Snorri Sturluson

Edda

Prologue and Gylfaginning
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Preface

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

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

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

Háv: Hávamál (PE 43–64).

Hdl: Hyndluljóð (PE 152–62).


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

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


Hrbl: Hárbarðsljóð (PE 97–104).

Hym: Hymiskviða (PE 105–12).

IF: Íslenzk fornrit I–, Reykjavík 1933–.

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

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

Ls: Lokasenna (PE 113–23).


N: NKS 1878 b 4to, Royal Library, Copenhagen.

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

Od: Oddrúnargrátr (PE 276–81).

PE (Poetic Edda); Norrœn Fornkvæði, Sæmundar Edda, ed. S. Bugge, Christiania 1867; see also AM 748 and Codex Regius above.

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

RM: Reginsmál (Sigurbarkviða Fáfnisbana önnur, PE 212–8).


Sd: Sigdrífumál (PE 227–36).

Abbreviated references


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

Skm: Skírnismál (PE 90–6).


Sögubrot af fornkonungum in IF XXXV 46–71.

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

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


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

Vm: Vafnrúðnísmál (PE 65–74).

Vsp: Voluspá (PE 1–42).


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


dr: Brymskvida (PE 124–8).
Introduction

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

Synopsis

The prologue begins with an account of how mankind forgot about their creator and began to worship nature; from this arose heathen religions (1–2). Then the author tells of Troy, and how descendants of the Trojans (the Æsir) migrated to Scandinavia and founded various dynasties, and were so prosperous that they came to be considered gods (3–11).
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_Gyldaginning_ opens with an anecdote of how a king in Sweden, Gyldi, was tricked out of some of his land by one of the newcomers (1). He goes to visit the newcomers, disguised as a beggar and calling himself Gangleri, to find out whether their success was due to their own nature or to the gods they worshipped. He is welcomed, but told that his life depends on his proving himself wiser than them (2). His questions are answered by three speakers, Há, Jafnhár and Priði, and he is told first about the king of their gods, All-father (3), then about the beginning of the world and the origin of the giants and the gods, of whom the chief, Öðinn, turns out to be the same as All-father, and the creation of men (4–9). He is told about night and day, sun and moon, the bridge of the gods (Bifrost), the golden age, the creation of dwarfs, the world-ash (Yggdrasill), the norns, the dwellings of the gods, the wind, summer and winter (10–19). There follow descriptions of each of the gods and goddesses in turn, including with Loki an account of his offspring Hel and the story of the binding of Fenriswolf, and with the goddesses the story of Freyr’s wooing of Gerðr (20–37). Gyldi hears about Öðinn’s hall (Valhöll), the origin of Öðinn’s horse Sleipnir (with the story of the giant builder of the gods’ stronghold), and Freyr’s ship Skíðblaðnir (38–43). Then follow two stories about Óðinn, his expedition to the court of Útgarðaloki and his fishing for the Midgard serpent (44–48); the death of Baldr, his funeral, the attempt to get him back from Hel; and the capture and punishment of Loki (49–50). Finally Gyldi asks and is told about the twilight of the gods (ragnarök) in their last battle against the giants, the destruction of the world, and its subsequent renewal (51–3). Before he can ask more there is a loud crash and the Æsir and their hall disappear; they are unable to answer further questions and Gyldi has won the content of wisdom, but is cheated of his victory. He goes home and passes on the stories. The Æsir, however, decide to adopt the names of the gods in the stories they have told so that people will think that they themselves are the gods. The identities of the ‘historical’ Æsir, migrants to Scandinavia from Asia, and the mythical ones in the stories, which have been kept distinct up to this point, are thus finally merged, and the author ends by suggesting that the myths told of them are really allegories of events in the Trojan war (54).

The author

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The prologue has no title in the manuscripts, but the name Gylfaginning appears in U (only), not in the initial rubric but at the end of the prologue. This name, which means ‘deception (or tricking) of Gylfi’, refers to the way Gylfi is treated at the end of the framing narrative (cf. also 7/25–7); but it also relates to the deception whereby the ‘historical’ Æsir convince the world that they are gods, and is a reminder that the stories Gylfi hears and evidently believes are not held by the author to be true. As he wrote in Skáldskaparmál (Skáld 1 5/30–32), ‘Eigi skulu kristnir menn trúá á heîðin goð ok eigi á sannyndi þessar sagnar annan veg en svá sem hér finnþ í upphafi bókar’ (Christians must not believe in heathen gods, 3 See Anthony Faulkes, ‘Edda’, Gripla II, Reykjavík 1977, 32–9.
or in the truth of this account in any other way than in accordance with what is said at the beginning of this book (i.e. in the prologue and maybe the first few chapters of *Gylfaginning*).

The contents of Snorri’s *Edda*

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

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

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

Some quite long passages of early narrative verse are quoted in connection with these stories in some manuscripts, and these too may be interpolations, though again Snorri certainly knew and used the poems from which they are taken even if he did not himself include the quotations in full.

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

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

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

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

Models and sources

There were no precedents for Snorri’s *Edda* as a comprehensive treatise on the metre and diction of vernacular poetry either in Scandinavian literature or elsewhere in Europe. Irish is the only other language in which treatises existed on native poetry in the Middle Ages, and it is unlikely that Snorri knew any of those. Several *artes poeticae* were composed in France and England in the twelfth and thirteenth centuries, but these were primarily concerned with Latin poetry, and though acquaintance with some of them might have been one of the factors that prompted the writing of the *Edda*, Snorri’s treatment does not have much in common with them.\(^5\) *Háttatal*, however, is somewhat similar to the treatise *De centum metris* of Servius, and the manner of its commentary is reminiscent of some early rhetorical treatises, while a number of the distinctions made in it are rather like those of traditional Latin grammar.\(^6\) But for this part of the *Edda* there was a forerunner closer at hand in *Háttalykill*, a poem said to have been composed in the twelfth century by the Orkney poet Rǫgnvaldr kali (Norwegian by origin) and the Icelander Hallr Þórarinsson in which various scaldic verse-forms were exemplified.\(^7\) It does not survive complete, but in 82 extant verses or fragments 41 different verse-forms are used. It does not seem that any commentary existed, however, and Snorri’s work is both more ambitious and more clearly theoretical and analytical.

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

\(^5\) E. Faral, *Les Arts poétiques du XI\(^e\) et du XII\(^e\) siècle*, Paris 1924.
\(^7\) *Háttalykill enn forni*, ed. Jón Helgason and A. Holtsmark, København 1941 (Bibliotheca Arnamagnæana I).
nal theories worked out by earlier Icelandic poets. In any case it may be assumed that the composition of the work was preceded by a good deal of learned discussion with friends interested in poetic theory. But Snorri was the first to set a theory down in writing; he had successors in the authors of the third and fourth Grammatical Treatises, though their methods and aims were different from his. Before Skáldskaparmál there existed, as far as is known, only the poem Alvíssmál (PE 129–34) and some versified lists (jular) of words, names and kennings, probably intended as aids to memory for poets; it is uncertain when these were first written down. The age of the short list of kennings in prose in the fragmentary manuscripts AM 748 I b 4to and 757 a 4to (SN II 428–32, 511–15) is also unknown, but this too lacks any kind of theoretical analysis.

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


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comment and without attempting to use them for any moral purpose. There are only occasional traces of a tendency towards allegorical interpretation in Gylfaginning, e.g. at 27/18–22 and 29/31–30/7, where Snorri indulges in the widespread medieval practice of etymologising names. Otherwise the only ‘significance’ the stories have is aetiological, for instance when Þórr’s drinking feat is said to have been the origin of the tides (43/16; other examples at 28/9–10, 47/39, 48/22, 49/4, 16). In contrast the main purpose of other medieval mythographers was to reinterpret heathen (i.e. in their case classical) myths as moral allegories. Snorri’s matter-of-fact approach is much closer to that of earlier (and less well known) mythographers like Hyginus (probably second century), while his attempt to fit mythological tradition into a historical framework in the prologue (and in Ynglinga saga) shows his attitude to have something in common with that of Peter Comestor and Saxo Grammaticus.\footnote{11}

For some of the narrative parts of his Edda (as for much of Heimskringla) Snorri was indebted to the scholarly historians of the previous generation in Iceland. The account of the migration of the Æsir from Asia to Scandinavia in the prologue to Gylfaginning and various stories in Skáldskaparmál are derived from Skjöldunga saga. Only extracts from this saga now survive in Icelandic, but an idea of its contents can be gained from the Latin version made at the end of the sixteenth century by Arngrímur Jónsson.\footnote{12} Like Snorra Edda, it was probably based on oral stories in verse and prose together with literary sources such as the writings of Sæmundr the Wise. The migration story seems to have developed in emulation of traditions found in Roman, Frankish and British writings about the foundation of western nations by survivors of

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Numerous post-medieval manuscripts of the Prose *Edda* exist. These are largely derived from the extant medieval manuscripts, but in some cases contain parts of the medieval versions that have since been lost, for example, some of the redaction of the second part of *Skáldskaparmál* in W and the beginning of the prologue in R. The texts in many of these later manuscripts have been subject to extensive alteration and interpolation, particularly in *Skáldskaparmál*, the section which in both the medieval and the Renaissance period attracted most attention. There has been much discussion as to whether U or R and T best preserve the *Edda* as it was written by Snorri, but there is little on which

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

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

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

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

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

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367–93. Little has been written in English, but there are useful introductions to the facsimile edition of R by E. Wessén and to that of W by Sigurður Nordal. There are bibliographies of the Prose Edda in Islandica XIII (1920) and XXXVII (1955), which can be supplemented from the periodical bibliographies in Acta Philologica Scandinavica up to 1962, and Bibliography of Old Norse-Icelandic Studies from 1963 to 1980; see also Kulturhistorisk leksikon for nordisk middelalder III, København 1958, 479–80, and ‘Snorra Edda’. ‘Snorri Sturluson’ in Medieval Scandinavia. An Encyclopedia, ed. Phillip Pulsiano, New York and London 1993.


Prologue

Almáttigr guð skapaði himin ok jörð ok alla þá hluti er þeim fylgja, ok síðarst menn tvár er ættir eru frá komnar, Adam ok Evu, ok fjolgaðisk þeirra kynslóð ok dreifðisk um heim allan. En þar fram liðu stundir, þá ójafnáðisk mannfólkt: várku sumir góðir ok rétt trúaðir, en myklu fleiri snerusk eptir gjörunum heimsins ok öreyklu guðs bodoð, ok þyrir því drekti guð heiminum í sjávarlegum ok öllum kvikvendum heimsins nema þeim er í órkinni várú með Nóa. Eptir Nóa flöðu liðu átta menn þeir er heiminn bygðu ok kömu frá þeim ættir, ok varð enn sem fyrð at þá er fjölmentisk ok bygðisk veröldin þá var þat allr fjöldi mannfólkssins er elskandi ágirni fjár ok metnaðar en afræktusk guðs hlýðni, ok svá mikital gerðisk af því at þeir vildu eigi nefna guð. En hverr mundi þá segja sonum þeira frá guðs stórmerkjum? Svá kom at þeir týndu guðs nafni ok viðast um veröldina fansk eigi sá maðr er deiði kunni á skapara sínum. En eigi at sôr veitti guð þeim jardöllgar giptir, fé ok sælu, er þeir skyldu við vera í heiminum. Miðlaði hann ok spekina svá at þeir skilðu alla jardölliga hluti ok allar greinir þær er sjá mátti loptsins ok jordarinnar. Pat hugsuðu þeir ok undruðusk hverju þat mundi gegna at jörðin ok dýrin ok fúglarnir höfðu saman eðli í sumum hlutum ok var þó ólíkt at hætti. Pat var eitt eðli at jörðin var grafin í hám fjalltindum ok spratt þar vat upp ok þurfti þar eigi lengra at grafa til vaz en í djúpum dolum. Svá eru ok dýr ok fuglar, at jafnlangt er til blóðs í höfði ok fótum. Ónnur nátúra er sú jordar at á hverju ári vex að jörðunni gras ok blómk ok á sama ári fellr þat allt ok fólnar. Svá eru ok dýr ok fuglar, at þeim vex hár ok fjöðrar ok fellr af á hverju ári. Pat er hin þröðja nátúra jordar þá er hon er opinuð ok grafin þá grær gras að þeirri moldu er efst er á jörðunni. Björg ok steina þýðdu þeir að móti þönnum ok þeim kvikvenda. Á þessu skilðu þeir svá at jörðin varri kyk ok hefði líf með nokkurum hætti, ok þat vissu þeir at hon var furðuliga gomul at aldartali ok mættug í eðli. Hon fæddi öll kvikvendi ok hon eignaðisk allt þat er dó. Fyrir þá sok gáfu þeir henni nafni ok tilðu ættir sínar til hennar. Pat sama spurdu þeir af gömlum frændum sínum at síðan er talið váru morg hundrud vetra þá var í sama jörð, sól ok himintungl. En gangr himintunglanna var ójafn, áttu sum lengra gang en sum skemra. Á þvílikum hlutum grunaði þá at
nokkurr mundi vera stjórnari himintunglanna sá er stilla mundi
3
gang þeirra at vilja sínum, ok mundi sá vera ríkr mjökk ok=máttugr;
6
ok þess væntu þeir, ef hann réði fyrir hǫfuðskpnumum, at hann
9
mundi fyrır verit hafa en himintunglin; ok þat sá þeir, ef hann réði
12
gang himintunglanna, at hann mundi ráða skini sólar ok dogg
15
loptins ok ávæxi járðannar er því fylgir, ok slikt sama vindinum
18
loptins ok þar með stormi sævarins. Þá vissu þeir eigi hvar ríki
21
hans var. Af því trúðu þeir at hann réð öllum hlutum á þórdu ok í
24
lopti, himins ok himintunglum, sævarins ok veðranna. Ón til þess
27
at heldr metti frá segja eða í minni festa þá gáfu þeir naðn með
30
sjálflum sér öllum hlutum ok hefir þessi átrúnaðr á marga lund
33
breyzik svá sem þjóðirnar skiptusk ok tungurnar greindusk. Ón alla
36
hluti skilðu þeir járðligri skilningu þvíat þeim var eigi gefin andlig
39
spekðin. Svá skilðu þeir at allir hlutir væri smúðaðir af nokkuru
efni.

Verðoldin var greind í þyrjár hálfur. Frá suðri í vestri ok inn at
3
Miðjarðarsjá, sá hlutr var kallaðr Africa. Hinn syðri hlutr þeirrar
6
deildar er heitr ok brunninn af sólu. Annarr hlutr frá vestri ok til
9
norðri ok inn til hafsins, er sá kallaðr Evropa eða Enea. Hinn
12
nyrðri hlutr er þar kaldr svá at eigi vex gras ok eigi má byggja. Frá
15
norðri ok um austrihálfur allt til suðrs, þat er kallað Asia. Í þeim
18
hlut veraldar er öll fegð ok prýði ok eign járðar ávaxtar, gull ok
21
gimsteinar. Þar er ok mið verðoldin; ok svá sem þar er þóðin feðri
24
ok betri at öllum kostum en í Óðrum stoðum, svá var ok mannfólkit
27
þar mest tignat af öllum giptum spekinni ok aflini, fegððinni ok
30
alls kostar kunnustu.
33

Nær miðri veroldunni var gótt þat hús ok herbergi er ágætast
36
hefir verit, er kallað var Troja. Þat kóllum var Tyrkland. Þessi staðr
39
var myklu meirir gótt en aðrir ok með meira hagleik á marga lund
42
með kostnaði ok þongum er þar váru til. Þar váru tölf konung-
45
dómar ok einn yfirkonungur ok lágu morg þjóðlönd til hvers
48
konungdóms. Þar váru íborginni tölf hǫfuðtungur. Þessir
51
hǫduðingjar hafa verit um fram aðra menn þá er verit hafa í veroldu
54
um alla manndómliga hluti.

Einn konungur er þar var er nefndr Munon eða Mennon. Hann
57
átí dóttur hǫfuðkonungs Priami, sú hét Troan. Þau áttu son, hann
60
hét Tror, þann kóllum var Þór. Hann var at uppfezlu í Thracia
63
með hertoga þeim er nefndr er Loricus. En er hann var tíu vetra þá
66
tök hann við vápnnum fóður síns. Svá var hann fagr álítum er hann
69
kom með Óðrum mýnum sem þá er fils bein er grafit í eik. Hár
hans er fegra en gull. Þá er hann var tólf vetra haði hann fullt afl.
Þá lypti hann af þorðu töu bjaðrísæxtum öllum senn ok þá drap hann
Loricum fóstra sinn ok konu hans Lora eða Glora ok eignaði sér
rikkit Thracia. Þat köllum vör Þuðheim. Þá fóð hann viða um lýnd
ok kannaði allar heims hálfur ok sigraði einn saman alla berserk í
ok risa ok einn hinn mesta dreka ok morg dúr. Í norðrhalftum heims
fann hann spákonu þá er Sibil hét, er vör köllum Sif, ok fekk
hemnar. Engi kann at segja ætt Sifjar. Hon var allra kvenna fegrist,
hár hennar var sem gull. Þeira son var Lorni, er líkr var feðr
sínum, hans son var Einrini, hans son Vingeþorri, hans son
Vingenir, hans son Móða, hans son Magi, hans son Scesf, hans
son Beðvig, hans son Athra, er vör köllum Annan, hans son
Ítrmann, hans son Heremoð, hans son Scialdun, er vör köllum
Skjold, hans son Biaf, er vör köllum Bjár, hans son Jat, hans son
Güðofri, hans son Finn, hans son Friallaf, er vör köllum Frulífr.
Hann átti þann sond er nefndr er Voden, þann köllum vör Óðinn.
Hann var ágætr maðr af speki ok allri atgervi. Kona hans hét
Frigida, er vör köllum Frigg. Óðinn hafði spáðóm ok svá kona
hans, ok af þeim visindum fann hann þat at nafn hans mundi uppi
vera haft í norðrhalftum heimsins ok tignat um fram alla konunga.
Fyrir þá sók fjóstisk hann at byrja ferð sínna af Tyrklandi ok haði
með sér mikinn fjóðla liðs, unga menn ok gamla, karla ok konur,
ok hofðu með sér margar gersemiðla hlut. En hvar sem þeir föru
þir lýnd, þa var ágæti mikit frá þeim sagt, svá at þeir þótti líkari
godum en mǫnnum. Óðinn gaf þeir stað ferðinni fyrir en þeir
koma norðr í þat land er nú er kallat Saxland. Óðinn langar
hiriðir ok eignask viða þat land.
Par setr Óðinn til lands gæzlu þrója sonu sínna; er einn nefndr
Veggdegg, var hann ríkr konungr ok reð fyrrir Austr Saxalandi;
hans son var Vitrílir, hans synir væru þeir Vitta, fáðir Heingests,
ok Sigarr, fáðir Svebdegg, er vör köllum Svipdag. Annarr son
Óðins hét Beldegg, er vör köllum Baldr; hann átti þat land er nú
heittir Vestfal. Hans son var Brandr; hans son Friðiðar, er vör
köllum Fróða, hans son var Freovin, hans son Wigg, hans son
Gevis, er vör köllum Gavi. Inn þrója son Óðins er nefndr Siggi,
hans son Reirir. Þeir langfðar réðu þar fyrrir er nú er kallat
Frakland, ok er þáðan sú ætt kominn er köllum er Völsungar. Frá
köllum þessum eru stórar ættir komnar ok margar. Þá
byrjaði Óðinn ferð sín norðr ok kom í þat land er þeir köllud u
Reiðgotaland ok eignaðisk í því landi allt þat er hann vildi. Hann
settir þar til landa son sinn er Skjöldr hét, hans son hét Friðleifr;
Þadan er sú þett komin er Skjöldungar heita, þat eru Danakonungar,
ok þat heitir nú Jótland er þá var kallat Reidgotaland.

Eptir þat fór hann norðr þar sem nú heitir Svífjöð. Þar var sá
konungur er Gylfi er nefndr, en er hann spyrr til ferða þeirra
Asiamanna er Æsir váru kallaðir, fór hann móti þeim ok bauð at
Óðinn skyldi slíkt vald hafa í hans ríki sem hann vildi sjálfr. Ok sá
tími fylgði ferð þeirra at hvar sem þeir dvoðusk í lundum, þá var þar
ár ok fríðr göðr, ok trúðu allir at þeir væri þess ráðandi, þvíat þat
sá ríkismenn at þeir váru öllrðum þönnum þeim er þeir þóðu
sétt at fegðr ok at viti. Þar þótti Óðni fagrir lands kostir ok kaus sér
þar borgstað er nú heita Sigðunir. Skipaði hann þar þóðingjum ok
í þá líking sem verit hafði í Troja, setti tölfr þóðuðmenn í staðinum
at deima landslög, ok svá skipaði hann röttum öllum sem fyrð
þóðu verit í Troju ok Tyrkir váru vanir.

Eptir þat fór hann norðr þar til er sjár tók við honum, sá er þeir
hugðu at lægi um öll lund, ok setti þar son sinn til þess ríkis er nú
heitir Nóregr. Sá er Sæmír kallaðr, ok telja þar Nóregskonungar
sínar ættir til hans ok svá jarlar ok aðrir ríkismenn, svá sem segir í
Háleygjatali. En Óðinn hafði með sér þann son sinn er Ýngvi er
nefndr, er konungur var í Svífjöðu, ok eru frá honum komnar þær
ættir er Ýnglingar eru kallaðir. Þeir Æsir tóku sér kvánföng þar
innan lands, en sumir sonum sínum, ok urðu þessar ættir
fjölmennar, at umb Saxland ok allt þadan um norðrhalfur
dreiðisk svá at þeira tunga, Asiamanna, var eigintunga um öll
þessi lund; ok þat þykkjask menn skynja mega af því at skrifuð eru
langfréðga þöfn þeirra, at þau þöfn hafa fylgt þessi tungu ok þeir
Æsir hafa háft tunguna norðr hingat í heim, í Nóreg ok í Svífjöð, í
Danmark ok í Saxland; ok í Englandi eru forn lands heiti eða staða
heiti þau er skilja má at af annarri tungu eru gefin en þessi.
Gylfi konungr réð þar løndum er nú heitir Svífljóð. Frá honum er þat sagt at hann gaf einni farandi konu at launum skemturnar sinnar eitt plögsland í ríki sínu þat er fjórir øxn droegi upp dag ok nøtt. En sú kona var ein af Ása ætt. Hon er nefnd Gefjun. Hon tök fjóra øxn noran ór Jötunheimum, en þat váru synir jötuns ok hennar, ok setti þá fyrir plög. En plögrinn gekk svá Hart ok djúpt at upp leysti landit, ok drógu øxinir þat land út á hafit ok vestr ok námu staðar í sundi nokkvoru. Þar setti Gefjun landit ok gaf nafn ok kallaði Selund. Ok þar sem landit hafði upp gengit var þar eiptir vatn; þat er nú Logrinn kallaðr í Svífljóð. Ok liggja svá víkr í Leginum sem nes í Selundi. Svá segir Bragi skáld gamli:

Gefjun dró frá Gylfa
gloð dúprøðul ðøla,
svá at af rennirauknum
rauk, Danmarkar auka.
Báru øxn ok átta
enntungl þar er gengu
fyrir vineyar víðri
valrauf, fjögur haufuð.

Gylfi konungr var maðr vitr ok fjólkunnigr. Hann undraðisk þat mjök er Ásaflók var svá kunnigt at allir hlutar gengu at vilja þeira. Pat hugsaði hann hvárt þat mundi vera af eðli sjálfrá þeira, eða mundi því valda gömst og þau er þeir blótudu. Hann byrjaði ferð sína til Ásgarðs ok fór með laun ok brá á sik gamals manns líki ok dulðisk svá. En þær váru því visari at þeir høfðu spádom, ok sá þeir ferð hans fyrri en hann kom, ok gerðu í móti honum sjónhverfingar. Ën er hann kom inn í Borgina þá sá hann þar háva høll, svá at varla mátti hann sjá yfir hana. Pak hennar var lagt gyltum skjölðum svá sem spánbak. Svá segir Þjóðólfr inn hvinsverski at Valhöll var skjölðum þykði:

Á baki létu blikja,
harðir váru grjóti,
Sváñnis salnefrar
seggrir hyggjandi.

Gylfi sá mann í hallar durunum ok lék at handsoxum ok hafði sjau senn á lopti. Sá spúrði hann fyrir at nafni. Hann nefndisk Gangleri
Gylfaginning

ok kominn af refilstigum ok beiddisk at søkja til náttstaðar ok spurði hverr hlöllina etti. Hann svarar at þat var konungur þeira.

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

Ok snérisk sá maðr fyrir honum inn í höllina. En hann gekk eptir, ok þegar lauskk hurðin á hæla honum. Þar sá hann mjög gölf ok mart fólk, sumt með leikum, sumir drukku, sumir með vápnun ok bóðusk. Þá lítaðisk hann umb ok þótti margir hlutir ótrúligir þeir er hann sá. Þá mælti hann:

‘Gáttir allar
áðr gangi fram
um skygnsk skyli
þvát óvíst er at vita
hvar óvinir
sitja á fletri fyrir.’

Hann sá fljú hasæti ok hvert upp frá úðru, ok sátu þrýr menn, sinn í hverju. Þá spurði hann hvert nafn höfðingja þeira væri. Sá svarar er hann leiddi inn at sá er í ínu nezta háseti sat var konungur ok heitir Hárr, en þar næst sá er heitir Jafnhár, en sá ofarst er þríði heitir. Þá spyr Hár komandann hvárt fleira er eyrindi hans, en heimill er matr ok drykkur honum sem öllum þar í Háva höll. Hann segir at fyrst vil hann spyrja ef nokkvorr er fróið maðr inni. Hárr segir at hann komi eigi heill út nema hann sé fróiðari, ok

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

Gangleri höf svá mál sitt:

‘Hverr er œztr eða elztr allra goða?’

Hár segir: ‘Sá heitir Alfróðr at varú máli, en í Ásgarði inum forna áttí hann tólf nófn. Eitt er Alfróðr, annat er Herran eða Herjan, þríðja er Nikarr eða Hnikarr, fjóðða er Nikuz eða Hnikúðr, fímta Fjólnir, sétta Óski, sjunda Ómi, áttá Biflóði eða Biflindi, niunda Sviðarr, túnnda Sviðrir, ellipta Viðrir, tölfta Jálgr eða Jálkr.’

Þá spyr Gangleri: ‘Hvar er sá guð, eða hvat má hann, eða hvat hefir hann unni í framaverka?’

Hár segir: ‘Lifir hann of allar aldir ok stjórnar öllum réki sínu ok ræðr öllum hlutum stórum ok smám.’

Þá mælir Jafnhár: ‘Hann smíðaði himin ok þorð ok loptin ok alla eign þeira.’

Þá mælti þríði: ‘Hitt er mest er hann gerði manninn ok gaf honum
Gylfaginning

9

ánd þá er lifa skal ok aldri týnask, þótt líkaminn fúni at moldu eða brenni at ósku. Ok skulu allir menn lifa þeir er rétt eru síðaðir ok vera með honum sjálfum þar sem heitir Gimlé eða Vingólf, en vándir menn fara til Heljar ok þáðan í Niflhel, þat er niðr í inn niðunda heim.

Pá mælir Gangleri: ‘Hvat hafðisk hann áðr at en himinn ok þóð væri gótr?’

Pá svarar Hár: ‘Pá var hann með hríðurum.’

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

Hár svarar: ‘Svá sem segir í Völuspá:
Ár var alda
þat er ekki var.
Vara sandr né sær
né svalar unnir.
Þóð fansk eigi
né upphiminn,
gap var ginnunga
en gras ekk.’

Pá mælir Jafnhár: ‘Fyrst var þat morgum öldum en þóð var skopuð er Niflheimr var gótr, ok í honum miðjum liggur brúðr só er Hvergelmir heitir, ok þáðan af falla þær ár er svá heita: Svöl, Gunnþrá, Fjórm, Fimbulpul, Slídr ok Hrið, Sylgr ok Ylgr, Við, Leitr; Gjoll er næst Helgrindum.’

Pá mælir Þriði: ‘Fyrst var þó sá heimr í suðrhálfru er Muspell heitir. Hann er ljóss ok heitir. Sú átt er logandi ok brennandi, er hann ok öfrir þeim er þar eru útlendir ok eigi eigu þar óðul. Sá er Surtr nefndr er þar sitt á lands enda til landvarnar. Hann hefir loganda sverð, ok í enda veraldar mun hann fara ok herja ok sigrar ólíð göðin ok brenna allan heim með eldi. Svá segir í Völuspá:
Surtr ferr sunnan
með sviga lævi.
Skímm af sverði
sól vatlíva.
Grjótbjorg gnata
en gíf rata.
Troða halir Helveg.
en himinn klofnar.’

Gangleri mælir: ‘Hversu skipaðisk áðr en ættirnar yrði eða aukaðisk mannflókit?’

Pá mælir Hár: ‘Ár þær er kallaðar eru Élivágar, þá er þær váru
svá langt komnar frá uppspretunni at eitrkvikja sú er þar fylgði 
hárðnaði svá sem sindr þat er renn ór eldinum, þá varð þat íss, ok 
þá er sá íss gaf staðar ok rann eigi, þá hélði yfir þannig úr þat er af 
stoð eitrnu ok fraus at hrími, ok jök hrímít hvert yfir annat allt í 
Ginnungagap.’

Þá mælti Jafnhár: ‘Ginnungagap, þat er vissi til norðs ættar, 
fyltisk með þunga ok hófugleik íss ok hríms ok inn í frá úr ok gustr. 
En himm syðri hlutr Ginnungagaps léttisk móti gneistum ok síum 
þeim er flugu ór Muspellsheimi.’

Þá mælti Þriði: ‘Svá sem kalt stóð af Niflheimi ok allir hlutir 
grimmir, svá var þat er vissi nánunda Muspelli heitt ok ljóst, en 
Ginnungagap var svá hlætt sem lopt vindlaust. Ok þá er moettisk 
hrímin ok blær hitans svá at bráðnaði ok draup, ok af þeim kviku-
dropum kviknaði með krafti þess er til sendi hitann, ok varð 
manns líkandi, ok var sá nefndr Ymir. En hrímþursar kalla hann 
Aurgelmi, ok eru þaðan komnar ættir hrímþursa, svá sem segir í 
Völuspá hinni skómmu:

Eru völur allar 
frá Viðólf, 
vitkar allir 

frá Viðmeiði, 
en seiðberendr 
frá Svarthöfda, 

allir þjótar 
frá Ymi komnir.

En hér segir svá Vafþrúðnir þóttunn

hvaðan Aurgelmir kom 
með þóttuna sonum 
fyrst, inn fröði þóttunn:

“Þá er ór Ýlivágum 
stukku eitrdropar 
ok óx unz ór varð þóttunn, 
þar eru órðar ættir 
komnar allar saman; 
því er þat æ allit til atalt.’’

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

Þá svarar Há: ‘Fyr sognan mun játum vér hann guð. Hann var 
illr ok allir hans ættmenn. Þá köllum vér hrímþursa. Ok svá er sagt
at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri hónd
honum maðr ok kona, ok annarr fóðr hans gat son við ðrúm. En
 þaðan af kómu ættir. Þat eru hrímþursar. Hinn gamli hrímþurs,
hann kjóllum vetr Ymi.’

Pá mælir Gangleri: ‘Hvar bygði Ymir eða víð hvat líði hann?’

‘Næst var þat, þá er hrímít draup, at þar varð af kýr sú er
Auðhumla hét, en fjórar mjólkár runnu ór spenum hennar, ok
føddi hon Ymi.’

Pá mælir Gangleri: ‘Við hvat fæddisk kýrin?’

Hár segir: ‘Hon sleikti hrímsteinana, er saltir várú. Ok hinn
fyrsta dag er hon sleikti steina kom ör steínum at kveldi manns
hár, annan dag manns höfuð, þríðja dag var þar allr maðr. Sá er
nefndr Búri. Hann var fagr álignum, mikill ok máttugr. Hann gat
son þann er Borr hét. Hann fekk þeirar konu er Bestla hét, döttir
Bólþorns þótsins, ok fengu þau þrjá sonu. Hét einn Óðinn, annarr
Vili, þríði Vé. Ok þat er min trúa at sá Óðinn ok hans bræðr mulu
vera stýrandi himins ok jarðar; þat ætlum vetr at hann munu svá
heita. Svá heitir sá maðr er vetr vitum mestan ok ágæztan, ok vel
megu þér hann láta svá heita.’

Pá mælir Gangleri: ‘Hvat varð þá um þeirra sætt, eða hvárir várú
ríkar?’

Pá svarar Hár: ‘Synir Bors drápu Ymir þótsins. En er hann fell, þá
hljóp svá mikit blöð ör sárum hans at með því drektu þeir allr ætt
hrímþursa, nema einn komsk undan með sínu hýski. Þann kalla
þótnar Bergelmi. Hann fór upp á lúðr sinn ok kona hans ok helzk
þar, ok eru af þeim komnar hrímþursa ættir, svá sem hér segir:

Örófi vetra
áðr væri þótt skópuð,
þá var Bergelmir borginn;
þat ek fyrst of man
er sá hinn fróði þótnnu
a var lúðr of lagðr.’

Pá svarar Gangleri: ‘Hvat hofðusk þá at Bors synir, ef þú trúir at
þeir sé guð?’

Hár segir: ‘Eigi er þar lítit af at segja. Þeir tóku Ymi ok fluttu í
miðt Ginnungagap, ok gerðu af honum jörðina, af blöði hans szeinn
ok voðrin. Jörðin var gër af holdinu en björgin af beinumum, grjót
ok urðir gerðu þeir af tómmum ok þóxlum ok af þeim beinum er
brotn váru.’

Pá mælir Jafnhár: ‘Af því blöði er ór sárum rann ok laust fór, þar
af gerðu þeir sjá þann er þeir gerðu ok festu saman jórðina, ok lögðu þann sjá í hring útan um hana, ok mun þat flestum manni óföra þykka at komask þar yfir.’

Þá mælir Þriði: ‘Tóku þeir ok haus hans ok gerðu þar af himin ok settu hann upp yfir jórðina með fjórum skaínum, ok undir hvert horn settu þeir dværg. Þeir heita svá: Austri, Vestri, Norðri, Suðri. Þá tóku þeir síur ok gneista flæ er lausir fóru ok kastat hafði ór Muspellshæmi, ok settu á miðjan Ginnungahimin bæði ofan ok neðan til at lýsa himin ok jórð. Þeir gáfu staðar öllum eldingum, sumum á himin, sumar fóru lausar undir himin, ok settu þó þeim stað ok skópurðu gongu þeim. Svá er sagt í fornnum vísindum at þaðan af váru døgr greind ok áratal, svá sem segir í Voðuspá:

Sól þat ne vissi
hvar hon sali átti.
Máni þat ne vissi
hvat hann meðins átti.
Stjörnur þat ne vissu
hvar þær staði átti.

Svá var áðr en þetta væri of jórð.’

Þá mælir Gangleri: ‘Þetta eru mikil tíðindi er nú heyri ek. Furdú mikil smið er þat ok hagliga gert. Hvermin var jórðin háttuð?’

Þá svarar Hár: ‘Hon er kringlótt útan, ok þar útan um liggr hinn djúpi sjár, ok með þeiri sjávar ströndu gáfu þeir Índ òi bygðar jötna ættum. En fyrir innan á jórðunni gerðu þeir borg umhverfis heim fyrir ófriði jötna, en til þeirar borgar hofðu þeir brár Ymis jötnuns, ok kölluðu þá borg Miðgarð. Þeir tóku ok heila hans ok köstuðu í loft ok gerðu af skýín, svá sem hér segir:

Ór Ymis holdi
var jórð of skópurð,
en ór sveita sjár,
björg ór beinum,
baðmr ór hári,
en ór hausi himinum;

En ór hans brám
gerðu blíð regin
Miðgarð manna sonum,
en ór hans heila
váru þau hin hardmódugu
ský òll of skópurð.’
Pá mælir Gangleri: ‘Mikit póttí þér þeir hafa þá snúit til leiðar er þorð ok himinn var gert ok sól ok himintungl várú sett ok skipt doegrum—ok hvaðan köminter þeir er heim byggja?’

Pá svarar Hár: ‘Pá er þeir Bors synir gengu með sævar strøndu, fundú þeir trú tvau, ok tóku upp trúin ok skópuðu af menn. Gaf hinn fyrsti þóð ok líf, annarr vit ok hræring, þriði ásþöru, málit ok heyrn ok sjón; gáfu þeim klaði ok þofn. Hét karlaðrinn Askir, en konan Þymbra, ok ólusk þaðan af mannikindin þeim er byggðin var gefin undir Miðgarði. Þar næst gerðu þeir sér borg í miðjum heimi er kallaðr er Ásgarð. Kat kullum vör Troja. Þar byggðu guðin ok ættir þeira ok gerðusk þaðan af mórg tóðindi ok greinir þæði á þóðumni ok í lofti. Þar er einn staðr er Hliðskjálf heitir, ok þá er Óðinn settisk þar í háseti þá sá hann of alla heima ok hvers manns athöfði ok viði alla hluti þá er hann sá. Kona hans hét Frigg Fjorgvinsdóttir, ok af þeira ætt er sú kynslóð komin er vör kullum Ása ættir, er bygt hafa Ásgarð hinn forna ok þau riki er þar liggja til, ok er þat allt goðkunnig ætt. Ok fyrir því má hann heita Alfœðr at hann er fadir allra goðanna ok manna ok alls þess er af honum ok hans krapti var fullgert. Þóðin var döttur hans ok konu hans. Af henni gerði hann hinn fyrsta soninn, en þat er Ásabórr. Honum fylgði afi ok sterkleikr. Þar af sigrar hann óll kvíkvendi.

‘Nørfi eða Narfi hét jötunn er byggði í Jötunheimum. Hann áttí döttur er Nött hét. Hon var svört ok døkk sem hon áttí ætt til. Hon var gipt þeim manni er Naglfari hét. Þeira son hét Auðr. Því næst var hon gipt þeim er Annarr hét. Þorð hét þeira döttir. Síðarst áttí hana Dellingr, var hann Ása ættar. Var þeira son Dagr. Var hann ljóss ok fagr eptir faðerni sínu. Pá tók Alfœðr Nött ok Dag son hennar ok gaf þeim tvá hesta ok tvar kerrur ok setti þau upp á himin at þau skulu ríða á hverjum tveim doegrum umhverfis þóðina. Ríðr Nött fyrri þeim hesti er kallaðr er Hrímfaxi, ok at morni hverjum doggvir hann þóðina af meldropum sínum. Sá hestr er Dagr á heitir Skinfaxi, ok lýsir allt lopt ok þóðina af faci hans.’

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

Hár segir: ‘Sá máðr er nefndr Mundilfæri er áttí tvau boði. Þau váru svá fogr ok frið at hann kallaði annat Mánna en döttur sína Sól, ok gipti hana þeim manni er Glenn hét. En guðin reiddusk þessu ofdrambi ok þoku þau systkin ok settu upp á himin, létu Sól keyra þá hesta er drogu kerru sólarinnar þeirrar er guðin hófuðu skapat til at lýsa heimana af þeiri sú er flaug ór Muspellsheimi. Þeir hestar
heita svá: Árvakr ok Alsviðr. En undir bógum hestanna settu geðin tvá vindbelgi at koela þá, en í sumum freðum er þat kallat ísarnkol. Máni stýrir gongu tungls ok ræðr nýjum ok niðum. Hann tók tvau börn af þorðunni, er svá heita: Bil ok Hjúki, er þau gengu frá brunní þeim er Byrgir heitir, ok báru á óxllum sér sá er heitir Sögr, en þongin Simul. Viðfinnr er nefndr faðir þeira. Þessi börn fylgja Mána, svá sem sjá má af þorðu.’

Pá mælir Gangleri: ‘Skjótt ferr sólin, ok nær svá sem hon sé hrædd, ok eigi mundi hon þá meir hvata gongunni at hon hræddisk bana sínn.’

Pá svarar Hár: ‘Eigi er þat undarligt at hon fari ákafliga, nær gengr sá er hana sökkir. Ók óngan útveg á hon nema renna undan.’

Pá mælir Gangleri: ‘Hverr er sá er henni gerir flann ómaka?’

Hár segir: ‘Órið er flat undarligt at hon fari ákafliga, nær gengr sá er hana sökkir. Ók øngan útveg á hon nema renna undan.’

Pá mælir Gangleri: ‘Hverr er ætt úlfanna?’

Hár segir: ‘Gýgr ein þyr þyrir austan Miðgarð í þeim skógi er Járniðr heitir. Í þeim skógi byggja þar tröllkonur er Járniðrjúr heita. Í gamla gýgr feðar at sumum margu jottna ok alla í vargs líkum, ok þaðan af eru konnir þessir úlfar. Ók svá er sagt at af ættinni verðir sá einn mátkastr er kallaðr er Mánagarmr. Hann fyllisk með þjórvi allra þeira manna er deyja, ok hann gleypir tungl ok stökkr blöði himin ok loft þoll. Þaðan týnir sól sini sínu ok vindar eru þá ókýrrir ok gnýja heðan ok handan. Svá segir í Vǫluspá:

Austr þyr in aldna
í Járniði
ok feðir þar
Fenris kindir.
Verðr ór þeim þollum
cinna nokkurr
tungls tjúgari
í trölls ham.

Fyllisk þjórv
feigra manna,
rýðr ragna sjót
raðum dreyra,
Svört verða sólskin
Pá mælir Gangleri: ‘Hver er leið til himins af jórðu?’

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

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

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

Pá mælti Gangleri: ‘Hvat hafðisk Alfðór þá at er gørr var Æsgarðr?’

Hár mælir: ‘Í upphafi setti hann stjórnarmenn ok beiddi þá at döma með sér orlog manna ok ráða um skipun borgarinnar. Þat var þar sem heitir lóavöllr í miðri borginni. Var þat hit fyrsta þeira verk at gerla hof þat er sæti þeira standa í, tölf þannur en hasætit þat er Alfðór á. Þat hús er besti gert á jórðu ok mest. Allt er þat útan ok innan svá sem gull eitt. Í þeim stað kalla menn Glaðheim. Annan sal gerðu þeir, þat var horgr er gyðjurnar áttu, ok var hann allfagr. Þat hús kalla menn Vingólfr. Þar næst gerðu þeir þat at þeir leyðu afla ok þar til gerðu þeir hamar ok þong ok stëðja ok þadan af öll töl þunnur. Ók því næst smíðuðu þeir málm ok stein ok tré, ok svá gnögliga þann málm er gull heitir at öll búsogón og öll reiðogón höðu þeir af gulli, ok er sú öld Kölduða gullaldr, aðr en spiltisk af tilkváum kvænanna. Þeir koma þar Jötunheimum. Þar næst settusk guðin upp í sæti síin ok réttu döma sína ok mintusk hvaðan dvergar höðu kvíknat í moldunni ok niðri í jórðunn við sem maðkar í holdi. Dvergarnir höðu skipazk fyrst ok tekkit kvíknun í holdi Ymis ok váru þá maðgar, en af atkvæði guðanna urðu þeir vitandi mannvís ok höðu manns liki ok búu þó í jórðu ok í steinum. Moðsognir var dvergr ok annarr Durinn. Svá segir í Völuspá:

Pá gengu regin öll
á rökstóla,
ginnheilug goð,  
ok of þat gættusk  
at skyldi dverga  
þrótt of skepja  
or brími blöðgu  
6  
oð or Bláins leggjum.  
Par mannlikun  
þorg of gerðusk,  
dvergar í þrudu,  
sem Durinn segði.  

Ok þessi segir hon nafn þeira dvergganna:

12  
Nýi, Niði,  
Norðri, Suðri,  
Austri, Vestri,  

15  
Alþjölf, Dvalinn,  
Nár, Náinn,  
Nipingr, Dáinn,  

18  
Bífurr, Báfurr,  
Bömboðr, Nori,  
Óri, Ónarr,  

21  
Óinn, Móðvitnir,  
Vigr ok Gandálfr,  
Vindálfr, Þorinn,  

24  
Fili, Kili,  
Fundinn, Váli,  
Prór, Próinn,  

27  
Þekkr, Litr, Vitr,  
Nýr, Nýráðr,  
Rekkr, Ráðsviðr.  

30  
En þessir eru ok dvergar ok búi í steinum, en inir fyrri í moldu:

draupnír, dólgpvari,  
Hórr, Hugstari,  

33  
Hléðjólfr, Glóinn,  
Dóri, Óri,  
Dúfr, Andvari,  

36  
Heptifili,  
Hárr, Siarr.  

En þessir kómu frá Svarinshaugi til Aurvanga á Jörvuól, ok er  
kominn þaðan Lofarr; þessi eru nafn þeira:

Skirpir, Virpir,  
Skafiðr, Ái,
Álfr, Ingi, Eikinskjaldi, Falr, Frosti, Födr, Ginnarr.’

Þá mæril Gangleri: ‘Hvar er hófuðstaðrinn eða helgistaðrinn goðanna?’

Hár svarar: ‘Þat er at aski Yggdrasils. Þar skuð guðin eiga dóma sína hvern dag.’

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

Þá segir Jafnhár: ‘Askinn er allra trúa mestr ok bestur. Limar hans dreifask yfir heim allan ok standa yfir himni. Þrjár rætr tréssins halda því upp ok standa afar breitt. Ein er með Ásum, en þinnur með hrimþursum, þar sem forðum var Ginnungagap. Ín þríðja stendr yfir Niflheimi, ok undir þeirri rót er Hvergelmir, en Niðhöggr snagar neðan rótina. En undir þeirri rót er til hrimþursa horfir, þar er Mímis brunnr, er spekkð ok mannvit er í fólgit, ok heitur sá Mímir er á brunninn. Hann er fullr af vísindum fyrir því at hann drekkr ór brunninum af horninu Gjallarhorni. Þar kom Alfðór ok beiddisk eins drykkjar af brunninum, en hann fekk eigi fyrir en hann lagði auga sitt at veði. Svá segir í Völuspá:

Allt veit ek Öðinn
hvar þú auga falt,
i þeim inum maera
Mímis brunn.
Drekkr mjóð Mímir
morgun hverjan
af veði Valföðrs.
Vituð þer enn eða hvat?

Þríðja rót asksins stendr á himni, ok undir þeirri rót er brunnr sá er mjóð er heilagr er heitir Urðar brunnr. Þar eigu guðin dómsstað sinn. Hvern dag róða Æsir þangat upp um Bifröst. Hon heitur ok Ásbru. Hestar Ásanna heita svá: Sleipnir er baztr—hann á Óðinn, hann hefur átta foetr; annarr er Glaðr, þríði Gyllir, fjórði Gilr, fimti Skeiðbrimir, sétti Sílftroppur, sjauendi Sinir, átti Gils, niðandi Falhofnir, tjóði Gulltoppr, Léttfeti ellipti. Baldrs hestar var brendr með honum. En Þórr gengir til dómsins ok veðr ár þær er svá heita:

Kórtt ok Órmt
ok Kerlaugar tvær,
þær skal þórr vaða
Gylfaginning

dag hvern
er hann døma skal
at aski Yggdrasils,
þvíat Ásbrú
brenn óll loga,
heilug vǫtn hlóa.’

Pá mælir Gangleri: ‘Brenn eldr yfir Bifröst?’
Hár segir: ‘Pat er þú sér rautt í boganum er eldr brennandi.
Upp á himin mundu ganga hrímþursar ok bergrisar ef öllum væri
ført á Bifröst þeim er fara vilja. Margir staðir eru á himini fagtrir ok
er þar allt guðlig vorn fyrrir. Þar stendr salr einn fagtr undir askinum
við brunninn, ok ör þeim sal koma þrjár meyjar þær er svá heita:
Urðr, Verðandi, Skuld. Þessar meyjar skapa mönnum aldri. Þær
kollum vǫr nornir. Ën eru fleiri nornir, þær er koma til hvers
manns er borinn er at skapa aldri, ok eru þessar goðkunnagar, en
aðrar álfa ættar, en inar þriðju dverga ættar, svá sem hér segir:
Sundrborar mjök
hægg ek at fornir sé,
eigu þær ætt saman.
sumar eru Askunnar,
sumar eru álfkunnar,
sumar deetr Dvalins.’

Pá mælir Gangleri: ‘Ef nornir ráða órlógum manna, þá skipta
þær geysi ójafnt, er sumir hafa gott líf ok rikuligt, en sumir hafa
lífr léð eða lóf, sumir langt líf, sumir skamt.’
Hár segir: ‘Góðar nornir ok vel ættadaðar skapa góðan aldri, en
þeir menn er fyrir óskopum verða, þá valda því illar nornir.’

Pá mælir Gangleri: ‘Hvat er fleira at segja stórmekja frá
askinum?’
Hár segir: ‘Mart er þar af at segja. Þorn einn sitr í limum
askins, ok er hann þar þar í milli augna honum sitr
haukr sá er heitr Veðrflótnir. Íkorni sá er heitr Ratatoskr renn
upp ok niðr eptir askinum ok berr ðundarði milli armarns ok
Niðhöggs. En fjórir hirrinn renna í limum askins ok bíta barr. Þeir
heita svá: Dáinn, Dvalinn, Duneýrr, Duraþrórr. En svá margir
ormar eru í Hvergelmi með Niðhögga at engi tunga má telja. Svá
segir hér:
Askr Yggdrasils
drygir erfjöði
meira en menn viti.
Hjórtr bít ofan
en á hliðu fúnar,
skerðir Niðhógr neðan.

Svá er sagt:

Ormar fleiri
liggja und aski Yggdrasils
en þat of hyggi hverr ósviðra afa.
Góinn ok Möinn
(þeir ró Grafnitnis synir),
Grábakr ok Grafnolluðr,
Ófnir ok Sváfnir
hygg ek at æ myni
meðsk kvistum má.

Enn er þat sagt at nornir þær er bygga við Úrðar brunn taka hvern
dag vatn í brunninum ok með aurinn þann er liggr um brunninn,
ok ausa upp yfir askinn til þess at eigi skylti limar hans tréna eða
fúna. En þat vatn er svá heilagt at allir hlutir þeir sem þar koma í
brunninn verða svá hvítir sem hinna sú er skjall heitir, er innan
liggr við eggskurn, svá sem hér segir:

Ask veit ek ausinn,
heitir Yggdrasill,
hár baðir, heilagri,
hvita aurí.
Þaðan koma døggvar
er í dali falla,
Stendr hann æ yfir greinn
Úrðar brunní.

Sú døgg er þaðan af fellr á jörðina, þat kalla menn hunangfall, ok
þar af fœðask þýflugur. Fuglar tveir fœðask í Úrðar brunni. Þeir
heitir svanir, ok af þeim fuglum hefur komit þat fugla kyn er svá
heitir.’

Pá mælti Gangleri: ‘Mikil tíðindi kanntu at segja af himnum.
Hvat er þar fleira hofuðstaða en at Úrðar brunni?’

Hár segir: ‘Margir staðir eru þar gorgullegir. Sá er einn stað þar
er kallaðr er Ælfheimr. Þar byggvir fólk þat er ljósálfar heita, en
døkkálfar búa niðri í jörðu, ok eru þeir ólíkir þeim sínnum en
myklu ólíkari reyndum. Ljósálfar eru fegri en sól sýnum, en
døkkálfar eru svartari en bik. Þar er einn sá staðr er Breiðablik er
callaðr, ok engi er þar fegri staðr. Þar er ok sá er Glitnír heitir, ok
eru veggir hans ok steðr ok stólpar af rauðu gulli, en þak hans af 
silfrí. Þar er enn sá staðr er Himinbjörg heita. Sá stendur á himins 
enda við brúar sporð, þar er Bifröst kemr til himins. Þar er enn 
mikill staðr er Valaskjálf heitir. Þann stað á Óðinn. Þann gerðu 
gúðin ok þóðu skíru silfrí, ok þar er Hliðskjálfin í þessum sal, þat 
hásett er svá heitir. Ok þá er Alþór sitr í því sæti þá sér hann of 
allan heim. Á sunnanverðum himins enda er sá salr er allra er 
fegrstr ok bjartari en sölin, er Gimlé heitir. Hann skal standa þá er 
bæði himinn ok þorð hefir farizk, ok byggja þann stað göðir menn 
or réttlátir of allar aldir. Svá segir í Völuspá:

Sal veit ek standa
sólu fegra
gulli betra
á Gimlé.

Þar skulu dyggvar
dróttir byggja
ok of aldralaga
ynís njóta.’

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

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

Þá mælir Gangleri: ‘Hvaðan kemr vindr? Hann er sterkr svá at 
hann hrœrir stór hóf ok hann oðrir eld en svá sterkr sem hann er þá 
má eigi sjá hann. Því er hann undarliga skapaðr.’

Þá segir Hár: ‘Þat kann ek vel segja þer. Á norðanverðum 
himins enda sitr þotunn sá er Hraesvelgr heitir. Hann hefir armar 
ham. En er hann beinir flug þá standa vindar undan vængum 
honum. Hér segir svá:

Hraesvelgr heitir
er sitr á himins enda,
þotunn í armarm ham.

Af hans vængum
kvæða vind koma
alla menn yfir.’
Pá mælir Gangleri: ‘Hví skilr svá mikit at sumar skal vera heitt en vetr kaldr?’
Hár segir: ‘Eigi mundi svá fróðr maðr spyra, þvíat þetta vitu allir at segja, en ef þú ert einn orðinn svá fáviss at eigi hefir þetta heyr, þá vil ek þó þat vel virða at heldr spyra þú eitt sinn ofrøðliga en þú gangir lengr duliðr þess er skyld er at vita. Svásuðr heitir sá er faðir Sumars er, ok er hann sælísfr svá at af hans heiti er þat kallat svásligt er blít er. En faðir Vetrar er ýmist kallaðr Vindlóni eða Vindsvalr. Hann er Vásaðar son, ok váru þeir áttungar grimmir ok svalbrjóstaðir, ok hefir Vetr þeira skaplyndi.’
Pá mælir Gangleri: ‘Hverir eru Æsir þeir er mônnum er skyld at trú á?’
Hár segir: ‘Tólf eru Æsir guðkunnigir.’
Pá mælir Jafnhár: ‘Eigi eru Ásynjurnar óhelgari ok eigi megu þær minna.’
Pá mælir Þriði: ‘Óðinn er öætr ok elztr Ásanna. Hann ræðr öllum hlutum, ok svá sem önnur gúðin eru máttug, þá þjóna honum öll svá sem börn ðoður. En Frigg er kona hans, ok veit hon orlög manna þótt hon segi eigi spár, svá sem hér er sagt at Óðinn mælir sjálfir við þann Ás er Loki heitir:

“(Err ertu Loki
ok orviti,
hvi ne legskapu, Loki?
Orlog Frigg
hygg ek at öll viti
þótt hon sjálfgi segi.”

Óðinn heitir Alfoðr, þvíat hann er faðir allra goða. Hann heitir ok Valfoðr, þvíat hans öskasynir eru allir þeir er í val falla. Þeim skipar hann Valholl ok Vingólf, ok heita þeir þá einherjar. Hann heitir ok Hangaguð ok Haptaguð, Farmaguð, ok enn hefir hann nefnzk á fleiri vegu, þá er hann var kominn til Geirrosðar konungs:

“Heitumsk Grímr
ok Ganglari,
Heðjan, Hjálmberi,
Þekkr, Þriði,
Þuðr, Útr,
Helblindi, Hár,
Saðr, Svipall,
Sanngetall,
Hertiteir, Hnikarr,

Pá mælir Gangleri: ‘Geysi mórg heiti hafi þér gefit honum. Ok flat veit trúa mín at þetta mun vera mikill fróðleikr sá er hér kann skynd ok dæmi hverir atburðir hafa orðit sér til hvers þessa nafns.’

Pá segir Há: ‘Mikil skyndsemi er at rifja vandliga þat upp. En þó er þér þat skjótast at segja at flest heiti hafa verit gefin af þeim atburð at svá margar sem eru greinir tunganna í veröldunni; þá þykkausk allar þjóðir þurfa at breyta nafní hans til sinnar tungu til ákalls ok bæna fyrir sjálfum sér, en sumir atburðir til þessa heita hafa gerzk í ferðum hans ok er þat fært í frásagnir, ok muntu eigi mega fróðr maðr heita ef þú skalt eigi kunna segja frá þeim störtbíðum.’


Hár segir: ‘Þórr er þeira framastr; sát er kallaðr Ásalórr eða Ókuþór. Hann er sterkastr allra guðanna ok manna. Hann á þar riki er þrúðvangar heita, en þöll hans heitir Bilskimir. Í þeim sal eru fimmt heundrað gölfa ok fjórir tigir. Þat er hús mest svá at menn hafa gert. Svá segir í Grímnsmáli:

Fimmt heundrað gölfa
ok um fjórum tugum,
svá hygg ek Bilskirmi með þugum.
Ranna þeira

er ek ræfrit vita,
míns veit ek mest magar.
Þórr á hafra tvá er svá heita: Tanngnjóstr ok Tanngrisnir; ok reið þá er hann ekr, en hafarnýr draga reiðna. Því er hann kallaðr Ökuhlóurr. Hann á ok þrjá kostgrípi. Einn þeira er hamarrinn Mjöllnir er hrímþursar ok bergrisar kenna þá er hann kemr á lopt, ok er þat eigi undarlígt: hann hefir lamit margan haus á feðrum eða frændum þeira. Annan grip á hann beztan, megingjarðar, ok er hann spennir þeim um sú þá vex honum ásmegin hálfu. Inn þríðja hlut á hann þann er mikill gripri er í. Pat eru járnglófar. Þeira má hann eigi missa við hamars skaptit. En engi er svá fróðr at telja kunni òlí stór-virki hans, en segja kann ek þér svá marg þiðindi frá honum at dvéljask munu stundirnar áðr en sagt er allt þat er ek veit.’

Þá mælir Gangleri: ‘Spyrja vil ek þöinda af fleiri Ásnum.’

Hár segir: ‘Annarr son Óðins er Baldr, ok er frá honum gott at segja. Hann er beztr ok hann lofa allir. Hann er svá fagar álitum ok bjártr svá at lýsir af honum, ok eitt gras er svá hvítt at jafnat er til Baldr’s brár. Pat er allra grasa hvítast, ok þar eptir máþu marka hans fegrð baði á hár ok á líki. Hann er vitrastr Ásanna ok fegrst talaðr ok líkinstall, en sú náttúra fylgir honum at engi má haldask dómr hans. Hann býr þar sem heitir Breiðablik. Pat er á himmi. Í þeim stað má ekki vera öhreint, svá sem hér segir:

Breiðablik heita
þar er Baldr hefir
sér of gerva sali,
ðví landi
er ek liggja veit
fæsta ferkinstafi.

Hinn þríði Áss er sá er kallaðr er Njóðr. Hann býr á himni þar sem heitir Nóatún. Hann ræðr fyrir göngu vinds ok stillir sjá ok eld. Á hann skal heita til sæfara ok til veiða. Hann er svá auðigr ok físelfi at hann má gefa þeim auð landa eða lausafjar er á hann heita til þess. Eigi er Njóðr Ása ættr. Hann var upp feðdir í Vanaheimum, en Vanir göluðu hann göðunum ok tóku í móti at Ásagíslingu þann er Hœnir heitir. Hann varð at sét með göðunum ok Vönum.

‘Njóðr á þá konu er Skaði heitir, döttir þjóts Skaði vill hafa bústað þann er átt hafði faðir hennar—pat er á fíjllum nokkvorum þar sem heitir Prymheimr—en Njóðr vill vera nær se. Þau settusk á þat at þau skyldu vera núu nætr í Prymheimi, en þá
aðrar nú at Nóatúnnum. En er Njörðr kom aprt til Nóatúnna af fjallinu þá kvað hann þetta:

3  “Leið erum fjöll—
  varka ek lengi á,
  nætr einar nú;

6  þúfa þytr
  mér þötti illr vera
  hjá sýngvi svana.”

9  Þá kvað Skaði þetta:

  “Sofa ek máttigak
  sávar beðjum á

12  fugls jarmi fyrir:
  sá mik vekr
  er af viði kemr

15  morgun hverjan: már.”

Þá för Skaði upp á fjallit ok byggì í Prymheimi ok ferr hon mjók á skíðum ok með boga ok skýtr dýr. Hon heittir óndurguð eða Óndurðís. Svá er sagt:

  Prymheimr heitir
  er Þjazi bjó,

21  þá hinn ámatki þotunn,
  en nú Skaði byggvir,
  skír brúð guða,

24  fornar toptir þóður.

24  Njörðr í Nóatúnnum gat síðan tvau börn. Hét sonr Freyr en dóttrir Freyja. Þau váru þógr álitum ok máttug. Freyr er hinn ágæstasti af Ásum. Hann ræðr fyrir regni ok skini sólar ok þar með ávæxti jarðar, ok á hann er gött at heita til árs ok friðar. Hann ræðr ok fésulu manna. En Freyja er ágætust af Ásynjum. Hon á þann

27  be to hinni er Fólkvangar heita, ok hvar sem hon ríðr til vígs þá á hon hálfran val, en hálfran Óðinn, svá sem hér segir:

  Fólkvangr heitir,
  en þar Freyja ræðr
  sessa kostum í sal.
  Hálfran val

30  hon kýss á hverjan dag,
  en hálfran Óðinn á.
Gylfaginning

Salt hennar Sessrúmnir, hann er mikill ok faðr. En er hon færi, þá ekk hon þöktum tveim ok sitri í reið. Hon er nákvæmust mýnum til á at heita, ok af hennar nafni er þat tignarnafn er ríkiskonur eru kallaðar “fróvur”. Þenni líkaði vel mansöngr. Á hana er gott at heita til ásta.’

Pá mælir Gangleri: ‘Miklir þykkja mér þessir fyrir sér Ásirir, ok eigi er undarlægt at mikill kræptr fylgi yfr, er þér skuluð kunna skyn göðanna ok vita hvort bída skal hvernar þenarinnar. Eða eru fleiri enn göðin?’

Hár segir: ‘Sá er enn Áss er Týr heitir. Hann er djæfastr ok betr hugaðr ok hann ræðr mýją sigri í orrostum. Á hann er gott at heita hreystimýnum. Þat er orðtar at þá er “þýhraustri” er um fram er aðra menn ok ekki sérst fyrir. Hann var vyr svá at þat er mælt at þá er “þýspakr” er vyr er. Þat er eitt mark um djæfleik hans, þá er Ásir lokkuðu Fenrisúlf til þess at leggja fjóturinn á hann, Gleipni, þá trúdi hann þeim eigi at þeir munðu leysa hann fyr en þeir lögðu honum at veði hönd Týrs í munni útilsins. En þá er Ásir vildu eigi leysa hann þá beitt hann hón dina af þar er nú heitir úlfliðr, ok er hann einhendir ok ekki kallaðr sættir manna.

‘Bragi heitir einn. Hann er ágætr at speki ok mest at málsnild ok orðfimi. Hann kann mest af skáldskap, ok af honum er bragr kallaðr skáldskapr, ok af hans nafni er sá kallaðr bragr karla eða kvenna er orðsnild hefir framar en aðrir, kona eða karlaðr. Kona hans er Ísunn. Hann varðveitir í eski sínu epli þau er göðin skulur á þíta þá er þau eldask, ok verða þá allir ungir, ok svá mun vera allt til ragnarókrs.’

Pá mælir Gangleri: ‘Allmikit þykkja mér göðin eiga undir geðlu eða trúmaði Ísunnar.’


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

Himinbjörg heita,
en þar Heimdal kveða valda véum.
Þar vörðr goða
drekkr í varu ranni glaðr hinn goða mjöð.

Ok enn segir hann sjálfr í Heimdalargaldri:

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

‘Höðr heitir einn Ássinn. Hann er blíndr. Óerit er hann styrkr.

En vilja mundu goðin at þenna Ás þyrfti eigi at nefna, þvíat hans handaverk munu lengi vera höfd at minnum með goðum ok mǫnum.


‘Áli eða Válí heitir einn, sonr Óðins ok Rindar. Hann er djafir í orrostum ok mjök happskeytr.

‘Ullr heitir einn, sonr Sifjar, stjúpsnor Þórs. Hann er bogmaðr 
svá söðr ok skoðerr svá at engi má við hann keppask. Hann er ok fagr álirum ok hefri hermanns átgervi. Á hann er ok gott at heita í einvígi.

‘Forseti heitir sonr Baldrs ok Nǫnna Nępstóttur. Hann á þann sal á himni er Glitrir heitir, en allir er til hans koma með sakarvandæði, þá fara allir sáttir á braut. Sá er dómstaðr beztr með guðum ok mǫnum. Svá segir hér:

Glitrir heitir salr,
hann er gulli studdr
ok silfri þakdr ít sama,
en þar Forseti 
byggvir flestan dag
ok svefir allar sakar.

‘Sa er enn talðr með Ásum er sumir kalla rógbera Ásanna ok frumkveða flærðanna ok vǫmn allra goða ok manna. Sá er nefndr

Loki eða Loptr, sonr Fárbauta jötuns. Móðir hans er Laufey eða Nál. Bræðr hans eru þeir Býleistr ok Helblindi. Loki er fríðr ok fagr sýnum, illr í skaplyndi, mjök fjölbreytinn at háttum. Hann

Pá sendi Alfðór til guðin at taka þornin ok feira sér. Ok er þau kömu til hans þá kastaði hann orminum í inn djupa só er liggr um Ǫll þönd, ok öx sá ormr svá at hann liggr í miðju hafinu of Ǫll þönd ok bitr í sporð sór. Hel kastaði hann í Niflheim ok gaf henni vald yfir nú heimum at hon skipti þóllum vistum með þeim er til hennar váru sendir, en þat eru sóttdaúðir menn ok ellidaúðir. Hon á þar mikla bólstaði ok eru garðar hennar forkunnar hávir ok gríndr stórar. Eljúþnir heitir salr hennar, Hungr diskr hennar, Sultr knífr hennar, Ganglati þráellinn, Gangloð ambátt, Fallanda Forað þresköldr hennar er inn gengr, Kþr sæing, Blíkjanda Þól ársali hennar. Hon er blá haff en haff með þórunnar lít—því er hon auðkend—ok heldr gnúpleit ok grímlig.

Úlfín fóddu Æsir heima, ok hafið Týr einn djarfleik til at ganga at úlfnum ok gefa honum mat. En er guðin só hversu mikít hann öx hvorn dag, ok allar spár sögðu at hann mundi vera lagður til skaða þeim, þá fengu Æsir þat ráð at þeir gerðu fjótur allsterkan er þeir kölluðu Leydinger ok báru hann til úlfins ok báðu hann reyna af sitt við fjóturinn. En úlfinum þotti sér þat ekki ofrefli ok létt þá fara með sem þeir vildu. Í fyrra sinn er úlfinn spyrndi við brotnaði sá fjótur. Swá leystisk hann ór Leydingi. Því næst gerðu Æsirnir annan fjótur hálfr skertara er þeir kölluðu Dróma, ok báðu enn úlfinn reyna þann fjótur ok tjóðu hann verða mundu ágætan mjök at afl í slyk stórsmiði mætti eigi hálfa honum. En úlfinn hugsaði at þessi fjótur var sterkri mjök, ok þat með at honum hafið af vaxit síðan er hann braut Leydinger. Kom þat í hug at hann mundi verða at leggja sík í hettu ef hann skyldi frægr verða, ok létt leggja á sík fjóturinn. Ok er Æsir tilðusk búnir, þá hristi úlfínrn sík ok laust fjóturinn á jordina ok knúðisk fast at, spyrnr við, braut fjúturinn svá at fjari flugu brotn. Swá drap hann sík ór Dróma. Þat er síðan haft fyrrir orðtak at leysi ór Leydingi eða
drepill Dróma þá er einnvært hlutr er æklafliga sötti. Eptir þat óttuðuk Æsirnir at þeir mundu eigi fá bundit úlfinn. Þá sendi
Alþöð þann er Skírnir er nefndr, sendimaðr Freys, ofan í Svart-
álfaheim til dverga nokkurra ok lét gera fjótir þann er Gleipnir
heitir. Hann var gjörr af sex hlutum: af dyn kattarins ok af skeggi
konunnum ok af rótum bjargssins ok af sinum bjarnarins ok af anda
fiskisins ok af fogls hráka. Ok þóttu vitir eigi áðr þessi tóðindi, þá
máttu nú finna skjót hér sönn dæmi at eigi er logit at þer: sét
munþu hafa at konan hefir ekki skegg ok engi dynr vórður at hlaupi
kattarins ok eigi eru rór undir bjarginu, ok þat veit trúa mín at
jafnsatt er þat allt er ek hefi sagt þér þótt þeir sé sumir hlutir er þú
mátt eigi reyna.’

Þa mælir Gangleri: ‘Þetta má ek at vísu skilja at satt er. Dessa
hluti má ek sjá er þu hefir nú til dæma tekit, en hvernig varð
fjóturinn smiðaðr?’

Hár segir: ‘Þat kann ek þer vel segja. Fjóturinn varð sléttir ok
blautur sem sílkinema, en svá traustr ok sterkr sem nú skaltu heyra.
Pá er fjóturinn var færð Ásunum, þokkuð þeir vel sendimann
sitt eyrindi. Pá fóru Æsirnir út til vatn þat er Ámsvartnir heitir, í
höll þann er Lyngvi er kallaðr, ok kölluðu með sér úlfinn, síndu
honum silkbendit ok báðu hann slíta ok kváðu vera nokkvoru
traustara en líkindi þeiti á fyrir digleiks sakar, ok seldi hverr
plöðum ok treysti með handaflói, ok slítaði eigi; en þó kváðu þeir
úlfinn slíta mundu. Pá svarar úlfinn:

‘“Svá lízk mér á þenna drengil sem önga fragð munak af hljóta
þött ek slíta í sundr svá mjótt band, en ef þat er gort með list ok
vel, þótt þat sýnísk lútt, þá kemr þat band eigi á mína feitr.”

‘Pá söðuð Æsirnir at hann mundi skjótt sundr slíta mjótt
silkbend, er hann hafði fyrir brotí stóra járnþostra,—“en ef þú fer
eigi þetta band slitit þá muntu ekki hraeda mega godir, enda
skulum vör þá leysa þik.”

‘Ulfinn segir: “Ef þer bindið mik svá at ek fæk eigi leyst mik þá
skollir þer svá at mér mun seint verða at taka af yðr hjálp. Ófúss
em ek at látta þetta band á mik leggja. En heldr en þer fyrði mér
hugur þá leggi einnhverð hönd sína í munn mér at veði at þetta sé
falslaust gert.”

‘En hverr Ásanna sá til annars ok þötti nú vera tvau vandraði ok
vildi engi sína hönd fram selja fyrir en Týr lét fram hönd sína hægri
ok leggr í munn úlfínum. En er úlfínum spyrnir, þá horduðu bandit,
ok því harðara er hann brauzk um, því skarpata var bandit. Þá
hlógu allir nema Týr. Hann lét hønd sína. Þá er Æsirnir sá at úlfrinn var bundinn at fullu, þá tóku þeir festina er ór var fjötrinum er Gelgja heitir, ok drógu hana gognum hellu mikla—sú heitir Gjölli—ok festu helluna langt í jórð niðr. Þá tóku þeir mikinn stein ok skitu enn lengra í jórðina—sá heitir Þviti—ok hoððu þann stein fyrir festar helin. Úlfrinn gapði ákafliga ok feksk um mjök ok vildi bíta þá. Þeir skitu í munum honum sverði nokkvor; nema hjóltin við neðra gömi, en efa gömi blóðrefill. Þat er gömsparri hans. Hann grenjar illiliga ok slefa renn ór munni hans. Pat er á sú er Ván heitir. Þar liggr hann til ragnarókr.

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

Hár svarar: ‘Svá mikils virðu goðin vé sín ok gríðastaði at eigi vildu þau saurga þá með blóði úlfins þót svá segi spárnar at hann mun verða at bana Óðni.’

Þá melir Gangleri: ‘Hverjar eru Ásynjurnar?’

Hár segir: ‘Frigg er œzt. Hon á þann bœ er Fensalir heita ok er hann allvegler. Önnur er Sága. Hon býr á Sokkvabekk, ok er þat mikill staðr. Priðja er Eir. Hon er laeknar beztr. Fjörða er Gefjun. Hon er mar, ok henni þjóna þær er meyar andask. Fimta er Fulla. Hon er enn mær ok fær laushár ok gullband um hofud. Hon berr eksi Friggjar ok getir skóklæða hennar ok veit launræð með henni. Freyja er tignust með Frigg. Hon giptisk þeim manni er Óðr heitir. Dóttir þeira heitir Hnoss. Hon er svá fógr at af hennar nafni eru hrossir kallaðar þat er fagtr er ok gersemiðt. Óðr för í braut langar leiðir, en Freyja grætr eptir, en tár hennar er gull rautt. Freyja á morg þófn, en sú er sók til þess at hon gaf sér ýmis heiti er hon fór með ökunnum þjóðum at leita Óds. Hon heitir Mardøl ok Þorn, Gefn, Óyr. Freyja átti Brísingamen. Hon er koðluð Vanadís. Sjaunda Sjófn: hon getir mjók til at snúa hugum manna til ásta, kvenna ok karla. Af hennar nafni er elskuðinn kallaðr sjafni. Átta Lofn: hon er svá mild ok góð til áheita at hon fær leyfi af Alþóðr eða Frigg til manna samgangs, kvenna ok karla, þótt að sé bannat eða þvertik. Fyrir því er af hennar nafni lof kallat, ok sýv þat er lofat er mjók af munnum. Niónda Vår: hon hlýðir á eða manna ok einkamál er veita sín á milli konur ok karlar. Því heita þau mál várar. Hon hefnir ok þeim er brígða. Tíunda Vör: hon er ok vítr ok spurul, svá at engi hlut má hana leyna. Pat er orðtak at kona verði vör þess er hon verðr vís. Ellipta
Syn: hon getir dura í höllinni ok lýkr fyrir þeim er eigi skulu inn ganga, ok hon er sett til varnar á þingum fyrir þau mál er hon vill ósanna. Því er þat orðtak at syn sé fyrir sett þá er hann neitar. 
Tölfta Hlín: hon er sett til gæzlú yfir þeim mönnum er Frigg vill forða við háska nokkvorum. Paðan af er þat orðtak at sá er forðask hleirir. Þrettánda Snotra: hon er vitr ok lá trúð. Af hennar heiti er kallt snotr kona eða karlmaðr sá er vitr maðr er. Fjörtánda Gná: hana sendir Frigg í ymsa heima at eyrindum sínum. Hon á þann hest er rem lopt ok log, er heitir Höfvarfnir. Þat var eitt sinn er hon reið at Vanir nokkvorir sá reið hennar í loptinu. Þá mælti einn:

"Hvat þar flýgr?

Hvat þar ferr

eða at lopti líðr?"

‘Hon segir:

"Ne ek flýg
þó ek fer
ok at lopti líðk
á Höfvarfní
þeim er Hamskerpir
gat við Garðarfu."

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

Hrist ok Mist
vil ek at mér horn beri,
Skeggjöld ok Skogul,
Hildr ok Pruðr,
Hlökk ok Herfjötur,
Gjoll ok Geirahöð,
Randgríðr ok Ráðgríðr
ok Reginleif.
þær bera einherjum ðl.

Þessar heita valkyrjur. Þær sendir Þóinn til hverrar orrostu. Þær kjósa feigð á menn ok ráða sigri. Guðr ok Rota ok norn in yngsta er Skuld heitir riða jafnan at kjósa val ok ráða vígum. Jótrð, móðir Þórs, ok Rindr, móðir Vála, eru talðar með Ásynjum.

‘Gymir hét maðr, en kona hans Aurboða. Hon var bergrisa
ættar. Dóttir þeira er Ger›r er allra kvenna er fegrst. Þat var einn dag er Freyr haf›ði gengit í Hliðskjálfl ok sá of heima alla, en er hann leitt í norðrætt þá sá hann á einum be mikit hús ok fagtr, ok til þess húss gekk kona, ok er hon tók upp høndum ok lauk hurð fyrir sér þá lýsti af høndum hennar bæði í lopt ok á lög, ok allir heimar birtusk af henni. Ok svá hefndi honum þat mikla mikillætt er hann hafði sezk í þat helga sæti at hann gekk í braut fullr af harmi. Ok er hann kom heim, mælti hann ekk, hvárki svaf hann né drakk; engi þorði ok krefja hann orða. Þá létt Njør›r kalla til sín Skírnir, skósvein Freys, ok bað hann ganga til Freys ok beða hann orða ok spyrja hverjum hann væri svá reiðr at hann mælir ekki við menn. En Skírnir kvazk ganga mundu ok eigi füss, ok kvað illra svara vera ván af honum. En er hann kom til Freys þá spurði hann hví Freyr var svá hniðinn ok mælti ekki við menn. Pá svarar Freyr ok sagði at hann hafði sét konu fagra ok fyrir hennar sakar var hann svá harmsfullr at eigi mundi hann lengi lífa ef hann skyldi eigi ná henni.

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

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

"Lang er nótt,
long er ónnur,
hvæ mega ek þreyja þrjár?
Opt mér mànaðr
minni þóttu
en sjá hálft hynnott."

Þessi sök er til er Freyr var svá vápnlæss er hann barðisk við Belja ok drap hann með hjartar horni."

Pá mæltir Gangleri: "Undr mikit er þvílíkr hofðingi sem Freyr er vildi gefa sverð svá at hann átti eigi annat jafngott! Geysi mikit meir var honum þat þá er hann barðisk við þann er Beli heitir. Þat veit trúa mín at þeirrar gjafar mundi hann þá óðrask."

Pá svarar Hár: "Lítit mark var þá at er þeir Beli hittusk. Drepa mätti Freyr hann með hendi sinni. Verða mun þat er Frey mun
Þykkja vori við koma er hann missir sverðsins þá er Muspells synir fara ok herja.’

38 3 Þá mælir Gangleri: ‘Þat segir þú at allir þeir menn er í orrostu hafla fallit frá upphafi heims eru nú komni til Óðins í Valhöll. Hvát hefir hann at fá þeim at vistum? Ek hugða at þar skyldi vera allmikit fjölmenni.’

6 Þá svarar Há: ‘Satt er þat er þú segir, allmikit fjölmenni er þar, en myklu fleira skal enn verða, ok mun þó oflút þykkja þá er úlfriinn kemr. En aldri er svá mikill mannfjólði í Valhöll at eigi má þeim endask flesk gallar þess er Sæhrímnr heitir. Hann er soðinn hvern dag ok heill at aptni. En þessi spurning er nú spyr þú þykki mér líkara at fáir muni svá vísir vera at hér kunni satt af at segja. Andhrímnir heitir steikarinn en Eldhrímnir ketillinn. Svá er hér sagt:

15 Andhrímnir lætr
í Eldhrímn
Sæhrímn soðinn,
fleska bazt.
En þat fár vitu
við hvat einherjar alask.’

21 Þá mælir Gangleri: ‘Hvárt hefir Óðinn þat sama borðhald sem einherjar?’

Hár segir: ‘Þá vist er á hans borði stendr gefr hann tvær úlfum er hann á, er svá heita: Geri ok Freki. Ok öngu vist þarf hann: vín er honum bæði drykkur ok matr. Svá segir hér:

Gera ok Freka
seðr gunntamiðr
hröðigr Herjaflaðr,
en við vin eitt
vápgafigr
Óðinn æ lifir.

Hrafnar tvær sitja á þóllum honum ok segja í eyru honum òll tíðindi þau er þeir sjá eða heyra. Þeir heita svá: Huginn ok Muninn. Þá sendir hann í dagan at fljúgja um allan heim ok koma þeir aprt at dogurdarmáli. Þar af verð hann margra tíðinda viss.

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

Huginn ok Muninn
fljúgja hverjan dag
jörmungrund yfir.
Óumk ek Hugin
at hann aprt ne komi,
þó sjámk ek meir at Munin.’

Pá mælir Gangleri: ‘Hvat hafa einherjar at drykk þat er þeim endisk jafngnógliga sem vistin, eða er þar vatn drukkit?’
Pá segir Hár: ‘Undarlaga spyðu nú at Alfðór mun bjóða til sín konungum eða þorlum eða ðrurum ríkismönnum ok muni gefa þeim vatn at drekka, ok þat veit trúa mín at margr kemr sá til Valhallar er dyrt mundi þykjask kaupa vazdrykkinn ef eigi væri betra fagnaðar þangat at vitja, sá er aðr þolir sár ok sviða til banans.
Annat kann ek þér þaðan segja. Geit sú er Heiðrún heitir stendr uppi á Valhöll ok þir barr af limum þrís þess er mjók er nafnfrægt er Léraðr heitir, en þir spenum hannar rennr migðr sá er hon fyllir skapker hvern dag. Þat er svá mikit at allir einherjar verða fulldrúknir af.’
Pá mælir Gangleri: ‘Þat er þeim geysi haglig geit. Forkunnar góðr viðr mun þat vera er hon þir af.’
Pá mælir Hár: ‘Enn er meira mark at of hjörtinn Eikþynni er stendr á Valhöll ok þir barr af limum þess þrís, en af hornum hans verðr svá mikill dropi at niðr kemr í Hvergelmi, en þaðan af falla ár þer er svá heita: Síðr, Viðr, Sekin, Ekin, Svól, Gunnþró, Fjörn, Fimbulþul, Gipul, Gopul, Goðul, Geirvimul; þessar falla um Ása byggðir. Þessar eru enn nefndar: Pyn, Vin, Þoll, Þoll, Gráð, Gunnþráin, Nyt, Nøt, Nøn, Hrønn, Vína, Veg, Svinn, Pjödnuna.’
Pá mælir Gangleri: ‘Þetta eru undarlig tíðindi er nú sagðir þú. Geysi mikit hús mun Valhöll vera, allþrongt mun þar opt vera fyrir durum.’
Pá svarar Hár: ‘Hví spyrr þú eigi þess, hversu margar dyr eru á Valhöll eða hversu stórar? Ef þú heyrr þat sagt þu muntu segja at hitt er undarligt ef eigi má ganga út ok inn hverr er vill. En þat er með þoðnu at segja at eigi er þröngra at skipa hana en ganga í hana. Hér máttu heyra í Grímnismálum:

Fimm hundrað dura
ok of fjórum þugum,
svá hygg ek á Valhöllu vera.
Atta hundruð einherja
ganga senn or einum durum
þa er þeir fara með viði at vega.’
Gylfaginning

41 På mælír Gangleri: ‘Allmikill mannfsjöði er í Valhöll. Svá njóta trú minnar at allmikill hoðfingi er Óðinn er hann stýrir svá miklum her. Eða hvað er skemtun einherjanna þa er þeir drekka eigi?’

Hár segir: ‘Hverr dag þá er þeir hafa klæzk þá hervæða þeir sík ok ganga út í garðinn ok berjask ok fæll hverr á annan. Pat er leikr þeirra. Ok er líðr at doðurfarmáli þá riða þeir heim til Valhallar ok setjask til drykkju, svá sem hér segir:

Allir einherjar
Óðins túnnum í
hoðgvask hverjan dag.
Val þeir kjósa
ok riða vígi frá,
sitja meir um sáttir saman.

En satt er þat er þú sagðir: mikill er Óðinn fyrir sér. Mörk dæmi finnask til þess. Svá er hér sagt í orðum sjálfrá Ásanna:

“Askr Yggdrasils,
hann er eztr viða,
en Skíðblaðnir skipa,
Óðinn Ása,
en jóa Sleipnir,
Bifrost brúa,
en Bragi skálda,
Hábrók hauka,
en hunda Garmr.’’

42 På mælír Gangleri: ‘Hverr á þann hest Sleipnir? Eða hvað er frá honum at segja?’

Hár segir: ‘Eigi kanntu deili á Sleipnir ok eigi veitru atburði af hverju hann kom!—en þat mun þér þykka frásagnarvert. Þat var sníma í òndverða bygð goðanna, þá er goðin hoðu sett Miðgarð ok gert Valhöll, þá kom þar smiðr nokkvorr ok bauð at gera þeim borg á þrim miðserum svá góða at trú ok orrúgg væri fyrir bergrisum ok hrimþursum þött þeir komi inn um Miðgarð. En hann mælír sér þat til kaups at hann skyldi eignask Freyju, ok hafa vildi hann sól ok mána. Þa gengu Æsirnir á tal ok rðu ráðum sínum, ok var þat kaup gert við smiðjinn at hann skyldi eignask þat er hann mælír til ef hann fengi gert borgina á einum vetri, en hinn fyrsta sumars dag ef nokkvorr hlutr væri ógjör at borginni þá skyldi hann af kaupinu. Skyldi hann af öngum manni lið þiggja til verkins. Ok er þeir sógðu honum þessa kosti, þá beiddisk hann at þeir skyldu lofa
at hann hefði lið af hesti sínum er Svaðilfœri hét. En því rěði Loki er þat var til lagt við hann. Hann tók til hinn fyrsta vetrar dag at gera borgina, en of nætr drö hann til grjöt á hestinum. En þat þótti Ásunum mikit undr hversu stór bjorg sá hest drðr, ok hálfr meira þrekvirki gerði hestrin en smiðrinn. En at kaupi þeira váru sterk vitni ok morg serri, fyrir því at jǫtnum þótti ekki trygt at vera með Ásum gríðlaust ef þórr kvæmi heim, en þá var hann farinn í Austveg at berja tröll. En er á leið vettrinn, þá sóttisk mjök borgargerðin ok var hon svá há ok sterk at eigi mátti á þat leita. En þá er þir dagar váru til sumars þá var komit mjök at borghliði. Pá settusk guðin á dómstóla sín ok leituðu ráða ok spurði hverr annan hverr því hefði ráðat at gipta Freyju í Jǫtunheimar eða spilla lóptinu ok himinum svá at taka þaðan sól ok tungl ok gefa jǫtnum. En þat kom ásamt með þillum at þessu mundi ráðit hafa sá er flestú illu ráðr, Loki Laufeyjarson, ok kváðu hann verðan ills dauða ef eigi hítti hann rág til at smiðrinn væri af kaupinu, ok veittu Loka atgongu. En er hann varð hreidd þá svarði hann eða at hann skyldi svá til haga at smiðrinn skyldi af kaupinu, hvat sem hann kostadi til. Ok it sama kveld er smiðrinn ök út eptir grjótnun með hestinn Svaðilfœra, þá hljóp ór skóginum nokkvorum mér at hestinum ok hrein við. En er hestinn kendi hvat hrossi þetta var þá æddisk hann ok sleit sundr reipin ok hljóp til merarinnar, en hon undan til skógar ok smiðrinn eptir ok vill taka hestinn, en þessi hross hlaupa alla nótt ok dvelsk smíðin þá nótt. Ok eptir um daginn varð ekki svá smíðat sem fyr fariði órði. Ok þá er smiðrinn sér at eigi mun lokit verða verkinu, þá færisk smiðrinn í jǫtunmð. En er Æsirnir sá þat til víss at þar var bergrisi kominn, þá varð eigi þyrti eðumun, ok köllum þeir á Þór, ok jafnskjót kom hann ok því næst fór á lopt hamarrinn Mjǫllnir, galt þá smiðarkaupit ok eigi sól ok tungl, heldr synjandi hann honum at byggva í Jǫtunheimar ok laust þat hit fyrsta hogg er haussinn brotnaði í smán mola ok sendi hann niðr undir Niflhel. En Loki haflði þá ferð haft til Svaðilfœra at nokkvorum síðar bar hann fyl. Þat var grátt ok haflði átta fætr, ok er sá hest beztr með goðum ok mænum. Svá segir í Völuspá:

Pá gengu regin ðill
á roktstóla,
ginnheilug goð
ok of þat gættusk,
hverr hefði lopt allt
lævi blandit
edā ætt jötuns
Óðs mey gefna.

Á gengusk eðdar,
ord ok særi,
mál òll meginlig
er á meðal fóru.
bórr einn þat vann
þrunginn móði.
Hann sjaldan sitr
er hann slykt of fregn.'

Pá mælir Gangleri: ‘Hvat er at segja frá Skíðblaðnir er hann er
beztr skipa? Hvárt er ekki skip jafngott sem hann er eða jafn-
mikit?’

Hár segir: ‘Skíðblaðnir er beztr skipanna ok með mestum
hagleik gerr, en Naglfari er mest skip, þat er á Muspell. Dvergar
nokkvorir, synir Ívalda, gerðu Skíðblaðnir ok gáfu Frey skipit.
Hann er svá mikill at allir Æsir megu skipa hann með vápnnum ok
herbuðaði, ok hefir hann byr þegar er segl er dregit, hvert er fara
skal. En þá er eigi skal fara með hann á se þá er hann górr af svá
morgum hlutum ok með svá mikilli list at hannah má vefja saman
sem dúk ok hafa í pung sínnum.’

Pá mælir Gangleri: ‘Gott skip er Skíðblaðnir, en allmikil
fjölkyngi mun við vera hoðð áðr svá fái gert. Hvárt hefir þórr
hvergi svá farit at hann hafi hitt fyrir sér svá ríkt eða ramt at
honum hafi ofreﬁli í verit fyrir afsl sakar eða fjölkyngi?’

Pá mælir Hár: ‘Fár maðr vættir mik at frá því kunni segja, en
mart hefir honum harðført þótt. En þótt svá hafi verit at
nokkvorr hlutr hafi svá verit ramr eða stærkr at þórr hafi eigi sigr
fengit á unnit, þá er eigi skylt at segja frá, fyrir því at morg duæmi
eru til þess, ok því eru allir skyldir at trúa, at þórr er mátkastr.’

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

Pá mælir Jafnhár: ‘Heyrt hóflum vör sagt frá þeim atburðum er
oss þykkja òtrúligir at sannir muni vera, en hér mun sjá sitja nær er
vita mun þönn þóindi af at segja, ok muntu því trúa at hann mun
eigi ljúga nú at ýrsta sinn er alðri laug fyrr.’

Pá mælir Gangleri: ‘Hér mun ek standa ok hlyða ef nokkvorr
órlaustn fær þessa máls, en at ðrúum kosti kalla ek yðr vera
yfirkomma ef þær kunnið eigi at segja þat er ek spyr.’
Pá mælir Priði: ‘Auðsýnt er nú at hann vill þessi tíðindi vita þótt oss þykki eigi fagrt at segja. En þér er at þegja.

‘Þat er upphaf þessa máls at Þokuþórr fór með hafra sína ok reið ok með honum só Þass er Lokí er kallaðr. Koma þeir at kveldi til eins þúanda ok fá þar náttstað. En um kveldit tök Þórr hafra sína ok skar báða. Eptir þat váru þeir flegrir ok bornir til ketils. En er söðir var þá settisk Þórr til náttverðar ok þeir lagsmenn. Þórr bauð til matar með sér þúandaðum ok konu hans ok þórunum þeira. Sonr búa hét Þjalfr en Þókskva döttir. Þá lagði Þórr hafrostokurnar útar frá eldunum ok mælti at þúanda ok heimamenn hans skyldu kasta á hafrostokurnar beinunum. Þjalfr, son þúanda, helt á lærlegg hafurs ok sperti á knífi sínum ok braut til mergjar. Þórr dvalðisk þar of nóttina, en í öttu fyrir dag stóð hann upp ok klaðdi sík, tók hamarinn Mjöllni ok brá upp ok viðgi hafrostokurnar. Stóðu þá upp hafrrnar ok var þá annarr haltr eftir fæti. Pat fann Þórr ok talði at þúandið eða hans hjón mundi eigi skynsamliga hafa farit með beinum hafraðsins. Kennir hann at brottinn var lærleggrinn. Eigi þarf langt frá því at segja, vita megu þat allir hversu hraðdr þúandið mundi vera er hann só at Þórr lét síga brýnnar ofan fyrir augun; en þat er só augagna, þá hugðisk hann falla mundu fyrir sjóninni einni samt. Hann herði hendrnar at hamarskaptingu svá at hvítmuðu knúarnir, en þúandið gerði sem ván var ok þíl hjúnin, kölluðu ákafliga, báðu sér fríðar, þuð at fyrir kvaæmi allt þat er þau áttu. En er hann só hraezlu þeira þá gekk af honum móðrin ok sefaðisk hann ok tók af þeim í selt þorþ þeira Þjalfa ok Þósku ok gerðusk þau þá skyldir þjónustumenn Þórs ok fylgja þau honum jafnaf síðan. Lét hann þar eptir hafra ok byrjaði ferðina austr í þjónunheima ok allt til hafraðsins, ok þá for hann út yfir hafit þat í dfjupa. En er hann kom til lands þá gekk hann upp ok með honum Lokí ok Þjalfr ok Þóskva. Þa er þau hóflu lítil hrði gengit varð fyrir þeim mörk stór. Gengu þau þann dag allan til myrks. Þjalfr var allra manna fóthvatastr. Hann bar kyl Þórs, en til vista var eigi gott. Þá er myrkt var orðit leituðu þeir sér til náttstaðar ok fundu fyrir sér skála nokkvorn mjók mikinn. Váru dyrr á enda ok jafnþéðar skálanum. Pat leituðu þeir sér náttbólís. En ef miðja nót varð landskjálp miðill, gekk jörðin undir þeim skykkjum ok skalf húsit. Þá stóð Þórr upp ok hét á lagsmenn sína ok leituðusk fyrir ok fundu afhús til hægri handar í miðjum skálanum ok gengu þannig. Settisk Þórr í dyrrin en þennur þau váru innar frá honum ok váru þau háredd, en Þórr helmt hamarskaptingu.
ok hugði at verja sík. Þá heyrðu þau ym mikinn ok gný. En er kom at dagan þá gekk þórr út ok sér hvar lá maðr skamt frá honum í skóginnum ok var sá eigi lítill. Hann svaf ok hraut sterkliga. Þá þottisk þórr skila hvat látum verit hafði of nóttina. Hann spennir sík megingjörðum ok óx honum ásmegin, en í því vaknar sá maðr ok stoð skjót upp. En þá er sagt at þór varð bilt einu sinni at slá hann með hamrünunum, ok spúði hann at nafni. En sá nefndisk Skrármir.

"En eigi þarf ek," sagði hann, "at spyrja þik at nafni. Kenni ek at þu eft Asaþórr. En hvárt hefir þu dregit á braut hanzka mínn?"

'Seilðisk þá Skrármir til ok tók upp hanzka sinn. Sér þórr þá at þat hafði hann haft of nóttina fyrir skála, en afhúsit, þat var þumlungrinn hanzkan. Skrámir spúði ef þórr vildi hafa forúneyti hans, en þórr jätti því. Þá tók Skrámir ok leysti nestbagga sinn ok bjósk til at efi dögurð, en þórr í þórum stað ok hans félagar. Skrámir bað þá at þeir legði mötuneyti sitt, en þórr jätti því. Þá bát Skrámir nest þeira allt í einn bagga ok lagði á bak sér. Hann gekk fyrir of daginn ok steig heldr stórum. En síðan at kveldi leitaði Skrámir þeim náttstafað undir eik sem mikill. Þá mælit Skrámir til þórs at hann vill leggjask niðr at sofna,—"en þér takið nestbaggann ok búið til nótturðar yðr."

'Því næst sofnar Skrámir ok hraut fast, en þórr tók nestbaggann ok skal leysa, en svá er at segja sem ótrúligt mun þykka, at engi knút fekk hann leykt ok engi álarendann hreyft svá at þá væri lausari en aðr. Ok er hann sér at þetta verk má eigi nútask þá varð hann reiði, greip þá hamarin Mjólni tveim hóundum ok steig fram þórum fæti at þar er Skrámir lá ok lýstr í hófuð honum. En Skrámir vaknar ok spyr hvárt laufsbláða nakkvat felli í hófuð honum, eða hvárt þeir hefði þá matazk ok sé búnir til rekna. Þórr segir at þeir munu þá sofa ganga. Ganga þau þá undir aðra eik. Þar þér satt at segja at ekki var þá áttalaust at sofa.

'En at miðri nött þá heyrði þórr at Skrámir hýrýr ok sefr fast svá at dunar í skóginnum. Þá stendr hann upp ok gengir til hans, reiðir hamarin titt ok hart ok lýstr ofan í miðjan hvirfíl honum. Hann kennir at hamars miðrinu sokkr djúpt í hófuðit. En í því bili vaknar Skrámir ok mælti:

"Hvat er nú? Fell akarn nokkvot í hófuð mér? Eða hvat er tít um þik, þórr?"

'En þórr gekk aprt skyndiliga ok svarar at hann var þá nývaknaðr; sagði at þá var mið nött ok enn væri múl at sofa. Pá
hugsaði Þórr þat, ef hann kvæmi svá í færi at slá hann í þriðja högg, at aldri skyldi hann sjá sík síðan; liggr nú ök gætir ef Skrýmir sofnaði fast. En litlu fyrir dagan, hann heyrir þá at Skrýmir mun sofnat hafa, stendr þá upp ok hleypr at honum, reiðir þá hamarrin af öllu afli ok lýstr á þunnvangann þann er upp vissi. Sókkr þá hamarrinn upp at skaptinu, en Skrýmir settisk upp ok strauk of vangann ok mælí:


`Þekr Skrýmir nestbaggann ok kastar á bak sér ok snýr þvers á braut í skóginn frá þeim, ok eigi er þess getit at Æsirnir bæði þá heila hittask.`

`Þórr fór fram á leið ok þeir félagar ok gekk fram til míðs dags. Þá sá þeir borg standa á völlum nokkvorum ok settu hnakkann á bak sér aptr að þeir fengu sét yfir upp, ganga til borgarinnar ok var grind fyrir borghlitiðina ok lokin aptr. Þórr gekk á grindina ok fekk eigi upp lokit, en er þeir þreyttu at komask í borgina þá smugu þeir milli spalanna ok kömu svá inn, sá þá holl mikla ok gengu þannig. Var hurðin opin. Þá gengu þeir inn ok sá þar marga menn á tvá bekkí ok flesta cerit stóra. Því næst koma þeir fyrir konunginn Útgarðaloka ok kvóddu hann, en hann leit seint til þeirra ok glotti um þonn ok mælti:

``Seint er um langan veg at spyrja tíðinda. Eða er annan veg en ek hygg, at þessi sveinstaðlí sè Òkuþórr? En meiri munu vera en mér lízk þjú. Eða hvat íþróttta er þat er þer félagar þykkisk vera við búnir? Engi skal hér vera með oss sá er eigi kunní nokkur konar list eða kunnandi um fram flesta menn.``

`Þá segir sá er síðar gekk, er Loki heitir: "Kann ek þá íþrótt er ek em alþúinn at reyna, at engi er hér sá inni er skjótara skal eta mat sinn en ek."`
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‘Pá svarar Útgarða-loki: “Íþrótt er þat ef þú efningar, ok freista skal þa þessar íþróttar,”—kallaði útar á bekkinn at sá er Logi heitir skal gangu á gólfr frá ok freista sín í móti Loka. Pá var tekít trog eitt ok borit inn á hallar gólfr ok fyllt af slátri. Settisk Loki at þóruna enda en Logi at þórun, ok át hvartveggi sem tóðast ok mætusk í miðju treginu. Halði þá Loki etit slátr allt af beinum en Logi haði ok etið slátr allt ok beinum með ok svá torgit, ok syndisk nú Óllum sem Loki hefði látit leiðinn.

‘Pá spyrr Útgarða-loki hvat sá hinn ungi maðr kunni leiða, en Þjálfi segir at hann mun freista at renna skeið nokkrar við einhver þann er Útgarða-loki fær til. Hann segir, Útgarða-loki, at þetta er góð íþrótt ok kallar flessi meiri ván at hann sé vel at sér búnin of skjótleikinn ef hann skal þessa íþrótt inna, en þó læfr hann skjót þessa skulu freista. Stendr þá upp Útgarða-loki ok gengr út, ok var þar gott skeið at renna eptir sléttum velli. Þá kallar Útgarða-loki til sín sveinastla nokkrvar er nefndr er Hugi ok þáð hann renna í kopp við Þjálfa. Þá taka þeir it fyrsta skeið, ok er Hugi því framar at hann snýsk aprtr í móti honum at skeiðs enda. Þá mælir Útgarða-loki:

“Þurfa muntu, þjálfi, at leggja þik meir fram ef þú skalt vinna leiðinn, en þó er þat satt at ekki hafa hér komit þeir menn er mér þykkir fóthvatari en svá.”

‘Pá taka þeir aprtr annat skeið, ok þá er Hugi kemir til skeiðs enda ok hann snýsk aprtr, þá var langt köflskot til Þjálfa. Þá mælir Útgarða-loki:

“Vel þykkir mér þjálfi renna skeiðit, en eigi trúi ek honum nú at hann vinni leiðinn. En nú mun reyna er þeir renna it þrídja skeiðit.”

‘Pá taka þeir enn skeið. En er Hugi er kominn til skeiðs enda ok snýsk aprtr, ok er Þjálfi eigi þá kominn á mít skeiðit. Þá segja allir at reynt er um þenna leið.

‘Pá spyrr Útgarða-loki þór hvat þeira íþróttu mun vera er hann muni vilja birta fyrir þeim, svá miklar sögur sem menn hafa gjort um stórvirk hans. Þá mælir Þórr at helzt vill hann þat taka til at þreyta drykkju við einhver mann. Útgarða-loki segir at þat má vel vera ok gengr inn í þollina ok kallar skutilsvéinn sinn, bídur at hann taki vitiðorn þat er hirðmenn eru vanir at drekkja af. Því næst kemir fram skutilsveinn með horninu ok fær þór í hónd. Þá mælir Útgarða-loki:

“Af horni þessu þykkir þá vel drukkt ef í einum drykk gengr
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af, en sumir menn drekka af í tveim drykkjum. En engi er svá lítil 
drykkjumaðr at eigi gangi af í þrimr.

“Þórr lítr á hornit, ok sýnis ekki mikit ok er þó heldr langt. En 
hann er mjók þyrst, tekur at drekka ok svelg allstórum ok hyggr 
at eigi skal þurfa at lúta optar at sinni í hornit. En er hann þráut 
eyrindit ok hann laut ór horninu ok sér hvat leið drykkinnum, ok 
lízk honum svá sem alllíttill mun mun vera at nú sé lægra í horninu 
en áðr. Pá mælti Útgarðaloki:

“‘Vél er drukkit, ok eigi til mikit. Eigi mundak trúa ef mér væri 
sagt frá at Æsaþórr mundi eigi meira drykk drekka, en þó veit ek at 
þú munt vilja drekka af í þrumum drykk.’

Þórr svarar þengu, setr hornit á munn sér ok hyggr nú at hann 
skald drekka meira drykk ok þreytur á drykkjuna sem honum vansk 
til eyrindi, ok sér enn at stikillinn hornsins vill ekki upp svá mjók 
sem honum líkar. Ok er hann tók hornit af munni sér ok sér í, lízk 
honum nú svá sem minna hafi þorrit en í inu fyrra sinni. En nút gött 
berandi börð á horninu. Pá mælti Útgarðaloki:

“‘Hvat er nú, Þórr? Munu nú eigi sparask til eins drykkjar 
meira en þér mun hagr á vera? Svá lízk mér, ef þú skalt nú drekka 
afr horninu hinn þrída drykkinn sem þessi mun mestr ætlaðr. En 
ekkj muntu mega hér með oss heita svá mikill maðr sem Æsir kalla 
þik ef þú gerir eigi meira af þér um aðra leika en mér lízk sem um 
þønna mun vera.’

‘Pá varð Þórr reiðr, setr hornit á munn sér ok drekkir sem 
ákafligast má hann ok þreytur sem lengst at drykknum. En er hann 
sá í hornit þa hafði nú helzt nokkut munr án fengið. Ok þá þýðr 
hann upp hornit ok vill eigi drekka meira. Pá mælir Útgarðaloki:

“‘Auðsét er nú at máttir þinn er ekki svá mikill sem vör huðum. 
En villt freista um fleiri leika? Sjá má nú at ekki nýtir þú hér af.’

Þórr svarar: “Freista má ek enn of nokkura leika. En undarliga 
mundi mér þykka þá er ek var heima með Æsum ef þvílíkir 
drykkir væri svá lítil kallaðir. En hvat leik vílíð þér nú bjóða 
mér?”

Pá mælir Útgarðaloki: “Pat gera hér ungir sveinar, er lítit mark 
mun at þykka, at hefja upp af jörðu koðt minn. En eigi mundak 
kunna at mæla þvílíkt við Æsaþórr ef ek hefða eigi sét fyr at þú ert 
myklu minni fyrir þér en ek huðda.”

Því næst hljóp fram koðt einn grár á hallar göltit ok heldr 
mikill. En Þórr gekk til ok tók hendi sinni niðr undir miðjan
kviðinn ok leypti upp. En kötrinn beygði kenginn svá sem Þórr rétti upp hœndina. En er Þórr seildisk svá langt upp sem hann mætti lengst þá létti kötrinn einum fœti ok fær Þórr eigi framit þenna leik. Pá mæli Útgardaloki:

“Svá fór þessi leikr sem mik varði: kötrinn er heldr mikill, en Þórr er lágr ok lítið hjá stórmenni því sem hér er méð oss.”

Pá mæli Þórr: “Svá litinn sem þér kallið mik, þá gangi nú til einhverrr ok fásik við mik! Nu em ek reiði!”

“Pá svarar Útgardaloki ok litask um á bakkina ok mælti: “Eigi sé ek þann mann hér inni er eigi mun lítilráði i þykja at fásik við þik.” Ok enn mæli hann: “Sjáma fyrr. Kalli mér hingat kerlinguna fóstru mínu Eilli, ok fásik Þórr við hana ef hann vill. Felt hefir hon þá menn er mér hafa litizk eigi ósterkligri en Þórr er.”

Pá næst gekk í hœllina kerling einkum gömul. Pá mæli Útgardaloki at hon skal taka fang við Asaför. Ekki er langt um at gera. Svá för fang þat at því harðara er Þórr knúðisk at fanginu, því fældar stóð hon. Pá tók kerling at leita til bragða, ok varð Þórr þá lauss á fótum, ok várú þær sviptingar allharðar, ok eigi lengi áðr en Þórr fell á kné þórum fœti. Pá gekk til Útgardaloki, bað þau hættu fanginu, ok sagði svá at Þórr mundi eigi þurfa at bjóða fleirum mínnum fang í hans holl. Var þá ok liðit á nött. Vísindi Útgardaloki þók ok þeim félögum til sætis ok dveljask þar nátt-laingt í göðum fagnaði. En at morni þegar díaði stendi Þórr upp ok þeir félagar, klæða siki ok eru búnir braut at ganga. Pá kom þar Útgardaloki ok lét setja þeim bord. Skorti þá eigi göðan fagnað, mat ok drykk. En er þeir hafa matazk þá smaðask þeir til ferðar.

Útgardaloki fylgir þeim út, gengr með þeim braut ör borginni. En at skilnaði þá mæli Útgardaloki til Þórs ok spyrð hvernum honum þykkir ferð sín orðin, eða hvárt hann hefir hitt ríkara mann nokkvorn en sík. Þórr segir at eigi mun hann þat segja at eigi hafi hann mikla ösemðar farit í þeira viðskiptum.

“En þó veit ek at þér munud kalla mik litinn mann fyrir mér, ok uni ek því illa.”

Pá mæli Útgardaloki: “Nu skal segja þér it sanna er þú eit út kominn ör borginni, at ef ek lifi ok megak ráða þá skaltu aldri optar í hana koma. Ok þat veit trúa mín at aldri hefðir þú í hana komit ef ek hefða vitat áðr at þú hefðir svá mikinn kraft með þér, ok þú hafðir svá nær haft oss mikill öfteru. En sjónhverfingar hefi ek gert þér, svá at fyrra sinn er ek fann þik á skóginum kom ek til fundar við yðr. Ok þá er þú skyldir leysa nestbaggann þá hafðak
bundit með grésjárni, en þú fant eigi hvar upp skyldi lúka. En því næst laust þú mik með hamrinum þrjú högg, ok var it fyrsta minzt ok var þó svá mikit at mér mundi endask til bana ef á hefði komít. En þar er þú sátt hjá höll minni setberg, ok þar sáttu ofan í þrjá dali ferskeytta ok einn djúpastan, þar varu hamarspor þín. Setberginnu brá ek fyrir höggin, en eigi sátt þú þat. Svá var ok of leikana er þer þreyttuð við hirðmenn mínra. Þá var þat it fyrsta er Loki gerði. Hann var mjók soltinn ok át titt, en sá er Logi heitir, þat var villiðr ok brendi hann eigi seinna trogít en sjátrit. En er þjálf þreyttja ráðina við þann er Hugi hét, þat var hugr mín, ok var þjálf þa eigent at þreyta skjótærri hans. En er þú drakt af horninu ok þótti þér seint līða—en þat veit trúu mín at þá varð þat undr er ek munda eigi trúu at vera metti: annarr endir hornsins var út í hafi, en þat sáttu eigi, en nú er þú kemur til sjávarins þá muntu sjá mega hvern þurð þú hefir drukkt á sænum.”

‘Þat eru nú fjórar kalladar. Ok enn mælir hann:

‘“Eigi þótti mér hitt minna vera vert er þú lyptir upp kettinnum, ok þér satt at segja þá hraeddusk allir þeir er sá er þú lyptir af þórðu einum fætinnum. En sá koðtr var eigi sem þér sýndisk: þat var Miðgarðsormr er liggr um lón òll, ok vansk honum varliga lengðinn til at þórðina teki sporðr ok hófuð. Ok svá langt seildisk þú upp at skamt var þá til himins. En hitt var ok mikit undr um fangit er þá stótt svá lengi við ok fell eigi meir en á knéð þróm fæti er þú fekk við Elli, fyrir því at engi hefir sá orðit, en engi mun verða ef svá gamall er at Elli þríð, at eigi komi ellin ðilum til falls. Ok er nú þat satt at segja at vör munum skiljask, ok mun þá betr hvárratvegðu handar at þér komið eigi optar mik at hitta. Ek mun enn annat sinn verja borg mína með þvílikum vælum eða óðrum svá at ekki vald munað þér á métr fá.”

‘En er þórr heyrdi þessa þólu greip hann til hamarsins ok bregðr á lópt, en er hann skal fram reiða þá sér hann þar hvergi Útgarðaloka. Ok þá snýsk hann aptri til borgarinnar ok aðlast þá fyrir at brjóta borgina. Þá sér hann þar vólu viða ok fagra en önga borg. Snýsk hann þá aptri ok ferr leið sínna til þess er hann kom aðr í þrúðvanga. Þat er satt at segja at þá hafði hann ránðit fyrir sér at leita til ef saman metað bera fundi þeira Miðgarðsorms, sem sifan varð. Nú ætla ek engan kunna þér sannara at segja frá þessi ferð þórs.’

Påæ telir Gangleri: ‘Allmikill er fyrir sér Útgarðaloki, en með vælum ok fjoðkyngi ferr hann mjók. Þat má sjá at hann er mikkil
Gylfaginning

fyrir sér at hann átti hirðmenn þá er mikinn mätt hafa. Eða hvárt hefir Þórr ekkvi þessa hefnt?

Hárf svarar: ‘Eigi er þat ókunnigt, þótt eigi sé froðimenn, at Þórr leiðrétti þessa ferðina er nú var frá sagt, ok dvalðisk ekkvi lengi heima aðr hann bjósk svá skyndiliga til ferðarinnar at hann hafði eigi reið ok eigi hafrana ok ekkvi þruneyti. Gekk hann út of Miðgarð svá sem ungr drengr, ok kom einn aptan at kveldi til jötuns nokkurs; sá er Hymir nefndr. Þórr dvalðisk þar at gistingu of nöttina. En í dagan stóð Hymir upp ok klæðdisk ok bjósk at róa á sê til fiskjar. En Þórr spratt upp ok var skjót bunn ok bað at Hymir skyldi hann látar róa á sê með sér. En Hymir sagði at lítil liðsemð mundi at honum vera er hann var lítil ok ungmenni eitt.

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

‘En Þórr sagði at hann mundi róa mega fyrir því frá landi at eigi var vist hvárt hann mundi fyrir beïðask at róa útan, ok reiddisk Þórr jöttnunum svá at þá var búit at hann mundi þegar látar hamarrinn skjalla honum, en hann lét þat við berask þvíat hann hugðisk þá at reyna afl sitt í þœrum stæð. Hann spurði Hymí hvat þeir skyldu hafa at beitum, en Hymir bað hann fá sér sjálfan beitur. Þá snérisk Þórr á braut þangat er hann sá òxna flokk nokkvorn er Hymir átti. Hann tók hinn mesta uxann, er Himinhrjótr hét, ok sleit af þoðfúit ok fór með til sjávar. Hafði þá Hymir út skotit nokkvaman. Þórr gekk á skipið ok settisk í austrúm, tók tvær árar ok ræri, ok þótt Hymí skriðr verða af röðri hans. Hymir reið í halsinum fram ok söttisk skjót röðrinn. Sagði þá Hymir at þeir váru komnir á þær vaztir er hann var vanr at sitja ok draga flata fiska, en Þórr kvezk vilja róa myklu lengra, ok tóku þeir enn snertiröðr. Sagði Hymí þá at þeir váru komnir svá langt út at hætt var at sitja út farur Miðgarðsormi. En Þórr kvezk mundu róa eina hrið ok svá gerði, en Hymir var þá allókátr. Þá er Þórr lagði upp áðarann, greiddi hann til vað heldr sterkjan ok eigi var óngullinn minni eða óramligri. Þar lét Þórr koma á óngullinn oxaþoðið ok kastaði fyrir borgeð, ok fór óngullinn til grunnis. Ok er þá svá satt at segja at engu ginti þá Þórr minnr Miðgarðsorm en Útgarðaloki hafði spottat þór þá er hann höf orminn upp á hendi sér. Miðgarðsormr gein yfir oxaþoðið en óngullinn vá í göminn orminn. En er orminn kend þess, brá hann við svá hart at bæðir hnefar Þórs skullu út á bordinu. Þá varð Þórr reiðr ok færðisk í ásmegin, spyrndi við svá
fast at hann hljóp báðum fótum gognum skipit ok spyrndi við grunni, dró þá ormrinn upp at bordi. En þat má segja at engi hefir sá sét ógurligar sjónir er eigi mátti þat sjá er þórr hvesti augun á ormrinn, en ormrinn starði neðan í mótt ok blés eitrinu. Pá er sagt at þótrunninn Hymir gerðisk litverpr, fjölnaði, ok hveðdisk er hann sá ormrinn ok þat er særinn fell út ok inn af nokkvang. Ok í því bili er þórr greip hamarrinn ok færði á lopt þá fálmaði þótrunninn til agnsaxinu ok hjó vað þörs af bordi, en ormrinn söktisk í sæinn. En þórr kastaði hamrinnum eptir honum, ok segja menn at hann lysti af honum hofðút við grunninum. En ek hygg hitt vera þér satt at segja at Miðgarðsormr lifir enn ok ligg í umsjá. En þórr reiddi til hnefnann ok setr við eyra Hymur svá at hann steyptisk fyrir bord ok sér í iljar honum. En þórr óð til lands.


Hár svarar: ‘Vera mun at segja frá þeim tíðindum er meira þótti vert Ásunum. En þat er upphaf þessar sögu at Baldr inn göða dreyndi drauma stóra ok hættliga um líf sitt. En er hann sagði Ásunum draumanan þá báru þeir saman rás sín, ok var þat gert at beðða gríða Baldri fyrir alls konar háaska, ok Frigg tók svardaga til þess at eira skyldu Baldri eldr ok vatn, járn ok alls konar málmar, steinar, þóðin, viðirnar, sóttmar, dýrín, fuglarnir, eitr, ormar. En er þetta var gert ok vítt, þá var þat skemtun Baldrs ok Ásanna at hann skylldi standa upp á þingum en allir aðrir skyldu sumir skjóta á hann, sumir høggva til, sumir berja grjóti. En hvat sem at var gert, sakaði hann ekki, ok þótti þetta öllum mikill frami. En er þetta sá Loki Laufeyjarson þá likaði honum illa er Baldr sakaði ekki. Hann gekk til Fensalar til Friggjar ok brá sér í konu líki. Pá spyr Frigg ef sú kona vissi hvat Æsir hofðusk at á þinginu. Hon sagði at allir skutu at Baldri, ok þat at hann sakaði ekki. Pá mælir Frigg:

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

’’Pá spyr konan: ”Hafa allir hlutir eða unnit at eira Baldri?”’’

’’Pá svarar Frigg: ”Vex viðarteinungr einn fyrir vestan Valhall. Sá er mistilteinn kallaðr. Sá þótti mér ungr at krefja eiðsins.”’’

’’Því næst hvarf konan á brut. En Loki tók mistiltein ok sleit upp ok gekk til þings. En Höður stóð útarliga í mannhringinum þvíat hann var blindr. Pá mælir Loki við hann:

’’”Hví skýtr þú ekki at Baldri?”’’
Hann svarar: “Þvíat ek sé eigi hvor Baldr er, ok þat annat at ek em vápnlauss.”

Pá mælir Loki: “Gerðu þó í lóking annarra manna ok veit Baldri semð sem aðrir menn. Ek mun visa þér til hvor hann stendr. Skjót at honum vendi þessum.”

Þóðr tók mistiltein ok skaut at Baldri at tilvísun Lóka. Flaug skotit í gognum hann ok fell hann dauðr til jarðar, ok hefur þat mest õhapp verit unnit með göðum ok mœnum. Pá er Baldr var fallinn þá fellusk þillum Ásum orðrðok ok svá hendr at taka til hans, ok sá hvern til annars, ok váru allir með einum hug til þess er unnit haði verkit. En engi mætt hefna, þar var svá mikill griðastaðr. En þá er Æsirnir freistuðu at mjóla þá var hitt þó fyrri at grátrinn kom upp svá at engi mætti þórum segja með orðunum frá sínum harmi.

En Óðinn bar þeim mun verst þenna skaða sem hann kunni mesta skyn hversu mikil aftaka ok missa Ásunum var í fráfalli Baldrs. En er goðin viðkuðusk þá mælit Frigg ok spurni hvern sá væri með Ásum er eignask vildu allar ástir hennar ok hylli ok vili hann riða á Helvæg ok freista ef hann fái fundið Baldr ok bjóða Helju útlauð ef hon vill láta fara Baldr heim í Ásgarði. En sá er nefndr Hermóðr inn hvati, sveinn Óðins, er til þeirar farar varð. Pá var tekinn Sleipnir, hestr Óðins, ok leidir fram, ok steig Hermóðr á þann hest ok hlyypti braut. En Æsirnir tóku lík Baldrs ok fluttu til svarar. Hringhorni hét skip Baldrs. Hann var allra skipa mestur. Hann vildu goðin fram setja ok gera þar á bálfr Baldrs. En skipit gekk hvergi fram. Á þá var sent í Íþunheima eptir gygi þeirir er Hýrrokkin hét. En er hon kom ok reið vargi ok halði þóggorm at taunum þá hljóp hon af hestum, en Óðinn kallaði til berserki fjóra at gæta hestins, ok fengu þeir eigi halðit nema þeir feldi hann. Pá gekk Hýrrokkin á framstað fókkvans ok hratt fram í fyrsta viðbrægdi svá at eldr hraut ór hlunnunum ok lønd òl Skullu. Pá varð Þórr reiðr ok greip hamarrinn ok myndi þá brjóta húﬁu hennar aðr en goðin òl báðu henni fríðar. Pá var borit út a skipit lík Baldrs, ok er þat sá kona hans Nanna Nepsdóttir þá sprakk hon af harmi ok dó. Var hon borin á bálfr ok sleigur í eldi. Pá stoð Þórr at ok vigði bálfr með Mjöllni. En fyrir fótum hans rann ðvergr nokkur. Sá er Litr nefndr. En Þórr spyrdi fæti sínum á hann ok hratt honum í eldinn ok brann hann.

En at þessi brennu sötti margar þjóð: fyrst at segja frá Óðni, at með honum fórr Frigg ok valkyrjur ok hrafnar hans, en
Freyr ók í kerru með gelti þeim er Gullinbursti heitir eða Sliðrugtanni. En Heimdalr reið hestí þeim er Gulltoppr heitir, en Freyja kóttum sínum. Þar komr ok mikit fólk hrímþursa ok bergrisar. Öðinn lagði á bálit gullhring þann er Draupnir heitir. Honum fylgði síðan sú nátúra at hina níundu hverja nóttr drupu af honum átta gullhringar jafnhofgir. Hestr Baldrs var leiðr á bálit með ðulu reiði. En þat er at segja frá Hermóðr at hann reið nú nætr dëkkvá dala ok djúpa svá at hann sá ekki fyrr en hann kom til árinnar Gjallar ok reið á Gjallar brúna. Hon er þökð lýsigulli. Móðguðr er nefnd mer sú er gætt brúarinnar. Hon spurði hann at nafni eða ött ok sagði at hinn fyrra dag riðu um brúna fimm fylki dauðra manna,

“En eigi dynr brúin minnr undir einum þer ok eigi hefur þú lit dauðra manna. Hvi riðr þú hér á Helveg?”

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

“En hon sagði at Baldr hafði þar riðit um Gjallar brú, “en niðr ok norðr liggir Helvegr.”

“Pá reið Hermóðr þar til er hann kom at Helgrindum. Pá sté hann af hestinum ok gyrdi hann fást, steig upp ok keyrði hann sporum. En hestinn hljóp svá hart ok yfir grindina at hann kom hvergi nær. Pá reið Hermóðr heim til hallarinnar ok steig af hesti, gekk inn í höllina, sá þar sitja í òndugi Baldr bróður sinn, ok dvalðisk Hermóðr þar um nóttina. En at morni þá beiddisk Hermóðr af Helju at Baldr skyldi riða heim með honum ok sagði hversu mikill grátr var með Ásum. En Hel sagði at þat skyldi svá reyna hvárt Baldr var svá ástssæll sem sagt er,

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

“Pá stöð Hermóðr upp, en Baldr leiðir hann út ór höllinni ok tók hringinn Draupni ok sendi Óðni til minja, en Nanna sendi Frigg ripti ok en fleiri gjafar; Fullu finggull. Pá reið Hermóðr aprtr leið sina ok kom í Ásgard og sagði òll tìðindi þau er hann hafði sét ok heyrta.

“Pví næst sendu Æsir um allan heim orindreka at bídja at Baldr væri grátin hér Helju. En allir gerðu þat, menninir ok kykvendin ok jörðin ok steinarinnir ok tók ok allr málnir, svá sem þú munt sét hafa at þessir hlutir gráta þá er þeir koma ór frosti ok í híta. Pá er
sendimenn föru heim ok høfdi vel rekit sín eyrindi, finn þeir í helli nokkvorum hvar gygr sat. Hon nefndisk Þókk. Þeir biðja hana gráta Baldr ór Helju. Hon segir:

“Þókk mun gráta þurrum þárum
Baldr’s bálfarar.
Kyks né dauðs
nautka ek karls sonar:
haldi Hel því er hefri.”

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

Pá mælir Gangleri: ‘Allmiklu kom Loki á leið er hann olli fyrst því er Baldr var veginn, ok svá því er hann varð eigi leystr frá Helju. Eða hvárt varð honum þessa nakkvat hefni?’

Hár segir: ‘Goldit var honum þetta svá at hann mun lengi kennask. Pá er guðin váru orðin honum svá reið sem ván var, hljóp hann á braut ok fal sík í fjalli nokkvoru, gerði þar hús ok fjórar dyrð at hann mætti sjá ór húsinn í allar áttir. En opt um daga brá hann sér í laxlíki ok falk þa þar sem heitir Fránangarsfors. Pá hugsaði hann fyrir sér hverja væl Æsir mundu til finna at taka hann í forsinum. En er hann sat í húsinn tók hann língarn ok reið í ræxni svá sem net er síðan. En eldr brann fyrir honum. Pá sá hann at Æsir áttu skamt til hans ok hafði Óðinn sétt or Hlíðskjálfinn hvar hann var. Hann hljóp þagar upp ok út í ána ok kastaði netinu fram á eðdinn. En er Æsir koma til hússins þá gekk sá fyrst inn er allra var vitrastr, er Kvasir heitir. Ok er hann sá á eðdinnum fjólskarn er netit haði brunnit þá skilði hann at þat mundi væl vera til at taka fiska, ok sagði Æsunn. Því næst tóku þeir ok gerðu sér net eptir því sem þeir sá á fólska at Loki hafði gert. Ok er búti var netit þá fara Æsir til árinnar ok kasta neti í forsinn. Helt Þór enda þórum ok þórum heldu allir Æsir ok drógu netit. En Loki fór fyrir ok legði niðr í milli steina tveggja. Drógu þeir netit yfir hann ok kendu at kykt var fyrir ok fara í annat sinn upp til forsins ok kasta út netinu ok binda við svá þungt at eigi skyl í undir mega fara. Ferr þá Loki fyrir netinu, en er hann sér at skamt var til sævar þá helypre hann upp yfir þinulinn ok rennir upp í forsinn. Nú sá Æsirim þar hann fór, fara enn upp til forsins ok skipa liðinu í tvá staði, en Þór veðr þá eptir miðri ánni ok fara svá til sævar. En er Loki sér tvá kosti—var þat lífs háski at hlaupa á sæinn, en hitt var annarr at
hlaupa enn yfir netit—ok þat gerði hann, hljóp sem snarast yfir netþálnuinn. Pórr greip eptir honum ok tók um hann ok rendi hann í hendi honum svá at staðar nam hóndin við sporðinn. Ok er fyrir þá sók laxinn aþtrimjör.

‘Nú var Loki tekinn gríðalauss ok farit með hann í helli nokkvorn. Þá tóku þeir þrjár hellur ok settu á egg ok lustu rauf á hellunni hverri. Þá várðu teknir synir Loka, Váli ok Nari eða Narfi. Brugðu Æsir Vála í vargs líki ok reif hann í sundr Narfa bróður sinn. Þá tóku Æsir þarma hans ok bundu Loka með yfir þá þrjá steina—einn undir herðum, annarr undir lendum, þrjúði undir knésfórum—ok urðu þau þond at járni. Þá tók Skaði eittorm ok festi upp yfir hann svá at eitrit skyldi drjúpa ör ornum í andlit honum. En Sigyn kona hans stendr hjá honum ok heldr mundlaug undir eittróupa. En þá er full er mundlaugin þá gengr hon ok slæð út eitrínun, en meðan drýpr eitrit í andlit honum. Þá kippsk hann svá hart við at þjóð þil skelfr. Þat kalllið þér landskjálpta. Þar liggr hann í þondum til ragnaróks.’

Þá meðir Gangleri: ‘Hver tíðindi eru at segja frá um ragnarókri?’

Þess hefi ek eigi fyrr heyrt getit.’

Hár segir: ‘Mikil tíðindi eru þaðan at segja ok mór. Þau in fyrstu at vetr sá kemr er kallaðr er fimbulvetr. Þá drýfr snær ör þollum áttum. Frost eru þá mikil ok vindar hvassir. Ekkî nýtr sólar. Þeir vetr fara þrír saman ok ekki sumar milli. En áðr ganga svá aðrir þrír vetr at þá er um alla verðlindi orrostur miklar. Þá drepask breðr fyrir ágírnir sakar ok engi þyrmir þóður eða syni í manndrápum eða sífjasliti. Svá segir í Völuspá:

Breðr munu berjask
ok at bonum verðask,
munu systrungar
sífum spilla.

Hart er með höldum,
hórðomr mikill,
skeggjólf, skálmóld,
skildir klofnir,
vindólf, vargólf,
áðr verðólf steypisk.

Þá verðr þat er mikil tíðindi þykka, at úlfinn gleypir sóluna, ok þykktir mónnum þat mikit mei. Þá tekur annarr úlfrinn tunglit, ok gerir só ok mikít úlfr. Stjörnurnar hverfa af himminum. Þá er ok þat til tíðinda at svá skelfr þjóð þil ok bjórg at viðir losna ör þjóðu
upp, en bjǫrgin hrynja, en fjotrar allir ok bønd brotna ok slitna. Þá verðr Fenrisúlfr lauss. Þá geysisk hafat á lóndin fyrir því at þá snyðsk
3 Míðgardsormr í jötunmóð ok sökr upp á landit. Þá verðr ok þat at Naglfar losnar, skip þat er svá heitir. Þat er gert af nöglum dauðra manna, ok er þat fyrir því varnarar vert ef maðir deyr með óskornum nöglum at sá maðr eykr mikit efní til skipins Naglfars er góðin ok menn vildi seint at gert yrði. En í þessum sævargang flýtir Naglfar. Hýrmir heitir jötunn er stýrir Naglfara. En Fenrisúlfr fær með gapanda munn ok er hinn efnri kjöpr við himni en hinn neddri við jörðu. Gapa mundi hann meira er rúm væri til. Eldar brenna ór augum hans ok nösum. Míðgardsormr læss svá eitriðu
12 at hann dreifir lopt òll ok ýgg, ok er hann allögurligr, ok er hann á aðra hlið úlfimum. Í þessum gný klofnar himinninn ok riða þaðan Muspells synir. Surtr riðr fyrst ok fyrir honum ok eptir bæði eldr brennandi. Sverð hans er gott mjók. Af því skinn bjartara en af sölu. En er þeir riða Bífróst þá brotnar hon sem fyrri er sagt. Muspells megir sökja fram á hann vóll er Vígríðr heitir. Þar kemr ok þá Fenrisúlfr ok Míðgardsormr. Þar er ok þá Loki kominn ok Hrymr ok með honum allir hrímpursar, en Loka fylgja allir Heljar sinnar. En Muspells synir hafa einir sér fylking; er sú björt mjók.
21 Völlumn Vígríðr er hundrað rasta viðr á hvern veg.

En er þessi tóðindi verða þá stendr upp Heimdallr ok læss ákafliga í Gjallarhorn ok veðr upp òll guðin ok eiga þau það saman. Þá riðr Óðinn til Mímis brunnis ok tek þáð af Mími fyrir sér ok sínu líði. Þá skelfr askr Yggdrasils ok engi hlutur er þá óttalaus á himni eða jörðu. Æsir hervæða sík ok allir einherjar ok sökja fram á völluma. Riðr fyrstr Óðinn með gullhjálm ok fagra brynju ok geir sinn er Gungnir heitir. Stefnið hann móti Fenrisúlfr, en Pórr fram á aðra hlið honum ok má hann ekk duga honum þvíat hann hefir fullt fang at berjask við Míðgardsorm. Freyr bersk móti Surti ok verðr hárð samangANG aðr Freyr fellr. Þat verðr hans bani er hann missir þess hins göða sverðs er hann gaf Skírnir. Þá er ok lauss orðinn hundrinn Garmr er bundinn er fyrir Gnaphællir. Hann er í mesta forð. Hann á við móti Tý ok verðr hvárr òðrum at bana. Pórr berr banað af Míðgardsorm ok stíg þaðan braut nú fet. Þá fellr hann dauðr til jarðar fyrir eitri því er omrinn blass á hann. Úlfínn gleypir Óðin. Verðr þat hans bani. En þegar eptir snýsk fram Viðarr ok stíg òðrum foeti í neddra keypt úlfins. (Á þeim foeti hefir hann þann skó er allan áldr hefir verit til samnat: þat eru bjórar þeir er menn sníða ór skóms snúum fyrir tám eða hæ. Því
skal þeim björnum braut kasta sæ maðr er at því vill hyggja at koma Ásunum at liði.) Annarri hendi tekir hann inn efra keypt úlfsins ok ríf sundr gin hans ok verðr þat úlfsins bani. Loki á orrostu við Heimdall ok verðr hvárr annars bani. Því næst slyngr Surtr eldi yfir jörðina ok brennr allan heim. Svá er sagt í Völuspá:

Hátt blæs Heimdallr
horn er á lopti.
Melir Óðinn
við Míms hófuð.
Skelfr Yggdrasils
askr standandi,
ýmr ít aldnatré
en jötunn losnar.

Hvat er með Ásum?
Hvat er með álflum?
Ymr allr Jötunheimr.
Æsir ró á þingi.
Stynja dvergar
fyrir steindurum,
veggbergs vísir.
Vitvö er enn eða hvat?

Hrymr ekr austan
hefisk lind fyrir.
Snýsk Þormungandr
í jötunmóði.
Ormr knýr unnir,
þorn mun hlakka,
slítr nái niðþóðr,
Naglfar losnar.

Kjóll ferr austan,
koma munu Muspells
of log lýðir
en Loki stýrir.
Próó fiðfim歧
með freka allir.
Þeim er bróðir
Býleists í þór.

Surtr ferr sunnan
með sviga lævi.
Skínn af sverði
sól valtíva.
Grjóttbjörg gnata
en gifr rata,
troða halir Helveg
en himinn klofnar.

Pá komt Hlínar
harmr annarr fram
er Øðinn ferr
við ulf vega,
en bani Belja
bjart at Surti:
þar mun Friggjar
falla angan.

Gengr Øðins son
við ulf vega,
Viðarr of veg
at valdýri.
Lætr hann megi Hveðrungs
mund of standa
hjór til hjarta.
Pá er heftnt þóður.

Gengr inn mæri
møgr Hlöðynjar
nepr at nàðri
nðs ökvíðnum.
Munu halir allir
heimstøð ryðja
er af móði drepr
Míðgardís vœorr.

Sól mun sortna,
sókkr fold í mar.
Hverfa af himni
heiðar stjörnur.
Geisar eimi
ok aldmarí,
leikr hár hiti
við himin sjálfan.

Hér segir enn svá:

Vígríðir heitir völir
er finnask vígi at
Surtir ok in svásu guð.
Hundrað rasta
hann er á hverjan veg.
Sá er þeim vollr vitaðr.'

Pá mælir Gangleri: ‘Hvat verðr þá eptir er brendr er himinn ok
jörd ok heimr allr ok dauð godið þoll ok allir einherjar ok allt
manafölk? Ok hafið þér áðr sagt at hverr maðr skal lífa í
nokkvorum heimi um allar aldir?’

Pá segir Píði: ‘Margar eru þá vistir gðar ok margar illar. Bæzt
er þá at vera á Gímlei á himni, ok allgott er til göðs drykkjar þeim
er þat þykkir gaman í þeim sal er Brimir heitir. Hann stendr ok á
himni. Sá er ok goðr salr er stendr á Niðafjöllum, gjörr af rauðu
gulli. Sá heitir Sindri. Í þessum skólum skulu byggja gðdir mein ok
siðlátir. Á Náströndum er mikill salr ok illr ok horfa í norðr dryrr.
Hann er ok ofinn allr orma hryggjum sem vandahús, en orma
þorfð þoll vitu inn í húsit ok blása eitri svá at eptir salnum renna
eitrár, ok vaða þar árið eðrofar ok morðvargar, svá sem hér segir:

Sal veit ek standa
sólu fjarrí
Náströndu á.
Norðr horfa dryrr.
Falla eitdropar
inn of ljóra.
Sá er undinn salr
orma hryggjum.
Skulu þar vaða
þunga strauma
menn meinsvara
ok morðvagar.

En í Hvergelmi er verst:

Þár kvelr Niðhöggr
nái framengna.’

Pá mælir Gangleri: ‘Hvárt lífa nokkvor goðin þá? Eða er þá
nokkvor jörd eða himinn?’

Hár segir: ‘Upp skýtr jördunni þá ór sænum ok er þá græn ok
fjagr. Vaxa þá akrað ósánir. Viðarr ok Váli lífa svá at eigi hefir
særinn ok Surtalogi grandat þeim, ok byggja þeir á lóavelli, þar
sem fyrr var Ásgarðr. Ok þar koma þá synir Þórs, Móði ok Magni,
ok hafa þar Mjölliní. Pvi næst koma þar Baldur ok Höðr frá Heljar.
Setjask þá allir samt ok talask við ok minnask á rúnar sínar ok

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rœða of tíðindi þau er fyrrum hofðu verit, of Miðgardðsorm ok um Fenrisúlf. þá finna þeir í graveinu gulldóflur þær er Æsirnir hofðu átt. Svá er sagt:

Viðarr ok Váli
byggja vê goða
þá er sortnar Surtalogi.
Móði ok Magni
skulu Mjöllni hafa
Vingnis at þigðri.

En þar sem heitir Hoddmímis holt leyask menn tveir í Surtaloga er svá heita: Líf ok Leifðrasir; ok hafa morgindóggvar fyrrir mat.

En af þessum mönnnum kemr svá mikl kynslóð at byggvisk heimr all. Svá sem hér segir:

Líf ok Leifðrasir,
en þau leyask munu
i holti Hoddmímis.
Morgindóggvar
þau sér at mat hafa,
en þaðan af aldir alask.

Ok hitt mun þér undarligt þykjja er sólin hefir getit döttur eigi ófegri en hon er, ok ferr sú þá stigu möður sinnar, sem hér segir:

Eina dôttur
ber Alfrððul
áðr hana Fenrir fari.
Sú skal rîða
er regin deyja
möður braut mær.

En nú ef þú kant lengra fram at spyri þá veit ek eigi hvaðan þér kemr þat, fyrir því at öngan man heyrða ek lengra segja fram aldarfarit. Ok njóttu nú sem þú nám’t.’

Því næst heyrði Gangleri dyni mikla hvern veg frá sér, ok leit út á hlîð sér. Ok þá er hann sésk meir um, þá stendr hann útí á sléttum velli, sér þá önga høll ok önga borg. Gangr hann þá leið sína braut ok kemr heim í ríki sitt ok segir þau tíðindi er hann hefir sét ok heyr. Ok eptir honum sagði hverr maðr þrærum þessar sôgur.

En Æsir setjask þá á tal ok ráða ráðum sinum ok minnask á þessar frásagnir allar er honum váru sagðar, ok gefa nófn þessi hín sômu er áðr eru nefnd mönnnum ok stóðum þeim er þar váru, til
Þess at þá er langar stundir lúði at menn skyldu ekki ífask í at allir væri einir, þeir Æsir er nú var frá sagt ok þessir er þá váru þau sömu nöfn gefin. Þar var þá Þórr kallaðr—ok er sá Ásaþórr hinn gamli, sá er Ökuþórr—ok honum eru kend þau störvirki er Þórr (Ector) gerði í Troju. En þat hyggja menn at Tyrkir hafi sagt frá Ulixes ok hafi þeir hann kallat Loka, þvíat Tyrkir váru hans hínir mestu övinir.
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6/26–7 ‘from the fact that the names of their ancestors are written’, i.e. from the names that are recorded in their genealogies, which could be seen to belong to the language of the ’Æsir’.

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

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

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

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


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

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

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

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


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

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

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

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

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

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

13/31 The origin of dew; cf. 19/24–9.

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

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

14/6 i.e. stöngin (heitir) Simul. For sá (line 5) see sár (1) in glossary.
14/14–17 The two wolves are also mentioned in Grm 39 and (as Skalli and Hatti) in one manuscript of Heidreks saga (p. 81). The statement here that the wolf that goes ahead of the sun will catch the moon is only in R and W and could be an interpolation, though it is repeated in all manuscripts at 49/38. In any case it is probably only a deduction from Grm 39 and Vsp 40 (quoted at 14/28–35), where tungl (here = sun) was probably taken by some medieval readers to mean the moon. Mánagarmr (14/23) does not appear in other sources and, unless he is the same as Hati Hróvitnisson, must represent a different tradition, though he may be merely Snorri’s rationalisation of Vsp 40–1. Yet another version of the destruction of the sun appears in Vm 46–7 (quoted at 54/22–7), where it is Fenrir who swallows it.

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

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

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


16/11 hon is the prophetess (völva) who is the speaker in Vsp.

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

17/21–8 = Vsp 28/7–14.

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

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

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

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

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

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

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

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

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

20/11–18 = Vsp 64.

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

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

20/33–8 = Vm 37.

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

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

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

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


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

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

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

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

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

23/20 Breiþablik has already been mentioned (19/38) but this seems to have been forgotten; U adds þann stad er . . . fyr r er nefndr.

23/22–7 = Grm 12.
23/33–5 The conflict between Æsir and Vanir is mentioned again in Skáld (p. 3), and in Vsp 24, Ls 34, Vm 39; and in greater detail in Ynglinga saga (Hkr I 12), where it is almost divested of its mythical character. More details about Njörð’s marriage are given in Skáld 2, cf. Skáld 18 (ch. 6); see also Ynglinga saga (Hkr I 21–2) and the verses of Háleygjatal quoted there. In Saxo Grammaticus, Book I, 8, the story of Haddingus and Regnilda appears to be a euhemerised version of the legend of Njörð and Skaði, and the two verses Snorri quotes (24/3–15), though they are not recorded elsewhere in Old Norse, were evidently known to Saxo in some form. They presumably form part of an otherwise lost poem about Njörð.

24/19–24 = Grm 11.
24/32–7 = Grm 14; cf. 21/27–9. On Freyja’s role here where Frigg might have been expected cf. Egils saga (ÍF II 244) and Sǫrla þáttir (Flateyjarbók I 276). See also Skáld ch. 20, where Freyja is called eigandi valfells, and Skáld chs 18 (p. 24) and 19 (p. 30), where Frigg is said to be the owner of the bird-shape which in Prkr 3 and Skáld 2/11 seems to belong to Freyja.

25/6–8 Gylfi here discovers the apparent answer to his question at 7/22–3. 25/14–19 This story is told in more detail in Gylf ch. 34, pp. 27–9.
25/29–30 Clearly a reference to the story of the loss of the apples and the near-disaster that resulted, told in Skáld 1–2; the ek refers perhaps as much to Snorri as to Hár. The reference does not necessarily mean that Gylf was written after Skáld, since it could have been added later, or perhaps means simply that Snorri was reserving the story for a later place in his work.

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

26/2–7 = Grm 13.
26/8–10 Nothing more survives of Heimdalargaldr, though it is referred to again at Skáld 19/12, and Heimdallr’s parentage is mentioned in the verse of Úlfur Uggason quoted at Skáld 20. There is a later eddic-type poem known as Hrafnagaldr Óðins or Forspjallsþjóð (PE 371–6).

26/12–14, 15. Cf. p. 46 and 50/37 ff. below.

26/28–33 = Grm 15.

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

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

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

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

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

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

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

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

30/7 *kallat* is written *kall* with abbreviation sign in R and W, cf. note to 13/10; the neuter form is probably intended here since the participle relates to both a masculine and a feminine noun (*snotr* could be masculine or feminine, but not neuter), but note the masculine *sá*. U has *kolluð*. 30/11–20 These verses are only known from here.

30/25–33 = *Grm* 36 (the speaker is Óðinn).

30/38–31/26 There is a poetical version of this story in *Skm*; 31/27–32 = *Skm* 42.

31/33–4 Freyr is in several places referred to as *bani* or *dólgr* (enemy) *Belfa*, see 52/9 (= *Vsp* 53) and *Skáld* 18 (verse 61, = *Hálseygjatal* 5) and *Skáld* 89 (verse 328), but nothing more is known of the story referred to. In *Haustløng* 18, quoted at *Skáld* 23 (verse 69), Beli is used as a characteristic name for one of the giants.

31/40–32/2 i.e. at *ragnarök*, see 50/13–14, 30–2.

32/4 Cf. 21/29 and note, 24/31, and 9/3 and 15/26. There certainly seem to be inconsistencies, but one of them would be resolved if Vingólf/Gimlé is taken to be part of Valhöll.

32/8–9 i.e. at *ragnarök*, when as many *einherrjar* as possible will be needed to help defend the gods from the wolf Fenrir and their other

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


33/6–7 Cf. *Eiríksmál* (see note to 32/8–9) and Eyvindr skáldaspillir’s *Hákonarmál* (*Hkr* 1 186–97).

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

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

33/34–9 = *Grm* 23.

34/8–13 = *Vm* 41.

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

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

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

35/10 The builder was evidently not building the wall course by course but to its full height a stretch at a time, starting at one end and finishing at the other.
35/14–17 Cf. 48/10–11 and 27/2–3. Loki is tormented to make him speak (like Óðinn in the prose introduction to Gímr) in Skáld 24 (ch. 18); cf. Skáld 1, 2, 41. In Gylf ch. 50 (49/5 ff.) his torture is retributive.

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


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

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


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

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

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

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

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

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

37/32 A foreshadowing of 40/9 ff.

37/33 From here on the presence of Röskva in the party seems to be ignored; the pronoun þau still occurs sporadically (37/39–38/1, 38/30), but þeir gradually supersedes it, and Röskva takes no further part in the action.
39/11 kallar: the masculine or feminine form would be more normal (cf. note to 13/10 above).
39/17 þann, i.e. kost (alternative).
40/13—14 hann (= Útgarðaloki) is the subject of lætr. þessa is the genitive with freista, skulu is impersonal; the direct speech equivalent of the clause is þessa skal skjótt freista (cf. 40/1–2).
40/30 ok: see ok in glossary and note to 27/10.
40/35–6 þat má vel vera: ‘that may well be’, i.e. (presumably) that he is good at that, or that that is his chief accomplishment; or ‘that will be fine’. On Pórr’s drinking cf. Skáld 20 and Prk 24–5.
41/6 See note to 40/30.
41/7 ‘there must be a very little difference by which it is lower’, i.e. it must be by a very small amount that it is lower.
41/22–3 ‘than it seems to me will be the case with this one (game)’.
41/33 This is the first speech of Pórr to Útgarðaloki given in his own words, and he uses the ‘polite’ plural form of the pronoun (unless he is including all those present in his question), while Útgarðaloki consistently uses the ‘familiar’ singular form in addressing Pórr (cf. 42/7, 32).
42/32 i.e. Pórr views his loss of future reputation as more serious than his present humiliation.
42/38 hafðir: perhaps an error for hefðir (so WT): ‘and that you would have’, ‘and that you were going to have (brought us)’.
42/39 kom ek: i.e. it was I who came.
43/16 Pat . . . kallaðar: an aetiological aside. The nú makes it clear that it is not part of Útgarðaloki’s speech, but whether the speaker is þriði, or whether Snorri has for a moment broken through the dramatic frame of his story is perhaps open to doubt. Ok . . . hann must be spoken by þriði, referring to Útgarðaloki.
43/24–5 só corresponds logically, though not syntactically, to óllum (anacolouthon).
43/30–2 In lifting the hammer above his head with both hands, Pórr has for a moment had to take his eyes off Útgarðaloki. Note the similarity to the end of Gylf, where Gangleri, surprised by the sudden noise (54/31), for a moment takes his eyes off his interlocutors, and they disappear.
44/3 ‘It is not unknown even (to those who) are not scholars’: even those who are not scholars know this story—another comment on Gangleri’s ignorance (cf. 15/5, 21/3, 22/26, 33/6, 29, 34/27–8), and Hár does not on this occasion even need þriði’s help to tell it.

The following story figures in Háldrópa and Ragnarsdrápa and
other scaldic poems used by Snorri (see Skáld verses 24, 42, 48, 51, 54, 55, 56, 153, 210, 316, 366, SnE II 499; Skj A I 3–4, 6, 137, 140) as well as in Hym; see SG Kommentar 255–6. It is depicted on stones from Altuna (Uppland, Sweden), Hørdum (Hassing, Thisted, Denmark), and Gosforth, Cumberland (see MRN, plate 21; Einar Ó. Sveinsson, Íslenzkar bókmennir í fornöld I, Reykjavík 1962, 343 and 346; P. Foote and D. M. Wilson, The Viking Achievement, London 1970, plate 26).

44/16 fyrir því . . . at: ‘for this reason . . . that’.
45/10 ek = Háð. The hammer never misses (Skáld 42/32–3), but on the other hand the Midgard serpent survives to fight at ragnarókr (50/3). Snorri does not attempt to reconcile the two, but appeals to the existence of more than one version of the story. The first (‘segja menn’) is supported by Úlfr Uggason’s Húsdrápa (Skáld 17, verse 56), which also supports the reading hrœnnunum in W and T for grunninum. The second version (hitt) probably corresponded to Bragi’s Ragnarsdrápa (cf. Skáld 96, verse 366), though the conclusion of the story in what survives of this poem is not quite clear. Hym also seems to be defective at this point in the story, but it differs from Snorri’s account in that there Hymir survives the expedition.
45/16 ff. Baldr’s death figures in Úlfr Uggason’s Húsdrápa (Skáld verses 8, 14, 19, 63, 242), Vsp, Bdr, and other poems. Saxo Grammaticus (Book III) includes a euhemerised version of the story.
46/7–8 ‘that was the greatest disaster ever brought to pass’.
46/9 fellusk . . . ordtæk ok svá hendr: zeugma.
46/26 ‘The steed of the troll(-wife)’ is a well-known kenning for wolf, possibly based on this story. See, for example, Hkr III 178 and Orms þáttir Stórolfssonar, verse 7 (IF XIII 412); and cf. Hkr III 177 and Helgakviða Hjörvarðssonar, prose after verse 30 (PE 176). A carved stone from Hunnestad, Skåne (Sweden), depicts a wolf as a mount, see MRN, plate 22. Cf. R. Meissner, Die Kenningar der Skalden, Bonn and Leipzig 1921, 124–5.
46/29 The ship evidently had the prow facing up the beach and was launched stern first.
47/4 Cf. 47/32, where Óðinn gets the ring back again. The inclusion of síðan (47/5), which T omits, makes this statement conflict with Skáld 42, where the ring is said to have had this property from the beginning. But there are other such contradictions in Snorra Edda, and it is not certain that síðan is an addition. Cf. also Skm 21 and Skáld 45.
48/4–9 This verse is not found elsewhere, but it may be from an otherwise lost poem about the death of Baldr.
48/22 ‘in the way in which nets have been ever since’, an aetiological comment, like that at 49/3–4.
48/39 *hitt*, i.e. the opposite course (*at ... netit*); *annarr*, i.e. *lífs háski*.
49/5 ff. Loki’s capture and punishment are related briefly, and with certain differences (particularly in the names of Loki’s sons), in the concluding prose in *Ls*. There the episode is not connected with the death of Baldr.
49/16 ‘That is what you call an earthquake’: Hár’s comment to Gangleri.

Another aetiological aside.
49/20 *Þau*: i.e. *tíðindi*.
49/27–36 = *Vsp* 45.

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

49/37–9 Cf. 14/14–17, 22–6, 34, 54/24 and notes to 13/34 ff. and 14/14–17.
50/5–7 The syntax is rather unclear, but *fyrir flví* probably relates to the *at*-clause, and the *ef*-clause explains the *varnan*, i.e. the precaution is against letting (one ought not to let) a man die with uncut nails. Cf. *vidvörunarver*tr, *IF* XII 274.

50/16 Cf. 15/9.
50/24 Cf. 51/8–9 (*Vsp* 46); *Ynglinga saga, Hkr* I 13 and 18; *Sd* 14.
50/31–2 Cf. 51/8–9, 31/21–3, 31/40–32/2.
50/40 i.e. when shoes are being made and the shape is cut from a piece of leather, leaving waste scraps, which would often be triangular in shape (*bjórar*), at the toes (*fyrir tám*: not ‘for the toes’) and heel.

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

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

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

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

52/24 Both the Codex Regius of the eddic poems and the manuscripts of *SnE* have *ökvíðum* (RW; *ókvíðum* T; the text of *Hauksbók* is illegible here), and the word therefore relates to *naðri*: ‘unafraid of shameful acts, not holding back from his wicked deed’. The emendation *ókvíðinn*
General notes

(relating to mögr, i.e. Þórr) would give easier sense (‘unashamed of disgrace, having no fear of belying his reputation’) but has no manuscript support.

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

Bjórt verðr sól at svartri,
sókkr fold í mar dókkvan.

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

52/38–53/3 = Vm 18.

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

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

53/15 conflicts with 53/21–2.

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

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

54/4–9 = Vm 51.

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

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

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

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

54/31–3 Cf. note to 43/30–2.

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

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

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

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

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

The text (from 5/13) is based solely on R: readings from other manuscripts are only quoted when the text of R is incoherent or has obvious omissions. Verses from eddic and scaldic poems are also printed (and glossed) in the form in which they appear in R, and there is no attempt at a critical text.


eitt 25/16 en] WTU; er R 25/18 útilfræði] WTU; útilfræði R 25/36 at] WTU; ok R 26/20 Ullr] WTU; Ullr R 26/31 þar] U and PE; þat RT; þa W 26/32 flestan] WTU; flestum R 26/37 Helblindi] WTU; Helblindi R 27/3 Sigin] W (spelt Sygin) and T; Lygin R Nari] WTU; R perhaps has Nati 27/15 R perhaps has skipta, in which case skyldi should be supplied before the word (thus WTU) 27/19 Gangløt[ W; Ganløt RT Forað] WTU; Fora R 27/38–9 ok knúðsk . . . fjœturinn] WT (though T has spynndi); R omits, but has spynndr við in the margin and a caret sign after sik in line 38 27/39 þarri] TU; þarri R 28/5 sex] WU; þimm RT (Roman numerals) 28/8 at (1)] WTU; ok R 28/9 hafa] WTU; R omits 29/10 þar] WTU; þa R 29/22 Fulla] WTU; Funn R 30/3 Ósanna] WTU; Ósanna R 30/17 lókk] T; lófer RW 30/36-nan] WTU; hole in R 30/37 eru] WU; hole in R 31/4 lauk] written twice in R 31/6 heimar] WT; R omits 31/34 drap] WT; diarp R 32/10 Sæð(h)rimir] WTU; Sæmir R 32/11 apít] WU; hole in R 32/12 af] WTU; R omits 32/19 En] WTU; at R 32/27 -tamiðr] WT; -taniðr R 32/34 sendir] WTU; sendi R 33/18 Eikþrýnir] W; Eirþrýnir R 33/19 hans] WU; RT omits 33/24 Veg] W; Vog RT 34/24 Garmr] WU; Gramr RT 34/36 einum] WT; enum R 35/1 at hann] WTU; R omits 36/24 Hvárt is written with a large capital in RWU, and T also indicates a major break at this point 36/27 þa] WTU; Par R 36/30 eigi] WTU; R omits 36/36 mun (1)] T; munu R 37/5 þar] WTU; R has the abbreviation for þeir 37/23 ok] WTU; at R 37/31 dag] WTU; R omits 39/12 Útgarðr] WTU; Útgarð R 39/21 eigi] TU; RW omit 39/35 þat er] WTU; R omits 40/21 þeir] WT; written with the abbreviation for þær in R 40/23 kemr] WTU; komr R 40/26 þykk mér þjálfi] WTU; þykkja mér þat R 40/40 i] WTU; R omits 41/15 i] U; R omits 41/25 þreyti] WU; þrýti R 42/1 beygði kenginn] WTU; baugði kengit (or hangit) R 42/2 seildisk] WT; seldisk R 42/8 einþvænu] WTU; einþvænu R 42/21 i] WTU; á R 43/1 eigi] WU; RT omits 43/6 þær] WTU; R omits 43/9 trogí en slátrí] WT; slátrí en trogí R 43/23 er þa stótt . . . fleiti] WTU; R omits 43/35 En] WTU; en R 43/37 þeir] WTU; written with the abbreviation for þeir in R 44/3 -menn] W; R has the abbreviation for -mennum 44/4 frá] WTU; R omits 44/10 a] WTU; R omits 44/35 grunn] WU; brunnur R 44/36 minnur] WTU; R omits 44/40 svá] WTU; R omits 45/24 standa] WTU; standi R 46/14 þeim mun] W; þeimnum R 46/20 er] WT; en R 46/33 af] WTU; á R 46/36 fæti sínum] WTU; fætum R 46/38 at (1)] WTU; R omits, and þessu (without preposition) may have been intended 47/13 minnur] WU; jafnmjókt RT 48/8 karls sonar] W; karlsnorar T; káldsonar R 48/9 haldi] WTU; hafi R 48/26 eldüm] WTU; eldnýr R 49/3 nam] WTU; naf R 49/8 sundr] WTU; hole in R 49/10 R may have had egg- before steina, like U; the edge of the page is damaged 50/17 [ann vell] WTU; þingvell R 50/18 þar] WTU; þa R 50/20 einir] WTU; yfir R 50/24 ríðr] WTU; reið R 50/28 Gungnir] W; Gungnir RT 50/39 hefr (2)] WTU; omitted from the text in R, but was added in the margin; there is a caret sign in the text 51/8 Meimir] WU; Mey R 51/26 knýr] WT; kýr R 51/29 Naglfar] WU; Naglfal R 51/39 laevi] W; leiti RT (cf. 9/32)
Textual notes

52/6 harmr] T; hamr RW 52/25 halir] WT; hallir R 52/26 heimstóð] WT; heimsteið R 53/8 segir Þriði] TU, svarar Þriði W; illegible in R 53/9 á Gimlé] TU; á Gimlein (i.e. á Gimlé inn?) R allgott] WT; allt gott R 53/30 Þar] WTU; þar R 54/1 of (2)] T, um W; R has the sign for ok 54/7 Móði] WTU; Megi R 54/18 sér] so PE; er R, W omits 54/27 The abbreviation for -ir may be written after braut in R; WTU have brautir 55/4–5 er Þórr gjördi í Troju R, with Ector written between the lines above Þórr; WT have er Ector gjördi í Troju
Glossary

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

- a. adjective
- abs(ol). absolute(ly)
- acc. accusative
- adv. adverb(ial)
- art. article
- aux. auxiliary
- comp. comparative
- conj. conjunction
- dat. dative
- def. definite
- e–m einherjum
- e–n einhvern
- e–s einhvers
- e–t eitthvert
- e–u einherju
- f. feminine
- gen. genitive
- impers. impersonal
- indecl. indeclinable
- inf. infinitive
- interrog. interrogative
- intrans. intransitive
- irreg. irregular
- md. middle voice
- m. masculine
- neg. negative
- nom. nominative
- num. numeral
- OE Old English
- ord. ordinal
- o–self oneself
- pers. person
- pl. plural
- poss. possessive
- pp. past participle
- pres. (p.) present (participle)
- pret.-pres. preterite-present
- pron. pronoun
- rel. relative
- sg. singular
- s–one someone
- subj. subjunctive
- subst. substantive
- sup. superlative
- sv. strong verb
- trans. transitive
- var. variant
- vb. verb
- vv. weak verb
- wv. weak verb

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

á (1) pres. of eiga.
á (2) f. river 9/22, 41.
á (3) prep. (1) with acc., on, onto 7/24, 28/34; †separated from its noun (lúðr) 11/32; in, into 12/8, 18/9; at 41/3, 45/25; to 23/30, 41/12; up to 39/26; along (a road) 46/17; á lopt into the air 23/4; as regards, with regard to 23/18; of manner, in 4/11, 21/31; of time, on 24/36, through 35/8, 42/21. (2) with dat., in, on 3/27, 7/36, 8/15, 23/20; †postposition 24/11; at 9/28; about 3/14; over 43/29; from in 48/29; on, with 35/3, 44/37; with parts of the body, belonging to 23/5; of time, in 3/24,
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13/29, within 34/31. (3) as adv., in (it) 41/19; on (them) 24/4; to 25/3; þar á on it 46/24.

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

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

afar adv. very, extremely 17/12.

afhús n. side room 37/38, 38/12.

afi m. grandfather; man; þóverr ósviðra afa any old fool 19/7.

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

afl (2) m. forge 15/27.

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

aftaka f. deprivation, loss 46/15.

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

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

ágeit n. glory 5/24.

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

áheit n. prayer 29/33.

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

ákafliga adv. mightily 29/6; with great speed 14/11; with great zeal, strenuously 28/1; fervently 37/23; sup. sem ákafligast má hann as hard as he can 41/25.
ákall n. invocation 22/24.
akarn n. acorn 38/37.
ákr m. cornfield 53/35.
ala (ól) sv. nourish; md., be produced, begotten 13/8, 54/19; alask við feed on, live on 32/20.
alarendi m. strap-end 38/24.
albúinn a. (pp.) quite prepared, ready and able (at gera e–t to do s–thing) 39/39.
aldarfar n. the course of the world (of history), progress of time 54/30.
aldarfl n. count of time, age 3/31.
†aldinn a. aged 51/12; in aldhna the aged one (f.) 14/28.
aldr m. life, course of (one’s) life, destiny 18/13, 26; alíkan a. throughout all time 50/39.
†aldrdagar m. pl. life-days; of aldrdago for ever and ever 20/17.
aldrí adv. never 9/1; a. er never will there be 32/9.
†aldrnari m. nourisher of life, i.e. fire 52/34.
†álffunnr a. descended from (of the race of) elves 18/21.
álfr m. elf 18/16, 51/15.
alfgar a. very beautiful 15/26.
alggóór a. very good; n. as adv. or subst. allgott er e–m til e–s there is plenty of s–thing for s–one 53/9.
alharðr a. very violent 42/18.
alltíll a. very small 41/7.
almiðkilt a. very great 32/6, 34/2; a very great deal of 36/23; a. fyrr sér see mikill; n. as subst., a great deal 25/27, 48/12.
allogurligr a. very terrible 50/12.
allokátr a. very unhappy, uncheerful 44/32.
aldr pr. a. all 3/1, 16; (a, the) whole 3/10, 9/30, 11/12; all the 40/6; every 8/10; all (other) 5/20; all kinds of 5/17, 47/38; hann . . . all it all (i.e. all over, entirely) 53/14; pl., they all 21/18, 26/26, 27/9, everyone 6/9, 21/4, 23/15; allum senn all together 5/2; allum . . . þeim er for all who 18/9; allís þess er of all that which 13/18; gen. pl. with sup., (fairest) of all 20/7; allt everything 3/32, 17/21 (all about where, or adv., completely); þat allt all that 10/35, 13/17. As adv., completely, all the way 6/24, 10/4; allt til all the way to 4/21, (of time) right on up to 25/25; everywhere 18/11 (see note).
alldurkr a. very strong 27/26.
alldórr a. very great; dat. pl. as adv., very mightily 41/4.
alvegligr a. very glorious 29/19.
allfróngr a. very crowded 33/27.
almáttigr a. almighty 3/1.
†áamáttugr a. very powerful (usually with supernatural power), very
terrible; weak form ámátki 24/21.
ambátt f. female slave 27/19.
andask (að) vv. md. die 29/21.
andi m. breath 28/6.
andlit n. face 49/12, 15.
†angan n. delight; a. Friggjar = Óðinn 52/12.
annarr pron. a. and num. other 4/24, 6/19; another, a second 3/23, 8/29,
48/39 (sc. lífs hásti); the other 51/4; the second 4/18, 5/31; a different
6/30, 38/15; anyone else 46/13; annarr en other than, besides 15/22;
annat s–thing else 33/11; þvat . . . ok þat annat at because . . . and
because of this also that 46/1; one (of two) 13/36, 37/15; qðrum fæti
with one foot 38/27, 50/38, cf. 51/2; annarr . . . annarr the one . . . the
other 11/2, 40/5, 48/31; hverr til annars at each other 46/10; hverr
qðrum to each other 28/23; hverr upp frá qðru one above the other
8/16; pl., others 4/29, 18/16; allir aðrir all the others 45/24; þær aðrar
er those others who 30/23; þonnur þau the others 37/39; þonnur guðin
the other gods 21/17, cf. 49/38; aðra menn þá er (all) other men who
4/33; aðrir þrír three other 49/24; aðrar niði the second nine 24/1.
aptann m. evening (the latter part of the day, from mid-afternoon
onwards) 32/11, 44/7.
aptr adv. back 24/1, 32/35; again (or in the reverse direction?) 40/23;
láka a. close 39/26.
aptrmjör a. tapering behind 49/4.
ár (1) adv. early; þár alda far back in time 9/12 (or ár here may be a
neuter noun meaning ‘beginning (of ages)’).
ár (2) n. year 3/24; prosperity (of the land) 6/9, 24/28.
ár (3) f. oar 44/25, 32.
ár (4) pl. of á (2).
áratál n. count of years 12/12.
árstali m. bed-hangings 27/20.
Ásagisling f. the Æsir’s hostaging, hostage from the Æsir 23/33.
ásamt adv. together; e–i kemr á. með e–m s–one reaches agreement about
s–thing 35/14.
ásjóna f. appearance, shape; face 13/6.
aska f. ashes 9/2.
askr m. ash (tree) 17/7, 34/16.
†Áskunnr a. descended from (of the race of) the Æsir 18/20.

ásmegin n. divine (Áss-) strength 23/7 (honum his), 38/5, 44/40.

ást f. love; pl., with sg. meaning 46/17, loving relationships 29/32, love affairs 25/5.

ástsaell a. beloved, popular 47/27.

at (1) prep. with dat., at 18/3, 19/33; in 8/28, 30/13, †postposition 52/39; in, i.e. obtainable from 44/12; into 10/4; to 9/1, 46/38; up to 27/24, 35/20; as far as 4/16, 39/6; against 52/10; on 37/22; (of time) at 32/35, in 42/23, to 34/6; in (respect of) 4/24; as regards 26/38; about 33/3; with 7/35; in accordance with 4/2, 46/6 (2); as 7/2 (2), 23/33, 25/17. As adv., there 46/34; in it 31/39; in this 33/18; at þar er up to where 38/27; eigi at sítir none the less 3/15.

at (2) particle with inf.; to, in order to 29/29, 46/38 (2); for the purpose of 40/15; til at so as to 12/9; hvat er at segja what is to be told 17/9.

at (3) conj. that 3/9, 13; so that 6/24; in order that 13/29; in that, by this that 44/1; with comp., því . . . at the . . . in that 7/25; þat (. . .) at this, that 5/19, 6/27, 45/30; af því at because 6/26; til þess at so that 4/10; with at repeated 55/1; sá . . . at such (of such a kind) that 6/8, 23/19, 35/33; engi sá . . . at no one . . . such that 43/24–5; pau er . . . at such that . . . that they 6/30; svá at so that 5/24; †at . . . ne lest . . . not 33/2; þá . . . at if (under those circumstances that) 14/9, 43/27; correlative with svá 11/1, with fyrr því 13/18.

át see eta.

†atall a. terrible 10/35.

athurðr m. event 36/34; a. til event giving rise to 22/18, 24; circumstance 22/22; athurðr af hverju hann kom circumstances of his origin 34/27.

atganga f. attack; veita atganga start to assail 35/17.

atgervi f. accomplishments 5/17, 26/22.

athefði n. activity (cf. hafask at) 13/14.

atkvæði n. decree 15/35.

átrúnaðr m. belief, religion 4/11.

átt f. direction, region 9/26, 48/18, 49/22 (cf. ætt).

átt (1) see eiga.

átt (2) num. eight 3/8, 7/16.

átti (1) see eiga.

átti (2) ord. num. (the) eighth 8/31, 17/34, 29/33.

áttungr m. member of a (certain) family line; þeir áttungar those two members of the family 21/9 (cf. ætt).

auðgr a. rich 23/30.

auðkendr a. (pp.) easily recognisable 27/22.
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auðr m. wealth (with gen., of or in s–thing) 23/31.
ausènn a. (pp.) obvious 41/28 (cf. sjá).
ausðynn a. evident 37/1.
auga n. eye 17/20, 18/31 (honum his), 37/20.
auka (jök) sv. increase, pile up 10/4 (impers. or intrans.; or hvert could be the object and hrímit the subject); pres. eykr adds, contributes 50/6; weak p. md. aukaðisk increased, became numerous 9/40 (cf. 3/3 fjölgaðisk, 3/9 fjolmentisk).
auki m. increase, addition (with gen., to s–thing) 7/15 (in apposition to djuþþodul: ‘which became an addition’).
aurr m. mud 19/15, 23.
ausa (jós) sv. with dat., pour 19/16; a. e–t e–u drench, lave s–thing with s–thing 19/20.
austan adv. from the east 51/22, 30; fyrir a. with acc., to the east of 14/19.
austr (1) n. the east 39/18.
austr (2) adv. in the east 14/28; to the east 37/28.
austrahálfa f. eastern region 4/21.
austrúm n. baling-seat (the rowing-seat in the lowest part of the boat, rear of centre) 44/25.
ávðxtr m. growth, produce 4/6, 22, 24/28 (dependent on fyrir 24/27).

báðir a. pron. (n. bæði) both 37/6, 44/39.
þbaðmír m. tree 12/32 (generic sg.), 19/22.
baggi m. pack, bundle 38/17.
bak n. back; á baki on their backs 7/31; á bak sér on(to) his back 38/17, 39/20, onto their backs 39/25.
bál n. pyre 46/34, 47/4.
bálfor f. funeral, cremation 46/24; pl. 48/6.
banaorð n. news of s–one’s death; bera b. af e–m i.e. kill s–one 50/35.
band n. band 28/26, 27, 30; bond 49/11, 17, 50/1.
bani m. death 14/10, 33/10; slayer 51/4, 52/9; cause of death (e–m for s–one) 43/3; hans b. the cause of his death 50/31; verða at bana e–m cause s–one’s death 29/16, 50/34; verðask at bðnum slay each other 49/28.
banna (að) ww. forbid 29/35.
barn n. child 13/35, 21/18.
barnaðgif f. the having of children; family 29/11.
barr n. needles (of a pine tree), but in the alliterative phrase bíta barr apparently the foliage of any tree taken as food 18/34, 33/12. (In modern Icelandic the word can also mean ‘bud.’)
batt see binda.

**baztr a. sup.** best 17/32, 32/18, 53/8.

**beðr m. (gen. beðjar)** bed 24/11.

**beða (dd)** wv. ask, bid (e–n s–one) 15/19 (with inf.); b. e–n orða try to get s–one to speak 31/10; b. e–s e–m ask for s–thing for s–one 45/20. Md., ask for o–self, beg (with noun clause) 34/39, 47/24 (af e–m from or of s–one); beðask e–s ask for s–thing for o–self 17/19; with inf., ask that one may 8/1, 44/17.

**bein n.** bone 3/28, 11/37; ivory 4/40.

**beina (d)** wv. set in motion; b. flug exert o–self to fly 20/31.

**beita f.** bait 44/21.

**bekkr m.** bench, platform 39/30, 42/9; útar á bekkinn down to the lower end of the bench 40/2.

**bera (bar) sv.** carry 18/33, 29/23; have on one’s body 7/16; take 27/27; bring 30/26; serve 30/23, 33; b. til ketils i.e. put on to cook, boil 37/6; berandi borð a margin for carrying (space between top of liquid and rim of vessel so that it can be carried without spilling) 41/17; bear, endure 46/14; give birth to 35/33, 54/23 (future time); b. e–n að syni bear s–one as one’s son 25/33; vera borinn be born 11/29, 18/15; b. saman ráð sín take counsel together 45/19; impers. berr saman fundi a meeting (confrontation) takes place (peira between them) 43/36. Md. við berask be prevented; látu e–ti við berask (decide to) refrain from s–thing 44/19.

**bergrisi m.** mountain giant 18/9, 23/4.

**berja (barða)** wv. beat, strike, pound (instrument in dat.) 7/32, 45/25; thrash 35/8; md., fight 8/8, 31/33 (við e–n with s–one); fight against each other 49/27.

**berserkr m.** berserk 5/5, 46/27 (cf. Heiðreks saga 5, 93; the berserk cult was particularly associated with the cult of Óðinn. The connection with bears suggests shamanistic practices. See also Ynglinga saga, Hkr I 17).

**betr adv. comp.** better 43/26.

**betri a. comp.** better 4/24, 33/9, 39/17; with dat., better than 20/13.

**begja (gö)** wv. bend; b. kenginn bend (into) an arch, arch the back 42/1.

**bezt adv. sup.** best, most 25/10.

**bezt a. sup.** the best 15/23, 23/15; with gen. pl. 17/10, 36/13, (with def. art.) 36/15; very good, of the best kind 29/20; predicative, which is very valuable 23/6.

**biða (beið)** sv. undergo, experience, suffer 43/25.
**biôja (baô) sv.** ask, order (with *at*-clause) 40/36, 44/10; *b. e–n e–s* pray to s–one for s–thing (to be granted); *hvert b. skal hverrar benarinnar* which one to address each (kind of) prayer to 25/8; *b. e–s e–m* beg for s–thing for s–one 46/32; *b. sér e–s* beg for s–thing for o–self 37/23; with acc. and inf., ask, tell s–one to do s–thing 27/27, 28/21; *bæði þá heila hittask* wished them to meet again happily, i.e. bade them farewell 39/21; with gen., ask in marriage 31/18, 24 (*e–m* for s–one).

**bik n.** pitch 19/38.

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

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

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

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

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

**bjarnstaka f.** bear-skin 5/2.

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

**bjó see búa.**

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

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

**bjuðr m.** bear 28/6.

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

**blár a.** black, livid 27/21.

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

**blástr (rs) m.** blast 25/40.

**blautr a.** soft 28/17.

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

**blíkja (bleik) sv.** glitter, gleam 7/31.

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

**blóð n.** blood 3/23, 11/23.

**blóðrefill m.** point of a sword 29/8.

**blóður a.** bloody 16/5.

**blóm n.** flower 3/24.
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blóta (aô) wv. worship, sacrifice to 7/23.
blær m. air-stream 10/13.
böðorð n. commandment 3/6.
bögi m. bow 24/17; (rain)bow 18/8.
bogmaðr m. archer 26/20.
býgr m. shoulder 14/1.
bólstaðr m. dwelling-place, mansion 27/17.
bóð n. (1) table 32/23, 42/25. (2) the margin by which the liquid in a
vessel is below the rim 41/17. (3) side of ship, gunwale 44/40; af bóði
off, away from the gunwale 45/8; fyrir b. overboard 44/35.
bóðhúnaðr m. table-ware, articles used for eating and drinking 30/23.
bóðhald n. fare 32/21.
borg f. city, stronghold (= Troy) 4/32; (= Ásgarðr) 7/27, 54/33; (= Ásgardr
inn fornir) 13/9, 15/20; castle (= Útgardr) 39/11, 24, 42/27; fortification,
rampart (around Valhöll) 34/31, 35/3, (= Míðgarðr) 12/24.
borgargerð f. the building of the fortification 35/9.
borghlíð n. gateway, entrance to the fortification 35/10, 39/26.
borgstaðr m. site for a town or castle 6/12.
brá (1) see bregða.
brá (2) f. eyelash, eyelid 12/25, 34, 23/17.
bráðna (aô) wv. melt 10/13.
bragð n. trick, feint 42/17.
bragr m. (1) a name for poetry 25/21 (the complement, not the subject).
(2) paragon (with gen., among, chief, one outstanding (among) 25/22.
braut f. road, way 54/27; á b., í b., á brut, braut as adv., away 26/26,
29/27, 45/27, 46/22.
brégða (brá) sv. with dat., move (with a swift movement); b. á loft, b.
upp lift up, wave in the air 37/14, 43/30; b. e–u fyrir e–t move s–thing
into the path of s–thing 43/6; b. e–m (sér) í líki e–s change (turn)
s–one (o–self) into the form of s–thing 45/28, 48/18, 49/8; b. e–u á sik
put on o–self, assume 7/24; intrans. b. við react, move back, jerk away
44/39.
bréiðr a. broad; n. as adv., widely 17/12.
brenna (1) (brann) sv. intrans., burn, be consumed by fire 4/18, 9/2;
pres. p., burning 9/26, 18/8, 50/15 (see AH Studier 29, 85).
brenna (2) (d) wv. trans., burn 9/30, 17/36, 20/20.
brenna (3) f. burning, funeral 46/38.
breyta (tt) wv. with dat., alter, change (til in accordance with, to suit)
22/23; md., change 4/12.
brigða (ô) wv. fail to keep one’s word 29/38.
brim n. surf 16/5.
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brjóta (braut) sv. break (trans.) 11/39, 27/35; break down, destroy 43/33; smash 46/31; md. brjótask um struggle 28/40.

bróðir m. (pl. breðr) brother 11/16, 26/37, 47/23.

brot n. fragment 27/39.

brotna (að) wv. break (intrans.) 15/9, 27/30, 35/32.

bruð, brunnr m. spring, well 9/21, 14/5, 17/16, 19/14. tþbruðr f. bride 24/23.

brullaup n. wedding 31/25.

brú f. bridge 15/6, 20/3, 34/21.

brynja f. coat of mail 50/27.

búa (bjó) sv. dwell 14/19, 19/36; b. til e–s prepare for s–thing, get on with s–thing (yðr for yourself) 38/21. Md., prepare (o–self to do s–thing), get ready 44/9; búask til (at gera e–t) prepare, begin (to do s–thing) 38/15; búask til ferðarinnar set out 44/5. See búinn.

búandi m. householder, farmer 37/5, 10.

†bugr m. bend; med bugum all included 22/37.

búi m. = búandi 37/9.

búinn pp. (of búa) ready 27/37, 44/10; finished 48/29; b. at ready to, about to 42/24; var búit at hann mundi he was on the point of 44/18; b. at sér of e–t endowed with s–thing 40/13; b. til ready for 38/29; b. við proficient in 39/36.

búsgogn n. pl. household effects 15/29.

bústaðr m. dwelling-place 23/37.

byfluga f. bee 19/29.

bygð f. dwelling, settlement; a place to live 13/8; colonisation 34/29; til bygðar to live in 12/23; pl., areas inhabited by (with gen.) 33/23.

byggja, byggva (gð) wv. inhabit 3/8, 13/3; live in 13/16, 20/9 (future time?) 20/25; abs., live (i.e. have a home) 4/20, 11/5; b. í live in 35/31; b. á live on 53/36. Md., become settled 3/9, 54/12.

býr pres. of búa.

byrja (að) wv. begin; b. ferð sína, b. ferðína set out, depart (af from) 5/21, 37/28.

byrr m. fair (favourable) wind 36/19.

bæði adv. (conj.) both 12/8, 23/18; fyrir honum ok eptir bæði (there was) both in front of him and behind him 50/14. Cf. báðir.

bæn f. prayer, petition 22/24, 25/8.

bær m. farm, estate, dwelling 24/30, 29/18, 31/3.
daga (að) sv. dawn 42/23.
dagan f. dawn 32/34, 38/2.
dagr m. day 11/11, 17/8; acc. sg. dag in a day 7/3, by day 25/38; hunn dag allan throughout the day 37/31; um daga in the daytime 48/18; eptir um daginn the next day 35/25.
dalr m. (acc. pl. dali and dala) valley 3/22, 43/4.
dauði m. death 35/16.
dauðr a. dead 46/7, 50/4, 53/5 (sc. eru); inanimate 47/28.
deild f. section 4/18.
deilli n. pl. details (a of) 3/14, 34/27. (According to AH Studier 84 the equivalent of Latin ratio.)
deyja (dó) sv. die 3/32, 14/24, 50/5.
digulkr m. thickness 28/22.
diskr m. plate 27/18.
djarflleikr m. boldness 25/14, 27/23 (til at enough to).
djarfr a. bold 26/18; sup., 25/10.
djúpr a. deep 3/22, 12/23; n. as adv. 7/6, 38/35; sup. (i.e. deeper than the other two) 43/5.
†djúprþull m. sun or circle of deep, i.e. gold or jewel or island (construe as object of dró, in apposition to auka) 7/13 (cf. Hkr I 15–16).
dómur m. judgement, sentence, decree 23/20; (judicial) court 15/32 (see rétta), 17/7, 36.
dómstólur m. place of judgement, court 17/30, 26/26.
dómstólur m. seat of judgement 35/11 (cf. rúkstólur).
dóttir f. daughter 4/36, 11/14; †female descendant 18/22.
drag (dró) sv. draw, pull 7/7, 13/39; drag 38/10, 48/31; catch (fish with a line) 44/28; d. segl hoist sail 36/19; d. upp pull up, plough up 7/3.
draumr m. dream 45/18, 19.
dregill m. ribbon 28/25.
dreifa (ó) sv. (with dat.) scatter; (with acc.) besprinkle, bespatter 50/12; md., disperse, spread 3/3, 17/11; impers. 6/25.
dreki m. dragon 5/6.
drekka (drakk) sv. drink 8/7, 17/18; d. af drink from 40/37, 43/11, drain 41/1, 11, 19.
drekka (kt) sv. with dat., drown 3/6, 11/23.
drengur m. youth 44/7.
drepa (drap) sv. kill 5/2, 11/22; strike, smite 27/39, 28/1 (impers., one knocks (s–thing)); md., kill each other 49/24.
dreyma (ó) sv. impers. e–n dreymir e–t s–one dreams s–thing 45/18.
†dreyri m. gore 14/39.
Glossary

Drífa (dreif) sv. drive (intrans.) 49/21.

Drjúpa (draup) sv. drip 10/13, 49/15.

Droppa m. drip, dripping, series of drops 33/20.

†Drót f. company 16/4, 20/16.

†Drýgia (gô) tvv. carry out; endure 18/39.

Drykkja f. drink 30/23, 34/7; (the act of) drinking 40/35, 41/13.

Drykkjumaðr m. drinker, man of prowess in drinking 41/2.

Drykkur m. drink 8/21, 32/25; (the act of) drinking 41/6, 25; draught 40/40, 41/18.

Dregi p. subj. of draga.

Duga (ô) tvv. with dat., help 50/29.

Dúkr m. cloth 36/22.

Duna (aô) tvv. thunder, rumble 38/33.

Dur- see dyrr.

Dveljask (dvalôsk) tvv. md. stop, stay 5/26, 37/13; be delayed, be put a stop to 35/24; d. munu stundirnar much time will be taken up (whiled away) 23/11.

Dvergr m. dwarf 12/6, 16/3 (gen. pl.), 16/9.

†Dygr a. trusty, good 20/15.

Dylja (dulôa) tvv. conceal, dissemble, disguise; md. (reflexive) 7/25; pp. dulôr e–s ignorant of s–thing 21/6.

Dynja (dunôa) tvv. rumble, resound, clatter 47/13.

Dynr m. noise (e–s made by s–thing) 28/5, 9; pl. 54/31.

Dyr n. (wild) animal 3/19, 25, 24/17.

Dyrr f. pl. (n. pl. 37/39) doorway 37/35; doorways 33/29; gen. dura 30/1, 33/34; dat. dura(nu)m 7/35, 33/28.

Dýrr a. dear; n. as adv., at a high price 33/9.

Dogr n. day (period of 12 hours); pl., day(s) and night(s) 12/12, 13/3; á hverjum tveim dœgrum every 24 hours 13/29.

Dœma (ô) tvv. judge; adjudge, decide 15/20; d. lôg administer laws 6/4; intrans., pass judgement 18/2.

Dœmi n. example; s–thing on which to base a judgement (dômr), origin, explanation, underlying story 22/18; (piece of) evidence (til e–s to prove s–thing) 28/8, 34/14, 36/30.

Dqgg f. dew 19/24, 28; precipitation in general? 4/5.

Dqgurðarmál n. dinner-time 32/35, 34/6 (the main meal was taken early in the day in the Middle Ages).

Dqgurðr m. dinner 38/15.

Dqgva (gô) tvv. bedew 13/31.
Glossary

**dókkálfar** m. pl. dark elves 19/36, 38 (see **ljósálfar** and Svartálfheimr in index of names).

**dókkr** a. dark 13/23, 47/8.

eða **conj.** or, and 4/10, 8/29, 25/28; linking two parts of a question, and 8/33, 9/39, 10/36; hvárt . . . eða 7/22; linking a question to a statement, but 25/8, 34/3, 48/14, kona eða karlmaðr whether woman or man 25/23.

**eðli** n. nature, characteristic(s) 3/19, 20, 31, 7/22, 30/22.

e**f** conj. if 4/3, 11/33; correlative with flá 18/23, 21/4, 28/26, 40/40, with þar 39/13; in case 35/7; on condition that 46/18 (2); whether 8/22, 36/38, 38/13.

**efna (d)** wv. perform, carry out (successfully) 40/1.

**efni** n. material, substance 4/15, 50/6.

**efri** a. comp. upper 29/8, 50/9, 51/2.

**efstr** a. sup. uppermost 3/27.

**egg** f. edge 49/6.

**eggskurn** n. egg-shell 19/19.

**eggsteinn** m. edged (sharp) stone 49/10, textual note.

**ei** neg. adv. not 3/14, textual note.

**eiðr** m. vow, promise, oath 29/37, 35/17.

**eiðrofi** m. oathbreaker 53/16.

**eiga (átta)** pret.-pres. vb. have 3/35, 8/29; hold 17/7; own 17/32; possess 13/32, 54/3; get (possession of) 24/30, 37; have as children 13/22, 27/4; be married to 4/36, 13/25; be master of 8/2, 17/17; rule 5/32; †with suffixed neg. eigut they have not 18/19; e. skamt til be a short way off from 48/23; e. allmikit undir have a great deal dependent on (at the mercy of), risk a great deal on 25/27.

**eigl** neg. adv. not 3/12, 21.

**eigintunga** f. native tongue, mother tongue 6/25.

**eign** f. property, wealth (with gen., consisting in) 4/22; belongings, contents, attributes: alla e. fleira everything in them 8/38.

**eigna (ao)** wv. take possession of (sér for o–self) 5/3; md., get possession of, take to o–self 3/32, 5/27, (as wife) 34/33; get for o–self, win, earn 34/35, 46/17.

**eik** f. oak 4/40, 38/19, 30.

**eimi** m. steam 52/33.

**einhendr** a. one-handed 25/19.

**einherjar** m. pl. the warriors in Valhöll, champions 21/29, 30/33 (lit. united warriors? unique warriors? those who fight alone?).
einkamál n. private agreement 29/37.
einn a., num., and pron. (1) one 3/20, 7/3; one of them 43/5; with gen. or
af-phrase, one of 7/4, 23/3; with pl. noun öf einum durum from one
doorway 33/38; a 54/22; a certain 7/2, 14/19; e. sá staðr a certain
place 19/38; e. Ássinn one of the Æsir 26/11; einum fatinum the one
of its legs 43/19; with sup., the very . . . -est: e. hin mesta a particularly
great 5/6; sá e. mátkastr that one especially mighty 14/23; einna
nokkur one special one, one in particular 14/33; the same 46/10;
idential 55/2. (2) alone 21/4, 27/23; e. saman all alone, on his own
5/5; einir sér of their own, separate, ‘alone to themselves’ 50/20; gull
eitt nothing but gold, pure gold 15/24; undir einum fór under just you
47/13; e. samt just by itself 37/21; only 20/24, 24/5, 44/13.
einhhverr pron. a. a certain 28/1; someone 28/35, 42/8; einhvorn mann
some person 40/35; einhvorn þann or someone whom 40/11.
einvigi n. single combat 26/23.
eira (ó) wv. with dat., spare, not harm 45/21, 34.
eitr n. poison 10/4, 45/4.
eitrá f. river of poison 53/16 (cf. AH Studier 31).
eitdropi m. drop of poison 10/31, 49/14 (acc. pl. or dat. sg., collective;
cf. dropi), 53/21 (cf. AH Studier 31).
eitrkvikja f. poisonous (or icy) flow (or fermentation? suppuration? cf.
AH Studier 31) 10/1.
eitrormr m. poisonous snake 49/11.
ekr pres. of aka.
ekki pron. n. of engi.
edlask (d) wv. md. grow old 25/25.
elding f. fiery body (i.e. such as stars and planets) 12/9.
eldr m. fire 9/30, 20/27; flames 46/30; pl. 50/10; furnace (for smelting)
10/2.
eli f. old age 43/25.
elidiaður a. who has died of old age 27/16.
elípti ord. num. (the) eleventh 8/32, 17/35, 29/40.
elska (að) wv. love 3/10.
elskugi m. love 29/32.
elztr a. sup. eldest 8/27, 21/16.
en conj. but, and, 3/12, 6/5; beginning a sentence, now 7/4, 19/17; only
sometimes a full adversative, as at 16/30 (2), 16/38, 17/19, 18/24, 26, 43/33; with comparatives, than 3/22, 4/24; òðr (. . .) en, fyrir en before
7/26, 9/6, 39, until 5/25, 15/30; òðr en had not 46/31; annarr (. . .) en, fleiri (. . .) en other than, besides 6/30, 15/22, 19/33; framar en to a
greater extent than 25/23; heldr (. . .) en rather than that 21/6, 28/34.
enda conj. and so, and of course 28/30.
enda sk (d) wv. md. last, be sufficient (=–m for s–one) 32/10, 33/5; be enough (til to bring about, to become) 43/3.
endi m. end 9/28, 20/3, 40/18; (of time) 9/29.
endir m. end 43/13.
engi, ong- pron. a. (acc. sg. m. engi, engan, ongan) no one 5/8, 23/9; no 10/39, 38/23; engi . . . fegri staðr no fairer place 19/39; engi . . . dónur hans none of his judgements (decisions) 23/19; engi . . . sá (there is) no one (no, not a) 15/15, 39/39, 43/24, 45/2; n. ekkí nothing 9/13, 23/21; no 9/19, 44/6, 49/23; as adv., not 25/13, 28/30, 49/22; dat. sg. n. öngu, engu nothing 41/12; with comp., no (less) 44/35.
en adv. still 38/40, 45/11; also 29/22, 33/23; yet (or yet more) 15/3; further 41/31; again 3/9, 27/32, 43/28; yet again 40/29; in addition 20/2, 3; moreover, as well 19/14, 41/14; in the future 32/8; with comp., still, even 27/10, 29/5, yet 25/9; enn á fleiri vega in still more ways 21/30.
†ennitungl n. forehead-star, i.e. eye 7/17.
epli n. apple 25/24.
eptir prep. (1) with dat., after 14/14, 45/9; behind 50/14; for, to fetch 35/19, 46/25; along, through 18/33, 48/38; over 40/15; in accordance with 13/27; e. því sem in imitation of that which 48/29; e. honum based on his account 54/35. (2) with acc., after (of time) 3/8, 6/16. (3) as adv., afterwards 15/1; e. um daginn the next day 35/24; after, in pursuit 35/23; ganga e. follow 8/6; behind 37/27; vera e. remain, be left 7/9; grætr e. remains behind weeping, or weeps for (him) 29/27; þar e. from this 23/17; e. er as conj., after 53/4.
eptri a. comp. hinder 37/15.
er rel. particle and conj. (1) who, which, that 3/2, 4/6; with pron., sá (. . .) er 8/19, 9/25, þat (. . .) er 4/27, 6/17, 35/31 (such that; similarly þau er 6/30); þat er that part which 10/6, what 36/40; allt þat er everything that 25/39; til þess er until 43/34; þeim er to whom 13/8; sjá þann er the sea with which 12/1. (2) introducing noun clause, that 8/39, 25/3 (2), 31/7, 45/27; þat . . . er that . . . (in) that 7/21, 9/21, 50/31; þat er this, that (i.e. when) 9/13, 29/36, 31/40, how 45/6; þat er gras vex grass growing 25/38. (3) where 23/26, 24/20, 44/28, 52/39; when 3/3, 20/31; while 48/21; if, since 15/13 (twice); since, seeing that 25/7, 28/29; in that 18/24; with adv. þá (. . .) er, er . . . þá when 3/9, 4/38, 13/2; þegar er immediately that, when 36/19; súðan er after 3/34, since 27/35; ná . . . er now that 42/34; þar (. . .) er where 6/12, 7/17 (as); þangat er to where 44/22; þar fyrir er over where 5/36; þar til er until 6/16; hvárt er whether 31/19; því hardara er the harder that 28/40.
Glossary

†ér = þér 15/3, 51/21.
erfði n. trouble, hardship, suffering 18/39.
eski n. box (made of ash) 25/24; (containing personal possessions) 29/23.
et (at) sv. eat 38/15, 39/39.
eykr pres. of auka.
eyra n. ear 32/32, 45/12.
eyrindi n. (1) errand, business 8/20 (purpose in coming); sitt e. result of his errand 31/26; þakka e–m sitt e. thank s–one for carrying out one’s errand 28/19; pl., mission 48/1; at eyrindum on errands 30/8. (2) breath 41/6, 14.
fá (fekk) sv. get, obtain 17/19 (object understood), 31/24; become subject to 11/1; have (children) 11/15; adopt, hit on (a course of action) 27/26; give, supply 36/39; fá sér find o–self 44/21; fá e–m e–t give s–one s–thing 31/22, 32/5; fá e–m í hönd put into s–one’s hand, hand to s–one 40/38; fá til provide, procure 40/11; with gen., marry 5/7, 11/14; with pp., be able, manage (to do s–thing), get (s–thing done) 28/2, 36/30, 39/25; svá at ek fek eigi (see -k) so that I cannot 28/32; áðr svá fái gert in order to (be able to) make such a thing 36/24. Md. fásk um react violently, make a fuss 29/6; be obtained, achieved (á in it) 41/26; grapple, wrestle 42/8, 43/24.
aðerni n. paternity, the nature of one’s father 13/27, 27/10.
fagnaðr m. entertainment, cheer 33/10, 42/25; í góðum fagnaði with hospitable treatment 42/23.
fagr a. (f. fgr) beautiful 4/39, 11/13; fine, excellent 6/11, 50/27; pleasant, decent 37/2; eru á himni fagrí in heaven are beautiful, are in heaven which are beautiful 18/10; comp. fegrí 4/23, with dat. sólu fegró fairer than the sun 20/12; sup. fegrstr 20/8; n. as adv. 23/18.
fall n. fall 43/25.
falla (fell) sv. fall 3/25, 19/25; 2nd pers. sg. p. fell 43/23; fall down 37/21, 38/28; (die) 11/22, 52/12; flow (down) 9/22, 33/20; fellr hverr á annan each falls on (attacks) the other, or they fall one on top of (after) another 34/5. Md. e–tellsk e–m s–thing fails s–one 46/9 (‘they were speechless’).
fálm (að) vv. grope; f. e–u til grope, fumble at (it) with s–thing 45/7.
falslaus a. without deceit or trickery; n. as adv. 28/36.
fang n. grip, hold; hafa fullt f. have one’s hands full 50/30; wrestling bout 42/15, 21; wrestling 42/16, 20; pl., materials, resources 4/30.
fár a. few; f. maðr few men, it is a rare man (that) 36/27; pl. as subst. fáir few people 32/12, 19.

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

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

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

fáviss a. having little knowledge 21/4.

fax n. mane 13/32.

fé n. (gen. fjár) wealth 3/10, 15.

feð- see faðir.


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

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

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

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

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

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

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

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

fésæla f. wealth, prosperity 24/29.

fésæll a. wealthy 23/31.

fet n. pace 50/35.

†fíflmegir m. pl. monstrous brood 51/34 (cf. mögr).
fill m. elephant 4/40.
fimbulvetr m. mighty winter 49/21.
fimm num. five 22/33, 33/34.
fimti ord. num. (the) fifth 8/30, 17/34, 29/21.
fingrull n. gold ring (for the finger) 47/33.
finna fann) sv. find, meet 5/7, 13/5; discover 5/19, 28/8; notice 37/16; f. til discover, think up, invent (for a certain purpose) 48/20. Md., be found 3/14; exist 9/16, 34/15; meet each other 52/39.
fiski f. fishing; róa til fiskjar go fishing 44/10.
fiskr m. fish 28/7, 44/28, 48/28.
fjall n. mountain 23/37, 39/18; í fjalli on or in a mountain 48/17 (the hús may be a cave).
fjalltindr m. mountain top 3/21.
fjar see fé.
fjarra f. low tide 43/16.
fjarrri adv. far away (e–u from s–thing) 27/39, 53/18.
fjörð ord. num. (the) fourth 8/30, 17/33, 29/20.
fjórir num. (n. fjðgur) four 7/19, 22/33, 33/35.
fjörtandi ord. num. (the) fourteenth 30/7.
fjölbreytinn a. changeable, capricious 26/38.
fjölöi m. multitude 5/22; allr f. the majority 3/10.
fjógask (að) wv. md. multiply 3/3.
fjölkunnigr a. skilled in magic 7/20.
fjölkyngi f. magic, witchcraft 36/24, 43/40.
fjölmenask (t) wv. md. become peopled, become full of people 3/9.
fjólmenni n. crowd (of people) 32/6, 7.
fjólmennr a. containing many people 6/24.
fjór n. (dat. fjórvi) life; body, flesh, blood? 14/24, 36.
fjótturr m. fetter, shackle 25/15, 50/1.
flá (fló) sv. skin 37/6.
flatr a. flat 44/28.
fleginn pp. of flá.
fleiri a. comp. (dat. pl. fleiri, fleirum) more 3/5, 10/37; further, other 25/31, 42/20; hvárt fleira (n.) er eyrindi hans whether he had any further business 8/20; hvat . . . fleira (with partitive gen.) what other 18/28, 19/33 (en than, besides).
flesk n. meat (pork) 32/10, 18.
flestr a. sup. most, nearly every 12/2, 22/21; = all 39/30; flestan dag i.e. always 26/32; flest (adv.?) hefir iltt gert has done most evil (or evil most) 48/10.
Glossary

flet n. boards (of a hall, i.e. the wooden platforms or ‘benches’ used for seating) 8/15.

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

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


flókr m. herd 44/22.

flugr m. flight 20/31.

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

flærð f. deceit, fraud 26/35.

flókkr = fugl.

†fold f. earth 52/30.

fólgit pp. of fela.

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

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

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

forðum adv. formerly, once 17/13.

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

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

fors m. waterfall 48/21, 33.

fóstra f. foster-mother, nurse 42/12.

fóstri m. foster-father 5/3.

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

fótr m. (pl. feitr) foot or leg 3/23, 11/2, 17/33; dat. sg. feiti 37/16; á kné 37/32.

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

fráfall n. death (‘decease’) 46/15.

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

fúna (að) wv. rot, decay 9/1, 19/2, 19/17.
fundr m. meeting 43/36 (peira Miðgardsorms between him and M.); til fundar við e−n to meet s−one 42/40.

fundu p. pl. of finna.

furðu adv. amazingly 12/20, 29/11.

furðuliga adv. terribly 3/30.

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

fyl n. foal 35/33.

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

fylki n. division (in an army), host, troop 47/11 (cf. ‘fylki eru fimm tígar’, Skáld 107).

fylking f. troop, division, army, battle array 50/20.

fylla (t) wv. fill (e−t s−thing; e−s, e−u or af e−u with s−thing) 33/13 (‘with which it fills’), 40/4; md., fill o−self, become full (e−u or med e−u with s−thing) 10/7, 14/24, 36 (future).

fyr = fyrr.

fyrr adv. comp. before 3/9; formerly 53/37; previously 6/14; on previous days 35/25; above (in the book) 30/22, 50/16; gera e−t fyrr be the first to do s−thing 44/17; spyrja e−n fyrr be the first to ask s−one, accost s−one by asking 7/36; var hitt þó fyrr yet the first thing that happened
was 46/12; *fyrr* (* . . *) *en* as conj., before 4/4, earlier than (with dat. of length of time) 9/20, until 5/25, 17/20, 25/16, 28/38.

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

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

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

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

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

*fýsask* (1) *wv.* md. desire, be eager 5/21.

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

*fæstr* *a. sup.* fewest, very few 23/27.

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

*fëra* (ð) *wv.* bring 27/11, 28/18; *f. á lopt* raise in the air 45/7; *f. í frásagnir* make the subject of narratives 22/25. Md. *færask i* put o–self, fly into (a passion) 35/26, put on, imbue o–self with, summon up 44/40.

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

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

*fætr* see *fótr*.

*fólna* (dd) *wv.* grow pale 45/5; fade 3/25.

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

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

*fórnumeti* *m.* company, companionship 38/13, 44/6.

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

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

*ganga* (1) (gekk) *sv.* go 7/6, 21; walk 17/36; move 37/36; be (going) 39/38; (continue to) be 21/6; pass, come (of time) 49/23; *g. leið sín* go one’s way 54/33; with inf., *g. söfa* go to sleep 38/30; *g. vega* advance to fight 52/13; *g. á e–t* enter into s–thing, begin 34/34; *g. af e–m* pass from s–one (of a mood) 37/24; impers. *gengr af* it is drained 40/40,
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41/2; g. at e–m attack s–one 52/21; g. at e–u allow o–self to take part in s–thing 31/25; g. eptir follow 8/5; g. fram move (forward, i.e. down the beach) 46/24, go on, forward 39/23, out 40/3; ðór gangi fram before one goes through (a door) 8/11 (see fram); g. fyrir e–u go in front of s–thing, draw s–thing 7/17; impers. er inn gengr where one enters 27/20; g. íl approach 41/40, 42/7, go up 42/19; g. upp be lifted up 7/9, go ashore 37/29. Md. gangask á be disregarded, broken, gone back on 36/4.
ganga (2) f. course 12/11, 14/3; going, motion 14/9, 23/29.
gangr m. movement, course 3/35, 4/5, 13/34.
gap n. abyss 9/18.
gapa (ð) wv. gape 29/6, 50/9, 10.
garðr m. fence, wall 27/17; enclosed place, courtyard 34/5.
gátt f. door-opening 8/10.
gefa (gaf) sv. give (e–m e–t) 3/32, 7/2; give away 31/36; apply 54/37; e–t er gefit (e–m) s–thing is given, granted (to s–one) 4/13, (a name) is taken, derived 6/30; er þá váru . . . gefin to whom then were given 55/3; þeim er bygðin var gefin to whom a dwelling-place was given 13/9 (see note); give in marriage 36/3 (pp. agreeing with direct object; sett is indirect object); g. (e–u) stað(ar) stop (s–thing) 5/25, 10/3.
gegna (d) wv. with dat., mean 3/19.
geirr m. spear 50/27.
geisa (að) wv. rage, surge 52/33.
geit f. (she-) goat 33/11, 16.
gelti see goitr.
gera (ð) wv. (pp. gerð, gorr, gjorr; imp. gerðu 46/3) do 15/13, 37/22; perform 7/26; act 46/3; make 15/27, 27/26; build 4/27, 34/30; create 9/7; pp., finished 50/7; best gert the best that has been built 15/23; pp. agreeing with direct object gerðu 23/24; var þat (sc. ráð) gert it was decided 45/19; g. af 13/20, see note; g. af sér make (s–thing) of o–self, achieve distinction, be successful (um e–t in s–thing) 41/22; g. at do (about s–thing), try 45/26; ekki er langt um at g. there is not a great deal to say about it 42/15. Md. (1) take place 13/11, 22/25; svá mikít gerðisk af því this went so far 3/11. (2) become 37/26, 45/5; be created, come into being (mannlíkun as subject, dvergar in apposition) or be made into, turn into (mannlíkun as complement) 16/8.
gerða (ð) wv. fence around (cf. garðr); er þeir gerðu with which they contained, enclosed 12/1.
geta (gat) sv. (1) beget (used of either parent) 11/13, 54/20; g. við e–m
beget on s–one 11/2, 27/5. (2) with gen., mention, speak of 49/19; eigi er þess geti the story does not mention 39/19; guess, suppose, presume 48/10.

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

geysi adv. mighty, extremely 18/24, 22/16 (probably colloquial; sometimes used ironically, e.g. 33/16?).

†-gi neg. suffix 21/26.

†gífr n. troll (-wife) 9/36, 52/2.

Gimsteinn m. gemstone 4/23.

gin n. mouth 51/3.

Gina (gein) sv. open the mouth (yfir over, round, at) 44/37.

Ginna (t) wv. make a fool of 44/36.

†ginnhellagr a. most holy (magically, supernaturally holy?) 16/1, 35/38.

†ginnunga gen. pl. (or sg.?) of the mighty spaces? 9/18; cf. gimming illusion, magical deception; perhaps ‘filled with magic power’? (cf. AH Gudesagn 24).


Gipta (1) f. good fortune 3/15, textual note.

Gipta (2) (pt) wv. give in marriage 13/24, 35/12; md. with dat., marry 29/24.

Girnd f. desire 3/5.

Gisla (að) wv. give as hostage 23/33.

Gisting f. being a guest; at gistingu as a guest 44/8.

Gjálda (galt) sv. pay 35/29; repay, requite: goldit var honum fletta he was repaid for this 48/15.

Gjof f. gift 31/38, 47/33.

Gjör pp. of gera.

Glaðr a. happy 7/13, 26/7.

Gleypa (t) wv. swallow 14/24, 49/37, 50/37 (the meaning is future in all three instances).

Glotta (tt) wv. smile ironically or derisively; g. um tønn grin showing the teeth, i.e. insincerely 39/32.

Gnaga (að) wv. gnaw 17/15.

†gnata (að) wv. clash, crash 9/35, 52/1.

Gneisti m. spark 10/8, 12/7.

Gnógliga adv. abundantly 15/29.

Gnúpleitr a. with drooping face 27/22.

Gnýja (gnúða) wv. roar, rage 14/26 (future).

Gnýr m. noise (usually of wind, waves, etc.) 38/1; uproar 50/13.

Gnaefa (að) wv. tower high up 30/21.
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**gnegri** adj. comp. more abundant, better supplied (at with) 4/23–4, textual note.

**goð** n. pl. (heathen) gods 8/27, 9/29; referring to Æsir as opposed to Vanir 23/33, 34, to gods as opposed to men 5/25, 13/18, 26/13, 35, 35/34, 46/8, 50/7, 53/5; cf. guð and note to 21/13 (at 13/18 and 17/6 R may have u rather than o).

**goðkunnig** adj. divine, descended from gods 13/17, 18/15; spelt guð-21/13 (Æsir guðkunnigir Æsir who are of divine ancestry or nature).

**goðmoga** n. pl. divine powers 7/23.

**goðr** (n. *gott*) adj. good 3/4, 15/15; *gòð til ðëttir* well-disposed towards prayers or good for praying to 29/33; *gott skeid at renna* a good running course 40/15; n. as subst. or adv. *er gott (e–m)* it is good (for one) 24/28, 25/1, 11; *gott at segja* good (things) to be told 23/14; *er gott til e–s* there is plenty of s–thing 37/33 (‘food was not easy to come by’); *inn góði* as surname, the good 45/17.

**goldit** pp. of *gjalda*.

**gólfr** n. (earth) floor (in the centre of the hall, as opposed to the boarded platforms or benches down the sides of the hall) 40/3, 4, 41/2, 39; room, compartment, alcove (section of the building marked off by pillars) 8/6, 22/3, 35.

**gómur** m. gum (e–m of s–one) 29/8, 44/2.

**gömsparri** m. gum-prop 29/8 (sparri: a length of wood to hold s–thing apart).


**granda** (að) wv. with dat., harm 45/2, 53/6.

**grá** a. grey 35/34, 41/39.

**grás** n. grass 3/4; vegetation 3/24, 4/20, 9/19; plant 23/1, 17.

**gráta** (grét) sv. weep 4/16; shed tears 47/39; g. e–n weep for s–one 47/28; g. e–t tárum weep tears for, at, because of s–thing 48/4.

**grátr** m. weeping 46/12, 47/26.

**greiða** (dd) wv. howl 29/9.

**grésjarn** n. iron wire? magic wire? puzzle lock? 43/1 (the first element is thought to be a loan-word from Old Irish *gréis* m. handicraft); grésjarn
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also appears as a variant to gerjárn in Gøngu-Hrólf s saga, ch. 1 (Fornaldar sögur Nordrlanda, ed. C. C. Rafn, Kaupmannahöfn, 1829–30, III 240, note 1), where a sword is made of it.

grið n. truce; pl., assurances of safety, immunity (fyrir from, in respect of) 45/20.
griðalauss a. without a (sworn) truce, assurances or guarantee of safety or inviolability; without quarter 49/5; n. as adv. 35/7.
griðastær m. place of sanctuary (inviolability) 29/14, 46/11 (‘it was such an inviolable place, a place of such sanctuary’).
grimliðr a. fierce-looking 27/22.
grimmr a. grim 10/11 (vb. to be understood), 21/10.
grind f. (barred) gate 39/26, 47/21; pl. grindr 27/17.
grípa (greip) sv. grasp 38/26, 45/7; g. til snatch up 43/30; g. eptir make a grab at or for (as s–thing passes) 49/2.
grípr m. precious possession 23/6; er mikill g. er í which is very valuable 23/8.
griþt m. stones (collective) 7/32, 11/37, 35/3, 45/25.
griþtbjørg n. pl. rocky precipices 9/35, 52/1.
gróa (geri) sv. grow 3/27.
gruna (að) wv. imper. e–n grunar one suspects (wonders if, thinks s–thing likely) 3/36, 39/9.
grunnr m. bottom (of sea) 44/35, 45/10; g. e–u bottom of s–thing 19/26, textual note.
greynn a. green (in leaf) 19/26, 53/34.
guð m. when sg., God 3/1, 13; m. also at 8/33 (= Óðinn), gender uncertain at 10/37, 39 (= Ymir) and 32/36 (= Óðinn; cf. ðundurguð). Elsewhere n. pl. (= heathen gods, generally the Æsir; cf. gøð) 11/34, 13/10 etc.
guðkunnigr = goðkunnigr.
guðlígr a. divine 18/11.
gull n. gold 4/22, 15/24; gulli betra better than gold 20/13; gulli studdr supported by gold, i.e. golden pillars, or with walls of gold? 26/29.
gullaldr m. golden age 15/30.
gullband n. gold band 29/22.
gullhjálmr m. golden helmet 50/27.
gullhringr m. gold ring (bracelet) 47/4, 6 (cf. fingrell).
gulltafla f. golden piece (for a game like chess or draughts) 54/2.
þgunntamíðr a. (pp.) accustomed (trained) to battle 32/27 (epithet of Óðinn).
gustr m. blowing 10/7.
gyöja f. goddess 15/25.
gyr f. giantess 14/19, 27/4, 46/25.
gylt a. (pp.) gilded, golden 7/29.
gyrða (ð) vv. tighten a (horse’s) girth 47/20 (the animal in acc., hann).
geða (tt) vv. with gen., look after 29/23, 30/23; protect 20/19; guard 30/1, 46/27; g. e–s fyrr e–m guard s–thing against s–one 25/36; g. til take pains, be concerned (to do s–thing) 29/31; g. ef keep watch, pay attention (to see) whether 39/2. Md., concern o–self, deliberate, take counsel (of about) 16/2, 35/39.
geðla f. keeping, guardianship, guard 25/27; sett til geðlu yfir given the function of guarding 30/4; setja til lands geðlu put in charge of the country 5/28.
gyfugligr a. noble (in appearance), stately, magnificent 19/34.
gyggnum, í gyggnum prep. with acc., through 29/3, 45/1, 46/7.
gyr m. pig (boar) 32/10; dat. sg. gelí 47/1.
gör (n. gor) pp. of gera.

haf n. sea 4/19 (Mediterranean), 7/7 (Baltic), 43/14; ocean 27/13, 37/28 (the ocean encircling the earth); pl. 20/27.
hafa (ð) vv. have 3/19, 9/28; have in one’s possession 53/38; get 26/16, 36/19; keep 36/22; bring 6/28, 31/18; with pp. 4/28 (‘which was the most splendid there has ever been’), 7/9; with inf., have available for a certain purpose 32/5; h. at e–u use as (for) s–thing 33/4, 46/26, 54/18 (sér for themselves); h. at minnum remember 26/13; h. fyrr e–t use as, make serve as s–thing 27/40, 29/5; hafa e–n (e–t) med sór take, keep s–one (s–thing) with one 5/21, 6/20, be endowed with s–thing 42/37; h. e–u nær e–u bring s–one close to s–thing 42/38; h. e–t til e–s use s–thing for s–thing 12/25; h. e–t til have sufficient of s–thing 27/23; vera haft uppi be remembered, famous 5/20; h. e–t vid use, employ s–thing on (it), for a certain purpose 36/24. Md. hafask at do, be (-come) engaged in 9/6, 11/33, 45/29; hvat hafask því er what is their occupation 22/29; hafask lind fyrr hold a shield in front of o–self 51/23.

hafr (rs) m. (he-) goat 23/1, 37/3, 44/6.
hafstaka f. goat-skin 37/9, 11, 14.
haga (að) vv. with til (adv.) contrive (things), arrange it (that) 35/18.
haglækr m. skill 4/29; workmanship, ingenuity 36/16.
hagliga adv. skilfully 12/21.
hagligr a. handy (e–m for s–one), beneficial, useful 33/16.
hagr m. convenience, advantage, benefit (ó in it) 41/19.
hald (hel) sv. with dat., hold 27/33, 48/30; haldi Hel því er hefir let
Hel keep what she has 48/9; h. á e–u hold s–thing in the hand 37/12; h. upp support 17/12. Md., stay, remain, be kept 47/29; be kept safe 11/25; remain valid, be fulfilled 23/20.

hálfa f. region, continent 4/16, 5/5.

hálfr a. half 27/21; half share of 24/31; sjá hálfr hýnótt half this night of waiting 31/32; dat. sg. n. hálfr with comp., twice as, much (more) 27/31, 35/4; vaxa hálfr double, increase enormously 23/7.

hálfa f. region, continent 4/16, 5/5.

hálfr a. half 27/21; half share of 24/31; sjá hálfr hýnótt half this night of waiting 31/32; dat. sg. n. hálfr with comp., twice as, much (more) 27/31, 35/4; vaxa hálfr double, increase enormously 23/7.

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hálfa f. region, continent 4/16, 5/5.

hálfr a. half 27/21; half share of 24/31; sjá hálfr hýnótt half this night of waiting 31/32; dat. sg. n. hálfr with comp., twice as, much (more) 27/31, 35/4; vaxa hálfr double, increase enormously 23/7.
haufuð = hoðuð.

haukr m. hawk 18/32, 34/23.

hauss m. skull 12/4, 33, 23/5, 35/31.

háv- see hár (2).

heðan adv. hence; h. ok handan to and fro 14/26.

hefja (hóf) sv. lift 41/36, 44/37; begin, open (a speech) 8/26; md., begin; hversu höfðk how did everything begin 9/9.

hefna (d) wv. take vengeance 46/11; h. e–m take vengeance on s–one (e–s for s–thing) 29/38, 48/14; h. e–s get one’s own back for s–thing 44/2; impers. er hefnt e–s s–one is avenged 52/20; hefnir e–m e–t s–one pays (is punished) for s–thing 31/6.

heiðr a. bright (unclouded) 52/32 (i.e. even though there are no clouds).

heilagr a. (inflected helg-) holy 17/30, 25/33, 31/7.

heil m. brain 12/26, 37.

heil a. whole, unharmed 8/23, 32/11; bæði þá heila (acc. pl.) hittask said they wished them (Skrímr and the Æsir) to have a happy reunion 39/22.

heilraði n. salutary advice 39/14.

heim adv. home 31/8, 35/7; back 31/19; h. til back to 34/6, up to, in to 47/22; h. í back to 46/19.

heimamaðr m. member of (one’s, e–s) household 37/10.

heimill a. free, at s–one’s service (with dat. of person); h. er matr honum he was welcome to food 8/21.

heimr m. world 3/5, 9/30; norðr hingat í heim north to this part of the world 6/28; the inhabited world 12/25, 53/5; one of the nine worlds of northern mythology 9/5, 25, 53/7, pl. 13/13, 40, 30/8. The number is traditional (see 9/5, 27/15, Vsp 2, Vm 43) though they are nowhere listed and nowhere systematically described. They presumably include Ásgarðr, Miðgarðr, Vanaheim(a)r, Álfheim(r), Þjóðvellir, Niflheim(r) or Niflhel, Muspellsheimr, and perhaps Svartálfaheimr and Gimlé, or possibly Útgarð; cf. the ‘heavens’, 20/21–5 and Skáld 133 (verse 516), SnE II 485–6.

† heimstjóð f. the world, the world of time 52/26.

heit n. promise 31/24 (with suffixed art.).

heita (hét) sv. (1) (pres. heitir) be called 4/36, 7/1; heitir is the name of the name of a place 24/19, 32, sometimes with a pl. n., e.g. 25/35 (‘in a place called H.’), contrast 6/12, 20/2 (cf. note to 29/26); ok heitir and it is called, which is called 15/6; Gymir hét maðr there was a man called G. 30/38. (2) (pres. heitir) call out (á to) 37/37, pray (to) 25/3; h. á e–n
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til e–s pray to s–one, invoke s–one for (concerning) s–thing 23/30, 25/5. Md. heitumsk I call myself 21/32.

heití n. name 6/29, 21/7.

héla (d) wv. freeze (over) 10/3.

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

helg- see heilagr.

helgistaðr m. holy place 17/5.

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

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

hendi, hendar dat. sg. and nom. acc. pl. of hendi.

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

herbergi n. lodging, dwelling-place 4/27.

herbúnaðr m. war equipment 36/19.

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

herðar f. pl. shoulders 49/10.

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

hermaðr m. warrior 26/22.

herr m. host, army 34/3.

hertogi m. duke 4/38.

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

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

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

heyrn f. hearing 13/7.

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

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

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

hinn (n. hitt) art. and pron. the 4/17, 19; hitt this on the contrary, the
opposite 33/31; the opposite course 48/39; followed by an er-clause, this also, this other thing 43/17, 22, but this, this moreover 8/39; with another pron. for emphasis, sá hinn with a. and noun 11/31, 12/38, 35/31 (er such that); hinn briðja drykkinn 41/20, similarly 44/23; þessi hin sónu 54/37; einn hinn mesta 5/6; hans hinir mestu 55/7. Cf. inn.
hinna f. membrane 19/18.
hirðmáðr m. a member of s–one’s (e–s) hirð, or following; retainer 39/15, 40/37, 43/7, 44/1.
hirtir see hjǫrr.
hiti m. heat 10/13, 14, 47/39; (= flames) 52/35.
hitt (1) see hinn. (2) pp. of hitta.
hitta (tt) vv. meet, come across 42/29; visit 43/27; hit upon, discover 35/16; h. fyrir sér find (s–thing) opposing one, come up against (s–thing of a certain kind) 36/25. Md., meet each other 39/22; er þeir Beli hittusk when he and B. met (i.e. joined battle) 31/39.
hjá prep. with dat., near, beside 43/4, 49/13; compared with 24/8, 42/6.
hjálp f. help 28/33.
hjarta n. heart 52/19.
hjó see hǫggva.
hjón, hjún n. member of a household 37/16, 23.
hjólt n. pl. hilt 29/8.
†hjǫrr m. sword 52/19.
hjǫrr m. (pl. hirtir) stag 18/34, 31/34, 33/18.
†hlakka (a›) vv. screech with joy (anticipation) 51/27.
hlaup n. running 28/9.
hlaupa (hljóp) sv. run 11/23 (flow), 14/16; gallop 35/20, 24; jump, leap 47/21, 48/24; rush 48/39; push, force one’s way (fótum with the feet) 45/1; h. af jump off, dismount from 46/27; h. at rush up to 39/4.
hleina (d) vv. lie low, take refuge? 30/6 (not recorded elsewhere; cf. OE hlænan, hlœnan).
hléypa (t) vv. with dat., make (a horse) gallop 46/22 (sc. honum).
hlið f. (dat. hliðu) side 19/2; á abra h. e–m on one side of s–one 50/13; lita út á h. sér look out to one side (sideways), turn one’s eyes 54/32.
hljóta (hlaut) sv. get 28/25.
†hlóa vb. boil, rush, be turbulent? 18/6 (not recorded elsewhere).
hlunnr m. pieces of wood forming a slipway 46/30.
hlutr m. part 4/17, 10/8; piece 36/21; thing 3/1, 4/34, 28/11; engi h. er sá there is nothing 15/15; allir hlutir with gen., everything to do with, in (s–thing) 4/8.
hlýða (dd) vv. listen (á to) 29/37; h. ef listen (to find out) whether 36/38.
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hlýðni f. obedience (e−s to s−one) 3/11.

hlæja (hló) sv. laugh 29/1; h. við laugh at what is said 15/5, 25/29.

hlær a. warm, mild 10/12.

hnakki m. the back of the head 39/24.

hnæfi m. fist 44/39, 45/12.

hnipinn a. (pp.) downcast, depressed 31/14.

hnoss f. treasure, precious ornament 29/26.

hof n. temple 15/22.

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hnæfi m. fist 44/39, 45/12.

hnipinn a. (pp.) downcast, depressed 31/14.

hnoss f. treasure, precious ornament 29/26.
hrera (ó) wv. move, stir (trans.) 20/27.
hraering f. motion, ability to move (or emotion?) 13/6.
hugræaðr a. (pp.) endued with courage; best h. most courageous 25/11.
hugr m. mind, thought(s) 29/31, 43/10; kom þat í hug it occurred to him 27/35; mind, attitude, feeling (til e–s towards s–one) 46/10; courage 28/35.
hugsa (að) wv. consider 3/18, 7/22; think to o–self 27/34; determine 39/1; h. fyrir sér turn over in one’s mind, ponder, think out 48/20.
hunangfall n. honey-dew 19/28.
hundr m. dog 34/24, 50/33.
hundrað n. (pl. hundrað and hundruð) hundred (but probably usually signifying 120; with partitive gen. 3/34, 22/33; as a. (indecl.) 50/21.
hurð f. door 31/4, 39/29.
hús n. house, building 4/27, 15/23; dwelling, chamber, cave? 48/17, 21, 25 (see under fjall).
hvâdan adv. whence, where . . . from 10/27, 15/33, 54/28; interrog. 13/3, 20/26.
hvar adv. where 4/7, 8/14; sá h. hann fór saw where he went, i.e. saw him go 48/36; sér h. lás maðr saw a man lying 38/2; til h. towards where 46/4; h. sem wherever, correlative with þá 5/23 (‘whatever countries they travelled through’), 6/8 (‘whatever countries they stopped in’), 24/30. Interrog. 8/33, 11/5, 17/5.
hvârki adv. neither 31/8.
hvârr pron. each (of two) 50/34, 51/4; interrog., which (of two), pl., which side, which party 11/20.
hvârt adv. whether 38/28; þat . . . h. this . . . whether 7/22, 47/27; h. er as conj., whether 31/19; interrog., introducing direct questions (pleonastic) 32/21, 36/13.
hvârtveggi pron. a. each (of two) 40/5; gen. pl., of both (of us) 43/27.
hvass a. sharp, keen, strong 49/22.
hvat pron. what (in both direct and indirect questions) 15/3, 38/37, 44/20; við h. on what 11/5; h. leið what was happening, how it was going on 41/6; h. er what is the matter 41/18, 51/14; hvat . . . þat er what . . . which 33/4; with partitive gen., what 8/33, how much 12/16, what sort of 39/35; h. þeirra þróttu which of those accomplishments (of his) 40/32; h. er fleira stórmörkja what further remarkable things are there 18/28; with dat., what kind of 35/21 (i.e. what sex of), 41/33; h. þátum what the cause of the noises 38/4; h. sem whatever 35/18, 45/25.
hvata (að) wv. with dat., hasten (trans.) 14/9.
hvatr a. bold, active, swift 46/20.
hvé adv. interrog. how 31/29.
hverfa (hvart) sv. go away, disappear 49/39, 52/31; h. á brut turn back 39/16.
hvergi adv. nowhere, on no occasion 36/25; nowhere = not at all 46/25
(‘refused to move’). 47/22; par h. nowhere there 43/31.
hvernig adv. how 42/28; interrog. 10/36, 12/21, 28/14.
hverr pron. (acc. sg. m. hvern, hverjan) (1) each (of more than two)
3/24, 34/10; every 13/29, 30/34; sér til hvers þessa nafns to each of
these names individually 22/18; hina niðu hverja every ninth 47/5;
with partitive gen., every, any 19/7, each 28/37; with forms of annarr:
h. annan each other 35/11, h. gðrum one to another 28/22, hvert yfir
annat one (layer) on top of the other 10/4, hvert upp frá gðru one
above the other 8/16. (2) who, which (of indefinite number) 8/2, 25/8;
what 8/17, 43/15 (‘how great a’), þat . . . hverja 3/18; hverjum with
whom 31/11; af hverja from what origin 34/28; h. sá væri . . . er who
there was . . . who 46/16; h. er whoever 33/31. (3) interrog., who,
which 3/12, 8/27; what 14/18; hverir eru Æsir þeir er who (or which)
are the Æsir whom 21/11.
hversu adv. how 27/24, 37/19; h. mikill how much, what (a) great 46/15,
47/26; interrog. 9/9, 39, 13/34.
hvert adv. whither; h. er (to) wherever 36/19.
hvessa (t) vv. sharpen; h. augn á fix with a piercing gaze 45/3.
hvi pron. (dat. of hvat) why 21/1, 31/14; fyrir hví for what reason 29/12.
hvínverskr a. from Hvinir (Kvinesdal in the south of Norway) 7/29.
hvirfill m. crown (of the head); í hvirfil honum on his crown 38/34.
hvítna (a0) vv. whiten (intrans.) 37/22.
hvír a. white 19/18, 23/16; declined weak 19/23, 25/32; sup. 23/17.
hyggja (hug›a) vv. think 18/18, 39/34; þat h. menn it is believed 55/5;
en þat of hyggja than imagine, expect it (‘than it would have been thought
by’) 19/7; ek hugga I should have thought 32/5; sometimes with subject
of at-clause before main vb. 20/24, 21/25 (cf. 6/17); intend, determine
41/4, 12; with at and inf., intend, prepare (to do s–thing) 38/1; vilja h.
at e–u be concerned about s–thing, think s–thing important, wish
to take thought about s–thing 51/1; pres. p. hyggjandi thoughtful, sensible
(referring scornfully to warriors saving themselves by flight) 7/34;
with acc. and inf., think s–thing is s–thing 20/24, 45/10; svá hygg ek
vera thus I believe there are 33/36; with inf. understood 22/37 (‘this I
believe B. to consist of’). Md. with inf., think that one (will do s–thing)
37/20; with at and inf., intend, plan (to do s–thing) 44/19.
hylli f. favour, goodwill 46/17.
hýnótt f. night(s), period of waiting before a wedding; sjá hálft h. half
such a wedding eve (or ‘this half-wedding night’, when one partner is absent?) 31/32.

hýski n. household, family 11/24.

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

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

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

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

hætti see hátr.

hættligr a. boding danger 45/18.

hættr a. dangerous 44/30.

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

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

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

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

høfuðmaðr m. leader, ruler 6/13.

høfuðskepna f. (natural) element 4/3.

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

høfuðtunga f. chief language 4/32.

høfugleikr m. heaviness 10/7.

högg n. blow 35/31, 39/2, 43/2.

höggormr m. poisonous snake, viper 46/26.

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

†hóldr m. man 49/31.

höll f. hall, palace 7/28, 22/32.

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

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

hørund f. flesh 27/21.

i prep. (1) with acc., into 4/16 (1), 7/27, 9/4, 11/35, 35/12; to 4/16 (2), 43/35; towards 39/18; in 6/13 (1); on 15/32; onto 27/14 (1), 39/9, 50/38; when faced with 26/17; as, for 37/25; í alla heima as far as,
throughout all worlds 25/40; par í brunninn into that spring 19/17; of
time, on, in, at 37/13, 48/33, during 54/10 (dat.?); (2) with dat., in 3/6,
from in 19/15; with names, of, who lives at 24/25; in or on 48/17
(see fjall); í þeim stað kalla menn that place is called 15/24 (see staðr);
as regards, in respect of 49/25; of time, on 41/16, in, at 9/29, 38/35,
46/29; í því at that moment 38/5. (3) as adv., in (it) 15/22, 36/26, 41/15;
into it 46/34; about (it) 55/1; þann er . . . í in which 23/8; par ofan í
down in it 43/4.
iðrask (að) wv. md. repent (e–s of s–thing) 31/38.
ifask (að) wv. md. doubt, be in doubt (í about s–thing) 55/1.
ikorni m. squirrel 18/32.
il f. sole of the foot 45/13.
illa adv. badly; with difficulty 42/33; not at all 45/27.
illíliga adv. horribly 29/9.
ilr a. evil 10/40, 18/27; unpleasant 24/7, 31/13; n. as subst., evil 27/9, 29/13.
in (1) adv. in 27/20, 30/1; inwards 10/7; inside 8/18; inland 4/16; inn í
(inside) into 7/27, 40/36.
in (2) (n. it) pron. art. the 5/35, 8/18; with a. after noun 7/29, 30/35;
combined with demonstrative for additional emphasis í þeim inum
17/23, þau í fyrstu (sc. tíðindi) 49/20, þat í fyrsta the first thing (NB
leikr is m.) 43/7; í þröðja skeiðið 40/27; treble demonstrative for ironic
emphasis haft í þat í dýupa 37/29 (see note). Cf. hinn.
inna (t) wv. perform (i.e. with success) 40/13.
innað adv. on the inside, within 15/24; í við on the inside of 19/18; frá
i. on the inside, on the inner edge 12/24; with following gen. þar í,
lands within that country (those countries) 6/23.
innar adv. comp. further in 37/40.
inni adv. inside, within 8/22; hér i. in here 39/39, 42/10.
isarnkol n. bellows 14/3; cf. Grm 37; where it is probably to be under-
stood as analogous to the bellows of a forge.
iss m. ice 10/2, 3, 7.
it n. of inn (2).
þrótt f. accomplishment, feat 39/35, 40/1.

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

**jafngógliga** adv. as abundantly, with as great sufficiency (*sem* as) 33/5.

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

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

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

**jafnmikill** a. equally large 36/13.

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

**jafnsannr** a. equally true 28/11.

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

**jarðlígr** a. earthily 3/15, 17; worldly (as opposed to *andlígr*) 4/13.

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

**jarmr** m. crying 24/12.

**járn** n. iron 45/21.

**járnfjöturr** m. iron fetter 28/29.

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

**játa** wv. say yes, agree (*e–u* to s–thing) 38/14, 16; acknowledge

(e–n e–t s–one to be s–thing) 10/39.

**jáxl** m. back tooth, molar 11/38.

**jór** m. (male) horse 34/20.

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

**jörmungandr** f. the mighty earth 32/39.

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

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

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

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

**kalla** (a›) wv. (1) call: with two acc., call a person or a place s–thing 10/15, 40, 12/26, (with pron. and a.) say that s–one is s–thing 42/7; assert, declare, reckon (s–thing or s–one to be s–thing) 36/39, 41/33, 42/32; **kallar þess meiri ván** declares it more likely 40/12; er svá **kallat** it is said 30/21; *vera kallad* be called, be known as 4/17, 6/6; pp. agreeing with complement rather than subject 7/10, 13/10, 29/26 (see note); **ekki kallad** not said to be, said not to be 25/19; **Heimdalr sverð er kallat höfuð** the head is called H.’s sword 26/1; name, give a
name to 55/3; e–ter kallat s–thing takes its name (from s–thing) 29/36.
(2) call out 37/23, 40/2; summon 28/20 (2), 31/9; k. á call on, invoke
35/28; k. til (adv.) summon 46/27.
kanna (aô) wv. explore, get to know 5/5.
kanntu, kanntpu = kann þuí, see kunna.
kapp n. rivalry, competition, race; pl. 40/17.
karl m. man, male 5/22, 25/22, 29/32; old man (Óðinn) 48/8.
karmað m. male 13/7, 25/23, 30/7.
kasta (aô) wv. with dat., throw 27/12, 37/11; object understood 12/27,
39/20; cast (a net) 48/30, 33; impers. kastat hafí had been thrown 12/7.
kaup n. terms, bargain (við with) 34/35; (agreed) reward, payment 34/33;
making of agreement 35/5; vera af kaupinu forfeit his reward 35/16.
kaupa (keypta) wv. buy, pay for 33/9.
kengr m. (keng n. textual note) bow, arch (see beygja) 42/1.
kenna (d) wv. recognise, know, perceive, feel 23/4, 35/21; be able to
tell, realise 37/17, 38/9; with gen., feel 44/39; k. e–t e–m attribute
s–thing to s–one 55/4. Md., feel (it) 48/16.
keppask (t) wv. md. compete (við e–n with s–one) 26/21.
kerling f. old woman 42/11, 14; the old woman 42/17.
kerra f. chariot 13/28, 39, 47/1.
kettill m. cooking-pot 32/13, 37/6.
ketti dat. sg. of koþtr.
keyptr = kjøptr.
keyra (ô) wv. drive 13/38; k. (hest) sporum drive (a horse) on with spur,
spur (a horse) on 47/20.
kind f. kind(red), (member of a certain) race; in poetry, child: Fenris
kindir = wolves, possibly literally F.’s offspring 14/31.
kippa (t) wv. snatch; md. kippask við flinch, jerk away, be convulsed (in
reaction to s–thing) 49/15.
kjöll m. a kind of ship 51/30.
kjósa (kaus) sv. choose 24/36; k. sér choose for o–self 6/11; k. e–t á e–n
allot s–one s–thing 30/35; k. val choose (i.e. decide) who shall be
slain (cf. valkyrja) 30/36, select one’s victim, kill 34/11.
kjøptr, keyptr m. jaw 50/9, 38, 51/2.
kljúfa (klauf) sv. cleave; pp. klofinn cloven, split (vb. to be understood)
49/34.
klofnma (aô) wv. split (intrans.) 9/38, 50/13, 52/4.
kleða (dd) wv. dress; k. sik or md. kleðask get dressed 34/4, 37/14.
kleði n. pl. clothing 13/7.
kné n. knee 42/19, 43/23.
knésfôt f. hough, the hollow or back of the knee 49/11.
Glossary

**knífr** m. knife 27/18, 37/12.

**knúi** m. knuckle 37/22.

**knútr** m. knot 38/24.

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

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

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

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

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

**konungdómr** m. kingdom 4/30, 32.

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

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

**kostgrip** m. treasure, special possession, favourite thing 23/3.

**kostnað** m. expense; expensive decoration? 4/30.

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

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

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

**krínglótt** n. circular, disc-shaped 12/22 (hon = the inhabited earth, orbis terrarum).
Glossary

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

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

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

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

kunnusta f. knowledge, ability 4/26.

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

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

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

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

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

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

kvenna gen. pl. of kona.

kvíðr m. belly 42/1.

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

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

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

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

kvisa (að) wv. whisper 39/12.

kvístr m. branch 19/13, 39/9.

kvæmi p. subj. of kona.

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

kykvendi = kvíkvendi.

kýll m. bag (for food) 37/32.

kyn n. family, species 19/30.

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

kýr f. cow 11/6, 9.

kýss pres. of kjósa.
**Køla (d)** wv. cool 14/2.

**Køgursveinn** m. child in arms, puppy 39/16 (cf. *Hrbl* 13, where Þórr uses the word of Hárbær. The literal meaning is unknown; cf. *køgurbarn*, also used derogatively, in *Orvar-Odds saga*, ed. R. C. Boer, Leiden 1888, 120, and *Maríu saga*, ed. C. R. Unger, Christiania 1871, 1056).

**Køpuryrö** n. overbearing speech, uppish speech, cheekiness 39/16.

**Køtr** m. cat 25/2, 28/5, 41/36.

**Køm** = kemark, pres. of koma.

**Lá** see liggja.

**Lagór**, lagiör pp. of legjía.

**Lágr** a. short 42/6.

**Lagsmaör** m. companion, fellow 37/37; ok þeir lagsmenn and (both) the companions, i.e. he and his companion with him 37/7.

**Lágu** p. pl of liggja.

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

**Landskjálp** m. earthquake 37/36, 49/16.

**Landslög** n. pl. laws of the land 6/14.

**Landvörn** f. defence of the land 9/28.

**Langfógar** m. pl. ancestors, (male) family line 5/36, 6/27.

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

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

**Látprúðr** a. courtey in behaviour 30/6.

**Látum** dat. pl. of leiði.

**Laufsblað** n. leaf of foliage, a single leaf 38/28.

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

lengi adv. long 31/16, 43/23; for a long time 24/4, 44/4, i.e. for ever 26/13, 48/15; eigi lengi it was not long 42/18.

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

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

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

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

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

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

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

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

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

lísanì f. help, assistance 44/12.


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

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

lík n. corpse 46/22, 32.

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

líkami m. body 9/1.

líkandi n. form 10/15.

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

líkindi n. pl. likeness; en l. petti á than appeared probable 28/22.

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

líknsamstr a. sup. most kind, merciful, gracious 23/19.
líkr a. like (e–m to s–one) 5/9; comp., more like 5/24; comp. n. as adv., more likely, very likely (at that) 32/12.
limar f. pl. branches 17/10, 33/19.
lind f. shield (of lime wood) 51/23.
língarn n. linen yarn, flaxen thread 48/21.
list f. art 15/8, 28/26, 36/21; skill 39/37.
lítill a. little 18/25, 41/35; small 38/3, 41/33; thin 28/27; short (of time) 37/30; poor, insignificant, inadequate 41/1; l. vexti of small stature 39/13; l. fyrir sér of small account (cf. mikill) 42/32; n. as subst., little 11/35; litlu fyrir shortly before 39/3.
lítilræ›i n. s–thing beneath one’s dignity, a demeaning act (i it in) 42/10.
litetr m. colour 15/8, 27/21, 47/13.
litverpr a. changeable (changed) in colour 45/5.
ljóri m. roof-opening (for smoke and light), skylight 53/22.
ljósálfar m. pl. light elves 19/35, 37, 20/24 (there is no source older than Snorri for the distinction of light and dark elves; cf. AH Studier 37).
ljóss a. light, bright 9/26, 10/11, 13/27.
ljósta (laust) sv. strike 35/31, 45/9; knock 49/6; with dat. of instrument 27/38; l. í, á strike at, against, onto 38/27, 39/5; l. e–n høgg strike s–one a blow 43/2.
ljúga (laug) sv. lie 36/37; impers. passive er logit at þér you have been lied to 28/8.
lof n. (1) glory 18/25. (2) permission 29/35.
lofa (að) ww. (1) praise 23/15, 29/36 (‘and similarly when things are praised highly’). (2) permit 34/39.
loga (að) ww. burn (intrans.); pres. p., flaming 9/26, 28.
logi m. flame; dat. sg., in, with flame(s) 18/5.
lökinn pp. of lúka.
lokka (að) ww. lure, entice, trick 25/15.
lopt n. air, sky 4/9, 10/12; loptins in the sky 3/17; pl., sky, skies 8/37, 14/25, 50/12; l. lopt, á lopt into the sky, into the air, aloft 12/27, 23/4; á lopti in the air, aloft 7/36, 51/7; at lopti in the air or into the air? 30/13, 17.
losna (að) ww. become free, untied 50/4, 51/13; l. upp become uprooted 49/40.
lúór (rs) m. (1) trumpet 25/40. (2) coffin or cradle (with prep. á) 11/32 (probably coffin, but evidently associated by Snorri with þr which
could mean both coffin and ark, and this seems to have led to his interpreting the verse as referring to a Norse deluge); ark 11/25. Cf. AH Gudesagn 25.

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

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

**lustu** p. pl. of ljóst.

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

**lýðir** m. pl. people, followers, subjects, troops 51/32.

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

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

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

**lysti** p. subj. of ljóst.

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

**lægri** a. comp. lower (in level) 41/7.

**læknir** m. physician 29/20.

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

**læti** n. noise 38/4.

**lógr** m. sea 51/32; lopt ok lóg 30/9, 31/5, 50/12.

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

**maðr** m. maggot, grub, worm 15/34, 35.

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

**mál** n. (1) time (with inf., to do s–thing) 39/10; m. at sofa time for sleep, i.e. not yet time to get up 38/40. (2) speech, conversation 8/26; power of speech 13/6 (with def. art.); language 8/28; agreement, contract 36/6; transaction 29/38; affair, matter, case 30/2, 36/39, 37/3.

**málmar** m. metal 15/28, 29, 45/21, 47/38.
málsnild f. eloquence 25/20.
man see muna.
mánaðr m. month 31/30.
máni m. moon 12/15, 34/34.
manndomligr a. human 4/34.
manndráp n. killing, homicide 49/25.
mannfjölbí m. number (multitude) of people 32/9, 34/1.
mannfolk n. mankind 53/6; with art. 3/4, 10, 9/40; people 4/24.
mannhringr m. circle of people 45/38.
mannkind f. mankind 13/8 (construed as n. pl.).
mannlikan n. human form, being in human shape 16/7.
mannvit n. human intelligence 17/16; as cognate object vitandi mannvits conscious with human intelligence 15/36.
mansongr m. love-song, erotic verse 25/4.
már m. gull 24/15.
margr a. (n. mart) many 3/34, 9/20; with sg. noun, many a 4/11, 23/5; m. sá many a one 33/8; n. as subst., a lot 18/30, 31 (gen.), 36/28.
mark n. sign (um e–t of s–thing) 25/14; importance, significance (at e–u in s–thing) 31/39, 41/35; m. at of e–t something of importance regarding s–thing 33/18.
márkr (að) mv. note, infer 23/17.
mart n. of margr.
matask (að) mv. md. eat; hafa matazk have finished one’s meal 38/29, 42/26.
matr m. food 8/21, 27/24; meal 37/8.
mátti see mega.
mátt m. might, power, ability 41/28, 44/1.
máttgr a. mighty 3/31, 4/2, 24/26; sup. máttastr 14/23, 36/31.
máttu, máttfú = mátt flú, see mega.
með prep. (1) with dat., with 3/7, 29/24 (1); (instrument) 9/30, 38/7, 43/1; by means of 10/14, 27/3, 47/1; in company with 15/20, 37/4; living with 9/8; along with, as well as 10/28; including 22/37; equally with (next to?) 29/24 (2); among 4/40, 46/16, (i.e. for) 49/31; með sjálfum sér among themselves 4/10; between 23/34; carrying 36/18, 40/38; vera með have 15/8; með einum hug til of one mind towards 46/10; hafa með sér see hafa; engaged in 8/7; fara með treat 37/17, act with 43/39; (of place) by, along 12/23, 13/4; against 33/39 (error for við?—so W and U); (accompanying circumstances) in 3/30, with 50/5, 9; regarding 51/13, 14. (2) with acc., taking 35/20, 50/27; koma
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með bring 26/25; fara með take 36/20, 37/3 (drive). (3) as adv., as well, with it 19/15, 40/7; ok þat með and this also 27/34; þar með also 4/7; with (by means of) them 49/9; fara með treat (it), do with (it) 27/29, take (it) 44/24.

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

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

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

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

megin n. might, power 12/16.

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

meginligr a. mighty, solemn 36/6.

megir nom. pl. of mögr.

†meirr m. tree (= Yggdrasill) 19/13.

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

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

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

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

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

mergr m. marrow 37/12.

merr f. mare 35/20, 22.

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

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

metnaðr m. glory 3/11.

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

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

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

mikill a. much 5/24, 11/23; a great deal of 49/32, 50/6; numerous 54/12; big, large 25/1, 42/5; great 5/22, 31/6, 45/26; severe 49/22; important 12/20, 46/11; m. fyrr sér mighty, of great importance or power, a great man (person) 25/6, 29/12, 34/14; n. as subst. or adv., much 3/11, 13/1, 21/1; dat. sg. myklu with comp., much, by far, many 3/5, 4/29, 32/8.

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

mildr a. gentle, kind 29/33.

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

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

minn a. my 38/10.

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

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

minni (2) a. comp. less 25/37; shorter 31/31; less mighty 44/33; m. fyrr sér (a person) of less significance (cf. mikill) 41/38; n. as subst. or adv., less 21/15, 41/16, 43/17.

minnr adv. less 44/36, 47/13.

minztr a. sup. least, smallest 43/2.

missa (1) f. loss (e–m for s–one) 46/15.

missa (2) (t) wv. with gen., be without 23/9, 32/1, 50/32.

misseri n. season, period of six months (or year?) 34/31.

mistilteinn m. mistletoe 45/36, 37, 46/6.

mitt n. of miðr 11/36.

mjólká f. river of milk 11/7.

mjór a. slender 28/26, 28.

mjoðr m. mead 17/25, 26/7, 33/13.

mjoð adv. very (with adjectives) 4/2, 17/30, 26/19; very much 7/21, 29/36; much, far 41/14; very nearly 35/10; often 24/16; a lot,
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particularly (i.e. this is his or her characteristic role) 25/11, 29/31, 43/40.

móðerní n. descent on the mother’s side 27/10.

móðir f. (pl. móðir) mother 26/9, 36, 54/21, 27 (gen. sg.).

móðr m. fury 36/9, 37/25, 52/27.

mold f. soil, earth (as substance) 3/27, 9/1, 15/33, 16/30.

moli m. small fragment; í smán mola (collective sg.) into bits 35/32.

morðvargr m. murderer 53/16, 28.

morghindøgg f. morning dew 54/11, 17.

morgunn (dat. sg. morni) m. morning 13/31, 17/26, 24/15, 42/23, 47/24.

móti, á m., í m. prep. with dat., against 40/3, 50/30; towards 50/28; to meet 6/6, 40/18; in the face of, on the side facing 10/8; gera e–t í m. e–m receive s–one with s–thing 7/26; þyða á m. see þyða; í móti as adv., in exchange 23/33; back (to meet his gaze) 45/4.

muðr m. (inflected munn-) mouth 25/17, 50/9; í munn mér into my mouth 28/35, similarly 29/7, 41/12, 15; striking face or edge of hammer 38/35.

muna (man, munða) pret.-pres. vb. remember 11/30.

†mund f. hand; dat. (instrumental) sg., with his hand 52/18.

mundlaug f. hand basin 49/13.

munn see muðr.

munr m. difference (at by which) 41/7, 26; þeim mun (+ sup.) . . . sem by so much . . . in that, to this degree . . . that 46/14; fyr óngan mun by no means, certainly not 10/39.

munu (mun, mundu) pret.-pres. vb. (1) indicating future time: will 9/29, 14/15; be about to 38/30; with vb. to be understood, it will be 43/26 (2); p. tense mundi future in the past, would 5/19, 48/20, was to 3/12; myndi would have, was about to 46/31; munak (see -k) I shall 28/25; munutu = munt þú 28/30; p. inf. mundu would 27/32, 44/31. (2) indicating probability, mun, muni, myni will 12/2, 19/12, must 11/16, 17, 33/17; would need 36/24; with vb. to be understood, must be 41/20; munutu vera you must be 39/34; munþu hafa you have surely 28/9; hvárt munu sitja can there be sitting 39/8; vera mun at segja frá þeim tíðindum I daresay there are tidings to be told 45/16; p. tense, would 7/22, 23, 18/9; must 4/1, 2; might 3/18; might well 26/12; eigi mundak (see -k) I would not have 41/9, 36; p. inf., would 28/24, 37/21.

myklu see mikill.

myrkr a. dark 37/33; n. as subst. 37/32.

maela (t) ww. say 8/9, 37; speak (til to) 31/8, 42/28; pat er melt they say 25/13; m. til demand 34/35; m. e–t sér til kaups stipulate s–thing as
one’s payment 34/32; m. við e–n speak to s–one, say to s–one 21/20, 31/11, talk with s–one (s–thing)? 51/8; m. við (adv.) be opposed (to s–thing), object 47/30.

mær f. (pl. meyjar) maiden, virgin 18/12, 25/33, 29/21, 54/27 (the subject, with sía 54/25); acc. sg. mey †girl, i.e. wife, beloved 36/3.

†mærrr a. renowned, splendid, excellent 17/23, 52/21.

metask (tt) wv. md. (reciprocal) meet each other 10/12 (sg. with pl. subject), 40/6.

megr m. (pl. megrir) son 26/9, 52/22; míns magar that of my (i.e. Óðinn’s) son (i.e. Pórr) 22/40; dat. sg. megi (with hjarta) 52/17. In the phrase Muspells megir 15/10, 50/17 the word could mean ‘men, troop’ (cf. 51/31–2), but cf. 15/16, 32/1, 50/14, 20.

mørk f. forest 37/31.

mótuneyti n. food-sharing; leggja m. sitt pool their food, put all their food together 38/16.

ná (ð) wv. with dat., get (possession of), possess 31/17.

†naðr (rs) m. adder, serpent; = Mjögarðsormr 52/23.

nafn n. name 3/13, 32; generic sg. 4/10.

nafnfrægr a. famous; er mjók er nafnfrægt whose name is well known 33/12.

nagl m. nail (of the body) 50/4, 6.

nakkvarr (n. nakkvat) = nokkurr.

nákveðr a. close; attentive; sup. nákveðust monnum til á at heita (the) most convenient (approachable) for people to pray to 25/2.

námunda prep. with dat., close to, to the neighbourhood of 10/11.

†nár m. corpse; acc. pl. nái 51/28, 53/31.

náttból n. night-quarters 37/35.

náttlangt adv. all night 42/22.

náttstöðr m. lodging-place for the night 8/1, 37/5.

náttúra f. nature, characteristic quality, property 3/23 (cf. eðli), 3/26, 23/19, 47/5.

náttverðr m. supper 37/7 (cf. nótturðr).

†ne neg. adv. not 12/13, 15, 17; reinforcing suffixed neg. -a 21/23.

né conj. nor 9/14, 15, 17, 31/9; without a neg. preceding 48/7.

neðan adv. below 12/9, 19/3; from below, underneath 17/15; up(wards) 45/4.

neðri a. comp. lower 29/8, 50/10, 38.

nefna (d) wv. name, call 4/35, 5/16; mention 54/38; speak the name of 3/12, 26/12; er nefndr is the name of 14/6, 47/10; þessar eru enn
nefndar these are the names of others 33/23. Md. nefndisk said his name was 7/36, 38/7; hefir hann nefnzk á fleiri vega he called himself by various (other) names 21/31.

neita (að) wv. say no; þá er hann (maðr T, W and U) neitar when one denies 30/3.

nema (1) conj. except 3/7, 29/1; with inf. 14/12; introducing a clause, except that 11/24; with subj., except by 46/28, if . . . not, unless 8/23.

nema (2) (nam) sv. take; n. staðar stop, come to rest 7/7, (get a grip) 49/3; n. við e–u push against, be stuck against s–thing 29/7; learn, acquire knowledge 54/30 (‘may the knowledge you have acquired do you good’).


nes n. headland 7/11.

nest n. food for a journey 38/17.

nestbaggi m. food-bag, knapsack 38/14, 21, 39/20, 42/40.

net n. net 48/22, 24, 27, 34, 49/1.

neðþinull m. the rope along the (top) edge of a net 49/2.

neþtr a. sup. (cf. neþri) lowest 8/18.

nið n. darkening, waning of the moon 14/3.

nið n. insult, imputation of dishonour 52/24.

†niðfðr a. pale as rust? or as the waning moon? darkly pale? 51/28 (with þrn).

niðr adv. down, downwards 9/4, 18/33, 47/17.

niðri adv. down 15/33, 19/36.

niu num. nine 23/39, 25/33.

niundi ord. num. (the) ninth 8/31, 17/34.

njóta (naut) sv. with gen., enjoy 20/18; get benefit from 48/8 (nautka = naut-ek-a, see -a), imp. njóttu (= njót þá) 54/30; subj. svá njóta (ek) trú minnar at by my faith (salvation) 34/1; impers. ekki njót sólar the sun does no good, there is no (benefit from) sunshine 49/22.

nokkur, nokkvorr, nakkvarr pron. a. a certain, some (or other) 3/30, 7/8; any 8/22, 34/37; anyone 36/38, 47/29; n. mundi vera stjórnari there must be some controller 4/1; with def. art., any of the 53/32; ör skóginum nokkvorum from the wood that happened to be nearby or from somewhere in the wood 35/20; einna n. one in particular 14/33; n. as adv. nokkut, nakkvat somewhat 41/26, at all 47/16, 48/14; dat. of degree with comp., somewhat 28/21, 35/33.

norðan adv. from the north; n. ór . . . from . . . in the north 7/5.

norðanverðr a. northern, northerly 20/29.
norðr (1) n. north 4/19, 10/6.
norðr (2) adv. north, northwards 5/26, 6/4, 39/18.
norðrálfa f. the northern region (often referring to Europe), the northern continent 5/6, 20; pl. 6/24.
norðrætt f. northerly direction 31/3.
norm f. norm 18/14, 18, 23, 26, 27, 19/14, 30/35.
nótt f. (pl. nætr) night 23/39, 31/24, 27, 37/13; acc. sg., in a night 7/3, by night 25/38.

nótturðr m. supper (= náttverðr) 38/21.
nú adv. now 12/20, 15/5; just now 10/37, 28/14; in a moment 28/17, 31/18; at present 20/24; nú í hjóða stund now for the first time 36/37; referring to time of author 5/26, 32, to time of fictional narrator 43/16; correlative with er 41/16 (1), 42/34 (now that); er . . . þá . . . nú 41/26; nú er . . . þá 43/14; áðr . . . nú 28/8.

ný n. new moon, waxing of the moon 14/3.

nýta (tt) wv. derive benefit (af from), be successful (in), get somewhere (with) 41/29; md., thrive, be successful 38/25.
nývaknaðr a. (pp.) just awoken 38/40.
nær adv. close, nearly 14/11, 47/22; nearly 14/8; as prep. with dat., near (to) 4/27, 23/38, 42/38.
næst adv. (sup.) next 11/6; þar n., því n. next to him 8/19, next after that 13/9, 24; sterkr n. því sem Pórr er almost equal in strength to Pórr 26/16.
næstr a. sup. closest (e–a to s–thing), next (to) 9/24.
nætr pl. of nótt.
nökki m. row-boat 44/24, 45/6; equivalent to skip 46/29 (cf. also 44/25, 45/1).
nøs f. nostril 50/11.

óask (að) wv. md. be afraid for, about (at . . . ne lest . . . not) 33/1.
óð see vaða.
óðul n. pl. property inherited as of right; homeland; eiga þar ó. be native there 9/27.

ót (1) adv. pleonastic with verbs in verse 11/30, 32, 12/29, 39, 36/11 etc.
of (2) archaic prep. (later replaced by um and yfir) with acc. (1) of place, over, across 39/6, 44/6; through, over 45/6, 53/22; throughout 13/13, 20/6; around 27/13; above or on? 12/19 (or as sense 3 below); of veg forward 52/15. (2) of time, through(out) 8/35; during 15/1, 38/4; at about 37/36. (3) of subject, concerning 33/18; about 16/2, 54/1; with
40/13, 43/6; freista of try at 41/31. (4) † with dat. ok of fjórum tøgum 33/35 (cf. 22/36); perhaps adv. (quasi-comp.), ‘beyond that, more than that by forty’, rather than ‘over forty’.
ofan adv. above 12/8, 19/1; from above, i.e. down 28/3, 37/20; par o. í down in it 43/4.
ofarst adv. sup. uppermost 8/19.
ofdramb n. arrogance 13/38.
ofegri a. comp. less beautiful 54/21.
ofinn pp. (of veфа) woven (with dat., out of, with s–thing) 53/14 (serpents were twisted in the walls, or the walls were woven out of serpents; cf. 53/23).
oflitiil a. too small 32/8.
ofrefti n. superiority in power (e–m over s–one), something beyond one’s strength 27/28, 36/26.
ofröðr m. hostility 12/25.
ofröðliga adv. ignorantly 21/5.
ofüss a. reluctant 28/33.
ofølera f. s–thing impossible to traverse, an impossible undertaking 12/3; peril, disastrous situation 25/29, 42/38.
oføerr a. impassable, untraversable (e–m by s–one) 9/27.
ógagn n. disadvantage, mischief 49/39.
ógjörr a. (pp.) undone, unfinished 34/37.
ógurligr a. terrible 45/3.
óhapp n. misfortune, disaster 27/9, 46/8.
óhelgari a. comp. less holy 21/14.
ójafn a. unequal, diverse 3/35; n. as adv., unequally, unfairly 18/24.
ójafnask (að) wv. md. become unequal, diverse 3/4.
ok adv., conj. and 3/1, 9/21; also 3/16, 22 (1); besides 42/21; taka ok see taka; indicating accompanying circumstances, with 29/22 (2), 48/17 (2) (‘and there were . . .’), 49/23, but 31/12; ok kominn and (said he had) come 8/1; svá hart ok yfir so hard over, so hard and (high) over, so strongly and in such a way over 47/21; pleonastic, introducing main clause and correlative with er 27/9 (2), 40/30, 41/6 (3), 49/1; correlative with þa er 10/14 (see note to 27/10 and Den første og anden grammatiske afhandling i Snorres Edda, ed. V. Dahlérup and Finnur Jónsson, København 1886, 78; J. Fritzner, Ordbog over det gamle norske Sprog, Kristiania 1886–96, under ok conj. 9).
ök see aka.
ókunnigr a. unknown, secret 44/3.
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ókunnr a. unknown, strange 29/29.
†ókvöinn a. unafraid (e–s of s–thing), unconcerned, not anxious (about) 52/24.
ókýrr a. unquiet, violent 14/26.
ólíkr a. unlike 3/20 (note the n. form: ‘it was different, there was dissimilarity’); with dat., unlike to, different from 6/10, 19/36; comp. 19/37.
ólli see valda.
óluskr see ala.
ómaki m. trouble, inconvenience 14/13.
opinn a. open 39/29.
opna (að) wv. (cut) open 3/27.
optr adv. often 27/2, 31/30.
optar adv. comp. again, more than this once 41/5, 42/36, 43/27.
or prep. with dat., from 7/5, 10/9; out of 10/2, 30, (material) 12/28, 16/5, 6; from among 14/32, coming from, leading from 29/2 (with fjótrinum); as adv., out of them 10/32.
oramligri a. comp. less mighty-looking 44/34.
orar = várar, see vár.
orð n. word 34/15, 46/13; pledged word 36/5; pl., speech, conversation 31/9, 11.
orðfími f. skill in words, command of language 25/21.
orðinn pp. of verða.
orðsnið f. eloquence 25/23.
orðtak n. saying 25/12, 27/40, 29/40, 30/3, 5; pl., speech 46/9.
orðlaustn f. solution, answer (e–s to s–thing) 36/39.
ormr m. serpent 18/36, 19/5, 45/22, 49/12, 53/14, 24; = Miðgarðsormr 27/12, 13, 44/37, 38, 45/2, 4, 6, 8, 50/36, 51/26.
orrusta f. battle 25/11, 26/19.
orukja (kt) wv. neglect, fail to heed 3/5.
osáiinn a. (pp.) unsown, without being sown 53/35.
osanna (að) wv. refute 30/3.
oskasonr m. adopted son 21/28.
oskórinna a. (pp.) uncut 50/6 (cf. skera).
osköp n. pl. misfortune, evil fate, curse 18/27.
österklígrí a. comp. less strong-looking 42/13.
ösviðr a. not clever, foolish 19/7.
ösemð f. loss of honour, loss of face 42/31.
ötrúlígrí a. unbelievable, incredible 8/8, 38/23; ötrulígr í samr muni vera incredible that (they) can be true, unlikely to be true 36/35 (the
construction seems to be a mixture of ‘which it seems to us incredible that can be true’ and ‘which seem to us incredible’).

ótta f. the last part of the night, the time just before dawn 37/13.

óttauss a. unafraid 50/25; ekki var óttalaust at sofa it was not possible to sleep without fear, securely 38/31.

óttask (að) vv. md. be afraid 28/2.

óvinr m. enemy 8/14, 55/7.

óviss a. uncertain 8/13 (‘one cannot know with certainty’).

óx see vaxa.

oxahfuð n. ox-head 44/34, 38.

plógr m. plough 7/6.

plógsland n. plough-land, acre, the amount of land that can be ploughed in a certain time 7/3.

prýði f. splendour 4/22.

pungr m. purse 36/22.

ráð n. counsel 45/19 (see bera); taka r. af consult 50/24; scheme, plan, course of action 27/26, 35/16 (till at so that, by which); leita ráða discuss what to do 35/11; ráða ráðum sínum take counsel, hold a conference 34/34, 54/36.

ráða (réð) sv. (1) with dat., control 4/5, 8/36; rule 7/1, 18/23; determine, assign 30/35, 36; have power over 24/28; be the cause of 35/15; vera e–s ráðandi be responsible for s–thing 6/9; r. því er (or at) bring it about (by one’s advice) that, be responsible for the decision that (to) 35/1, 12, 14; abs., have one’s way 42/35; r. ráðum see ráð. (2) with preps. r. fyrir rule over 4/3, 5/29, control 23/29; r. fyrir sér determine, make up one’s mind 43/35; r. um decide about, be in charge of 15/20. (3) with acc., advise; r. heilráði give good advice (e–m to s–one) 39/14.

ragna gen. of regin.

ragnarök (rs) n. twilight of the powers 25/26, 29/10, 49/17, 18. This is the word consistently used (sometimes spelt with -kk-) in Snorra Edda and (once) in Ls. Other eddic poems, however, use the form ragna røk, doom of the powers.

ramr a. (physically) strong, powerful (but sometimes referring to magical power) 36/29; n. as subst., svá ramt something so powerful, such power 36/25.

†rann n. building 22/38 (gen. pl., with mest), 26/6.

rás f. race, running 43/10.
rata (aØ) wv. (1) travel about, be abroad. (2) fall. In this text the word occurs only at 9/36 and 52/2 and it is uncertain which meaning was intended.

raðr a. red (of blood) 14/39, (of fire) 18/8, (of gold) 20/1, 29/28, 53/11.

rauf f. hole 49/6.

refrístigr m. trackless way? secret path? 8/1.

†regin n. pl. (divine) powers 12/35, 14/38, 15/39, 54/26.

regn n. rain 24/27.

regnboði m. rainbow 15/7.

reið (1) f. carriage, chariot 23/1, 25/2, 37/4, 44/6; riding 30/10 (2).

reið (2) p. of riða.

reiða (dd) wv. lift, swing (a weapon) 38/33, 39/4; r. fram swing down and forward, i.e. strike 43/31; r. til (adv.) swing up or round, bring forward 45/11.

reiðask (dd) wv. md. be(come) angry (e–m, e–u with s–one or at s–thing) 13/37, 44/17.

reiði n. harness, trappings 47/7.

reiðigogn n. pl. utensils (cf. reiða f., service) or riding equipment (cf. reið f., riding) 15/30.

reiðr a. angry (e–m with s–one) 31/11, 38/26.

reip n. rope; pl., tackle 35/22.

reka (rak) sv. pursue, fulfil (an errand) 48/1.

rekja (rakía) wv. trace; r. spáðóma til at discover prophecies implying that 27/8.

rekkjaf. (gen. pl. rekna) bed 38/29.

renna (1) (d) wv. slip, glide, slide 48/36, 49/2.

renna (2) (rann; 3rd pers. sg. pres. renn, rennr) sv. run 10/2, 11/7; with acc., run (gallop) over or through 30/9; r. skeið run a race or course 40/10.

†renniraukn n. swiftly moving draught animal 7/14.

rei see róa.

rétt adv. right(ly) 3/4, 9/2.

réttta (tt) wv. make right or straight; stretch 42/2; r. dómna sín issue their judgements or set up their courts 15/32.

réttlátar a. righteous (cf. láta (2) behave) 20/10.

rétrr m. law 6/14.

reyna (d) wv. try, make trial of 27/27, 32, 44/20; attempt, have a go at 39/39; put to the test, prove, find out about by testing 28/12, 40/27 (‘now we shall see’), 47/27; reynt er it is decided, a decisive result has been obtained 40/31.
reynf. reality, what is found out about the nature of a thing by experience 19/37 (dat. pl., ‘in reality’).
riða (reĩð) sv. (1) ride 13/29, 17/31; with the mount in dat. 13/30, 46/26, 47/2; with acc., ride across, over or through 15/10, 47/7, 50/16; r. leið sîna ride on one’s way 47/33; r. braut ride a path, track 54/25. (2) knit, tie; r. ræxna á (adv.) tie knots in (it) 48/21.
rif (reif) sv. tear 49/8, 51/3.
rifja (jaĩ) wv., r. upp delve into, explicate, rehearse (a subject) 22/20.
riku n. kingdom, realm 4/7, 5/4, 7/3, 8/35; hann á flar r. er he rules over a place which 22/32.
rikiskona f. noblewoman 25/3.
rikismâr m. nobleman, ruler, man of authority or rank 6/10, 19, 33/7.
rikr a. powerful (often referring to spiritual or political power or authority) 4/2, 5/29; n. as noun svâ rîkt such power 36/25; comp. 11/21, 42/29.
rikuligr a. successful, prosperous, glorious 18/24.
ripti n. article made of linen; robe? 47/33.
risi m. giant 5/6.
riða (rauĩ) sv. redden (trans.) 14/38.
riðuka (rauk) sv. steam 7/15.
†rò = eru (after words ending in -r) 19/9, 51/17, 34.
róa (rera, røra) sv. row 44/25, 26, 29; go out in a boat 44/9, 11.
róðr (rar) m. rowing 44/26, 27.
róðberi m. carrier of slander or (false) accusations 26/34 (see AH Studier 66).
rótf. (pl. retr) root 17/11, 28/6.
rúm n. space (til for s-thing) 50/10.
ryðja (rudda) wv. clear, empty; i.e. leave, evacuate 52/26.
ryðr pres. of ryðja.
raefr n. roof (‘of which I know the roof’; W and T have rept. pp. of repta to roof, i.e. ‘which I know (to be) roofed’) 22/39.
ræxn m. knot, knotted loop 48/22.
reða (dd) wv. speak, discuss (of about) 54/1.
reðr pl. of rótf.
†ræðstöl m. judgement seat 15/40, 35/37.
róst f. an indefinite distance roughly equivalent to a league 25/38, 50/21, 53/1.
rôri p. of róaf.
sá (1) pron. a. that, this, it 53/12; he 7/36, 46/19; separated from noun
Glossary

53/3, 54/25; outside clause 6/30; *pat* anticipating noun clause 3/18, 50/31, cf. 25/38, 45/3 (how), ok *pat er* and how 45/6; anticipating inf. 41/35; *pat er* whatever 29/26, when 9/13; *pat* referring to f. noun 19/28, with pl. vb. 6/2, 7/5 (cf. *pat*); *þeir* in apposition to sg. nouns 5/30 (‘these, Vitta and Sigarr’); with (*híinn* and a., *þau in fyrstu* these (are) the first (tidings) 49/20, *sá híinn* 11/31, 12/39, *hafít þat it djúpa* 37/29; *aurinn þann er* 19/15, *sólarinnar þeirar er* of the sun which 13/39; *mannkindin þeim er* the humans to whom 13/8; *engi sá* no person 39/39, 43/24, 45/3.

*sá* (2) p. of *sjá* 4/4, 37/20, 45/5.

*sá* (3) acc. of *sár* (1).

*saga* f. story 40/33, 45/17, 54/35.

*saka* (að) wv. imper., harm; *e–n sakar* s–one is harmed 45/26, 27, 30.

*sakarvandræði* n. pl. difficult legal disputes, disputes difficult of settlement 26/26.

†*salnæfr* (rar) f. ‘hall-bark’: shingles made of bark of trees were used for thatching (the pl. refers to the separate shingles of bark). Sváfnir’s (Óðinn’s) hall was thatched with shields, so ‘Óðinn’s hall-shingles’ means shields 7/33.

*salr* m. hall 15/25, 18/11; †pl., dwelling, home 12/14.

*saltr* a. salty 11/10.

*saman* adv. together 12/1, 34/13; in common 3/19, 18/19; *fara s.* follow each other without a break 49/23; *koma s.* converge (in a common origin) 10/34; *einn s.* all alone 5/5.

*samgangr* m. union 29/34; confrontation, conflict 50/31.

*samma* (að) wv. gather; *s. til* collect (material) for 50/39 (impers., ‘for which material has been being collected, which has been in the making’).

*sanr* a. pron. (usually declined weak) same 3/24, 33, 34; *s. sem* same as 32/21; *sliksta sama, it sama* as adv., likewise 4/6, 26/30.

*samt* adv. together 53/39; *einn s.* alone 37/21.

*sandr* m. sand 9/14.

*sannr* a. (n. *satt*) true 28/8, 34/14; n. as subst. *satt, it sanna* the truth 32/12, 42/34; *med sornu* truly 33/32; comp. n. as adv., more accurately 43/37.

*sár* (1) m. tub 14/5.

*sár* (2) n. wound 11/23, 33/10.

*satt* n. of *sannr*.

*sáttir* a. reconciled, in agreement 26/26; at peace 34/13 (um about it? cf. *meir*).

*sauðr* m. sheep 25/39.

*saurga* (að) wv. defile 29/15.
sé (1) pres. subj. of vera 11/34, 14/8, 20/21, 23. (2) pres. 1st pers. of sjá.
†seðja (sadda) wv. satiate, feed 32/27.
sefask (að) wv. md. calm down 37/25.
sefr pres. of sofa.
†seggr m. man 7/34.
segja (sagða) wv. say 7/11, 8/35; speak 37/18; tell (e–m s–one) 5/8, 28/11, 16; tell (stories) 8/25, 55/5 (frá about); s. spár make prophecies 21/19; s. örlog foretell or pronounce, i.e. ordain, destinies? 21/26; with acc. and inf. of vb. to be understood 16/11 (‘these she says (are) the names of the dwarfs’); s. frá talk about (it or them) 4/10, 36/30, speak of 10/37, tell of, about 55/2, relate 44/4. Impers. segir it says, it it told 6/19, 9/30; svá er sagt it is said 10/40; þá er sagt it is said that then 38/6; er þér eigi sagt have you not been told 15/6; ef mér væri sagt frá if I had been told about it (i.e. if I had not seen it with my own eyes) 41/10; hvat er at s. what is there to tell 17/9, 34/26; þat er at s. frá Hermóðr at as for Hermóðr 47/7; mart er at s. there is much to tell 18/30; er gott at s. there are good things to say 23/15; eru at s. are to be told 49/18, 20; svá er at s. this can or must be said, the story goes 38/23; þat er (svá, þér) sagt (med sönnu) at segja at to tell (you) the truth, the fact is that 33/32, 38/31, 43/26, 35, 44/35; en ek hygg hitt vera þér sagt at s. but I think the contrary is correct to report 45/11; þat má s. this can be said, I can tell you this 45/2; fyrst at s. frá first (there is) to tell about 46/38.
segl n. sail 36/19.
seiðberandi m. (pres. p.) one who practises seiðr (sorcery, divination) 10/22 (pl.).
seilask (d) wv. md. reach (with the hand) 42/2, 43/21; s. til reach out, over 38/11.
seinn a. slow; seint er it takes a long time 39/33 (‘news travels slowly’); n. as adv., slowly 43/12; i.e. never 50/7 (with gert); mér mun seint verða at it will be a long time before I, I will have to wait a long time before 1 28/33; leið seint til þeirra was slow to turn to them 39/31; n. comp. as adv. seinna more slowly 43/9.
selja (ld) wv. give 28/22; s. fram hold out, offer 28/38.
sem conj. as 15/13; like 5/9; sýnask sem, litask sem look as though 40/8, 41/20, 22; as long as 41/13; correlative with svá 4/12, 40, with jafn- 33/5, jafnt 25/38, samr 32/21, slíkt 6/7, þeim mun 46/14, þvílkr 31/35; þar sem where 6/4, in a place which 54/10; hvar sem wherever 5/23; hvat sem whatever 35/18; as rel., who, which 19/17, 42/6; that which (or to the extent that?) 54/30; with sup., as . . . as possible 40/5, 49/1.
senda (d) wv. send 28/2, 30/8; s. eptir e–m send for s–one 46/25; s. til (adv.) send there 10/14, 27/11.
sendíferð f. errand, mission 31/21.
sendimæðr m. messenger 28/3, 18, 48/1.
senn adv. at the same time, together 5/2, 7/36, 33/38.
sér (1) pres. of sjá.
sér (2) dat. of sik.
sess m. seat, bench 24/34.
sét pp. of sjá.
setberg n. flat-topped mountain 43/4, 5.
setja (tt) wv. set, put, place 7/6, 12/5, 39/24; set down 7/8; put in position 13/2; establish 34/29; appoint, ordain 6/13; s. e–m bord set up (prepare) a table for s–one 42/25; s. fram launch 46/24; s. syn fyrr make a denial 30/3; s. til establish, appoint, ordain as, for (a certain function) 5/28, 30/2, 4; s. þar til landa (til þess ríkis) set up (as a ruler) over those territories (over that realm) 6/1, 17; s. e–t við e–u thrust s–thing against s–thing 45/12. Md., sit down 13/13; take (up) one’s position 15/32, 37/7; setjask á tal sit down to discuss 54/36; setjask til sit down to 37/7; setjask upp sit up 39/6.
sétti ord. num. (the) sixth 8/31, 17/34.
sex num. six 28/5.
sía f. molten particle 10/8, 12/7, 13/40.
siðaðr a. (pp.) having morals of a certain kind; rétt s. of good life, righteous, virtuous 9/2.
siðan adv. afterwards 24/25, 27/40; again 39/2; (ever) since 48/22; s. at kveldi the following evening, that evening 38/18; s. er as conj., since 27/35. s. er . . . þá after 3/34.
siðar adv. comp. later (with dat. of the amount of time) 31/24, 35/33.
siðarst adv. sup. last of all, finally 3/2, 13/25; in the rear 39/38.
siðlát r. a. virtuous, of good life 53/13.
siðr adv. comp. less; eigi at s. none the less 3/15.
sifjar f. pl. relationship, bonds of affinity 49/30.
sifjaslitr n. breaking of the bonds of affinity 49/26; the word usually has the more specialised meaning of incest.
siga (seig) sv. sink 37/20.
sigr (rs) m. victory 25/11, 30/35, 36/29.
sigra (að) wv. defeat 5/5, 9/29; be victorious over 13/21.
sík, sin, sér reflexive pron. (refers to subject of clause) himself, herself, itself, themselves; á þvíum sér on their shoulders 14/5; fyrr sjálftum sér for themselves (individually) 22/24; sér respectively, in each
separate instance 22/18, for himself 44/21; sér til kaups as his payment 34/32; til sín to stay with him 33/6. At 27/28 sér refers to the logical subject (úlfinum), cf. sinn.
silfr n. silver 20/2, 5, 26/30.
silkbund n. silken (silky) band 28/21, 29.
silkirema f. silken ribbon 28/17.
sín f. sinew 28/6.
sindr n. slag, clinker 10/2.
sinn (1) (n. sít) reflexive a. (generally refers to subject of clause) his, her, its, their 3/34, 6/19; one’s 36/22; their own 22/23; at 27/28 refers to subject of inf. (hann, acc.); at 42/29 to logical subject (honum); sinn (sc. maðr) i hverju one (man) in each (throne) 8/17.
sinn (2) n. time, occasion 30/9, 41/16; annat s. next time 43/28; it fyrsta s. the first time 27/29 (er that), for the first time 36/37; eitt sinn, einu sinni once 21/5, 25/29, for once 38/6; at sinni on this occasion, for the time being 41/5.
sinni m. companion; pl., company (?) 50/20.
sítja (sat) sv. sit 8/16, 18/30; sit fishing 44/14, 30; remain idle 36/10; be positioned 9/28; s. fyrir be present (already?), lie in wait? 8/15.
sjá (1) pron. this (rarely that); sjá . . . er s–one who 36/35.
sjá (2) (sá, pp. sét) sv. see 4/4, 7/27; perceive 6/10; find 41/14; understand 28/14; look (til towards, at) 28/37, 41/15; sáttu = sátt þú you saw 43/4; sjám let us see 42/11; ek sé eigi I cannot see 46/1; sjá sik set eyes on himself, i.e. open his eyes, become conscious 39/2; sá mann ok lék saw a man playing 7/35; with acc. and inf. 39/24; sjá e–n sitja see s–one sitting 47/23; impers. sér one can see, there is visible 45/13; sjá má (máttu) one can see (could be seen) 3/17, 41/29; má sjá can be seen 43/40; þat er sá augnanna (as for) what could be seen of the eyes 37/20. Md. sjásk ar be afraid about 33/3; sjásk fyrir hesitate, be wary or cautious 25/13; sjásk um look around 54/32.
sjafni m. (a word for) love 29/33.
sjaldan adv. seldom (i.e. never) 36/10.
sjálfr a. pron. self, himself, themselves 4/11 (‘among themselves’), 6/7; yourself 8/3; itself, on its own 31/22; itself, the very 52/36; þý sjálfgi not herself (see -gi) 21/26; sjálfr ðeira their own 7/22; fyrir sjálfrum sér for themselves (individually) 22/24.
sjár = sær.
sjau num. seven 7/35.
sjauendi ord. num. (the) seventh 8/31, 17/34, 29/31.
sjávargangr = sævargangr.
Glossary

sjóða (sauð) sv. cook; pp. sodin 32/10, 17, 37/7.
sjón f. sight 13/7, 37/21, 45/3.
sjónhverfingar f. pl. optical illusions, magical deceptions, false appearances 7/27, 42/38.
†sjöf n. dwelling 14/38.
skauð m. harm, injury, destruction, loss 27/26, 46/14.
skáld n. poet 7/11, 34/22.
skáldskapr m. poetry 25/21, 22 (‘poetry is called bragr’).
skalf see skjálfa.
skáli m. hall, building 37/34, 35, 39, 38/12.
†skálmsgold f. age of swords 49/33 (skálm f. short sword).
skammr a. short 10/17, 18/25; n. as subst., a short distance 48/35; eiga skamt til be a short distance from 48/23; n. as adv., a short way 38/2; comp. skemri 3/36.
skapa (að, p. skóp 3/1, textual note) wv. create 3/1, 11/28; make, shape 13/5, 20/28; ordain, determine, shape (e–m for s–one) 12/11, 18/13. Md. impers., develop, come about 10/36.
skapari m. creator 3/14.
skapker n. vat 33/14.
skaplyndi f. character, nature 21/10, 26/38.
skapt n. handle 23/9, 39/6.
skarpr a. sharp; comp., tougher 28/40.
skaut n. corner (as of a square cloth) 12/5.
skegg n. beard 28/5, 9.
†skeggjold f. age of battle-axes (i.e. of warfare) 49/33.
skeið n. race, course (both the race and the ground over which it is run) 40/15 (‘a good course for running’), 17, 23; s. nokkrar races over a certain distance 40/10.
skemtun f. entertainment 34/3, 45/23; skemtunar sinnar for his (i.e. Gylfi’s) entertainment 7/2.
†skeppja (skapða) wv. create 16/4.
skera (skar) sv. slaughter 37/6.
†skerða (ð) wv. bite pieces (notches) out of, damage, diminish 19/3 (object understood).
skið n. ski 24/17.
skiðfær a. able to ski, good at skiing 26/21.
skilja (ló) wv. understand 3/16, 4/13; perceive, deduce, tell 6/30, 28/13; realise 48/27; svá skilðu þeir they deduced, it was their understanding, interpretation 4/14; distinguish: impers. hví skílir svá mikil why is there such a large difference 21/1. Md., part from one another 43/26.
Glossary

skilnaður m. parting 42/28.

skilning f. understanding 4/13.

skin n. shining 4/5, 14/25, 24/27.

skína (skein) sv. shine 9/33, 51/40; impers. 50/15.

skip n. ship 34/18, 36/13; boat 44/25, 45/1.

skipa (að) wv. (1) with dat., organise, establish 6/12, 14; md., be arranged, be organised 9/39 (‘what were things like?’), 15/34 (‘take shape?’).

(2) with acc., occupy, man 36/18; eigi er bróngra at s. hana en ganga í hana it is not more crowded when it is occupied than when it is being entered 33/32; fill (e–t e–m a place with people), allot (people a place) 21/29.

skipta (pt) wv. with dat., share out, apportion 18/23 (object understood), 27/15 (med. among, between); divide 48/37; impers. e–u var skipt s–thing was divided, separated 13/2. Md., become separate, distinct; disperse 4/12.

skipun f. organisation, arrangement (government?) 15/20.

skírr a. bright, pure 20/5, 24/23.

skjálf (skalf) sv. tremble, shake 37/37, 46/30.

skjall n. the skin round the white of an egg 19/18.

skjalla (skall) sv. with dat., crash on 44/19; s. á bang against 44/39.

skjóta (skaut) sv. shoot 24/17; with dat. object, push, shove 29/5, 7; s. (e–u) á e–n or at e–m shoot (a missile) at s–one 45/24, 30, 46/4, 6; s. e–u út launch (push into the water) a boat 44/24; impers. e–u skýr upp s–thing shoots up, is raised up, emerges (ok er þá and (it) is then) 53/34.

skjótfærri n. speed in running 43/11.

skjótteikr m. speed in running 40/13.

skjótr a. quick; n. as adv., fast 14/8, 44/27; soon 28/8, 28; quickly, immediately 38/6, 40/14; comp. n. as adv. skjótara more quickly 39/39; sup. skjótast at segja to put it most briefly 22/21.

skjóldr m. (pl. skildir) shield 7/29, 30, 49/34.

skógr m. wood, forest 14/19, 35/20.

skóktæði n. pl. footwear 29/23.

skolla (d) wv. hover; keep one’s distance? refuse to have anything to do (with s–one)? waver, change one’s mind? 28/33.

skór m. shoe 26/15, 50/39, 40.

skorta (f) wv. impers. e–t skortir til s–thing is lacking for s–thing, the lack of s–thing is an obstacle 31/23; eigi skortir e–n e–t s–one does not lack s–thing, s–one has plenty of s–thing 42/25.

skósveinn m. valet, chamberlain 31/10.
skot n. missile 46/7.
skriðr m. (fast) movement 44/26 (ironic understatement).
skrifa (að) wv. write (down) 6/26.
skulfu p. pl. of skjálf.
skulu (skal, skylda) pret.-pres. vb. (1) indicating necessity, obligation or duty: ought, should 25/8, 51/1; must 13/29; have to 17/40, 25/24; subj. skylti ought 8/12; impers. skyldi one needed to 43/1; hvert er fara skal wherever it is (required) to go 36/20; in ‘gnomic’ statements skal indicates what is proper or normal, the ‘gnomic’ shall 8/25, 17/7, 21/1, 23/30. (2) indicating future time: shall, will 9/1, 20/8; skal tu skal þú 28/17; indicating purpose or intention (subj.) 19/16, 49/12, be about to, try to 38/23, 42/40, be going to 41/19; be supposed to 25/7; future in the past, should, would 23/39, 34/35, 39/2; skylda hafa were to have 44/20; with inf. understood skyldi would be 34/37; impers. nú skal segja þér now you shall be told 42/34; eigi skyli one would not, no one (nothing) would 48/34; eigi skal fara með hann it is not to be sailed 36/20. (3) indicating permission: were to 3/15, might 6/7, may 30/1, 39/36.
skutil sveinn m. serving boy (or man) 40/36, 38.
ský n. cloud 12/27, 39.
†skýgnask (d) wv. md., s. um be carefully looked round 8/12.
skykkjum adv. (dat. pl.) in shakes, with heaving movements 37/37.
skyldr a. obliged, under a duty (to do s–thing) 36/31; (e–m) er skyldi it is necessary, proper, a duty (for s–one) 21/6, 11, 36/30; skyldir þjónustumenn bondservants 37/26.
skyn n. understanding; kunna s. (e–s) understand, know details, the true nature (of s–thing) 22/18, 25/8; kunna mesta s. have the greatest understanding, perception 46/15.
skyndiliga adv. hastily 38/39, 44/5.
skynja (jað) wv. understand, deduce (af from, by) 6/26.
skynsamliga adv. reasonably, carefully, sensibly 37/17.
skynsemô f. wisdom, understanding 4/14, textual note.
skynsemi f. wisdom, discernment 22/20 (‘it requires great wisdom’, or ‘it would be very instructive, brings great understanding, it is a matter of great interest’).
skýtr pres. of skjóta.
slá (slo) sv. strike 38/6; s. e–n högg strike s–one a blow 39/1; with dat. s. e–u út throw, pour s–thing away 49/15; impers. var slegi eldi í it was set fire to 46/34.
slátr n. meat 40/4, 6, 7, 43/9.
slefa f. saliva 29/9.
sleikja (kt) wv. lick 11/10, 11.
sléttr a. smooth 28/16, 40/15; level 54/32.
slikt a. such 27/33; slikt . . . sem as much . . . as 6/7; n. as subst. slikt such things 36/11; n. as adv. slikt sama similarly 4/6.
slíta (sleit) sv. break (trans.), tear apart 28/21, 26, 51/28; s. af tear off 44/23; s. upp pull up, pluck 45/37.
slítna (a›) wv. break (intrans.) 28/23, 50/1.
slyngja (sløng) sv. with dat., fling 51/4.
slegð f. cunning 27/1.
smár a. small 8/36, 35/32.
smið f. structure, construction, work of skill 12/21, 15/9, 14; (the work of) building 35/24.
smiða (a›) wv. make (out of some material), shape 4/14, 8/37; fashion, work (a material) 15/28; hver mig varð fjaðurrinn smiðaðr what did the fetter look like 28/15; varð ekk við smiðat not as much building was done 35/25.
smiðarkaup n. reward or wages for building work 35/30.
smiðr m. builder 34/30, 35/5.
smjúga (smaug, smó) sv. creep, squeeze 39/28.
snarr a. swift; sup. n. as adv. 49/1.
sneri p. of snuða.
snertiró›r (rar) m. (short) spurt of rowing 44/29.
sniða (sneið) sv. cut 50/40.
snimma adv. early 34/29.
snotr (rs) a. wise, clever, sensible 30/7.
snuða (snera) sv. turn 39/20; s. til leiðar bring about 13/1; with dat., turn, direct 29/31. Md., turn and go 8/5, 44/21; direct o–self 50/37; fly (into a rage) 50/2; writhe 51/24; snuask apr turn back 40/18, 24, 43/32; snuask eptir turn (aside) after, follow 3/5; snuask til ferðar set off 42/26.
snar m. snow 49/21.
sóðinn pp. of sjóða.
søfta (svaf, pres. sefr) sv. sleep 11/1, 24/10.
søfta (að) wv. go to sleep, fall asleep 38/20, 39/3, 4.
sól f. (the) sun 3/35, 13/2; with def. art. 13/39, 14/8, 20/8, 49/37, 54/20.
sólkin n. pl. (periods of) sunshine 14/40.
soltinn a. (pp. of svelta) hungry, starved 43/8.
søn, sønr m. (pl. synir) son 4/36, 5/9; the son 24/25, 37/9; pl., †descendants, race 10/28, 12/36.
sortna (að) wv. grow black (i.e. be extinguished) 52/29, 54/6.
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sótt f. sickness 45/22.
sóttduðr a. who has died by sickness 27/16.
sótti p. of sekja.
spá f. prophecy 21/19, 27/25, 29/15.
spáðómur m. the gift of prophecy 5/18, 7/25; pl., prophecies 27/8.
spákona f. prophetess 5/7.
spánbak n. shingle roof (roof with overlapping wooden tiles) 7/29.
spara (ô) vv. save; md., save for o–self 41/18.
speki f. wisdom 3/16, 4/25, 5/17, 25/20; branch, kind of learning 27/1.
spení m. teat 11/7, 33/13.
spenna (t) vv. with dat., gird on, put round, fasten 23/7; s. sik e–u gird o–self with s–thing 38/4.
spilla (t) vv. with dat., spoil, destroy, injure 35/12, 49/30; md., be spoiled 15/31.
sporðr m. tail (of a fish or snake) 27/14, 43/21, 49/3; end (of bridge) 20/3.
spori m. spur 47/21.
spotta (aô) vv. mock, make a laughing-stock of 44/36.
sprakk see springa.
spretta (1) (tt) vv. split (trans.); s. á (adv.) e–u make a split in (s–thing), split (s–thing) open with s–thing 37/12.
spretta (2) (spratt) sv. spring 3/21, 44/10.
springa (sprakk) sv. burst; be overcome by shock 46/33.
spurall a. having a questioning nature 29/39.
spurning f. question 32/11.
spurt pp. of spyrja.
spyra (spurða) vv. ask (e–n s–one; ef, hvárt whether) 8/2, 20, 35/11, 38/13; learn, find out (by asking) 3/33, 8/22; spyrðu = spyr or you ask (at whether, or imagining that) 33/6; s. hverjum ask with whom 31/11; eigi er nú fröðliga spurt that is not an intelligent question 15/5; with gen., ask s–thing 33/29, learn, hear s–thing 39/33; s. e–n e–s ask s–one s–thing 36/33; s. e–n nafns or at nafni ask s–one his name 7/36, 8/3; s. til e–s get information about s–thing 6/5.
spyrna (d) vv. kick 28/39; s. fætt á kick (with the foot) against, at 46/36; s. við (e–u) kick out (against s–thing), push with the feet (against s–thing) 27/29, 44/40.
spól m. rail, bar 39/28.
staðr m. place 4/24, 28, 20/25 (pl.); position 12/11.18; í þeim stað that place 15/24 (cf. place-names formed with preps., see Two Icelandic Stories, ed. A. Faulkes, London 1967, 96, note to 2/85–6); í tvá staði into
two sections 48/37; gefa, nema staðar stop 7/7, 10/3, 49/3; gefa e–u stað or staðar stop s–thing 5/25, fix s–thing 12/9.

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**standa (stóð)** sv. stand 19/26, 45/38; imp. stattu 8/24; pres. p. standardi (yet still) standing 51/11; be situated 15/22; extend 17/11; s. af. e–u arise from s–thing, come from s–thing (e–m for s–one) 10/4, 10, 27/9; s. at stand by 46/34; s. til hjarta e–m stick in s–one’s heart 52/18; s. undan come from under 20/31; s. upp get up 37/13, stand up 50/22; s. við withstand 43/23.

**stara (ð) wv.** stare 45/4.

**stau** see standa.

**steði** m. anvil 15/27.

**steðr** pl. of stoð.

**stefna** (d) wv. direct one’s steps, make for (í, móti) 39/18, 50/28.

**steikari** m. cook 32/13.

‘steindyrr f. pl. doorway(s), entrance(s) in rocks (i.e. to dwarfs’ dwellings) 51/19.

**stein** m. stone 3/28, 11/11; rock 15/37.

**sterkleikr** m. physical strength 13/21.

**sterkliga adv.** mightily 38/3.

**sterkr** a. (acc. sg. m. sterkjan) strong 15/8, 20/26; mighty, powerful 35/5; stout 44/33; comp. 27/31; sup. 22/31.

**steypask** (t) wv. md. plunge 45/12; fall in ruins 49/36.

**stiga** (steig, steð) sv. step 38/26, 50/38; s. stórum take large steps 38/18; s. á mount 46/21; s. af dismount from 47/19; s. upp mount 47/20.

**stigr** m. path 54/21 (pl.).

**stikill** m. point 41/14.

**stilla** (t) wv. control, moderate, regulate 4/1, 23/29.

**stjarna** f. star 12/17, 49/39, 52/32.

**stjörna** (að) wv. with dat., rule, control 8/35.

**stjörnari** m. controller 4/1.

**stjörnarmaðr** m. ruler, governor 15/19.

**stjúpsonr** m. stepson 26/20.

**støó** f. (pl. steðr) support, post, pillar 20/1.

**stólpi** m. pillar 20/1.

**stórliga adv.** arrogantly 39/15.

**stórmenni** n. (collective) great (big) men 42/6.

**stórmekí** n. notable thing 18/28; mystery, act of mystical significance 3/13.

**stormr** m. storm 4/7 (perhaps an error for straumi, see straumr).

**störr** a. great 5/38; large 33/30; important 45/18; dat. pl. as adv., mightily, with large steps 38/18; comp. starri bigger 39/13.

**stórsmiði** n. mighty piece of work 27/33 (pl.).
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stórtöindi n. pl. important events 22/27.
störvirki n. pl. mighty deeds, achievements 23/10, 40/34, 55/4.
stött 2nd pers. sg. p. of standa.
straumr m. current 53/26.
strjúka (strauk) sv. rub, stroke (of over, i.e. with the hand) 39/6.
strönd f. shore 12/23, 13/4.
stukku p. pl. of stökka (1).
stund f. a period of time; an hour 23/11; pl., time, ages 3/4, 55/1.
stýðja (studda) ww. support; pp. 26/29.
†stynja (stuná) ww. groan 51/18.
stýra (ð) ww. with dat., control 13/34, 14/3; steer, be captain of 50/8,
51/33; (have at one’s) command 34/2.
stýrindi m. (pres. p.) controller 11/17 (see AH Studier 25).
styrkr a. (= sterkr) strong 26/11.
sterri comp. of stórr.
stöng f. pole (for two people to carry s–thing between them) 14/6 (see note).
stökka (1) (stókk) sv. fly, shoot (in a spray) 10/31.
stökka (2) (kt) ww. sprinkle, bespatter (– u with s–thing) 14/25 (future).
súðr (1) n. south 4/16, 21.
súðr (2) adv. south (frá of) 20/21.
súðrhlíf f. southern region 9/25.
sumar n. summer 15/1 (pl.), 21/1.
sumr a. pron. some 3/19, 14/2; pl., some of them 6/23 (sc. töku kvánfong),
12/10; some people 3/4, 18/24, 26/34.
sund n. sound, strait 7/8 (i.e. Øresund).
sundr adv. apart 28/28; í s. apart 28/26.
†sundrborinn a. (pp.) of different parentage or descent 18/17.
sunnan adv. from the south 9/31, 51/38.
sunnanverðr a. southern, southerly 20/7.
svá adv. so 31/14; such 21/3; thus 15/11; this 44/31; as follows 9/22;
likewise 5/18; also 6/19, 40/7, 48/13; similarly 43/6; svá eru ok dýr it
is also thus with animals 3/22; svá hart ok yfir 47/21 see ok; svá . . . ok
thus . . . so that 31/33; pat . . . svá . . . hvárt it (should be tested) in the
following manner, whether . . . 47/26; en svá than this (than you)
40/22. With at: so that, so . . . that 3/11,16; such . . . that 54/12; thus . . .
that 3/13, 4/14, this, that 3/29, this . . . that 20/21, 44/35; as follows,
that 42/20; to such an extent that 4/20; sterkr svá at so strong that
20/26; vitr svá at so wise that 25/13, cf. 23/15–16; sufficiently . . . to
32/12; . . . enough to 43/25; in such a way that 7/14; in such a way as
to 35/13; so much that 49/40; of such a kind that 49/23; such that
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22/33; it being the case that 53/35; when 31/36; in asseverations, so . . . inasmuch as 34/1. With sem: (just) as 6/19, 42/5; thus . . . as, in the way that 6/14; like 10/2; corresponding to 7/10; in proportion as 4/12; as much as 35/25; to the same extent as 42/1; as . . . as 4/39, 28/17; as if 14/8, 28/25; as though (= that) 41/7; in the form of, in the pattern of 7/29; in the way in which 48/22; having assumed the appearance of 44/7; such . . . as 40/33; svá sem hon er sterk (þá) strong as it is (yet) 15/9; svá lítinn sem þér kallið núk (þá) little as you say I am, however little . . . (nevertheless) 42/7, cf. 21/17; in accordance with the fact that 47/38; svá sem . . . svá just as . . . so also 10/10, in proportion as . . . so 4/23; svá . . . sem . . . at this . . . which . . . that 38/23; svá . . . ef . . . sem this . . . if . . . that 41/19; svá langt upp sem hann mátti lengst as far up as the furthest he could 42/2.

svaf see sofa.

svalbrjóstaðr a. (pp.) cold-hearted 21/10.

svalr a. cool, cold 9/15.

svanr m. swan 19/30, 24/8. Originally the male swan (the female being álpt), but normally only found in poetry. See AH Studier 47–8.

svar n. reply 31/13.

svara (að) wv. answer, reply 8/2, 18; s. óngu make no reply 41/12.

svardagi m. oath, vow, solemn promise 45/20.

sværtr a. black 13/23, 14/40 (dark); comp. 19/38.

svásligr a. delightful 21/8.

†sváss a. dear 52/40.

svefn m. sleep 25/37.

sveinn m. boy 41/35; servant (follower?) or son 46/20 (T, W and U have son(r) here; sveinn normally has the meaning ‘son’ only in poetry, but at 47/23 Hermóðr is called brother of Baldr).

sveinstauli m. little boy 39/34, 40/16.

svéití m. sweat; fá sveita to sweat 11/1; †blood? 12/30 (cf. 11/36).

svélga (sválg) sv. swallow 41/4.

sverð m. sword 26/1, 29/7.

sverða (svarða) wv. swear (an oath) 35/17.

sviði m. burning pain, severe pain 33/10.

†svigð m. stick 9/32, 51/39 (cf. læ).

svima (svam) sv. swim 15/10.

svipting f. sharp pulling back and forth, wrenching, jerking 42/18.

†svæfa (ð) wv. lull to sleep (metaphorically), i.e. settle 26/33.

syðri a. comp. more southerly 4/17, 10/8.

syn f. denial (cf. synja) 30/3.
sýn f. sight; dat. pl., in appearance 19/36, 37, 26/38.
sýna (d) wv. show 28/20; md., seem, look, appear (e–m to s–one) 28/27, 40/8, 41/3, 43/19.
syni dat. sg. of sön; synir nom. pl. of sön.
synja (jað) wv. refuse; s. e–m at refuse to let s–one (do s–thing), prevent s–one from 35/30 (i.e. forced him to leave the world).
systir f. (pl. systr) sister 25/33.
systkin n. pl. brother(s) and sister(s) 13/38, 27/7, 8, 29/12.
systrungar m. pl. cousins (on the mother’s side), sons of sisters 49/29.
sæfarar f. pl. sea journeys, seafaring 23/30.
sæing f. bed 27/20.
sæla f. happiness, prosperity 3/15.
sællífr a. having a blissful life 21/7.
sær, sjár (gen. sævar, sjávar) m. sea 6/16, 9/14; sævarins to do with the sea 4/9.
sæti n. seat, throne 15/22, 32, 20/6, 31/7; place (in a hall, for sitting, eating and sleeping) 42/22.
sætt f. agreement, reconciliation; hvat varð um þeira s. how did they get on together 11/20; means of agreement, terms, pledge of truce 23/34; (payment in) settlement, atonement, indemnity 37/25.
sættask (tt) wv. md., s. á flat at come to an agreement that, settle on this, that 23/39.
sættir m. reconciler, bringer of concord (with gen., between) 25/19.
sævargangr, sjávargangr m. surge of sea 3/6, 50/7.
sökja (sótta) wv. pursue 14/12; prosecute, press, achieve, gain 28/1; make one’s way (fram forward, i.e. advance; upp ashore) 50/3, 17; s. at e–u (s. e–t) attend s–thing 46/38; s. til e–s obtain s–thing 8/1. Md., be advanced, progress 35/8, 44/27.
sæmð f. honour 46/4.
særi n. oath 35/6, 36/5.
sók f. cause, reason 3/32, 5/21; þessi sok er til er this is the reason why 31/33; lawsuit, dispute 26/33; fyrir e–s sakar because of, for the sake of s–one 31/16; through, out of s–thing 49/25; as far as s–thing was concerned, to judge from s–thing 28/22; as a result of or as regards s–thing 36/26; sokum e–s because of s–thing 4/20, textual note.
songr m. (dat. söngvi) song, music 24/8.
sókkva (sókk) sv. sink 38/35, 39/5, 52/30.
sókkvask (kt) wv. md. (let o–self) sink, slide back 45/8.

†-t neg. suffix with vbs. 18/19.
tá f. toe 50/40.
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taka (tók) sv. take 7/4, 11/35; receive 28/33; accept 37/25; obtain 45/20; get 27/11; bring out 40/37; catch 14/15; capture 49/5; take hold of, grasp 45/37; reach, touch 43/21; perform, undertake 40/17; tóku sér... en sumir sonum sínun found for themselves... and some of them (did so) for their sons 6/22; t. kvíknun come to life 15/34; t. at with inf.., begin to 41/4, 42/17; tók ok leysti went and undid 38/14, similarly 48/28 (cf. fara); t. e–t af choose s–thing: þann (sc. kost) ætla ek yór betra (sc. vera) af at t. this alternative is I think the better one for you to choose 39/17; t. til at set to work to 35/2; t. til e–s touch s–one, pick s–one up 46/9; t. e–t til undertake s–thing 40/34; t. um get one’s hand round 49/2; t. undir e–t take hold underneath s–thing 41/40; t. upp pick up 13/5; t. upp hordion put out (up) one’s arms 31/4; t. við e–u take possession of s–thing 4/39; t. við e–m oppose s–one, stop s–one’s advance 6/16.

tal n. conversation, discussion 34/34, 54/36.

tala (1) f. speech, account 43/30.

tala (2) (að) wv. talk; md. talask við talk together 53/39.

talaðr a. (pp.) spoken, having speech of a certain kind 23/19.

taliðr, taliðr see telja.

tár n. tear 29/27 (pl., cf. note to 29/26), 48/5.

taumr m. rein 46/26.

tennr pl. of þonn.

telja (talða, pp. taliðr, talðr) wv. reckon, count 3/34, 26/34; trace 3/32, 6/18; number, enumerate 18/36; recount 23/10; declare (with at-clause) 37/16, (with acc. and inf.) 27/32. Md., say that one is, consider o–self 27/37.

tiðast see titt.

tiðindi n. pl. tidings, news, information 12/20, 19/32, 32/33; account(s), tale(s) 23/10, 37/1; events 13/11, 45/14; þat er til tiðinda this (note-worthy event) takes (will take) place 49/40.

tígginn a. noble, of high rank; sup. 29/24.

tíguna (að) wv. honour (af with) 4/25, 5/20.

tígunarnafn n. (honourable) title 25/3.

tígr, tøgr m. (set of) ten; fjórir tígr forty 22/33; similarly 22/36, 33/35.

til (1) adv. too 10/35, 41/9.

til (2) prep. with gen., (1) direction or distance: to 3/23, 4/18, 17/36, 40/24; towards 17/15, 43/32; about 6/5; to the home of 37/5. (2) purpose: for 3/22, 9/28, 47/32; as 28/14, 30/4; for the purpose of 22/23 (2); to obtain 23/32; to indicate 34/15; giving rise to 22/24; til pess at in order that 4/9, to this effect that 45/20; þar til landa over those territories 6/1; goti til plenty of 37/32, (3) time: until 25/26, 35/10; til pess er until 43/34. (4) as adv., direction or destination: to that place
10/14: up to it 41/40; there, to them 27/11; up to me, them 42/7, 19; til hvar towards where 46/4; par til er to where 6/16, (time) until 47/19; purpose, for it 35/19; par til for them or in addition 15/27; vera til be available 4/30; til at for this (purpose) that 43/21, in order to 13/39, so as to 12/9, enough to 27/23, designed to 48/28; til er for this that 31/33.

tilkváma f. coming, arrival 15/31.

tilvisun f. guidance, direction 46/6.

timi m. prosperity, success 6/8.

titt n. of tior a. frequent; of concern (to s–one); hvat er t. um þik what is the matter with you, what are you up to 38/37; as adv., eagerly, strongly, quickly 38/34, 43/8; sup. tóðast 40/5.

tiðu num. ten 4/38, 5/2.

tiundi ord. num. (the) tenth 8/32, 17/35, 29/39.

†tjúgari m. snatcher, destroyer 14/34.

tól n. tool 15/28.

tólfi ord. num. (the) twelfth 8/32, 30/4.

tólf num. twelve 4/30, 5/1, 6/13.

tólfiti ord. num. (the) twelfth 8/32, 30/4.

toþtr n. support, reliability, protection, help 26/17.

traust a. reliable 28/17; comp. 28/22.

tré n. tree 17/10, 33/12; wood 15/29; log 13/5.

þræna (að) wv. harden, dry up, die 19/16.

þreysta (st) wv. use (all) one’s strength on, pull hard at 28/23. Md., rely on (with dat.); þreystask sér be confident, be safe 15/16.

†þroða (trað) sv. tread (trans.) 9/37, 52/3.

trog n. utensil (characteristically of wood and square or oblong in shape) such as was used for separating cream from milk; a large kitchen tray for serving food 40/3, 6, 7, 43/9 (in many stories such a utensil is associated with trolls and monsters).

þros n. brushwood, rubbish 39/9.

þrúa (1) f. (gen. sg. þrú) belief, faith 11/16, 34/2; þat veit t. mín at by my faith 22/17, 28/10, 31/38, 33/8, 42/36, 43/12. This expression is not recorded in other early texts but becomes common in romance sagas; it is apparently a hybrid of þat veit guð and par moi foi (cf. þat veit guð ok þré mín, Strengleikar, ed. R. Cook and M. Tveitane, Oslo 1979, 94). It probably originated in learned style rather than in colloquial usage. See AH Studier 20–21 and Mediaeval Scandinavia 4 (1971), 34–5.

þrúa (2) (ð) wv. believe 4/8, 6/9; with two acc., believe s–one to be s–thing 10/37; with dat., t. e–u believe s–thing 36/31, 36, t. e–m at trust s–one to, have faith in s–one that 25/16, 40/26; er ek munda eigi
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t. at vera metti which I would not have believed could happen 43/13; t. á believe in 21/12; pp. rétt trúa›r orthodox 3/5. (Cf. AH Studier 18.)

trúna›r m. good faith, integrity 15/12, 25/28.

trúr a. reliable 34/31.

tryggr a. (n. trygt) safe 35/6.

tröll n. troll, monster 14/35, 35/8.

tröllkona f. troll-wife 14/20.

tún n. (enclosed) dwelling, courtyard; pl., courts 34/9.

tunga f. language 4/12, 6/25, 27, 30, 22/22, 23; tongue 18/36.

tungl n. heavenly body (cf. himintungl); in sg. usually = the moon 13/34, 14/3, 16, 35/13, 30, 49/38; at 14/24 the word could be pl., and at 14/34 probably means the sun. See note to 14/14–7.

tveir num. (gen. tveggja) two 3/2, 13/5, 48/32.

tyhraustr a. valiant as Týr 25/12 (or divinely valiant? see Týr in index of names. The compound is not found elsewhere in Old Icelandic, but cf. tyframr ‘divinely bold or excellent’, Skáld 30 (verse 92; Haustlóng), and týmargr, Hkr III 53 (Pjóðólf Arnórsson), where the first element may be simply an intensive like regin-).

týna (d) wv. with dat., lose 14/25 (future); forget 3/13. Md., perish, be destroyed 9/1.

týspakr a. wise as Týr 25/14 (not elsewhere in Old Icelandic; see under tyhraustr).

töng f. tongs 15/27.


tögr = tigr.

úlfli›r m. wrist (wolf-joint) 25/18.

úlfrr m. wolf 14/14, 24/6; often = Fenrir, e.g. 25/17, 27/23, 28/20, 32/9, 50/13, 37, 51/3, 52/8, 14.

ull f. wool 25/39.

um, umb prep. with acc., over 3/3, 4/21, 6/24, 17/31; across 34/32; through 5/4; throughout 49/24; round 6/17, 23/7, 27/12; concerning, with (regard to) 4/34, 38/38; about 40/34, 54/1; um fram see fram; of time, during 35/24, 48/18, in 37/5; with dat. 22/36 = of (2) (4). As adv., around, round 8/8, 12, 54/32; about it 34/13 (or meir um the more?).

umhverfis prep. with acc., around 12/24, 13/29.

umsjár m. the surrounding sea, ocean 45/11 (cf. 6/16–17, 12/2, 22, 27/12; and see AH Studier 33).

una (ó) wv. with dat., be content with; u. e–u illa find s–thing hard to bear 42/33.
†und = undir 19/6.
undan adv. away (from some threat) 11/24, 14/12, 35/23 (vb. of motion understood); prep. with dat., from under 20/31.
undarliga adv. strangely, wonderfully 20/28; surprisingly(ly) 41/31; u. spyðu you are asking a strange question 33/6.
undarligr a. surprising 14/11, 23/5; marvellous 33/26, 54/20.
undininn pp. of vinda.
undir prep. with acc., under 11/1, 12/5; with dat., beneath 12/10, 13/9; dependent on 25/27; as adv., underneath 48/34.
undr n. marvel 35/4, 43/12; u. mikit er (it is) a great marvel that, how strange that 31/35.
undrask (að) wv. md. be amazed at 3/18, 7/20.
ungmenni n. young person 44/12.
ungr a. young 5/22, 25/25; sup. in yngsta the youngest 30/35.
unnit pp. of vina.
†unnr f. wave 9/15, 51/26.
†unz conj. until 10/32.
upp adv. up 3/21, 7/3; ashore 37/30; aboard 44/32; (go) up 41/14; upp frá above 8/16, 20/21, 23.
uppfæzla f. fostering; vera at uppfæzlu með be brought up by 4/37.
upphaf n. beginning 9/9, 15/19, 37/3.
†upphiminn m. the sky above 9/17.
uppi adv. up; current, in remembrance 5/19; u. á up on top of 33/12.
uppspretta f. spring 10/1.
úr n. misty rain, condensation, moisture 10/3, 7.
urð f. heap of stones, scree 11/38.
urðu p. pl. of verða.
út adv. out 7/7, 8/23, 28/19.
útan adv. (on the) outside 15/23; round the edge 12/22 (1); back (to shore) 44/17; ú. um e–i round the outside of s–thing 12/2; þar ú. um around it 12/22.
útar adv. comp. further out, on the side nearer the doors; ú. frá beyond 37/10; ú. á bekkinn further down the bench (towards the doors, where the lower-ranking seats were) 40/2; further out to sea 44/30.
útarliga adv. far out (from land) 44/14; towards the outside, at the edge 45/38.
úti adv. outside, out of doors 54/32.
útlausn f. ransom 46/18.
útlendr a. foreign, alien, not native 9/27.
útvegr m. escape, way out 14/12.
uxi m. (pl. ðxn) ox 7/3, 44/22, 23.
vá p. of vega.
vaða (ð) sv. wade (with acc., in or through s–thing) 17/36, 45/13, 53/16, 25.
vaðr m. fishing-line 44/33, 45/8.
vaka (ð) wv. be awake 39/10.
vakna (að) wv. wake up 38/5, 28.
vald n. power 6/7, 43/29 (á e–m over s–one); authority 27/14.
valda (olla) irreg. vb. with dat., cause, be the reason for 7/23; be the cause of, be responsible for 18/27, 48/12; have power over, rule 26/4.
†valdyr n. slaughterous (or carrion) beast (i.e. Fenrir) 52/16.
valkyrja f. valkyrie (lit. chooser of the slain) 30/34, 46/39.
valr m. the slain in battle 24/31, 30/36, 34/11; falla í val die in battle 21/28.
†valrauf f. spoils, plunder (lit. from the slain); v. vineyjar (descriptive gen.) plundered island of meadows 7/19.
†valtivi m. god of slain 9/34, 51/41 (either gen. sg. = of Surtr, or gen. pl. = of the Æsir; and either with sverði or with sól; if the latter, sól could be dat. in apposition to sverði, and sól valtiva could be a kenning for sword (cf. Skáld 1/6–7); skínn would then be impers.).
†valyndr a. evil-natured, hostile 15/2.
ván f. hope, expectation; e–m er v. e–s s–one can expect s–thing 29/13; kváð iltr svara vera v. said one could expect unpleasant replies 31/13; sem v. var as was to be expected 37/23, 48/16; þess meirí v. at it was more (very, quite) likely that 40/12 (cf. læk).
vandahús n. wattled house 53/14.
vandliga adv. carefully, in detail 22/20.
vándr a. wicked 9/4.
vandræôi n. difficulty, trouble, strait, fix 27/2; tvau v. a dilemma 28/37.
vangi m. cheek, side of the head 39/7.
vann a. accustomed 6/15 (to), 40/37 (at to).
vápn n. weapon 8/7, 36/18.
vápnlauss a. without a weapon 31/33, 46/2.
vara (ð) wv. impers., e–n varir s–one expects 42/5.
vávar f. pl. plighted troth 29/38.
værøvita (tt) wv. keep 25/24.
vargr m. wolf 14/21, 46/26, 49/8 (perhaps not synonymous with úlfr in spite of Heiðreks saga 81: vargr often seems to have associations with the supernatural or with shape-changing, and also means outlaw, accursed criminal. In Strengleikar, ed. R. Cook and M. Tveitane, Oslo 1979, 86, vargúlf is used to mean werewolf).
†vargold f. age of wolves (or criminals) 49/35.
varka see vera, -k and -a.
varla adv. hardly 7/28.
varliga adv. scarcely, i.e. not quite? 43/20.
vannan f. (pre-)caution, taking care to avoid (ef lest) 50/5.
varr a. (f. vör) with gen., aware (of s-thing) 29/40.
várr poss. a. our 8/28; †pl. órar 10/33.
vásk md. p. of vega.
vatn n. (gen. sg. vaz) water 3/21, 22, 19/15, 33/5; pl. vötn 18/6; lake 7/9, 11/37 (pl.), 28/19.
váxa (óx, pres. vex) sv. grow 3/24, 4/20, 27/13; e–m vex there grows on or in s–one 3/25, 38/5; óx it grew, there was growth 10/32. vaz gen. of vatn.
vazdrykkur m. drink of water, water to drink 33/9.
vaztir f. pl. fishing-ground 44/28.
vén n. sanctuary, dwelling-place of a god 26/4, 29/14, 54/5.
veö n. pledge (e–m to s–one) 17/20, 25/17, 28/35.
veðr (1) pres. of vaða.
veðr (2) n. weather, esp. wind 15/2 (pl.); gen. pl. vedranna relating to the weather (winds) 4/9.
vetja (vaða) wv. wrap; hann má v. saman one can fold it up 36/21.
vega (vá) sv. fight, wield a weapon (við against) 52/8,14; v. með fight against? 33/39 (W and U have the more usual við here); kill 48/13; v. í pierce, cut into 44/38; md., wield itself, fight on its own 31/22.
†veggberg n. cliff 51/20.
veggr m. wall 20/1.
vegr m. way, direction; á hvern (hverjan) veg each way 50/21, 53/2; hvern veg frá sér in every direction from himself, i.e. all round him 54/31; of veg forward, on his way? 52/15; distance 39/33 (1); manner 21/31; annan veg en otherwise than 39/33 (i.e. ‘can it really be true?’).
veðr f. hunting, fishing 23/30.
veita (tt) wv. give 3/15; pay 46/3; v. sín á milli exchange 29/37; v. e–m atgöngu make, bring an attack against s–one, attack s–one 35/17.
vekja (vakía) wv. wake (trans.) 24/13, 50/23.
vel adv. well 18/26, 31/19; heartily 28/18; highly 40/12; a lot 25/4; thoroughly, successfully 48/1; easily 20/29, 39/15; without hesitation, with propriety 11/18.
vell dat. sg. of völlr.
vendi dat. sg. of vöndr.
†véór m. protector (i.e. Dórr) 52/28 (or perhaps ‘encircler’, i.e. Miðgarðsormr; but Dórr is called Véorr in Hym 11, 17, 21).
Glossary

vera (var) sv. be 3/10; pres. for future 14/26; with suffixed neg. vara 9/14, suffixed pron. erumk = eru mér 24/3, suffixed pron. and neg. varka 24/4 (see -k, -a); eru = ert þú 21/21; verit hafa have been in existence 4/4, have lived 4/33; þar hafi verit it was 48/10; næst var þat the next thing to happen was 11/6; þat eru it consists of 50/39; þetta eru these are 12/20; aldri er there can never be 32/9; þér er at it is for you to 37/2; þat er at segja this is to be told 47/7; vera mun at segja no doubt there are to be told 45/16; hvat er what is up 38/37, 51/14; sem um þenna mun vera that the case will be with this one 41/23; er honum serves for him as 32/25. With pp. forming passive 4/16, 5/24, forming perfect of intrans. vbs. 3/2, 9/41; v. at e–m be forthcoming from s–one 44/12; v. frá be descended from 10/18; v. fyrir be there (in the way) 48/33; v. vi› enjoy, possess 3/16.

veraldigr a. worldly, textual notes to 3/15 and 4/34.

verða (varð) sv. happen 3/9; take place 37/36; become 6/23, 27/32; turn into 10/2; turn out to be 21/4, 28/16; come to be 14/23 (future), 32/8; turn out 42/29; come, be produced 33/20; come into being 9/39, 10/14; appear 37/31; exist 43/24, 25; e–m mun seint verða at it will be long before one 28/33. With pp. forming passive 28/14, 48/13, 50/7, impers. passive 35/25, 26, 28, 48/14; with at and inf. need to, have to 27/36; v. af be caused by 28/9, result from 44/26; v. at turn into 49/11, fulfil the role of, become (the instrument of) 23/34, 29/16, md. reciprocal (to each other) 49/28; v. fyrir meet, become subject to 18/27; v. til give rise to, be the origin of 22/18, offer o–self for, undertake 46/20.

verðr a. with gen., deserving (of s–thing) 15/14, 35/15; worth, of value to observe 50/5; minna vert less impressive 43/17; meira vert more significant 45/17.

verja (varþa) wv. defend 38/1, 43/28.

verk n. work 34/38, 35/26; labour 38/25; deed, act 15/22, 46/11.

verr adv. comp. worse, less (well) 32/1.

verri a. comp. worse; n. as subst. or adv. 27/10.

verst adv. sup. worst; with least equanimity 46/14.

verstr a. sup. worst 53/29.

veruld f. world 3/10, 9/29.

vestan adv. from the west; fyrir v. with acc., west of 45/35.

vestr (1) n. west 4/16, 18.

vestr (2) adv. westwards 7/7.

vetr m. (pl. vetr) winter 21/2, 35/8; year 3/34; tíu vetra ten years old 4/38.

vex pres. of vaxa.

vesti dat. sg. of vǫxtr.
Glossary

við prep. (1) with acc., with 34/35; against, in competition with 40/10, 42/8, (in opposition to) 31/33, 52/8; in contact with, in connection with 23/9; against, on 27/28, 52/36; by the side of 18/12, 25/35; near 25/36; at 49/3. (2) with dat., against, in contact with 45/10, 50/9, 10 (touching?). (3) as adv., with (in possession of) 3/15; in reply 15/5, 25/29, at him 35/21.

viða adv. widely, in many places 5/4; extensively 5/27; sup., in most places 3/13.

viðarteinung m. shoot of a tree 45/35.

viðbragð n. (re)action, push, (quick) movement (against s–thing), touch 46/29.

†viðir m. ocean 24/14.

viðr m. tree 33/17, 45/22.

viðr a. wide, large 7/18, 50/21 (with gen. of extent); extensive 43/33.

viðskipti n. pl. dealings 42/31.

vig n. battle 24/30, 34/12, 50/34; †vig at in battle 52/39; pl., killings (in battle) 30/36.

vigja (gº) vv. consecrate, bless 37/14, 46/34.

†vigþrot n. end of (or in?) battle 54/9 ('when V. fights no more').

vik f. (pl. víkr) bay 7/10.

vili m. (dat. vilja) wish 4/2, 7/21.

vilja (ld) vv. (3rd. sg. pres. vil, vill) want, wish 3/12, 6/7; viltu = vilt þá 41/29; be willing 21/5, 28/38, 31/19; be desirous (to) 46/17; intend (to) 41/11; be going (to) 38/20; try (to) 29/7; v. eigi refuse 25/17, 47/30; v. ekki (with inanimate subject) will not 41/14 (inf. understood); with at-clause, desire 30/26 (with subject of clause preceding), 50/7 (with adv. seint preceding the clause it belongs in).

villiðr m. wildfire (magical, deceptive fire?) 43/9.

víð n. wine 32/24, 29.

vindlauss a. without wind, still 10/12.

vindur m. wind 4/6, 20/31, 49/22.

†vindþold f. age of wind 49/35.

†viney f. meadow-island 7/18 (descriptive gen. with valrauf').

vinna (vann, pp. unnit) sv. do, achieve 8/34, 45/15; perform, commit, bring about 36/8, 46/8; v. eið swear an oath, give a solemn promise 45/34; win 40/20, 27; v. sigr á win victory over (it) 36/30. Md. vinnask e–m til last s–one for it (i.e. for drinking) 41/13, be sufficient for s–one (at so that) 43/20.
Glossary

vinstrí a. comp. left 11/1.

virða (ð) wt. value; v. mikils value highly 29/14; v. e–t vel judge s–thing leniently, favourably, consider s–thing acceptable 21/5.

visa (að) wt. with dat. v. e–m til direct, show s–one to 42/21, direct, point s–one towards 46/4.

visindi n. pl. knowledge, science, learning 5/19, 17/17; lore, sources 12/11 (see note).

viss a. wise, well-informed 32/12; verða v. e–s find out about s–thing 29/40, 32/35; pl. †visir e–s those well-acquainted with s–thing, frequenters of 51/20; n. vísir certain 44/17; n. as subst. at vísu indeed, certainly 28/13, til viss for certain 35/27; comp. flví vísari at the wiser (the better informed) inasmuch as 7/25.

vist f. food 32/23, 24, 33/5; lodging-place 53/8 (‘mansion’: vist translates mansio at John 14: 2 in Heilagra manna sögur, ed. C. R. Unger, Christiania 1877, 1 249); pl., provisions 27/15 (or lodgings?), 32/5, 37/33.

vit n. intelligence 6/11; consciousness 13/6.

vita (veit, vissa) pret.-pres. vb. (1) know 3/30, 8/13; understand 13/14, 51/21; realise 18/40; imagine 37/18; veitst = veist þú 34/27; v. e–t með e–m share (be privy to) the knowledge of s–thing with s–one 29/23; with acc. and inf. 20/11, 23/26; with inf. understood, know s–one or s–thing to be s–thing: sá maðr er vör vitum mestan the greatest being we know (of) 11/18; ask veit ek ausinn I know an ash (that is) laved 19/20; mín veit ek mest magar I know my son’s (to be) the greatest 22/40; with at and inf., be able to, have the knowledge to be able to 21/3, 36/36 (tíðindi is object of segja); v. til at know about this, that, find out that 27/7; pp., proved, confirmed, tested and found true 45/23; vitaðr e–m marked out, destined for s–one, allotted to s–one 53/3. (2) face 53/15; v. upp face upwards 39/5; be on the side facing 10/11; þat er vissi til norðrs ættar the part which faced in a northerly direction 10/6.

vitandi a. (pres. p.) conscious 15/36; margs v. having wide knowledge 18/31.

vitishorn n. sconce-horn, forfeit horn 40/37 (víti n., punishment; a vitishorn was a large horn which a feaster would be required to drain as a forfeit if he offended one of the rules of the house. Cf. ÍF V 254, 269 and VIII 162).

vitja (jað) wt. with gen., visit, go and find; e–s er at vitja s–thing is to be got, found 33/10.

vitkask (að) wt. md. come to o–self, recover one’s wits 46/16.
†vitki m. wizard 10/20.
vitni n. that by which an oath is sworn, witness, attestation 35/6.
†vitnir m. wolf (= Fenrir) 33/39.
væl f. trick, wile 27/1, 43/28, 40; device (til at designed to) 48/20, 27; trickery, cunning 28/27 (cf. AH Studier 85–6, vél).
valreōð n. pl. trickery, scheme(s) involving deception 27/3.
vangr m. wing 20/31 (honum his), 20/36.
væni n. prospect, expectation; þótt òllum ills af (adv.) v. they all thought evil was to be expected from them 27/9.
vænn a. likely, promising; e–m er vænt at s–one is likely to be successful in (s–thing), s–one is to be expected to (be able to do s–thing) 43/11.
vænta (t) wv. with gen., expect, think likely 4/3.
væri p. subj. of vera.
værr a. comfortable, pleasant 26/6.
vætta (tt) wv. imper. e–n vætti one expects, supposes 36/27 (fár maðr is the subject of the at-clause: ‘I guess there are not many men who can . . .’).
volr m. (dat. velli) flat open uncultivated ground, plain 40/15, 50/17; pl., fields, open grassy landscape (as opposed to forest) 39/24, 43/33, 50/27.
völva f. prophetess 10/18.
vømm f. blemish, disgrace 26/35.
vøndr m. (dat. sg. vendi) stick, thin rod 46/5.
vorðr m. guardian, watchman 25/36, 26/5.
vørn f. defence 30/2; v. þar fyrríð defence protecting it or them 18/11.
vøtn see vatn.
vøxtar m. growth, size, stature; dat. sg. vexti in size 39/13.

yfir prep. (1) with acc., over 17/11, 47/21, 48/32; all over 18/7, 32/39 (after noun); across 15/10; through 5/24; over (to) the top of 7/28; on top of 10/4; above 12/5, 49/12; round 44/37. (2) with dat., over 17/11, 27/15; above 19/26 (with brunni). (3) as adv., across, on top 10/3; þar y. across it 12/3; y. upp up over (the top) 39/25.
yfirkomina a. (pp.) defeated, beaten 36/40.
yfirkonungr m. supreme king 4/31 (cf. hœfuðkonungr).
ýmiss a. (inflected yms-) various 29/28, 30/8; n. as adv., variously 21/8.
þymja (umða) wv. whine, groan, resound, make a noise; be in uproar? 51/12, 16.
ymr m. noise 38/1.
ynöi n. enjoyment, bliss 20/18.
yngstr sup. of ungr.
yröi p. subj. of verða.

þá (1) acc. sg. f. and acc. pl. m. of sá (1) 3/1, 5/7, 10/40, 12/26.
þá (2) adv. then 3/12, 5/2; after that 11/33; at that time 9/8; afterwards 23/39; by then 40/6; by now 38/29; now 38/30 (1); just then 38/39; as a result 25/25, 38/24; therefore 40/2; moreover 4/7. Introducing main clause after subordinate clause (cf. ok): er . . . þá 3/4, 4/38; síðan er . . . þá 3/34; nú er . . . þá 43/14; áðr . . . þá 11/29; hver sem . . . þá 5/24; til þess at . . . þá 4/10; þat er . . . þá 37/20; þeir menn er . . . þá 18/27 (anacoluthon), cf. allir er . . . þá fara allir 26/26; ef . . . þá 18/23, 21/5, 28/32; þótt . . . þá 36/30; heildr en . . . þá 28/35; svá ( . . . ) sem . . . þá 15/9, 22/22, 42/7; er . . . þá . . . nú 41/26. Anticipating subordinate clause: þá . . . er 13/1, 15/17; þá . . . at (= if) 14/9, 43/26; þá . . . ef 40/40; þá . . . áðr en 46/31; þá er as conj., when 11/6, 25/25; þá er . . . þá 3/9, 26, 9/41–10/2.
þaðan adv. from there 6/24, 9/4; from them, that, him 5/37, 10/16, 19/24; about that 33/11; as a result 14/25; þ. af from it, from there 9/22, from them 13/8, from that origin 14/22, as a result of this or from then on 13/11, by means of this 12/12, by means of them or from that beginning 15/28; þ. braut away from it 50/35.
þak n. roof 7/28, 20/1.
þakr pp. of þekja.
þakka (aði) wv. thank (e–m e–t s–one for s–thing) 28/18.
þangat adv. to that place 17/31; in that place 33/10; þ. er as conj., to where 44/22.
þannig adv. thither, in that direction, or in the same way 10/3; towards it 39/29; (in)to it 37/39.
þar adv. there 4/23, 25; þar var there was there 6/4; þar hafi verit it was 48/10; to that place 17/18; to him 10/33; to them 42/24; þar fylgði accompanied them 10/1; þar hvergi nowhere there 43/31. With preps. (adv.) equivalent to a pron.: þar á on it 46/24; þar ( . . . ) af from it 11/6, 40, about that 11/35, as a result 13/21 (therewith?), 32/35; þar eptir behind there 37/27, in accordance with that 23/17; þar allt . . . fyrir round all those places 18/11; þar með therewith, as well 4/7, in addition 24/27; þar nest next (to him) 8/19; þar ofan í down in it 43/4; þar ( . . . ) til thereto 13/16, for them or in addition 15/27; þar . . . upp up there 3/21; þar útan um around it 12/22; þar yfir over it 12/3. With adv. phrases: þar á öngulinn onto that hook 44/34; þar fyrir durum
in front of those doors 33/27; þar í há sæti in that throne 13/13 (cf. 20/6); þar í þorðu there in the earth 16/7; þar í sal in that hall 24/33; þar í ondugi there on a high-seat, in the seat of honour 47/23; þar innan lands in that country or those countries 6/22; þar til hans to him 6/19; þar til þess ríkis to that kingdom 6/17. With conjunctions: þar sem (to) where, to a place which 6/4; þar ( . . . ) er where, in (to) a (the) place which 6/12, 7/1, 31/25, while, as 7/17; at þar er to where 38/27; þar fyrir er over that place which 5/36; þar til er to where, until 6/16, 47/19.

þarmar m. pl. guts, intestines 49/9.

þat n. of sá (1). Often refers to a m. or f. noun, e.g. 10/2 (= ár 9/41?) 13/17, 20, 15/7, 25, 19/28, 29/9, 35/9, 38/12, and sometimes precedes a pl. vb., e.g. 6/2, 7/5, 11/3, 14/14, 50/39 (cf. sá (1)). In some cases þat is in the nature of an indefinite subject, or refers to a whole phrase or concept rather than to a specific noun.

þegar adv. immediately 8/6, 44/18; as conj., when, as soon as 42/23, þ. er 36/19.

þegit pp. of þiggja.

þegja (þagða) wv. be silent 37/2 (see vera).

þekjó (þakða) wv. roof (trans.: e–u with s–thing) 7/30, 20/5; cover? pave? 47/9 (see Gjöll in index of names).

þiggja (þá) sv. receive, get 34/38; obtain 45/32.

þing n. assembly, parliament, judicial assembly 30/2; meeting 45/24, 29, 50/23.

þingvöllr m. assembly plain 50/17, textual note.

þinull m. the rope along the (top) edge of a net 48/36.

þjóð f. a people, nation 4/12, 22/23, 29/29; race of beings (gods, giants, etc.) 46/38.

þjóðland n. country 4/31.

þjóna (að) wv. with dat., serve, be subservient to 21/17; attend 29/21; act as servant 30/23. The word perhaps has overtones of religious service, see AH Studier 71, 86.

þjónustumaðr m. servant 37/26.

þjókkur a. thick 26/15.

þó adv. yet 3/20, 12/10; however 9/25; nevertheless 21/5; as conj., and yet 30/16, 33/3.

þola (ð) wv. endure, suffer 33/10; þ. e–m e–t put up with s–thing from s–one 39/15.

þora (ð) wv. dare (with inf.) 31/9.

þorrit pp. of þverra.
Glossary

 bótt (1) conj. although 9/1, 21/19; even if 34/32, correlative with pá 28/7 (hóttu = hótt þú), 36/28 (2); þi. eigi sé even (to those who) are not 44/3.
 bótt (2) pp. of þykja 36/28 (1).
 þraut f. difficulty, trial, danger 26/17.
 þrekvirki n. deed of strength, heroic achievement, mighty exploit 35/5, 45/15.
 þreskóðr m. threshold 27/20.
 þrettándi ord. num. (the) thirteenth 30/6.
 þþreyja (þráða) wv. suffer love-longing 31/29.
 þreyta (tt) wv. struggle, try hard (with inf., to do s–thing) 39/27; þ. á e–t, at e–u strive at s–thing 41/13, 25; þ. e–t við e–n contend, compete at s–thing with s–one 40/35, 43/10; þ. skjófieri e–s contend with s–one’s speed 43/11.
 þríói ord. num. (the) third 3/26, 5/35, 11/12; inar þriðju the third kind 18/16.
 þrir num. (n. þrjú; dat. þrim, þrimr) three 4/16, 17/11, 34/31, 41/2; þrjár for three (nights) 31/29.
 þrjóta (þraut) sv. impers. e–n þróttur e–t s–one runs out of s–thing 41/5.
 þræll m. slave 27/19.
 þrongr a. crowded; comp. n. as adv. þrongra 33/32.
 þumlungr m. thumb (-piece) 38/13.
 þungri m. heanness, weight 10/7.
 þungri a. heavy 53/26 (i.e. difficult to cross? strong? viscous?); n. as subst. or adv. 48/34.
 þunnvangi m. temple 39/5.
 þurðr m. decrease, lessening 43/15.
 þurfa (þarf, þurfita) pret.-pres. vb. need 25/37, 32/24; with at and inf. 22/23, 38/9, 40/20; Pórr mundi eigi þ. at there was no point in Pórr . . . 42/20; impers., be necessary (always with neg., there is, was, will be no need) 3/21, 26/12, 37/18, 41/5.
 þurr a. dry 48/5 (i.e. no tears at all).
 þverra (þvarr, pp. þorrit) sv. decrease 41/16.
 þvers adv. abruptly, at a sharp (right) angle 39/20.
 þvertaka (-tók) sv. refuse absolutely 29/35.
 því dat. sg. n. of sá (1), therefore, for this reason 10/35, 23/2, 29/38; af því for this reason 4/8; því næst next 27/30, 35/29; with comp., því hardara er . . . því skarpara the harder . . . the tougher 28/40, similarly
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42/16; því vísari at the wiser inasmuch as 7/25; því framar at so far ahead that 40/18.
þvía conj. because 4/13, 6/9, 18/4.
þvílikr a. such 39/16, 41/32; suchlike 3/36; similar 43/28; þ. hoföngi sem Freyr er such a lord as F. is 31/35; n. as subst., such a thing 41/37.
þyða (dd) vv. make equivalent (á móti to), interpret as (corresponding to) 3/28.
þykkja (þótt) vv. seem (e–m to s–one) 5/24, 12/3, 32/1; be considered (to be) 40/40, 49/37; impers. with nom. (sometimes pl.) and inf., (e–m) þykkir e–t verða verða one thinks there is s–thing 28/37, 44/25, þykkí mér I think 25/27, 40/26; eigi þóttí mér godin gera I do not think the gods made 15/12; þóttí mér þeir haða I think they had 13/1; eigi þóttí mér hitt minna vera vert I do not consider that was less significant either 43/17; with inf. of vb. to be understood, one considers s–thing to be s–thing 6/11, 8/8, 27/9, 28, 32/11 (see note), 40/22, 42/29, 49/38; er eigi mun líttiræði í þ. who will not think in it (to whom it will not seem) s–thing beneath his dignity 42/10; er lítt mark mun at þ. in which there will seem little significance 41/36. Md. (with inf.), think that one 6/26, 22/23, 39/35 (impers. or subj.?).
þyrra (ð) vv. with dat., spare, show mercy to 49/25; impers. passive e–u varð eigi þyrt no respect or reverence was shown for s–thing 35/28.
þyrstr a. thirsty 41/4.
†þytr m. howling 24/6.
þögull a. silent 26/15.
þókð pp. f. of þekja; þókðu p. pl. of þekja.
†æ adv. always, for ever, continually 10/35, 19/12, 26, 32/31.
ætla (að) vv. think, be of the opinion (that) 11/17; with acc. and inf. 43/37, with inf. of vb. to be understood, think s–thing is s–thing 39/17; pp. ætlaðr (be) intended (to be) 41/20. Md. æthask fyrir at plan to, resolve to 43/32.
aett f. (1) direction, region 10/6 (cf. átt). (2) family line 5/37; stock, tribe 14/23; ancestry, descent, origin 5/8, 14/18, 18/19, 47/11; race 11/23, 36/2 (dat.); álfja, Ása ættar (gen. sg.) of the race of elves, Æsir 18/16, 23/32; kominn af þeirra ætti descended from them 13/15; sem hon átti eitt til in accordance with her ancestry 13/23. Pl. (lines of) descendants 3/9, 13/11; generations, family lines 3/2, 10/33; dynastic lines 6/22; ancestry (of their families), genealogies 3/33; race 10/16, 13/16; ættnar the races (of mankind) 9/39.
aettaðr a. (pp.) descended; vel æ. of good parentage 18/26.
aetmaðr m. descendant 10/40.
œðask (dd) wv. md. become frantic, go mad 35/22.
œrít adv. (quite) enough, amply; i.e. only too 26/11, (pretty, very) 39/30.
†œrr a. raving 21/21.
œsa (t) wv. stir up, make (more) violent 20/27.
œztr a. sup. highest 8/27, 21/16, 29/18; most eminent, best 34/17.
qöli (or qöli?) n. fatherland, inherited land 7/13 (partitive gen., with
dúþrœðul; often emended to óðla adv. swiftly).
qœrum dat. of annarr.
qfundarœð n. pl. words of envy or malice 18/33.
q])), n. ale 30/33.
qld f. age, time 15/30; allar aldir all ages 8/35, 20/10, 53/7; fyrr mœrgum
qldum en many ages before 9/20; †pl., mankind, men 54/19.
qlgœgn n. pl. drinking vessels, utensils for ale 30/24.
qnd f. breath, spirit, soul 9/1, 13/6.
qndugi n. seat of honour 47/23.
qndurdís f. ski-goddess 24/18 (cf. Hkr 1 22, Skáld 34/20, verse 110).
qndurgoð n. ski-deity 24/17 (cf. Skáld 19/32 (Ullr), 32/4, verse 98).
qndverœð a. the beginning of, the early part of (a period of time) 34/29.
qngull m. hook 44/33, 34.
qrk f. ark 3/7.
qrn m. eagle 18/30, 20/30, 51/27.
qxlf f. shoulder; á qxllum e–m on s–one’s shoulders 14/5, 32/32.
ong- see engi.
œrindreki m. messenger, envoy 47/36 (cf. eyrindi, reka).
œrlog n. pl. fate(s), destiny (-ies) 15/20, 18/23, 21/19; segja φ. make
prophecies or pronounce, i.e. decide, destinies? 21/24.
†œróf n. a huge number; œrófi vetra dœr (it was) many many years earlier
than 11/27.
œruggr a. safe, secure 34/31 (fyrr against).
†œrvili a. out of one’s mind 21/22.
œxn see uxi.
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Accents are printed over vowels in proper names only when their length is certain.

Adam m., 3
Africa f. Africa, 4
Ái m. a dwarf, 16
Álheimr m. the world of elves, 19 (Grm 5)
Álfr m. a dwarf, 17
Álfrþul f. a name for the sun, 54
Álfr m. a dwarf, 17
Álfrþul f. a name for the sun, 54
Álfr m. a dwarf, 17
Álfrþul f. a name for the sun, 54
Áli m. = Váli, son of Ó›inn, 26. This equivalence is found only in Snorra Edda; Váli and Áli are both included in the flúla of sons of Ó›inn in Skáld verse 429. Cf. Áli e›a Vi›arr = Elenus, Skáld 6/27. There is also an Áli son of Loki mentioned at Skáld 20/2, see note (but nowhere else), who may be the same as Váli son of Loki
Ársvartnir m. a lake, 28 (SnE II 431)
Andhrímnir m. cook in Valhãll, 32
Andlangr m. one of three heavens, 20 (Skáld 85/17, 133, verse 516/8, SnE II 485)
Andvari m. a dwarf, 16 (Skáld 45, 46, 48; Rm 23)
Angrboþa f. a giantess, 27 (Hdl 40)
Ánnarr m. (acc. sg. m. Annan) = OE Haþra, 5; second husband of Nótt, 13 (in W and T Ánarr, in U and Skáld 35, 36, 81 Ónarr; cf. Skj A I 369, Hkr I 161). There is similar variation in the name of the dwarf Ónarr, and in all three cases the name had probably been associated with the ord. num. annarr
Árvakr m. a horse of the sun, 14 (Skáld 90/1, Grm 37, Sd 15)
Ásafólk n. the people (or race) of the Æsir, 7 (see Áss)
Ásaþórr m. Pórr of the Æsir (cf. note to 22/30–1), 13, 22, 38, 41, 42, 55; cf. Pórr (Hkr I 52, Skáld 21)
Ásbrú f. bridge of (made by?) the Æsir (= Bifrœst), 17, 18
Ásgarðr m. the dwelling of the Æsir (the home of the ’historical’ Æsir in Sweden), 7; the fortified dwelling of the mythical Æsir 15, 46, 47, 53 (Hym 7, Prk 18, Skáld); Ásgarðr (inn forn), i.e. Troy, 8, 13 (15, 53?) (cf. Hkr 11, 14, 22, Skáld 6/22). Cf. Valhãll, Midgarðr, Utgarðr
Asia f., 4
Asiamenn m. pl. people of Asia (cf. Æsir), 6 (Skáld 5/33, SnE II 94)
Askr m. the first male human being, 13 (Vsp 17)
Áss m. (pl. Æsir) one of the race of gods associated with Ó›inn (cf. Vanir), 21, 37 (Loki, although son of a giant; cf. Ls 33); 23 (Njœrðr, although originally one of the Vanir); 25 (Þýr, Heimdallr); 26 (Hœðr, Viðarr); elsewhere plural, the ’historical’ Æsir migrating from Asia, 6, 7, 54 (cf. Asiamenn), Ása ætt, 7, Ása ættir, 13; the mythical gods (often heathen Scandinavian gods in general without reference to the distinction between Æsir and Vanir, cf. note to 21/13), 17, 21, 22, 23, 24, 25, 26, 27, 28, 29, 33, 34, 35, 36, 39, 41, 45, 46, 47, 48, 49, 50, 51, 54, 55; Ása ættar belonging to the race of Æsir, 13, 23
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<th>Name</th>
<th>Gender</th>
<th>Meaning/Notes</th>
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<tbody>
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<td>Ásynja</td>
<td>f.</td>
<td>female Áss, goddess, 21, 24, 29, 30 (Ls 11, 31, Prö 14, Bdr 1, Sd 4, Hdl 10)</td>
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<tr>
<td>Atlr</td>
<td>m.</td>
<td>= Hathra in OE royal genealogies, 5 (cf. Annarr)</td>
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<td>Atrí›r</td>
<td>m.</td>
<td>a name of Ó›inn, 22</td>
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<tr>
<td>Au›humla</td>
<td>f.</td>
<td>a primeval cow, 11 (cf. Skáld 131)</td>
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<tr>
<td>Au›r</td>
<td>m.</td>
<td>son of night, 13 (Skáld 35, 36)</td>
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<tr>
<td>Aurbo›a</td>
<td>f.</td>
<td>a giantess, 30 (Hdl 30)</td>
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<tr>
<td>Aurgelmir</td>
<td>m.</td>
<td>primeval giant, identified by Snorri with Ymir, 10; otherwise known only from Vm 29–30</td>
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<td>Austri</td>
<td>m.</td>
<td>a dwarf, 12, 16 (Skáld 33, 34)</td>
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<td>Austr Saxaland</td>
<td>n.</td>
<td>eastern Germany (Saxony), 5; cf. Saxland</td>
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<tr>
<td>Austrvegr</td>
<td>m.</td>
<td>eastern parts, 35 (often pl.; usually means east of the Baltic, Russia; Skáld 20, 40, 101, 103, Hrbl prose, Ls 59; in Ynglingatal 9 (Hkr I 36) and Skj A I 240 (Hkr II 145) for Sweden)</td>
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<tr>
<td>Báleygr</td>
<td>m.</td>
<td>a name of Ó›inn, 22</td>
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<tr>
<td>Báfurr</td>
<td>m.</td>
<td>a dwarf, 16</td>
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<tr>
<td>Baldr</td>
<td>m.</td>
<td>= Beldegg, 5; a god, 17, 23, 26, 45, 46, 47, 48, 53 (Vsp, Grm, Ls, Bdr, Hdl, Seogræt af fornkonungum 55, Mælshattakvæði 9, Skj A II 132, Skj A I 595). The name may be related to OE bealdor ‘lord’ (cf. Freyr). There is little evidence for the worship of Baldr (see AH Gudesagn 40–1), though he is mentioned in an Old High German charm (see MRN 122–3). Baldrstrá (see 23/17) is the Icelandic name for the scentless camomile (matricaria), but the association of this with Baldur is probably due to folk etymology</td>
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<tr>
<td>Be›vig</td>
<td>m.</td>
<td>= OE Bedwig, 5</td>
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<tr>
<td>Beldegg</td>
<td>m.</td>
<td>= OE Bældæg, 5</td>
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<tr>
<td>Beli</td>
<td>m.</td>
<td>(acc. and gen. Belja) a giant (?) killed by Freyr, 31 (Þeir Beli = Freyr and B.); bani Belja = Freyr, 52 (Skáld 18, 89; cf. 23, verse 69) Bergelmir a giant, 11 (Vn 29) Bersla f. mother of Ó›inn, 11 (Skáld 11, IF VIII 253; cf. Hâv 140)</td>
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<td>Bifurr</td>
<td>m.</td>
<td>a dwarf, 16</td>
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<td>Bifli›i</td>
<td>m.</td>
<td>names of Ó›inn, 8 (cf. Grm 49 and Blindi; Bifli›i is not found elsewhere)</td>
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<tr>
<td>Bifrœst</td>
<td>f.</td>
<td>a bridge, 15, 17, 18, 20, 25, 34, 50 (Forspjallsljó› 9, PE 372; in Grm 44 and Fm 15 called Bilrœst, see AH Studier 51–4). Cf. Ásbrœ</td>
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<tr>
<td>Bifurr</td>
<td>m.</td>
<td>a dwarf, 16</td>
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<tr>
<td>Bjárr</td>
<td>m.</td>
<td>= Biaf, 5 (cf. Skáld 89, verse 330)</td>
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<td>Bláinn</td>
<td>m.</td>
<td>a dwarf (cf. SnE II 469) or a name for Ymir?, 16</td>
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<tr>
<td>Bilskirnr</td>
<td>m.</td>
<td>a hall, 22 (Skáld 14, 16)</td>
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<tr>
<td>Bjârr</td>
<td>m.</td>
<td>= Biaf, 5 (cf. Skáld 89, verse 330)</td>
</tr>
<tr>
<td>Blindi</td>
<td>m.</td>
<td>a name of Ó›inn, 22</td>
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<tr>
<td>Borr</td>
<td>m.</td>
<td>father of Ó›inn, 11, 13 (spelt Bur in Codex Regius Vsp 4; cf. Hdl 30, Egils saga, IF II 169)</td>
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<tr>
<td>Bragi (gamli)</td>
<td>m.</td>
<td>9th-century Norwegian poet, 7, 34 (see notes to 7/12–19 and 34/16–24; cf. Hákonarmál and Eiríksmál, Skj A I 66 and 175; Skj A 1 1–5; Skáldatal, SnE III 270)</td>
</tr>
<tr>
<td>Bragi</td>
<td>m.</td>
<td>god of poetry, 25 (cf. bragr in glossary; Ls 12–13, 18, Sd 16; see MRN 185, AH Gudesagn 48–9; Skáld 1 etc.)</td>
</tr>
<tr>
<td>Brandr</td>
<td>m.</td>
<td>= OE Brand, 5</td>
</tr>
<tr>
<td>Breiðablik</td>
<td>n.pl.</td>
<td>Baldr’s dwelling, 19, 23</td>
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</tbody>
</table>
Brimir m. a hall, 53 (in Vsp 37 Brimir may be the name of the owner of the hall rather than of the hall itself, and in Codex Regius Vsp 9 (cf. 16/5 above) Brimir seems to be another name for Ymir). Cf. Skáld 5/38

Brísingamen n. a necklace, 29 (mentioned in various mythological contexts in Old Icelandic (Skáld 19, ch. 8, 20/3, cf. verse 64, 30, ch. 20, 32, verse 100; Brek 13, 15, 19; Sórla þáttur, Flateyjarbók I 1275–6; cf. note to 24/32–7). See also Beowulf 1198–9 and note, ed. F. Klaeber, 3rd ed., Boston 1936, 178 and references there.)

Búri m. grandfather of Óðinn, 11 (Skáld 11, verse 26)

Byleistr m. brother of Loki, 26, 51 (in some MSS Byleiptr; see also SnE I 268, Hdl 40)

Byrgir m. a spring or well, 14

Bþvígi m. = Beþvig, textual note to 5/12

Bþll f. a river, 33 (Hþll in T, W, U, and Grm 27)

Dagr m. (personification of) day, 13 (Skáld 35/22, Vm 25)

Dáinn m. (1) a stag, 18 (Grm 33). (2) a dwarf, 16, 18 (detr Dvalins = of the race of dwarfs; cf. Háv 143, Vsp 14, Alv 16, Flateyjarbók I 1275)

Dólgflvari m. a dwarf, 16 (Dólgflrasir Vsp 15)

Dóri m. a dwarf, 16

Drómi m. name of a fetter, 27, 28 (SnE II 431)

Dúfr m. a dwarf, 16

Einriþi m., 5 (cf. Ein(d)riþi, a name of Fjórr, Skáld 24, verse 70, 113, verse 428, Hkr I 241)

Eir f. a goddess, 29 (Skáld 115, verse 436/5 var., see SnE I 557); not known from elsewhere, though the name is common in kennings for woman

Ekin f. a river, 33 (Eikin Grm 27 in Codex Regius)

Eldhrímnir m. a pot, 32

Embla f. the first female human being, 13 (Vsp 17; cf. Egils saga, ÍF II 269)

Enea m. a name for Europe, 4. The name is also found in Ynglinga saga (Hkr I 9, see note ad loc.), but nowhere else. Snorri may use the term to mean the land settled by the descendants of Aeneas (various European nations besides the Romans, most notably the Franks, claimed in the Middle Ages to have been founded by survivors of the fall of Troy). But the origin of the name may have been
a mechanical scribal error in the first place

England n., 6
Evropa f. Europe, 4
Eva f. Eve, 3
Falhófnir m. a horse, 17 (Grm 30, Skáld 89)
Fallanda Forað n., 27 (falla sv. ‘fall’; forað n. ‘dangerous place, pitfall’; the phrase as a whole may mean ‘stumbling-block’)
Falr m. a dwarf, 17 (Fjalarr PE)
Fárbauti m. a giant, 26 (Skáld 19, 20, verse 64, 31, verse 96)
Farmaguð m. a name of Óðinn, 21 (not recorded elsewhere)
Farmat‡r m. a name of Óðinn, 22 (Skáld 5/23, 7, verse 5, 78, verse 278)
Fenrir m. a mythical wolf, 14, 54 (Ls 38, Skáld 132, verse 514); Fenrisúlfr m. the wolf Fenrir (descriptive gen.), 25, 27, 50, 54 (Ls prose, HH 40, Skáld 6/23, 19/24, 20/1, Hkr I 197)
Fensalr m. Frigg’s dwelling, 45; pl. Fensalir, 29 (Vsp 33, Skáld 30)
Fiðr m. a dwarf, 17
Fili m. a dwarf, 16
Fimbulþulr f. a river, 9, 33 (Grm 27, Skáld 125, verse 483; sometimes written as two words, i.e. two names)
Finn m. = OE Finn, 5
Fjóllnir m. a name of Óðinn, 8, 22 (Rm 18; common in kennings)
Fjólsviðr m. a name of Óðinn, 22
Fjorgynn m. father of Frigg, 13 (in the form Fjorgyn at Skáld 30/9). Snorri is presumably basing his information on Ls 26, where Frigg is called Fjorgynna mer, though there mer may mean wife rather than daughter, and Fjorgynn may be a name of Óðinn. The f. Fjorgyn is a name for Þórr’s mother Jord in Hrbl 56 and Vsp 56, and is found as a synonym for ‘earth’ in scaldic verse; cf. Ód 11, Skáld 130, verse 501
Fjórm f. a river, 9, 33 (Grm 27)

Fólkvangr m. Freyja’s dwelling, 24; pl. Fólkvangar, 24
Forseti m. son of Baldr, 26 (known only from SnE and Grm, cf. Skáld 1, 17, 114, verse 432; a Frisian god Fosite is mentioned by Alcuin, Vita Willibrordi I, ch. 10 (Patrologia Latina, ed. J. P. Migne, Parisiis 1844–64, 101, col. 700), and there is a Norwegian place-name Forsetlund. See AH Studier 75–7, AH Gudesagn 300, 304)
Fratklund n. land of the Franks, 5
Fránangrsfors m. a waterfall, 48 (PE 122)
Freki m. a wolf, 32. Cf. 51/35, Vsp 44
Freovin m. = OE Freawine, 5
Freyja f. a goddess, 24, 29, 34, 35, 47 (Ls 30–2, Prk, Od 9, Hdl 6, Flateyjarbók I 275; appears frequently in Skáld). As a common noun freyja means ‘lady’
Freyr m. a god, 24, 28, 31, 36, 47, 50 (appears in many poems; originally a common noun, ‘lord’, cf. OE frea, frigea; see AH Gudesagn 44–6)
Friallaf m. = OE Frealaf, 5
Friðleifr m. (1) = Friallaf son of Finn, 5. (2) son of Skjöldr, 6 (Skáld 51, 52, verse 159)
Frigg f. = Frigida, wife of the ‘historical’ Óðinn, 5; a goddess, wife of the mythical Óðinn, mother of Baldr, 13, 21, 29, 30, 45, 46, 47, 52 (cf. Hkr I 12, PE 76; Paulus Diaconus, Historia Langobardorum I 7–8, see MRN 72–3; the second Merseburg charm, see MRN 122–3; AH Gudesagn 60)
Frigida f. = Frigg, 5; there is presumably an association with Phrygia in the author’s mind (in W (SnE I 20) the association is made explicit; cf. Hauksbók 155 and Frigialand, Skáld 6/29). According to Servius, commentary on Aeneid I 182, and later writers Phrygia was named after a daughter of Aesopas
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Fröðigar m. = OE Freoðegar, 5
Fröði m. = Fröðigar, 5
Frosti m. a dwarf, 17
Fulla f. a goddess, 29, 47 (Skáld 1, 30, 40, 43, 114, verse 433; appears in a number of kennings in scaldic verse. She is called Frigg’s eskimær (cf. 29/23) in PE 76, but in the second Merseburg charm (see under Frigg) Volla is said to be Frigg’s sister)
Fundinn m. a dwarf, 16
Gagnrá›r m. a name of Ó›inn, 10/26 textual note (Vm 8–17)
Gandálfr m. a dwarf, 16
Ganglari m. a name of Ó›inn, 21 (var. Gangleri, Gangari)
Ganglati m. slave or servant of Hel, 27 (ganga sv. ’walk’, latr a. ’lazy’; name of a giant in Skáld 114, verse 431; cf. the f. form Ganglœt below)
Gangleri m. assumed name of Gylfi, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 25, 28, 29, 31, 32, 33, 34, 36, 43, 45, 48, 49, 53, 54. Also a name of Ó›inn, see Ganglæti (ganga sv. ’walk’, -leri a. ’weak, weary’)
Ganglœt f. slave or serving-maid of Hel, 27 (cf. Ganglæti)
Gar›rofa f. a mare, 30
Garmr m. a dog, 34, 50. Cf. Vsp 44, 49, 58, where Garmr may be the same as Fenrir, while Snorr evidently assumes they are different. Cf. also Mânaðarmr
Gautr m. a name of Ó›inn, 22 (Skáld 105/30; cf. Bdr 2, 13; common in scaldic kennings)
Gavir (or Gavër?) m. = Gevis, 5 (cf. the jula of names of sea-kings, Skáld 227, note to verse 416/3, var.; Gevarus in Saxo Grammaticus, Book III)
Gefjun f. one of the ’historical’ Æsir in Sweden, 7; one of the mythical goddesses, 29 (Skáld 1, 40, 114, verse 433; cf. note to 7/4 above and Völsa þáttr, Stories from the sagas of the kings, ed. A. Faulkes, London 1980, 57)
Gefn f. a name of Freyja, 29 (Skáld 44/24, 115, verse 435; common in scaldic kennings, cf. SnE II 489)
Geirahœð f. a valkyrie, 30 (Geirþul, Geirþrœul Grm 36, var.)
Geirróðr m. a giant, 21 (see Grm)
Geirvínum f. a river, 33 (Grm 27)
Gelgja f. a rope, 29 (cf. SnE II 431, Egils saga, ÍF II 144)
Gerðr f. beloved of Freyr, 31 (Skm, Hdl 30, Skáld 1, 30, 114, verse 433; Hkr I 24; common in kennings for ’woman’)
Geri m. a wolf, 32
Gevis m. = OE Gewis, 5
Gils m. a horse, 17 (Grm 30, Skáld 89, verse 327, sometimes written Gísl)
Gimlé n. a place in heaven, 9 (Gimlé e›a Vingólf), 20, 53
Ginnarr m. a dwarf, 17
Ginnungagap n. mighty (or magic) abyss, space, 10, 11, 17 (see ginnunga and gap in glossary and cf. AH Gudesagn 24)
Ginnungahiminn m. mighty (or magic) heaven, firmament, 12
Gipul f. a river, 33 (Grm 27)
Gjalldœrr n. Heimdallr’s trumpet, 17, 25, 50 (Vsp 46; cf. gjalla sv. ’resound’)
Gjallr f. (1) a stone slab, 29 (cf. SnE II 431), (2) the river separating the world of the living from the world of the dead. 9, 47; Gjallar brú the bridge over the river Gjoll, 47 (Grm 28; cf. gjalla sv. ’resound’, and compare the bridge in Grettis saga, ÍF VII 173 and note; SG Kommentar 199; Skj A II 114, 115, 404; cf. also viggiþú, Háttatal st. 6/8)
Glaðr m. a horse, 17 (Grm 30, Skáld 90/2)
Glaðsbœimr m. temple of the Æsir, 15 (Grm 8)
Glapsviðr m. a name of Óðinn, 22
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<td>Hár</td>
<td>a name of Óðinn, 21 (one of Gylfi’s informants, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 25, 28, 29, 31, 32, 33, 34, 36, 44, 45, 48, 49, 53; weak form Hávi, 8 (High, the high one, cf. Háv 109, 111, 164; but in some cases the name Hár may have been intended, i.e. ‘hoary’ (cf. Skáld, Háttatal), though other etymologies have been proposed, e.g. Háarr, ‘high ruler’; cf. Vsp 21 and the dwarf-name Hárr; note also Ágrip 2, and Plateyjarbók I 564)</td>
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Hárr m. a dwarf, 16 (Hánarr Vsp 13; sometimes written Háor, see under Hár)
Hati m. a wolf, 14 (see note to 14/14–17; there is a giant called Hati in Helgakviða Hjórvardssonar, PE 173–5)
Hávi see Hár
Heiðrón f. a goat, 33 (Grm 25, Hdl 46–7)
Heimdalargaldr (rs) m. name of a lost poem, 26 (Skáld 19/12; galdr m. ‘incantation’)
Heimdallr m. (gen. Heimdalar) an Áss, 25, 26 47, 50, 51. Often mentioned in early sources (e.g. Húsdrápa, Skáld 10, verse 19, 20, verse 64; Hdl 35–8; Rígsflula, prose introduction, PE 141; Vsp 1, 27; Ls 48; Prk 15; Sögubrot af fornkonungum 55) but there is no evidence that he was the object of a cult
Heingestr m. = OE Hengest, 5
Hel f. (1) the abode of the dead, 9, 47 48 (cf. Nifþhel). (2) daughter of Loki, 27, 46, 47, 53. It is doubtful which is the appropriate meaning at 48/9 and 50/19 (companions of Hel or (company of) inhabitants of Hel?—presumably the same as the fífmegir at 51/34, though Snorri may have devils or an army of dead men in mind). The name is personified only in Icelandic: elsewhere it is always a place. In most Old Norse poems it can be taken to mean the place, but the context is often ambiguous, as e.g. at Vsp 43, Grm 31
Helblindi m. (1) brother of Loki, 26, 27, 46, 47, 53. (2) a name of Öðinn, 21
Helgrindr f. pl. gates of Hel, 9, 47 (cf. Heiðreks saga 16)
Helvegr m. the way to Hel, 9, 46, 47, 52 (Heiðreks saga 35, Vsp 47)
Heptiþli m. a dwarf, 16 (Hepti, Víli Vsp 13)
Hervéðr m. = OE Heremod, 5. Cf. Hermóðr
Hervifugur f. a valkyrie, 30
Hjarofdr m. a name of Öðinn, 32 (herr m. ‘host, army’; Vsp 43, Vm 2, Grm 25, 26)
Herjan m. a name of Öðinn, 8, 21 (Vsp 30)
Hermóðr m. servant or son of Öðinn, 46, 47 (see svein in glossary: he is listed with sons of Öðinn in Skáld 113, verse 429, SnE II 636. He appears as a prominent inhabitant of Valhöll in Hdl 2, Hákonarmál 14 (Skáld 8, verse 11), Málsháttakvæði 9 (Skj A II 132), Sögubrot af fornkonungum 55, but does not seem to have the nickname inn hvati elsewhere. He is perhaps identifiable with the Heremod of Beowulf 901, 1709 and OE genealogies, see Hermóð and textual note to 5/13)
Herran m. a name of Öðinn, 8 (cf. herra, ‘lord’, often used of Christ; harra, var. herra, appears in a kenning for Öðinn in Skj A I 168)
Herteit m. a name of Öðinn, 21
Hildr f. a valkyrie, 30 (cf. Vsp 30)
Himinhjörn m. pl. a place in the heavens, 20, 25, 26
Himinhjörtr m. an ox, 44 (cf. Skáld 90, verse 331, 130, verse 504)
Hjálmarbi m. a name of Öðinn, 21
Hjúki m. companion of Máni, 14 (not mentioned in surviving poems)
Hljóðsfur m. a dwarf, 16 (Hljóvangr, -vargr Vsp 15)
Heriði = Loriði, textual note to 5/9
Hlóskjálf f. Öðinn’s watchtower, 13, 31; with art., 20, 48 (see prose introductions to Grm and Skm; Akv 14, Skáld 11, verse 22, Skj A I 168, AH Studier 39–42)
Hlin f. a goddess, 30, 52 (= Vsp 53; Skáld 114, verse 434). The name does not appear elsewhere either in the Prose or Poetic Edda, though it is common in scaldic verse in kennings for ‘woman’. See note to 52/5.
Hlóðyn f. a name for Jótró, mother of
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Þórr, 52 (the first vowel is sometimes taken to be ǫ; cf. Skáld 86, 130, verse 501, Hkr I 256)

Hlókk f. a valkyrie, 30 (common in kennings for ‘battle’ and ‘woman’)

Hníkr m. (1) a name of Öðinn, 8, 21 (cf. Rm 18 ff., SnE II 141, 417, 472), (2) = Vingenir, textual note to 5/11

Hnuðr m. a name of Öðinn, 8, 22 (SnE II 472)

Hnoss f. daughter of Freyja, 29 (Skáld 30, 43, 114, verse 434, 115, verse 435, Hkr I 25)

Hoddmímir m. perhaps the name of a giant, or just a kenning for ‘generous man’, 54 (hodd n. pl. ‘hoard’)

Hófvarfnir m. a horse, 30 (SnE II 487)

Hríð f. a river, 9 (Grm 28)

Hrímfaxi m. a horse, 13 (Vm 14, Skáld 90/1)

Hringhorni m. a ship, 46 (Skáld 17/29, 128, verse 492)

Hristol f. a valkyrie, 30 (common in scaldic kennings)

Hróðvitnir m. a mythical wolf, 14 (Grm 39; cf. Hróðvstrið in Ls 39, which looks like a name for Fenrir, and Skáld 132, verse 514)

Hroptat‡r m. a name of Óðinn, 22 (cf. Háv 160, Skáld 8, verses 8, 11)

Hrymr m. a giant, 50, 51

Hræsvelgr m. a giant, 20 (hræ n. ‘corpse’, svelgja sv. ‘swallow’)

Hrœnir m. an Áss, 23 (Skáld 1, 19, 31, verse 94, 32, verse 98, 33, verse 103, 45; Vsp 18, 63; Rm, prose introduction; Hkr I 12–13; Sögubrot af fornkonungum 55)

Hœnir m. an Áss, 23 (Skáld 1, 19, 31, verse 94, 32, verse 98, 33, verse 103, 45; Vsp 18, 63; Rm, prose introduction; Hkr I 12–13; Sögubrot af fornkonungum 55)

Hugstari m. dwarf, 16 (Haugspori Vsp 15)

Hungr (rs) m. Hel’s dish, 27. Cf. the kennings Heljar diskr, askr for ‘hunger’ in 13th-century poems, Skj A II 46, 146

Hveðrungr m. apparently a name for Loki; son of H. = Fenrir, 52 (see 27/5 and cf. Ynglingatal 32, Hkr I 79), where Hel is described as the daughter of Hveðrung. The name also appears in þulur among names of giants, Skáld 110, verse 417, and names of Öðinn, SnE II 472)

Hvergelmir m. a spring or well, 9, 17, 18, 53 (Grm 26; hvern m. ‘cauldron’, in Iceland a hot spring. Cf. AH Studier 49–50)

Hymir m. a giant, 44, 45 (cf. Hym; also Ls 34, Skáld 32, verse 100, 111, verse 418, Skj A I 24. In Gylf the MSS frequently omit the H, making the name identical with Ymir)

Hyrrokkin f. a giantess, 46 (cf. Skáld 17, verse 58, 112, verse 424)

Hønir m. an Áss, 23 (Skáld 1, 19, 31, verse 94, 32, verse 98, 33, verse 103, 45; Vsp 18, 63; Rm, prose introduction; Hkr I 12–13; Sögubrot af fornkonungum 55)

Hœnir m. an Áss, 23 (Skáld 1, 19, 31, verse 94, 32, verse 98, 33, verse 103, 45; Vsp 18, 63; Rm, prose introduction; Hkr I 12–13; Sögubrot af fornkonungum 55)

Háy f. a name for Freyja, 29 (Skáld 44, verse 147, 115, verse 435/4, see textual note; common in kennings for ‘woman’)
Ítrmann m. = OE Ítterman, 5
Ívaldi m. a dwarf, 36 (Skáld 18, verse 62 = Grm 43; Skáld 41). Synir Ívalda perhaps means ‘descendants of Í’, and may be a kenning for dwarfs in general.
Jafnhár m. a name of Óðinn, 22; one of Gylfi’s informants, 8, 9, 10, 11, 17, 21, 36 (‘equally high’, cf. Hár)
Jálg, Jákkr m. names of Óðinn, 8, 22 (Grm 49, 54; cf. Ólgr, Ólgr, SnE II 472, 556)
Járnviður f. pl. ‘ironwood dwellers’, trollwives, 14 (cf. Hkr I 21, Skáld 112, verse 426)
Járnviðr m. ‘iron wood’, 14
Jat m. = OE Ēat, 5
Jótland n. Jutland, 6
Jófr f. (1) daughter of Nótt, 13 (Skáld 35; see under Annarr). (2) mother of fiórr, 30, cf. 13/19 (Skáld 14, 30, 35, 114, verse 433 and various other verses, SnE II 296; Ls 58, Prk 1)
Jórmungandr m. a name for the mid-gard serpent, 27, 51 (Skáld 15, verse 42, 20, 90)
Jóruvellir m. pl. ‘Jara plains’, 16 (Vsp 14; ylfr m. ‘plain, field’)
Jóðunheimar m. pl. giant-land, 7, 13, 15, 27, 35, 37, 46; m. sg. Jóðunheimr, 51 (= Vsp 48; pl. also appears in Vsp in verse 8; Skáld 2, 20, 21, 22, 32, verse 96, SnE II 470, Æsir saga bogsveigis and Porseins saga Víkingssonar)
Lofn f. a goddess, 29 (Skáld 114, verse 433; not mentioned in eddic poems, but common in scaldic poems in kennings for ‘woman’)
Logi m. personification of fire, 40, 43 (cf. Hkr I 37–8; logi m. ‘flame’)
Loki m. one of the Æsir (although son of a giant, see 26/36), 21, 26, 27, 29, 35, 37, 39, 40, 43, 45, 46, 48, 49, 50, 51, 55 (= Ulixes) (see references in AH Gudesagn 56; AH Studier 65–8; in several eddic poems and frequently in Skáld)
Loptr m. a name of Loki, 26 (Skáld 26, verse 73, 32, verse 99, Ls 6, Hdl 41, Hkr I 219)
Lora (Glora) f. foster-mother of Tror/fiórr, 5 (cf. Loptr m. ‘sick-bed’)
Kormr f. a river, 17
Laufey f. mother of Loki, 26, 35, 45, 48 (Skáld 19/35, SnE II 489, Ls 52, Prk 18, 20, Flateyjarbók I 275)
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Poðr, Hym, Prk, Ls 54, Hkr I 242, Skáld 113, verse 428

Lygin f. error for Sygin, textual note to 27/3

Lyngvi m. an island, 28 (SnE II 431)

Loðgrinn m. (‘the water’) lake Mälar in Sweden, 7 (dat. sg. Leginum)

Mágni m. one of the descendants of Trór/Pórr son of Munun, 5 (var. Magni, Majus); the name probably chosen because of its similarity to that of Magni son of the god Poðr

Mágni m. son of the god Poðr, 53, 54 (Skáld 6, 14, 15, verse 428, Hrbl 9, 53)

Mánagarmr m. a wolf, 14 (‘dog of the moon’); only mentioned in Snorra Edda, and apparently deduced from tungls tjúgari in Vsp 40 (14/34); but tungl can refer to any of the heavenly bodies, not just the moon, and in this verse clearly means the sun. There is only one sky-wolf in Vsp. There are two in Grm 39 (paraphrased by Snorri at 14/14–17) but neither is associated with the moon. Cf. Garmr and note to 14/14–17

Máni m. (personification of) the moon, 13, 14 (Vm 23, Rm 23)

Mardöll f. a name of Freyja, 29 (cf. Skáld 115, verse 435; also appears in kennings for gold)

Megi m. written in R instead of Móði at 54/7

Mennon m. (var. Menon) = Munun, 4

Miðgarðr m. the rampart surrounding the world of men and protecting it from giants, 12, 13 (undir Miðgárðr ‘under the protection of M.’?), 14, 34, 44, 52 (Vsp 4, Hrbl 23, Hdl 11, 16, Skáld 14/28). The original meaning may have been ‘middle-earth’, the world of men situated between Ásgarðr, the world of gods, and Útgarðr, the world of giants; it may retain this meaning in Vsp and at 14/19 (at Skáld 60, verse 188, it is a synonym for ‘ground’). Cf. OE middangeard. The original meaning of garðr was ‘enclosed land’ (gerða ‘to enclose’). The fact that in Grm, Miðgarðr is said to have been made from Ymir’s eyelashes or eyelids (12/35–7) may have led to the assumption that the word referred to an enclosing rampart or palisade rather than to the enclosure itself

Miðgarðsormr m. the midgard serpent which lies in the sea surrounding Miðgarðr, 27, 43, 44, 45, 50, 54 (Skáld 6, 14, 20, Hym title (in Codex Regius))

Miðjarðarsjár m. the Mediterranean sea, 4

Mimir m., 17, 50; Minnis brunr, 17, 50.

Mimir, 51, is apparently an alternative form of the name (also in Vsp 46, Sl 14, Háttatal st. 3), cf. Hódd-mímir. There is another account of Mimir in Ynglinga saga (Hkr I 12–13, 18). Mits vinr means Öðinn (Skáld 9, verse 15, 13, verse 37, Háttatal st. 3), and Mímir appears among names of giants in Skáld 110, verse 417. It has been suggested that he is the son of Bolþorn(n) mentioned in Háv 140 (SG Kommentar 38, 151)

Mist f. a valkyrie, 30

Mjölnir m. Poðr’s hammer, 23, 35, 37, 38, 46, 53, 54 (Skáld 14, 22, 24, cf. ch. 35, Hym 36, Ls 57, 59, 63, 65, Prk 30)

Móða m. (var. Móði) one of the descendants of Trór/Pórr son of Munun, 5; the name probably chosen because of its similarity to that of Móði son of the god Poðr

Móðgandr f. guardian of Gjallar brú, 47 (cf. Gjallar man, Skj A II 114)

Móði m. son of the god Poðr, 53, 54 (here written Megi in R); cf. Skáld 6/26, 14/26, Hym 34. Common in kennings for ‘man’

Móðsognir m. a dwarf, 15 (cf. Vsp 10)
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Móinn m. a serpent, 19
Mundilfæri m., 13 (Vm 23; the third vowel appears in MSS with o, q, a, e, ae; cf. Svábilfæri)
Muninn m. a raven, 32, 33 (cf. muna pret.-pres. vb. ‘remember’, but see MRN 58, 294; SnE II 142, 417; used as a common noun for ‘raven’ in scaldic verse)
Munon, Mennon m. king in Troy or Tyrkland, son-in-law of Priam, 4. Cf. Memnon in accounts of the Trojan war, whose name appears as Men(n)on in Tms 71–2, 108, etc.
Muspell, Muspella, Muspell m., 9, 10: the name of the world of fire, apparently the same as Muspellsheimr, 10, 12, 13; but earlier in Norse mythology the name of a person (who presumably lived in Muspellsheimr, unless the first element of that name is a descriptive gen., cf. Yggdrasill), 36 (á = owns). Elsewhere in Gylf, Muspell always appears in the gen. with Isðir (51), megrir (15, 50) or synir (15, 32, 50; these are presumably all giants). Besides Vsp 51 (quoted at 51/30) the name is found in poetry only in the phrase Muspells synir in Ls 42. The quantity of the first vowel is uncertain. The name is probably connected with the words muspile, muspelle, muspelli in Old Saxon and Old High German Christian poems, where they mean the end of the world or doomsday (the second element means ‘destruction’, the first is perhaps from Latin mundus ‘world’). It was probably therefore originally an abstract noun, which in eddic poems was personified and finally in Snorra Edda became a place (through misunderstanding of the originally possessive gen. in Muspellsheimr as descriptive gen.?)
Mjölvitrar m. a dwarf, 16 (Mjöðvitmir in T, W, U, and Vsp 11)
Naglfari m. (1) husband of Nótt, 13. (2) a ship, 36, 50; Naglfar n., 50, 51 (the first element is probably related to Latin necare ‘to kill’; the connection with nagra m. ‘nail’ is probably due to folk etymology)
Nálf = Laufey, 26 (SkÅld 19/36; Skóla ðáttir, Flateyjarbók I 275)
Nanna f., 26, 46, 47 (Skáld 1, 17, 50, 114, verse 434, SnE II 489; cf. Vsp 30, Hdl 20; in scaldic verse in kennings for ‘woman’)
Nárir m. a dwarf, 16
Narfr m. (1) Nari, 27, 49 (cf. prose at the end of Ls, but in the text as preserved in the MS a different person from Nari; Hkr I 34, 246, Egils saga, If II 149. (2) Nogfr, 13
Nari m. son of Loki, 27, 49 (Skáld 20; cf. prose at the end of Ls, Egils saga, If II 188)
Nástrãndir f. pl., 53; Nástrãnd f., 53 (nár m. ‘corpse’, strãnd f. ‘shore’)
Nepr m. father of Nanna, 26, 46
Nðafjall n. pl., 53 (Vsp 66; cf. á Náða-vollum, Vsp 37, altered in Codex Regius from á Náðafjallum. Cf. nöð n. ‘waning moon’, i.e. darkness? and fjall n. ‘mountain’)
Nðógr m. a serpent, 17, 18, 19, 53 (Vsp 66, Grm 32)
Niðri m. a dwarf, 16
Niflheimr m., 9, 10, 17, 27 (niffl- ‘mist, darkness’ (only in compounds); cf. Niflhel below and heimr in glossary. Niflheimr does not occur in poetry)
Niflhel f., 9, 35 (Vm 43, Bdr 2)
Nikarr m. = Hnikarr, a name of Óðinn, 8
Nikuþ m. = Hnikuð, a name of Óðinn, 8 (not recorded elsewhere)
Nipingr m. a dwarf, 16
Njorðr (dat. Njðr) m. a god, 23, 24, 31 (Skáld 1, 2, 18, 40, 114, verse 432; Ýnglinga saga, Hkr I 12–23, Vm 38–9, Grm 16, Ls 34. Njorðr was widely worshipped in Scandinavia, but not
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much in Iceland; his name is frequently used in scaldic kennings for 'man'. Cf. Nerthus in Tacitus, *Germania* 40; the story of Njörð and Skáli is reflected in that of Hadingus and his wife in Saxo Grammaticus, Book I)

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<tr>
<td>Nóatún</td>
<td>pl. Njörð’s home</td>
<td>(Skáld 2, Grm 16, Tryk 22; ‘enclosure of ships’, i.e. the sea?)</td>
</tr>
<tr>
<td>Nói</td>
<td>m. Noah</td>
<td>3</td>
</tr>
<tr>
<td>Norðri</td>
<td>m. a dwarf, 12, 16 (Skáld 33)</td>
<td></td>
</tr>
<tr>
<td>Nöregskonungar</td>
<td>m. pl. kings of Norway</td>
<td>6</td>
</tr>
<tr>
<td>Nói</td>
<td>m. a dwarf, 16</td>
<td></td>
</tr>
<tr>
<td>Nött</td>
<td>f. (personification of) night, 13 (Vm 25)</td>
<td></td>
</tr>
<tr>
<td>Nýi</td>
<td>m. a dwarf, 16</td>
<td></td>
</tr>
<tr>
<td>Nýr</td>
<td>m. a dwarf, 16</td>
<td></td>
</tr>
<tr>
<td>Óinn</td>
<td>m. a dwarf, 16</td>
<td></td>
</tr>
<tr>
<td>Órinn, Órr</td>
<td>m. a king in Asia, 5, 6; a god, 11, 13, 17, 20, 21, 23, 24, 26, 29, 30, 32, 34, 46, 47, 48, 50, 51, 52 (cf. Skáld, particularly 4–14, chs 458, 2–3, Ynglinga saga, Hkr 1 11–22, Háv, Vsp, Bdr, Gautreks saga, Formadalr sogn Nordrianda, ed. C. C. Rafn, Kaupmannahöfn 1829–30, III 7 ff., esp. 31–4)</td>
<td></td>
</tr>
<tr>
<td>Öðinn</td>
<td>m. a king, mother of Váli; probably a giantess, 26, 30 (Skáld 9, verse 12, 19, 30, 35, 36, verse 122, 85, verse 308, 114, verse 434, Bdr 11; AH Gudesagn 130; Saxo Grammaticus I 70–3 (Book III, vi))</td>
<td></td>
</tr>
<tr>
<td>Sága</td>
<td>f. an Ásynja, 29 (Grm 7; common in scaldic kennings)</td>
<td></td>
</tr>
</tbody>
</table>
| Saxland   | n. Saxony (i.e. Germany), 5, 6.  
| Scialdun  | m. = OE Scealdwa, 5 (cf. Skjoldr) |
| Sekin     | f. a river, 33 (Sekin Grm 27) |
| Selund    | n. Zealand, Sjælland, 7 (Selund    |               |
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W; sometimes f., e.g. Hkr I 158; later Icelandic Sjáland, e.g. Hkr I 163, 272; cf. Hkr I 115

Sescef m. = OE se(Sce(a)f ‘this aforementioned Sce(a)f’, 5 (cf. Reliquiae Antiquae, ed. T. Wright and J. O. Halliwell, II, London 1843, 173)

Sessrúmnir m. Freyja’s hall, 25 (Skáld 30: not found as a name of a hall in verse; cf. the ship-name, Skáld 127, verse 491)

Sígr m. a dwarf, 16 (Svíurr Vsp 13)

Sibil f. a prophetess, wife of Tror/fiórr, 5 (cf. Sibylla, Virgil, Aeneid VI 10, 98; a Sibilla spákonan is mentioned in Katerine saga, Heilagra manna sögur, ed. C. R. Unger, Kristiania 1877, I 404. In Hauksbók 185 the name Sibilla is used for the queen of Sheba)

Síþ f. a river, 33 (Grm 27)

Síþhœtr m. a name of Óðinn, 22

Síþskeggr m. a name of Óðinn, 22

Sigarr m. = OE Siggar, 5

Síggdr m. a name of Óðinn, 22

Siggi m. son of Óðinn, 5 (Sigi T, W, and Volungasaga, ed. R. G. Finch, London 1965, 1–2)


Sigyn f. wife of Loki, 27, 49 (Vsp 35, prose at the end of Ls, Skáld 1, 20, 32, verse 98, 114, verse 434)

Sílftrtoppr m. a horse, 17 (Silfrtrtoppr T, W, and Grm 30; cf. Skáld 88, verse 326)

Simul f. a pole, 14 (cf. Simul, a troll-wife, HH 42, Skáld 112, verse 425)

Sindr m. a hall, 53 (but in Vsp 37 it is the name of the ancestor of the owners or inhabitants of the hall, presumably a dwarf; cf. Skáld, textual notes to 41/36 and 42/2)

Sinir m. a horse, 17 (Grm 30, Skáld 88, verse 326)

Sjófn f. an Asynja, 29 (Skáld 114, verse 434, otherwise found only in a few kennings for ‘woman’; cf. SnE II 490, See AH Guðesaga 61–2)

Skaði f., wife of Njörðr, daughter of Þazi, 23, 24, 49 (cf. Skáld 2, 18, 20, 40, 114, verse 433, Grm 11, Skm prose introduction, Ls prose, 49, 51, Hkr I 21. Her function at 49/11 may have been determined by association with skaði m. ‘harm’, but she had loved Baldr (SnE I 212–14). In Grm 11 (24/23) she is called skír brúðr guða ‘bright (or pure) bride of gods’)

Skaðvíg m. = Skjálð, textual note to 5/13

Skaðr m. a dwarf, 16

Skeggjöld f. a valkyrie, 30

Skeiðbrimir m. a horse, 17 (Grm 30, Skáld 89, verse 327)

Sköblanir m. a ship, 34, 36 (cf. Skáld 18, 41, 42, 127, verse 491, Hkr I 18)

Skilfingr m. a name of Óðinn, 22 (also a general term for ‘king’, see Skáld 103, 105, Hkr I 53)

Skinfaxi m. a horse, 13 (Vm 12, Skáld 90/2; skin n. ‘shining’, fax n. ‘mane’)

Skirnir m. Freyr’s servant, 28, 31, 50 (Skm)

Skirpir m. a dwarf, 16 (Skirfir T, W, U, and Vsp 15)

Skjongr (dat. Skjoldr) m. (1) son of Heremóð, = Skjaldr, 5. (2) son of Óðinn king in Asia, 6 (Skáld 51, 103, 113, verse 429, Hkr I 15; Skjoldunga saga, see Introduction, p. xxii, note 12)

Skjoldungar m. pl. descendants of Skjöldr, 6 (Skáld; cf. Skjöldr (2))

Skýrmir m. a giant (= Uígarbaloki), 38, 39 (Skáld 111, verse 420). Cf. Uígarbaloki; in Ls 62 Skýrmir could be the name of Þór’s knapsack.
Skuld f. a norn, 18, 30 (Vsp 20; at Vsp 30 Skuld is the name of a valkyrie, and the identification of the two may be due to Snorri; cf. Skáld 115, verse 436 and SnE II 490. There is a witch called Skuld in Hrólfs saga kraka, ed. D. Slay, Copenhagen 1960, 35 etc., esp. 110, Cf. skalu vb. ‘must’, skuld f. debt)

Skǫgul f. a valkyrie, 30 (Vsp 30, Skáld 8, verse 7, 115, verse 436, Hkr I 193)

Skǫll m. a wolf, 14 (see note to 14/14–17; Skáld, glossary under skólkinni)

Sleipnir m. a horse, 17, 34, 46 (cf. Skáld 20, 88, verse 325, 211, note to verses 328–30, Só 15, Bdr 2, Hdl 40)

Slí›rugtanni m. a boar (= Gullinbursti), 47 (cf. Skáld 19/8)

Snotra f. an Ásynja, 30 (otherwise only mentioned in a flula, Skáld 114, verse 87, 33)

Sól f. (personification of) the sun, 13, 30 (Vm 23, Skáld 114, verse 434)

Su›ri m. a dwarf, 12, 16 (Skáld 29, verse 87, 33)

Sultr m. (= hunger, famine), 27

Sumarr m. (personification of) summer, 21 (Vm 27, Skáld 39)

Surtalogi m. the flame of Surt (Surtit), 20, 53, 54 (Vm 50, Skáld 6/25)

Surtr m. (Surti as first element of a compound), 9, 50, 51, 52 (Skáld 11, verse 23; also Vsp 47, Vm 18, 51, Fm 14, Volsunga saga; listed among giants in Skáld 111, verse 420). His nature is never specified. He allies himself with giants, but perhaps can more appropriately be described as a demon (of fire). The name is used for a giant in general in scaldic verse

Svaðilfari m. a horse, 35 (Hdl 40; the third vowel appears in MSS with a e, o, ð; cf. Mundilfari)

Sváfnir m. (1) a serpent, 19 (Grm, Skáld/90/11, SnE II 487). (2) a name of Óðinn, 7 (Grm 54, SnE II 472; cf. Skáld 4/33, where Óðinn turns himself into a serpent)

Svarinshaugr m. ‘Svarinn’s mound’, 16 (cf. HH 31, HH II prose after verse 13; haugr m. ‘grave-mound’)

Svartálfheimr m. the world of the black elves (see heimr in glossary and cf. døkkálfar), 28 (Skáld 45/21; svartíalfar also Skáld 41/32, but neither mentioned in poetry. See ljósálfar in glossary). Svartíalfar are perhaps the same as dwarfs (see AH Studier 37)

Svarthfœi m. ancestor of sorcerers, 10 (svartr a. ‘black’, hfuœ n. ‘head’)

Svásuðr m. father of Sumarr, 21 (Vm 27)

Svebdegg m. = OE Swæbdæg, 5

Svi›urr m. a name of Óðinn, 22 (cf. Svi›arr, which is the form W and U also have here)

Svífljó› f. Sweden, 6, 7

Svƒl f. a river, 9, 33 (Grm 27)

Sv‡r f. a name of Freyja, 29 (Skáld 105/11, SnE II 472; cf. Svíðr

Svippall m. a name of Óðinn, 21

Svipdagr m. = Svebdegg, 5 (cf. Skáld 58/32)

Svífljó› f. Sweden, 6, 7

Svol f. a river, 9, 33 (Grm 27)

Sylv f. a river, 9 (Grm 28)

Syn f. an Ásynja, 30 (Skáld 115, verse 434 and in kennings for ‘woman’)

Sýr f. a name of Freyja, 29 (Skáld 115, verse 435 and in scaldic kennings)

Sæhrímnir m. a boar, 32

Sæmingr m. son of Óðinn, 6 (Hkr 121, Skáld 113, verse 429; ancestor of the jarls of Hla›ir. In Hkr 14 son of Yngvi-Freyr)

Søgr m. a tub, 14 (AH Gudesagn 26)

Søkkvabekkr m. dwelling of Sága, 29 (Grm 7)

Tanngjöstr m. one of Þórr’s goats, 23 (otherwise mentioned only in a jula, Skáld 131, verse 508)
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Tanngrisnir (or -grísnir) m. one of Þór’s goats, 23 (otherwise mentioned only in a hula, Skáld 131, verse 508)

Thræc[t] f. Thrace, 4, 5 (cf. Tms 71–2, Hauksbók 155)

Troan, f. daughter of Priam of Troy, 4 (see Tms 9/19, 56/22 (Hauksbók text); the name is supposed to originate in a misunderstanding of a Latin phrase like uxorem troianam filiam Priami in one of the sources of that saga)

Trógranni m. = Ítrmann, textual note to 5/13

Troja f. Troy (dat. Troja and Troju), 4, 6, 13, 55 (cf. Skáld 5, 6. Only the references in the prologue are included in U)

Tror m. son of Munon, grandson of Priam, 4 (cf. Tros (grand)son of Dardanus (Dictys Cretensis, Ephemeridos belli Troiani libri, ed. W. Eisenhut, Leipzig 1973, 8, 100), written Thror in Stjórn, ed. C. R. Unger, Christiania 1862, 82)

T‡r m. an Áss, 25, 27, 28, 29, 50 (cf. Hym 4, 33, Ls 37–40, Sd 6. The word is also a common noun meaning ‘god’. See MRN 180–2).

Tyrkir m. pl. Turks (i.e. Trojans), 6, 55 (Skáld 5, Hauksbók 155). The Trojans are commonly called Tyrkir in Trójanuma saga: both were inhabitants of Asia Minor, but there may also have been association with the name Teucri. Cf. Ari’s genealogy at the end of Íslendingabók and Upplaf alltra frásagna, ÍF XXXV 39–40, which is derived from the lost Skjöldunge saga.

Tyrkland n. Turkey, land of the Turks (i.e. Trojans) 4, 5 (Skáld 5, Hauksbók 155). The Trojans are commonly called Tyrkir in Trójanuma saga: both were inhabitants of Asia Minor, but there may also have been association with the name Teucri. Cf. Ari’s genealogy at the end of Íslendingabók and Upplaf alltra frásagna, ÍF XXXV 39–40, which is derived from the lost Skjöldunge saga.

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U›r m. a name of Ó›inn, 21 (cf. fiu›r)

Ulixes m. Ulysses (Odysseus), 55

Ullr m. an Áss, 26 (Skáld 1, 14, 19, 30, 211, note to verses 328–30; Grm 5, 42, Akv 30; often mentioned in scaldic verse. He was the object of widespread cult in the North though he is not prominent in surviving mythology)

Urð f. a norm. 18; Urðar brunnr, 17, 19 (Skáld 70, verse 241, 76; Vsp 19, 20, Hátv 111: cf. urðr m. ‘fate’ and OE wyrd; and the vb. verða (p. pl. urðu))

Útgarðaloki m. a giant, 39, 40, 41, 42, 43, 44; cf. Skýmir. Útgarðaloki is not mentioned in poems, but cf. Thorkill’s voyage in Saxo Grammaticus I 239–47 (Book VIII, xv–xv)

Útgarðr m. dwelling of giants, 39. Contrasted with Ásgardr, Miðgarðr: út often means ‘beyond the sea’ (cf. 12/23 and note). Not mentioned in poems (cf. heimr in glossary)

Váðr m. a name of Ó›inn, 22 (Skáld 44, verse 149, SnE II 556, Hkr 1188)

Véðrinnir m. a giant, 10 (Vm, Skáld 111, verse 421)

Vakr m. a name of Ó›inn, 22 (name of a horse in Skáld 89, verse 329)

Valkjálf f. a building belonging to Ó›inn, 20 (Grm 6)

Vallôðr m. a name of Ó›inn, 17, 21 (also Vsp 1, 27, Grm 48)

Valhjall f. the palace of the ‘historical’ Æsir in Sweden, 7; the mythical palace of the gods, 21, 30, 32, 33, 34, 45 (cf. Hkr I 20, 193–4, and Ásgardr; Skáld, Vsp 33, Grm 8, Hdl 1, HH II prose after verse 38, Akv 2, 14: valr m. ‘the slain’, höll f. ‘hall’)

Váli m. (1) son of Loki, 49; presumably a deduction from Vsp 34 (he does not appear elsewhere) which is only in the Hauksbók text, and the correct reading perhaps ought to be Váli (nom.) rather than Vál (gen.), and if the verse is genuine at all, it maybe refers to Váli son of Ó›inn. Compare the prose passage at the end of Ls. At Skáld 20/2 (see note), the text can be read to mean that Loki had a son
<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Áli</td>
<td>(footnote in SnE I 268 giving the reading of W as Váli is erroneous), cf. the alternation Áli/Váli for Óðinn’s son.</td>
</tr>
<tr>
<td></td>
<td>(2) son of Óðinn, 26, 30, 53, 54 (Skáld 1, 19, 113, verse 429, 114, verse 432; Híðr 29, Bdr 11, emendation). (3) a dwarf, 16 (Náli)</td>
</tr>
<tr>
<td>Ván</td>
<td>f. a river, 29 (Grm 28, Skáld 124, verse 479, SnE II 432; cf. ván f. ‘hope’)</td>
</tr>
<tr>
<td>Vanadis</td>
<td>f. a name of Freyja, 29 (cf. Vanir and dis f. ‘lady’, often of supernatural or semi-divine nature; she is called Vana brúðr in Skáld 44/24, cf. Skadí)</td>
</tr>
<tr>
<td>Vanaheimar</td>
<td>m. pl. the land of the Vanir, 23 (Vanaheimr Vm 39, Hkr I 10, 13, 27; cf. heimr in glossary)</td>
</tr>
<tr>
<td>Vánir</td>
<td>m. pl. a race of gods different from the Æsir, 23, 30 (Skáld, Vsp 24, Vm 39, Skm 17, 18, Prk 15, Alv, Sd 18, Hkr I 10–13)</td>
</tr>
<tr>
<td>Vár</td>
<td>f. an Ásynja, 29 (Prk 30, also in kennings for ‘woman’. Vár and Vör are not distinguished in U, but both are included in the jula in Skáld 114–5, verse 434)</td>
</tr>
<tr>
<td>Vásuðr</td>
<td>m. grandfather of Vetr, 21 (not mentioned in surviving poetry)</td>
</tr>
<tr>
<td>Vé</td>
<td>m. brother of Óðinn, 11 (cf. Véi, Ls 26, and Hkr I 12, 14; see under Vili)</td>
</tr>
<tr>
<td>Veiðrfrir</td>
<td>m. a hawk, 18</td>
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<tr>
<td>Veg</td>
<td>f. a river, 33 (cf. Svinn; Vegsvinn Grm 28)</td>
</tr>
<tr>
<td>Vegdegg</td>
<td>m. son of Óðinn, = OE Wægdegg, 5</td>
</tr>
<tr>
<td>Veratýr</td>
<td>m. a name of Óðinn, 22 (Grm 3)</td>
</tr>
<tr>
<td>Verðandi</td>
<td>f. a norn, 18 (Vsp 20; pres. p. of verða sv. ‘happen’, cf. Urðr)</td>
</tr>
<tr>
<td>Verir</td>
<td>m. = Rerir, textual note to 5/36</td>
</tr>
<tr>
<td>Vestfál</td>
<td>n. Westphalia (western Germany), 5</td>
</tr>
<tr>
<td>Vestri</td>
<td>m. a dwarf, 12, 16 (Skáld 33)</td>
</tr>
<tr>
<td>Víðr</td>
<td>m. (personification of) winter, 21 (Vm 27, Skáld 39)</td>
</tr>
<tr>
<td>Víðr</td>
<td>f. a river, 9, 33 (Grm 27, 28, Skáld 124, verse 479)</td>
</tr>
<tr>
<td>Víðarr</td>
<td>(or Víðarr) m. an Áss, son of Óðinn, 26, 50, 52, 53, 54 (Skáld 1, 6, 19, 24, 40, 113, verse 429, 114, verse 432; Vsp 55 (cf. Hauksbók text), Vm 53, Grm 17, Ls prose and 10)</td>
</tr>
<tr>
<td>Víðbláinn</td>
<td>m. one of three heavens, 20 (otherwise only in þulur, Skáld 85/18, 133, verse 516, SnE II 485, twice)</td>
</tr>
<tr>
<td>Víðfinn</td>
<td>m. father of Bil and Hjúki, 14 (not mentioned in poems)</td>
</tr>
<tr>
<td>Víðólfur</td>
<td>m. ancestor of prophetesses, 10</td>
</tr>
<tr>
<td>Víður</td>
<td>m. a name of Óðinn, 22 (SnE II 472 and various scaldic kennings)</td>
</tr>
<tr>
<td>Vigr</td>
<td>m. a dwarf, 16 (Veigr, Veggr Vsp 12)</td>
</tr>
<tr>
<td>Vígríðr</td>
<td>m. a battlefield, 50, 52</td>
</tr>
<tr>
<td>Vili</td>
<td>m. brother of Óðinn, 11 (cf. Ls 26, Hkr I 29, and Vílir, Hkr I 12, 14, Egils saga, ÍF II 255, Skáld 9, verse 15). The roles of Vili and Vé at 13/4 ff. are in Vsp 17–18 taken by Hönir and Lóðurr (cf. note to 13/6; there is another trio of gods at Skáld 1/16–17 and 45/4). Óðinn (Alfoðr), Vili (i.e. will), and Vé or Véi (the holy) form a striking parallel to the Christian trinity of Father, Son (often identified with the Father’s will) and Holy Ghost (cf. E. H. Meyer, Völuspa, Berlin 1889, 81–2)</td>
</tr>
<tr>
<td>Vilmearr</td>
<td>m. ancestor of witches, 10</td>
</tr>
<tr>
<td>Vin</td>
<td>f. a river, 33 (Grm 27, Skáld 125, verse 482)</td>
</tr>
<tr>
<td>Vína</td>
<td>f. a river, 33 (Grm 27, Skáld 125, verse 482)</td>
</tr>
<tr>
<td>Vindsvarr</td>
<td>m. a dwarf, 16</td>
</tr>
<tr>
<td>Vindlóni</td>
<td>m. father of Vetr, 21 (not mentioned in poems)</td>
</tr>
<tr>
<td>Víðnýr</td>
<td>m. = Vindlóni, 21 (Vm 27, Skáld 39; listed with giants, Skáld 111, verse 421)</td>
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Vingenir m. descendant of Tror/Pórr, 5 (cf. Vingnir)
Vingbjörr m. descendant of Tror/Pórr, 5 (cf. Vingbörð, a name of Pórr, Prk 1, Alv 6, Skáld 113, verse 428)
Vingnir m. a name of Pórr (or possibly Öðinn?), 54 (cf. Vm 51 and 53; at Skáld 14/30 pórr is called fóstri Vingnis (foster-son of V.). Cf. the name Vingbörð, Prk 1, Alv 6, Skáld 113, verse 428. Vingnir is also a name of Öðinn, SnE II 472, and of a giant, Skáld 24, verse 70 (here too it could mean Pórr), 111, verse 421)
Vingólf n., 9, 15, 21 (alternative to Gimlé at 9/3, conflicting information at 15/26. Not mentioned in surviving eddic poems except the late Forsþjaltaljóð (PE 374), or in scaldic verse. The first element could be related to vinr m. ‘friend’ (cf. 21/28) or to vín n. ‘wine’ (cf. 32/24 ff.); the second presumably here means ‘apartment’. See AH Gudesagn 30–1)
Virpir m. a dwarf, 16 (Virfir T, W, U, and Vsp 15)
Vitr m. a dwarf, 16
Vitrgils m. = OE Wihtgils, 5
Vitta m. = OE Witta, 5
Voden m. OE form of Öðinn, 5
Vog = Veg, textual note to 33/24
Volsungar m. pl. the Volsungs, 5 (Skáld 50, verse 153, 103, 104, HH 52, HH 112 prose; Volsunga saga)
Völsúspá f. name of a poem (Vsp), 9, 12, 14, 15, 17, 20, 35, 49, 51 (the name is only known from Gyfl; cf. völva f. ‘prophetess’, spáþi, ‘prophecy’. The poem provided Snorri with much of the material and with the general outline of the structure for Gyfl (it is also quoted at 19/20 and 53/17). It is usually assumed to have been composed c.1000 AD in Iceland). Völsúspá hin skamna, 10: the verse attributed to this poem is otherwise preserved only in Flateyjarbók I 15 as verse 33 of a poem which there has the title Hýnduljóð; verses 29–44 are thought to belong to the poem Snorri knew as Völsúspá hin skamna (‘the short V.’). Both Hdl and Völsúspá hin skamna were probably compiled by antiquarian scholars in the 12th century
Vör f. an Ásynja, 29 (in the júla, Skáld 114, verse 434, and rarely in kennings for ‘woman’; in several female personal names (e.g. Steinvör). Cf. Vár; varr a. ‘wary, aware’)
Wigg m. = OE Wig, 5
Yggdrasill m. an ash tree, 17, 18, 19, 34, 50, 51 (except at 19/21 always descriptive gen., askr Yggdrasil). Cf. Yggr and drasill m. ‘horse’: the name may refer to the event related in Háv 138 ff. See also Grm 30–2; AH Gudesagn 32–3)
Yggr m. a name of Öðinn, 22 (Skáld 9, verse 12, 16, verse 50, 62, verse 197, 83, verse 300b, 85, verse 308, 99, verse 382, 114, verse 432, Háttatal st. 31, 50; Vm 5, Vm 3, Vm 43; common in scaldic kennings. Cf. ugga wv. ‘fear’, yggr n. a. ‘fearful’, Átlamál 1, PE 292 (in MS altered from yggur))
Yldr f. a river, 9 (Grm 28)
Ymir m. a giant, 10, 11, 12, 15. See Vsp 3, Vm 21, 28, Skáld 6, 33, 35, 36, 110, verse 417; cf. Aurgelmir, Blóinn, Brimir, Hymir.
Ynglingar m. pl. descendants of Yngvi, kings of Sweden and Norway, 6 (Skáld 103, 104, Hdl 16; cf. Ynglinga saga)
Yngvi m. son of Öðinn, 6 (Skáld 8, verse 7, Hkr 1 34; cf. Skáld 103, Rm 14, HH 55. Perhaps the same as Yngvi-Freyr, Skáld 113, verse 429, 114, verse 432, Hkr I 4, 24, 25, 280,
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and Ingunar-Freyr, *Ls* 43, *Hkr* II 421. Cf. *ÍF* XXXV 39 (Ingifreyr), and Arngrímur Jónsson’s version of *Skioldunga saga*, *ÍF* XXXV 3 (Ingo), see Introduction p. xxi, note 12; also Ari’s genealogy in *Islendingabók*, *ÍF* I 27. Freyr, however, is son of Njörð, and so is Yngvi-Freyr in those genealogies that include him.

Beókr m. (1) a name of Óðinn, 21. (2) a dwarf, 16

Pjálfi m. servant of Þórr, 37, 40, 43 (*Hrbl* 39, *Skáld* 14, 21, 22, 27, verse 81. The name was also apparently held by historical persons, see e.g. *Hkr* III 224–5 (but see footnote) and S. B. F. Jansson, *Swedish Vikings in England*, The Evidence of the Rune Stones, London 1966, 15)

Þjazi m. a giant, 23, 24 (*Skáld* 2, 30, 54, verse 167, 110, verse 417; *Hrbl* 19, *Ls* 50–1, *Hdl* 30)

Þjóðumaf. a river, 33 (*Grm* 28)

Þjóðólfinn hvínverski (from Hvínir) m. 9th-century Norwegian poet, 7 (see note to 7/31–4; *Skáld* 8, 22, etc.)

Þorinn m. a dwarf, 16

Þórr m. = Þor son of Munon, 4; = Ector (Hector), 55 (cf. *Skáld* 6/14 = Hector, 6/25 = Jupiter); one of the companions of Óðinn king in Asia on his migration to Sweden, 55; a god, son of the god Óðinn, 17, 22, 23, 26, 30, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 48, 49, 50, 53. Cf. *Ásaphr*, *Ósaphr*, *Vingaphr*, *Vingndr* (see note to 22/30–1). He frequently appears in poetry, and in *Skáld*

Þöði m. a name of Óðinn, 21 (*Skáld* 8, verse 10, 26, verse 74, *SnE* II 472, *Ágrip* 2); one of Gylfi’s informants, 8, 9, 10, 12, 21, 37, 53. Cf. Sigurður Nordal, *Snorri Sturluson, Reykjavik* 1920, 114, and references under Hár.

Þróinn m. a dwarf, 16 (cf. Þrár, Þráinn and Porinn, *Vsp* 12)

Þrör m. (1) a name of Óðinn, 22. (2) a dwarf, 16

Þromheirr m. = Thracia, 5 (*Grm* 4; cf. Prynheirmr, *Þróvangar*)

Þrófr f. a valkyrie, 30 (*SnE* II 490; in various kennings for ‘woman’. Cf. *Þródr* daughter of Þórr, *Skáld* 22; *Þrúð* ‘might’, *vangr* m. ‘field, plain’. Cf. *Þróðheimr*)

Prynheirmr m. home of the giant Pjazi, 23, 24 (*Skáld* 2/5; in Jötunheimar, see *Skáld* 2/12–13. Always written *Þróðheimr* in U; cf. *Þrúmr* m. ‘noise’, *þrúmna* f. ‘thunder’)

Þrúfr m. a name of Óðinn, 21 (Pundr *Grm* 46 (Codex Regius), *Þrúdr* as one word W and U)

Þul f. a river, see *Fimbulfjall*

Pundr m. a name of Óðinn, 22 (*Háv* 145, *Skáld* 13, verse 37, *Háttatal* st. 68; cf. *Þuðr*)

Þúti m. a stone, 29 (*SnE* II 431)

Þyn f. a river, 33 (*Grm* 27, *Skáld* 125, verse 480)

Þókk f. name assumed by Loki, 48 (*Þókk* f. ‘thanks’)

Þyll f. a river, 33 (*Grm* 27, *Skáld* 125, verse 480)

Æsir m. pl. see Áss

Ókuþórr m. ‘driving Þórr’, a name of Þórr, 22, 23, 37, 39, 55 (*Skáld* 6; not found in poetry. See note to 22/30–1; *aka* sv. ‘drive (a chariot)’; generally written *Aka*-, *Aku*- in T and W)

Þrólfr f. a river, 17 (*Skáld* 126, verse 484)