

Snorri Sturluson

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# *Edda*

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*Skáldskaparmál* 1



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*Edda*

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*Skáldskaparmál*

1. Introduction, Text and Notes

*Edited by*

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## PREFACE

These two volumes contain the second part of Snorri Sturluson's *Edda, Skáldskaparmál*. Part I, Prologue and *Gylfaginning*, was published by the Clarendon Press, Oxford, in 1982, and reissued in paperback by the Viking Society for Northern Research in 1988. A second, corrected edition was published by the Viking Society in 2005. Part III, *Háttatal*, was published by the Clarendon Press in 1991, and reissued in paperback with addenda and corrigenda by the Viking Society in 1999. Part II thus makes the work complete.

*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 Skáldskapar mál ok heiti margra hluta.' At 3/10 this manuscript also includes the words 'hér hefr [or hefir] mjök 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 Skáldskapar mál ok heiti margra hluta'. In fact the editors of the Arnarnagæan 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 'Skálda'). 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 655–58 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).

## Synopsis

- Chapter G55: (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 G56: 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 G57: The origin of the mead of poetry in the blood of Kvasir.
- Chapter G58: How Óðinn brought the mead of poetry to the Æsir.
- Chapter 1: The categories of poetry.
- Eptirmáli* ('Epilogue', 5/25–6/29): The meaning and purpose of the work. The story of Troy as an allegory of Norse myths.
- Chapter 2: Kennings for Óðinn. Verses 1–26.
- Chapter 3: Kennings for poetry. Verses 27–41.
- Chapter 4: Kennings for Þórr. Verses 42–58.
- Chapter 5: Kennings for Baldr.
- Chapter 6: Kennings for Njörðr. Verse 59.
- Chapter 7: Kennings for Freyr. Verses 60–63.
- Chapter 8: Kennings for Heimdallr.
- Chapter 9: Kennings for Týr.
- 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 Hœnir.
- Chapter 16: Kennings for Loki. Verse 64.
- Chapter 17: Þórr's duel with Hrungnir. Verses 65–71 (*Haustlǫng* 14–20).
- Chapter 18: Þórr's journey to Geirrøðargarðar. Verses 72, 73–91 (*Þórsdrápa* 1–15, 17–20).
- Chapter 19: Kennings for Frigg.
- Chapter 20: Kennings for Freyja.
- Chapter 21: Kennings for Sif.
- Chapter 22: Kennings for Iðunn. Verses 92–104 (*Haustlǫng* 1–13).
- Chapter 23: Kennings for the sky. Verses 105–16.
- Chapter 24: Kennings for the earth. Verses 117–22.
- Chapter 25: Kennings for the sea. Verses 123–34.
- Chapter 26: Kennings for the sun. Verses 135–6.



- Chapter 27: Kennings for the wind. Verse 137.
- Chapter 28: Kennings for fire.
- Chapter 29: Kennings for winter. Verses 138–9.
- 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 = Glasir'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 = Freyja'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 40: Gold = Fáfnir's lair. Sigurðr's slaying of the serpent Fáfnir. Verses 151–2 (from *Fáfnismál*).
- Chapter 41: Sigurðr and Brynhildr; his marriage to Guðrún and death.
- Chapter 42: Deaths of the Niflungar, Atli and Jormunrekkr. Verses 153–8 (*Ragnarsdrápa* 18, 3–7).
- Chapter 43: Gold = Fróði's meal. The mill Grotti. Verses 159–82 (*Grottasöngur*), 183–4.
- Chapter 44: The origin of Hrólfr kraki's nickname. Gold = Kraki's seed. Hrólfr's expedition to Uppsala. Verses 185–6.
- Chapter 45: Gold = Hølgí's mound-roof. The old lay of Bjarki. Verses 187, 188–90 (*Bjarkamál* 4–6).
- 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 48: Kennings for battle. Verses 219–25.
- Chapter 49: Kennings for weapons and armour. Verses 226–49.
- Chapter 50: Battle = the Hjaðnings' storm. *Hjaðningavíg*. Further kennings for battle and weapons. Verses 250–54 (*Ragnarsdrápa* 8–12), 255.
- Chapter 51: Kennings for ship. Verses 256–67.
- Chapter 52: Kennings for Christ. Verses 268–77.
- Chapter 53: Kennings for kings. Terms for kings and noblemen. Verses 278–99.
- Chapter 54: *Ókend heiti*. Terms for poetry. Verses 300a–b, 301–3.
- Chapter 55: Terms for pagan gods. Verses 304–8.

- Chapter 56: Terms for the heavens, sun and moon.  
 Chapter 57: Terms for the earth. Verses 309–17.  
 Chapter 58: Terms for wolves, bears, stags, horses, oxen, snakes, cattle, sheep, swine. Verses 318–31 (including *Þorgrímspula* and *Kálfsvísa* or *Alsvinnsmál*).  
 Chapter 59: Terms for the sky and weather. Verse 332 (from *Alvíssmál*).  
 Chapter 60: Terms for raven and eagle. Verses 333–43.  
 Chapter 61: Terms for the sea. Verses 344–69.  
 Chapter 62: Terms for fire. Verses 370–79.  
 Chapter 63: Terms for times and seasons. Verse 380 (from *Alvíssmál*).  
 Chapter 64: Terms for men. Kings. Hálfðan the Old and his sons. Verses 381–411.  
 Chapter 65: Terms for men.  
 Chapter 66: *Pula* of terms for men.  
 Chapter 67: Terms for men: *viðkenningar*, *sannkenningar* and *fornqfn*.  
 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: *Pulur* 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 *Otrgjöld* 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 hefir saman setta Snorri Sturlusonr eptir 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 Þórðarson hefir samansett ok upphefr Skáldskaparmál ok kenningar eptir því sem fyrirfundit var í kvæðum höfuðskálda ok Snorri hefir síðan samanfæra 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 Þórðarson 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 *ókend 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 *pulur* (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–lix, and cf. *SnE* 1931 xlvii–xlviii; Hallberg 1975, 5–6) with narratives (some in prose, some in verse) to explain the origin of some kennings. Unlike *Háttatal*, *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 *Alvíssmál* provide further evidence of this sort of activity), though of course it is possible that some of the *pulur* 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 *Alvíssmál* 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 I 180–81, B I 170–71). Many mythological names in *Skáldskaparmál* and the *pulur* 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. *Grottasöngur* is quoted entire in R and T (and only there) in connection with the story of Fróði Friðleifsson 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 fróði 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 *Skáldskaparmál*, mainly in connection with the lists of kennings for Þórr (also Iðunn): there are extensive extracts from *Þórsdrápa*, *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 nofn 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 *pulur* 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 *pulur* 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 *pulur*. It is clear that it is not just the *pulur* 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, xlvi–xlix) assumed not only that Snorri did not use the *pulur* that are in R, but that the additional ones in A and B were later than his time anyway. Some of the *pulur* 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 *pula* 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 *pula* 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 *pulur* 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 *fornaldarsögur*. 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, Gylfi,



Hagbarðr, Hjálmar, 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 *pulur* 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 *mansöngur*, 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 *pulur* 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 Rognvaldr of Orkney and the Icelander Hallr Þórarinnsson), and this group of writings may testify to the development of a particular kind of learned activity in Orkney. The *pulur* 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 *pulur* are, however, older than the twelfth century, e. g. presumably the lists of dwarfs in *Völuspá* and those of rivers and

other items in *Grimnismál*; there are some similar lists in poems in *Heiðreks saga* and in Anglo-Saxon poems such as *Widsiþ*; the date of *Alvissmál* 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 *Alvissmál*: 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. *Grimnismál* 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

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 **rita** 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,

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 *pulur* 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, Hrólfr kraki; ch. 50, *Hjaðningavíg*) and 3 (ch. 64, the descendants of Hálfðan 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 completed by the author. In *Skáldskaparmál* some sections are organised with an introductory list of kennings for a particular concept, followed 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, xlv–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 *ókend 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 inconsistencies in the *ókend 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 *Skáldskaparmál* into kennings and *heiti* than some other manuscripts, and for instance has chs 50, 34–6, 39–40, 43–5 after the section on *ókend heiti* (*SnE* II 339–355), though many of the other chapters dealing with kennings come before (see pp. xl–xliv 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 *Bórsdrápa*, *Ragnarsdrápa*, *Húsdrápa*, *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 *Nóregskonungatal* 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 *Skjöldunga 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 *Hjaðningavíg*; 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 *Skjöldunga 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 Geirrǫðr (24/19–25/34) seems to be based mainly on *Þórdrápa* (quoted in verses 73–91, as well as in verses 44 and 53), though the quotation of a fragment of a poem in *ljóðahátt* (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 *Þórdrápa* 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 *ljóðahátttr* 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 *Otrgjöld* and the Gjúkungar (45/3–50/21) has parallels in *Völsunga 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) *Völsunga 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 *Otrgjöld* 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 *Völsunga 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 *Völsunga saga*.

The story of the mill Grotti is clearly based mainly on *Grottasǫngr*, 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 *Skjöldunga saga*, and it may have been there that Snorri found the text of the poem, too.

The Hrólfkraki stories (58/4–59/32) must also be derived from *Skjöldunga saga* (cf. *Skjöldunga saga* 42, *Hkr* I 57; much of the story—but with important differences—also appears in the later *Hrólf's saga kraka*). The *Bjarkamál* verses (188–90) could also be from *Skjöldunga saga* (on which see *ÍF* XXXV, xix–lxx).



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 *Skjöldunga saga*; the account in *Ragnarsdrápa*, quoted in verses 250–54, can scarcely be the only source of Snorri's knowledge of the story. There is another account in *Sǫrla þáttur* in *Flateyjarbók* (I 304–13) which differs greatly from these two and is probably a later development of the legend.

The account of Hálfðan 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 byggðist*, which prefaces *Óláfs saga Tryggvasonar*) and these are related to *Fundinn Noregr*, *F1b* 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 *Skjöldunga 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 Hálfðan. Cf. Clunies Ross 1983, 60, where it is claimed that *Hversu Noregr byggðist* 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*,

*sannkenning*, and *fornafn*; *ofljóst* (ch. 74, 109/11–22) and *nýgervingar* (41/11–17); *nykrat* he only mentions in *Háttatal* in opposition to *nýgervingar*. (The most important earlier analyses of Snorri's categories are Brodeur 1952 and Halldór Halldórsson 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* (*nýgjörvingar*). 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 through 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 *kviðuhátttr* (and in Egill Skallagrímsson’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 *finngálknat* is said to be one kind of *cacemphaton* 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 *við(r)kenningar* seem to be another. These are therefore not exclusive or contrastive terms, but overlapping ones. Some (though not all) *sannkenningar* and *við(r)kenningar* are varieties of *fornafn*, and there are presumably others. Note that in the Uppsala manuscript (*SnE* II 346) the section on *fornafn* corresponding to *Skáldskaparmál* ch. 67 begins not as in the Codex Regius 'enn eru þau heiti er menn láta ganga fyrir nofn manna' (107/12), but 'enn eru þær kenningar er menn láta ganga fyrir nofn manna; þat kóllum vér fornofn manna'; nevertheless it seems clear from the examples in both manuscripts that some *fornofn* 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*, *við(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 nofn 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

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 *pulur* 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 **sómmiðjungr** 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/lið* 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: ‘køllum vér skáldskap . . . farskost dverga, fyrir því at sá mjöðr flutti þeim fjörlausn ór skerinu’, 4/1–4. Indeed Snorri’s interest in word-play, which he calls *ofljóst*, 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 *nykrat* ‘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 nöfn himins eru rituð, en eigi höfum vér fundit í kvæðum öll þessi heiti; en þessi skáldskaparheiti . . .’—and the following list includes both *kend* and *ókend nöfn*. 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 Grímnir and the term *hest* ‘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 Grikkja konung, ok svá þann konung er ræðr Jórsalalandi, at kalla Jórsala konung, svá ok at kalla Róms konung Rómaborgar keisara eða Engla konung þann er Englandi ræðr. En sú kenning er áðr var ritat, at kalla Krist konung manna, þá kenning má eiga hverr konungr. Konunga alla er rétt at kenna svá at kalla þá landráðendr.’ 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 *pronomination*), 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 instance with items such as *Jorð/jorð* and many of the names in the *pulur*. 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 *ókend 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 *fornöfn*: expressions where the name of the person referred to is not used. *Við(r)kenningar* and *fornöfn* are overlapping sub-categories of kennings and are usually *kend heiti*; all kennings and *ókend heiti* are sub-categories of the general class of *heiti* or *nöfn*. Only the pair *kend heiti* and *ókend 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 rétt at kenna at kalla einnhvern annars nafni ok kenna við verk sín eða eign eða ættir’; and ch. 31: ‘[mann] skal kenna við verk sín, þat er hann veitir 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 rétt at kenna við alla athöfn sína eða við eign sína 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 *nöfn* often refer to compound descriptions like kennings. So, at the beginning of the *ókend heiti* section of *Skáldskaparmál* (83/13–14), *ókend setning skáldskapar*, ‘the rule for poetry without periphrasis’, is defined as ‘at nefna hvern hlut sem heitir’, and paraphrased by the term *ókend 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: ‘Enn skal láta heyra dæmin hvernig höfuðskáldin hafa látit sér sóma at yrkja 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 Kvasis dreyra’ (there follow examples

of kennings). The verses from *Bjarkamál* in ch. 45 illustrating kennings for gold are introduced ‘Í Bjarkamálum inum fornum eru tölð mǫrg 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, *sannkenna* and *sannkenning* 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 *fornofn* 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 *pronomination*. 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 (*íþrótt* 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 *fólgit í rúnum* (3/9; cf. 3/6–7)

suggests 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*, *Skáldskaparmál* 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 *Óláfs 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 helga* ch. 8, *ÍF XV*<sup>2</sup> 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 *pulur* 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 *pulur* (p. 133; *Vafþrúðnismál* 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 *ókend 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 *pulur* (ch. 75) were ever included. There is, however, an additional half-verse attributed to Úlfr Uggason (from *Húsdrápa*; *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 *fornofn* (5/18) is lacking and the exemplification of kennings is also quite different (though the examples given are of kennings for Óðinn, 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 *Þórsdrápa* (though the names and authorship of these two poems are quoted, see p. xlii below); and another fragment of *ljóðahátttr* 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 G57 and G58), 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 rewordings 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 *Otrgjöld*, 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 *Grottasöngur* 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 *mansöngsvísa*, *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 *Haustlög*, *Pórsdrápa*,

*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 *eikþyrnir* (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 657–8. 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 complete 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 *Skáldskaparmál* does not actually have any pages missing. The extracts begin with ch. 45 (with only the heading *Frá Hǫlga 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 *Skáldskaparmál*), 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 *Skáldskaparmál*; 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 Stúfr kvað*) 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 *pulur* (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 Illugi Bryndœlaskáld (*Skj* A I 384), and four lines from Hallfrøðr's *Óláfsdrápa (erfidrápa)* (*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 lxxii). The manuscript concludes with the incomplete (but only extant) text of Haukr Valdísarson's *Íslendingadrápa* (*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 are clearly 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 *Haustlǫng*; 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 jarðar 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 *pulur* 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 hǫfuðskálda ok Snorri hefir síðan samanfæra látit' (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 *Grottasǫngr*, R also has *Jómsvíkingadrápa* and *Málsháttakvæði* (at the end). W contains *Rígsþula* 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.



U	A	B
<i>Bragaræður.</i>	Gold = Hǫlgi's mound-	Gold = Hǫlgi's mound-
The categories of poetry.	roof. The old lay of	roof. The old lay of
<i>Eptirmáli.</i>	Bjarki.	Bjarki.
Þórr's duel with Hrungrnir.	Gold = fire of the	Gold = fire of the
Þórr's journey to	hand, etc.	hand, etc.
Geirrøðargarðar.	kennings for man and	kennings for Óðinn.
<i>Skáldatal.</i>	woman as givers of	kennings for poetry.
Sturlung genealogy.	gold and as trees.	kennings for other gods.
Lawspeakers.	kennings for battle.	kennings for goddesses.
[Kennings for poetry.]	kennings for weapons	kennings for the sky.
kennings for Óðinn.	and armour.	kennings for the earth.
kennings for poetry.	kennings for battle.	kennings for the sea.
kennings for other gods.	Further kennings for	kennings for the sun.
kennings for goddesses.	weapons.	kennings for the wind.
kennings for the sky.	kennings for ship.	kennings for fire.
kennings for the earth.	kennings for Christ.	kennings for winter.
kennings for the sea.	kennings for kings.	kennings for summer.
kennings for the sun.	(Men by family.)	kennings for man and
kennings for the wind.	<i>Ókend heiti.</i> Terms for	woman.
kennings for fire.	poetry.	The categories of poetry.
kennings for winter.	Terms for pagan gods.	<i>Eptirmáli.</i>
kennings for summer.	Terms for the earth.	kennings for gold.
kennings for man and	Terms for the sea.	kennings for man as
woman.	Terms for fire.	giver of gold
kennings for gold.	Terms for wolves.	[lacuna]
Gold = Fulla's head-band.	Terms for birds of	Terms for the sea.
Gold = Freyja's tears;	battle.	Terms for fire.
her daughter Hnoss.	Terms for snakes, cattle,	Terms for wolves.
Gold = giants' words.	sheep, swine, horses.	Hálfðan the Old and
kennings for gold.	Terms for the sky and	his sons; other terms
Gold = fire of the	weather.	for kings.
hand, etc.	Terms for the heavens,	Terms for birds of
kennings for man and	sun and moon.	battle.
woman as givers of	Terms for times and	Terms for men. Kings.
gold and as trees.	seasons.	Terms for men.
kennings for battle.	Terms for men, kings	<i>Þula</i> of terms for men.
kennings for weapons	(Hálfðan the Old's	Terms for men:
and armour.	second series of sons).	<i>viðkenningar</i> , <i>sann-</i>
kennings for battle.	Terms for men.	<i>kenningar</i> and <i>fornǫfn</i> .
Further kennings for	<i>Þula</i> of terms for men.	Terms for women;
weapons.	Terms for men:	<i>viðkenningar</i> .
kennings for ship.	<i>viðkenningar</i> , <i>sann-</i>	Terms for the head,
kennings for Christ.	<i>kenningar</i> and	eyes, ears, mouth,
kennings for kings.	<i>fornǫfn</i> .	teeth, tongue, hair.
Terms for kings and	Terms for women;	Terms for heart, mind
noblemen.	<i>viðkenningar</i> .	and emotions.

U	A	B
Ókend heiti. Terms for poetry.	Terms for the head, eyes, ears, mouth, teeth, tongue, hair.	Terms for arms and legs, hands and feet.
Terms for pagan gods.	Terms for heart, mind and emotions.	Terms for speech (and battle).
Terms for the heavens (including some kennings).	Terms for arms and legs, hands and feet.	Terms for wisdom etc.
Terms for times.	Terms for speech (and battle).	Homonyms. <i>Ofljóst</i> .
Terms for moon and sun (including some kennings).	Terms for wisdom etc.	<i>Pulur</i> (extended series)
Hálfðan the Old and his sons.	Homonyms. <i>Ofljóst</i> .	[lacuna]
Terms for men.	<i>Pulur</i> (extended series).	
<i>Pula</i> of terms for men.	<i>Íslendingadrápa</i> .	
Terms for men: <i>viðkenningar</i> , <i>sannkenningar</i> and <i>fornofn</i> .		
Terms for women; <i>viðkenningar</i> .		
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.		
Terms for wolves, bears, stags, horses, oxen, snakes.	U (continued)	
Terms for birds of battle.	The origin of Hrólfr kraki's nickname.	
Terms for fire.	Gold = Kraki's seed.	
Battle = the Hjaðnings' storm. <i>Hjaðningavíg</i> .	Hrólfr's expedition to Uppsala.	
Gold = Glasir's foliage.	Gold = Fróði's meal.	
Gold = Sif's hair. The dwarfs make treasures for the gods.	The mill Grotti.	
Gold = Fulla's head-band.	Gold = Hølgí's mound-roof.	
Gold = otter-payment.	Names for women.	
The origin of this kenning.	<i>Second Grammatical Treatise</i> .	
Gold = Fáfnir's lair.	<i>Háttatal</i> .	

## 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

*pulur*, 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 *pulur* 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, *høð* 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

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 *vær*, *væl*. Often *ey* seems to be written for *ø* or *æ*, e. g. in *ægir* v48/3, *hæli-* v71/4, *-æra(n)* v100/2, *køpt* v340/3, *lægis* v364/3; cf. Óðreyrir in Index; conversely *Ø* in *Eymðit* v376/1; thus ‘leyra’ 106/12 may be for *læra* or *lora*. Sometimes *o* is found used for *æ*, as in *æri* v303/1 (cf. v93/8 t. n.; perhaps here for *á* (or *ǫ*), see below), though more often for *æ*, as in *Hænir* 45/4, *grænnar* v315/3; but *o* is used in *hlæðir* v267/1, *æpi* v332/4, cf. note (see also v20/10 t. n.; v15/1 and Glossary under **blóta**), while *a* is used in *skól-* v514/10 (cf. *SnE* 1848–87, III xvi–xvii). The spellings *a* and *av* (*a*) alternate in ‘bavllfagr gætv’ v157/6. The scribe uses *o* for *á* (or *ǫ*) in ‘k<sup>o</sup>þvt’ v249/1, cf. t. n., ‘k<sup>o</sup>þv’ v94/3 t. n. and ‘kvomv’ 48/2, as well as in ‘troþvz’ v86/3 and ‘t<sup>o</sup>þv’ 49/33, where it is unlikely that the modern form *tróðu* for the past tense pl. of *troða* is intended; cf. also v480/5 t. n. and *lóg*, *lág* at 40/19 and

20, 63/16 and 17. The spelling *ei* seems sometimes to be used for *e*, *é* (or *æ*) in *lætr* v128/3, *Helju* v332/6, *brigðræði* 109/11, *héttu* 49/17 (cf. 3/21 t. n. and 49/31 n.); and conversely *e* for *ei* in *tveimr* 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 *hleytamenn* 107/20, *ę* for *ey* in *hleytamaðr* v447/1. 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 *Yggs* v300b/5 which is written with *v*. See v141/4 n. and t. n. and v28/4 t. n. Thus ‘mysen’ 85/20, ‘mvlen’ 85/21 could both be for either *mýlin(n)* or *múlin(n)*; at v480/3 ‘dyna’ could be for *Dúna* (same symbol as in *-pul* v483/8) and at v480/7 *Mun* is written with *y* in A. Then *v* is written in *sóm-* v223/2, *ór* v241/4 (only; cf. v501/1 t. n.). On unmutated forms like *varn* for *vorn* (confirmed by the hending v148/4), *vogna* (‘vǫgna’) 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 *munnlaug* v110/4; *annvanar* v156/4; *ranngríð* v449/6; *vinnbjartr* v454/4; *munngjallr* v458/1 (cf. Glossary and note v130/1 t. n.). Conversely, ‘Stnyrti-’ is written for *Snyrti-* 106/18; and ‘fyrst-’ is written for *fýst-* v74/3, ‘hvrs-’ for *hús-* 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; ‘þruttinn’ v145/3; ‘ætti’ v151/8; ‘halr’ v168/4; ‘skaptre’ v181/5; ‘Rǫkkkr’ v213/1 (cf. Noreen 1923, § 279.2); ‘ifravðvll’ 85/20; ‘næri’ (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 *bráa*; see note to verse 143 and **á (2)** in Glossary.

Abbreviations are sometimes inconsistently used: ‘kall’ with abbreviation mark for *kølluðu* 5/38, ‘ml’ with abbreviation sign (i. e. *mællir*) for what surely should be *mælti* 52/9 (usually this scribe writes ‘mæl’ with a curl on the *l* for *mællir* (2/28, 38, 3/9, 10), ‘mæli’ with a curl for *mælti* (48/19, 59/14); apparently ‘m<sup>ti</sup>’ at 1/24); ‘svan’ with sign for *svans* v147/6; *-r* with abbreviation for *-ir* 9/28 (see t. n.) and

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 ‘siñ’ 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 *pulur* are marked only by capital letters in R and are in some cases unclear, while divisions between *pulur* are generally indicated by larger ornamental capitals (they are marked in this edition by horizontal lines at the end of each *pula*).

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 655 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 *lausavísur*, 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*, *ÓTM*, *ÓH* 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, *Eiriksmál*: 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

- , ? : \*240
- , ? : \*317
- , ? : \*342
- , ? : \*349, 356, \*364; *TGT* (356)
- , ? : \*372
- , *Fáfnismál*: 151, 152; *PE+*; +*Gylf.*, +*Sverris saga*
- , *Grímnismál*: 62; *PE+*; +*Gylf.*
- , An eddic poem: \*72; ?+U (25/27 n.)
- , An eddic poem: \*142
- , *Grottasöngur*: \*159–82
- , *Bjarkamál*: \*188, \*189, \*190; +*Hkr* and *ÓH*, +*EMÓ*
- , *Þorgrímspula*: \*325, \*326, \*327, \*331; (+*AB*, *hesta heiti*; cf. verses 503–6)
- , *Alsvinnsmál (Kálfsvísa)*: \*328, \*329, \*330
- , *Alvíssmál*: 332, 380; *PE+*
- , *Þula* of words for groups of men: pp. \*106/23–107/11
- , *Þula* (sea kings): \*412–416; (+*TGT*)
- , *Þula* (giants): \*417–22, \*430–431
- , *Þula* (troll-women): \*423–427
- , *Þula* (Þórr): \*428
- , *Þula* (Æsir): \*429, \*432
- , *Þula* (Ásynjur etc.): \*433–437; (+*A*, valkyries)
- , *Þula* (women): \*438; (+*A* and *U*; +*A*)
- , *Þula* (men): \*439–448
- , *Þula* (battle): \*449–450
- , *Þula* (swords): \*451–462
- , *Þula* (axes): \*463
- , *Þula* (spears): \*464
- , *Þula* (arrows): \*465–6
- , *Þula* (bows): \*467
- , *Þula* (weapons): \*468
- , *Þula* (shields): \*469–71
- , *Þula* (helmets): \*472–3
- , *Þula* (mail-coats): \*474
- , *Þula* (sea): \*475–478; (+*A*, waves; Þords)
- , *Þula* (rivers): \*479–484
- , *Þula* (fish): \*485–488
- , *Þula* (whales): \*489–90; cf. *Konungs skuggsjá*
- , *Þula* (ships): \*491–500
- , *Þula* (earth): \*501–2
- , *Þula* (oxen, cows): \*503–506; (cf. *Þorgrímspula*)
- , *Þula* (rams): \*507
- , *Þula* (goats): \*508–9
- , *Þula* (bears): \*510–511
- , *Þula* (stags): \*512
- , *Þula* (boars): \*513



- , *Dula* (wolves): \*514–15  
 —, *Dula* (heavens): \*516; (+AB)  
 —, *Dula* (sun): \*517  
 Arnórr jarlaskáld, *Þorfinnsdrápa*: \*1, 106, \*282 [344], \*290, 297, \*298, \*384; +KS, *Orkneyinga saga*+  
 —, *Hrynhenda*: 387, \*406; *Hkr*+, +KS, +TGT and *FoGT*, +W, +*Knýtlinga saga*  
 —, *Magnúsdraða*: ?\*105, 213, 218, 352; KS+  
 —, Poem on Hermundr Illugason: \*113  
 —, *Rognvaldsdrápa*: \*114, \*296; +*ÓH* and *Orkneyinga saga*  
 —, ? : \*116  
 —, ?*Blágagladrápa*: \*404  
 —, Memorial poem on Haraldr harðráði: \*275, \*321, \*376; +TGT, +KS  
 Ásgrímr, ?Poem about King Sverrir: \*139  
 Atli, Poem about Óláfr kyrri: \*374  
 Bersi (Hólmǫngu-), *Lausavísa*: 221; *Kormaks saga*+  
 Bragi, *Ragnarsdrápa*: \*24, \*42, \*48, \*51, \*110, ?\*150, \*153, 154, \*155, \*156, \*157, \*158, \*237, \*238, \*250, \*251, \*252, \*253, \*254, \*366; *FoGT*, +*Gylf.* and *Hkr*  
 —, Poem about Þórr: \*52  
 —, ? : \*141  
 —, ?*Lausavísur*: \*300a–b  
 Brennu-Njáll, *Lausavísa*: 355; KS(+)  
 Þoðvarr balti, *Sigurðardrápa*: \*107; +*Morkinskinna*  
 Þolverkr, Poem on Haraldr harðráði: 353; KS+  
 Egill, *Sonatorrek*: 15, 16; *Egils saga*+  
 —, *Höfuðlausn*: 31, 184, 319, 350; *Egils saga*+  
 —, *Arinbjarnarkviða*: 60; *Egils saga*+, +W, +TGT  
 —, *Lausavísur*: 140, 392; *Egils saga*+  
 Eilífr Guðrúnarson, Poem on Earl Hákon: \*36  
 —, *Þórsdrápa*: \*44, \*53, \*73–91  
 —, A Christian poem: \*268  
 Eilífr kúlnasveinn, A poem about Christ?: \*271, \*272, \*273, \*276; ?+*FoGT*  
 Einarr skálaglamm, *Vellekla*: \*18, \*25, \*27, \*28, \*34, \*35, \*197, \*223, \*227, 247, 306, \*334; +TGT, *Hkr*+, *ÓTM*+, +*Fagrskinna*  
 —, Poem about a Danish king: \*192, \*299  
 Einarr (skálaglamm or Skúlason?), ? : \*222  
 Einarr (skálaglamm or Skúlason?), *Lausavísa*: \*262  
 Einarr Skúlason, ? : \*128, \*129, \*130, \*131, \*132, \*134, \*339, \*346, \*351, \*357 (+AB), \*362  
 —, Poem about a ruler: \*136 (or part of *Øxarflokkr*?)  
 —, *Øxarflokkr*: \*145, \*146 [232], \*147, \*148, \*149, \*183, \*193, \*194, \*244, \*245, ?\*368; ?+TGT  
 —, *Elfarvísur*: 320; Ólsen 1884, 159, *Hkr*+, *Hulda–Hrokkinskinna*+  
 —, ?*Haraldssonakvæði* I: \*233, \*281, \*312, \*335, \*336; +U (2 extra lines in verse 233), +*Hkr*, +*Msk*, +*Hulda–Hrokkinskinna*  
 —, ?*Haraldssonakvæði* II: \*399; +KS

- , *Runhenda*: \*367, \*377, 403; KS+
- , *Geisli*: 277; *Flb+*, *Bergsbók+*, +KS, +W, +TGT
- Erringar-Steinn, ?*Lausavísa*: \*257
- Eyjólfur dáðaskáld, *Bandadrápa*: 265, 304 (stef); KS+
- Eysteinn Valdason, Poem about Þórr: \*45, \*46, \*47
- Eyvindr skáldaspillir, *Háleygjatal*: 5 [278], \*23, \*33 [40], \*61, \*220, \*307; TGT, KS+
- , *Hákonarmál*: 7, 11, 393; *Hkr+*, *Fagrskinna+*
- , *Lausavísur*: 117, 143, 185, 249; KS+, TGT
- Gamli, Poem about Þórr: \*49
- , A praise poem: \*401
- Gizurr, Poem about a King Óláfr: \*382; (+KS)
- Glúmr Geirason, *Gráfeldardrápa*: \*6, \*32, 243, \*279 [394]; *Fagrskinna+*, +TGT +*Landnámabók*, +KS
- Grani, Poem about Haraldr harðráði: \*373, 400; KS+ (AB+)
- Grettir, *Lausavísa*: 231; *Grettis saga+*
- Gunnlaugr ormstunga, *Lausavísa*: 202; *Gunnlaugs saga+*
- Hallar-Steinn, Poem about a woman: \*201, \*203, \*204; +TGT
- Halldórr skvaldri, *Útfarardrápa*: ?\*379; +KS, +TGT
- Hallfróðr, *Hákonardrápa*: \*10, \*118 [291], \*119, \*121, \*212, \*229, \*230, \*248, \*288
- , *Óláfsdrápa (erfjadrápa)*: 397; *ÓTM+*, +KS, +A, +*Þiðreks saga*, +*Hallfreðar saga*
- Hallr, Poem on Magnús Erlingsson: \*323; ?+*Sverris saga*
- Hallvarðr, *Knútsdrápa*: \*115 (stef), \*239, \*258, \*311, \*348, \*388; +*Knýtlinga saga*, +*Hkr* and *ÓH*
- Haraldr harðráði, *Lausavísur*: 261, 284; KS+ (cf. Brennu-Njáll above)
- Hávarðr halti, *Lausavísa*: \*2; +*Hávarðar saga*
- Illugi, Poem on Haraldr harðráði: \*322; +A, +KS
- Jórunn, *Sendibítur*: \*402; +*Hkr*, +*ÓH*, +*ÓTM*
- Kolli see Bøðvarr
- Kormakr, *Sigurðardrápa*: \*12 [308], \*21, \*211, \*241, \*292, \*301; +*Hkr*
- Máni, *Lausavísa*: 263; TGT, +*Sverris saga*, +*Sturlunga saga*
- Markús, *Eiríksdrápa*: \*111 (stef?), \*391, \*398, \*409; +*Knýtlinga saga*
- , ?Poem about St Knútr: \*270; +TGT, +AB
- , *Lausavísur*: 260, \*369; TGT
- Ormr Barreyjarskáld, ?: \*109, \*123
- Ormr Steinþórsson, Poem about a woman: \*29, \*38, 205, \*207, \*360; TGT, +*Flb*, *EMÓ+*
- , ?: \*138; ?+U (v303 n.)
- Óttarr svartí: *Höfuðlausn*: \*196 [287], \*359, 408; KS+, *Orkneyinga saga*, +FGT
- , *Knútsdrápa*: 217 [314]; KS+, +*Knýtlinga saga*
- , *Óláfsdrápa sænska*: \*310, \*340, \*365, \*383, \*390, \*395
- Refir, Poem on Gizurr: \*4, \*17; +*Hkr* and *ÓH*
- , Poem about Þorsteinn: \*30, \*216, \*264; +*Háttatal*
- , Travel poem: \*124, \*126 [347], \*127, \*354, \*363
- , ?: \*214; (?+*EMÓ*)

- , ?Poem to a ruler: \*234, ?\*246  
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 —, ?Religious poem: \*274  
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 —, *Nesjavísur*: 286; *Hkr*+, *ÓH*+, +KS, +TGT  
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 —, *Lausavísa*: 405; KS+, *Hemings þáttur*+, +FGT, +TGT, +*Sneglu-Halla þáttur*  
 Þjóðólfr hvínverski, *Haustlǫng*: \*65–71, \*92–104, [\*108, \*305, \*341]  
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## GLOSSARY OF TECHNICAL TERMS

- aðalhending*: 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 (*Háttatal* verses 1–6).
- erfídrápa*: a memorial poem, a *drápa* in praise of a dead person.
- flokkr*: a poem consisting of a series of stanzas without refrain (*stef*).
- forn 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).
- hrynhent*: a verse-form similar to *dróttkvætt* but with lines of eight syllables (*Háttatal* 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 *Háttatal*, note to 70/12–16.
- kviðuháttr*: a verse-form with alternating lines of three and four syllables (*Háttatal* 102).
- lausavísa* (pl. *-vísur*), *laus vísa*: a separate strophe not part of a sequence or long poem.
- liðhent*, *liðhendur*: 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 (*Háttatal* 41 and 53).
- ljóðaháttr*: ‘song-form’, a verse form in which two alliterating short lines are followed by one longer line with independent internal alliteration.

*málahátttr*: 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*.

*ofljóst*: 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

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*Edda*

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PART II



[SKÁLDSKAPARMÁL]

E<sup>[INN ma]</sup>ðr er nefndr Ægir eða Hlér. Hann bjó í ey þeiri er nú 655  
er kǫlluð [Hlé]sey. Hann var mjök fjölkunnigr. Hann gerði ferð  
sína til Ásgarðs, en er Æsir vissu ferð hans var honum fagnat vel ok  
þó margir hlutir með sjónhverfingum. Ok um kveldit er drekka 5  
skyldi, þá lét Óðinn bera inn í höllina sverð, ok váru svá björt at þar  
af lýsti, ok var ekki haft ljós annat meðan við drykkju var setit. Þá  
gengu Æsir at gildi sínu ok settusk í háseti tólf Æsir, þeir er dómendr  
skyldu vera ok svá váru nefndir: Þórr, Njörðr, Freyr, Týr, Heimdallr,  
Bragi, Viðarr, Váli, Ullr, Hœnir, Forseti, Loki; slíkt sama Ásynjur: 10  
Frigg, Freyja, Gefjun, Iðunn, Gerðr, Sigyn, Fulla, Nanna. Ægi þótti  
göfugligt þar um at sjásk. Veggþili ǫll váru þar tjölduð með fǫgrum  
skjöldum. Þar var ok áfenginn mjöðr ok mjök drukkit. Næsti maðr  
Ægi sat Bragi, ok áttusk þeir við drykkju ok orðaskipti. Sagði Bragi  
Ægi frá mǫrgum tíðindum þeim er Æsir höfðu átt. 15

Hann hóf þar frásögn at þrír Æsir fóru heiman, Óðinn ok Loki ok 656  
Hœnir, ok fóru um fjöll ok eyðimerkr ok var ilt til matar. En er þeir  
koma ofan í dal nakkvarn, sjá þeir ǫxna flokk ok taka einn uxann ok  
snúa til seyðis. En er þeir hyggja at soðit mun vera, raufa þeir  
seyðinn ok var ekki soðit. Ok í annat sinn er þeir raufa seyðinn, þá 20  
er stund var liðin, ok var ekki soðit. Mæla þeir þá sín á milli hverju  
þetta mun gegna. Þá heyra þeir mál í eikina upp yfir sik at sá er þar  
sat kvazk ráða því er eigi soðnaði á seyðinum. Þeir litu til ok sat þar  
ǫrn ok eigi lítill. Þá mælti ǫrninn:

“Vilið þér gefa mér fylli mína af oxanum, þá mun soðna á 25  
seyðinum.”

Þeir játa því. Þá lætr hann sígask ór trénu ok sezkr á seyðinn ok  
leggr upp þegar it fyrsta lær oxans tvau ok báða bógana. Þá varð  
Loki reiðr ok greip upp mikla stǫng ok reiðir af ǫllu afli ok rekr á  
kroppinn erninum. Ǫrninn bregzk við höggit ok flýgr upp. Þá var 30  
fǫst stǫngin við kropp arnarins ok hendr Loka við annan enda.  
Ǫrninn flýgr hátt svá at fœtr taka niðr grjótit ok urðir ok við, [en]  
hendr hans hyggr hann at slitna munu ór ǫxlum. Hann kallar ok biðr  
allþarfliga ǫrninn friðar, en hann segir at Loki skal aldri lauss verða 35  
epli sín, en Loki vil þat. Verðr hann þá lauss ok ferr til lagsmanna  
sinna ok er eigi at sinni sögð fleiri tíðindi um þeira ferð áðr þeir

koma heim. En at ákveðinni stundu teygir Loki Iðunni út um Ásgarð í skóg nokkvorn ok segir at hann hefir fundit epli þau er henni munu gripir í þykkja, ok það at hon skal hafa með sér sín epli ok bera saman ok hin. Þá kemr þar Þjazi jötunn í arnarham ok tekr Iðunni ok flýgr braut með ok í Þrymheim til bús síns.

‘En Æsir urðu illa við hvarf Iðunnar ok gerðusk þeir brátt hárir ok gamlir. Þá áttu þeir Æsir þing ok [spyrir hverr annan] hvat síðarst vissi til Iðunnar, en þat var sét síðarst at hon gekk ór Ásgarði með Loka. Þá var Loki tekinn ok færðr á þingit ok var honum heitit bana eða píslum. En er hann varð hræddr þá kvazk hann mundu sækja eptir Iðunni í Jötunheima ef Freyja vill ljá honum valshams er hon á. Ok er hann fær valshaminn flýgr hann norðr í Jötunheima ok kemr einn dag til Þjaza jötuns. Var hann róinn á sæ, en Iðunn var ein heima. Brá Loki henni í hnotar líki ok hafði \*í klóm sér ok flýgr sem mest. [E]n er Þjazi kom heim ok saknar Iðunnar, tekr hann arnarhaminn ok flýgr eptir Loka ok dró arnsúg í flugnum. En er Æsirnir sá er valrinn flaug með hnotina ok hvar ǫrninn flaug, þá gengu þeir út undir Ásgarð ok báru þannig byrðar af lokarspánum, ok þá er valrinn flaug inn of borgina, lét hann fallask niðr við borgarvegginn. Þá slógu Æsirnir eldi í lokarspánu en ǫrninn mátti eigi stöðva er hann misti valsins. Laust þá eldinum í fiðri arnarins ok tók þá af fluginn. Þá váru Æsirnir nær ok drápu Þjaza jötun fyrir innan Ásgrindr ok er þat víg allfrægt.

‘En Skaði, dóttir Þjaza jötuns, tók hjálm ok brynju ok ǫll hervápn ok ferr til Ásgarðs at hefna fǫður síns. En Æsir buðu henni sætt ok yfirbætr, ok hit fyrsta at hon skal kjósa sér mann af Ásum ok kjósa at fótum ok sjá ekki fleira af. Þá sá hon eins manns fœtr forkunnar fagra ok mælir:

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

‘En þat var Njörðr ór Nóatúnnum. Þat hafði hon ok í sættargjörð sinni at Æsir skyldu þat gera er hon hugði at þeir skyldu eigi mega, at hlægja hana. Þá gerði Loki þat at hann batt um skegg geitar nokkvorrar ok ǫðrum enda um hreðjar sér ok létu þau ymsi eptir ok skrækta hvárttveggja við hátt. Þá lét Loki fallask í kné Skaða ok þá hló hon. Var þá gjör sætt af Ásanna hendi við hana.

‘Svá er sagt at Óðinn gerði þat til yfirbóta við hana at hann tók augu Þjaza ok kastaði upp á himin ok gerði af stjörnur tvær.’

Þá mælir Ægir: ‘Mikill þykki mér Þjazi fyrir sér hafa verit, eða hvers kyns var hann?’

Bragi svarar: ‘Ólvaldi 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 hófðu þeir mæling at gullinu er þeir skiptu at hverr skyldi taka munnfylli sína ok allir jafnmargar. Einn þeira var Þjazi, annarr Iði, þriði Gangr. En þat hófum vér orðtak nú með oss at kalla gullit munntal þessa jötna, en vér felum í rúnum eða í skáldskap svá at vér kōllum þat mál eða orða⟨k⟩, tal þessa jötna.’

Þá mælir Ægir: ‘Þat þykki mér vera vel fōlgit í rúnum.’

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

Bragi svarar: ‘Þat vāru upphōf til þess at guðin hófðu ósætt við þat fōlk er Vanir heita, en þeir lōgðu með sér friðstefnu ok settu grið á þá lund at þeir gengu hváirtveggju til eins kers ok spýttu í hrāka \*sínnum. En at skilnaði þá tōku goðin ok vildu eigi láta týnask þat griðamark ok skōpuðu þar ór mann. Sá heitir Kvasir. Hann er svá vitr at engi spyrr hann þeira hluta er eigi kann hann órlausn. Hann fōr víða um heim at kenna mōnnum fræði, ok þá er hann kom at heimboði til dverga nokkvorra, Fjalars ok Galars, þá kōlluðu þeir hann með sér á einmæli ok drāpu hann, létu renna blōð hans í tvau ker ok einn ketil, ok heitir sá Öðreyrir, en kerin \*heita Són ok Boðn. Þeir blendu hunangi við blōðit ok varð þar af mjōðr sá er hverr er af drekkkr verðr skáld eða fræðamaðr. Dvergarnir sōgðu Ásum at Kvasir hefði kafnat í mannviti fyrir því at engi var þar svá fróðr at spyrja kynni hann fróðleiks.’

‘Þá buðu þessir dvergar til sín jōtni þeim er Gillingr heitir ok konu hans. Þá buðu dvergarnir Gillingi at róa á sæ með sér. En er ⟨þeir⟩ fóru fyrir land fram, rōru dvergarnir á boða ok hvelfði skipinu. Gillingr var ósyndr ok týndisk hann, en dvergarnir réttu skip sitt ok reru til lands. Þeir sōgðu konu hans þenna atburð, en hon kunni illa ok grét hátt. Þá spurði Fjalarr hana ef henni mundi hugléttara ef hon sæi út á sæinn þar er hann hafði týnzk, en hon vildi þat. Þá mælti hann við Galar bróður sinn at hann skal fara upp yfir dyrrnar er hon gengi út ok láta kvernstein falla í hófuð henni, ok talði sér leiðask óp hennar, ok svá gerði hann. Þá er þetta spurði Suttungr bróðurson Gillings, ferr hann til ok tók dvergana ok flytr á sæ út ok setr þá í flæðarsker. Þeir biðja Suttung sér lífsgríða ok bjóða honum til sættar í fōðurgjōld mjōðinn dýra, ok þat verðr at sætt með þeim. Flytr Suttungr mjōðinn heim ok hirðir þar sem heita Hnitbjōrg, setr

- þar til gæzlu dóttur sína Gunnlōðu. Af þessu kǫllum vér skáldskap Kvasis blóð eða dverga drekku eða fylli eða nakkvars konar lög Óðreris eða Boðnar eða Sónar eða farskost dverga, fyrir því at sá mjǫðr f[lut]ti þeim fjǫrlausn ór skerinu, eða Suttunga mjǫð eða
- 5 Hnitbjarga lǫgr.’
- 658 Þá mælir Ægir: ‘Myrkt þykki mér þat mælt at kalla skáldskap með þessum heitum, en hvernig kómu þeir Æsir at Suttunga miði?’
- Bragi svarar: ‘Sjá saga er til þess at Óðinn fór heiman ok kom þar er þrælar níu slógu hey. Hann spyr ef þeir vili at hann brýni ljá
- 10 þeira. Þeir játa því. Þá tekur hann hein af beltum sér ok brýndi, en þeim þótti bita ljárnir myklu betr ok fǫluðu heinina. En hann mat svá at sá er kaupa vildi skyldi gefa við hóf, en allir kváðusk vilja ok báðu hann sér selja, en hann kastaði heininni í lopt upp. En er allir vildu henda þá skiptusk þeir svá við at hverr brá ljánum á háls qðrum.
- 15 Óðinn sótti til náttstaðar til jǫtuns þess er Baugi hét, bróðir Suttungs. Baugi kallaði ilt fjárhald sitt ok sagði at þrælar hans níu hǫfðu drepizk, en talðisk eigi vita sér ván verkmanna. En Óðinn nefndisk fyrir honum Bǫlverkr. Hann bauð at taka upp níu manna verk fyrir Bauga, en mælir sér til kaups einn drykk af Suttunga miði. Baugi
- 20 \*kvazk enskis \*ráð eiga af miðinum, sagði at Suttungr vildi einn hafa, en fara kvezk hann mundu með Bǫlverki ok freista ef þeir fengi mjǫðinn. Bǫlverkr vann um sumarit níu mannsverk fyrir Bauga, en at vetri beiddisk hann Bauga leigu sinnar. Þá fara þeir báðir <til Suttungs>. Baugi segir Suttungi bróður sínum kaup þeira
- 25 Bǫlverks, en Suttungr synjar þverliga hvers dropa af miðinum. Þá mælir Bǫlverkr til Bauga at þeir skyldu freista véla nokkvorra, ef þeir megi ná miðinum, en Baugi lætr þat vel vera. Þá dregr Bǫlverkr fram nafar þann er Rati heitir ok mælir at Baugi skal bora bjargit ef nafarrinn bítr. Hann gerir svá. Þá segir Baugi at gǫgnum er borat
- 30 bjargit, en Bǫlverkr blæss í nafars raufina ok hrjóta spænirnir upp í móti honum. Þá fann hann at Baugi vildi svíkja hann, ok bað bora gǫgnum bjargit. Baugi boraði enn. En er Bǫlverk<r> blés annat sinn, þá fuku inn spænirnir. Þá brásk Bǫlverkr í orms líki ok skreið í nafars raufina, en Baugi stakk eptir honum nafrinum ok misti hans.
- 35 Fór Bǫlverkr þar til sem Gunnlōð var ok \*lá hjá henni þrjár nætr, ok þá lofaði hon honum at drekka af miðinum þrjá drykki. Í inum fyrsta drykk drakk hann al<t> ór Óðreri, en í qðrum ór Boðn, í inu<m> þriðja ór Són, ok hafði hann þá allan mjǫðinn. Þá brásk hann í arnarham ok flaug sem ákafast. En er \*Suttungr sá flug arnarins, tók hann sér

arnarham ok flaug eptir honum. En er Æsir sá hvar Óðinn flaug 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 Suttungr mundi ná honum at hann sendi aptr suman mjöðinn, ok var þess ekki gætt. Hafði þat hverr er vildi, ok kōllum vér þat skáldfífla \*hlut. En Suttunga mjöð gaf Óðinn Ásunum ok þeim mōnnum er yrkja kunnu. Því kōllum v[ér] skáldskapinn feng Óðins ok fund ok drykk hans ok gjōf hans ok drykk Ásanna.’

Þá mælir Ægir: ‘Hversu á marga lund breytið þér orðtōkum skáldskapar, eða hversu mōrg eru kyn skáldskaparins?’

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

Ægir spyrr: ‘Hver tvenn?’

Bragi segir: ‘Mál ok hættir.’

‘Hvert máltak er haft til skáldskapar?’

‘Þrenn \*er grein skáldskaparmáls.’

‘Hver?’

‘Svá: at nefna hvern hlut sem heitir; qnnur grein er sú er heitir fornqfn; in þriðja málsgrein er kōlluð er kenning, ok <er> sú grein svá sett at vér kōllum Óðin eða Þór eða Tý eða einnhvern af Ásum eða álfum, at hverr þeira er ek nefni til, þá tek ek með heiti af eign annars Ássins eða get ek hans verka nokkvorra. Þá eignask hann nafnit en eigi hinn er nefndr var, svá sem vér kōllum Sigtý eða Hangatý eða Farmatý, þat er þá Óðins heiti, ok kōllum vér þat kent heiti. Svá ok at kalla Reiðartý.’

En þetta er nú at segja ungum skáldum þeim er girnask at nema mál skáldskapar ok heyja sér orðfjōlða með fornum heitum eða girnask þeir at kunna skilja þat er hulit er kveðit: þá skili hann þessa bók til fróðleiks ok skemtunar. En ekki er at gleyma eða ósanna svá þessar sōgur at taka ór skáldskapinum for[nar ke]nningar þær er hōfuðskáld hafa sér líka látit. En eigi skulu kristnir menn trúa á heiðin goð ok eigi á sannyndi þessar sagnar annan veg en svá sem hér finnsk í upphafi bókar er sagt er frá atburðum þeim er mannfólkit viltisk frá réttri trú, ok þá næst frá Tyrkjum, hvernig Asiamenn þeir er Æsir eru kallaðir fōlsuðu frásagnir þær frá þeim tíðindum er gerðusk í Troju til þess at landfólkit skyldi trúa þá guð vera.

Priamus konungr í Troju var hōfðingi mikill yfir qllum her Tyrkja ok hans synir váru tignastir af qllum her hans. Sá salr hinn ágæti er Æsir kōlluðu Brimis sal eða bjórsal, þat var hōll Priamus konungs. En þat er þeir gera langa frásōgn of ragnrōkr, þat er Trojumanna

orrosta. Þat er frá sagt at Qkuþórr engdi oxahöfði ok dró at borði Miðgarðsorm, en ormrinn helt svá lífinu at hann sœktisk í hafit. Eptir þeim dæmum er þetta sagt er Ektor drap Volukrontem ágætan kappu at ás(ǰ)ánda inum mikla Akille ok teygði hann svá at sér með  
5 höfði hins drepna þess er þeir jöfnuðu til oxans þess er Qkuþórr hafði höfuðit af. En er Akilleus var dreginn í þetta ófæri með sínu kappi þá var honum sú ein lífshjálpin at flýja undan banvænligu höggvi Hektoris ok þó sárr. Svá er ok sagt at Ektor sótti svá ákafliga orrostuna ok svá miklir váru ofrhugir hans er hann sá Akilleus at  
10 engi hlutr var svá sterkr at standask mætti fyrir honum, ok er hann misti Akilleus ok hann var flýiðr þá sefaði hann svá reiði sína at hann drap þann kappu er Roddrus hét. Svá sǫgð(u) Æsir at þá er Qkuþórr misti ormsins þá drap hann Ymi jötunn, en við ragnarǫkr kom Miðgarðsormr váveifliga at Þór ok blés á hann eitri ok hjó hann  
15 til bana, en eigi nentu Æsir at segja svá at Qkuþórr hefði þí látizk at einn stigi yfir hann dauðan þótt svá hefði verit, en meir hröpuðu þeir frásǫgninni en satt var en þeir sǫgðu at Miðgarðsormr fengi þar bana. En þat færðu þeir til, þótt Akilleus bar banaorð af Ektori þá lá hann dauðr á sama velli af þeim sǫkum. Þat gerðu þeir Elenus ok  
20 Alexander. Þann Elenus kalla Æsir Ála. Þat segja þeir at hann hefndi bróður síns ok hann lifði þá er ǫll goðin váru dauð ok sloknaðr var eldrinn sá er brendr var Ásgarðr ok allar eignir goðanna. En Pirrus, honum jöfnuðu þeir til Fenrisúlfs, hann drap Óðin, en Pirrus mátti vargr heita at þeira trú þvíat eigi þyrmði hann gríðastöðunum er  
25 hann drap konunginn í hofinu fyrir stalla Þórs. Þat kalla þeir Surta-loga er Troja brann. En Móði ok Magni synir Qkuþórs kvámu at krefja landa Ála eða Viðar. Hann er Eneas, hann kom braut af Troju ok vann síðan stór verk. Svá er ok sagt at synir Ektoris kómu til Frigialands ok settusk sjálfir í þat ríki, en ráku í braut Elenum.  
2 30 Enn skal láta heyra dæmin hvernig höfuðskáldin hafa látit sér sóma at yrkja eptir þessum heitum ok kenni(n)gum, svá sem segir Arnórr jarlaskáld at hann heiti Alfǫðr:

(1) Nú hykk slíðrhugað(s) segja  
—síð léttir mér stríða;  
35 þýtr Alfǫður—ýtum  
jarls kostu—brim hrosta.

Hér kallar hann ok skáldskapinn hrostabrim Alfǫður. Hávarðr halti kvað svá:



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- (2) Nú er jódraugum ægis  
arnar flaug—ok bauga,  
hygg ek at heimboð þiggi  
Hangagoðs—of vangi.

Svá kvað Víga-Glúmr:

5

- (3) Lattisk herr með hǫttu  
Hangatýs at ganga—  
þóttit þeim at hætta  
þekkiligt—fyrir brekku.

Svá kvað Refr:

10

- (4) Opt kom—jarðar leiptra  
er Baldr hniginn skaldi—  
holr at helgu fulli  
\*hrafn-Ásar mér—stafna.

Svá kvað Eyvindr skáldaspillir:

15

- (5) Ok Sigurðr  
hinn er svǫnum veitti  
\*hróka bjór  
Haddingja vals  
Farmatýs—  
fjǫrvi næmðu  
\*jarðráðendr  
á Qglói.

20

Svá kvað Glúmr Geirason:

- (6) Þar var þrafna byrjar,  
þeim er stýrðu <goð>, Beima  
sjálfr í sœkiálfi  
Sigtýr Atals dýra.

25

Svá kvað Eyvindr enn:

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- (7) Gøndul ok Skogul  
sendi Gautatýr  
at kjósa of konunga  
hverr Yngva ættar  
5 skyldi með Óðni fara  
ok í Valhöllu vera.

Svá kvað Úlfr Uggason:

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

Svá kvað Þjóðólfr inn hvinverski:

- (9) Valr lá þar á sandi  
vit<inn> inum eineygja  
15 Friggjar faðmbyggvi.  
Fognuðum dáð slíkri.

Þat kvað Hallfróðr:

- (10) Sannyrðum spenr sverða  
\*snarr þiggjandi viggjar  
20 \*barrhaddaða byrjar  
\*biðkván \*und sik Þriðja.

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

- (11) Hermóðr ok Bragi  
25 (kvað Hroptatýr)  
gangið í gøgn grami  
þvíat konungr ferr  
sá er kappi þykkir  
til hallar hinig.

30 Svá kvað Kormakr:

- (12) Eykr með ennidúki  
\*jarðhljótr díafj>arðar  
breyti hún sá er beinan  
bindr. Seið Yggr til Rindar.
- Svá sagði Steinþórr: 5
- (13) Forngervan á ek firnum  
farms Gunnlaðar arma  
horna fors at hrósa  
hlítstyggis ok þó \*lítinn.
- Svá kvað Úlfr Uggason: 10
- (14) Þar hykk sigrunni svinnum  
sylgs valkyrjur fylgja  
heilags tafns ok hrafna.  
Hlaut innan svá minnum.
- Svá kvað Egill Skallagrímsson: 15
- (15) Blót ek eigi af því  
bróður Vílis  
guð jarðar  
at ek gjarna sjá.  
Þó hefir Míms vinr 20  
mér of fengit  
þolva bætr  
er it betra telk.
- (16) Gáfumk íþrótt  
úlfs ok bági 25  
vígi \*vanr  
vammi firða.
- Hér er hann kallaðr guðjaðarr ok Míms vinr ok úlfs bági. Svá kvað Refr:
- (17) Þér eigu vér veigar 30  
Valgautr salar brautar

Fals hrannvalar fannar  
framr valdi tamr gjalda.

Svá kvað Einarr skálaglamm:

- 5 (18) Hljóta mun ek (ne hlítir)  
Hertýs (of þat frýju)  
fyrir orþeysi at ausa  
austr víngnoðar flausta.

Svá sem Úlfr kvað Uggason:

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

Svá er sagt í Eiríksmálum:

- 15 (20) ‘Hvat er þat drauma?’ <kvað> Óðinn.  
‘Ek hugðumk fyrir dag rísa  
Valholl ryðja  
fyrir vegnu fólki,  
vekða ek einherja,  
20 bæða ek upp rísa  
bekki at strá,  
bjórker leyðra,  
valkyrjur vín bera  
sem vísi komi.’

Þat kvað Kormakr:

- 25 (21) Algildan bið ek aldar  
allvald of mér halda  
ýs bifvangi Yngva  
ungr. Fór Hroptr með Gu<n>gni.

Þat kvað Þórólfr:

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- (22) Sagði hitt er hugði  
Hliðskjálfar gramr sjálfum  
hlífar styggr þar er högnir  
Háreks liðar váru.

Svá kvað Eyvindr:

5

- (23) Hinn er Surts  
ór sökkgólum  
farmagnuðr  
fljúgandi bar.

Svá kvað Bragi:

10

- (24) Þat erumk sent at snemma  
sonr Aldaföðrs vildi  
afls við úri þafðan  
jarðar reist of freista.

Svá kvað Einarr:

15

- (25) Þvíat fjölkostigr flestu  
flestr ræðr við son Bestlu  
—(tekit) \*hefi ek morðs til mærdar—  
mæringr en þú færa.

Svá kvað Þorvaldr blönduskáld:

20

- (26) Nú hefi ek mart  
í 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 Kvasis dreyra ok dverga skip, dverga mjöð, jötna mjöð, Suttunga mjöð, Óðins mjöð, Ása mjöð, fǫðurgjöld jötna, loqr Óðreris ok Boðnar ok Sónar ok fyllr, loqr Hnitbjarga, fengr ok fundr ok farmr ok gjof Óðins, svá sem hér er kveðit er orti Einarr skálaglamm:

25 3

30

12 *Snorra Edda*

(27) Hugstóran bið ek heyra  
—heyr, jarl, Kvasis dreyra—  
foldar vörð á fyrða  
fjarðleggjar brim dreggjar.

5 Ok sem kvað Einarr enn skálaglamm:

(28) Ullar gengr of alla  
asksögn þess er hvöt magnar  
byrgis bōðvar sorgar  
bergs geymilá dverga.

10 Svá sem kvað Ormr Steinþórsson:

(29) At væri borit bjórs  
bríkar ok mitt lík  
—rekkar nemi dauðs drykk  
Dvalins—í einn sal.

15 Ok sem Refr kvað:

(30) Grjóttaldar \*ték gildi  
geðreinar Þorsteini.  
Berg-Mœra glymr bára,  
bið ek lýða† kyn hlýða.

20 Svá sem kvað Egill:

(31) Buðumk hilmir lōð,  
\*þar á ek hróðrs of kvōð.  
Bar ek Óðins mjōð  
á Engla bjōð.

25 Ok sem kvað Glúmr Geirason:

(32) Hlýði, hapta beiðis  
hefk mildinga gildi.  
Því \*biðjum vér þōgnar  
þegna tjón \*at fregnum.

Ok sem kvað Eyvindr:

- (33) Vilja ek hljóð  
at \*Hárs líði  
meðan Gillings  
gjöldum yppik, 5  
meðan hans ætt  
í hverlegi  
gálga farms  
til goða teljum.

Svá sem Einarr kvað skálaglamm: 10

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

Ok enn sem hann kvað: 15

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

Ok sem kvað Eilífr Guðrúnarson: 20

- (36) \*Verði \*þér, alls orða  
oss grœr of kon \*mæran  
á sefreinu Sónar  
sáð, vingjöfum ráða.

Svá sem kvað Völu-Steinn: 25

- (37) Heyr Míms vinar \*mína  
—mér er fundr gefinn þundar—  
við góma sker glymjja  
glaumbergs, \*Egill, strauma.

Svá kvað Ormr Steinþórsson: 30

(38) Seggir \*þurfut \*ala ugg—  
 engu \*sný ek í Viðurs feng  
 háði, kunnum hróðrsmíð  
 haga—of minn brag.

5 Svá kvað Úlfr Uggason:

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

10 Skáldskapr er kallaðr sjár eða lǫgr dverganna, fyrir því at Kvasis blóð var lǫgr í Óðreri áðr mjóðrinn væri gjǫrr, ok þar gerðisk hann í katlinum, ok er hann kallaðr fyrir því hverlǫgr Óðins svá sem kvað Eyvindr ok fyrr var ritat:

(40) Meðan hans ætt  
 15 í hverlegi  
 gálga farms  
 til goða teljum.

Enn er kallaðr skáldskaprinn far eða lið dverganna; lið heitir ǫl ok lið heitir skip. Svá er tekit til dæma at skáldskapr er nú kallaðr fyrir  
 20 því skip dverga, svá sem hér segir:

(41) \*Bæði á ek til brúðar  
 bergjarls ok skip dverga  
 sollinn vind at senda  
 seinfyrnd gǫtu eina.

4 25 Hvernig skal kenna Þór? Svá at kalla hann son Óðins ok Jarðar, faðir Magna ok Móða ok Þrúðar, verr Sifjar, stjúpfaðir Ullar, stýrandi ok eigandi Mjǫllnis ok megingjarða, Bilskirnis, verjandi Ásgarðs, Miðgarðs, dólgr ok bani jǫtna ok tröllkvinna, vegandi Hrungnis, Geirrøðar, Þrívalda, dróttinn Þjálfar ok Rǫsku, dólgr Miðgarðsorms,  
 30 fóstri Vingnis ok \*Hlóru. Svá kvað Bragi skáld:

(42) Vaðr lá Viðris arfa  
 vilgi slakr er rakðisk,



á Eynæfis ǫndri,  
Jǫrmungandr at sandi.

Svá kvað Qlvir hnúfa:

- (43)            Ætisk allra landa  
                 umgjörð ok sonr Jarðar.    5

Svá kvað Eilífr:

- (44)            Reiðr stóð Rǫsku bróðir;  
                 vá gagn faðir Magna.  
                 Skelfra Þórs né Þjálfar  
                 þróttar steinn við ótta.    10

Ok sem kvað Eysteinn Valdason:

- (45)            Leit á brattar \*brautar  
                 baug hvassligum augum,  
                 ætisk áðr at flauti  
                 ǫggs búð, faðir Þrúðar.    15

Enn kvað Eysteinn:

- (46)            Sín bjó Sifjar rúni  
                 snarla fram með karli  
                 —hornstraum getum Hrímnis  
                 hrœra—veiðarfœri.    20

Ok enn kvað hann:

- (47)            Svá brá viðr at sýjur  
                 seiðr rendi fram breiðar  
                 jarðar; út at borði  
                 Ulls mág[s] hnefar skullu.    25

Svá kvað Bragi:

- (48)            Hamri fórsk í hœgri  
                 hǫnd þar er allra landa

œgir Qflugbarða  
\*endiseiðs \*of kendi.

Svá kvað Gamli:

- (49) Meðan gramr hinn er svik samði(†  
5 snart Bilskirnir hjarta  
grundar fisk með grandu  
gljúfrskeljungs nam tjúfa.

Svá kvað Þorbjörn díarskáld:

- (50) Þórr hefir Yggs með árum  
10 Ásgarð af þrek varðan.

Svá kvað Bragi:

- (51) Ok \*borðróins barða  
brautar hringr inn ljóti  
15 ‹á haussprengi Hrunnis›  
harðgeðr neðan starði.

Enn kvað Bragi:

- (52) Vel hafið yðrum eykjum  
aptr, \*Þrívalda, haldit  
20 simbli sumbls of mærum  
sundrkljúfr níu haufða.

Svá kvað Eilífr:

- (53) firongvir gein við þungum  
þangs rauðbita tangar  
25 kveldrunninna kvinna  
kunnleggs alinmunn.

Svá kvað Bragi:

- (54) Þjokkvöxnum kvað þykkja  
þikling \*firinmikla

hafra njóts at <hǫfgum>  
hætting megindrætti.

Svá kvað Úlfr:

- (55) Fullǫflugr lét fellir  
fjall-Gauts hnefa skjalla 5  
—ramt mein var <þat>—reyni  
\*reyrar leggs við eyra.

Enn kvað Úlfr:

- (56) Víðgymnir laust Vimrar  
vaðs af fránum naðri 10  
hlusta grunn við hrønnum.  
Hlaut innan svá minnum.

Hér er hann kallaðr jǫtunn Vimrar vaðs. Á heitir Vimur, er Þórr óð þá er hann sótti til Geirröðargarða. Ok svá kvað Vetrliði:

- (57) Leggi brauzt þú Leiknar, 15  
\*lamðir Þrívalda,  
steyptir \*Starkeði,  
stóttu of Gjálp dauða.

Ok svá kvað Þorbjörn dísarskáld:

- (58) Ball í Keilu kolli, 20  
Kjallandi brauzt þú alla,  
áðr draptu Lút ok Leiða,  
léztu dreyra Búseyru,  
\*heptir þú Hengjankjǫptu,  
Hyrrokkin dó fyrri, 25  
þó var snemr hin sáma  
Svívǫr numin \*lífi.

Hvernig skal kenna Baldr? Svá at kalla hann son Óðins ok Friggjar, 5  
ver Nǫnnu, faðir Forseta, eigandi Hringhorna ok Draupnis, dólgr  
Haðar, Heljar sinni, gráta guð. Úlfr Uggason hefir kveðit eptir sögu 30

Baldrs langt skeið í Húsdrápu, ok ritat er áðr dæmi til þess er Baldr er svá kendr.

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

(59) Varð sjálf sonar—  
nama snotr una—  
Kjalarr of tamði—  
kváðut Hamði—  
10 —Goðrún bani  
—goðbrúðr Vani  
—heldr vel mara  
—hǫrleik spara.

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

- 7 15 Hvernig skal kenna Frey? Svá at kalla hann son Njarðar, bróður  
Freyju ok enn Vana guð ok Vana nið ok Vanr ok árguð ok fégjafa.  
Svá kvað Egill Skallagrímsson:

(60) Þvíat Grjótbjörn  
of gæddan hefr  
20 Freyr ok Njörðr  
at fjárafli.

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

(61) Þá er útrǫst  
jarla bági  
25 Belja dólgs  
byggja vildi.

Hann <er> eigandi Skíðblaðnis ok galtar þess er Gullinbusti heitir, svá sem hér segir:

(62) Ívalda synir  
30 gengu í árdaga  
Skíðblaðni at skipa,  
skipa bazt,

skírum Frey,  
nýtum Njarðar bur.

Svá segir Úlfr Uggason:

(63) Ríðr á \*börg til borgar  
bøðfróðr sonar Óðins 5  
Freyr ok fólku stýrir  
fyrst ok gulli byrstum.

Hann heitir ok Slíðrugtanni.

Hvernig skal Heimdall kenna? Svá at kalla hann son níu mœðra, 8  
vörð guða, svá sem fyrr er ritat, eða hvíta Ás, Loka dólgr, mensækir 10  
Freyju. Heimdalar höfuð heitir sverð; svá er sagt at hann var lostinn  
manns höfði í gognum. Um hann er kveðit í Heimdalargaldri, ok er  
síðan kallat höfuð mjötuðr Heimdalar; sverð heitir manns mjötuðr.  
Heimdallr er eigandi Gulltopps. Hann er ok tilsækir Vágaskers ok  
Singasteins; þá deildi hann við Loka um Brísingamen. Hann heitir 15  
ok Vindlér. Úlfr Uggason kvað í Húsdrápu langa stund eptir þeiri  
frásögu; er þess þar getit er þeir váru í sela líkjum; ok sonr Óðins.

Hvernig skal kenna Tý? Svá at kalla hann einhenda Ás ok úlfs 9  
fóstra, víga guð, son Óðins.

Hvernig skal kenna Braga? Svá at kalla hann Iðunna⟨r⟩ ver, frumsmið 20 10  
bragar ok hinn síðskeggja Ás; af hans nafni er sá kallaðr skeggbragi  
er mikit skegg hefir; ok sonr Óðins.

Hvernig skal ⟨kenna⟩ Viðar? Hann má kalla hinn þogla Ás, eiganda 11  
jár⟨n⟩skós, dólgr ok bana Fenrisúlfs, hefni-Ás goðanna, byggvi-Ás  
föðurtopta ok son Óðins, bróður Ásanna. 25

Hvernig skal kenna Vála? Svá at kalla hann son Óðins ok Rindar, 12  
stjúp Friggjar, bróður Ásanna, hefni-Ás Baldr⟨s⟩, dólgr Haðar ok  
bana hans, byggvanda föðurtopta.

Hvernig skal kenna Høð? Svá at kalla hann blinda Ás, Baldrs 13  
bana, skjótanda mistilteins, \*son Óðins, Heljar sinna, Vála dólgr. 30

Hvernig skal kenna Ull? Svá at kalla hann son Sifjar, stjúp Þórs, 14  
öndur-Ás, boga Ás, veiði-Ás, skjaldar Ás.

Hvernig skal kenna Hœni? Svá at kalla hann sessa eða sinna eða 15  
mála Óðins ok hinn skjóta Ás ok hinn langa fót ok aurkonung.

Hvernig skal kenna Loka? Svá at kalla son Fárbauda ok Lauf- 35 16  
eyjar, Nálar, bróður Býleists ok Helblinda, föður Vánargands (þat

er Fenrisúlfr) ok Jormungands (þat er Miðgarðsormr) ok Heljar ok Nara, ok Ála frænda ok fǫðurbróður, sinna ok sessa Óðins ok Ása, heimsæki ok kistuskruð Geirrǫðar, þjófr jǫtna, hafrs ok Brisingamens ok Iðunnar epla, Sleipnis frænda, verr Sigynjar, goða dólgr, hárskaði Sifjar, þolva smiðr, hinn slægi Áss, rægjanda ok vélandi goðanna, ráðbani Baldrs, hinn bundni, þrætudólgr Heimdala⟨r⟩ ok Skaða. Svá sem hér segir Úlfr Uggason:

(64) Ráðgegninn bregðr ragna  
rein- at Singasteini  
10 frægr við firna \*slægjan  
Fárbauta \*mǫg -vári.  
Móðǫflugr ræðr mæðra  
mǫgr hafnýra fǫgru  
—kynni ek—áðr \*ok einnar  
15 átta—mæðar þáttum.

Hér er þess getit at Heimdallr er son níu mæðra.

17 Nú skal enn segja dæmi af hverju þær kenni⟨n⟩gar eru er nú váru ritaðar, er áðr váru eigi dæmi til sǫgð, svá sem Bragi sagði Ægi at 'Þórr var farinn í Austrvega at berja tröll, en Óðinn reið Sleipni í Jǫtunheima ok kom til þess jǫtuns er Hrungnir hét. Þá spyrr Hru⟨n⟩gnir  
20 hvat manna sá er með gullhjálminn er ríðr lopt ok lǫg ok segir at hann á furðu góðan hest. Óðinn sagði at þar vill hann veðja fyrir hǫfði sínu at engi hestr skal vera jafngóðr í Jǫtunheimum. Hrungnir s[agði] at sá er góðr hestr, en hafa lézk hann mundu myklu stórfetaðra  
25 hest; sá heitir Gullfaxi. Hru⟨n⟩gnir varð reiðr ok hleypr upp á hest sinn ok hleypir eptir honum ok hyggr at launa honum ofrmæli. Óðinn hleypti svá mikit at hann var á ǫðru leiti fyrir, en Hrungnir var í svá miklum jǫtunmóð at hann fann eigi fyrr en hann sótti inn of Ásgrindr. Ok er hann kom at hallardurum, buðu Æsir honum til  
30 drykkju. Hann gekk í hǫllina ok bað fá sér drykkju. Váru þá teknar þær skálar er Þórr var vanr at drekka ór, ok snerti Hru⟨n⟩gnir ór hverri. En er hann gerðisk drukkinn þá skorti eigi stór orð. Hann lézk skyldu taka upp Valhǫll ok færa í Jǫtunheima, en søkkva Ásgarði en drepa guð ǫll, nema Freyju ok Sif vill hann heim færa  
35 með sér. En Freyja fór þá at skenkja honum, ok drekka lézk hann mun⟨du alt Ása ǫl. En er Ásum leiddisk ofrefli hans þá nefna þeir Þór. Því næst kom Þórr í hǫllina ok hafði uppi á lopti hamarinn ok

var allreiðr ok spyrr hverr því ræðr er jötnar hundvísir skulu þar drekka, eða hverr seldi Hrungni grið at vera í Valhøll eða hví Freyja skal skenkja honum sem at gildi Ása. Þá svarar Hrungrnir ok sér ekki vinaraugum til Þórs, sagði at Óðinn bauð honum til drykkju ok hann var á hans griðum. Þá mælir Þórr at þess boðs skal Hrungrnir iðrask 5 áðr hann komi út. Hrungrnir segir at Ásaþór er þat lítill frami at drepa hann vápnlausan; hitt er meiri hugraun ef hann þorir berjask við hann at landamæri á Grjótúnagörðum.

“Ok hefir þat verit mikit fólksuverk,” sagði hann, “er ek lét eptir heima skjöld minn ok hein. En ef ek hefða hér vápn mín þá skyldu 10 vit nú reyna hólmgönguna. En at qðrum kosti legg ek þér við níðingsskap ef þú vill drepa mik vápnlausan.”

Þórr vill fyrir öngan mun bila at koma til einvígis er honum var hólmr skoraðr, þvíat engi hefir honum þat fyrir veitt. Fór þá Hrungrnir braut leið sína ok hleypti ákafliga þar til er hann kom í Jötunheima, 15 ok var fqr hans allfræg með jötnum ok þat at stefnulag var komit á með þeim Þór. Þóttusk jötnar hafa mikit í ábyrgð, hvárr sigr fengi; þeim var illt ván at Þór ef Hrungrnir létisk fyrir því at hann var þeira sterkastr. Þá gerðu jötnar mann á Grjótúnagörðum af leiri ok var hann níu rasta hár en þriggja breiðr undir hönd, en ekki fengu þeir 20 hjarta svá mikit at honum sómði fyrir en þeir tóku \*ór \*meri \*nokkvorri, ok varð honum þat eigi stöðugt þá er Þórr kom. Hrungrnir átti hjarta þat er frægt er, af hördum steini ok tindótt með þrim hornum svá sem síðan er gert var ristubragð þat er Hrungrnis hjarta heitir. Af steini var ok höfuð hans. Skjöldr <hans> var ok steinn, víðr ok 25 þjokkr, ok hafði hann skjöldinn fyrir sér er hann stóð á Grjótúnagörðum ok beið Þórs, en hein hafði hann fyrir vápn ok reiddi of oxl ok var ekki dælligr. Á aðra hlið honum stóð leirjötunninn, er nefndr er Mqkkurkálfí, ok var hann allhræddr. Svá er sagt at hann meig er hann sá Þór. Þórr fór til hólmstefnu ok með honum Þjálfi. Þá rann 30 Þjálfi fram at þar er Hrungrnir stóð ok mælti til hans:

“Þú stendr óvarliga, jötunn, hefir skjöldinn fyrir þér, en Þórr hefir sét þik ok ferr hann it neðra í jörðu ok mun hann koma neðan at þér.”

Þá skaut Hrungrnir skildinum undir fætr sér ok stóð á, en tvíhendi 35 heinina. Því næst sá hann eldingar ok heyrði þrumur stórar. Sá hann þá Þór í ásmóði, fór hann ákafliga ok reiddi hamarinn ok kastaði um langa leið at Hrungrni. Hrungrnir færir upp heinina báðum höndum, kastar í mót. Mætir hon hamrinum á flugi, heinin, ok brotnar sundr

- heinin; fellr annarr hlutr á jörð ok eru þar af orðin ǫll heinberg. Annarr hlutr brast í höfði Þór svá at hann fell fram á jörð. En hamarrinn Mjöllnir kom í mitt höfuð Hrungrni ok lamði hausinn í smán mola ok fell hann fram yfir Þór svá at fótir hans lá of háls Þór.
- 5 En Þjálfí vá at Mǫkkurkálfá, ok fell hann við lítinn orðstír. Þá gekk Þjálfí til Þórs ok skyldi taka fót Hrungrnis af honum ok gat hvergi valdit. Þá gengu til Æsir allir er þeir spurðu at Þórr var fallinn ok skyldu taka fótinn af honum ok fengu hvergi komit. Þá kom til Magni, sonr Þórs ok Járnsǫxu. Hann var þá þrívetr. Hann kastaði
- 10 fœti Hrungrnis af Þór ok mælir:  
 “Sé þar ljótan harm, faðir, er ek kom svá síð. Ek hygg at jötun þenna mundak hafa lostit í Hel með hnefa mér ef ek hefða fundit hann.”
- Þá stóð Þórr upp ok fagnaði vel syni sínum ok sagði hann mundu
- 15 verða mikinn fyrir sér.  
 “Ok vil ek,” sagði hann, “gefa þér hestinn Gullfaxa, er Hrungrnir hafði átt.”
- Þá mælir Óðinn ok sagði at Þórr gerði rangt er hann gaf þann hinn góða hest gýgjarsyni en eigi fœður sínum.
- 20 \*Þórr fór heim til Þrúðvanga ok stóð heinin í höfði honum. Þá kom til vǫlva sú er Gróa hét, kona Aurvandils hins frækna. Hon gól galdra sína yfir Þór til þess er heinin losnaði. En er Þórr fann þat ok þótti þá ván at braut mundi ná heininni, þá vildi hann launa Gró lækningina ok gera hana fegna, sagði henni þau tíðindi at hann hafði
- 25 vaðit norðan yfir Élivága ok hafði borit í meis á baki sér Aurvandil norðan ór Jötunheimum, ok þat til jartegna at ein tá hans hafði staðit ór meisinum ok var sú frerin svá at Þórr braut af ok kastaði upp á himin ok gerði af stjörnu þá er heitir Aurvandilstá. Þórr sagði at eigi mundi langt til at Aurvandill mundi heim, en Gróa varð svá fegin at
- 30 hon mundi ønga galdra, ok varð heinin eigi lausari ok stendr enn í höfði Þór; ok er þat boðit til varnanar at kasta hein of gólf þvert, þvíat þá hrærisk heinin í höfuð Þór.’
- Eptir þessi sǫgu hefir ort Þjóðólfr hvínverski í Haustlǫng. Svá segir þar:

- 35 (65) Eðr of sér er jötna  
 ótti lét of \*sóttan  
 hellis \*bǫrr á hyrjar  
 haug Grjótúna baugi;



- ók at ísarnleiki  
Jarð⟨a⟩r sunr, en dunði  
—móðr svall Meila bróður—  
mána vegr und hánum.
- (66) Knáttu ǫll, en Ullar  
endilág fyrir mági  
grund var grápi hrundin,  
\*ginnunga vé \*brinna  
þá er hofregin \*hafrar  
hógreiðar fram drógu  
—seðr gekk Svǫlnis ekkja  
sundr—at Hrunnis fundi. 5 10
- (67) Þyrmðit Baldrs of barmi  
—berg—sólgnum þar dólgi  
—hristusk, björg ok brustu,  
brann upphiminn—manna;  
mjök frá ek móti hrökkva  
\*myrkbeins \*Haka reinar,  
þá er vígligan, vǫgna  
\*váltt, sinn bana \*þátti. 15 20
- (68) Brátt fló bjarga gæti  
—bǫnd ollu því—randa  
ímunfǫlr \*und iljar  
íss; vildu svá dísir.  
Varðat hǫggs frá hǫrðu⟨m⟩  
\*hraundrengr þaðan lengi  
trjónu trǫlls of rúna  
\*tíðs fjǫllama at bíða. 25
- (69) Fjörspillir lét falla  
fjálfrs ólágra gjálfra  
bǫlverðungar Belja  
bólm á randar hólmi.  
Þar hné grundar gilja  
gramr fyrir skǫrpum hamri  
en berg-Dana bagði  
brjótr við jǫrmun⟨þrjóti⟩. 30 35

- (70) Ok harðbrotin herju  
heimþinguðar Vingnis  
hvein í \*hjarna mœni  
hein at grundar sveini,  
5 þar svá eðr í Óðins  
ólaus burar hausi  
stála \*vikr of stokkin  
stóð Eindriða blóði,
- (71) áðr ór hneigihlíðum  
10 hárs ǫl-Gefjun sára  
reiðitýrs it rauða  
ryðs hœlibǫl gæli.  
Gǫrta lít ek á Geitis  
garði \*þær of farðir.  
15 Baugs þá ek \*bifum fáða  
bifkleif at Þorleifi.

Þá mælir Ægir: ‘Mikill þótti mér Hrungrnir fyrir sér. Vann Þórr meira þrekvirki nokkvot þá er hann átti við troll?’

- 18 Þá svarar Bragi: ‘Mikillar frásagnar er þat vert er Þórr fór til  
20 Geirrøðargarða. Þá hafði hann eigi hamarinn Mjöllni eða megingjarðar  
eða járngreipr, ok olli því Loki. Hann fór með honum, þvíat Loka  
hafði þat hent þá er hann flaug einu sinni at skemta sér með valsham  
Friggjar at hann flaug fyrir forvitni sakar í Geirrøðargarða ok sá þar  
25 hǫll mikla, settisk ok sá inn of glugg. En Geirrøðr leit í móti honum  
ok mælir at taka skyldi fuglinn ok færa honum. En sendimaðr  
komsk nauðuliga á hallar vegginn, svá var hann hár. Þat þótti Loka  
gott er hann sótti erfiðliga til hans ok ætlaði sér stund at fljúga eigi  
upp fyrr en hann hafði farit alt torleiðit. En er maðrinn sótti at  
30 honum þá beinir hann fluginn ok spyrnir við fast ok eru þá fœtrnir  
fastir. Var Loki tekinn þar hǫndum ok færðr Geirrøði jǫtni. En er  
hann sá augu hans þá grunaði hann at maðr mundi vera ok bað hann  
svara, en Loki þagði. Þá læsti Geirrøðr Loka í kistu ok sveltir hann  
þar þrjá mánuðr. En þá er Geirrøðr tók hann upp ok beiddi hann  
orða, ok sagði Loki hvern hann var, ok til \*fjǫrlausnar vann hann  
35 Geirrøði þess eiða at hann skyldi koma Þór í Geirrøðargarða svá at  
hann hefði hvárki hamarinn né megingjarðar. Þórr kom til gistingar  
til gýgjar þeirar er Gríðr er kǫlluð. Hon var móðir Viðars hins þogla.

Hon sagði Þór satt frá Geirrœði at hann var jötunn hundviss ok illr viðreignar. Hon léði honum megingjarða ok járngreipr er hon átti ok staf sinn er heitir Gríðarvqlr. Þá fór Þórr til ár þeirar er Vimur heitir, allra á mest. Þá spenti hann sik megingjörðum ok studdi forstreymis Gríðarvql, en Loki helt undir megingjarðar. Ok þá er Þórr kom á miðja ána þá óx svá mjök áin at uppi braut á qxl honum. Þá kvað Þórr þetta:

(72) “Vaxattu nú, Vimur,  
alls mik þik vaða tíðir  
jötna garða í; 10  
veiztu ef þú vex  
at þá vex mér ásmegin  
jafnhátt upp sem himinn.”

‘Þá sér Þórr uppi í gljúfrum nokkvorum at Gjálp, dóttir Geirrœðar, stóð þar tveim megin árinna ok gerði hon árvoxtinn. Þá tók Þórr 15 upp ór ánni stein mikinn ok kastaði at henni ok mælti svá:

“At ósi 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 ór ánni. Því er þat orðtak haft at reynir er björg Þórs. 20

‘En er Þórr kom til Geirrœðar þá var þeim félögum vísat fyrst í geitahús til herbergis, ok var þar einn stóll til sætis ok sat þar Þórr. Þá varð hann þess varr at stóllinn fór undir honum upp at ræfri. Hann stakk Gríðarveli upp í raptana ok lét sígask fast á stólinn. Varð þá brestr mikill ok fylgði skrækr mikill. Þar höfðu verit undir stólinum 25 dætr Geirrœðar Gjálp ok Greip, ok hafði hann brotit hrygginn í báðum.

‘Þá lét Geirrœðr kalla Þór í hollina til leika. Þar vóru eldar stórir eptir endilangri hollinni. En er Þórr kom í hollina gagnvart Geirrœði þá tók Geirrœðr með tng járn síu glóandi ok kastar at Þór, en Þórr 30 tók í móti með járngreipum ok færir á lopt síuna, en Geirrœðr hljóp undir járn síu at forða sér. Þórr kastaði síunni ok laust gognum síu ok gognum Geirrœð ok gognum vegginn ok svá fyrir útan í jörðina.’

Eptir þessi sögu hefir ort Eilífr Guðrúnarson í Þórsdrápu: 35

(73) Flugstalla réð \*felli  
\*fjörnets goða at \*hvetja

- drjúgr var Loptr at ljúga—  
 lögseims faðir heiman.  
 Geðreytir kvað \*grœnar  
 Gauts herþrumu brautir  
 5 vilgi tryggir til veggjar  
 viggs Geirrøðar liggja.
- (74) Geðstrangrar lét gøngu  
 gammleið Þórr skömmu  
 —fýstusk þeir at þrýsta  
 10 \*Þorns niðjum—sik biðja,  
 þá er \*garðvenjuðr gøðisk  
 Gandvíkr Skotum ríkri  
 endr til Ymsa kindar  
 Iðja setrs frá Þriðja.
- 15 (75) Gørr varð í fòr fyrri  
 \*farmr meinsvárans arma  
 sóknar haptis með svipti  
 sagna galdrs en \*Røgnir.  
 20 Þyl ek \*granstrauma Grímnis.  
 Gall- mantælar halla  
 -ópnis ilja gaupnum  
 Endils á mó \*spendi.
- (76) Ok \*gangs vanir gengu  
 gunnvargs; himintørgu  
 25 Fríðar vers til fljóða  
 frumseyris kom dreyra,  
 þá er bōlkve<i>tir brjóta  
 bragðmildr Loka vildi  
 30 bræði vændr á brúði  
 bág sef-Grímnis mága.
- (77) Ok vegþverrir \*varra  
 vann fetrunnar Nønnu  
 hjalts af \*hagli oltnar  
 hlaupár um ver gaupu.  
 35 Mjök leið ór stað stökkvir  
 stikleidar veg breiðan

- urðar þrjóts þar er eitri  
æstr þjóðár fæstu.
- (78) Þar í mörk fyrir markar  
málhvettan byr settu  
(ne hvélvqlur hálar) 5  
háf- skotnaðra (sváfu).  
Knátti hreggi höggvin  
hlympél við mql glymja  
en fellihryn fjalla  
Feðju þaut með steðja. 10
- (79) Harðvaxnar sér herðir  
halllands of sik falla  
(\*gatat maðr) njótr (hin neytri)  
njarð- (ráð fyrir sér) -gjarðar.  
Þverrir lætr nema þyrri 15  
Þo<r>ns \*barna sér Mqrnar  
snerríblóð til svíra  
salþaks megin vaxa.
- (80) Óðu fast (en) \*fríðir  
(flaut) eiðsvara Gauta 20  
setrs víkingar snotrir  
(\*svarðrunnit fen) gunnar.  
Þurði hrqnn at herði  
hauðrs runkykva nauðar  
jarðar skafls af afli 25  
áss hretviðri blásin,
- (81) unz með ýta sinni  
(afhraun var þat) skaunar  
á seil [(himinsjóla)  
sjálflopta kom Þjálfi. 30  
\*Háðu stáli stríðan  
straum Hrekkmímis ekkjur.  
Stophnísu] fór steypir  
stríðlundr með v]ql Gríðar.

- (82) Ne djúp- \*akorn drápu  
dólgs vamms firum gl[amma  
stríðkviðjun]dum stöðvar  
stall við rastar \*-falli.  
5 Ógndjarfan hlaut \*Atli  
\*eir[fjarðan hug] meira.  
Skalfa Þórs né Þjálfar  
þróttar steinn við ótta.
- (83) Ok sifuna síðan  
10 sverðs liðhatar gerðu  
hlífar borðs við Hǫrða  
harðgleipnis dyn \*barða,  
áðr hylriðar \*hæði  
15 hrjóðendr fjöru þjóðar  
við skyld-Breta skytju  
skálleik Heðins reikar.
- (84) Dreif með dróttar knefvi  
(dólg- Svíðjóðar \*kólgu,  
sótti -ferð á flótta)  
flesdrótt í vá nesja,  
þá er funhristis fasta  
20 (flóðrifs Danir) stóðu  
(knáttu) Jólnis ættir  
(útvés fyrir lúta).
- (85) \*Þars í þróttar hersa⟨r⟩  
\*Þornrann hugum bornir,  
hlymr varð \*hellis Kumra  
hrin⟨g⟩bálkar, fram gingu.  
25 \*Lista ⟨var⟩ færðr í fasta  
(friðsein var þar) \*hreina  
gnípu hlöðr á greypan  
(grán) hǫtt \*risa kvánar.
- (86) Ok (hám) loga himni  
30 hall- (fylvingum) -vallar  
(tráðusk þær) við tróði  
tungls brá \*salar þrungu.

- Húfstjóri braut hváru  
hreggs váfreiða<ri> tveggja  
hlátrelliða hellis  
\*hundfornan kjöf \*sprundi.
- (87) Fátíða nam fræði 5  
(fjarðeplis) kon Jarðar  
(Mærar legs ne mýgðu  
menn qlteiti) kenna.  
Álmtaugar laust ægir  
angrþjóf \*sega \*tangar 10  
\*Óðins afli soðnum  
áttuðr í gin Suðra.
- (88) Svá at hraðskyndir handa  
hrapmunnnum svalg gunnar  
\*lyptisylg á lopti 15  
†langvinn síu \*Þröngvar,  
þá er \*qrþrasis \*eisa  
\*ós Hrímnis fló drósar  
til þrámóðnis Þrúðar  
þjóst af greipar þrjósti. 20
- (89) Bifðisk höll þá er höfði  
Heiðreks of kom breiðu  
und fletbjarnar \*fornan  
fótlegg Þurnis veggjar.  
Ítr gulli laust Ullar 25  
jótrs vegtaugar þrjóti  
meina niðr í miðjan  
mest bígyrðil nestu.
- (90) Glaums niðjum fór gorrva  
gramr með dreyrpum hamri; 30  
of salvanið-Synjar  
sigr hlaut \*arinbauti.  
Komat tvíviðar tývi  
tollur karms sá er harmi  
brautarliðs of beitti 35  
bekk- fall jötuns -rekka.

- (91) \*Herblótinn vá hneitir  
 hógbrotningi skógar  
 undirfjálfers af \*afli  
 álfheims bliku kálfa.  
 5 Ne liðfostum Lista  
 látrval-Rygjjar máttu  
 aldrminkanda \*aldar  
 Ellu steins of bella.
- 19 Hvernig skal kenna Frigg? Svá at kalla hana dóttur Fjörgyns, konu  
 10 Óðins, móður Baldrs, elju Jarðar ok Rindar ok Gunnlaðar ok Gerðar,  
 sværa Nönnu, drottning Ása ok Ásynja, Fullu ok valshams ok \*Fensala.
- 20 Hvernig skal Freyju kenna? Svá at kalla dóttur Njarðar, systur  
 Freys, konu \*Óðs, móður Hnossar, eigandi valfalls ok Sessrúmnis  
 ok fressa, Brisingamens, Vana goð, Vana dís, it grátfagra goð. Svá  
 15 má kenna allar Ásynjur at nefna annarrar nafni ok kenna við eign  
 eða verk sín eða ættir.
- 21 Hvernig skal kenna Sif? Svá at kalla hana konu Þórs, móður Ullar,  
 it hárfagra goð, elja Járnsoxu, móðir Þrúðar.
- 22 Hvernig skal kenna Iðunni? Kalla hana konu Braga ok gætandi  
 20 eplanna, en eplin ellilyf Ásanna; hon er ok ránfengr Þjaza jötuns,  
 svá sem fyrr er sagt at hann tók hana braut frá Ásum. Eptir þeiri  
 sögu orti Þjóðólfr hinn hvinverski í Haustlög:
- (92) Hvé skal ek gott gjöldum  
 gunnveggjar b[rú leggja  
 25 .....  
 raddkleif] at Þo[rleifi].  
 Týframra sé ek tíva  
 trygglaust \*of \*far [þriggja  
 á hreingö]ru hlýri  
 30 hild[ar] \*fats ok Þjaza.
- (93) Segjondum fló sagna  
 sn[ótar úlfr at m]óti  
 í gemlis ha[m] gømlum  
 glamma \*ó- fyr -skømmu.  
 35 Settisk qrn þar er Æs[ir]  
 ár \*Gefnar mat báru



(vara byrgitýr bjarga  
bleyði \*vændr) á se⟨y⟩ði.

- (94) \*Tormiðlaðr var tívum  
tálhreinn meðal beina.  
Hvat \*kvað hapta snytrir 5  
hjálmfaldinn því valda.  
Margspakr of nam mæla  
már valkastar báru  
—vara Hœnis \*vinr hánur  
holr—af fornum þolli. 10
- (95) Fjallgylðir það \*fyllar  
fet-Me⟨i⟩la ⟨sér deila⟩  
—hl⟨a⟩ut—af helgu⟨m⟩ skutli  
—hrafn-Ásar vin blása.  
Ving-Rögnir lét ⟨vagna⟩ 15  
vígfrekr ofan sígask  
þar er vélsparir váru  
varnendr goða farnir.
- (96) Fljótt það foldar dróttinn  
Fárbauta mög \*Várar 20  
þekkiligr með þegnum  
þrymseilar hval deila.  
En af breiðu bjóði  
bragðvíss at þat lagði  
ósvifrandi Ása 25  
upp þjórh⟨ut⟩i fjóra.
- (97) Ok slíðrliga síðan  
svangr—var þat fyrir lǫngu—  
át af eikirót[um]  
okbjǫrn faðir Mǫrna⟨r⟩ 30  
áðr djúphugaðr dræpi  
dólg ballastan vallar  
hirð[i]týr meðal herða  
herfangs †ofan stǫngu.

- (98) Þá varð fastr við fóstra  
 farmr \*Sigynjar arma  
 sá er ǫll regin eygja  
 5 ǫndurguðs í ǫndum.  
 Loddi rá við ramman  
 reimuð Jǫtunheima  
 en holls vinar Hœnis  
 hendr við stangar enda.
- (99) Fló með fróðgum tívi  
 10 fangsæll of veg langan  
 sveita nagr svá at slitna  
 sundr \*úlfs \*faðir mundi.  
 Þá varð Þórs of rúni  
 15 —\*þungr var Loptr of sprunginn—  
 \*málunaut hvats mátti  
 \*Miðjungs friðar biðja.
- (100) Sér bað sagna hrœri  
 sorgœra⟨n⟩ mey fœra  
 20 þá er ellilyf Ása,  
 átrunnr Hymis, kunni.  
 Brunnakrs of kom \*bekkjar  
 Brísings goða dísi  
 girðipjófr í garða  
 grjót-Níðaðar síðan.
- 25 (101) Urðut bjartra borða  
 byggvendr at þat hryggvir  
 þá var Ið- með jǫtnum  
 -uðr nýkomin sunnan.  
 30 Gǫrðusk allar áttir  
 Ingi-Freys at þingi  
 —váru heldr—ok hárar  
 —hamljót regin—gamlar,
- (102) unz hrynsævar hræva  
 35 \*hund ǫl-Gefnar fundu  
 leiðipír ok læv[a]  
 lund ǫl-Gefnar bundu.

- ‘Þú skalt véltr nema vélum,’  
reiðr mælir svá, ‘\*leiðir  
munstærandi mæra  
mey aptr, Loki, ⟨hapta⟩.’
- (103) \*Heyrðak svá þat síðan 5  
sveik \*apt Ása \*leiku  
hugreynandi Hœnis  
\*hauks flugbjálfa aukinn,  
ok lómhugaðr lagði  
leikblaðs reginn fjaðrar 10  
ern at oðlis barni  
arnsúg faðir Mornar.
- (104) Hófu skjótt (en skófu)  
skopt (ginnregin) brinna 15  
en son \*biðils ⟨sviðnar⟩  
—sveipr varð í fgr—Greipar.  
Þats of fátt á fjalla  
Finns ilja brú minni.  
Baugr ⟨þá ek⟩ bifum fáða  
bifkleif at Þorleifi. 20
- Ásu er svá rétt at kenna at kalla einnhvern annars nafni ok kenna við  
verk sín eða eign eða ættir.
- Hvernig skal kenna himin? Svá at kalla hann Ymis haus ok þar af 23  
jötuns haus ok erfiði eða byrði dverganna eða hjálm Vestra ok  
Austra, Suðra, Norðra, land sólar ok tungls ok himintungla, vagna 25  
ok veðra, hjálmr eða hús lopts ok jarðar ok sólar. Svá kvað Arnórr  
jarlaskáld:
- (105) Ungr skjöldungr stígr aldri  
jafnmíldr á við skjaldar  
—þess var grams—und goðlum— 30  
gnóg rausn—Ymis hausi.
- Ok enn sem hann kvað:
- (106) Björt verðr sól at svartri,  
sökkkr fold í mar dökkvan,

brestr erfiði Austra,  
allr glymr sjár á fjöllum.

Ok enn sem kvað Kolli:

(107) Alls engi verðr Inga  
5 undir sólar grundu  
bøðvar hvatr né betri  
bræðr landreki æðri.

Ok sem kvað Þjóðólfr inn hvinverski:

(108) Ók at isarnleiki  
10 Jarðar sunr ok dunði  
—móðr svall Meila blóða—  
mána vegr und hánun.

Svá sem kvað Ormr Barreyjaskáld:

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

Svá sem kvað Bragi skáld:

(110) Hinn er varp á víða  
20 vinda ǫndurdísar  
yfír manna sjöt margra  
munnlaug fōður augum.

Ok sem Markús kvað:

(111) Fjarri hefir at fœðisk dýrri  
25 flotna vǫrðr á élkers botni  
—háva leyfir hverr maðr ævi  
hringvarpaðar—gjálfri kringðum.

Svá sem kvað Steinn Herdísarson:

- (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:

5

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

Ok enn sem kvað Arnórr:

- (114) Saðr stillir hjálp þú snjóllum  
sóltjalda Rognvaldi.

10

Ok sem kvað Hallvarðr:

- (115) Knútr verr jorð \*sem ítran  
alls \*dróttinn sal fjalla.

Sem Arnórr kvað:

- (116) Míkáll vegr þat er misgert þikkir  
mannvits fróðr ok alt it góða,  
tiggji skiptir síðan seggjum  
sólar hjálms á dæmistóli.

15

Hvernig skal jorð kenna? Kalla Ymis hold ok móður Þórs, dóttur 24  
Ónars, brúði Óðins, elju Friggjar ok Rindar ok Gunnlaðar, sværu 20  
Sifjar, \*gólf ok botn veðra hallar, sjá dýranna, dóttir Náttar, systir  
Auðs ok Dags. Svá sem kvað Eyvindr skáldaspillir:

- (117) Nú er álfrøðull elfar  
jotna dólgs of fólgin  
—ráð eru rammrar þjóðar  
rík—í móður líki.

25

Sem kvað Hallfrøðr vandræðaskáld:

- (118) Ráð lukusk at sá síðan  
snjallráðr konungs spjalli

átti eingadóttur  
Ónars viði gróna.

Ok enn sagði hann:

- 5 (119) Breiðleita gat brúði  
Báleygs at sér teygja  
stefnir stöðvar hrafna  
stála ríkismálum.

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

- 10 (120) Útan bindr við enda  
elgvers glöðuðr hersa  
hreins við húfi rónum  
hafsbotni \*far gotna.

Sem Hallfrøðr kvað:

- 15 (121) Því hygg fleygjanda frægjan  
—ferr jörð und menþverri—  
ítra eina láta  
Auðs <systur> mjök traudan.

Svá kvað Þjóðólfr:

- 20 (122) Dólgljóss hefir dási  
darrlatr staðit fjarri  
endr þá er elju Rindar  
\*ómynda tók skyndir.

- 25 Hvernig skal sæ kenna? Svá at kalla hann Ymis blóð, heimsækir  
25 guðanna, verr <R>ánar, faðir Ægis dœtra þeira er svá heita: Himinglæva,  
Dúfa, Blóðughadda, Hefring, Uðr, Hrönn, Bylgja, Bára, Kólga; land  
Ránar ok Ægis dœtra ok skipa ok sækips heita, kjalar, stála, súða,  
sýju, fiska, ísa, sækonunga leið ok brautir, eigi síðr hringr eyjanna,  
hús sanda ok þangs ok skerja, dorgar land og sæfogle, byrjar. Svá  
30 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  
hógdýr of lög bógu. 5

Svá sem kvað Sveinn:

- (125) Þá er élre*⟨i⟩*far ófu  
Ægis dætr ok teygðu  
\*föls við frost of alnar  
fjallgarðs rokur harðar. 10

Ok sem kvað Refr:

- (126) Fœrir björn, þar er bára  
brestr, undinna festa  
opt í Ægis kjöpta  
\*úrsvöl Gymis völvá. 15

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 ste*⟨i⟩*ni  
runnit brjóst ór munni. 20

Sem kvað Einarr Skúlason:

- (128) Harðr hefir ort frá jörðu  
élvindr—svana strindar  
blakk*⟨r⟩* \*lætr í sog sökva  
s*⟨n⟩*ægrund—skipi hrundit. 25

Ok enn sem hann kvað:

(129) Margr ríss en drífr dorgar  
dynströnd í svig löndum—  
spend verða \*stog stundum—  
stirð<r> \*keipr—fira greipum.

5 Ok enn kvað hann:

(130) \*Grams bera gollna spánu  
—gøfug ferð er sú jøfri;  
skýtr hó<l>mfjoturr Heita  
hrafni—snekkju stafna<r>.

10 Enn sem hann kvað:

(131) Haustkøld skotar hældum  
hólmrönd varrar öndri.

Ok enn svá:

15 (132) Sundr springr svalra landa  
sverrigjörð fyrir bōrdum.

Sem Snæbjörn kvað:

20 (133) Hvatt kveða hrœra Grotta  
hergrimmastan skerja  
út fyrir jarða<r> skauti  
eylúðrs níu brúðir,  
þær er—lungs—fyrir löngu  
liðmeldr—skipa hlíðar  
baugskerðir rístr barði  
ból—Amlóða mólu.

25 Hér er kallat hafit \*Amlóða kvern. Enn sem kvað Einarr Skúlason:

(134) Viknar ramr í (Rakna)  
reksaumr flugastraumi  
—dúks hrindr bøl—þar bleikir  
bifgrund—\*á stag rifjum.



Hvernig skal kenna sól? Svá at kalla hana dóttur Mundilfœra, systur Mána, kona Glens, eldr himins ok lopts. Svá sem kvað Skúli Þorsteinsson: 26

- (135) Glens beðja veðr gyðju  
guðblið í vé, síðan 5  
ljós kemr gott með geislum  
gránserks ofan mána.

Svá kvað Einarr Skúlason:

- (136) Hvargi er Beita borgar  
\*bálgrimmustum skála 10  
hár \*of hnossvin várum  
heims vafrlogi sveimar.

Hvernig skal kenna vind? Svá at kalla hann son Fornjóts, bróður Ægis ok elds, brjót viðar, skaði ok bani eða hundr eða vargr viðar eða segls eða seglreiða. Svá sagði Sveinn í Norðrsetudrápu: 27 15

- (137) Tóku fyrst til fjúka  
Fornjóts synir ljótir.

Hvernig skal kenna eld? Svá at kalla hann bróður vinds og Ægis, bana ok grand viðar ok húsa, Hálfis bani, sól húsanna. 28

Hvernig skal kenna vetr? Svá at kalla hann son Vindsvals ok bana orma, \*hríðmál. Svá kvað Ormr Steinþórsson: 20 29

- (138) Ræð ek þenna mög manni  
Vindsvals unað blindum.

Svá kvað Ásgrímr:

- (139) Sigræðir var síðan 25  
seimorr í \*Þrándheimi  
—þjóð veit þínar iðir—  
þann orms trega—sannar.

Hvernig skal kenna sumar? Svá at kalla son Svásaðar ok líkn ormannna, gróðr manna. Svá sem kvað Egill Skallagrímsson: 30 30

(140) Upp skulum órum sverðum,  
úlfs tannlituðr, glitra;  
eigum dáð at drýgja  
í dalmiskunn fiska.

- 31 5 Hvernig skal kenna mann? Hann skal kenna við verk sín, þat er hann veitir eða þiggir eða gerir. Hann má ok kenna 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. Hvernig skal hann kenna við þessa hluti? Svá at kalla hann vinnanda eða fremjanda eða <til> fara sinna eða
- 10 athafnar, víga eða sæfara eða veiða eða vápna eða skipa. Ok fyrir því at hann er reynir vápnanna ok viðr víganna—alt eitt ok vinnandi; viðr heitir ok tré, reynir heitir tré—af þessum heitum hafa skáldin kallat menn ask eða hlyn, lund eða öðrum viðar heitum karlkendum ok kent til víga eða skipa eða fjár. Mann er ok rétt at kenna til allra
- 15 Ása heita. Kent er ok við jötna heiti, ok er þat flest háð eða lastmæli. Vel þykkir kent til álfa. Konu skal kenna til alls kvenbúnaðar, gulls ok gimsteina, ǫls eða víns eða annars drykkjar þess er hon selr eða gefr, svá ok til ǫlgagna ok til allra þeira hluta er henni samir at vinna eða veita. Rétt er at kenna hana svá at kalla hana selju eða lóg þess
- 20 er hon miðlar, en selja eða lág, þat eru tré. Fyrir því er kona kǫlluð til kenningar ǫllum kvenkendum viðar heitum. En fyrir því er kona †kend til gimsteina eða glersteina, þat var í forneskju kvinna búnaðr er kallat var steinasørvi er þær hǫfðu á hálsi sér. Nú er svá fœrt til kenningar at konan er nú kend við stein eða við ǫll steins heiti. Kona
- 25 er ok kend við allar Ásynjur eða nornir eða dísir. Konu er ok rétt at kenna við alla athöfn sína eða við eign sína eða ætt.
- 32 Hvernig skal kenna gull? Sva at kalla þat eld Ægis ok barr Glasis, haddr Sifjar, hǫfuðband Fullu, grátr Freyju, munntal ok rǫdd ok orð jötna, dropa Draupnis ok regn eða skúr Draupnis eða augna Freyju,
- 30 otrgjöld, slǫggjald Ásanna, \*sáð Fýrisvalla, haugþak Hǫlga, eldr allra vatna ok handar, grjót ok sker eða blik handar.
- 33 Fyrir hví er gull kallat eldr Ægis? Þessi saga er til þess, er fyrr er getit, at Ægir sótti heimboð til Ásgarðs, en er hann var búinn til heimferðar þá bauð hann til sín Óðni ok ǫllum Ásum á þriggja
- 35 mánaða fresti. Til þeirar ferðar varð fyrst Óðinn ok Njǫrðr, Freyr, Týr, Bragi, Viðarr, Loki; svá ok Ásynjur, Frigg, Freyja, Gefjun, Skaði, Iðunn, Sif. Þórr var eigi þar. Hann var farinn í Austrveg at drepa tröll. En er goðin hǫfðu sezkt í sæti þá lét Ægir bera inn á hallargólf lýsigull þat er birti ok lýsti hǫllina sem eldr ok þat var

þar haft fyrir ljós at hans v[eiz]lu svá sem í Valhøllu váru sverðin fyrir eld. Þá senti Loki þar við ǫll goð ok drap þræl Ægis þann er Fimafengr hét. Annarr þræll hans er nefndr \*Eldir. Rán er nefnd kona Ægis, en níu dætr þeira, svá sem fyrr er ritat. At þeiri veizlu vannsk alt sjálft, bæði vist ok ǫl ok ǫll reiða er til veizlunnar þurfti. 5 Þá urðu Æsir þess varir at Rán átti net þat er hon veiddi í menn alla þá er á sæ kómu. Nú er þessi saga til þess hvaðan af þat er, gull er kallat eldr eða ljós eða birti Ægis, Ránar eða Ægis dætra. Ok af þeim kenningum er nu svá sett at gull er kallat eldr sævar ok allra hans heita, svá sem Ægir eða Rán eigu heiti við sæinn. Ok þaðan af 10 er nú gull kallat eldr vatna eða á ok allra árheita. En þessi heiti hafa svá farit sem ǫnnur ok kenningar, at hin yngri skáld hafa ort eptir dæmum hinna gömlu skálda, svá sem stóð í þeira kvæðum, en sett síðan út í hálfur þær er þeim þóttu líkar við þat er fyrr var ort, svá sem vatnit er sænum en áin vatninu en lœkr ánni. Því er þat kallat 15 nýgervingar alt er út er sett heiti lengra en fyrr finnsk, ok þykkir þat vel alt er með líkindum ferr ok eðli. Svá kvað Bragi skáld:

(141) Eld of þák af jǫfri  
 ǫlna bekks við drykkju  
 —þat gaf—Fjǫlnis fjalla— 20  
 með fulli mér stillir.

Hví er gull kallat barr eða lauf Glasir? Í Ásgarði fyrir durum 34  
 Valhallar stendr lundr sá er Glasir er kallaðr, en lauf hans alt er gull  
 rautt, svá sem hér er kveðit at

(142) Glasir stendr 25  
 með gullnu laufi  
 fyrir Sigtýs ǫlum.

Sá er viðr \*fegrstr með goðum ok mǫnnum.

Hví er gull kallat haddr Sifjar? Loki Laufeyjarson hafði þat gert til 35  
 lævísí at klippa hár alt af Sif. En er Þórr varð þess \*varr, tók hann 30  
 Loka ok mundi lemja hvert bein í honum áðr hann svarði þess at  
 hann skal fá af svartálfum at þeir skulu gera af gulli Sifju hadd þann  
 er svá skal vaxa sem annat hár. Eptir þat fór Loki til þeira dverga er  
 heita Ívalda synir, ok gerðu þeir haddinn ok Skíðblaðni ok geirinn  
 er Óðinn átti er Gungnir heitir. Þá \*veðjaði Loki hǫfði sínu við þann 35  
 dverg er «Brokkr» heitir, hvárt bróðir hans «Eitri» mundi gera jafngóða

gripi þrjá sem þessir váru. En er þeir kómu til smiðju, þá lagði  
 «Eitri» svínskinn í aflinn ok bað blása «Brokk» ok létta eigi fyrr en  
 at tæki þat ór aflinum er hann lagði í. En þegar er hann gekk ór  
 smiðjunni en hinn blés, þá settisk fluga ein á hönd honum ok kroppaði,  
 5 en hann blés sem áðr þar til er smiðrinn tók ór aflinum, ok var þat  
 gøltr ok var bur(s)tin ór gulli. Því næst lagði hann í aflinn gull ok  
 bað hann blása ok hætta eigi fyrr blæstrinum en hann kvæmi apr.  
 Gekk á braut. En þá kom flugan ok settisk á háls honum ok kroppaði  
 nú hálfu fastara, en hann blés þar til er smiðrinn tók ór aflinum  
 10 gullhring þann er Draupnir heitir. Þá lagði hann járn í aflinn ok bað  
 hann blása ok sagði at ónýtt mundi verða ef blástrinn felli. Þá settisk  
 flugann milli augna honum ok kroppaði hvarmana, en er blóðit fell  
 í augun svá at hann sá ekki, þá greip hann til hendinni sem skjótast  
 meðan belgrinn lagðisk niðr ok sveipti af sér flugunni. Ok þá kom  
 15 þar smiðrinn at, sagði at nú lagði nær at alt mundi ónýtask er í  
 aflinum var. Þá tók hann ór aflinum «hamar». Fekk hann þá alla  
 gripina í hendr bróður sínum «Brokk» ok bað hann fara með til  
 Ásgarðs ok leysa veðjun(í)na. En er þeir Loki báru fram gripina, þá  
 settusk Æsirnir á dómstóla ok skyldi þat atkvæði standask sem segði  
 20 Óðinn, Þórr, Freyr. Þá gaf Loki Óðni geirinn Gungni, en Þór haddinn  
 er Sif skyldi hafa, en Frey Skíðblaðni, ok sagði skyn á ǫllum gripum,  
 at \*geirrinn nam aldri staðar í lagi, en haddrinn var holdgróinn  
 þegar er hann kom á höfuð Sif, en Skíðblaðnir hafði byr þegar er  
 segl kom á lopt, hvert er fara skyldi, en mátti vefja saman sem dúk  
 25 ok hafa í pung sér ef þat vildi. Þá bar fram «Brokk» sína gripi. Hann  
 gaf Óðni hringinn ok sagði at ina níundu hverja nótt mundi drjúpa  
 af honum átta hringar jafnhöfgir sem hann. En Frey gaf hann gøltinn  
 ok sagði at hann mátti renna lopt ok lög nótt ok dag meira en hvern  
 hestr, ok aldri varð svá myrkt af nótt eða í myrkheimum at eigi væri  
 30 ærit ljóst þar er hann fór, svá lýsti af burstinni. Þá gaf hann Þór  
 hamarinn ok sagði at hann mundi mega ljósta svá stórt sem hann  
 vildi, hvat sem fyrir væri, ok eigi mundi hamarrinn bila, ok ef hann  
 vyrpi honum til þá mundi hann aldri missa, ok aldri fljúgja svá langt  
 at eigi mundi hann sækja heim hönd. Ok ef hann vildi, þá var hann  
 35 svá lítill at hafa mátti í serk sér. En þat var lýti á at forskeptit var  
 heldr skamt. Þat var dómr þeira at hamarrinn var beztr af ǫllum  
 gripum ok mest vörn í fyrir hrímþursum, ok dæmdu þeir at dvergrinn  
 ætti veðféit. Þá bauð Loki at leysa höfuð sitt. Dvergrinn svarar,  
 sagði at þess var engi ván.

‘Taktu mik þá,’ kvað Loki.

En hann vildi taka hann; þá var hann víðs fjarri. Loki átti skúa er hann rann á lopt ok lög. Þá bað dvergrinn Þór at hann skyldi taka hann, en hann gerði svá. Þá vildi dvergrinn hoggva af Loka höfuð, en Loki sagði at hann átti höfuð en eigi hálsinn. Þá tók dvergrinn 5 þveng ok kníf ok vill stinga rauf á vörum Loka ok vill rifa saman munninn, en knífrinn beit ekki. Þá mælti hann at betri væri þar Alr bróðir hans, en jafnskjótt sem hann nefndi hann, þá var þar alrinn ok beit hann varrarnar. \*Rifaði hann saman varrarnar ok reif ór æsunum. Sá þvengr er muðrinn Loka var saman rifaðr heitir Vartari. 10

Hér heyrir at gull er kent til höfuðbands Fullu, er orti Eyvindr 36 skáldaspillir:

(143) Fullu skein á fjöllum  
fallsól brá vallar  
Ullar kjóls of allan 15  
aldr Hákonar skaldum.

Gull er kallat grátr Freyju sem fyrr er sagt. Svá kvað Skúli Þorsteinsson: 37

(144) Margr of hlaut of morgin  
morðelds þar er vér feldumsk  
Freyju tár at fleiri 20  
fárbjóðr. At þar várum.

Ok sem kvað Einarr Skúlason:

(145) Þar er Mardallar milli  
meginhurðar liggur skurða  
Gauts berum galla þrútinn 25  
grátr dalreyðar látra.

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

(146) Eigi þverr fyrir augna  
Óðs beðvinu Róða 30  
ræfs—eignisk svá—regni  
\*ramsvell—konungr elli.

Ok enn svá:

(147) Hróðrbarni kná ek Hǫrnar  
 —hlutum dýran grip—stýra,  
 brandr þrymr gjálfr⟨s⟩ á grandi  
 gullvífiðu \*hlífar;  
 5 -sáðs—berr sinnar móður—  
 svans unni mér gunnar  
 fōstr- gæðandi Fróða—  
 Freys nipt brá driptir.

Hér getr ok þess at Freyju má svá kenna at kalla hana systur Freys.  
 10 Ok enn svá:

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

15 Hér er hon kǫlluð dóttir Njarðar. Ok enn svá:

(149) Gaf sá er erring ofrar  
 ógnprúðr Vanabrúðar  
 þing- Váfaðar -þrøngvir  
 þróttǫfl⟨g⟩a mér dóttur.  
 20 Ríkr leiddi mey mækis  
 mótvaldr á \*beð \*skaldi  
 Gefnar glóðum drifna  
 Gautreks svana brautar.

Hér er hon kǫlluð Gefn ok Vana brúðr. Til allra heita Freyju er rétt  
 25 at kenna grátinn ok kalla svá gullit, ok á marga lund er þessum  
 kenningum breytt, kallat hagl eða regn eða él eða dropar eða skúrir  
 eða forsar augna hennar eða kinna eða hlýra eða brá eða hvarma.  
 38 Hér má þat heyra at kallat er orð eða rǫdd jǫtna gullit, svá sem  
 fyrir er sagt. Svá kvað Bragi skáld:

30 (150) Þann átta ek vin verstan  
 \*vazt- \*rǫdd en mér baztan  
 Ála -undirkúlu  
 \*óniðraðan þriðja.

Hann kallaði stein vaxta undirkúlu—steinninn—en jötun \*Ála steinsins, en gull rødd jötuns.

Sú er sǫk til þess at gull er kallat otrgjöld: svá er sagt at þá er Æsir 39  
 fóru at kanna heim allan, Óðinn ok Loki ok Hœnir, þeir kómu at á  
 nokkvorri ok gengu með ánni til fors nokkvors, ok við forsinn var 5  
 otr einn ok hafði tekit lax ór forsinum ok át blundandi. Þá tók Loki  
 upp stein ok kastaði at otrinum ok laust í hǫfuð honum. Þá hrósaði  
 Loki veiði sinni, at hann hefði veitt í einu hǫggvi otr ok lax. Tóku  
 þeir þá laxinn ok otrinn ok báru með sér, kómu þá at bæ nokkvorum  
 ok gengu inn. En sá búandi er nefndr Hreiðmarr er þar bjó. Hann var 10  
 mikill fyrir sér ok mjök fjǫlkunnigr. Beiddusk Æsir at hafa þar  
 náttstað ok kváðusk hafa með sér vist ærna ok sýndu búandanum  
 veiði sína. En er Hreiðmarr sá otrinn, þá kallaði hann sonu sína,  
 Fáfnir ok Regin, ok segir at Otr, bróðir þeira, var drepinn ok svá  
 hverir þat hǫfðu gert. Nú ganga þeir feðgar at Ásunum ok taka þá 15  
 hǫndum ok binda ok segja þá um otrinn at hann var sonr Hreiðmars.  
 Æsir bjóða fyrir sik fjǫrlausn svá mikit fé sem Hreiðmarr sjálfr vill  
 á kveða, ok varð þat at sætt með þeim ok bundit swardǫgum. Þá var  
 otrinn fleginn. Tók Hreiðmarr otrbelginn ok mælir við þá at þeir  
 skulu fylla belginn af rauðu gulli ok svá hylja hann allan ok svá skal 20  
 þat vera at sætt þeira. Þá sendi Óðinn Loka í Svartálfaheim ok kom  
 hann til dvergs þess er heitir \*Andvari. Hann var fiskr í vatni, ok tók  
 Loki hann hǫndum ok lagði á hann fjǫrlausn alt gull þat er hann átti  
 í steini sínum. Ok er þeir koma í steinninn, þá bar dvergrinn fram alt  
 gull þat er hann átti, ok var þat allmikit fé. Þá svipti dvergrinn undir 25  
 hǫnd sér einum litlum gullbaug. Þá sá Loki ok bað hann fram láta  
 bauginn. Dvergrinn bað hann taka eigi bauginn af sér ok lézk mega  
 æxla 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 hǫfuðsbani er átti. 30  
 Loki segir at honum þótti þat vel ok sagði at þat skyldi haldask  
 mega fyrir því, sá formáli, at hann skyldi flytja þeim til eyrna er þá  
 tæki við. Fór hann í braut til Hreiðmars ok sýndi Óðni gullit. En er  
 hann sá bauginn þá sýndisk honum fagr ok tók hann af fénu, en  
 greiddi Hreiðmari gullit. Þá fylldi hann otrbelginn sem mest mátti 35  
 hann ok setti upp er fullr var. Gekk þá Óðinn til ok skyldi hylja  
 belginn með gullinu, ok þá mælir hann við Hreiðmar at hann skal sjá  
 hvárt belgrinn er þá allr hulðr. En Hreiðmarr leit til ok hugði at  
 vandliga ok sá eitt granahár ok bað þat hylja, en at ǫðrum kosti væri

- lokit sætt þeira. Þá dró Óðinn fram bauginn ok hulði granahárit ok sagði at þá váru þeir lausir frá otrgjöldunum. En er Óðinn hafði tekit geir sinn en Loki skúa sína ok þurftu þá ekki at óttask, þá mælti Loki at þat skyldi haldask er Andvari hafði mælt, at sá baugr ok þat gull skyldi verða þess bani er átti, ok þat helzk síðan. Nú er þat sagt «af hverju gull er otrgjöld kallat eða nauðgjald Ásanna eða rógmálmr.
- 40 Hvat er fleira at segja frá gullinu? Hreiðmarr tók þá gullit at sonargjöldum, en Fáfñir ok Reginn beiddusk af nokkvors í bróðurgjöld. Hreiðmarr unni þeim enskis pennings af gullinu. Þat varð 10 óráð þeira bræðra at þeir drápu fõður sinn til gullsins. Þá beiddisk Reginn at Fáfñir skyldi skipta gullinu í helminga með þeim. Fáfñir svarar svá at lítil ván var at hann mundi miðla gullit við bróður sinn er hann drap fõður sinn til gullsins ok bað Regin fara braut, en at 15 qðrum kosti mundi hann fara sem Hreiðmarr. Fáfñir hafði þá tekit hjálm er Hreiðmarr hafði átt ok setti á hõfuð sér er kallaðr var ægishjálmr er qll kvikvendi hræðask er sjá, ok sverð þat er Hrotti heitir. Reginn hafði þat sverð er Refill er kallaðr. Flýði hann þá braut, en Fáfñir fór upp á Gnitahiði ok gerði sér þar ból ok brásk í orms líki ok lagðisk á gullit.
- 20 Reginn fór þá til Hjálpreks konungs á Þjóði ok gerðisk þar smiðr hans. Þá tók hann þar til fõstrs Sigurð, son Sigmundar, sonar Vqlsungs, ok son Hjördísar, dóttur Eylima. Sigurðr var ágætastr allra herkonunga af ætt ok afli ok hug. Reginn sagði honum til hvar Fáfñir lá á gullinu ok eggjaði hann at sækja gullit. Þá gerði Reginn sverð þat er Gramr 25 «heitir» at svá hvast var at Sigurðr brá niðr í rennanda vatn ok tók í sundr ullarlagð er rak fyrir strauminum at sverðs egginni. Því næst klauf Sigurðr steðja Regins ofan í stokkinn með sverðinu. Eptir þat fóru þeir Sigurðr ok Reginn á Gnitahiði. Þá gróf Sigurðr grqf á veg Fáfñis ok settisk þar í. En er Fáfñir skreið til vatns ok hann kom yfir grqfna, þá lagði Sigurðr sverðinu í gognum hann ok var þat hans 30 bani. Kom þá Reginn at ok sagði at hann hefði drepit bróður hans ok bauð honum þat at sætt at hann skyldi taka hjarta Fáfñis ok steikja við eld. En Reginn lagðisk niðr ok drakk blóð Fáfñis ok lagðisk at sofa. En er Sigurðr steikti hjartat ok hann hugði at fullsteikt mundi 35 ok tók á fingrinum hvé hart var, en er frauðit rann ór hjartanu á fingrinn þá brann hann ok drap fingrinum í munn sér. En er hjartablóðit kom á tunguna þá kunni hann fugls rødd ok skilði hvat igðurnar sqgðu er sátu í viðnum. Þá mælti ein:



- (151) Þar sitr Sigurðr  
sveita stokkinn,  
Fáfnis hjarta  
við funa steikir.  
Spakr þætti mér  
spillir bauga  
ef fjörsega  
fránan æti. 5
- (152) Þar liggir Reginn (kvað önnur),  
ræðr um við sik,  
vill tæla mög  
þann er trúir hánun,  
berr af reiði  
röng orð saman,  
vill þölvasmíðr  
bróður hefna. 10  
15

Þá gekk Sigurðr til Regins ok drap hann, en síðan til hests síns er Grani heitir, ok reið til þess er hann kom til bóls Fáfnis, tók þá upp gullit ok batt í klyfjar ok lagði upp á bak Grana ok steig upp sjálfir ok reið þá leið sína. Nú er þat sagt hver saga til er þess, gullit er 20 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 41 ein kona ok hafði sú hjálm ok brynju. Hann brá sverðinu ok reist brynjuna af henni. Þá vaknaði hon ok nefndisk Hildir. Hon er kǫlluð Brynhildir ok var valkyrja. Sigurðr reið þaðan ok kom til þess konungs 25 er Gjúki hét. Kona hans er nefnd Grímhildir. Børn þeira váru þau Gunnarr, Hǫgni, Guðrún, Guðný. Gothormr var stjúpsonr Gjúka. Þar dvalðisk Sigurðr langa hríð. Þá fekk hann Guðrúnar Gjúkadóttur, en Gunnarr ok Hǫgni sórusk í bræðralag við Sigurð. Því næst fóru þeir Sigurðr ok Gjúkasynir at biðja Gunnari konu til Atla Buðlasonar, 30 Brynhildar, systur hans. Hon sat á Hindafjalli ok var um sal hennar vafrrlogi, en hon hafði þess heit strengt at eiga þann einn mann er þorði at ríða vafrrlogann. Þá ríðu þeir Sigurðr ok Gjúkungar (þeir eru ok kallaðir Niflungar) upp á fjallit ok skyldi þá Gunnarr ríða vafrrlogann. Hann átti hest þann er Goti heitir, en sá hestr þorði eigi at hlaupa 35 í eldinn. Þá skiptu þeir litum Sigurðr ok Gunnarr ok svá nofnum, þvíat Grani vildi undir öngum manni ganga nema Sigurði. Þá hljóp

Sigurðr á Grana ok reið vafrlögann. Þat kveld gekk hann at brúðlaupi með Brynhildi. En er þau kvámu í sæing þá dró hann sverðit Gram ór slíðrum ok lagði í milli þeira. En at morni þá er hann stóð upp ok klæddi sik, þá gaf hann Brynhildi at línfé gullbauginn þann er Loki hafði tekit af Andvara, en tók af henni annan baug til minja. Sigurðr hljóp þá á hest sinn ok reið til félaga sinna. Skipta þeir Gunnarr þá aprtr litum ok fóru aprtr til Gjúka með Brynhildi. Sigurðr átti tvau börn með Guðrúnu, Sigmund ok Svanhildi.

Þat var eitt sinn at Brynhildr ok Guðrún gengu til vatns at bleikja hadda sína. Þá er þær kómu til árinna þá óð Brynhildr út á ána frá landi ok mælir at hon vildi eigi bera í hofuð sér þat vatn er rynni ór hári Guðrúnu, þvíat hon átti búanda hugaðan betr. Þá gekk Guðrún á ána eptir henni ok sagði at hon mátti fyrir því þvá ofar sinn hadd í ánni at hon átti þann mann er eigi Gunnarr ok engi annarr í veröldu var jafnfrækn, þvíat hann vá Fáfni ok Regin ok tók arf eptir báða þá. Þá svarar Brynhildr:

‘Meira var þat vert er Gunnarr reið vafrlögann, en Sigurðr þorði eigi.’

Þá hló Guðrún ok mælti: ‘Ætlar þú at Gunnarr riði vafrlögann? Sá ætla ek at gengi í rekkju hjá þér er mér gaf gullbaug þenna, en sá gullbaugr er þú hefir á hendi ok þú þátt at línfé, hann er kallaðr Andvaranautr, ok ætlak at eigi sótti Gunnarr hann á Gnitahiði.’

Þá þagnaði Brynhildr ok gekk heim. Eptir þat eggjaði hon Gunnar ok Høgna at drepa Sigurð, en fyrir því at þeir váru eiðsvarar Sigurðar þá eggjuðu þeir til Gothorm, bróður sinn, at drepa Sigurð. Hann lagði Sigurð sverði í gognum sofanda, en er hann fekk sárit þá kastaði hann sverðinu Gram eptir honum svá at sundr sneið í miðju manninn. Þar fell Sigurðr ok sonr hans þrévetr <er> Sigmundr hét er þeir drápu. Eptir þat lagði Brynhildr sik sverði ok var hon brend með Sigurði, en Gunnarr ok Høgni tóku þá Fáfnis arf ok Andvaranaut ok réðu þá lǫndum.

Atli konungr Buðlason, bróðir Brynhildar, fekk þá Guðrúnar er Sigurðr hafði átta, ok áttu þau börn. Atli konungr bauð til sín Gunnari ok Høgna, en þeir fóru at heimboðinu. En áðr þeir fóru heiman þá fálu þeir gullit Fáfnis arf í Rín, ok hefir þat gull aldri síðan fundizk. En Atli konungr hafði þar lið fyrir ok barðisk við Gunnar ok Høgna ok urðu þeir handteknir. Lét Atli konungr skera hjarta ór Høgna kykvum. Var þat hans bani. Gunnari lét hann kasta í ormgarð, en honum var fengin leyniliga harpa ok sló hann með

tánum þvíat hendr hans váru bundnar, svá at allir ormarnir sofnuðu nema sú naðra er rendi at honum ok hjó svá fyrir flagbrjóskat at hon steypiti hofðinu inn í holit ok hangði hon á lifrinni þar til er hann dó. Gunnarr ok Høgni eru kallaðir Niflungar ok Gjúkungar. Fyrir því er gull kallat Niflunga skattr eða arfr. Litlu síðar drap Guðrún tvá sonu sína ok lét gera með gulli ok silfri borðker af hausum þeira, ok þá var gert erfi Niflunga. At þeiri veizlu lét Guðrún skenkja Atla konungi með þeim borðkerum mjöð ok var blandit við blóði sveinanna, en hjörtu þeira lét hon steikja ok fá konungi at eta. En er þat var gert þá sagði hon honum sjálfum með mǫrgum ófögnum orðum. Eigi skorti þar áfenginn mjöð svá at flest fólk sofnaði þar sem sat. Á þeiri nótt gekk hon til konungs er hann svaf ok með henni sonr Høgna ok vágu at honum. Þat var hans bani. Þá skutu þau eldi á hollina ok brann þat fólk er þar var inni. Eptir þat fór hon til sjóvar ok hljóp á sæinn 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 sín ok fekk hennar. Áttu þau þrjá sonu er svá hétu: Sqrli, Hamðir, Erpr. Þeir váru allir svartir sem hrafn á hárslit sem Gunnarr ok Høgni ok aðrir Niflungar. Þar fæddisk upp Svanhildr, dóttir Sigurðar sveins. Hon var allra kvinna fegrst. Þat spurði Jǫrmunrekkr konungr hinn ríki. Hann sendi son sinn Randvé at biðja hennar sér til handa. En er hann kom til Jónakrs þá var Svanhildr seld honum í hendr. Skyldi hann færa hana Jǫrmunrekk. Þá sagði Bikki at þat var betr fallit at Randvér ætti Svanhildi, er hann var ungr ok bæði þau en Jǫrmunrekkr var gamall. Þetta ráð líkaði þeim vel inum ungum mǫnnum. Því næst sagði Bikki þetta konungi. Þá lét Jǫrmunrekkr konungr taka son sinn ok leiða til gálga. Þá tók Randvér hauk sinn ok plokkaði af fjaðrarnar ok bað senda feðr sínum. Þá var hann hengðr. En er Jǫrmunrekkr konungr sá haukinn þá kom honum í hug at svá sem haukrinn var ófleygr ok fjaðrlaus, ok svá var ríki hans ófært er hann var gamall ok sonlaus. Þá lét Jǫrmunrekkr konungr, er hann reið ór skógi frá veiðum með hirð sína, en Svanhildr drottning sat at haddbliki, þá riðu þeir á hana ok tráðu hana undir hesta fótum til bana. En er þetta spurði Guðrún þá eggjaði hon sonu sína til hefndar eptir Svanhildi. En er þeir bjoggusk til ferðar þá fekk hon þeim brynjur ok hjálma svá sterka at eigi mundi járn á festa. Hon lagði ráð fyrir þá at þá er þeir kvæmi til Jǫrmunrekks konungs, at þeir skyldu ganga of nótt at honum sofanda. Skyldi Sqrli ok Hamðir hoggva af honum hendr ok fætr en Erpr hofuðit. En er þeir kómu á

leið þá spurðu þeir Erp hver liðsemð þeim mundi at honum ef þeir hitti Jormunrekk konung. Hann svarar at hann mundi veita þeim þvilíkt sem hǫnd fœti. Þeir segja at þat var alls ekki at fótr styddisk við hǫnd. Þeir vǫru svá reiðir móður sinni er hon hafði leitt þá út  
 5 með heiptyrðum, ok þeir vildu gera þat er henni þœtti verst ok drápu Erp, þvíat hon unni honum mest. Litlu síðar er Sǫrli gekk skriðnaði hann ǫðrum fœti, studdi sik með hendinni. Þá mælir hann:

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

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

‘Af mundi nú hǫfuðit ef Erpr lifði.’

Þá stóðu upp hirðmenninir ok sóttu þá ok fengu eigi sótt þá með vápnnum. Þá kallaði Jormunrekkr at þá skal berja grjóti. Var svá gert.  
 15 Þar fellu þeir Sǫrli ok Hamðir. Þá var ok dauð ǫll 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 máttugr at hann drakk eitr ok sakaði  
 20 ekki, en Simfjǫtli, sonr hans, ok Sigurðr vǫru svá harðir á húðna at þá sakaði ekki eitr at útan kvæmi á þá bera. Því hefir Bragi skáld svá kveðit:

(153) Þá er forns Litar flotna  
 á fangboða ǫngli  
 25 hrökkviáll of hrokkinn  
 hekk Vǫlsunga drekku.

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

30 (154) Knátti eðr við illan  
 Jormunrekkr at vakna  
 með dreyrfár dróttir  
 draum í sverða flaumi.  
 Rósta varð í ranni  
 35 Randvés hǫfuðniðja  
 þá er hrafnbláir hefndu  
 harma Erps of barmar.

- (155) Flaut of set við sveita  
sóknar \*álfs á gólfi  
hræva dǫgg \*þars hǫggnar  
hendr sem fœtr of kendu.  
Fell í blóði \*blandinn 5  
brunn ǫlskakki runna  
—þat er á Leifa landa  
laufi fátt—at haufði.
- (156) Þar svá at gerðu gyrðan  
gólfhǫlkvis sá \*fylkis 10  
segls naglfara siglur  
saums annvanar standa.  
Urðu snemst ok Sǫrli  
samráða þeir Hamðir  
hǫrðum herðimýlum 15  
Hergauts vinu barðir.
- (157) Mjök lét stála stökkvir  
styðja Gjúka niðja  
flaums þá er fjǫrvi \*næma 20  
Foglhildar mun vildu,  
ok \*bláserkjar birkis  
\*ballfǫgr gátu allir  
ennihǫgg ok eggjar  
Jónakrs sonum launa.
- (158) Þat segik fall á fǫgrum 25  
flotna randar botni.  
Ræs gáfumk reiðar mána  
Ragnarr ok fjǫlð sagna.

Hví er gull kallat mjǫl Fróða? Til þess er saga sjá at Skjǫldr hét 43  
sonr Óðins er Skjǫldungar eru frá komnir. Hann hafði atsetu ok réð 30  
lǫndum þar sem nú er kǫlluð Danmǫrk en þá var kallat Gotland.  
Skjǫldr átti þann son er Friðleifr hét er lǫndum réð eptir hann. Sonr  
Friðleifs hét Fróði. Hann tók konungdóm eptir fǫður sinn í þann tíð  
er Augustus keisari lagði frið of heim allan. Þá var Krístr borinn. En  
fyrir því at Fróði var allra konunga ríkistr á Norðrlǫndum þá var 35

honum kendr friðrinn um alla Danska tungu, ok kalla Norðmenn þat Fróða frið. Engi maðr grandaði qðrum þótt hann hitti fyrir sér fðurbana eða bróðurbana lausan eða bundinn. Þá var ok engi þjófr eða ránsmaðr, svá at gullhringr einn lá á Jalangrsheiði lengi. Fróði  
 5 konungr sótti heimboð í Svíþjóð til þess konungs er Fjølñir er nefndr. Þá keypti hann ambáttir tvær er hétu Fenja ok Menja. Þær váru miklar ok sterkar. Í þann tíma fannsk í Danmørk kvernsteinar tveir svá miklir at engi var svá sterkr at dregit gæti. En sú náttúra fylgði kvernunum at þat mólask á kverninni sem sá mælir fyrir er  
 10 mól. Sú kvern hét Grotti. Hengikjöptr er sá nefndr er Fróða konungi gaf kvernina. Fróði konungr lét leiða ambáttirnar til kvernarinnar ok bað þær mala gull ok frið ok sælu Fróða. 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 Grottasöngr. Ok áðr létti  
 15 kvæðinu mólu þær her at Fróða svá at á þeiri nótt kom þar sá sækonungr er Mýsingr hét ok drap Fróða, tók þar herfang mikit. Þá lagðisk Fróða friðr. Mýsingr hafði með sér Grotta ok svá Fenju ok Menju ok bað þær mala salt. Ok at miðri nótt spurðu þær ef eigi leiddisk Mýsingi salt. Hann bað þær \*mala lengr. Þær mólu litla  
 20 hríð áðr niðr sukku skipin ok var þar eptir svelgr í hafinu er særinn fellr í kvernaraugat. Þá varð sær saltr.

(159) 'Nú erum komnar  
 til konungs húsa  
 framvísar tvær  
 25 Fenja ok Menja.'  
 Þær ró at Fróða  
 Friðleifssonar  
 máttkar meyjar  
 at mani hafðar.

30 (160) Þær at lúðri  
 leiddar váru  
 ok grjóts grjá  
 gangs of beiddu.  
 Hét hann hvárigri  
 35 hvíld né ynði  
 áðr hann heyrði  
 hljóm ambátta.

- (161) Þær þyt þulu  
þøgnhorfinnar.  
‘Leggjum lúðra,  
léttum steinum.’  
Bað hann enn meyjjar  
at þær mala skyldu. 5
- (162) Sungu ok slungu  
snúðgasteini  
svá at Fróða man  
flest sofnaði. 10  
Þá kvað þat Menj⟨a⟩  
(var til meldr⟨s⟩ komin):
- (163) ‘Auð molum Fróða,  
molum alsælan,  
⟨molum⟩ fjöð fjár  
á feginslúðri. 15  
Siti hann á auði,  
sofi hann á dúni,  
vaki hann at vilja,  
þá er vel malit. 20
- (164) ‘Hér skyli engi  
qðrum granda,  
til þols búa  
né til bana orka,  
né høgga því  
hvøssu sverði 25  
þó at bana bróður  
bundinn finni.’
- (165) En hann kvað ekki  
orð it fyrra: 30  
‘Sofið eigi þit  
né of sal gaukar  
eða lengr en svá  
ljóð eitt kveðak.’

- (166) 'Varattu, Fróði,  
fullspakr of þik,  
málvinr manna,  
er þú man keyptir.  
5 Kauss þú at afli  
ok at álitum,  
en at ætterni  
ekki spurðir.
- (167) 'Harðr var Hrungnir  
10 ok hans faðir,  
þó var Þjazi  
þeim oflgari,  
Iði ok Aurnir,  
okkrir niðjar,  
15 bræðr bergrisa:  
þeim erum bornar.
- (168) 'Kœmia Grotti  
ór grjá fjalli  
né sá hinn harði  
20 hallr ór jörðu  
né mæli svá  
mær bergrisa  
ef vissi vit  
vætr til hennar.
- 25 (169) 'Vér vetr níu  
várum leikur,  
oflgar, alnar  
fyrir jörð neðan.  
Stóðu meyjjar  
30 at meginverkum,  
færðum sjálfar  
setberg ór stað.
- (170) 'Veltum grjóti  
of garð rísa  
35 svá at fold fyrir  
fór skjálfandi.



	Svá slöngðum vit snúðgasteini höfgahalli, at halir tóku.	
(171)	‘En vit síðan á Svíþjóðu framvísar tvær í fólk stigum. Beiddum björnu en brutum skjöldu, gengum í gegnum gráserkjat lið.	5     10
(172)	‘Steiptum stilli, studdum annan, veittum góðum Gothormi lið. Vara kyrrseta áðr Knúi felli.	     15
(173)	‘Fram heldum því þau misseri at vit at kǫppum kendar váru⟨m⟩. Þar skorðu vit skǫrpum geirum blóð ór benjum ok brand ruðum.	20     25
(174)	‘Nú erum komnar til konungs húsa miskunnlausar ok at mani hafðar. Aurr etr iljar en ofan kulði, drögum dólgs sjötul. Daprt er at Fróða.	      30

- (175) ‘Hendr skulu hvílask,  
hallr standa mun,  
malit hefi ek fyrir mik,  
mitt of létti.  
5 Nú muna höndum  
hvíld vel gefa  
áðr fullmalit  
Fróða þykki.
- (176) ‘Hendr skulu hólða  
10 harðar trjónur,  
vápn valdreyrug.  
Vaki þú Fróði!  
Vaki þú Fróði  
ef þú hlýða vill  
15 sǫngum okkrum  
ok sǫgum fornum.
- (177) ‘Eld sé ek brenna  
fyrir austan borg  
—vígspjöll vaka—  
20 þat mun viti kallaðr.  
Mun herr koma  
hinig af bragði  
ok brenna bæ  
fyrir buðlungi.
- 25 (178) ‘Munat þú halda  
Hleiðrar stóli,  
rauðum hringum  
né regingrjóti.  
Tókum á mǫndli,  
30 mær, skarpara,  
eruma valmar  
í valdreyra.
- (179) ‘Mól míns fǫður  
mær ramliga  
35 þvíat hon feigð fira  
fjǫlmargra sá.

- Stukku stórar  
steðr frá lúðri,  
\*járni \*varðar.  
Mølum enn framar!
- (180) ‘Mølum enn framar!  
Mun Yrsu sonr  
við Hálfðana  
hefna Fróða.  
Sá mun hennar  
heitinn verða  
burr ok bróðir.  
Vitum báðar \*þat.’ 5
- (181) Mólu meyjjar,  
megins kostuðu.  
Váru ungar  
í jötunmóði.  
Skulfu skapttré,  
skauzk lúðr ofan,  
hraut hinn høfgi  
hallr sundr í tvau. 15
- (182) En bergrisa  
brúðr orð um kvað:  
‘Malit høfum, Fróði,  
sem munum hætta.  
Hafa fullstaðit  
fljóð at meldri.’ 20
- Einarr Skúlason kvað svá:
- (183) Frá ek at Fróða meyjjar  
fullgóliga mólu  
—lætr stillir grið gulli—  
Grafvitnis beð—slitna. 30  
Mjúks—bera minnar øxar  
meldr þann við hlyn \*feldrar—  
konungs dýrkar fé—Fenju  
føgr hlýr—bragar stýri. 35

Svá kvað Egill:

(184)        Gláðar flotna fjöð  
                 við Fróða mjöl.

- 44        Konungr einn í Danmörk er nefndr Hrólfr kraki. Hann er ágætastr  
5        fornkonunga fyrst af mildi ok frækneik ok lítillæti. Þat er eitt mark  
         um lítillæti hans er mjök er fært í frásagnir at einn lítill sveinn ok  
         fátækr er nefndr Vöggr. Hann kom í holl Hrólfs konungs. Þá var  
         konungrinn ungr at aldri ok grannligr á vöxt. Þá gekk Vöggr fyrir  
         hann ok sá upp á hann. Þá mælir konungrinn:  
10        ‘Hvat viltu mæla, sveinn, er þú sér á mik?’  
         Vöggr segir: ‘Þá er ek var heima, heyrðak sagt at Hrólfr konungr  
         at Hleiðru var mestr maðr á Norðrlöndum, en nú sitr hér í háseti  
         kraki einn lítill ok kallið þér hann konung sinn.’  
         Þá svarar konungrinn: ‘Þú, sveinn, hefir gefit mér nafn, at ek skal  
15        heita Hrólfr kraki, en þat er títt at gjöf skal fylgja nafnfesti. Nú sé  
         ek þik enga gjöf hafa til at gefa mér at nafnfesti þá er mér sé  
         þægilig. Nú skal sá gefa öðrum er til hefir,’ tók gullhring af hendi  
         sér ok gaf honum. Þá mælir Vöggr:  
20        ‘Gef þú allra konunga heilastr, ok þess strengi ek heit at verða  
         þess manns bani er þinn banamaðr verðr.’  
         Þá mælir konungr ok hló við: ‘Litlu verðr Vöggr feginn.’  
         Annat mark var þat sagt frá Hrólfi kraka um frækneik hans at sá  
         konungr réð fyrir Uppsölum er Aðils hét. Hann átti Yrsu, móður  
         Hrólfs kraka. Hann hafði ósætt við þann konung er réð fyrir Nóregi  
25        er Áli hét. Þeir stefndu orrostu milli sín á ísi vatns þess er Væni  
         heitir. Aðils konungr sendi boð Hrólfi kraka, mági sínum, at hann  
         kvæmi til liðveizlu við hann ok hét mála öllum her hans meðan þeir  
         væri í ferðinni, en konungr sjálf skyldi eignask þrjú kostgripi þá er  
         hann kaus ór Svíþjóð. Hrólfr konungr mátti eigi fara fyrir ófriði  
30        þeim er hann átti við Saxa, en þó sendi hann Aðilsi berserki sína  
         tólf. Þar var einn Bøðvarr bjarki ok Hjalti hugprúði, Hvítserkr hvati,  
         Vottr, \*Véseti, þeir bræðr Svipdagr ok Beiguðr. Í þeiri orrostu fell  
         Áli konungr ok mikill hluti liðs hans. Þá tók Aðils konungr af  
         honum dauðum hjálminn Hildisvín ok hest hans Hrafn. Þá beiddusk  
35        þeir berserkir Hrólfs kraka at taka mála sinn, þrjú pund gulls hverr  
         þeira, ok um fram beiddusk þeir at flytja Hrólfi kraka kostgripi þá  
         er þeir kuru til handa honum. Þat var hjálmrinn Hildigöltr ok brynjan

Finnsleif er hvergi festi vápn á ok gullhringr sá er kallaðr var Svíagríss er átt höfðu langfeðgar Aðils. En konungr varnaði allra gripanna ok eigi heldr galt hann málann. Fóru berserkirnir braut ok unðu illa sínum hlut, sǫgðu svá búit Hrólfi kraka ok jafnskjótt byrjaði hann ferð sína til Uppsala. Ok er hann kom skipum sínum í 5 ána Fýri þá reið hann til Uppsala ok með honum tólf berserkir hans, allir griðalausir. Yrsa, móðir hans, fagnaði honum ok fylgði honum til herbergis ok eigi til konungs hallar. Váru þá gervir eldar stórir fyrir þeim ok gefit ǫl at drekka. Þá kómu menn Aðils konungs inn ok báru skíðin á eldinn ok gerðu svá mikinn at klæði brunnu af þeim 10 Hrólfi ok mæltu:

‘Er þat satt at Hrólfr kraki ok berserkir hans flýja hvárki eld né járn?’

Þá hljóp \*Hrólfr kraki upp ok allir þeir. Þá mælti hann:

‘Aukum enn elda at Aðils húsum!’—tók skjöld sinn ok kastaði á 15 eldinn ok hljóp yfir eldinn meðan skjöldrinn brann ok mælti enn:

‘Flýra sá elda er yfir hleypr.’

Svá fór hverr at ǫðrum hans manna, tóku þá er eldinn höfðu aukit ok kǫstuðu þeim á eldinn. Þá kom Yrsa ok fekk Hrólfi kraka dýrshorn fult af gulli ok þar með hringinn Svíagrís ok bað þá braut ríða til 20 liðsins. Þeir hljópu á hesta sína ok ríða ofan á Fýrisvöllu. Þá sá þeir at Aðils konungr reið eptir þeim með her sinn alvápnaðan ok vill drepa þá. Tók Hrólfr kraki hægri hendi gullit ofan í hornit ok sori alt um gǫtuna. En er Svíar sjá þat, hlaupa þeir ór sǫðlunum ok tók hverr slíkt er fekk, en Aðils konungr bað þá ríða ok reið sjálfr ákafliga. 25 Sluðgnir hét hestr hans, allra hesta skjótastr. Þá sá Hrólfr kraki at Aðils konungr reið nær honum, tók þá hringinn Svíagrís ok kastaði til hans ok bað hann þiggja at gjǫf. Aðils konungr reið at hringinum ok tók til með spjótsoddinum ok rendi upp á falinn. Þá veyk Hrólfr kraki aptr ok sá er hann laut niðr. Þá mælir hann: 30

‘Svínbeygt hefi ek nú þann er ríkastr er með Svíum.’

Svá skilðusk þeir. Af þessi sǫk er gull kallat sáð Kraka eða Fýrisvalla. Svá kvað Eyvindr skáldaspillir:

(185) Bárur, Ullr, of \*alla,  
ímunlauks, á hauka  
fjollum Fýrisvalla  
fræ Hákonar ævi.

Svá sem Þjóðólfr kvað:

- (186) Qrð sær Yrsu burðar  
inndrött jofurr sinni  
bjartplógaðan bauga  
5 brattakr vóluspakra.  
Eyss landreki ljósu  
lastvarr Kraka barri  
á hlémildar holdi  
hauks kálfur mér sjálfum.
- 45 10 Svá er sagt at konungr sá er Hølgi er kallaðr, er Hálogaland er við  
nefnt, var faðir Þorgerðar Hølgabrúðar. Þau vóru bæði blótuð ok var  
haugr Hølga 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  
15 rauð ek fyrir Svøld til auðar,  
\*herfylgins \*bar ek Hølga  
haugþok sama⟨n⟩ baugum.
- Í Bjarkamálum inum fornum eru tölð mǫrg gulls heiti. Svá segir þar:
- 20 (188) Gramr hinn gjøflasti  
gæddi hirð sína  
Fenju forverki,  
Fáfnis miðgarði,  
25 Glasis glóbarri,  
Grana fagrbyrði,  
Draupnis dýrsveita,  
dúni Grafvitnis.
- (189) \*Ýtti ǫrr hilmir,  
30 aldir við tóku,  
S⟨i⟩fjar svarðfestum,  
svelli \*dalnauðar,  
tregum Otrs gjöldum,  
tárum Mardallar,

eldi Órunar,  
Iðja glysmálum.

- (190) Gladdi gunnveiti  
—gengum fagrbúnir—  
Þjaza þingskilum 5  
þjóðir hermargar  
Rínar rauðmálmi,  
rógi Niflunga,  
vísi hinn vígdjarfi.  
Varði hann Baldr þogli. 10

Gull er kallað í kenningum eldr handar eða liðs eða leggjar þvíat 46  
þat er rautt, en silfr snær eða svell eða héla þvíat þat er hvítt. Með  
sama hætti skal ok kenna gull eða silfr til sjóðs eða diguls eða  
lauðar. En hvárttveggja silfr ok gull má vera grjót handar eða  
hálsgrjörð nokkvors þess manns er títt var at hafa men, ok hringar 15  
eru bæði silfr ok gull ef eigi er annan veg greint, sem kvað Þorleifr  
fagri:

- (191) Kastar gramr á glæstar  
gegn valstöðvar þegnum  
—ungr vísir gefr eisu 20  
armleggs—digulfarmi.

Ok sem kvað Einarr skálaglamm:

- (192) Liðbrøndum kná Lundar  
landfrækn jöfurr granda.  
Hykka ek ræsis rekka 25  
Rínar grjót of þrjóti.

Svá kvað Einarr Skúlason:

- (193) Blóðeisu liggr bæði  
bjargs tveim megin geima  
sjóðs—á ek sökva stríði— 30  
snær ok eldr—at mæra.

Ok enn sem hann kvað:

- (194) Døegr þrymr hvert—[en hjarta  
hlýrskildir ræðr mildu  
Heita blakks—of hvítum  
hafleygr digulskaf]li.  
5 Aldri má fyrir eldi  
áls hrynbrautar skála  
—öll viðr fólka [fellir  
framræði—snæ] bræða.

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

- 10 (195) [Sér á sei]ma rýri  
sigðis látrs ok átti  
hrauns glaðsendir handa  
Hermóðr fýður góðan.

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

- 15 (196) Góðmennis þarf ek gunnar  
gulls brjótanda at njóta.  
Hér er alnennin inni  
inndrótt með gram svinum.

Eða gullsendir, sem kvað Einarr skálaglamm:

- 20 (197) Gullsendir lætr grundar—  
glaðar þengill herdrengi,  
hans mæti kná ek hljóta—  
hljót Yggs mjaðar njóta.

Gullvörpuðr, sem kvað Þorleikr:

- 25 (198) Hirð viðr grams með gerðum  
gullvörpuðr sér holla.

Gullstríðir, sem kvað Þorvaldr blönduskáld:

- (199) Gullstríðir verpr glóðum—  
gefr auð konungr rauðan;



óþjóðar bregðr eyðir—  
armleggs—Grana farmi.

Gullskati, sem hér er:

- (200) Gat ek gullskata.  
Gör er leygs of þor  
götu gunnvita  
gráps \*tögdrápa. 5

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

- (201) Svalteigar mun selju  
salts Viðblinda galtar  
rafkastandi rastar  
reyrþvengs muna lengi. 10

Hér er kallat hvalir Viðblinda geltir. Hann var jötunn ok dró hvali í hafí út sem fiska. Teigr hvala er sær, rǫf 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 lóg kǫlluð þess er hon gefr. Lág heitir ok tré þat er fellr í skógi. Svá kvað Gunnlaugr orrmunga: 15

- (202) Alin var rýgr at rógi—  
runnr olli því gunnar,  
\*lág var ek auðs at eiga  
óðgjarn—fira þornum. 20

Kona kallask mǫrk. Svá kvað Hallar-Steinn:

- (203) Ek hefi óðar lokri  
ǫlstafta \*Bil skafna,  
\*væn mǫrk skála, verki  
vand, stefknarrar branda. 25

Tróða, enn sem kvað Steinn:

- (204) Þú munt fúrs sem fleiri  
flóðs hirði-Sif \*tróður 30

grönn við gæfu þinni  
grjóts Hjaðninga brjótask.

Skorða; svá kvað Ormr Steinþórsson:

- (205) Skorða var í fót færð  
5 fjarðbeins afar hrein.  
Nýri sköng nadd-Freyr  
nisting of mjaðar Hrist.

Stoð, sem Steinarr kvað:

- (206) Mens hafa mildrar Synjar  
10 mjúkstalls \*logit allir  
—sjá höfumk \*veltistoð stiltan  
straumtungls—at mér draumar.

Björk, enn sem Ormr kvað:

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

Eik, svá sem hér er:

- (208) Aura stendr fyrir órum  
20 eik fagrbúin leiki.

Lind, svá sem hér er:

- (209) Ógnrakkr skalat okkur  
25 álmr dynskúrar málma  
—svá bauð lind—í landi  
—líns—hugrekki dvína.

Maðr er kendr til víða sem fyrr er ritað, kallaðr reynir vápna eða víga, ferða ok athafnar, skipa ok alls þess er hann [ræðr ok reynir. Svá] kvað Úlfr Uggason:

- (210) En stirðþinull starði  
storðar leggs [fyrir borði  
fr]óns á fólka reyni  
fránleitr ok blés eitri.
- Viðr ok meiðr, sem [kvað Korma]kr: 5
- (211) Meiðr er mǫrgum æðri  
\*morðteins í dyn fleina.  
Hjǫrr fær \*hildibǫrrum  
hjarl Sigurði jarli.
- Lundr; svá <kvað> Hallfrøðr vandræðaskáld: 10
- (212) Askþollum stendr Ullar  
austr at miklu trausti  
rækilundr hinn ríki  
randfárs brumaðr hári.
- Hér er ok þollr nefndr. Búss; svá kvað Arnórr: 15
- (213) Røkr ǫndurt bað randir  
reggbúss saman leggja  
—rógskýja helt—Rygja—  
\*regni haustnótt gegnum.
- Askr, sem Refr kvað: 20
- (214) Gekk í gulli stokkna  
gjǫfrífr—Hárs drífu  
askr við<r> ærinn þroska—  
\*as-Freyr sæing meyjjar.
- Hlynr: 25
- (215) Heill kom þú, handar svella  
hlynr! Kvaddi svá brynja.
- Bǫrr, sem Refr kvað:

(216) Alls \*bǫðgæði⟨s⟩ \*bjóða  
—bǫrr ræðr til þess hjörva—  
ógnstöðvar hefi ek ægi  
einráðit Þorsteini.

5 Stafr, sem Óttarr kvað:

(217) Heltu þar er hrafn⟨n⟩ ne svalta  
—hvatráðr ertu—láði  
⟨ógnar stafr⟩ fyr jǫfrum  
ýgr tve⟨i⟩mr—við kyn beima.

10 Þorn, sem Arnórr kvað:

(218) Hlóð—en hála téðu  
hirðmenn arngrenni—  
auðar þorn fyrir ǫrnu  
ungr valkǫstu þunga.

48 15 Hvernig skal kenna orrostu? Svá at kalla veðr vápna eða hlífa eða  
Óðins eða valkyrju eða herkonunga eða gný eða glym. Svá kvað  
Hornklofi:

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

Svá kvað Eyvindr:

(220) Ok sá halr  
at Hárs veðri  
25 hǫsvan serk  
hrísgrísnis bar.

Svá kvað Bersi:

(221) fiótta ek þá er æri  
ár—sagt er þat—várum  
30 hæfr at Hlakkar drífu  
hyrrunnum vel Gunnar.

Svá kvað Einarr:

- (222) Glymvindi lætr Gøndla  
—gnest—hjorr—taka mestum  
Hildar segl þar er hagli,  
hraustr þengill, drífr stengjar. 5

Sem kvað Einarr skálaglamm:

- (223) Ne sigbjarka serkir  
sómniðjungum rómu  
Hárs við Høgna skúrir  
hléðut fast of séðir. 10

Svá sem hér:

- (224) Odda gnýs við æsi  
oddnefs þinul setja.

Ok enn þetta:

- (225) Hnigu fjáendr at glym Gøndlar  
grams und arnar hramma. 15

Vápn ok herklæði skal kenna til orrostu ok til Óðins ok valmeyja ok herkonunga, kalla hjálma hjálm, høtt eða fald, en brynju serk eða skyrtu, en skjöld tjaldr, ok skjaldborgin er kōlluð hōll ok ræfr, vegg ok gólf. Skildir eru kallaðir—ok kendir við herskip—sól eða tungl eða lauf eða blik eða garðr skipsins. Skjöldr er ok kallaðr skip Ullar eða kent til fōta Hrunnis er hann stóð á skildi. Á fornum skjöldum var títt at skrifa rōnd þá er baugr var kallaðr, ok er við þann baug skildir kendir. Høggvápn, øxar eða sverð, er kallaðr eldar blóðs eða benja. Sverð heita Óðins eldar en øxar kalla menn trōllkvinna heitum ok kenna við blóð eða benjar eða skóg eða við. Lagvápn eru vel kend til orma eða fiska. Skotvápn eru mjök kend til hagls eða drífu eða rotu. Öllum þessum kenningum er marga lund breytt þvíat þat er flest ort í lofkvæðum er þessar kenniðgar þarf við. 49 20 25

- (226) Lattisk herr með høttu  
Hangatýs at ganga 30

—\*þóttit þeim at hætta  
þekkiligt—fyrir brekku.

Svá kvað Einarr skálaglamm:

- 5 (227) Hjálm⟨faldinn⟩ bauð hildi  
hjaldrorr ⟨ok⟩ Sigvaldi,  
hinn er fôr í gný Gunnar,  
gunndjarfr Búi, sunnan.

Róða serkr, sem Tindr kvað:

- 10 (228) Þá er hringfám Hanga  
hrynserk—viðum brynju  
hruðusk riðmarar Róða  
rastar—varð at kasta.

Hamðis skyrta, sem Hallfróðr kvað:

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

Sqrla fót, enn sem hann kvað:

- 20 (230) Þaðan verða fót fyrða  
—fregn ek gerla þat—Sqrla  
rjóðask \*björt í blóði  
\*benfúr méilskúrum.

Sem Grettir kvað:

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

Róða ræfr, sem Einarr kvað:

- (232) Eigi þverr fyrir augna  
Óðs beðvinu Róða  
ræfr(s)—eignisk sá—regni  
\*ramsvell—konungr elli.

Hildar veggr, sem kvað Grettir ok áðr er ritat. Skipsól, sem Einarr 5  
kvað:

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

Hlýrtungl, sem Refr kvað:

- (234) Dagr var fríðr sá er fǫgru 10  
fleygjendr alinleygjar  
í hangferil hringa  
hlýrtungli mér þrungu.

Garðr skips, sem hér er:

- (235) Svá skaut gegn í gǫgnum 15  
garð steinfarinn barða  
—sá var gnýstærir geira  
gunnar æfr—sem næfrar.

Askr Ullar, sem hér er:

- (236) Ganga él of yng(v)a 20  
Ullar skips með fullu  
þar er samnagla siglur  
slíðrdúkaðar ríða.

Ilja blað Hrunnis, sem Bragi kvað:

- (237) Vilið, Hrafnketill, heyra 25  
hvé hreingróit steini  
Þrúðar skal ek ok þengil  
þjófs ilja blað leyfa?

Bragi skáld kvað þetta um bauginn á skildinum:

(238) Nema svá at góð ins gjalla  
gjöld \*baugnafaðs vildi  
meyjar hjóls inn mæri  
møgr Sigurðar Høgna.

5 Hann kallaði skjöldinn Hildar hjól, en bauginn nōf hjólsins. Baugjörð,  
sem Hallvarðr kvað:

(239) Rauðljósa sér ræsir  
—rít brestr sundr hin hvíta—  
baugjörð brodda ferðar  
10 —bjúgrend—í tvau fljúga.

Svá er enn kveðit:

(240) Baugr er á beru sœmstr  
en á boga orvar.

Sverð er Óðins eldr, sem Kormakr kvað:

15 (241) Svall þá er gekk með gjallan  
Gauts eld hinn er styr beldi  
glæðfœðandi Gríðar  
gunnr. Komsk Urdar ór brunni.

Hjálms eldr, sem kvað Úlfr Uggason:

20 (242) Fullöflug lét fjalla  
fram haf-Sleipni þramma  
Hildir, en Hropts of gildar  
\*hjálmeida mar feldu.

Brynju eldr, sem kvað Glúmr Geirason:

25 (243) Heinþyntan lét hvína  
hryneld at þat brynju  
\*foldar vörðr sá er fyrðum  
fjornharðan sik varði.

Randar íss ok grand hlífar, sem Einarr kvað:



- (244) Ráðvöndum þá ek raugðra  
randa ís at vísa  
—grand berum hjálms í hendi—  
hvarmþey drifinn Freyju.
- Øx heitir tröllkona hlífa, sem Einarr kvað: 5
- (245) Sjá megu rétt hvé Ræfils  
ríðendr við brá Gríðar  
fjornis fagrt of skornir  
foldviggs drekar liggja.
- Spjót er ormr kallat, sem Refr kvað: 10
- (246) Kná myrkdreki marka  
minn þar er ýtar finnask  
æfr á aldar lófum  
eikinn \*borðs at leika.
- Qrvar eru kallaðar hagl boga eða strengjar eða hlífa eða orrostu, 15  
sem Einarr kvað skálaglamm:
- (247) Brak-Rognir \*skók bogna  
—barg óþyrmir varga—  
\*hagl ór Hlakkar seglum  
hjors—rakkliga fjörvi. 20
- Ok Hallfrøðr:
- (248) Ok geirrotu gøtvar  
gagls við strengjar hagli  
hungreyðundum Hanga  
\*hléðut jární séðar. 25
- Ok Eyvindr skáldaspillir:
- (249) Lítt \*kváðu \*þik láta  
landvøðr er brast Høðra  
brynju hagl í benjum  
—bugusk álmar—geð fálma. 30

50 Orrosta er kǫlluð Hjaðninga veðr eða él ok vápn Hjaðninga eldar  
eða vendir, en saga er til þess. Konungr sá er Hǫgni er nefndr átti  
dóttur er Hildr hét. Hana tók at herfangi konungr sá er Heðinn hét  
Hjarrandason. Þá var Hǫgni konungr farinn í konunga stefnu. En er  
5 hann spurði at herjat var í ríki hans ok dóttir hans var í braut tekin  
þá fór hann með sínu liði at leita Heðins ok spurði til hans at Heðinn  
hafði siglt norðr með landi. Þá er Hǫgni konungr kom í Nóreg  
spurði hann at Heðinn hafði siglt vestr of haf. Þá siglir Hǫgni eptir  
honum alt til Orkneyja, ok er hann kom þar sem heitir Háey þá var  
10 þar fyrir Heðinn með lið sitt. Þá fór Hildr á fund fǫður síns ok bauð  
honum men <at> sætt af hendi Heðins, en í ǫðru orði sagði hon at  
Heðinn væri búinn at berjask ok ætti Hǫgni af honum øngrar vægðar  
ván. Hǫgni svarar stirt dóttur sinni, en er hon hitti Heðin sagði hon  
honum at Hǫgni vildi ønga sætt ok bað hann búask til orrostu. Ok  
15 svá gera þeir hváirtveggju, ganga upp á eyna ok fylkja liðinu. Þá  
kallar Heðinn á Hǫgna mág sinn ok bauð honum sætt ok mikit gull  
at bótum. Þá svarar Hǫgni:

‘Of síð bauðtu þetta ef þú vill sættask, þvíat nú hefi ek dregit  
Dáinsleif er dvergarnir gerðu, er manns bani skal verða hvert sinn er  
20 bert er ok aldri bilar í hǫggvi ok ekki sár grœr ef þar skeinisk af.’

Þá segir Heðinn: ‘Sverði hælir þú þar en eigi sigri. Þat kalla ek  
gott hvert er dróttinholt er.’

Þá hófu þeir orrostu þá er Hjaðningavíg er kallat ok bǫrðusk þann  
dag allan ok at kveldi fóru konungar til skipa. En Hildr gekk of  
25 nóttina til valsins ok vakði upp með fjǫlkyngi alla þá er dauðir váru.  
Ok annan dag gengu konungarnir á vígvöllinn ok bǫrðusk ok svá  
allir þeir er fellu hinn fyrra daginn. Fór svá sú orrosta hvern dag  
eptir annan at allir þeir er fellu ok ǫll vápn þau er lágu á vígvelli ok  
svá hlífar urðu at grjóti. En er dagaði stóðu upp allir dauðir menn ok  
30 bǫrðusk ok ǫll vápn váru þá nýt. Svá er sagt í kvæðum at Hjaðningar  
skulu svá bíða ragnarǫkrs. Eptir þessi sǫgu orti Bragi skáld í Ragnaǫr  
drápu loðbrókar:

(250) Ok \*ofþerris \*æða  
ósk-Rán at þat sínum  
35 til fǫrhuga fœri  
feðr veðr \*boga hugði,  
þá er hristi-Sif hringa  
háls \*in bǫls of fylða

- bar til byrjar drösla  
baug örlygis draugi.
- (251) Bauða sú til bleyði  
bæti-Þrúðr at móti  
málma mætum hilm*<i>*  
men dre*<y>*rug*<r>*a benja. 5  
Svá lét ey þótt etti  
sem \*orrostu letti  
jǫfrum úlfs at sinna  
með algífris lifru. 10
- (252) Letrat lýða stillir  
landa vanr á sandi  
—þá svall heipt í Högna—  
höð glamma \*mun stöðva,  
er þrymregin þremja 15  
þróttig \*Heðin s[óttu]  
heldr en Hildar \*svíra  
hringa þeir of fingi.
- (253) Þá má sókn á Svǫlnis  
salpenningi kenna. 20  
Ræs gáfumk reiðar mána  
Ragnarr ok fjǫlð sagna.
- (254) Ok fyrir hönd í hólmi  
Hveðru brynju Viðris  
fengedyðandi fljóða 25  
fordæða nam ráða.  
Allr gekk herr und hurðir  
Hjarranda fram kyrrar  
reiðr \*af Reifnis skeiði  
\*raðálfs \*af mar bráðum. 30
- Orrosta er veðr Óðins sem fyrr er ritat. Svá kvað Víga-Glúmr:
- (255) Rudda ek sem jarlar  
—orð \*lék á því—forðum

með veðrstofum Viðris  
vandar mér til \*landa.

Viðris veðr er hér kallað \*orrosta en vöndr vígs sverðit en menn stafir sverðsins. Hér er bæði orrosta ok vápn haft til kenningar  
5 mannsins. Þat er rekit kallað er <svá er> ort. Skjöldr er land vápnanna  
en vápn er hagl eða regn þess lands ef nýgjörvingum er ort.

51 Hvernig skal kenna skip? Svá at kalla hest eða dýr eða skíð  
sækonunga eða sævar eða skipreiða eða veðrs. Báru fákr, sem Hornklofi  
kvað:

10 (256) Hrjóðr lét hægtrar tíðar  
harðráðr skipa þorðum  
báru fáks ins bleika  
barnungr á lög þrungit.

Geitis marr (hest<r>); svá kvað Erringar-Steinn:

15 (257) Enn þótt \*ófrið sunnan  
öll þjóð segir †skaldi  
—hlöðum Geitis mar grjóti—  
gláðir nennum vér þenna.

Sveiða hreinar:

20 (258) Súðlǫngum komt \*Sveiða  
—sunds liðu dýr frá grundu—  
sigrakkr Sǫlsa bekkjar  
Sveins mǫgr á trøð hreinum.

Svá kvað Hallvarðr. Hér er ok kǫlluð sunds dýr ok særinn Sǫlsa  
25 bekk. Svá kvað Þórðr \*Sjáreksson:

(259) Sveggja lét fyrir Siggju  
sólborðs goti no<r>ðan.  
Gustr skaut Gylfa rastar  
Glaumi suðr fyrir Aumar.  
30 En slóðgoti síðan  
sæðings fyrir skut bæði

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

Hér er skip kallat sólborðs hestr ok sær Gylfa land, sæðings slóð  
særinn ok hestr skipit ok enn lauks hestr (laukr heitir siglutré). Ok  
enn sem Markús kvað: 5

(260) Fjarðlinna óð fannir  
fast vetrliði rastar;  
hljóp of \*húna -gnípur  
hvals \*rann- íugtanni.  
Björn gekk fram á fornar 10  
flóðs hafskíða slóðir;  
skúrðrðigr braut skorðu  
skers glymfjötur bersi.

Hér er skip kallat björn rasta. Björn heitir vetrliði ok íugtanni ok  
bersi ok björn skorðu er hér kallat skip; er ok kallat hreinn (svá kvað 15  
Hallvarðr sem áðr er ritat) ok hjörtr, sem kvað Haraldr konungr  
Sigurðarson:

(261) Sneið fyrir Sikiley víða  
súð; várum þá prúðir;  
brýnt skreið vel til varnar 20  
vengis hjörtr um drengjum.

Ok elgr, sem Einarr kvað:

(262) Baugs getr með þér þeygi  
þýðr drengr vera lengi  
—elg búum flóðs—nema fylgi 25  
friðstökkvir því nakkva<t>.

Sem Máni kvað:

(263) Hvat muntu hafs á [ot]ri  
hengiligr með drengum  
karl, þvíat kraptr þinn fǫrlask, 30  
kinngrár mega vinna?

Vagr, sem kvað Refr:

- (264) En hoddvönuðr hlýddi—  
hlunnvitnis em ek runni  
hollr til hermðarspjalla  
5 heinvandil(s)—Þorsteini.

Ok oxí. Skip er ok kallat skíð eða vagn eða reið. Svá kvað Eyjólfur dáðaskáld:

- (265) Meita var at móti  
mjök síð um dag skíði  
10 ungr með jöfnu gengi  
útvær frömum hersi.

Svá kvað Styrkár Oddason:

- (266) Ok ept ítrum <stökkvi>  
ók Högna lið vögnum  
15 hlunns á Heiða fannir  
hyrjar flóðs af móði.

Ok sem Þorbjörn kvað:

- (267) Hafreiðar var hlœðir  
hlunns í skírnar brunni  
20 Hvíta-Krists sá er hæsta  
hoddsviptir fekk giptu.

52 Hvernig skal Krist kenna? Svá at kalla hann skapara himins ok  
jarða(r), engla ok sólar, stýranda heimsins ok himinríkis ok engla,  
konung himna ok sólar ok engla ok Jórsala ok Jórdánar ok Griklands,  
25 ráðandi 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 brunni—  
svá hefir ramr konungr remðan  
30 Róms banda sik lönðum.

Svá kvað Skapti Þóroddsson:

- (269) Mátr er munka dróttins  
mestr; aflar guð flestu.  
Kristr skóp ríkr ok reisti  
Rúms hǫll verǫld alla. 5

Himna konungr, sem Markús kvað:

- (270) Gramr skóp grund ok himna  
glyggranns sem her dyggjan.  
Einn stillir má ǫllu  
aldar Kristr of valda. 10

Svá kvað Eilífr kúlnasveinn:

- (271) Hróts lýtr helgum krúzi  
heims ferð ok lið beima,  
sonn er en ǫll dýrð ǫnnur  
einn \*sólkonungr \*hreinni. 15

Máriu sonr, enn sem Eilífr kvað:

- (272) Hirð lýtr himna dýrðar  
hrein Máriu sveini,  
mátt viðr milding⟨r⟩ dróttar  
—maðr er hann ok guð—ok sannan. 20

Engla konungr, enn sem Eilífr kvað:

- (273) Mátr er en menn of hyggi  
mætr guðs sonar betri.  
Þó er engla gramr ǫllu  
ǫrr helgari ok dýrri. 25

Jórdánar konungr; svá kvað Sighvatr:

- (274) Endr réð engla senda  
Jórdánar gram⟨r⟩ fjóra

—fors þó han(s) á hersi  
he(i)lagt skopt—ór lopti.

Grikkja konungr, sem Arnórr kvað:

(275) Bœnir hefi ek fyrir beini  
5 bragna falls við snjallan  
Grikkja vörð ok Garða;  
gjöf \*launak svá jöfri.

Svá kvað Eilífr kúlnasveinn:

(276) Himins dýrð lofar hólða  
10 —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 landfólks gætir  
líkbjartr himinríki  
15 umgeypnandi opna  
alls heims fyrir gram snjöllum.

53 Þar koma saman kenningar, ok þverðr sá at skilja af stoð, er ræðr  
skáldskapinn, um hvárn kveðit er konunginn, þvíat rétt er at kalla  
Miklagarðs keisara Grikkja konung, ok svá þann konung er ræðr  
20 Jórsalalandi, at kalla Jórsala konung, svá ok at kalla Róms konung  
Rómaborgar keisara eða Engla konung þann er Englandi ræðr. En sú  
kenning er áðr 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 vörðu eða lands søeki eða hirðstjóra eða vörð  
25 landfólks. Svá kvað Eyvindr skáldaspillir:

(278) Farmatýs  
fjörvi næmðu  
\*jarðráðendr  
á Qglói.

30 Ok sem Glúmr kvað Geirason:



- (279) Hilmir rauð und hjálmi  
heina laut \*á Gautum.  
Þar varð í gny geira  
grundar vqrðr of fundinn.

Sem Þjóðólfr kvað:

5

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

Sem Einarr kvað:

10

- (281) Snáks berr fald of \*fræknu  
foldvqrðr—konungs Hqrða  
frama telr greppr fyrir gumnum—  
geðsnjallr skarar fjalli.

Rétt er ok um þann konung er undir honum eru skattkonungar at 15  
kalla hann konung konunga. Keisari er cetr konunga, en þar næst er  
konungr sá er ræðr fyrir þjóðlandi jafn í kenningum qlum 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 er skattkonungar eru. Ok svá kvað Arnórr 20  
jarlaskáld of Þorfinn jarl:

- (282) Nemi drótt hvé sjá sótti  
snarlyndr konungr jarla.  
Eigi þraut við ægi  
ofvægjan gram bægja.

25

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 þjóðkonungr hverr sá er ræðr mqrqum  
lqndum þá setr hann til landstjórnar með sér skattkonunga ok jarla 30  
at dæma lands lqg ok verja land fyrir ófriði í þeim lqndum er  
konungi liggja fjarri, ok skulu þeir dómar ok refsingar vera þar

jafnréttir sem sjálfs konungs. Ok í einu landi eru mǫrg heruð ok er þat hátr konunga at setja þar réttara yfir svá mǫrg heruð sem hann gefr vald yfir ok heita þeir hersar eða lendir menn í Danskri tungu, en greifar í Saxlandi en barúnar í Englandi. Þeir skulu ok vera réttir 5 dómarar ok réttir landvarnarmenn yfir því ríki er þeim er fengit til stjórnar. 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 hǫðar heita. Þat eru búendr þeir er gildir eru \*at ættum ok réttum fullum. Þá má svá kenna at kalla þá 10 veitanda fjár ok gætanda ok sætti manna. Þessar kenningar megu ok eiga hǫfðingjar. Konungar ok jarlar hafa til fylgðar með sér þá menn er hirðmenn heita ok húskarlar, en lendir menn hafa ok sér handgengna menn þá er í Danmǫrku ok í Svíþjóð eru hirðmenn \*kallaðir, en í Nóregi húskarlar, ok sverja þeir þó eiða svá sem hirðmenn konungum. 15 Húskarlar konunga váru mjök hirðmenn kallaðir í forneskjǫu. Svá kvað Þorvaldr blǫnduskáld:

(283) Konungr heill ok svá snjall*íðr*  
 sóknorr—við lof gjörvan  
 óð hafa menn í munni  
 minn—húskarlar þínir.

Þetta orti Haraldr konungr Sigurðarson:

(284) Fullafli beið fyllar  
 —finn ek \*opt at drífr minna—  
 hilmis stóls—á hæla  
 húskarla lið jarli.

Hirðmenn ok húskarla hǫfðingja má svá kenna at kalla þá inndrött eða verðung eða \*heiðmenn. Svá kvað Sighvatr:

(285) Þat frá ek víg á vatni  
 verðung jǫfurs gerðu,  
 nadda él at, nýla,  
 næst tel engin smæstu.

Ok enn þetta:

- (286) fiági var sem þessum  
þengils á jó strengjar  
mjöð fyrir málma kveðju  
mær heiðþegum bæri.
- Heiðfé heitir máli ok gjöf er höfðingjar gefa. Svá kvað Óttarr svarti: 5
- (287) Góðmennis þarf ek gunnar  
glóðbrjótanda at njóta;  
hér er alnennin inni  
inndrótt með gram svinnum.
- Jarlar ok hersar ok hirðmenn eru svá kendir at kallaðir konungs 10  
rúnar eða málar eða sessar. Svá kvað Hallfrøðr:
- (288) Grams rúni lætr glymjja  
gunnríkr hinn er hvot líkar  
Høgna hamri slegnar  
heiptbráðr of sik váðir. 15
- Sem Snæbjörn kvað:
- (289) Stjórviðjar lætr styðja  
stáls buðlunga máli  
hlemmisverð við harðri  
húflangan \*skæ dúfu. 20
- Svá kvað Arnórr:
- (290) Bera \*sýn \*of mik mínir  
morðkends taka enda  
þess of þengils sessa  
þung mein synir ungir. 25
- Konungs spjalli, sem Hallfrøðr kvað:
- (291) Ráð lukusk at sá síðan  
snjallmæltr konungs spjalli  
átti eingadóttur  
Ónars \*viði gróna. 30

Svá skal menn kenna við ætt, sem Kormakr kvað:

- (292) Heyri sonr á (Sýrar)  
sannreynis (fentanna  
5 orr greppa \*lætk uppi  
jast-Rín) Haralds (mína).

Hann kallaði jarlinn sannreyni konungsins, en Hákun jarl son Sigurðar jarls. En Þjóðólfr kvað svá um Harald:

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

Ok enn svá:

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

Ok enn kvað hann:

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

Enn kvað svá Arnórr í Rognvaldsdrápu:

- (296) Réð Heita konr \*hleyti  
25 herþarf(r) við mik gjörva.  
Styrk lét oss of orkat  
jarls mægð af því frægðar.

Ok enn sem hann kvað of Þorfinn jarl:

- (297) Bitu sverð—en þar \*þurðu—  
þunngjör fyrir Mön sunnan

Rognvalds kind—und randir  
ramlig fólk—ins gamla.

Ok enn kvað hann:

- (298) Ættbæti \*firr ítran  
allríks—en ek bið líkna 5  
trúra tiggja dýrum—  
Torf-Einars, guð, meinum.

Ok enn kvað Einarr skálaglamm:

- (299) Ne ættstuðill ættar  
ógnherðir mun verða 10  
—skyldr em ek hróðri at halda—  
Hilditanns in mild*ri*.

Hvernig er ókend setning skáldskapar? Svá at nefna hvern hlut 54  
sem heitir. Hver eru ókend heiti skáldskaparins? Hann heitir bragr  
ok hróðr, óðr, \*mærð, lof. Þetta kvað Bragi hinn gamli þá er hann 15  
ók um skóg \*nokkvorn síð um kveld, þá stefjaði tröllkona á hann ok  
spurði hvern þar fór:

- (300a) ‘Tröll kalla mik  
tungl sjöt-Rungnis,  
auðsúg jötuns, 20  
élsólar þól,  
vilsinn völu,  
vörð náfjarðar,  
hvélsvelg himins.  
Hvat er tröll nema þat?’ 25

Hann svarar svá:

- (300b) ‘Skáld kalla mik  
\*skapsmið Viðurs,  
Gauts gjafrotuð,  
grepp óhneppan, 30  
Yggs qlbera,  
óðs skap-Móða,

\*hagsmið bragar.  
Hvat er skáld nema þat?’

Ok sem Kormakr kvað:

- 5 (301) Hróðr geri ek of mög mæran  
meir Sigrøðar fleira;  
haptscænis galt ek hánum  
heið. Sitr Þórr í reiðum.

Ok sem kvað Þórðr Kolbeinsson:

- 10 (302) Mjök lét margar snekkjur  
—mærdar orr—sem knörru  
—\*óðr vex skálds—\*ok skeiða(r)  
skjöldhlynr á brim dynja.

Mærd, sem Úlfr Uggason kvað:

- 15 (303) Þar kómr á, en æri  
endr bar ek mærd af hendi  
—ofra ek svá—til sævar,  
sverðregns—lofi þegna.

Hér er ok lof kallat skáldskapr.

- 55 Hvernig eru nöfn goðanna? Þau heita ok bönd, sem kvað \*Eyjólfur  
20 dáðaskáld:

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

Ok hopt, sem kvað Þjóðólfr inn hvinverski:

- 25 (305) \*Tormiðlaðr var tívi  
tálhreinn meðal beina.  
Hvat \*kvað hapta \*snytrir  
hjálmfaldinn því valda.

Rögn, sem Einar kvað skálaglamm:

- (306) Rammaukin kveð ek ríki  
rögn Hákonar magna.

Jólnar, sem Eyvindr kvað:

- (307) Jólna sumbl  
enn vér gátum 5  
stillis lof  
sem steina brú.

Díar, sem Kormakr kvað:

- (308) Eykr með ennidúki  
\*jarðhljótr dáfjarðar 10  
breyti, \*hún sá er \*beinan  
bindr. Seið Yggr til Rindar.

Þessi nöfn himins eru rituð, en eigi höfum vér fundit í kvæðum öll 56  
þessi heiti. En þessi skáldskaparheiti sem önnur þykki mér óskýlt at  
hafa í skáldskap nema áður finni hann í verka höfuðskálda þvílík 15  
heiti:

Himinn, hlýrnir, heiðþornir, hregg-Mímir, Andlangr, ljósfari,  
drífandi, skatyrnir, víðfeðmir, vet-Mímir, leiptr, hrjóðr, víðbláinn.

Sól: sunna, röðull, eyglóa, alskír, sýni, fagrahvél, líknskin, Dvalins  
leika, álfröðull, ifröðull, \*mýlin. 20

Tungl: máni, ný, nið, ártali, múlinn, fengari, glámr, skyndir, skjálgr,  
skrámr.

Jörð, sem Þjóðólfr kvað: 57

- (309) Jarl lætr odda skúrar  
opt herðir gjör verða 25  
hrings áður hann of þryngvi  
hørð él und sik jörðu.

Fold, sem Óttarr kvað:

- (310) Fold verr fólk-Baldr,  
fár má konungr svá; 30  
örnu reifir Óleifr,  
er framr Svía gramr.

Grund, sem Haraldr kvað:

- (311) Grund liggr und þor bundin  
breið hólmfjöturs leiðar  
—\*heinlands hoddum grandar  
5 Høðr—\*eitrsvolum \*naðri.

Hauðr, sem Einarr kvað:

- (312) Verja hauðr með hjörvi  
hart döglinga bjartir  
—hjálmr springr opt fyrir ólmri  
10 egghríð—framir seggir.

Land, sem Þórðr Kolbeinsson kvað:

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

Láð, sem Óttarr kvað:

- (314) Helztu þar er hrafn ne svalta  
—hvatráðr ertu—láði  
ógnar stafr fyrir jøfrum  
20 ýgr t<v>eimr—við kyn beima.

Hlōðyn, sem kvað Vølu-Steinn:

- (315) Man ek þat er jørð við orða  
endr myrk Danar \*sendi  
grœnnar grøfnum munni  
25 gein Hlōðynjar beina.

Frón, sem Úlfr kvað Uggason:

- (316) En stirðþinull starði  
storðar leggs fyrir borði



fróns á fólka reyni  
fránleitr ok blés eitri.

Fjörgyn:

- (317) \*Qrgildi var ek (Eldi⟨s⟩)  
áls Fjörgynjar (mála) 5  
dyggr; sé heiðr ok hreggi  
(hrynbeðs) ár steðja.
- Vargr heitir dýr. Þat er rétt at kenna við blóð eða hræ svá at kalla 58  
verð hans eða drykk. Eigi er rétt at kenna svá við fleiri dýr. Vargr  
heitir ok úlfr, sem Þjóðólfr kvað: 10
- (318) Gera var gisting ⟨byrjuð⟩  
gnóg en úlfr ór skógi—  
sonr á sár at spenja  
Sigurðar—kom norðan.
- Hér er hann ok Geri kallaðr. Freki, sem Egill kvað: 15
- (319) Þá er oddbreki  
—sleit und Freki—  
gnúði hrafni  
á hofuðstafni.
- Vitnir, sem Einarr kvað: 20
- (320) Elfr varð unda gjálfri  
eitrköld roðin heitu.  
Vitnis fell með vatni  
var⟨m⟩t qlðr í men Karmtar.
- Ylgr, sem Arnórr kvað: 25
- (321) Svalg áttbogi ylgjar  
ógóðr—en var blóði  
grœðir grœnn at rauðum—  
grandauknum ná—blandinn.

Vargr, sem Illugi kvað:

- (322) Vargs var munr þat er margan  
—menskerðir stakk sverði  
myrkaurriða markar—  
5 minn dróttinn rak flótta.

Björn: fetviðnir, húnn, vetrliði, bersi, fress, íugtanni, ifjungur, glúmr, jölfuðr, vilskarpr, bera, jórekr, riti, frekr, blómr, ysjungr.

Hjörtr: \*mótroðnir, dalarr, dalr, Dáinn, Dvalinn, Duneyrr, Duraprór.  
Þetta er enn vargs heiti sem Hallr kvað:

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

Ok enn sem Þórðr kvað:

- 15 (324) Óð—en ærnu náði  
íms sveit Freka hveiti,  
Gera \*qlðra naut gylðir—  
Gjálpar stóð í blóði.

Þessi eru heiti hesta talið; þessi eru hesta heiti í Þorgrímshölu:

- 20 (325) Hrafn ok Sleipnir,  
hestar ágætir  
Valr ok Léttfeti  
var þar Tjaldari,  
Gulltoppr ok Goti,  
25 getit heyrðak Sóta,  
Mór ok Lungr með Mari.
- (326) Vigg ok Stúfr  
var með Skævaði,  
Þegn knátti Blakkr bera,  
30 Silfrtoppr ok \*Sinir,  
svá heyrðak Fáks of getit,  
Gullfaxi ok Jór með goðum.

- (327) Blóðughófi hét hestr  
ok bera kváðu  
øflgan Atriða.  
Gils ok \*Falhófnir,  
Glær ok Skeiðbrimir;  
þar var ok \*Gyllis of \*getit. 5

Þessir ró enn talðir í Alsvinnsmálum:

- (328) Dagi reið Dröslu  
en Dvalinn Móðni,  
«Høð» Hjálmpér 10  
en Haki Fáki;  
reið bani Belja  
Blóðughófa  
en Skævaði  
skati Haddingja. 15
- (329) Vésteinn Vali  
en Vifill Stúfi,  
Meinþjófr Mói  
en Morginn Vakri,  
Áli Hrafni, 20  
til íss riðu  
en annarr austr  
und Aðils,  
grár hvarfaði  
geiðri undaðr. 25
- (330) Björn reið Blakki  
en Bjárr Kerti,  
Atli Glaumi  
en Aðils Slungni,  
Hogni Hølkvi 30  
en Haraldr Følkvi,  
Gunnarr Gota  
en Grana Sigurðr.

Árvakr ok Alsviðr \*draga sólina sem fyrr er ritat. Hrímfaxi eða Fjörsvaǫtnir draga nóttina. Skinfaxi eða Glaðr <fylgja deginum>. Þessi æxna heiti eru í Þorgrímsþulu:

- (331) Gamalla yxna nǫfn  
 5 hefi ek \*gerla <fregit>  
 þeira Rauðs ok Hæfis;  
 Rekinn ok Kýrr,  
 \*Himinhjótr ok Apli,  
 Arfr ok Arfuni.
- 10 Þessi eru orma heiti: dreki, Fáfñir, Jormungandr, naðr, Níðhoggr,  
 linnr, naðra, Góinn, Móinn, Grafvitnir, Grábakr, Ófnir, Sváfñir,  
 grímr.  
 Naut: kýr, kálfr, yxin, kvíga, vetrungr, griðungr, boli.  
 Sauðr: hrútr, bekri, ær, lamb, veðr.  
 15 Svín: sýr, gylta, runi, gǫltr, gríss.
- 59 Hver eru heiti lopts ok veðranna? Lopt heitir ginnungagap ok  
 meðalheimr, foglheimr, \*veðrheimr. Veðr heitir hregg, byrr, glygg,  
 hret, gjósta, vindr. Svá segir í Alsvinnsmálum:
- (332) Vindr heitir með mǫnnum  
 20 en \*vǫnsuðr með goðum,  
 kalla gneggjuð ginnregin,  
 æpi kalla jǫtnar  
 en álfar gnýfara;  
 heitir í Helju hlummuðr.
- 25 Veðr heitir ok gustr.
- 60 Tveir eru fuglar þeir er eigi þarf at kenna annan veg en kalla blóð  
 eða hræ drykk þeira eða verð, þat er hrafn ok ǫrn. Alla aðra fugla  
 karlkenda má kenna við blóð eða hræ ok er þat þá nafn ǫrn eða  
 hrafn, sem Þjóðólfr kvað:
- 30 (333) Blóðorra lætr barri  
 bragningr ara fagna,  
 Gauts berr sigð á sveita  
 svans ǫrð konungr Hǫrða.  
 Geirs oddum lætr greddir  
 35 grunn hvert stika sunnar

hirð þat er hann skal varða  
hrægamms ara sævar.

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

- (334) Fjallvöndum gaf fylli 5  
—fullr varð—(en spjör gullu)  
herstefnandi hröfnum—  
hrafn á ylgjar tafni.

Svá kvað Einarr Skúlason:

- (335) Dólgskára kná dýrum 10  
dýrr magna⟨n⟩di stýra  
—Hugins fermu bregðr harmi  
harmr—blik sólar garmi.

Ok enn sem hann kvað:

- (336) En við hjaldr þar er hólða⟨r⟩, 15  
hugþrútit svellr, lúta  
—Muninn drekk blóð ór benjum  
blásvartr—konungs hjarta.

Sem kvað Víga-Glúmr:

- (337) Þá er \*dynfúsir \*dísar 20  
dreyra mens á e⟨y⟩ri  
—bráð fekk borginmóði  
blóð⟨s⟩—skjaldaðir stóðum.

Sem Skúli kvað Þorsteinsson:

- (338) Mundit efst þar er undir 25  
árflogni gaf ek sárar  
Hlökk í hundraðs flokki  
hvítinga mik líta.

Ǫrn heitir svá: ari, gemlir, hreggskornir, egðir, ginnarr, undskornir, gallópnir. Sem Einar kvað:

- (339) Sámlaitum rauð sveita  
—sleit Ǫrn Gera beitu,  
5 fekksk arnar matr járnum—  
Járnsǫxu grǫn \*faxa.

Sem Óttarr kvað:

- (340) Ǫrn drekkur undarn,  
ylgr fær at hræm sylg,  
10 opt rýðr úlfr kǫpt,  
ari getr verð þar.

Sem Þjóðólfr kvað:

- (341) Segjundum fló sagna  
snótar \*úlfr at móti  
15 í gemlis ham gǫmlum  
glamma ó- fyr -skǫmmu.

Ok sem hér er:

- (342) Hreggskornis vil ek handa  
háleitan mjǫð \*vanda.

20 Ok enn sem Skúli kvað:

- (343) Vaki ek (þar er vel leizk) ekka  
(víðis) áðr ok síðan;  
greppr hlýðir þá góðu  
(gallópnis \*val) spjalli.

61 25 Hver ró sævar heiti? Hann heitir marr, ægir, gymir, hlér, haf, leið,  
ver, salt, †lǫg⟨r⟩, græðir, sem Arnórr kvað ok fyrr var ritat:

- (344) Nemi drótt ⟨hvé⟩ sæ \*sótti  
snarlyndr konungr jarla.

Eigi þraut við ægi  
óvæginn fram bægja.

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

- (345) Þá er út á mar \*mætir  
mannskœðr \*lagar tanna 5  
ræsinaðr til rausnar  
rak vébrautar Nøkkva.

Løgr er ok hér nefndr. Svá kvað Einarr:

- (346) Løgr ⟨þv⟩ær flaust en fagrir  
—flóðs vaskar brim \*stóðum— 10  
þar er sær á hlið hvára  
hlymr, veðrvitar glymjja.

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

- (347) \*Fœrir björn, þar er bára  
brestr, undinna festa 15  
opt í Ægis kjapta  
\*úrsvöl Gymis vqlva.

Haf, sem Hallvarðr kvað:

- (348) Vestr léztu í haf, \*hristir,  
harðviggs, \*sikulgjarðar, 20  
umbands allra landa,  
íss, framstafni vísat.

Leið, sem hér er:

- (349) Erum á leið frá láði  
\*liðnir Finnum skriðnu. 25  
Austr sé ek fjöll af flausta  
ferli geisla merluð.

Sem Egill kvað, ver:

- (350) Vestr fer ek of ver  
en ek Viðris ber  
munstrandar mar.  
Svá er mitt of far.
- 5 Marr, sem Einarr kvað:
- (351) Kaldr þvær marr und mildum  
mart dægr viðu svarta  
—grefr élsnúin—jöfri—  
álmsorg Manar þjálma.
- 10 Salt, sem Arnórr kvað:
- (352) Salt skar húfi héltum  
hraustr þjóðkonungr austan.  
Báru brimlogs rýri  
brún veðr at Sigtúnun.
- 15 Græðir, sem Bolverkr kvað:
- (353) Leiðangr bjóttu af láði  
—logr gekk of skip—fögru.  
Gjálfrstóðum re-iðstu græði  
glæstum ár it næsta.
- 20 Hér er ok gjálfr kallat særinn. Víðir, sem kvað Refr:
- (354) Barðristinn nemr brjósti  
\*borðheim drasill skorðu  
—nauð þolir viðr—en víði  
verpr inn of þrom stinnan.
- 25 Húmr, sem Brennu-Njáll kvað:
- (355) Senn jósu vér, svanni,  
sextán en brim vexti  
—dreif á hafskips húfa  
húm—í fjórum rúmum.



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 glóðum  
hafs; gekk sær af afli;  
þorð hygg ek at ský \*skerðu; 5  
skaut Ránar vegr mána.

Dætr þeira Ægis ok Ránar eru níu ok eru nöfn þeira fyrr rituð:  
Himínglæva, Dúfa, Blóðughadda, Hefring, Uðr, Hrönn, Bylgja, Dröfn,  
Kólga. Einarr Skúlason talði í þessi vísu er fyrr var ritat—

- (357) Æsir hvast at hraustum 10  
Himínglæva þyt sævar—

sex nöfn þeira: Himínglæva, Uðr, Dúfa, Blóðughadda, Kólga, Hefring.  
Hrönn, sem Valgarðr kvað:

- (358) Lauðr var lagt í beðj(a),  
lék sollit haf golli,  
en herskipum hrannir 15  
höfuð ógurlig þógu.

Bylgja, sem Óttarr svartí kvað:

- (359) Skáruð sköfnu stýri  
—skaut—sýlgjár bylgjur 20  
—lék við hún á hreini  
hlunns \*þat er drósir spunnu.

Dröfn, sem Ormr kvað:

- (360) Hrosta drýgir hvern kost  
hauk lúðrs gæi-Þrúðr 25  
en drafnar loga Lofn  
lqstu rækir vinfqst.

Bára, sem Þorleifr fagri kvað:

(361) Sjár þýtr en berr bára  
bjart lauð⟨r⟩ of við rauðan  
\*gránn þar er gulli búnum  
gínn hlunnvísundr munni.

5 Lá, sem Einarr kvað:

(362) Ne framlyndir fundu  
fýrr—hykkat lá kyrðu—  
þar er sjár á við \*varra—  
vini óra—fell stórum.

10 Fyllr, sem Refr kvað:

(363) Hrynja fjöll á fyllar  
—fram æsisk nú Glamma  
skeið vetrliði skíða—  
skautbjörn Gúsis nauta.

15 Boði, sem hér er:

(364) Boði fell á mik brálla;  
bauð heim með sér geimi;  
þá \*ek eigi lög lægis.

Breki, sem Óttarr kvað:

20 (365) Braut—en breki þaut—  
borð—óx viðar morð,  
⟨meðr fengu mikit veðr—  
mjó fyrir ofan sjó.⟩

Vágr, sem Bragi kvað:

25 (366) Vildit røngum ofra  
vágs byrsendir ægi  
hinn er mjótygil máva  
Mærar skar fyrir Þóri.

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  
ítrserki vel merktan  
—nemi bjóðr hvé ek fer—flæðar  
—fjarðbáls of hlyn máli.
- Sægr, sem Markús kvað: 10
- (369) Sægs mun ek síðr en eigi  
—sá er illr er brag spillir—  
sólar sverri málan  
—slíðráls reginn—níða.
- Hver ró elds heiti? Svá sem hér er: 15 62
- (370) Eldr brennat sá sjaldan—  
svíðr dyggr jöfurr byggðir,  
blása ronn fyr ræsi  
reyk—er Magnús kveykvir.
- Logi, sem Valgarðr kvað: 20
- (371) Snarla skaut ór sóti—  
sve(y)k of hús ok reykir  
stóðu stopðir síðan—  
steinóðr logi glóðum.
- Bál, sem hér er: 25
- (372) Haki var brendr á báli  
þar er brimslóðir óðu . . .
- Glæðr, sem Grani kvað:

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

Eisa, sem Atli kvað:

- 5 (374) Øx rýðsk—eisur vaxa,  
allmorg—loga hallir—  
hús brenna, gim geisar,  
góðmennit fellr—blóði.

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

- 10 (375) Brunnu allvalds inni—  
eldr hygg ek at sal feldi,  
eimr skaut á her hrími—  
hálfjör við Nið sjálfa.

Hyr, sem Arnórr kvað:

- 15 (376) Eymðit ráð við Rauma  
reiðr Ey-Dana meiðir.  
Heit dvínuðu \*Heina.  
Hyr gerði þá kyrra.

Viti. Funi, sem Einarr kvað:

- 20 (377) Funi kyndisk [flj]ótt  
en flýði skjótt  
Hísingar herr  
sá er hafði verr.

Brími, sem Valgarðr kvað:

- 25 (378) Bjart(r) sveimaði brími  
—brutu víkingar fíkjum—  
vísa styrks \*of virki  
—varp [sorg á mey—borgar.

Leygr, sem Halldórr \*skvaldri kvað:

- (379) Ér knáttuð þar þeira  
—þú vart aldri (skjaldar  
\*leygr þaut of sjöt) sigri  
sviptr—gørsimum skipta.

Þessi eru nöfn stundanna: öld, forðum, aldr, fyrir löngu, ár, misseri, 5 63  
vetr, sumar, vár, haust, mánuðr, vika, dagr, nótt, morginn, aptann,  
kveld, árla, snemma, síðla, í sinn, fyrra dag, í næst, í gær, á morgun,  
stund, mál. Þessi eru enn heiti nætrinnar í Alsinnsmálum:

- (380) Nótt heitir með mönnum  
en njóla í Helju, 10  
kolluð er gríma] með goðum,  
ósorg kalla jötvar,  
álfar svefngaman,  
dvergar draum-Njólaun.

Frá jafndægri er haust til þess er sól sezk í eyktarstað. Þá er vetr til 15  
jafndægri, þá er vár til fardaga, þá er sumar til jafndægri. Haustmánuðr  
heitir inn næsti fyrir vetr, fyrstr í vetri heitir gormánuðr, þá er  
fremánuðr, þá er hrútmánuðr, þá er þorri, þá góí, þá einmánuðr, þá  
gaurmánuðr ok sáðtíð, þá egg tíð ok stekktíð, þá er sólmánuðr ok  
selmánuðr, þá eru heyannir, þá er kornskurðarmánuðr. 20

Hver eru manna nöfn ókend? Maðr er hverr fyrir sér. It fyrsta ok 64  
it æzta heiti manns er kallat maðr keisari, því næst konungr, þar  
næst jarl. Þessir þrír menn eigu saman þessi heiti öll. Allvaldr, svá  
sem hér er kveðit:

- (381) Allvalda kann ek alla 25  
austr ok suðr of flausta  
—Sveins er sonr at reyna—  
setr—hverjum gram betri.

Hér er ok gramr kallaðr. Því heitir hann allvaldr at hann er einvaldi 30  
alls ríkis síns. Fylkir, sem Gizurr kvað:

- (382) Fylkir gleðr í fólki  
flögðs blakk ok svan Hlakkar.  
Óláfr of viðr élum  
Yggs gögl feigin Skögðar.

Fyrir því er fylkir kallaðr konungr at hann skipar í fylkingar herliði sínu. Vísi, sem kvað Óttarr svart:

- (383) Vísi tekr—víg-Freys—  
 víst austr munlaust  
 5 —aldar hefir allvaldr—  
 Ósk(a) víf—gott líf.

Harri eða herra, sem kvað Arnórr:

- (384) Harri fekk í hverri  
 Hjaltlands þrumu branda  
 10 —greppr vill grams dýrð 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  
 15 herfengnum lét stinga  
 —leyfð ber ek hans—ór haufði  
 haugs skundaði augu.

Sinnjór eða senjór, sem Sighvatr kvað:

- (386) Lát auman nú njóta,  
 20 Nóregs, ok gef stórum  
 —mál halt†—svá sem sælan,  
 sinnjór, laga þinna.

Mildingr, sem Markús kvað:

- (387) Mildingr fór of óþjóð eldi,  
 25 auðit varð þá flotnum dauða;  
 hæstan kynduð, hlenna þrýstir,  
 hyrjar ljóma suðr at Jómi.

Mæringr, sem Hallvarðr kvað:

- (388) Erat und jarðar hǫslu  
—orðbrjótr Dǫnum forðar  
moldreks—munka valdi  
mæringr en þú nærri.

Landreki, sem Þjóðólfr kvað:

5

- (389) Eyss landreki ljósu  
lastvarr Kraka barri,

sem fyrr var ritat. Því heitir hann svá at hann rekr her um land annara konunga eða rekr her ór sínu landi.

[Konungr er nefndr Hálfðan gamli er allra konunga var ágætastr. 10  
Hann gǫrði blót mikit at miðjum vetri ok blótaði til þess at hann skyldi lifa í konungdómi sínum þrjú hundruð vetra. En hann fekk þau andsvǫr at hann myndi lifa ekki meir en einn mikinn mannsaldr, en þat mundi þó vera þrjú hundruð vetra er engi mundi vera í ætt hans kona eða ótiginn maðr. Hann var hermaðr mikill ok fór víða 15 um Austrvegu. Þar drap hann í einvígi þann konung er Sigtryggr hét. Þá fekk hann þeirar konu er kǫlluð er Alvig in spaka, dóttir \*Emundar konungs ór] Hólmgarði in⟨s⟩ ríka. Þau áttu son⟨u⟩ átján ok váru níu senn bornir. Þeir hétu svá: einn var Þengill er kallaðr var Manna-Þengill, annarr Ræsir, þriðri Gramr, fjórði Gylfi, fimti Hilmir, 20 sétti Jǫfurr, sjaundi Tiggí, átti Skyli eða Skúli, níundi Harri eða Herra. Þessir níu bræðr urðu svá ágætir í hernaði at í ǫllum fræðum síðan eru nǫfn þeira haldin fyrir tignarnǫfn svá sem konungs nafn eða nafn jarls. Þeir áttu engi bǫrn ok fellu allir í orrostum. Svá sagði Óttarr svartí: 25

- (390) Þengill var þegar ungr  
þreks gjǫrr vígǫrr.  
Haldask bið ek hans aldr,  
hann tel ek yfirmann.

Svá kvað Markús:

30

- (391) Ræsir lét af roðnum hausí  
Rínar sól á marfjǫll skína.

Svá kvað Egill:

(392) Gramr hefir gerðihomrum  
grundar upp of hrundit . . .

Svá kvað Eyvindr:

5 (393) Lék við ljóðmøgu,  
skyldi land ver⟨j⟩a,  
gylfi inn glaðværi  
stóð und gullhjálm.

Svá kvað Glúmr:

10 (394) Hilmir rauð und hjálmi  
heina laut ágætum.

Svá kvað Óttarr svarti:

15 (395) Jøfurr heyri upphaf  
—ofrask mun konungs lof,  
háttu nemi hann rétt  
hróðr⟨s⟩ míns—bragar síns.

Sem Stúfr kvað:

20 (396) Tíreggjaðr hjó tigg  
tveim hǫndum lið beima;  
reif⟨r⟩ gekk herr und hlífar  
hizig suðr fyrir Nizi.

Svá kvað Hallfrøðr:

25 (397) Skiliðr em ek við skylja,  
skálmǫld hefir því valdit;  
vætti ek virða dróttins;  
vil er mest ok dul flestum.

Svá kvað Markús:

(398) Harra kveð ek at hróðrgjörð dýrri  
hauklundaðan Dana grundar.



Enn áttu þau Hálfðan aðra níu sonu er svá heita: Hildir, er Hildingar eru frá komnir; annarr Nefir, er Niflungar eru frá komnir; þriði Auði, er Qðlingar eru frá komnir; fjórði Yngvi, er Ynglingar eru frá komnir; fimti Dagr, er Daglingar eru frá komnir; sétti Bragi, er Bragningar eru frá komnir (þat er ætt Hálfðanar ins milda); sjaundi Buði—af Buðlunga ætt kom Atli ok Brynhildir; átti er Lofði, hann var herkonungr mikill, honum fylgði þat lið er Lofðar vǫru kallaðir, hans ættmenn eru kallaðir Lofðungar, þaðan er kominn Eylimi, móðurfaðir Sigurðar Fáfnisbana; níundi Sigarr, þaðan eru komnir Siklingar, þat er ætt Siggeirs er var mágr Vǫlsungs ok ætt Sigars er hengði Hagbarð. Af Hildinga ætt var kominn Haraldr inn granrauði, móðurfaðir Hálfðanar svarta. Af Niflunga ætt var Gjúki. Af Qðlinga ætt var Kjǫrr. Af Ylfinga ætt var Eiríkr inn málsþaki. Þessar eru ok konunga ættir ágætar: frá Yngvari er Ynglingar eru frá komnir, frá Skildi í Danmǫrk er Skjǫldungar eru frá komnir, frá Vǫlsungi á Fraklandi (þeir heita Vǫlsungar). Skelfir hét einn herkonungr ok er hans ætt kǫlluð Skilfinga ætt. Sú kynslóð er í Austrvegum. Þessar ættir er nú eru nefndar hafa menn sett svá í skáldskap at halda ǫll þessi fyrir tignarnǫfn. Svá sem Einarr kvað:

(399) Frá ek við hólmi at heyja 20  
 hildingar fram gingu  
 —lind varð græn—inn grána  
 \*geirþing—í tvau springa.

Sem Grani kvað:

(400) Dǫglingr fekk at drekka 25  
 danskt blóð ara jóði.

Sem Gamli kvað Gnævaðarskáld:

(401) Qðlingr drap sér ungum 30  
 ungr naglfara <á> tungu  
 innan borðs ok orða  
 \*afgjǫrð meðalkafla.

Sem Jórunn kvað:

(402) Bragningr réð í blóði  
—beið herr konungs reiði,  
hús lutu opt fyrir eisum—  
\*óþjóðar slög rjóða.

5 Svá kvað Einarr:

(403) Beit buðlungs hjorr,  
blóð fell á dorr.  
Raufsk Hildar ský  
við Hvítabý.

10 Svá kvað Arnórr:

(404) Siklinga venr snekkjur  
sjálútar konr úti.  
Hann litar herskip innan  
—hrafns góð er þat—blóði.

15 Sem Þjóðólfr kvað:

(405) Svá lauk siklings ævi  
snjalls at vérom allir  
—lofðungr beið inn leyfði  
lífs grand—í stað vandum.

20 Lofða konungi fylgði þat lið er Lofðar heita. Sem Arnórr kvað:

(406) Skjöldungr mun þér annarr aldri  
æðri, gramr, und sólu fæðask.

Völsungr, sem kvað Þorkell hamarskáld:

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

Ynglingr, sem kvað Óttarr svarti:

- (408) Engi varð á jörðu  
ógnbráðr, áðr þér náði,  
austr, sá er eyjum vestan,  
ynglingr, \*und \*sik þryngvi.
- Yngvi; þat er ok konungs heiti, sem Markús kvað: 5
- (409) Eiríks lof verðr ǫld at heyra,  
engi maðr veit fremra þengil  
—yngvi helt við orðstír langan  
jǫfra sess—í verǫld þessi.
- Skilfingr, sem Valgarðr kvað: 10
- (410) Skilfingr, helztu þar er skulfu  
skeiðr fyrir ǫnd hin breiðu—  
auð varð suðr um síðir  
Sikiley—liði miklu.
- Sinnjór, sem Sighvatr kvað: 15
- (411) Lát auman nú njóta,  
Nóregs, ok g[ef stórum].
- Skáld heita greppar ok rétt er í skáldskap at kenna svá hvern mann 65  
ef vill. Rekkar váru kallaðir þeir menn er fylgðu Hálfri konungi ok  
af þeira nafni eru rekkar kallaðir hermenn ok er rétt at kenna svá alla 20  
menn. Lofðar heita ok menn í skáldskap sem fyrr 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- 25  
menn. Víkingar ok flotnar, þat er skipa herr. Beimar: svá hétu þeir er  
fylgðu Beimuna 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 Óðins ok dregit af Gauts nafni, þvíat Gautland eða Gotland var 30  
kallat af nafni Óðins, en Svíþjóð af nafni Sviðurs—þat er ok heiti  
Óðins. Í þann tíma var kallat alt meginland þat er hann átti Reiðgota-

land, en eyjar allar Eygotaland. Þat er nú kallat Danaveldi ok Svíaveldi. Drengir heita ungir menn búlausir meðan þeir afla sér fjár eða orðstír, þeir fardrengir er milli landa fara, þeir konungs drengir er hofðingjum þjóna, þeir ok drengir er þjóna ríkum monnum eða  
5 bændum. Drengir heita vaskir menn ok batnandi.

Seggir eru kallaðir ok kníar ok liðar, þat eru fylgðarmenn. Þegnar ok hofðar (ok hofða), svá eru búendr kallaðir. Ljónar heita þeir menn er ganga um sættir manna. Þeir menn eru er svá eru kallaðir: kappar, kenpur, garpar, \*snillingar, hreystimenn, harðmenni, afar-  
10 menni, hetjur.

Þessi heiti standa hér í mót at kalla mann blauðan, veykan, þjarfan, þirfing, blotamann, skauð, skreyju, \*skrjáð, vák, vóm, leyra, sleyma, teyða, dugga, dási, dirokkr, dusilmenni, qlmusa, auvirð, vílmogr.

Qrr maðr heitir mildingr, mæringr, skati, þjóðskati, gullskati, mannbaldr, sælingr, sælkeri, auðkýfingr, ríkmenni, hofðingi. Hér í  
15 mót er svá kallat: hnøggvingr, gløggvingr, mælingr, vesalingr, féníðingr, gjoflati. Heitir spekingr ráðvaldr, heitir ok óvitr maðr fifl, afglapi, gassi, ginningr, gaurr, glópr, snápr, fóli, ærr, óðr, galinn. Snyrtimaðr: ofláti, drengr, glæsimaðr, stertimaðr, prýðimaðr. Heitir hraumi, skrápr,  
20 skrokkr, skeiðklofi, flangi, slinni, fjósnir, slápr, drøttr.

Lýðr heitir landfólk eða ljóðr. Heitir ok þræll kefsir, þjónn, qnnungr, þírr.

66 Maðr heitir einn hverr,  
tá ef tveir ró,  
25 þorp ef þrír ró,  
fjórir ró foruneyti,  
flokkur eru fimm menn,  
sveit ef sex eru,  
sjau fylla soðn,  
30 átta bera ámælissskor,  
nautar eru níu,  
dúnn ef tíu eru,  
ærir eru ellifu,  
toglög er ef tólf fara,  
35 þyss eru þrettán,  
ferð er fjórtán,  
fundr er þá er fimtán hittask,  
seta eru sextán,

sókn eru sjautján,  
 ærnir þykkja óvinir þeim er átján mætir,  
 neyti hefir sá er nítján menn <hefir>,  
 drótt er tuttugu menn,  
 þjóð eru þrír tígir, 5  
 fólk eru fjórir tígir,  
 fylki eru fimm tígir,  
 samn<að>r of eru sex tígir,  
 sörvar eru sjau tígir,  
 öld eru átta tígir, 10  
 herr er hundrað.

Enn eru þau heiti er menn láta ganga fyrir nöfn manna. Þat kollum 67  
 vér viðkenningar eða sannkenningar eða fornöfn. Þat eru viðkenningar  
 at nefna annan hlut réttu nafni ok kalla þann er hann vill nefna  
 eiganda eða svá at kalla hann þess er hann nefndi föður eða afa; ái 15  
 er hinn þriði. Heitir ok sonr ok arfi, arfuni, barn, jóð ok mögr,  
 erfingi. Heitir ok bróðir blóði, barmi, hlýri, lifri.

Heitir ok niðr nefi, áttungr, konr, kundr, frændi, kynstafr, niðjungr,  
 ættstuðill, ættbarmr, kynkvísl, ættbogi, afkvæmi, afspringr, höfuðbaðmr,  
 ofskopt. Heita ok mágar sífjungar, hle<y>tamenn. Heitir ok vinr ok 20  
 ráðunautr, ráðgjafi, máli, rúni, spjalli, aldaþopti, einkili, sessi, sessu-  
 nautr. Þopti er \*hálfrymis félagi. Heitir ok \*óvinr dólgr, andskoti,  
 fjándi, sökki, skaðamaðr, banamaðr, þröngvir, sökki, ósvifruðr.  
 Þessi heiti kollum vér viðkenningar ok svá þótt maðr sé kendr við  
 bæ sinn eða skip sitt þat er nafn á eða eign sína þá er einkarnafn er 25  
 gefit. Þetta kollum vér sannkenningar at kalla mann spekimann,  
 \*ætlunarmann, orðspeking, ráðsnilling, auðmilding, óslækinn, gæi-  
 mann, glæsimumann. Þetta eru fornöfn.

Þessi eru kvinna heiti ókend í skáldskap: Víf ok brúðr ok fljóð 68  
 heita þær konur er manni eru gefnar. Sprund ok svanni heita þær 30  
 konur er mjök fara með dramb ok skart. Snótir heita þær er orðnæfrar  
 eru. Drósir heita þær er kyrrlátar eru. Svarri ok svarkr, þær eru  
 mikillátar. Ristill er kolluð sú kona er sköruglynd er. Rýgr heitir sú  
 kona er ríkust er. Feima er sú kolluð er ófröm er svá sem ungar  
 meyjar, eða þær konur er ódjarfar eru. Sæta heitir sú kona er búandi 35  
 hennar er af landi farinn, hæll er sú kona kolluð er búandi hennar er  
 veginn. Ekkja heitir sú er búandi hennar varð sótt dauðr. Mær heitir  
 fyrst hver, en kerli<n>gar er gamlar eru. Eru enn þau kvinna heiti er

til lastmælis eru ok má þau finna í kvæðum þótt þat sé eigi ritat. Þær konur heita eljur er einn mann eigu. Snor heitir sonar kván. Sværa heitir vers móðir. <Heitir ok móðir,> amma, þriðja edda. Eiða heitir móðir. Heitir ok dóttir ok barn, jóð. Heitir ok systir dís, jóðdís.

5 Kona er ok kǫlluð beðja, mála, rún⟨a⟩ búanda síns ok er þat viðrkenning.

69 Hǫfuð heitir á manni. Þat skal svá kenna at kalla erfíði háls eða byrði, land hjálms ok hattar ok heila, hárs ok brúna, svarðar, eyrna, augna, munns; Heimdalar sverð, ok er rétt at nefna hvert sverðs heiti er vill ok kenna við eitthvert nafn Heimdalar. Hǫfuð heitir ókent

10 hauss, hjarni, kjanr, kollr. Augu heita sjón ok lit eða viðrlit, ørmjot. Þau má svá kenna at kalla sól eða tungl, skjǫldu ok gler eða gimsteina eða stein brá eða brúna, hvarma eða ennis. Eyru heita hlustir ok heyrn. Þau skal svá kenna at kalla land eða jarðar heitum nokkvorum, eða munn eða rás eða sjón eða augu heyrnarinnar ef nýgjörvingar

15 eru. Munn skal svá kenna at kalla land eða hús tungu eða tanna, orða eða góma, varra eða þvílíkt, ok ef nýgjörvingar eru þá kalla menn munninn skip en varrarnar borðit, tunga ræðit eða stýrit. Tennar eru stundum kallaðar grjót eða sker orða, munns eða tungu. Tunga er opt kǫlluð sverð máls eða munns. Skegg heitir barð, grǫn eða kanpar er stendr á vǫrrum. Hár heitir lá, haddr þat er konur hafa. Skopt heitir hár. Hár er svá kent at kalla skóg eða viðar heiti nokkvoru, kenna til hauss eða hjarna eða hǫfuðs, eða skegg kenna við hǫku eða

70 kinnr eða kverkr. Hjarta heitir negg. Þat skal svá kenna, kalla korn eða stein eða epli eða hnot eða mýl eða líkt ok kenna við brjóst eða hug. Kalla má ok hús eða jǫrð eða berg hugarins. Brjóst skal svá kenn⟨a⟩ at kalla hús eða garð eða skip hjarta, anda eða lifrar, eljunar land, hugar ok minnis. Hugar heitir sefi ok \*sjafni, ást, elskugi, vili, munr. Huginn skal svá kenna at kalla vind trǫllkvinna ok rétt at nefna til hverja er vill ok svá at nefna jǫtnana eða kenna þá til konu

30 eða móður eða dóttur þess. Þessi nǫfn eru sér. Hugar heitir ok geð, þokki, eljun, þrekr, nenning, minni, vit, skap, lund, trygð. Heitir ok hugar re⟨i⟩ði, fjánskapr, fár, grimð, bǫl, harmr, tregi, óskap, grellskap, lausung, ótrygð, geðleysi, þunngæði, gessni, hraðgeði, óþveri. Hǫnd má kalla mund, arm, lám, hramm. Á hendi heitir \*alnbogi, armleggr,

71 úlfliðr, liðr, fingr, greip, hreifí, nagl, gómr, jaðarr, kvikva. Hǫnd má kalla jǫrð vápna eða hlífa, við axlar ok ermar, lófa ok hreifa, gullhringa jǫrð ok vals ok hauks ok allra hans heita, ok í nýgjörvingum fót axlar, bognaud. Fœtr má kalla tré ilja, rista, leista eða þvílíkt, renniflein brautar eða gǫngu, fets. Má kalla fótinn tré eða stoð þessa. Við skíð

ok skúa ok brækr eru fœtr kendir. †Á fœti heitir lær, kné, kálfi, bein, leggr, rist, jarki, il, tá. Við þetta alt má fótinn kenna ok kalla hann tré ok kallat er sigla ok rá fótrinn ok ken(t) við þessa hluti. Mál heitir ok orð ok orðtak ok orðsnilli, tala, saga, senna, þræta, sǫngr, galdr, kveðandi, skjal, bifa, hjald(r), hjal, skval, glaumr, þjarka, gyss, þrapt, skálp, hól, skraf, dælska, ljóðæska, hégómi, afgangja. Heitir ok rǫdd hljómr, rómr, ómun, þytr, gǫll, gnýr, glymr, þrymr, rymr, brak, svipr, svipun, gangr. Svá skal orrostu kenna við sverð eða ǫnnur vápn eða hlífar. Vit heitir speki, ráð, skilning, minni, ætlun, hyggjandi, tǫlvísi, langsæi, bragvísi, orðspeki, skǫrunskapr. Heitir undirhyggja vélræði, fláræði, \*brigðræði. Læti er tvent. Læti heitir rǫdd, læti heitir æði, ok æði er ok ólund. Reiði er ok tvíkent. Reiði 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. Þvílík orðtǫk hafa menn mjök til þess at yrkja fóðgít ok er þat kallat mjök ofljóst. Líð kalla menn þat á manni er leggir mœtask, líð heitir skip, líð heitir mannfólk. Líð er ok þat kallat er maðr veitir ǫðrum \*líðsinni. Líð heitir ǫl. Hlíð heitir á garði ok hlið kalla menn oxa, en hlið er brekka. Þessar greinir má setja svá í skáldskap at gera ofljóst at vant er at skilja ef aðra skal hafa greinina en áðr þykki til horfa in fyrri vísuorð. Slíkt sama eru ok ǫnnur mǫrg nǫfn þau er saman eigu heitit margir hlutir.

- |       |                   |    |
|-------|-------------------|----|
| (412) | Atli Fróði        | 75 |
|       | Áli Glammi        |    |
|       | Beiti Áti         | 25 |
|       | ok Beimuni        |    |
|       | Auðmundr Guðmundr |    |
|       | Atall ok Gestill  |    |
|       | Geitir Gauti      |    |
|       | Gylfi Sveiði.     | 30 |
| (413) | Gœir Eynefr       |    |
|       | Gaupi ok Endill   |    |
|       | Skekill Eckill    |    |
|       | Skefill ok Sǫlvi  |    |
|       | Hálfr ok Hemlir   | 35 |
|       | Hárekr ok Gorr    |    |
|       | Hagbarðr Haki     |    |
|       | Hrauðn[ir Meiti.] |    |

- (414) Hjórolfr ok Hrauðungr  
Hogni Mýsingr  
Hundingr Hvítungr  
Heiti [M]ævill  
Hjálmar Móir  
Hæmir Mævi  
Róði Rakni  
Rerr ok Leifi.
- (415) Randvér Røkni Røknir  
Reifnir Leifnir  
Næfill Ræfill  
Nóri Lyngvi  
Byrvill Kilmundr  
Beimi Jórekr  
Jösmundr Þvinnill  
Yngvi Teiti.
- (416) Virfill Vinnill  
Vandill Sölsi  
Gauðrekr ok Húnn  
Gjúki Buðli  
Hómarr Hnefi  
Hyrvi Syrvi.  
Sékkat ek fleiri  
sækonunga.
- 
- (417) Ek mun jötna  
inna heiti:  
Ymir Gangr ok Mímir  
Iði ok Þjazi  
Hrungnir Hrímnir  
Hrauðnir Grímnir  
Hveðrungr Hafli  
Hripstoðr Gymir.
- (418) Harðverkr Hrökkvir  
ok Hástigi



- Hræsvelgr Herkir  
ok Hrímgrímnir  
Hymir ok Hrímpurs  
Hvalr Þrígeitir  
Þrymr Þrúðgelmir  
Þistilbarði.
- (419) Geirrøðr Fyrnir  
Galarr \*Þrívaldi  
Fjølverkr Geitir  
Fleggr Blapþvari  
Fornjótr Sprettingr  
Fjalarr Stígandi  
Sómr ok Svásuðr  
Svárangr Skrati.
- (420) Surtr ok Stórverkr  
Sækarlsmúli  
Skotir Skrýmir  
Skerkir Salfangr  
Qskruðr ok Svartr  
Anduðr Stúmi  
Alsvartr Aurnir  
Ámr ok Skalli.
- (421) Köttr Qsgrúi  
ok Alfarinn  
Vindsvalr Víparr  
ok Vafþrúðnir  
Eldr ok Aurgelmir  
Ægir Rangbeinn  
Vindr Viðblindi  
Vingnir Leifi.
- (422) Beinviðr Björgólfr  
ok Brandingi  
Dumþor Bergelmir  
Dofri ok Miðjungr  
Nati Sekmimir.

Nú er upp talið  
ámáttligra  
jǫtna heiti.

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- (423) Skal ek tröllkvinna  
telja heiti:  
Gríðr ok Gnissa  
Grýla Brýja  
Glumra Geitla  
Gríma ok Bakrauf  
Guma Gestilja  
Grottintanna.
- (424) Gjálp Hyrrokkin  
Hengikepta  
Gneip ok Gneþja  
Geysa Hála  
Hǫrn ok Hróga  
Harðgreip Forað  
Hrygða Hveðra  
ok Hǫlgabrúðr.
- (425) Hríngerðr Hæra  
Herkja Fála  
Imð Járnsaxa  
Íma Fjǫlvǫr  
\*Mǫrn Íviðja  
Ámgerðr Simul  
Sívǫr Skríkja  
Sveipinfalda.
- (426) Qflugbarða  
ok Járnglumra  
\*Ímgerðr Áma  
ok Járnviðja  
Margerðr Atla  
Eisurfála  
Leikn Munnharpa  
ok Munnriða.

(427) Leirvǫr Ljóta  
ok Loðinfingra  
Kráka Varðrún  
ok Kjallandi  
Vígglöð Þurbǫð.  
Viljum nefna  
Rýgi síðarst  
ok Rifingǫflu.

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

Ása \*heiti:

17

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

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(430) Enn eru eptir  
jǫtna heiti:  
Eimgeitir Verr  
Ímr Hringvǫlnir  
Viddi Vingrípr  
Vandill Gyllir  
Grímnir Glaumarr  
Glámr Sámendill.

- (431) Vörnir Harðgreipr  
ok Vagnhöfði  
Kymir Suttungr  
ok Kallgrani  
Jötunn Óglaðnir  
ok Aurgrímnir  
Grimlingr Gusir  
Ófóti Hlóí Ganglati  
ok Helreginn  
Hrossbjófr Durnir  
Hundallr Baugi  
Hrauðungr Fenrir  
Hróarr ok Miði.
- 
- (432) Enn skal telja  
Ása heiti:  
þar er Yggr ok Þórr  
ok Yngvi-Freyr  
Viðarr ok Baldr  
Váli ok Heimdallr.  
Þá er Týr ok Njörðr.  
Tel ek næst Braga  
Höðr Forseti.  
Hér er efstr Loki.
- 
- (433) Nú skal Ásynj[ur]  
allar nefna:  
Frigg ok Freyja  
Fulla ok Snotra  
Gerðr ok Gefjun  
Gná Lofn Skaði  
Jörð ok Iðunn  
Ilmr Bil Njörun.
- (434) Hlín ok Nanna  
Hnoss Rindr ok Sjöfn  
Sól ok Sága  
Sigyn ok Vör.

Þá er Vár, ok Syn  
verðr at nefna  
en Þrúðr ok Rán  
þeim næst talið.

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- (435) Grét ok at Óði  
gulli Freyja.  
Heiti eru hennar  
[Hjörn firungra  
Sýr Skjálf Gefn  
ok it sama Mardöll.  
Dætr eru hennar]  
Hnoss ok Gersimi.
- (436) Enn eru aðrar  
Óðins meyjar:  
Hildir ok Gøndul  
Hlökk Mist Skogul.  
Þá er Hrund ok Mist  
Hrist Skuld talið.
- (437) Nornir heita  
þær er nauð skapa.  
Nipt ok dísi  
nú mun ek telja.
- 
- (438) Snót brúðr svanni  
svarri sprakki  
fljóð sprund kona  
feima ekkja  
rýgr víf ok drós  
ristill sæta  
man svarkr ok hæll  
mær ok kerling.
- 
- (439) Mál er at segja  
manna heiti:

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

(440) Bragnar þegnar  
beimar hǫlðar  
firar ok flotnar  
fyrðar hǫlðar  
fǫruneyti drótt  
flokkar harðmenni  
kníar ok kappar  
kenpur nautar.

(441) Qld ok ærir  
ok afarmenni  
liðar ok lofðar  
lýðr ok sagnir  
ljóðr \*oflátar  
ljónar ok ferðir  
mildingr mæringr  
mannbaldr spekingr.

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

(443) Fólkr ok fylki  
fundr almenning,  
nú er þrǫng ok þyss  
þorp auðskatar  
drótt ok syrvar  
dúnn prýðimenn

sögn ok samnaðr  
seta stertimenn  
fjorr ok brjónar.

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- (444) Enn eru eptir  
aldar heiti:  
hirð ok gestir  
ok húskarlar  
inndrótt ok hjón.  
Ef ek alt segi:  
rúni ok þopti  
ok ráðgjafi.
- (445) Innhýsingar  
aldaþoptar  
sessi ok máli  
serlar ok fylgðir.  
Þá er félagar  
ok frændr saman  
vinr einkili  
verðung halir.
- (446) Ái ok áttungr  
afi sonr faðir  
bróðir barmi  
blóði ok lifri  
jóð burr nefi  
ok arfuni.  
Þá eru hlýrar  
ok hofuðbaðmar.
- (447) Niðr hle(y)tamaðr  
niðjungr ok barn  
konr ok kynkvísl  
kundr ættbogi  
mogr málunautr  
mágr ok spjalli  
ættbaðmr æ<tt>slóð  
ofskopt ok sveinn.

- (448) Sessunautar  
ok sífjungar,  
afspringr er þá  
ok ættstuðill,  
þá er ráðunautr,  
þjónar þrælar  
þírr önnungar  
verkmenn kefsar.
- 
- (449) Þau eru heiti:  
hjaldr ok rimma  
göll geirahöð  
ok geirþriful  
róg ok róma  
ranngríð ok storð  
svipul ok snerra  
sig fólk jara.
- (450) Sóta morð ok víg  
sókn ok íð  
dólg ógn tara  
drima ok ímun.  
Þá er orrosta  
ok orlygi  
hríð ok etja  
herþögn þrima.
- 
- (451) Ek mun segja  
sverða heiti:  
hjörð ok Hrotti  
höguðr Dragvandill  
Gróa Gramr gellir  
gjallr ok neðanskarðr  
sigðr ok snyrtir  
sómi skjómi.
- (452) Skálkr skerkir stúfr  
Skrýmir Laufi



- ǫltirr langbarðr  
 ok ormpvari  
 Leggbiti ok kyrr  
 ok Leifnis grand  
 herberi Hǫnaitir  
 ok hafrakan.
- (453) Lotti hrönduðr  
 lögðir mækir  
 mǫnduðr mundriði  
 ok Mistilteinn  
 málmr þrór ok marr  
 ok miðfáinn  
 Fetbreiðr \*grindlogi  
 ok fjörsoðnir.
- (454) Vægir veigarr  
 vallangr ok brandr  
 verúlfr valnir  
 vinnbjartr ok kvǫl  
 askr Angrvaðill  
 eggjumskarpi  
 svipuðr ok svipaljótr  
 salgarðr hnefi.
- (455) Hvati hǫf[uðhv]essingr  
 \*hausamǫlvir  
 hræva-Gautr herbrái  
 ok hold-Mímir  
 bensægr brigðir  
 Brim[ir] huglognir  
 skygðir skreifir  
 skarðr grindlogi.
- (456) Mímungr ok fellir  
 ok málvitnir  
 taurarr hrævarðr  
 trani vindþvari  
 liðnir kvernbiti  
 ljómi herðir

vitnir yfir  
veggjalestir.

- (457) Skelkvingr fylvingr  
flæmingr skerðingr  
skotningr skilfingr  
Sköfnungr rifjungr  
brotni⟨n⟩gr hvítingr  
Bæsingr Tyrfingr  
hækingr ok hringr.  
Hittask mun nættingr.
- (458) Logi ok munngjallr  
langhvass ok eldr  
orm ok eygir  
ok naglfari  
brigðir mornir  
blær ok skerðir  
hyrr ok helsingr  
hríðir atti.
- (459) Fellir fólvir  
Fáfnir raufnir  
ímnir eimnir  
afspringr þinurr  
sigðir snyrtir  
svelgr skarr ok nár  
Góinn gest-Móinn ok gárr  
þrimarr níðhoggr.
- 
- (460) Oddr blóðvarta  
ok benknúar  
blóðrefill blóðvarp  
ok blóðiða  
blóðvaka ljúgfengr  
ok blóðhnefi  
iðhvarf ok brandr  
eggteinar fólk.

- (461) Emjar þremjar  
ok Qlrøðarnautr  
merki véttrim  
ok missifengr  
ónn ok skafningr  
undirdregni<n>gr  
vargr ok Kaldhamarsnautr  
valbøst ok herðr.
- (462) Sverð ok gelmingr  
ok samnagli  
hugró sigrhnoð  
hjalt ok tangi  
mundriðr høggefáðr  
ok meðalkafli.
- 
- (463) Øx ok jarðsparða  
hyrna  
skjáfa ok skeggja  
skráma ok genja  
reginspönn Gneþja  
gýgr ok Fála  
snaga ok búlda  
barða ok víggloð  
þveita ok þenja.  
Þá er arghyrna,  
hon er æzt talið  
øxar heita.
- 
- (464) Darr spjót ok nōt  
dōf len<z> ok vigr  
snata fleinn ok sváf  
sviða hræmæki  
geirr spjōr nata  
gefja kesja  
gaflak Frakka  
Gungnir Peita.
-

- (465) Qr er ok akka  
oddr hvítmýlingr  
fenja ok drífa  
flug dynfara  
bøsl bøl bílda  
broddr ok Hremsa  
gögnflaug ok þrös  
gögn ok skaptsnör.
- (466) Flugglöð flugsvinn  
Fífa ok skeyti;  
geta skal fenna  
ok Gúsis smíðis.  
Jólfs smíði er  
en öfst þura.
- 
- (467) Álmr dalr bogi  
ýr ok tvíviðr  
sveigr glær ok þrymr  
sómur skalgelmir.
- (468) Enn kveð ek heita  
öll vápn saman  
járn qr ok slög  
ísarn ok spjör.
- 
- (469) Skjöldr þrunginsalr  
skaunn salbendingr  
bognir hlébarðr  
ok buklari  
véttlimi targa  
veðrglaðr ok hlíf  
viðbleiknir rít  
vígglæðr ok lind
- (470) Gjallr döggskaði  
ok gimskýlir

\*bøðljós grýta  
ok bøðskýlir  
svalinn ok randi  
saurnir borði  
skuttingr barði  
skírr tvíbyrðingr.

- (471) Yrlygr ok svarmr  
eilífnir heiðr  
baugr fagrbláinn  
bera miðfjörðirnir.
- 
- (472) Hropts hattar skal ek  
segja heiti:  
hjálmr gullfáinn  
hraunn valhrímnir  
hallhrímnir \*skólkr  
ok hlífandi  
fjörðirnir þokki  
ok fík-Móinn.
- 
- (473) Hildigöltr kellir  
herkumbl ok velgr  
gríma ægir  
glævir stefnir.
- 
- (474) Brynja kund hjálmgöll  
hrauð ok nati  
køld Finnsleif  
bøðfæra þýð sýn  
ok blóðleika.
- 
- (475) Sær sílægja  
salt ægir haf  
lqgr sumr lægir  
lqgr stop ok vágr

- gjallr gnap geimi  
gnarr svífr ok marr  
súgr sog sami  
svelgr røst ok fjørðr.
- (476) Sund øgr [velf]œrr  
s[imi] ok víðir  
hríð ver breki  
húm flóð ok brim  
grœðir glýjuðr  
gymir ok væg[ir]  
gniðr ok órór  
gjálfr fen snapi.
- (477) Gnat vørr vika  
vøzt hóp ok mið  
vatn djúp ok kaf  
vík tjørn ok sík  
stormr díki hylr  
straumr lækr ok bekk  
áll bruðr kelda  
iða fors ok kíll.
- (478) Hefring alda  
hvítingr ok lá  
Hrønn Rán kelda  
ok Himinglæva  
Drøfn Uðr ok sólmr  
Dúfa Bylgja  
boði ok Bára  
Blóðughadda.
- 
- (479) Gjöll Glit Gera  
Glóð ok Valskjálf  
Ván Víð Vimur  
Ving ok †sa  
Síð Suðr Freka  
Sækin Einstika

- Elfr Ró Ekla  
Ekin Rennandi.
- (480) Þyn Rín ok Nið  
Þqll Rímr Ysja  
Dun Ógn Dýna  
Dyn Hqllfara  
Órun ok Bró  
Auðskjálq Lodda  
Mun Merkriða  
Mein ok Saxelfr.
- (481) Tífr Durn Vína  
Tems Vqnd ok Strqnd  
\*Mqrn Móða Þrym  
Morn ok Gautelfr  
Alin Uðr Alkoga  
ok Eufrates  
Ógn Eiðrennir  
ok Aparqjón.
- (482) Rqgn Hrqqnn ok Raun  
Raumelfr Hnipul  
Hnqpul Hqjálmunlá  
Humra Vína  
Vil Vin Vella  
Valin Semð Salin  
Nepr Drqfn Strauma  
Nis Mynt Gnapa.
- (483) Gilling ok Níl  
Ganges Tvedda  
Luma Vervaða  
Leira ok Gunnþró  
Viðsvql Vegsvinn  
Yn Þjóðnuma  
Fjqrm Strqnd ok Spé  
ok Fimbulþul.

(484) Nyt Hrǫnn ok Nauð  
Nǫt Sliðr ok Hrið  
Kǫrmt Leiptr ok Ǫrmt  
Kerlaugar tvær  
Gǫmul Sylgr ok Yn  
ok Geirvimul  
Ylgr Vǫð ok Fold.  
Jórdán er á lesti.

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(485) Lax ok langa  
lýsa brosmá  
birtingr hœingr  
bust ok hrygna  
humarr hrognkelsi  
hveðnir flóki  
ǫlunn aurriði  
ok Andvari.

(486) Síld seiðr skata  
síl reyðr ok ǫgr  
skreiðungr ok síkr  
skálgi flyðra  
fyldingr styrja  
ok fuðryskill  
hámerr steinbíttr  
ok háskerðingr.

(487) Fjǫrsungr þrǫmmungr  
ok marþvara  
sílungr skelfingr  
sverðfiskr ok lýr  
hamarr sandhverfa  
ok horngæla  
marknútr glǫmmuǫngr  
ok fengrani.

(488) Þyrslingr ufsi  
þorskr vartari



grunnungr gedda  
gjölnir keila  
áll ok karfi  
krabbi geirsíl  
hár ok goðlax  
hornsíl ígull.

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- (489) Hafrhvalr geirhvalr  
ok hafgufa  
hnísa hafstrambr  
ok hnýðingar  
reyðr reyðarkálfr  
ok rauðkemingr  
bunungr rostungr  
blæjuhvalr.
- (490) Norðhvalr kýrhvalr  
náhvalr ok leiðptr  
skeljungr fiskreki  
ok skútuhvalr  
sléttibaka skjaldhvalr  
ok sandlægja  
hrosshvalr andhvalr  
hrafnreyðr ok vogn.
- 
- (491) Nú mun ek skýra  
of skipa heiti:  
qrk árakló  
askr Sessrúmnir  
skeið skúta skip  
ok Skíðblaðnir  
nór Naglfari  
nøkkvi snekkja.
- (492) Byrðingr búza  
Barðkaldr ok Hreinn  
bakki hqmlungr  
Hélugbarði

rǫst báttr ok regg  
 rǫð Hringhornir  
 lung kjóll langskip  
 Leifnir karfi.

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

(494) Knorr kuggr knúi  
 keipull eikja  
 dreki Elliði  
 drómundr ok prámr  
 fura vigg galeið  
 ferja skalda  
 fley flaust ok þekkr  
 fartíðr ok lið.

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(495) Segl skǫr sigla  
 sviðvís stýri  
 sýjur saumfǫr  
 súð ok skautreip  
 stag stafn stjǫrnv[ið  
 stuðill sikul]gjǫrð  
 snotra ok sólborð  
 sess skutr ok strengr.

(496) Sǫx stæðinga[r]  
 svipting⟨r⟩ ok skaut  
 spíkr siglutré  
 saumr lekstopar  
 laukr siglutoppr  
 lína eyru

- flaug flaugarskegg  
ok farnagli.
- (497) <Húnn> húnbora  
ok hjálmunvölr  
húfr hlýr hremni  
ok hálsstemni  
hefill háls hanki  
ok höfuðbendur  
háir hæll hamarr  
hjálpreip ok lík.
- (498) Ró rakki rif  
rengr ok hömlur  
vindáss vengi  
vöndr langnefjur  
völt beitiáss  
varta brandar  
bitar bóglína  
búlkastokkar.
- (499) Barð kné bygði  
belti ok kinnungr  
kjölbörð keili  
ok kjölsýja  
kraptar kerling  
klær ok þoptur  
kalreip þrimir  
klofar ok þiljur.
- (500) Drengir dragreip  
dæla árar  
aktaumar roer  
arinn ok nálar  
aurborð kjalarhæll  
ok akkeri  
\*hnakkmiði ausker  
ok húnsþænir.
-

- (501) Jǫrð fjǫrn rufa  
eskja ok Hlǫðyn  
gyma Sif Fjǫrgyn  
grund hauðr ok rǫnd  
fold vangr ok \*Fíf  
frón hjarl ok \*barmr  
land bjǫð  
þruma ok merski.
- (502) Holt háls ok fjöll  
hlíð ok leiti  
hóll heiðr ok hvilpt  
hváll ok brekka  
hró dalr ok vǫllr  
hvammr ok tunga  
mold flag rimi  
mór laut ok sandr.
- 
- (503) Enn skal segja  
øxna heiti:  
Árvakr drjóni  
ok Jǫrmunrekr  
simi Freyr Reginn  
smiðr eyþvari  
Rauðr ok rekningr  
ok rökkvihliðr  
viggj \*bautuðr  
Vingnis stjóri.
- (504) Himinhjótr simir  
ok harðfari  
\*Hæfir digni  
hjǫlluðr simull  
Hliðr Stúfr ok Litr  
Hríðr<r> forsimi  
\*Arfr Jǫrmuni  
ok eikismiðr.

- (505) Gneisti Apli  
ok gollinhorni  
auðr kvígr ǫldungr  
ok Arfuni  
griðungr ólgr gellir  
glymr ok hre*ð*i  
tíðungr boli  
tarfr aurgefinn.
- (506) Kýr heitir skirja  
kvíga ok frenja  
ok Auðhumbla:  
hon er æzt kúa.
- 
- (507) Hrótr ofrhyrningr  
hornumskváli  
gumarr hornglóinn  
ok gjaldhróinn  
hveður Hallinskiði  
berr hornhróinn  
ok Heimdali  
bekri miðjungr  
blær Mǫrðr ok veðr.
- 
- (508) Hafr heitir Grímnir  
ok Geirǫlnir  
Tanngnjóstr kjappi  
ok Tanngrísnir  
skimuðr ok brúsi;  
bokkr Grímr \*taliðr.
- (509) Heitir ok Heiðrún  
haðna ok kiðlingr.  
Er \*kolmúla  
ok kið saman.
-

- (510) Björn bersi blómr  
bera elgviðnir  
blájaxl ísólfir  
ok breiðvegi  
bestingr bassi  
balti hlébarðr  
úfir frekr vilnir  
jórekr mǫsni.
- (511) Fetviðnir húnn  
fress vetrliði  
íugtanni jálfuðr  
ifjungr vilskarpr.
- (512) \*⟨H⟩jǫrtr Duraprór  
hliðr Eikþyrnir  
Duneyrr Dáinn  
Dvalarr \*mótroðnir.
- 
- (513) Gǫltr valglitnir  
gríss ok \*Hrímnir  
svíntarr runi  
Sæhrímnir \*bǫgr  
tarr valbassi  
⟨røðr⟩ dritroði  
þrór vígrir skunpr  
Þrándr vaningi.
- 
- (514) Vargr úlfr Geri  
vitnir ok hninnir ok grádýri  
H[ati] Hróðvitnir  
ok heiðingi  
Freki ok viðnir  
Fenrir hlébarðr  
Goti gildir glammi  
gylðir ímarr  
ímrr egðir  
ok skólkinni.

- (515) Enn heitir svá  
ylgr: vargynja  
borkn ok íma  
svimul.
- 
- (516) Níu [eru himnar]  
á hæð talit.  
Veit ek hinn nezta,  
sá er Vindbláinn  
5 sá er Heiðþyrnir  
ok H[regg]-Mímir.  
Annarr heitir  
Andlangr himinn  
—þat máttu skilja—  
10 þriði Víðbláinn;  
Víðfeðmi kveð ek  
vera hinn fjórða,  
Hrjóðr, ok Hlýrni  
hygg inn séttu,  
15 Gimir, Vet-Mímir.  
Get ek nú vera  
átta himna  
upp um talða.  
Skatyrnir stendr  
20 skýjum efri.  
Hann er útan  
alla heima.
- 
- (517) Sól ok sunna  
sýn fagrahvél  
leiptr hrjóðr leika  
líknskin røðull  
leiptr ifrøðull  
ok ljósfari  
drífandi álfrøðull  
ok Dvalins leika.





## TEXTUAL NOTES

*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) mjök setning skáldskapar in its heading to ch. 657 (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 in margin R. 18 dal] perhaps dalinn (with -inn abbreviated by a horizontal stroke) R.
- P. 2/7 spurði hverr annan W, spyr hverr 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 í (2) TW; ‘o’ R. 34 í] 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 sínum TWU, sína R. 21 heita WU, heitu R (perhaps for hétu, see Introduction p. liv; abbreviated h. in T).
- P. 4/15 er written twice over page division R. 20 kvazk T, kvezk W, lézk U; kvað R. ráð TWU, ráðs R. 24 til Suttungs TWU. 35 lá hjá T, ljá hjá R, hvíldi hjá U, ljá W (omits hjá). 37 all R. 39 Suttungr TU, Þjazi RW.
- 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.
- P. 6/12 Rodduus ?R, Roduus W, Rodirus T.
- Verse 4/4 hrafnásar W, hrafna sár T, hrafn á sár U, hranna lár B; hrafnálar 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*, þvarr *R*, svarr *W*. 3 barrhaddaða *WB*, barr hárhaddaða *T*, barr hodduðu *U*; bjarr haddaða *R*. 4 biðkván und *U*, bifkván und *TWB*; bifkván 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 lítinn *T*, litlum *RWUB*.
- Verse 16/3 vanr *TWUB*, vamr *R*.
- P. 9/28 vinr with abbreviation for vinir *R*.
- Verse 20/10 perhaps kæmi *R* (o written for œ; *W* also has 'komí'); kæmi *UB*, abbreviated in *T*. Cf. Introduction p. liii.
- Verse 25/3 tekitt hefi *TWU*, tekitt hefir *B*; væri *R*.
- Verse 28/4 'gǫmilá' *R*, i. e. geymilá? (Konráð Gíslason 1889, 302–3; u or v interchange with y in the orthography of *R*, see Introduction p. liv); grymilá *TU*, grymi lá *W*, grynni lá *B*.
- Verse 30/1 'ráer' *R*, tér *TB*, tær (i. e. tér?) *W*, tel ek *U* (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 biðjum *WUB*, biðju *T*, bjóðum *R*. 4 at *TWUB*, af *R*.
- Verse 33/2 Hárs *TWUB*, hans *R* (abbreviated).
- Verse 34/1 vágr *TW*, vargr *RUB*. 2 hagna] emendation; hogná *RTWUB*.
- Verse 36/1 Verði þér *WUB*, Verðit ér *T*, Verðr ei *R*. 2 mæran *U*; mærar *RWB*; 'morar' *T*, i. e. mærar, cf. *ÁBM 651*.
- Verse 37/1 mína *TWB*, mínar *U*; míma *R*. 4 Egill *WUB*, Egils *RT*.
- Verse 38/1 þurfut ala *WU*, þurfa at ala *T*, þurfu at ala *B*; þurfu 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 Hoddmildum tér *RTWB* (all four omit ek), Hjaldrgegnis tel ek *U*; ték SnE 1848–87, III 14; perhaps telk? (cf. verse 30/1) 4 geð-Njarðar *R*, geðfjarðar *TWUB*.
- Verse 41/1 Bæði *WUB*, Tédi *R*. *T* reads 'bedia ec'.
- P. 14/30 Hlóru *TWB*, Lóru *U*; Hjǫru *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 samði *RTW*, samðit *U*.
- Verse 51/1 borðróins *TWU*, borðtóins *R*. 3 So *T*; á haus⟨s⟩prengi Hrungr⟨n⟩is *W*, á haus prengju Hrungrnis *U*.

- Verse 52/2 Þrivalda *TW*, Þrivaldra *R*.  
 Verse 54/2 farin mikla *W*, firing mikla *R*, fyrir miklum *U*. 3 hofgum  
*W* (blank space in *R*). *T* omits this verse.  
 Verse 55/3 þat *TWU*. 4 reyrar *TWU*, 'reyrǫz' *R*.  
 Verse 57/2 lamðir *TWU*, limðir *R*. 3 Starkeði *W*, Starkaði *TU*,  
 Stalkeði *R*.  
 Verse 58/5 heptir þú *W*, hepp ok þú *RT*, heptuð *U*. 8 lífi *TWU*, lífa *R*.  
 P. 18/3 vagna] vanga *W*. Vana altered from vápna *R*. 4 gefjanda  
*R*; fégjafa *TWUB*. 15 hann] + vagna guð deleted *R*.  
 Verse 63/1 'borg' *W*, 'baurg' *TU*, 'baǫr' *R*.  
 P. 19/30 son *TWU*, sons *R*; illegible in *B*.  
 Verse 64/3 slægjan *TW*, slægjum *R*. 4 mǫg *W*, mǫgr *RT*. 7 ok *T*,  
 at *W*, en *R*.  
 P. 21/21 ór meri nokkurri *TWU*, ok mann nokkvorn *R*. 28 '-iotun' *R*,  
 jǫtunninn *TW*.  
 P. 22/20 Þórr *TWU*, Tror *R*. 27 frerin written frer with abbreviation  
 for -ir *R*.  
 Verse 65/2 sóttan *TW*, sóttum *R*. 3 bjǫr (written 'biǫr') á *R*, bǫrva  
*W*, maur á *T* (see note on p. 170). 7 móðr with abbreviation for  
 -ur *R*.  
 Verse 66/4 'ginnivnga' *R*. brinna *W*, brinra *T*, hrinna *R*. 5 hafrir  
*R*, hafði *T*, hǫfðu *W*.  
 Verse 67/6 myrkbeins Haka *W*, meinþorns Haka *T*, myrk hreins  
 baka *R*. 8 vátt . . . þátti *TW*, 'varr . . . þarri' *R* (or 'vatr . . . þatri';  
 r and t have very similar shapes).  
 Verse 68/3 und *TW*, ok *R*. 5 hǫrðu *RTW*. 6 hraundrengr *TW*,  
 hraundrengs *R*. 8 tíðr *RTW*.  
 Verse 69/8 jǫrmunþrjóti *W*, jǫrman *T*.  
 Verse 70/1 *R* appears to have harðr brotinn. 3 hina (perhaps with  
 abbreviation for -ar- obliterated, i. e. hjarna) *W*, hinka *RT*. 7 vikr  
*TW*, virtr *R*.  
 Verse 71/6 þeir (abbreviated) *RW*, 'þeyr' *T*. 7 bifum *T*, bifð *R* (and  
 baugs written twice), bifa *W*.  
 P. 24/34 fjǫrlausnar *TWU*, fjǫrlauslar *R*.  
 Verse 73/1 fellir *RTW*. 2 fjǫrnjóts *RT*, fjǫr|nats over line break *W*.  
 hvetja *TW*, hverja *R*. 5 grænar *TW*, greinar *R*.  
 Verse 74/3 written 'fyrstvz' *R*. 4 þoms *RT*, þóins *W*. 5 gjarð-  
*R* *T* *W*.  
 Verse 75/2 farmr *TW*, farms *R*. 3 haptis written 'hafsz' *R*. 4

- Rognir *TW*, tognir *R*. 5 gran- *W*, gram- *T*, grunnstrauma *R* (*with abbreviation for -ru-*). 7 ‘opniz’ *R*, ‘apnís’ *W*, opins *T*. 8 spendu *RTW*.
- Verse 76/1 gangs *TW*, gagns *R*.
- Verse 77/1 vǫrru *RTW*. 3 hagli *altered from ‘hiallti’, but first i not deleted R*; hagli *TW*.
- Verse 79/3 gatat *TW*, gatar *R*. 4 gjarðar *altered from fjarðar ?R*. 6 Þons ljarna *R*; Þons barna *T*, Þors barna *W*.
- Verse 80/1 fríðar *RTW*. 4 sverðrunnar *R*, sverð runnit *TW*. 5 spelled ‘hrǫn’ *R*, ‘hraun’ *T*, ‘hron’ *W*.
- Verse 81/3–8 *Top of page damaged in R*; *gaps supplied from TW*. 5 Háðu stáli] óð óstáli *T*, ‘að ostali’ *W*. 6 Hrekkmímis] bekk Mími *T*. 8 -lyndr *T*.
- Verse 82/1 akarn *RTW*. 2–3, 6 *R damaged, gaps supplied from TW*. 3 st[. ]ð *W*. 4 falli *W*, palli *RT*. 5 arfi *RTW*. 6 eiðs[. . .] *R*, eiðsfjarðar hug *TW*.
- Verse 83/4 barði *RTW*. 5 heiði *RTW*. 8 skal eik *RT*; skáleik *W*.
- Verse 84/2 kólgu *TW*, kólga *R*.
- Verse 85/1 Þeirs *RTW*. hersa *T*, bersa *W*. 2 Þornranns *RTW*. 3 hellis *W* (*the ending abbreviated and unclear*), hellir *RT* (*perhaps bellir T?*). 4 hrin *RW*, hrim- *T*. 5 Listi *RTW* (*TW also lack var*). 6 hreini *RTW*. 8 res (*i. e. ræs?*) *RTW*.
- Verse 86/4 sólar *R*, -sólir *TW*. 6 -reyða *RTW*. 8 hundfornan kjǫl sprundi *W*, horn fornan kjǫl sprundi *T*, hornfornan kjǫl sporna *R*.
- Verse 87/6 segu tǫngu *R*, segi tǫngu *W*, sega tungu *T*. 7 Óðnis *RTW*.
- Verse 88/3 lypti- *TW*, sypti- *R*. 4 langvinr síu Þrongvar *TW*, síu langvinr firungvar *R*. 5 ‘avrþvrsis eisv’ *R*, aurþrasir esju *W*, aurþrasir eisu *T*. 6 os *T*, ás *RW*.
- Verse 89/3 fornan *TW*, fornar *R*.
- Verse 90/4 arinbauti *TW*, arinbrauti *R*. 7 ‘beiti’ *RTW*.
- Verse 91/1 Hel blótin *R*, Helblótinn *W*, Hilblótinn *T*. 4 afli *T*, álfi *RW*. 6 Rygir *TW*. 7 aldar *W*, eldar *R*, elda *T*.
- P. 30/11 Fensala *TB*, Fun- *R*, *W illegible*. 13 Óðs *WTB*, Óðins *R*, *altered from Óðins U*.
- Verses 92–104 and p. 33/22–3 in a different (contemporary) hand from the rest of the text in *R*.
- Verse 92/1–4 Largely illegible in *R*, where line 3 has completely disappeared. Gaps in lines 2 and 4 supplied from *TW*. Line 3 is

- 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 *gunnveigar T*. 4 *nadd- T*, first letter illegible in *W*. 5 *framma T*. 6 *ok far W*, *ok fjár T*, *ok fia[. . .] 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*, ár *gefnar W*, ár *gnæfar R*. *mat] mar T*; perhaps *mar R*; *ma* with perhaps an erased letter *W*. 8 *vöndr R* (perhaps intended as *vánder a. 'wicked'?*), 'vendr' *TW*; cf. Introduction p. liii. *seyði altered from sendi ?T*, *seiði W*.
- Verse 94/1 *Tormiðlaðr TW*, *Tormiðlaðar R*. 3 'k<sup>o</sup>þo' *R*, *kváðu W*, *kveðu T*; cf. verse 305/3 and t. n. 7 *vinr W*, *vior R*; *[.]jinr 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* ('vöru'), 'uara' *W*, *[.]ra T*. 8 *þjórir hluti fjóra T*, *þjór hlífi óra R*, *þór hluti 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 *Sigynjar TW*, *Signýjar R*.
- Verse 99/4 *úlfs faðir TW*; *álfs föður R* (*föðr could be a possible nom. form, see note to 6/37*). 5 *rúni TW*, *runni R*. 6 *þungrs R*, *þungs TW*. 7 *málunautr R and T* (with *-r altered to -z*) and *W*. 8 *Miðjungu TW*, *mildings R*.
- Verse 100/2 'sorg eyra' *RTW*. 5 *bekkjar TW*, *kekkjar R*.
- Verse 102/2 *hund TW*, *hrund R*. 3 *læva 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*. *leiku T*, *leikum R*. 4 *hauks T*, *hauðs R* (= *Höðs?*)
- Verse 104/3 'þíþiss' *R*, *þíðils sviðnar T*. 7 *þá er T*; cf. verse 71.
- P. 33/21–2 partly illegible *R*. 21 *Ásu 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*; *meið ?R*.
- Verse 115/1 *sem TWUB*, *með R*. 2 *dróttinn TWUB*, *drótni R*.
- P. 35/20 *elju written 'eleiv' R*. 21 *gólf TWU*, *gefl R*, *gólflok B*.

Verse 118/2 snjallráðr *TWUB*, snjallaðr *R*.

Verse 120/4 far *TWB*, fjár *R*.

Verse 121/3 ítran *TWUB*, ítra *R*. einn at *TB*, ein at *W*, eina at *U*, ein a (*perhaps altered from ein at*) *R*. 4 systur *U*; ‘þerssa’ *B*, lacking *RTW* (*space left in W*).

Verse 122/4 ‘ymynda’ *RTW*, illegible *B*; ómilda *U*.

P. 36/30 Bareyjarskáld *TW* (*but Barr-* (‘*Bar-*’) *at 34/13 in W*), Barreyja- *UB* (*also at 34/13*), Darreyjarskáld *R*.

Verse 124/3 hvalmœni *TWB*, hvalmæris *U*; hvalmuni (*or perhaps ‘hvalmoni’, i. e. hvalmœni; see Introduction, p. liii*) *R*.

Verse 125/3 fõls emendation (*Konráð Gíslason 1889, 361, 609–10*); fals *RTWB* (*cf. Hreinn Benediktsson 1963*).

Verse 126/4 úr svõl *U*; útsvõl *RTWB* (*written as two words in RTW*).

Verse 128/3 blakkr lætr *WUB*, ‘bla er letr’? *T*, blakkleitr *R*. 4 snæ-*TWB*.

Verse 129/3 stõg *TWUB*, stõng *R*. 4 stirðr *TWUB*; stirð *R*. keipr *TWB*, kibr *U*; skeipr *R*.

Verse 130/1 Grams *U*, ‘Grans’ (*i. e. Gráns or Granns?*) *RTW*, ‘gras’ *B*. gollna] spelled goldna *R* (*this may be a genuine form; cf. Noreen 1923, § 275*); gullna *TWB*, gyllta *U*. 3 hól- *WB*; hjól- *T*, ‘hvm’ or ‘hom’ *R*, ‘hlomn-’ *U*. 4 stafna *RTWUB*.

Verse 131/2 ‘varar’ *RTB* (*this verse omitted in WU; W also omits verse 132*).

P. 38/25 Amlóða *TWU*, Amlona *R*.

Verse 134/4 bifgrund á *TWU*, bifgrunda *B*, bifgrundar *R*.

Verse 136/2 bálgrimmastan *RTWB*, bar grimmustum *U*. 3 of *TB*, um *W*, vin *U*, af *R*.

P. 39/21 hriðmál *TWUB*, hrimdal ?*R*.

Verse 139/2 Þrándheimi *TUB*, Þ[rá]ndheimi *W*, Þramheimi *R*.

P. 40/9 eða til *W*, eða *RB*, verka sinna eða *U*; *T omits*. farar *B*. 19, 20 lóg and lág both written ‘log’ in *RTW* (ð *W in line 19; see note on p. 184*) and lág, lag in *U*, lág in *B*. 21–2 er kona kend *TUB*; *R adds er after kona; W has at kona er kend*. 30 sáð

Fýrisvallar *U*; ok Fýrisvalla *RTB*, fræ Fýrisvalla, sáð Kraka *W*. 39–41/1 Missing text supplied from *W*; *T lacks þar (and sem, 41/1)*.

P. 41/3 Eldir *T*, El[d]ir *W*, Reseldr *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 fegrstr *TW*, fegrst er *R*, frægr *U*. 30 varr *TWU*, varð *R*. 35 veðjaði *TWU*, ‘veþaaði’ *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*. 22 geirrinn *TWU*, greirrinn *R*.
- P. 43/9 rifaði *TWU* (*W* omits beit hann varrarnar), rifjaði (with stop before) *R*.
- Verse 146/4 ‘ramsvel’ *U*, ramsvelli *RW*, ramsvells *T* (altered from -snells).
- Verse 147/3 gjálfrs *T*, gjálfs *W*. 4 hlífar *T*, hlíðar *RW*. 6 svans] s above line (or the abbreviation for -us or -ir?) *R*.
- Verse 148/2 nálægt *WU*, ‘ne legt’ *R*, ‘nelegt’ *T*.
- Verse 149/6 beð skaldi *TU*, beið skjaldi *R*, beið skaldi *W*.
- Verse 150/1 verstan first written vísarstan or vístrstan *R* (?—cf. Skj *A I* 5). 2 [v]atzt rodd’ *U*, ‘vazraud’ *T*, ‘uaz rodd’ *W*; ‘vatzravöla’ *R* (all these spellings probably imply a first element vatns-). 4 óniðraðan *TW*, óniðjóðan *R*, ‘o[...]þiapan’ *U*.
- P. 45/1–2 Ála steinsins *TW*, Ála steins *U*, ‘asa stensins’ *R*. 3 Chapters 39–43 omitted in *W*. 22 Andvari *T*, Andvarri *U*, Andþvari *R*. 27 taka repeated after bauginn af sér, which is written af sér bauginn with transposing signs *R*; bauginn af sér *T*, af sér bauginn *U*.
- P. 46/5 þat repeated above line after helzk *R*.
- P. 50/8 høndin *TC*; added above line in later hand *R*.
- P. 50/20 Sim- *RT*, Sin- *C* (‘sínfiotli’).
- Verse 155/2 álfs *TC*, afls *R*. 3 þars] of *RT*, þar er *C*. 5 ‘blandin’ *C*, brunninn *RT*.
- Verse 156/2 fylkis *C*, fylkir *RT*.
- Verse 157/3 næma *C*, náma *RT*. 5 bláserkjar *C*, bláserkjan *R*, bláserkja *T*. 6 ‘baullfagr gætu’ *RT*, ballfagr gauta *C*.
- P. 52/19 mala *TC*, mæla *R*.
- Verse 162/2 snúðga altered from ‘stivðga-’ ?*R*.
- Verse 163/3 molum *T*.
- Verse 179/7 jární varðar *T*, járnar fjarðar *R*.
- Verse 180/8 þat *T*, þar *R*.

- Verse 183/6 feldrar *T*, feldrat *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 ‘-lets’) with ‘w’ written above (if this is not the sign for -ur-, giving ‘letvrs’) *R*; leiks *C*, -lauks *TWU*.  
 Verse 187/3 -ins *TWAB*, -nis *RUC*. bar *TWUAB*, bað *R*, haug *C*. 4 saman *UABC*, sama *RTW*.  
 Verse 189/1 Ýtti *TWUBC*, Ýti *A*, Veitti *R* (the emendation is required for the alliteration, and veitti would require the acc. in lines 3–8). 3 Sifjar *WUA*, Sif[...] *C*, ‘sviar’ *R*, ‘suuar’ *T*, sjáfar *B*. 4 dalnauðar *TWUABC*, dalnaunar *R*.  
 Verse 190/1 gunnveitir *UABC*, gunnveiti *RTW*.  
 Verse 194/1–4, 7–8 Words in brackets supplied from *TWCAB*. A line has gone from the top of the page in *R*. 2 -skildis *C*. réðu *T*. mildi *C*. 3 of] um *CU*. 4 hafley *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 200/4 ‘taugdrapu’ *R*, ‘taug drapo’ *T*, ‘taugdrapu’ *C*, ‘tøgdrapu’ *A*, ‘taugdrapa’ *W*.  
 P. 63/16 ‘lág’ *R*, i. e. lóg; written ‘lag’ *WAC*, ‘lág’ *U*, ‘log’ *T*. 17 Lág written ‘log’ *RT*; ‘lág’ *WA*, ‘la[g]’ *U*, ‘lag’ *C*; cf. p. 40/19–20.  
 Verse 202/3 lág *CUA*, þá *R*; space left open in *W*, *T* omits.  
 Verse 203/2 Bil *A*, þér *RTWUC*. 3 væn *TWUAC*, ‘vetz’ *R*.  
 Verse 204/2 tróður *A*, tróðar *R*, tróða *TWC*, ‘troþ[.]’ *U*.  
 Verse 205/3 slong *A*, song *RTWUC*.  
 Verse 206/2 logit *TWC*, abbreviated in *A*, ‘logvt’ *R*. 3 velti(-) *TWAC*, vilti *R*.  
 P. 64/27–8 Gap supplied from *TWC*; ræðr eða reynir *UA*.  
 Verse 210/2–3 Gap supplied from *TW(U)AC* (fyrir abbreviated in *TWUA*; frá *C*).  
 P. 65/5 Gap supplied from *TW*; Kormakr kvað *AC*.  
 Verse 211/2 morðreins *RTWUAC*. 3 hildiborrur *WA*, hildum borrur *R*, hildibarrum ?*T* (altered to -borrum), hildar borrur *C*, [ . . . ] borrur *U*.  
 Verse 213/4 regni *A*, r[.]ni *U*, regn *C*, rogni *W*, rogni or regni *T*, regin *R*.  
 Verse 214/3 viðr *TW*, vinnr *A*, við *RUC* (abbreviated in *R* and *C*). 4 as- *W*, es- *RT*, él- *CA*, egg- *U*.



- Verse 216/1 þøðgæði þjóða *TWUA*, ‘baud auglis galla’ *C*, þøðægði gjøða *R*.
- Verse 217/1 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*. Cf. verse 314.
- Verse 220/4 hrísgrísnis *RT*, hrísnis *W*, hrimgrímnis *A*, hergrímnis *C*, Hrunnis *U*.
- Verse 222/2 gnast *C*, gnestr *TWUA*.
- Verse 223/2 sóm- written ‘svm’ *R*.
- Verse 226/3 þóttit *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*; með *C*. Sigvalda *WC*.
- Verse 230/3 björt *TWUA*, björk *RC*. 4 benfúr *T*, ‘ben fur’ *WU*, ben fyrir *R*; benfúr fyrir *C*, ben benfúr við *A*.
- Verse 232/3 ræfrs *TW* (altered from ræfs in *T?*), ræfr *RCUA*. 4 -svell *TWUA*, -svells *RC*.
- 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 baugnafaðs *TA*, baugnafar *W*, baugnaðrs (altered to -nafrs) *U*, ‘gaugn nafads’ *C*, baugnafagðrs *R*.
- Verse 241/4 Urðr *W*, uðr *RTA*, ruðr *U*; *C* illegible.
- Verse 242/4 hjálmöldum *RW*, hjálmeldum *T*, hjálmeldar *A*, hjálmseld þá er *U*; *C* lacks this line.
- Verse 243/3 foldar *WUA*, fyldar *R*, fylða *T*.
- Verse 246/4 borðs *A* (‘borz’), [b]orðs *U*, bezt *R*, ‘bez’ *T*, ‘bozt’ *W*.
- Verse 247/1 skók *TA*, skaut *R*, skóg *WU*. 3 hagl *TWU*, hagl þat *A*, hagls *R*.
- Verse 248/4 hlóðut *RT*, ‘hløðut’ *W*, hlæður *A*.
- Verse 249/1 kváðu þik *TWA*, ‘q<sup>o</sup>þvt þit’ *R*.
- P. 72/2 Konungr has a large ornamental capital in *R* and space for one in *W*. 11 mensætt *R*, sætt *TWU*.
- Verse 250/1 um þeris 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 sínum abbreviated ‘sin’ with superior stroke *R*. 4 boga altered from boða *W*, boða *RT*. 6 ‘en’ *TW*, of *R*.
- Verse 251/3 hilmi *TW*. 4 dreyrugar *T* (ending abbreviated), dreyrugra *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 svíra *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 raðálfr of *R*, raðálfr af *TW*.
- Verse 255/2 lék *TWUA*, lér *R*. 4 landa *WA*, handa *RTU*.
- P. 74/3 orrosta *TWUA*, orrostu *R*. 5 svá er *TWUA*.
- P. 74/14 hestr *T*, hest *R*, *WUA* omit.
- Verse 257/1 ófrið *UA*, ófriðr *RTW* (*written with abbreviation for -ur R*). 2 *R* adds þat after segir.
- Verse 258/1 Sveiða *TWA*, sveita *R*.
- P. 74/25 Sjáreks- *W*, Sjárreks *T*, ‘sjaraks’ altered from ‘snaraks’ *R* (*U and A omit this sentence*).
- Verse 259/2 norðan *WUA*, norðra *T*.
- Verse 260/3 húna *W*, hrútar (*or hvítar?*) *T*, hvíta *RA*. 4 rann] emendation (*SnE 1848–87, I 442–3*); þann *R*; *T* omits; *W* has hranna after iugtanni, *A* has hvallands iugtanna (*apparently altered to -tanni*). *U* omits the first half of this verse.
- Verse 262/4 nakkva *RW*, nokkva *T*, ‘nockvt’ *U and A* (*abbreviated*).
- Verse 263/1 muntu *W*, montu *T*, ‘m̄tv’ *U*, mantu *A*, written mundu *R*. otri *TWA*; akri *U*.
- Verse 264/4 -vandil *RWTUA*.
- Verse 266/1 stökkvi *WUA*, strökkvi *T*.
- Verse 267/1 hlæðir *WU*, hlæði *A*; written ‘hloþir’ *R*, ‘hlodir’ *T*.
- P. 76/23 ‘heim̄s’ *R*.
- Verse 271/4 sólkonungr hreinni *UA*; Máriú sveini (*cf. verse 272/2*) *RTW*.
- Verse 272/3 mildingr *UA*, milding *RWT*.
- Verse 274/2 gramr *WTUA*. 3 hans *UA*, hann *RTW* (*abbreviated in all five manuscripts*). 4 heilagT *TUA* (*W illegible*).
- Verse 275/4 launat *R* (*or perhaps ‘launac’*) and *T*, ‘launag’ *W*, launa ek *UA*.
- P. 78/17 ok] *R* adds var.
- Verse 278/3 jarðráðendr *TWU*, jarðaþrændr *R* (*cf. verse 5/7*).
- Verse 279/2 á *TWU*, und *R*.
- Verse 280/1 hirðar *TWU*, hildar *R*.
- Verse 281/1 fræknu *U*, fræknum *RTW*.
- P. 79/20 Ok *T*, *WU* omit; perhaps written in margin in *R*; it is not visible in photographs.

- 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[e]ng *U*.  
 Verse 285/3 at *R*, en *W*, enn *T*, it *U*.  
 Verse 289/4 skæ *TU*, sér *R*, sæ *W*.  
 Verse 290/1 sýn um *U*, sín en *RTW*.  
 Verse 291/2 -mæltr *TW*, -ráðr *U*. 4 viði *TW*, vini (*for víni?*) *R*.  
 gróna *W*; grœna *T*, perhaps 'givna' *R* (*U* omits lines 3–4).  
 Verse 292/3 lætr *RT*, lætk *W*, '[l]et ek' *U*.  
 Verse 296/1 hleyti *U*, hljóti *R*, hlæti *T* (*written with ð*), hlæti *W*. 2  
 herþarfr *TWU*.  
 Verse 297/1 þurðu *TW*, þurðir *R*, þurði *U*.  
 Verse 298/1 firr *U*, fiðr *RTW*.  
 Verse 299/4 mildi *RW*, mildri *U*, 'mild<sup>i</sup>' *T*.  
 P. 83/13 *Most of the rest of Skáldskaparmál is lacking in W; the fragments that remain are not close enough to the text of R to be usable for emendation.* 15 mærd *TU*, mærd ok *A*, mærdr *R*. 16  
 nokkurn *TUA*, nokkvonr *R*.  
 Verse 300b/2 skapsmið *TUA*, skipsmið *C*, skapskið *R*. 7 hagsmið  
*TUAC*, hagskið *R*.  
 Verse 302/3 óðr *TUA*, áðr *RC*. ok *TUA*, at *RC*. skeiðar *U*, skeiða  
*RTCA*.  
 P. 84/19 Eyjólfir *TUA*, Eyvindr *R*, 'eyuuind' *C*. *C* gives the nick-  
 name as skáldaspillir (*abbreviated*).  
 Verse 305/1 Tormiðlaðr *TUAC*, Tormildaðr *R*. 3 kvað þú *UC*,  
 kveðu *RTA* (*i. e. imperative sg. with suffixed pron.?—but R is abbreviated unclearly and may have kváðu, which might be interrogative pl.; cf. verse 94/3 t. n.*). snytrir *T* (*altered from snyrtir*)  
 and *UAC*, snyrtir *R*.  
 Verse 308/2 jarðhlutr *R* (*abbreviated -hlt with superscript curl*) and  
*TA*, jarðhlut *C* (*abbreviated*), 'iadr lvtr' *U*. 3 hún *A*, 'hvñ' *U*,  
 huns *RTC*. beinan *TUC*, beinir *A*, beiðan *R*.  
 P. 85/20 mýlin *TA*, mýsin *RC*.  
 P. 86/1 Haraldr] *abbreviated* Har with superscript stroke *RC*, Hallvarðr  
*T*, Hallv(arðr) *A*.  
 Verse 311/3 heinlands *CA*, leinlands *RT*. 4 eitrsvolum naðri *C*,  
 eitrsvolum nauðri (*with u subpuncted*) *R*, eitrsvalū naðri *T*, eitir  
 (*ending abbreviated*) svolum naðri *A*.

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 frátleitir] *with abbreviation for -ir R*.

Verse 317/1 Örgildis *RTAC* (*spelled with ‘Au-’ or ‘Av-’ in all four; ending unclear in T*). Eldi *RTA*, aldri *C*.

Verse 318/1 byrjuð *UC*; omitted in *RTAB*.

Verse 320/2 roðin *TUA*, ‘roþ’ *with abbreviation sign R*; drifinn *C*.

P. 88/8 ‘motraudnir’ *TU*, móðraudnir *RC*.

Verse 323/2 gylðar *R* (*almost certainly*). 4 fen *RTAB*, ben *CU*.

Verse 324/3 qlðra *ABC*, qlðri *R*, ‘aldra’ *T*, ylðir *U*.

Verse 326/4 Sinir *T*, synir *RC*; Simr *U*, sínar (‘sínaÂ’) *A*.

Verse 327/4 Falhófnir *T*, Falljafnir *RC*, Falófnir *UA*. 6 Gyllis of getit *TA* (*-it abbreviated in A*), Gyllis um getit *UC*, Gullir of getinn *R* (*though the name is written ‘gvll’ with abbreviation sign i. e. perhaps for Gullinn?—but v may be for y, and it should perhaps be expanded Gyllis*).

Verse 328/1 Dagi *R and T*, Dagr *UAC* (*verse not in B*). 3 Høð *U*, Há *T*, lacking in *R*; the line reads ‘haulda huatra’ in *C*, ‘hialmr háfæta’ (*i. e. -feta*) in *A*.

P. 90/1 draga *TCA*, dragu *R*. 2 fylgja deginum *C*; *RT omit*; daginn *A*.

Verse 331/2 gørla (*or gerla*) fregit *T*, gjørla fregit *U*, gjørla talit *C*; gerða *R*. 5 Himinhjóðr *CU*, Himins hrjótr *R*, ‘himins riotr’ *T*.

P. 90/17 veðrheimr *TC*, veiðheimr *R*, víðheimr *A*.

Verse 332/2 vønsuðr *TA*, vønsundr *R*, með vøfuðr (*altered later to vønsuðr*) *C*. 4 æpi *AC*; written ‘opi’ *R*, ‘opi’ *T*. 6 hlummuðr] written ‘hlav-’ *with a subpuncted R*; hlumuðr *T*, hlømmuðr *A*; (kalla . . .) hviðuð *C*.

Verse 335/2 magnandi *TUAB*, magnaði *RC*. 3 bregðr *written with abbreviation for -ir or -er R*; berr *C*.

Verse 337/1 dynfúsir dísar] *emendation* (*Konráð Gíslason 1879, 191*); dynfúsar dísir *RTUABC*.

Verse 339/2 Gera beitu *TUC*, Gera beitur *A*, geira beitur *B*; *apparently altered from (or to?) gróa þeitu R*. 4 faxa *TUAB*, fōxu *RC*.

Verse 340/2 at *R*, af *TABC*. hræm *RC*, hræum *TA*, hræi *B*.

Verse 341/2 úlfr *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*).

- P. 92/26 *R* adds *sem Arna after salt*.
- Verse 344/1 *hvé TAC*. *sótti TA*; *sveiti R*, *s. C*.
- Verse 345/1 *mætir A*, *Meita RTC*. 2 *lagar TA*, *laðar R* (*written 'lap' with superior curl*) and *C*.
- Verse 346/1 *þvær TA*, *er RC*. 2 *glöðum RTAC* (*written with o in all MSS, i. e. perhaps for glóðum*).
- Verse 347/1 *Færisk RTAC*; *cf. verse 126*. 4 *úrsvöl TA*, *útsvöl RC*; *cf. verse 126*.
- Verse 348/1 *hristir TA*, *hristum RC*. 2 *sikul- TA*, *svikul- RC*.
- Verse 349/2 *liðnir TA*, *liðnum RC*.
- Verse 354/2 *borðheim]* *emendation* (*SnE 1848–87, I 498*); *borðheimr RTAC*.
- Verse 356/3 *skerðu C*, *skerðu or skorðu T*, *skerði AB*, *skorða* (*or skorði or skorðu*) *R*.
- Verse 358/1 *'bæþi' R*, *'beði' TB*, *'bædi' C*; *the usual normalisation of these forms would be bæði or beði; the latter word would be the normal acc. pl. of beð but in this position in the line a long syllable is required. A has beð; beðja is an emendation (Konráð Gíslason 1879, 194)*.
- Verse 359/4 *þat A* (*abbreviated*), *þar RTC* and *B* (*abbreviated*).
- P. 95/23: Verse 360 *attributed to Kormakr, altered to Ormr R*; *Ormr TAC*; *B illegible*. 28 *Þorleifr RC*, *Þorleikr TAB* (*cf. 62/24, where T has Þorleifr but RWAC Þorleikr*).
- Verse 361/2 *lauðr TA*, *lauð RC*; *B illegible*. 3 *gránn]* *emendation*; *gráns RTCA*; [*. . .*]*s B*.
- Verse 362/3 *varra]* *emendation* (*Konráð Gíslason, cf. Skj A I 482*); *váru RA* and *B* (*abbreviated*), *vara C*, *fóru T*.
- Verse 364/3 *ek T*, *er RA*; *BC omit line 3, A has space for a fourth line*.
- Verse 365/3–4 *Supplied from TA(B)* (*T lacks mikít veðr; B only partly legible: mér þar (or þér) fengu miðir (or mikið) veð[. . .] fyrir ofan sjó*); *lacking RC*.
- Verse 366/3 *written 'tygill' R*, *'-tygil' TABC*.
- Verse 367/1 *súðum BC*, *'suþo' with nasal stroke (?) R*; *súð um TA*.
- Verse 371/2 *sveit C*, *su eik T*; *lacking in UA, illegible in B*.
- Verse 373/1 *slóðar C*; *altered from flóðir R(?)*; *flóðu T*, *flæðar AB*.
- Verse 376/1 *Eymðit UA*; *spelled with Ƿ in R, Ǿ in T*; *Eimði C, B illegible*. 3 *Heina UAB*, *hveina RT*, *húna C*.
- Verse 377/1 *fljótt TUAB*, *skjótt C* (*the beginning of the word is erased in R; ótt is a possible word, see óðr (2) in Glossary*).

- Verse 378/1 Bjartr *UC*, Bjart *RT*, Bratt or Brátt *AB* (*A* has an accent). 3 of *A*, af *RTC*, ór *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 loqr?). 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*. ár] *U* omits. 6 vár, haust transposed *U*. mánuðr lacking in *C*. vikur *C*. 7 í morgin *AC*; *U* omits. 8 enn] *U* omits. náttarinnar *C* (after next two words). Alvissmálum *AC*, Qlvismálum *U*.
- Verse 380/2 en] lacking in *UA*. mola ?*T*. í Helju] so *U*, but the í added above line in a later hand; með goðum *AC*. 3 kǫlluð 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 Höfðingja 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 hæstr *C*, næstr *RT*.
- Verse 385/1 hneykir *T*; *n* altered from *a* or *e* ?*R*; hnykkir *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 t. 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*, hróðrs *U*.
- P. 103/3 Qðling- spelled with ‘au-’ or ‘av-’ in *RTABC* 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*, ‘*Q*-’ *A*, ‘*Au*-’ *BCT*). 8 eru] so *TUA*; váru *B*, clause omitted in *C*; altered from (or to?) váru *R*. 10 Vǫlsunga *TC* and ?*R*, Vǫlsungs *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 aflgjörð *T*, aflgerð *UAB*, aflgjörð *RC* (*I* added later in *R*, i. e. the word is altered from afgjörð).
- Verse 402/4 óþjóðar *TUA*, íþjóðar *R* (i. e. íþjóðar slög?), ‘yþiodar’ *C*.
- Verse 405/1 ævi altered from ægi *R*; ‘efi’ *T*, ‘æfi’ *A*, ‘êfe’ *B*, ‘æfi’ *C*, ‘ævi’ *U*. 2 ‘vær om’ *R*, vér erum *TUC*, ‘verróm’ *A*, ‘uerru’ *B*.
- Verse 408/4 und sik *TUABC*, við þik *R*.
- Verse 410/3 auð] so *TABC* (‘aud’); apparently altered from auld (i. e. old) *R* (though perhaps *audd* = *eydd* is intended? Cf. SnE 1848–87, III xxvi; it might also be read *auðu*); *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 snillingar *TUABC*, slillingar *R*. 12 skjáð *TA*, skjáðr *RC*, skjjóð *B*; *U* omits. 18 Snyrti- *TUABC*, ‘Snyrti’ *R*.
- P. 107/3 hefr *T*, hefir *BC*; *RAU* omit. 8 samnaðr eru *TC*, samnaðr *UA*, sǫfnuðr *B*, samnrof eru *R* (‘sanr of’; of may be a mistake for ef). 22 hálfrymis *UCA*, hálfrynis (hálfrynis?) *R*, hálfmímis *T*. óvinr *TB*, óvin *A*, óvitr *R*, óvitr maðr *C*; *U* omits. 27 ætlunarmann *T*, ætlanarmann *UABC* (written as two words in *UAC*), ætlunarmaðr *R* (written -m with r above; cf. note to p. 106/11–18, p. 224 below).
- P. 108/3 Heitir ok móðir *TAB* (mostly illegible in *B*), *RC* omit. 5 rúna *UC*, rún *RT*, *A* omits. 27 sjafni *TAB*, sjálfs *RC*; lacking in *U*. 34 alnbogi *A*, ‘aulnbogi’ *C*, ‘Avlbogi’ *U*, albogi *B*, álbogi *RT*. 37 hauks apparently altered from ‘havþs’ *R*.
- P. 109/1 skúa *TUAB* (*C* omits). á] written twice, small with a point after, then large, i. e. kendir á. Á fœti *RT*. 2 il *TUAB*; lacking *RC*. 3 fótinn ok kent *T*, fótrinn ok kenn *R*; (kalla hann tré . . .) ok kenna *U*, (kallaðr . . .) fótrinn ok kenna *C*, (kalla . . .) ok kenna hann *B*, (kall [with curl for ending] . . .) fótinn ok kenna *A*. 4 ok orðsnilli] ok orð written above line *R*; but *TUAB* omit these two syllables; *C* has orðsnilli but omits ok. 5 hjaldr *TABC*. 11 brigðræði *UABC*, brigð, reiði *RT*. 17 veitir] so *TAB*; altered from heitr *R*; heitr *C*. liðsinni *TAB*, liði sínu *R*, liðsinni sínu *C*.
- Verse 412 Heading: Hér eru rituð heiti sækonunga *A*, S[. . .]jeiti *B*.

Verse 413/8 *Gap supplied from TABC.*

Verse 414/4 Mævill AC, 'mðvill' B, 'Meuill' altered to 'Mefill' T.

Verse 416/3 Gautrekr C, Gaurekr RT; Gavér AB.

Verses 417–18 Jǫtnar written in margin R (probably in a later hand). TAB have the heading Jǫtna heiti (added in margin in C).

Verse 419/2 Þrívaldi T, Þvívaldi R; Þrífaldi AC.

Verse 423 has the heading Tröllkvenna heiti in TAB.

Verse 425/5 Njörn T; written 'niavrn' R; 'márn' A, 'mörn' B, 'Morunn' C.

Verse 426/3 Ímgerðr TA, Ungerðr RC; B illegible.

Verse 428 has the heading Þórs heiti in T.

P. 113/17 Ása hetja RT (as last line of preceding verse). As heading to verse 429, C has Ása heiti, T has Sónir Óðins, and A and B have Heiti sona Óðins. Cf. next note.

Verse 432 *Heading (after verse 428, cf. p. 113/17): Ása heiti AB (+ capitulum B).*

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 Hǫrn ok Þungra ABC. 5 ok Gefn AB, ok Gjǫf C. 6 hit ABC. 8 Gersimi A, Gørsimi T, 'Gessemi' C; B illegible.*

Verse 438 *Heading: Kvenna heiti ókend A, Kvenna heiti B. 7 man svarkr C, mansvarkr RT; the line reads svarkr drós ok man in A, illegible in B.*

Verse 439 *Heading: Manna heiti AB.*

Verse 441/5 oflátar TAC, ofla[...] 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 455/1 hǫfuðhvessingr TAB, hǫfuðs spesingr C; page damaged in R. 2 hausamǫlvir TAB, hausa mjǫlvir C, hausamǫlnir R. 6 brimir T, brimarr AB, brumr C. 7 written 'skreiver' in R, skreyvir T, skryvir A, skryð[ir] B, 'skræuir' C.

Verse 456/8 written 'vægja læstir' R, 'vegia lestir' T, 'vęgialæstir' A (with dot above g for gg?), '[..]eggja læ[.]ir' B, 'vexgía (or veægía) lestir' C.

Verse 460 *Heading: Heiti á sverði AB.*



- Verse 463 *Heading*: Øxa heiti *A*, Øxar heiti *B*.
- Verse 464 *Heading*: Spjóts heiti *AB*. 2 *dof len R* (with accent over *e*; perhaps as one word) and *T* ('doflen'), *dof lenz AB*, 'daufleinn' *C*.
- Verse 465 *Heading*: Qrvar heiti *AB*.
- Verse 466/5 Jólfs *A*, Júlfs *B*, Jóls *RT*, 'i auls' *C*.
- Verse 467 *Heading*: Boga heiti *AB*.
- Verse 469 *Heading*: Skjaldar heiti *AB*.
- Verse 470/3 baðljós *RT*; bõðljós *AB*, barð ljós *C*.
- Verse 471/4 '-fornir' *RCA*, perhaps for -fornir, '-fõrnir' *T*; -fjornir *B*.
- Verse 472 *Heading*: Hjálms heiti *AB*. 5 skolir *R*, skólkr *T*, 'skõlkr' *A*, skálkr *B*, skollr *C*.
- Verse 474 *Heading*: Brynju heiti *AB*. 4 'borofa' *T*, bõðfara *A* ('-f<sup>a</sup>'), blõðfara *B*, 'bofæda' *C*. þýð sýn *T* (with a stop between) and *C*, þýðsýn *R*; 'þyn syn' *AB* (though *B* may have þyð).
- Verse 475 *Heading*: Sjóar heiti *A*, Sjófar (or Sjáfar?) heiti *B*. 7 sog sami *AC*, sogsami *RT*, sogsa[.].i *B*.
- Verse 476/1–2 Gaps supplied from *T*. velfærr sóm (or '-sõni') *A*, [. . .]l ferr (or fõrr?) saman *B*, 'vel forsímí' *C*. 6 vægir *TABC*.
- Verse 478/3 Ránkelda *R*; Rán Kólga *AB*, Rán. Kelda *TC*.
- Verse 479 *Heading*: Á heiti *A* (*V* written and deleted before *Á*), Vatna heiti *B*.
- Verse 480/5 'bro' *RTA*, 'bra' *B*, 'bro' or 'bra' *C*. See Introduction, pp. liii–liv.
- Verse 481/3 written 'mavra' *RC*; Mõrn *T* ('Maurn'), *A* ('mõrn') and *B* ('mõrn').
- Verse 485 *Heading*: Fiska heiti *AB*.
- Verse 486/3 síkr *TA*, síkr or sitr *R*; litr *C* (?), líkr *B*.
- Verse 488/1 Þyrsklingr *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*. stjórnvið *TAB*, stjórnviðr *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*, 'kiælar-' *R* (with *i* above line). 7 hnökkmiði *R*, hnakkmiði *TABC*. ausker *RT*, austker *AB*, austsker *C*.
- Verse 501 *Heading*: Jarðar heiti *AB*. 1 'rvfa' *RTB*, rofa *AC*. 5 Fíf

- 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 bautaðr A, bautuðr B, bauruðr RT, baurruðr C.*
- Verse 504/3 *Hæfir C, Bæfir R ('bevir'), 'begir' T, Kæfir (or Kæfir) AB. 6 Hriðr AB, Hrið RT, Her- C. 7 Arfr AB; Arnr RT, Arn C.*
- Verse 505/6 *hreiði C, hreði RTAB (see Introduction p. liv).*
- Verse 506/2 *'kvigia' with second i subpuncted R.*
- Verse 507 *Heading: Hrúts heiti A, Hrúta heiti B.*
- Verse 508 *Heading: Hafrs 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 'isqlfr' R, 'isolfir' 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 Hjörtr AB (with the space for the initial H left blank in B), jörtr T, jórir RC. 4 mótroðnir AB, mjöðhroðnir C; metroðnir RT.*
- Verse 513 *Heading: Galtar heiti A. 2 Hrímnir T; Hrínnir R, 'irminir' A, 'jvimmir' B, 'hrinir' C. 4 bõgr TC ('baugr') and AB; baugr R. 5 tarr] rarr or 'rare' T, and R may also have rarr; 'rar' C, 'rai' A, 'ras' B. 6 röðr (or røðr, róðr?—cf. ÁBM under röður) T, 'roðr' AB; lacking RC.*
- Verse 514 *Heading: Vargs heiti AB. 3 Hati TABC. 10 'skavllkini' RTC, 'skolkini' 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 Heiðlyrnir over line division R; Heiðþyrnir TC, Heiðornir AB. 6 Hregg- TABC. 19 Skatyrnir TA, 'scattvrnir' R (v perhaps for y, see Introduction p. liv), 'skaturnir' 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 Háttatals 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 G55–8).
- 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 Høðr 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 Høðr, but omits Hœnir).
- P. 1/31 This whole story corresponds closely with the account in *Haustlǫng* (verses 92–104 below), and there is verbal correspondence here with verse 98/8.
- P. 1/32 *fætr*: 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 Iðunn 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. 3/6–7 *felum í rúnum*: cf. 3/9, 5/27, 109/19–20. On poetic language as concealment cf. Spearing 1987, 97.
- P. 3/35 *bróðurson*: probably an error for *son* (WU; W has *Suttungr jotunn 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 mannfólkit viltist frá rétttri 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. 6/25–7: cf. *Vafþrúðnismál* 51.
- 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 sögur*, *Hauksbók* 1892–6, 231–302, especially p. 233).
- P. 6/32 *hann*: Óðinn (TUB). The text at 6/30 follows on from 5/24, although *Reiðartýr* is actually a name for Þórr. Cf. the *þula* of names for Óðinn in A and B, *SnE* 1848–87, II 472–3, 555–6.
- 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 *Rögnvaldsdrápa* (see note to verse 114), especially verses 1, 290 and 384. Cf. also note to verse 105. There are also verses from *Þorfinnsdrápa* quoted in *Orkneyinga saga*, *Morkinskinna*, *Fagrskinna*, *Hulda–Hrokkinskinna*, *Hkr* and *ÓH*.

P. 6/37 *fǫður* 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 *-fǫðr* (6/32) and the gen. *-fǫðrs* or *-fǫðr*. 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. *ÍF* VI xcii).

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 Víga-Glúmr in *Víga-Glúms saga* (*ÍF* IX 95) and is also in *Landnámabók* (*Þórðarbók*, see *Skarðsárabók* 1958, 114 n.); half of one of the others appears in *Skáldskaparmál* as verse 255; one (half-)stanza is also quoted in *Reykðæla saga*, *ÍF* X 234. For the narrative contexts of the two verses quoted in *Skáldskaparmál* see *ÍF* 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 *ÓH* 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 *ÓH* 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 *Landnámabók* (*ÍF* I 100–01, 104–5), *Eyrbyggja 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 *skaldi* has to be short to provide *aðalhending* (see Glossary under **skáld**).

Verse 5 *Skj* A I 69–70, B I 61; verse 11 of *Háleygjatal*. 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 *Ynglingatal* (hence perhaps Eyvindr's nickname), though less of it is preserved than of that poem; both use the metre *kviðuhátt*, 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 Njörðr, 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 Skaði. 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 *Laxdæla saga* and *Reykðæla 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 *málahátttr* and *ljóðahátttr* (*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 *Skáldskaparmál*: 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 *Skáldskaparmál* in W, *SnE* 1924, 112. The poem is not known from elsewhere, though its composition in honour of Óláfr pái is described in *Laxdæla 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 *lausavisa* attributed to Úlfr in *Njáls saga* (*ÍF* XII, 263), *ÓTM* 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 Þorbjörn 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*, *ÓTM* and *Haralds þáttr* in *Flb* II 53–63. The poem is mostly in *málahátttr* (*Háttatal* 95) and much of it is about Haraldr hárfagri's most important victory, that at Hafrsfjörðr 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 *bifkván* ‘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. *Hallfreðarsaga* 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 *Skáldatal* (*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, *hjástælt*). 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



- forngervum?*—*hrósa* usually takes the dative case and most manuscripts have *litlum* in line 4.
- Verse 14 *Skj* A I 138, B I 129; verse 9 of *Húsdrápa*, 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 pái's hall, and an object; see Glossary under **hljóta**.
- 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* I 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 'Einarr') 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 *Húsdrápa* (see note to verse 8), again about Baldr's funeral.
- Verse 20 *Skj* A I 174, B I 164; verse 1 of the anonymous *Eiríksmál* on the death of Eiríkr blóðøx (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 Þorvaldr 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 Óðinn (*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 *sökkðolum*.

Verse 24 *Skj* A I 3, 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 Sqrli (cf. *Hamðismál*), *Hjaðningavíg* (cf. ch. 50 on p. 72 above), Þórr 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 Þórr'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.

Verses 27–8 *Skj* A I 122, B I 117; verses 1–2 of *Vellekla*, not found elsewhere, see note to verse 18. See Foote and Wilson 1970, 365–6.

Verse 29 *Skj* A I 415, B I 385. Several verses are quoted in *Skáldskaparmál* from a poem attributed to Ormr 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 Magnúsar 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 hárfagri's *Snæfriðardrápa* or *Snjófriðardrápa* (*Skj* A I 5) and that together they are part of a *drápa* by Ormr Steinþórsson addressed to an unknown woman. Verses 38, 207 and 360, as well as the verse in *Flb*, are probably from a *mansöngur*, 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 hárfagri may have been a principal character. The story of Haraldr's love for Snæfriðr in *Flb* II 69–70 may be based on Ormr'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 Ormr, 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 Magnúsar Ólafssonar* 397 (see Jón Helgason 1966, 177; Ólafur Halldórsson 1990, 230–32; Poole 1982, 126–32). If this verse also belongs to *Snjófriðardrápa*, 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 *Háttatal* 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 *Höfuðlausn*, 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 ε but is not in *Möðruvallabók* 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 *Gráfeldardrápa*, 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 *Røgnis*, 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 *Røgnis* this leaves *aldrhafs* (if taken as a single word) unattached; in *NN* 391 Kock takes the kenning *alda Óðreris qldrhafs* as the subject of *þýtr*, leaving *vágr* unattached as subject of *eisar*. *Verk Røgnis 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 *Røgnis* 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 *vísa* with *fyrir*, *Røgnis* with *verk* (subj. of *hagna*) and *mér* with *hagna*, but if *Røgnis* is required as the determinant in the kenning *vágr Røgnis*, *fyrir* must go with *mér* and *vísa* 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 mæran: ofljóst*, cf. **mærr** 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 grær 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 Völu-Steinn, which is only found in *Snorra Edda*. The verses seem to be fragments of a poem about his dead son Qgmundr 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 Völu-Steinn by Gestr Oddleifsson (on whom see *Gísla saga*, *Hávarðar saga*, *Laxdæla 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 *Húsdrápa*, 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 **lið**, 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 *lið heitir skip*: cf. 109/16.
- Verse 41 *Skj* A I 183, B I 173. Anonymous; perhaps from a love-poem. According to 108/28, *tröllkvinna 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 Qlvir hnúfa is a *lausavísa* in *Skáldasaga* in *Hauksbók* (1892–6, 447). *Sonr Jarðar* may be subj. of *æstisk* (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*, *Vrøsku*. 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* if *syjur* is the subj., cf. *NN* 421. It might be more natural to take *brá viðr* 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 *simbill* or *simblir* is unknown (*symlir* 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* = *vísa*); 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 *dæmi*: 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.

P. 18/15–16: alternation of nom. and acc. in R and W, though T and U have *Van* for *Vanr*. Cf. 14/25–30 n.

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* (Arinbjörn'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 Skalla-Grimssonar* 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 *útrøst*) 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 *útrøst*.

Verse 62 = *Grimnismál* 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 *fýrr*: cf. *Gylf.* ch. 27, where a verse from the poem mentioned at 19/12 is quoted. *Mensækir Freyju*: cf. 19/15, 20/3–4 and note and verse 64 n. On the theft of Brisingamen see *Sǫrla þáttr* (*F1b* I 304–5).

P. 19/11 *sverð* is subj. Cf. 108/8–9 and note on p. 225.

P. 19/18–19: cf. *Gylf.* 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).

P. 19/32 See *Gylf.* ch. 31. On Ullr's shield cf. 67/21 and note. 'Ullr's ship' is a kenning for shield (cf. Ullr in Index and see Meissner 1921, 166), but it is possible that Skjöldr 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. *ǫndur-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, *Áli*, *Váli*). The present passage can be punctuated to give various meanings: *Loki* may be called *fǫður . . . Ála* or *Ála frænda ok fǫðurbróður*; *Ála frænda ok fǫður, bróður, sinna ok sessa Óðins*; to call him either *fǫðurbróður Ála* or *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 Geirrøðar*: cf. ch. 18; *þjófr jǫtna*: 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 Brisingamens*: 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 (*Haustlǫng*, verses 9–11); *Sleipnis frænda*: see *Gylf.* ch. 42. As can be seen, several of these descriptions of *Loki* correspond to parts of *Haustlǫng* and *Húsdrápa*.

P. 20/5 *hárskaði Sifjar*: cf. ch. 35.

P. 20/6 *ráðbani Baldrs, hinn bundni*: cf. *Gylf.* chs 49–50. *Þrætudólgr Heimdalar* is a reference to the conflict described in verse 64 about which nothing further is known; but cf. *Lokasenna* 47–8. *Þrætudólgr Skaða* presumably refers to *Lokasenna* 49–52 and the concluding prose.

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 = Hrungr'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*). *Hrungrnis* (or *Hrungrners*) *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 *hǫfði*; but cf. 22/2–3. Either the cases are being used inconsistently (cf. Fritzner 1886–96, II 194b, under *í* (1)  $\beta$ ; 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; *ÍF* I 7 (cf. n. 5), 313; *Ágrip* and *Fagrskinna*); see verses 71/7–8,

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 Hrungrnir. 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 'biar' 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 Grjóttún.'

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 *björg hristusk ok berg brustu* rather than *berg hristusk ok björg 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 *bjargsólgnum* 'greedy for food' (or *bergfólgnum* 'rock-sheltered' *NN* 2506; *bergs* with *dólgi*, '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 *bjargsólgnum dólgi* 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 *vátt* 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 tröll* (rock-gentleman’s friend’s enemy = Mjöllnir) dependent on *trjónu*; *hǫrðum* would need to be emended to *harðri* (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:

Einu <sinni>  
neytta ek alls me[gin]s  
jǫtna gǫrðum í  
þá er Gjálp ok Gneip  
dætr 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 Geirrøðr), 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 fjörnets flugstalla goða* as ‘tightener of the lifenet of the gods of precipitous altars’, taking *fjörnet* as a device for killing giants.

Verse 74/1 DD takes *geðstrangrar* with *göngu*, ‘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 *göngu*, ‘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 *sóknar haptis* is part of it. Kock’s *meinsvarrans* (harmful woman, i. e. Angrboða, *NN* 2106) is quite attractive. DD reads *mein-Sváran* as a term for a giant, the burden of whose arms is a giantess; *farmr* gen. with *för sóknar* (‘a journey of attack against’), and *Hapt* = Þjálfí (*ofljóst*, *þjálfí* m. = fetter) as the subject (though it is n.). *Galdrs Rognir* = Óðinn (*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 *sóknar haptis* (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 *gallópnis 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 *gunnvargs himintorgu* as a kenning for giant, genitive of destination; and *frumseyrir dreyra* = Þórr as subject of *kom til vers fríðrar fljóða*. DD takes *Gangr* as the name of a giant, his *vánir* as hunting-grounds (acc. of route travelled with *göngu*, the subject of which would then be unexpressed), *til vers gunnvargs fríðrar 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 *fljóða frumseyris kom dreyra* 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 Jörð (*markar* = earth) they set shoot-

- ing-snakes' net; the smooth round stones did not rest'. DD also takes *í mork* to mean 'into the ground', *byr háf-markar* 'storm of the fish-snare land'.
- Verse 79/1–4 Reichardt 1928, 8–9, 208 reads *mar* (for *maðr*) as obj. of *leit*, which is substituted for *sér* in line 1, as in *Skj B I 141* (W and T have *lét*, see Introduction p. liv), and punctuates (*gatat*) *mar njótr in neytri njarð- (ráð fyrir sér) -gjarðar*, thus taking *in neytri* with *njótr*. Cf. **in** in Glossary.
- Verse 79/5–8 Kock's interpretation (*NN 450*) simplifies the syntax: 'The diminisher of Þorn's children (Þórr) said (*lét* instead of *lætr*) that unless the surge of Morn's blood diminished for him, his might would grow to the height of heaven (*til svíra salþaks*)'.
- Verse 80/1–4 Kock's suggestion that *svarðrunnit fen* is the object of *óðu* is attractive, but the rest of his interpretation is unconvincing (*NN 451*). *Gunnar setr* might, however, be a kenning for shield (see *LP* under *setr*). Kock adduces *Völuspá 36, Á fellr . . . sǫxum ok sverðum*, as a parallel to *svarðrunnit fen* (*NN 2250*). DD takes *svarðrunnit* ('knife-streaming') *fen Friðar* ('liquid of the woman' = river) as the subject of *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 *Áss* in Index)', see *NN 452*. DD reads *runkykva* 'enliveners of the running stream', i. e. the giantesses causing the river to swell (cf. Reichardt 1948, 357: *jarðar skafis hauðrs runkykva*, 'enliveners of the flow of the land of the world of snow-drift'). Finnur Jónsson (*Skj B I 141*) emends to *rúmbyggva* (with *áss hauðrs* as a kenning for giants).
- Verse 81/1–4 Kock (*NN 453*) takes *skaunar ýta sinni* as governed by *með*, *á seilhimin sjóla* as 'on the lord's shield'. Reichardt 1928, 53 reads *á skaunar seilhimin* ('on the shield') and takes *sjóla* with *aflraun* (i. e. a test of strength for Þórr). *Á seil skaunar himin-sjóla* might be better.
- Verse 81/7–8 *fór stríðlundr með*: *stríðlundr* is probably used as a virtual adverb, and *fara með* may have the sense of 'use s-thing (in a certain way)'. See **með** and **stríðlundr** in Glossary.
- Verse 82/1–4 Kock (*NN 454*) takes *glamma stöðvar dolgvamms firum* as a kenning for giants, dat. with *stríðkviðjundum*; and *djúpakarn* as a word for heart. The last at any rate is better than Finnur Jónsson's tmesis (*Skj B I 141*; see **djúp** in Glossary).

Verse 82/5–6 *arfi* in RTW looks like the base-word of a kenning (for Þórr); if so, *eiðs fjarðar* ought to represent a description of Óðinn in the gen.; *eiðs of fjarðs* ‘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 sífuna* (sword’s continual flame, i. e. blade) with *liðhatar*; *hlífar borðs Hǫrðar* as a kenning for warriors (i. e. in this context giants) and *dyn harðgleipnis barða* (noise of the hard fetter of the ship, i. e. of shields) as the kenning for battle. DD reads *hlíðar* for *hlífar* (which is probably unnecessary to the battle-kenning, which she takes as *dyn barða harð-Gleipnis*, din of the wolf of the shield, i. e. of the sword) as part of the kenning for giants (*Hǫrðar hlíðar 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 *við*; if *hrjóðendr* governs *fjǫru þjóðar skytju* (those who lay waste the refuge of the beach-people), *skyld-Breta* might be taken as also governing *fjǫru þjóðar* (the Briton who is kin to the beach-people; cf. verse 78, where *háf-* seems to belong with both *mǫrk* and *markar*). Kock (*NN* 457) reads *hylriða fjǫru* (wolf’s beach = desert) *þjóðar* as meaning ‘of the giants’ (gen. with *hrjóðendr*), and *skjald-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 dól-g-Sviþjóðar 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 Sviþjóðar dól-gkolgu dróttar* (‘before the crusher of the band of the dangerous stream, i. e. of the giants’); *ferð nesja sótti á flótta 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*



*í vá*; *Sviþjóðar kólgu* with *dróttar kneysi*; and the parenthesis as *dólgferð nesja sótti á flóttu*; or *flesdrótt* as subject of *dreif í vá*, *nesja* with *dróttar*, and the parenthesis as *dólgferð Sviþjóðar kólgu sótti 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 funhristis fasta* ‘before the lightning of the fire-brandisher’ with *knáttu lúta*.

Verse 85 Kock’s readings provide simpler syntax (see *NN* 460–61): ‘Where among (*í*) the mighty (*þróttar*) lords (*hersa*) of the giant’s dwelling (*Þornranns*) 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 *hott* if possible. DD takes *hugumbornir* as the subject of the first sentence, and [*við*] *hersa íþróttar Þornranns* (‘against the chiefs of the sport of Þorn’s cave’) as (apparently) an accusative phrase indicating the destination after *gingu*. It might be preferable to read *íþróttar* with *hugum* and take *Þornrann* as acc. of the route. It is awkward to have *í* separated from *Þornrann*; 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 himni* ‘the high heaven of the fire, i. e. the roof’ as dat. after *þrungu*, and *hallfylvingum vallar* ‘the field’s leaning brown ones (rods)’, i. e. walking-sticks, as instrumental. Lines 3–4: ‘the spheres of the brow-sun (*tungl brásólar*, i. e. heads) pushed themselves there against the roof’ (according to *NN* 462; cf. *NN* 2107: *húmloga* ‘dark flame’, *tungls 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 *tungls 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 himni 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 fræði* 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: *liðhent* (but not quite like *Háttatal* 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. *Þurnir* in Index) *veggjar* (‘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 *gríðja*) as gen. with *gramr* would provide one (see *NN* 466, 3056).

Verse 90/3–4 *salvanið-Synjar arinbauti* = *salvaniðbauti 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 *salvaniðs* would make a kenning for giant in general, whose *Synjar* (goddesses) are giantesses, acc. with *of*.

Verse 90/5–8 Kock (*NN* 468) takes *tvíviðar tívi* and *tollur karms* as parallel kennings for *Þórr* (dat. with *komat*) and *brautarliðs bekkfall* as subject. In line 6 *sá* ought to be dat. too (Nygaard 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* (*látrs 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 Viðarr (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 *góðs*) and T. But it is perhaps not necessary: *leggja gott gjöldum gunnveggjar 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 *orð*; 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. *Þrymskviða* 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 *þrymseilar Várar hvalr* (Skadi'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 (*tólhreinn*) 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, *þrymseilar 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; 'drepi' 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 *álfs*, the apparent reading of R, would scarcely make sense; but *fǫðr* is perhaps a possible nom. form, see t. n. and cf. 6/37 n. Line 6: Kock (*NN* 3038) suggests *þá 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. 656.

Verse 100/1 *sagna hrærir* has been interpreted as 'starter of stories', i. e. Loki—an attractive but improbable idea (cf. Turville-Petre 1976, 10).

Verse 101/5 *Mættusk* would give a hending.

Verse 102/4 The repetition of *ǫl-Gefnar* looks like corruption. Cf. Kock's suggestion in *NN* 2721 (*lund-allgegnir* 'straightforward in character', of the gods; *læva* descriptive gen. with *leiðipír*).

Verse 102/6 The older form *vreiðr* would provide normal alliteration.

Verse 102/7 The spelling 'mora' in R (and 'móra' in T) perhaps indicates the form *mæra* (cf. *LP* under *mærr* and *mærr*; *ÁBM* under *mærr* (3)). Lines 1 and 5 also have *aðalhending*.

Verse 104/1 Kock (*NN* 1811) emends *skjótt* to *skof* ('shavings') as subject of *hófu brinna*, with *skopt* as object of *skófu*. This also provides a *skothending* in line 1 (but in addition to the *aðalhending*). In *NN* 225 he had suggested taking *skopt* as subj. of *hófu 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*, *ÓH*, *Hulda–Hrokkinskinna*, *Flb* and *Fagrskinna*. Fidjestøl (1982, 130; see also 132) thought it uncertain that verse 105 really belonged to this poem; it has been taken to belong to *Porfinnsdrápa* (cf. note to verse 1). Kock (*NN* 806, 825) understands *und gømlum Ymis haus* with *þess var grams gnóg rausn*.

Verse 106 *Skj* A I 348, B I 321. From Arnórr's *Porfinnsdrápa*, see note to verse 1. The lines also appear (twice) in *Flb* 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 U, 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] *kvað*, 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 Barreyjarskálds* with many verses is mentioned in *Porgils saga ok Hafliða* (*Sturl.* I 27) as having been recited at a wedding at Reykjahólar in 1119. Kock (*NN* 427) suggests that *ramman spyr ek vísa* and *sá valdr ræðr 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 Óláfr kyrri, composed about 1070 (cf. Fidjestøl 1982, 147). More of the poem is found in *Morkinskinna*, *Hulda–Hrokkinskinna* and *Flb*; there are also some quotations in *Hkr* and *Fagrskinna*.

Verse 113 *Skj* A I 343, B I 316. Assumed to be from a poem (otherwise unknown) about Gunnlaugr ormstunga'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 *ÓH* 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 *ÓH*). 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 *Hrynhenda* (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 Eiríkr blóðøx 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 *ÓTM* 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 Þjóðólfr Arnórsson's *Sexstefja*, composed in honour of Haraldr harðráði *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 *ÓH*), *Fagrskinna*, *Morkinskinna*, *Hulda–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 harðráði, 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 *frægjan* 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–Hrokkinskinna* (*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 *darrlatr dási* 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 (*Dröfn* instead of *Bára*; cf. also verse 357 and note). Both *Dröfn* 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 *hringr eyjanna*: cf. the verses of Einarr Skúlason and the *þula* 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 *Norðrsetu-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 (*NV* 572) interprets *Grotti skerja* as 'breakers'; Tolley



- 1995, 69 suggests ‘whirlpool’, and for *brúðir eyjúðrs* ‘brides of the island quern-frame’, i. e. the waves, though *brúðir eyjúðrs 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 hliðar* (the waves’) *lyngs* as a description of the foam on the surface of the sea, gen. with *liðmeldr*. *Skipa hliðar ból* ‘the dwelling of the ships’ sides’ would make a good kenning for sea (see Tolley 1995, 72 n.), but *hliðar* 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 melldr* could mean sand.
- Verse 135 *Skj* A I 306, B I 284. A fragment of unknown context. An unusual example of nature poetry. Cf. note to verse 144.
- 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.
- P. 39/13–15 (ch. 27) and 18–19 (ch. 28): cf. 14/25–30 n. On Fornjótr see Holtsmark 1967, 73–4; Clunies Ross 1983. In *F1b* I 22 and *Orkneyinga saga* ch. 1 (*ÍF* XXXIV 3) the three sons of Fornjótr are Hlér (= Ægir, the sea), Logi (= fire) and Kári (a name for the wind; cf. ÁBM and the *pula* of *veðra heiti* in A, *SnE* 1848–87, II 486). See Fornjótr, Eldr, Logi and Vindr in Index. There is also a Kári in *Hyndluljóð* 19.
- Verse 137 *Skj* A I 418, B I 388. See note to verse 125.
- P. 39/18–19 With ch. 28 compare the *pula* of *elds heiti* in A and B, *SnE* 1848–87, II 486, 569–70.
- 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 Ásgrímr 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 (*ÍF* 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. *Glitra* 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* <kenna> *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 *þula* 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 *læg* spelled ‘log’ in R (like *lóg* at 40/19; other manuscripts have *log* (*lög*) or *lag* (*læg*) in both cases). See 63/15–17 and note and **lóg** in Glossary.

P. 40/21 Cf. the *þula* of tree-names in A and B, *SnE* 1848–87, II 482–3, 566.

P. 40/27–31 Alternation of nom. and acc., cf. note to 14/25–30.

P. 40/28 Cf. *Gylf*. 29/22.

P. 40/32 *fýrr*: 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 *níu* or *eru nefndar* after *þeira*? *Fýrr*: 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 lík* after *áin* and *er líkr* after *lækr*?

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 *fylli* (*fyllr* f. ‘a cupful’); see Introduction p. liv and *NN* 221.
- Verse 142: from an otherwise unknown eddic poem in *ljóðahátttr* (*PE* 318).
- P. 41/34 Cf. *Gylf.* ch. 43 and verse 62 above.
- P. 42/2–6 Cf. *Hyndluljóð* 7, where Freyja says that the dwarfs Dáinn and Nabbi made her a boar called Hilldisvíni. While her boar is not mentioned elsewhere, however, Freyr’s appears also in *Húsdrápa* (verse 63 above) and at 18/27, and in *Gylf.* ch. 49.
- P. 42/3 Either understand *hann* before *tæki* 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 *at* (1) to *ok* (so TWU), but as it stands it could either be an adverb with *kom þar* or a relative.
- P. 42/18 *veðjunina* 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 *i 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, *ÓTM* 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 *fýrr*: 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 Svǫlð (AD 999 or

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 *varn*: unmutated form in R, as frequently in verse, for *vorn*. Rhyme of *a* and *o* 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 *oll* (spelled 'ávl' in R, 'al' in W, 'avl' in U, 'aul' in T) to *ox* as subject of *budumk* (with *nýt*) and *vísa vorn* as the object ('a useful axe afforded me certain or secure protection'). Otherwise *budumk* must be taken as 3rd sg. pass.

P. 44/29 *fyr*: cf. 3/5–8.

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 ('steininn' 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 *otrgjöld* and the Gjúkungar comes in U much later (*SnE* 1848–87, II 359–60).
- P. 45/32 *fyrir 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 *hvar Svanhildr drottning sat*. T has *þá leit Þormunrekr konungr Svanhildi . . . hvar hon sat*. The whole sentence is rephrased in C.
- Verse 153 *Skj* A I 4, B I 4. Taken to be from *Ragnarsdrápa*, about Þórr'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. *Ǫlskakki 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 157/5–8 Cf. Reichardt 1928, 23–4.
- 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 *vill hlýða*.

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. *Höfuðlausn* 17/7–8, see note to verse 31.

P. 58/11 *heyrdak*: archaic suffixation 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 *Fagrskinna* 19, *ÓTM* I 49, and lines 1–2 in *TGT* 16, 71. (See Frank 1978, 82–3, and Ullr 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 *þrð*).

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. *Fóstbræðra saga*, *ÍF* 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

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. Bǫðvarr bjarki was one of the principal speakers in the poem (hence its name), and the subject of the verses quoted here was presumably Hrólfr 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 Bǫðvarr in the last battle of Hrólfr kraki (*Hrólfs 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 *Knýtlinga 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 Lundur 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 *refhvarfa 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 silfr snær skálanna* (*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*; *gláðsendir*, 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 *ÓH* (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 inappropriate kenning *gullsendir* (see Faulkes 1993b, 17–18; cf. verse 195 n.), but makes him the receiver of land as a gift (improbable though not impossible) and describes him as receiver (i. e. of the mead of poetry) rather than maker of poetry (cf. *Gauts gjafrøtuðr* 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



Brynjólfr blanda, d. c.1180; see *Sverris saga* 51). See Fidjestøl 1982, 158.

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*, *ÓH*, *Legendary saga* and other versions of *Óláfs saga helga*. See *ÍF* 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 (*tøg(drápu)lag* is given as the name of the metre in *Háttatal* 68–9; *tøgdrápuhátt* in *Háttatal* 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 *ÓTM*) about Óláfr 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 *samheiti*: 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 *á*) in both words, though T has *o*; at 40/19–20 R and T have *log*, W has *log* (the first time with *ð*), U and B *lag* or *lág*). The play is on the two words *lóg* and *lág* (*lóg*) which would have been distinct in pronunciation but could both be written *log* or *log* (see **lág** 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. **skorða**, **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 Snæfriðr'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* (*véliti*?) will not fit in as a verb without *hofu-* 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 hefð 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 Þórr fishing for the Midgard serpent (see note to verse 8), also quoted as verse 316.
- Verse 211 *Skj* A I 79, B I 69. 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* (*Fms* 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. *Jómsvíkinga 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 í meyjar sæing* may be metaphorical if the woman concerned is symbolic (e. g. of death (= Hel) or battle (= Hildir (1) in Index), cf. *Háttatal* 49 and note). Kock (*NN* 1128) takes *Hárs drifu askr* as subject of *gekk* (parallel to *él-Freyr*) and *við* as a preposition with *ærin þroska* (rather than present tense of *vinna*), 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 *brynja* 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 *brynja* 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 Áin helga which Knútr fought against King Qnundr Ólafsson of Sweden and King Óláfr Haraldsson of Norway (the *tveir jofrar*) 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 Arnórr's *Magnúsdraða*, see note to verse 105. The complete stanza appears in *Hkr* III 62, *Hulda–Hrokkinskinna* (*Fms* VI 89), the first half only in *Fagrskinna* 225 and *Flb* IV 53.

P. 66/15–16 I. e. *at kalla hana veðr vápna . . . eða gný eða glym þeira*.

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), *Fagrskinna* 70, and in *Flb* II 59 (*Haralds þáttur hárfagra*), 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*, *Fagrskinna*, *ÓTM*, *Haralds þáttur*

*hárfagra* (*Flb* II 58–9). The poem is mainly about Haraldr hárfagri'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 Hólmǫngu-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 Einar 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*, *sómmiðjungum*, *Hogna 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 *hjálrm* 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 *hjálrma* (as first object of *kalla*) and *hjálrm* (T has *hjálrma eða hjálrmhött*).

P. 67/21 It seems that Ullr had a ship called *Skjöldr*, 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 kendr*). 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 *hoggvápn* is to be taken as sg. and *øxar eða sverð* as a parenthesis. U, however, has *eru kǫlluð* 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 *för*.

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, *ÓTM* 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 *méilskúrum* (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 fǫt fyrða [fyrir] méilskúrum; björt benfúr rjóðask í blóði.*

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 Hegranessþing, 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:

ylgr brunar hvatt ins helga  
hrægjörn í spor ornum.

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 235 *Skj* A I 184, B I 173. Anonymous and context unknown. See note to verse 209.
- 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 240 *Skj* A I 182, B I 172. Anonymous fragment of unknown context. Kock (*NN* 85) compares the Old English Gnostic poems (*Maxims* I and II, *ASPR* III 162, line 153 and VI 56, line 37).
- Verse 241 *Skj* A I 79, B I 69; Frank 1978, 117–18. From *Sigurðardrápa*, see note to verse 12. Line 4 contains a *fornt minni*.
- Verse 242 *Skj* A I 138, B I 129–30. From *Húsdrápa*, about Baldr's funeral (*Gylf.* ch. 49). See note to verse 8.
- Verse 243 *Skj* A I 77, B I 67. From *Gráfeldardrápa*, 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 hlifar*: 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.
- Verses 244–5 *Skj* A I 479, B I 451. See note to verses 145–9.
- 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 *riðendr* 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 *bezt* (adv. 'best') in line 4, though *borðs* seems necessary to complete the spear-kenning: *myrkdreki marka* might mean spear on its own if *ofljóst* is being used (*myrkdreki marka* = *ormr* = spear; or *eikinn* could be taken as 'oaken' and thus qualifying the meaning of *myrkdreki*. This seems unlikely, as the only example in *LP* of *ormr* as a *heiti* for spear is in *Krákumál*

12 (*Skj* A I 644). Several serpent-names are, however, also names for swords (see Fáfírnir, Góinn, Móinn in Index; **langbarðr**, **níðhoggr** in Glossary; *næðr* 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 *ÓTM* I 55–6.

Verse 248 *Skj* A I 155, B I 147. 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, *ÓTM* I 48.

P. 72/11 It is possible that the scribe of R intended *mensætt* ‘a settlement in the form of a neck-ring’.

P. 72/16 *mág sinn*: presumably ironical, since Heðinn did not actually marry Hogni’s daughter.

Verses 250–54 *Skj* A I 2–3, B I 2–3. See note to verse 24.

Verse 250 Kock *NN* 1505 takes *færi* as a noun, object of *hugði* (‘thought there was opportunity (to experience)’), *tilfárhuga veðrboða* (‘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 færi 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 *stǫðva*; 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, *Letrat* must be read as *Lætrat* ‘does not cause’. *Hǫð* 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 *hǫðglamma* (‘battle-wolf’; this might be a kenning for sword). See **hǫð** 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 *raðálfs 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[i]*; and *bráðum at skeiði* might also be possible, though *bráðum* could also be adverbial, ‘swiftly’), and reads *raðarálfs* (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 raðarálfs 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 *Víga-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-miskunn 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 þátr hárfagra*); 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 *ófrið 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*, *Háttatal* 10). On the rhyming of syllables with *o* 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 Sólisa bekkjar trøð* must mean ‘on the path of Sólisi’s bench’, i. e. ‘the path of the ship’, though in itself *Sólisa bekkjar* could be a kenning for the sea (‘Sólisi’s resting place or land’, 74/24–5). It would also be possible to take *Sólisa bekkjar* with *hreinum* (‘reindeer of Sólisi’s resting place’, i. e. ships) and *Sveiða* with *trøð* (‘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 (Helgeå), 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.

Verse 260 *Skj* A I 452, B I 421. Probably a *lausavísa*; cf. verse 369. The verse-form is *ffórðungalok*, see *Háttatal* 11 (and t. n. there). Lines 5–6 are also quoted in *TGT* 27, 104 (in W). Lines 3–4 of *hvítar gnipur hvals ranniugtanni* ‘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 *gnipur* on its own of the waves. (Cf. Frank 1978, 75–6.)

P. 75/15 In *SnE* 1931, 157 and *SnE* 1848–87, I 442 punctuated ‘björn skorðu er hér kallat. Skip er ok kallat hreinn’. See **kalla** in Glossary.

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–Hrokkinskinna* (*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. Fidjestøl (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 Eyjólfur dáðaskáld's work, is about Earl Eiríkr Hákonarson, and composed *c.* 1010. See *Hkr* I 249 n., *ÍF* 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 Hildir Høgnadóttir, 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. Eilífr'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 Urðar brunni*. 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 heathen norns. Cf. *Gylf.* chs 15–16, esp. p. 17/30–31: '... Urðar brunnr. Þar eigu 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; *Ólkoфра þátrr*, *ÍF* 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 *stef*) 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 Eilífr kúlNASveinn in *Skáldskaparmál* 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 survives of this poet's work seems to be part of a *lausavísa* in *TGT*

(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 uppreistarsögu*, 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 *Grikja*, 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 *Girkja* 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 572, 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*, *ÓH*). The poem as a whole is preserved at the beginning of *F1b* 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 *fornqfn*, *pronominitio* 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 *kennung*; 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 *Þorfinnsdrápa*, 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*, *gætanda*, *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*; *fornesku* 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 *Tryggvaflokk*). 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 *víg* 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 Óláfr 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*, *ÓH*. The whole stanza appears in *Hkr* II 63 and *ÓH* 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 *stjór(n)viðjar* 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 *Porfinnsdrápa*, see note to verse 1. Kock, *NN* 827, takes the first two lines and the last two words as one statement (*sýn* = 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. *Qrr* 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 *orgreppa*, *NN* 2510), though the kenning 'ale of the giantess' = 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) *sannreynir* = Óðr, cf. *Gylf.* ch. 35, = *óðr* (acc. with *á* after *heyri*), i. e. poetry (*ofljóst*), and takes *fentanna orgreppa jastrín mína* as the object of *lætk 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 *Hnithjarga lqgr*.

Verses 293–5 *Skj* A I 368, B I 338–9. From a *runhent* poem on Haraldr harðráði (c. 1055). There is another stanza from this poem preserved in *Hkr* III 70, *Fagrskinna* 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 Magnús góði (d. 1047).

Verse 293: it is not clear whether *harðræðit* 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 *hlýri*: Haraldr harðráði (Sigurðarson) and St Óláfr (Haraldsson) were actually only half-brothers; their mother was Ásta Guðbrandsdóttir.

Verse 296 *Skj* A I 332, B I 306. From *Rognvaldsdrápa*, 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 *Þorfinnsdrápa*, see note to verse 1. Verse 297 is the second half of a stanza found in *Orkneyinga saga*, *ÍF* XXXIV 61; verse 298 is only found here. *Bitu* 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; Sigrøðr in line 2 is probably Earl Sigurðr (1); his *møgr* is Earl Hákon, and this stanza at least seems to be from a poem about him, though A has *Hákonar*, and Finnur Jónsson (*Skj* A I 79; 1920–24, I 529) 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, *ÓTM* I 181–2 and *Jómsvíkinga saga* 1879, 69–70; these sources, together with *ÓH* and *Knýtlinga saga*, altogether preserve 13 stanzas of the poem (cf. *Hkr* I 275 n.). Another half-stanza is quoted (probably) in



*Skáldskaparmál* as verse 324, and half of stanza 6 appears as verse 313. Fidjestøl (1982, 116) took the verses assigned by Finnur Jónsson to *Belgskakadrápa* (*Skj* A I 212; in *Fagrskinna*, *Hkr*, *ÓTM*, *TGT*) as part of the same poem, which he thought was not necessarily a memorial poem. Kock (*NN* 580) takes *mærðar ǫrr* ('eager for glory') with *skjöldhlynr*; this is possible, since *óðr* 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:

Svá kvað Ormr Steinþórsson:

Ek hefi orðgnótt \*miklu  
(o[pt] finnum þat) minni  
(fram tel ek leyfð fyrir lofða  
ljós(a) en ek munda kjósa.

In line 1 U has *mikla*, which could be taken with *orðgnótt*, though that would be uncomfortable with *minni* following; *ljósa* in line 4 could go with either *orðgnótt* or *leyfð*, 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 *ÓTM* 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 *Vafprúðnismál* 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 *i kvæðum* would include *þulur*. 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 *Alvíssmál* 12 and the *þula* in verse 516; *ljósfari* and *drifandi* 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. *Alvíssmál* 14, 16; as well as the *þula* in verse 517. *Álfrǫðull* also appears in other eddic and skaldic poetry (also *rǫðull* in the latter; see *LP*). See *Álfrǫðull* in Index and Glossary.

P. 85/21–2 Cf. the *þula* of *tungls heiti* in A and B, *SnE* 1848–87, II 485, 569; and *Alvíssmál* 14.

Verse 309 *Skj* A I 375, B I 345. The Jarl is unidentified; the verse is usually taken to be part of *Sexstefja* addressed to Haraldr harðráði (see note to verse 120), and only C has the word *Jarl* in full; RAT have what may be the abbreviation for it, *I* or *J*; editors have emended to *Qrr* (a. ‘liberal’; with *herðir*) (or *Ár*, 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 sænska*, addressed to King Óláfr of Sweden in about 1018. The metre is *hálfhnept* (*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, I 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 *dǫglinga*, 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*

(*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–Hrokkinskinna*, *Fms* VII 238–9) assigned by Finnur Jónsson (in *Skj* A I 458) to *Sigurðardrápa*, the first verse Finnur Jónsson (in *Skj* A I 475) assigns to *Eysteinsdrápa* (in *Hkr* III 327, *Morkinskinna* 443, *Hulda/Hrokkinskinna*, *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 Qgmundr's burial.

Verse 316 = verse 210.

Verse 317 *Skj* A I 184, B I 174. Anonymous fragment, perhaps tenth century. See note to verse 209. It would be possible to take *hrynbeðs Fjörgynjar áls* with *hreggi* and *ár steðja Eldis mála* with *þrgildi*. Cf. Glossary under **mál** and **hrynbeðr**.

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 ór 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 ε) 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 Grégóriús 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.

Verse 322 *Skj* A I 384, B I 354. Thought to be from a poem about Haraldr harðráði (cf. *Skáldatal*, *SnE* 1848–87, III 275, 596–7). There is another half-stanza in A, with the *pulur* (*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 Þjóðólfr).

Verses 325–7 *Skj* A I 649–50, B I 656; a further verse from *Þorgrímspula* as verse 331. Cf. the *pula* of horse-names in A and B (*Skj* A I 685–6; *SnE* 1848–87, II 487, 571). These *pulur* 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 *Alsvinnsmál* in RTC, lacking in U, seems to have nothing to do with the eddic poem *Alvíssmál*, also called *Alsvinnsmál* 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 íss 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 Sløngvir (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, *ÍF* XXXV 29, 42. See Gering and Sijmons 1927–31, I 436. Verse 330 has two extra lines in A: *Ullr ýmissum | en Óðinn Sleipni*.

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.

Verse 331 See note to verses 325–7. Line 1 *yxna* written 'vxna' in R; cf. Hreinn Benediktsson 1986, 76.

P. 90/10–12 Compare the *pula* of *orma heiti* in A and B, *SnE* 1848–87, II 486–7, 570.

P. 90/16 *lopt* = sphere (in which a planet moves) in GkS 1812, 4to 2v, *Alfræði* II 246: *Sið eru kollut lopt i bokum, þau er himin tungl hverfi um. Ok er tungl i neðsta lopti*.

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 *pulur* 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 við* 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*, *ÍF* IX 95; note the extensive textual variants from the Möðruvallabók 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 *hálfhnept*.
- 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 Magnúsar 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 *hreggskornis 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 spjalli*. 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 *Nokkvi* 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 *ræsinaðr*. Then the subj. would have to be *mætir lagar tanna vébrautar*, ‘meeter of the sea’. See Fidjestøl 1982, 78. Reichardt 1928, 20–24, suggests *vé-* is the word that means standard or flag, *vébraut* then meaning flag-road, ship-road (since flags are characteristically carried on ships; cf. **vébraut** in Glossary and *LP* under *vé* n. (2)). The subject of the sentence is then taken as *mætir lagar tanna vébrautar*, 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 *ræsinaðr ok rausnar*, i. e. *ræsi-ok rausnarnaðr*, with *Nokkva* 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 317, B I 293. See note to verse 115.

Verse 349 *Skj* A I 185, B I 174. Only recorded here, and the authorship and context are unknown. Cf. verses 356, 364.

Verse 350 *Skj* A I 35, B I 30. Verse 1 of Egill’s *Höfuðlausn*, 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 ‘elsnuin’, i. e. *élsnúinn*, which could be m. acc. with *þjálma*.

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 *ÓH* 614, *Hrokkinskinna* (*Fms* VI 22), *Flb* 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*, *ÓH*, *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–Hrokkinskinna* (*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 Blóðughadda  
—brimsólginn fellr Kólga—  
hlýr—þar er Hefring stærir  
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

*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 *bæði*, 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 Snæfriðr. 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 skautbjörn* as a kenning for ship (with *ffjöll hrynja á*), and *vetrliði skíða Gúsis nauta* ('bear of the skis of arrows', i. e. of shields) as another (subject of *fram æsisk*). As Finnur Jónsson (*LP* 503) points out, *skautbjörn* would be an adequate kenning for ship on its own, and moreover *ffjöll* needs to be qualified (i. e. by *fyllar*) if it is to mean waves. *Gúsis nauta* remains difficult to fit in, but since *skíða vetrliði* 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 *Íslendingabók*, *ÍF* I 15.
- P. 97/15 With ch. 62 compare the *pula* of *elds heiti* in A and B, *SnE* 1848–87, II 486, 569–70.
- 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 Jónsborg, 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 Atli 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 *ÓH* 87, *Fagrskinna* 173), where it is said to come from a *flokkr* about the otherwise unknown Klængr Brúsason (Brúna- or Bjarnason in some manuscripts of *ÓH*; some also make him the author). The name of the poet, Þórðr Sjáreksson, is given only in *Fagrskinna*; in *Hkr* and *ÓH* the verse is anonymous as here. The event referred to is Earl Sveinn's burning of Niðaróss 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 *vikingar* ('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 Halldórr'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 *dægra 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 'Nöfn stundanna'. The text there is more similar to that in U 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 *lif*. Cf. *Hauksbók* 1892–6, cxxxiv.

- Verse 380 *Alvíssmál* (thus A and C; called *Qlvismál* 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 *pula* 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 ríki. 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, *ÓH* 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 *víg-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, *Víg-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 *Sexstefja* (*Skj* A I 370), see *Hkr* III 86–7, *Fagrskinna* 235, *Morkinskinna* 83–4 and Fidjestøl 1982, 136, in which case *haugs skunduðr* 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 *Bersøglisvísur*, addressed to Magnús góði c. 1038, warning him to be careful how he ruled Norway. There are further quotations from this poem in *Hulda–Hrokkinskinna*, *Hkr*, *ÓH*, *Fagrskinna*, *Ágrip*, *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 *Skjöldungr*) attributed, undoubtedly correctly, to Arnórr jarlaskáld, and taken to be from his *Hrynhenda* 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–Hrokkinskinna*, *Hkr*, *ÓH*, *Knýtlinga saga*, *TGT*, *FoGT*, and in the version of *Skáldskaparmál* in W (*SnE* 1924, 105; cf. also note to verse 116). *Hrynhenda* is the first major court poem in the *hrynhent* metre that survives. The error in attribution is presumably due to Markús Skeggjason's *Eiríksdrápa* 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 *Ffb* 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 289, B I 267; see note to verse 310.

Verse 391 *Skj* A I 445, B I 415; see note to verse 111. See Fidjestøl 1982, 153.

Verse 392 *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 393 *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*

(as in C) and taking *bragar míns* with *háttu* and *hróðrs síns* 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 blindi of which anything survives (cf. *Stúfs þátr*, *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 Hallfrøðr's *Óláfsdrápa (erfidrápa)* composed in memory of Óláfr Tryggvason c. 1001; see note to verse 10. The complete stanza is quoted in *ÓTM* II 294, and other stanzas are quoted in *ÓTM*, *Hkr*, Oddr Snorrason 1932, *Fagrskinna*, *Hallfreðar saga*; and a half-stanza each in A (*SnE* 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  
samndyggs, vitut seggir  
Sveins bræðr konung æðra.

(*Skj* A I 452, B I 420; in line 3 B has *sennir* for *seggir*). This seems to be from a poem about St Knútr Sveinsson, also by Markús Skeggjason. 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 Holmengrã 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

251), assigned by Finnur Jónsson (*Skj* A I 475) to an *Eysteinsdrápa* (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 *innan borðs* as an adverbial phrase ('on a ship') and the phrase *á aflgjörð orða tungu naglfara ok meðalkafla* 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), *innanborðs naglfara* as 'on board ship', *meðalkafla* gen. with *tungu ok orða* and this phrase gen. with *á aflgerð* ('Krafttat der Sprache und der Worte des Schwertes'). Lines 1–2 have *dunhenda* (*Háttatal* 24). Lines 3–4 both have *aðalhending* (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 *Sendibítr*, apparently about Haraldr hárfagri, though it may have been addressed to Haraldr's son Hálfðan svartí; 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 sindri (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 *Blágagladrápa*), 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, 53 (*Hauksbók* 1892–6, 344–5); for the context see *Haralds saga Sigurðarsonar* in *Hkr* III, ch. 92. Besides the *lausavísur* attributed to Þjóðólfr 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 kyrrí (d. 1093). Þorkell 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 Magnús berfættr (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. Gísl Illugason, who also composed in *fornyrðislag* about Magnús berfættr 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 ‘-bvín’ implies *gullbúinn*, 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 *niðr*), though it may be unusual. Pl. *gullbúin* would also of course be possible if *vápn* is taken as pl. There also survive parts of a poem by Þorkell about Magnús berfætr (composed c. 1104; in *Hkr*, *Fagrskinna*, *Morkinskinna*, *Hulda–Hrokkinskinna*) and one *lausavisa* (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 *ÓH* 254 and the Legendary saga 106, *Fagrskinna* 181, *Orkneyinga saga* 41); see note to verse 196. The reference of *þér* is to Óláfr 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 hǫlða* is not in T, U or C (or in the version of this section of *Skáldskaparmál* in W, *SnE* 1924, 103), but A has ‘hálldar ok hǫldar’ (B seems to have had the same, but is only partly legible here), and R has the spellings ‘havlþar ok havlda’ (the ending of the third word in R here is anomalous). U has ‘haulþa’ (and omits *ok hǫldar ok*). *Hǫlðr* and *hǫldr* 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 *hauld-* corresponding to Icelandic *hǫlð-*. 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 *ámælissskor*: 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. 107/29 Cf. the *þulur* of names for women in verse 438 and the additional *þulur* in A, *SnE* 1848–87, II 489–91, and the verses in U, *SnE* 1848–87, II 363; and *Rígsþula* 25.
- 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 Heimdallr see also 19/11–13, *Háttatal* 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 *ørmjót*: *ør-* intensive or = *or* ‘arrow’? The second element is maybe related to *meta* ‘measure, evaluate’; or it should perhaps be read *mjótt*, n. of *mjór* a. ‘slender’.
- P. 108/17 *Tennar* (so R, A and C) is possibly a genuine alternative form of the pl. of *tönn*. Cf. Cleasby and Vigfusson 1957, 648; *Biskupa sögur* 1858–78, I 641/21; *Hrafns saga Sveinbjarnarsonar* 1987, t. n. to 3/29. T has *Tennr*, B *Tenn*, U *Tennrnar*.

- P. 108/22 The syntax is rather compressed; presumably (*má kenna* (*þat*) *til hauss eða hjarna eða höfuðs, eða skegg (má) kenna við hoku* . . . U has *ok kent* for the first *kenna* and *en skegg kenna menn við hoku*; ABC omit *eða* (3) and continue *Skegg skal kenna við hoku*. T has the same as R except for *en skegg* instead of *eða skegg*.
- P. 108/23–33 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.
- P. 108/30 *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.
- P. 108/33–8 Cf. the *þula* of *heiti á hendi* in A, *SnE* 1848–87, II 490.
- P. 109/6 *ljóðæska*: the second element is probably related to *ætt*, the first to *ljóðr*, *lýðr* ‘people’; the meaning ‘childishness’ is probably a later development due to the influence of *æska* ‘youth’.
- P. 109/8–9 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.
- P. 109/10 *bragvísi* is perhaps for *bragðvísi* rather than having *bragr* as the first element.
- P. 109/11–22 In ch. 74 word-play is recognised between words with vowels of different lengths (*far* and *fár*; *lið* and *líð*; *hlið* and *hlíð*) 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 *hliðr* (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 *pulur* 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 nofn (heiti)* (after verse 427), *viða(r) heiti* (after verse 502), and the rest after verse 517: *tungls heiti*, *dægra heiti*, *himins heiti* (a different list from that in verse 516), *veðra heiti*, *elds heiti*, *orma heiti*, *hesta heiti*, *hauks heiti*, *hrafns heiti*, *hana (hæсна) heiti*, *ara (arnar) heiti*, *fugla heiti* (the extant text of B ends in the first verse of this *þula*), *kvenna heiti ókend* (a different list from that in verse 438), *hugar heiti ok hjarta*, *grýlu heiti*, *heiti á hendi*, *heiti valkyrja*, *kvenna heiti ókend* (a third list), *eyja heiti*, *ffjarða heiti*, *sáðs heiti*, *nofn Ægis dætra*.

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 423–7 Cf. *Vilhjálms saga sjóðs* 66–8; Einar Ól. Sveinsson 1942, 140–43.

Verses 436 Cf. *Grímnismál* 36 (*Gylf*. ch. 36) and the *þula* of *heiti valkyrja* in A (*SnE* 1848–87, II 490).

Verse 438 There is the heading *kvenna heiti (ókend)* in A and B. Cf. the *þulur* in A and U, *SnE* 1848–87, II 363, 489–91, and *Rígspula* 25.

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 *Rígspula* 12, 24, 41.

Verses 440–42 The repetitions presumably imply corruption. Kock,

NN 2160, suggests *aldir* for one of the occurrences of *hǫlðar* 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 *pula* 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*, *herðir*, *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 *bensægr*: perhaps *sægr* m. ‘strip’ (cf. *blóðrefill*), but the vowel is uncertain. R uses *ø*, T *ð*, A has *æ* and B has *o*. The second element may be related to *sax* n. ‘short sword’.

Verse 460–62 The heading is *heiti á sverði* in A and B (cf. note to verse 495). Some of the terms clearly are for parts of a sword, others seem to be names for the whole sword. Cf. note to verses 451–62.

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 *pulur* for names of waves (‘*nǫfn Ægis dœtra*’) and Þords (‘*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 *Heimslýsing* 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 **voðn** in Glossary). 21 of the varieties in the *pula* correspond more or less to items in JG 5–13 and 28 (cf. **geirhvalr**, **reyðarkálfr**, **kýrhvalr**, **voðn** in Glossary). Three of the varieties in the *pula* have no equivalent either in *Konungs skuggsjá* or in Jón Guðmundsson: *bunungr*, probably a mistake for v. l. (in T) *búrungr*, which is perhaps the same as *búrhvalr* 'sperm whale', in *Konungs skuggsjá* and Jón Guðmundsson; *blæjuhvalr*, according to Blöndal 1920–24 the same as *stökkull* (this term is used to mean both a fabulous whale and a dolphin, see JG 35–36); and *skútuvalr*, which perhaps, like *skútufiskur*, 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 *pula* of *fjarða heiti* in A (*SnE* 1848–87, II 493).

Verses 503–14 With the *pulur* 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 *Hjǫrtr*; 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.