ written above (if this is not the sign for -ur-, giving ‘let vr vs’) R; leiks C, -lauks TWU.
Verse 189/1 Ýtti TWUBC, Ýt A, Veitti R (the emendation is required for the alliteration, and veitti would require the acc. in lines 3–8). 3 Sífar WUA, Sí[...] C, ‘sviar’ R, ‘suuar’ T, sjáfar B.
Verse 190/1 gunnveitir UABC, gunnveiti RTW.
Verse 194/1–4, 7–8 Words in brackets supplied from TWCA. A line has gone from the top of the page in R. 2 -skildis C. rëdu T. mild C. 3 of um CU. 4 haflý B. 7 ‘follir’ T, fellis C. 8 ræða C.
Verse 195/1 Gap supplied from TWUABC.
Verse 198/2 holla apparently altered from þolla R.
Verse 202/3 lágr CU, þá R; space left open in W, T omits.
Verse 203/2 Bil A, þær RTWUC. 3 væn TWUAC, ‘vetz’ R.
Verse 204/2 tróður A, tróðar R, tróða TWC, ‘troþ[.]’ U.
Verse 205/3 sölg TWC, söl gtwuc.
Verse 206/2 logit TWC, abbreviated in A, ‘logvt’ R. 3 velti(-) TWAC, velt R.
P. 64/27–8 Gap supplied from TWC; raðr eða reynir UA.
Verse 210/2–3 Gap supplied from TW(U)AC (fyrir abbreviated in TWU; frá C).
P. 65/5 Gap supplied from TW; Kormakr kvað AC.
Verse 211/2 morðreins RTWUAC. 3 hildiborrum WA, hildum børnum R, hildibarrum ?T (altered to –bórrum), hildar bórnum C, [. . .]bórrum U.
Verse 213/4 regni A, r[...]ni U, regn C, rogni W, rogni or regni T, regin R.
Verse 216/1 bǫðgœði bjóða TWUA, ‘baud auglis galla’ C, bǫðgœði gjoða R.
Verse 217/1 hrafn ne TWUA, hrafn of C, hrafné R. 3 ógnar stafir UAC (C lacks the rest of the verse); lacking RT, open space filled in a later hand W. Cf. verse 314.
Verse 220/4 hrafn ne TWUA, hrafn of C, hrafne R. 3 ógnar stafr UAC (C lacks the rest of the verse); lacking RT, open space filled in a later hand W.
Verse 221/4 hrísgrísnis RT, hrísnis W, hrímgrímnis A, hergrímnis C, Hrungnis U.
Verse 222/2 gnast C, gnestr TWUA.
Verse 223/2 sóm- written ‘svm’ R.
Verse 226/3 þóttir TWUA, þóttir R; abbreviated þ C.
Verse 227/1 -faldinn UA, RT omit, -eldum C. W also omits -faldinn and has ólmum after hildi. 2 ok TWUA; med C. Sigvalda WC.
Verse 230/3 bjøjt TWUA, bjørk RC. 4 benfúr T, ‘ben fur’ WU, benfúr við C.
Verse 231/4 þóttir TWUA, þóttir R; abbreviated þ C.
Verse 232/3 ræfrs TW (altered from ræfs in T?), ræfr RCUA.
Verse 236/1 yngva TAC (-va abbreviated in A), yng[...] U, unga W, ‘vnga’ R (this would normally be read unga; v and y alternate, however, in the scribe’s orthography, see Introduction p. liv) and W.
Verse 238/2 baugnaðrs TA, baugnafar W, baugnaðrs (altered to -nafs) U, ‘gaugn nafads’ C, baugnafagðrs R.
Verse 241/4 Úrðr W, úr RA, ruðr U; Illegible.
Verse 242/4 hjálmeldar A, hjálmseld þá er U; C lacks this line.
Verse 243/3 fóljar WUA, fyldar R, fylda T.
Verse 247/1 skók TA, skaut R, skög WU. 3 hagl TWU; hagl þat A, hagls R.
Verse 248/4 hlóður RT, ‘hłóður’ W, hlæður A.
Verse 249/1 kváðu þik TW, ‘q’þvt þit’ R.

P. 72/2 Konungr has a large ornamental capital in R and space for one in W. 11 mensætt R, sætt TW.
Verse 250/1 um þerris áða R (though the last a may belong to the next word, which may then be ‘avsc-’ rather than ‘osc-‘, giving the phrase at ósk- rather than áða ósk-), um þerris æða W, um þerris áðan T. 2 sinum abbreviated ‘sin’ with superior stroke R.
Verse 251/3 hilmi TW. 4 dreyrugar T (ending abbreviated), dreyruga W. 6 orrostu TW, orrosta R.
Verse 252/4 glammr or glamms ?R, glamma TW. mun W, man RT.
6 Heðins RTW. sóttu TW; R is illegible, but may have read sóttu.
7 svira W, svika R; T omits.
Verse 253/4 Line supplied from verse 158; R has e(tc.), WT omit.
Verse 254/7 at RTW. 8 raðálf or R, raðálf af TW.
Verse 255/2 lék TWUA, orrostu R. 5 svá er TWUA.
P. 74/3 orrostu TWUA, orrostu R. 5 svá er TWUA.
P. 74/14 hest T, hest R, WUA omit.
Verse 257/1 öfrið UA, öfrið RTW (written with abbreviation for -ur R). 2 R adds þat after segir.
Verse 258/1 Sveiða TWA, sveita R.
P. 74/17 Ófrið UA, ófriðr RTW (written with abbreviation for -ur R). 2 R adds þat after segir.
P. 80/9 at **TWU**, af **R.** 13 kallaðir **TWU**, kalla þeir **R.**
Verse 283/1 snjallir **TWU**.
Verse 284/2 opt **TWU**, optr **R.**
P. 80/27 heiðmenn **TW**, hirðmenn **R**, heið[en]g **U**.
Verse 285/3 at **R**, en **W**, enn **T**, it **U**.
Verse 289/4 ské **TU**, sér **R**, sê **W**.
Verse 290/1 sýn um **U**, sín en **RTW**.
Verse 291/2 -mæltr **TW**, -rårð **R**. 4 viði **TW**, vini (for vini?) **R**
Verse 292/3 lætr **RT**, lætk **W**, ‘[[I]et ek’ **U**.
Verse 296/1 hléyti **U**, hljóti **R**, hlœti **T** (**written with ical**), hlæti **W**. 2
herjarfr **TWU**.
Verse 297/1 þurðu **TU**, þurðir **R**, þurði **U**.
Verse 298/1 firr **U**, fiðr **RTW**.
Verse 300b/2 skapsmið **TUA**, skipsmið **C**, skapskíð **R**.
Verse 302/3 óðr **TUA**, áðr **RC**. ok **TUA**, at **RC**. skeiðar **U**, skeiða **RTCA**.
Verse 305/1 Tormiðlaðr **TUAC**, Tormildaðr **R**.
Verse 308/2 jarðhlutr **R** (abbreviated -hlr with superscript curl)
and **TA**, jarðhlut **C** (abbreviated), ‘iardr lvtr’ **U**. 3 hún **A**, ‘hví’ **U**,
húns **RTC**. beinan **TUC**, beinir **A**, beîðan **R**.
Verse 311/3 heinlands **CA**, leinlands **RT**.
Verse 313/4 eitrsvölum naðri **C**, eitrsvölum nauðri (with u subpuncted) **R**, eitrsvölum nauðri **T**, eitrir (ending abbreviated) svölum naðri **A**.

**Textual notes**
Verse 313/1 frá CA, fram RT.
Verse 315/2 sendi] emendation (Konráð Gíslason 1874, 458–61 (26–9); 1879, 189, 1892, 115); sendu RA, senda TC.
Verse 316/4 fráleitr] with abbreviation for -ir R.
Verse 317/1 Órgildis RTAC (spelled with ‘Au-’ or ‘Av-’ in all four; ending unclear in T). Eldi RTA, alðri C.
Verse 318/1 byrjuð UC; omitted in RTAB.
Verse 320/2 roðin TUA, ‘roþ’ with abbreviation sign R.
Verse 324/3 bregðr written with abbreviation for -ir or -er R; berr C.
Verse 335/2 magnandi TUAB, magnaði RC. 3 bregðr written with abbreviation for -ir or -er R; berr C.
Verse 337/1 dynfúsir disar] emendation (Konráð Gíslason 1879, 191); dynfúsar disir RTUABC.
Verse 339/2 Gera beitu TUC, Gera beitur B, geira beitur A; apparently altered from (or to?) gróa þeitu R. 4 fáxy TUAB, fóxy RC.
Verse 340/2 at R, af TABC. hraðm RC, hraðum TA, hraei B.
Verse 341/2 ulfr TUABC; ylgr R.
Verse 342/2 vanda TUABC; vandla R.
Verse 343/4 val written ‘vel’ RTUBC, ‘væl’ A. Cf. the common Norwegian form val for vel (Noreen 1923, § 168).
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P. 92/26 R adds sem Arna after salt.
Verse 344/1 hvé TAC. sótti TA; sveiti R, s. C.
Verse 345/1 meðir A, Meita RTC. 2 lagar TA, laðar R (written ‘læþ’ with superior curl) and C.
Verse 346/1 þær TA, er RC. 2 glóðum RTAC (written with o in all MSS, i. e. perhaps for glóðum).
Verse 347/1 Ferisk RTAC; cf. verse 126. 4 úrsvöl TA, útsvöl RC; cf. verse 126.
Verse 348/1 hristir TA, hristum RC.
Verse 349/2 liðnir TA, liðnum RC.
Verse 350/1 Þorleikr TAB; illegible.
Verse 351/2 lauðr TA, lauð RC; B illegible.
Verse 352/2 fornir R; B illegible.
Verse 353/1 slóðar C; altered from flóðir R (?); flóðu T, flæðar AB.
Verse 354/1 Eymðit UA; spelled with Ó in R, Ó in T; Eimði C, B illegible. 3 Heina UAB, hveina RT, húna C.
Verse 355/1 fyrir TAB, fára C; the beginning of the word is erased in R; ött is a possible word, see öðr (2) in Glossary.
Verse 378/1 Bjartr UC, Bjart RT, Bratt or Brátt AB (A has an accent). 3 of A, af RTC, ør B (U lacks lines 2–4).

P. 98/27 Part of a leaf of R has been removed (it must have been separate from what remains of the leaf, which does not have a line of writing above the top one extant), leaving a gap in the text to 99/11 which is supplied from T(U)AC (B does not include ch. 63).

28 skvaldri ABC, Skúlason T; U omits.

Verse 379/1 En knáttusk U. 2 written ‘alldrei’ T, ‘alldregi’ ABC, ‘alldreginn’ U. 3 leygr UAC, laugr T (perhaps for lǫgr?). of T, um UAC, sjó U.

P. 99/5–7 C has the words in this list in a different order (ár – aptan after line 7). 5 þessi – stundanna] Stunda heiti A. ær] U omits. 6 vár, haust transposed U. mánubr lacking in C. vikur C. 7 i morgin AC; U omits. náttarinnar C (after next two words). Alvíssmálu AC, Ǫlvismálu U.

Verse 380/2 en] lacking in UA. mola ?T. i Helju] so U, but the i added above line in a later hand; með goðum AC. 3 kölluð er] kalla AC. gríma með goðum] grímu ginnregin AC. 6 Njǫrun TAC; the r is perhaps written in the margin of R; U omits.

P. 99/21 Large ornamental capital H in R and space for one in B (which omits the first sentence) and C; B has the heading Hǫfðingja heiti. Capitulum. 22 kallat] + er C.

Verse 382/2 flagðs blakk emendation (Konráð Gíslason 1889, 305–8); flakk RTB, fleinblakk C.

Verse 383/4 ósk víf RT, óskvíf C; [. . .]fr B.

Verse 384/4 haestr C, næstr RT.

Verse 385/1 hneykir T; n altered from a or e ?R; hnekkir B, hnekkir C.

Verse 386/3 halt ek RTB (the a unclear in T and B), helt ek C.

P. 101/10–18 Text lacking in R due to part of page being missing (see 1. n. to 98/27); supplied from T. 18 Emundar UC, Eymundar B, Eyvindar T. hins ríka C, in ríka R, lacking in TUB. Verse 395/4 hróðr RTC, hróðs U.

P. 103/3 Æðling- spelled with ‘au-’ or ‘av-’ in R4ABC here (o in U) and at p. 103/12 in RTC (o with inferior or superior hook AB; U omits) and in verse 401 in RUBCT (‘N-’ R, ‘Av-’ U, ‘Ò-’ A, ‘Au-’ BCT). 8 eru] so TU4; váru B, clause omitted in C; altered from (or to?) váru R. 10 Völunga TC and ?R, Völungs U; omitted in AB. 13 large ornamental capital þ R.
Verse 399/4 geirþing TUAB, geirþings RC.
Verse 401/2 á TUA, lacking RC (B illegible). 4 aflgjǫð T, aflgerð UAB, aflgjöð RC (I added later in R, i. e. the word is altered from aflgjǫð).
Verse 402/4 óþjóðar TUA, lacking RC (B illegible). 4 aflgjǫð T, aflgerð UAB, aflgjǫðr RC (l added later in R, i. e. the word is altered from aflgjǫðr).
Verse 402/4 óþjóðar TUA, íþjóðar R (í þjóðar slǫg?), 'yþiodar' C.
Verse 405/1 ævi altered from ægi R; 'efi' T, 'ǽfi' A, 'ǽfi'C, 'ævi' U. 2 'vǽr om' R, vǽr erum TUC, 'vær' A, 'uér' B.
Verse 408/4 und sik TUABC, við þik R.
Verse 410/3 auðso TABC ('aud'); apparently altered from auld (i. e. ǫld) R, though perhaps auld = eydd is intended? Cf. SnE 1848–87, III xxvi; it might also be read auda); auðit U.
Verse 411/2 Remainder of line cut off in margin R. Cf. verse 386. T completes the quatrain with a slightly different wording (line 3 mál helt sem sælan); AC quote line 1 only and add ok fyrr er (var) ritat (before line 1 in C). The verse is omitted entirely in U; in B it is omitted here, but included at verse 386.

P. 105/26 þeir A; repeated over line division R; þeir menn TUBC.
P. 106/9 slillingar TUABC, slillingar R. 12 skrjáð TA, skjáðr RC, skrjóð B; U omits. 18 Snyrti- TUABC, 'Snyrti’ R.
P. 107/3 heft T, hefìr BC, RAU omit. 8 samnaðr eru TC, samnaðr UÀ, sofnuðr B, samnorf eru R (‘sanr of'; of may be a mistake for ef). 22 hálfrýnis UCA, hálfrýniss (hálfrýniss?) R, hálfrýmis T, övin TB, övin A, övitr R, övitr maðr C; U omits. 27 ætlunarman T, ætlunarmann UABC (written as two words in UAC), ætlunarman R (written -m with t above; cf. note to p. 106/11–18, p. 224 below).

P. 108/3 Heittir ok móðir TAB (mostly illegible in B), RC omit. 5 rúna UC, rún RT, A omits. 27 sjáfi TAB, sjáfs RC, lacking in U. 34 alnbogi A, 'aulnbogi’ C, ‘Avlbogi’ U, albogi B, ámnbogi RT. 37 háuks apparently altered from ‘havþs’ R.

P. 109/1 skúa TUAB (Comits). 4] written twice, small with a point after, then large, i. e. kendir á. Á fæti RT. 2 il TUAB; lacking RC. 3 fótninn ok kent T, fótrinn ok kenn R; (kalla hann trí . . .) ok kenna U, (kallaðr ... ) fótrinn ok kenna C, (kalla . . .) ok kenna hann B, (kall [with curl for ending] . . .) fóttin ok kenna A. 4 ok orðsnilliok orð written above line R; but TUAB omit these two syllables; C has orðsnilli but omits ok. 5 hjaldr TAB. 11 brigðræði UABC, brigði, reiði RT. 17 veitir] so TAB; altered from heit R; heit C. liðsinni TAB, liði sínu R, liðsinni sínu C.
Verse 412 Heading: Hér eru rituð heiti sækonunga A, S[. . .]eiti B.
Verse 413/8 Gap supplied from TABC.
Verse 416/3 Gautrek C, Gaurekr RT, Gavr AB.
Verses 417–18 Jötnar written in margin R (probably in a later hand). TAB have the heading Jötna heiti (added in margin in C).
Verse 419/2 Þrivaldi T, Þvívaldi R, Þrifaldi AC.
Verse 423 has the heading Tróllkvenna heiti in TAB.
Verse 425/5 Njón T; written ‘niavrn’ R; ‘m�rn’ A, ‘m�rn’ B, ‘Morunn’ C.
Verse 426/3 Ímgerðr TA, Ungerðr RC; B illegible.
Verse 428 has the heading Þórs heiti in T.
Verse 433 Heading: Heiti Ásynja A, Ásynju heiti B.
Verse 435/4–7 Written in margin with indicative sign in R, but now cut away; supplied from TCAB. 4 Þungra ABC. 5 ok Gefn AB, ok Gjof C. 6 hit ABC. 8 Gersimi A, Gersimi T, ‘Gessemí’ C; B illegible.
Verse 438 Heading: Kvenna heiti ökend A, Kvenna heiti B. 7 man svarkr C, mansvarkr RT; the line reads svark drós ok man in A, illegible in B.
Verse 439 Heading: Manna heiti AB.
Verse 441/5 aflatar TAC, ofl[a...] B, aflátar R.
Verse 449 Heading: Orrostu heiti AB. 8 fólk jara C, fólkjara RTA; fjólkara B.
Verse 451 Heading: Sverða heiti AB.
Verse 452/7 Hneitir TAB, heitir R and C, where it is placed before herberi.
Verse 453/7 grindlogi TAB, grindlagi R; garinn lagi C.
Verse 456/8 written ‘vegia læstir’ R, ‘vegia leðir’ T, ‘vegia læsir’ A (with dot above g for gg?), ‘[...]eggja læ[...]ir’ B, ‘vegia (or veðgia) læstir’ C.
Verse 460 Heading: Heiti á sverði AB.
Verse 463 Heading: Øxa heiti A, Øxar heiti B.
Verse 464 Heading: Spjöts heiti AB. 2 dǫf len R (with accent over e; perhaps as one word) and T (‘doßen’), dǫf lenz AB, ‘daulfein’ C.
Verse 465 Heading: Òrvar heiti AB.
Verse 466/5 Jólfs A, Júlfs B, Jólsl RT, ‘i auls’ C.
Verse 467 Heading: Boga heiti AB.
Verse 469 Heading: Skjaldar heiti AB.
Verse 470/3 baðljós RT; bǫðljós AB, barð ljós C.
Verse 471/4 ‘-fornir’ RCA, perhaps for ‘-fornir’, ‘-fornir’ T; -førmir B.
Verse 474 Heading: Brynju heiti AB. 4 ‘borofa’ T, bóðara A (“-fær”), bóðara B, ‘búðara’ C. þýð sýn T (with a stop between) and C, þýðsýn R; ‘þyn syn’ AB (though B may have þýð).
Verse 475 Heading: Sjóar heiti A, Sjófar (or Sjáfar?) heiti B. 7 sog sami AC, sogsmi RT, sogsm[...]l B.
Verse 476/1–2 Gaps supplied from T. velfðerr sóm (or ‘-soni’) A, [. . .] fret (or frehr?) saman B, ’vel forsimi’ C. 6 vegir TABC.
Verse 478/3 Ránkelda R; Rán Kólga AB, Rán. Kelda TC.
Verse 479 Heading: Á heiti A (V written and deleted before Á), Vatn heiti B.
Verse 481/3 written ‘mavra’ RC; Mǫrn T (‘Maurn’), A (‘maurn’) and B (‘morn’).
Verse 485 Heading: Fiska heiti AB.
Verse 486/3 sük TA, síkr or sitr R; litr C (?), likr B.
Verse 488/1 Þysklingr TA, Þysklingr C, þ[...]klingr B.
Verse 489 Heading: Hvala heiti AB.
Verse 491 Heading: Skipa heiti AB.
Verse 495 Heading: Heiti á skipi AB. 5–6 Gap supplied from TABC; top of page damaged in R. stjórnvíg TAB, stjórnvíg C (ABC also add ok after stuðill).
Verse 496/1–2 Letters supplied from TC. ok stœðingr AB.
Verse 497/1 Húnn TAB, lacking in RC.
Verse 500/5 kjalar- TABC, ‘kialar-’ R (with i above line). 7 hnokkmiði R, hnakkmiði TABC, austker RT, austker AB, austsker C.
Verse 501 Heading: Jarðar heiti AB. 1 ‘rvfa’ RTB, rofa AC. 5 Fif
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AB, Sif R, lacking TC. 6 barmr TAB, barðmr R (perhaps for baðmr (so C); cf. ættbarmr, ættbaðmr in Glossary).

Verse 503 Heading: Øxna heiti AB (perhaps Yxna in A as in line 2).

9 bautuðr A, bauruðr B, baurruðr C.

Verse 504/3 Hœfir C, Bœfir R (‘bevir’), ‘begir’ T, Kœfir (or Kæfir) AB. 6 Hríðr AB, Hríð RT, Her- C. 7 Arfr AB; Arnr RT, Am C.

Verse 505/6 hreiði C, hreði RTAB (see Introduction p. liv).

Verse 506/2 ‘kvigia’ with second i subpuncted R.

Verse 507 Heading: Hrüts heiti A, Hrúta heiti B.

Verse 508 Heading: Hafis heiti A, Hafra heiti B. 6 taliðr TA; talaliðr RC (B illegible).

Verse 509 Heading: Geitar heiti A, Geita heiti B. 3 kolmúla TAC; kolmúsa R, ‘kolm[[..]a’ B.

Verse 510 Heading: Bjarnar heiti AB. 3 written ‘isǫlfr’ R, ‘isolfr’ TABC.

Verse 512 Heading: Hjartar heiti AB. This verse follows on from the previous list without a break in RTC, and the names in it thus seem to be taken as names for a bear. 1 Hjǫrtr AB (with the space for the initial H left blank in B), jǫrtr T, jǫrir RC. 4 mótroðnir AB, mjǫðhroðnir C; metroðnir RT.


Verse 514 Heading: Vargs heiti AB. 3 Hati TABC. 10 ‘skavllkini’ RTC, ‘skolikkini’ A, ‘skollkine’ B.

Verse 516 has the heading Himins heiti in T, Heima heiti in AB. 1 Gap supplied from T; eru heimar ABC; top of page damaged in R. 5 Heiðþyrnir over line division R; Heiðóyrnir TC, Heiðornir AB. 6 Hregg- TABC. 19 Skatynir TA, ‘scattyrnir’ R (v perhaps for y, see Introduction p. liv), ‘skatumir’ C, ‘skathynir’ B.

Verse 517 has the heading Sólar heiti in AB. 8 Háttatal follows in RT, without any heading in R, though it there begins with a large ornamented capital. In T there is the heading Upphaf Húttatal and a large capital H in Hvat.
GENERAL NOTES

P. 1/2 In SnE 1848–87, I, ch. 1 of Skáldskaparmál begins at 5/9; 5/25–6/29 is placed immediately before, and entitled ‘Eptirmáli’ (Epilogue); and 1/2–5/8, entitled ‘Bragaræður’ (‘the speeches of Bragi’), is made into a continuation of Gylfaginning (which is what it appears to be in U, which begins at 1/2 ‘Þessir Æsir’; cf. 20/18 n.), and given ch. nos 55–8 (here o55–8).

P. 1/8 dómendr: it is not clear what they are going to be judges of in this episode, but the use of the word suggests that the conversation might have at some stage been conceived as a contest like that in Gylfaginning; cf. 42/19–20.

P. 1/9–11 Baldr and Hǫðr are absent (though no reason is given), but Nanna is present, so this must be before the death of Baldr (cf. Gylf. 46/33), and thus before the events of Gylfaginning. Compare the list of Æsir in Gylf. 21–6 (which also includes Óðinn and twelve other Æsir including Baldr and Hǫðr, but omits Hœnir).

P. 1/31 This whole story corresponds closely with the account in Haustlöng (verses 92–104 below), and there is verbal correspondence here with verse 98/8.

P. 1/32 fœtr: i. e. Loka (so TWU).

P. 1/37 at sinni probably refers to the Æsir’s journey home rather than to the conversation between Ægir and Bragi (i. e. it goes with ferð rather than sǫgð).

P. 2/2–4 The narrator assumes knowledge of the account of Íðunn and her apples in Gylf. 25/23–8; it is odd that though the narrator here is her husband Bragi, there is no hint of the fact in his narration. It looks as though it was first compiled for a different speaker.

P. 2/33 Though the description is not absolutely clear, it looks as though the author is implying that Loki was having oral intercourse with the goat. Bestiality would then be added to Loki’s other sexual perversions.


P. 3/35 bróðurson: probably an error for son (WU; W has Suttungr jōtunn son Gillings).

P. 5/9–24 The analysis of poetic diction in U (SnE 1848–87, II 296) is quite different, and contains some details similar to parts of ch. 31 below.
P. 5/13 No question is asked here about hættir, and no explanation is given. Verse-forms are discussed in Háttatal, and the topic is clearly being reserved for there.

P. 5/18 Second er redundant, though there are other examples of ok being used to introduce a main clause after a subordinate one; see Glossary under ok.

P. 5/24 Since Snorri is discussing kennings which substitute the name of one god for the name of another it is clear that in this passage the element -týr is to be understood as the name of the god Týr (i.e. the Týr of victory = Óðinn; the Týr of the chariot = Þórr). Nevertheless it is likely that in early poetry the element would have been understood to be the common noun týr = god.

See Glossary s. v. týr and Index s. v. Týr.

P. 5/25 It is difficult to say precisely what þetta refers to. It may refer to what went before rather than to what follows (cf. Wessén 1940, 13).

P. 5/32–5 Cf. the rather longer reference to the Prologue to Snorra Edda in B (SnE 1848–87, II 533; quoted in the Introduction, p. xlv above); von See 1988, 28–9, argues that í upphafi bókar could refer to the beginning of Gylfaginning rather than to the Prologue. But U omits the reference to the beginning of the book, B only mentions the contents of the Prologue, and RWT all continue ‘er sagt er frá atburðum þeim er mannfólkt villt frá rétrri trú’, which must refer to the Prologue. And anyway the reference of the rest of the sentence is more specifically to the last chapter of Gylfaginning.

P. 5/36–6/29 Some details in this account correspond to Trójumanna saga (compare 6/23–7 with Trójumanna saga 1963, 209, 229, 236–8), but others are rather different (e.g. compare 6/3–12, 28–9 with Trójumanna saga 1963, 179–80, 237).

P. 6/5–18: see Gylf. ch. 48 (cf. note to Gylf. 45/10).


P. 6/28 stór verk: perhaps a reference to the Aeneid and other accounts of Aeneas as founder of the Roman nation (e.g. those in Breta sǫgur, Hauksbók 1892–6, 231–302, especially p. 233).


Verse 1 Skj A i 344, B I 316; verse 4 of Þorfinnsdrápa, composed in honour of Earl Þorfinnr of Orkney, probably soon after his
death in 1064. Only in SnE. Other quotations from this poem are verses 290, 282 [= 344], 297, 384, 106, 298. See Fidjestøl 1982, 131–2, who points out that some of the verses Finnur Jónsson assigns to this poem could in fact be from Rognvaldsdrápa (see note to verse 114), especially verses 1, 290 and 384. Cf. also note to verse 105. There are also verses from Porfinnsdrápu quoted in Orkneyinga saga, Morkinskinna, Fagrskinna, Hulda–Hrokkinskinna, Hkr and ÖH.

P. 6/37 fóður is the regular gen. form of faðir both as a simplex and as a second element in a compound (spelled -r in R at 6/37). In compounds, however the nom. can be -fódr (6/32) and the gen. -fóðr or -fóðr. See Noreen 1923, § 420 n. 2. The first element is spelled All- each time in R.

Verse 2 Skj A I 191, B I 182; cf. NN 2256. Only in SnE; probably from a lausavísa, of which 13 others attributed to the same poet are quoted in Hávarðar saga Ísfirðings (cf. IF VI xciii).

Verse 3 Skj A I 119–20, B I 114; also quoted as verse 226. The second half of the verse is quoted as verse 337. The whole verse appears as one of 11 lausavísur attributed to Viga-Glúmr in Viga-Glúms saga (IF IX 95) and is also in Landnámaður (Þórðarbók, see Skarðsárbók 1958, 114 n.); half of one of the others appears in Skáldskaparmál as verse 255; one (half-)stanza is also quoted in Rekstaelsa saga, IF X 234. For the narrative contexts of the two verses quoted in Skáldskaparmál see IF IX 95, 89.

Verse 4 Skj A I 319, B I 295. On this poem see Frank 1978, 97–8. Thought to be from a poem in memory of Gizurr Gullbrá(rskáld), who fell at the battle of Stiklarstaðir in 1030; only in Snorra Edda.

Verse 17 (also only in SnE) is taken to be from the same poem, and a third quotation is found in Hkr II 382 and ÖH 572. Quotations from at least four other poems by Refr are found as verses 30, 124, 126, 127, 214, 216, 234, 246, 264, 347, 354, 363, and in Háttatal after verse 8. A further couplet is attributed to him in Edda Magnúsar Ólafssonar (294 and 377). In Hkr II 358 and ÖH 543 Gizurr gullbrá is described as this poet’s ‘fóstri’, which may mean that Refr was Gizurr’s pupil (cf. verse 4: 3–4; see Glossary under koma). Cf. Gizurr in Index. See also Landnámaður (IF I 100–01, 104–5), Eyþryggja saga, Njáls saga. In line 2 alliteration falls on er, see NN 2070 D, 2338; Kuhn 1983, 116–20, 164–5, 173–4; and the a in skáði has to be short to provide aðalhending (see Glossary under skáld).
Verse 5 *Skj* A I 69–70, B I 61; verse 11 of *Hálegjatal*. The reference is to Earl Sigurðr Hákonarson, who died in 962. Also in *Hkr* I 207, *Fagrskinna* 101, *Flb* I 67 (where the poem is called *Háleygjadrápa*); lines 5–8 also quoted as verse 278 and in *TGT* 27 and 103 (in W). Other verses of this poem are quoted as verses 33, 40, 23, 61, 220, 307. Further quotations appear in *Hkr*, *Fagrskinna* and *Flb*. The poem is largely a list of rulers, and clearly an imitation of *Inglingatal* (hence perhaps Eyvindr’s nickname), though less of it is preserved than of that poem; both use the metre *kvíðuháttr*, cf. *Háttatal* 102. *Háleygjatal* was composed about 985 for Earl Hákon Sigurðarson and traced his ancestry back to Sæmingr son of Yngvi-Freyr, according to Snorri’s Prologue to *Hkr* (I 4; *ÓH* 4; according to these sources Yngvi-Freyr (Ingunar-Freyr *ÓH*) was son of Njǫrðr, like Freyr in the Prose Edda); but Sæmingr was son of Óðinn according to the Prologue to *Gylf.*, p. 6, and also *Hkr* I 21, where his mother is said to be Skáði. WTBU have the acc. in line 1, but the nom. is perhaps explicable as anacoluthon (‘It was S. whom . . . ’). It is the obj. of *næmðu*. Cf. *Hkr* I 206–7.

Verse 6 *Skj* A I 78, B I 68; taken to belong to Glúmr’s *Gráfeldardrápa* in memory of Haraldr gráfeldr of Norway who fell at Limfjorden in 970 (in spite of the appearance of Óðinn to aid a Christian king; see Fidjestøl 1982, 91, who thinks it somewhat doubtful whether this verse belongs in the poem). The striking idea that Óðinn was ‘in’ the king in battle is also commented on by Finnur Jónsson (1920–24, I 526). There are other quotations from *Gráfeldardrápa* in verses 32, 279 (uncertain according to Fidjestøl 1982, 91), 394 (= 279/1–2), 243 and in *Hkr*, *ÓTM*, *Fagrskinna*, *TGT* and *Landnámabók*. See Fidjestøl 1982, 230–33 for an appreciation of this poem. Glúmr Geirason appears in *Landnámabók* and a number of sagas of Icelanders, including *Laxdœla saga* and *Reykdœla saga*.

Verse 7 *Skj* A I 64, B I 57; verse 1 of *Hákonarmál*, probably composed shortly after Hákon góði’s death c. 961 (or perhaps a few years later, see Fidjestøl 1991, 124). Like the anonymous *Eiríksmál* (quoted in verse 20 below), of which it is evidently an imitation (cf. note to verse 5), it is one of the skaldic poems composed in eddic style and/or using mythological and legendary motifs that seem to have been in vogue in Norway in the tenth century (cf. also notes to verses 9 and 407, and see Fidjestøl 1982, 179–80; 1991; de Vries 1964–7, I 136–46; *Háttatal* pp. 83–4); the
metre is a mixture of málaháttr and ljóðaháttr (Háttatal 95, 100). Further verses from the poem are quoted in verses 11 and 393, but most of the surviving poem, including this verse, appears in Hkr I 186–97 and Fagrskinna 86–95. Hákon was a Christian, but did not succeed in making his country Christian, and this poem celebrates him as one of Óðinn’s heroes (cf. Gylf. 21, 32).

Verse 8 Skj A I 137, B I 129; from Húsdrápa, of which 11 verses are quoted in Skaldskaparmál: verses 39, 64, 54 (this verse is attributed to Bragi except in U), 210 (repeated as verse 316), 55 and 56, 63, 8, 14, 19, 242, 303; one further quotation (verse 4) is only in the redaction of the second part of Skaldskaparmál in W, SnE 1924, 112. The poem is not known from elsewhere, though its composition in honour of Óláfr pái is described in Laxdela saga ch. 29 (ÍF V 80), where it is said that the descriptions in it were of scenes depicted on the panelling of Óláfr’s house at Hjarðarholt in western Iceland (c. 985). The subjects in the poem are all mythological, and that quoted here is one of several devoted to the funeral of Baldr (Gylf. ch. 49); the other topics treated in the surviving verses are Heimdallr’s conflict with Loki (see note to verse 64 below) and Þórr’s fishing for the Midgard serpent (see Gylf. ch. 48). Cf. Turville-Petre 1976, 67–8. Lines 1–2 have the same aðalhending in each line, cf. Háttatal 24 and 47. There is a lausavísa attributed to Úlfr in Njáls saga (IF XII, 263), ÖTM II 158 and Kristni saga (1905, 23–4) in which he refuses to side with the heathens against the missionary Þangbrandr.

Verse 9 Probably by Þorbjǫrn hornklofi, and from his poem Haraldskvæði or Hrafnsmál (verse 12; the poem contains a dialogue between a valkyrie and a raven) rather than Þjóðólfr (several verses thought to be from this poem are ascribed to Þjóðólfr in manuscripts, see Jón Helgason 1962, 10–14; Skj A I 26, B I 24; lacking in B and T (which attributes verse 10 to Þjóðólfr instead), open space in U (though U has 8/12). There is another quotation from Haraldskvæði in Gylf. 7 (there also attributed to Þjóðólfr), but the majority of the surviving verses are found in Fagrskinna and some in Hkr, ÖTM and Haralds þáttr in Fla II 53–63. The poem is mostly in málaháttr (Háttatal 95) and much of it is about Haraldr hárfagri’s most important victory, that at Hafrsfjǫrðr c. 885, but the poem as a whole may have been composed much later in Haraldr’s reign. Cf. note to verse 7 and Fidjestøl 1982, 55–6.
Verse 10 Skj A I 155, B I 147. The number of scribal errors perhaps indicates that scribes had difficulty with the language of this verse; in line 4 birkván ‘trembling wife’ is a possibility, but might be more applicable to Iceland (a volcanic country) than Norway, and it would not provide the expected hending. It is thought to be from Hákonardrápa, composed in honour of Earl Hákon Sigurðarson c. 990 (cf. Hallfredar saga 151); on this poem see Fidjestøl 1982, 102–6 and Frank 1978, 85–6 (it could as well be about some other earl).

All the surviving verses are found as quotations in Skáldskaparmál and nowhere else (verses 212, 248, 10, 121, 118 [= 291], 119, 288, 229, 230). The poem is marked by a series of images of the earl gaining the land of Norway as a husband gains or subdues a wife (Óðinn’s wife Jǫrð); such sexual imagery is found in verses 10, 118–19, 121 too, and also in verses 122, 214, 304, 309, 311, 408 (cf. also verse 149). Another poem by Hallfrøðr is quoted in verse 397.

Verse 11 Skj A I 66–7, B I 59; verse 14 of Hákonarmál, also in Hkr I 195; see note to verse 7.

Verse 12 Skj A I 79, B I 69; also quoted as verse 308. Taken to be from Kormakr’s Sigurðardrápa, composed c. 960 in honour of Earl Sigurðr Hákonarson, like the other quotations attributed to Kormakr in Skáldskaparmál (except for verse 360, see note): verses 292, 211, 241, 301, 21. Some of these verses may, however, be from a poem about his son Hákon (see notes to verses 292 and 301), and Fidjestøl (1982, 92–4) and Frank (1978, 117) question whether all the quotations are from the same poem; moreover Kormakr is said in Skáldatatal (SnE III 274, 280) to have composed also for Haraldr gráfeldr. Apart from the quotations in Skáldskaparmál, the only other verse preserved from Sigurðardrápa is in Hkr I 168, which is the only source to give the name of the poem. The poem is distinguished by the forn minni (references to ancient myths or legends) inserted at the end of most quatrains (Háttatal 13, hjástelt). Kock (NN 2511; cf. 261) tries to take beitihún as ‘baited bear’, but the interpretation is forced and requires further emendation.

Verse 13 Skj A I 417, B I 387. This is all that survives of the poetry of Steinþórr, about whom nothing further is known. The lines seem to be the beginning of a poem, since they have the conventional reference to the poet’s talent. Line 1: perhaps emend to
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forgervum?—krósa usually takes the dative case and most manuscripts have ítitum in line 4.

Verse 14 Skj A I 138, B I 129; verse 9 of Háindráp, see note to verse 8. This verse is again about Baldr’s funeral. Line 4 appears to be part of a stef (klofastef); the other part would have provided the subject of hlaut, presumably Óláfr pál’s hall, and an object; see Glossary under hijóta.

Verses 15–16 Skj A I 43, B I 37, ÍF II 255–6; verse 23–24/4 of Sonatorrek, Egill’s poem about the loss of his sons. The whole poem is found in one independent manuscript only of Egils saga and may not have been in the original (see ÍF II 245). The 12 lines quoted here constitute the only quotation from the poem outside the saga. The comment after verse 16 indicates that the text of verse 15/3 ought to read guðjaðar; manuscripts of Egils saga mostly have goðs (or góðs) jaðar.

Verse 17 Skj A I 319, B I 295. See note to verse 4. The verse-form is alhent (Háttatal 44) The poet seems to be expressing his gratitude to Óðinn for the gift of poetry. See Frank 1978, 97–8; Kuhn 1983, 305–6.

Verse 18 Skj A I 123, B I 117. See Foote and Wilson 1970, 366. Verse 3 of Vellekla (the title is given in Hkr 1 and Egils saga). Other quotations in verses 27, 28, 25, 34, 35, 247, 306, 197, 227, 223, 334; many other verses are quoted in Hkr, Fagrskinna, ÓTM; one couplet in TGT. Verse 222 (attributed to ‘Einar’) may also be from this poem. The poem was addressed to Earl Hákon Sigurðarson and composed c. 986. The title (‘lack of gold’) is probably an ironic hint that the poet expects reward.

Verse 19 Skj A I 138, B I 129; verse 10 of Háindráp (see note to verse 8), again about Baldr’s funeral.

Verse 20 Skj A I 174, B I 164; verse 1 of the anonymous Eiriksmál on the death of Eiríkr blóðóx (died in England 954). Otherwise the poem survives only in Fagrskinna 77–9, where it states that it was commissioned by Eiríkr’s queen Gunnhildr. Cf. note to verse 7. It is not clear why this verse should be included in this chapter, as the only reference to Óðinn is by his proper name, and there are no kennings of any kind. Line 10: perhaps read kæmi (as U and B; cf. blóta in Glossary and Introduction p. liii).

Verse 21 Skj A I 80, B I 70; Frank 1978, 117–18; see note to verse 12. Allvaldr Yngva aldar ‘he who has complete power over
the people of Norway' is the kind of language more usually applied to a king, and is rather a flattering title for a jarl, even one as powerful as Sigurðr Hlaðajarl or Earl Hákon. See Yngvi in Index.

Verse 22 Skj A I 418, B I 388. Only known from here, and nothing further is known of the poet, whose name is given as Þórálfr in WB, as börvaldr in U. His date is uncertain, and the context of the verse is obscure.

Verse 23 Skj A I 68, B I 60. This quotation, which is thought likely to be from Eyvindr’s Háleygjatal (see note to verse 5), does not include a complete sentence, only a relative clause; the antecedent is probably (a kenning for) the mead of poetry, and the subject of the clause must be Öðinn (farmagnuðr), who, in the form of an eagle, bore the mead back to the gods from where it had been kept under a mountain by the giant Suttungr (pp. 4–5). The name Surtr must be a giant-name used as a common noun to refer to Suttungr, and may be part of a kenning for the mead of poetry rather than dependent on sökkdölum.

Verse 24 Skj A I 13, B I 3; from Bragi’s Ragnarsdrápa, according to Snorri addressed to Ragnarr loðbrók, and evidently an expression of gratitude for the gift of a splendid shield, depictions of myths and legends on which are described in the poem. This poem, except for verse 13, which is quoted both in Gylf. ch. 1 and Hkr I 15, and verse 3, which is also in FoGT (see note to verse 154 below), is only preserved in SnE. Other quotations are found as verses 237, 238, 154–8, 250–54, 48, 42, 51, 153, 366, 110. See also notes to verses 54 and 150. The topics of the extant verses are the fall of Hamðir and Sǫrli (cf. Hamðismál), Hjaðningavíg (cf. ch. 50 on p. 72 above), bōrr fishing for the Midgard serpent (see Gylf. ch. 48), the death of the giant Þjazi and Gefjun’s winning land from the Æsir (cf. Gylf. ch. 1). See Turville-Petre 1976, 1, and cf. Úlfr Uggason’s Húsdrápa, see note to verse 8. This verse is about bōrr’s fight with the Midgard serpent.

Verse 25 Skj A I 123, B I 117; from Einarr skálaglamm’s Vellekla, see note to verse 18.

Verse 26 Skj A I 492, B I 464. Not known from elsewhere, but evidently from the end of a poem. Cf. note to verse 199.

P. 11/26: presumably a reference back to 3/10–5/8. In U another list (somewhat different from the one here) of kennings for poetry precedes ch. 2 (SnE 1848–87, II 302) which is compiled from
4/1–5 and 5/7–8, see Introduction p. xli. The list of names here (11/26–9) mixes accusatives and nominatives, though they are all objects of *kalla*; cf. note to 14/25–30.


Verse 29 *Skj* A I 1415, B I 385. Several verses are quoted in *Skáldskaparmál* from a poem attributed to Órmar Steinþórsson that seems to be in praise of a certain woman (the others are verses 38, 205, 207, 360). Apart from verse 205, the first couplet of which is also in *TGT*, this poem is not known from elsewhere, though there may be another verse in *Edda Magnússar Ólafssonar* 397, see below. But it has been plausibly argued by Ólafur Halldórsson (1969) that the verses belong with the fragment said in *Flb* II 70 to be from Haraldr hárfagrí’s *Snæfríðardrápa* or *Snjófríðardrápa* (*Skj* A I 5) and that together they are part of a *drápa* by Órmar Steinþórsson addressed to an unknown woman. Verses 38, 207 and 360, as well as the verse in *Flb*, are probably from a *mansǫngr*, though verse 360 may be a *stef*. Nothing further is known about the poet, but he was probably composing in the latter part of the twelfth century (or maybe earlier, c.1130, see below) and based his poem on a fairy-tale in which Haraldr hárfagrí may have been a principal character. The story of Haraldr’s love for Snæfríðr in *Flb* II 69–70 may be based on Órmar’s *drápa* and give a better idea of its original content than the parallel version of the legend in *Ágrip* (*ÍF* XXIX 5–6; Driscoll 1995, 4–7). Two other fragments are attributed to Órmar, verse 138 and a half-stanza quoted in *U* at 84/18 (see notes to verses 138 and 303); a third is perhaps to be found in an anonymous verse in *Edda Magnússar Ólafssonar* 397 (see Jón Helgason 1966, 177; Ólafur Halldórsson 1990, 230–32; Poole 1982, 126–32). If this verse also belongs to *Snjófríðardrápa*, it may give a hint as to the recipient (cf. Poole 1982, 128), and perhaps indicates a date of c. 1130, see Ólafur Halldórsson 1990, 231. The sentence quoted in verse 29 is incomplete; the whole of the half-verse (except the parenthesis) is an *at*-clause. The remainder of the sentence is not extant. It is perhaps more likely that the sentiment applies to the character in the story rather than to the poet (see Ólafur Halldórsson 1969, 155).

Verse 30 *Skj* A I 320, B I 296. One of four half-verses in *SnE* (and nowhere else) that seem to be from a poem by Refr about a certain
Þorsteinn, perhaps the son of Snorri goði mentioned in Landnámabók and Eyrbyggja saga; the other verses are Skáldskaparmál verses 216, 264 and Hátatal 8/34–7. Cf. note to verse 4 above.

Verse 31 Skj A I 35–6, B I 31. Part of verse 2 of Egill’s Hófuðlausn, in praise of Eiríkr blóðøx; see Egils saga ch. 60. The poem is found in the Wolfenbüttel manuscript of Egils saga and in the fragment e but is not in Móðruvallabók and so is unlikely to have been included in the original version of the saga (texts of the poem also appear in Worm 1636, 227–41, and in a transcript by Árni Magnússon). There are further quotations from the poem as verses 350, 319, 184.

Verse 32 Skj A I 75, B I 66. The opening stanza of Grósföldardrápa, see note to verse 6 above; only found here. It confirms that the poem is a memorial poem, and to judge from the pl. mildinga in line 2 seems to be addressed to an assembly of rulers (or at least to more than one of the dead king’s brothers; cf. verse 11 of the poem, Hkr I 243, and see Fidjestøl 1982, 230).

Verse 33 Skj A I 68, B I 60; verse 1 of Háleygjatal, see note to verse 5 above. The second half of the verse is also quoted as verse 40.

Verse 34 Skj A I 123, B I 117; verse 5 of Vellekla, see note to verse 18 above. The syntax of this verse is uncertain: vágr is clearly the base-word in a kenning for poetry, and is the subject of eisar; Kock (NN 2916) takes aldrhafs as the determinant, rather than Rognis, which he takes with verk, though the kenning vágr aldrhafs would be unparalleled. It would surely require another determinant (Óðinn’s) to be an acceptable kenning for poetry. If the determinant is taken to be Rognis this leaves aldrhafs (if taken as a single word) unattached; in NN 391 Kock takes the kenning alda Óðreris aldrhafs as the subject of þýtr, leaving vágr unattached as subject of eisar. Verk Rognis aldrhafs might also be an acceptable kenning for poetry. Alternatively, aldr could be adverbial (‘always’), and hafs has been taken as part of the kenning alda hafs Óðreris (so Reichardt 1928, 199, where verk is taken as absolute and Rognis with vágr), though it is unnecessary, since alda Óðreris is a complete kenning for poetry in itself (subject of þýtr við fles galdra, so NN 2916). It seems natural to take visa with fyrir, Rognis with verk (subj. of hagna) and mér with hagna, but if Rognis is required as the determinant in the kenning vágr Rognis, fyrir must go with mér and visa with verk, and hagna must be absolute.
Verse 35 Skj A I 123, B I 117; verse 6 of Vellekla, see note to verse 18. Fley, if dat. as is to be expected after hlýði, ought to be fleyi, but possibly the -i is elided before j- (cf. Noreen 1923, § 369 n.). Konráð Gíslason (1872, 13–14 (295–6)) suggests emending hlýði in line 3 to heyri, which takes the acc.

Verse 36 Skj A I 148, B I 139; taken to be from an otherwise unknown poem about Earl Hákon Sigurðarson, since there appears to be a pun on his name (of kon maran: ofljóst, cf. marr in Glossary; compare the verse attributed to Queen Gunnhildr in Fagrskinna 75 and see NN 249). It may have been composed c. 990. Cf. Skáldatal (SnE 1848–87, III 280). Kock (NN 441) reads orða sáð oss grœr á sefreinu Sónar (cf. Frank 1978, 96–7).

Verse 37 Skj A I 98, B I 93. Together with verse 315, this is all that survives of the poetry of Vǫlu-Steinn, which is only found in Snorra Edda. The verses seem to be fragments of a poem about his dead son Ögmundr addressed to his other son Egill (see Landnamabók, ÍF I 159–60, 184, 186; Finnur Jónsson 1920–24, I 510–11). On the attribution see Frank 1978, 95: Landnamabók 184 could be taken to mean that this verse was actually composed for Vǫlu-Steinn by Gesr Oddleifsson (on whom see Gisla saga, Hávarðar saga, Laxdœla saga, Njáls saga).

Verse 38 Skj A I 415, B I 385; see note to verse 29 above.

Verse 39 Skj A I 136, B I 128; verse 1 of Híðrápa, see note to verse 8 above. In SnE 1848–87, III 14, this verse is interpreted without emendation. Most commentators use the text of U (see t. n.), and in line 1 telk might be preferable to ték.

P. 14/13: see verse 33/5–8.

Verse 40 is lacking in TW. It has already been quoted in verse 33/5–8, see note to this verse.

P. 14/18–20 A different explanation (and one this time involving word-play between lið (1) and líð, cf. p. 109/16–18) from the metaphorical one at 4/3–5, where the mead of poetry was the means by which the dwarfs obtained a passage to the shore; here the mead of poetry is simply the possession of the dwarfs, and is called ship because of the similarity of the words for vessel and strong drink.

P. 14/19 líð heitir skip: cf. 109/16.

Verse 41 Skj A I 183, B I 173. Anonymous; perhaps from a love-poem. According to 108/28, tröllkvina vindr can mean thought, and maybe giant’s wind can too. See Glossary under bergjarl, ÍF II 251.
P. 14/25–30 Note that in the lists of names here and elsewhere the nom. is sometimes used when grammatically the acc. would normally be required; some manuscripts (U and, in part, T) regularise the cases. Cf. also 11/26–9, 17/28–30, 18/15–16, 19/35–20/7, 39/1–2, 13–15, 40/27–31, 106/11–13. The variation in case perhaps implies that some lists were added to after being first written.

P. 14/30 Verse 42 seems to be part of Bragi’s instruction of Ægir, and thus he seems to be either quoting his own verse or that of his namesake the human poet. The distinction is perhaps implied by the use of the word skáld after Bragi’s name (see Bragi (1) and (2) in Index).

Verse 42 Skj A I 4, B I 4. Another verse from Ragnarsdrápa about Þórr’s fight with the Midgard serpent; see note to verse 24. Kock, NN 219, takes at sandi with lá slakr and line 3 with rakðisk; cf. Turville-Petre 1976, 5.

Verse 43 Skj A I 6, B I 6. This also seems to be from a poem about Þórr’s fight with the Midgard serpent (Gylf. ch. 48). The only other verse surviving from Ólavir hnúfa is a lausavísa in Skáldsaga in Hauksbók (1892–6, 447). Sonr Jarðar may be subj. of aðstisk (parallel to umgjörð) or the sentence may have continued in the following (lost) lines.

Verse 44 Skj A I 152, B I 144. From Eilífr’s Þórsdrápa, only known from SnE, and quoted in extenso as verses 73–91, see note to these verses. Another half-verse appears in verse 53. This one is placed by Finnur Jónsson at the end of the extant poem (Skj A I 152). Lines 1–2: the alliteration requires the archaic forms Vreiðr, Vrǫsku. Cf. verse 82: the last two lines of these two verses presumably form a stef. Cf. verses 36 and 268 and notes.

Verses 45–7 Skj A I 140, B I 131. Also from a poem about Þórr’s fight with the Midgard serpent (Gylf. ch. 48), and only preserved here. Nothing else by Eysteinn has been preserved, and he is not referred to elsewhere. Verse 45 is lacking in T.

Verse 47 Finnur Jónsson’s arrangement of the syntax (Skj B I 131) is very tortuous, and rendi must be emended to rendu íf sjújár is the subj., cf. NN 421. It might be more natural to take brá vörð as impers. (‘it came about’) and seiðr jarðar as subj. of rendi fram (though actually seiðr could be the subj. of both verbs), and although renna usually has a dat. obj., it can take an acc. obj. with the sense of ‘cause (something) to flow’, though generally this
will then refer to pouring a liquid (see Fritzner 1886–96 under renna (nd) 3, 8; there are no unequivocal examples of the acc. under 8).

Verse 48 Skj A I 3, B I 3. Another verse from Ragnarsdrápa about Þórr’s fight with the Midgard serpent; see note to verse 24.

Verse 49 Skj A I 140, B I 132. Also from a poem about Þórr’s fight with the Midgard serpent (Gylf. ch. 48), and only preserved here. Part of another poem by Gamli is found as verse 401.

Verse 50 Skj A I 144, B I 135. Together with verse 58, this seems to be part of a poem celebrating Þórr’s victories over giants and giantesses. Verse 267, however, if it is by the same poet, must have been composed after his conversion to Christianity (cf. Eilífr Guðrúnarson). The poet is not referred to elsewhere.

Verse 51 Skj A I 4, B I 4. Another verse from Ragnarsdrápa about Þórr’s fight with the Midgard serpent; see note to verse 24.

Verse 52 Skj A I 4, B I 4. Not found elsewhere. Since this verse seems to be addressed to Þórr, it may be from a separate poem about him, rather than from Ragnarsdrápa. Mærum simbli sumbls is taken to be a kenning for a giant, and the dat. to mean that Þórr is returning from an encounter with him (or of could be emended to af). A word simblir or simblir is unknown (symblir would be more plausible; ‘the feaster of the feast!’?); the word sumbl suggest a connection with the mead of poetry, though Þórr is not usually associated with that. On the interpretation given in the Glossary s. v. simblir see SnE 1952, 345.

Verse 53 Skj A I 151, B I 143; Frank 1978, 112–13. Liðhent (Háttatal 41, cf. notes to verses 88/4 and 334 below). See notes to verses 44 and 73–91. This quatrain seems to belong in the poem between verses 87 and 88 below.

Verse 54 Skj A I 137, B I 128. In spite of the attribution to Bragi, this is thought to be more likely part of Úlfr Uggason’s Húsdrápa, see note to verse 8 (it is attributed to Úlfr Uggason here in U; both verse and attribution are lacking in T). It relates to the story told in Gylf. ch. 48, like several verses of Ragnarsdrápa, so the attribution in R and W is an understandable error.

Verses 55–6 Skj A I 137, B I 129, there taken to be two halves of the same verse from Húsdrápa about Þórr’s fight with the Midgard serpent (they are not separated in U, though the capital V is out in the margin at 17/9, as well as a v = visa); see note to verse 8 and Frank 1978, 110–12. In verse 56 (and the prose comment at 17/13)
Þórr is referred to in terms of his opponents, the giants (cf. the Anglo-Saxon poem Beowulf, where both the hero and the monster Grendel are referred to as aglæca, and where the hero, like his opponent, fights without weapons; see Beowulf and the Fight at Finnsburg 1950, 298 under aglæca and lines 435–40 and note); cf. ch. 31 (40/15) where Snorri says it is inappropriate to refer to people in terms of giants unless one wants to be satirical. On the other hand terms for giant or troll (though more commonly those for giantesses) can simply mean enemy or opponent or destroyer (e. g. 71/5 and verse 245; cf. Hveðra in Index and note to verse 68; Egils saga Skalla-Grimssonar verse 32, Íf II 172; see also SnE 1931, 256/5–7, 257/7–10; Meissner 1921, 147–8; note to verses 451–62). Þórr can be seen as the opponent of the river Vimur (cf. 25/6–13, 15–18).

Verse 57 Skj A I 135, B I 127. A rare example of a verse addressed to Þórr (cf. verse 52): all the verbs are 2nd pers. sg. In verse 58, too, four of the verbs are 2nd pers. sg. Nothing more of Vetrliði’s work is preserved, but see Njáls saga (Íf XII 260–61) and Hkr I 320, where he appears as a determined opponent of Christianity; also Kristni saga, Landnámabók (Íf I 348) and Egils saga Skalla-Grimssonar (Íf II 59); and Finnur Jónsson 1920–24, I 471.

Verse 58 Skj A I 144, B I 135. See note to verse 50.

P. 18/1 daemi: a story giving the reason for something; a reference to Gylf. ch. 49.

P. 18/3 On Njörðr’s association with waggons see Turville-Petre 1964, 170–73; Wyatt and Cook 1993, xviii–xix.

Verse 59 Skj A I 330, B I 303–4; ‘vers rapportés’. Lines 1 and 5, 2 and 6, 3 and 7, 4 and 8 make up respectively four different independent sentences about mythology or legend. If sonar is emended to sona in line 1 (as in WT), there is not only a more perfect rhyme, but it accords better with other sources about Guðrún, who is said in e. g. Hamðismál 8 to have killed two of her sons (cf. p. 49 below). The verse is only known from here, and its context is unknown. It is in runhent (Háttatal 80–94). Cf. notes to verses 259 and 375.

P. 18/14: a reference to Gylf. ch. 23.


Verse 60 Skj A I 46, B I 40; lacking in T and U as well as in B. Part of verse 17 of Arinbjarnarkviða (Arinbjørn’s name is included in
a pun, *Grjótbjörn*), which is preserved (incompletely legible) in *Möðruvallabók*, where it is written at the end of the text of *Egils saga* (in a different hand from the main text). The poem was probably not included in the saga originally. Four lines of verse 8 are also quoted in the redaction of the second half of *Skáldskaparmál* in W (*SnE* 1924, 112), and verses 15, 24 and 25 in *TGT*. The poem was composed in honour of the Norwegian nobleman Arinbjörn, celebrating Egill’s friendship with him. See *Egils saga Skálla-Grímssonar* ch. 78.

Verse 61 Skj A I 68, B I 60; the quotation consists only of a subordinate clause (‘when . . .’). The context (and so the identity of the earls’ enemy and the locality of *útrǫst*) is unknown, though the lines are probably part of *Háleygjatal*, see note to verse 5. Finnur Jónsson (*Skj* B 60) suggests that the subject may be *bági Belja dólgs* (Surtr?—see *Gylf.* 50/30) and that *jarla* goes with *útrǫst*.

Verse 62 = *Grímnismál* 43. The only quotation in *Skáldskaparmál* from a mythological poem in the Codex Regius of the eddic poems except for the two quotations from *Alvíssmál*.

Verse 63 Skj A I 137, B I 129. From *Húsdrápa*, about Baldr’s funeral; see note to verse 8.

P. 19/10 *fyrr*: cf. *Gyrf.* ch. 27, where a verse from the poem mentioned at 19/12 is quoted. *Menniskr Freyju*: cf. 19/15, 20/3–4 and note and verse 64 n. On the theft of Brísingamen see *Sórla þáttr* (*Flb* I 304–5).

P. 19/11 *sverð* is subj. Cf. 108/8–9 and note on p. 225.

P. 19/18–19: cf. *Gyrf.* ch. 34.

P. 19/20–21 The title *frumsmiðr bragar* might be expected to apply to Bragi gamli the human poet (the earliest known in Scandinavia) rather than to the god; Óðinn is elsewhere credited with being the divine originator of poetry (3/10–5/8). Cf. *Hávamál* 105–7; *Ynglinga saga* ch. 6 (*Hkr* I 17); *Sonatorrek* 24 (*ÍF* II 256). If the god Bragi is still the speaker, as at the beginning of *Skáldskaparmál*, the statement is even odder (cf. notes to 2/2–4 and 14/30).


‘Ullr’s ship’ is a kenning for shield (cf. Ullr in Index and see Meissner 1921, 166), but it is possible that Skjóldr was the name of his ship, rather than that Ullr used a shield as a ship, since there is no story known to provide the origin for this idea. Cf. Turville-Petre 1964, 182, and Tolley 1996, 22–3 and 44 n. 53,
where it is suggested that the reference is to the use of a shield as a means of transport (i. e. as a ski or skate, cf. *ǒndur-Áss* and Saxo Grammaticus 1979–80, I 79, II 58).

P. 19/35–20/7 Note alternation between nom. and acc. in lists after *kalla*; cf. 11/26–9, 14/25–30 n. above.

P. 20/1: cf. *Gylf.* ch. 34.

P. 20/2 Áli is elsewhere in SnE said to be son of Óðinn (Gylf. 26; *Skáldskaparmál* verse 429; cf. *Skáldskaparmál* 6/20, 27), though he is not mentioned as a god in PE. In Gylf. 26 he is said to be the same as Váli. There appears to be a Váli son of Óðinn as well as a Váli son of Loki (Gylf. 49 and 53; *Vafþrúðnismál* 51, *Völuspá* 34), though the texts are not entirely certain (see *Gylf.* 177–8), and maybe Snorri took the names Váli and Áli to be alternatives for both persons, though they are listed separately in verse 429 (see *Gylf.* Index, Álir, Váli). The present passage can be punctuated to give various meanings: Loki may be called *fóður* . . . Ála or Ála frænda ok *fóðurbróður*; Ála frænda ok fóður, bróður, sinna ok sessa Óðins; to call him either *fóðurbróður* Ála ot Óðins, or *bróður* Óðins is however problematical, though in Lokasenna 9 he claims to be Óðinn’s sworn brother. The reading quoted in SnE 1848–87, I 268, giving Váli here instead of Áli in W, is wrong.

P. 20/2–4 *sinna ok sessa Óðins*: cf. Lokasenna (note also *rægjanda goðanna* and other titles below); *heimsæki ok kistuskrúð Geirröðar*: cf. ch. 18; *þjófr* *jotna*: i. e. one who steals from giants, e. g. in his stealing back of Iðunn, see below and cf. his theft of Sleipnir, *Gylf.* ch. 42; or maybe one who steals on behalf of giants, as in the theft of Iðunn’s apples; *þjófr* *hafrs*: cf. *Hymiskviða* 37; *þjófr* *Brísingamens*: see note to 19/10 above and verse 64 below (*Húsdrápa* 2) and note; *þjófr* *Iðunnar epla*: see p. 2 above and verses 100–103 below (*Hautlǫng*, verses 9–11); *Sleipnis frænda*: see *Gylf.* ch. 42. As can be seen, several of these descriptions of Loki correspond to parts of *Hautlǫng* and *Húsdrápa*.

P. 20/5 *hárskáði Sifjar*: cf. ch. 35.


Verse 64 Skj A I 136–7, B I 128. From *Húsdrápa*, about the conflict...
between Loki and Heimdallr (cf. 19/10–11, 14–15; Turville-Petre 1964, 128–9). There is no more detailed version of this story extant; see 19/10 n. and verse 100. See note to verse 8.

P. 20/18 Though it could be a reference to Gylf., and thus be intended as a supplement to it, it is perhaps more likely that this is just a continuation of (and a reference to) the narratives of the first four chapters of Skáldskaparmál. In either case it seems to mark the following passages as afterthoughts. In fact these stories in chs 17–18 have little to do with the origins of kennings and have not given rise to many of them (except for shield = Hrungrir’s pedestal, see Meissner 1921, 166), and they contain few references to poetic diction. The references to Bragi and Ægir in them link them with those at the beginning of Skáldskaparmál, however, which is where they also appear in U (before ch. 2; in U Skáldskaparmál is marked as beginning after ch. 18), and this may have been the original arrangement. The frame may have been imposed on Skáldskaparmál later, though ch. 4 and many later chapters also begin with questions and answers, and Skáldskaparmál seems to have been conceived from the start as a dialogue. Cf. Introduction pp. xviii–xx.

P. 20/31 Þórr’s exploits as a drinker are referred to in Gylf. ch. 46.

P. 21/24 ristubragð: a sign for cutting or carving (cf. rista). Hrungnis (or Hrungners) hjarta is mentioned by Gísli Brynjúlfsson (1823, 141; see Blöndal 1920–24, 361), but it is doubtful whether his information is derived from a medieval source (other than Snorra Edda), since there is no other early mention of this sign.

P. 22/32 One would expect hǫffði; but cf. 22/2–3. Either the cases are being used inconsistently (cf. Fritzner 1886–96, II 194b, under í (1) ß; Cleasby and Vigfusson 1957, 316–17) or hǫfuð is a rare example of an endingless dative (otherwise known for certain only in the word góz, see Noreen 1923, § 361 n. 2).

Verses 65–71 Skj A I 19–20, B I 17–18, Haustlǫng verses 14–20. Haustlǫng is a shield-poem (sér á baugi verse 65/1, 3–4, i. e. on the shield or shield-boss or its surround, cf. 67/22–4), cf. note to verse 24. It describes a shield given the poet by a certain Þorleifr (thought to be inn spaki, son of Hǫrða-Kári) c. 900 (or somewhat later if it was the same Þorleifr who was involved in the setting up of the Alþingi in Iceland in 930; cf. Hkr I 90–91, 126–7, 163, 304; HF I 7 (cf. n. 5), 313; Agrip and Fagrskinna); see verses 71/7–8,
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92/4, 104/8. The poem is only preserved in SnE; there are further quotations as verses 92–104 and parts of these two passages are repeated in verses 341, 305, 108. The topics of the extant verses are the theft of Iðunn and the death of Þjazi (cf. 1/16–2/23 above), and Þórr’s encounter with Hrungrí. See Turville-Petre 1976, 8–9.

Verse 65/3 hellis hyrjar bǫrr is presumably a kenning for (generous) man, and probably vocative, since the rest of the sentence seems complete in sense; MS ‘bix’ clearly needs emending, and the tree-name bǫrr is perhaps the most plausible (W has ‘baur a’ (Skj A I 19) or ‘borua’ (SnE 1924, 64; this looks the more likely reading). T ‘maur á’, but hellis hyrr is not a known kenning for gold, and the separation of á from baugi is unsatisfactory. Kock, NN 139, takes hellis bǫr = giant (acc.), á hyrjar baugi = on the shield (hyrr is a sword-name in verse 458/7; see NN 2722): ‘also on the sword’s circle can be seen how the terror of giants visited the cave-tree, the mound of Grjóttúnn.’

Verse 66/1–4 Kock (NN 140) takes (en) Ullar fyrir mági with line 3 rather than with lines 1 and 4 (or with both, cf. NN 1812?). Reichardt (1928, 161) and Finnur Jónsson (1924, 324) take en endilág with line 3 and knáttu ǫll Ullar fyrir mági with line 4 (cf. Skj B I 17).

Verse 67/2–3 Finnur Jónsson (Skj B I 17) reads bjǫrg hristusk ok berg brustu rather than berg hristusk ok bjǫrg brustu (cf. Reichardt 1928, 116); this perhaps links the nouns with more suitable predicates as well as being stylistically preferable in spite of making the word-order slightly more tortuous. Kock NN 141 reads line 3 as a complete sentence, in line 2 bjargsólgnun ‘greedy for food’ (or bergfólgnun ‘rock-sheltered’ NN 2506; bergs with dólg, ‘enemy in the mountain’ NN 2409); in line 4 upphiminn with manna. Thus he makes lines 1–2, 3 and 4 three separate statements with bjargsólgnun dólg the obj. of þyrmðit and upphiminn manna the subj. of brann.

Verse 67/5–8 It is clear that the three words in line 6 together with vǫgna and váttr must be a kenning (or perhaps two kennings, see NN 226) for giant, acc. with frá ek, though the elements can be taken in various orders. Reichardt 1928, 102 reads myrkbeins Haka reinar vagna (or vagnar) váttr, watcher of whale(s) of dark bone of land of Haki (whales of cliffs = giants) as subj. of þátti. See váttr in Glossary.

Verse 68/5–8 Keeping hraundrengs as gen. dependent on trolls
(varðat would then be impers., ‘there was not long to wait’) would give the kenning hraundrengs rúna trǫll (rock-gentleman’s friend’s enemy = Mjöllnir) dependent on trjónu; bǫðrum would need to be emended to hardr (with trjónu) as suggested by Meissner 1921, 427. Although this gives a full rhyme in the odd line, it does make the meaning easier.

Verse 71/1 áðr links with stóð eðr ólaus in verse 70, a rare example of a sentence continuing over the stanza-division. Cf. verses 81/1, 102/1; Háttatal 15. Line 3: though some whetstones are reddish in colour, it is likely that it rauða refers to blood.

P. 24/17–19 The motivation for including these stories seems to be similar to that in Gylf: they have little to do with poetic diction. Cf. 20/18 n. This is the last reference to Ægir and Bragi as speakers in Skáldskaparmál.

P. 25/2 ljá can take either a gen. or acc. obj.; here the first of the three objects is gen. pl., the other two are acc. (in W and U the first two are gen.). Cf. 106/2–3 and afla in Glossary.

Verse 72: evidently a quotation from an otherwise unknown eddic poem (PE 317).

P. 25/27 Here U adds a further otherwise unknown verse, perhaps from the same poem (PE 318):

Þá kvað þórr:
Eínu sinni
neyta ek alls me[gin]s
jótna gýðum í
þá er Gjálp ok Gneip
dór Geirraðar
vildu hefja mik til himins.

Verses 73–91 Skj A I 148–151, B I 139–44. The only record of Þórsdrápa (apart from further quotations probably also from this poem in verses 44 and 53). It is the most detailed skaldic account of any of Þórr’s exploits (all the extant verses are about his journey to and encounter with Geirrœðr), though the series of strange kennings, especially those for giants, suggests it is only partly serious. This use of kennings for giant that use words referring to human beings (cf. giant-kennings that use names of gods as base-words), which is one of the main effects in this poem, is an extension of the frequent use of self-contradictory images in kennings (cf. Háttatal 6/15–16 n.), but the result is
rather comic. There may have been a stef (verse 44/3–4, verse 82/7–8), see note to verse 44. Eilífr also composed Christian verse (see verse 268 and cf. note to verse 50) as well as a poem about Earl Hákon (verse 36), but all that survives of his work is preserved in SnE only. See Finnur Jónsson 1900; Reichardt 1948.

Verse 73/1–2 DD interprets fellir fjǫrnets flugstalla goða as ‘tightener of the lifenet of the gods of precipitous altars’, taking fjǫrnet as a device for killing giants.

Verse 74/1 DD takes geðstrangrar with gǫngu, ‘a journey strenuous to the spirit’; Finnur Jónsson (Skj B I 139) emends to geðstrangr, adjective with Þórr. Kock, NN 2502A, 2756D, reads geðstrangra as gen. pl. with gǫngu, ‘of the determined ones’.

Verse 75/2 farmr meinsvárans arma looks like a kenning for Loki (meinsvárans with arma, referring to one of Loki’s mates; or meins várans (vári ‘defender’), whether or not söknar hapts is part of it. Kock’s meinsvarrans (harmful woman, i. e. Angrboða, NN 2106) is quite attractive. DD reads mein-Svárans as a term for a giant, the burden of whose arms is a giantess; farms gen. with for söknar (‘a journey of attack against’), and Hapt = fjall (of fjölst, fjall m. = fetter) as the subject (though it is n.). Galdrs Rǫgnir = Öðinn (NN 445) does not, however, fit well into the story, and DD takes it as a kenning for Loki. Kock also suggests (NN 2106) that söknar hapts (i. e. Gunnarr (cf. Atlakviða) = gunnar ‘battle’, gen. sg.) goes with svipti sagna, meaning leader of the battle-crew, i. e. Þórr. Line 8 Endils á mó is taken by Kock (NN 1080) to mean ‘on the sea, in the water (river)’, and the subject of spendi (spendu) as galljóns halla manntælir (-endr), ‘the destroyer(s) of the men of the eagle’s halls’ (of the giants, i. e. Þórr and his companion).

Verse 76 Kock (NN 446) takes Gunnvars himintorgu as a kenning for giant, genitive of destination; and frumseyrir dreyra = Þórr as subject of kom til vers fróðar fjöðra. DD takes Gangr as the name of a giant, his vánr as hunting-grounds (acc. of route travelled with göngu, the subject of which would then be unexpressed), til vers gunnvargs fróð-xar himintorgu as the destination (‘to the fishing-haunt of the war-wolf of heaven’s fair targe’ (i. e. of the sun, the wolf of which means giant); and fjöða frumseyris kom dreýra as a separate statement, ‘the women’s first rank spill of blood came’.

Verse 78 Kock (NN 447) interprets ‘there on the bottom before the meeting-keen son (bur) of Jǫrð (markar = earth) they set shoot-
ing-snakes’ net; the smooth round stones did not rest’. DD also takes \textit{i mørk} to mean ‘into the ground’, \textit{byr háf-markar} ‘storm of the fish-snare land’.

Verse 79/1–4 Reichardt 1928, 8–9, 208 reads \textit{mar} (for \textit{maðr}) as obj. of \textit{leit}, which is substituted for \textit{sér} in line 1, as in \textsc{Skj} B I 141 (W and T have \textit{lét}, see Introduction p. liv), and punctuates (\textit{gatat}) \textit{mar njótr} in \textit{neytri njárðr} (\textit{rød fyrir sér} \textit{-gjarðar}, thus taking \textit{in neytri} with \textit{njótr.} Cf. \textit{in} in Glossary.

Verse 79/5–8 Kock’s interpretation (\textsc{NN} 450) simplifies the syntax: ‘The diminisher of Þorn’s children (Þórr) said (\textit{lét} instead of \textit{laer}) that unless the surge of Mǫrn’s blood diminished for him, his might would grow to the height of heaven (\textit{til svíra salþaks}).’

Verse 80/1–4 Kock’s suggestion that \textit{sverðrunnit fen} is the object of \textit{óðu} is attractive, but the rest of his interpretation is unconvincing (\textsc{NN} 451). \textit{Gunnar setr} might, however, be a kenning for shield (see \textsc{LP} under \textit{setr}). Kock adduces \textit{Vǫluspá} 36, \textit{Á fellr . . . sǫxum} \textit{ok sverðum}, as a parallel to \textit{sverðrunnit fen} (\textsc{NN} 2250). DD takes \textit{sverðrunnit} (‘knife-streaming’) \textit{fen Fríðar} (‘liquid of the woman’ = \textit{river}) as the subject of \textit{flaut}.

Verse 80/5–8 Possibly ‘Against the causer of trouble for the earth’s swift runners (giants) surged a wave mightily blown by the storm of the áss of the earth’s snowdrift (giant; see \textsc{Áss} in Index), see \textsc{NN} 452. DD reads \textit{runkykva} ‘enliveners of the running stream’, i. e. the giantesses causing the river to swell (cf. Reichardt 1948, 357: \textit{jardar skafts hauðrs runkykva}, ‘enliveners of the flow of the land of the world of snow-drift’). Finnur Jónsson (\textsc{Skj} B I 141) emends to \textit{rúmbyggva} (with \textit{áss hauðrs} as a kenning for giants).

Verse 81/1–4 Kock (\textsc{NN} 453) takes \textit{skauar ýta sinni} as governed by \textit{með, á seilhimin sjóla} as ‘on the lord’s shield’. Reichardt 1928, 53 reads \textit{á skaunar seilhimin} (‘on the shield’) and takes \textit{sjóla} with \textit{afraun} (i. e. a test of strength for Þórr). \textit{Á seil skaunar himin-sjóla} might be better.

Verse 81/7–8 \textit{fór stríðlundr með: stríðlundr} is probably used as a virtual adverb, and \textit{fara með} may have the sense of ‘use s–thing (in a certain way)’. See \textit{með} and \textit{stríðlundr} in Glossary.

Verse 82/1–4 Kock (\textsc{NN} 454) takes \textit{glamma stöðvar dolgvamms firum} as a kenning for giants, dat. with \textit{stríðkiðvendum}; and \textit{djúpakarn} as a word for heart. The last at any rate is better than Finnur Jónsson’s tmesis (\textsc{Skj} B I 141; see \textit{djúp} in Glossary).
Verse 82/5–6 arfi in RTW looks like the base-word of a kenning (for Þórr); if so, eíðs fjárðar ought to represent a description of Óðinn in the gen.; eíðs of fjárðs ‘of one remote from, i. e. lacking regard for, his oath’ (cf. Hávamál 110)? But this fails to rhyme. Possibly a kenning for Jǫrð (cf. NN 2502B)? Kock’s suggestion that it is a kenning for Loki is improbable (NN 455). Lines 7–8 seem to be a stef; cf. verse 44 and note.

Verse 83/1–4 Kock (NN 456) takes sverðs sífunu (sword’s continual flame, i. e. blade) with líðhatar; hlífar borðs Hǫrðar as a kenning for warriors (i. e. in this context giants) and dyn hardgélítins barða (noise of the hard fetter of the ship, i. e. of shields) as the kenning for battle. DD reads hlífar for hlífar (which is probably unnecessary to the battle-kenning, which she takes as dyn barða hard-Gléitins, din of the wolf of the shield, i. e. of the sword) as part of the kenning for giants (Hǫrðar hlífar borðs ‘Hǫrðalanders of the slope of the river-bank’ (this is not one of the usual meanings of borð). RTW have -hattar in line 2, but this is probably just a spelling for -hatar, see Introduction p. liv. In lines 6–8 there seem to be two kennings for giants, one dependent on hrjóðendr, the other on víð; if hrjóðendr governs fjóru hjóðar skytju (those who lay waste the refuge of the beach-people), skýld-Breta might be taken as also governing fjóru hjóðar (the Briton who is kin to the beach-people; cf. verse 78, where háf- seems to belong with both mörk and markar). Kock (NN 457) reads hylríða fjóru (wolf’s beach = desert) hjóðar as meaning ‘of the giants’ (gen. with hrjóðendr), and skýld-Breta skytju as meaning ‘female defenders of shield-Britons’, i. e. giantesses.

Verse 84/1–4 There seem to be three phrases that mean giants here. Kock changes með to fyr governing kneyfi dróttar dóg-Svíþjóðar kólgu and takes line 3 as a parenthesis, flesdrótt as the subj. of dreif í vá nesja: ‘Because of the crusher of the troops of the wave of hostile Sweden (the giants)—the company took to flight—the rock-troop fled to the safety of the nesses’ (NN 458). Reichardt (1928, 210) explains: Flesdrótt dreif fyr kneyfi Svíþjóðar dolgkólgu dróttar (‘before the crusher of the band of the dangerous stream, i. e. of the giants’); ferð nesja sótt á flóta í vá. DD: ‘At the approach of the oppressor of the hosts of the hostile Sweden of the icy wave, the rock-company fled; the troop of the headlands took to flight in danger.’ It is better to take flesdrótt as subject of dreif
i vá; Svíþjóðar kólgu with dróttar kneyfi; and the parenthesis as dölgerð nesja sötti á flóttu; or flesdrótt as subject of dreif i vá, nesja with dróttar, and the parenthesis as dölgerð Svíþjóðar kólgu sötti á flóttu.

Verse 84/5–8 In this half-verse there is a kenning for Þórr and one or perhaps two for giants. Kock (NN 459) takes fasta as a noun: ’When the flood-rib-Danes stood (facing, up to) the flame-shaker’s (Þórr’s) flame (fasti), the family of the Jólnir of the outlying sanctuary (the giants) had to give way’. DD takes fyrir funhrisitis fasta ‘before the lightning of the fire-brandisher’ with knáttu láta.

Verse 85 Kock’s readings provide simpler syntax (see NN 460–61): ’Where among (i) the mighty (þróttar) lords (hersa) of the giant’s dwelling (Borranns) the ones gifted with courage went forward—there was noise among the Cymri of the cave’s round wall—the feller of peak-Lister reindeer (Þórr) was put into a fix—there was lack of peace there—on the dangerous grey (evil) hat of the wife of giants.’ Greypan and grán (grár a. grey) ought to go with hǫtt if possible. DD takes hugumbornir as the subject of the first sentence, and [vid] hersa íþróttar Borranns (’against the chiefs of the sport of Bórr’s cave’) as (apparently) an accusative phrase indicating the destination after gingu. It might be preferable to read íþróttar with hugum and take Borrann as acc. of the route. It is awkward to have í separated from Borrann; cf. note to verse 65/3.

Verse 86/1–4 Fylvingr as a sword-name in the þula (verse 457/1) may well be a deduction from this verse, cf. Falk 1914, 50, and thus cannot confirm that that was the original meaning. Fylvingar, he points out, means ‘nuts’ according to SnE 1848–87, II 430, 514, and here may be part of a kenning for ‘heads’. Kock takes hám loga hinni ‘the high heaven of the fire, i. e. the roof’ as dat. after þrungu, and halfþyfingum vallar ‘the field’s leaning brown ones (rods)’, i. e. walking-sticks, as instrumental. Lines 3–4: ‘the spheres of the brow-sun (þungl brásólar, i. e. heads) pushed themselves there against the roof’ (according to NN 462; cf. NN 2107: húmloga ‘dark flame’, þungls brásalir ‘halls of the eyelash-moon’). DD reads þar in line 3, and brásalir as one word in line 4, so that the parenthetical statement becomes þungls brásalir tróðusk þar við tróði (’the halls of the eyelashes’ moon’, i. e. the giantesses’ heads, ‘were trodden down there under the roof’, and the object of þrungu is hám hinni loga (’the ceiling’), the instrumental phrase
hallvallar fylvingum ‘with the swords of the stone-plain’, i. e. walking-sticks.

Verse 86/5–8 húfstjóri hreggs vafr-eiða ‘controller of the hull of the stormy shifting necks of land, i. e. of the clouds’ according to NN 463.

Verse 87/1–4 Possibly ‘The son of Earth began to learn the hateful one of the fjord-apple’s (giant’s) game—the men of Møre’s bone (giants; reading leggs for legs) did not repress their merriment’ (cf. NN 464, 1833). Kenna friði does not, however, mean ‘to learn a game’.

Verse 88/4 síu langvinr R, langvinr síu WT; the latter order has the alliterating sound at the beginning of the line, where it should be. Lines 5–6: löhent (but not quite like Hátatal 41: linked rhymes over the two lines, but not with alliteration falling on the same syllables as the rhymes; cf. notes to verses 53 and 334). See Frank 1978, 112–13.

Verse 89/4 Kock (NN 2253) reads þrasir (cf. Purnir in Index) veggar (‘wedge-stormer’) as a kenning for Þórr (subject of kom); if this is what is meant, it may refer to the function of a hammer as a tool, though some words for thunderbolt also mean wedge. Cf. Motz 1997, 337–8.

Verse 90/1–2 The expected hending is lacking in line 1. Emending gørva to gumna (or gridja) as gen. with granr would provide one (see NN 466, 3056).

Verse 90/3–4 salvánis-Synjar arinsbauti = salvánisbauti arin-Synjar, assumed to be a kenning for Þórr and the subject of the clause. This may be interpreted as double tmesis, or perhaps rather as interchange of the elements of the kenning. Cf. note to verse 255. But of would be better as a preposition with acc. than as the pleonastic adv., and the following words perhaps contain a kenning for giant or giantess; then the subj. must be understood from the preceding clause. In NN 467 it is suggested that Arinbauti may be a name for a giant, so that reading Arinbauta as gen. with salvánis would make a kenning for giant in general, whose Synjar (goddesses) are giantesses, acc. with of.

Verse 90/5–8 Kock (NN 468) takes tvívðar tivi and tollar karms as parallel kennings for Þórr (dat. with komat) and brautarliðs bekkfall as subject. In line 6 sá ought to be dat. too (Nygård 1905, §§ 260, 264a); if er were omitted it could be a subj. pron. introducing an independent statement.
Verse 91/5–6 Kock (NN 2254) points out that látrval-Rygir (látr val-Rygir = val[s] látrs Rygir) would be a complete kenning for giants, and lista could be gen. pl. of list f. ‘art’ with liðfǫstum, ‘mighty in skills’.

P. 30/10 elja (‘rival’) here perhaps implies that only Frigg was Óðinn’s ‘proper’ wife; the others were illicit unions, and the four were probably all taken to be with giantesses (cf. 30/18; but such an implication is clearly not present at 35/20 or verse 122/3; cf. 108/2). Gerðr is elsewhere mentioned only as having a union with Freyr, so that the name here may be an error for Gríðr mother of Vidarr (in U the name looks as though it has been altered from Rindar to Gríðar (actually ‘geiðar’, see facsimile II 56, 138), but Gerðar is written in the margin).

P. 30/13–14 eigandi valfalls . . . ok fressa: see Gylf. ch. 24 and p. 47/3.

P. 30/20 Understand kalla before eplin.

P. 30/21 Another reference to Gylf. (25/29)? Or to the narrative at the beginning of Skáldskaparmál (2/1–23)?

Verses 92–104 Skj A I 16–19, B I 14–17. Haustlǫng verses 1–13, see note to verses 65–71. They may be an interpolation: they are only in R, W (which, however, omits verse 102/6–104) and T (which omits verse 95), and though the poem was clearly known to Snorri, it may be that he did not intend to include the whole text in Skáldskaparmál. He may, however, have kept a written text of it with his work on Skáldskaparmál, and that may be how a scribe came to include it. The vocabulary of his prose account (1/16 ff.) corresponds to that of the verses, showing that Snorri knew the whole poem; e. g. the phrases leggja upp (1/28, verse 96/6–8); sígask (1/27, verse 95/6); cf. note to verse 98/8. Verse 93/1–4 is also quoted as verse 341, verse 94/1–4 as verse 305.

Verse 92/1 add at after gott? Finnur Jónsson (SnE 1931, 111; Skj A I 16) thought at was maybe written in R, as in W (which has göðs) and T. But it is perhaps not necessary: leggja gott gjöldum guñvaggjar brú = provide something good as repayment for the shield?

Kock (NN 157) points out that if the first two lines are made complete in sense (he suggests by emending brú to brag or ord; or hróðr NN 2985 D), lines 3–4 could be filled out with the stef from verses 71/7–8 and 104/7–8. Line 8: perhaps nets, as suggested by Kock (NN 1809), which also can be the base-word in a kenning for shield, see LP.
Verse 93/1–4 = verse 341. Line 6: Kock (NN 135) suggests taking 
Gefnar (or ár-Gefnar) with mat, meaning the ox (cf. brymskviða 
24), leaving byrgitýr bjarga (‘god of the rock-refuge’) as a kenning 
for the giant. See also NN 2004 (reading árgnæfa mar ‘steed of 
giants’ = ox). Reichardt (1928, 163–4) takes árgefnar marr as a 
kenning for ox (ár-Gefn = Gefjun (ár ‘fruitfulness’); cf. Gylf. 
ch. 1), comparing brymseilar Vára hvalr (Skaði’s whale = ox, 
see verse 96). Ingegerd Fries (1994), pointing out that the reading 
of R may in fact be mar rather than mat, suggests that ár gnæfa 
mar is Orion’s horse = Taurus, i. e. ox.

Verse 94/1–4 = verse 305. Kock, NN 1015, interprets lines 1–4: “The 
ox (tölhreinn) was difficult to carve among the bones for the gods; 
Óðinn said there was something that caused it.”

Verse 96/4 Kock (NN 137) points out that according to Edda Magnúsar 
Ólafssonar 266, brymseilar hvalr is a kenning for ox (whale of 
the mighty tackle?) and that Váru (so R, ‘vǫrv’) should therefore 
be taken separately, with þekkiligr (‘dear to Vár’).

Verse 97/5 One might have expected the present subjunctive drepi 
(so R and T; ‘drępí’ W), but the metre demands a long vowel.

Verse 98/8 has unusually close correspondence in wording with 
Snorri’s prose account at 1/31.

Verse 99/4 álf, the apparent reading of R, would scarcely make 
sense; but fjóðr is perhaps a possible nom. form, see t. n. and cf. 
6/37 n. Line 6: Kock (NN 3038) suggests þa nam to provide (a sort 
of) assonance with rúni.

Verse 99/8 R’s mildings might perhaps be a word referring to Óðinn, 
though málunautr mildings would then be an unusual way to refer 
to Þjazi; but there is perhaps a reference implied to ch. 56.

Verse 100/1 saga hrarir has been interpreted as ‘starter of stories’, 
i. e. Loki—an attractive but improbable idea (cf. Turville-Petre 
1976, 10).

Verse 101/5 Mettusk would give a hending.

Verse 102/4 The repetition of ol-Gefnar looks like corruption. Cf. 
Kock’s suggestion in NN 2721 (lindallgegnir ‘straightforward in 
character’, of the gods; leiða descriptive gen. with leiðfór).

Verse 102/6 The older form vreiðr would provide normal alliteration.

Verse 102/7 The spelling ‘mora’ in R (and ‘mòra’ in T) perhaps 
indicates the form marea (cf. LP under marr and mœrr; ABM 
under mær (3)). Lines 1 and 5 also have aiðahending.
Verse 104/1 Kock (NN 1811) emends skjótt to skóf ('shavings') as subject of höfu brinna, with skópt as object of skófu. This also provides a skothending in line 1 (but in addition to the adalhending). In NN 225 he had suggested taking skópt as subj. of höfu skjótt brinna and at the same time as obj. of en skófu ginnregin.

Verse 104/7–8 = verse 71/7–8 (stef). Cf. note to 92/1.

Verse 105 Skj A I 343, B I 315. Taken to be from Arnórr’s Magnúsdrápa, composed about Magnús góði, and if this is correct the poem must have been composed after his death in 1046 or 1047; the verse may have been the last in the poem. The poem is also quoted in verses 213, 218, 352. Further substantial quotations from it are found in various versions of Kings’ Sagas, particularly Hkr, ÖH, Hulda–Hrokkinskinna, Flíb and Fágrekinna. Fidjestøl (1982, 130; see also 132) thought it uncertain that verse 105 really belonged to this poem; it has been taken to belong to Þorfinnsdrápa (cf. note to verse 1). Kock (NN 806, 825) understands und gǫmlum Ymis hausi with þess var grams gnóg rausn.

Verse 106 Skj A I 348, B I 321. From Arnórr’s Þorfinnsdrápa, see note to verse 1. The lines also appear (twice) in Flíb III 21 and 41 (Orkneyinga saga 83, 122) as the first half of a full stanza which goes on to say that these events will happen (i.e. the world will end) before a ruler finer than Þorfinnr will be born in Orkney. The four lines here quoted are reminiscent of Völuspá 57.

Verse 107 Skj A I 505, B I 478. These lines are taken to be in fact from Bǫðvarr balti’s Sigurðardrápa; they are attributed to Bǫðvarr balti in Ú, but to Arnórr in T and W (anonymous in both according to Fidjestøl 1982, 159, but T has ok enn sem hann [i.e. Arnórr] kvæð, and though there is no explicit attribution in W, it looks as though there too they are taken to be by the same poet as the preceding verse); they are attributed to Kolli only in R and B. Sigurðardrápa was composed c. 1150 about King Sigurðr munnr Haraldsson, d. 1155. Other verses from the poem are found only in Morkinskinna. Bǫðvarr balti is listed as having composed about Sigurðr munnr in Skáldatal (SnE 1846–87, III 277).

Verse 108 Skj A I 19, B I 17. See verse 65/5–8 and note to verses 65–71. Note the variant in line 3.

Verse 109 Skj A I 143, B I 135. Only this quatrain and the couplet in verse 123 (perhaps from the same poem) are found of this poet’s work; the contexts are unknown, though verse 109 may be
about Óðinn (and perhaps refers to the poet’s reception in Valhöll or heaven). A saga Orms Barreyjarstélds with many verses is mentioned in Dórgils saga ok Haflíða (Sturl. I 27) as having been recited at a wedding at Reykjahólar in 1119. Kock (NN 427) suggests that ramman spry ek visa and så valdr raðr fyrir veldi vagnbrautar should be taken as two independent (parenthetical) statements and that the subject of hvégi mér fagnar should be understood.

Verse 110 Skj A I 4, B I 4. The quatrain consists only of a relative clause; the half-verse that contained the main clause is not extant. The antecedent should be Óðinn: the fragment is taken to be part of Ragnarsdrápa (see note to verse 24) and is evidently about the killing of Þjazi and Óðinn making his eyes into stars; cf. 2/36–7.

Verse 111 Skj A I 445, B I 414. Taken to be from Eiríksdrápa, in memory of King Eiríkr inn góði Sveinsson of Denmark (d. 1103), like verses 398, 409, 391; cf. also 36/8. This verse may be a stef, see Fidjestøl 1982, 152–3. Most of the surviving poem, which is in the hrynhent metre (see Háttatal 62–4, cf. pp. 82–3), is preserved in Knýtlinga saga. Cf. notes to verses 270, 387 and 398.

Verse 112 Skj A I 409, B I 379. Taken to be verse 1 of Steinn’s Óláfsdrápa about King Óláf rýr, composed about 1070 (cf. Fidjestøl 1982, 147). More of the poem is found in Morkinskinna, Hulda–Hrokkinskinna and Fírb; there are also some quotations in Hkr and Fagerskinna.

Verse 113 Skj A I 343, B I 316. Assumed to be from a poem (otherwise unknown) about Gunnlaugr ornstunga’s brother Hermundr Illugason, who died c. 1055 (see SnE 1848–87, III 568).

Verse 114 Skj A I 332, B I 306. From Rognvaldsdrápa, on Earl Rognvaldr of Orkney after his death c. 1045. Verse 296 is also from this poem, and there is also a quotation in ÖH and in Orkneyinga saga (ÍF XXVII 440, XXXIV 54). See Fidjestøl 1982, 131–2 and note to verse 1.

Verse 115 Skj A I 318, B I 294. The stef from Hallvarðr’s Knútsdrápa (on Knútr inn ríki), only found here, from which there are further quotations (only found in Snorra Edda) in verses 258, 348, 311, 239, 388, and others in Knýtlinga saga and Hkr (and ÖH). This is the only work of his of which anything has survived. It is mainly about Knútr’s expedition to England and his becoming king there in 1015–16.
Verse 116 Skj A I 353, B I 326. The poem of which this is a fragment is otherwise unknown, though it might be from Hrynþenda (see note to verse 387). See Fidjestøl 1982, 128.

Verse 117 Skj A I 73, B I 64. The second half of a lausavísa composed c. 965 (or somewhat later), after the fall of Hákon góði and the coming to power of the sons of Óláfr blöðox and Gunnhildr. The first half appears as verse 143, which is given twice in U, see SnE 1848–87, II 315, 319, 358. The whole stanza is also quoted in Hkr I 201, Fagrskinna 99–100 and OTM I 49. Nú: i. e. since Hákon’s death wealth has been withheld. The parenthesis in lines 3–4 probably means ‘the rulers’ policies are having a great effect’. Cf. verses 185 and 249.

Verses 118–19 Skj A I 155–6, B I 148. Verse 118 is also quoted as verse 291 with variants. Part of Hákonardrápa, see note to verse 10 (and Frank 1978, 85–6.) On bird-names used in kennings for ships (verse 119/3) see ‘Den lille Skálda’, SnE 1931, 255/4, and cf. Hrafn in Index and Glossary.

P. 36/8 The first line of a verse is here used to refer to a quatrain (verse 111), as in modern usage. Cf. verse 357 n.

Verse 120 Skj A I 376, B I 346. Taken to be part of Bjööðlfr Arnórrson’s Sexstefja, composed in honour of Haraldr harðraði c. 1065, like verses 122, 385, 186, 389, 309, 318, 333, 236, 280. There are two further quotations in TGT, but the major part of the extant poem is preserved in Hkr (and ÖH), Fagrskinna, Morkinskinna, Háldur-Hrokkinskinna. It is an ambitious poem (the title implies it had six stef) covering many of Haraldr’s exploits, including his part in the battle of Stiklarstaðir and his campaigns in the Mediterranean, as well as the major battles of his own reign. Fidjestøl (1982, 136) is however doubtful whether any of the verses that are only in Skáldskaparmál or TGT (i. e. verses 25 and 27–35 in Finnur Jónsson’s arrangement of the poem in Skj; these include all the verses that are in Skáldskaparmál except verse 122, which is also in Fagrskinna and is less doubtful) are necessarily from Sexstefja, even though several of them are clearly about Haraldr harðraði, but he provisionally includes verses 25 and 35 (= verses 385 and 280 in Skáldskaparmál); cf. Fidjestøl 1982, 172. Some of these verses in Skáldskaparmál and TGT, however, share similarities which suggest that they form a group (Fidjestøl 1982, 142, 172).
Verse 121 Skj A I 155, B I 147. See note to verse 10. Fleygjanda is incomplete as a kenning for ruler; Finnur Jónsson (Skj B I 147) emends frajgjan to frakna (‘of spears’; so also Frank 1978, 86).

Verse 122 Skj A I 369, B I 339. The whole stanza is in Fagrskinna 231 and Hulda–Hrokkinskinnna (Fms VI 140). See note to verse 120. The second half of the verse places it among Haraldr harðráði’s campaigns in Africa, and the darrlitr dái is the king of Africa. Cf. Fidjestøl 1982, 40–41.

P. 36/25–6 Note the different list of Ægir’s daughters at 95/8–9 (Drynì instead of Bára; cf. also verse 357 and note). Both Drýnì and Bára appear in verse 478, though there they are mixed with common nouns and it is difficult to be certain whether they are all ten to be taken as names. There is a further list (the same as at 95/8–9) in a verse in A, SnE 1848–87, II 493.

P. 36/28 hríngr eyjanna: cf. the verses of Einarr Skúlason and the jula of island-names in A, SnE 1848–87, II 491–2 (and Edda Magnúsar Ólafssonar 267–8).

Verse 123 Skj A I 143, B I 135. See note to verse 109.

Verse 124 Skj A I 320, B I 296. One of 5 fragments (the others as verses 126 and 347, 127, 354, 363) that seem to be from a travel poem, only known from Skáldskaparmál.

Verse 125 Skj A I 418, B I 387. From a poem known as Nordrsetu-drápa (39/15), apparently about an expedition to somewhere to the northwest in Greenland. Other fragments in verse 137 and TGT 30, 113 (compare this with Húsdrápa 12, verse 303 below), 114. Nothing else is known of this poet.

Verses 126–7 Skj A I 320, B I 296. Verse 126 is also quoted as verse 347. See note to verse 124.

Verses 128–32, 134 Skj A I 481–2, B I 453. Fragments from an unknown poem or poems about a sea journey. Verses 346, 351, 357, 362 may also belong; perhaps also verse 339. Cf. Fidjestøl 1982, 207–8. If verse 128/4 is correctly emended to snægrund (so WTUB) and this means Iceland, it is difficult to see all these verses as belonging to an account of Sigurðr Jórsalafari’s journey to Jerusalem; but some of them may. See Fidjestøl 1982, 156.

Verse 133 Skj A I 211, B I 201. Only this verse and verse 289 are known of this poet’s work. See Finnur Jónsson 1920–24, I 520 and Snæbjörn in Index. On the interpretation cf. Tolley 1995, 69–71. Kock (NN 572) interprets Grotti skerja as ‘breakers’; Tolley
1995, 69 suggests ‘whirlpool’, and for brúðir eylúðrs ‘brides of the island quern-frame’, i.e. the waves, though brúðir eylúðrs skerja might be the kenning for waves and Grotta might on its own be a metaphor for the churning sea. In the second half of the verse Kock (NN 573) takes skipa hlíðar (the waves’) lyngs as a description of the foam on the surface of the sea, gen. with líðmeldr. Skipa hlíðar ból ‘the dwelling of the ships’ sides’ would make a good kenning for sea (see Tolley 1995, 72 n.), but hlíðar is required by the metre; on hendings between vowels of different quantity see Háttatal p. 54). Cf. Saxo Grammaticus 1979–80, I 85 (and II 59 and 60), where it is implied that Amlóða meldr could mean sand.


Verse 136 Skj A I 479, B I 451. A fragment of unknown context, evidently about a ruler, but the sentence is incomplete: the main clause must have been in the other half of the stanza. Cf. notes to verses 128–32, 145–9 and 233.

Verse 137 Skj A I 418, B I 388. See note to verse 125.

Verse 138 Skj A I 416, B I 386. A fragment of an unknown poem, to which the verse quoted in U only at 84/18 (see note to verse 303) may also belong. The lack of alliteration here implies that the two lines do not belong to the same couplet.

Verse 139 Skj A I 540, B I 521. The only known fragment by this poet (taken to be the Ásgrimr Ketilsson of Sturl. I 166, 168, 203 and Skáldatal, cf. SnE 1848–87, III 646–8), which may be from a poem about King Sverrir composed c. 1200. See Fidjestøl 1982, 160.

Verse 140 Skj A I 50, B I 43; Frank 1978, 147–9; Turville-Petre 1976, 19. From a lausavísa quoted in full in Egils saga ch. 47 (IF II 119). Cf. verse 392. The second half of this verse locates the event referred to at Lund, and according to the saga this would
have been before the Battle of Vínheiðr, i.e. in the mid 930s, but the verse is one of those thought by some not to be genuine. Cf. Háttatal 11: each couplet forms a separate sentence. Gleitra can perhaps be taken as intrans., as it ought to be: ‘we shall shine with our swords aloft.’

P. 40/9 kalla . . . eða til: presumably to be understood kalla . . . eða skenna til (cf. t. n.). Alternatively omit eða til, but some of the genitives in the list are unsuitable as dependent on vinnanda eða fremjanda.

P. 40/12 Like many of the suggestions in Snorra Edda about kennings originating in word-play, this explanation is unlikely to be correct (cf. p. 63/15–17 n.). Tree-names are used widely in kennings for both men and women and probably originally related to comparison of the shape of a tree with that of a human being. Cf. the pula of tree-names in A and B, SnE 1848–87, II 482–3, 566.

P. 40/15 Cf. SnE 1931, 257/23–5; 1924, 105/35; and see Miðjungr in Index and LP; and Glossary under sómmiðjungr.

P. 40/20 lág spelled ‘log’ in R (like lóg at 40/19; other manuscripts have log (lóg) or lag (lág) in both cases). See 63/15–17 and note and lóg in Glossary.

P. 40/21 Cf. the pula of tree-names in A and B, SnE 1848–87, II 482–3, 566.


P. 40/28 Cf. Gýff. 29/22.

P. 40/32 fyrr: see the beginning of Skáldskaparmál. If the whole of Skáldskaparmál is supposed to be part of the dialogue beginning there, we have the illogicality of its including narratives of events that took place after the feast at which the dialogue took place had ended.

P. 41/4 Understand váru after niú or eru nefidar after þeira? Fyrr: see 36/25–6 and note.

P. 41/9 In the kenning-type fire of the sea = gold, ægir was probably originally used as a common noun for sea, so that the story is unlikely to be the origin of the kenning, which most likely began with beliefs about gold being able to be found under water. Cf. Meissner 1921, 225; Faulkes 1994, 171.

P. 41/15 Understand líkt after er (1) and er lik after áin and er likr after lakr?

Verse 141 Skj A I 4, B I 4–5. Only here; a fragment of unknown context, except that this also seems to be in response to a gift from
a king. Line 4 fulli could be read yfli (yflr f. 'a cupful'); see Introduction p. liv and NV 221.

Verse 142: from an otherwise unknown eddic poem in ljóðaháttr (PE 318).

P. 41/34 Cf. Gylf. ch. 43 and verse 62 above.

P. 42/2–6 Cf. Hynnduljóð 7, where Freyja says that the dwarfs Dáinn and Nábí made her a boar called Hildiðsvini. While her boar is not mentioned elsewhere, however, Freyr's appears also in Húsdraupa (verse 63 above) and at 18/27, and in Gylf. ch. 49.

P. 42/3 Either understand hann before teki or the verb is impers.

P. 42/10 Cf. Gylf. ch. 49; cf. note there to 47/4. There is another ring that can reproduce itself at 45/27–8 below.

P. 42/15 Finnur Jónsson (SnE 1931, 123) emends (1) to ok (so TWU), but as it stands it could either be an adverb with kom þar or a relative.

P. 42/18 veðjuna is written veðiu na over the line division. The emendation may be unnecessary, since the first vowel of the article could perhaps sometimes be omitted in such forms (see Noreen 1923, § 472).

P. 42/35 í serk sér: i. e. on a cord around his neck? If so, this remark may be related to the finds of small medieval representations of hammers designed to hang round the neck as amulets, e. g. those illustrated in Turville-Petre 1964, pl. 16–17. The shortness of the forskepti in the next sentence (q. v. in Glossary) is perhaps an allusion to Þórr’s hammer having been perceived as similar to a Christian cross with a short top. This might well have been regarded as a lýti (flaw).

Verse 143 Skj A I 73, B I 64. Quoted twice in U (see SnE 1848–87, II 319, 358). From a lausavísa also quoted in Hkr I 201, Fagrskinna 99–100, ÖTM I 49. The second half is quoted as verse 117, see note to that verse. In line 2, the uncontracted form bráa would give a sixth syllable, cf. Háttatal 7 and note. Similarly verses 77/8, 86/4, 147/8, 154/3, 228/1, 317/4, 359/2; perhaps also verse 77/4, though this line already has six syllables, and verse 214/2. See under á (2) in Glossary and Introduction p. liv; Noreen 1923, § 130.

P. 43/17 fyrr: cf. Gylf. ch. 35, as well as p. 40/28 above and verse 435 below.

Verse 144 Skj A I 306, B I 284. Taken to be from a poem on the poet’s various exploits, including the Battle of Svölð (AD 999 or
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1000), probably composed many years later (cf. *Hkr* I 358, verse 157/3 and note 2), perhaps c. 1020. Other quotations as verses 343, 338, 187; otherwise there survives only the one stanza in *Hkr* I 358, *Fagrskinna* 154 and other versions of the saga of Óláfr Tryggvason (including that of Oddr Snorrason); see *ÓTM* II 264 and Fidjestøl 1982, 166. There is another quotation from a poem by Skúli as verse 135. *At þar várum* is taken by Kock (*NN* 770) to be correlative with *at fleiri* (‘the more, in that we were there’; perhaps an ironical reference to those who were not).

Verses 145–9 *Skj* A I 477–8, B I 449–50. These verses seem to be part of a poem thanking a king for the gift of an inlaid weapon (perhaps an axe; cf. *Hnoss*, *Gersimi* in Index); thus the wish for long life for the king in verse 146. Verse 146 is repeated as verse 232. Other verses probably from the same poem are verses 183, 193, 194, 244, 245 and possibly the anonymous verse in *TGT* 19, 80. On this poem see *NN* 2057. See Fidjestøl 1982, 156, who suggests that the poem may have been about a series of gifts and that verses 136 and 368 may have belonged to the same poem.

Verse 147/8: cf. note to verse 143.

Verse 148/4 ðarn: unmutated form in R, as frequently in verse, for þorn. Rhyme of a and ð is not uncommon (see Hreinn Benediktsson 1963). Since this verse also seems to be about the gift of a weapon, it is tempting to follow Finnur Jónsson (*Skj* B I 450) and emend ðill (spelled ‘ávl’ in R, ‘ávl’ in W, ‘aul’ in U, ‘aul’ in T) to øx as subject of *búðumk* (with nýt) and *vísa þorn* as the object (‘a useful axe afforded me certain or secure protection’). Otherwise *búðumk* must be taken as 3rd sg. pass.


Verse 150 *Skj* A I 5, B I 5. A fragment of an otherwise unknown poem, though since it seems to be praising a ruler for generosity it could be part of *Ragnarsdrápa*, see note to verse 24.

P. 45/1–2 The text seems to imply some hesitation (the redundant word steinninn is in RWT (‘steinninn’ W), though not in U); vazt- (which belongs with undirkúlu) could perhaps be read vatns in the verse (cf. textual note) in spite of the prose.

Chs 39–43 are lacking in U here (*SnE* 1848–87, II 321), but the summary in U of kennings for gold derived from the stories in these chapters implies that the narratives were known to the compiler of the U redaction (so Boer 1924, 165–6, 192), unless the
narratives are an expansion based on the list of kennings in U. The beginning (only) of the story of Ótrigjöld and the Gjúkungar comes in U much later (SnE 1848–87, II 359–60).
P. 45/32 fyrr í því: with at; i. e. Loki would repeat the curse to whoever next took possession of the ring; maybe implying that he would take malicious pleasure in passing on the curse.

Verses 151–2 = Fáfnismál 32–3.

P. 49/31 lét has no complement in R, leaving the construction incomplete (anacoluthon); þá riðu þeir in line 33 could be regarded as the virtual complement, or read leit instead of lét (there are other examples of e instead of ei in R, see Introduction, p. liv), and either regard en Svanhildr drottning sat as the implied object (leit abs.), or read hvæ Svanhildr drottning sat. T has þá leit Jǫrmunarekr konungr Svanhildi... hvæ hon sat. The whole sentence is rephrased in C.

Verse 153 Skj A I 4, B I 4. Taken to be from Ragnarsdrápa, about bör’s fishing for the Midgard serpent (see note to verse 24).

Verses 154–8 Skj A I 1–2, B I 1–2. See note to verse 24; this is evidently the section of the poem that corresponds in content to Hamðismál. See von See 1981, 233–6. Verse 154 is also in FoGT 129; on verses 154–7 see Turville-Petre 1976, 1–4.

Verse 155 Cf. Dronke 1969, 205–6. Ólskakki runna is perhaps the equivalent of skakki ǫlrunna: ‘generous giver (one who pours out) to ale-trees’ (which then includes a complete kenning for men, cf. runnr in Glossary). Line 8: the form haufði (Noreen 1923, § 98.1) provides aðalhending, though rhymes are not regular in this poem anyway; cf. Gylf. 7/19, Hkr I 15.

Verse 156/3–4: explained as naglfara siglur (masts of the sword = warriors) standa andvanar saums segls (without sails of the rivets = shields) in NN 2720. Edith Marold (1994, 575) suggests naglfara means ship or ship’s planking (see Index), and that the kenning is ‘masts of the sails of the ship’s planking (i. e. of shields), which do not have nails’, i. e. warriors (cf. note to verse 401). Cf. von See 1981, 233–4.


Verse 158/4 Hendiadys: ‘shield and (i. e. with) with many stories’; cf. 157/7 (‘forehead- and edge-blows’) and NN 2002.

Verses 159–82 Grottasǫngr, an eddic-type poem, but only found here (in R and T; verse 1 only in C, in the middle of the preceding
prose (52/14), introduced by the words ok er þetta upphaf at; C and U also omit verses 183–4). Apparently a literary reworking of what may originally have been an actual work-song.

Verse 161/3–4 The proposal may be to stop grinding rather than to start.

Verse 165/3–4: Kock suggests reading Sofið eigi síðar en . . . eða lengr en svá . . . (NN 71).

Verse 167/8 late alliteration; change word-order to bornar erum þeim? See also verse 176/6, where T reads vilt hjød.

Verse 183 Skj A I 478, B I 450. See note to verses 145–9. Line 7: Kock (NN 958) takes fé Fenju as the subject of dýrkar, leaving þann meldr as an expression for gold on its own as the object of bera.

Verse 184 Skj A I 39, B I 33. Húflaugum 17.7–8, see note to verse 31.

P. 58/11 hyeyðak: archaic suffication of first person pronoun, perhaps to indicate provincial speech?—though such a form may not yet have seemed archaic at the time Snorri was writing.

P. 58/12 mestr: deliberate play on the two meanings of the word (‘tallest, largest in build’ and ‘greatest in reputation or achievement’).

P. 59/15 and 17: perhaps these two speeches are lines of verse.

P. 59/32 Cf. the þula of sáðs heiti in A, SnE 1848–87, II 493.

Verse 185 Skj A I 73, B I 64. Appears twice in U, SnE 1848–87, II 321, 362. Part of a lausavísa the whole of which appears in Hkr I 201 (see note there on p. 200) alongside verses 117 and 143 above (which are given in Hkr as the two halves of a single stanza; see note to verse 117 above). Also in Hagskinna 19, ÓTM I 49, and lines 1–2 in TGT I 16, 71. (See Frank 1978, 82–3, and Ulfr in Index.)

Verse 186 Skj A I 375, B I 345. Lines 5–6 also quoted as verse 389. See note to verse 120. Fidjestøl (1982, 137–9) suggests brattakr vala (so WTU) spakra should be taken as ‘(on) the steep field of the quietly resting falcons (i.e. arm(s))’, with bauga emended to bjúgri (a. with órd).

Verse 187 Skj A I 306, B I 284. See note to verse 144.

Verses 188–90 Skj A I 181, B I 170–71. Only fragments survive of the eddic poem Bjarkamál in fornu, one of the few such poems known that had Danish content. Besides these three verses, there are two quoted from the beginning of the poem in Hkr II 361–2 and ÓH 547 (cf. Fóstbrøðra saga, IF VI 261–3), and two fragments of four and two lines respectively in Edda Magnúsar Ólafssonar 265, 272. But Saxo Grammaticus includes a Latin version
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of the poem in Book 2 (1979–80, I 56–63, cf. II 57). The original poem is thought to have been from the tenth century, though all the lines attributed to it may not be original. Bóðvarr bjarki was one of the principal speakers in the poem (hence its name), and the subject of the verses quoted here was presumably Hrólf kraki. The poem relates to the king’s last battle.

Verse 190/8: Baldr þǫgli is not known and Baldr may be part of a kenning for warrior; vakði (vakti) . . . þeygi (WTAU) suggest that the line has something to do with the episode of the apparently inactive Bóðvarr in the last battle of Hrólf kraki (Hrólf’s saga kraka 1960, 118; Saxo Grammaticus 1979–80, I 59–60).

P. 61/11–12 It seems natural to assume that snow and ice in kennings would refer only to silver (cf. verse 193 and note to 62/9), but cf. ‘Den lille Skálda’, SnE 1931, 256/22.

P. 61/16 eru: i.e. can be (referred to as, taken as); but it is not clear which is the subj. and which the complement, cf. 61/14 and Glossary under vera).

Verse 191 Skj A I 399, B I 368. Taken to be from Þorleikr fagri’s flokkr on King Sveinn Úlfsson, composed c. 1051 (see Hkr III 113, Knýtlinga saga 130, Fagrskinna 253, Morkinskinna 161), like the fragment in verse 198 and verse 361, where the poet’s name is again given as Þorleifr in RC, but Þorleikr in TAB (U omits the chapter). Here TCU give the name as Þorleifr, though it is Þorleikr in WAB; at verse 198 only T has Þorleifr (U has Þorleikr there); see Index. There are further quotations from the poem in Æliscinga saga and Hkr, Fagrskinna, Morkinskinna, Hulda–Hrokkinskinna.

Verse 192 Skj A I 122, B I 116. Together with verse 299 thought to be all that remains of a poem about a king who must have been Danish (in view of the mention of Lundr here and his being said to be of the kin of Haraldr hilditǫnn in verse 299); it was possibly Haraldr blátǫnn, and the poem may have been composed c. 985. See Fidjestøl 1982, 96.

Verses 193–4 Skj A I 478–9, B I 450–51. See note to verses 145–9. With the word-order of verse 193 (sjóðs goes with snær and geima with eldr; both phrases are the subject of liggr) compare Háttatal 98. Snær ok eldr in line 4 constitute refþvarfa bróðir (Háttatal 23), as well as paradox.

P. 62/9 The sentence is fuller in AB: Hér er gull kallat eldr áls (B omits) hrynbrautar, en sífr snær skalanna (SnE 1848–87,
II 433 (the text here omits the word *silfr*, but it is in the manuscript), 517). Cf. 61/11–12 n.

Verse 195 Skj A I 419, B I 388. Part of an otherwise unknown poem by an otherwise unknown poet, probably in praise of some ruler. There seem to be two nominatives in apposition as the subj. of *átti*, both referring to the same person as *seima rýri, gladsendir*, however, could be the subject of *sér* (though it would seem unlikely to refer to the poet; cf. verse 197 n.), or perhaps, if *sér* is impers., vocative (see Skj B I 388). Some manuscripts have *at for ok* in line 2, see under *ok* in Glossary.

Verse 196 Skj A I 290, B I 268. Quoted again as verse 287, with differences. Taken to be from Óttarr’s head-ransom poem addressed to King Óláfr Haraldsson of Norway (c. 1022), see Hkr II 5 n. (the context of the poem is given by Styrmir fróði, Flb IV 6–7). Further quotations as verses 359 and 408 and in FGT, but most of the surviving poem is found in Hkr and ÖH (some brief quotations also in Fagrskinna, Orkneyinga saga, Knýtlinga saga, Legendary saga, etc.). Whether reading *gull-* (WTUB), *gulls* (RC) or *glóð-* (with A and verse 287), the kenning *gunnar gull(s) (glóð-)brjótandi* can only mean ‘sword-breaker’; if the lines are not wrongly copied, the commentator must have overlooked the fact that there is not here a kenning of the type gold-breaker = generous man (62/14; cf. verse 228 n.).

Verse 197 Skj A I 130, B I 123. From Vellekla, see note to verse 18. Kock’s interpretation (NN 410) avoids giving the poet the inapprop- riate kenning *gullsendir* (see Faulkes 1993b, 17–18; cf. verse 195 n.), but makes him the receiver of land as a gift (improb- able though not impossible) and describes him as receiver (i. e. of the mead of poetry) rather than maker of poetry (cf. Gauts gjafrǫtuðr in verse 300b).

Verse 198 Skj A I 399, B I 368. See note to verse 191.

Verse 199 Skj A I 492, B I 464. Together with verse 283, this is all that remains of a poem presumed, because of the mention in Skáldatal (SnE 1848–87, III 276) of the poet having composed about him, to have been about Sigurðr Jórsalafari (d. 1130). These and verse 26 are all that remains of this poet’s work. Finnur Jónsson (1920–24, II 72) suggests the possibility that the nickname is derived from his having composed a poem (from which verse 26 may come) about someone with the nickname *blanda* (perhaps the Norwegian
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Verse 200 Skj A I 324, B I 299. Thought to be the last verse of Þórarinn loftunga’s Tøgdrápa (the poet is named in A), composed for Knútr inn ríki c. 1028, otherwise known only from quotations in Knýtlinga saga, Fagrskinna, Hkr, ÖH, Legendary saga and other versions of Ólafs saga helga. See IF XXXV 125–6. The word tøgdrápa may be used as a common noun here (for the first time?), but subsequently it has come to be taken as the name of Þórarinn’s poem. This may have been the first major poem to use this metre (tøgdrápa/lag is given as the name of the metre in Håttatal 68–9; tøgdrápháttr in Håttatal 70), but it is uncertain whether the name relates to the metre or to the subject of the poem (Knútr’s journeys or expeditions to Norway). Cf. tøgdrápa in Glossary.

Verse 201 Skj A I 552, B I 534. From a poem about an unknown woman which is also quoted in verses 203 and 204 and TGT 21, 85. Besides the poem quoted here Hallar-Steinn composed Rekstefja (preserved in Bergsbók (see note to verse 277) and OTM) about Óláf Tryggvason and there survive fragments of a poem thought to be perhaps about Skáld-Helgi in Edda Magnúsar Ólafssonar 307, 398 (see Finnur Jónsson 1920–24, II 106–7).

P. 63/13 kallat: written thus without abbreviation in RWT; such lack of concord is not unusual when the participle precedes the subject (Nygaard 1905, § 66 n. 3; § 67 n. 2, 3). U and C have kallaðir. Cf. 67/23.

P. 63/15–17 samheitiː homonym; i. e. selja can be a word for a tree (a kind of willow) as well as a word meaning dealer, server, giver. Fyrr. i. e. ch. 31. Lóg is written ‘lóg’ at 63/16 and lág is written ‘log’ at 63/17 (in R; the other manuscripts generally have a or ð). The play is on the two words lóg and lág (lág) which would have been distinct in pronunciation but could both be written log or lóg (see læg and lóg in Glossary). Cf. 40/19–20 and note. The explanation Snorri gives is improbable, cf. note to 40/12. On lág in kennings for woman cf. skörða, tróða; all three are likely to be variations of kennings with names of trees as base-words.

P. 63/16 Cf. 40/21 and note.

Verse 202 Skj A I 197, B I 188. From a lausavísa in Gunnlaugs saga
ch. 11 (ÍF III 96), about Helga in fagra after her marriage to Hrafn (c. 1006), though it is doubtful whether it is genuine. The man referred to in line 2 is Helga’s father, Þorsteinn Egilsson.

Verses 203–4 Skj A I 552–3, B I 534. See note to verse 201.

Verse 205 Skj A I 415, B I 385. See note to verse 29. Lines 1–2 are quoted in TGT (in W) 28, 104. This verse seems to refer to what was done with Snæfríðr’s dead body.

Verse 206 Skj A I 417, B I 386. Apparently a fragment of a poem about an unknown woman; nothing further is known of this poet (called Steinn in A and T). Alliteration on the second half of a compound as in line 3 is unusual (cf. Kuhn 1983, 34, 49, 108), but although stoð straumtungls would be a sufficient kenning, velti (velti?) will not fit in as a verb without hófu- being omitted (cf. NN 2314: mik villti stoð stilltan). The line is anyway rather heavy.

Verse 207 Skj A I 416, B I 385. See note to verse 29. Ek hefi lagit mark (konunnar) á (kvæði) may mean simply ‘I have dedicated the poem to the woman’ rather than ‘I have fixed the image of the woman in the poem’.

Verse 208 Skj A I 185, B I 175. Anonymous fragment of an otherwise unknown love poem. It is doubtful whether Finnur Jónsson is right to class it as tenth century in Skj A I 185 (see Finnur Jónsson 1920–24, I 522).

Verse 209 Skj A I 184, B I 174. Anonymous fragment of an otherwise unknown poem. Cf. verses 224–5, 235, 317 and Fidjestøl 1982, 167. P. 64/26 reynir: play on reynir ‘trier’ (cf. reyna ‘try, test’) and reynir ‘rowan’; cf. ch. 31. It is more likely that in fact tree-names were used in kennings because of the similarity in appearance between a man and a tree. Cf. selja (2) and (3), and lág, lóg in Glossary, and notes to 40/12 and 63/15–17.

Verse 210 Skj A I 137, B I 129. Another verse about Bárr fishing for the Midgard serpent (see note to verse 8), also quoted as verse 316.

Verse 211 Skj A I 179, B I 169. From Sigurðardrápa, see note to verse 12.

Verse 212 Skj A I 155, B I 147. From Hákonardrápa, see note to verse 10.

Verse 213 Skj A I 341, B I 314. Second half of verse 12 of Magnúsdrápa, see note to verse 105. The complete stanza is quoted in Hkr III 56–7, Fagrskinna 224, Hulda–Hrokkinskinna (Fns VI 83), the first half in Flb IV 53.

Verse 214 Skj A I 321, B I 297. A fragment of unknown context, see
note to verse 4. Finnur Jónsson 1920–24, I 600, suggests that it relates to Vagn Ákason, cf. Jómsvikinga saga 1962, 29, 42–3. In line 4, R appears to have es-Freyr, though it perhaps could be read él-Freyr, which would be synonymous with as-Freyr. The phrase gekk i meyjar sæing may be metaphorical if the woman concerned is symbolic (e. g. of death (= Hel) or battle (= Hildr (1) in Index), cf. Háttatal 49 and note). Kock (NN 1128) takes Hárs drífu askr as subject of gekk (parallel to él-Freyr) and við as a preposition with ærinn fröska (rather than present tense of vinta), though við would not normally be used with this meaning; cf. NN 2988H.

Verse 215 Skj A I 601, B I 601. Anonymous and of unknown context. If brynjia is the subject of kvaddi, handar svella hlynr is vocative; it is sometimes emended to brynju, making hlynr the subject. (Kock NN 3132 points out that then heill ought to be feminine.) The remainder of the verse is not extant, and brynjia may belong in sense to something in the following lines.

Verse 216 Skj A I 320, B I 296. See note to verse 30. Lines 1 and 3–4 do not comprise a complete sentence, and the main clause must have been in the other half of the stanza.

Verse 217 Skj A I 298, B I 275. From Knútsdrápa, addressed to Knútr inn ríki c. 1027; also quoted as verse 314; the whole stanza of which this is the second half appears in Hkr II 280–1, ÓH 438 and the Legendary saga; the first half only in Fagrskinna 186. It is about the battle at Aín helga which Knútr fought against King Þundr Ólafsson of Sweden and King Óláfr Haraldsson of Norway (the tveir jǫfrar) in 1027. Ten other stanzas from the poem are quoted in Knýtlinga saga which mostly relate to Knútr’s campaigns in England around 1015–16.

Verse 218 Skj A I 343, B I 315. The second half of verse 17 of Arnór’s Magnúsdrápa, see note to verse 105. The complete stanza appears in Hkr III 62, Hulda–Hrokkinskinna (Fms VI 89), the first half only in Fagarskinna 225 and Flb IV 53.

Verse 219 Skj A I 23, B I 21. From Glymdrápa, the first half of verse 5. The whole stanza is found in Hkr I 105–6 (cf. 101 n. 2), Fagarskinna 70, and in Flb II 59 (Haralds þáttr hárfragr), where the lines of verse 219 appear as the second half of what is verse 9 of the poem in Skj. There are further quotations as verses 345, 256, and several verses appear in Hkr, Fagarskinna, ÓTM, Haralds þáttr
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hárfaðrgr (Flb II 58–9). The poem is mainly about Haraldr hárfaðri’s battles by which he became ruler of all Norway. It may have been composed c. 890–900.

Verse 220 Skj A I 69, B I 61. See note to verse 5. It is unclear whom this verse is about.

Verse 221 Skj A I 93, B I 87. The first half of a lausavísa preserved like all Hólmgǫngu-Bersi’s verse in Kormaks saga (see ÍF VIII 251). For the context see Kormaks saga ch. 12

Verse 222 Skj A I 480, B I 452. From an unidentified praise-poem. Cf. note to verse 136. Perhaps by Einarr Skálaglamm (Vellekla’?); see note to verse 18 and Fidjestøl 1982, 99–100, where other ambiguous attributions are examined (e. g. verse 281).

Verse 223 Skj A I 131, B I 123. Taken to be from Vellekla, see note to verse 18. It is difficult to see how the words rómu Hárs fit into the sentence; since the other three kennings (sigbjarka serkir, sómmiðjungr, Hǫgna skúrir) seem complete without any further genitives, it is perhaps best to take rómu Hárs as an adverbial phrase, ‘in battle’. See sómmiðjungr and róma in Glossary.

Verses 224–5 Skj A I 184, B I 173. Anonymous and of unknown context. See note to verse 209. Verse 224 is not a complete sentence and a main verb must have been included in an unquoted line. Cf. Fidjestøl 1982, 167.

P. 67/18 If hjálmsg is not an error, it is the first heiti in the list of names for helmet, though it would be unusual to use it as the base word in a kenning for helmet. R, W and T all include both hjálmsg (as first object of kalla) and hjálm (T has hjálmsg eða hjálmsgm). P. 67/21 It seems that Ullr had a ship called Skjoldr, though this is not mentioned elsewhere (cf. 19/32 and note); but kennings based on it (calling shields Ullr’s ship) are common. See Glossary under askr, ask- and Ullr in Index.

P. 67/23 er (2): lack of concord when verb precedes subject (T and U have eru, C reads skjöldrinn kender). Cf. 63/13 n. But there is also similar lack of concord in the next sentence where the subject comes first (and the complement is also plural). But it is possible that there hóggvápn is to be taken as sg. and okar eða sverð as a parenthesis. U, however, has eru kölluð in line 24.

P. 67/28–9 Apparently ‘because it is mostly in what is composed as eulogy [i. e. of warrior kings] that these kennings are required’. Since most poems are eulogies which require many terms for warfare
and its attributes, there are many variations of such terms. Snorri’s particular concern is to encourage the writing of traditional eulogies, and to encourage the use of the traditional diction associated with them.

P. 67/29 Svá kvað Víga-Glúmr add AC.

Verse 226 See verse 3 and note. The attribution in AC is lacking here in RTWU, probably omitted by a scribe (or scribes).

Verse 227 Skj A I 130, B I 123. Taken to be from Vellekla, see note to verse 18. Reichardt 1928, 138 reads með Sigvalda with for.

Verse 228 Skj A I 145, B I 136. From a drápa about Earl Hákon Sigurðarson composed c. 987 (cf. Fagrskinna 131). The whole stanza of which this is the second half is preserved in Hkr I 281, ÖTM I 189–90 and Jómsvíkinga saga 1879, 81–2, and these sources preserve several further verses from the poem. The verse contrasts the hardships of battle with the luxury of sleeping with a beautiful woman (cf. verse 286 and Krákumál 20 (Skj A I 646–7)). Though Róða serkr could well be a kenning for coat of mail, it does not seem to be recorded as such in any extant verse, and in this verse it is difficult to see how Róða can belong with any other word than rastar. The heading to the quotation must be due to the writer’s inattention. Cf. verse 196 n.

Verse 229–30 Skj A I 156, B I 148. From Hákonardrápa, see verse 10 n.

Verse 230 If benfúr is n., it might be the (pl.) subject of rjóðask (indicative rather than inf.) and björt might go with it; then it is necessary to read fyrir before mėilskūrum (as in C; A has við, and R has fyrir instead of fúr; cf. t. n.) to provide a complement for verða. Cf. Reichardt 1928, 61–3: Þaðan verða Sǫrla fōt fyrir [fyrir] mēilskūrum; björt benfúr rjóðask í blōði.

Verse 231 Skj A I 313, B I 290. First half of a lausavísa preserved in Grettis saga ch. 72 (ÍF VII 234–5), supposed to have been composed during his visit to Hegranseshping, depicting the farmers’ reaction to the discovery that Grettir is their unknown guest.

Verse 232 = verse 146, see note to verses 145–9.

Verse 233 Skj A I 480, B I 452. Two more lines are quoted in U:

ygr brunar hvatt ins helga
hraţgǫrn i spor ǫrnum.

From an unidentified poem by Einarr Skúlason, cf. notes to verses 136, 222 and see note to verse 312. Parts of the description seem to imply a land battle, other parts a sea battle.
Verse 234 Skj A I 318, B I 295. From a poem addressed to a ruler or chieftain thanking for a gift; perhaps from the same poem as verse 246.


Verse 236 Skj A I 376, B I 346. Thought to be from Þjóðólfr Arnórsson’s Sexstefja (it is attributed to Þjóðólfr in A and U), see note to verse 120.

Verse 237–8 Skj A I 1, B I 1. Verses 1–2 of Ragnarsdrápa, see note to verse 24. Verse 237/3: see Þrúðr in Index.

Verse 239 Skj A I 317, B I 294. Another verse from Knútsdrápa, see note to verse 115. Are there two shields (of different colours) or just one? Is it the king’s own?


Verse 243 Skj A I 77, B I 67. From Græfjeldardrápa, see note to verse 6; also quoted in Fagrskinna 108. Fidjestøl (1982, 91–2) suggests that this half-stanza belongs with stanza 10 of the poem in Skj (which in Fagrskinna is the first half of another stanza).

P. 70/29 grand hlífar: the kenning in verse 244/3 is grand hjálms. Hlíf ‘protection’ can refer to either shield or helmet, or indeed to any protective armour; cf. verse 472/6. Cf. also note to verse 245/3.


Verse 245/3 In view of the commentary, fjornir perhaps here means shield rather than helmet (cf. verse 471/4); the axe as enemy of the shield is also a more usual image. Kock NN 959 takes ridendr as vocative, megu as indefinite (‘one can’).

Verse 246 Skj A I 319, B I 295. See note to verse 234. Kock (NN 783) keeps the reading best (adv. ‘best’) in line 4, though borðs seems necessary to complete the spear-kenning: myrkrekki marka might mean spear on its own if offjöst is being used (myrkrekki marka = ormr = spear; or eikinn could be taken as ‘oaken’ and thus qualifying the meaning of myrkrekki. This seems unlikely, as the only example in LP of ormr as a heiti for spear is in Krúkmál.
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12 (Skj A I 644). Several serpent-names are, however, also names for swords (see Fáfnir, Göinn, Möinn in Index; langbarðr, niðhoggr in Glossary; naðr in LP)

Verse 247 Skj A I 124, B I 118. Second half of verse 8 of Vellekla, see note to verse 18. The whole stanza appears in Hkr I 209 and ÖTM I 55–6.

Verse 248 Skj A I 1155, B I 1147. From Hákonardrápa, see note to verse 10.

Verse 249 Skj A I 72–3, B I 63–4. From a lausavísa about Haraldr gráfeldr (composed c. 962; cf. verse 117); the complete stanza appears in Hkr I 200, Fagrskinna 58, ÖTM I 48.

P. 72/11 It is possible that the scribe of R intended mensett ‘a settlement in the form of a neck-ring’.

P. 72/16 màg sinn: presumably ironical, since Heðinn did not actually marry Hogni’s daughter.


Verse 250 Kock NN 1505 takes færi as a noun, object of hugði (‘thought there was opportunity (to experience)’), tilfærðu vedrboða ‘(for) the storm-offerer’s (i.e. Heðinn’s?) hostile intent’. There are various possibilities with at: at þat ‘in this, after this’; at sinum feðr; at fær þat veðr boga.

Verse 251/5–8 Kock, NN 1853 I (cf. 1946–9, I 2), apparently reads Svá lét ey, þótt etti, sem orrostu letti jǫfrum, with úlfs . . . lifru parallel to orrostu. But letja takes an accusative object of the person, and jǫfrum must go with etti. Note the end-rhyme.

Verse 252/1–4 glamma mun is the object of stóðva; stopping the wolf’s desire, i.e. hunger, means fighting a battle and providing carrion. If glamma mun means wolf’s pleasure, i.e. carnage, Levatr must be read as Latrat ‘does not cause’). Hóð is either in apposition to mun (‘battle, the wolf’s pleasure’) or dat., ‘in battle’ (or instr., ‘by battle’); or possibly the first element of the compound hóðglamma (‘battle-wolf’; this might be a kenning for sword). See hóð in Glossary.

Verse 253/3–4 Cf. verse 158 (stef). The stanza is perhaps complete, since a stef does not necessarily have to come in a full 8-line stanza.

Verse 254/7–8 It is uncertain whether these two lines contain one prepositional phrase or two. In any case at in line 7 is hard to reconcile with the context (at = close by, i.e. along the shore, is proposed by Kock, NN 217) and af Reifnis skeiði ‘from the sea’ would make better sense. In line 8 rauðfís af mar would presum-
ably mean ‘from the ship’. Finnur Jonsson in Skj B I 3 takes skeiði with bráðum, swift in sailing (with Reifnis mar[í]; and bráðum at skeiði might also be possible, though bráðum could also be adverbial, ‘swiftly’), and reads rabálfss (with herr), omitting the preposition in line 8. If one reads of (of (3) in Glossary) in line 8 (or omits the word), it is possible to interpret the phrase af rabálfss Reifnis mar bráðum skeiði, ‘from the sea-king’s swift-running Reifnir’s horse (i. e. ship)’.

P. 73/31 See the beginning of ch. 48 (66/15–16 and verse 220).

Verse 255 Skj A I 119, B I 113–4. Part of a lausavísa quoted in Víg-Glúms saga ch. 26 (ÍF IX 89–90). Cf. verse 3 and note. In spite of the interpretation in the commentary, it seems more natural to take the kenning to be ‘staves of the weather of Viðrir’s rod’ (and the rod to be a spear, since this is Óðinn’s weapon, rather than a sword) rather than ‘staves of the rod of Viðrir’s weather’. Though there are parallels for the attachment of the first half of a compound to another element of the kenning (e. g. dal-mískunn fiska verse 140/4), this would not be expected unless there was no more straightforward alternative (see Introduction pp. liii). See ÍF IX 89 n. It is not clear also whether the kenning belongs in the main statement or in the parenthesis. There is poor manuscript support for landa in the last line; mér til handa (‘for my own benefit’ however leaves rudda ek without a complement. Forðum can be taken with jarlar (‘earls of old’; or the equivalent of sem jarlar gerðu forðum) or rudda or lék, but since the adverb is probably contrasted with nú . . . um síðir in the second half of the verse (ÍF IX 90), it is perhaps best to take it with rudda.

P. 74/3–6 The author is here still basically concerned with kennings for man, even if they are made up of kennings for weapons or battle. Cf. Müller 1941, 124–5. In line 3 the subjects are orrosta, sverðit, menn.

Verse 256 Skj A I 22, B I 20. From Glymdrápa, see note to verse 219. Also quoted in Fagrskinna 69 and Flb II 58 (Haralds þáttr hárfragra); in both of these it appears as the first half of a stanza with what in Skj is Glymdrápa verse 4/1–4 as the second half, cf. Hkr I 103 and see Fidjestøl 1982, 87.

Verse 257 Skj A I 414, B I 384. This is all that survives of this poet’s work, and he is not mentioned elsewhere. The context is unknown. Þat cannot be fitted into the sentence, since òfrið þenna is the object of segir. (But þenna could go with mar (NN 897); Kock
also takes line 3 (with þenna) as the main clause and the first three words of line 4 as a parenthesis.) Keeping the manuscript readings, one might perhaps understand the verb to be in line 1 and take line 2 as a parenthesis. This would make each line a separate statement (áttmælt, Hátatal 10). On the rhyming of syllables with ǫ and a (line 2) see Hreinn Benediktsson 1963.

Verse 258 Skj A I 317, B I 293. From Knútsdrápa, see note to verse 115. In spite of the commentary, lines 3–4 á Sǫlsa bekkjar tröð must mean ‘on the path of Sǫlsi’s bench’, i.e. ‘the path of the ship’, though in itself Sǫlsa bekkr could be a kenning for the sea (‘Sǫlsi’s resting place or land’), 74/24–5). It would also be possible to take Sǫlsa bekkjjar with hreinum (‘reindeer of Sǫlsi’s resting place’, i.e. ships) and Sveiða with tröð (‘Sveiði’s path’, i.e. sea).

Cf. notes to verses 196 and 228 for other cases of apparent discrepancy between verses and commentary.

Verse 259 Skj A I 329, B I 303. Perhaps a lausavísa, but the context is unknown. Finnur Jónsson 1920–24, I 604, suggests it may relate to Óláfr helgi’s expedition to Denmark in 1026 which culminated in the battle at Áin helga (Helgæi), and that it may be part of Róðadrápa (on which see Hkr II 281). There are other fragments that may be from this poem in the version of the second half of Skáldskaparmál in W (SnE 1924, 105) and in some manuscripts of Edda Magnúsar Ólafssonar (see Jón Helgason 1966, 176; Faulkes 1977–9, I 106, 152; Skj A I 329–30). Cf. verses 59 and 375 and see Fidjestøl 1982, 127.


The verse-form is fjórðungalok, see Hátatal 11 (and t. n. there). Lines 5–6 are also quoted in TGT 27, 104 (in W). Lines 3–4 of hvíta r gnípur hvals ranníugtanni ‘over the white peaks the bear of the whale’s house’ would be closer to the manuscript (T may have hvítar), though it would be unusual to use gnípur on its own of the waves. (Cf. Frank 1978, 75–6.)


P. 75/16 áðr: verse 258.

Verse 261 Skj A I 357, B I 329. The first half of a lausavísa quoted in Hkr III 89, Fagrskinna 237, Morkinskinna 85, Hulda–Hrókkinskinna (Fms VI 169). In Morkinskinna 86 and Hulda (Fms VI 170) the
second half of this verse is also quoted as the second half of the verse attributed to Brennu-Njáll in Skáldskaparmál verse 355, and the whole is then attributed to King Haraldr. Cf. verses 284, 355 and notes.

Verse 262 Skj A I 483, B I 455. Probably part of a lausavísa by Einarr Skúlason. The king referred to is likely to be King Sveinn Eiríksson (d. 1157) and the verse may have been composed c. 1153. Cf. ÍF XXXV 275, where another verse by Einarr Skúlason complaining about his treatment by the king is preserved. Fidjestol (1982, 100) discusses the possibility that this verse is by Einarr Skálaglamm.

Verse 263 Skj A I 539, B I 520. Probably part of a lausavísa. Also quoted in TGT 26, 100. The satirical tone is found in two other lausavísur by Máni, which are quoted in Sverris saga (1920, 91; nos 2 and 3 in Skj A I 539, B I 520; no. 4, quoted in Sturl. I 269, mentions gifts sent to Snorri Sturluson by Earl Hákon galinn). Line 2 drengum: see Noreen 1923, § 389 n. 4: this may be a genuine alternative form to drengjum (WTAU).

Verse 264 Skj A I 320, B I 296. See note to verse 30.

Verse 265 Skj A I 200, B I 190. The first half of a stanza also quoted in Hkr I 249 and Fagrskinna 138 from Bandadrápa, the stef of which is quoted as verse 304. Otherwise the only parts of the poem preserved are in Hkr, Fagrskinna and ÓTM. The poem, which is all that survives of Eyjólfr dáðaskáld’s work, is about Earl Eiríkr Hákonarson, and composed c. 1010. See Hkr I 249 n., IF XXIX 165. The name of the poem probably relates to the occurrence of the word banda in the stef, the poet’s nickname to the fact that he composed about the earl’s dáðir.

Verse 266 Skj A I 417, B I 387. Context unknown, though the lines may be about the story of Hildr Hógnadóttir, ch. 50. Nothing further is known of the poet though he could be the lawspeaker who died in 1181 (Sturl. I 124, 130, 160).

Verse 267 Skj A I 144, B I 135. Apparently from a Christian poem, but it is not known who the person being baptised is (it could be the poet). If this is by the same poet as verses 50 and 58, he is evidently another example of a heathen poet who became Christian (cf. note to verse 50), and the lines must be from the early eleventh century.

P. 76/22. It is possible that the placing of the chapter on kennings for
Christ was determined by the words of verse 267, and that the
beginning of ch. 53 was suggested by the words of verse 276.

Verse 268 Skj A I 152, B I 144. Like the previous verse, evidently
part of a Christian poem by a poet known otherwise for his
heathen verse. See note to verses 73–91. The context is unknown;
the poem may have been addressed to Christ. Eilífir’s verse is only
known from SnE. In line 2, the form sunnr would give a better
hending. Frank (1978, 118–19; see references there) takes setbergs
as adverbial gen. ‘on a table-mountain’ with sitja; banda lǫndum
then becomes ‘over (with) lands where the (heathen) gods are
worshipped’. It is difficult to be sure what the poet had in mind by
his reference to suðr at Úrðar brunnr. It may mean at Rome, or at
the centre of the world (i. e. Jerusalem?). If this extract really is
from a Christian poem, the phrase presumably implies that Christ
has taken over the responsibility for fate (or providence) from the
brunnr. Æg guðin dómstað sinn.’

Verse 269 Skj A I 314, B I 291. Probably part of a poem about
Christ; Finnur Jónsson (1920–24, I 543) suggests it was composed
in connection with the dedication of a church built by Skapti (cf.
ÍF XIII 326 and n.). This is all that survives of verse by him,
though he is said to have composed various poems (see Skáldatal,
SnE III 274, 280, 548–52; Óláfskrá þáttr, IF XI 91). He appears in
several of the Sagas of Icelanders and in Hkr II and ÓH, see Index.

Verse 270 Skj A I 452, B I 420. Probably from a poem about Christ;
another fragment may be preserved in TGT 28 and 105 (in W).
But Fidjestøl (1982, 153) suggests that both of these, together
with a half-stanza (perhaps a steð) that replaces verse 398 in AB
(SnE 1848–87, II 461, 540; see note to verse 398 below) may be
parts of a poem about St Knútr Sveinsson, probably composed
after his death in 1086 (Markús is named as one of his poets in
Skáldatal, SnE 1848–87, III 283). Cf. note to verse 111. Line 2
dyggjan has the ia written like v and a run together, and perhaps
dyggvan was intended. Cf. Noreen 1923, § 430 n. 4.

Verses 271–3 Skj A I 572, B I 565–6. The four verses attributed to
Eilífir kúlnasveinn in Skaldskaparmál are thought to be from a
poem about Christ—besides these verses, verse 276; a verse quoted
in FoGT 131–2 (in W) may also belong. Otherwise all that sur-
vives of this poet’s work seems to be part of a lausavísa in TGT
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(14, 65); this is, however, attributed to Eilífr Guðrúnarson in all three manuscripts, pace Finnur Jónsson 1920–24, II 116–17.
Verse 272/4 Editors omit the second ok.
Verse 273/2 sonar is emended to vinar (following TWA) in SnE 1931, 159, which would then refer to some saint; see SnE 1848–87, 448–9 n.
Verse 274 Skj A I 265, B I 245. Thought by Finnur Jónsson (1920–24, I 595) to be from Sighvatr’s memorial poem about St Óláfr, composed c. 1040, perhaps a stef that emphasised the king’s sanctity (according to ÓH 553 the poem was stælt eptir uppreistarsǫgu, i. e. had interpolated sections referring to uppreistarsaga; uppreist here may mean the Ascension or Resurrection, or conceivably Creation). Other verses from this poem are to be found in Hkr and ÓH (one of these also in the fragments of the second half of Skáldskaparmál in W, SnE 1924, 105); one fragment perhaps in TGT. Fidjestøl (1982, 121) points out that verse 274 seems to be about the baptism of Christ and that there is little reason to assign it to a poem about St Óláfr (whatever uppreistarsaga means, it is unlikely to have referred to Christ’s baptism). Cf. SnE 1848–87, III 345–6, where the verse is more plausibly assigned to an otherwise unknown religious poem about some saint.
Verse 275 Skj A I 353, B I 326. Thought to be from (the final verse of) Arnórr’s memorial poem about Haraldr harðráði (composed c. 1067). Further quotations as verses 321, 376 and in TGT 14 and 65. The other extant verses from this poem are in Hkr, Hulda–Hrokkinskinna, Morkinskinna, Fagrskinna, ÓH. Fidjestøl (1982, 131, 132) is doubtful about whether any of the quotations in SnE and TGT except verse 376 really belong to this poem. In line 3 R has only one k in Gríkja, though it has two at 78/3 (written ‘ck’) and 19, but it is not certain that the writer wished to distinguish the two forms of the name (W has Gríkja on the first two occurrences, T and A on all three). ‘Guardian of Greeks and Russia’ is an unusual title, but Garðar can hardly mean anything other than the Scandinavian towns in Russia.
Verse 276 Skj A I 573, B I 566. See note to verses 271–3.
Verse 277 Skj A I 462, B I 431. The only quotation from Einarr Skúlason’s Geisli in Skáldskaparmál (though there are others in the version of Skáldskaparmál in W (SnE 1924, 112), TGT and Hulda–Hrokkinskinna, Hkr, ÖH). The poem as a whole is preserved at the beginning of Flb and in Bergsbók (i. e. Royal Library
Stockholm Perg. fol. nr 1). It was composed c. 1153 in honour of St Óláfr and commissioned by King Eysteinn. See Hallberg 1975, 169.

P. 78/17 *koma saman*: overlap, i. e. they are ambiguous. Most kennings for man or warrior or king are unspecific (i. e. they are *fornofn*, *pronominatio* or *antonomasia*), even though generally it is an individual that is referred to (they are not usually the equivalent of common nouns). Only the context (*stoð*) can decide who is meant, particularly in kennings for king/God (cf. 76/22 n.). Such kennings are *sannkenningar* or *viðkenningar*, but not *sérkenningar* (proper-noun kennings) in the sense of unambiguously indicating one particular person, even though they may mean an individual. Skaldic poets go to great lengths to avoid naming the persons who are the topics of their verse. See Introduction pp. xxix–xxxiii.

P. 78/21 *Engla konung*: presumably in addition to the general ambiguity about kennings for king which in some contexts may refer to God there is the further ambiguity in the word *Engla*, which can be gen. pl. of *engill* `angel`.

P. 78/22 *ritat*: agrees with a generalised notion of what was written (*orð*), hence n., rather than with the actual word *kenning*; though the f. form *rituð* may be intended (the scribe of R wrote *ritað*; *ritat* WA, *rituð* T and U; cf. 95/9); *áðr*: 78/11 (cf. *hólða stillir* in verse 276).

Verse 278 = verse 5/5–8, see note.
Verse 279 *Skj* A I 76, B I 66. Assumed by Finnur Jónsson (in *Skj*) to be from *Gráfeldardrápa*, see note to verse 6, though Fidjestøl (1982, 91) points out that the content is too vague for it to be certain whether it belongs to that poem. The first two lines are also quoted as verse 394.

Verse 280 *Skj* A I 377, B I 346. Thought to be from *Sexstefja* (cf. Fidjestøl 1982, 136), see note to verse 120. In line 1 *hildar* is a possible reading, but conflicts with the list at 78/24.
Verse 281 *Skj* A I 480, B I 452. A fragment of unknown context, evidently about a king of Norway. Cf. note to verses 136 and 128–32. On the attribution, see Fidjestøl 1982, 100 and see also note to verse 312.
Verse 282 *Skj* A I 346, B I 318. From *Dorfinnsdrápa*, see note to verse 1. Quoted again as verse 344 (note variants), but not elsewhere.

P. 79/32–80/1 ‘Those judgments and punishments shall be there as valid as those of the king himself.”
P. 80/10 veitanda, getanda, sætti are all, surprisingly, acc. sg. (though cf. Noreen 1923, § 422 n. 3).

P. 80/15 forneskju: it is perhaps not necessary to add the j; forneskju may be a genuine form, see Noreen 1923, § 263 n. 2; cf. verse 263/2 n.

Verse 283 Skj A I 492, B I 464. From a poem about Sigurðr Jórsalafari, see note to verse 199.

Verse 284 Skj A I 359, B I 330. The second half of a lausavísa about the Norwegian chieftain Einarr þambarskelfir, subsequently killed by the king c. 1056. The whole stanza appears in Hkr III 124, Fagrskinna 263, Hulda–Hrokkinskinna (Fms VI 270).

Verse 285 Skj A I 275, B I 254. From an unknown poem, context uncertain; though it is likely to be from a poem about St Óláfr. There is insufficient evidence to connect this fragment with any other known poem by Sighvatr, though if it did not seem to be other than an eyewitness report it might be taken to belong to the same poem as verse 286 (see Fidjestøl 1982, 123, where it is suggested that it may belong in Tryggvaflokkr). Kock (NN 683) takes the last line as a separate statement, ‘in future I shall not tell about any minor engagements’. He also takes nadda él as parallel to vig and at is emended to enn (as WT; U has it): ‘again recently’? The form engin would not be expected in verse earlier than the fourteenth century. In LP 110b it is suggested that the correct reading should be engi en (i. e. in)

Verse 286 Skj A I 229, B I 218. The second half of a stanza from Nesjavísur, about King Ólav Haraldsson’s battle with Earl Sveinn Hákonarson at Nesjar in Oslofjord in 1015. This is the only quotation from this poem in Skáldskaparmál; there are others in TGT, Fagrskinna, the Legendary saga, Hkr, ÖH. The whole stanza appears in Hkr II 63 and ÖH 93, the first half only in Fagrskinna 175. The picture painted is unusual (mead being served on board ship by a woman before the battle); but if fyrir means ‘instead of’ we have the conventional contrasting of battle with peaceful activities. It also depends on how the adverbial phrases are ordered; possibly ‘It was not then on the ship like when a maid served mead... instead of (or in return for?) battle.’ Cf. verse 228 and note.

Verse 287 = verse 196, see note.

P. 81/10 kallaðir, i. e. kallaðir eru.

Verse 288 Skj A I 156, B I 148. From Hákonardrápa, see note to verse 10.
Verse 289 Skj A I 211, B I 201. Context unknown, see note to verse 133. Kock, NN 574, suggests taking stjör(n)vöð with hlemmisverð and stáls with buðlunga máli; thus leaving húflangan skæ on its own as a term for ship.

Verse 290 Skj A I 344, B I 316. From Þorfinnsdrápa, see note to verse 1. Kock, NN 827, takes the first two lines and the last two words as one statement (syn = sight, glance) and mein as obj. of taka. At NN 2521 it is suggested that rather than of governing enda, enda may be an adverb and sessa acc. with of. Arnórr’s sons do not seem to be mentioned elsewhere, any more than his marriage in verse 296.

Verse 291 = verse 118, see note.

Verse 292 Skj A I 79, B I 69. Assumed to be from Sigurðardrápa, perhaps the first verse; see note to verse 12. It is not certain to whom the poem is addressed. At 82/6 verse 292 is taken to be addressed to Hákon Sigurðarson, but the verse in Hkr I 168, which is thought to be from the same poem, is ascribed to Sigurðardrápa; Finnur Jónsson (1920–24, I 529) takes the recipient to be Earl Sigurðr. See Haraldr (1) in Index and note to verse 12; and cf. Frank 1978, 117. Órr is perhaps more likely to go with sonr than with ek; but emending greppa to greppr would make it possible to keep the MS lætr (‘the generous poet proclaims’; cf. Kock’s ǫrgreppa, NN 2510), though the kenning ‘ale of the giant-ess’ = poetry would be unusual. Sýrar could be spared from the kenning but would be difficult to fit in elsewhere. Kock (NN 2510) suggests Sýrar (Freyja’s) sanureynir = Óðr, cf. Gylf. ch. 35, = óðr (acc. with á after heyri), i. e. poetry (olljást), and takes fentanna ǫrgreppa jastrín mína as the object of lætr uppi. This of course would make it impossible for the addressee to be either Sigurðr or Hákon (it would have to be the son of some Haraldr), and conflicts with the commentary. Fentanna jast-Rín might be a parallel to Hnithjargar logr.

Verses 293–5 Skj A I 368, B I 338–9. From a runhent poem on Haraldr hárraði (c. 1055). There is another stanza from this poem preserved in Hkr III 70, Fagranskinna 228 (lines 1–4 only), Hulda–Hrokkinskinna (Fms VI 132), Flb IV 59. Verse 294 relates to his time in Russia after 1030 (Hkr III 69–70). The king lamented in verse 295 is Magnus góði (d. 1047).

Verse 293: it is not clear whether harðræði or veðr is the subject,
and whether vex is trans. or intrans. (see vaxa in Glossary). Kock (NN 3229) takes svá at as rel. with harðræðit.

Verse 294 hýrð: Haraldr harðráði (Sigurðarson) and StÓláfr (Haraldsson) were actually only half-brothers; their mother was Ásta Guðbrandsdóttir.

Verse 296 Skj A I 332, B I 306. From Røgnvaldsdrápa, see note to verse 114. This verse seems to be the only source for Arnórr’s marriage with a member of the Earl’s family.

Verse 297–8 Skj A I 346, 348, B I 319, 321. From Ærfiunnsdrápa, see note to verse 1. Verse 297 is the second half of a stanza found in Orkneyinga saga, IF XXXIV 61; verse 298 is only found here. Bítu verse 297/1 is absolute; kind in line 3 dat. of advantage.

Verse 299 Skj A I 122, B I 117. See note to verse 192.

Verse 300a–b Skj A I 5, 182, B I 5, 172. The kennings in these verses are very obscure and even the literal meanings are in many cases far from certain. They are reminiscent of Irish retoiric. If either is genuine, both are likely to be by Bragi. They are not known from elsewhere. The first is only in R and (in part) C; the second is also in TUA. In both verses the first word may be the first of the list of complements rather than the subject, ‘They call me troll/poet’ rather than ‘Trolls/poets call me . . .’

Verse 301 Skj A I 79, B I 69; Sigurðr in line 2 is probably Earl Sigurðr (1); his mǫgr is Earl Hákon, and this stanza at least seems to be from a poem about him, though A has Hákonar, and Finmur Jónsson (Skj A I 79; 1920–24, 1529) ascribes the stanza to Sigurðar-drápa. See notes to verses 12 and 292 and cf. Haraldr (1) in Index. The words meir and fleira imply that the verse is the beginning of a second or subsequent section of the poem, though conceivably they mean just that this is a new poem. Fidjestøl (1982, 93) suggests the possibility that the poem was about both Earl Sigurðr and his son Hákon.

Verse 302 Skj A I 213, B I 203. From Eiríksdrápa, thought to have been composed after the death of Earl Eiríkr Hákonarson (probably c. 1023, though neither the date of the earl’s death nor that of the poem is certain; see Hkr II 32 n. and Fidjestøl 1982, 116). The complete stanza appears in Hkr I 276, Fagrskinna 129, ÖTM I 181–2 and Jónsvikinga saga 1879, 69–70; these sources, together with ÖH and Knýtlinga saga, altogether preserve 13 stanzas of the poem (cf. Hkr I 275 n.). Another half-stanza is quoted (probably) in
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Skáldskaparmál as verse 324, and half of stanza 6 appears as verse 313. Fidjestøl (1982, 116) took the verses assigned by Finnur Jónsson to Belegskakadrápa (Skj A I 212; in Fagrskinna, Hkr, ÖTM, TGT) as part of the same poem, which he thought was not necessarily a memorial poem. Kock (NN 580) takes mæðar ǫrr (‘eager for glory’) with skjólðhlynr; this is possible, since ádr is the word for poetry that is being exemplified in this verse.

Verse 303 Skj A I 138, B I 130; see note to verse 8. U here (after 84/18) adds a verse (perhaps the last verse of a poem) attributed to Ormr Steinþórsson (Skj A I 416, B I 386; SnE 1848–87, II 340), see notes to verses 29 and 138:

Śvá kvað Ormr Steinþórsson:
   Ek hefi orðgnótt *miklu
   (olpt) fínnum þat) minni
   (fram tel ek leyfð fyrir ljós
   ljósa) en ek munda kjos.

In line 1 U has mikla, which could be taken with orðgnótt, though that would be uncomfortable with minni following; ljós in line 4 could go with either orðgnótt or leyðð, though more likely with the latter, and the omission of -a in the manuscript may simply indicate that the vowel would be elided before en.

Verse 304 Skj A I 202, B I 192; see note to verse 265. There is no alliteration; the three lines are part of a klofastef, and each line appears in other stanzas (lines 2 and 3 twice) as the second part of various couplets in the poem (quoted in Hkr I 250, 337, 339–40 and in two cases in ÖTM II 242), though they belong together as a continuous statement (there are also two more lines constituting probably part of a second stef that are not quoted here). See Skj B I 191–2; Fidjestøl 1982, 114. Cf. also note to verse 10.

Verse 305 = verse 94/1–4.

Verse 306 Skj A I 130, B I 123; see note to verse 18. The complete stanza is preserved in Hkr I 262 and the first half of it in Fagrskinna 119. C adds here Vafþrúðnismál 47/4–6 (cf. Gylf. 54).

Verse 307 Skj A I 71, B I 62; see note to verse 5. The first line may belong to words in the unquoted first half of the verse (NN 2305). The next word would then be a conjunction (en).

Verse 308 = verse 12.

P. 85/13 It is not clear where these names are supposed to be recorded; perhaps the author has access to written lists that he is
using in this part of Skáldskaparmál. A adds hér (er hér eru ritin), but this may be a scribal rationalisation. Cf. SnE 1931, 258/31; verses 516–17 below; the þula of himins heiti in A and B, SnE 1848–87, II 485–6, 569. Cf. also 108/1 and note below. It is not clear whether í kveðum would include þuhr. Of the names for sky or the heavens at 85/17–18, hlýrnir, andlangr and leiptr (= lightning) appear in various (often rather late) poems (cf. LP), hlýrnir also in Álvismál 12 and the þula in verse 516; ljósfari and driftandi are found only in the þula of names for the sun in verse 517. The rest (or variants of them) all come in verse 516.

P. 85/19–20 Cf. Álvismál 14, 16; as well as the þula in verse 517. Álfrǫðull also appears in other eddic and skaldic poetry (also réðull in the latter; see LP). See Ælfrœðull in Index and Glossary.

P. 85/21–2 Cf. the þula of tungs heiti in A and B, SnE 1848–87, II 485, 569; and Álvismál 14.

Verse 309 Skj A I 375, B I 345. The Jarl is unidentified; the verse is usually taken to be part of Sextþia addressed to Haraldr harðráði (see note to verse 120), and only C has the word Jarl in full; RAT have what may be the abreviation for it, I or J; editors have emended to Ærr (a. ‘liberal’; with herðir) (or Ar, i.e. ár (3) in Glossary, Kock NN 3085) and assumed that the person referred to is the king. In line 2 NN 2032 suggests optherðir (‘frequent promoter’).

Verse 310 Skj A I 290, B I 267. From Óláfsdrápa sœnska, addressed to King Óláfr of Sweden about 1018. The metre is hälfnhept (Háttatal 77, cf. p. 85 there). The only remnants of this poem are the quotations in Skáldskaparmál; besides this verse, verses 395, 383, 390, 340, 365. Cf. Hkr II 91–2; ÓH 688; Finnur Jónsson 1920–24, II 574.

Verse 311 Skj A I 317, B I 294. It is assumed that Haraldr (in R and C; written ‘Har’ with abbreviation sign in both) at 86/1 is a mistake for Hallvarðr (so T; written ‘Hallv’ with superscript r in A), and that this verse belongs to his Knútsdrápa, see note to verse 115.

Verse 312 Skj A I 458, B I 426. Thought to be possibly from a poem about the four sons of Haraldr gilli of Norway (note doglinga, line 2), composed after 1142 (see Finnur Jónsson 1920–24, II 65) but before the death of Magnús Haraldsson; this cannot be dated precisely, but was probably not long after 1142 (see Hkr III 321). There is a stanza in Hkr III 321–2 and Hulda-Hrokkinskinna
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(Fms VII 229) that is also taken to be from this poem. Fidjestøl (1982, 155) argues that the verse in Hkr III 331 (also in Hulda–Hrokkinskína, Fms VII 238–9) assigned by Finnur Jónsson (in Skj A I 458) to Sigurðadrápa, the first verse Finnur Jónsson (in Skj A I 475) assigns to Eysteinsdrápa (in Hkr III 327, Morkinskína 443, Hulda/Hrokkinskína, Fms VII 235), and also verses 281, 233, 336 and possibly 335 in Skáldskaparmál all belong to this poem. Cf. note to verse 399.

Verse 313 Skj A I 215, B I 204. The second half of verse 6 of Eiríksdrápa, see note to verse 302. The whole stanza is found in Hkr I 371, Fagrskinna 166, 163 (here the two halves separated and the lines in verse 313 attached to a different half-verse), and ÓTM II 300.

Verse 314 = verse 217.

Verse 315 Skj A I 99, B I 93. See note to verse 37; about Ógmundr’s burial.

Verse 316 = verse 210.


P. 87/8–9 The compiler is now discussing kennings, although this part of Skáldskaparmál is mainly about heiti. See also 90/16–17, 26–9, and chs 69–72. Við may be adverbial in line 8: ‘It is right to refer to blood or carrion in terms of it (i. e. the wolf) so as to refer to them as its food or drink’ rather than ‘It is right to refer to it in terms of blood or carrion so as to call them its food or drink.’ The next sentence is then more likely to mean ‘It is not right to refer to them thus using names of other animals’ than ‘It is not right to refer to other animals in these terms’. Cf. note to 90/26–9.

Verse 318 Skj A I 376, B I 345; see note to verse 120. Finnur Jónsson (Skj B I 345, following Konráð Gíslason (1889, 75)) emends úlfr to úlf, object of spenja, and takes á sár as a prepositional phrase: sonr Sigurðar kom norðan at spenja úlf or skógi á sár.

Verse 319 Skj A I 37, B I 32; see note to verse 31. The text of the first two lines agrees fairly closely with the text in Worm 1636, 233 (and less closely with the fragment c) against Wolfenbüttelbók, which has Sveit sárs freka svalg und dreka. The kennings imply
the hyperbole of blood described as a wave (breki) washing over the raven’s beak described in terms of a ship’s stem.

Verse 320 Skj A I 477, B I 449. Half of one of the two stanzas surviving from Elfarvísur, composed c. 1160 about the chieftain Grægóriús Dagsson and his battle on the Göta river in 1159. Both stanzas appear complete in Hkr III 358–9 and Hulda–Hrokkinskinna (Fms VI 266–7). This half-verse is also quoted in the fragment of the Fifth Grammatical Treatise in A, SnE 1848–87, II 397; Ólsen 1884, 159.

Verse 321 Skj A I 350, B I 323; see note to verse 275.


There is another half-stanza in A, with the þulur (SnE 1848–87, II 493) and two more in Hulda–Hrokkinskinna (Fms VI 133, 139), one of which is also in Hkr III 75–6 and Fagrskinna 230, the other in Flb IV 59. Lines 2–3 of each half-verse constitute forn minni, in each case referring to part of the story of Sigurðr Fáfnisbani and the Gjúkungar, chs 40–42 above. Cf. Háttatal 13, though the verse-form is like that of Háttatal 12.

P. 88/9–18 In U verses 323–4 come immediately after verse 322, before names for bear. A and B also keep the verses illustrating kennings for wolf together, but T and C have the same order as R.

Verse 323 Skj A I 535, B I 516. Thought to be possibly the only surviving fragment of a poem about King Magnús Erlingsson of Norway (1161–84; cf. Skáldatal, SnE 1848–87, III 277, 643). Otherwise only two verses (probably lausavísur) in Sverris saga 1920, 72 survive of this poet’s work. See Fidjestøl 1982, 160. Each line means that the king fought brave battles, thus providing carrion for wolves (áttmælt, cf. Háttatal 10). Verse 324 is similar.

Verse 324 Skj A I 217, B I 206; not recorded elsewhere, see note to verse 302. This presumably belongs with Eiríksdrápa, though there is nothing in particular to support this (Fidjestøl 1982, 117); Þórðr’s patronymic (Kolbeinsson) is not given here (in U the verse is attributed to bjööðlifr).

Verses 325–7 Skj A I 649–50, B I 656; a further verse from Dýrgrimspula as verse 331. Cf. the þula of horse-names in A and B (Skj A I 685–6; SnE 1848–87, II 487, 571). These þulur are assumed to be from the twelfth century, but nothing further is known of their origin or authorship.
Verses 328–30 Skj A I 650–51, B I 656–7. Though the genre of the two poems is related, the name Alsvínsmál in RTC, lacking in U, seems to have nothing to do with the eddic poem Alvíssmál, also called Alsvínsmál in SnE, see Index, and is given as Kálfsvísa in A. Cf. note to verses 325–7. In verse 329 reið needs to be supplied in lines 1–5, unless the five nominatives and five datives are all to be taken with til iss riðu, in which case 329/1–4 perhaps belongs with the same incident as that described in 329/7–10 (all taking part in the same battle?). It may however be pointed out that although annarr in verse 329/7 probably means annarr [hestr] (or annarr [Hrafn], cf. Hkr I 57), this horse may have been named Annarr (cf. Gylf., Index), even though Aðils’s horse is said to have been called Slungnir or Slongvir (see Slungnir in Index); and lines 9–10 could be read Grár [reið] Hvarfaði, Geiri Undaðr, with Hvarfaðr and Geirr being the names of two more horses and Grár and Undaðr the names of their riders. The incident referred to in verse 329/5–10 does not seem to appear in any other source, though the battle between Aðils and Áli on the ice of Lake Vänern appears on p. 58 above. Cf. Hkr I 57–9, IF XXXV 29, 42. See Gering and Sijmons 1927–31, I 436. Verse 330 has two extra lines in A: Úllr ýmissum | en Òðinn Sleipn.

P. 90/1–2 The plural verbs draga and fylgja perhaps indicate that the pairs of names are not alternative names for the same horses but pairs of horses that drag alternate nights and days. Whichever is meant, it is likely that the explanation is that the writer had two traditions about the names of the horses of night and day (or even four in the case of the latter) and wanted to reconcile them. Cf. Gylf. chs 10 and 11; sem fyrr er ritat presumably refers to ch. 11.


P. 90/10–12 Compare the pula of orna heiti in A and B, SnE 1848–87, II 486–7, 570.

P. 90/16 lópt = sphere (in which a planet moves) in GkS 1812, 4to 2v, Alfræði II 246: Sið eru kollut lópt i bokum, þau er himin tungl hverfi um. Ok er tungl i négsta lópti.

P. 90/16–17 Again the list includes kennings. Cf. 87/8–9 n. With ch. 59 compare the pula of veðra heiti in A and B, SnE 1848–87, II 486, 569.

Verse 332 Alvíssmál (this form of the name is found in A and C)
verse 20. Cf. also verse 380. Line 4 ópi (see t. n.) is perhaps a genuine form (and if so must here be n. or f.); cf. Skírnismál 29; ÁBM, s. v.
P. 90/26 With ch. 60 compare the pull of hauks heiti, hrafns heiti, hana heiti, ara heiti and fugla heiti in A and B, SnE 1848–87, II 487–9, 571–2.
P. 90/26–9 ‘There are two birds that there is no need to refer to in any other way than by calling blood or carrion their drink or food, that is the raven and the eagle [i. e. any bird referred to as drinker of blood or eater of carrion means raven or eagle]. All other masculine birds can be referred to in terms of blood or carrion and then it means eagle or raven.’ The object of kenna can be either the base word or the referent; the object of kenna víðr is normally the determinant, sometimes the base word. See kenna in Glossary. Again kennings are discussed in this section mainly about heiti (see 87/8–9 n.).

Verse 333 Skj A I 376, B I 346; see note to verse 120. Fidjestøl (1982, 139) argues that the two halves do not belong together (they are made into two separate quotations in A and C—the first adds after line 4 Svá kvað hann enn, in the second ok enn is added above the line) and following Björn Magnússon Ólsen takes verse 333/1–4 as belonging with the four lines in TGT 106 (verse 32 in Skj). Cf. his interpretations on pp. 140–1.

Verse 334 Skj A I 131, B I 123–4; see note to verse 18. But the description of battle in this verse is very general and it cannot certainly be said to be about Earl Hákon (see Fidjestøl 1982, 97). It uses two of the features of liðhendr háttr (cf. Háttatal 41 and 53), i. e. there is assonance (skothending) between each pair of lines (odd and even) and the first hending in the even lines falls on the first syllable. Cf. note to verse 88/4.

Verse 335–6 Skj A I 480, B I 452; fragments of an unknown poem or poems, perhaps about some ruler’s successful warfare, like verse 339. See note to verse 312; cf. also notes to verses 128–32 and 136. In verse 335/4 bliksólar garmi must be a kenning for sword or other weapon (dat. with stýra) but ‘dog of the sun’ would not normally mean that. There has probably been some scribal confusion with Mánagarmr (see Gylf. ch. 12). Borð- or barðsólar garmr would make an acceptable kenning for sword (dog, i. e. damager of gunwale- or prow-sun, i. e. shield; barð could mean ship by synecdoche). Verse 335 is dunhenda (Háttatal 24). On the
metre of verse 336, cf. Háttatal 8 and note there on pp. 50–51; line 1 has seven syllables, but þar er may originally have been þars (bragarmál, Háttatal 8/20). Line 3 may have resolution in Muninn. The rhythm and placing of the hendings and alliterative staves have some similarity to Háttatal 28 and 35 (skjálfhenda).

Verse 337 is the second half of verse 3, see note to that verse (Víga-Glúms saga, IF IX 95; note the extensive textual variants from the Mödruvallabók text of the saga).

Verse 338 Skj A I 306, B I 283. See note to verse 144.

Verse 339 Skj A I 481, B I 452–3. See note to verses 335–6 (and cf. note to verses 128–32) and Fidjestøl 1982, 156.

Verse 340 Skj A I 289, B I 267. See note to verse 310. The metre is again hálfnépt.

Verse 341 First half of verse 93. At line 2 the emendation is perhaps not necessary, though it would be unusual to refer to a giant by using a feminine base-word, so ylgr is presumably a mistake (all other manuscripts have úlfr). In verse 93 the text has úlfr in TW (R is there illegible).

Verse 342 Skj A I 184, B I 173. Only recorded here, and the authorship and context as well as the identity of the person addressed are unknown. In Edda Magníssar Ólafssonar 262, 338 it is attributed to Þjóðólfr (i. e. the texts there have idem/hinn sami instead of Ok sem hér er). Kock (NN 844E) maintains that hregg-skornis handa mjǫð is a kenning for poetry (‘mead of, i. e. in the hands of, Óðinn in eagle shape’) and that the two lines are complete in sense.

Verse 343 Skj A I 305, B I 283. See note to verse 144. Like verse 338, this is only preserved here, so the context is uncertain, as is also the text. It seems that the poet was anxious because a battle was going to take place (it looked good to the raven), but that then he heard good news. Fidjestøl 1982, 166, takes the verse to be an introductory one, in which case the good news is perhaps the poem itself and the greppr is the audience. Kock (NN 768) among other things takes víðis greppr to be a kenning for seafarer, and the object of hlýði vel to be góðu gallópnis sjállí. He also makes ekka the base-word of a kenning for battle.

Verse 344 = verse 282.

Verse 345 Skj A I 22, B I 20; also in Hkr I 102 as the second half of verse 34 there. See note to verse 219. Snorri (in Hkr I 103)
clearly took Nykkvi as the name of a king against whom Haraldr hárfagri fought; if he was wrong (cf. Ágrip (ÍF XXIX 4), where skeiðar brandr, part of a ship, is taken to be the name of a king), and it is the common noun meaning ‘boat’, it must be acc. pl., object of rak parallel to rasinaðr. Then the subj. would have to be me tir lagar tanna vêbrautar, ‘meeter of the sea’. See Fidjestøl 1982, 78. Reichardt 1928, 20–24, suggests vê- is the word that means standard or flag, vêbraut then meaning flag-road, ship-road (since flags are characteristically carried on ships; cf. vêbraut in Glossary and LP under vê n. (2)). The subject of the sentence is then taken as me tir lagar tanna vêbrautar, opponent or antagonist of the stones of the sea or river, i. e. spender of gold (= gullbrjótr; the king). The object is taken to be rasinaðr ok rausnar, i. e. rasi- ok rausnarnarad, with Nykkva as possessive.

Verse 346 Skj A I 482, B I 453. See note to verses 128–32. Fidjestøl 1982, 208, argues for keeping the reading of R (and all other manuscripts) in line 2, taking flóðs glóðir (cf. Glossary s. v. glóðir), a kenning for gold, as referring to the ornament on the ship’s stem. Cf. verse 356/1. If an -ó- were not required by the rhyme, glóðum would be a possible reading, see Glaðr in Index.

Verse 347 = verse 126.

Verse 348 Skj A I 137, B I 293. See note to verse 115.


Verse 350 Skj A I 35, B I 30. Verse 1 of Egill’s Hfúðlausn, see note to verse 31.

Verse 351 Skj A I 482, B I 454. See note to verses 128–32. In line 3 R has ‘elsnuiv’, i. e. elsmáinn, which could be m. acc. with hjálma.

Verse 352 Skj A I 338, B I 311. The lines appear as the second half of verse 2 in Hkr III 4; also in ÖH 614, Hrokkinskinna (Fms VI 22), Fls IV 28. See note to verse 105.

Verse 353 Skj A I 386–7, B I 356; the first half of verse 102 in Hkr III 109–10 (and Fagrskinna 251, Morkinskinna 156, Hulda–Hrokkinskinna, Fms VI 252). Taken to be from a drápa about Haraldr harðráði (composed after 1048) quoted in several places in Hkr, Fagrskinna, ÖH, Morkinskinna, Hulda–Hrokkinskinna. The words it næsta perhaps mean that the poem listed a succession of expeditions.

Verse 354 Skj A I 321, B I 297. See note to verses 124 and 4.
Verse 355 Skj A I 139, B I 130. In Morkinskinna 86 and Hulda (Fms VI 170) these lines form the first half of a verse attributed to Haraldr harðráði (cf. Skj A I 357). In Hkr III 89 (and Fagrskinna 237, Morkinskinna 85 and Hulda–Hrokkinsskinna (Fms VI 169)) verse 261 appears as the first half instead (see Finnur Jónsson 1920–24, I 463). No other poetry is attributed to Njáll.

P. 95/1 skips eða gulls: but the following names for the sea are mostly not used in kennings either for ships or for gold, at any rate in the verses quoted here, though there are examples of the second in verses 360, 368 and 369. The verses illustrating them on the whole do not contain kennings (the words for wave in verses 358, 359, 361, 362, 364, 365, at any rate, seem to be used literally as ordinary common nouns). Nevertheless the reading of A, skip eða gull, is preferable, since the meaning must be ‘to refer to ships and gold in terms of them’.

Verse 356 Skj A I 184, B I 174. Also quoted in TGT 29 and 110 (in W and A), but the authorship and context are unknown. Cf. verses 349 and 364.

P. 95/7–9 See the beginning of ch. 25 (36/24–6; cf. note to 36/25–6). Einarr Skúlason’s verse, however, has not been quoted before in any version of the text; both references are in RC, but neither is in AB; the first only is in T. A fairly clear indication either that the arrangement of the author’s original has been altered, or that the work was under revision and never completed by the author. See Introduction, pp. x–xi and xx–xxi.

P. 95/9 ritat: cf. note to 78/22.

Verse 357 Skj A I 482, B I 454. See note to verses 128–32 and cf. the verse in A, SnE 1848–87, II 493; also verse 478 below. A verse referred to by its opening lines (though not in T, which omits the quotation), cf. 36/8. The verse in AB (where it is placed after þeira in line 12 instead of the second list of names) continues:

glymr Unnar vex—grenni
Göndlar skúfs ok Dúfa;
brædd strýkr Blöðughadda
—brimslógin fellr Kólga—
hýr—þar er Hefring stœrir
haflauðr um við rauðan.

B has skilr for þar er in line 7, and of for um in line 8.

Verse 358 Skj A I 393, B I 362–3. The first half of a verse in
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Morkinskinna 92 (and Flb IV 80 and Hulda–Hrokkinskinna, Fms VI 180; only the second half is in Fagrskinna 242) from a poem about Haraldr harðráði also quoted in verses 371, 378, 410 (these three are not found elsewhere); further verses in Fagrskinna, Morkinskinna, Hulda–Hrokkinskinna, Hkr (see Finnur Jónsson 1920–24, I 623; Fidjestøl 1982, 144). In line 1 R and C have beði, but although æ can be for e in medieval manuscripts, and A has beð, this cannot be for beði (so T and B), because a long root syllable is required for the metre. See textual note and Noreen 1923, § 368.

Verse 359 Skj A I 296, B I 272. See note to verse 196. In line 2 the form sylgháar would make up the usual six syllables (cf. Háttatal 7).

Verse 360 Skj A I 416, B I 385. See note to verse 29. In R first attributed to Kormakr, but then altered to Ormr. The description appears to be of the unknown recipient of the poem rather than of Snæfríðr. Cf. Ólafur Halldórsson 1990, 226 and 230.

Verse 361 Skj A I 399, B I 368. See note to verse 191.

Verse 362 Skj A I 482, B I 454. See note to verses 128–32.

Verse 363 Skj A I 321, B I 297. See note to verses 124 and 4. The verse-form here, as in verse 371, is stælt (Háttatal 12). Kock (NN 785) takes fyllar skautbjǫrn as a kenning for ship (with fjöll hrynja á), and vetrlóði skíða Gusis nauta (‘bear of the skis of arrows’, i. e. of shields) as another (subject of fram æsisk). As Finnur Jónsson (LP 503) points out, skautbjǫrn would be an adequate kenning for ship on its own, and moreover fjöll needs to be qualified (i. e. by fyllar) if it is to mean waves. Gusis nauta remains difficult to fit in, but since skíða vetrlóði does not seem to make an adequate kenning for ship on its own, perhaps these four words do belong together (‘bear of skis of flags’?). Cf. Glossary under nautr (2).

Verse 364 Skj A I 185, B I 174. Only recorded here, and the authorship and context are unknown. Cf. verses 349, 356.

Verse 365 Skj A I 289–90, B I 267. See note to verse 310. Lines 3–4 are only in TAB.

Verse 366 Skj A I 4, B I 4. See note to verse 24. This verse is again about Þórr’s fight with the Midgard serpent (cf. Gylf. ch. 48).

Verse 367 Skj A I 475, B I 447. From Einarr Skúlason’s Runhenda (composed after 1152), about King Eysteinn Haraldsson of Norway. There are further quotations from this poem as verses 377 and
403, and in Morkinskinna, Hulda–Hrokkinskinna, Hkr. It is mostly about the events of c. 1150–52, see Hkr III 326–30.

Verse 368 Skj A I 480, B I 452. It is evidently from a poem by Einarr Skúlason thanking a patron for the gift of a horn. Cf. notes to verses 128–32 and 136, and note to verses 145–9.

Verse 369 Skj A I 453, B I 421. Probably part of a lausavísa; see note to verse 260. It is not clear whether sá slíðráls reginn refers to the poet or his opponent, and whether the ‘spoiling’ of poetry means composing slander or just making bad verse. The words síðr en eigi are presumably ironical: even the poet’s harsh criticism does not amount to slander, since it is justified. Cf. the verse of Hjalti Skeggjason in Islendingabók, IF I 15.

Verse 370 Skj A I 424, B I 393. Anonymous; probably from a poem about Magnús góði (Fidjestøl 1982, 168, 204). It may be about his burning of Jómsborg, described in Hkr III 38–40; cf. verse 387.

Verse 371 Skj A I 390, B I 360; see notes to verses 358 and 363.

Verse 372 Skj A I 182, B I 171; anonymous fragment (and probably an incomplete sentence, see under vaða in Glossary) of unknown context, though it seems to be about the sea burial of Haki, cf. Hkr I 45.

Verse 373 Skj A I 387, B I 357. Taken to be from a poem about Haraldr harðráði composed after 1048 (cf. Hkr III 111). Two further stanzas are found, one in Hkr III 111, Fagrskinna 252, Morkinskinna 158, Hulda–Hrokkinskinna (Fms VI 254), the other in Morkinskinna 158–9 and Hulda–Hrokkinskinna (Fms VI 254–5); part of the second appears also in verse 400 below. Nothing further is known of the poet, though he is mentioned as having composed about Haraldr harðráði in Skáldatal (SnE 1848–87, III 275). The quotation here is an incomplete sentence, and the objects of feldu and eldi, and the word on which slóðar depends (presumably the name of an animal, giving a kenning for ship, which might have been the obj. of feldu) would have been in the unquoted lines. Kock (NN 874), however, takes Glamma slóðar with gramr and eldi and feldu as absolute.

Verse 374 Skj A I 413, B I 383. A fragment probably of a poem about Óláfr kyrri composed c. 1070. The poet is presumably the Atlí litli mentioned in Skáldatal (SnE 1848–87, III 275) as one of
Óláfr kyrri’s poets, but he is otherwise unknown. See Fidjestøl 1982, 149.

Verse 375 Skj A I 327, B I 302. Also in Hkr II 57 (and ÖH 87, Fagrskinna 173), where it is said to come from a flokkur about the otherwise unknown Klangr Brúsason (Brúna- or Bjarnason in some manuscripts of ÖH; some also make him the author). The name of the poet, Börðr Sjáreksson, is given only in Fagrskinna; in Hkr and ÖH the verse is anonymous as here. The event referred to is Earl Sveinn’s burning of Níðaróss in 1014.

Verse 376 Skj A I 350–51, B I 323; see note to verse 275.

Verse 377 Skj A I 473, B I 446; see note to verse 367.

Verse 378 Skj A I 391, B I 360; see note to verse 358. The context of the verse is unknown, but it may be surmised that the verse refers to one of Haraldr harðráði’s exploits in the Mediterranean or Russia and that he and his men (referred to as vikings) are burning an enemy town. Kock (NN 1143) takes the first line as a separate sentence and virki borgar styrks vísa as the object of brutu af ‘broke down’ (af is the reading of R and TC; A has of, B ór). If the vísi is Haraldr harðráði this is unlikely. Perhaps the genitive goes with víkingar (‘the strong leader’s vikings rapaciously broke down the city’s fortification’).

Verse 379 Skj A I 488, B I 460. Taken to be from Hallódr’s Útfarardrápa, c. 1120, about King Sigurðr Magnússon’s expedition to Jerusalem in 1109. This verse is only found here, but others are quoted in Hkr, Morkinskinna, Hulda–Hrokkinskinna, Fagrskinna, and one in TGT (which may be a stef). Fidjestøl 1982, 157, points out that there is actually little in verse 379 to connect it with Útfarardrápa, and it may belong to another poem. Note the alternation of sg. þú and pl. ér: the latter perhaps refers to the king and his men. There is similar alternation in verses 3 and 8 of the poem (Skj B I 458–9), though generally the king and his men are referred to in the 3rd pers.

P. 99/5 With ch. 63 compare the þula of dagra heiti in A and B, SnE 1848–87, II 485, 569. Lines 5–7 appear in a passage in AM 281 4to supposed to have been part of Hauksbók (1892–6, 502), with the heading ‘Nófn stundanna’. The text there is more similar to that in Ú than to any of the other manuscripts that contain the passage (it omits ár and has haust before vár), though it contains the additional word líf. Cf. Cfr. Hauksbók 1892–6, cxxxiv.
Verse 380 Alvíssmál (thus A and C; called Ölvismál in U) 30. Cf. verse 332.

P. 99/21 Maðr er hverr fyrir sér: possibly ‘each man has a separate name’ rather than ‘each one in himself is simply “man”’ or ‘each man is an individual’. Cf. 108/30 and note. With the terms for king in ch. 64 compare the hula of names for kings in A and B, SnE 1848–87, II 469, 551.

P. 99/22 C adds er after kallat (written ‘kalladr’): ‘[It is] the first and highest term for man when a man is called emperor’; but the first phrase of the sentence can be taken as adverbial: ‘with the first and highest term for man a man is called emperor.’

Verse 381 Skj A I 424, B I 394. An anonymous fragment perhaps about Sveinn Úlfsson’s son Knútr (the saint); or possibly Knútr inn riki. See Fidjestøl 1982, 168.

Verse 382 Skj A I 316, B I 292. From an otherwise unknown poem about a King Óláfr, maybe the Swedish king Óláfr Eiríksson (died c. 1022), or St Óláfr Haraldsson of Norway (died 1030). See Fidjestøl 1982, 124–5. The poet is given the nickname svarti in B (cf. Hkr II 91–2, 95, 100). Otherwise only one lausavísa survives of Gizurr’s work (if it is the same person; cf. Index) in Hkr II 358–9, ÖH 544 (where one manuscript gives the poet the nickname gullbrá) and the Legendary saga (where it is ascribed to Þormóðr Kolbrúnarskáld). Cf. note to verse 4 and Gizurr in Index.

Verse 383 Skj A I 289, B I 267; see note to verse 310. Kock’s interpretation (1946–49, I 137; cf. 1933, 292–3), takes Vig-Freys (i.e. Óðinn’s) munlaust (joyless?) óskvíf as the object of tekr, and thus a kenning similar to Þriðja biðkván, verse 10/4; but in NN 717, Vig-Freys seems to be taken as in apposition to Óska. Falk (1922, 61–2) reads mundlaust, cf. verse 122 and ómyndr in Glossary. The verse seems to be inciting the Swedish king to invade Norway; cf. Fagrskinna 178.

Verse 384 Skj A I 347, B I 320; see note to verse 1.

Verse 385 Skj A I 375, B I 345; see note to verse 120. This verse perhaps relates to the same episode as verse 6 of Sextefja (Skj A I 370), see Hkr III 86–7, Fagrskinna 235, Morkinskinna 83–4 and Fidjestøl 1982, 136, in which case haugs skundaðr refers to Constantine Monomachos; though actually it was Michael Kalafates who was blinded, see Hkr III 87–8 n.

Verse 386 Skj A I 256, B I 238; lines 1–2 also quoted as verse 411;
from Bersoglisvisur, addressed to Magnús góði c. 1038, warning him to be careful how he ruled Norway. There are further quotations from this poem in Hulda–Hrokkkinskinna, Hkr, ÖH, Fagrskinna, Ágríp, TGT and in other manuscripts of Kings’ Sagas.

Verse 387 Skj A I 335–6, B I 309. The first half of a stanza that appears in Hkr III 39–40 (with the first word there Skjoldungr) attributed, undoubtedly correctly, to Arnórr jarlaskáld, and taken to be from his Hrynghenda addressed to Magnús góði in 1046. Another verse is quoted as verse 406 (also attributed to Markús in A), and there are more quotations in Morkinskinna, Hulda–Hrokkkinskinna, Hkr, ÖH, Knýtlinga saga, TGT, FoGT, and in the version of Skáldskaparmál in W (SnE 1924, 105; cf. also note to verse 116). Hrynghenda is the first major court poem in the hrynghent metre that survives. The error in attribution is presumably due to Markús Skeggjason’s Eitríksdrápa being in the same metre (cf. verse 111 n.). On the incident referred to here, cf. verse 370 and n.

Verse 388 Skj A I 318, B I 294; see note to verse 115.

Verse 389 = verse 186/5–6; see note to verse 120. The explanation of landreki (101/8–9) is improbable. The second element is likely to be related to Old English gerec ‘rule’ and Old Norse rekja ‘straighten out’ rather than to reka ‘drive’. See ÁBM under -reki (2).

P. 101/10–24 Cf. the Ættartölur following Hversu Noregr byggðist in Flb I 25–7. Parts of Hyndluljóð (e.g. verses 11–16) seem to be based on a similar tradition; see also SnE II 469. Cf. 103/1–17 and note and see Introduction p. xxv.

Verse 390 Skj A I 445, B I 415; see note to verse 111. See Fidjestøl 1982, 153.

Verse 391 Skj A I 51, B I 45; lines 5–6 of a lausavísa from Egils saga (ÍF II 145). The sentence and the kenning are incomplete: the words af augum mér grímu come in lines 7–8. For the context see Egils saga ch. 55.

Verse 392 Skj A I 65, B I 57; the second half of verse 4 of Hákonarmál; the whole stanza is quoted in Hkr I 186–7 and Fagrskinna 88 (both have gramr instead of gylfi in line 3); see note to verse 7.

Verse 394 = verse 279/1–2 (note the variant reading in the second line); see note to verse 6.

Verse 395 Skj A I 289, B I 267; see note to verse 310. This was evidently the first stanza of the poem. Exchanging míns and síns
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(as in C) and taking bragar míns with háttu and hróðrs sín with upphaf would perhaps make better sense.

Verse 396 Skj A I 405, B I 374; taken to be part of Stúfsdrápa, the only poem of Stúfr inn blíndi of which anything survives (cf. Stúfs þáttur, ÍF V 290 and note). Other fragments are found in Hkr, Morkinskinna, Hulda–Hrokkinskinna, Fagrskinna. The poem was composed c. 1067 in memory of Haraldr harðráði. Haraldr’s battle against Sveinn Úlfsson of Denmark by the Niz took place in 1062. See Hkr III 148–51.

Verse 397 Skj A I 165, B I 156; the second half of stanza 27 of Hallfróðr’s Óláfssdrápa (erfrídrápa) composed in memory of Óláf Tryggvason c. 1001; see note to verse 10. The complete stanza is quoted in ÖTM II 294, and other stanzas are quoted in ÖTM, Hkr, Oddr Snorrason 1932, Fagrskinna, Hallfredar saga; and a half-stanza each in A (SuE 1848–87, II 493) and Þiðreks saga 4. On this poem see Fidjestøl 1982, 109–11, 234–5.

Verse 398 Skj A I 444, B I 414; verse 1 (and probably the original opening) of Eiríksdrápa, see note to verse 111. A and B replace this verse by:

Ríkr er harra hneykir,
heldr guð jöfurs veldi
sanndyggs, vitut seggir
Sveins brœðr konung œðra.

(Skj A I 452, B I 420; in line 3 B has sinnir for seggir). This seems to be from a poem about St Knútr Sveinsson, also by Markús Skeggiason. See note to verse 270 above. Knútr apparently had two brothers called Sveinn (one a half-brother; see ÍF XXXV 135, 366).

P. 103/1–17 is again related to the Ættartölur in Flb I 25–7, see note to 101/10–24. Compare the þula of konunga heiti in A and B (Skj A I 671).

Verse 399 Skj A I 476, B I 448; Finnur Jónsson in Skj makes this verse 1 of Ingadrápa, composed about King Ingi Haraldsson of Norway after 1155 (the battle at Holmengrá took place in 1139, cf. Hkr III 316; other verses in the poem refer to the death of King Sigurðr in 1155, Hkr III 340–41). There are three further stanzas quoted in Morkinskinna and Fagrskinna. Fidjestøl (1982, 155) assigns these four stanzas, together with another half-stanza in Hkr III 346, Fagrskinna 341 and Hulda–Hrokkinskinna (Fms VII
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251), assigned by Finnur Jónsson (*Skj A I 475*) to an *Eysteinssdrápa* (this verse apparently refers to events of 1157), to a poem about the sons of Haraldr gilli different from, and later than, the poem that verse 312 belongs to.

**Verse 400** *Skj A I 387, B I 357.* See note to verse 373. A and B have two further lines:

hirð hygg ek hilmi stýrðu
Hugins jól við nes Þjólar.

In line 1 B has *hykk* for *hygg ek*; in line 2 *þjóðar* for *Þjólar.* The complete stanza is found in *Morkinskinna* 158 and *Hulda–Hrokkinskinna* (*Fms VI* 254–5). It is possible to take both *hirð* and *hilmi* as either acc. or dat., i.e. it is difficult to see whether it is the men who provided slain for the king or vice versa. In the texts in *Morkinskinna* and *Fms* where the verb is *gerðu* it perhaps seems more likely to be the latter. Cf. *stýra* in *Glossary* and *SnE* 1848–87, I 524.

**Verse 401** *Skj A I 140, B I 132*; apparently all that survives of a poem in praise of an unidentifiable king (or hero). Cf verse 49. These two fragments are all that survives of Gamli's verse; because of the subject of verse 49 he is assumed to have lived in the tenth century. See Fidjestøl 1982, 165. Kock (NN 422) takes *innanbord* as an adverbial phrase ('on a ship') and the phrase *á aflgróðr* *orða* *naglfara* *ok* *medatkæla* as 'into the mighty activity of the speech of sword's blade and hilt', i.e. of battle. Edith Marold (1994, 575) takes *naglfari* to mean 'ship' (cf. Index and note to verse 156), *innanbords* *naglfara* as 'on board ship', *medatkæla* gen. with *tungu* *ok* *orða* and this phrase gen. with *á aflgerðr* ('Krafttat der Sprache und der Worte des Schwertes'). Lines 1–2 have dúnhenda (*Háttatal* 24). Lines 3–4 both have *atlhending* (cf. *Háttatal* 42).

**Verse 402** *Skj A I 60, B I 53.* The only verse attributed to a woman in *Skáldskaparmál.* Taken to be from *Sendibirr,* apparently about Haraldr hárfagri, though it may have been addressed to Haraldr's son Hálfdan svarti; see *Hkr* I 142. There are four further half-stanzas in *ÓH* 12, one of them also in *Hkr* I 142 and *ÓTM* I 13 (the other three only in one manuscript of *ÓH*). Nothing further is known about the poetess, though she must have been Norwegian and a contemporary of Guthormr sëndri (early tenth century; see *Hkr* I 141 and Finnur Jónsson 1920–24, I 445–6).

**Verse 403** *Skj A I 474, B I 446,* where the first two lines are lines
1–2 of verse 6 and the second two are lines 3–4 of verse 7 of the poem, which is the arrangement in Hkr III 328–9, Morkinskinna 444 and Hulda–Hrokkinskinna (Fms VII 235–6); see note to verse 367.

Verse 404 Skj A I 354, B I 326; a fragment, not found elsewhere, of an otherwise unknown poem (or perhaps belonging to the lost Bláagagladrápa), possibly about Haraldr harðráði. See Fidjestøl 1982, 132; Finnur Jónsson 1920–24, I 609, 611.

Verse 405 Skj A I 383, B I 353; second half of a lausavísa quoted in Hkr III 190 and in Fagrskinna 288, Morkinskinna 279, Hulda–Hrokkinskinna (Fms VI 420) and in Hemings þáttr 1962, 33 (Haukbók 1892–6, 344–5); for the context see Haralds saga Sigurðarsonar in Hkr III, ch. 92. Besides the lausavisur attributed to bjóðólf Arnórs-son in the Kings’ Sagas (two lines of one of which are quoted in FGT), there is a half-verse quoted in TGT and some further quotations in Sneglu-Halla þáttr (ÍF IX 267–8, 273, 293).

Verse 406 Skj A I 338, B I 311; see note to verse 387. Perhaps a stef, unless it is the conclusion of the poem (see Fidjestøl 1982, 191).

Verse 407 Skj A I 439, B I 409. Perhaps from a poem about Óláfr kyrri (d. 1093). Borkell is named as one of his poets in one manuscript of Skáldatal (in U, perhaps as a result of dittography), though he also composed about Magnus berfœtt (d. 1103), see SnE 1848–87, III 275–6; and this verse was apparently composed in Iceland (cf. of svalan ægi) about a gift he had received. Kings of Norway did claim descent from Sigurðr Fáfnisbani (cf. Flb I 26), but Snorri seems to be taking Vǫlsunga niðr to mean just descendant of kings, i. e. king. Fidjestøl (1982, 152) points out that the metre (fornyrðislag) and the reference to eddic material make the fragment an interesting anticipation of the later twelfth-century skaldic poems influenced by eddic poetry, e. g. his no. 78 (Ívarr Ingimundarson, Skj A I 495–502) and 100c (Anonymous, Skj A I 597–9); cf. Gisl Illugason, who also composed in fornyrðislag about Magnús berfœtt c. 1104 (Skj A I 440–44; B I 409–13) and see note to verse 7 above. Vápn is probably sg. (the details of the gift are not known); in line 4 the manuscript spelling ‘-bvis’ implies gullbíinn, which might be a mistake either for gullbúin (C has a single n) or for gullbúit (which is what TUAB have). Emendation to -búit would give a sense closer to what one might expect, but the text as it stands is neither ungrammatical nor
meaningless (gullbúinn with nãðr), though it may be unusual. Pl. gullbúinn would also of course be possible if vápn is taken as pl. There also survive parts of a poem by Þorkell about Magnús berfœttr (composed c. 1104; in Hkr, Fagrskinna, Morkinskinna, Hulda–Hrokkkinskinna) and one lausavísa (see Hkr III 217, Morkinskinna 305, Fagrskinna 306).

Verse 408 Skj A I 296, B I 272. The second half of verse 82 in Hkr II 172–3 (also in ÖH 254 and the Legendary saga 106, Fagrskinna 181, Orkneyinga saga 41); see note to verse 196. The reference of þær is to Ólav Haraldsson of Norway. Ógnbráðr ynglingr might be vocative, or it could be taken with engi as part of the subject of varð. The rel. clause presumably is to be taken with engi or as the complement, and á jǫrðu as an adv. phrase meaning ‘ever’.

Verse 409 Skj A I 444, B I 414; see note to verse 111. This may be a stef, see Fidjestøl 1982, 152–3.

Verse 410 Skj A I 390, B I 360; see note to verse 358.

Verse 411 See textual note and verse 386 and note.

P. 105/21 Cf. 103/6–8.

P. 105/23 Here begins the fragment of the redaction of the second part of Skáldskaparmál in W (SnE 1924, 103).

P. 105/24 Bragi (presumably the same person) also appears at 103/4.

P. 105/29–32 These seem to be euhemeristic explanations of the origins of names of countries, presumably based on the assumption that they were founded by a king called Óðinn. The hann in line 32 presumably refers to Óðinn too. Cf. Gylf. Prologue 5–6.

P. 106/7 ok hǫlðar is not in T, U or C (or in the version of this section of Skáldskaparmál in W, SnE 1924, 103), but A has ‘háilldar ok hóldar’ (B seems to have had the same, but is only partly legible here), and R has the spellings ‘havlpær ok havlda’ (the ending of the third word in R here is anomalous). U has ‘háilpa’ (and omits ok hóldr ok). Höldr and hóldr are two forms of the same word, of which the first is the older (the later form first appears in fourteenth-century manuscripts in Iceland; see Noreen 1923, § 238 b); some scribes seem to have interpreted them as different words. It is possible that one of them represents the Norwegian form hould- corresponding to Icelandic hóld-. Cf. verse 440 and note to verses 439–442.

P. 106/11–18 Some of the words in these lists are adjectives. They would be what are identified as sannkenningar in Háttatal p. 6,
though in Skáldskaparmál ch. 67 all the examples of sannkenningar are (compound) nouns except for óslækinn. There is a similar alternation between nom. and acc. in 106/11–13 as in some earlier lists (cf. note to 14/25–30), resulting in some ambiguity as to whether the weak nouns ending in -a are acc. masculine or nom. feminine.

P. 106/30 ámælisskor: possibly a piece of wood with a charge or accusation (ámæli) indicated on it by a cut (skor; English score). This perhaps needs a number of people to deliver, to prevent the person charged rejecting it with violence or to provide witnesses. The second element may, however, be skor ‘decision, verdict’; cf. Ordbog over det norrøne prosasprog I (1995), 412.

P. 107/8 of is perhaps an error for ef. Cf. t. n.

P. 107/23 ósvífruðr perhaps should have a long i, though before a consonant group vowels were often shortened (Noreen 1923, § 127). Cf. ósvifrandi in Glossary and ÁBM 1001.


P. 108/1 eigi ritat, i.e. hér? The comment is unlikely to relate to unwritten poems, though it could relate to gaps in the writer’s source; cf. 85/13 and note. Or it may be that the author is squeamish about including insulting words for woman; or that he intended to add to his list later. Cf. SnE 1931, 258/4–8 (‘Den lille Skálda’); and 40/15 above.

P. 108/6–9 More kennings (see 87/8–9 n.). Note ókent line 9; the writer is deliberately listing both kennings and heiti. There are many other examples of kennings being included in the lists in the rest of the chapter and in chs 70–72.

P. 108/8–9 On kennings linking sword and head in relation to Heimdalr see also 19/11–13, Húttatal 7 (and Vindhlér in Index there) and Gylf. 26/1 (see note ad loc.). The reference is clearly to a lost myth.

P. 108/10 ørmjǫt: ør- intensive or = ør ‘arrow’? The second element is maybe related to meta ‘measure, evaluate’; or it should perhaps be read mjótt, n. of mjör a. ‘slender’.

The syntax is rather compressed; presumably (má) kenna (þat) til hauss eða hjarna eða hǫfuðs, eða skegg (má) kenna við hǫku . . U has ok kent for the first kenna and en skegg kenna menn við hǫku; ABC omit eða (3) and continue Skegg skal kenna við hǫku. T has the same as R except for en skegg instead of eða skegg.

Cf. the þula of hugar heiti ok hjarta in A, SnE 1848–87, II 490 and the verse of Illugi, SnE 1848–87, II 493.

eru sér: are on their own, i. e. form a separate group. (C has eru enn sér, T and U omit the sentence.) But it is not clear whether this refers to the preceding or the following names, though in R the next word has a slightly enlarged capital. Cf. 99/21 and note.

Cf. the þula of heiti á hendi in A, SnE 1848–87, II 490.

ljóðæska: the second element is probably related to ætt, the first to ljóðr, ljóðr ‘people’; the meaning ‘childishness’ is probably a later development due to the influence of æska ‘youth’.

The sudden introduction of comments on kennings for battle is probably because some of the words for voice in lines 7–8 (e. g. gnýr, glymr, gangr) can be used as base-words in kennings for battle with weapons as determinants (see Meissner 1921, 187, 192). Cf. SGT 26, 27.

bragvísi is perhaps for bragðvísi rather than having bragr as the first element.

In ch. 74 word-play is recognised between words with vowels of different lengths (far and fár; lið and líð; hlíð and hlóð) as well (apparently) as between words beginning with l- and hl-, though the hl- words could be regarded as a different group. (From the references to ofljóst in TGT 66 and 89, it looks as though the author of that treatise saw ofljóst as consisting principally of play with words distinguished only by length of a vowel; cf. Háttatal p. 54.) The writer also disregards the -r ending in the nominatives of liðr (109/16) and the ox-name hlóðr (109/18); his awareness of this is marked by the care he takes to make sure the masculine words appear in the accusative. It seems likely that his readiness to accept imprecise equivalences arose from the fact that he was influenced by the written forms of words, where vowel length would not usually have been marked.

Verses 412–517 Skj A I 653–79, B I 658–71. These þulur are all anonymous, though assumed to be from the twelfth century; cf.
verses 325–31. The verse divisions are not always apparent in R, though they are usually marked by a point and/or a capital letter. The beginning of each list (where horizontal lines are printed in SnE 1931 and this edition) is generally marked by a large capital, usually but not always in the margin. A and B have the following additional þulur: konunga heiti (after verse 416 in A, before verse 412 in B), dverga heiti (after konunga heiti in A, after verse 416 in B), Óðins nǫfn (heiti) (after verse 427), víðar(r) heiti (after verse 502), and the rest after verse 517: tungls heiti, daegra heiti, himins heiti (a different list from that in verse 516), velra heiti, elds heiti, orma heiti, hesta heiti, hauks heiti, hrafnis heiti, hana (hæsna) heiti, ara (arnar) heiti, fugla heiti (the extant text of B ends in the first verse of this þula), kvenna heiti ökend (a different list from that in verse 438), hugar heiti ok hjarta, Gryls heiti, heiti á hendi, heiti valkyrja, kvenna heiti ökend (a third list), eyja heiti, fjárða heiti, saðs heiti, nǫfn Ægis dœtra.

Verses 412–16 That these are names of sea-kings is not revealed until the end of the list in R, C and T which (generally) have no headings for the þulur, though A and B do (see textual notes). (If R originally had headings in red, they have now disappeared. Headings have been added in the margins later than the main text in T, and in some cases also in C.) Cf. the list in TGT 25, 99 (in W and A) and the þula of konunga heiti in A and B (SnE 1848–87, II 469, 551).

Verse 416/3 For Gautrekr A has ‘Gavær’ and B has ‘Gaver’, perhaps the source of the name Gavir/Gavér in Gylf. Prologue 5. Cf. also Gevarus in Saxo Grammaticus (1979–80, II 51).


Verses 436 Cf. Grímnismál 36 (Gyld. ch. 36) and the þula of heiti valkyrja in A (SnE 1848–87, II 490).


Verses 439–448 Some of the words in these stanzas are given as proper names earlier in Skáldskaparmál (chs 64–5), but here seem unequivocally to be taken as common nouns. Cf. the þula of konunga heiti in A and B (SnE 1848–87, II 469, 551) and Rígsþula 12, 24, 41.

Verses 440–42 The repetitions presumably imply corruption. Kock,
NN 2160, suggests *aldir* for one of the occurrences of *hölðar* in verse 440 (cf. note to 106/7).

Verse 442/3 There is an additional line here in T and B (*ok sælkerar*) and A (*ok sælingar*) which would make the stanza of regular length.

Verses 449–50 contain names for battle (headed *orrostu heiti* in A and B). Some (or variants of them) are found as proper names elsewhere (for example among the valkyrie-names in *Grímnismál* 36, and in the *þula* of *heiti valkyrja* in A, *SnE* 1848–87, II 490).

Verses 451–62 In the sword-names, some are kennings, some half-kennings or base-words for kennings (e.g. *eldr, logi* in verse 458, if these are not metaphors; ‘fire of battle’ is a well known kenning-type, see Meissner 1921, 150–51); some are *nomina agentis* apparently used in a passive sense (e.g. *snyrtir, kerðir, skerðir*, verses 451, 456, 458); some are found as names of swords in sagas or poems. Some seem to be names for persons (i.e. they are personified, sometimes using giant-names). Some words under ‘parts of sword’ (verses 460–62) seem to be sword-names. Rather surprisingly, most sword-names seem to be masculine (they may be based on *mækir* rather than *sverð*). Many words of all these types may be artificially created and so not in accordance with natural word-formation.

Verse 455/5 *bensœgr*: perhaps *sœgr* m. ‘strip’ (cf. *blóðrefill*), but the vowel is uncertain. R uses ø, T ò, A has æ and B has o. The second element may be related to *sax* n. ‘short sword’.

Verse 466/7–8 ‘Jólfr’s artefact (made by him or owned, given by him?) is the best whizzer’ or perhaps ‘Þura is the best work of Jólfr’. But since *øfst* is strong, *en* must be an adverb or conjunction (*enn?*) rather than a pronoun or article, and the meaning might be ‘there is Jólfr’s artefact, but the best is Þura’.

Verse 472/1–2 I.e. names for helmet. See t. n.

Verses 475–8 Cf. the *þular* for names of waves (‘nöfn Ægis destra’) and bords (*fjarða heiti*) in A (*SnE* 1848–87, II 493). With verse 478 compare verse 357 and note, and see note to 36/25–6. It is difficult to know how many of the words for wave in verse 478 are to be taken as the names of Ægir’s daughters.
Verse 479–84 contain names for rivers (the heading in A is Á heiti, in B Vatna heiti). Many of the river-names are mythical, some geographical, in some cases beyond the travels of vikings (e. g. Ganges, for Old Norse occurrences of which see Index), and probably derived from books. Cf. the identifications in Cleasby and Vigfusson 1957, 780. Eufrates and several of the other rivers here are mentioned in Heimsfýsing in Hauksbók (1892–6, 150); see Index.

Verse 485 contains names for kinds of fish. See t. n.

Verse 487 In SnE 1931, 207 and SnE 1848–87, I 579, the lines are reordered to make the alliteration regular (lines 2 and 8 exchanged); they also have lines 3–4 as the final couplet, as in TAB (but not in C).

Verses 489–90 contain names for kinds of whales (see t. n.), some of which can only tentatively be identified with modern terms, and some of which are fabulous (see Glossary). There are 22 varieties of whale described in KSk 15–17 (cf. also 29), of which 19 correspond more or less to items in Snorri’s list of 26 (cf. hrafnreyðr and vogn in Glossary). 21 of the varieties in the þula correspond more or less to items in JG 5–13 and 28 (cf. geirhvalr, reyðarkálfr, kýrhvalr, vogn in Glossary). Three of the varieties in the þula have no equivalent either in Konungs skuggsjá or in Jón Guðmundsson: bunungr, probably a mistake for v. l. (in T) bárungr, which is perhaps the same as bárhvalr ’sperm whale’, in Konungs skuggsjá and Jón Guðmundsson; bláijuhvalr, according to Blöndal 1920–24 the same as stökull (this term is used to mean both a fabulous whale and a dolphin, see JG 35–36); and skúthvalr, which perhaps, like skútfiskur, means one caught from a skúta. See also Þórunn Valdimarsdóttir 1989, 313–18.

Verses 495–500 Heading in A and B: heiti á skipi, i. e. names for parts of a ship, or in some cases for things on a ship. Cf. note to verse 460.

Verses 501–502 Cf. the þula of fjarða heiti in A (SnE 1848–87, II 493).

Verses 502–14 With the þulur of animal names, it is particularly uncertain how many are proper names, how many common nouns for particular kinds of animals, and how many familiar terms for them.

Verse 503/10 Perhaps emend to Vingnir (as in A and B), as another name for an ox; see Index.
Verse 509/3 Kolmúla (‘coal-muzzle’) is perhaps a name.
Verse 512/1 The first word in RTC (where this list appears as if a continuation of verse 511, see t. n.) could perhaps be read as a name Jórir. A and B have Hjǫrr; A has a large (red) capital H, but in B there is space left for it, as elsewhere in this manuscript. The list is of names for stags (heading Hjartar heiti in A and B, see t. n.).
Verse 516 The names for the heavens are here treated as proper names; in ch. 56 they seem mostly to be common nouns (heiti) for the sky. Cf. the additional þula of Himins heiti in A and B (SnE 1848–87, II 485–6, 569).
Verse 517 On the additional þulur after this verse in A and B, see note to verses 412–517.