Snorri Sturluson

Edda

Skáldskaparmál 1
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PREFACE


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

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

A. F.
INTRODUCTION

Title

Skáldskaparmál (‘the language of poetry’) is the second major part of Snorri Sturluson’s Edda (‘Treatise on poetry’; sometimes called the Prose Edda), coming in those manuscripts that include more than one part of the work between Gylfaginning and Háttatal. The name is not found as the heading of this part of the text in any early manuscript (R and W have large ornamental initials at 1/2, though neither they nor T have any heading at 1/1; see textual note), but is used in the rubric at the head of the whole text in the Uppsala manuscript (U): ‘Er fyrst frá Ásum ok Ymi, þar næst Skáldskaparmál ok heiti margra hluta.’ At 3/10 this manuscript also includes the words ‘hér hefr [or hefir] mjök setning skáldskapar’ and in the version of the beginning of ch. 3 that it has before before ch. 2 (SnE 1848–87, II 302) ‘Hér hefr Skáldskaparmál ok heiti margra hluta’.

In fact the editors of the Arnamagnæan edition (SnE 1848–87) took the first narrative sections of Skáldskaparmál as a continuation of Gylfaginning, and numbered the first chapters 55–8 accordingly, entitling this section Brautaræður (‘speeches of Bragi’), labelling 5/25–6/29 the Eptirmáli (‘Epilogue’; placed at 5/8) and beginning Skáldskaparmál itself at 5/9 (this arrangement of the text follows that of Rask (SnE 1818), where Skáldskaparmál is often called ‘Skálda’). Their chapters 55–8, however, do not continue the dialogue of Gylfaginning; they open a new narrative frame, a conversation between the god Bragi and Ægir, a personification of the sea, which seems to continue through much of Skáldskaparmál. Though the indications of the speakers peter out in the course of this section as they do in Háttatal, and there is little sign of dialogue from ch. 43 onwards, several later chapters are introduced by a question, and the whole of the rest of Skáldskaparmál, to the end of ch. 74, can be taken as the words of Bragi. Apart from the opening chapter, only in 5/25–6/29 is the voice clearly authorial, and though ch. 33 does not really fit into the scheme (see below), chapters 55–58 seem designed as an introduction to Skáldskaparmál even if they were perhaps written after the bulk of the rest of the section. The word skáldskaparmál appears also at 5/15 and in the passage in A which introduces a list of kennings which is placed immediately before the extracts from Skáldskaparmál in that manuscript (see p. xlvii below; note also TGT 104).
Synopsis

Chapter G55: (The chapter numbers are those of SnE 1848–87, and the first four are a continuation of the chapter numbers of Gylfaginning): Óðinn and the Æsir entertain Ægir to a feast.

Chapter G56: Bragi tells Ægir the story of the giant Þjazi’s theft of Íðunn and her golden apples, their recovery by Loki and how the Æsir killed Þjazi and compensated his daughter Skaði; and how Þjazi and his brothers had taken their father’s inheritance.

Chapter G57: The origin of the mead of poetry in the blood of Kvasir.

Chapter G58: How Óðinn brought the mead of poetry to the Æsir.

Chapter 1: The categories of poetry.


Chapter 5: Kennings for Baldr.


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

Chapter 8: Kennings for Heimdallr.

Chapter 9: Kennings for Týr.

Chapter 10: Kennings for Bragi.

Chapter 11: Kennings for Viðarr.

Chapter 12: Kennings for Váli.

Chapter 13: Kennings for Hóðr.

Chapter 14: Kennings for Úlfr.

Chapter 15: Kennings for Hoenir.

Chapter 16: Kennings for Loki. Verse 64.


Chapter 19: Kennings for Frigg.

Chapter 20: Kennings for Freyja.

Chapter 21: Kennings for Sif.


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


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

The composition of the work

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

Date and authorship

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

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

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

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

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

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

The þulur

There are 106 stanzas containing þulur at the end of Skáldskaparmál in R, T and C and more in A and B. Some of these seem to have been sources for prose lists of kennings and heiti in Skáldskaparmál that are not all just compiled from examples in skaldic verse, but are evidently from earlier lists; cf. 85/13–15 (but note that A has Himins heiti þessi er hér eru ritin instead of þessi nefn himins eru rituð, en). The lists of names for the sky and sun that follow (85/17–20) are clearly partly based on the þulur in verses 516–17 (cf. also the additional þula of Himins heiti in A and B, Skj A I 683, and
A few of the names are found in other extant poems, those that are being anyway in verse later than Snorri’s *Edda*; see note to 85/13. Other prose lists in *Skáldskaparmál* that seem to be derived from *pulur* are those of names for bears (88/6–7, cf. verses 510–11); stags (88/8, cf. verse 512; also *Grímnismál* 33, see *Gylfaginning* ch. 16); the moon (85/21–2, cf. verse 11 in *Skj A* i 682–3 (*Tungls heiti*, in AB); the lists of words in chs 70–71 seem to be related to the *pulur of Hugar heiti ok hjarta* and *Heiti á hendi* in A. *Skj A* i 688–9; and there are other examples of the probable use of verse *pulur*. It is clear that it is not just the *pulur* in R that were used by the compiler of *Skáldskaparmál*, and not even those in the same form as they have in R (the order is often different, there are both additional words and omissions as well as variant forms); and those that are in R are not used exhaustively in *Skáldskaparmál*. On the other hand, Finnur Jónsson (*SnE* 1931, xlviii–xlix) assumed not only that Snorri did not use the *pulur* that are in R, but that the additional ones in A and B were later than his time anyway. Some of the *pulur* seem to be compiled from earlier extant sources. For instance, since the list of names of earth (85/23–87/7) is derived from the verse examples that accompany it, the *pula* in verses 501–2 may be derived partly from these too, though words are also included there that are not in other extant verse. The *pula* of river-names in verses 479–84 is partly based on *Grímnismál* 27–29, or it may be the other way round. Only some of the river-names in the *pulur* are of mythical rivers mentioned in *Gylfaginning* and *Grímnismál*; others are geographical (cf. note to verses 479–84) and may be derived from actual geographical knowledge, and several are also among the names of Ægir’s daughters, see 95/7–9 and note, and 36/25–6. The horses of the sun (90/1) and some of the serpent-names (90/11) are from *Grímnismál* 37, 34 (cf. also *Grímnismál* 30, *Vafþrúðnmál* 12, 14); and some of these names (and *Grímnismál* 34) have also appeared already in *Gylfaginning* chs 10–11, 16. The names for men (chs. 65–8) are partly from *Rígsþula*, which also includes some of the names in verses 438–48. Weapon-names and ship-names seem in many cases to be derived from sagas, particularly *forndlarsögur*. The list of sea-kings (i.e. kings whose territory was the sea; vikings who took the title of king, verses 412–16) contains names that appear elsewhere as names of semi-historical characters in poetry or prose narratives (e.g. Atli, Gjúki, Gylfi,
Hagbarðr, Hjálmarr, Randvér) and this suggests that this list is no more than a list of legendary names. The coincidence of names of sea-kings, giants, dwarves and gods on the one hand, and of names of goddesses, giantesses, valkyries, norns and heroines of fornaldrarsögur on the other, is probably due partly to the vagueness of these categories in Norse mythology generally, and partly to the random way in which lists of these kinds of beings were compiled.

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

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

The dialogue frame

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

The conversation between Bragi and Ægir in *Skáldskaparmál* is more artistic than that in *Háttatal*, like that in *Gylfaginning*, where the speakers are also given names and embryonic characters, though unlike *Gylfaginning* it is not rounded off with a conclusion. (There are verbal similarities with the introduction to the dialogue in *Gylfaginning*, compare 1/2–5 and *Gylfaginning* 7/20–27.) Ægir makes
some comments on Bragi’s narration that are comparable to those of Gylfi on the narrations of Hárf, Jafnhár and Priði (e.g. 3/9, 4/6, 24/17–18). Unlike that in Gylfaginning, where the dialogue is a contest, the content of the conversation in Skáldskaparmál has no real connection with the frame other than that Bragi, as god of poetry, is a suitable person to talk about the language of poetry and its origin (even though Óðinn is more often actually mentioned by poets and is the god who obtained the mead of poetry for the use of men); on the other hand it is not quite clear why Ægir should have been chosen for the role of questioner, except that the tradition of Ægir’s feast for the gods in Lokasenna provides an ideal setting for the conversation; and being an outsider among the gods (he is usually regarded as one of the giants, a personification of one of the chaotic forces of nature) Ægir would be a suitable person to be instructed in the esoteric, sophisticated and civilized art of poetry.

After the opening and the beginning of ch. 1, the references to Bragi and Ægir as speakers are mostly in the stories of fiórr’s adventures, which may originally have been a separate section of Skáldskaparmál (as they are in U). If they were only later linked with the rest of Skáldskaparmál (which may like Háttatal originally have had unnamed speakers), this would explain why in the later part of Skáldskaparmál there are references to both in the third person.

As in Gylfaginning (14/2 and perhaps elsewhere) and Háttatal (e.g. 16/13–17) there are some places where the voice of the author seems to break into the conversation. For instance, there are references to the text as a written one at 73/31, 85/13–15 (see Glossary under rita and cf. Háttatal 11/9, 23/11, etc.). There are three phases to the conversation in Skáldskaparmál. After the scene-setting of 1/2–15, Bragi tells Ægir a story purportedly chosen at random about one of the exploits of the gods against the giants, at the end of which Bragi incidentally mentions that it gave rise to some kennings in poetry (3/5–8). This leads to Ægir’s first question about poetry: he asks about its origin (3/10–11), and Bragi tells the myth of the origin of the mead of inspiration (3/12–5/8). Ægir then asks specifically about the language of poetry (5/9–10), and then begins the second phase: the analysis of poetic diction in the form of questions and answers, enumerating categories and sub-categories (5/9–24), in the same style as the beginning of Háttatal. The dialogue is then interrupted by a passage in the author’s voice giving the purpose of the work,
emphasising the mythological background to many of the kennings, and suggesting an allegorical origin for some myths in the story of the Trojan War (5/25–6/29). Then the conversation is apparently resumed (but to begin with, in chs. 2 and 3, with no mention of the speakers; only in B is ch. 3 said to be part of Bragi’s speeches, though 6/30 seems to follow on from 5/24, see note to 6/32), and in this second phase kennings are enumerated according to their significations, beginning with those for Óðinn, and illustrated by numerous quotations from skaldic verse. The conversation from now on becomes perfunctory; the next actual question is at 14/25, from which point the dialogue is handled very much in the same way as in Háttatal, and various sections are introduced thus, without the speakers being identified (e. g. at the beginnings of chs 5–16). The speakers’ names are only reintroduced again at the beginning and end of ch. 17, where further extended narrations (Pórr’s exploits) interrupt the enumeration of kennings. Chs 17–18, which have rather little to do with the origins of kennings, are in U placed immediately after the first group of narratives and the interruption at 5/25–35; it may be that they were afterthoughts (cf. 20/18 n.), but in any case the desire to include more such narratives perhaps for their own sake (there are others later in Skáldskaparmál that are not all mythological ones) may have been one of the reasons that Snorri went on to compile Gylfaginning. When the dialogue is maintained after ch. 18, it is quite perfunctory, as it is in Háttatal, and the narrative frame seems to be forgotten. Both speakers are from time to time referred to in the dialogue in the third person (in chs 10, 22, 25, 27, 28, 32, 61), and one episode is related, in which both appear, which must have taken place after the conversation in which it is narrated (ch. 33; cf. note to 2/2–4). This suggests that phase two was not originally intended to be included in the frame of phase one, and that when they were joined together, the author neglected to make the changes that would have been necessary to avoid these absurdities. It is conceivable, but by no means certain, that the absurdities were deliberately intended as a joke or included for ironical purposes, to emphasise the fictional nature of the frame story. Phase three is the ókend heiti section (from 83/13), where the dialogue, when there is any trace of it at all, is entirely perfunctory, as in Háttatal, and towards the end is abandoned completely; there is no narrative conclusion. The last question is at 99/21. The þulur are
clearly not intended to be part of the conversation. There are several more extended narratives in phases 2 (chs 33–5, Ægir’s feast, the making of the gods’ treasures; chs 39–42, Otrgyfjöld and the Gjúkungar; chs 43–4, Fróði’s mill, Hrólf Kraki; ch. 50, Hjáðningavíg) and 3 (chs 43–4, Fróði’s mill, Hrólf Kraki; ch. 50, Hjáðningavíg) and 3 (ch. 64, the descendants of Hálfdan gamli); towards the end of phase 3 there are rather few verse illustrations (chs 65–74).

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

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

The prose narratives

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

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

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

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

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

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

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

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

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

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

The story of Otrigjöld and the Gjúkungar (45/3–50/21) has parallels in Völsunga saga and the Poetic Edda; it seems likely that the compiler knew not only the poems of the latter (he quoted two verses of Fáfnismál (32–3) in verses 151–2), but also some version of the prose links (or the stories part in prose and part in verse) that appear in the Codex Regius (cf. especially PE 173). It is also probable that he knew (an earlier version of) Völsunga saga as well, though the Sigurðar saga he refers to in Háttatal 35/13 need not have been a written saga, and the fact that the story of Otrigjöld and the Gjúkungar is not in all manuscripts of Skáldskaparmál has been taken to strengthen the possibility that it is a later interpolation, which need not have been written earlier than the extant Völsunga saga. But the details of the Skáldskaparmál account indicate that no one extant source has been used exclusively. Ragnarsdrápa is quoted in verses 153–8, but not many details in the prose account seem to be derived from that. The version of the story of Jørnumrekkr’s proxy wooing of Svanhildr and the role of his son Randvér (which seems to show the influence of the Tristram story) link the Skáldskaparmál account particularly with Völsunga saga.

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

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

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

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

The analysis of poetic diction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The analysis of the kinds of poetical expression in Skáldskaparmál ch. 1 is found in only four of the independent manuscripts of Snorri’s
Introduction

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

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

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

Although Snorri includes the story of Óðinn’s winning of the mead of poetry from the giants and giving it to the Æsir and to poets and scholars (4/6–5/8), there is little other indication that he regarded poetry as an inspirational activity. Even the mead of poetry is perhaps best regarded as bestowing a skill or accomplishment (*íflrótt 3/10, verse 16/1*) rather than inspiration. It is anyway what the poet produces, not that from which the poetry proceeds (see Faulkes 1997, 5–6). Both in *Skáldskaparmál* and *Háttatal* the emphasis seems to be on the craftsmanship of verse-making and the ability to embellish utterances. The phrase *fólgit í rúnum* (3/9; cf. 3/6–7)
suggests an idea that poetical language is intended to conceal meaning rather than to reveal it; that the language is superimposed on the meaning to wrap it up so that it then requires interpretation (as do runes). The analogy with runes as a secret writing appears more than once (3/6–7, cf. note; 3/9; cf. 5/27, 109/15; cf. also Háttatal 1/43). Both runes and the art of poetry were given to men by Óðinn (and Bragi was another god who was a patron of poetry), but only as a skill or technology, not as religious inspiration. Such evaluative comments as Snorri includes suggest that he adhered to the classical idea of moderation in the use of figures of speech (cf. his references to nykrat, Háttatal 6/15–16 and nýgervingar, Skáldskapamál 41/16–17).

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

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

Purpose

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

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

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

Manuscripts

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

In U, A and B Skáldskaparmál appears in versions that differ considerably from RTCW both in content and in the order of material. In U the opening frame story and the first set of narratives (1/2–5/8) appear in very abbreviated form. Corresponding to 5/9–35
U has the first account of the rhetorical categories of poetry not only in a shorter form than RTW, but also different in that the third category of fornf (5/18) is lacking and the exemplification of kennings is also quite different (though the examples given are of kennings for Óðinn, the first sentence describing the kenning is reminiscent of ch. 31). 5/32–6/29 (which includes all the references to the Trojan War and the allegorical explanation of mythology associated with it) is entirely lacking. There follow instead more of the narratives that in the other manuscripts come after the treatment of kennings for names of Æsir (chs 17–18), but omitting the extended quotations of Haustløng and Þórsdrápa (though the names and authorship of these two poems are quoted, see p. xlii below); and another fragment of ljóðaháttr that is absent in RTW is included in connection with Þórr’s visit to Geirðargardar (25/27 n.). At this point U includes four folios with some material that is clearly not part of Skáldskaparmál: Skáldatal, a genealogy of the Sturlung family and a list of lawspeakers ending with Snorri Sturluson’s name. On the last of these pages, originally blank, has been added the illustration of the frame of Gylfaginning (reproduced in Faulkes 1987, 6). Then, after the heading Hér hefr Skáldskapar mál ok heiti margra hluta, comes a passage similar to 11/25–9, the beginning of ch. 3, but shorter and different in wording, and unaccompanied by any verse quotations (the passage is in fact compiled from 4/1–5 and 5/7–8, already included in shortened form at the end of chs c57 and c58), then ch. 2, and ch. 3 again, this time corresponding more closely to the content of this chapter in RTW. Then follow chs 4–16 (with various rewordings and omissions, including that of the final verse quotation of ch. 16), 19–20 (21 is omitted), 22 (omitting the extended quotation from Haustløng), 23–32 (ch. 33 is omitted), ch. 36, then chs 37–8. In place of chs 39–44 at this point there is a just a brief list of the kennings derived from the stories narrated in these chapters (compiled from [45/3, 46/6, 47/21, 48/30, 49/5, 59/32]) and the verses quoted in chs 44 (verses 185, 186/5–8) and 45. Then come chs 46–49 (omitting verses 248–9), part of the first sentence of ch. 50 and 73/31–74/6 (i. e. omitting at this point both the story of Hjádningsvíg and the verses from Ragnarsdrápa, verses 250–54), chs 51–56, omitting here 85/19–22, but including here the beginning of ch. 23 (33/24–7) again, this time in a shortened and altered form. Ch. 57 is entirely missing, and ch. 63 follows (omitting the
second half, 99/15–20) before the end of ch. 56 (85/21–2, 19–20, in that order) with the first two lines of ch. 26 added again. After a half page originally left blank, though now filled with a drawing, there comes next the second part of ch. 64, from 101/10 (the first part of this chapter is not included, and nor is verse 411), then chs 65–74 (ending at 109/15). U does not include ch. 75, the *pulur*, though two verses containing terms for woman are included at the end of *Skáldskaparmál* (*SnE* 1848–87, II 363; see below). After ch. 74 come various chapters omitted earlier: ch. 58 (omitting 90/1–3, 13–15 and with 88/6–8 after 88/18; ch. 59 is omitted); ch. 60 (ch. 61 is omitted); ch. 62; ch. 50 (the story of *Hjædningsvíg* omitting the verses from *Ragnarsdrápa* and repeating 72/1–2, but omitting 73/31–74/6, which was included earlier); chs 34–6 (ch. 36 is thus included twice in this manuscript, but the second time with a fuller introduction); ch. 39 (the beginning of the story of *Otrgjöld*, omitting the first 10 words (see above)); the story breaks off soon after the beginning of ch. 40 (46/20) with a brief summary of the first paragraph; the remainder of the chapter and chs 41–42 are omitted (so that the quotations from *Ragnarsdrápa* at the end of ch. 42 are also absent from U); ch. 44 (repeating the verses at the end of the chapter, this time without the omission of verse 186/1–4, though the four lines are written as a separate verse from 186/5–8); a summary of ch. 43 (omitting *Grottasongr* as well as verses 183–4); ch. 45 (without verses 187 and 188–90, the stanzas from *Bjarkamál*, which were included earlier, in their proper place just before ch. 46). This manuscript then concludes *Skáldskaparmál* with three stanzas (terms for woman, *Skj* A I 652, verses 2a and b; a *mansongsvísa*, *Skj* A I 601, verse 36) which were perhaps written over an erasure (see the facsimile edition of U, II 168; *SnE* 1848–87, II 363 n. 2). The first two of these verses are also in A among the *pulur* (they are similar to some of Einarr Skúlason’s verses). After this U has a version of *The Second Grammatical Treatise* and parts of *Háttatal*.

In many of these chapters verses are missing and in ch. 62 some are quoted by their first line only. This suggests that in the redactor’s exemplar they may have been complete; compare the treatment of *Háttatal* in this manuscript (see Faulkes 1999, xxv): quoting just the first lines of verses suggests that the manuscript was used as an aide-mémoire for a reciter or lecturer. But the most significant omissions are the extended quotations from *Haustlög*, *Pórsdrápa*, *Fiórsdrápa*, *SnE* 1848–87, II 363 n. 2).
Ragnarsdrápa and the pulur. This has been taken to strengthen the case for these poems being interpolations into Snorri’s text, though the fact that even in U the first two of these, and the names of their authors, are referred to, and lists of names that seem to be derived from pulur are included (e.g. those of stags, SnE 1848–87, II 350, though the name eikflyrnir (see verse 512) seems to have been added here by a later hand) shows that the text in U is not independent of these sources. Similarly, though nearly all of chs 40–42 are omitted from U, the kennings derived from the story were listed earlier (after ch. 38), so it is clear that the redactor knew these chapters. The treatment of ch. 3 in U is the best evidence that U is in fact a shortening and adaptation of Skálđskaparmál in a form more like the other manuscripts, since though the beginning of the chapter first appears in abbreviated and altered form, like many other chapters in this manuscript, the scribe copied the chapter out again in a form closer to that of the other manuscripts and clearly did not lack a complete text in his exemplar; cf. his treatment of the last sentences of chs o57–8. The inclusion of the beginning of ch. 23 twice, the second time in shortened and altered form, again implies that the variations and shortening in U are not always due to a faulty exemplar. Otherwise the interesting thing about the different order of material in U is the tendency for narratives to be separated from the enumeration of the kennings they exemplify and the several cases of kennings and heiti being listed together instead of separated as they more often are in RTC (though even in these manuscripts there is not complete consistency in this). It cannot be said that the arrangement in U is either more logical or more consistent, but it is possible that in some respects U retains an earlier ordering of material than the other manuscripts, though this does not have to be because the order in the other manuscripts has been altered by a hand later than Snorri’s. There is a good deal that points to U having been derived from a draft of Snorri’s work in which the material was arranged in random order, perhaps on loose pieces of parchment, and the other manuscripts may derive from a revision made by Snorri himself (cf. pp. xi–xii above). But since some of the passages in U that have been shortened appear elsewhere in the manuscript in fuller and more accurate form, not all the omissions can have been in the redactor’s exemplar, and the repetitions of material in U, where one version of a passage is fuller and more accurate than another, imply
that the redactor was neither working from a rough draft nor from a damaged exemplar, but that he included material in shortened form (whether he did the shortening himself or found it in Snorri’s draft) as well as in its completer form, because of a change in plan either by himself or by Snorri. In many respects even the texts of R and T seem illogically ordered and it is likely, as said before, that Snorri had not finished working on the material at the time of his death, and he may have left more than one draft of it. U is however inaccurately copied as well, and in many cases the shortening of passages has left them incoherent, and the verses too are poorly copied. This shows that many of the characteristic readings of this manuscript are the result of careless work by a copyist or redactor.

A is a fragmentary manuscript, though the part containing extracts from Skáldskaparmál does not actually have any pages missing. The extracts begin with ch. 45 (with only the heading Frá Hólga konungi) and continue to the end of ch. 49 (verse 198 is placed after verse 199) but include only the first part of the first sentence and the last few lines of ch. 50 (73/31–74/6, thus omitting the quotation from Ragnarsdrápa; this is similar to the corresponding part of U). Then follow chs 51–52 and the beginning of ch. 53, as far as verse 278, of which only the first word is written, followed by leita capitula fyrr í bókinni (probably a reference to verse 5 in ch. 2, showing that the scribe or redactor had access to the earlier part of Skáldskaparmál), and the beginning (line 1 only) of verse 292 with its introduction (82/1–2) from later in the chapter. Then follow chs 54 (the first in the ókend heiti section of Skáldskaparmál; verse 300a is omitted) and 55 (ch. 56 is lacking), ch. 57, then chs 61 (verse 350 comes after verse 351; verse 357 is complete with 8 lines) and 62, ch. 58 as far as 88/18, but omitting 88/6–8, then ch. 60, then the remaining parts of ch. 58: 90/10–12 (with a list of additional names), 90/13–15, 88/19–90/2 (88/6–8 and 90/3–9 still omitted; two extra lines in verse 330). Then come chs 59, 56, 63. Of ch. 64, there is included only the second sentence (followed by leita fyrr í bókinni alt til pesí er Stúfr kvad) and 102/16–105/16. Instead of verse 398 a different verse attributed to Markús is included, Skj A I 452, no. 2 (see note to verse 270), and there are two additional lines in verse 400 and two omitted in verse 403. After the first line of verse 411 is written ok fyrr er ritat, which is a reference to verse 386, not included earlier in this manuscript. Then there are chs 65–75, concluding
with a greatly extended series of *þulur* (cf. note to verses 412–517). These include some verses in *dröttkvætt* with names for women and islands, an example of a word for heart in a verse of Illugi Bryndœlaskáld (*Skj A I* 384), and four lines from Hallfrø›r’s *Óláfsdrápa* (*erfídrápa*) (*Skj A I* 160), a prose list of names associated with Hel (cf. *Gylf.* 27/18–21) and a glossary of poetical words and two lines in Latin about *euphonia* (see *SnE* III lxii). The manuscript concludes with the incomplete (but only extant) text of Haukr Valdísarson’s *Íslendingadrápa* (*Skj A I* 556–60).

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

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

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

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

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

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

Bragaræður.
The categories of poetry.
Eptírmáli.
Pörr’s duel with Hrungrír.
Pörr’s journey to Geírsrcgarðar.
Skáldatal.
Sturlung genealogy.
Lawspeakers.
Kennings for poetry.
Kennings for Öðinn.
Kennings for poetry.
Kennings for other gods.
Kennings for goddesses.
Kennings for the sky.
Kennings for the earth.
Kennings for the sea.
Kennings for the sun.
Kennings for the wind.
Kennings for fire.
Kennings for winter.
Kennings for summer.
Kennings for man and woman.
Kennings for gold.
Gold = Íslógi’s mound-roof.
The old lay of Bjarki.
Gold = fire of the hand, etc.
Kennings for man and woman as givers of gold and as trees.
Kennings for battle.
Kennings for weapons and armour.
Kennings for battle.
Further kennings for weapons.
Kennings for ship.
Kennings for Christ.
Kennings for kings.
(Men by family.) Ókend heiti. Terms for poetry.
Terms for pagan gods.
Terms for the earth.
Terms for the sea.
Terms for fire.
Terms for wolves.
Terms for birds of battle.
Terms for snakes, cattle, sheep, swine, horses.
Terms for the sky and weather.
Terms for the heavens, sun and moon.
Terms for times and seasons.
Terms for men, kings (Halfdan the Old’s second series of sons).
Terms for men. Pula of terms for men.
Terms for men: viðkenningar, sænn-kenningar and fornöfn.
Terms for women; viðkenningar.

A

Gold = Íslógi’s mound-roof.
The old lay of Bjarki.
Gold = fire of the hand, etc.
Kennings for man and woman as givers of gold and as trees.
Kennings for battle.
Kennings for weapons and armour.
Kennings for battle.
Further kennings for weapons.
Kennings for ship.
Kennings for Christ.
Kennings for kings.
(Men by family.) Ókend heiti. Terms for poetry.
Terms for pagan gods.
Terms for the earth.
Terms for the sea.
Terms for fire.
Terms for wolves.
Terms for birds of battle.
Terms for snakes, cattle, sheep, swine, horses.
Terms for the sky and weather.
Terms for the heavens, sun and moon.
Terms for times and seasons.
Terms for men, kings (Halfdan the Old’s second series of sons).
Terms for men. Pula of terms for men.
Terms for men: viðkenningar, sænn-kenningar and fornöfn.
Terms for women; viðkenningar.

B

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

U

Ókend heiti. Terms for poetry.
Terms for pagan gods.
Terms for the heavens (including some kennings).
Terms for times.
Terms for moon and sun (including some kennings).
Hálfdan the Old and his sons.
Terms for men.
Pula of terms for men.
Terms for men:
viðkenningar, sann-kenningar and fornfjn,
Terms for women;
viðkenningar.
Terms for the head, eyes, ears, mouth,
teeth, tongue, hair.
Terms for heart, mind and emotions.
Terms for arms and legs, hands and feet.
Terms for speech (and battle).
Terms for wisdom etc.
Homonyms. Offjóst.
Pulur (extended series).
Íslendingadrápa.

A

Terms for the head, eyes, ears, mouth,
teeth, tongue, hair.
Terms for heart, mind and emotions.
Terms for arms and legs, hands and feet.
Terms for speech (and battle).
Terms for wisdom etc.
Homonyms. Offjóst.
Pulur (extended series).

B

Terms for arms and legs, hands and feet.
Terms for speech (and battle).
Terms for wisdom etc.
Homonyms. Offjóst.
Pulur (extended series)
[lacuna]

U (continued)
The origin of Hrólfr kraki’s nickname.
Gold = Kraki’s seed.
Hrólfr’s expedition to Uppsala.
Gold = Fróði’s meal.
The mill Grotti.
Gold = Hólgi’s mound-roof.
Names for women.
Second Grammatical Treatise.
Háttatal.
This edition

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

The glossary attempts to explain all words in the verses and all those words in the prose that are likely to cause difficulty or are not adequately glossed in the edition of Gylfaginning (Faulkes 1982). Inflected forms are added to the headword in brackets where they may cause problems. The translations of many of the names in the
... especially those of animal species, are little more than guesses,
but explanations of a lot of the names are given in ÁBM, and the
information there is not normally repeated here (on names in the
ÁBM see also Bugge 1875; there is a useful guide to modern Iceland-
dic animal and plant-names in Óskar Ingimarsson 1989). In the
explanations of the verses in the Glossary and notes, the attempt has
been made as far as possible to avoid emendation of the text of R,
i.e. to interpret the text in this version rather than to attempt to
restore supposed archetypal readings even when the texts of verses
are preserved in other works. The most likely meanings of words
and their syntax are given in the Glossary, where explanations are
also given of all the kennings; some other possible interpretations
are indicated in the notes, using some of K. Reichardt’s suggestions
(1928, 1948, 1969) and occasionally those of D. Davidson (DD) and
others. It was not thought necessary also to give the verses in ‘prose
word order’. The basis is the interpretations of Finnur Jónsson in
Skj B and LP, but particular attention is paid to those of Magnús
Finnbogason (SnE 1952). Frequent use has also been made of the
comments of E. A. Kock (in NN), who has often tried to simplify
Finnur Jónsson’s syntactical interpretations, which can be unneces-
sarily complicated. But since poets sometimes did use complex
structures (e.g. tmesis) it is not clear that one should always be
looking for the simplest interpretation. There are good discussions
of the problem in Reichardt 1928 (especially pp. 1–17) and 1969,
where the author studies 24 supposed examples of tmesis in single
dráttkvætt lines and finds that only 9 of them are clear examples, 12
of them being easily got rid of by making the first element genitive
by adding -s. Kock also proposes that a number of words should be
taken as descriptive genitives instead of as determinants of kennings,
and these too are difficult to be certain of. Another problematical
kind of interpretation requires words to be taken as adverbial dative
singular when they do not have a distinctive ending, e.g. hjarta
v49/2, hōð v252/4; kind in v297/3 is apparently dat. of advantage;
there is no grammatical reason why this should not be so, but it
seems best avoided if possible. It is the same with prepositions
separated from their object. There are some fairly clear examples
(v65/3, v79/7, v85/7–8 (see note), v134/1, v146/1, v260/3, v315/1,
v363/1 (cf. NN 785), v401/2) but others are less certain (v85/1,
250/2, 290/3; see notes) and it is difficult to imagine oral poets
using such a confusing procedure unnecessarily. The same may be said of the phenomenon of the transference of determinants or interchange of elements in kennings, often involving a kind of tmesis, though again there are some clear examples: v39/4, v89/6, v90/3–4, v91/5–6, v95/5, v103/6, v133/6 (?—see note), v140/4, v149/3 (?), v149/4, v192/2 (?), v246/1, v322/3, v333/8; v73/6 according to DD; see Glossary under þing, herbruma, myrkaurriði, myrkdreki. Snorri himself uses this feature in Háttatal 28/1, while the commentary to verse 255 of Skáldkaparmál suggests such an interpretation when it is clearly unnecessary. When there are two possible interpretations of the same words which both give acceptable meanings, it seems natural to take the simpler one, except that it is not certain that simplicity was what most poets were aiming at; but it is hard to believe that their original audience would not have understood their verse in the most obvious way (cf. Faulkes 1997).

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

In R, vēr and vēl are frequently spelt ver, vel. Often ey seems to be written for ø or æ, e. g. in egin v48/3, hæli- v71/4, -ærnar- v100/2, köpt v340/3, lægis v364/3; cf. Óðreyrir in Index; conversely Ø in Eymdit v376/1; thus ‘leyra’ 106/12 may be for lera or lora. Sometimes ø is found used for æ, as in æri v303/1 (cf. v93/8 t. n.; perhaps here for á (or ò), see below), though more often for æ, as in Hanir 45/4, grannar v313/3; but o is used in hlæðir v267/1, api v332/4, cf. note (see also v20/10 t. n.; v15/1 and Glossary under blóta), while æ is used in skól- v514/10 (cf. SnE 1848–87, III xvi–xviii). The spellings a and æ (or æ) alternate in ‘bælfagrar gætl’ v157/6. The scribe uses o for á (or ò) in ‘køþþtv’ v249/1, cf. t. n., ‘køþþtv’ v94/3 t. n. and ‘kvomv’ 48/2, as well as in ‘troþþtv’ v86/3 and ‘tøþþtv’ 49/33, where it is unlikely that the modern form tróðu for the past tense pl. of troða is intended; cf. also v480/5 t. n. and lóð, láð at 40/19 and
The spelling $ei$ seems sometimes to be used for $e$, $ê$ (or $æ$) in $leitr$ v128/3, $Helju$ v332/6, $brigðræði$ 109/11, $hétu$ 49/17 (cf. 3/21 t. n. and 49/31 n.); and conversely $e$ for $ei$ in $tveimr$ v217/4, $Meila$ v95/2, $steini$ v127/3, $steinsins$ 45/1, $heilagt$ v274/4, $reiðu$ v353/3, $reitiði$ 108/32; also $e$ for $ei$ in $hleytamenn$ 107/20, $ê$ for $ei$ in $hleytamadr$ v447/1. There is alternation of $u$ ($v$) and $y$ in $skatyrnir$, where -$yr-$ is written with the abbreviation for -$ur-$ 85/18 (see Hreinn Benediktsson 1965, 91), and $Yggs$ v300b/5 which is written with $v$. See v141/4 n. and t. n. and v28/4 t. n. Thus ‘mysen’ 85/20, ‘mvlen’ 85/21 could both be for either $mýlin(n)$ or $málín(n)$; at v480/3 ‘dyna’ could be for $Dýna$ (same symbol as in -$pul$ v483/8) and at v480/7 $Mun$ is written with $y$ in A. Then $v$ is written in $sómsv-v223/2, òr$ v241/4 (only; cf. v501/1 t. n.). On unmutated forms like $vån$ for $vðrn$ (confirmed by the hending v148/4), $vgna$ (‘v√gna’) for $vagna$ v67/7, see Hreinn Benediktsson 1963.

Among the departures from normal spelling that may be phonological rather than orthographical is the frequent disappearance of $d$ between consonants (before or after $n$), e. g. in $munnlau$ v110/4; $annvanar$ v156/4; $ranngriðu$ v449/6; $vinbjartu$ v454/4; $munngjallu-r$ v458/1 (cf. Glossary and note v130/1 t. n.). Conversely, ‘Snyrti-’ is written for $Snyrti-106/18$; and ‘fyrst-’ is written for $fyσt- v74/3, ˈhvrσ-’ for $hus- v444/4$.

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

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

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

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

In the margins the chapter numbers of SnE 1848–87 I are given (as in SnE 1931 in brackets in the text); the first four (‘Bragaráður’) are there numbered 55–8 (here G55 etc.) in continuation from Gylfaginning, and in that edition Skáldskaparmál was taken to begin at 5/9.

Table of verse quotations and their preservation

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

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

Anon, Eyríksmál: 20; Fagrskinna+
—, ?A love poem: *41
—, A love poem: *208
—, ?Poem about Magnús góði: *370
—, ?Poem about St Knútr: *381
—, ?: *209
—, ?: *215
—, ?: *224, *225
—, ?: *235
—, ?: *240
—, ?: *317
—, ?: *342
—, ?: *349, 356, *364; TGT (356)
—, ?: *372
—, Fáfnismál: 151, 152; PE+; *Gylf., +Sverris saga
—, Grímnismál: 62; PE+; +Gylf.
—, An eddic poem: *72, *4U (25/27 n.)
—, An eddic poem: *142
—, Grottasángr: *159–82
—, Bjarkamál: *188, *189, *190; +Hkr and ÓH, +EMÓ
—, Porrgrímsþula: *325, *326, *327, *331; (+AB, hestu heiti; cf. verses 503–6)
—, Alvíssmál: 332, 380; PE+
—, Pula (sea kings): *412–416; (+TGT)
—, Pula (troll-women): *423–427
—, Pula (Börr): *428
—, Pula (Ásir): *429, *432
—, Pula (Ásynjur etc.): *433–437; (+A, valkyries)
—, Pula (women): *438; (+A and Û; +A)
—, Pula (men): *439–448
—, Pula (battle): *449–450
—, Pula (swords): *451–462
—, Pula (axes): *463
—, Pula (spears): *464
—, Pula (arrows): *465–6
—, Pula (bows): *467
—, Pula (weapons): *468
—, Pula (shields): *469–71
—, Pula (helmets): *472–3
—, Pula (mail-coats): *474
—, Pula (sea): *475–478; (+A, waves; fiords)
—, Pula (rivers): *479–484
—, Pula (fish): *485–488
—, Pula (whales): *489–90; cf. Konungs skuggsjá
—, Pula (ships): *491–500
—, Pula (earth): *501–2
—, Pula (oxen, cows): *503–506; (cf. Porrgrímsþula)
—, Pula (rams): *507
—, Pula (goats): *508–9
—, Pula (bears): *510–511
—, Pula (stags): *512
—, Pula (boars): *513
—, "Pula (wolves): *514–15
—, "Pula (heavens): *516; (+AB)
—, "Pula (sun): *517
—, "Magnúsdrápa: *105, 213, 218, 352; KS+
—, Poem on Hermundr Illugason: *113
—, "Rögnvaldsdrápa: *114, *296; ÓH and Orkneyinga saga
—, ?: *116
—, "Bláagagladrápa: *404
—, Memorial poem on Haraldr harðráði: *275, *321, *376; +TGT, +KS
Ágrímur, ?Poem about King Sverrir: *139
Atlí, Poem about Óláfr kyrri: *374
Bersi (Hólmgrungu-), "Lausavísa: 221; Kormaks saga+
—, "Poem about fiórr: *52
—, ?: *141
—, "Lausavísur: *300a–b
Brennu-Njáll, "Lausavísa: 355; KS(+)
Boðvar balti, "Sigurdardrápa: *107; +Morkinskinna
Boðverkr, Poem on Haraldr harðráði: 353; KS+
Egill, "Sonatorrek: 15, 16; Egils saga+
—, "Höfuðlausn: 31, 184, 319, 350; Egils saga+
—, "Arinbjarnarkvida: 60; Egils saga+, +W, +TGT
—, "Lausavísur: 140, 392; Egils saga+
Eilífr Guðrúnarson, Poem on Earl Hákon: *36
—, A Christian poem: *268
Eilífr kúlnasveinn, A poem about Christ?: *271, *272, *273, *276; +FoGT
—, Poem about a Danish king: *192, *299
Einarr (skálaglamm or Skúlason?), ?: *222
Einarr (skálaglamm or Skúlason?), "Lausavísur: *262
—, Poem about a ruler: *136 (or part of Øxarflokkr?)
—, "Elfurvisur: 320; Ólsen 1884, 159, Hkr +, Hulda–Hrokkinskinna+
—, "Haraldssonakvæði II: *399; +KS
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—, Runhenda: *367, *377, 403; KS+
—, Geisli: 277; Flb+, Bergsbók+, +KS, +W, +TGT
Erringar-Steinn, *Lausavísa: *257
Eyvindr skáldaspillir, Háleygjatal: 5 [278], *23, *33 [40], *61, *220, *307; TGT, KS+
—, Hákonarmál: 7, 11, 393; Hkr+, Fagrskinna+
—, Lausavísur: 117, 143, 185, 249; KS+, TGT
Gamli, Poem about Borr: *49
—, A praise poem: *401
Gizurr, Poem about a King Óláfr: *382; +KS
Glúmr Geirason, Gráfeldardrápa: *6, *32, 243, *279 [394]; Fagrskinna+, +TGT
+Landnámabók, +KS
Grani, Poem about Haraldr harðráði: *373, 400; KS+ (AB+)
Grettir, Lausavísa: 231; Grettis saga+
Gunnlaug ormstunga, Lausavísa: 202; Gunnlaugs saga+
Hallar-Steinn, Poem about a woman: *201, *203, *204; +TGT
Hallódr skvaldri, Útfarardrápa: *379; +KS, +TGT
—, Óláfsdrápa (erfadrápa): 397; ÓTM+, +KS, +A, +Þórðr saga, +Halfredar saga
Hallr, Poem on Magnús Erlingsson: *323; +Sverris saga
Haraldr harðráði, Lausavísur: 261, 284; KS+ (cf. Brennu-Njáll above)
Hávarðr hali, Lausavísa: *2; +Hávarða saga
Illugi, Poem on Haraldr harðráði: *322; +A, +KS
Jorunn, Sendibítr: *402; +Hkr, +ÓH, +ÓTM
Kolli see Bjøvarr
Máni, Lausavísa: 263; TGT, +Sverris saga, +Sturlunga saga
Markús, Eiríksdrápa: *111 (stef?), *391, *398, *409; +Knýtlinga saga
—, Poem about St Knútr: *270; +TGT, +AB
—, Lausavísur: 260, *369; TGT
Ormr Barreyjarskáld, ?: *109, *123
Ormr Steinþórsson, Poem about a woman: *29, *38, 205, *207, *360; TGT, +Flb, +EMÖ+
—, ?: *138; +U (v303 n.)
Óttarr svarti: Hfifuðlausn: *196 [287], *359, 408; KS+, Orkneyinga saga, +FGT
—, Knútsdrápa: 217 [314]; KS+, +Knýtlinga saga
Refr, Poem on Gizurr: *4, *17; +Hkr and ÓH
—, ?: *214; (?+EMÖ)
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—, ?Poem to a ruler: *234, *246
Sighvatr, Bersöglsvisur: *386 [411]; +KS, +TGT
—, ?Religious poem: *274
—, ?: *285
—, Nesjavísur: *286; Hkr+, ŌH+, +KS, +TGT
Skapti Póroddsson, ?A poem about Christ: *269
Skúli Porsteinsson, Lausavísa: *135
Snæbjorn, Lausavísur: *133, *289
Steinar, Poem about a woman: *206
Steinn Herðisarson, Óláfsdrápa: *112; +KS
Steinþórr, ?: *13
Stúfr, Stúfsdrápa: *396; +KS
Styrkár Oddason, ?: *266
Sveinn, Norðrsetudrápa: *125, *137; +TGT
Tindr, Drápa on Earl Hákon: 228; Hkr and ÖTM+, Jómsvíkinga saga+
Vetrliði, ?Poem to Þórr: *57
Víga-Glúmr, Lausavísa: 3 [226], 255, 337; Víga-Glúms saga+, Reykjarla saga; 3 and 337 also in Landnámabóbók
Vołu-Steinn, Poem about his son Ógmundr: *37, *315
—, Runhef poem on Haraldr harhræði: *293, *294, *295; +KS
—, Lausavísa: 405; KS+, Hemings þátr+, +FGT, +TGT, +Sneglu-Halla þátr
[Þórarin loftunga], Tøgdrápa: *200; +Knýtlinga saga, +KS; poet only named in A
Pórhjørn disarðskáld, Poem about Þórr: *50, *58
—, ?A Christian poem: *267
Pórhjørn hornklofi, Haraldskvæði: *9; +Gylf., +KS
—, Glymðrápa: 219, 256, 345; KS+
Póðr Kolbeinsson, Eiríksdrápa: 302, 313, *324; KS+, Jómsvíkinga saga+, +Knýtlinga saga
Póðr mauræskáld, ?: *195
Póðr Sjáreksson, Poem on Klęngr Brúsason: 375; Hkr, ŌH, Fagriskinna
—, ?: *59
—, ?Lausavísa: *259; +W, +EMÓ
Porkell hamarskáld, ?Poem about Óláfr kyrri: *407
Póraðfr (Póráðfr, Póvaldr), ?: *22
Póvaldr bľngudskáld, ?: *26
—, ?Sigurðardrápa: *199, *283
Qlvr húná, ?Poem about Þórr: *43
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*Skírnismál*: *PE* 69–77.


*SnE* = *Snorra Edda*, the Prose Edda.


*SnE* 1931 = *Edda Snorra Sturlusonar*. Ed. Finnur Jónsson, København.


Stáf þátr: in *Laxdœla saga* 1934.


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TGT = The Third Grammatical Treatise in Olsen, Björn Magnússon (ed.) 1884, 1–119.

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**MANUSCRIPT SIGLA**

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


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

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

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

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

aðalhending: the chief *hending* in a couplet, full (internal) rhyme, where two syllables have the same vowel and following consonant or consonant group.

drápa (pl. drápur): a formally constructed poem (expected to have a *stef* or refrains).

dróttkvætt: a verse-form with stanzas of 8 six-syllable lines with regular alliteration and hending (Háttatal verses 1–6).

erfídrápa: a memorial poem, a drápa in praise of a dead person.

flokkr: a poem consisting of a series of stanzas without refrain (*stef*).

forn minni: ancient tradition, inherited statement, proverb.

fornaldarsaga: saga of ancient times, Heroic saga.

fornyrðislag: a verse-form common in eddic poems as well as in skaldic verse, and similar to that of West Germanic poetry, having two-stress lines linked in pairs by alliteration.

heiti: name, appellation, designation, term (usually, though not always, of a name which is not the usual one by which a person or thing is called; see Glossary).

hending: rhyme, assonance (usually internal rhyme, but also used of end-rhyme).

hrynhent: a verse-form similar to dróttkvætt but with lines of eight syllables (Háttatal 62–4).

kenning: description, designation (usually a periphrastic one).

klofastef: a refrain in the form of two or more continuous lines of verse separated from each other and distributed individually among two or more stanzas (usually appearing as the last lines of these stanzas, and unrelated syntactically to the rest of them); see Háttatal, note to 70/12–16.

kvöðuháttr: a verse-form with alternating lines of three and four syllables (Háttatal 102).

lausavísa (pl. -vísur), laus vísa: a separate strophe not part of a sequence or long poem.

liðhent, liðhendur: a verse-form with rhyme and alliteration falling on the same syllables, and/or with assonance between the first (rhyming) syllable of the even line and the hending of the preceding odd line (Háttatal 41 and 53).

ljóðaháttr: ‘song-form’, a verse form in which two alliterating short lines are followed by one longer line with independent internal alliteration.
málaháttr: a verse-form with lines having an extra syllable compared with fornyrðislag (Háttatal 95).
mansǫngr: a love poem, or a passage of love poetry in a narrative poem. Mansǫngsvísa is a verse from such a passage, or a verse similar to those in a mansǫngr.
ofljóst: punning, word-play; often by substituting homonyms when one is a proper name, i.e. using a proper name or a kenning for it for the common noun equivalent.
ókend heiti: names, appellations, designations, terms without periphrasis, without qualifiers or attributives (determinants).
runhent: end-rhymed; see runhenda in Glossary to Háttatal.
skothending: (internal) half-rhyme, assonance (where two syllables end with the same consonant or consonant group but contain a different vowel).
stef: refrain, a stanza or line or series of lines that are repeated at intervals in (part of) a drápa; see Glossary to Háttatal.
tmesis: the separation of a word into two parts with another word or words between.
þula: a (versified) list of names or synonyms (heiti).
Einn maðr er nefnr Ægir eða Hléir. Hann bjó í ey þeirri er nú er kölluð [Hlé]sey. Hann var mjök fjölkunnigr. Hann gerði ferð sína til Ásgarðs, en er Æsir vissu ferð hans var honum fagnat vel ok þó margir hlutir með sjonhverfingum. Ok um kveldit er drekka skylti, þá lét Öðinn bera inn í höllina sverð, ok váru svá björt at þar af lýsti, ok var ekki haft ljóð annat meðan við drykkju var setit. Pá gengu Æsir at gildi sínu ok settsusk í hásaeti tólf Æsir, þeir er dómendr skyldu vera ok svá váru nefndir: Pórr, Njörðr, Freyr, Týr, Heimdallr, Bragi, Viðarr, Váli, Ullr, Hœnir, Forseti, Loki; slikt sama Æsynjur: Frigg, Freyja, Gefjun, Íðunn, Gerðr, Sigyn, Fulla, Nanna. Ægi þottu goðuglitt þar um at sjásk. Veggjöf síl váru þar fjölduð með flogrum skjöldum. Þar var ok áfenginn mjörð ok mjök drukkti. Næsti maðr Ægi sat Bragi, ok áttusk þeir við drykkju ok orðaskipti. Sagði Bragi Ægi frá morgum tíðindum þeim er Æsir hofðu átt.

Hann höf þar þráðogn at þírar Æsir fóru heiman, Óðinn ok Loki ok Hœnir, ok fóru um fjöll ok eyðimerkr ok var ílt til matar. En er þeir koma ofan í dal nakkvar, sjá þeir öxna flokk ok taka einn uðann ok snúa til seyðis. En er þeir hyggja at söðt mun vera, raufa þeir seyðinn ok var ekki söðt. Ok í annat sinn er þeir raufa seyðinn, þá er stund var liðin, ok var ekki söðt. Mæla þeir þá sín á milli hverju þetta mun gegna. Pá heyra þeir hlut í eikina upp yfir sín at þá er þar sat kvazk ráða því er eigi söðnaði á seyðinum. Þeir litu til ok sat þar þrun ok eigi láttill. Pá mælti þó: „Vilið þér gefa mér fylli mínaf af oxanum, þá mun söðna á seyðinum.“

„Þeir játta því. Pá lattr hann sigask or trénu ok sezk á seyðinn ok leggr upp þegar it fyrsta lær oxans tvau ok báða bógana. Pá varð Loki reiðr ok greip upp mikla stöng ok reiðr af öllum afli ok rekur á kroppinn erninnum. Örninn bregzk við huggit ok flygr upp. Pá var fostr stöngin við kropp arnarins ok hendr Loka við annan enda. Örninn flygr hátt svá at fÆrr taka niðr grjötit ok urðir ok viðu, [en] hendr hans hygger hann at slitna munu ór oxlum. Hann kallar ok biðr allfarfliga örninn fríðar, en hann segir at Loki skal aldri lauss verða nema hann veiti honum svardaga at koma Íðunní út of Ásgarð með epli sín, en Loki vil þat. Verðr hann þá lauss ok ferr til lagsmanna sinna ok er eigi at sinni sögð fleiri tíðindi um þeirra ferð aðr þeir
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koma heim. En at ákveðinni stundu teygir Loki Íðunn í skóg nokkvorn ok segir at hann hefri fundit eplí þau er henni munu gripir í þykkja, ok bað at hon skal hafa með sér síðan eplí ok bera saman ok hin. Þá kemr þar þjazi þóttun í arnarham ok tekir Íðunní ok flýgr braut með ok í Prynheim til þús þins.

‘En Æsir urðu illa við hvarf Íðunnar ok gerðusk þeir brátt hárir ok gamlir. Þá áttu þeir Ásir þing ok [spyrr hverr annan] hvat síðarst vissi til Íðunnar, en þat var sér síðarst at hon gekk ór Ásgarði með Loka. Þá var Loki tekinn ok færðr á þingit ok var honum heitið bana eða þíslum. En er hann varð hræddr þá kvazk hann munu sökkja-þa eptir Íðunn í Jötunheima ef Freyja vil ljá honum valshams er hann á. Ok er hann fær valshaminn flýgr hann norðr í Jötunheima ok kemur einn dag til þjátsa þíttuns. Var hann róinn á sæ, en Íðunn var ein heima. Brá Loki henni í hnotar liki ok hafði *í klóm sér ok flýgr sem mest. [E]n er þjazi kom heim ok saknar Íðunnar, tekir hann arnarhaminn ok flýgr eptir Loka ok dró arnsúg í flugnum. En er Æsirnir sór er valrinn flaug með hnotina ok hvart þrúninn flaug, þá gengu þeir út undir Ásgarðk ok báru þannig byrðar af lokarspánum, ok þá er valrinn flaug inn of borgina, lét hann fallask niðr við borgarvegginn. Þá sölgu Æsirnir eldi í lokarspánu en þrúninn mátti eigi stóðva er hann misti valshins. Laust þá eldnum í fíðri arnarins ok tökk þá af fluginn. Þá varu Æsirnir nær ok drápu þjátsa þjóttun fyrir innan Ásgrindr ok er þat vig allfægt.

‘En Skaði, döttir þjátsa þóts, tók hjálm ok broynju ok ðll hervápn ok ferr til Ásgarðs at hefna foður sínns. En Ásir buðu henni sætt ok yfirborð, ok hit fyrsta at hon skal kjósa sér mann af Ásum ok kjósa at fóttum ok sjá ekki fleira af. Þá só hon eins manns fætr forkunnar fagra ok mælir:

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

‘En þat var Njórðr ór Nóatúnum. Pat haði hon ok í séttargjörð sinni at Ásir skyldu þat gera er hon hugði at þeir skyldu eigi meg, at hlægja hana. Pat gerði Loki þat at hann bätt um skegg getar nokkvorra ok þrúum enda um hreðjar sér ok þéttu þau ymsi eptir ok skráerti hvártveggja við hútt. Þá lét Lóki fallask í kné Skaða ok þá hló hon. Var þá gjur sætt af Ásanna hendi við hana.

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

Pá mælir Ágir: ‘Mikill þykki mér þjátsa þyrir sér hafa verit, eða hvers kyns var hann?’
Bragi svarar: ‘Qlvaldi hét faðir hans, ok merki munu þér at þykkja ef ek segi þér frá honum. Hann var miðk gullauðgr, en er hann dó ok synir hans skyldu skipta arfi, þá höfðu þeir mæling at gullinu er þeir skiptu at hverr skyldi taka munnfylli sína ok allir jafnmarkar.

Einn þeirra var Þjazi, annarr lóði, þriði Gangr. En þat höfum vér orðtak nú með oss at kalla gullit munntal þessa þjótna, en vér felum í rúnun eða í skálaskap svá at véð þollum þat mál eða orða·k·, tal þessa þjótna.’

Pá mælar Ægir: ‘Þat þykkí mér vera vel fólgit í rúnun.’

Ok enn mælar Ægir: ‘Hvaðan af hefir hafízk sú íþrótt er þér kallið skálaskap?’

Bragi svarar: ‘Þat váru upphöf til þess at guðin höfðu ösætt við þat fólk er Vanir heita, en þeir lögðu með sér friðstefnu ok settu gríð á þá lund at þeir gengu hváritvegjgu til eins kers ok spýttu í hráka *sínum. En at skínaði þá tóku goðin ok vildu eigi láta týnask þat griðmark ok skópaðu þar ór mann. Sá heitir Kvasir. Hann er svá vítr at engi spýr hann þeirra hluta er eigi kann hann örlausn. Hann för víða um heim at kenna mönnum froði, ok þá er hann kom at heimboði til dverga nøkkvorra, Fjalars ok Galars, þá killuðu þeir hann með sér á einnemi ok drápu hann, létu renna blóð hans í tvau ker ok efn ketil, ok heitir sá Óðreyrir, en kerin *heita Són ok Boðn. Þeir blendid hunangi við blóðið ok varð þar af miðöð sá at hverr er af drekkar verð skál eða froðamaðr. Dvergarnir sógðu Ásum at Kvasir hefði kaftar í mannvitri fyrir því at engi var þar svá fróðr at spyrja kynni hann fröðleiks.

‘Pá buðu þessir dvergar til sin þjótni þeim er Gillingr heitir ok konu hans. Þá buðu dvergarnir Gillingi at róa á sè með sér. En er þeirróru fyrir land fram, róru dvergarnir á boða ok hvelfiði skipinu. Gillingr var ösýndr ok týndisk hann, en dvergarnir réttu skip sitt ok renu til lands. Þeir sógðu konu hans þenna athurð, en hon kunni illa ok grét hátt. Þá spurði Fjalarr hana ef henni mundi huglétta ef hon sèi út á sèinn þar er hann hafði týnzk, en hon vildi þat. Pá meðti hann við Galar bróður sinn at hann skal fara upp yfir dyrmar er hon gengi út ok látu kvernstein falla í höfuði henni, ok talði sér leiðask óp hennar, ok svá gerði hann. Þá er þetta spurði Suttungr bróðurson Gillings, ferr hann til ok tók dvergana ok flytr á sè út ok setr þá í fleðarsker. Þeir bíðja Suttung sér liðsfriða ok bijða honum til sættar í fóðurgjold mýðinn dýra, ok þat verðr at sætt með þeim. Flytr Suttungr mýðinn heim ok hirðir þar sem heita Hnítbjorg, setr
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Þar til gæzlú döttur sín Gunnlóðu. Af þessu kollum vér skáldskap Kvasis blóð eða dverga drekkju eða fylli eða nákkvars konar lög Öðreris eða Boðnar eða Sónar eða farskost dverga, fyrir því at sá mjóðr flutti þeim fjórlausn ór skerinu, eða Suttunga mjóð eða Hnitbjarga lög.

Pá mælir Ægir: ‘Myrkt þykkki mér þat mælt at kalla skáldskap með þessum heitum, en hvernig kóm þeir Æsir at Suttunga miði?’

Bragi svarar: ‘Sjá saga er til þess at Öðinn fór heiman ok kom þar er þrælar nú slógu hey. Hann spyrr ef þeir víli at hann brýni ljá þeira. Þeir játá því. Pá tekr hann hein af belti sér ok þrýndi, en þeim þótti bíta þlýnir myklu betr ok þóluðu heinina. En þann mat svá at sá er kaupa vildi skýldi geða við hóf, en allir kváðusk vilja ok háðu hann sér selja, en hann kastaði heinninni í lopt upp. En er allir vildu henda þá skiptusk þeir svá við at hverr brá ljánam á hálss þrum.


För Bölverkr þar til sem Gunnloð var ok *lái hjá henni þrýr nær, ok þá lofaði hon honum at drekka af miðinum þrýr dryski. Í inum fyrra drykk drakk hann ald- í Óðrei, en í øðrum ír Boðn, í inum- þríðja ír Són, ok haði hann þá allan mjóðinn. Pá brásk hann í arnarham ok flaug sem ákafast. En er *Suttungar sé flug arnarins, tók hann sér
arnarham ok flaug eptir honum. En er Æsir sá hvar Óðinn flaug þá settu *því er það í gardinn ker sín, en er Óðinn kom inn af Ásgarð þá spýtti hann upp miðinum í kerin, en honum var þá svá nær komit at Suttunga mundi ná honum at hann sendi aprtr suman miðönn, ok var þess ekki gætt. Hafði það hverr vildi, ok köllum vær þat skóldfílfa *hlut. En Suttunga miðd gaf Óðinn Ásnum ok þeim mönnum er yrkja kunnu. Því köllum v[ér] skáldskapinn feng Ódins ok fund ok drykk hans ok gjoð hans ok drykk Ásanna.’

Pá mælir Ægir: ‘Hversu á marga lund breyttið þer orðökum skáldskapar, eða hversu mörg eru kyn skáldskaparins?’

Pá mælir Bragi: ‘Tvenn eru kyn þau er grein skáldskap allan.’

Ægir spyr: ‘Hver tvænn?’

Bragi segir: ‘Mál ok hættir.’

‘Hvert máltak er haft til skáldskapar?’

‘Þrenn *er grein skáldskaparmáls.’

‘Hver?’

‘Óðinn er nefna hvorn hlut sem heitir; þann grein er sú sem heitir fornþitt; í þriðja máls grein er köllum er kennin, ok *er* sú grein svá sett at vör köllum Óðin eða Þór eða Þý eða einhvern af Ásum eða álum, at hverr þeira er ek nefni til, þá tek ek með heiti af eign annars Assins eða get ek hans verka nokkvorra. Þá eignask hann næni en eigi hinn er nefndr var, svá sem vör köllum Sigty eða Hangatý eða Farmatý, þat er þá Ódins heiti, ok köllum vær þat kent heiti. Svá ok at kalla Reiðartý.’

En þetta er nú at segja ungum skáldum þeim er gírnast at nema mál skáldskapar ok heymja sér orðfjólda með fornum heitum eða gírnast þeir at kunna skilja þat er hulit er kveðit: þá skili hann þessa bók til fröðleiks ok skeitunar. En ekki er at gleyma eða ósanna svá þessar sogur at taka ör skáldskapinum for[nar ke]þningar þær er hófuðskálð hafa sér líka lítið. En eigi skulu kristnir menn trúra á heidiði goð ok eigi á sannyndi þessar sagnar annan veg en svá sem hér finnis í upphafi bókar er sagt er frá atburðum þeim er mannfólkit viltisk frá réttir trú, ok þá nest frá Tyrkum, hverning Asimenn þeir er Æsir eru kallaðir þólsuðu frássagnir þær frá þeim tíðum er gerðsk í Troju til þess at landfólkit skyldi trúra þá guð vera.

Priamus konungr í Troju var hófðingi mikill yfir öllum her Tyrkja ok hans synir várú tignastir af öllum her hans. Sá salr hinn ágæti er Æsir köllumu Brímis sal eða bjórsl, þat var hóll Priamus konungs. En þat er þeir gera langa frásogn of ragnarokr, þat er Trojumanna
orrosta. Pat er frá sagt at Ökuþórr engdi oxahþóði ok dró at borði Miðgarðsorm, en ormrínn helt svá lífinu at hann sóktisk í hafit. Eptir þeim dœnum er þetta sagt er Ektor drap Volukronem ágetan kappa at ás-þánda inum miðkla Akille ok teygði hann svá at sér með hóði hins drepna þess er þeir jóðnum til oxans þess er Ökuþórr hafði hófuðit af. En er Akilleus var dreginn í þetta ófæri með sínu kappi þá var honum sú ein lifshjálpin at flýja undan banvenlingu hóggvi Hektoris ok þó sárr. Svá er ok sagt at Ektor sötti svá ákafliga orrostuna ok svá miklir váru ofrúligur hans er hann sá Akilleus at engi hlutur var svá sterkr at standask mætti fyrir honum, ok er hann misti Akilleus ok hann var flýiðr þá sefaði hann svá reiði sína at hann drap þann kamma er Roddrus hét. Svá sögd-u. Æsir at þá er Ökuþórr misti ormsins þá drap hann Ymi jötunn, en við ragnarokr kom Miðgarðsormr váveifliga at Þor ok blés á hann eitri ok hjó hann til bana, en eigi nentu Æsir at segja svá at Ökuþórr hefði þá látizk at einn stígi yfir hann dauðan þótt svá hefði verit, en meir hrópuðu þeir frásognini en satt var en þeir sögðu at Miðgarðsormr fengi þar bana. En þat ferðu þeir til, þótt Akilleus bar banaorð á Ektori þá lá hann dauðr á sama velli at þeim sökum. Pat gerðu þeir Elenus ok Alexander. þann Elenus kalla Æsir Ála. Pat segja þeir at hann hefndi bróður síns ok hann lífið þá er òll goðin váru dauð ok skóknarðar er eldinn sá er brendr var Ásgarðr ok allar eignir goðanna. En Pirrus, honum jóðnuð þeir til Fenrisúlfís, hann drap Óðin, en Pirrus mætti vargr heita at þeira trú þvát eigi þrymði hann gríðastaðunum er hann drap konunginn í hofinu fyrir stalla Þórs. Pat kalla þeir Surta-loga er Troja brann. En Úði ok Magni synir Ökuþórs kvánu at krefja landa Ála eða Viðar. Hann er Eneas, hann kom braut af Troju ok vann síðan stór verk. Svá er ok sagt at synir Ektoris kómu til Frigialands ok settusk sjálfir í þat ríki, en ráku í braut Elenum.

20  Enn skal láta heyra dœmin hvernig hófuðskáldin hafa látit sér sóma at yrka eptir þessum heitum ok kennis-n-gum, svá sem segir Arnór karlasskáld at hann heiti Alfoðr:

30  (1) Nú hykk síðtriðuða-segja
—síð léttir mér striða;
þýtir Alfoður—ýtum
jarls kostu—brim hrosta.

Hér kallar hann ok skáldskapinn hrostabrim Alfoður. Hávarðr halft kvað svá:
(2) Nú er jódraugum ægis
arnar flaug—ok bauga,
hygg ek at heimboð þiggi
Hangagoðs—of vangi.

Svá kvað Víg-Glúmr:

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

Svá kvað Refr:

(4) Opt kom—jarðar leiptra
er Baldur hníginn skáldi—
hollr at helgu fulli
*hrafn-Ásar mér—stafna.

Svá kvað Eyvindr skálaspillir:

(5) Ok Sigurðr
hinn er svónum veitti
*hróka bjór
Haddingja vals
Farvatýs—
fjörvi næmðu
*jarðráðendr
á Qglói.

Svá kvað Glúmr Geirason:

(6) Par var þrafna byjar,
þeim er stýrðu «goð», Beima
sjálf í seei álfi
Sigtýr Atals dýra.

Svá kvað Eyvindr enn:
Snorra Edda

(7) Gøndul ok Skøgul
sendi Gautatýr
at kjósa of konunga
hverr Yngva ættar
skyldi með Óðni fara
ok í Valhøllu vera.

Svá kvað Úlfr Uggason:

(8) Ríðr at vilgi *vðu
vðfrægr (en mér líða)
Hroptatýr (of hvapta
hrðrmál) sonar báli.

Svá kvað Þjóðólfr inn kvinverski:

(9) Valr lá þar á sandi
vit-inn- inum eineygja
Friggjar faðmyggvi.
Føgnuðum dæð slíkri.

Pat kvað Hallfrœðr:

(10) Sannyrðum spenr sverða
*snarr þiggjandi viggjar
*barrhaddaða byrjar
*bóðkván *und sík Þriðja.

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

(11) Hermóðr ok Bragi
(kvað Hroptatýr)
gangið í gógn grami
þvíat konungr fírr
sá er kappi þykkir
til hallar hinig.

Svá kvað Kormákr:
(12) Eykr með enníduki
*jarðhljótr díaf-j-arðar
breyti hún sá er beinan
bindr. Seið Yggr til Rindar.

Svá sagði Steinþórr:

(13) Forngervan á ek firnum
farm Gunnlaðar arma
horna fors at hrósa
hlíðstyggs ok þó *litinn.

Svá kvað Úlfur Uggason:

(14) Par hykk sigrunni svinnun
sylgs valkyjur fylgja
heilags tafns ok hrafna.
Hlaut innan svá minnum.

Svá kvað Egill Skallagrímsson:

(15) Blót ek eigi af því
bróður Vílis
guð jarðar
at ek gjarna sjá.
Þó hefir Míms vinr
mér of fengit
bólva betr
er it betra telk.

(16) Gáfumk íþrótt
úlfs ok bági
vígi *vaar
vanni firða.

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

(17) Pér eigu vér veigar
Valgautr salar brautar
Snorra Edda

Fals hranvalar fannar
framr valdi tamr gjalda.

Svá kvað Einarr skálaglamm:

(18)  Hljóta mun ek (ne hlítir)
Hertýs (of þat frýju)
fyrrir orþeysi at ausa
austri víngnóðar flausta.

Svá sem Úlfr kvað Uggason:

(19)  Kostigr riðr at kesti
kynfróðs þeim er goð hlöðu
hrafnfreistaðar hesti
Heimdallr at mog fallinn.

Svá er sagt í Eiríksmálum:

(20)  ‘Hvat er þat drauma?’  <kvað> Öðinn.
‘Ek hugðumk fyrir dag rísa
Valhóll ryðja
fyrrir vegnu fólki,
vekkða ek einherja,
bæða ek upp rísa
bekki at strá,
björker leyðra,
valkyrjur vín bera
sem vísi komi.’

Þat kvað Kormakr:

(21)  Algildan bið ek aldar
allvald of mér halda
ýs bifvangi Yngva
ungr. Fór Hroptr með Guñ-gni.

Þat kvað Pórólfr:
(22) Sagði hitt er hugði
Hliðskjálfar gramr sjálfum
hlífar styggr þar er hognir
Háreks liðar vár.

Svá kvað Eyvindr:

(23) Hinn er Surts
ór søkkðolum
farmagnuðr
fljúgandi bar.

Svá kvað Bragi:

(24) Pat erumk sent at snemma
sonr Aldafóðr s vildi
afls við úri þaðan
jarðar reist of freista.

Svá kvað Einarr:

(25) Fvát fjölkostigr flestu
flestr ræðr við son Bestlu
—tekít— *hefi ek morðs til mærðar—
mæringr en þú færa.

Svá kvað Þorvaldr blönduskáld:

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

Hér skal heyra hvé skáldin hafa kent skáldskapinn eptir þessum
heitum er áðr eru rituð, svá sem er at kalla Kvasis dreyra ok dverga
skip, dverga mjóð, jotna mjóð, Suttunga mjóð, Óðins mjóð, Ásas
mjóð, foðurgjöld jotna, logr Óðarís ok Boðnar ok Sónar ok fyllr,
logr Hnitbjarga, fengr ok fundr ok farmr ok gjóf Óðins, svá sem hér
er kvedit er orti Einarr skálaglamm:
Snorra Edda

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

5 Ok sem kvað Einarr enn skálaglamm:

(28) Ullar gengr of alla
asksøgn þess er hvót magnar
byrgis b órgvar sorgar
bergs geymilá dverga.

10 Svá sem kvað Ormr Steinþórsson:

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

15 Ok sem Refr kvað:

(30) Grjótaldar *ték gildi
geðreinar Porsteini.
Berg-Móra glymr bára,
bið ek lýða† kyn hlýða.

20 Svá sem kvað Egill:

(31) Buðumk hilmir løð,
*þar á ek hróðrs of kvóð.
Bar ek Óðins mjöð
á Engla bjöð.

25 Ok sem kvað Glúmr Geirason:

(32) Hlíði, hapta beðís
hefk mildinga gildi.
þvi *biðjum vér þognar
þegna ljón *at fregnum.
Ok sem kvað Eyvindr:

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

Svá sem Einarr kvað skálaglamm:

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

Ok enn sem hann kvað:

(35) Nú er þats Boðnar bára,
berg-Saxa, tér vaxa,
górví í höll ok hlýði
hljóð fley joyfurs þjóðir.

Ok sem kvað Eilífur Guðrúnarson:

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

Svá sem kvað Völu-Steinn:

(37) Heyr Míms vinar *mína
—mér er fundr gefinn Þundar—
við góma sker gylmja
glaumbergs, *Egill, strauma.

Svá kvað Ormr Steinþórsson:
(38) Seggir *þurutf *ala ugg—
   engu *sný ek í Viðurs feng
   háði, kunnum hróðrsmið
   haga—of minn brag.

5 Svá kvað Úlfr Uggason:

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

10 Skáldskapr er kallaðr sjár eða logr dverganna, fyrir því at Kvasis
   blóð var logr í Öðreri áðr mjödrinn væri gjör, ok þar gerðisk hann
   í katlinum, ok er hann kallaðr fyrir því hverlög Öðins svá sem kvað
   Eyvindr ok fyr var ritat:

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

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

(41) *Bæði á ek til brúðar
   bergjarls ok skip dverga
   sollinn vind at senda
   seinýrnf gotu eina.

20 Hvernig skal kenna Þór? Svá at kalla hann son Öðins ok Jarðar,
   fadir Magna ok Móða ok Prúðar, verr Sífar, stjúþfaðír Ullar, stýrandi
   ok eigandi Mjóllnís ok megingjarða, Bilskirnis, verjandi Ásgarðs,
   Miðgarðs, dölgr ok bani jötna ok trollkvinna, vegandi Hrungnís,
   Geirróðar, Þrývalda, dróttinn Þjálfa ok Rósku, dölgr Miðgarðsorms,
   fóstí Vingnis ok *Hlóru. Svá kvað Bragi skáld:

25 (42) Vaðr lá Viðris arfa
    vilgi slákri er rakðisk,
á Eynæfís öndri,
Þormungandr at sandi.

Svá kvað Ólvir hnúfa:

(43) Æstisk allra landa
umgjörð ok sonr Jarðar.

Svá kvað Eilífr:

(44) Reiðr stóð Rósku bróðir;
vá gagn faðir Magna.
Skelfra Þórs né Þjalfa
þróttar steinn við ótta.

Ok sem kvað Eysteinn Valdason:

(45) Leit á bratt-
brautar
baug hvassligum augum,
æstisk áðr at flausti
öggs búð, faðir Prúðar.

Enn kvað Eysteinn:

(46) Sín bjó Sífjar rúni
snarla fram með karli
—hornstraum getum Hrímnis
hröra—veiðarfóri.

Ok enn kvað hann:

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

Svá kvað Bragi:

(48) Hamri fórk í hægri
þond þar er allra landa
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ögir Óflugbarða
*endiseiðs *of kendi.

Svá kvað Gamli:

(49) Meðan gramr hinn er svik samdi-t
5 snart Bilskirnis hjarta
grundr fisk með grandi
gljúfrskeljungs nam rjúfa.

Svá kvað Þorbjörn disarskáld:

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

Svá kvað Bragi:

(51) Ok *bördróins barða
15 brautar hringr inn ljóti
<á haussprengi Hrungnis>
hardgeðr neðan starði.

Enn kvað Bragi:

(52) Vel haðið yðrum eykjum
20 aptr, *þrívalda, haldit
simbi sambls of mórum
sundrkljúfr niú hautða.

Svá kvað Eilífr:

(53) Próngvir gein við þungum
25 þangs rauðbita tangar
kveldrunninna kvinna
kunnleggs alinnmuni.

Svá kvað Bragi:

(54) Þjokkvöðnum kvað þykkja
25 þíkling þfirinmikla
Skáldskaparmál

hafra njóts at høfgum
hætting megindrettí.

Svá kvað Úlfr:

(55) Fulløflugr lét fellir
fjall-Gauts hnefa skjalla
—ramt mein var þat—reyni
*reyrar leggs við eyra.

Enn kvað Úlfr:

(56) Viðgymnir laust Vimrar
vaðs af fránum naðri
hlusta grunn við hrønnnum.
Hlaut innan svá minnum.

Hér er hann kallaðr jötunn Vimrar vaðs. Á heitir Vimur, er þóð óð þá er hann sótti til Geirrøðargarda. Ok svá kvað Vetrliði:

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

Ok svá kvað Pórbjörn disarskáld:

(58) Ball í Keilu kolli,
Kjallandi brauzt þú alla,
áðr drapta Lút ok Leiða,
léztu dreyra Búseyru,
*heptir þú Hengjankjoptu,
Hyrrokkin dó fyrri,
þó var snemr hin sáma
Svívør numín *lífi.

Hvernig skal kenna Baldr? Svá at kalla hann son Óðins ok Friggjar, ver Nónnu, faðir Forseta, eigandi Hringhorna ok Draupnis, dólg Haðar, Heljar sinni, gráta guð. Úlfr Uggason hefir kveðit eptir sögu.
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Baldurs langt skleið í Húsdrápu, ok ritat er áðr dømi til þess er Baldr er svá kendr.

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

Varð sjálf sonar—
nama snotr una—
Kjalarr of tamoði—
kváðut Hamði—
—Goðrún bani
—goðbrúðr Vani
—heldr vel mara
—hörleik spara.

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

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

Þvát Grjótbjór
of göddan hefr
Freyr ok Njörðr
at fjáraflí.

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

Pá er útrost
jarla bági
Belja dólgs
byggja vildi.

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

Ívalda synir
gengu í árdaga
Skíðblaðni at skipa, skipa bæzt,
Skáldskaparmál

skírum Frey,
nýtum Njarðar bur.

Svá segir Úlfr Uggason:

(63) Ríðr á *bₜrg til borgar
boðfróðr sonar Óðins
Freyr ok fólkum stýrir
fyrst ok gulli byrstum.

Hann heitir ok Slíðrugtanní.

Hverning skal Heimdall kenna? Svá at kalla hann son núu móðra,
vørð guða, svá sem fyr r er rítat, eða hvít Ás, Loka dólg, mensækir
Freyju. Heimdalar hófuð heitir sverð; svá er sagt at hann var lostinn
manns hófði í gögnum. Um hann er kveðit í Heimdalargaldri, ok er
síðan kallat hófuð mjótuðr Heimdalar; sverð heitir manns mjótuðr.
Heimdalr er eigandi Gulltopps. Hann er ok tilsekkir Vágaskers ok
Singasteins; þá deildi hann við Loka um Brisingamen. Hann heitir
ok Vindlér. Úlfr Uggason kvað í Húspópu langa stund eptir þeirri
frásögur; er þess þar getit er þeirr váru í sela líkjum; ok sonr Óðins.

Hverning skal kenna Þý? Svá at kalla hann einhenda Ás ok úfls
fóstra, víga guð, son Óðins.

Hverning skal kenna Braga? Svá at kalla hann Íðunnar ver, frumsmið
bragar ok hinn síðskeggja Ás; af hans nafni er sá kallarð skeggbragi
er mikit skegg hefir; ok sonr Óðins.

Hverning skal «kenna» Viðar? Hann má kalla hinn þogla Ás, eiganda
jár-n-skós, dólg ok bana Fenrisúlfs, hefni-Ás goðanna, byggvi-Ás
föðurtópta ok son Óðins, bróður Ásanna.

Hverning skal Vála? Svá at kalla hann son Óðins ok Rindar,
stjúp Friggjar, bróður Ásanna, hefni-Ás Baldr-*, dólg Hágar ok
bana hans, byggvanda föðurtópta.

Hverning skal kenna Höðr? Svá at kalla hann blinda Ás, Baldrs
bana, skjótanda mistilteins, *son Óðins, Heljar sinna, Vála dólg.

Hverning skal kenna Ull? Svá at kalla hann son Sifjar, stjúp Þórs,
ðundur-Ás, boga Ás, veidi-Ás, skjaldr Ás.

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

Hverning skal kenna Loka? Svá at kalla son Fárbauta ok Lauft-
eyjar, Nálar, bróður Býleists ok Helblinda, föður Vánargands (þat
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er Fenrisúlfr) ok Jörmungands (þat er Móðgarðsormr) ok Heljar ok Nara, ok Ála frænda ok födurtröður, sinna ok sessa Óðins ok Ásas, heimsæki ok kisturskrúð Geirrødvar, þjófr jotna, hafrs ok Brisinga-
mens ok Íðunnar epla, Sleipnis frænda, verrat Sigynjar, göða döglgr, hárskáði Sifjar, bjölvva smíðr, hinu sleegi Áss, reigjanda ok veðandi göðanna, ráðbani Baldrs, hinu bundni, þrætudólgur Heimdala\textsuperscript{r} ok Skaða. Svá sem hér segir Úlfur Uggason:

(64) Ráðgegninn bregðr ragna
rein- at Singasteini
frægr við firna *slœgjan
Fárbauta *mög -vári.
Móðoflugr ræðr møðra
møgr hafnýra fógru
—kynni ek—áðr *ok einnar
átta—mæðra þattum.

Hér er þess getit at Heimdallr er son niu møðra.

Nú skal enn segja dæmi af hverju þær kenni-nagar eru er nú váru ritaðar, er áðr váru eigi dæmi til sogð, svá sem Bragi sagði Ægi at 'Þórr var farinn í Austvegana at berja tröll, en Óðinn reið Sleipnir í Jötnheimuna ok kom til þess jötuns er Hrungnir hét. Þá spyr Hrúmgógnir hvat manna só er með gullhjálminn er ríðr lopt ok log ok segir at hann á furðu guðan hest. Óðinn sagði at þar vill hann veðja fyrir høfði sínu at engi hestr skal vera javfgoðr í Jötnheimum. Hrungnir sjaðgil at só er göðr hestr, en hafa lézk hann mundu myklu stórfeðra hest; só heitir Gullfaxi. Hrúmgógnir varð reiðr ok hleypr upp á hest sinn ok hleypir eiptir honum ok hyggr at launa honum orfmati. Óðinn hleypti svá mikit at hann var á þróu leiti fyrir, en Hrungnir var í svá miklum jötunmóðr at hann fann eigi fyrir en hann sótti inn of Ásgindr. Ok er hann kom at hallardurum, buðu Æsir honum til drykkju. Hann gekk í höllina ok bað fá sér drykkju. Váru þá tekna þær skálir er Þórr var vanir at drekka ór, ok snerti Hrúmgógnir ór hverri. En er hann gerðisk drukkinn þá skorti eigi stór orð. Hann lézk skyldu taka upp Valhöll ok fera í Jötnheimuna, en søkkva Ásgarði en drea guð Ól, nema Freyju ok Sif vill hann heim fera med sér. En Freyja fór þá at skenkja honum, ok drekka lézk hann mun-d-u alt Ása Ól. En er Ásum leiddisk ofrefli hans þá nefna þeir Pórr. Pórr næst kom Þórr í höllina ok hafði uppi á lopti hamarinn ok
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var allreiðr ok spyrr hvern því ræðr er jótunar hundvisir skulu þar drekka, eða hvern seldi Hrungni griða at vera í Valhöll eða því Freyja skal skenkja honum sem at gildi Ása. Þá svarar Hrungnr ok sér ekki vinaraugum til Þórs, sagði at Öðinn bauð honum til drykkju ok hann var á hans griðum. Pá melir Þórr at þess boðs skal Hrungnr iðrask aðr hann komi út. Hrungnr segir at Ásaþórr er þat líttill frami at drepa hann vápnlusað; hitt er meiri hugraun ef hann þórir berjask við hann at landamaðri á Grjótvánagerðum.

"Ok hefir þat verit mikit fólksverk," sagði hann, "er ek lét eptir heima skjöld minn ok hein. En ef ek hefða hér vápín mín þá skyldu vit nú reyna hólmsgonguna. En at öðrum kosti legg ek þer við niðingsskap ef þá vill drepa mik vápnlusað."

'Þórr vill fyrir öngan mun bila at koma til einvígis er honum var hölmr skóradhr, þvíat engi hefir honum þat fyrr veitt. Fór þá Hrungnr braut leið sín ok hleypiti ákafliga þar til er hann kom í Þotunheimav, ok var þóri hans allfræg með þótum ok þat at stefnulag var komit á með þeim Þór. Póttuski þótum hafa mikit í ábyrgð hrav sigri fengi; þeim var íls ván at Þórr ef Hrungnr léttisk fyrir því at hann var þeirra sterkstr. Þá gerðu þótum mann á Grjótvánagerðum af leiði ok var hann núu rasta hár en þriggja breiður undir þónd, en ekki fengu þeir hjarta svá mikit at honum sömði fyrir en þeir tóku *ór *meri *nokkvorri, ok varð honum þat eiki stóðugt þá er Þórr kom. Hrungnr átti hjarta þat er fræg er, af þóðum steini ok tindótt með þrim hornum svá sem sóðan er gert var ristubragð þat er Hrungnis hjarta heitir. Af steini var ok hþfuð hans. Skjöldr ɻhans ɻvar ok steinn, viðr ok þjókkor, ok hafði hann skjöldinn fyrir sér er hann stóð á Grjótvánagerðum ok beði Þórs, en hein hafði hann fyrir vápín ok reiddi of ɻxli ok var ekki dælligr. Á aðra hlið honum stóð leirjöttunninn, er nefndr er Mókkurkálfi, ok var hann allhraðdr. Svá er sagt at hann meig er hann sá Þór. Þórr fóri til hólmstefnu ok með honum Þjálfi. Pá rann Þjálfi fram at þar er Hrungnr stóð ok mælti til hans:

"Þú stendr óverliga, þóðunn, hefir skjóð-dínn fyrir þér, en Þórr hefir sét þik ok fúr hann it neðra í þóðu ok mun hann koma neðan at þér."

Þá skaut Hrungnr skildinum undir fætr sér ok stóð á, en tvíhendi heinina. Því nest sá hann eldingar ok heyðri þrumur stórar. Sá hann þá Þórr í ásmóði, fó hann ákafliga ok reiddi hamarinok kastáði um langa leið at Hrungni. Hrungnr færir upp heinina þáðum hónum, kastar í mótt. Mætt hon hamrinum á flugi, heinina, ok brotnar sundr
heinin; fellr annarr hlutr á jörð ok eru þar af orðin þill heinberg. Annarr hlutr brast í hofði Pór svá at hann fell fram á jörð. En hamarrinn Mjöllnir kom í mitt hofuð Hrun-gni ok lamði hausinn í smá í mola ok fell hann fram yfir Pór svá at föt hans lá of háls Pór.

5 En Pjálffir vá at Mókkurkálfó, ok fell hann við líttinn orðstír. Pá gekk Pjálffir til Pórs ok skyldi taka fót Hrungnis af honum ok gat hvergi valdit. Pá gengu til Æsir allir er þeir spuruð at Pórr var fallinn ok skyldu taka fótinn af honum ok fengu hvergi komit. Pá kom til Magni, sonr Pórs ok Járnsóxu. Hann var þá þrífetr. Hann kastaði fotet Hrungnis af Pór ok mæli:

‘‘Sé þar ljótan harm, faðir, er ek kom svá síð. Ek hygg at jöftun þennara mundak hafa lostit í Hel með hnefa móð ef ek hefða fundit hann.’

Pá stöð Pórr upp ok fagnaði vel syni sínum ok sagði hann mundu verða mikinn fyrir sér.

‘‘Ok vil ek,’’ sagði hann, “gefa þér hestinn Gullfaxa, er Hrungnir hafði átt.’

Pá mæla Ódinn ok sagði at þórr gerði rangt er hann gaf þann hinn góða hest gyggjarsyni en eigi þóður sínum.

*Þórr fór heim til Þrudvanga ok stöð heinin í hofði honum. Pá kom til völlsía sú er Gróa hét, kona Aurvandils hins frekna. Hon gól galdra sína yfir Pór til þess er heinin losnaði. En er Pórr fann þat ok þótt þá ván at braut mundi ná heinin, þá vildi hann launa Gró lækningina ok gera hana fegna, sagði hann þau þóttindí at hann hafði valdít norðan yfir Ælivága ok hafði borit í meís á baki sér Aurvandil norðan ór Jötnheimum, ok þat til jartegna at ein tá hans hafði staðið ór meísnum ok var sú frerín svá at Pórr braut af ok kastaði upp á himin ok gerði af stjórnu þá er heitim Aurvandilstá. Pórr sagði at eigi mundi langt til at Aurvandill mundi heim, en Gróa varð svá fegin at hon mundi önga galdra, ok varð heinin eigi lausari ok stendr enn í hofði Pór; ok er þat bodit til varnarar at kasta hein of gölf þvert, þvát þá hrærisk heinin í hofuð Pór.’

Eptir þessi sögu hefir ort Pjöðólfr hvinverski í Haustlóng. Svá segir þar:

(65) Eðr of sér er jótna
ótí lét of *sóttan
hellis *bórr á hyrjar
haug Grjótuna baugi;
ók at ísarnleiki
Jarða-r sunr, en dunði
—móðr sváll Meila bróður—
mána vegr und hánum.

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

(67) Þyrmðit Baldrs of barmi
—berg—sólignum þar dólgi
—hristusk, björg ok brustu,
brann upphiminn—manna;
njok frá ek móti hrøkkva
*myrkbeins *Haka reinar,
þá er vígligan, vögna
*vátt, sinn bana *þátti.

(68) Brátt fló bjarga gæti
—bónd ollu því—randa
ímunfjölr *und iljær
ís; vildu svá désir.
Varðat höggis frá hórdum
*hraundrengr þaðan lengi
trjónu trólls of rúna
*tíðs fjöllluma at bíða.

(69) Fjörspillir lét falla
fjálfra ólagra gjálfrar
bólverðungar Belja
bólmi á randar hölmi.
Þar hné grundar gilja
gram fyrir skørpum hamri
en berg-Dana bagði
brjótr við jórnum-brjóti.
Snorra Edda

(70) Ok hardbrotn herju
heimþinguðar Vingnis
hvein í *hjarna meði
hein at grundar sveini,
þar svá eðr í Óðins
ólaus burar hausi
stála *vikr of stokkin
stóð Eindriða blóði,

(71) áðr ór hneigihlíðum
hárs ql-Gefjun sára
reiðitýrs it rauða
ryðs hæliböl geli.
Górla lít ek á Geitis
gardi *þær of farðir.
Baug á ek *bifum fáða
bifkleif at Þorleifi.

Pá mælir Ægir: ‘Mikill þotí mér Hrungnir fyrir sér. Vann Þór
meira þrekvirki nokkvot þá er hann átti við trúll?’

Pá svarar Bragi: ‘Mikillar frásagnar er þat vert er Þorr fór til
Geirðargarða. Pá haði hann eigi hamarinn Mjöllni eða megingjaðar
eða járngeirpr, ok olli því Loki. Hann fór með honum, þvíat Loka
haði þat hent þá er hann flaug einu sinni at skemta sér með valsham
Fríggjar at hann flaug fyrir forvittu sakar í Geirðargarða ok sá þar
höll mikla, settisk ok sá inn of glugg. En Geirðr leit í móti honum
ok mælir at taka skyldi fuglann ok farga honum. En sendimaðr
komsk nauðuliga á hallar vegginn, svá var hann hár. Pat þotí Loka
gott er hann sotti erfiðilla til hans ok ætlaði sér stund at fljúga eigi
upp fyrir en hann haði farit alt torleðit. En er maðrinn sotti at
honum þá beinir hann fluginn ok spyrnr við fast ok eru þá feitrin
fastir. Var Loki tekinn þar hóndum ok fæðir Geirðr jótini. En er
hann sá augu hans þá grunauði hann at maðr mundi vera ok bað hann
svara, en Loki þagði. Pá lasti Geirðr Loka í kistu ok svelti hann
þar þrá mánuðr. En þá er Geirðr tók hann upp ok beiddi hann
ordá, ok sagði Loki hví hann var, ok til *fjórlausnar vann hann
Geirðr þess eða at hann skyldi koma þór í Geirðargarða svá at
hann hefdi hvárki hamarinn né megingjarðar. Þorr kom til gistingar
til gýggjar þeirar er Griðr er kölluð. Hon var móðir Viðars hins þogla.
Hon sagði Þór satt frá Geirrøði at hann var jötunn hundviss ok illr viðreignar. Hon lêði honum megingjarða ok járngreipr er hon átti ok staf sinn er heitir Gríðarvölr. Þá fór Þór til ár þeirar er Vimur heitir, allra á mest. Þá spenti hann sêk megingjörðum ok stuðdi forstreymis Gríðarvölr, en Loki helt undir megingjarðar. Ok þá er Þór kom á miðja ánà þá óx svá mjók ánín at uppi braut á þxl honum. Þá kvað Þór þetta:

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

‘Þá sér Þór uppi í gljúfrum nokkvorum at Gjálp, döttir Geirrøðar, stóð þar tveim megin árinnar ok gerði hon árvøxtinn. Þá tók Þór upp ór áninn stein mikinn ok kastaði at henni ok mælti svá: ‘“At ósi skal á stemma.”

‘Eigi misti hann þar er hann kastaði til. Ok í því bili bar hann at landi ok fekk tekít reynirunn nokkvorn ok steig svá ór áninn. því er þat orðak hafth at reynir er bjorg Þórs.

‘En er Þór kom til Geirrøðar þá var þeim félögum vísat fyrst í geitahús til herbergis, ok var þar einn stóll til sætis ok sat þar Þór. Þá varð hann þess varr at stöllinn forn undir honum upp at ræfri. Hann stakk Gríðarveli upp í raptana ok lét sígask fast á stöllinn. Varð þá brestr mikill ok fylgði skrekr mikill. þar hóðu verit undir stóllum dætr Geirrøðar Gjálp ok Greip, ok haflði hann brotit hrygginn í bánum.

‘Þá lét Geirrøð kalla Þór í høllina til leika. Þar váru eldar stórir eptir endilangri høllinni. En er Þór kom í høllina gagnvart Geirrøð þá tók Geirrøð með þöng járnþaú glöandi ok kastar at Þór, en Þór tók í móti með járngrípum ok færir á lofti súna, en Geirrøð hljóp undir járnþaú at forða sér. Þór kastaði síðan ok laust gögnnum súluna ok gögnnum Geirrøð ok gögnnum vegginn ok svá fyrir útan í-jörðina.’

Eptir þessi sögð hefir ort Eilífr Guðrúnarson í Þórsdrápú:

(73) Flugstalla rêð *felli
*þjórnets goða at *hvetja
—drjúgr var Loptr at ljúga—
logseims faðir heiman.
Geðreyðir kvað *grœnar
Gauts herðrumu brautir
vilgi tryggr til veggjar
viggs Geirrœðar liggja.

(74) Geðstrængrar lét göngu
gammleið Þórr skómmu
—fýstusk þeir at þrýsta
*Þorns niðjum—sík biðja,
þá er *garðvenjúðr garðisk
Gandvíkr Skótom ríkri
endr til Ymsa kindar
lója setrs frá Þriðja.

(75) Görr varð í fyr fyrri
*farmr meinsvárans arma
sóknar hapts með svipti
sagna galdrs en *Rognir.
Þyl ek *granstrauma Grímnis.
Gull- mantælir halla
-ópnis ilja gaupnum
Endils á mó *spendi.

(76) Ok *gangs vanir gengu
gunnvargs; himintǫrgu
Friðar vers til fjóða
frumseyris kom dreyra,
þá er bjølvæi-tir brjóta
bragðmildr Loka vildi
braðði vandr á brúði
bágg sef-Grímnis mága.

(77) Ok vegþverrir *varra
vann fetrunnar Nónnu
hjalts af *hagli oltmar
hlaupár um ver gaupu.
Mjók leið ór stað stókkvir
stikleiðar veg breiðan
urðar þrjóts þar er eitri 
œstr þjóðar fræstu.

(78) 
Par í mørk fyrir markar 
málhvetan byr settu 
(ne hvélvolur hálar) 
háf- skotnaðra (sváfu). 
Knátti hreggi høggvin 
hlymþél við möl glymja 
en fellihryn fjalla 
Feðju þaut með steðja.

(79) 
Harðvaxnar sér herðir 
hallands of sik falla 
(*gatat maðr) njótr (hin neytri) 
njarð- (ráð fyrir sér) -gjarðar.
Þverrir lettr nema þyrri 
Þoðr-ns *barna sér Mornar 
snerriblóð til svíra 
salþaks megin vaxa.

(80) 
Óðu fast (en) *fríðir 
(flaut) eiðsvara Gauta 
setrs vikingar snotrir 
(*svarðrunnit fen) gunnar. 
Þurði hroðna at herði 
hauðs runkykva nauðar 
jarðar skafls af afli 
áss hretviðri blásin,

(81) 
unz með ýta sinni 
(afhraun var þat) skaunar 
á seil (himinsjóla) 
sjálflopta kom þjálfí. 
*Háðu stálí stríðan 
strauð Hrekkvmímis ekkjur. 
Stopnhísú] för stey[pir 
stríðlundr með vjöll Gríðar.
(82) Ne djúp- *akörn drápu
dólgs vamms firum gl[amma
striðkiðjun]um stöðvar
stall við rastar *-falli.

(83) Ógndjarfan hlaut *Atli
*eir[farðan hug] meira.
Skalfa Þórs nê Þjálfa
þróttar steinn við ótta.

(84) Dreif með dróttar kneyfi
(dólg- Svíjóðar *kólgu,
sótti -ferð á flóttta)
flesdrótt í vá nesja,
þá er funhristis fasta
(þróðrís Danir) stöðu
(knátu) Jólins ættir
(útvés fyrrir lúta).

(85) *Þars í þróttar hersar<r>
*Porrann hugum bornir,
hlymr varð *hellis Kumra
hrín-g-bálkar, fram gingu.

(86) Ok (háma) loga himni
hall- (fylvingum) -vallar
(tráðusk þar) við tróði
tungls brá *salar þrungu.
Húfstjóri braut hváru
hreggs váfreiða›› tveggja
hlátrelliða hellis
*hundfornan kjól *sprundi.

(87) Fátíða nam freði
(fjarðeplis) kon Jarðar
(Meðar legs ne mýðu
menn ōlteiti) kenna.
Álmtaugar laust ogir
angrþjóf *sega *tangar
*Óðins afli soðnum
áttrúðr í gin Suðra.

(88) Svá at hraðskynþdir handa
hrapmunnum svalgunnar
*lyptisylg á lopti
þlangvinr sú *Þröngvar,
þá er *þrýprasis *eisa
*ós Hrímnis fló dróasar
til þrámóðnís Þröðar
þjóst af greipar þrjósti.

(89) Bifóisk hóll þá er þóði
Heiðreks of kon breiðu
und fléthjarnar *foran
fótlegg Þurnis veggjár.
Ír gulli laust Ullar
jótrs vegtaugar þrjóti
meina niðr í miðjan
mest bígyrðið nestu.

(90) Glaums niðjum fór górrva
gramr með dreýrgum hamri;
of salvið-Synjar
sigr hlaut *arınbauti.
Komat tviviðar tívi
tollur karms sá er harmi
brautarliðs of beitti
bekk- fall jótuns -rekka.
Snorra Edda

(91) *Herblótinn vá hneitir
hógbrotningi skógar
undirfjálfrs af *afli
álfeims bliku kálfa.
5 Ne liðfóstum Lista
látrval-Rygj-ar máttu
aldrminkanda *aldar
Ellu steins of bella.

19 Hvernig skal kenna Frigg? Svá at kalla hana dót tur Fjörgyns, konu
Öðins, móður Baldr, elju Jarðar ok Rindar ok Gunna laðar ok Gerðar,
sværa Nǫnnu, drottning Ása ok Ásynja, Fullu ok valshams ok *Fensala.
20 Hvernig skal Freyju kenna? Svá at kalla dót tur Njarðar, systur
Freys, konu *Öðs, móður Hnossar, eigandi valfalls ok Sessríunnis
ok fressa, Brisingamens, Vana goð, Vana dís, ít grátfagra goð. Svá
má kenna allar Ásynjur at nefna annarrar nafni ok kenna við eign
eða verk sín eða ættir.

21 Hvernig skal kenna Sif? Svá at kalla hana konu Þórs, móður Ullar,
it hár fagra goð, elja Járnsöku, móður Prúðar.

22 Hvernig skal kenna Ísunní? Kalla hana konu Braga ok getandi
epplana, en eplin ellílyf Ásanna; hon er ok ránfengr Þjósa jötnuns,
svá sem fyr er sagt at hann tók hana braut frá Ásum. Eptir þeirí
sógu orti Þjóðólf fr hinn hvinverski í Haustlóng:

(92) Hvé skal ek gott gjoldum
gunnveggjar bjró leggja
25 . . . . . . . . . . . . . . . . . . . . . . . . . .
 raddkleif] at Po[leið[a]
 Týframra sé ek tíva
 trygglaust *of *far [þrjógga
 á hreinga]ru hlýr
30 hild[ar] *fats ok Þjósa.

(93) Segjendum fló sagna
snjótar úlfur at mýoti
í gemlis ha[m] gömlum
 glamma *ö- fyr -skömmu.
35 Sætissk þr þar er Æs[ir]
 ár *Gefnar mat báru
Skáldskaparmál

(vara byrgityr bjarga
bleyði *vændr) á seýði.

(94) *Tormiðlaðr var tívum
tálhreinn meðal beina.
Hvat *kvað hapta snytrir
hjálmfaldinn því valda.
Margspakr of nam mæla
már valkastar báru
—vara Hœnis *vinr hánum
hollr—af fornum þolli.

(95) Fjallegylðir bað *fyllar
fet-Meió-la «sér deila»
—hl·a·ut—af helgu·m· skutli
—hrafn·Ásar vín blása.
Ving·Roñgrir lét «vagna»
vígfrekr ofan sigask
þar er vélsparir váru
vannendr goða farnir.

(96) Fljótt bað foldar dróttinn
Fårbauta mog *Várar
þekkiligr með þeignum
þrymseilar hval deíla.
En af breiðu bjóði
bragðviss at þat lagði
ósvífrandi Ása
upp þjórhl·ut·i fjóra.

(97) Ok slíðrliga söðan
svangr—var þat fyrir lóngu—
at af eikirót[um]
okbjörn faðir Mórna·r·
áðr djúphugaðr dræpi
dólg ballastan vallar
hirð[í]ýr meðal herða
herfangs þófan stóngu.
(98) Þá varð fastr við fóstra
farmr *Sigynjar arma
sá er ûll regin eygja
ðunduruðs í bôndum.
Loddi rá við ramman
reimuð Jóturnheima
en holls vinar Hœnis
hendr við stangar enda.

(99) Fló með fröðgum tívi
fangsæll of veg langan
sveita nágr svá at slitna
sundr *úlfar *faðir mundi.
Þá varð Þórs of rúni
—*þungr var Loptr of sprunginn—
*máluaut hvats mátti
*Miðjungs friðar biðja.

(100) Sér bað sagna hreri
sorgöera-n mey föra
þá er ellilyf Ása,
áttrunnr Hymis, kunni.
Brunnakrs of kom *bekkjar
Brísings goða disi
girðíþjófr í garða
grjót-Níðaðar síðan.

(101) Þurðat bjartra bôða
byggvendr at þat hryggvir
þá var Íð- með jôtnum
-uðr nýkomin sunnan.
Göðusk allar áttir
Ingi-Freys at þingi
—váru heldr—ok hárar
—halmjót regin—gamlar,

(102) unz hrynsævar hræva
*hund þl-Gefnar fundu
leiðjîhr ok lêv[a]
lund þl-Gefnar bundu.
‘Þú skalt vélt nema véulum,’
reiðr mælir svá, ‘*leiðir
munsteandi mæra
mey aprtr, Loki, ‘*hapta-.’

(103) *Heyrðak svá þat söðan
sveik *apt Ása *leiku
hugreyndandi Hœnis
*hauks flugbjálfa auðinn,
ok lómhugaðr lagði
leikblaðs reginn fjadar
ern at oglis barni
arnsög faðir Mórnar.

(104) Höfu skjótt (en skófu)
skópt (ginnregin) brinna
en son *biðils *sviðnar-
—sveipr varð í for—Greipar.
Pats of fátt á fjallla
Finns ilja brú minni.
Baugs *þa ek* bifum fáða
bifkleif at Porleifi.

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

Hvernig skal kenna himin? Svá at kalla hann Ymis haus ok þar af
jötnus haus ok erfiði eða byrði dverganna eða hjálm Vestra ok
Austra, Suðra, Norðra, land sölar ok tungls ok himintunghlaga, vagna
ok veðra, hjálmar eða húsd lopts ok jarðar ok sólar. Svá kvað Arnór
jarlaskáld:

(105) Ungr skjöldungur stígri aldri
jafnmiðr á við skjaldar
—þess var grams—und gömlum—
gnóg rausn—Ymis hausi.

Ok enn sem hann kvað:

(106) Björt verðr sól at svartri,
søkkr fold í mar dõkkvan,
Snorra Edda

brestr erfiði Austra,
allr glymr sjár á fjöllum.

Ok enn sem kvað Kolli:

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

Ok sem kvað Þjóðólfr inn hvíverski:

(108) Ók at isarnleiki
Jardar sunr ok dunði
—móðr svall Meila blóða—
mána vegr und hánum.

Svá sem kvað Ormr Barreyjaskáld:

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

Svá sem kvað Bragi skáld:

(110) Hinn er varp á víða
vinda þundurðisar
yfir manna sjót margra
munlaug fóstur augum.

Ok sem Markús kvað:

(111) Fjarri hefir at þeðisk dýrri
flotna vorðr á élíkers botni
—háva leyfir hverr maðr œvi
hringvarpaðar—gjálfrí kringðum.

Svá sem kvað Steinn Herðísarson:
(112) Háv kveð ek helgan ræsi
heimtjalds at brag þeima
—*mærd ræzk fram—en fyrða
fyrð þvíat hann er dýrri.

Ok sem kvað Arnórr jarlaskáld:

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

Ok enn sem kvað Arnórr:

(114) Saðr stillir hjálp þú snjöllum
sóltaða Rognvalði.

Ok sem kvað Hallvarðr:

(115) Knútr verr jórð *sem ítran
alls *dröttinn sal fjalla.

Sem Arnórr kvað:

(116) Míkáll vegr þat er misgert þikkir
mannvits fróðr ok alt í göða,
tiggi skiptir síðan seggjum
sólar hjálm á demistóli.

Hvernig skal jórð kenna? Kalla Ymis hold ok móður Þórs, döttur
Ónars, brúði Óðins, elju Friggjar ok Rindar ok Gunnlaðar, svaru
Sifjar, *gólf ok botn veðra hallar, sjá dýranna, döttir Náttar, systir
Auðs ok Dags. Svá sem kvað Eyvindr skáldaspillir:

(117) Nú er álfrðuull elfar
jótna dólgs of fólgin
—ræð eru ramrar þjóðar
rík—í móður líki.

Sem kvað Hallfróðr vandræðaskáld:

(118) Ræð lukusk at sá síðan
snjall-ráðr konungs spjalli
átti eingadóttur
Ónars viði gróna.

Ok enn sagði hann:

(119) Breiðleita gat brúði
5 Báleygs at sér tegja
stefnir stóðar hrafnar
stála ríkismálum.

Svá sem fyrr er ritat, ‘Fjarri hefir at feðisk dýrri . . . ’ Svá sem kvað
Þjóðólffr:

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

Sem Hallfróðr kvað:

(121) Því hygg fleygjanda frægjan
15 —ferr jorð und menþverri—
fítra eina láta
Auðs <systur> mjöck trauðan.

Svá kvað Þjóðólffr:

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

Hvernig skal sé kenna? Svá at kalla hann Ymis blóð, heimsekkir
guðanna, verr Ægis dótra þeira er svá heita: Himinglæva,
Dúfa, Blóðughadda, Hefring, Údr, Hróðn, Bylgja, Bára, Kólga; land
Ránar ok Ægis dótra ok skipa ok sæskips heita, kjalar, stálta, súða,
sýju, fiska, isa, sækonunga leið ok brautir, eigi sóðr hringr eyjanna,
hús sanda ok þangs ok skerja, dorgar land og sæfogla, byrjar. Svá
30 sem kvað Ormr *Barreyjarskáld:
(123) Útan gnýr á eyri
Ymis blóð fara góðra.

Svá kvað Refr:

(124) Vágþrýsta berr vestan
—vætti ek lands fyrir brandi,
*hvalmæni skefr—húna
hógdýr of log bör.  

Svá sem kvað Sveinn:

(125) Pá er élreh-í-far ófu
Ægis dætr ok teygðu
*fjols við frost of alnar
fjallgarðs rokur harðar.  

Ok sem kvað Refr:

(126) Færir björn, þar er bára
brestr, undinna festa
opt í Ægis kjópta
*úrsvöl Gymis völva.  

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

(127) En sjágnípu Sleipnir
slítr úrðrinfinn hvítrar
Ránar rauðum stei-ni
runnit brjóst órmunni.  

Sem kvað Einarr Skúlason:

(128) Harðr hefir ort frá jórðu
élvindr—svana strindar
blakk* laetr í sog søkkva
só-ægrund—skipi hundit.  

Ok enn sem hann kvað:
Margr ríss en drífr dorgar
dynströnd í svig lóendum—
spend verða *stög stundum—
stirðr *keipr—fira greipum.

Grams bera gollna spánu
—gó fug ferð er sú jöfri: 
skylr hóð-mfjöturr Heita hrafn—snekkju stafna-þ.

Haustköl skotar héldum 
hólmrönd varrar þondri.

Sundr springr svalra landa
svørigjörð fyrir börðum.

Hvatt kveða hróra Grotta 
hergrimastan skerja 
út fyrir jarða-þ skauti 
eylúðrs niú brúðir, 
þær er—lungs—fyrir lóengu 
lúðmeltir—skiða hlíðar 
baugskerðir ristr barði 
ból—Amlóða mólu.

Viknar ramr í (Rakna) 
reksaumr flugastrauðaum 
—düks hrindr bó—þar bleikir 
bifgrund—*á stag rifjum.
Hvernig skal kenna sól? Svá at kalla hana dóttur Mundilfœra, systur Mána, kona Glens, eldr himins ok lopts. Svá sem kvað Skúli Porsteinsson:

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

Svá kvað Einarr Skúlason:

(136) Hvargi er Beita borgar
    *bálgrimmustum skál a
    hár *of hnossvin vár um
    heims vafrlogi sveimar.

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

(137) Tóku fyrst til fjúka
    Fornjóts synir ljótir.

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

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

(138) Ræð ek þenna mog manni
    Vindsvals unad blindum.

Svá kvað Ásgrímr:

(139) Sigrgœðir var síðan
    seimór í *Prándheimi
    —þjóð veit þinar íðir—
    þann orms trega—sannar.

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

(140) Sigrgœðir var síðan
    seimór í *Prándheimi
    —þjóð veit þinar íðir—
    þann orms trega—sannar.
Hvernig skal kenna mann? Hann skal kenna við verk sín, þat er
hann veitir eða þiggur eða gerir. Hann má ok kenna til eignar sinnar
þeirar er hann á ok svá ef hann gaf, svák við ættir þær er hann kom
af, svá þær er frá honum kömu. Hvernig skal hann kenna við þessa
hlutin? Svá at kalla hann vinnanda eða fremjanda eða til-fara sinna eða
athafnar, víga eða sæfara eða veīða eða vápna eða skipa. Ok fyrir
því at hann er reynir vápnanna ok við víganna—alt eitt ok vinnandi;
við heitir ok trú, reynir heitir trú—af þessum heitum hafa skáldin
callat menn ask eða hlyn, lund eða ǫðrum viðar heitum kærkendum
ok kent til víga eða skipa eða fjár. Mann er ok rétt at kenna til allra
Ása heita. Kent er ok við þotna heiti, ok er þat flest háð eða lastmæli.
Vel þykkir kent til álfa. Konu skal kenna til alls kvenbúnaðar, gulls
ok gimsteina, þils eða vins eða annars drykkjar þess er hon selr eða
gefr, svá ok til þelgagna ok til allra þeirra hluta er henni samir at
vinna eða veita. Rétt er at kenna hana svá at kalla hana selju eða lög þess
er hon miðlar, en selja eða lág, þat eru trú. Fyrir því er kona kóluð
þil kenningar þillum kvenkendum viðar heitum. En fyrir því er kona
kend til gimsteina eða gersteina, þar var í forneskju kvína búnaðr
er kallat var steinsörfvi eða þær höðu á hálxi sér. Nú er svá ferri
til kenningar at konan er nú kent við stein eða við þil steins heiti. Kona
er ok kend við allar Ásynjur eða nornir eða disir. Konu er ok rétt at
kenna við alla athófn sina eða við eign sina eða ætt.

Hvernig skal kenna gull? Svá at kalla þat eðl Ægis ok barr Glasis,
haddr Stífrar, höfuðband Fullu, grátr Freyju, munntal ok roðd ok orð
þotna, dropa Draupnis ok regn eða skur Draupnis eða augna Freyju,
örgjöld, slógjald Ásanna, *sáð Fýrisvalla, haugaðk Hóla, elðr
alla vatna ok handar, grjót ok sker eða blík handar.

Fyrir því er gull kallat elðr Ægis? Pessi saga er til þess, er fyrir
getit, at Ægir sötti heimboð til Ásgarðs, en er hann var buni til
heimferðar þá baði hann til sín Óðni ok þillum Ásom á þriggja
mánadá freisti. Til þeirrar ferðar varð fyrist Óðinn ok Njóðr, Freyr,
Þýr, Bragi, Viðarr, Loki; svá ok Ásynjur, Frigg, Freyja, Gefjun,
Skaði, Íðunn, Stífr. Þórr var eigi þar. Hann var farinn í Austvegat
að drepa þroll. En er godin höfuðu sezk í sæti þá lét Ægir bera inn á
hallargöf lýsigull þat er birti ok lýsti hölina sem eldr -ok þat var
þar haft fyrir ljós at hans v[ei]zlu svá- sem í Valhöllu váru sverðin fyrir eld. Þá senti Loki þar við öll goð ok drap þrál Ægis þann er Fimafengr hét. Annarr þráll hans er nefndr *Eldir. Rán er nefnd kona Ægis, en nú døttir þeirra, svá sem fyrir er ritat. At þeirri veizlu vannsk alt sjálft, baði vist ok þl ok öll reiða er til veizlunnar þurfti.

Þá urðu Æsir þess varir at Rán átti net þat er hon veiddi í menn alla þá er á sæ kómu. Nú er þessi saga til þess hvaðan af þat er, gull er kallat eldr eða ljós eða birti Ægis, Ránar eða Ægis døttir. Ok af þeim kenningar er nu svá sett at gull er kallat eldr sævar ok allra hans heita, svá sem Ægir eða Rán eigu heiti við svæinn. Ok þaðan af er nú gull kallat eldr vatna eða á ok allra árheita. En þessi heiti hafa svá farit sem þannur ok kenningar, at hin yngri skáld hafa ort eptir dønum hinna gömlu skálda, svá sem stóð í þeirra kvaðum, en sett síðan út í hálfur þær er þeim þóttu líkar við þat er fyrir var ort, svá sem vatnit er sænum en án vatninu en lækr ánni. Því er þat kallat nýgervingar alt er út er sett heiti lengra en fyrir finnsl, ok þykkir þat vel alt er með líkindum fír err ok eðli. Svá kvæð Bragi skáld:

(141) Eld of þák af þófri
ölna bekks við drykkju
—þat gaf—Fjólnis fjalla—
með fulli mér stillir.

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

(142) Glasisi stendur
með gullnu laufi
fyrir Sigðýs solum.

Sá er viðr *fegrstr með goðum ok mónum.

Hví er gull kallat haddr Sifjar? Loki Laufeyjarson hafði þat gert til lævísí at klippa hár alt af Sif. En er þórr varð þess *varr, tók hann Loka ok mundi lemja hvert bein í honum aðr hann svarði þess at hann skal fá af svartálrum at þeir skulu geru af gulli Sifju hadd þann er svá skal vaxa sem annat hár. Eptir þat för Loki til þeirra dverga er heita Ívalda synir, ok gerðu þeir haddinn ok Skíðblaðni ok geirinn er Öðinn átti er Gungnir heitir. Þá *veðjaði Loki hófði sínu við þann dverg er *Brokkur* heitir, hvárt bróðir hans *Eitrir* mundi gera jafngöða
gripi þýja sem þessir váru. En er þeir kómu til smiðju, þá lagði 
<Eitr> svískinn í aflinn ok bað blása <Brokk> ok léatta eigi fyrir en 
at tækju þat ór aflínunum er hann lagði í. En þegar er hann gekk ór 
smiðjunnir en hinn blés, þá settisk fluga ein á þönd honum ok kroppaði, 
en hann blés sem áðr þar til er smiðrinn tök ór aflínunum, ok var þat 
goðtr ok var bur(<)tin ór gulli. Því næst lagði hann í aflinn gull ok 
bað hann blása ok þetta eigi fyrir blæstrinum en hann kvæmi aþtr. 
Gekk á braut. En þá kom flugan ok settisk á háls honum ok kroppaði 
nú hálfr fastara, en hann blés þar til er smiðrinn tök ór aflínunum 
gullhring þann er Draupnir heitir. Pá lagði hann járn í aflinn ok bað 
hann blása ok sagði at önýtt mundi verað ef blæstrinn felli. Pá settisk 
flugann milli augna honum ok kroppaði hvarmana, en er blóðit fell 
i augun svá at hann sá ekki, þá greip hann til hendinn sem skjótast 
meðan belgrinn lagðisk niðr ok sveipti af sér flugunni. Ok þá kom 
þar smiðrinn at, sagði at nú lagði nær at alt mundi önýtask er í 
aflínunum var. Pá tök hann ór aflínunum <hamar>. Fekk hann þá alla 
gripina í hendr bróður sínum <Brokk> ok bað hann fara með til 
Ásgarðs ok leysa veðjun-i-na. En er þeir Loki báru fram gripina, þá 
settusk Æsirnir á dómstóla ok skyldi þat atkvæði standask sem segði 
Óðinn, Pórr, Freyr. Pá gaf Loki Óðni geirinn Gungni, en Pórr hadðinn 
er Sif skyldi hafa, en Frey Skíðblaðnir, ok sagði skyn á þillum gripum, 
at *geirinn nam aldri staðar í lagi, en haddrinn var holdgróinn 
þegar er hann kom á hófuð Sif, en Skíðblaðnir hafði byr þegar er 
segl kom á lópt, hvert er fara skyldi, en mätti veðja saman sem dúk 
ok hafa í pung sér ef þat vildi. Pá bar fram <Brokker> sína gripi. Hann 
gaf Óðni hringinn ok sagði at ína niðudu hverja nót mundi krúpa 
afr honum áttu hringar jafnhöfðgar sem hann. En Frey gaf hann goðinn 
ok sagði at hann múti renna lópt ok log nót ok dag meira en hverr 
hestr, ok aldri varð svá myrk af nót eða í myrkheimum at eigi væri 
erit ljóst þar er hann fór, svá lýsti af burstinni. Pá gaf hann Pórr 
hamarinn ok sagði at hann mundi mega ljóst svá stórt sem hann 
vildi, hvat sem fyrir væri, ok eigi mundi hamarrinn bila, ok ef hann 
vyrpi honum til þa mundi hann aldri missa, ok aldri flyjuga svá langt 
at eigi mundi hann sékja heim hónd. Ok ef hann vildi, þá var hann 
vá svá lýtit at hafa múti í serk sér. En þat var lýti í at forskpektit var 
heldr skamt. Þat var dómr þeirra at hamarrinn var beztr af þillum 
gripum ok mest vorn í fyrir hrimþursum, ok dømðu þeir at overgrinn 
etti veðfélit. Þá Bauð Loki at leysa hófuð sitt. Overgrinn svarar, 
sagði at þess var engi ván.
Skáldskaparmál

‘Taktu mik þá,’ kvað Loki.

En hann vildi taka hann; þá var hann víðs fjærri. Loki átti skúa er hann rann á lopt ok log. Þá báð dvergrinn þór at hann skyldi taka hann, en hann gerði svá. Þá vildi dverginn hóggva af Loka höfuð, en Loki sagði at hann átti höfuð en eigi hálsinn. Þá tók dvergrinn þveng ok kníf ok vill stinga rauf á vörrum Loka ok vill rífa saman muninn, en knífrinn beitt ekki. Þá mælti hann at betri varí þar Alr bróðir hans, en jafnskjótt sem hann nefndi hann, þá var þar alrinn ok beitt hann varrarnar. *Rífaði hann saman varrarnar ok reif ór æsunum. Sá þvengr er muðrinn Loka var saman rífaðr heittir Vartari.

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

(143) Fullu skein á fjóllum
fallsló brá vallar
Ullar kjóls of allan
aldr Hákunar skaldum.

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

(144) Margr of hlaut of morgin
mordels þar er vér feldumsk
Freyju tár at fleiri
fárþjóðr. At þar várum.

Ok sem kvað Einarr Skúlason:

(145) Par er Mardallar milli
megínhurðar liggr skurða
Gauts berum galla þrútinn
grátr dalreyðar látra.

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

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

Ok enn svá:
Snorra Edda

(147) Hróðrbarni kná ek Hórnar
—hlutum dýran grip—stýra,
brandr þyrmr gjálf sí á grandi
gullvíðu *hlífar;
-sáðs—berr sinnar móður—
svans unni mér gunnar
fóstr- geðandi Fróða—
Freys nipt brá driptir.

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

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

Hér er hon kollud dóttir Njarðar. Ok enn svá:

(149) Gaf sá er erring ofrar
ógnprúðr Vanabrúðar
þing- Váfadar -þrøngvir
þróttfl-g, a mér dóttur.
Ríkr leiddi mey mækis
móvaldr á *beð *skaldí
Gefnar glóðum drifna
Gautreks svana brautar.

Hér er hon kollud Gefn ok Vana brúðr. Til allra heita Freyju er rétt
at kenna gráinn ok kalla svá gullit, ok á marga lund er þessum
kenningum breytt, kallat halli eða regn eða él eða dropar eða skúrir
eða forsar augna hennar eða kínna eða hlýra eða brá eða hvaarna.

Hér má þat heyra at kallat er orð eða roðd jötna gullit, svá sem
fyr er sagt. Svá kvæð Bragi skáld:

(150) Pann átta ek vin verstan
*vazt- *ródd en mér baztan
Ála -undirkúlu
*óniðraðan þríðja.
Hann kallaði stein vazta undirkúlu—steinninn—en jötun *Ála steiðinsins, en gull rødd jötuns.

Sú er sök til þess at gull er kallat ortrgjöld: svá er sagt at þa er Æsir fóru at kanna heim allan, Óðinn ok Loki ok Hœnir, þeir kómur at á nokkvorri ok gengu með ánni til fors nokkvors, ok við forsinn var otr einn ok hafði tekít lax ór forsinum ok át blundandi. Þá tók Loki upp stein ok kastaði at otrinum ok laust í hofði honum. Pá hrósaði Loki veiði sinni, at hann hefði veitt í einu höggvi otr ok lax. Tóku þeir þá laxinn ok otrinn ok báru með sér, kómur þá at be nokkvorum ok gengu inn. En sá þuendi er nefndr Hreiðmarr er þar bjó. Hann var mikill fyrir sér ok mjók fjölkunnigr. Beiddusk Æsir at hafa þar náttstað ok kváðusk hafa með sér vist öarna ok sýndu búandanum veiði sína. En er Hreiðmarr sá otrinn, þá kallaði hann sonu sína, Fáfni ok Regin, ok segir at Otr, þróðir þeira, var dreppinn ok svá hverir þat hofðu gert. Nú ganga þeir feðgar at Ásunum ok taka þá hónum ok binda ok segja þá um otrinn at hann var som Hreiðmars. Æsir bjóða fyrir sík fjørlausn svá mikít fé sem Hreiðmarr sjálfr vill á kveða, ok varð þat at sætt með þeim ok bundit svardgum. Pá var otrinn flegrinn. Tók Hreiðmarr orðbelginn ok mæli við þá at þeir skulu fylla belginn af raðu gulli ok svá hylja hann allan ok svá skal þat vera at sætt þeira. Þá sendi Óðinn Loka í Svartálfaheim ok kom hann til dvergs þess er heitir *Andvari. Hann var fiskr í vatni, ok tók Loki hann hónum ok lagði á hann fjørlausn alt gull þat er hann átti í steini sínum. Ok er þeir kóma í steininn, þá bar dvergrinn fram alt gull þat er hann átti, ok var þat allmikít fé. Þá svipti dvergrinn undir hónd sér einum litum gulbbaug. Pá sá Loki ok bað hannfram láta bauginn. Dvergrinn bað hann taka eigi bauginn af sér ok lézk mega öxla sér fé af bauginum ef hann heldi. Loki kváð hanni eigi skyldu hafa einn penning eptir ok tók bauginn af honum ok gekk út, en dvergrinn mælti at sá baugr skyldi vera hverjum hofðusbani er átti. Loki segir at honum þótti þat vel ok sagði at þat skyldi haldask mega fyrir því, sá formáli, at hann skyldi flynja þeim til eyrna er þá teki við. Fór hann í braut til Hreiðmars ok sýndi Óðinn gullit. En er hann sá bauginn þá sýndisk honum fagri ok tók hann af fénu, en greiddi Hreiðmari gullit. Pá fyldi hann orþbelginn sem mest mátti hann ok setti upp er fullr var. Gekk þá Óðinn til ok skyldi hylja belginn með gullinu, ok þá mæli hann við Hreiðmar at hann skal sjá hvárt belgrinn er þá allr huldr. En Hreiðmarr leit til ok hugið at vandliga ok sá eitt granahár ok bað þat hylja, en at óðrum kosti væri
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lokit sætt þeira. Pá dró Óðinn fram bauginn ok hulði granahárit ok sagði at þá váru þeir lausir frá otrgjöldunum. En er Óðinn hafði tekit geir sinn en Loki skú sána ok þurftu þá ekki at óttask, þá mælti Loki at þat skyldi haldask er Andvari hafði mælt, at sá baugur ok þat gull skyldi verða þess bani er átti, ok þat helzk siðan. Nú er þat sagt af þverju gull er otrgjöld kallat eða nauðgjöld Æsanna eða rómgámir.

Hvat er fleira at segja frá gullinu? Hreiðmarr tók þá gullit at sonargjöldum, en Fafnir ok Reginn beiddusk af nokkvors í bróður-gjöld. Hreiðmarr unni þeim enskis pennings af gullinu. Þát varð óráð þeira bræðra at þeir drápu þoður sinn til gullsins. Pá beiddisk Reginn at Fafnir skyldi skipta gullinu í helminga með þeim. Fafnir svarar svá at lítil ván var at hann muni miðla gullit við bróður sinn er hann drap þoður sinn til gullsins ok bað Reginn fara braut, en at góðrum kosti muni hann fara sem Hreiðmarr. Fafnir hafði þá tekit hjálmi er Hreiðmarr hafði átt ok setti á hofuð sér er kallaðr var egishjálmur er þíll kvikvendi hraðask er sjá, ok sverð þat er Hrottri heitir. Reginn hafði þat sverð er Refill er kallaðr. Flýði hann þá braut, en Fafnir fór upp á Gnitaheiði ok gerði þar ból ok brásk í orms líki ok lagðisk á gullit.

Reginn fór þá til Hjálpreks konungs á Pjóði ok gerðisk þar smiðr hans. Pá tók hann þar til fósturs Sigurð, son Sigmundar, sonar Völsungs, ok son Hjördisar, döttur Eylíma. Sigurðr var ágetastr allra herkonunga af ætt ok aflí ok hug. Reginn sagði honum til hvar Fafnir lá á gullinu ok eggjaði hann at sökja gullit. Pá gerði Reginn sverð þat er Gramr þeitir at svá hvast var at Sigurðr brá niðr í rennanda vatn ok tók í sundr ullarlagað er rak fyrir strauminum at sverðs egginni. Því næst klauf Sigurðr steðja Regins ofan í stokkinn með sverðinu. Eptir þat förur þeir Sigurðr ok Reginn á Gnitaheiði. Pá gróf Sigurðr grof á veg Fafnis ok settisk þar í. En er Fafnir skreid til vatns ok hann kom yfir grofnna, þá lagði Sigurðr sverðinu í gögnunum hann ok var þat hans bani. Kom þá Reginn at ok sagði at hann hefði drepit bróður hans ok bauð honum þat at sætt at hann skyldi taka hjarta Fafnis ok steikja við eld. En Reginn lagðisk niðr ok drakk blóð Fafnis ok lagðisk at sofa. En er Sigurðr steikt hjartat ok hann hugði at fullstékt mundi ok tók á fingrinnum hvé hart var, en er frauðít rann ór hjartanu á fingrinn þá brann hann ok drap fingrinnum í munn sér. En er hjartabliðit kom á tunguna þá kunni hann fragls roðd ok skildi hvat ígðurnar sögðu er sátu í viðnum. Pá mælti ein:
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(151)  
Par sitr Sigurðr
sveita stokkinn,
Fáfnis hjarta 
við funa steikir.
Spakr þeitt mér 
spillir bauga 
ef fjörsegna 
fránan æti.

(152)  
Par liggr Reginn (kvað önnur), 
reðr um við sík, 
vill tæla mög 
þann er trúir húnun, 
berr af reiði 
røng orð saman, 
vill þyvavsmiðr 
bróður hefnra.

Pá gekk Sigurðr til Regins ok drap hann, en síðan til hests sín er Grani heitir, ok reið til þess er hann kom til bóls Fáfnis, tók þá upp gullit ok batt í klyfjar ok lagði upp á bæk Grana ok steig upp sjálfr ok reið þá leið sína. Nú er þat sagt hver saga til er þess, gullit er kallat bóli eða bygð Fáfnis eða málir Gnutæiðar eða byrð Grana.


Hann átti hest þann er Goti heitir, en sá hestr þorði eigi at hlaðuþa í eldinn. Pá skiptu þeir litum Sigurðr ok Gunnarr ok svá nófnum, þvíat Grani vildi undir öngum manni ganga nema Sigurði. Pá hjóp
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Sigurðr á Grana ok reið vafrolgann. Pat kveld gekt hann at brúðlaupi með Brynhildi. En er þau kvámu í sæing þá dró hann sverðið Gram ór slóðum ok laði í miðli þeira. En at morni þá er hann stóð upp ok klætti sik, þá gaf hann Brynhildi at línfé gullbauginn þann er Loki hafði tekit af Andvara, en tók af henni annan baug til minja. Sigurðr hljóp þá á hest sinn ok reið til félaga sinna. Skipta þeir Gunnarr þá apra litum ok fóru apra til Gjúka með Brynhildi. Sigurðr átti tvað børn með Guðrúnu, Sigmund ok Svanhildi.

Pat var eitt sinn at Brynhildr ok Guðrún gengu til vatns at bleikja hadda sína. Pá er þær kómu til árinnar þá 60 Brynhildr út á ána frá landi ok meðir at hon vildi eigi bera í hofuð sér þat vatn er rynni ör hári Guðrúnu, þvíat hon átti búanda hugaðan betr. Pá gekt Guðrún á ána eptir honi ok sagdi at hon mátti fyrir því því ofarinn sinn háð í ánni at hon átti þann mann er eigi Gunnarr ok engi annarr í verðldu var jafnfrœkn, þvíat hann væði Fáfní ok Regin ok tók arf eptir báða þá.

Pá svarar Brynhildr:

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

Pá hló Guðrún ok meðti: ‘Ætlar þú at Gunnarr riði vafrolgann? Sá ætla ek at gengi í rekju hjá þér er mér gaf gullbaug þenna, en sá gullbaugr er þú hefur á hendi ok þú þätt at línfé, hann er kallaðr Andvaranautr, ok ætlak at eigi sótti Gunnarr hann á Gnitaheiði.’

Pá þagnaði Brynhildr ok gekt heim. Eptir þat eggjaði hon Gunnarr ok Högna at drepþa Sigurð, en fyrir því at þeir váru eittvarar Sigurðar þá eggjuðu þeir til Gothorm, brúður sinn, at drepþa Sigurð. Hann laðið Sigurð sverðið í gognum sofanda, en er hann fekk sário þá kastaði hann sverðinu Gram eptir honum svá at sundr sneið í miðju manninn. Par fell Sigurðr ok sonr hans þrévetr ‘er’ Sigmundr hét er þeir drápú. Eptir þat laðið Brynhildr sík sverðið ok var honi brend með Sigurði, en Gunnarr ok Högni tóku þá Fáfní arf ok Andvaranaut ok réðu þá lónnum.

Atli konungr Buðlason, bróðir Brynhildar, fekk þá Guðrúnarnar er Sigurðr hafði áttu, ok áttu þau børn. Atli konungr baði til sín Gunnari ok Högna, en þeir fóru at heimboðinu. En áðr þeir fóru heiman þá fálu þeir gullit Fáfní arf í Rín, ok heﬁr þat gull aldri síðan fundizk. En Atli konungr hafði þar líð fyrir ok barðisk við Gunnar ok Högna ok urðu þeir handteörn. Lét Atli konungr skera hjarta ör Högna kykvum. Var þat hans bani. Gunnari léi hann kasta í ormgarð, en honum var fengin leyninga harpa ok sló hann með
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tánum þvít hendr hans váru bundnar, svá at allir ormamir sofnuðu
nema sú naðra er rendi at honum ok hjó svá fyrir flagbrjóskat at hon
steypti hóðinu inn í holit ok hangði hon á lífrinni þar til er hann dó.
Gunnarr ok Hoðgni eru kallaðir Niflungar ok Gjúkungar. Fyrir því er
gull kallat Niflunga skatir eða arfór. Litlu síðar drap Guðrún tvá sonu
sína ok lét gera með gulli ok silfri borðker af hausum þeira, ok þá
var gert erfi Niflunga. At þeiri veizlu lét Guðrún skenka Atla
konungi með þeim borðkerum mjóð ok var blandit við blöði sveinanna,
en hjörtu þeira lét hon steikja ok fá konungi at eta. En er þat var þat
þá sagði hon honum sjálftum með þörgrum óþörgrum orðum. Eigi
skorti þar af enginn mjóð svá at flest fólki sofnandi þar sem sat. Á
þeiri nótt gekk hon til konungs er hann svafer ok með henni sonr
Hoðna ok vágu at honum. Þat var hans bani. Pá skutu þau eldi á
höllina ok brann þat fólk er þar var inni. Eptir þat för hon til sjóvar
ok liðjóp á sæinn ok vildi týna sér, en hana rak yfir fjörðinn, kom þá
á þat land er átti Jónakr konungr. En er hann sá hana tók hann hana
til sín ok fekk hennar. Áttu þau þrájatónu er svá hétu: Sórfi, Hamðir,
Erpr. Þeir váru allir svartir sem hrafn á hárslist sem Gunnarr ok
Hoðni ok aðrir Niflungar. Þar feiddisk upp Svanhildr, döttir Sigurðar
sveins. Hon var allra kvinna fegrst. Þat spurði Jórmunrekk konungr
hinn ríki. Hann sendi son sinn Randvé at bíðja hennar sér til handhelda.
En er hann kom til Jónakrs þá var Svanhildr seld honum í hendr.
Skýldi hann fœra hana Jórmunrekk. Pá sagði Bikki at þat var betr
fallit at Randvér ætti Svanhildi, er hann var ungr ok baði þá en
Jórmunrekk var gamall. Þetta ráð likaði þeim vel inum ungum
mönnum. Því næst sagði Bikki þetta konungi. Pá lét Jórmunrekk
konungr taka son sinn ok leiða til gálga. Pá tók Randvér hauk sinn
ok plokkavi af fjáðrarnar ok bað senda feðr sínum. Þá var hann
hengður. En er Jórmunrekk konungar sá haukinn þá kom honum í hug
at svá sem haukrinn var ófleygr ok fjáðrlæggur, ok svá var ríki hans
ófert er hann var gamall ok sonlauss. Pá lét Jórmunrekk konungar,
er hann reioð or skógi frá veiðum með hirð sína, en Svanhildr drottning
sát at haddblikki, þá riðu þeir á hana ok trúðu hana undir hesta fótum
til bana. En er þetta spurði Guðrún þá eggjaði hon sonu sína til
hefnandar eptir Svanhildi. En er þeir þjóggusk til ferðar þá fekk hon
þeim brynjar ok hjálma svá sterka at eigi mundi járn á festa. Hon
lagði ráð fyrir þá at þá er þeir kvæmi til Jórmunreks konungs, at
þeir skyldu ganga of nött at honum sofanda. Skýldi Sórfi ok Hamðir
höggað af honum hendr ok fœtr en Erpr hófuðit. En er þeir kómú á
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leið þá spyrðu þeir Erp hver liðsæmð þeim mundi at honum ef þeir hitti Þjórmunrekk konung. Hann svarar at hann muni veita þeim þvíllt sem hónd feiti. Þeir segja at þat var alls ekki at fótr styddisk við hónd. Þeir váru svá reiðir móður sinni er hon hafði leitt þá út með heiptyðum, ok þeir vildu gera þat er henni þötti vest ok drápú Erp, þvíat hon unni honum mest. Litlu síðar er Sörlí gekk skriðnaði hann þöðrum feiti, studdi sín með hendinni. Þá mælir hann:

‘Veitti nú þóndin þeitinum. Betr væri nú at Erpr livi.’

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

‘Af mundi nú hofuðit ef Erpr livi.’

Þá stóðu upp hirdmenninir ok sötti þá ok fengu eigi sött þá með váþnum. Pá kallaði Þjórmunrekkar at þá skal berja grjóti. Var svá gert.

Þar féllu þeir Sörlí ok Hamðir. Þá var ok dauð þill ætt ok afkvæmi Gjúka.

Eptir Sigurð svein livdi döttir er Áslaug hét er þeir ættir var at Heimis í Hlymdþul, ok eru þaðan ættir komnar stórar. Svá er sagt at Sigmundr Völsungsson var svá mättur at hann drakk eitr ok sakaði ekki, en Simfjóðli, sonr hans, ok Sigurðr váru svá hárðir á húðna at þá sakaði ekki eitr at utan kvæmi á þá bera. Því hefir Bragi skáld svá kveðit:

(153) Pá er forns Litar flotna
á fangboða ǫngli
hrökkiáll of hrokkin
hekk Völsaunga drekku.

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

(154) Knátti eðr við íllan
Þjórmunrekk at vakna
með dreyrfrár dróttir
draum í sverða flaumi.
Rósta varð í ranni
Randvþús hofiðinjó
þá er hrafnbláir hefní
harma Erps of barmar.
Flaut of set við sveita
sóknar *álfis á göífí
hræva dógg *þars höggnar
hendr sem fætr of kendu.
Fell í blóði *blandinn
brunn óskakki runna
—þat er á Leifa landa
laufi fátt—at háufði.

Par svá at gerðu gyrðan
gólfrólfvis sá *fylkis
segls naglfara siglur
saums annvanar standa.
Urðu snemst ok þórli
samráða þeir Hamðir
hǫrðum herðimýllum
Herðaúts vinu barðir.

Mjóð lét stála stökkvir
stýðja Gjúka niðja
fláums þá er fjórvi *næma
Foglhlíðar mun vildu,
ok *bláserkjar birkis
*ballfogr gátu allir
ennihögg ok eggjar
Jónakrs sonum launa.

Pat segik fall á foegrum
flóta randar botni.
Ræs gáfumk reiðar mána
Ragnarr ok fjóðð sagna.

Hví er gull kallat mjóð Fróða? Til þess er saga sjá at Skjóldr hétt
sonr Óðins er Skjóldúngar eru frá komnir. Hann hafði atsetu ok reð
löndum þar sem nú er köllum Danmörk en þá var kallat Gotland.
Skjóldr átti þann son er Friðleifr hét er løndum reð eptir hann. Sonr
Friðleifs hét Fróði. Hann tók konungdóm eptir fóður sinn í þann tóð
er Augustus keisari laðgi frið of heim allan. Þá var Kristr borinn. En
fyrir því at Fróði var allra konunga ríkastr á Norðríðum þá var
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honum kendr friðrinn um alla Danska tungu, ok kalla Nordmenn þat Fröða frið. Engi maðr grandaði þöðrum þótt hann hitti fyrir sér þðurbana eða þðurbana lausan eða bundinn. Þá var ok engi hjófr eða ránsmæðr, svá at gullhringr einn lá á Jalandrheiti lengi. Fröði konungr sötti heimboð í Svíþjóð til þess konungs er Fjólnir er nefndr. Þá keypti hann ambáttir tvær er hétu Fenja ok Menja. Þær váru miklar ok sterkar. Í þann tíma fannsk í Danmrk kvernsteinar tveir svá miklar at engi var svá sterkr at dregit geti. En sú náttúra fylgði kvernunum at þat móisk á kverninni sem sá mælir fyrir er mól. Sú kvern hét Grotti. Hengikjóþtr er sá nefndr er Fröða konungi gaf kvernina. Fröði konungr lét leiða ambáttirnar til kverninnar ok bað þær mala gull ok frið ok sælu Fröða. Þá gaf hann þeim eigi lengri hvíld eða svefn en gaukrinn þagði eða hljóð mátti kveða. Þá er sagt at þær kveði ljóð þau er kallat er Grottaþongr. Ok áðr létti kveðinu mólu þær her at Fröða svá at á þeiri nótt kom þar sá sækonungr er Mýsingr hét ok drap Fröða, tók þar herfang mikit. Þá lagðisk Fröða friðr. Mýsingr hafði með sér Grotta ok svá Fenju ok Menju ok bað þær mala salt. Ok at miðri nótt spurðu þær ef eigi leiddisk Mýsingi salt. Hann bað þær *mala lengr. Þær mólu litta hrði áðr niðr sukku skipin ok var þar eptir svelgr í hafinu er særinn fellr í kvernaraugat. Þá varð sær saltr.

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

Þær ró at Fröða Fríðleifssonar máttkar meyjar at mani háðar.

(160) Þær at lúðri leiddar váru ok grjóts grjá gangs of beiddu.

Hét hann hvárigri hvíld né yndi áðr hann heyrdi hljóm ambáttar.
(161) Þær þyt þulu 
þögnhorfinnar.
‘Leggjum lúdra,
léttum steinum.’
Bað hann enn meyjar 
at þær mala skyldu.

(162) Sungu ok slungu 
snúðgasteini 
svá at Fróða man
flestoð Sofnaði.
Þá kvað þat Menjað 
(var til meldr<ö> komin):

(163) ‘Auð mólum Fróða,
mólum alsælan,
<þþmólum> fjölð fjár 
á feginslúðri.
Siti hann á auði,
sofi hann á dúní,
vaki hann at vilja,
þá er vel malit.

(164) ‘Hér skyli engi 
ðrum granda,
til þóls búu 
né til bana orka,
né þéggya því 
hvóssu sverði 
þó at bana bróður 
bundinn finni.’

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

(167) ‘Harðr var Hrungnir
ok hans faðir,
þó var Þjazi
þeim oflgari,
Þói ok Aurnir,
okkrir niðjar,
bræðr bergrisa:
þeim erum bornar.

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

(169) ‘Vér vetr nú
várum leikur,
oflgar, alnar
fyrir þórð neðan.
Stóðu meyjar
at meginverkum,
færðum sjálfar
setberg ór stað.

(170) ‘Veltum grjóti
of garð risa
svá at fold fyrir
för skjálfandi.
Svá sløngðum vit
snúðgasteini
höfgahalli,
at halir tóku.

(171)  'En vit síðan
á Svífljóðu
framvisar tvær
í fólk stigum.
Beiddum bjornu
en brutum skjöldu,
gengum í gegnum
gráserkjat lið.

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

(173)  Fram heldum því
þau misseri
at vit at köppum
kendar váru-m.
Þar skorðu vit
skørpum geirum
blóð ór benjum
ok brand rúðum.

(174)  Nú erum komnar
til konungs húsa
miskunnaðar
ok at mani hafðar.
Aurr etr iljar
en ofan kulði,
drógum dólgs sjóþul.
Daprt er at Fróða.
(175) 'Hendr skulu hvílask, 
hallr standa mun, 
malit hefi ek fyrir mik, 
mitt of létti.

5 Nú muna hñðum 
hvíld vel gefa 
áðr fullmalit 
Fróða þyikki.

(176) 'Hendr skulu hñða 
harðar trjónur, 
vápn valdreyrug. 
Vaki þú Fróði! 
Vaki þú Fróði 
ef þú hlýða vill 
sóngum okkrum 
ok sögum fornum.

(177) 'Eld sé ek brenna 
fyrrir austan borg 
—vígspjöll vaka— 
þat mun viti kallaðr. 
Mun herr koma 
hinig af bragði 
ok brenna þe 
fyrrir buðlungi.

(178) 'Munat þú halda 
Hleiðrar stóli, 
raðum hringum 
né regingrjóti. 
Þokum á mondli, 
mær, skarpara, 
eruma valmar 
i valdreyra.

(179) 'Mól mins foður 
mær ramliga 
þviát hon feigð fira 
þjólmargra så.
Skáldskaparmál

Stukku stórar
steðr frá lúðri,
*járni *varðar.
Móolum enn framar!

(180) 'Móolum enn framar!
Mun Yrsu sonr
við Hálfdana
hefna Fróða.
Sá mun hennar
heitinn verða
burr ok bróðir.
Vitum báðar *þat.'

(181) Mólu meyjar,
megins kostuðu.
Váru ungar
í jötunmóði.
Skulfu skaptrré,
skauzk lúðr ofan,
hraut hinn hofgi
hallr sundr í tvau.

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

Einarr Skúlason kvað svá:

(183) Frá ek at Fróða meyjar
fullgólga mólu
—lætr stillir grið gulli—
Grafvitnis beð—slítna.
Mjúks—bera minnar òxar
meldr þann við hlyn *feldrar—
konungs dýrkar fé—Fenju
fogr hlýr—bragar stýri.
Snorra Edda

(184) Glaðar flotna fjöldi
við Fróða mjöll.

Konungr einn í Danmork er nefndr Hrólfur kraki. Hann er ágætaspur
fornkonunga fyrst af mildi ok frekneal ok liðillaeti. Þat er eitt mark
um liðillaeti hans er mjök er fuðt í frásagnir at einn liðill sveinn ok
fátækkr er nefndr Vöggur. Hann kom í höll Hrólfur konungs. Þá var
konungrinn ungr at aldri ok grannligr á vóxt. Þá gekk Vöggur fyrir
hann ok sá upp á hann. Þá mælir konungrinn:

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

Vöggur segir: ‘Þá er ek var heima, heyrðak sagt at Hrólfur konungr
at Hleiðru var mestr máðr á Norðrlandum, en nú sitr hér í háseti
kraki einn liðill ok kallið þér hann konung sinn.’

Þá svarar konungrinn: ‘Þu, sveinn, hefur gefit mér nafn, at ek skal
heita Hrólfur kraki, en þat er titt at gjof skal fylgja nafnfesti. Nú sé
ek þik engra gjof hafa til at gefa mér at nafnfesti þá er mér sé
þægilig. Nú skal sá gefa þðrum er til hefur,’ tók gullhring af hendi
sér ok gaf honum. Þá mælir Vöggur:

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

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

Annat mark var þat sagt frá Hrólfur kraka um frekneal ok konungur
rýð fyrir Uppsoðum er Aðils hét. Hann átti Yrsu, móður
Hrólfur kraka. Hann hafði ósætt við þann konung er rýð fyrir Nøregi
er Áli hét. Þeir stefnud orrostu milli sin á ísá vatns þess er Væni
heitr. Aðils konungr sendi boð Hrólfur kraka, mági sínum, at hann
kvæmi til liðveiðu við hann ok hét mála þllum her hans meðan þeim
var í ferðinni, en konungr sjálfur skylldi eignask þrjá kostgripi þá er
hann kaus ór Svífljóð. Hrólfur konungr mátti eigi fara fyrir Óðrindi
þeim er hann átti við Saxa, en þó sendi hann Aðilsí berserki sína
tölf. Þar var einn Boðvarr bjarki ok Hálsi hugprúði, Hvitserkr hvati,
Vótr, *Véseti, þeir breðr Svipdagr ok Beiguðr. Í þeirir orrostu fell
Áli konungr ok mikill hluti liðs hans. Þá tók Aðils konungr at
honum dauðum hjálminn Hildisvin ok hest hans Hrafn. Þá beiddusk
þeir berserkir Hrólfur kraka at taka mála sinn, þrjú þund gulls hverr
þeira, ok um fram beiddusk þeir at flytja Hrólfur kraka kostgripi þá
er þeir kuru til handa honum. Pat var hjálmrinn Hildigolfr ok brynjan
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Finnsleif er hvergi festi vápn á ok gullhringr só er kallaðr var Svíagríss er átt höfðu langfeðgar Aðils. En konungr varnaði allra grippanna ok eigi heldr galt hann málan. Fóru berserkirnar braut ok unðu illa sínum hlut, sögðu svá búit Hrólf kraka ok jafnskjót byrjaði hann ferð á sína til Uppsala. Ok er hann kom skipum sínum í áná Fýri þá reið hann til Uppsala ok með honum tölf berserkir hans, allir griðalausir. Yrsa, módir hans, fagnaði honum ok fylgði honum til herbergis ok eigi til konungs hallar. Váru þá gervir eldar stórir fyrir þeim ok gefit þó at drekka. Þá kómu menn Aðils konungs inn ok báru skíðin á eldinn ok gerðu svá mikinn at klaði brunnu af þeim Hrólf kraka ok mæltu:

‘Er þat satt at Hrólf kraka ok berserkir hans flýja hvárki eld né járn?’

Þá hljóp *Hrólf fr kraka upp ok allir þeir. Þá mælti hann:

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

‘Flyra sáelda er yfir hleyr.’

Svá för hverr at þórun hans manna, tóku þá er eldinn höfðu aukit ok þóstuðu þeim á eldinn. Þá kom Yrsa ok fekk Hrólf kraka dýrshorn fult af gulli ok þar með hringinn Svíagríss ok bað þá braut riða til lóðsins. Þeir hljópu á hesta sína ok riða ofan á Fýrisvöllu. Þá sá þeir at Aðils konungr reið eptir þeim með her sinn alvápaðan ok vill drepa þá. Tók Hrólf kraka hægri hendi gullit ofan í hornit ok söri alt um gotuna. En er Svíar sjá þat, hlaupa þeir örl sölunum ok tók hverr slíkt er fakk, en Aðils konungr bað þá riða ok reið sjalfr ákafliga.

Slo-n-gnir hét hestr hans, allra hesta skjótast. Þá sá Hrólf fr kraki at Aðils konungr reið nær honum, tók þá hringinn Svíagríss ok kastaði til hans ok bað hann þiggja at gjöf. Aðils konungr reið at hringinum ok tók til með spjótoddinum ok rendi upp á falinn. Þá veyk Hró-l-fr kraki aprt ok sá er hann laut niðr. Þá mæli hann:

‘Svínbyggt hefi ek nú þann er riðastr er með Svíum.’

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

(185) Bárum, Ullr, of *alla, ímunlausks, á hauka fjöllum Fýrisvalla fræ Hákunar ævi.
Snorra Edda

Svá sem Þjóðólfr kvaði:

(186) Ørð sær Yrsu burðar
inndrøtt jofurr sinni
bjartplógaðan bauga
brattakr völuspakra.

Eyss landreki ljósu
lastvarr Kraka barri
á hlémildar holdi
hauks kálfur mér sjálfum.

(187) Pá er ræfrvita Reifnis
rauð ek fyrir Svöð til auðar,
*herfylgins* *bar ek Hölga
haugþok sama-n> baugum.

Í Bjarkamálum inum fornum eru tö-l>ð mórg gulls heiti. Svá segir þar:

(188) Gramr hinn gjóflasti
gøddi hirð sínar
Fenju forverki,
Fáfnis miðgarði,
Glassis glóbarri,
Grana faðgryði,
Draupnis diðsveita,
dúni Grafvitnis.

(189) *Ýtti þr hilmir,
aldir við tóku,
S-ví-fjar svarðífestum,
svelli *dalnaðar,
tregum Otrs gjöldum,
tárum Mardallar,
eldi Órunar,
Iðja glysmálum.

(190) Glædi gunneiðr—
gengum fagrbúnr—
Þjóðir hermargar
Rínar rauðmálmi,
rógi Niflunga,
vísi hinn vígdjarfi.
Vardí hann Baldr þögli.

Gull er kallat í kenningum eldri handar eða liðs eða leggjar þvíat þat er rautt, en sílfr snær eða svell eða héla þvíat þat er hvít. Með sama hetti skal ok kenna gull eða sílfr til sjóðs eða diguls eða lauðar. En hvárt<veggja sílfr ok gull má vera grjót handar eða hálsgjörð nokkvors þess manns er þit var at hafa men, ok hringar eru bæði sílfr ok gull ef eigi er annan veg greint, sem kvað þorle<fr fagri:

(191) Kastar gramr á glæstar
gegn valstóðvar þegnum—ungr víslr gefr eisu
armleggs—digulfarmi.

Ok sem kvað Einarr skálaglamm:

(192) Liðbroðum kná Lundar
landfrækn jofurr granda.
Hykka ek ræsis rekka
Rínar grjót of þríjóti.

Svá kvað Einarr Skúlason:

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

Ok enn sem hann kvað:
Dœgr ðrýmr hvert—[en hjarta
hlyrskildir rœdr mildu
Heita blakk—off hvítm
hafleygr digulskafli.
5
Aldri má fyrir eldi
áls hrynbautar skála
—öll viðr fólka [fellir
framræði—snef] bræða.

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

[Sér á sei]ma rýri
sigðis látris ok átti
hrauns gladsendir handa
Hermóðr foður góðan.

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

Göðmennis þarf ek gunnar
gulls brjótanda at njóta.
Hér er alenninn inni
inndrótt með gram svinnum.

Eða gullsendir, sem kvað Einarr skálaglamm:

Gullsendir lætr grundar—
glaðar þengill herdrengi,
hans meti kná ek hljóta—
hljótt Yggs maðar njóta.

Gullvørpuðr, sem kvað Þorleikr:

Hirð viðr grams með gerðum
gullvørpuðr sér holla.

Gullstríðir, sem kvað Þorvaldr blönduskáld:

Gullstríðir verpr glóðum—
egfr auð konungr rauðan;
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óþjóðar bregðr eyðir—
armlegs—Grana farmi.

Gullskati, sem hér er:

(200) Gat ek gullskata.
Grör er leygs of þor
götu gunnvita
gráps *tögdráp.

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

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

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

(202) Alin var rýgr at rógi—
runnr olli því gunnar,
*lág var ek auðs at eiga
öðgjarn—fíra börnum.

Kona kallask mörk. Svá kvað Hallar-Steinn:

(203) Ek hefi óðar lokri
ölstafna *Bíl skafna,
*van mörk skála, verki
vandr, stefknarrar branda.

Tróða, enn sem kvað Steinn:

(204) Pú munt fúrs sem fleiri
flóðs hirði-Síf *tróður
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grönn við gefu þinni
grjót Hjáðninga brjótask.

Skorda; svá kvað Ormr Steinþórsson:

(205) Skorda var í fot færð
fjarðbeins afar hrein.
Nýri s-lông nadd-Freyr
nisting of mjóðar Hrist.

Stoð, sem Steinarr kvað:

(206) Mens hafa mildrar Synjar
mjúkstalls *logit allir
—sjá hófunk *veltístoð stíltan
straumtungls—at mér draumar.

Björk, enn sem Ormr kvað:

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

Eik, svá sem hér er:

(208) Aura stendr fyrir órum
eik fagrbúin leiki.

Lind, svá sem hér er:

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

Maðr er kendr til viða sem fyr er ritað, kallaðr reynir vápna eða
víga, ferða ok athafnar, skipa ok alls þess er hann [ræðr ok reynir.
Svá] kvað Úlfur Uggason:
(210) En stirðfinull starði
storðar leggs [fyrir borði
frjóns á fólka reyni
fránleitr ok blés eitri.

Viðr ok meðr, sem [kvað Kormákr]:

(211) Meðr er mǫrgum øðri
*morðteins í dyn fleina.
Hjǫrr før *hildibrormum
hjarl Sigurði jarli.

Lundr; svá *kvað Hallfrœdr vandræðaskáld:

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

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

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

Askr, sem Refr kvað:

(214) Gekk í gulli stokkna
gjόfrfr—Hárs drífu
askr viðrør erinn þroska—
*as-Freyr sáing meyjar.

Hlynr:

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

Bǫrr, sem Refr kvað:
Alls *bǫðgædi* *bjóða-
—bǫrr ræðr til þess hǫrrvam—
ógnstóðvar hefi ek ægi
einarðit Þorsteini.

Stafr, sem Óttarr kvað:

Heltu þar er hraf-þ ne svalta
—hvatreðr ertu—láði
<ógnar stafr> fyr jöfrum
ýgr tvei–mr—við kyn beima.

Þorn, sem Arnórr kvað:

Hló–en hála telú
hirðmenn arngrenni—
aðar þorn fyrir ornu
ungr valkostu þunga.

Hverneg skal kenna orrostu? Svá at kalla veðr vápna eða hlíf að eða
Óðins eða valkyrju eða herkonunga eða gný eða glym. Svá kvað
Hornklofi:

Háði gramr, þar er gnúðu,
geira hregg við seggi,
—rauð Ínýstu ben hlóði—
benggul at dyn Skóglar.

Svá kvað Eyvindr:

Ok sá halr
at Hárs veðri
hçosvan serk
hrísgrísnis bar.

Svá kvað Bersi:

Póttta ek þá er örei
ár—sagt er þat—várum
hœfr at Hlakkar drífu
hyrrunnum vel Gunnar.
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Svá kvað Einarr:

(222) Glymvindi lætr Gondla-<r>
—gnest<r> hjör—taka mestum
Hildar segl þar er hagli,
hraustr þengill, drifr st-r-engjar.

Sem kvað Einarr skálaglamm:

(223) Ne sigbjarka serkir
sómmiðjungum rómu
Hárs við Hóga skúrir
hlédut fast of séðir.

Svá sem hér:

(224) Odda gnýs við œesi
oddne-t-s þinul setja.

Ok enn þetta:

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

Vápn ok herklæði skal kenna til orrostu ok til Óðins ok valmeyja
ok herkonunga, kalla hjálma hjálm, hött eða fald, en brynju serk eða
skyrtu, en skjóld tjald, ok skjaldborgin er kölluð höll ok ræfr, veggr
ok gólfr. Skildir eru kallaðir—ok kendir við herskip—sól eða tungl
eða lauf eða blik eða garðrskipins. Skjóldr er ok kallaðr skip Ullar
eða kent til fótta Hrungnis er hann stóð á skildi. A fornum skjóldum
var títt at skrifa rönd þá er baugur var kallaðr, ok er við þann baug
skildir kendir. Höggvápn, óxar eða serðr, er kallat eldar blóðs eða
benja. Sverðr heita Óðins eldar en óxar kalla menn tröllkvina heitum
ok kenna við blóð eða benjar eða skóg eða við. Lagvápn eru vel
kend til orma eða fiska. Skotvápn eru mjók kend til hagls eða drifu
eða rotu. Óllum þessum kenningum er marga lund breytt þvíat þat
er flest ort í lofkvæðum er þessar kenni-n-gar þarf við.

(226) Lattisk herr með höttu
Hangatýs at ganga
—*þótt þeim at hætta
þekkilíg—fyrir brekku.

Svá kvað Einarr skálaglamm:

(227) Hjálm-faldinn bauð hildi
hjaldrörr «ok» Sigvaldi,
hinn er för í gný Gunnar,
gunndjarfr Búi, sunnan.

Róða serkr, sem Tindr kvað:

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

Hamðís skyrta, sem Hallfröðr kvað:

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

Þórla föt, enn sem hann kvað:

(230) Paðan verða föt fyrða
—fregn ek gerla þat—Þórla
rjóðask *bþjört í blöði
*benfúr méilskrúrum.

Sem Grettir kvað:

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

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

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

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

Hlíþurtungl, sem Refr kvað:

(234) Dagr var fríðr sá er þogru
fleygjandr alinleygjar
í hangferil hringa
hlíþurtungli mér þrungu.

Garðr skips, sem hér er:

(235) Svá skaut gegn í gognum
garð steinifarinn barða
—sá var gnýstærir geira
gunnar æfr—sem næfrar.

Askr Ullar, sem hér er:

(236) Ganga él of yngvœa
Ullar skips með fullu
þar er samnagla siglur
slíðråkaðar ríða.

Ilja blað Hrungris, sem Bragi kvað:

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

Bragi skáld kvað þetta um bauginn á skildinum:
Nema svá at góð ins gjalla

gjöld *baugnafaðs vildi
meyar hjóls inn mæri
møgr Sigurðar Högna.

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

Rauðljósa sér ræsir
—ríð brestr sundr hin hvíta—
baugjörð brodda ferðar
—bjúgrend—í tvau fljúga.

Sví er enn kveðit:

Baugr er á beru sömstr
en á boga þóvar.

Sverð er Óðins eldr, sem Kormakr kvað:

Svall þá er gekk með gjallan
Gauts eld hinn er styr beldi
glæðxeðandi Gríðar
gunnr. Komsk Úðr ór brunni.

Hjálms eldr, sem kvað Úlfur Uggason:

Fullþoflug lét fjalla
fram haf-Sleipni þramma
Hildr, en Hropts of gildar
*hjálmeda mar feldu.

Brynju eldr, sem kvað Glúmr Geirason:

Heinþyntan lét hvína
hryneld at þat brynu
*foldar vorðr sá er fyrðum
fjørhardan sík varði.

Randar íss ok grand hlífar, sem Einarr kvað:
(244) Ráðvöndum þá ek raúðra
rånda ís at vísa
—grand berum hjálms í hendi—
hvarmþey drifinn Freyju.

Øx heitir tröllkona hlífða, sem Einarr kvað:

(245) Sjá megu rétt hvé Ræfils
riðendr við brá Gríðar
fjörnis fagrt of skornir
foldviggs drekar liggja.

Spjót er ormr kallat, sem Refr kvað:

(246) Kná myrkdreki marka
minn þar er ýtar finnask
ærfr á aldar lófum
eikinn *bóðs at leika.

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

(247) Brak-Rǫgnir *skók bogna
—barg ðýrþmir varga—
*hagl Ór Hlakkar seglum
hjór—rakkliga fjórvi.

Ok Hallfrøðr:

(248) Ok geirrotu gótvar
gagls við strengjar hagli
hungreyðundum Hanga
*hlétut járnir séðar.

Ok Eyvindr skáldaspillir:

(249) Lítt *kváðu *þik láta
landvørðr er brast Hóða
brýnu þagl í benjum
—bugusk álmar—geð fálma.
Orrosta er kólluð Hjaðninga veðr eða él ok vápn Hjaðninga eldar eða vendir, en saga er til þess. Konungur sá er Hǫgni er nefndr átti döttur er Hildr hét. Hana tók at herfangi konungur sá er Hjörninga hét Hjarðrasælan. Þá var Hǫgni konungur farinn í konunga stefnu. En er hann spurði at herjat var í ríki hans ok döttir hans var í braut tekin þá fór hann með sínu liði at leita Hǫnings ok spurði til hans at Hǫnnings hafði siglir norðr með landi. Þá er Hǫgni konungur kom í Nóreg spurði hann at Hǫnnings hafði siglir vestr of haf. Þá siglír Hǫgni eptir honum alt til Orkneyja, ok er hann kom þar sem heitir Háey þá var þar fyrir Hǫnnings með líð sitt. Þá fór Hildr á fund þjóður sínu ok bauð honum men æt sætt af hendi Hǫnings, en í þóru ordi sagði hon at Hǫnnings væri búinn at berjask ok ætti Hǫgni af honum öngrar vægðar ván. Hǫgni svarar stírt döttur sinni, en er hon hítt Hǫnin sagði hon honum at Hǫgni vildi öngu sætt ok bað hann búask til orrostu. Ok svá gera þeir hvárirtveggjú, ganga upp á eyna ok fylkja líðinnu. Þá kallar Hǫnnings á Hǫnna mág sinn ok bað honum sætt ok mikit gull at bó tum. Þá svarar Hǫgni:

‘Of síð bauðtu þetta ef þú vill sættask, þvíat nú hefi ek dregit Dáinsleif er dvergarnir gerðu, er manns bani skal verða hvert sinn er bert er ok aldri bilar í hóggvi ok ekki sér grói ef þar skemnish af.’

Þá segir Hǫnnings: ‘Sverði hæfur þú þar en eigi sigri. Pat kalla ek gott hvert er dröttínholt er.’

Þá höfu þeir orrostu þá er Hjaðningarvíg er kallat ok þóðusk þann dag allan ok at kveldi fóru konungur til skipa. En Hildr gekk of nóttina til valsins ok vakði upp með fjölkyni alla þá er dauðir váru. Ók annan dag gengu konungarnir á vígvöllinn ok þóðusk ok svá allir þeir er fellu hinn fyrra daginn. Fór svá sú orrostu hvern dag eptir annan at allir þeir er fellu ok ól vápn þau er lágu á vígvelli ok svá hlibar urðu at grjóti. En er dag fóru upp allir dauðir menn ok þóðusk ok ól vápn váru þá nýtt. Svá er sagt í kvæðum at Hjaðningar skulu svá hída ragnarokrs. Eptir þessi sögu orti Bragi skáld í Ragna-þ’s drápu loðbrókar:

(250) Ok *ofrerris *æða
ósk-Rán at þat sínum

(35) til fárhuga færi
feðr veðr *boga hugði,
þa er hristi-Sif hringa
háls *in bøls of fylda
bar til byjar drósla
baug ørygis draugi.

(251) Bauða sö til bleyði
beti-þrúðr at möti
málma møtum hilm-i-
men dre›-vø-rug-tra benja.
Svá lét ey þótt etti
sem *orrostu letti
jófrum úlfs at sinna
møð algisfris lífru.

(252) Letrat lýða stillir
landa vanr á sandi
—þá svall heipt í Hólga—
hóð glamma *mun stóðva,
er þríymregin þremja
þróttig *Heðin s[t]óttu]
heldr en Hildar *svíra
hringa þeir of fíngu.

(253) Pá má sökn á Svølnís
salpenningi kenna.
Ræs gáfumk reðar mána
Ragnarr ok fjöld sagna.

(254) Ok fyrir þönd í hólmi
Hveðru brýnju Viðris
fengeyðandi fljóða
forðaða nam ráða.
Allr gekk herr und hurðir
Hjarranda fram kyrarr
reíðr *af Reihnís skeiði
*ræðils *af mar bráðum.

Orrost er veðr Óðins sem fyrr er ritat. Svá kvað Víga-Glúmr:

(255) Rudda ek sem jarlar
—orð *lék á því—forðum
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með veðrstaðum Viðris
vandar mér til *landa.

Viðris veðr er hér kallat *orrost a en vognr vígs sverðit en menn stafir sverðsins. Hér er baði orrost a ok vápn haft til kenningar mannsins. Pat er rekit kallat er «svá er» ort. Skjóldr er land vápnanna en vápn er hagl eða regn þess lands ef nýgjóvingum er ort.

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

10 (256) Hrjóðr lét hæztrar tíðar
harðráðr skipa þóðum
báru fáks ins bleika
barnungr á lög þrunigit.

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

15 (257) Ën þótt *ófríð sunnan
øll þjóð segir þskaldi
—hlóðum Geitis mar grjóti—
glaðir nennum vør þenna.

Sveiða hreinar:

20 (258) Súðlengum komt *Sveiða
—sunds líoð dýr frá grundu—
sigrakkr Sólsta bekkjar
Sveins mógr á troð hreignum.

Svá kvað Hallvarðr. Hér er ok kolluð sunds dýr ok særinn Sólsta bekkr. Svá kvað Æðr *Sjáreksson:

25 (259) Sveggja lét fyrir Siggju
sólborðs goti no-rðan.
Gustr skaut Gylfa rastar
Glaumi suðr fyrir Aumar.

30 En slóðgoti síðan
sædings fyrir skut baði
Skáldskaparmál

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

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

(260) Fjarðlinna óð fannir
fast vetlívíði rastar;
hljóp of *húna -gnípur
hvals *rann- íugtanni.
Björn gekk fram á fornar
flóðs hafskiða slóðir;
skúröðigr braut skorðu
skers glymfjótur bersi.

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

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

Ok elgr, sem Einarr kvað:

(262) Baugs getr með þér þeygi
þýðr drengr vera lengi
—elg búum flóðs—nema fylgi
fríðstokkvir því nakkaþ.

Sem Máni kvað:

(263) Hvat muntu hafs á [ôt]ri
hengiligr með drengum
karl, þvát kraptr þinn forlask,
kinngrár mega vinna?
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Vargr, sem kvað Refr:

(264)  En hoddvönuðr hlýddi—
        hlunnvitnis em ek runni
        hollr til hermðarspjalla
        heinvandil«s»—Porsteini.

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

(265)  Meita var at móti
        mjök síð um dag skíði
        ungr með jofnu gengi
        útvors frónum hersi.

Svá kvað Styrkárr Oddason:

(266)  Ok ept ítrum «stökkvi»
        ók Hógrna lið vognum
        hlunns á Heiða fannir
        hyrjar flóðs af móði.

Ok sem Þorbjörn kvað:

(267)  Hafreiðar var hlæðir
        hlunns í skírnar brunni
        Hvíta-Krists sá er hæsta
        hoddvöiptir fekk giptu.

52  Hvernig skal Krist kenna? Svá at kalla hann skapara himins ok
    jarða«r», engla ok sólar, stýranda heimsins ok himinríkis ok engla,
    konung himna ok sólar ok engla ok Jórsala ok Jóðánar ok Griklands,
    ráðandi postola ok heilagra manna. Forn skáld hafa kent hann við
    Urðar brunn ok Róm, sem kvað Eilíf Guðrúnarson:

(268)  Setbergs—kveða sitja
        suðr at Urðar brunni—
        svá hefir ramr konungr remðan
        Róms banda sík lýndum.
Svá kvað Skapti Póroddsson:

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

Himna konungr, sem Markús kvað:

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

Svá kvað Eilífr kúlnasveinn:

(271) Hróts lýtr helgum krúzi
heims ferð ok lið beima,
sönn er en þill dýrð þonnur
einn *sókonungr *hreinni.

Máríu sonr, enn sem Eilífr kvað:

(272) Hirð lýtr himna dýrdar
hrein Máríu sveini,
mátt viðr milding-r dróttar
—maðr er hann ok guð—ok sannan.

Engla konungr, enn sem Eilífr kvað:

(273) Máttr er en menn of hyggi
mætr guðs sonar betri.
Pó er engla gramr ðöllu
orr helgari ok dýrri.

Jórdánar konungr; svá kvað Sighvatr:

(274) Endr rëð engla senda
Jórdánar gram-r fjóra
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—fors þó hans á hersi
heð-lagt skopt—ór lopti.

Grikkja konung, sem Arnór kvað:

(275)    Bœnir hefi ek fyrir beini
5    bragna fáls við snjallan
Grikkja vorð ok Garða;
    gjöf *launak svá jófri.

Svá kvað Eilífir kúlnasveinn:

(276)    Himins dýrð lofar hölða
10   —hann er alls konungr—stilli.

Hér kallaði hann fyrst Krist konung manna ok annat sinn alls konung.

Enn kvað Einarr Skúlason:

(277)    Lét sá er landfólks gætir
15    líkbjartr himinríki
    umgeypandi opna
    alls heims fyrir gram snjóllum.

Par koma saman kenningar, ok þverð sá at skilja af stoð, er ræðr
skálðskapinn, um hvárn kveðit er konunginn, þvíat rétt er at kalla
Miklagarðs keisara Grikkja konung, ok svá þann konung er ræðr
Jórsalalandi, at kalla Jórsala konung, svá ok at kalla Róms konung
Rómaborgar keisara eða Engla konung þann er Englandi ræðr. En sú
kenning er áðr var ritat, at kalla Krist konung manna, þá kenning má
eiga hverr konungr. Konunga alla er rétt at kenna svá at kalla þá
landróaðr eða lands vörðu eða lands seki eða hírðstjóra eða vörð
landfólks. Svá kvað Eyvindr skálðaspillir:

(278)    Farmatýs
20    fjórvi némdu
    *jarðráðendr
    á Óglói.

Ok sem Glúmr kvað Geirason:
Skáldskaparmál

(279) Hilmir rauð und hjálm
heina laut *á Gautum.
Þar varð í gný geíra
gundar vorðr of fundinn.

Sem Pjóðólfr kvað:

(280) Hár skyli *hirðar stjóri
hugreiðr sonum leifa
arf ok Óðaltorfu
—óskr mín er þat—sína.

Sem Einarr kvað:

(281) Snáks berr fald of *frœknu
foldvörðr—konungs Hróða
frama telr greippr fyrir gumnum—
geðsnjallr skarar fjalli.

Rétt er ok um þann konung er undir honum eru skattkonungar at kalla hann konung konunga. Keisari er æzt konunga, en þar næst er konungr sá er ræðr fyrir þjóðandi jafn í kenningum öllum hverr við annan í skáldskap. Þar næst eru þeir menn er jarlar heita eða skattkonungar, ok eru þeir jafnir í kenningum við konung nema eigi má þá kalla þjóðkonunga er skattkonungar eru. Ok svá kvað Arnórjarlaskáld of Þorfinn jarl:

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

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

Par næst eru þeir menn er holðar heita. Þat eru bœrendr þeir er gildir eru *at ættum ok réttum fullum. Þá má svá kenna at kalla þá veitanda fjár ok gætanda ok sætti manna. Þessar kennningar megu ok eiga hofdingjar. Konungar ok jarlar hafa til fylgðar með þær þá menn er hirðmenn heita ok húskarlar, en lendir menn hafa ok sér handgengna menn þá er í Danmœrku ok í Svíþjœð eru hirðmenn *kallaðir, en í Nóregi húskarlar, ok sverja þeir þó eða svá sem hirðmenn konungum. Húskarlar konunga váru mjök hirðmenn kallaðir í fornesk-jú. Svá kvað Þorvaldr blönduskáld:

(283) Konungr heill ok svá snjall-i-r
söknør—við lof gjörvan
óð hafa menn í munni
minn—húskarlar þínir.

Þetta orti Haraldr konungr Sigurðarson:

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

Hirðmenn ok húskarla hofdingja má svá kenna at kalla þá inndrótt eða verðung eða *heidmenn. Svá kvað Sighvattr:

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

Ok enn þetta:
(286) Þági var sem þessum þengils á jó strengjar mjóð fyrir málma kvedju mær heiðhegum bæri.

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

Jarlar ok hersar ok hirðmenn er æ svá kendir at kallaðir konungs rúnar eða málar eða sessar. Svá kvað Hallfróðr:

(288) Grams rúni lætr glymja gunnrikr hinn er hvót líkar Hóðna hamri slegnar heiðtráðr of sik váðir.

(289) Stjórnþjar lætr styðja stáls buðlunga máli hlemmisverð við hardri húflangan *skæ dúfu.

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

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

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

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

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

Ok enn svá:

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

Ok enn kvað hann:

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

Enn kvað svá Arnór í Rognvaldsdrápu:

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

Ok enn sem hann kvað of Þorfinn jarl:

(297) Bitu sverð—en þar *þurðu—
þunngjóð fyrir Møn sunnan
Rögnvalds kind—und randir
ramlig fólk—ins gamla.

Ok enn kvað hann:

(298) Ættbœti *fírr ítran
allriks—en ek bið líkna
trúra tiggja dýrum—
Torf-Einars, guð, meinnum.

Ok enn kvað Einarr skálæglamm:

(299) Ne ættstúðill ættar
ógnherðir mun verða
—skýldr em ek hróðri at halda—
Hilditanns in mildr-ví.

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

(300a) ’Tröll kalla mik
tungl sjót-Rungnis,
ausúg jötuns,
élsólar ból,
vísinn Visualization,
vörð náfjarðar,
hvelvvelg himins.
Hvat er tröll nema þat?’

Hann svarar svá:

(300b) ’Skáld kalla mik
*skapsmið Viðurs,
Gauts gjafrótuð,
grepp óheppan,
Ýggs òlbera,
óðs skap-Móða,
*hagsmið bragar.
Hvat er skáld nema þat?’

Ok sem Kormakr kvað:

(301)  Hróðr geri ek of mög mæran
      meir Sigróðar fleira;
      haptsœnis galt ek hánum
      heið. Sitr Þórr í reiðum.

Ok sem kvað Þórðr Kolbeinsson:

(302)  Mjók lét margar snekkjur
      —mærðar ǫrr—sem knörru
      —*óðr vex skálds—*ok skeiða<
      skjöldhlynr á brim dynja.

Mærð, sem Úlfr Uggason kvað:

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

Hér er ok lof kallat skáldskapr.

Hvernig eru nófn goðanna? Pau heita ok þönd, sem kvað *Eyjólfr
dáðaskáld:

(304)  Dregr land at mun banda
      Eiríkr und sík geira
      veðermildr ok semr hildi.

Ok hópt, sem kvað Þjóðólfr inn hvinverski:

(305)  *Tormiðlaðr var tívi
      tálhreinn meðal beina.
      Hvat *kvað hapta *snytrir
      hjálmsaldinn því valda.

Rógn, sem Einarr kvað skálaglamm:
Skáldskaparmál

(306) Rammaukin kveð ek ríki
rogn Hákunar magna.

Jólnar, sem Eyvindr kvað:

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

Díar, sem Kormakr kvað:

(308) Eykr með ennídúki
*jarðhljótr diáfarðar
breyti. *hún sá er *beinan
bindr. Seið Yggr til Rindar.

Þessi nafn himins eru rituð, en eigi hofum vér fundit í kveðum òll
þessi heiti. En þessi skáldskaparheiti sem önnur þykki mér óskylt at
hafa í skáldskap nema áðr finni hann í verka hofuðskálða þvílík
heiti:
Himinn, hlýrnr, heiððornir, hregg-Mímir, Andlangr, ljósfari,
dráðandi, skatynir, víðfeðmir, vet-Mímir, leiþr, hrjóðr, víðbláinn.
Sól: sunna, roðull, eyglóa, alskrír, sýni, fagrahvél, líknskin, Dvalins
leika, álfrðull, ífrðull, *mýlin,
Tungl: máni, ný, nið, ártali, múlinn, fengari, glámr, skyndir, skjalgr,
skþvámrr.
Jyrð, sem Pjódólfr kvað:

(309) J-arl- lætr odda skúrar
opt herðir gýr verða
hrings áðr hann of þryngvi
hórð el und sìk jörðu.

Fold, sem Óttarr kvað:

(310) Fold verr fólk-Baldr,
fár má konungr svá;
þrun reifir Óleifr,
er framr Svía gramr.
Grund, sem Haraldr kvað:

(311) Grund liggr und bör bundin
breið hölmfjöturs leiðar
—*heinlands hoddum grandar
Hǫðr—*eitrsvøllum *naðri.

Hauðr, sem Einarr kvað:

(312) Verja hauðr með hjörvi
hart döglinga bjartir
—hjálmr springr opt fyrir ölmri
eggrið—framir seggir.

Land, sem Þórir Kolbeinsson kvað:

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

Láð, sem Óttarr kvað:

(314) Helztu þar er hrafn ne svalta
—hvattrödr ertu—láði
ógnar stafr fyrir þjófrum
þýgr tvseimr—við kyn beima.

Hlöðyn, sem kvað Völú-Steinn:

(315) Man ek þat er jörð við orða
endr myrk Danar *sendi
greinnar grøfnnum munni
gein Hlöðynjar beina.

Frón, sem Úlfur kvað Uggason:

(316) En stirðfinull starði
storðar leggs fyrir börði
fróns á fólka reyni
fránleitr ok blés eitri.

Fjörgyn:

(317) *Œrgildi var ek (Eldi-s)
áls Fjörgynjar (mála)
dyggr; sé heiðr ok hreggi
(hrynbeðs) ár steðja.

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

(318) Gera var gisting þyrju–
gnóð en úlf þur skógi—
sonr á sár at spenja
Sigurðar—kom norðan.

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

(319) På er oddbreki
—sleit und Freki—
gnúði hrafin
á hófuðstafni.

Vitnir, sem Einarr kvað:

(320) Elfr varð unda gjálfri
eitrkold roðin heitu.
Vitnis fell með vatni
var-m$t Ǫldr í men Karmtar.

Ylgr, sem Arnór kvað:

(321) Svalg áttbogi ylgjar
ógöðr—en var blóði
gröðir greinn at rauðum—
gRANDauknun ná—blandinn.
Snorra Edda

Vargr, sem Íllugi kvað:

(322) Vargs var munr þat er margan
—menakerðir stakk sverði
myrkaurríða markar—

Björn: fetvöðnir, húnn, vetrliði, bersi, fress, íugtanni, ifjungri, glúmr, jölfuðr, viðskarpr, bera, jórekr, riti, frekr, blómri, ysjungr.
Hjörtr: *mötrotðnir, dalarr, dalr, Dáinn, Dvalinn, Duneyrr, Duráfrórr.

Petta er enn vargs heiti sem Hallr kvað:

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

Ok enn sem Póðr kvað:

(324) Óð—en örnu náði
íms sveit Freka hveiti,
Gera *ólðra naut gylðir—
Gjálpur stóð í blóði.

Pessi eru heiti hesta talið; þessi eru hesta heiti í Þorgrímsþulu:

(325) Hrafn ok Sleipnir,
hestar ágætir
Valr ok Léttfeti
var þar Tjaldari,
Gulltoppr ok Goti,

getit heyrðak Sóta,
Mór ok Lungr með Mari.

(326) Vigg ok Stúfr
var með Skævaði,
Þegn knátti Blakkur bera,
Silfrtoppr ok *Sinir,
svá heyrðak Fáks of getit,
Gullfaxi ok Jór með goðum.
(327) Blóðughófi hét hestr
ok bera kváðu
ðflgan Atriða.
Gils ok *Falhófnir,
Glaer ok Skeiðbrimir;
þar var ok *Gyllis of *getit.

Pessir ró enn talðir í Alsvinnsmálum:

(328) Dagi reið Dróslí
en Dvalinn Móðni,
«Hóð» Hjálmþér
en Haki Fáki;
reið bani Belja
Blóðughófa
en Skævaði
skati Haddingja.

(329) Vésteinn Vali
en Vifill Stúfi,
Meinþjófr Mói
en Morginn Vakri,
Áli Hrafni,
til fss riðu
en annarr austr
und Aðils,
grár hvarfaði
géîrri undaðr.

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

Árvakr ok Alsviðr *draga sólina sem fyrir er ritat. Hrímfaxi eða Fjørsvatnirnir draga nóttina. Skinfaxi eða Glaðr *fylgja deginum. Pessi ðxna heiti eru í Þorgrímsþulu:

(331) Gamalla yxna nöfn
hefi ek *gerla *fregit
þeira Rauðs ok Hefis;
Rekinn ok Kýrr,
*Himinhjótr ok Apli,
Arfr ok Arfuni.

Pessi eru orma heiti: dreki, Fáfnir, Þormungandr, naðr, Níðhöggr, linnr, naðra, Góinn, Móinn, Gráfvitnir, Grábakr, Ófnir, Sváfnir, grímur.
Naut: kýr, kálfr, yxin, kvíga, vetrungr, gríðungr, bolí.
Sauðr: hrútr, bekri, ær, lamb, veðr.
Svín: sýr, gylta, runi, goðtr, gríss.

Hver eru heiti lopts ok veðranna? Lopt heitir ginnungagap ok meðalheimr, foglheimr, *veðrheimr. Veðr heitir hregg, byrr, glygg, hret, gjósta, vindr. Svá segir í Alsvinnsmálum:

(332) Vindr heitir með mǫnnum
en *vónsuðr með göðum,
kalla gneggjyuð gönnegin,
epi kalla jótnar
en álfar gnýfara;
heitir í Helju hlummuðr.

Veðr heitir ok gustr.

Tveir eru fuglar þeir er eigi þarf at kenna annan veg en kalla blóð eða hæ drýkk þeira eða verð, þat er hrafn ok ǫrn. Ælta aðra fugla karlkenda má kenna við blóð eða hæ ok er þat þá nafn ǫrn eða hrafn, sem Þjóðólf r kvað:

(333) Blóðorra lætr barri
bragningar ara fagna,
Gauts berr sigð á sveita
svans ǫð konungr Hǫða,
Geirs oddum lætr greiddir
grunn hvert stíka sunnar
hirð þat er hann skal varða
hrægamms ara sævar.

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

(334) Fjallvöfnðum gaf fylli
—fullr varð—(en spjör gullu)
herstefandi hröfnum—
hrafn á ylgjar tafni.

Svá kvað Einarr Skúlason:

(335) Dólgskára kná dýrum
dýrr magna-n-di stýra
—Hugins fermu bregðr harmi
harmr—bliksólar garmi.

Ok enn sem hann kvað:

(336) En við hjaldr þar er hólda-v,
hugrúit svellr, lúta
—Muninn drekkur blóð ór benjum
blásvartr—konungs hjarta.

Sem kvað Víga-Glámr:

(337) Pá er *dynfúsir *dísar
dreyra mens á e-yri
—bráð fekk borginmóði
blóð-s—skjaldaðir stóðum.

Sem Skúli kvað Þorsteinsson:

(338) Mundit efst þar er undir
árflogni gaf ek sárar
Hlókk í hundraðs flokki
hvítininga mik líta.
Snorra Edda

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

(339) Sámleitum rauð sveita
—sleit ǫrn Gera beitu,
fekksk arnar matr járnunum—
Járnsqoxu grøn *fáxa.

Sem Óttarr kvað:

(340) Ǫrn drekkrr undarn,
ylgr før at hræm sylg,
opt rýðr úlfr köpt,
ari getr verð þar.

Sem Pjöðólfr kvað:

(341) Segjundum fló sagna
snótar *úlfr at móti
í gemlis ham gömlum
glamma ó- fyr -skommuu.

Ok sem hér er:

(342) Hreggskornis vil ek handa
háleitan mjøð *vanda.

20 Ok enn sem Skúli kvað:

(343) Vaki ek (þar er vel leiizk) ekka
(víðis) áðr ok síðan;
greppr hlýðir þá göðu
(gallópnis *val) spjalli.

61 Hver ró sævar heiti? Hann heitir marr, ægir, gymir, hlér, haf, leið, ver, salt, tloq-r-, græðir, sem Arnór kvað ok fyrr var ritat:

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

Eigi þraut við ægi
óvæginn fram bægja.

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

(345) Pá er út á mar *mœtir
mannskœðr *lagar tanna
ræsinaðr til rausnar
rak vëbra-ø-tar Nøkkva.

Loðr er ok hér nefndr. Svá kvað Einarr:

(346) Loðr fvrær flaust en fagrir
—flóðs vaskar brim *stóðum—
þar er sær á hlð hvára
hlymr, veðrvitar glymja.

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

(347) *Fœrir bjørn, þar er bára
brestr, undinna festa
opt í Ægis kjapta
*úrsvøl Gymis vølva.

Haf, sem Hallvarðr kvað:

(348) Vestr léztu í haf, *hristir,
harðviggs, *sikuljarðar,
umbands allra landa,
íss, framstafni vísat.

Leið, sem hér er:

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

Sem Egill kvað, ver:
Snorra Edda

(350) Vestr fer ek of ver
en ek Viðris ber
munstrandar mar.
Svá er mitt of far.

5 Marr, sem Einarr kvað:

(351) Kaldr þvarr marr und mildum
mart dœgr viðu svarta
—grefr elsnún—joðri—
álmsorg Manar þjálma.

10 Salt, sem Arnórr kvað:

(352) Salt skar húfi héltum
hraustr þjóðkonungr austan.
Báðu brimlogs rýri
brún veðr at Sigtúnum.

15 Grœðir, sem Bólverkr kvað:

(353) Leiðangr bjóttu af láði
—logr gekk of skip—föggru.
Gjálfストレスðum reiðstu grœði
glæstum ár it næsta.

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

(354) Bærðristinn nemr brjóstí
*bœðheim drasill skorðu
—nauð þolir viðr—en viði
verpr inn of þróm stinnan.

25 Húmr, sem Brennu-Njáll kvað:

(355) Senn jósu vér, svanni,
sextán en brim vexti
—dreif á hafskips húfa
húm—í fjórum rúmum.
Fiessi eru enn sævar heiti svá at rétt er at kenna til skips eða gulls:
Rán, er sagt er at var kona Ægis, svá sem hér er:

(356) Hrauð í himin upp glóðum
hafs; gekk sær af aflí;
börð hygg ek at ský *skerðu;
kaut Ránar vegr mána.

Dúetr þeira Ægis ok Ránar eru nú ok eru nöfn þeira fyr rittud:
Himinglæva, Dúfa, Blóðughadda, Hefring, Uðr, Hróðna, Bylgja, Drofn, Kólga. Einarr Skúlason taldir í þessi viðu er fyrr var ritat—

(357) Ósir hvast at hraustum
Himinglæva þyt sævar—

sex nöfn þeira: Himinglæva, Uðr, Dúfa, Blóðughadda, Kólga, Hefring.
Hróðna, sem Valgarðr kvað:

(358) Lauðr var lagt í beðja,
lék sollit haf golli,
en herskipum hrannir
hǫfuð ógurlig þógu.

Bylgja, sem Óttarr svarti kvað:

(359) Skáruð skófnu stýri
—skaut—sylghár bylgjur
—lék við hún á hreini
hlunns *þat er dróuir spunnu.

Drofn, sem Ormr kvað:

(360) Hrosta drýgir hvern kost
hauk lúðrs gæi-Prúðr
en drafnar loga Lófn
lostu rækir vinfóst.

Bára, sem Porleifr fagrí kvað:
(361) Sjár þýtr en berr bára
bjart lauðar of við rauðan
*gránn þar er gulli búnun
gínn hlunvísundr munni.

5 Lá, sem Einarr kvað:

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

10 Fyllr, sem Refr kvað:

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

15 Ætti, sem hér er:

(364) Ætti fell á mik brálla;
bað heim með sér geimi;
þá *ek eigi lóði lægis.

Breki, sem Óttarr kvað:

20 (365) Braut—en breki þaut—
bóð—óx viðar morð,
<méðr fengu mikit veðr—
 mjó fyrir ofan sjó.>

Vágur, sem Bragi kvað:

25 (366) Vildit röngum ofra
vágis byrsendir egi
hin er mjótygil máva
Meðar skar fyrir Póri.

Sund, sem Einarr kvað:
Skáldskaparmál

(367) Skar ek súðum sund
fyrir sunnan Hrund;
mín prýðdisk mund
við mildings fund.

Fjórðr, sem Einarr kvaði:

(368) Næst sé ek orm á jastar
ítserki vel merktan
—nemi bjóðr hvé ek fer—fjærðar
—fjarðbáls of hlyn máli.

Sægr, sem Markús kvaði:

(369) Sægs mun ek síðr en eigi
—sá er illr er brag spillir—
sólar sverri málan
—slíðrálís reginn—níða.

Hver ró elds heiti? Svá sem hér er:

(370) Eldr brennat sá sjaldan—
sviðr dyggr jofurr byggðir,
brása rønn fyr ræsi
reyk—er Magnús kveykvir.

Logi, sem Valgarðr kvaði:

(371) Snarla skaut ör sóti—
sve-výk of hús ok reykir
stóðu stopðir síðan—
steinóðr logi glóðum.

Bál, sem hér er:

(372) Haki var brendr á báli
þar er brimsloðir óðu . . .

Glæðr, sem Grani kvaði:
(373) Glæðr hygg ek Glamma slóðar
—gramr eldi svá—feldu . . .

Eisa, sem Atli kvað:

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

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

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

Hyr, sem Arnórr kvað:

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

Viti. Funi, sem Einarr kvað:

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

Brími, sem Valgarðr kvað:

(378) Bjart-r sveimaði brími
—brutu vîkingar fîksum—
vísa styrks *of virki
—varp [sorg á mey—borgar.

Leygr, sem Halldór *skvaldri kvað:
(379) Ér knáttuð þar þeira
—þú vart aldrigi (skjaldar
*leygr þau of sjöt) sigri
sviptr—görsimum skipta.

Þessi eru nöfn stundanna: öld, forðum, aldrir, fyrir lónu, ár, misseri,
vetr, sumar, vár, haust, mánuðr, vika, dagr, nótt, morginn, aptann,
kveld, árla, snemma, síðla, í sinn, fyrra dag, í næst, í gær, á morgun,
stund, mél. Þessi eru enn heiti nætrinnar í Alsvinnsmálum:

(380) Nótt heitir með mönnum
en njóla í Helju,
kölluð er gríma] með góðum,
ósorg kalla þotnar,
álfar svefngaman,
dvergar draum-Njöðr-un.

Frá jafndœgri er haust til þess er sól sezk í eyktarstað. Þá er vetr til
jafndœgris, þá er vár til fardaga, þá er sumar til jafndœgris. Haustmánuðr
heitir inn næsti fyrir vetr, fyrstr í vetr heitir gormánuðr, þá er
frermánuðr, þá er hrútmánuðr, þá er þorri, þá gói, þá einmánuðr, þá
gaukmánuðr ok sáðstið, þá eggitið ok stekkitið, þá er sólmánuðr ok
selmánuðr, þá eru heyannir, þá er kornskurðarmánuðr.

Hver eru manna nöfn ökend? Maðr er hverr fyrir sér. Ít fyrsta ok
ít öæta heiti manns er kallat maðr keisari, því næst konungr, þar
næst jarl. Þessi þrír menn eigu saman þessi heiti òll. Allvaldr, svá
sem hér er kveðit:

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

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

(382) Fylkir gleðr í fólki
flægðaði bl-akk ok svan Hlakkar.
Óláfr of viðr élum
Yggs gögg fegin Skóg-bar.
Snorra Edda

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

(383) Vísi tek—víg-Freys—
víst austr munlaust
—aldar hefir allvaldr—
Ósk af víf—gott líf.

Harri eða herra, sem kvað Arnórð:

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

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

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

Sinnjór eða senjór, sem Sighvatr kvað:

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

Mildingr, sem Markús kvað:

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

Mæringr, sem Hallvarðr kvað:
(388) Erat und jarðar hóslu
—orðbrjótð Ðonum forðar
moldreks—munka valdi
mæringr en þú nætti.

Landreki, sem Þjóðólfr kvaði:

(389) Eyss landreki ljósu
lastvâr Kraka barri,

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

[Konungr er nefndr Hálfdan gamli er allra konunga var ágætastr. 10
Hann gördi blót mikit at miðjum vetri ok bjótaði til þess at hann
skyldi lifa í konungdómi sínum þrú hundruð vetra. En hann fekk
þau andsvör at hann myndi lifa ekki meir en einn mikinn mannsaldr,
en þat mundi þó vera þrú hundruð vetra er engi mundi vera í ætt
hans kona eða ótiginn maðr. Hann var hermaðr mikill ok för víða
um Austvegju. Par drap hann í einvíg þann konung er Sigtrygggr
hét. Þá fekk hann þeirar konu er kollud er Alvig in spaka, döttir
*Emundar konungs ór] Hólmgarði in-sí ríka. Þau áttu son-u- áþján
ok váru nú senn bornir. Þeir hétu svá: einn var Þengill er kallaðr var
Manna-Þengill, annari Ræsir, þriði Gramr, fjórði Gylfi, fimti Hilmir,
sétti Þjófur, sjaundi Tíggi, átti Skyli eða Skúli, niðundi Harri eða
Herra. Þessir nú brœður urðu svá ágætir í hernadí at í þillum frœðum
síðan eru nófn þeira haldin fyrir tignarnófn svá sem konungs nófn
eða nófn jarls. Þeir áttu engi børn ok fellu allir í orrostum. Svá sagði
Óttarr svarti:

(390) Þengill var þegar ungr
þreks gjórr vigórr.
Haldask bið ek hans aldr,
hann tel ek yfirmann.

Svá kvað Markús:

(391) Ræsir lét af roðnum hausi
Rínar sól á marfjöll skína.

Svá kvað Egill:
Gramr hefur gerðið hømrnum
grundar upp of hundit . . .

Svá kvað Eyvindr:

Lék við ljóðmøgu,
skyldi land verðjóa,
gylfi inn glaðværi
stöð und gullhjálmi.

Svá kvað Glúmr:

Hilmir rauð und hjálmi
heina laut ágætum.

Svá kvað Óttar svarti:

Jöfurr heyri upphaf
—ofrask mun konungs lof,
háttu nemi hann rétt
hröðr Bí míns—bragar síns.

Sem Stúfr kvað:

Tíreggjaðr hjó tiggi
tveim høndum lið beima;
reifr gekk herr und hlífar
hizig suðr fyrir Nizi.

Svá kvað Hallfroðr:

Skiliðr em ek við skylja,
skálmøld hefir því valdit;
vætti ek virða dróttins;
við er mest ok dul flestum.

Svá kvað Markús:

Harra kveð ek at hröðrgjörð dýrri
haulkundaðan Dana grundar.
Skáldskaparmál

Enn áttu þau Hálfdan aðra níu sonu er svá heita: Hildir, er Hildingar eru frá komnir; annarr Nefir, er Niflungar eru frá komnir; þríði Auði, er Ólímægar eru frá komnir; fjördi Ýngvi, er Ýnglingar eru frá komnir; fimti Dagr, er Dagalingar eru frá komnir; sætti Bragi, er Bragningar eru frá komnir (þat er þatt Hálfdanar ins milda); sjaundi Buðli—af Buðlunga ætt kom Atli ok Brynhildr; átti er Loði, hann var herkonungr mikill, honum fylgði þat lið er Loðar váru kallaðir, hans ættmenn eru kallaðir Loðungrar, þaðan er kominn Eyliði, móðurfaðir Sigurðar Fáfnisbana; níundi Sigarr, þaðan eru komnir Siklingar, þat er þett Siggeirs er var mágr Völsungs ok ætt Sigars er hengði Hagbarði. Af Hildinga ætt var kominn Haraldr inn grænauði, móðurfaðir Hálfdanar svarta. Af Niflunga ætt var Gjúki. Af Óðlinga ætt var Kjárr. Af Ylfinga ætt var Eiríkr inn málspaki. Þessar eru ok konunga ættir ágætar: frá Yngvari er Ýnglingar eru frá komnir, frá Skildi í Danmœrk er Skjoldungar eru frá komnir, frá Völsungi á Fraklandi (þeir heita Völsungar). Skelfir hét einn herkonungr ok er hans ætt kölluð Skilfinga ætt. Sú kynslóð er í Austvegum. Þessar ættir er nú eru nefndar hafa menn sett svá í skáldskap at halda þöll þessi fyrir tignarnþfn. Svá sem Einarr kvæð:

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

Sem Grani kvæð:

(400) Dœglingr fekk at drekka
danskt blóð ara jóði.

Sem Gamli kvæð Gnævaðarskáld:

(401) Óðlingr drap sér ungum
ungr naglfara á tungu
innan borda ok orða
*aflgjörð meðalkafla.

Sem Jörunn kvæð:
Bragningr réð í blóði
—beið herr konungs reiði,
hús lutu opt fyrir eisum—
*óþjóðar slóg rjóða.

Svá kvað Einarr:

Beit buðlings hjórr,
blóð fell á dorr.
Raufsk Hildar ský
við Hvítabý.

Svá kvað Arnórr:

Siklinga venr snekkjur
sjálútar konr úti.
Hann litar herskip innan
—hrafns gőð er þat—blóði.

Sem Þjóðólfr kvað:

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

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

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

Vòlsungr, sem kvað Þorkell hamarskáld:

Mér réð senda
of svalan ægi
Vòlsunga niðr
vápn gullbúin.

Ynglingr, sem kvað Óttarr svarti:
Skáldskaparmál

(408) Engi varð á jördu
ógnbráðir, áðr þér náði,
austr, sá er eyjum vestan,
ynglingr, *und *sik þryngvi.

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

(409) Eiríks lof verð öld at heyra,
engi máðr veit fremra þengil
—yngvi helt við orðstir langan
jöfra sess—i verðld þessi.

Skilfingr, sem Valgarðr kvað:

(410) Skilfingr, helztu þar er skulfu
skeiðr fyrir lánd hin breiðu—
að varð suðr um síðir
Sikiley—liði miðlu.

Sinnjör, sem Sighvatr kvað:

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

Skáld heita greppar ok rétt er í skáldskap at kenna svá hvern man
ef vill. Rekkar váru kallaðir þeir menn er fylgðu Hálfi konungi ok
af þeira nafni eru rekkar kallaðir hermenn ok er rétt at kenna svá alla
menn. Lofðar heita ok menn í skáldskap sem fyrr er ritat. Skatnar
váru þeir menn kallaðir er fylgðu þeim konungi er Skati mildi var
kallaðr. Af hans nafni er skati kallaðr hverr er mildr er. Bragnar
heita þeir er fylgðu Braga konungi inum gamla. Virðar heita þeir
menn er meta mál manna. Fyrðar ok firar ok verar heita landværn-
menn. Vikingar ok flotnar, þat er skipa herr. Beimar: svá hétu þeir er
fylgðu Beimuna konungi. Gummnar eða gumar heita flokkstjórar, svá
sem gumi er kallaðr í brúðfær. Gotnar eru kallaðir af heiti konungs
þess er Goti er nefndr er Gotland er við kent. Hann var kallaðr af
nafni Óðins ok dregit af Gauts nafni, þvíat Gautland eða Gotland var
kallat af nafni Óðins, en Svífljóð eða nafni Svíðurs—þat er ok heiti
Óðins. Í þann tíma var kallat alt meginland þat er hann átti Reiðgota-
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land, en eyjar allar Eygotaland. Pat er nú kallat Danaveldi ok Svía-
veldi. Drengir heita ungir menn búausir meðan þeir afla sér fjár eða
órðstir, þeir fardrengir er milli landa fara, þeir konungs drengir er
höfðingum þjóna, þeir ok drengir er þjóna ríkum munnum eða
bændum. Drengir heita vaskir menn ok batnandi.

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

Pessi heiti standa hér í mót at kalla mann blauðan, veykan, þjarfán,
þirfing, blotamann, skauð, skreyju, *skrjáð, vák, vám, leyra, sleyma,
teyða, dugga, dási, dicrokkur, dusilmenni, þluma, auðirð, viðmøgr.

Ír maðr heitir mildingr, mæringr, skati, þjóðskati, gullskati,
mannbaldr, sælingr, sælkeri, auðkýfingr, ríkmenni, höfðingi. Hér í
mót er svá kallat: høggvingr, gløggvingr, mælingr, vesalingr, fénnýtingr,
gjöfli. Heitir spekingr ráðvaldr, heitir ok óvitr maðr fífl, afglapi,
gassi, ginningr, gaurr, glípr, olli, eðr, óðr, galinn. Snyrtimaðr:
oflót, drengr, gleimaðr, stertimaðr, pryðimaðr. Heitir hraumi, skráþ
skrokkr, skioðklofi, flangi, slinni, fjosnir, sláþ, drothr.

Lýðr heitir landflók eða ljóðr. Heitir ok þrátt kefsir, þjónn, 
þonnungr, þírr.

Maðr heitir einn hverr,
tá ef tveir ró,
þorp ef þríðró,
þjórir ró foruneyti,
flókkr eru fimmi mennt,
veit ef sex eru,
sjau fylla sogn,
átta bera ámælisskorn,
nautar eru nú,
dúnn ef tíu eru,
ærir eru ellifu,
togloð er ef tílf fara,
þyss eru þrettán,
ferð er fjórtán,
fundr er þá er fimtán hittask,
seta eru sextán,
sókn eru sjautján,
ærmir þykja óvinir þeim er átján møtar,
neyti hefir sá er nítján menn <hefir>,
drött er tuttugu menn,
þjóð eru þrír tigir,
fólk eru fjórir tigir,
fylki eru fimm tigir,
samnæðr of eru sex tigir,
sörvar eru sjau tigir,
ólð eru átta tigir,
herr er hundrað.

Enn eru þau heiti er menn láta ganga fyrir nófn manna. Þat köllum vör viðkenningar eða sannkenningar eða fornöfn. Pat eru viðkenningar at nefna annan hlut réttu nafni ok kalla þann er hann vill nefna eiganda eða svá at kalla hann þess er hann nefndi fóður eða afa; ái er hinn þríði. Heitir ok sonr ok arfi, arfuni, barn, jöð ok mögr, erfingi. Heitir ok bróðir blóði, barmi, hlýri, lifri.


Þessi heiti köllum vör viðkenningar ok svá þött maðr sé kendr við bö sinn eða skip sitt þat pat er nafn á eða eign sína þá er einkarnafn er gefit. Þetta köllum vör sannkenningar at kalla mann spekimann, *ætlunarmann, orðspeking, rúðsmilling, auðmíling, óslókinn, gæismann. Þetta eru fornöfn.

Þessi eru kunna heiti ökend í skáldskap: Víf ok brúðr ok fljóð heita þær konur er manni eru gefnar. Sprund ok svanni heita þær konur er mjók fara með dramb ok skart. Snóttir heita þær er orðnæfrar eru. Dróðir heita þær er kyrrlátar eru. Svarri ok svarkr, þær eru mikillátar. Ristíll er kölluð sú kona er skyruglynd er. Rýgr heitir sú kona er ríkust er. Feima er sú kölluð er öfrum er svá sem ungur meyjar, eða þær konur er ódjarfar eru. Sæta heitir sú kona er búandi hennar er af landi farinn, hæll er sú kona kölluð er búandi hennar er veginn. Ekkja heitir sú er búandi hennar varð sóttdaðr. Mær heitir fyrst hver, en kerli-n-gar er gamlar eru. Eru enn þau kunna heiti er
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Kona er ok kölluð beðja, mála, rún-a> búanda síns ok er þat viðrkenning.


Últalum, þókkar, eða þókkar, þrekkr, nenning, minni, við, skap, lund, tryggð. Heitir ok hugr reiði, fándskapr, fár, grimmð, bás, harmr, tresi, óskap, greliskap, lausung, ötrygð, geðleyfi, þunngéiri, gessni, hraðgeði, ðóveri. Hónd má kalla mund, arm, lámi, hrammi. A hendi heitir *alnbogi, armleggr, úþillir, liðr, fingr, greip, hreitfi, nagl, gómr, jöðarr, kvikva. Hónd má kalla jóð výupa eða hlífa, við axlar ok ermar, lófa ok hreifla, gullhringa jóð ok vals ok huaks ok allra hans heita, ok í nýgjörgvingum fót axlar, bognauð. Fœtr má kalla tré ilja, rista, leista eða þvílikt, renniflein brautar eða gongu, fets. Má kalla fótinn tré eða stoð þessa. Við skíð
ok s·k·u a ok brékr eru færtr kendir. †Á fæti heitir lær, kné, kálfi, 
bein, leggr, rist, jarki, ‹i›, tá. Við þetta alt má fótrinn kenna ok kalla 
hann tré ok kallat er sigla ok rá fótrinn ok ken·ti við þessa hluti. Mál 
heitir ok orð ok orðtak ok orðsnilli, tala, saga, senna, þræta, þongr, 
galdr, kveðandi, skjal, bifa, hjald·r, hjal, skval, glaumr, þjarka, 
gyss, þræpt, skálp, hól, skraf, ðelska, ljóðæska, hégómi, afgelja. 
Heitir ok roðð hljómr, rómur, ómun, þytr, goll, gnýr, glymr, þrymr, 
rymr, brak, svipr, svipun, gangr. Svá skal orrostu kenna við sverð 
éða þunnur vaðn eða hlífar. Við heitir speki, ráð, skilning, minni, 
étilun, hyggjandi, þölvís, laungæi, bragvís, orðspeki, skörungaskapr. 
Heitir undirhyggja véraði, fláraði, þrigóraði. Læti er tvent. Læti 
heitir roðð, læti heitir øði, ok øði er ok ólund. Reiði er ok tvíkent. 
Reiði heitir þat er maðr er í illum hug, reiði heitir ok fargervi skips 
éða hross. Far er ok tvíkent. Fár er reiði, far er skip. Þvílik orðtök 
hafa menn mjók til þess at yrkja fó·lit gið ok er þat kallat mjók 
ofljóst. Lið kalla menn þat á manni er leggir mótask, lið heitir skip, 
lið heitir mannfólk. Lið er ok þat kallat er maðr veitir þorum *liðsinni. 
Lið heitir þ. Hlíð heitir á garði ok hlið kalla menn oxa, en hlið er 
brekka. Þessar greinir má setja svá í skáldskap at gera ofljóst at vant 
er at skýja ef áðra skal hafa greinina en áðr þykki til horfa í fyrri 
vísuord. Slíkt sama eru ok þunnur morg nofna þau er saman eigu heitit 
margir hlutir.

(412) 
Atli Fröði 75
Áli Glæmmi 72
Be·iti Áti
ok Beimuni 25
Auðmundr Guðmundr
Atall ok Gestill
Geitir Gauti
Gylfi Sveiði

(413) 
Geir Eynefr 30
Gaupi ok Endill
Skekill Ekkill
Skefill ok Sölvi
Hálfr ok Helmir
Hárekr ok Gorr
Hagbarðr Haki
Hrauðn[ir Meiti.]
Hjörólfr ok Hrauðungr
Hogni Mýsingr
Hundingr Hvítungr
Heiti [M]ævill
Hjálmar Móir
Hæmir Mævi
Róði Rakni
Rerr ok Leifi.

Randvér Rǫkni Rǫknir
Reifnír Leifnír
Næfill Reafíll
Nóri Lyngvi
Byrvíll Kilmundr
Beimi Jórek
Jósmundr Þvinnill
Yngvi Teiti.

Virfill Vinnill
Vandill Sǫlsi
Gau-t-rekr ok Húnn
Gjúki Buðli
Hómar Hnefí
Hyrvi Syrví.
Sékkat ek fleiri sækonunga.

Ek mun jötna
innu heiti:
Ymir Gangr ok Mímir
löi ok Pjazi
Hrungnir Hrímnir
Hrauðnir Grímnir
Hveðrungr Haflí
Hripstoðr Gymir.

Harðverkr Hrókkvir
ok Hástigi
Hræsvelgr Herkir  
ok Hrímgrímnir  
Hymir ok Hrímþurs  
Hvalr Þrígeitir  
Þrymr Þrúðgelmir  
Pistilbarði.

(419)  
Geirrø›r Fyrnir  
Galar r *Prívaldi  
Fjöllverkr Geitir  
Fleggr Blapþvari  
Fornjótr Sprettingr  
Fjalarr Stúgandi  
Sómr ok Svásuðr  
Svárangr Skráti.

(420)  
Surtr ok Stórverkr  
Sækarlsmúli  
Skorir Skrýmir  
Skerkir Salfangr  
Óskruðr ok Svartr  
Anduðr Stúmi  
Álsvartr Aurnir  
Ámr ok Skalli.

(421)  
Kóttir Ósgrúi  
ok Alfarinn  
Vindsvalr Víparr  
ok Vafþrúðnir  
Eldr ok Aurgelmir  
Ægir Rangbeinn  
Vindr Viðblindi  
Vingnir Leifi.

(422)  
Beiniðr Björgólfr  
ok Brandingi  
Dumþr Bergelmir  
Dofi r ok Miðjungr  
Nati Sekmímir.
Nú er upp talið
ámáttligra
jötta heiti.

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

(424) Gjálp Hyrrokkin
Hengikepta
Gneip ok Gnepja
Geysa Hála
Hrömr ok Hrúga
Harðgreip Forað
Hrygða Hveðra
ok Hölgabrúðr.

(425) Hrímgæðr Hæra
Herkja Fála
Ímd Járnsaxa
Íma Fjölvör
*Mórn Íviðja
Ámgerðr Simul
Sívör Skríkja
Sveipinfalda.

(426) Óflugbarða
ok Járngrimra
*Ímgerðr Áma
ok Járniðjá
Margærðr Atla
Eisurfála
Leikn Munnharpa
ok Munnriða.
Leirvör Ljóta
ok Loðinfingra
Krāka Varðrún
ok Kjallandi
Vígglód Purbróð.
Viljum nefna
Rýgi síðarst
ok Rifingoðflu.

Pórr heitur Atlí
ok Ásabrágr,
sá er Ennlangr
ok Eindriði
Björn Hlórriði
ok Harðvéorr
Vingþórr Sønnungr
Véuðr ok Rymr.

Ása *heiti:

Burír eru Öðins
Báldr ok Meili
Víðarr ðok Nepr
Váli Áli
Pórr ok Hildólfr
Hermóðr Sígi
Skjóldr Yngvvi-Freyr
ok Ítreksjóð
Heimdallr Sæmingr.

Enn eru eptir
jótna heiti:
Eimgeitir Verr
Ímhr Hringvölnir
Viddi Vingrípr
Vandill Gyllir
Grímnir Glaumarr
Glámr Sámendill.
(431) Vôørnr Harðgreipr
ok Vagnhóðði
Kyrmir Suttungr
ok Kallgrani
Jôtunn Óglaðþnir
ok Aurgrímnir
Grimlingr Gusir
Ófóti Ílói Ganglati
ok Helreginn
Hrossþjóðr Durnir
Hundallr Baugi
Hraundungr Fenrir
Hróarr ok Miði.

(432) Enn skal telja
Ása heiti:
þar er Ygggr ok Þórr
ok Yngvi-Freyr
Viðarr ok Baldr
Váli ok Heimdallr.
På er Týr ok Njôðr.
Tel ek næst Braga
Þôðr Forseti.
Hér er efstr Loki.

(433) Nú skal Ásynjurr
allar nefna:
Frigg ok Freyja
Fulla ok Snotra
Gerðr ok Gefjun
Gná Lófn Skaði
Þórðr ok Íðunn
Ilmr Úl Njôðrun.

(434) Hlín ok Nanna
Hnoss Rindr ok Sjôfn
Sól ok Sága
Sigyn ok Vôr.
Pá er Vár, ok Syn verðr at nefna en Prúðr ok Rán þeim næst talið.


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

(438) Snót brúðr svanni svarri sprakki fljóð sprund kona feima ekkja rýgr víf ok drós ristill sæta man svarkr ok høll mær ok kerling.

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

greppar ok gunnar
gumar ok drengir
gotnar rekkar
garpar seggir
sveit sníllingar
ok sælkerar.

(440) Bragnar þegnar
beimar hǫldar
fírar ok flotnar
fyrðar hǫldar
fǫruneyti drótt
flokkr hæðmenni
kníar ok kappar
kenpur nautar.

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

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

(443) Fólk ok fylki
fundr almenning,
nú er þróng ok þyss
torp auðskatar
drótt ok syrvar
dúnn þryðimenn
søgn ok samnaðr
seta stertimenn
 fjörr ok brjónar.

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

(445) Innhýsingar
aldaþoptar
séssi ok máli
serlar ok fylgðir.
Pá er félagar
ok frændr saman
vín einkili
verðung halir.

(446) Ái ok áttungr
afi sonr faðir
bróðir barmi
blóði ok lifri
jöð burr nefi
ok arfuni.
Pá eru hlýrar
ok hofuðbaðmar.

(447) Niðr hleþ-tamaðr
nídjungur ok barn
konr ok kynkvísl
kundr ættbogi
mogr málunautr
mágr ok spjalli
ættbaðmar æþt-slóð
öfsköpt ok sveinn.
Sessunautar
ok sifjungar,
afspringr er þá
ok ættstúdlill,
þá er ránúnautr,
þjónar þrálar
þír þönnungar
verkmenn kefsar.

Pau eru heiti:
hjaldr ok rimma
goll geirahöð
ok geirþrífuf
róg ok róma
ranngríð ok stórð
svipul ok snerra
sig fólk jara.

Sóta morð ok víg
sókn ok þó
dólg ógn tara
drima ok ímun.
Þá er orrosta
ok ørlygi
hríð ok etja
herþogn þríma.

Ek mun segja
sverða heiti:
hjorr ok Hrotti
hóguðr Dragvandill
Gróa Gramr gellir
gjallr ok neðanskarðr
sigðr ok snyrtir
sómi skjómi.

Skálkr skerkir stufr
Skrýmir Laufi
Skáldskaparmál

(453) Lotti hrönduðr
logðir maðir
mønduðr mundriði
ok Mistilteinn
málmr þrór ok marr
ok miðáinn
Fetbreiðr *grindlogi
ok Ífjörsðnir.

(454) Vægir veigarr
vallangr ok brandr
verúlfr valnir
vinnbjartr ok kvöl
askr Angrvaðill
eggjumskarpi
svipuðr ok svipaljótr
salgarðr hnefi.

(455) Hvati høfluðhv]essingr
*hausamølvir
hræva-Gautr herbrái
ok hold-Mímir
bensœgr brigðir
Brim[ir] huglognir
skygðir skreiðir
skarðr grindlogi.

(456) Mímungr ok fellir
ok málvtnir
taurarr hrævarðr
trai vindþvari
liðnir kverntíti
ljómi herðir
vitnir yfri
veggjaestir.

(457) Skelkvingr fylvingr
flemingr skerdingr
skotningr skilfingr
Skofnungr rifjungr
brotni- og hvitingr
Bætingr Tyrfingr
hökingr ok hringer.
Hittakn mun nettingr.

(458) Logi ok mungjallr
langhvass ok eldr
ørn ok eygir
ok naglfari
brigdir mørrnir
blær ok skerdir
hyrr ok helsingr
hriðir atti.

(459) Fellir fjölvir
Fáfnir raufnir
ínnir einmnr
afspringr þinurr
sigdir snyrtir
svelgr skarr ok när
Góinn gest-Móinn ok gárr
þrimarr niðhöggr.

(460) Oddr blöðvarta
ok benknúar
blöðrefill blöðvarp
ok blöðtida
blöðvaka ljúgfengr
ok blöðhnefi
iðhvarf ok brandr
eggteinar fólk.
Emjar þremjar
ok Ölrøðarnautr
merki véttrim
ok missifengr
ónn ok skafningr
undirdregni-øn-gr
vargr ok Kaldhamarsnautr
valþost ok herðr.

Sverði ok gelmingr
ok samnagli
hugró sigrhnoð
hjalt ok tangi
mundriðr hoeggfáðr
ok medalkafli.

Øx ok jarðsparða
hymna
skjáfa ok skeggja
skráma ok genja
reginspónn Gneipa
gýgr ok Fála
snaga ok býlda
barða ok víggloð
þveita ok þenja.
Pá er arghymna,
hon er øzt talið
øxar heita.

Darr spjót ok nót
doð len-z- ok vigr
snata fleinn ok sváf
sviða hraemæki
geirr spjór nata
gefja kesja
gafslak Frakka
Gungnir Peita.
(465) Ør er ok akka
oddr hvitmylingr
fenja ok drifa
flug dynfara
bøsl bøl bilda
broddr ok Hremsa
gognflaug ok þros
gogn ok skaptsnør.

(466) Fluggløð flugsvin
Fifa ok skeyti;
geta skal fenna
ok Gusis smíðis.
Jól-f-s smíði er
en øfst þura.

(467) Álmr dalr bogi
ýr ok tviviðr
sveigr glær ok þyrmr
sómr skalgelmir.

(468) Enn kveð ek heita
óll vápn saman
járn ør ok slog
ísarn ok spjór.

(469) Skjöldr þrunginsalr
skauðn salbendingr
bognir hlébarðr
ok buklari
veðtlimi targa
veðrøglöð ok hlíf
víðbleiknir rit
vígglaðr ok lind

(470) Gjallr doggskaði
ok gimskýlír
*þöljós grýta
ok þóðskýlir
svalinn ok randi
saurnir hóði
skuttingr barði
skírr tvíbyrdingr.

(471) Yrlygr ok svarmr
cilfnir híðr
baugr fagrbláinn
bera miðf-j-ðrnir.

(472) Hropts hattar skal ek
segja heiti:
þjámur gullfáinn
hraunn valhrímnir
hallhrímnir *skólkr
ok hlífandi
fjörnir þokki
ok fík-Móinn.

(473) Hildigóltir kellir
herkuml ok velgr
gríma ægir
glævir stefnir.

(474) Brynja kund þjálmgöll
hrauð ok nati
kold Finnsleif
þið-farea þyð sýn
ok blöðleika.

(475) Sær súlæga
salt ægir haf
lógr sumr lęgir
lógr stop ok vágr
Snorra Edda

gjallr gnapp geimi
gnarr svífr ok marr
súgr sog sami
svelgr röst ok fjófr.

(476) Sund ogr [veifærr
sæmi] ok viðir
hríð ver breki
húm flóð ok brim
greðir glýjuðr
gymir ok væg[ir]
gniðr ok órór
gjálf r fen snapi.

(477) Gnat vørr vika
vøzt hóp ok mið
vatn djúp ok kaf
vik tjorn ok sík
stormr díki hylr
straumr lekr ok bekkr
áll brúðr kelda
íða fors ok lill.

(478) Hefring alda
hvingr ok lá
Hrønn Rán kelda
ok Himinglæva
Dröfn Uðr ok sól
Dúfa Bylgja
boði ok Bára
Blóðughadda.

(479) Gjoll Glit Gera
Glóð ok Valskjálf
Ván Við Vimur
Ving ok Ýsa
Síð Suðr Freka
Sækin Einstika
Elfr Ró Ekla
Ekin Rennandi.

(480) Pyn Rín ok Nið
Pøll Rimr Ysja
Dun Ógn Dýna
Dyn Höllfara
Órun ok Bró
Auðskjálg Lodda
Mun Merkriða
Mein ok Saxelfr.

(481) Tifr Durn Vína
Tems Vønd ok Strønd
*Mørn Móða Prym
Morn ok Gautelfr
Alin Uðr Alkoga
ok Eufrates
Ógn Eiðrønnir
ok Apardjón.

(482) Røgn Hrønn ok Raun
Raumelfr Hnipul
Hnopul Hjálmunlá
Humra Vína
Vil Vin Vella
Valin Sémð Salin
Nepr Drøfn Strauma
Nis Mynt Gnapa.

(483) Gilling ok Nìl
Ganges Tvødda
Luma Vervaða
Leira ok Gunnþró
Viðsvøl Vegsvinn
Ýn Pjóðnuma
Fjørm Strønd ok Spé
ok Fimbulþul.
Nyt Hrönn ok Nauð
Nöt Sliðr ok Hrið
Kórmt Leiptr ok Ørmt
Kerlaugar tvær
Gómul Sýlgr ok Yn
ok Geirvimul
Ylgr Vǫð ok Fold.
Jórdán er á lesti.

Lax ok langa
lýsa brosma
birtingr hœingr
bust ok hrygna
humarr hrognkelsi
hveðnir flóki
þlunn aurriði
ok Andvari.

Síld seír skata
síl reyðr ok ógr
skreiðungr ok síkr
skálgi flyðra
fyldingr styrja
ok fuðryskill
hámerr steinhíðr
ok háskerðingr.

Fjørungsgr þrömmungr
ok marþvara
sílungr skelfingr
sverðfiskr ok lýr
hamarr sandhverfa
ok horngæla
marknútr gömmu-þ-gr
ok fengrani.

Pyrslingr ufsi
þorsk r vartari
grunnungr gedda
gjölnir keila
áll ok karfi
krabbí geirsíl
hár ok goðlax
hornsíl ígull.

(489) Hafrhvalr geirhvalr
ok hafgufa
hnísa hafstrambr
ok hnýðingar
reyðr reyðarkálfir
ok rauðkembingr
bunungr rostungr
blæjuhvalr.

(490) Norðhvalr kýrhvalr
nálvalr ok leí-þr
skeljungr fiskreki
ok skúthvalr
sléttibaka skjalhvalr
ok sandlægja
hrosshvalr andhvalr
hrafnreyðr ok voðn.

(491) Nú mun ek skýra
of skipa heiti:
órk árakló
askr Sessrúmnir
skeið skúta skip
ok Sköðblaðnir
nór Naglafari
nøkkvi snekkja.

(492) Byrðingr búza
Barðkaldr ok Hreinn
bakki hómlungr
Hélugbarði
rost bátr ok regg
røð Hringhornir
lung kjóll langskip
Leifnir karfi.

(493)  Hríngr Gnoð freki
hrauð Móðróí
hæmir barði
ok hylbauti
ugla leðja
ok Askvitull
køna ketla
kati reið ok Skálpr.

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

(495)  Segl skóð sigla
sviðvís stýri
sýjur saumför
súð ok skautreip
stag stafn stjórnv[íð
stúðill sikul]gjöð
snotra ok sölborð
sess skutr ok strengr.

(496)  Sóx stöðinga[r]
svipting[r] ok skaut
spíkr siglutré
saumr lekstopar
laukr siglutoppr
lína eyru
flaug flaugarskegg
ok farnagli.

(497)
'Húnn' húnbora
ok hjálmunvölr
húfr hlýr hremni
ok hálstemni
hefill háls hanki
ok hňfuðbendur
háir hæll hamarr
hjálpreip ok lík.

(498) Ró rakki rif
rengr ok hñoðlur
vindáss vengi
vöndr langnefjur
völt beitiáss
varta brandar
bitar böglina
búlkastokkar.

(499) Barð kné bygði
belti ok kinnungr
kjólborð keili
ok kjólsýja
kraptar kerling
kler ok þoptur
kalfreip þrimir
klofar ok þiljur.

(500) Drengir dragreip
dæla árar
aktaumar rer
arinn ok nálar
aurborð kjalarhæll
ok akkeri
*hnakkmiði ausker
ok húnspænir.
(501) Jórð fjörm rufa
eskja ok Hlöðyn
gyma Sífr Fjörgyn
grudn hauðr ok rönd
fold vangr ok *Fífr
frón hjarl ok *barmr
land bjöð
þrúma ok merski.

(502) Holt háls ok fjöll
hlíð ok leiti
hóll heitr ok hvilt
hváll ok brekka
hró darl ok völfr
hvamnr ok tunga
mold flag rimi
mór laut ok sandr.

(503) Enn skal segja
óxna heiti:
Árvakr drjóni
ok Þormunrekr
simir Freyr Reginn
smíðr eyþvari
Rauðr ok rekningar
ok rökkvibiðr
viggi *bautudr
Vingnis stjóri.

(504) Himinhrjótr simir
ok harðfari
*Hæfnir digni
hjölluðr simull
Hlíðr Stúfr ok Litir
Hrið- forsími
*Arfr Þormuni
ok eikismiðr.
(505) Gneisti Apli
ok gollinhorni
auðr kvígr ǫldungr
ok Arfuni
gróðungr ólgr gellir
glymr ok hreitheði
tiðungr boli
tarfr aurgefinn.

(506) Kyr heitir skirja
kvíga ok frenja
ok Auðhumbla:
hon er æzt kúa.

(507) Hrútr ofrhyrningr
hornumskváli
gumarr hornglóinn
ok gjaldhróinn
hveðurr Hallinskiði
berr hornhróinn
ok Heimdalí
bekri miðjungr
blær Mjördr ok veðr.

(508) Hafr heitir Grímnir
ok Geirólnir
Tanngnjóstr kjappi
ok Tanngrísnið
skimuðr ok brúsi;
bokkr Grímr *taliðr.

(509) Heitir ok Heiðrún
haðna ok kiðlingr.
Er *kolmúla
ok kið saman.
(510) Bjǫrn bersi blómrr
bera elguðnir
blájxal ísólfr
ok breiðvegi
bestingr bassi
balti hlébarðr
úfr frekr vilnir
jórekr mǫsni.

(511) Fetviðnir húnn
fress vetriði
fugtanní jálfuðr
ifjungr vilskarpr.

(512) *H-jorðr Duraþróð
hlíðr Eikþyrrnir
Duneyrr Dáinn
Dvalarr *mótroðnir.

(513) Göltir vǫlgliðnir
griðr ok *Hrímnnir
svíntarr runi
Sæhrímnir *bægr
tarr valbassi
<rõðr> dritröði
þrór vigrir skunpr
Prándr vaningi.

(514) Vargr úfr Geri
vitnir ok hnímnir ok gráðýr
H[ati] Hrōðvitr
ok heiðingi
Freki ok viðnir
Fenrir hlébarðr
Gōti gildr glammi
gylðir ímarr
ímr egðir
ok skólkinni.
(515) Enn heitir svá
ýlgr: vargynja
borkn ok íma
svimul.

(516) Níu [eru himnar]
á hæð talit.
Veit ek hinn nezta,
sá er Vindbláinn
sá er Heið-þýrnir
ok H[regg]-Mímir.
Annarr heitir
Andlangr himinn
—þat máttu skilja—
þröð Viðbláinn;
Viðfeðmi kveð ek
vera hinn fjórða,
Hrjóðr, ok Hýrni
hygg inn sétta,
Annarr heitir
Gimir, Vet-Mímir.
Get ek nú vera
áta himna
upp um talða.
Skatyrnir stendr
skýjum efri.
Hann er útan
alla heima.

(517) Sól ok sunna
sýn fagravél
leiðr hrjóðr leika
líknskin røðull
leiðr ífroðull
ok ljósfari
drífandi álfrøðull
ok Dvalins leika.
TEXTUAL NOTES

The spelling of manuscript readings is normalised in the same way as the text, except that when necessary the spelling of the manuscript is quoted in inverted commas and italics are used for the expansion of abbreviations.

P. 1/1–2 No heading in RTW, but both R and W have a large ornamental capital E; T has a line space. U has the heading Frá heimboði Ása með Ægi. The name Skáldskapar mál appears in U in its heading to its first version of ch. 3 (SnE 1848–87, II 302) and the words Hér hefr (or hefir) mjök setning skáldskapar in its heading to ch. ò57 (SnE 1848–87, II 295). Many words in the first few lines in R are unclear due to damage to the page. 9 ‘THor’ R. 13 fiar\] fi R. 18 dal\] dalinn (with -inn abbreviated by a horizontal stroke) R.

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

P. 3/7 etf] repeated and the second time deleted R. 10 Hvadan] large capital in R, W (ornamented in these two) and T, which also has the heading Frá Kvasi. 15 sínum TWU, sína R. 21 heit WU, heitu R (perhaps for hétu, see Introduction p. liv; abbreviated h. in T).


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

P. 6/12 Rodduus \?R, Roduus W, Rodirus T.
Verse 4/4 hrafnásar W, hrafn sár T, hrafn á sár U, hranna lár B; hrafnálar R.
Verse 5/3 hróka TWUB, hróka R. 7 jarðráðendr TWUB, jarðráþrandr R.
Verse 6/2 goð B, gl[...] U, kyn T, lacking RW.
Verse 8/1 blíðu RTWB, víðu U. Blíðu would make sense (with vilgi as neg.), but ought to alliterate.
Verse 9/2 viðinn W (verse 9 omitted in T, and in U, which has an open space for it, though both include line 12).
Verse 10/2 snarr TUB, þvarr R, svarr W. 3 barrhaddaða WB, barr hár haddaða T, barr hodduðu U; bjarr haddaða R. 4 biðkván und U, bífkván und TWB; bífkván of R.

Verse 11/6 hinig altered from hniðinn R.

Verse 12/2 jarðhlutr RTWU; jarðhljótr Konráð Gíslason (see Skj A I 79).

Verse 13/4 lítinn T, litlum RWUB.

Verse 16/3 vanr TWUB, vamr R.

P. 9/28 vinr with abbreviation for vinir R.

Verse 20/10 perhaps kömi R (o written for ø; W also has ‘komí’);


Verse 25/3 tekit hefi TWU; tekit hefir B; væri R.

Verse 28/4 ‘gœmilá’ R, i. e. geymilá? (Konráð Gíslason 1889, 302–3; u or v interchange with y in the orthography of R, see Introduction p. liv); grymilá TU, grymi lá W, grynni lá B.

Verse 30/1 ‘rær’ R, tær T, tær (i. e. tér?) W, tel ek U (cf. verse 39/1).

4 lýða þá R (over line division: ‘lyða þa’).

Verse 31/2 þat R (abbreviated), þar B (abbreviated), nú U; W omits; T has þar er, but omits á ek.

Verse 32/3 biðjum WUB, biðju T, bjóðum R. 4 at TWUB, af R.

Verse 33/2 Hársl TWUB, hans R (abbreviated).

Verse 34/1 vágr TW, vargr RUB. 2 hagna] emendation; hogna RTUB.

Verse 36/1 Verði þér WUB. Verðit ér T, Verðt ei R. 2 mæran U; mærar RWB; ‘morar’ T, i. e. mærar, cf. ÁBM 651.

Verse 37/1 mínra TWB, mínar U; mínma R. 4 Egill WUB, Egils RT.

Verse 38/1 þurfur ala WU, þurfa at ala T, þurfu at ala B; þurfu at Ása R. 2 sný WUB, snýr RT (snýr is a late form of the 1st pers. sg., see Noreen 1923, § 531.1).

Verse 39/1 Hoddmíðum tær RTWB (all four omit ek), Hjaldregnis tel ek U; tæk SnE 1848–87, III 14; perhaps telk? (cf. verse 30/1)

4 geð-Njarðar R, geðjarðar TWUB.

Verse 41/1 Bæði WUB, Téði R. T reads ‘bedia ec’.

P. 14/30 Hlóru TWB, Lóru U; Hjóru R.

Verse 45/1 brattrar brautar W, brattar brautir RU. T omits this verse.

Verse 48/4 endiseiðs of TW, endiskeiðs um U, endiskeiðs af R.

Verse 49/1 samði RTW, samðit U.

Verse 51/1 borðóins TWU, borðóins R. 3 So T; á haus-s-prengr Hrung-n-is W, á haus prengju Hrungrnis U.
Verse 52/2 Prívalda TW, Prívaldra R.
Verse 54/2 farin mikla W, firing mikla R, fyrir miklum U. 3 hǫfgum W (blank space in R). T omits this verse.
Verse 55/3 þat TWU. 4 reyrar TWU, ‘reyrøz’ R.
Verse 57/2 lamðir TWU, limðir R. 3 Starkeði W, Starkaði TU, Stalkeði R.
Verse 58/5 heptir þú W, hepp ok þú RT, heptuð U. 8 lífí TWU, lifa R. P. 18/3 vagna] vanga W. Vana altered from vápna R. 4 gefjanda R; féjafa TWUB. 15 hann] + vagina guð deleted R.
Verse 63/1 ‘borg’ W, ‘baurg’ TU, ‘bærgr’ R.
Verse 64/3 soðgjan TW, soðgum R. 4 mǫg W, mögr RT. 7 ok T, at W, en R.

P. 18/3 vagna] vanga W. Vana altered from vápna R. 4 gefjanda R; fégjafa TWUB. 15 hann] + vagina guð deleted R.
Verse 65/2 sóttan TW, sóttum R. 3 bjór (written ‘biavr’) á R, bórvva W, maur á T (see note on p. 170). 7 mǫðr with abbreviation for -ur R.
Verse 66/4 ‘ginninglya’ R. brinna W, brinra T, hrinna R. 5 hafrir R, hafði T, hóðu W.
Verse 67/6 myrkbeins Haka W, meinþorns Haka T, myrk hreins baka R. 8 vátt . . . þátti TW, ‘vart . . . þarri’ R (or ‘vatr . . . þatri’; r and t have very similar shapes).
Verse 68/3 und TW, ok R. 5 hórðu RTW. 6 hraundrengr TW, hraundrengs R. 8 tóð RTW.
Verse 69/8 þornunþjóti W, þornan T.
Verse 70/1 R appears to have hafðr brotinn. 3 hina (perhaps with abbreviation for -ar- obliterated, i. e. hjarna) W, hinka RT. 7 vikr TW, virtr R.
Verse 71/6 þeir (abbreviated) RW, ‘þeyr’ T. 7 bifum T, bifð R (and baugs written twice), bifa W.
P. 24/34 fjórlausnar TWU, fjórlauslar R.
Verse 73/1 fellir RTW. 2 fjórnjóts RT, fjórnjóts over line break W. hvetja TW, hverja R. 5 greinar TW, greinar R.
Verse 74/3 written ‘fyrstvz’ R. 4 þoms RT, þöins W. 5 gjarð-RTW.
Verse 75/2 farmr TW, farms R. 3 hapts written ‘hafsz’ R. 4
Verse 76/1 gangs TW, gagns R.
Verse 77/1 vǫrra RTW. 3 hagli altered from ‘híallti’, but first i not deleted; hagli TW.
Verse 79/3 gatav TW, gatar R. 4 gjarðar altered from fjardari ?R. 6 Pons ljarna R; Þons barna T, Þórs barna W.
Verse 80/1 frīðar RTW. 4 sverðrunnar R, sverð runnit TW. 5 spelled ‘hraun’ R, ‘hraun’ T, ‘hrøn’ W.
Verse 81/3–8 Top of page damaged in R; gaps supplied from TW. 5 Háðu stálí] ðó ostáli T, ‘að ostali’ W. 6 Hrekkmímis] bekk Mími T. 8 -lyndr T.
Verse 82/1 akarn RTW. 2–3, 6 R damaged, gaps supplied from TW. 3 st[. .]ð W. 4 falli W, palli RT. 5 arfi RTW. 6 eiðs[. .] R, eiðsfjarðar hug TW.
Verse 83/4 barði RTW. 5 heiði RTW. 8 skal eik RT; skáleik W.
Verse 84/2 kölgu TW, kölga R.
Verse 85/1 Þeirs RTW. hersa T, bersa W. 2 Þornrannts RTW. 3 hellis W (the ending abbreviated and unclear), hellir RT (perhaps bellir T?). 4 hrin RW, hrim- T. 5 Listi RTW (TW also lack var). 6 heini RTW. 8 res (i. e. ræs?) RTW.
Verse 86/4 sólar R, -sólir TW. 6 -reyða RTW. 8 hundfonnan kjól sprundi W, horn fornan kjól sprundi T, hornfonnan kjól sporna R.
Verse 87/6 segu tôngu R, segi tôngu W, sega tungu T. 7 Óðnis RTW.
Verse 88/3 lypti- TW, sypti- R. 4 langvirn síu Trøngvar TW, síu langvirn Trungvar R. 5 ‘avþprvssis eisv’ R, aurþrasir esju W, aurþrasir eisu T. 6 os T, ás RW.
Verse 89/3 fornar TW, fornar R.
Verse 90/4 arinbauiti TW, arinbrauti R. 7 ‘beiti’ RTW.
Verse 91/1 Hel blötn R, Helblötn W, Hlublötnn T. 4 afli T, álfi RW. 6 Rygir TW. 7 aldar W, eldar R, elda T.
P. 30/11 Fensala TB, Fun- R, W illegible. 13 Óðs WTB, Óðins R, altered from Óðins U.
Verses 92–104 and p. 33/22–3 in a different (contemporary) hand from the rest of the text in R.
Verse 92/1–4 Largely illegible in R, where line 3 has completely disappeared. Gaps in lines 2 and 4 supplied from TW. Line 3 is
omitted in both T and W (space is left in W). 1 at in TW before gjoldum (gjoldu T); at may have been written in R too. 2 gunnveigar T. 4 nadd- T, first letter illegible in W. 5 frama T. 6 of ok W, ok fjár T, ok fia[. . .] R. Gap in lines 6–7 is supplied from TW (of is emendation). 7 hein- T. 8 hildar TW. fats emendation; vets RTW (‘vez’ or ‘uez’ in all three).

Verse 93/2–3 Gaps supplied from TW. Cf. verse 341. 4 á RW, 6 T. 6 ár Gefnar T, árgefnar W, árnæfar R. mat] mar T; perhaps mar R; ma with perhaps an erased letter W. 8 vondr R (perhaps intended as vandr a. ‘wicked’), ‘vendr’ TW; cf. Introduction p. liii. seyði altered from sendi ?T, seiði W.

Verse 94/1 Tormiðlaðr TW, Tormiðlaðar R. 3 ‘kóþo’ R, kváðu W, kveðu T; cf. verse 305/3 and t. n. 7 vínr W, viør R; [...]ra T. Verse 95 omitted in T. 1 fyllar W, fullan R. 2–3 fet-Meila sér deila hlaut af helgu W. 5 vagna W. 6 Perhaps sigað R.

Verse 96/2 vár R (‘vóru’), ‘uara’ W, [...]ra T. 8 þjórir hluti fjóra T, þjór hluti fjóra W.

Verse 97/3 -rótu T, -rótu W. 4 ‘niorna’ T, ‘morna’ W. 7 hirði-TW. 8 herfangs ofan T, herfang ofan W, herfangs ofangs ofan R. stóengu altered to (or from) stóengu ?R.

Verse 98/2 Sigynjar TW, Signýjar R.

Verse 99/4 úlfs faðir TW; álfs fóður R (fóðr could be a possible nom. form, see note to 6/37). 5 rúni TW, runni R. 6 þungrs R, þungs TW. 7 málunautr R and T (with -r altered to -z) and W. 8 Miðjungs TW, mildings R.

Verse 100/2 ‘sorg eyra’ RTW. 5 bekkjar TW, kekkjar R.

Verse 102/2 hund TW, hrund R. 3 læva TW. The a is invisible in R and was perhaps never written. 6 leiddar RT. From this line to the end of the poem was omitted in W, with space left vacant. 8 hapta lacking in both R and T.

Verse 103/1 heyrða ek T, heyrðat R. 2 ept RT. leiku T, leikum R. 4 hauks T, hauðs R (= Hðs?)?

Verse 104/3 ‘bipiss’ R, biðils sviðnar T. 7 þá er T; cf. verse 71. P. 33/21–2 partly illegible R. 21 Ás TB, Asa U, [A]sa W. 22 ættir B, ætt TWU. 23 Large ornamental initial in R and space for one in B.

Verse 112/3 mæð TWUB; með ?R.

Verse 115/1 sem TWUB, með R. 2 dróttinn TWUB, drótni R.

P. 35/20 elju written ‘eleiv’ R. 21 gólf TWU, gefl R, gólflok B.
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Verse 118/2 snjallráðr TWUB, snjallaðr R.
Verse 120/4 far TB, fjár R.
Verse 121/3 ítran TWUB, ítra R. einn at TB, ein at W, eina at U, eina a (perhaps altered from ein at) R. 4 systur U; ‘persa’ B, lacking RTW (space left in W).
Verse 122/4 ‘ymynda’ RTW, illegible B; ómilda U.
Verse 124/3 hvalmœni TWB, hvalmæris U; hvalmuni (or perhaps ‘hvalmoni’, i.e. hvalmœni; see Introduction, p. liii) R.
Verse 125/3 fæls emendation (Konráð Gíslason 1889, 361, 609–10); fals RTWB (cf. Hreinn Benediktsson 1963).
Verse 126/4 úr svæl U; útsvæl RTWB (written as two words in RTW).
Verse 128/3 blakkr lætr WUB, ‘bla er letr’?T, blakkleitr R. 4 sne- TWB.
Verse 129/3 stóg TWUB, stómg R. 4 stirðr TWUB; stirð R. keipr TWB, kipr U; skeipr R.
Verse 130/1 Grams U, ‘Grans’ (i.e. Gráns or Granns?) RTW, ‘grás’ B. gollna] spelled goldna R (this may be a genuine form; cf. Noreen 1923, § 275); gyllta TWB, gyllta U. 3 hölm- WB; hjólmt- T, ‘hvm’ or ‘hom’ R, ‘hlomn-’ U. 4 stafna RTWB.
Verse 131/2 ‘varar’ RTB (this verse omitted in WU; W also omits verse 132).
Verse 132/1 ‘Gollna’ U; gollna TWB, gyllta U.
Verse 133/2 hjólm- WB, ‘hvm’ or ‘hom’ R, ‘hlomn-’ U. 4 stafna RTWB.
Verse 134/2 “fyrðingi” RTW, “fyrðingi” U; “ńýnda” RTW.
Verse 135/2 ‘Snæ-’ RTW.
Verse 136/2 ‘stómg R. 4 stirðr TWUB; stirð R. keipr TWB, kipr U; skeipr R.
Verse 137/2 ‘Snæ-’ RTW.
Verse 138/2 ‘Snæ-’ RTW.
Verse 139/2 ‘Snæ-’ RTW.
Verse 140/2 ‘Snæ-’ RTW.
Verse 141/2 fulli WT; written ylli R (where u/v alternates with y in the scribe’s orthography, see Introduction p. liv).
P. 41/28 fegrstr TW, fegrst er R, frægr U.  30 varr TWU, varð R.  
35 veðjædi TWU, ‘veðjaði’ R.  36 The name Brokkr in W; left blank and filled in later R; also blank in T. Unnamed in U. 
Similarly on the later occurrences, where T simply omits the name or uses a pronoun: 42/2 (Brokk bróður sinn here in W),  
42/17, 25; at the last occurrence the name before fram in W. Eitri W; left blank in R and filled in later as Sindri; not named in TU. 
Similarly at 42/2. 
P. 42/16 hamar TWU; added in lower margin in a later hand with indicative sign R.  22 geirrinn TWU, greirrinn R. 
P. 43/9 rifjaði TWU (W omits þeit hann varrárnar), rifjaði (with stop before) R. 
Verse 146/4 ‘ramsvel’ U, ramsvelli RW, ramsvells T (altered from -snells). 
Verse 147/3 gjálfars T, gjálfs W.  4 hlífar T, hlíðar RW.  6 svans s above line (or the abbreviation for -us or -ix?) R. 
Verse 148/2 nálegt WU, ‘ne legt’ R, ‘nelegt’ T. 
Verse 149/6 beð skaldí TU, beð skjaldi R, beð skaldi W. 
Verse 150/1 verstan first written visarstan or vísstran R (ʔ—cf. Skj A I 5).  2 ‘[v]atzt rodd’ U, ‘vazraud’ T, ‘uaz rodd’ W; ‘vatrzvðla’ R (all these spellings probably imply a first element vatns-).  4 óniðjaðan TW, óniðjóðan R, ‘ó[...þiaþan’ U. 
P. 45/1–2 Ála steinsins TW, Ála steins U, ‘asa stensins’ R.  3 Chapters 39–43 omitted in W.  22 Andvari T, Andvarri U, Andþvari R.  
27 taka repeated after bauginn af sér, which is written af sér bauginn with transposing signs R; bauginn af sér T, af sér bauginn U. 
P. 46/5 þat repeated above line after helzk R. 
P. 50/8 þóndin TC; added above line in later hand R. 
P. 50/20 Sim- RT, Sin- C (‘sínfiotli’). 
Verse 155/2 álfsl TC, afís R.  3 þars] of RT, þar er C.  5 ‘blandin’ C, bruninn RT. 
Verse 156/2 fylkis C, fylkir RT. 
Verse 157/3 náma C, náma RT.  5 bláserkjarnar C, bláserkjan R, bláserkja T.  6 ‘baullfagr gauta’ RT, ballfagr gauta C. 
P. 52/19 mala TC, mæla R. 
Verse 162/2 snuðga altered from ‘stívðga-’ R. 
Verse 163/3 móllum T. 
Verse 179/7 járnar varðar T, járnar fjárðar R. 
Verse 180/8 þat T, þar R.
Verse 183/6 feldrar T, feldrat R.
P. 58/32 Véseti TWC, Viðseti R.
P. 59/14 Hroðfr TWU, Hlofr R; abbreviated in C.
Verse 185/1 alla TWU, allan RC. 2 -laucks written ‘-lecs’ (or ‘-lets’) with ‘-w’ written above (if this is not the sign for -ur-, giving ‘letrvs’) R; leiks C, -laucks TWU.
Verse 187/3 -ins TWAB, -nis RUC. 2 -lauks written ‘-lecs’ (or ‘-lets’) with ‘√’ written above (if this is not the sign for -ur-, giving ‘letvr s’). R; leiks C, -lauks TWU.
Verse 189/1 Ættu TWUBC, Æti A, Veitti R (the emendation is required for the alliteration, and veitti would require the acc. in lines 3–8). 3 Sifjar WUA, Sif[...] C, ‘sviar’ R, ‘suar’ T, sjáfar B. 4 dalnauðar TWUABC, dalnaumar R.
Verse 190/1 gunnveitir UABC, gunnveiti RTW.
Verse 194/1–4, 7–8 Words in brackets supplied from TWCA. A line has gone from the top of the page in R. 2 -skildis C. 3 of] um CU. 4 hafley B. 7 ‘follir’ T, fellis C. 8 ræða C.
Verse 195/1 Gap supplied from TWUABC.
Verse 198/2 holla apparently altered from þolla R.
Verse 202/3 lág CUA, þá R; space left open in W, T omits.
Verse 203/2 Búl A, þér RTWUC. 3 væn TWUAC, ‘vetz’ R.
Verse 204/2 trúður A, trúðar R, trúða TWC, ‘trop[l]’ U.
Verse 205/3 sľóng A, són RTWUC.
Verse 206/2 loggi TWC, abbreviated in A, ‘logvi’ R. 3 velti(-) TWAC, vilti R.
P. 64/27–8 Gap supplied from TWC; ræðr eða reynir UA.
Verse 210/2–3 Gap supplied from TW(U)AC (fyrir abbreviated in TWUA; frá C).
P. 65/5 Gap supplied from TW; Kormakr kváð AC.
Verse 211/2 morðreins RTWUAC. 3 hildibörrum WA, hildum börrum R, hildibarrum ?T (altered to -börrum), hildar börrum C, [..]börrum U.
Verse 213/4 regni A, r[...]ni U, regn C, rögni W, rogni or regni T, regin R.
Verse 216/1 ðoðgæði bjom TWUA, ‘baud auðlís galla’ C, ðoðgæði gjom R.
Verse 217/1 hrafn ne TWUA, hrafn of C, hrafné R. 3 ógnar staffr UAC (C lacks the rest of the verse); lacking RT, open space filled in a later hand W. Cf. verse 314.
Verse 220/4 hrísgrísniš RT, hrísiniš W, hrímgímnis A, hergrímnis C, Hrungnís U.
Verse 222/2 gnast C, gnestr TWUA.
Verse 223/2 sóm- written ‘svm’ R.
Verse 226/3 þöttir TWUA, þöttir R; abbreviated þ C.
Verse 227/1 -faldinn UA, RT omit; -eldum C. W also omits -faldinn and has ólmum after hildi. 2 ok TWUA; með C. Sigvalda WC.
Verse 230/3 bjórt TWUA, bjórk RC. 4 benfur T, ‘ben fur’ WU, ben fyrir R; benfyr C; ben fur við A.
Verse 232/3 ræfr (altered from ræfs in T?); ræfr RCUA. 4 -svell TWUA, -svells RC.
Verse 236/1 yngva TAC (-va abbreviated in A), yng[...] U, unga W, ‘vinga’ R (this would normally be read unga; v and y alternate, however, in the scribe’s orthography, see Introduction p. liv) and W.
Verse 238/2 baugnafðs TA, baugnafar W, baugnaðrs (altered to -nafrs) U, ‘gaugn nafads’ C, baugnaðfrs R.
Verse 241/4 Ûrð W, Ûrð RTA, Ùrð U; C illegible.
Verse 242/4 hjálmðeldar TW, hjálmeldar A, hjálmeld A, hjálmeld ña er U; C lacks this line.
Verse 243/3 foldar WUA, fyldar R, fylda T.
Verse 247/1 skók TA, skaut R, skók WU. 3 hagl TWU, hagl þat A, hagls R.
Verse 248/4 hlóþut RT, ‘hlóðut’ W, hlóður A.
Verse 249/1 kváðu þik TW, ‘qþvt þit’ R.
P. 72/2 Konungr has a large ornamental capital in R and space for one in W. 11 mensêt R, sætt TWU.
Verse 250/1 um þeris ðaða R (though the last a may belong to the next word, which may then be ‘avsc-’ rather than ‘osc-’, giving the phrase at ðok- rather than ðaða ðok-), um þeris æða W, um þeris æðan T. 2 sínum abbreviated ‘sin’ with superior stroke R. 4 boga altered from boða W, boða RT. 6 ‘en’ TW, of R.
Verse 251/3 hilmi TW. 4 dreyrugr T (ending abbreviated), dreyrugra W. 6 orrostu TW, orrostá R.
Verse 252/4 glammr or glamms ?R, glamma TW. mun W, man RT.
   6 Heðins RTW. sóttu TW; R is illegible, but may have read sóttu.
   7 svíra W, svika R; T omits.
Verse 253/4 Line supplied from verse 158; R has e(tc.), WT omit.
Verse 254/7 at RTW.  8 raðalfr of R, raðalfr af TW.
Verse 255/2 læk TWUA, lér R.  4 landa WA, handa RTU.
P. 74/3 orrostu TWUA, orrostu R.  5 svá er TWUA.
P. 74/14 hestr T, hest R, WUA omit.
Verse 257/1 oðrið UA, oðrið RTW (written with abbreviation for -ur R).  2 R adds þat after segir.
Verse 258/1 Sveiða TWUA, sveita R.
Verse 259/2 norðan WUA, norðra T.
Verse 260/3 húnna W, hrútar (or hvítar?) T, hvíta RA.  4 rann]
   emendation (SnE 1848–87, I 442–3); þann R; T omits; W has
   hranna after íugtanni, A has hvallands íugtanna (apparently al-
   tered to -tanni). U omits the first half of this verse.
Verse 263/1 muntu W, montu T, ‘mítv’ U, mantu A, written mundu
   R.  otri TWA; akri U.
Verse 264/4 -vandil RWTUA.
Verse 266/1 stókkvi WUA, strókkvi T.
Verse 267/1 hlœðir WU, hlœði A; written ‘hlœðir’ R, ‘hlodir’ T.
P. 76/23 ‘heiðis’ R.
Verse 271/4 sólkonungr hreinni UA; Máríu sveini (cf. verse 272/2)
   RTW.
Verse 272/3 mildingar UA, milding RWT.
Verse 274/2 gramr WTUA.  3 hans UA, hann RTW (abbreviated in
   all five manuscripts).  4 heilagt TUA (W illegible).
Verse 275/4 launat R (or perhaps ‘launac’) and T, ‘launag’ W, launa
   ek UA.
P. 78/17 ok] R adds var.
Verse 278/3 jarðráðandr TWU, jarðaprándr R (cf. verse 5/7).
Verse 279/2 á TWU, und R.
Verse 280/1 hildar TWU, hildar R.
Verse 281/1 frokn U, froknum RTW.
P. 79/20 Ok T, WU omit; perhaps written in margin in R; it is not
   visible in photographs.
P. 80/9 at TWU, af R. 13 kallaðir TWU, kalla þeir R.
Verse 283/1 snjallir TWU.
Verse 284/2 opt TWU, optr R.

P. 80/27 heiðmenn TW, hirðmenn R, heið[e]ng U.
Verse 285/3 at R, en W, enn T, it U.
Verse 289/4 skæ TU, sér R, sæ W.
Verse 290/1 sýn um U, sín en RTW.
Verse 291/2 -mæltr TW, -ráðr U. 4 viði TW, vini (for vini?) R.
gröna W; græna T, perhaps ‘givna’ R (U omits lines 3–4).
Verse 292/3 lætr RT, lætk W, ‘[l]et ek’ U.
Verse 296/1 hleyti U, hljóti R, hlæti T (written with ð), hlæti W. 2
herþarfr TWU.
Verse 297/1 þurðu TW, þurðir R, þurði U.
Verse 298/1 fír U, fíðr RTW.
Verse 299/4 mildi RW, mildri U, ‘mildi’ T.

P. 83/13 Most of the rest of Skáldskaparmál is lacking in W; the
fragments that remain are not close enough to the text of R to be
usable for emendation. 15 mæð TU, mæð ok A, mæðr R. 16
nokkurn TU, nokkvör R.
Verse 300b/2 skapsmið TUA, skipsmið C, skapskið R. 7 hagsmið
TUAC, hagskið R.
Verse 302/3 óðr TUA, óðr RC. ok TUA, at RC. skeiðar U, skeiða
RTCA.

P. 84/19 Eyjólfr TUA, Eyvindr R, ‘eyuuind’ C. C gives the nick-
name as skáldaspillir (abbreviated).
Verse 305/1 Tormiðlaðr TUAC, Tormildaðr R. 3 kvað þú UC,
kveðu RTA (i. e. imperative sg. with suffixed pron.)—but R is
abbreviated unclearly and may have kváðu, which might be inter-
rogative pl.; cf. verse 94/3 t. n.). snytrir T (altered from snytrir)
and UAC, snytrir R.
Verse 308/2 jarðhlutr R (abbreviated -xhr with superscript curl) and
TA, jarðhlut C (abbreviated), ‘iardr lvtr’ U. 3 hún A, ‘hvi’ U,
húns RTC. bein TUC, beinir A, beiddan R.

P. 85/20 mylín TA, mýsín RC.

P. 86/1 Haraldr abbreviated Har with superscript stroke RC, Hallvarðr
T, Hallv(arð) A.
Verse 311/3 heinlands CA, leinlands RT. 4 eitrsval um naðri C,
eitrsvalum naðri (with u subpuncted) R, eitrsvalu naðri T, eitir
(ending abbreviated) svulum naðri A.
Verse 313/1 frá CA, fram RT.
Verse 315/2 sendi[ emendation (Konráð Gíslason 1874, 458–61 (26–9); 1879, 189; 1892, 115); sendu RA, senda TC.
Verse 316/4 fráni[ with abbreviation for -ir R.
Verse 317/1 Òrðildis RTAC (spelled with ‘Au-’ or ‘Av-’ in all four; ending unclear in T). Eldi RTA, aldri C.
Verse 318/1 byrju[ with abbreviation for -ir R.
Verse 319/1 Írlið RTAC (spelled with ‘Au-’ or ‘Av-’ in all four; ending unclear in T).
Verse 320/2 ro[ with abbreviation sign R; drifinn C. P. 88/8 ‘motrauðnir’ TU, mó[rauðnir RC.
Verse 323/2 gylðar R (almost certainly). 4 fen RTAB, ben CU.
Verse 324/3 ò[ra ABC, ò[ri R, ‘aldi’ T, yð[ir U.
Verse 325/1 Dagi R and T, Dagr UAC (verse not in B). 3 Hóð U, Há T, lacking in R; the line reads ‘haulda huatra’ in C, ‘hialmr hafæta’ (i. e. -feta) in A.
Verse 326/4 Sínir T, synir RC; Simr U, sínar (‘sínak’) A.
Verse 327/4 Falhófnir T, Falljafnir RC, Falófnir UA. 6 Gyllis of getit TA (-it abbreviated in A), Gyllis um getit UC, Gullir of getinn R (though the name is written ‘gvll’ with abbreviation sign i. e. perhaps for Gullinn?—but v may be for y, and it should perhaps be expanded Gyllis).
Verse 328/1 Dagi R and T, Dagr UAC (verse not in B). 3 Hóð U, Há T, lacking in R; the line reads ‘haulda huatra’ in C, ‘hialmr hafæta’ (i. e. -feta) in A.
Verse 335/2 magnandi TUAB, magn[í RC. 3 bregdr written with abbreviation for -ir or -er R; berr C.
Verse 337/1 dynfúður disar[ emendation (Konráð Gíslason 1879, 191); dynfúður disir RTUABC.
Verse 339/2 Gera beitu TUC. Gera beitur A, geira beitur B; apparently altered from (or to?) gróa þeitu R. 4 faxa TUAB, fó[ RC.
Verse 340/2 at R, af TABC. hræm RC, hræum TA, hra[ B.
Verse 341/2 úlfir TUABC; ylgr R.
Verse 342/2 vanda TUAB; vandla R.
Verse 343/4 val written ‘vel’ RTUBC, ‘væl’ A. Cf. the common Norwegian form val for vel (Noreen 1923, § 168).
P. 92/26 *R* adds *sem Arna* after salt.

Verse 344/1 hwé TAC. sótti TA; sveiti R, s. C.
Verse 345/1 metir A, Meita RTC. 2 lægar TA, laðar R (written ‘læþ’ with superior curl) and C.
Verse 346/1 þvar TA, er RC. 2 glóðum RTAC (written with *o* in all MSS, i.e. perhaps for glóðum).
Verse 347/1 Fœrisk RTAC; cf. verse 126. 4 úrsvöl TA, útsvöl RC; cf. verse 126.

Verse 348/1 hristir TA, hristum RC. 2 sikul-TA, svikul-RC.

Verse 349/2 liþir TA, liþum RC.

Verse 354/2 borþheim emendation (SnE 1848–87, I 498); borþheimr RTAC.

Verse 356/3 skerþu C, skerðu or skorþu T, skorða (or skorði or skorfu) R.

Verse 358/1 ‘bæþi’ R, ‘bæþi’ TB, ‘bæði’ C; the usual normalisation of these forms would be *bæði* or *bæði*; the latter word would be the normal acc. pl. of *bæð* but in this position in the line a long syllable is required. *A* has *bæði*; *bæðja* is an emendation (Konráð Gíslason 1879, 194).

Verse 359/4 þat A (abbreviated), þar RTC and B (abbreviated).

P. 95/23: Verse 360 attributed to Kormakr, altered to Ormr R; Ormr TAC; B illegible. 28 Þorleifr RC, Þorleikr TAB (cf. 62/24, where *T* has Þorleif but RWAC Þorleikr).
Verse 361/2 laðir TA, lað RC; B illegible. 3 gránn[ ]emendation; gráns RTCA; [. . .]s B.
Verse 362/3 varra[ ]emendation (Konráð Gíslason, cf. Skj A I 482); váru RA and B (abbreviated), vara C, fóru T.
Verse 364/3 ek T, er RA; BC omit line 3, A has space for a fourth line.
Verse 365/3–4 Supplied from TA(B) (T lacks mikit veðr; B only partly legible: mér þar (or þér) fengu miðir (or mikid) veð[. . .]) fyrir ofan sjó); lacking RC.
Verse 366/3 written ‘tygill’ R, ‘-tygil’ TABC.
Verse 367/1 suðum BC, ‘súpu’ with nasal stroke (?) R; súð um TA.
Verse 371/2 sveit C, su eik T; lacking in UA, illegible in B.
Verse 373/1 slóðar C; altered from flóðir R(?); flóðu T, flæðar AB.
Verse 376/1 Ýmðit UA; spelled with *Ø* in R, Ó in T; Eimði C, B illegible. 3 Heina UAB, heine RT, húna C.
Verse 377/1 fljótt TUAB, skjótt C (the beginning of the word is erased in R; ótt is a possible word, see óðr (2) in Glossary).
Verse 378/1 Bjartr UC, Bjart RT, Bratt or Brätt AB (A has an accent). 3 of A, af RTC, ör B (U lacks lines 2–4).

P. 98/27 Part of a leaf of R has been removed (it must have been separate from what remains of the leaf, which does not have a line of writing above the top one extant), leaving a gap in the text to 99/11 which is supplied from T(U)AC (B does not include ch. 63).

28 skvaldri ABC, Skúlason T; U omits.


P. 99/5–7 C has the words in this list in a different order (ár – aptan after line 7). 5 Þessi – stundanna] Stunda heiti A. ár] U omits. 6 vár, haust transposed U. mánuðr lacking in C. vikur C. 7 í morgin AC; U omits. enn] U omits. náttarinnar C (after next two words). Álvismálum AC, Ólvismálum U.

Verse 380/2 en] lacking in UA. mola?] T. í Helju so U, but the 1 added above line in a later hand; með goðum AC. 3 kólluð er] kalla AC. gríma með goðum] grímu ginnregin AC. 6 Njórun TAC; the r is perhaps written in the margin of R; U omits.

P. 99/21 Large ornamental capital H in R and space for one in B (which omits the first sentence) and C; B has the heading Hóðingja heiti. Capitulum. 22 kallat] + er C.

Verse 382/2 flagðs blakk emendation (Konráð Gíslason 1889, 305–8); flakk RTB, fleinblakk C.

Verse 383/4 ósk víf RT, óskvíf C; [. . .]fr B.

Verse 384/4 hæstr C, næstr RT.

Verse 385/1 hneykir T; n altered from a or e ?R; hnykkir B, hnekkr C.

Verse 386/3 halt ek RTB (the a unclear in T and B), helt ek C.

P. 101/10–18 Text lacking in R due to part of page being missing (see t. n. to 98/27); supplied from T. 18 Emundar UC, Eymundar B, Eyvindar T. hins ríka C, in ríka R, lacking in TUB.

Verse 395/4 hróðr RTC, hróðrs U.

P. 103/3 Ólungs- spelled with ‘au-’ or ‘av-’ in RTABC here (o in U) and at p. 103/12 in RTC (o with inferior or superior hook AB; U omits) and in verse 401 in RUBCT (‘N-’ R, ‘Av-’ U, ‘Q-’ A, ‘Au-’ BCT). 8 eru] so TUA; váru B, clause omitted in C; altered from (or to?) váru R. 10 Völungsna TC and ?R, Völungsna U; omitted in AB. 13 large ornamental capital Þ R.
Verse 399/4 geirþing TUAB, geirþings RC.
Verse 401/2 å TUA, lacking RC (B illegible). 4 afgljóð T, afgljóð RC (I added later in R, i.e. the word is altered from afgljóð).
Verse 402/4 ófljóar TUA, ífljóar R (l added later in R, i.e. the word is altered from ífljóar).
Verse 408/4 und sik TUABC, við þik R.
Verse 411/2 Remainder of line cut off in margin R. Cf. verse 386. T completes the quatrain with a slightly different wording (line 3 mál helt sem sælan); AC quote line 1 only and add ok fyrr er (var) ritat (before line 1 in C). The verse is omitted entirely in U; in B it is omitted here, but included at verse 386.

P. 105/26 þeir A; repeated over line division R; þeir menn TUBC.
P. 106/9 snillingar TUABC, slillingar R. 12 skjáð TA, skjáðr RC, skrjóð B; U omits. 18 Snyrti- TUABC, ‘Snyrti’ R.
P. 107/3 hefr T, hefir BC; RAU omit. 8 samnaðr eru TC, samnaðr UA, sófnuðr B, samnrof eru R (‘sårn of’; of may be a mistake for ef). 22 hálfrýmis UCA, hálfrynís (hálfrýmis?) R, hálfmínís T, óvín TB, óvin A, óvitr R, óvitr maðr C; U omits. 27 ætlunarman R, ætlunarman TUABC (written as two words in UAC), ætlunarmanответ R (written -m with t above; cf. note to p. 106/11–18, p. 224 below).
P. 108/3 Heitir ok möðir TAB (mostly illegible in B), RC omit. 5 réna UC, rún RT, A omits. 27 sjáfní TAB, sjálfu RC; lacking in U. 34 alnbogi A, ‘aulnbogi’ C, ‘Avlbogi’ U, albogi B, álmbo gi RT. 37 hauks apparently altered from ‘havps’ R.
P. 109/1 skúa TUAB (C omits). ál written twice, small with a point after, then large, i.e. kendr á. Á fæti RT. 2 íl TUAB; lacking RC. 3 fótrinn ok kent T, fótrinn ok kenn R; (kalla hann þre .. .) ok kenna U, (kalla þre .. .) fótrinn ok kenna C, (kalla .. .) ok kenna hann B, (kall [with curl for ending] .. .) fótrinn ok kenna A. 4 ok orðsniill ok orð written above line R; but TUAB omit these two syllables; C has orðsniill but omits ok. 5 hjaldr TABC. 11 brigðræði UABC, brigð, reiði RT. 17 veitir] so TAB; altered from heitir R; heitir C. líðsinni TAB, líði sínu R, líðsinni sínu C.
Verse 412 Heading: Hér eru rituð heiti sækonunga A, S[.. .]eiti B.
Verse 413/8 Gap supplied from TABC.
Verse 416/3 Gautrek C, Gaurekr RT; Gavér AB.
Verses 417–18 Jótnar written in margin R (probably in a later hand). TAB have the heading Jótna heiti (added in margin in C).
Verse 419/2 Prívaldi T, Þvívaldi R; Prífaldi AC.
Verse 423 has the heading Trøllkvenna heiti in TAB.
Verse 426/3 Ímerðr TA, Ungerðr RC; B illegible.
Verse 428 has the heading Þórs heiti in T.
P. 113/17 Ása heiti RT (as last line of preceding verse). As heading to verse 429, C has Ása heiti, T has Sonir Óðins, and A and B have Heiti sóna Óðins. Cf. next note.
Verse 433 Heading: Heiti Ásynja A, Ásynju heiti B.
Verse 435/4–7 Written in margin with indicative sign in R, but now cut away; supplied from TCAB. 4 Hørn ok Pungra ABC. 5 ok Gefn AB, ok Gjof C. 6 hit ABC. 8 Gersimi A, Gørsimi T, ‘Gessemi’ C; B illegible.
Verse 438 Heading: Kvenna heiti ókend A, Kvenna heiti B. 7 man svarkr C, mansvarkr RT; the line reads svarkr drós ok man in A, illegible in B.
Verse 439 Heading: Manna heiti AB.
Verse 441/5 oflátar TAC, oflaf[...] B, aflátar R.
Verse 449 Heading: Orrostu heiti AB. 8 fólk jara C, fólkjara RTA; fjólkara B.
Verse 451 Heading: Sverða heiti AB.
Verse 455/1 grindlogi TAB, grindlagi R; garinn lagi C.
Verse 459/7 written ‘vægia læstir’ R, ‘vegia lestir’ T, ‘vegialæstir’ A (with dot above g for gg?), ‘[...]eggia læ[...]ir’ B, ‘vægía (or veægia) lestir’ C.
Verse 460 Heading: Heiti á sverði AB.
Verse 463 Heading: Øxa heiti A, Øxar heiti B.
Verse 464 Heading: Spjóts heiti AB. 2 døf len R (with accent over e; perhaps as one word) and T (‘doflen’), døf lenz AB, ‘dauflein’ C.
Verse 465 Heading: Òvar heiti AB.
Verse 466/5 Ælfs A, Ælf B, Æls RT, ‘i auls’ C.
Verse 467 Heading: Boga heiti AB.
Verse 469 Heading: Skjaldar heiti AB.
Verse 465/3 baðljós RT; baðljós AB, barð ljós C.
Verse 471/4 ‘-fornir’ RCA, perhaps for -fornir, ‘-fornir’ T; -fjornir B.
Verse 474 Heading: Brynju heiti AB. 4 ‘borofa’ T, bøðfara A (‘-fl’), blyðfara B, ‘bofæda’ C. blyð sýn T (with a stop between) and C, blyðsýn R; ‘pyn syn’ AB (though B may have þyð).
Verse 475 Heading: Sjóar heiti A, Sjóar (or Sjáfr?) heiti B. 7 sog sami AC, sogsamí RT, sogsa[...].i B.
Verse 476/1–2 Gaps supplied from T. velfær sóm (or ‘-søni’) A, [ . . ]l ferr (or feerr?) saman B, ‘vel forsími’ C. 6 vægir TABC.
Verse 478/3 Ránkelda R; Rán Kólga AB, Rán. Kelda TC.
Verse 479 Heading: Á heiti A (V written and deleted before Á), Vatna heiti B.
Verse 481/3 written ‘mavra’ RC; Mørn T (‘Maurn’), A (‘mørn’) and B (‘mørn’).
Verse 489 Heading: Hvala heiti AB.
Verse 491 Heading: Skipa heiti AB.
Verse 495 Heading: Heiti á skipi AB. 5–6 Gap supplied from TABC; top of page damaged in R. stjörnvid TAB, stjörnvidr C (ABC also add ok after stuðill).
Verse 496/1–2 Letters supplied from TC. ok stœðingr AB.
Verse 497/1 Húnn TAB, lacking in RC.
Verse 500/5 kjálar- TABC, ‘kialar-’ R (with i above line). 7 hnokkmiði R, hnakkmiði TABC. ausker RT, austker AB, austsker C.
Verse 501 Heading: Jarðar heiti AB. 1 ‘rvfa’ RTB, rofa AC. 5 Fif
AB, Sif R, lacking TC. 6 barmr TAB, bármr R (perhaps for bámr (so C); cf. ættbarmr, ættbaðmr in Glossary).
Verse 503 Heading: Øxna heiti AB (perhaps Æyna in A as in line 2).
9 bautaðr A, bautuðr B, bæruðr RT, baðruðr C.
Verse 504/3 Hefer C, Baðer R (‘bevir’), ‘begir’ T, Kaðir (or Kædir) AB. 6 Hrifð AB, Hrifð RT, Her C. 7 Arfr AB; Arnr RT, Arn C.
Verse 505/6 hreiði C, hreiði RTAB (see Introduction p. liv).
Verse 506/2 ‘kvigia’ with second i subpuncted R.
Verse 507 Heading: Hrúts heiti A, Hrúta heiti B.
Verse 508 Heading: Hafrs heiti A, Hafra heiti B. 6 taliðr TA; talaliðr RC (B illegible).
Verse 509 Heading: Geitar heiti A, Geita heiti B. 3 kolmúla TAC; kolmúsa R, ‘köl[m]a’ B.
Verse 510 Heading: Bjarnar heiti AB. 3 written ‘isólfr’ R, ‘isolfr’ TABC.
Verse 512 Heading: Hjartar heiti AB. This verse follows on from the previous list without a break in RTC, and the names in it thus seem to be taken as names for a bear. 1 Hjórtr AB (with the space for the initial H left blank in B), jórtr T, jórir RC. 4 mótroðnír AB, mjóðróðnir C; móðróðnir RT.
Verse 514 Heading: Vargs heiti AB. 3 Hati TABC. 10 ‘skavlkiní’ RTC, ‘skolkkí’ A, ‘skolkkí’ B.
Verse 516 has the heading Himins heiti in T, Heima heiti in AB. 1 Gap supplied from T; eru heimar ABC; top of page damaged in R.
5 Heiðlyrnr over line division R; Heiðlyrnr TC, Heiðlyrnr AB. 6 Hregg TABC. 19 Skatyrnir TA, ‘scattvnr’ R (γ perhaps for y, see Introduction p. liv), ‘skaturnir’ C, ‘skathynir’ B.
Verse 517 has the heading Sólar heiti in AB. 8 Háttatal follows in RT, without any heading in R, though it there begins with a large ornamented capital. In T there is the heading Úphaf Háttataxl and a large capital H in Hv.
GENERAL NOTES

P. 1/2 In SnE 1848–87, I, ch. 1 of Skáldskaparmál begins at 5/9; 5/25–6/29 is placed immediately before, and entitled ‘Eptirmáli’ (Epilogue); and 1/2–5/8, entitled ‘Bragaræður’ (‘the speeches of Bragi’), is made into a continuation of Gylfaginning (which is what it appears to be in U, which begins at 1/2 ‘Pessir Æsir’; cf. 20/18 n.), and given ch. nos 55–8 (here 55–8).

P. 1/8 dómendr: it is not clear what they are going to be judges of in this episode, but the use of the word suggests that the conversation might have at some stage been conceived as a contest like that in Gylfaginning; cf. 42/19–20.

P. 1/9–11 Baldr and Hœðr are absent (though no reason is given), but Nanna is present, so this must be before the death of Baldr (cf. Gylf. 46/33), and thus before the events of Gylfaginning. Compare the list of Æsir in Gylf. 21–6 (which also includes Öðinn and twelve other Æsir including Baldr and Hœðr, but omits Hœnir).

P. 1/31 This whole story corresponds closely with the account in Haustlǫng (verses 92–104 below), and there is verbal correspondence here with verse 98/8.

P. 1/32 fœtr: i. e. Loka (so TWU).

P. 1/37 at sinni probably refers to the Æsir’s journey home rather than to the conversation between Ægir and Bragi (i. e. it goes with ferð rather than sógð).

P. 2/2–4 The narrator assumes knowledge of the account of Æðunn and her apples in Gylf. 25/23–8; it is odd that though the narrator here is her husband Bragi, there is no hint of the fact in his narration. It looks as though it was first compiled for a different speaker.

P. 2/33 Though the description is not absolutely clear, it looks as though the author is implying that Loki was having oral intercourse with the goat. Bestiality would then be added to Loki’s other sexual perversions.


P. 3/35 bróðurson: probably an error for son (WU; W has Suttungr jotunn son Gillings).

P. 5/9–24 The analysis of poetic diction in U (SnE 1848–87, II 296) is quite different, and contains some details similar to parts of ch. 31 below.
P. 5/13 No question is asked here about hættir, and no explanation is given. Verse-forms are discussed in Háttatal, and the topic is clearly being reserved for there.

P. 5/18 Second er redundant, though there are other examples of ok being used to introduce a main clause after a subordinate one; see Glossary under ok.

P. 5/24 Since Snorri is discussing kennings which substitute the name of one god for the name of another it is clear that in this passage the element -tyr is to be understood as the name of the god Týr (i.e. the Týr of victory = Óðinn; the Týr of the chariot = Pórr). Nevertheless it is likely that in early poetry the element would have been understood to be the common noun týr = god. See Glossary s. v. týr and Index s. v. Týr.

P. 5/25 It is difficult to say precisely what petta refers to. It may refer to what went before rather than to what follows (cf. Wessén 1940, 13).

P. 5/32–5 Cf. the rather longer reference to the Prologue to Snorra Edda in B (SnE 1848–87, II 533; quoted in the Introduction, p. xlv above); von See 1988, 28–9, argues that í upphafi bókar could refer to the beginning of Gylfaginning rather than to the Prologue. But U omits the reference to the beginning of the book, B only mentions the contents of the Prologue, and RWT all continue ‘er sagt er frá atburðum þeim er mannfólkit viltist frá réttri trú’, which must refer to the Prologue. And anyway the reference of the rest of the sentence is more specifically to the last chapter of Gylfaginning.

P. 5/36–6/29 Some details in this account correspond to Trójumanna saga (compare 6/23–7 with Trójumanna saga 1963, 209, 229, 236–8), but others are rather different (e.g. compare 6/3–12, 28–9 with Trójumanna saga 1963, 179–80, 237).

P. 6/5–18: see Gylf. ch. 48 (cf. note to Gylf. 45/10).


P. 6/28 stór verk: perhaps a reference to the Aeneid and other accounts of Aeneas as founder of the Roman nation (e.g. those in Breta sögur, Hauksbók 1892–6, 231–302, especially p. 233).


Verse 1 Skj A I 344, B I 316; verse 4 of Porfinnsdrápa, composed in honour of Earl Þórfinnr of Orkney, probably soon after his
death in 1064. Only in SnE. Other quotations from this poem are verses 290, 282 [= 344], 297, 384, 106, 298. See Fidjestol 1982, 131–2, who points out that some of the verses Finnur Jónsson assigns to this poem could in fact be from Rǫgnvaldsdrápa (see note to verse 114), especially verses 1, 290 and 384. Cf. also note to verse 105. There are also verses from Porfinnsdrápa quoted in Orkneyinga saga, Morkinskína, Fagrskinna, Hulda–Hrokkinskinna, Hkr and ÓH.

P. 6/37 fóður is the regular gen. form of fáðir both as a simplex and as a second element in a compound (spelled -r in R at 6/37). In compounds, however the nom. can be -fóðr (6/32) and the gen. -fóðrs or -fóðr. See Noreen 1923, § 420 n. 2. The first element is spelled All- each time in R.

Verse 2 Skj A I 191, B I 182; cf. NN 2256. Only in SnE; probably from a lausavísa, of which 13 others attributed to the same poet are quoted in Hávarðar saga Ísfirdings (cf. IF VI xcii).

Verse 3 Skj A I 119–20, B I 114; also quoted as verse 226. The second half of the verse is quoted as verse 337. The whole verse appears as one of 11 lausavísur attributed to Viga- Glúmr in Víga- Glúms saga (IF IX 95) and is also in Landnámabók (Þórðarbók, see Skarðsárbók 1958, 114 n.); half of one of the others appears in Skáldskaparmál as verse 255; one (half-)stanza is also quoted in Reykdaela saga, IF X 234. For the narrative contexts of the two verses quoted in Skáldskaparmál see IF IX 95, 89.

Verse 4 Skj A I 319, B I 295. On this poem see Frank 1978, 97–8. Thought to be from a poem in memory of Gizurr Gullbrá(rskáld), who fell at the battle of Stiklarstaðir in 1030; only in Snorra Edda.

Verse 17 (also only in SnE) is taken to be from the same poem, and a third quotation is found in Hkr II 382 and ÓH 572. Quotations from at least four other poems by Refr are found as verses 30, 124, 126, 127, 214, 216, 234, 246, 264, 347, 354, 363, and in Háttatal after verse 8. A further couplet is attributed to him in Edda Magnússar Ólafssonar (294 and 377). In Hkr II 358 and ÓH 543 Gizurr gullbrá is described as this poet’s ‘fóstri’, which may mean that Refr was Gizurr’s pupil (cf. verse 4/3–4: see Glossary under koma). Cf. Gizurr in Index. See also Landnámabók (IF I 100–01, 104–5), Eyrbyggja saga, Njáls saga. In line 2 alliteration falls on er, see NN 2070 D, 2338; Kuhn 1983, 116–20, 164–5, 173–4; and the a in skáldi has to be short to provide adalhending (see Glossary under skáld).
Verse 5 Skj A I 69–70, B I 61; verse 11 of Háleygjatal. The reference is to Earl Sigurðr Hákonarson, who died in 962. Also in Hkr I 207, Fagrskinna 101, Flb I 67 (where the poem is called Háleygjadrápa); lines 5–8 also quoted as verse 278 and in TGT 27 and 103 (in W). Other verses of this poem are quoted as verses 33, 40, 23, 61, 220, 307. Further quotations appear in Hkr, Fagrskinna and Flb. The poem is largely a list of rulers, and clearly an imitation of Ynglingatal (hence perhaps Eyvindr’s nickname), though less of it is preserved than of that poem; both use the metre kvíðuháttr, cf. Háttatal 102. Háleygjatal was composed about 985 for Earl Hákon Sigurðarson and traced his ancestry back to Sæmingr son of Yngvi-Freyr, according to Snorri’s Prologue to Hkr (I 4; ÖH 4; according to these sources Yngvi-Freyr (Ingunar-Freyr ÖH) was son of Njörðr, like Freyr in the Prose Edda); but Sæmingr was son of Öðinn according to the Prologue to Gylf., p. 6, and also Hkr I 21, where his mother is said to be Skaði. WTBU have the acc. in line 1, but the nom. is perhaps explicable as anacoluthon (‘It was S. whom . . .’). It is the obj. of némðu. Cf. Hkr I 206–7.

Verse 6 Skj A I 178, B I 68; taken to belong to Glúmr’s Gráfardrápa in memory of Haraldr gráfadr of Norway who fell at Limfjorden in 970 (in spite of the appearance of Öðinn to aid a Christian king; see Fidjestøl 1982, 91, who thinks it somewhat doubtful whether this verse belongs in the poem). The striking idea that Öðinn was ‘in’ the king in battle is also commented on by Finnur Jónsson (1920–24 I 526). There are other quotations from Gráfardrápa in verses 32, 279 (uncertain according to Fidjestøl 1982, 91), 394 (= 279/1–2), 243 and in Hkr, ÖTM, Fagrskinna, TGT and Landnámabók. See Fidjestøl 1982, 230–33 for an appreciation of this poem. Glúmr Geirason appears in Landnámabók and a number of sagas of Icelanders, including Laxdæla saga and Reykjaðla saga.

Verse 7 Skj A I 64, B I 57; verse 1 of Hákonarmál, probably composed shortly after Hákon góði’s death c. 961 (or perhaps a few years later, see Fidjestøl 1991, 124). Like the anonymous Eiríksmál (quoted in verse 20 below), of which it is evidently an imitation (cf. note to verse 5), it is one of the skaldic poems composed in eddic style and/or using mythological and legendary motifs that seem to have been in vogue in Norway in the tenth century (cf. also notes to verses 9 and 407, and see Fidjestøl 1982, 179–80; 1991; de Vries 1964–7, 136–46; Háttatal pp. 83–4); the
metre is a mixture of málaháttr and ljóðaháttr (Háttatal 95, 100). Further verses from the poem are quoted in verses 11 and 393, but most of the surviving poem, including this verse, appears in Hkr I 186–97 and Fagrskinna 86–95. Hákon was a Christian, but did not succeed in making his country Christian, and this poem celebrates him as one of Óðinn’s heroes (cf. Gylf. 21, 32).

Verse 8 Skj A I 137, B I 129; from Húsdrápa, of which 11 verses are quoted in Skáldsóarmál: verses 39, 64, 54 (this verse is attributed to Bragi except in U), 210 (repeated as verse 316), 55 and 56, 63, 8, 14, 19, 242, 303; one further quotation (verse 4) is only in the redaction of the second part of Skáldsóarmál in W, SnE 1924, 112. The poem is not known from elsewhere, though its composition in honour of Óláfr pái is described in Laxdæla saga ch. 29 (ÍF V 80), where it is said that the descriptions in it were of scenes depicted on the panelling of Óláfr’s house at Hjarðarholt in western Iceland (c. 985). The subjects in the poem are all mythological, and that quoted here is one of several devoted to the funeral of Baldr (Gylf. ch. 49); the other topics treated in the surviving verses are Heimdallr’s conflict with Loki (see note to verse 64 below) and Þórr’s fishing for the Midgard serpent (see Gylf. ch. 48). Cf. Turville-Petre 1976, 67–8. Lines 1–2 have the same aðalhending in each line, cf. Háttatal 24 and 47. There is a lausavísa attributed to Úlfr in Njál’s saga (ÍF XII, 263), ÖTM II 158 and Kristni saga (1905, 23–4) in which he refuses to side with the heathens against the missionary Þangbróðr.

Verse 9 Probably by Þorbjörn hornklofi, and from his poem Haraldskveði or Hrafnsmál (verse 12; the poem contains a dialogue between a valkyrie and a raven) rather than Þjóðólfr (several verses thought to be from this poem are ascribed to Þjóðólfr in manuscripts, see Jón Helgason 1962, 10–14; Skj A I 26, B I 24; lacking in B and T (which attributes verse 10 to Þjóðólfr instead), open space in U (though U has 8/12). There is another quotation from Haraldskveði in Gylf. 7 (there also attributed to Þjóðólfr), but the majority of the surviving verses are found in Fagrskinna and some in Hkr, ÖTM and Haralds þáttir in Flb II 53–63. The poem is mostly in málaháttr (Háttatal 95) and much of it is about Haraldr hárfagri’s most important victory, that at Hafrsfjörðr c. 885, but the poem as a whole may have been composed much later in Haraldr’s reign. Cf. note to verse 7 and Fidjestøl 1982, 55–6.
Verse 10 Skj A I 155, B I 147. The number of scribal errors perhaps indicates that scribes had difficulty with the language of this verse; in line 4 bifkván ‘trembling wife’ is a possibility, but might be more applicable to Iceland (a volcanic country) than Norway, and it would not provide the expected hending. It is thought to be from Hákonardrápa, composed in honour of Earl Hákon Sigurðarson c. 990 (cf. Hallfredar saga 151); on this poem see Fidjestøl 1982, 102–6 and Frank 1978, 85–6 (it could as well be about some other earl). All the surviving verses are found as quotations in Skaldskaparmál and nowhere else (verses 212, 248, 10, 121, 118 [= 291], 119, 288, 229, 230). The poem is marked by a series of images of the earl gaining the land of Norway as a husband gains or subdues a wife (Óðinn’s wife Jǫrð); such sexual imagery is found in verses 10, 118–19, 121 too, and also in verses 122, 214, 304, 309, 311, 408 (cf. also verse 149). Another poem by Hallfrøðr is quoted in verse 397.

Verse 11 Skj A I 66–7, B I 59; verse 14 of Hákonarmál, also in Hkr I 195; see note to verse 7.

Verse 12 Skj A I 79, B I 69; also quoted as verse 308. Taken to be from Kormákr’s Sigurðardrápa, composed c. 960 in honour of Earl Sigurðr Hákonarson, like the other quotations attributed to Kormákr in Skaldskaparmál (except for verse 360, see note): verses 292, 211, 241, 301, 21. Some of these verses may, however, be from a poem about his son Hákon (see notes to verses 292 and 301), and Fidjestøl (1982, 92–4) and Frank (1978, 117) question whether all the quotations are from the same poem; moreover Kormákr is said in Skáldatal (SnE III 274, 280) to have composed also for Haraldr gráfeldr. Apart from the quotations in Skaldskaparmál, the only other verse preserved from Sigurðardrápa is in Hkr I 168, which is the only source to give the name of the poem. The poem is distinguished by the forn minni (references to ancient myths or legends) inserted at the end of mostquatrains (Háttatal 13, hjástælt). Kock (NN 2511; cf. 261) tries to take beitihún as ‘baited bear’, but the interpretation is forced and requires further emendation.

Verse 13 Skj A I 417, B I 387. This is all that survives of the poetry of Steinþórr, about whom nothing further is known. The lines seem to be the beginning of a poem, since they have the conventional reference to the poet’s talent. Line 1: perhaps emend to
forngervum?—hrósa usually takes the dative case and most manuscripts have litum in line 4.
Verse 14 Skj A I 138, B I 129; verse 9 of Húsdrápa, see note to verse 8. This verse is again about Baldr’s funeral. Line 4 appears to be part of a stef (klofastef); the other part would have provided the subject of hlaut, presumably Oláfr pái’s hall, and an object; see Glossary under hjóta.
Verses 15–16 Skj A I 43, B I 37, ÍF II 255–6; verse 23–24/4 of Sonatorrek, Egill’s poem about the loss of his sons. The whole poem is found in one independent manuscript only of Egils saga and may not have been in the original (see ÍF II 245). The 12 lines quoted here constitute the only quotation from the poem outside the saga. The comment after verse 16 indicates that the text of verse 15/3 ought to read guðjaðar; manuscripts of Egils saga mostly have goðs (or góðs) jaðar.
Verse 17 Skj A I 319, B I 295. See note to verse 4. The verse-form is alhent (Háttatal 44) The poet seems to be expressing his gratitude to Óðinn for the gift of poetry. See Frank 1978, 97–8; Kuhn 1983, 305–6.
Verse 18 Skj A I 123, B I 117. See Foote and Wilson 1970, 366. Verse 3 of Vellekla (the title is given in Hkr I and Egils saga). Other quotations in verses 27, 28, 25, 34, 35, 247, 306, 197, 227, 223, 334; many other verses are quoted in Hkr, Fagrskinna, ÖTM; one couplet in TGT. Verse 222 (attributed to ‘Einarr’) may also be from this poem. The poem was addressed to Earl Hákon Sigurðarson and composed c. 986. The title (‘lack of gold’) is probably an ironic hint that the poet expects reward.
Verse 19 Skj A I 138, B I 129; verse 10 of Húsdrápa (see note to verse 8), again about Baldr’s funeral.
Verse 20 Skj A I 174, B I 164; verse 1 of the anonymous Eiríksmál on the death of Eiríkr blóðax (died in England 954). Otherwise the poem survives only in Fagrskinna 77–9, where it states that it was commissioned by Eiríkr’s queen Gunnhildr. Cf. note to verse 7. It is not clear why this verse should be included in this chapter, as the only reference to Óðinn is by his proper name, and there are no kennings of any kind. Line 10; perhaps read kæmi (as U and B; cf. blóta in Glossary and Introduction p. liii).
Verse 21 Skj A I 80, B I 70; Frank 1978, 117–18; see note to verse 12. Allvaldr Yngva aldar ‘he who has complete power over
the people of Norway’ is the kind of language more usually applied to a king, and is rather a flattering title for a jarl, even one as powerful as Sigurðr Hlaðsjarl or Earl Hákon. See Yngvi in Index.
Verse 22 Skj A I 418, B I 388. Only known from here, and nothing further is known of the poet, whose name is given as Þóralfr in WB, as Porvaldr in U. His date is uncertain, and the context of the verse is obscure.
Verse 23 Skj A I 68, B I 60. This quotation, which is thought likely to be from Eyvindr’s Háleygjatal (see note to verse 5), does not include a complete sentence, only a relative clause; the antecedent is probably (a kenning for) the mead of poetry, and the subject of the clause must be Óðinn (farmagnuðr), who, in the form of an eagle, bore the mead back to the gods from where it had been kept under a mountain by the giant Suttungr (pp. 4–5). The name Surtr must be a giant-name used as a common noun to refer to Suttungr, and may be part of a kenning for the mead of poetry rather than dependent on søkkdóllum.
Verse 24 Skj A I 3, B I 3; from Bragi’s Ragnarsdrápa, according to Snorri addressed to Ragnarr loðbrók, and evidently an expression of gratitude for the gift of a splendid shield, depictions of myths and legends on which are described in the poem. This poem, except for verse 13, which is quoted both in Gylf. ch. 1 and Hkr I 15, and verse 3, which is also in FoGT (see note to verse 154 below), is only preserved in SnE. Other quotations are found as verses 237, 238, 154–8, 250–54, 48, 42, 51, 153, 366, 110. See also notes to verses 54 and 150. The topics of the extant verses are the fall of Hambrír and Þórli (cf. Hamðismál), Hjáðningavíg (cf. ch. 50 on p. 72 above), Þórr fishing for the Midgard serpent (see Gylf. ch. 48), the death of the giant Þjazi and Gefjun’s winning land from the Æsir (cf. Gylf. ch. 1). See Turville-Petre 1976, 1, and cf. Úlfr Uggason’s Húsdrápa, see note to verse 8. This verse is about Þórr’s fight with the Midgard serpent.
Verse 25 Skj A I 123, B I 117; from Einarr skálaglamm’s Vellekla, see note to verse 18.
Verse 26 Skj A I 492, B I 464. Not known from elsewhere, but evidently from the end of a poem. Cf. note to verse 199.
P. 11/26: presumably a reference back to 3/10–5/8. In U another list (somewhat different from the one here) of kennings for poetry precedes ch. 2 (SnE 1848–87, II 302) which is compiled from
4/1–5 and 5/7–8, see Introduction p. xli. The list of names here (11/26–9) mixes accusatives and nominatives, though they are all objects of *kalla*; cf. note to 14/25–30.


Verse 29 *Skj A I* 415, *B I* 385. Several verses are quoted in *Skaldskaparmál* from a poem attributed to Ormr Steinþórsson that seems to be in praise of a certain woman (the others are verses 38, 205, 207, 360). Apart from verse 205, the first couplet of which is also in *TGT*, this poem is not known from elsewhere, though there may be another verse in *Edda Magnúsar Ólafssonar* 397, see below. But it has been plausibly argued by Ólafur Halldórsson (1969) that the verses belong with the fragment said in *Flb* II 70 to be from Haraldr hárfagrí’s *Snæfríðardrápa* or *Snjófríðardrápa* (*Skj A I* 5) and that together they are part of a *drápa* by Ormr Steinþórss on addressed to an unknown woman. Verses 38, 207 and 360, as well as the verse in *Flb*, are probably from a *mansfngr*, though verse 360 may be a *stef*. Nothing further is known about the poet, but he was probably composing in the latter part of the twelfth century (or maybe earlier, c. 1130, see below) and based his poem on a fairy-tale in which Haraldr hárfagrí may have been a principal character. The story of Haraldr’s love for Snæfríðr in *Flb* II 69–70 may be based on Ormr’s *drápa* and give a better idea of its original content than the parallel version of the legend in *Ágrip* (*IF* XXIX 5–6; Driscoll 1995, 4–7). Two other fragments are attributed to Ormr, verse 138 and a half-stanza quoted in *U* at 84/18 (see notes to verses 138 and 303); a third is perhaps to be found in an anonymous verse in *Edda Magnúsar Ólafssonar* 397 (see Jón Helgason 1966, 177; Ólafur Halldórsson 1990, 230–32; Poole 1982, 126–32). If this verse also belongs to *Snjófríðardrápa*, it may give a hint as to the recipient (cf. Poole 1982, 128), and perhaps indicates a date of c. 1130, see Ólafur Halldórsson 1990, 231. The sentence quoted in verse 29 is incomplete; the whole of the half-verse (except the parenthesis) is an *at*-clause. The remainder of the sentence is not extant. It is perhaps more likely that the sentiment applies to the character in the story rather than to the poet (see Ólafur Halldórsson 1969, 155).

Verse 30 *Skj A I* 320, *B I* 296. One of four half-verses in *SnE* (and nowhere else) that seem to be from a poem by Refr about a certain
Porsteinn, perhaps the son of Snorri góði mentioned in Landnámabók and Eyrbyggja saga; the other verses are Skáldskaparmál verses 216, 264 and Háttatal 8/34–7. Cf. note to verse 4 above.

Verse 31 Skj A I 35–6, B I 31. Part of verse 2 of Egill’s Hófuðlausn, in praise of Eiríkr blóðux; see Egils saga ch. 60. The poem is found in the Wolfenbüttel manuscript of Egils saga and in the fragment ε but is not in Möðruvallabók and so is unlikely to have been included in the original version of the saga (texts of the poem also appear in Worm 1636, 227–41, and in a transcript by Árni Magnússon). There are further quotations from the poem as verses 350, 319, 184.

Verse 32 Skj A I 75, B I 66. The opening stanza of Gráfeldardrápa, see note to verse 6 above; only found here. It confirms that the poem is a memorial poem, and to judge from the pl. mildinga in line 2 seems to be addressed to an assembly of rulers (or at least to more than one of the dead king’s brothers; cf. verse 11 of the poem, Hkr I 243, and see Fidjestøl 1982, 230).

Verse 33 Skj A I 68, B I 60; verse 1 of Háleygjatal, see note to verse 5 above. The second half of the verse is also quoted as verse 40.

Verse 34 Skj A I 123, B I 117; verse 5 of Vellekla, see note to verse 18 above. The syntax of this verse is uncertain: vágr is clearly the base-word in a kenning for poetry, and is the subject of eisar; Kock (NN 2916) takes aldrhafs as the determinant, rather than Rognis, which he takes with verk, though the kenning vágr aldrhafs would be unparalleled. It would surely require another determinant (Óðinn’s) to be an acceptable kenning for poetry. If the determinant is taken to be Rognis this leaves aldrhafs (if taken as a single word) unattached; in NN 391 Kock takes the kenning alda Óðrøris aldrhafs as the subject of þýr, leaving vágr unattached as subject of eisar. Verk Rognis aldrhafs might also be an acceptable kenning for poetry. Alternatively, aldr could be adverbial (‘always’), and hafs has been taken as part of the kenning alda hafs Óðrerís (so Reichardt 1928, 199, where verk is taken as absolute and Rognis with vágr), though it is unnecessary, since alda Óðrerís is a complete kenning for poetry in itself (subject of þýr við flex galdra; so NN 2916). It seems natural to take vísa with fyrr, Rognis with verk (subj. of hagna) and mér with hagna, but if Rognis is required as the determinant in the kenning vágr Rognis, fyrr must go with mér and vísa with verk, and hagna must be absolute.
Verse 35 Skj A I 123, B I 117; verse 6 of Vellekla, see note to verse 18. Fley, if dat. as is to be expected after hlýði, ought to be fleyi, but possibly the -i is elided before j- (cf. Noreen 1923, § 369 n.). Konráð Gíslason (1872, 13–14 (295–6)) suggests emending hlýði in line 3 to heyrí, which takes the acc.

Verse 36 Skj A I 148, B I 139; taken to be from an otherwise unknown poem about Earl Hákon Sigurðarson, since there appears to be a pun on his name (of kon mæran: ofljóst, cf. mærr in Glossary; compare the verse attributed to Queen Gunnhildr in Fagrskinna 75 and see NN 249). It may have been composed c. 990. Cf. Skáldatal (SnE 1848–87, III 280). Kock (NN 441) reads orða sóð oss grœr á sefreinu Sónar (cf. Frank 1978, 96–7).

Verse 37 Skj A I 98, B I 93. Together with verse 315, this is all that survives of the poetry of Völú-Steinn, which is only found in Snorra Edda. The verses seem to be fragments of a poem about his dead son Ögmundr addressed to his other son Egill (see Landnamabók, ÍF I 159–60, 184, 186; Finnur Jónsson 1920–24, I 510–11). On the attribution see Frank 1978, 95: Landnamabók 184 could be taken to mean that this verse was actually composed for Völú-Steinn by Gestr Oddleifsson (on whom see Gísla saga, Hávarðar saga, Laxdœla saga, Njáls saga).

Verse 38 Skj A I 415, B I 385; see note to verse 29 above. Verse 39 Skj A I 136, B I 128; verse 1 of Háskrópa, see note to verse 8 above. In SnE 1848–87, III 14, this verse is interpreted without emendation. Most commentators use the text of U (see t. n.), and in line 1 telk might be preferable to ték.

P. 14/13: see verse 33/5–8. Verse 40 is lacking in TW. It has already been quoted in verse 33/5–8, see note to this verse.

P. 14/18–20 A different explanation (and one this time involving word-play between lið (1) and lín, cf. p. 109/16–18) from the metaphorical one at 4/3–5, where the mead of poetry was the means by which the dwarfs obtained a passage to the shore; here the mead of poetry is simply the possession of the dwarfs, and is called ship because of the similarity of the words for vessel and strong drink.

P. 14/19 lín heitir skip: cf. 109/16.

Verse 41 Skj A I 183, B I 173. Anonymous; perhaps from a love-poem. According to 108/28, tröljkvinna vindr can mean thought, and maybe giant’s wind can too. See Glossary under bergjart; ÍF II 251.
P. 14/25–30 Note that in the lists of names here and elsewhere the nom. is sometimes used when grammatically the acc. would normally be required; some manuscripts (U and, in part, T) regularise the cases. Cf. also 11/26–9, 17/28–30, 18/15–16, 19/35–20/7, 39/1–2, 13–15, 40/27–31, 106/11–13. The variation in case perhaps implies that some lists were added to after being first written.

P. 14/30 Verse 42 seems to be part of Bragi’s instruction of Ægir, and thus he seems to be either quoting his own verse or that of his namesake the human poet. The distinction is perhaps implied by the use of the word skáld after Bragi’s name (see Bragi (1) and (2) in Index).

Verse 42 Skj A I 4, B I 4. Another verse from Ragnarsdrápa about Þórr’s fight with the Midgard serpent; see note to verse 24. Kock, NN 219, takes at sandi with lá slakr and line 3 with rakösk; cf. Turville-Petre 1976, 5.

Verse 43 Skj A I 6, B I 6. This also seems to be from a poem about Þórr’s fight with the Midgard serpent (Gylf. ch. 48). The only other verse surviving from Ólafur hrnfa is a lausavísa in Skáldsaga in Hauksbók (1892–6, 447). Sonr Jarðar may be subj. of æstisk (parallel to umgjörð) or the sentence may have continued in the following (lost) lines.

Verse 44 Skj A I 152, B I 144. From Eilífr’s Pórsdrápa, only known from SnE, and quoted in extenso as verses 73–91, see note to these verses. Another half-verse appears in verse 53. This one is placed by Finnur Jónsson at the end of the extant poem (Skj A I 152). Lines 1–2: the alliteration requires the archaic forms Vreiðr, Vrøsku. Cf. verse 82: the last two lines of these two verses presumably form a stef. Cf. verses 36 and 268 and notes.

Verses 45–7 Skj A I 140, B I 131. Also from a poem about Þórr’s fight with the Midgard serpent (Gylf. ch. 48), and only preserved here. Nothing else by Eysteinn has been preserved, and he is not referred to elsewhere. Verse 45 is lacking in T.

Verse 47 Finnur Jónsson’s arrangement of the syntax (Skj B I 131) is very tortuous, and rendi must be emended to rendu if sjúur is the subj., cf. NN 421. It might be more natural to take brá víðr as impers. (‘it came about’) and seiðr jarðar as subj. of rendi fram (though actually seiðr could be the subj. of both verbs), and although renna usually has a dat. obj., it can take an acc. obj. with the sense of ‘cause (something) to flow’, though generally this
will then refer to pouring a liquid (see Fritzner 1886–96 under renna (nd) 3, 8; there are no unequivocal examples of the acc. under 8).

Verse 48 Skj A I 3, B I 3. Another verse from Ragnarsdrápa about Pórr’s fight with the Midgard serpent; see note to verse 24.

Verse 49 Skj A I 140, B I 132. Also from a poem about Pórr’s fight with the Midgard serpent (Gylf. ch. 48), and only preserved here.

Part of another poem by Gamli is found as verse 401.

Verse 50 Skj A I 144, B I 135. Together with verse 58, this seems to be part of a poem celebrating Pórr’s victories over giants and giantesses. Verse 267, however, if it is by the same poet, must have been composed after his conversion to Christianity (cf. Eilífr Guðrúnarson). The poet is not referred to elsewhere.

Verse 51 Skj A I 4, B I 4. Another verse from Ragnarsdrápa about Pórr’s fight with the Midgard serpent; see note to verse 24.

Verse 52 Skj A I 4, B I 4. Not found elsewhere. Since this verse seems to be addressed to Pórr, it may be from a separate poem about him, rather than from Ragnarsdrápa. Mærum simbls sumsbls is taken to be a kenning for a giant, and the dat. to mean that Pórr is returning from an encounter with him (or of could be emended to of). A word simbl or simblir is unknown (symbolir would be more plausible; ‘the feaster of the feast’?); the word sumsbl suggest a connection with the mead of poetry, though Pórr is not usually associated with that. On the interpretation given in the Glossary s. v. simblir see SnE 1952, 345.

Verse 53 Skj A I 151, B I 143; Frank 1978, 112–13. Liðhent ( Háttatal 41, cf. notes to verses 88/4 and 334 below). See notes to verses 44 and 73–91. This quatrain seems to belong in the poem between verses 87 and 88 below.

Verse 54 Skj A I 137, B I 128. In spite of the attribution to Bragi, this is thought to be more likely part of Úlfr Uggason’s Húsdrápa, see note to verse 8 (it is attributed to Úlfr Uggason here in U; both verse and attribution are lacking in T). It relates to the story told in Gylf. ch. 48, like several verses of Ragnarsdrápa, so the attribution in R and W is an understandable error.

Verses 55–6 Skj A I 137, B I 129, there taken to be two halves of the same verse from Húsdrápa about Pórr’s fight with the Midgard serpent (they are not separated in U, though the capital V is out in the margin at 17/9, as well as a v = visa); see note to verse 8 and Frank 1978, 110–12. In verse 56 (and the prose comment at 17/13)
Pórr is referred to in terms of his opponents, the giants (cf. the Anglo-Saxon poem *Beowulf*, where both the hero and the monster Grendel are referred to as *aglæca*, and where the hero, like his opponent, fights without weapons; see *Beowulf and the Fight at Finnsburg* 1950, 298 under *aglæca* and lines 435–40 and note); cf. ch. 31 (40/15) where Snorri says it is inappropriate to refer to people in terms of giants unless one wants to be satirical. On the other hand terms for giant or troll (though more commonly those for giantesses) can simply mean enemy or opponent or destroyer (e. g. 71/5 and verse 245; cf. Hve›ra in Index and note to verse 68; *Egils saga Skalla-Grímssonar* verse 32, *ÍF* II 172; see also *SnE* 1931, 256/5–7, 257/7–10; Meissner 1921, 147–8; note to verses 451–62). Pórr can be seen as the opponent of the river Vimur (cf. 25/6–13, 15–18).

Verse 57 *Skj* A I 135, B I 127. A rare example of a verse addressed to Pórr (cf. verse 52): all the verbs are 2nd pers. sg. In verse 58, too, four of the verbs are 2nd pers. sg. Nothing more of Vetrliði’s work is preserved, but see *Njáls saga* (*ÍF* XII 260–61) and *Hkr* I 320, where he appears as a determined opponent of Christianity; also *Kristni saga, Landnámabók* (*ÍF* I 348) and *Egils saga Skalla-Grímssonar* (*ÍF* II 59); and Finnur Jónsson 1920–24, I 471.

Verse 58 *Skj* A I 144, B I 135. See note to verse 50.

P. 18/1 *dœmi*: a story giving the reason for something; a reference to *Gylf.* ch. 49.

P. 18/3 On Njóðr’s association with waggons see Turville-Petre 1964, 170–73; Wyatt and Cook 1993, xviii–xix.

Verse 59 *Skj* A I 330, B I 303–4; ‘vers rapportéts’. Lines 1 and 5, 2 and 6, 3 and 7, 4 and 8 make up respectively four different independent sentences about mythology or legend. If *sonar* is emended to *sona* in line 1 (as in WT), there is not only a more perfect rhyme, but it accords better with other sources about Guðrún, who is said in e. g. *Hamðismál* 8 to have killed two of her sons (cf. p. 49 below). The verse is only known from here, and its context is unknown. It is in *runhent* (*Háttatal* 80–94). Cf. notes to verses 259 and 375.

P. 18/14: a reference to *Gylf.* ch. 23.


Verse 60 *Skj* A I 46, B I 40; lacking in T and U as well as in B. Part of verse 17 of *Arinbjarnarkviða* (Arinbjörn’s name is included in
a pun, *Grjótbjörn*), which is preserved (incompletely legible) in Möðruvallabók, where it is written at the end of the text of *Egils saga* (in a different hand from the main text). The poem was probably not included in the saga originally. Four lines of verse 8 are also quoted in the redaction of the second half of *Skáldskaparmál* in W (*SnE* 1924, 112), and verses 15, 24 and 25 in TGT. The poem was composed in honour of the Norwegian nobleman Arinbjorn, celebrating Egill’s friendship with him. See *Egils saga Skalla-Grimssonar* ch. 78.

Verse 61 *Skj* A I 68, B I 60; the quotation consists only of a subordinate clause (‘when . . .’). The context (and so the identity of the earls’ enemy and the locality of útröst) is unknown, though the lines are probably part of Háleygjatal, see note to verse 5. Finnur Jónsson (*Skj* B 60) suggests that the subject may be bági Belja dólgs (Surtr?—see Gylf. 50/30) and that jarla goes with útröst.

Verse 62 = *Grímnismál* 43. The only quotation in *Skáldskaparmál* from a mythological poem in the Codex Regius of the eddic poems except for the two quotations from *Alvíssmál*.

Verse 63 *Skj* A I 137, B I 129. From *Húsdrápa*, about Baldr’s funeral; see note to verse 8.

P. 19/10 *fyrr*: cf. Gylf. ch. 27, where a verse from the poem mentioned at 19/12 is quoted. Mensekir Freyju: cf. 19/15, 20/3–4 and note and verse 64 n. On the theft of Brísingamen see *Sórla hátttr* (*Flb* I 304–5)

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

P. 19/18–19: cf. Gylf. ch. 34.

P. 19/20–21 The title *frumsmiðr bragar* might be expected to apply to Bragi gamli the human poet (the earliest known in Scandinavia) rather than to the god; Óðinn is elsewhere credited with being the divine originator of poetry (3/10–5/8). Cf. Hávamál 105–7; *Ynglinga saga* ch. 6 (*Hkr* I 17); *Sonatorrek* 24 (*ÍF* II 256). If the god Bragi is still the speaker, as at the beginning of *Skáldskaparmál*, the statement is even odder (cf. notes to 2/2–4 and 14/30).

P. 19/32 See Gylf. ch. 31. On Ullr’s shield cf. 67/21 and note. ‘Ullr’s ship’ is a kenning for shield (cf. Ullr in Index and see Meissner 1921, 166), but it is possible that Skjóldr was the name of his ship, rather than that Ullr used a shield as a ship, since there is no story known to provide the origin for this idea. Cf. Turville-Petre 1964, 182, and Tolley 1996, 22–3 and 44 n. 53,
where it is suggested that the reference is to the use of a shield as a means of transport (i.e. as a ski or skate, cf. óndur-Áss and Saxo Grammaticus 1979–80, I 79, II 58).

P. 19/35–20/7 Note alternation between nom. and acc. in lists after kalla; cf. 11/26–9, 14/25–30 n. above.

P. 20/1: cf. Gylf. ch. 34.

P. 20/2 Áli is elsewhere in SnE said to be son of Óðinn (Gylf. 26; Skáldskaparmál verse 429; cf. Skáldskaparmál 6/20, 27), though he is not mentioned as a god in PE. In Gylf. 26 he is said to be the same as Váli. There appears to be a Váli son of Óðinn as well as a Váli son of Loki (Gylf. 49 and 53; Vafþrúðnismál 51, Voluspá 34), though the texts are not entirely certain (see Gylf. 177–8), and maybe Snorri took the names Váli and Áli to be alternatives for both persons, though they are listed separately in verse 429 (see Gylf. Index, Áli, Váli). The present passage can be punctuated to give various meanings: Loki may be called fóður . . . Ála frænda ok fóðurbróður; Ála frænda ok fóður, bróður, sinna ok sessa Óðins; to call him either fóðurbróður Ála or Óðins, or bróður Óðins is however problematical, though in Lokasenna 9 he claims to be Óðinn’s sworn brother. The reading quoted in SnE 1848–87, I 268, giving Váli here instead of Áli in W, is wrong.

P. 20/2–4 sinna ok sessa Óðins: cf. Lokasenna (note also ragjanda goðanna and other titles below); heimsækki ok kistusrúð Geirrðar: cf. ch. 18; þjófr jotna: i.e. one who steals from giants, e.g. in his stealing back of Íðunn, see below and cf. his theft of Sleipnir, Gylf. ch. 42; or maybe one who steals on behalf of giants, as in the theft of Íðunn’s apples; þjófr hafrs: cf. Hymiskvida 37; þjófr Brisingamens: see note to 19/10 above and verse 64 below (Húsdrápa 2) and note; þjófr Íðunnar epla: see p. 2 above and verses 100–103 below (Haustlöng, verses 9–11); Sleipnis frænda: see Gylf. ch. 42. As can be seen, several of these descriptions of Loki correspond to parts of Haustlöng and Húsdrápa.

P. 20/5 hárskaði Síóða: cf. ch. 35.

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

Verse 64 Skj A I 136–7, B I 128. From Húsdrápa, about the conflict
between Loki and Heimdallr (cf. 19/10–11, 14–15; Turville-Petre 1964, 128–9). There is no more detailed version of this story extant; see 19/10 n. and verse 100. See note to verse 8.

P. 20/18 Though it could be a reference to Gylf., and thus be intended as a supplement to it, it is perhaps more likely that this is just a continuation of (and a reference to) the narratives of the first four chapters of Skáldskaparmál. In either case it seems to mark the following passages as afterthoughts. In fact these stories in chs 17–18 have little to do with the origins of kennings and have not given rise to many of them (except for shield = Hrungrir’s pedestal, see Meissner 1921, 166), and they contain few references to poetic diction. The references to Bragi and Ægir in them link them with those at the beginning of Skáldskaparmál, however, which is where they also appear in U (before ch. 2; in U Skáldskaparmál is marked as beginning after ch. 18), and this may have been the original arrangement. The frame may have been imposed on Skáldskaparmál later, though ch. 4 and many later chapters also begin with questions and answers, and Skáldskaparmál seems to have been conceived from the start as a dialogue. Cf. Introduction pp. xviii–xx.

P. 20/31 Þórr’s exploits as a drinker are referred to in Gylf. ch. 46.

P. 21/24 ristubragð: a sign for cutting or carving (cf. rísta). Hrungrir (or Hrungners) hjarta is mentioned by Gísli Brynjúlfsson (1823, 141; see Blöndal 1920–24, 361), but it is doubtful whether his information is derived from a medieval source (other than Snorra Edda), since there is no other early mention of this sign.

P. 22/32 One would expect hófði; but cf. 22/2–3. Either the cases are being used inconsistently (cf. Fritzner 1886–96, II 194b, under í (1) β; Cleasby and Vigfusson 1957, 316–17) or hófuð is a rare example of an endingless dative (otherwise known for certain only in the word góð, see Noreen 1923, § 361 n. 2).

Verses 65–71 Skj A I 19–20, B I 17–18. Haustlóng verses 14–20. Haustlóng is a shield-poem (sér á baugi verse 65/1, 3-4, i. e. on the shield or shield-boss or its surround, cf. 67/22–4), cf. note to verse 24. It describes a shield given the poet by a certain Póreifr (thought to be inn spaki, son of Hórra-Kári) c. 900 (or somewhat later if it was the same Póreifr who was involved in the setting up of the Alþingi in Iceland in 930; cf. Hkr 190–91, 126–7, 163, 304; ÍF I 7 (cf. n. 5), 313; Ágrip and Fagrskinna); see verses 71/7–8,
The poem is only preserved in SnE; there are further quotations as verses 92–104 and parts of these two passages are repeated in verses 341, 305, 108. The topics of the extant verses are the theft of Þunn and the death of Þjazi (cf. 1/16–2/23 above), and Pórr’s encounter with Hrungr. See Turville-Petre 1976, 8–9.

Verse 65/3 *hellis hyrjar bær* is presumably a kenning for (generous) man, and probably vocative, since the rest of the sentence seems complete in sense; MS ‘biár’ clearly needs emending, and the tree-name *bær* is perhaps the most plausible (W has ‘baur a’ (*Skj A I* 19) or ‘borua’ (*SnE* 1924, 64; this looks the more likely reading), T ‘maur á’, but *hellis hyr* is not a known kenning for gold, and the separation of á from *baugi* is unsatisfactory. Kock, *NN* 139, takes *hellis bær* = giant (acc.), *á hyrjar baugi* = on the shield (*hyr* is a sword-name in verse 458/7; see *NN* 2722): ‘also on the sword’s circle can be seen how the terror of giants visited the cave-tree, the mound of Grjóttún.’

Verse 66/1–4 Kock (*NN* 140) takes (*en*) *Ullar fyrir mági* with line 3 rather than with lines 1 and 4 (or with both, cf. *NN* 1812?). Reichardt (1928, 161) and Finnur Jónsson (1924, 324) take *en* *endilág* with line 3 and *knáttu ól* *Ullar fyrir mági* with line 4 (cf. *Skj B I* 17).

Verse 67/2–3 Finnur Jónsson (*Skj B I* 17) reads *bjarg hristusk ok berg brustu* rather than *berg hristusk ok bjarg brustu* (cf. Reichardt 1928, 116); this perhaps links the nouns with more suitable predicates as well as being stylistically preferable in spite of the word-order slightly more tortuous. Kock *NN* 141 reads line 3 as a complete sentence, in line 2 *bjargsólgnun* ‘greedy for food’ (or *bergfólgnun* ‘rock-sheltered’ *NN* 2506; *bergs with dólgi*, ‘enemy in the mountain’ *NN* 2409); in line 4 *upphiminn* with *manna*. Thus he makes lines 1–2, 3 and 4 three separate statements with *bjargsólgnun dólgí* the obj. of *flyrmít* and *upphimin manna* the subj. of *brann*.

Verse 67/5–8 It is clear that the three words in line 6 together with *vögna* and *vätt* must be a kenning (or perhaps two kennings, see *NN* 226) for giant, acc. with *frá ek*, though the elements can be taken in various orders. Reichardt 1928, 102 reads *myrkbeins Haka reinar vagna* (or *vagnar*) *vätt*, watcher of whale(s) of dark bone of land of Haki (whales of cliffs = giants) as subj. of *þätti*. See *vätt* in Glossary.

Verse 68/5–8 Keeping *hraundrengs* as gen. dependent on *trólls*
(varðat would then be impers., ‘there was not long to wait’) would give the kenning hraundrengs rúna trøll (rock-gentleman’s friend’s enemy = Mjöllnir) dependent on trjónu; hörðum would need to be emended to harðri (with trjónu) as suggested by Meissner 1921, 427. Although this gives a full rhyme in the odd line, it does make the meaning easier.

Verse 71/1 áðr links with stóð eðr ólaus in verse 70, a rare example of a sentence continuing over the stanza-division. Cf. verses 81/1, 102/1; Háttatal 15. Line 3: though some whetstones are reddish in colour, it is likely that it rauða refers to blood.

P. 24/17–19 The motivation for including these stories seems to be similar to that in Gylf.: they have little to do with poetic diction. Cf. 20/18 n. This is the last reference to Ægir and Bragi as speakers in Skáldskaparmál.

P. 25/2 ljá can take either a gen. or acc. obj.; here the first of the three objects is gen. pl., the other two are acc. (in W and U the first two are gen.). Cf. 106/2–3 and afla in Glossary.

Verse 72: evidently a quotation from an otherwise unknown eddic poem (PE 317).

P. 25/27 Here U adds a further otherwise unknown verse, perhaps from the same poem (PE 318):

Pa kvæð þórr:

Einu þeinn
neyttja ek alls me[gins]
jotna gorðum í
þá er Gjálp ok Gneip
detr Geirrðar
vildu hefja mik til himins.

Verses 73–91 Skj A I 148–151, B I 139–44. The only record of Pórsdrápa (apart from further quotations probably also from this poem in verses 44 and 53). It is the most detailed skaldic account of any of Pórr’s exploits (all the extant verses are about his journey to and encounter with Geirrðr), though the series of strange kennings, especially those for giants, suggests it is only partly serious. This use of kennings for giant that use words referring to human beings (cf. giant-kennings that use names of gods as base-words), which is one of the main effects in this poem, is an extension of the frequent use of self-contradictory images in kennings (cf. Háttatal 6/15–16 n.), but the result is
rather comic. There may have been a *stef* (verse 44/3–4, verse 82/7–8), see note to verse 44. Eilíf also composed Christian verse (see verse 268 and cf. note to verse 50) as well as a poem about Earl Hákon (verse 36), but all that survives of his work is preserved in *SnE* only. See Finnur Jónsson 1900; Reichardt 1948.

Verse 73/1–2 DD interprets *fellir fjǫrnets flugstalla goda* as ‘tightener of the lifenet of the gods of precipitous altars’, taking *fjǫrnet* as a device for killing giants.

Verse 74/1 DD takes *gǫðstrangrar* with *gongu*, ‘a journey strenuous to the spirit’; Finnur Jónsson (*Skj B* I 139) emends to *gǫðstrangr*, adjective with *Þórr*. Kock, *NN* 2502A, 2756D, reads *gǫðstrangra* as gen. pl. with *gongu*, ‘of the determined ones’.

Verse 75/2 *farmor meinsvárans arma* looks like a kenning for Loki (meinsvárans with *arma*, referring to one of Loki’s mates; or meins várans (vári ‘defender’), whether or not sóknar hapts is part of it. Kock’s *meinsvarrans* (harmful woman, i. e. Angrboða, *NN* 2106) is quite attractive. DD reads *mein-Sváran-gs* as a term for a giant, the burden of whose arms is a giantess; *farms* gen. with for sóknar (‘a journey of attack against’), and *Hapt = Þjálﬁ* (offjóst, þjálﬁ m. = fetter) as the subject (though it is n.). *Galdrs Rognir = Óðinn* (*NN* 445) does not, however, fit well into the story, and DD takes it as a kenning for Loki. Kock also suggests (*NN* 2106) that sóknar hapts (i. e. Gunnarr (cf. *Atlakviða*) = gunnar ‘battle’, gen. sg.) goes with *svipti sagna*, meaning leader of the battle-crew, i. e. Þórr. Line 8 *Endils á mó* is taken by Kock (*NN* 1080) to mean ‘on the sea, in the water (river)’, and the subject of *spendi* (spendu) as *gallópnis halla manntælir (-endr)*, ‘the destroyer(s) of the men of the eagle’s halls’ (of the giants, i. e. Þórr and his companion).

Verse 76 Kock (*NN* 446) takes *gunnvargs himintǫrgu* as a kenning for giant, genitive of destination; and *frumseyrir dreyra* = Þórr as subject of *kom til vers fríðrar fljóða*. DD takes *Gangr* as the name of a giant, his vánír as hunting-grounds (acc. of route travelled with *gengu*, the subject of which would then be unexpressed), til vers *gunnvargs fríðrar himintǫrgu* as the destination (‘to the fishing-haunt of the war-wolf of heaven’s fair targe’ (i. e. of the sun, the wolf of which means giant); and *fljóða frumseyris kom dreyra* as a separate statement, ‘the women’s first rank spill of blood came’.

Verse 78 Kock (*NN* 447) interprets ‘there on the bottom before the meeting-keen son (bur) of Jǫrð (markar = earth) they set shoot-
ing-snakes’ net; the smooth round stones did not rest’. DD also
takes í mörk to mean ‘into the ground’, byr háf-markar ‘storm of
the fish-snare land’.
Verse 79/1–4 Reichardt 1928, 8–9, 208 reads mar (for maðr) as obj.
of leit, which is substituted for sér in line 1, as in Skj B I 141 (W
and T have lét, see Introduction p. liv), and punctuates (gatat)
mar njótr in neytri njard- (ráð fyrir sér) -gjarðar, thus taking in
neytri with njótr. Cf. ín in Glossary.
Verse 79/5–8 Kock’s interpretation (NN 450) simplifies the syntax:
‘The diminisher of Þorr’s children (Þórr) said (lét instead of lætr)
that unless the surge of Mórn’s blood diminished for him, his
might would grow to the height of heaven (til svíra salpaks)’.
Verse 80/1–4 Kock’s suggestion that svarðrunnit fen is the object of
óðu is attractive, but the rest of his interpretation is unconvincing
(NN 451). Gunnar setr might, however, be a kenning for shield
(see LP under seir). Kock adduces Ælflas þá sœxum ok sverðum, as a parallel to
sverðrunnit fen (NN 2250). DD takes sverðrunnit (‘knife-streaming’) fen Fríðar (‘liquid of the woman’ =
river) as the subject of flaut.
Verse 80/5–8 Possibly ‘Against the causer of trouble for the earth’s
swift runners (giants) surged a wave mightily blown by the storm
of the Æs of the earth’s snowdrift (giant; see Áss in Index)’, see
NN 452. DD reads runkykva ‘enliveners of the running stream’,
i. e. the giantesses causing the river to swell (cf. Reichardt 1948,
357: jarðar skafts haurðs runkykva, ‘enliveners of the flow of the
land of the world of snow-drift’). Finnur Jónsson (Skj B I 141)
emends to rúmbýggja (with Æs haurðs as a kenning for giants).
Verse 81/1–4 Kock (NN 453) takes skaunar þá sinni as governed by
með, á seilhimin sjóla as ‘on the lord’s shield’. Reichardt 1928, 53
reads á skaunar seilhmin (‘on the shield’) and takes sjóla with
afhraun (i. e. a test of strength for Þórr). Á sei skaunar himin-
sjóla might be better.
Verse 81/7–8 for stríðlundr með: stríðlundr is probably used as a
virtual adverb, and fara með may have the sense of ‘use s–thing
(in a certain way)’. See með and stríðlundr in Glossary.
Verse 82/1–4 Kock (NN 454) takes glamma stóðvar dolgvamms
firum as a kenning for giants, dat. with stríðkviðjundum; and
djúpakarn as a word for heart. The last at any rate is better than
Finnur Jónsson’s tmesis (Skj B I 141; see djúp in Glossary).
Verse 82/5–6 arfi in RTW looks like the base-word of a kenning (for Pórr); if so, eiðs fjörðar ought to represent a description of Óðinn in the gen.; eiðs of fjörðs ‘of one remote from, i. e. lacking regard for, his oath’ (cf. Hávamál 110)? But this fails to rhyme. Possibly a kenning for Jóð (cf. NN 2502B)? Kock’s suggestion that it is a kenning for Loki is improbable (NN 455). Lines 7–8 seem to be a stef; cf. verse 44 and note.

Verse 83/1–4 Kock (NN 456) takes sverðs sífuna (sword’s continual flame, i. e. blade) with liðhatar; hlífar bords Hóðar as a kenning for warriors (i. e. in this context giants) and dyn hardgletipnis barda (noise of the hard fetter of the ship, i. e. of shields) as the kenning for battle. DD reads hlídor for hlífar (which is probably unnecessary to the battle-kenning, which she takes as dyn barda hard-Gleipnis, din of the wolf of the shield, i. e. of the sword) as part of the kenning for giants (Hóðar hlídor bords ‘Hóðalanders of the slope of the river-bank’ (this is not one of the usual meanings of bordan). RTW have -hattar in line 2, but this is probably just a spelling for -hatar, see Introduction p. liv. In lines 6–8 there seem to be two kennings for giants, one dependent on hrjóðendr, the other on við; if hrjóðendr governs fjóru hjóðar skytju (those who lay waste the refuge of the beach-people), skjald-Breta might be taken as also governing fjóru hjóðar (the Briton who is kin to the beach-people; cf. verse 78, where háf- seems to belong with both mork and markar). Kock (NN 457) reads hylríja fjóar (wolf’s beach = desert) hjóðar as meaning ‘of the giants’ (gen. with hrjóðendr), and skjald-Breta skytju as meaning ‘female defenders of shield-Britons’, i. e. giantesses.

Verse 84/1–4 There seem to be three phrases that mean giants here. Kock changes með to fyr governing kneyfi dróttar dólgu-Svífljóðar kölgua and takes line 3 as a parenthesis, flesdrótt as the subj. of dreif í vá nesja: ‘Because of the crusher of the troops of the wave of hostile Sweden (the giants)—the company took to flight—the rock-troop fled to the safety of the nesses’ (NN 458). Reichardt (1928, 210) explains: Flesdrótt dreif fyr kneyfi Svífljóðar dólgu kölgua dróttar (‘before the crusher of the band of the dangerous stream, i. e. of the giants’); ferð nesja sótti á flótta í vá. DD: ‘At the approach of the oppressor of the hosts of the hostile Sweden of the icy wave, the rock-company fled; the troop of the headlands took to flight in danger.’ It is better to take flesdrótt as subject of dreif
í vá; Svífljóðar kólgu with dróttar kneyfi; and the parenthesis as dólgerð nesja sótti á flötta; or fleðdrött as subject of dreif í vá, nesja with dróttar, and the parenthesis as dólgerð Svífljóðar kólgu sótti á flötta.

Verse 84/5–8 In this half-verse there is a kenning for Pórr and one or perhaps two for giants. Kock (NN 459) takes fasta as a noun: ‘When the flood-rib-Danes stood (facing, up to) the flame-shaker’s (Pórr’s) flame (fasti), the family of the Jólnir of the outlying sanctuary (the giants) had to give way’. DD takes fyrir funhristis fasta ‘before the lightning of the fire-brandisher’ with knáttu láta.

Verse 85 Kock’s readings provide simpler syntax (see NN 460–61): ‘Where among (í) the mighty (flróttar) lords (hersa) of the giant’s dwelling (Pornranns) the ones gifted with courage went forward—there was noise among the Cymri of the cave’s round wall—the feller of peak-Lister reindeer (Pórr) was put into a fix—there was lack of peace there—on the dangerous grey (evil) hat of the wife of giants.’ Greypan and grán (grár a. grey) ought to go with hót if possible. DD takes hugumbornir as the subject of the first sentence, and [við] hersa íflróttar Pornranns (‘against the chiefs of the sport of Porn’s cave’) as (apparently) an accusative phrase indicating the destination after gingu. It might be preferable to read íflróttar with hugum and take Pornrann as acc. of the route. It is awkward to have í separated from Pornrann; cf. note to verse 65/3.

Verse 86/1–4 Fylvingr as a sword-name in the flula (verse 457/1) may well be a deduction from this verse, cf. Falk 1914, 50, and thus cannot confirm that that was the original meaning. Fylvingar, he points out, means ‘nuts’ according to SnE 1848–87, II 430, 514, and here may be part of a kenning for ‘heads’. Kock takes hám loga himni ‘the high heaven of the fire, i. e. the roof’ as dat. after prungu, and halfyflyingum vallar ‘the field’s leaning brown ones (rods)’, i. e. walking-sticks, as instrumental. Lines 3–4: ‘the spheres of the brow-sun (tungl brásólar, i. e. heads) pushed themselves there against the roof’ (according to NN 462; cf. NN 2107: húmloga ‘dark flame’, tungls brásalir ‘halls of the eyelash-moon’). DD reads par in line 3, and brásalir as one word in line 4, so that the parenthetical statement becomes tungls brásalir tróðusk þar við tröði (‘the halls of the eyelashes’ moon’, i. e. the giantesses’ heads, ‘were trodden down there under the roof’, and the object of þrungu is hám himni loga (‘the ceiling’), the instrumental phrase
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hallvallar fylvingum ‘with the swords of the stone-plain’, i. e. walking-sticks.
Verse 86/5–8 húfstjóri hreggs vafr-eiða ‘controller of the hull of the stormy shifting necks of land, i. e. of the clouds’ according to NN 463.
Verse 87/1–4 Possibly ‘The son of Earth began to learn the hateful one of the fjord-apple’s (giant’s) game—the men of Møre’s bone (giants; reading legs for legs) did not repress their merriment’ (cf. NN 464, 1833). Kenna freði does not, however, mean ‘to learn a game’.
Verse 88/4 síu langvinr R, langvinr síu WT; the latter order has the alliterating sound at the beginning of the line, where it should be. Lines 5–6: lóðhent (but not quite like Háttatal 41: linked rhymes over the two lines, but not with alliteration falling on the same syllables as the rhymes; cf. notes to verses 53 and 334). See Frank 1978, 112–13.
Verse 89/4 Kock (NN 2253) reads prásir (cf. Purnir in Index) vegjar (‘wedge-stormer’) as a kenning for Þórr (subject of kom); if this is what is meant, it may refer to the function of a hammer as a tool, though some words for thunderbolt also mean wedge. Cf. Motz 1997, 337–8.
Verse 90/1–2 The expected hending is lacking in line 1. Emending görvu to gumna (or gríðja) as gen. with gramr would provide one (see NN 466, 3056).
Verse 90/3–4 salvanið-Synjar arinbauti = salvaniðbauti arin-Synjar, assumed to be a kenning for Þórr and the subject of the clause. This may be interpreted as double tmesis, or perhaps rather as interchange of the elements of the kenning. Cf. note to verse 255. But of would be better as a preposition with acc. than as the pleonastic adv., and the following words perhaps contain a kenning for giant or giantess; then the subj. must be understood from the preceding clause. In NN 467 it is suggested that Arinbauti may be a name for a giant, so that reading Arinbautu as gen. with salvanís would make a kenning for giant in general, whose Synjar (goddesses) are giantesses, acc. with of. Verse 90/5–8 Kock (NN 468) takes tvívihar tívi and tollar karms as parallel kennings for Þórr (dat. with komat) and brautarliðs bekkfall as subject. In line 6 sá ought to be dat. too (Nygaard 1905, §§ 260, 264a); if er were omitted it could be a subj. pron. introducing an independent statement.
Verse 91/5–6 Kock (NN 2254) points out that látrval-R ygir (l átrs val-Rygir = val[s] látrs Rygir) would be a complete kenning for giants, and lista could be gen. pl. of list f. ‘art’ with liðfostum, ‘mighty in skills’.

P. 30/10 elja (‘rival’) here perhaps implies that only Frigg was Öðinn’s ‘proper’ wife; the others were illicit unions, and the four were probably all taken to be with giantesses (cf. 30/18; but such an implication is clearly not present at 35/20 or verse 122/3; cf. 108/2). Gerðr is elsewhere mentioned only as having a union with Freyr, so that the name here may be an error for Gríðr mother of Viðarr (in U the name looks as though it has been altered from Rindar to Gríðar (actually ‘geiðar’, see facsimile II 56, 138), but Gerðar is written in the margin).

P. 30/13–14 eigandi valfalls . . . ok fressa: see Gylf. ch. 24 and p. 47/3.

P. 30/20 Understand kalla before eplin.

P. 30/21 Another reference to Gylf. (25/29)? Or to the narrative at the beginning of Skáldskaparmál (2/1–23)?

Verses 92–104 Skj A I 16–19, B I 14–17. Haustlöng verses 1–13, see note to verses 65–71. They may be an interpolation: they are only in R, W (which, however, omits verse 102/6–104) and T (which omits verse 95), and though the poem was clearly known to Snorri, it may be that he did not intend to include the whole text in Skáldskaparmál. He may, however, have kept a written text of it with his work on Skáldskaparmál, and that may be how a scribe came to include it. The vocabulary of his prose account (1/16 ff.) corresponds to that of the verses, showing that Snorri knew the whole poem; e. g. the phrases leggja upp (1/28, verse 96/6–8); sigask (1/27, verse 95/6); cf. note to verse 98/8. Verse 93/1–4 is also quoted as verse 341, verse 94/1–4 as verse 305.

Verse 92/1 add at after gott? Finnur Jónsson (SnE 1931, 111; Skj A I 16) thought at was maybe written in R, as in W (which has góðs) and T. But it is perhaps not necessary: leggja gott gjöldum guin-veggjar brú = provide something good as repayment for the shield?

Kock (NN 157) points out that if the first two lines are made complete in sense (he suggests by emending brú to brag or orb; or hróðr NN 2985 D), lines 3–4 could be filled out with the stef from verses 71/7–8 and 104/7–8. Line 8: perhaps nets, as suggested by Kock (NN 1809), which also can be the base-word in a kenning for shield, see LP.
Verse 93/1–4 = verse 341. Line 6: Kock (NN 135) suggests taking Gefnar (or ár-Gefnar) with mat, meaning the ox (cf. Priemskviða 24), leaving byrgitýr bjarga (‘god of the rock-refuge’) as a kenning for the giant. See also NN 2004 (reading árgnæfa mar ‘steed of giants’ = ox). Reithardt (1928, 163–4) takes árgefnar marr as a kenning for ox (ár-Gefn = Gefjun (ár ‘fruitfulness’); cf. Gylf. ch. 1), comparing pýrmsæilar Várar hvalr (Skaði’s whale = ox, see verse 96). Ingegerd Fries (1994), pointing out that the reading of R may in fact be mar rather than mat, suggests that ár gnæfa mar is Orion’s horse = Taurus, i. e. ox.

Verse 94/1–4 = verse 305. Kock, NN 1015, interprets lines 1–4: ‘The ox (tólhreinn) was difficult to carve among the bones for the gods; Öðinn said there was something that caused it.’

Verse 96/4 Kock (NN 137) points out that according to Edda Magnúsar Ólafssonar 266, pýrmsæilar hvalr is a kenning for ox (whale of the mighty tackle?) and that Váru (so R, ‘vqrv’) should therefore be taken separately, with pekklígr (‘dear to Vár’).

Verse 97/5 One might have expected the present subjunctive drepi (so R and T; ‘dr∂pí’ W), but the metre demands a long vowel.

Verse 98/8 has unusually close correspondence in wording with Snorri’s prose account at 1/31.

Verse 99/4 álfs, the apparent reading of R, would scarcely make sense; but foðr is perhaps a possible nom. form, see t. n. and cf. 6/37 n. Line 6: Kock (NN 3038) suggests þá nam to provide (a sort of) assonance with rúni.

Verse 99/8 R’s mildings might perhaps be a word referring to Öðinn, though málunautr mildings would then be an unusual way to refer to Pjazí; but there is perhaps a reference implied to ch. G56.

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

Verse 101/5 Mattusk would give a hending.


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

Verse 102/7 The spelling ‘mora’ in R (and ‘mora’ in T) perhaps indicates the form mœra (cf. LP under mœrr and mœrr; ÁBM under mœrr (3)). Lines 1 and 5 also have aðalhending.
General Notes

Verse 104/1 Kock (NN 1811) emends skjótt to skóf (‘shavings’) as subject of hófu bríanna, with skópt as object of skófu. This also provides a skothending in line 1 (but in addition to the aðalhending).

In NN 225 he had suggested taking skópt as subj. of hófu skjótt bríanna and at the same time as obj. of en skófu ginnregin.

Verse 104/7–8 = verse 71/7–8 (stef). Cf. note to 92/1.

Verse 105 Skj A I 343, B I 315. Taken to be from Arnórr’s Magnúsdrápa, composed about Magnús góði, and if this is correct the poem must have been composed after his death in 1046 or 1047; the verse may have been the last in the poem. The poem is also quoted in verses 213, 218, 352. Further substantial quotations from it are found in various versions of Kings’ Sagas, particularly Hkr, ÓH, Hulda–Hrokkinskinna, Flb and Fagrskinna. Fidjestøl (1982, 130; see also 132) thought it uncertain that verse 105 really belonged to this poem; it has been taken to belong to Þorfinnsdrápa (cf. note to verse 1). Kock (NN 806, 825) understands und gomlum Ynís hausi with þess var grams gnóg rausn.

Verse 106 Skj A I 348, B I 321. From Arnórr’s Þorfinnsdrápa, see note to verse 1. The lines also appear (twice) in Flb III 21 and 41 (Orkneyinga saga 83, 122) as the first half of a full stanza which goes on to say that these events will happen (i. e. the world will end) before a ruler finer than Þorfinnr will be born in Orkney. The four lines here quoted are reminiscent of Vóuls pá 57.

Verse 107 Skj A I 505, B I 478. These lines are taken to be in fact from Bǫðvarr baltí’s Sigurðardrápa; they are attributed to Bǫðvarr baltí in U, but to Arnórr in T and W (anonymous in both according to Fidjestøl 1982, 159, but T has ok enn sem hann [i. e. Arnórr] kvæð, and though there is no explicit attribution in W, it looks as though there too they are taken to be by the same poet as the preceding verse); they are attributed to Kolli only in R and B. Sigurðardrápa was composed c. 1150 about King Sigurðr munnr Haraldsson, d. 1155. Other verses from the poem are found only in Morkinskinna. Bǫðvarr baltí is listed as having composed about Sigurðr munnr in Skáldatal (SnE 1846–87, III 277).

Verse 108 Skj A I 19, B I 17. See verse 65/5–8 and note to verses 65–71. Note the variant in line 3.

Verse 109 Skj A I 143, B I 135. Only this quatrains and the couplet in verse 123 (perhaps from the same poem) are found of this poet’s work; the contexts are unknown, though verse 109 may be
about Óðinn (and perhaps refers to the poet’s reception in Valhöll or heaven). A saga Orms Barreyjar-skálds with many verses is mentioned in Porgils saga ok Haflíða (Sturl. I 27) as having been recited at a wedding at Reykjahólar in 1119. Kock (NN 427) suggests that ramman spyr ek vísa and sá valdr ræðr fyrr veldi vagnbrautar should be taken as two independent (parenthetical) statements and that the subject of hvégi mér fagnar should be understood.

Verse 110 Skj A I 4, B I 4. The quatrain consists only of a relative clause; the half-verse that contained the main clause is not extant. The antecedent should be Óðinn: the fragment is taken to be part of Ragnarsdrápa (see note to verse 24) and is evidently about the killing of Pjási and Óðinn making his eyes into stars; cf. 2/36–7.

Verse 111 Skj A I 445, B I 414. Taken to be from Eiríksdrápa, in memory of King Eiríkr inn góði Sveinsson of Denmark (d. 1103), like verses 398, 409, 391; cf. also 36/8. This verse may be a stef, see Fidjestøl 1982, 152–3. Most of the surviving poem, which is in the hrynhent metre (see Háttatal 62–4, cf. pp. 82–3), is preserved in Knýtinga saga. Cf. notes to verses 270, 387 and 398.

Verse 112 Skj A I 409, B I 379. Taken to be verse 1 of Steinn’s Ólafsdrápa about King Óláf rýr, composed about 1070 (cf. Fidjestøl 1982, 147). More of the poem is found in Morkinskinna, Hulda–Hrokkkinskinna and Flb; there are also some quotations in Hkr and Fagrskinna.

Verse 113 Skj A I 343, B I 316. Assumed to be from a poem (otherwise unknown) about Gunnlaugr ormsstunga’s brother Hermundr Illugason, who died c. 1055 (see SnE 1848–87, III 568).

Verse 114 Skj A I 332, B I 306. From Røgnvaldsdrápa, on Earl Røgnvaldr of Orkney after his death c. 1045. Verse 296 is also from this poem, and there is also a quotation in ÖH and in Orkneyinga saga (ÍF XXVII 440, XXXIV 54). See Fidjestøl 1982, 131–2 and note to verse 1.

Verse 115 Skj A I 318, B I 294. The stef from Hallvarðr’s Knútsdrápa (on Knútr inn ríki), only found here, from which there are further quotations (only found in Snorra Edda) in verses 258, 348, 311, 239, 388, and others in Knýtlinga saga and Hkr (and ÖH). This is the only work of his of which anything has survived. It is mainly about Knútr’s expedition to England and his becoming king there in 1015–16.
Verse 116 Skj A I 353, B I 326. The poem of which this is a fragment is otherwise unknown, though it might be from *Hrynghenda* (see note to verse 387). See Fidjestøl 1982, 128.
Verse 117 Skj A I 73, B I 64. The second half of a *lausavísa* composed c. 965 (or somewhat later), after the fall of Hákon góði and the coming to power of the sons of Eiríkr blóðsœ and Gunnhildr. The first half appears as verse 143, which is given twice in U, see *SnE* 1848–87, II 315, 319, 358. The whole stanza is also quoted in *Hkr* I 201, *Fagrskinna* 99–100 and *ÓTM* I 49. Nú: i. e. since Hákon’s death wealth has been withheld. The parenthesis in lines 3–4 probably means ‘the rulers’ policies are having a great effect’. Cf. verses 185 and 249.
Verses 118–19 Skj A I 155–6, B I 148. Verse 118 is also quoted as verse 291 with variants. Part of *Hákonardrápa*, see note to verse 10 (and Frank 1978, 85–6.) On bird-names used in kennings for ships (verse 119/3) see ‘Den lille Skálda’, *SnE* 1931, 255/4, and cf. Hrafn in Index and Glossary.
P. 36/8 The first line of a verse is here used to refer to a quatrain (verse 111), as in modern usage. Cf. verse 357 n.
Verse 120 Skj A I 376, B I 346. Taken to be part of Pjóðólfr Arnórsson’s *Sexstefja*, composed in honour of Haraldr harðraði c. 1065, like verses 122, 385, 186, 389, 309, 318, 333, 236, 280. There are two further quotations in *TGT*, but the major part of the extant poem is preserved in *Hkr* (and *ÓH*), *Fagrskinna*, *Morkinskinna*, *Hulda–Hrokkinskinna*. It is an ambitious poem (the title implies it had six *stef*) covering many of Haraldr’s exploits, including his part in the battle of Stiklarstaðir and his campaigns in the Mediterranean, as well as the major battles of his own reign. Fidjestøl (1982, 136) is however doubtful whether any of the verses that are only in *Skáldskaparmál* or *TGT* (i. e. verses 25 and 27–35 in Finnur Jónsson’s arrangement of the poem in *Skj*) include all the verses that are in *Skáldskaparmál* except verse 122, which is also in *Fagrskinna* and is less doubtful) are necessarily from *Sexstefja*, even though several of them are clearly about Haraldr harðraði, but he provisionally includes verses 25 and 35 (= verses 385 and 280 in *Skáldskaparmál*); cf. Fidjestøl 1982, 172. Some of these verses in *Skáldskaparmál* and *TGT*, however, share similarities which suggest that they form a group (Fidjestøl 1982, 142, 172).
Verse 121 Skj A I 155, B I 147. See note to verse 10. *Fleygjanda* is incomplete as a kenning for ruler; Finnur Jónsson (Skj B I 147) emends *frægjan* to *frakna* (‘of spears’; so also Frank 1978, 86).

Verse 122 Skj A I 369, B I 339. The whole stanza is in *Fagrskinna* 231 and *Hulda–Hrokkinskinna* (Fms VI 140). See note to verse 120. The second half of the verse places it among Haraldr har›rá›i’s campaigns in Africa, and the *darrlatr dásí* is the king of Africa. Cf. Fidjestøl 1982, 40–41.

P. 36/25–6 Note the different list of Ægir’s daughters at 95/8–9 (Drœfn instead of Bára; cf. also verse 357 and note). Both Drœfn and Bára appear in verse 478, though there they are mixed with common nouns and it is difficult to be certain whether they are all ten to be taken as names. There is a further list (the same as at 95/8–9) in a verse in A, SnE 1848–87, II 493.

P. 36/28 *hringr eyjanna*: cf. the verses of Einarr Skúlason and the *þula* of island-names in A, SnE 1848–87, II 491–2 (and *Edda Magnúsar Ólafssonar* 267–8).

Verse 123 Skj A I 143, B I 135. See note to verse 109.

Verse 124 Skj A I 320, B I 296. One of 5 fragments (the others as verses 126 and 347, 127, 354, 363) that seem to be from a travel poem, only known from *Skáldskaparmál*.

Verse 125 Skj A I 418, B I 387. From a poem known as *Norðrsetu-drápa* (39/15), apparently about an expedition to somewhere to the northwest in Greenland. Other fragments in verse 137 and *TGT* 30, 113 (compare this with *Húsdrápa* 12, verse 303 below), 114. Nothing else is known of this poet.

Verses 126–7 Skj A I 320, B I 296. Verse 126 is also quoted as verse 347. See note to verse 124.

Verses 128–32, 134 Skj A I 481–2, B I 453. Fragments from an unknown poem or poems about a sea journey. Verses 346, 351, 357, 362 may also belong; perhaps also verse 339. Cf. Fidjestøl 1982, 207–8. If verse 128/4 is correctly emended to *snægrund* (so WTUB) and this means Iceland, it is difficult to see all these verses as belonging to an account of Sigurðr Jórsalafari’s journey to Jerusalem; but some of them may. See Fidjestøl 1982, 156.

Verse 133 Skj A I 211, B I 201. Only this verse and verse 289 are known of this poet’s work. See Finnur Jónsson 1920–24, I 520 and Snæbjörn in Index. On the interpretation cf. Tolley 1995, 69–71. Kock (NN 572) interprets *Grotti skerja* as ‘breakers’; Tolley
1995, 69 suggests ‘whirlpool’, and for brúdir eylúðrs ‘brides of the island quern-frame’, i.e. the waves, though brúdir eylúðrs skerja might be the kenning for waves and Grotta might on its own be a metaphor for the churning sea. In the second half of the verse Kock (NN 573) takes skipa hlíðar (the waves’) lyngs as a description of the foam on the surface of the sea, gen. with líðmeldr. Skipa hlíðar ból ‘the dwelling of the ships’ sides’ would make a good kenning for sea (see Tolley 1995, 72 n.), but hlíðar is required by the metre; on hending between vowels of different quantity see Háttatal p. 54). Cf. Saxo Grammaticus 1979–80, I 85 (and II 59 and 60), where it is implied that Amlóða meldr could mean sand.


Verse 136 Skj A I 479, B I 451. A fragment of unknown context, evidently about a ruler, but the sentence is incomplete: the main clause must have been in the other half of the stanza. Cf. notes to verses 128–32, 145–9 and 233.

P. 39/13–15 (ch. 27) and 18–19 (ch. 28): cf. 14/25–30 n. On Fornjótr see Holtsmark 1967, 73–4; Clunies Ross 1983. In Flb I 22 and Orkneyinga saga ch. 1 (IF XXXIV 3) the three sons of Fornjótr are Hlér (= Ægir, the sea), Logi (= fire) and Kári (a name for the wind; cf. ÁBM and the pula of vedra heiti in A, SnE 1848–87, II 486). See Fornjótr, Eldr, Logi and Vindr in Index. There is also a Kári in Hyndluljóð 19.

Verse 137 Skj A I 418, B I 388. See note to verse 125.

P. 39/18–19 With ch. 28 compare the pula of elds heiti in A and B, SnE 1848–87, II 486, 569–70.

Verse 138 Skj A I 416, B I 386. A fragment of an unknown poem, to which the verse quoted in U only at 84/18 (see note to verse 303) may also belong. The lack of alliteration here implies that the two lines do not belong to the same couplet.

Verse 139 Skj A I 540, B I 521. The only known fragment by this poet (taken to be the Asgrím Ketilsso of Sturl. I I 166, 168, 203 and Skáldatal, cf. SnE 1848–87, III 646–8), which may be from a poem about King Sverrir composed c. 1200. See Fidjestøl 1982, 160.

Verse 140 Skj A I 50, B I 43; Frank 1978, 147–9; Turville-Petre 1976, 19. From a lausavísa quoted in full in Egils saga ch. 47 (IF II 119). Cf. verse 392. The second half of this verse locates the event referred to at Lund, and according to the saga this would
have been before the Battle of Vínheiðr, i.e. in the mid 930s, but the verse is one of those thought by some not to be genuine. Cf. Hátatal 11: each couplet forms a separate sentence. Glitra can perhaps be taken as intrans., as it ought to be: ‘we shall shine with our swords aloft.’

P. 40/9 kalla . . . eða til: presumably to be understood kalla . . . eða ·kenna· til (cf. t. n.). Alternatively omit eða til, but some of the genitives in the list are unsuitable as dependent on vinnanda eða fremjanda.

P. 40/12 Like many of the suggestions in Snorra Edda about kennings originating in word-play, this explanation is unlikely to be correct (cf. p. 63/15–17 n.). Tree-names are used widely in kennings for both men and women and probably originally related to comparison of the shape of a tree with that of a human being. Cf. the pula of tree-names in A and B, SnE 1848–87, II 482–3, 566.

P. 40/15 Cf. SnE 1931, 257/23–5; 1924, 105/35; and see Miðjungr in Index and LP; and Glossary under sómmiðjungr.

P. 40/20 lág spelled ‘log’ in R (like lóg at 40/19; other manuscripts have log (lóg) or lag (lág) in both cases). See 63/15–17 and note and lóg in Glossary.

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


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

P. 40/32 fyrr: see the beginning of Skáldskaparmál. If the whole of Skáldskaparmál is supposed to be part of the dialogue beginning there, we have the illogicality of its including narratives of events that took place after the feast at which the dialogue took place had ended.

P. 41/4 Understand váru after niú or eru nefndar after þeira? Fyrr: see 36/25–6 and note.

P. 41/9 In the kenning-type fire of the sea = gold, ægir was probably originally used as a common noun for sea, so that the story is unlikely to be the origin of the kenning, which most likely began with beliefs about gold being able to be found under water. Cf. Meissner 1921, 225; Faulkes 1994, 171.

P. 41/15 Understand líkr after er (1) and er lík after áin and er líkr after lekr?

Verse 141 Skj A I 4, B I 4–5. Only here: a fragment of unknown context, except that this also seems to be in response to a gift from
a king. Line 4 *fulli* could be read *fylli* (*fyllr* f. ‘a cupful’); see Introduction p. liv and *NN* 221.

Verse 142: from an otherwise unknown eddic poem in *ljóðaháttri* (*PE* 318).

P. 41/34 Cf. *Gylf.* ch. 43 and verse 62 above.

P. 42/2–6 Cf. *Hyndluljóð* 7, where Freyja says that the dwarfs Dáinn and Næbi made her a boar called Hildisvíni. While her boar is not mentioned elsewhere, however, Freyr’s appears also in *Húsdrápa* (verse 63 above) and at 18/27, and in *Gylf.* ch. 49.

P. 42/3 Either understand *hann* before *tök* or the verb is impers.

P. 42/10 Cf. *Gylf.* ch. 49; cf. note there to 47/4. There is another ring that can reproduce itself at 45/27–8 below.

P. 42/15 Finnur Jónsson (*SnE* 1931, 123) emends (1) to *ok* (so TWU), but as it stands it could either be an adverb with *kom þar* or a relative.

P. 42/18 *vedjunina* is written *vediþna* over the line division. The emendation may be unnecessary, since the first vowel of the article could perhaps sometimes be omitted in such forms (see Noreen 1923, § 472).

P. 42/35 *í serk sér*: i.e. on a cord around his neck? If so, this remark may be related to the finds of small medieval representations of hammers designed to hang round the neck as amulets, e.g. those illustrated in Turville-Petre 1964, pl. 16–17. The shortness of the *forskepti* in the next sentence (q.v. in Glossary) is perhaps an allusion to Þórr’s hammer having been perceived as similar to a Christian cross with a short top. This might well have been regarded as a *lyti* (flaw).

Verse 143 *Skj* A I 73, B I 64. Quoted twice in U (see *SnE* 1848–87, II 319, 358). From a *lausavísa* also quoted in *Hkr* I 201, *Fagrskinna* 99–100, *ÓTM* I 49. The second half is quoted as verse 117, see note to that verse. In line 2, the uncontracted form *bráa* would give a sixth syllable, cf. *Háttatal* 7 and note. Similarly verses 77/8, 86/4, 147/8, 154/3, 228/1, 317/4, 359/2; perhaps also verse 77/4, though this line already has six syllables, and verse 214/2. See under á (2) in Glossary and Introduction p. liv; Noreen 1923, § 130.

P. 43/17 *fyrri*: cf. *Gylf.* ch. 35, as well as p. 40/28 above and verse 435 below.

Verse 144 *Skj* A I 306, B I 284. Taken to be from a poem on the poet’s various exploits, including the Battle of Svølđ (AD 999 or
1000), probably composed many years later (cf. Hkr I 358, verse 157/3 and note 2), perhaps c. 1020. Other quotations as verses 343, 338, 187; otherwise there survives only the one stanza in Hkr I 358, Fagrskinna 154 and other versions of the saga of Óláfr Tryggvason (including that of Oddr Snorrason); see OTM II 264 and Fidjestøl 1982, 166. There is another quotation from a poem by Skúli as verse 135. At þar várum is taken by Kock (NN 770) to be correlative with at fleiri (‘the more, in that we were there’; perhaps an ironical reference to those who were not).

Verses 145–9 Skj A I 477–8, B I 449–50. These verses seem to be part of a poem thanking a king for the gift of an inlaid weapon (perhaps an axe; cf. Hnoss, Gersimi in Index); thus the wish for long life for the king in verse 146. Verse 146 is repeated as verse 232. Other verses probably from the same poem are verses 183, 193, 194, 244, 245 and possibly the anonymous verse in TGT 19, 80. On this poem see NN 2057. See Fidjestøl 1982, 156, who suggests that the poem may have been about a series of gifts and that verses 136 and 368 may have belonged to the same poem. Verse 147/8: cf. note to verse 143.

Verse 148/4 varn: unmutated form in R, as frequently in verse, for vorn. Rhyme of a and ō is not uncommon (see Hreinn Benediktsson 1963). Since this verse also seems to be about the gift of a weapon, it is tempting to follow Finnur Jónsson (Skj B I 450) and emend òll (spelled ‘áll’ in R, ‘avl’ in W, ‘aul’ in U, ‘aul’ in T) to ð as subject of þuðumk (with níð) and vísu vorn as the object (‘a useful axe afforded me certain or secure protection’). Otherwise þuðumk must be taken as 3rd sg. pass.


Verse 150 Skj A I 5, B I 5. A fragment of an otherwise unknown poem, though since it seems to be praising a ruler for generosity it could be part of Ragnarsdrápa, see note to verse 24.

P. 45/1–2 The text seems to imply some hesitation (the redundant word steinninn is in RWT (‘steininn’ W), though not in U); vazt-(which belongs with undirkúlu) could perhaps be read vats in the verse (cf. textual note) in spite of the prose.

Chs 39–43 are lacking in U here (SnE 1848–87, II 321), but the summary in U of kennings for gold derived from the stories in these chapters implies that the narratives were known to the compiler of the U redaction (so Boer 1924, 165–6, 192), unless the
narratives are an expansion based on the list of kennings in U. The beginning (only) of the story of *örgjöld* and the Gjúkungar comes in U much later (*SnE* 1848–87, II 359–60).

P. 45/32 *fyrir því*: with *at*; i. e. Loki would repeat the curse to whoever next took possession of the ring; maybe implying that he would take malicious pleasure in passing on the curse.


P. 49/31 *lét* has no complement in R, leaving the construction incomplete (anacoluthon); *þá ridu þeir* in line 33 could be regarded as the virtual complement, or read *leit* instead of *lét* (there are other examples of *e* instead of *ei* in R, see Introduction, p. liv), and either regard *en Svanhildr drottning sat* as the implied object (*leit* abs.), or read *hvar Svanhildr drottning sat*. T has *þá leit Jórmunrekr konungr Svanhildi . . . hvar hon sat*. The whole sentence is rephrased in C.

Verse 153 *Skj* A I 4, B I 4. Taken to be from *Ragnarsdrápa*, about Þórr’s fishing for the Midgard serpent (see note to verse 24).

Verses 154–8 *Skj* A I 1–2, B I 1–2. See note to verse 24; this is evidently the section of the poem that corresponds in content to *Hamðismál*. See von See 1981, 233–6. Verse 154 is also in *FoGT* 129; on verses 154–7 see Turville-Petre 1976, 1–4.

Verse 155 Cf. Dronke 1969, 205–6. *Óskakki runna* is perhaps the equivalent of *skakki ǫlrunna*: ‘generous giver (one who pours out) to ale-trees’ (which then includes a complete kenning for men, cf. *runnr* in Glossary). Line 8: the form *haufþi* (Noreen 1923, § 98.1) provides *aðalhending*, though rhymes are not regular in this poem anyway; cf. *Gylf. 7/19, Hkr* I 15.

Verse 156/3–4: explained as *naglfara siglur* (masts of the sword = warriors) *stanta andvanar saums segls* (without sails of the rivets = shields) in *NN* 2720. Edith Marold (1994, 575) suggests *naglfara* means ship or ship’s planking (see Index), and that the kenning is ‘masts of the sails of the ship’s planking (i. e. of shields), which do not have nails’, i. e. warriors (cf. note to verse 401). Cf. von See 1981, 233–4.


Verse 158/4 Hendiadys: ‘shield and (i. e. with) with many stories’; cf. 157/7 (‘forehead- and edge-blows’) and *NN* 2002.

Verses 159–82 *Grottasǫngr*, an eddic-type poem, but only found here (in R and T; verse 1 only in C, in the middle of the preceding
prose (52/14), introduced by the words ok er þetta upphaf at; C and U also omit verses 183–4). Apparently a literary reworking of what may originally have been an actual work-song.

Verse 161/3–4 The proposal may be to stop grinding rather than to start.

Verse 165/3–4: Kock suggests reading Sofið eigi síðar en . . . eða lengr en svá . . . (NN 71).

Verse 167/8 late alliteration; change word-order to bornar erum þeim? See also verse 176/6, where T reads vill hýða.

Verse 183 Skj A I 478, B I 450. See note to verses 145–9. Line 7: Kock (NN 958) takes fé Fenju as the subject of dýrkar, leaving þann meldr as an expression for gold on its own as the object of bera.

Verse 184 Skj A I 39, B I 33. Hfðulaulsn 17/7–8, see note to verse 31.

P. 58/11 heyrdak: archaic suffixation of first person pronoun, perhaps to indicate provincial speech?—though such a form may not yet have seemed archaic at the time Snorri was writing.

P. 59/15 and 17: perhaps these two speeches are lines of verse.

P. 59/32 Cf. the þula of sáðs heiti in A, SnE 1848–87, II 493.

Verse 185 Skj A I 73, B I 64. Appears twice in U, SnE 1848–87, II 321, 362. Part of a lausavísa the whole of which appears in Hkr I 201 (see note there on p. 200) alongside verses 117 and 143 above (which are given in Hkr as the two halves of a single stanza; see note to verse 117 above). Also in Fagerskinna 19, ÓTM I 49, and lines 1–2 in TGT 16, 71. (See Frank 1978, 82–3, and Ullr in Index.)

Verse 186 Skj A I 375, B I 345. Lines 5–6 also quoted as verse 389. See note to verse 120. Fidjestøl (1982, 137–9) suggests brattakr vala (so WTU) spakra should be taken as ‘(on) the steep field of the quietly resting falcons (i. e. arm(s))’, with bauga emended to bjúgri (a. with þord).

Verse 187 Skj A I 306, B I 284. See note to verse 144.

Verses 188–90 Skj A I 181, B I 170–71. Only fragments survive of the eddic poem Bjarkamál in fornu, one of the few such poems known that had Danish content. Besides these three verses, there are two quoted from the beginning of the poem in Hkr II 361–2 and ÓH 547 (cf. Fóstbræðra saga, IF VI 261–3), and two fragments of four and two lines respectively in Edda Magnúsar Ólafssonar 265, 272. But Saxo Grammaticus includes a Latin version
of the poem in Book 2 (1979–80, I 56–63, cf. II 57). The original poem is thought to have been from the tenth century, though all the lines attributed to it may not be original. Böðvarr Bjarki was one of the principal speakers in the poem (hence its name), and the subject of the verses quoted here was presumably Hrólfr kraki. The poem relates to the king’s last battle.

Verse 190/8: Baldr þögli is not known and Baldr may be part of a kenning for warrior; vakði (vakti) . . . þeygi (WTAU) suggest that the line has something to do with the episode of the apparently inactive Böðvarr in the last battle of Hrólfr kraki (Hrólfs saga kraka 1960, 118; Saxo Grammaticus 1979–80, I 59–60).

P. 61/11–12 It seems natural to assume that snow and ice in kennings would refer only to silver (cf. verse 193 and note to 62/9), but cf. ‘Den lille Skálda’, SnE 1931, 256/22.

P. 61/16 eru: i. e. can be (referred to as, taken as); but it is not clear which is the subj. and which the complement, cf. 61/14 and Glossary under vera).

Verse 191 Skj A I 399, B I 368. Taken to be from Þorleikr fagri’s flokkur on King Sveinn Úlfsson, composed c. 1051 (see Hkr III 113, Knýtlinga saga 130, Fagrskinna 253, Morkinskinna 161), like the fragment in verse 198 and verse 361, where the poet’s name is again given as Þorleifr in RC, but Þorleikr in TAB (U omits the chapter). Here TCU give the name as Þorleikr, though it is Þorleikr in WAB; at verse 198 only T has Þorleikr (U has Þorleikr there); see Index. There are further quotations from the poem in Knýtlinga saga and Hkr, Fagrskinna, Morkinskinna, Hulda–Hrokkinskinna.

Verse 192 Skj A I 122, B I 116. Together with verse 299 thought to be all that remains of a poem about a king who must have been Danish (in view of the mention of Lundr here and his being said to be of the kin of Haraldr hilditfnn in verse 299); it was possibly Haraldr bláttfnn, and the poem may have been composed c. 985. See Fidjestøl 1982, 96.


With the word-order of verse 193 (sjóðs goes with sneer and geima with eldr; both phrases are the subject of liggr) compare Háttatal 98. Sneer ok eldr in line 4 constitute reþivarfa bróðir (Háttatal 23), as well as paradox.

P. 62/9 The sentence is fuller in AB: Hér er gull kallat eldr åls (B omits) hrynbrautar, en silfr sneer skálanna (SnE 1848–87,
II 433 (the text here omits the word *silfr*, but it is in the manuscript), 517). Cf. 61/11–12 n.

Verse 195 *Skj* A I 419, B I 388. Part of an otherwise unknown poem by an otherwise unknown poet, probably in praise of some ruler. There seem to be two nominatives in apposition as the subj. of *átti*, both referring to the same person as *seima ríri*; *gladsendir*, however, could be the subject of *sér* (though it would seem unlikely to refer to the poet; cf. verse 197 n.), or perhaps, if *sér* is impers., vocative (see *Skj* B I 388). Some manuscripts have *at for ok* in line 2, see under *ok* in Glossary.

Verse 196 *Skj* A I 290, B I 268. Quoted again as verse 287, with differences. Taken to be from Ótturr’s head-ransom poem addressed to King Óláfr Haraldsson of Norway (c. 1022), see *Hkr* II 5 n. (the context of the poem is given by Styrmir fróði, *Flb* IV 6–7). Further quotations as verses 359 and 408 and in *FGT*, but most of the surviving poem is found in *Hkr* and *ÓH* (some brief quotations also in *Fagrskinna*, *Orkneyinga saga*, *Knútlinga saga*, Legendary saga, etc.). Whether reading *gull-* (WTUB), *gulls* (RC) or *gló-* (with A and verse 287), the kenning *gunnar gull(s)* (*gló-*)brjótandi can only mean ‘sword-breaker’; if the lines are not wrongly copied, the commentator must have overlooked the fact that there is not here a kenning of the type gold-breaker = generous man (62/14; cf. verse 228 n.).

Verse 197 *Skj* A I 130, B I 123. From *Vellekla*, see note to verse 18. Kock’s interpretation (*NN* 410) avoids giving the poet the inappropriate kenning *gullsendir* (see Faulkes 1993b, 17–18; cf. verse 195 n.), but makes him the receiver of land as a gift (improbable though not impossible) and describes him as receiver (i. e. of the mead of poetry) rather than maker of poetry (cf. *Gauts gjafrotudr* in verse 300b).

Verse 198 *Skj* A I 399, B I 368. See note to verse 191.

Verse 199 *Skj* A I 492, B I 464. Together with verse 283, this is all that remains of a poem presumed, because of the mention in *Skáldatal* (*SnE* 1848–87, III 276) of the poet having composed about him, to have been about Sigurðr Jórsalafari (d. 1130). These and verse 26 are all that remains of this poet’s work. Finnur Jónsson (1920–24, II 72) suggests the possibility that the nickname is derived from his having composed a poem (from which verse 26 may come) about someone with the nickname *blanda* (perhaps the Norwegian
Brynjólfr blanda, d. c. 1180; see Sverris saga 51). See Fidjestøl 1982, 158.
Verse 200 Skj A I 324, B I 299. Thought to be the last verse of Þórarinn loftunga’s Tøgdrápa (the poet is named in A), composed for Knútr inn ríki c. 1028, otherwise known only from quotations in Knútslinga saga, Fagrskinna, Hkr, ÓH, Legendary saga and other versions of Ólafs saga helga. See ÍF XXXV 125–6. The word tøgdrápa may be used as a common noun here (for the first time?), but subsequently it has come to be taken as the name of Þórarinn’s poem. This may have been the first major poem to use this metre (tøg(drápu)lag is given as the name of the metre in Háttatal 68–9; tøgdrápháttr in Háttatal 70), but it is uncertain whether the name relates to the metre or to the subject of the poem (Knútt’s journeys or expeditions to Norway). Cf. tøgdrápa in Glossary.
Verse 201 Skj A I 552, B I 534. From a poem about an unknown woman which is also quoted in verses 203 and 204 and TGT 21, 85. Besides the poem quoted here Hallar-Steinn composed Rekstefja (preserved in Bergsbók (see note to verse 277) and ÓTM) about Ólófr Tryggvason and there survive fragments of a poem thought to be perhaps about Skáld-Helgi in Edda Magnúsar Ólafssonar 307, 398 (see Finnur Jónsson 1920–24, II 106–7).
P. 63/13 kallat: written thus without abbreviation in RWT; such lack of concord is not unusual when the participle precedes the subject (Nygaard 1905, § 66 n. 3; § 67 n. 2, 3). U and C have kalla›ir. Cf. 67/23.
P. 63/15–17 samheiti: homonym; i. e. selja can be a word for a tree (a kind of willow) as well as a word meaning dealer, server, giver. Fyrr: i. e. ch. 31. Lög is written ‘lág’ at 63/16 and lág is written ‘log’ at 63/17 (in R; the other manuscripts generally have a (or á) in both words, though T has o; at 40/19–20 R and T have log, W has log (the first time with ð), U and B lag or lág). The play is on the two words lóg and lág (lög) which would have been distinct in pronunciation but could both be written log or lóg (see lág and lög in Glossary). Cf. 40/19–20 and note. The explanation Snorri gives is improbable, cf. note to 40/12. On lág in kennings for woman cf. skóða, tróða; all three are likely to be variations of kennings with names of trees as base-words.
P. 63/16 Cf. 40/21 and note.
Verse 202 Skj A I 197, B I 188. From a lausavísa in Gunnlaugs saga
ch. 11 (ÍF III 96), about Helga in fagra after her marriage to Hrafn (c. 1006), though it is doubtful whether it is genuine. The man referred to in line 2 is Helga’s father, Þórsteinn Egilsson.

Verses 203–4 Skj A I 552–3, B I 534. See note to verse 201.

Verse 205 Skj A I 415, B I 385. See note to verse 29. Lines 1–2 are quoted in TGT (in W) 28, 104. This verse seems to refer to what was done with Snæfríðr’s dead body.

Verse 206 Skj A I 417, B I 386. Apparently a fragment of a poem about an unknown woman; nothing further is known of this poet (called Steinn in A and T). Alliteration on the second half of a compound as in line 3 is unusual (cf. Kuhn 1983, 34, 49, 108), but although stóð straumtungls would be a sufficient kenning, velti (vélti?) will not fit in as a verb without hófu- being omitted (cf. NN 2314: mik villti stóð stilltan). The line is anyway rather heavy.

Verse 207 Skj A I 416, B I 385. See note to verse 29. *Ek hefi lagit mark (konunnar) á (kvæði)* may mean simply ‘I have dedicated the poem to the woman’ rather than ‘I have fixed the image of the woman in the poem’.

Verse 208 Skj A I 185, B I 175. Anonymous fragment of an otherwise unknown love poem. It is doubtful whether Finnur Jónsson is right to class it as tenth century in Skj A I 185 (see Finnur Jónsson 1920–24, I 522).


P. 64/26 reynir: play on reynir ‘trier’ (cf. reyna ‘try, test’) and reynir ‘rowan’; cf. ch. 31. It is more likely that in fact tree-names were used in kennings because of the similarity in appearance between a man and a tree. Cf. selja (2) and (3), and lág, lóg in Glossary, and notes to 40/12 and 63/15–17.

Verse 210 Skj A I 137, B I 129. Another verse about Pórr fishing for the Midgard serpent (see note to verse 8), also quoted as verse 316.

Verse 211 Skj A I 79, B I 69. From Sígróðadrápa, see note to verse 12.

Verse 212 Skj A I 155, B I 147. From Hálkonadrápa, see note to verse 10.

Verse 213 Skj A I 341, B I 314. Second half of verse 12 of Magnúsdrápa, see note to verse 105. The complete stanza is quoted in Hkr III 56–7, Fagrskinna 224, Hulda–Hrokkinskinna (Fms VI 83), the first half in Flb IV 53.

Verse 214 Skj A I 321, B I 297. A fragment of unknown context, see
note to verse 4. Finnur Jónsson 1920–24, I 600, suggests that it relates to Vagn Ákason, cf. Jómsvíkinga saga 1962, 29, 42–3. In line 4, R appears to have es-Freyr, though it perhaps could be read él-Freyr, which would be synonymous with as-Freyr. The phrase gekk í Meyjar sæing may be metaphorical if the woman concerned is symbolic (e. g. of death (= Hel) or battle (= Hildr (1) in Index), cf. Háttatal 49 and note). Kock (NN 1128) takes Hárs drífu askr as subject of gekk (parallel to él-Freyr) and víð as a preposition with ærinna froska (rather than present tense of vinna), though víð would not normally be used with this meaning; cf. NN 2988H.

Verse 215 Škj A I 601, B I 601. Anonymous and of unknown context. If brynja is the subject of kvaddi, handar svella hlynr is vocative; it is sometimes emended to brynju, making hlynr the subject. (Kock NN 3132 points out that then heill ought to be feminine.) The remainder of the verse is not extant, and brynja may belong in sense to something in the following lines.

Verse 216 Škj A I 320, B I 296. See note to verse 30. Lines 1 and 3–4 do not comprise a complete sentence, and the main clause must have been in the other half of the stanza.

Verse 217 Škj A I 298, B I 275. From Knútsdrápa, addressed to Knútr inn ríki c. 1027; also quoted as verse 314; the whole stanza of which this is the second half appears in Hkr II 280–1, ÖH 438 and the Legendary saga; the first half only in Fagrskinna 186. It is about the battle at Áin helga which Knútr fought against King Únundr Óláfsson of Sweden and King Óláfr Haraldsson of Norway (the tveir jǫfrar) in 1027. Ten other stanzas from the poem are quoted in Knýtinga saga which mostly relate to Knútr’s campaigns in England around 1015–16.

Verse 218 Škj A I 343, B I 315. The second half of verse 17 of Arnórr’s Magnúsdrápa, see note to verse 105. The complete stanza appears in Hkr III 62, Hulda–Hrokkinskinna (Fms VI 89), the first half only in Fagrskinna 225 and Flb IV 53. P. 66/15–16 I. e. at kalla hana veðr vápna . . . eða gný eða glym þeira.

Verse 219 Škj A I 23, B I 21. From Glymdrápa, the first half of verse 5. The whole stanza is found in Hkr I 105–6 (cf. 101 n. 2), Fagrskinna 70, and in Flb II 59 (Haralds þátt hárfragr), where the lines of verse 219 appear as the second half of what is verse 9 of the poem in Skj. There are further quotations as verses 345, 256, and several verses appear in Hkr, Fagrskinna, ÖTM, Haralds þátt
hárfgagra (Flb II 58–9). The poem is mainly about Haraldr hárfagri’s battles by which he became ruler of all Norway. It may have been composed c. 890–900.

Verse 220 Skj A I 69, B I 61. See note to verse 5. It is unclear whom this verse is about.

Verse 221 Skj A I 93, B I 87. The first half of a lausaviða preserved like all Hölmngu-Bersi’s verse in Kormaks saga (see ÍF VIII 251). For the context see Kormaks saga ch. 12

Verse 222 Skj A I 480, B I 452. From an unidentified praise-poem.

Cf. note to verse 136. Perhaps by Einarr Skálaglamm (Vellekla?); see note to verse 18 and Fidjestøl 1982, 99–100, where other ambiguous attributions are examined (e.g. verse 281).

Verse 223 Skj A I 131, B I 123. Taken to be from Vellekla, see note to verse 18. It is difficult to see how the words rómu Hárs fit into the sentence; since the other three kennings (sigbjarka serkir, sömmiðjungum, Hógrna skúrir) seem complete without any further genitives, it is perhaps best to take rómu Hárs as an adverbial phrase, ‘in battle’. See sömmiðjungr and róma in Glossary.

Verses 224–5 Skj A I 184, B I 173. Anonymous and of unknown context. See note to verse 209. Verse 224 is not a complete sentence and a main verb must have been included in an unquoted line. Cf. Fidjestøl 1982, 167.

P. 67/18 If hjálmi is not an error, it is the first heiti in the list of names for helmet, though it would be unusual to use it as the base word in a kenning for helmet. R, W and T all include both hjálma (as first object of kalla) and hjálm (T has hjálma eða hjálmhótt).

P. 67/21 It seems that Ullr had a ship called Skjóldr, though this is not mentioned elsewhere (cf. 19/32 and note); but kennings based on it (calling shields Ullr’s ship) are common. See Glossary under askr, ask- and Ullr in Index.

P. 67/23 er (2): lack of concord when verb precedes subject (T and U have eru, C reads skjóldrinn kendr). Cf. 63/13 n. But there is also similar lack of concord in the next sentence where the subject comes first (and the complement is also plural). But it is possible that there höggvápn is to be taken as sg. and óxar eða sverð as a parenthesis. U, however, has eru köllð in line 24.

P. 67/28–9 Apparently ‘because it is mostly in what is composed as eulogy [i.e. of warrior kings] that these kennings are required’. Since most poems are eulogies which require many terms for warfare
and its attributes, there are many variations of such terms. Snorri’s particular concern is to encourage the writing of traditional eulogies, and to encourage the use of the traditional diction associated with them.

P. 67/29 Svá kvad Víga-Glúmr add AC.

Verse 226 See verse 3 and note. The attribution in AC is lacking here in RTWU, probably omitted by a scribe (or scribes).

Verse 227 Skj A I 130, B I 123. Taken to be from Vellekla, see note to verse 18. Reichardt 1928, 138 reads med Sigvalda with før.

Verse 228 Skj A I 145, B I 136. From a drápa about Earl Hákon Sigurðarson composed c. 987 (cf. Fagrskinna 131). The whole stanza of which this is the second half is preserved in Hkr I 281, ÓTM I 189–90 and Jómsvíkinga saga 1879, 81–2, and these sources preserve several further verses from the poem. The verse contrasts the hardships of battle with the luxury of sleeping with a beautiful woman (cf. verse 286 and Krákmál 20 (Skj A I 646–7)). Though Róða serkr could well be a kenning for coat of mail, it does not seem to be recorded as such in any extant verse, and in this verse it is difficult to see how Róða can belong with any other word than rastar. The heading to the quotation must be due to the writer’s inattentiveness. Cf. verse 196 n.

Verse 229–30 Skj A I 156, B I 148. From Hákonardrápa, see verse 10 n.

Verse 230 If benfúr is n., it might be the (pl.) subject of rjóðask (indicative rather than inf.) and björt might go with it; then it is necessary to read fyrir before méilskúrum (as in C; A has við, and R has fyrir instead of fár; cf. t. n.) to provide a complement for verða. Cf. Reichardt 1928, 61–3: Paðán verða Þórla þot fyrða [fyrir] méiðskúrum; björt benfúr rjóðask í blóði.

Verse 231 Skj A I 313, B I 290. First half of a lausavísa preserved in Grettis saga ch. 72 (ÍF VII 234–5), supposed to have been composed during his visit to Hegranessþing, depicting the farmers’ reaction to the discovery that Grettir is their unknown guest. Verse 232 = verse 146, see note to verses 145–9.

Verse 233 Skj A I 480, B I 452. Two more lines are quoted in U:

\[
\begin{align*}
\text{ylgr brunar hvatt ins helga} \\
\text{hrægjorn i spor órnum.}
\end{align*}
\]

From an unidentified poem by Einarr Skúlason, cf. notes to verses 136, 222 and see note to verse 312. Parts of the description seem to imply a land battle, other parts a sea battle.
Verse 234 *Skj* A I 318, B I 295. From a poem addressed to a ruler or chieftain thanking for a gift; perhaps from the same poem as verse 246.


Verse 236 *Skj* A I 376, B I 346. Thought to be from Þjóðólfur Arnórsson’s *Sexstefja* (it is attributed to Þjóðólfur in A and U), see note to verse 120.


Verse 239 *Skj* A I 317, B I 294. Another verse from *Knútsdrápa*, see note to verse 115. Are there two shields (of different colours) or just one? Is it the king’s own?


Verse 243 *Skj* A I 77, B I 67. From *Gráfeldardrápa*, see note to verse 6; also quoted in *Fagrskinna* 108. Fidjestøl (1982, 91–2) suggests that this half-stanza belongs with stanza 10 of the poem in *Skj* (which in *Fagrskinna* is the first half of another stanza).

P. 70/29 grand hlífar: the kenning in verse 244/3 is grand hjálms. *Hlíf* ‘protection’ can refer to either shield or helmet, or indeed to any protective armour; cf. verse 472/6. Cf. also note to verse 245/3.


Verse 245/3 In view of the commentary, *fjornir* perhaps here means shield rather than helmet (cf. verse 471/4); the axe as enemy of the shield is also a more usual image. Kock NN 959 takes riðendr as vocative, *megu* as indefinite (‘one can’).

Verse 246 *Skj* A I 319, B I 295. See note to verse 234. Kock (NN 783) keeps the reading bezt (adv. ‘best’) in line 4, though *borðs* seems necessary to complete the spear-kenning: *myrkdreki marka* might mean spear on its own if ofljóst is being used (*myrkdreki marka = ormr = spear*; or *eikinn* could be taken as ‘oaken’ and thus qualifying the meaning of *myrkdreki*. This seems unlikely, as the only example in *LP* of *ormr* as a heiti for spear is in *Krákumál*.
12 (Skj A I 644). Several serpent-names are, however, also names for swords (see Fáfnir, Göinn, Móinn in Index; langbarðr, niðhoggr in Glossary; nādr in LP)

Verse 247 Skj A I 124, B I 118. Second half of verse 8 of Véllekla, see note to verse 18. The whole stanza appears in Hkr I 209 and OTM I 55–6.

Verse 248 Skj A I 155, B I 147. From Hákonardrápa, see note to verse 10.

Verse 249 Skj A I 72–3, B I 63–4. From a lausavísa about Haraldr gráfeldr (composed c. 962; cf. verse 117); the complete stanza appears in Hkr I 200, Fagrskinna 58, ÓTM I 48.

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

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


Verse 250 Kock NN 1505 takes færi as a noun, object of hugði (‘thought there was opportunity (to experience)’; til fárhuga veðrboda ‘(for) the storm-offerer’s hostile intent’. There are various possibilities with at: at þat ‘in this, after this’; at sínnum feðr; at færi þat veðr boga.

Verse 251/5–8 Kock, NN 1853 I (cf. 1946–9, I 2), apparently reads Svá lét ey, þót etti, sem orrostu letti jöfrum, with úlfsm . . . lifru parallel to orrostu. But letja takes an accusative object of the person, and jöfrum must go with etti. Note the end-rhyme.

Verse 252/1–4 glamma mun is the object of stóðva; stopping the wolf’s desire, i. e. hunger, means fighting a battle and providing carrion. If glamma mun means wolf’s pleasure, i. e. carnage, Letrat must be read as Letrat ‘does not cause’). Hóð is either in apposition to mun (‘battle, the wolf’s pleasure’) or dat., ‘in battle’ (or instr., ‘by battle’); or possibly the first element of the compound hóðglamma (‘battle-wolf’; this might be a kenning for sword). See hóð in Glossary.

Verse 253/3–4 Cf. verse 158 (stef). The stanza is perhaps complete, since a stef does not necessarily have to come in a full 8-line stanza.

Verse 254/7–8 It is uncertain whether these two lines contain one prepositional phrase or two. In any case at in line 7 is hard to reconcile with the context (at = close by, i. e. along the shore, is proposed by Kock, NN 217) and af Reifnis skeĩði ‘from the sea’ would make better sense. In line 8 radálfur af mar would presum-
ably mean ‘from the ship’. Finnur Jonsson in Skj B I 3 takes skeiði with bráðum, swift in sailing (with Reifnis mar[i]; and bráðum at skeiði might also be possible, though bráðum could also be adverbial, ‘swiftly’), and reads raðarálfs (with herr), omitting the preposition in line 8. If one reads of (of 3) in Glossary) in line 8 (or omits the word), it is possible to interpret the phrase af raðálfs Reifnis mar bráðum skeiði, ‘from the sea-king’s swift-running Reifnir’s horse (i.e. ship’).

P. 73/31 See the beginning of ch. 48 (66/15–16 and verse 220).

Verse 255 Skj A I 119, B I 113–4. Part of a lausavísa quoted in Víg-Glúms saga ch. 26 (ÍF IX 89–90). Cf. verse 3 and note. In spite of the interpretation in the commentary, it seems more natural to take the kenning to be ‘staves of the weather of Viðrir’s rod’ (and the rod to be a spear, since this is Óðinn’s weapon, rather than a sword) rather than ‘staves of the rod of Viðrir’s weather’. Though there are parallels for the attachment of the first half of a compound to another element of the kenning (e.g. dal-miskunn fiska verse 140/4), this would not be expected unless there was no more straightforward alternative (see Introduction pp. liii). See ÍF IX 89 n.

It is not clear also whether the kenning belongs in the main statement or in the parenthesis. There is poor manuscript support for landa in the last line; mér til handa (‘for my own benefit’ however leaves rudda ek without a complement. Forðum can be taken with jarlar (‘earls of old’; or the equivalent of sem jarlar gerðu forðum) or rudda or lék, but since the adverb is probably contrasted with nú . . . um sölð in the second half of the verse (ÍF IX 90), it is perhaps best to take it with rudda.

P. 74/3–6 The author is here still basically concerned with kennings for man, even if they are made up of kennings for weapons or battle. Cf. Müller 1941, 124–5. In line 3 the subjects are orrosti, sverði, menn.

Verse 256 Skj A I 22, B I 20. From Glymdrápa, see note to verse 219. Also quoted in Fagrskinna 69 and Flb II 58 (Haralds þátr hárfragar); in both of these it appears as the first half of a stanza with what in Skj is Glymdrápa verse 4/1–4 as the second half, cf. Hkr I 103 and see Fidjestøl 1982, 87.

Verse 257 Skj A I 414, B I 384. This is all that survives of this poet’s work, and he is not mentioned elsewhere. The context is unknown. Pat cannot be fitted into the sentence, since ófrið þenna is the object of segir. (But þenna could go with mar (NN 897); Kock
also takes line 3 (with *penna* as the main clause and the first three words of line 4 as a parenthesis.) Keeping the manuscript readings, one might perhaps understand the verb *to be* in line 1 and take line 2 as a parenthesis. This would make each line a separate statement (*áttmælt, Háttatal*) 10. On the rhyming of syllables with *φ* and *a* (line 2) see Hreinn Benediktsson 1963.

Verse 258 *Skj* A I 317, B I 293. From Knútsdrápa, see note to verse 115. In spite of the commentary, lines 3–4 á *Sólsa bekkr tröð* must mean ‘on the path of Sólsi’s bench’, i.e. ‘the path of the ship’, though in itself *Sólsa bekkr* could be a kenning for the sea (‘Sólsi’s resting place or land’, 74/24–5). It would also be possible to take *Sólsa bekkr* with *hreinum* (‘reindeer of Sólsi’s resting place’, i.e. ships) and *Sveiða* with *tröð* (‘Sveiði’s path’, i.e. sea).

Cf. notes to verses 196 and 228 for other cases of apparent discrepancy between verses and commentary.

Verse 259 *Skj* A I 329, B I 303. Perhaps a *lausavísa*, but the context is unknown. Finnur Jónsson 1920–24, I 604, suggests it may relate to Óláfr helgi’s expedition to Denmark in 1026 which culminated in the battle at Áin helga (Helgeá), and that it may be part of *Róðadrápa* (on which see *Hkr* II 281). There are other fragments that may be from this poem in the version of the second half of *Skáldskaparmál* in *W* (*SnE* 1924, 105) and in some manuscripts of *Edda Magnúsar Ólafssonar* (see Jón Helgason 1966, 176; Faulkes 1977–9, I 106, 152; *Skj* A I 329–30). Cf. verses 59 and 375 and see Fidjestøl 1982, 127.

Verse 260 *Skj* A I 452, B I 421. Probably a *lausavísa*; cf. verse 369. The verse-form is *fjórðungalok*, see *Háttatal* 11 (and t. n. there). Lines 5–6 are also quoted in *TGT* 27, 104 (in *W*). Lines 3–4 of *hvíta* – *gnípur hvals ranníugtanni* ‘over the white peaks the bear of the whale’s house’ would be closer to the manuscript (T may have *hvítar*), though it would be unusual to use *gnípur* on its own of the waves. (Cf. Frank 1978, 75–6.)

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

P. 75/16 áðr: verse 258.

second half of this verse is also quoted as the second half of the verse attributed to Brennu-Njáll in *Skáldskaparmál* verse 355, and the whole is then attributed to King Haraldr. Cf. verses 284, 355 and notes.

Verse 262 *Skj A* I 483, B I 455. Probably part of a *lausavísa* by Einarr Skúlason. The king referred to is likely to be King Sveinn Eiríksson (d. 1157) and the verse may have been composed c. 1153. Cf. *ÍF* XXXV 275, where another verse by Einarr Skúlason complaining about his treatment by the king is preserved. Fidjestøl (1982, 100) discusses the possibility that this verse is by Einarr Skálaglamm.

Verse 263 *Skj A* I 539, B I 520. Probably part of a *lausavísa*. Also quoted in *TGT* 26, 100. The satirical tone is found in two other *lausavísur* by Máni, which are quoted in *Sværð saga* (1920, 91; nos 2 and 3 in *Skj A* I 539, B I 520; no. 4, quoted in *Sturl. I* 269, mentions gifts sent to Snorri Sturluson by Earl Hákon galinn). Line 2 *drengum*: see Noreen 1923, § 389 n. 4: this may be a genuine alternative form to *drengjum* (*WTAU*).

Verse 264 *Skj A* I 320, B I 296. See note to verse 30.

Verse 265 *Skj A* I 200, B I 190. The first half of a stanza also quoted in *Hkr* I 249 and *Fagrskinna* 138 from *Bandadrápa*, the *stef* of which is quoted as verse 304. Otherwise the only parts of the poem preserved are in *Hkr*, *Fagrskinna* and *ÓTM*. The poem, which is all that survives of Eyjólfr dá›askáld’s work, is about Earl Eiríkr Hákonarson, and composed c. 1010. See *Hkr* I 249 n., *ÍF* XXIX 165. The name of the poem probably relates to the occurrence of the word *banda* in the *stef*, the poet’s nickname to the fact that he composed about the earl’s dá›ir.

Verse 266 *Skj A* I 417, B I 387. Context unknown, though the lines may be about the story of Hildr Högnadóttir, ch. 50. Nothing further is known of the poet though he could be the lawspeaker who died in 1181 (*Sturl. I* 124, 130, 160).

Verse 267 *Skj A* I 144, B I 135. Apparently from a Christian poem, but it is not known who the person being baptised is (it could be the poet). If this is by the same poet as verses 50 and 58, he is evidently another example of a heathen poet who became Christian (cf. note to verse 50), and the lines must be from the early eleventh century.

P. 76/22. It is possible that the placing of the chapter on kennings for
Christ was determined by the words of verse 267, and that the beginning of ch. 53 was suggested by the words of verse 276. 

Verse 268 

Verse 268 Skj A I 152, B I 144. Like the previous verse, evidently part of a Christian poem by a poet known otherwise for his heathen verse. See note to verses 73–91. The context is unknown; the poem may have been addressed to Christ. Eilífr’s verse is only known from SnE. In line 2, the form sunnr would give a better hending. Frank (1978, 118–19; see references there) takes setbergs as adverbial gen. ‘on a table-mountain’ with sitiða; banda lóndum then becomes ‘over (with) lands where the (heathen) gods are worshipped’. It is difficult to be sure what the poet had in mind by his reference to suðr at Urðar brunnr. It may mean at Rome, or at the centre of the world (i.e. Jerusalem?). If this extract really is from a Christian poem, the phrase presumably implies that Christ has taken over the responsibility for fate (or providence) from the heathen norns. Cf. Gylf. chs 15–16, esp. p. 17/30–31: ‘. . . Urðar brunnr. Par eigu guðin dómitað sinn.’

Verse 269 Skj A I 314, B I 291. Probably part of a poem about Christ; Finnur Jónsson (1920–24, I 543) suggests it was composed in connection with the dedication of a church built by Skapti (cf. ÍF XIII 326 and n.). This is all that survives of verse by him, though he is said to have composed various poems (see Skáldatal, SnE III 274, 280, 548–52; Ólkofra þátr, ÍF XI 91). He appears in several of the Sagas of Icelanders and in Hkr II and ÓH, see Index.

Verse 270 Skj A I 452, B I 420. Probably from a poem about Christ; another fragment may be preserved in TGT 28 and 105 (in W). But Fidjestøl (1982, 153) suggests that both of these, together with a half-stanza (perhaps a stef) that replaces verse 398 in AB (SnE 1848–87, II 461, 540; see note to verse 398 below) may be parts of a poem about St Knútr Sveinsson, probably composed after his death in 1086 (Markús is named as one of his poets in Skáldatal, SnE 1848–87, III 283). Cf. note to verse 111. Line 2 dyggjan has the ia written like v and a run together, and perhaps dyggvan was intended. Cf. Noreen 1923, § 430 n. 4.

Verses 271–3 Skj A I 572, B I 565–6. The four verses attributed to Eilífr kúlnasveinn in Skáldskaparmál are thought to be from a poem about Christ—besides these verses, verse 276; a verse quoted in FoGT 131–2 (in W) may also belong. Otherwise all that survives of this poet’s work seems to be part of a lausavísa in TGT.
(14, 65); this is, however, attributed to Eilífr Guðrúnarson in all three manuscripts, pace Finnur Jónsson 1920–24, II 116–17. Verse 272/4 Editors omit the second ok.

Verse 272/3 sonar is emended to vinar (following TWA) in SnE 1931, 159, which would then refer to some saint; see SnE 1848–87, 448–9 n.

Verse 274 Skj A I 265, B I 245. Thought by Finnur Jónsson (1920–24, I 595) to be from Sighvatr’s memorial poem about St Óláfr, composed c. 1040, perhaps a stef that emphasised the king’s sanctity (according to ÓH 553 the poem was stælt eptir uppreistarsaga, i. e. had interpolated sections referring to uppreistarsaga; uppreist here may mean the Ascension or Resurrection, or conceivably Creation). Other verses from this poem are to be found in Hkr and ÓH (one of these also in the fragments of the second half of Skáldskaparmál in W, SnE 1924, 105); one fragment perhaps in TGT. Fidjestøl (1982, 121) points out that verse 274 seems to be about the baptism of Christ and that there is little reason to assign it to a poem about St Óláfr (whatever uppreistarsaga means, it is unlikely to have referred to Christ’s baptism). Cf. SnE 1848–87, III 345–6, where the verse is more plausibly assigned to an otherwise unknown religious poem about some saint.

Verse 275 Skj A I 353, B I 326. Thought to be from (the final verse of) Arnór’s memorial poem about Haraldr harðráði (composed c. 1067). Further quotations as verses 321, 376 and in TGT 14 and 65. The other extant verses from this poem are in Hkr, Hulda–Hrokkkinskinna, Morkinskinna, Fagrskinna, ÓH. Fidjestøl (1982, 131, 132) is doubtful about whether any of the quotations in SnE and TGT except verse 376 really belong to this poem. In line 3 R has only one k in Gríkja, though it has two at 78/3 (written ‘ck’) and 19, but it is not certain that the writer wished to distinguish the two forms of the name (W has Girkja on the first two occurrences, T and A on all three). ‘Guardian of Greeks and Russia’ is an unusual title, but Garðar can hardly mean anything other than the Scandinavian towns in Russia.

Verse 276 Skj A I 572, B I 566. See note to verses 271–3.

Verse 277 Skj A I 462, B I 431. The only quotation from Einarr Skúlason’s Geisli in Skáldskaparmál (though there are others in the version of Skáldskaparmál in W (SnE 1924, 112), TGT and Hulda–Hrokkkinskinna, Hkr, OH). The poem as a whole is preserved at the beginning of Filb and in Bergsbók (i.e. Royal Library
Stockholm Perg. fol. nr 1). It was composed c. 1153 in honour of St Óláfr and commissioned by King Eysteinn. See Hallberg 1975, 169.

P. 78/17 koma saman: overlap, i.e. they are ambiguous. Most kennings for man or warrior or king are unspecific (i.e. they are fornofn, pronominatio or antonomasia), even though generally it is an individual that is referred to (they are not usually the equivalent of common nouns). Only the context (stod) can decide who is meant, particularly in kennings for king/God (cf. 76/22 n.). Such kennings are sannkenningar or vidkenningar, but not sérkenningar (proper-noun kennings) in the sense of unambiguously indicating one particular person, even though they may mean an individual. Skaldic poets go to great lengths to avoid naming the persons who are the topics of their verse. See Introduction pp. xxix–xxxiii.

P. 78/21 Engla konung: presumably in addition to the general ambiguity about kennings for king which in some contexts may refer to God there is the further ambiguity in the word Engla, which can be gen. pl. of engill ‘angel’.

P. 78/22 ritat: agrees with a generalised notion of what was written (orð), hence n., rather than with the actual word kenning; though the f. form rituð may be intended (the scribe of R wrote rituð; ritat WA, rituð T and U; cf. 95/9); áðr: 78/11 (cf. hölða stillir in verse 276).

Verse 278 = verse 5/5–8, see note.
Verse 279 Skj A I 76, B I 66. Assumed by Finnur Jónsson (in Skj) to be from Gráfeldardrápa, see note to verse 6, though Fidjestøl (1982, 91) points out that the content is too vague for it to be certain whether it belongs to that poem. The first two lines are also quoted as verse 394.
Verse 280 Skj A I 377, B I 346. Thought to be from Sexstefja (cf. Fidjestøl 1982, 136), see note to verse 120. In line 1 hildar is a possible reading, but conflicts with the list at 78/24.
Verse 281 Skj A I 480, B I 452. A fragment of unknown context, evidently about a king of Norway. Cf. note to verses 136 and 128–32. On the attribution, see Fidjestøl 1982, 100 and see also note to verse 312.
Verse 282 Skj A I 346, B I 318. From Þorfinnsdrápa, see note to verse 1. Quoted again as verse 344 (note variants), but not elsewhere.

P. 79/32–80/1 ‘Those judgments and punishments shall be there as valid as those of the king himself.’
P. 80/10 veitanda, getanda, sætti are all, surprisingly, acc. sg. (though cf. Noreen 1923, § 422 n. 3).

P. 80/15 forneskjú: it is perhaps not necessary to add the j; fornesku may be a genuine form, see Noreen 1923, § 263 n. 2; cf. verse 263/2 n.

Verse 283 Skj A I 492, B I 464. From a poem about Sigurðr Jórsalafari, see note to verse 199.

Verse 284 Skj A I 359, B I 330. The second half of a lausavísa about the Norwegian chieftain Einarr Þambarskelfir, subsequently killed by the king c. 1056. The whole stanza appears in Hkr III 124, Fagrskinna 263, Hulda–Hrokkinskinna (Fms VI 270).

Verse 285 Skj A I 275, B I 254. From an unknown poem, context uncertain; though it is likely to be from a poem about St Óláfr. There is insufficient evidence to connect this fragment with any other known poem by Sighvatr, though if it did not seem to be other than an eyewitness report it might be taken to belong to the same poem as verse 286 (see Fidjestøl 1982, 123, where it is suggested that it may belong in Tryggvaflokkr). Kock (NN 683) takes the last line as a separate statement, ‘in future I shall not tell about any minor engagements’. He also takes nadda él as parallel to víg and at is emended to enn (as WT; U has it): ‘again recently’? The form engin would not be expected in verse earlier than the fourteenth century. In LP 110b it is suggested that the correct reading should be engi en (i. e. in)

Verse 286 Skj A I 229, B I 218. The second half of a stanza from Nesjavísur, about King Óláfr Haraldsson’s battle with Earl Sveinn Hákonarson at Nesjar in Oslofjord in 1015. This is the only quotation from this poem in Skáldskaparmál; there are others in TGT, Fagrskinna, the Legendary saga, Hkr, ÓH. The whole stanza appears in Hkr II 63 and ÓH 93, the first half only in Fagrskinna 175. The picture painted is unusual (mead being served on board ship by a woman before the battle); but if fyrir means ‘instead of’ we have the conventional contrasting of battle with peaceful activities. It also depends on how the adverbial phrases are ordered; possibly ‘It was not then on the ship like when a maid served mead . . . instead of (or in return for?) battle.’ Cf. verse 228 and note.

Verse 287 = verse 196, see note.

P. 81/10 kallaðir, i. e. kallaðir eru.

Verse 288 Skj A I 156, B I 148. From Hákonardrápa, see note to verse 10.
Verse 289 Skj A I 1211, B I 201. Context unknown, see note to verse 133. Kock, NN 574, suggests taking stjór(n)vi›jar with hlemmisver› and stáls with buðlunga máli; thus leaving húflangan skæ on its own as a term for ship.

Verse 290 Skj A I 344, B I 316. From Porfinnsdrápa, see note to verse 1. Kock, NN 827, takes the first two lines and the last two words as one statement (sýn = sight, glance) and mein as obj. of taka. At NN 2521 it is suggested that rather than of governing enda, enda may be an adverb and sessa acc. with of. Arnórr’s sons do not seem to be mentioned elsewhere, any more than his marriage in verse 296.

Verse 291 = verse 118, see note.

Verse 292 Skj A I 79, B I 69. Assumed to be from Sigurðardrápa, perhaps the first verse; see note to verse 12. It is not certain to whom the poem is addressed. At 82/6 verse 292 is taken to be addressed to Hákon Sigurðarson, but the verse in Hkr I 168, which is thought to be from the same poem, is ascribed to Sigurðardrápa; Finnur Jónsson (1920–24, I 529) takes the recipient to be Earl Sigurð. See Haraldr (1) in Index and note to verse 12; and cf. Frank 1978, 117. Órr is perhaps more likely to go with sonr than with еk: but emending greppa to greppr would make it possible to keep the MS lætr (‘the generous poet proclaims’; cf. Kock’s ògreppa, NN 2510), though the kenning ‘ale of the giantness’ = poetry would be unusual. Órr could be spared from the kenning but would be difficult to fit in elsewhere. Kock (NN 2510) suggests Sýrar (Freyja’s) sanneynir = Óðr, cf. Gylf. ch. 35, = óðr (acc. with á after heyri), i.e. poetry (ofljóst), and takes fentanna ògreppa jastrín mína as the object of lætk uppi. This course would make it impossible for the addressee to be either Sigurðr or Hákon (it would have to be the son of some Haraldr), and conflicts with the commentary. Fentanna jast-Rín might be a parallel to Hnithjarga logr.

Verses 293–5 Skj A I 368, B I 338–9. From a runhent poem on Haraldr harðrâði (c. 1055). There is another stanza from this poem preserved in Hkr III 70, Fagrskinna 228 (lines 1–4 only), Hulda–Hrokkkinskinna (Fms VI 132), Flb IV 59. Verse 294 relates to his time in Russia after 1030 (Hkr III 69–70). The king lamented in verse 295 is Magnús góði (d. 1047).

Verse 293: it is not clear whether harðrædit or veðr is the subject,
and whether vex is trans. or intrans. (see vaxa in Glossary). Kock (NN 3229) takes svá at as rel. with harðreðit. Verse 294 hlýr: Haraldr harðræði (Sigurðarson) and St Óláfr (Haraldsson) were actually only half-brothers; their mother was Ásta Guðbrandsdóttir.

Verse 296 Skj A I 332, B I 306. From Rǫgnvaldsdrápa, see note to verse 114. This verse seems to be the only source for Arnórr’s marriage with a member of the Earl’s family.

Verse 297–8 Skj A I 346, 348, B I 319, 321. From Porfinnsdrápa, see note to verse 1. Verse 297 is the second half of a stanza found in Orkneyinga saga, ÎF XXXIV 61; verse 298 is only found here. 

Batu verse 297/1 is absolute; kind in line 3 dat. of advantage.

Verse 299 Skj A I 122, B I 117. See note to verse 192.

Verse 300a–b Skj A I 5, 182, B I 5, 172. The kennings in these verses are very obscure and even the literal meanings are in many cases far from certain. They are reminiscent of Irish retioīric. If either is genuine, both are likely to be by Bragi. They are not known from elsewhere. The first is only in R and (in part) C; the second is also in TUA. In both verses the first word may be the first of the list of complements rather than the subject, ‘They call me troll/poet’ rather than ‘Trolls/poets call me . . .’

Verse 301 Skj A I 79, B I 69; Sigurðr in line 2 is probably Earl Sigurðr (1); his mǫgr is Earl Hákon, and this stanza at least seems to be from a poem about him, though A has Hákonar, and Finnur Jónsson (Skj A I 79; 1920–24, I 529) ascribes the stanza to Sigurðar-drápa. See notes to verses 12 and 292 and cf. Haraldr (1) in Index. The words meir and fleira imply that the verse is the beginning of a second or subsequent section of the poem, though conceivably they mean just that this is a new poem. Fidjestøl (1982, 93) suggests the possibility that the poem was about both Earl Sigurðr and his son Hákon.

Verse 302 Skj A I 213, B I 203. From Eiríksdrápa, thought to have been composed after the death of Earl Eiríkr Hákonarson (probably c. 1023, though neither the date of the earl’s death nor that of the poem is certain; see Hkr II 32 n. and Fidjestøl 1982, 116). The complete stanza appears in Hkr I 276, Fagrskinna 129, ÓTM I 181–2 and Jömsvikinga saga 1879, 69–70; these sources, together with ÖH and Knýtlinga saga, altogether preserve 13 stanzas of the poem (cf. Hkr I 275 n.). Another half-stanza is quoted (probably) in
Skáldskaparmál as verse 324, and half of stanza 6 appears as verse 313. Fidjestøl (1982, 116) took the verses assigned by Finnur Jónsson to Belgsakkadrápa (Skj A I 212; in Fagrskinna, Hkr, ÖTM, TGT) as part of the same poem, which he thought was not necessarily a memorial poem. Kock (NN 580) takes mæðar óðr (‘eager for glory’) with skjóldhlynr; this is possible, since óðr is the word for poetry that is being exemplified in this verse.

Verse 303 Skj A I 138, B I 130; see note to verse 8. U here (after 84/18) adds a verse (perhaps the last verse of a poem) attributed to Ormr Steinþórsson (Skj A I 416, B I 386; SnE 1848–87, II 340), see notes to verses 29 and 138:

Svá kvoð Ormr Steinþórsson:
   Ek hefi orðgnött *miklu
   (o[pt] fimmum þat) minni
   (fram tel ek leyð fyrir lofða
    ljós÷a) en ek munda kjósa.

In line 1 U has mikla, which could be taken with orðgnött, though that would be uncomfortable with minni following; ljósa in line 4 could go with either orðgnött or leyð, though more likely with the latter, and the omission of -a in the manuscript may simply indicate that the vowel would be elided before en.

Verse 304 Skj A I 202, B I 192; see note to verse 265. There is no alliteration; the three lines are part of a klofastef, and each line appears in other stanzas (lines 2 and 3 twice) as the second part of various couplets in the poem (quoted in Hkr I 250, 337, 339–40 and in two cases in ÖTM II 242), though they belong together as a continuous statement (there are also two more lines constituting probably part of a second stef that are not quoted here). See Skj B I 191–2; Fidjestøl 1982, 114. Cf. also note to verse 10.

Verse 305 = verse 94/1–4.

Verse 306 Skj A I 130, B I 123; see note to verse 18. The complete stanza is preserved in Hkr I 262 and the first half of it in Fagrskinna 119. C adds here Vafþrúðnismál 47/4–6 (cf. Gylf. 54).

Verse 307 Skj A I 71, B I 62; see note to verse 5. The first line may belong to words in the unquoted first half of the verse (NN 2305). The next word would then be a conjunction (en).

Verse 308 = verse 12.

P. 85/13 It is not clear where these names are supposed to be recorded; perhaps the author has access to written lists that he is
using in this part of Skáldskaparmál. A adds hér (er hér eru ritin),
but this may be a scribal rationalisation. Cf. SnE 1931, 258/31;
verses 516–17 below; the pula of himins heiti in A and B, SnE
1848–87, II 485–6, 569. Cf. also 108/1 and note below. It is not
clear whether í kvæðum would include púlar. Of the names for sky
or the heavens at 85/17–18, hlýmir, andlangr and leiðr (= light-
ning) appear in various (often rather late) poems (cf. LP), hlýmir
also in Alvíssmál 12 and the pula in verse 516; ljósfari and
drifandi are found only in the pula of names for the sun in verse
517. The rest (or variants of them) all come in verse 516.
P. 85/19–20 Cf. Alvíssmál 14, 16; as well as the pula in verse 517.
Álfrœðull also appears in other eddic and skaldic poetry (also
röðull in the latter; see LP). See Álfrœðull in Index and Glossary.
P. 85/21–2 Cf. the pula of tungls heiti in A and B, SnE 1848–87, II
485, 569; and Alvíssmál 14.
Verse 309 Skj A I 375, B I 345. The Jarl is unidentified; the verse is
usually taken to be part of Sexstefja addressed to Haraldr harðrøl
(see note to verse 120), and only C has the word Jarl in full; RAT
have what may be the abbreviation for it, I or J; editors have
emended to Qrr (a. ‘liberal’; with herðr) (or Ār, i. e. ār (3) in
Glossary, Kock NN 3085) and assumed that the person referred to
is the king. In line 2 NN 2032 suggests optheróir (‘frequent
promoter’).
Verse 310 Skj A I 290, B I 267. From Óláfsdrápa sanska, addressed
to King Óláfr of Sweden in about 1018. The metre is hálfrnep
(Háttatal 77, cf. p. 85 there). The only remnants of this poem are
the quotations in Skáldskaparmál; besides this verse, verses 395,
383, 390, 340, 365. Cf. Hkr II 91–2; ÓH 688; Finnur Jónsson
1920–24, I 574.
Verse 311 Skj A I 317, B I 294. It is assumed that Haraldr (in R and C;
written ‘Har’ with abbreviation sign in both) at 86/1 is a mistake
for Hallvádr (so T; written ‘Hallv’ with superscript r in A), and
that this verse belongs to his Knútsdrápa, see note to verse 115.
Verse 312 Skj A I 458, B I 426. Thought to be possibly from a poem
about the four sons of Haraldr gilli of Norway (note deglínga, line
2), composed after 1142 (see Finnur Jónsson 1920–24, II 65) but
before the death of Magnús Haraldsson; this cannot be dated
precisely, but was probably not long after 1142 (see Hkr III 321).
There is a stanza in Hkr III 321–2 and Hulda–Hrokkinskinna
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(Fms VII 229) that is also taken to be from this poem. Fidjestøl (1982, 155) argues that the verse in Hkr III 331 (also in Hulda–Hrokkinskinna, Fms VII 238–9) assigned by Finnur Jónsson (in Skj A I 458) to Sigurdardrápa, the first verse Finnur Jónsson (in Skj A I 475) assigns to Eysteinsdrápa (in Hkr III 327, Morkinskiina 443, Hulda/Hrokkinskinna, Fms VII 235), and also verses 281, 233, 336 and possibly 335 in Skáldskaparmál all belong to this poem. Cf. note to verse 399.

Verse 313 Skj A I 215, B I 204. The second half of verse 6 of Eiríksdrápa, see note to verse 302. The whole stanza is found in Hkr I 371, Fagrskinna 166, 163 (here the two halves separated and the lines in verse 313 attached to a different half-verse), and ÓTM II 300.

Verse 314 = verse 217.

Verse 315 Skj A I 99, B I 93. See note to verse 37; about Ógmundr’s burial.

Verse 316 = verse 210.


P. 87/8–9 The compiler is now discussing kennings, although this part of Skáldskaparmál is mainly about heiti. See also 90/16–17, 26–9, and chs 69–72. Við may be adverbial in line 8: ‘It is right to refer to blood or carrion in terms of it (i.e. the wolf) so as to refer to them as its food or drink’ rather than ‘It is right to refer to it in terms of blood or carrion so as to call them its food or drink.’ The next sentence is then more likely to mean ‘It is not right to refer to them thus using names of other animals’ than ‘It is not right to refer to other animals in these terms’. Cf. note to 90/26–9.

Verse 318 Skj A I 376, B I 345; see note to verse 120. Finnur Jónsson (Skj B I 345, following Konráð Gíslason (1889, 75)) emends úlf to úlf, object of spenja, and takes á sár as a prepositional phrase: sonr Sigurðar kom norðan at spenja úlf ór skógi á sár.

Verse 319 Skj A I 37, B I 32; see note to verse 31. The text of the first two lines agrees fairly closely with the text in Worm 1636, 233 (and less closely with the fragment e) against Wolfenbüttelbók, which has Sveit sárs freka Svalg und dreka. The kennings imply
the hyperbole of blood described as a wave (breki) washing over
the raven’s beak described in terms of a ship’s stem.

Verse 320 Skj A I 477, B I 449. Half of one of the two stanzas
surviving from Elfarvísur, composed c. 1160 about the chieftain
Grégóriús Dagsson and his battle on the Göta river in 1159. Both
stanzas appear complete in Hkr III 358–9 and Hulda–Hrokkinskinna
(Fms VI 266–7). This half-verse is also quoted in the fragment of
the Fifth Grammatical Treatise in A, SnE 1848–87, 2 397; Ólsen
1884, 159.

Verse 321 Skj A I 350, B I 323; see note to verse 275.

Verse 322 Skj A I 384, B I 354. Thought to be from a poem about
Haraldr har›rá›i (cf. Skáldatal, SnE 1848–87, III 275, 596–7).
There is another half-stanza in A, with the þulur (SnE 1848–87, II
493) and two more in Hulda–Hrokkinskinna (Fms VI 133, 139),
one of which is also in Hkr III 75–6 and Fagrskinna 230, the other
in Flb IV 59. Lines 2–3 of each half-verse constitute forn minni,
in each case referring to part of the story of Sigur›r Fáfnisbani
and the Gjúkungar, chs 40–42 above. Cf. Háttatal 13, though the
verse-form is like that of Háttatal 12.

P. 88/9–18 In U verses 323–4 come immediately after verse 322,
before names for bear. A and B also keep the verses illustrating
kennings for wolf together, but T and C have the same order as R.

Verse 323 Skj A I 535, B I 516. Thought to be possibly the only
surviving fragment of a poem about King Magnús Erlingsson of
Norway (1161–84; cf. Skáldatal, SnE 1848–87, III 277, 643).
Otherwise only two verses (probably lausavísur) in Sverris saga
1920, 72 survive of this poet’s work. See Fidjestøl 1982, 160.
Each line means that the king fought brave battles, thus providing
carrion for wolves (áttmælt, cf. Háttatal 10). Verse 324 is similar.

Verse 324 Skj A I 217, B I 206; not recorded elsewhere, see note to
verse 302. This presumably belongs with Eiríksdrápa, though
there is nothing in particular to support this (Fidjestøl 1982, 117);
Pórdr’s patronymic (Kolbeinsson) is not given here (in U the
verse is attributed to Pjöðólfr).

Verses 325–7 Skj A I 649–50, B I 656; a further verse from Pórgrímþepula
as verse 331. Cf. the þula of horse-names in A and B (Skj A I
685–6; SnE 1848–87, II 487, 571). These þulur are assumed to be
from the twelfth century, but nothing further is known of their
origin or authorship.
Verses 328–30 Skj A I 650–51, B I 656–7. Though the genre of the two poems is related, the name *Alsvinnsmál* in RTC, lacking in U, seems to have nothing to do with the eddic poem *Alvíssmáf*, also called *Alsvinnsmál* in SnE, see Index, and is given as *Kálfsvísa* in A. Cf. note to verses 325–7. In verse 329 reið needs to be supplied in lines 1–5, unless the five nominatives and five datives are all to be taken with til iss riðu, in which case 329/1–4 perhaps belongs with the same incident as that described in 329/7–10 (all taking part in the same battle?). It may however be pointed out that although annarr in verse 329/7 probably means annarr [hestr] (or annarr [Hrafn], cf. Hkr I 57), this horse may have been named Annarr (cf. Gylf., Index), even though Aðils’s horse is said to have been called Slungnir or Sløngvir (see Slungnir in Index); and lines 9–10 could be read Grár [reið] Hvarfaðr, Geirr Undaðr, with Hvarfaðr and Geirr being the names of two more horses and Grár and Undaðr the names of their riders. The incident referred to in verse 329/5–10 does not seem to appear in any other source, though the battle between Aðils and Áli on the ice of Lake Vänern appears on p. 58 above. Cf. Hkr I 57–9, ÍF XXXV 29, 42. See Gering and Sijmons 1927–31, I 436. Verse 330 has two extra lines in A: Ullr ýmissum | en Óðinn Sleipnir.

P. 90/1–2 The plural verbs *draga* and *fylgja* perhaps indicate that the pairs of names are not alternative names for the same horses but pairs of horses that drag alternate nights and days. Whichever is meant, it is likely that the explanation is that the writer had two traditions about the names of the horses of night and day (or even four in the case of the latter) and wanted to reconcile them. Cf. Gylf. chs 10 and 11; sem fyrr er ritat presumably refers to ch. 11.


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

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

P. 90/16–17 Again the list includes kennings. Cf. 87/8–9 n. With ch. 59 compare the *þula* of *vedr heiti* in A and B, SnE 1848–87, II 486, 569.

Verse 332 *Alvíssmáf* (this form of the name is found in A and C)
verse 20. Cf. also verse 380. Line 4 ópi (see t. n.) is perhaps a genuine form (and if so must here be n. or f.); cf. Skírnismál 29; ÁBM, s. v.
P. 90/26 With ch. 60 compare the pulur of hauks heiti, hrafnis heiti, hana heiti, ara heiti and fugla heiti in A and B, SnE 1848–87, II 487–9, 571–2.
P. 90/26–9 ‘There are two birds that there is no need to refer to in any other way than by calling blood or carrion their drink or food, that is the raven and the eagle [i. e. any bird referred to as drinker of blood or eater of carrion means raven or eagle]. All other masculine birds can be referred to in terms of blood or carrion and then it means eagle or raven.’ The object of kenna can be either the base word or the referent; the object of kenna við is normally the determinant, sometimes the base word. See kenna in Glossary. Again kennings are discussed in this section mainly about heiti (see 87/8–9 n.).
Verse 333 Skj A I 376, B I 346; see note to verse 120. Fidjestøl (1982, 139) argues that the two halves do not belong together (they are made into two separate quotations in A and C—the first adds after line 4 Svá kvad hann enn, in the second ok enn is added above the line) and following Björn Magnússon Ólsen takes verse 333/1–4 as belonging with the four lines in TGT 106 (verse 32 in Skj). Cf. his interpretations on pp. 140–1.
Verse 334 Skj A I 131, B I 123–4; see note to verse 18. But the description of battle in this verse is very general and it cannot certainly be said to be about Earl Hákon (see Fidjestøl 1982, 97). It uses two of the features of liðhendr háttr (cf. Háttatal 41 and 53), i. e. there is assonance (skothending) between each pair of lines (odd and even) and the first hending in the even lines falls on the first syllable. Cf. note to verse 88/4.
Verse 335–6 Skj A I 480, B I 452; fragments of an unknown poem or poems, perhaps about some ruler’s successful warfare, like verse 339. See note to verse 312; cf. also notes to verses 128–32 and 136. In verse 335/4 bliksólari garmr must be a kenning for sword or other weapon (dat. with stýra) but ‘dog of the sun’ would not normally mean that. There has probably been some scribal confusion with Mánagarmr (see Gylf. ch. 12). Borð- or barðsólari garmr would make an acceptable kenning for sword (dog, i. e. damager of gunwale- or prow-sun, i. e. shield; barð could mean ship by synecdoche). Verse 335 is dunhenda (Háttatal 24). On the
metre of verse 336, cf. Háttatal 8 and note there on pp. 50–51; line 1 has seven syllables, but þar er may originally have been þars (bragarmál, Háttatal 8/20). Line 3 may have resolution in Muninn. The rhythm and placing of the hending and alliterative staves have some similarity to Háttatal 28 and 35 (skjálfhenda).

Verse 337 is the second half of verse 3, see note to that verse (Víga-Glúms saga, ÍF IX 95; note the extensive textual variants from the Möðruvellabók text of the saga).

Verse 338 Skj A I 306, B I 283. See note to verse 144.

Verse 339 Skj A I 481, B I 452–3. See note to verses 335–6 (and cf. note to verses 128–32) and Fidjestøl 1982, 156.

Verse 340 Skj A I 289, B I 267. See note to verse 310. The metre is again hálfhnept.

Verse 341 First half of verse 93. At line 2 the emendation is perhaps not necessary, though it would be unusual to refer to a giant by using a feminine base-word, so ylgr is presumably a mistake (all other manuscripts have úlfr). In verse 93 the text has úlfr in TW (R is there illegible).

Verse 342 Skj A I 184, B I 173. Only recorded here, and the authorship and context as well as the identity of the person addressed are unknown. In Edda Magnúsar Ólafssonar 262, 338 it is attributed to Þjóðólfr (i.e. the texts there have idem/hinn sami instead of Ok sem hér er). Kock (NN 844E) maintains that hregg-skornis handa mjǫöð is a kenning for poetry (‘mead of, i.e. in the hands of, Öðinn in eagle shape’) and that the two lines are complete in sense.

Verse 343 Skj A I 305, B I 283. See note to verse 144. Like verse 338, this is only preserved here, so the context is uncertain, as is also the text. It seems that the poet was anxious because a battle was going to take place (it looked good to the raven), but that then he heard good news. Fidjestøl 1982, 166, takes the verse to be an introductory one, in which case the good news is perhaps the poem itself and the greppr is the audience. Kock (NN 768) among other things takes vóðs greppr to be a kenning for seafarer, and the object of hlýði vel to be góðu gallópnis spjalli. He also makes ekka the base-word of a kenning for battle.

Verse 344 = verse 282.

Verse 345 Skj A I 22, B I 20; also in Hkr I 102 as the second half of verse 34 there. See note to verse 219. Snorri (in Hkr I 103)
clearly took Nøkkvi as the name of a king against whom Haraldr hárfagri fought; if he was wrong (cf. Ágrip (IF XXIX 4), where skeiðar brandr, part of a ship, is taken to be the name of a king), and it is the common noun meaning ‘boat’, it must be acc. pl., object of rak parallel to ræsinadr. Then the subj. would have to be matir lagar tanna vébrautar, ‘meeter of the sea’. See Fidjestøl 1982, 78. Reichardt 1928, 20–24, suggests vé- is the word that means standard or flag, vébraut then meaning flag-road, ship-road (since flags are characteristically carried on ships; cf. vébraut in Glossary and LP under vé n. (2)). The subject of the sentence is then taken as matir lagar tanna vébrautar, opponent or antagonist of the stones of the sea or river, i.e. spender of gold (= gullbrjótr; the king). The object is taken to be ræsinadr ok rausnar, i.e. ræsi- ok rausnarnadr, with Nøkkva as possessive.

Verse 346 Skj A I 482, B I 453. See note to verses 128–32. Fidjestøl 1982, 208, argues for keeping the reading of R (and all other manuscripts) in line 2, taking flóðs glóðir (cf. Glossary s. v. glóðir), a kenning for gold, as referring to the ornament on the ship’s stem. Cf. verse 356/1. If an -ó- were not required by the rhyme, glóðum would be a possible reading, see Glaðr in Index. Verse 347 = verse 126.

Verse 348 Skj A I 317, B I 293. See note to verse 115.


Verse 350 Skj A I 35, B I 30. Verse 1 of Egill’s Hfuðlausn, see note to verse 31.

Verse 351 Skj A I 482, B I 454. See note to verses 128–32. In line 3 R has ‘élsnuins’, i.e. élsnúinn, which could be m. acc. with þjálma.

Verse 352 Skj A I 338, B I 311. The lines appear as the second half of verse 2 in Hkr III 4; also in ÓH 614, Hrokkinsskinna (Fms VI 22), Fló IV 28. See note to verse 105.

Verse 353 Skj A I 386–7, B I 356; the first half of verse 102 in Hkr III 109–10 (and Fagrskinna 251, Morkinskinna 156, Hulda–Hrokkinsskinna, Fms VI 252). Taken to be from a drápa about Haraldr hárfagri (composed after 1048) quoted in several places in Hkr, Fagrskinna, ÓH, Morkinskinna, Hulda–Hrokkinsskinna. The words it næsta perhaps mean that the poem listed a succession of expeditions.

Verse 354 Skj A I 321, B I 297. See note to verses 124 and 4.
Verse 355 Skj A I 139, B I 130. In Morkinskinna 86 and Hulda (Fms VI 170) these lines form the first half of a verse attributed to Haraldr haroráði (cf. Skj A I 357). In Hkr III 89 (and Fagrskinna 237, Morkinskinna 85 and Hulda–Hrokkinskinna (Fms VI 169)) verse 261 appears as the first half instead (see Finnur Jónsson 1920–24, I 463). No other poetry is attributed to Njáll.

P. 95/1 skips eða gulls: but the following names for the sea are mostly not used in kennings either for ships or for gold, at any rate in the verses quoted here, though there are examples of the second in verses 360, 368 and 369. The verses illustrating them on the whole do not contain kennings (the words for wave in verses 358, 359, 361, 362, 364, 365, at any rate, seem to be used literally as ordinary common nouns). Nevertheless the reading of A, skip eða gull, is preferable, since the meaning must be ‘to refer to ships and gold in terms of them’.

Verse 356 Skj A I 184, B I 174. Also quoted in TGT 29 and 110 (in W and A), but the authorship and context are unknown. Cf. verses 349 and 364.

P. 95/7–9 See the beginning of ch. 25 (36/24–6; cf. note to 36/25–6). Einarr Skúlason’s verse, however, has not been quoted before in any version of the text; both references are in RC, but neither is in AB; the first only is in T. A fairly clear indication either that the arrangement of the author’s original has been altered, or that the work was under revision and never completed by the author. See Introduction, pp. x–xi and xx–xxi.

P. 95/9 ritat: cf. note to 78/22.

Verse 357 Skj A I 482, B I 454. See note to verses 128–32 and cf. the verse in A, SnE 1848–87, II 493; also verse 478 below. A verse referred to by its opening lines (though not in T, which omits the quotation), cf. 36/8. The verse in AB (where it is placed after fleira in line 12 instead of the second list of names) continues:

glymr Únnar vex—grenni
Gøndlar skúfs ok Dúfa;
brædd strýkr Blóðughadda
—brimsólgin fellr Kólga—
hýr—jar er Hefring stérir
haflautr um við rauðan.

B has skír for jar er in line 7, and of for um in line 8.

Verse 358 Skj A I 393, B I 362–3. The first half of a verse in
Morkinskinna 92 (and Flb IV 80 and Hulda–Hrokkskinna, Fms VI 180; only the second half is in Fagrskinna 242) from a poem about Haraldr hárðráði also quoted in verses 371, 378, 410 (these three are not found elsewhere); further verses in Fagrskinna, Morkinskinna, Hulda–Hrokkskinna, Hkr (see Finnur Jónsson 1920–24, I 623; Fidjestøl 1982, 144). In line 1 R and C have bæi, but although æ can be for e in medieval manuscripts, and A has beði, this cannot be for beði (so T and B), because a long root syllable is required for the metre. See textual note and Noreen 1923, § 368.

Verse 359 Skj A I 296, B I 272. See note to verse 196. In line 2 the form xylghaer would make up the usual six syllables (cf. Háttatal 7).

Verse 360 Skj A I 416, B I 385. See note to verse 29. In R first attributed to Kormakr, but then altered to Ormr. The description appears to be of the unknown recipient of the poem rather than of Snæfríðr. Cf. Ólafur Halldórsson 1990, 226 and 230.

Verse 361 Skj A I 399, B I 368. See note to verse 191.

Verse 362 Skj A I 482, B I 454. See note to verses 128–32.

Verse 363 Skj A I 321, B I 297. See note to verses 124 and 4. The verse-form here, as in verse 371, is stælt (Háttatal 12). Kock (NN 785) takes fyllar skautbjørn as a kenning for ship (with fjöll hrynja á), and vetrlóði skíða Gusis nauta (‘bear of the skis of arrows’, i.e. of shields) as another (subject of fram asísk). As Finnur Jónsson (LP 503) points out, skautbjørn would be an adequate kenning for ship on its own, and moreover fjöll needs to be qualified (i.e. by fyllar) if it is to mean waves. Gusis nauta remains difficult to fit in, but since skíða vetrlóði does not seem to make an adequate kenning for ship on its own, perhaps these four words do belong together (‘bear of skis of flags’?). Cf. Glossary under nautr (2).

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

Verse 365 Skj A I 289–90, B I 267. See note to verse 310. Lines 3–4 are only in TAB.

Verse 366 Skj A I 4, B I 4. See note to verse 24. This verse is again about Pórr’s fight with the Midgard serpent (cf. Gylf. ch. 48).

Verse 367 Skj A I 475, B I 447. From Einarr Skúlason’s Runhenda (composed after 1152), about King Eysteinn Haraldsson of Norway. There are further quotations from this poem as verses 377 and
403, and in Morkinskinna, Hulda–Hrokkinskinna, Hkr. It is mostly about the events of c. 1150–52, see Hkr III 326–30.

Verse 368 Skj A I 480, B I 452. It is evidently from a poem by Einarr Skúlason thanking a patron for the gift of a horn. Cf. notes to verses 128–32 and 136, and note to verses 145–9.

Verse 369 Skj A I 453, B I 421. Probably part of a lausavísa; see note to verse 260. It is not clear whether sá slóðaðs reginn refers to the poet or his opponent, and whether the ‘spoiling’ of poetry means composing slander or just making bad verse. The words síðr en eigi are presumably ironical: even the poet’s harsh criticism does not amount to slander, since it is justified. Cf. the verse of Hjalti Skeggjason in Íslendingabók, ÍF I 15.

P. 97/15 With ch. 62 compare the jòula of elds heiti in A and B, SnE 1848–87, II 486, 569–70.

Verse 370 Skj A I 424, B I 393. Anonymous; probably from a poem about Magnús góði (Fidjestøl 1982, 168, 204). It may be about his burning of Jómsborg, described in Hkr III 38–40; cf. verse 387.

Verse 371 Skj A I 390, B I 360; see notes to verses 358 and 363.

Verse 372 Skj A I 182, B I 171; anonymous fragment (and probably an incomplete sentence, see under vaða in Glossary) of unknown context, though it seems to be about the sea burial of Haki, cf. Hkr I 45.

Verse 373 Skj A I 387, B I 357. Taken to be from a poem about Haraldr harðræði composed after 1048 (cf. Hkr III 111). Two further stanzas are found, one in Hkr III 111, Fagrskinna 252, Morkinskinna 158, Hulda–Hrokkinskinna (Fms VI 254), the other in Morkinskinna 158–9 and Hulda–Hrokkinskinna (Fms VI 254–5); part of the second appears also in verse 400 below. Nothing further is known of the poet, though he is mentioned as having composed about Haraldr harðræði in Skáldatal (SnE 1848–87, III 275). The quotation here is an incomplete sentence, and the objects of feldu and eldi, and the word on which slóðar depends (presumably the name of an animal, giving a kenning for ship, which might have been the obj. of feldu) would have been in the unquoted lines. Kock (NN 874), however, takes Glamma slóðar with gramr and eldi and feldu as absolute.

Verse 374 Skj A I 413, B I 383. A fragment probably of a poem about Óláfr kyrri composed c. 1070. The poet is presumably the Atli litli mentioned in Skáldatal (SnE 1848–87, III 275) as one of
Óláfr kyrri’s poets, but he is otherwise unknown. See Fidjestøl 1982, 149.
Verse 375 Skj A I 327, B I 302. Also in Hkr II 57 (and ÖH 87, Fagrskinna 173), where it is said to come from a flokkr about the otherwise unknown Klaengr Brúsason (Brúna- or Bjarnason in some manuscripts of ÖH; some also make him the author). The name of the poet, Dórir Sjáreksson, is given only in Fagrskinna; in Hkr and ÖH the verse is anonymous as here. The event referred to is Earl Sveinn’s burning of Niðaróss in 1014.
Verse 376 Skj A I 350–51, B I 323; see note to verse 275.
Verse 377 Skj A I 473, B I 446; see note to verse 367.
Verse 378 Skj A I 391, B I 360; see note to verse 358. The context of the verse is unknown, but it may be surmised that the verse refers to one of Haraldr harðráði’s exploits in the Mediterranean or Russia and that he and his men (referred to as vikings) are burning an enemy town. Kock (NN 1143) takes the first line as a separate sentence and virki borgar styrks vísa as the object of brutu af ‘broke down’ (af is the reading of R and TC; A has of, B ór). If the vísi is Haraldr harðráði this is unlikely. Perhaps the genitive goes with vikingar (‘the strong leader’s vikings rapaciously broke down the city’s fortification’).
Verse 379 Skj A I 488, B I 460. Taken to be from Hallódr’s Útfaradrápa, c. 1120, about King Sigurðr Magnússon’s expedition to Jerusalem in 1109. This verse is only found here, but others are quoted in Hkr, Morkinskinna, Hulda–Hrokkinskinna, Fagrskinna, and one in TGT (which may be a stef). Fidjestøl 1982, 157, points out that there is actually little in verse 379 to connect it with Útfaradrápa, and it may belong to another poem. Note the alternation of sg. þá and pl. ér: the latter perhaps refers to the king and his men. There is similar alternation in verses 3 and 8 of the poem (Skj B I 458–9), though generally the king and his men are referred to in the 3rd pers.
P. 99/5 With ch. 63 compare the hula of dægra heiti in A and B, SnE 1848–87, II 485, 569. Lines 5–7 appear in a passage in AM 281 4to supposed to have been part of Hauksbók (1892–6, 502), with the heading ‘Nófn stundanna’. The text there is more similar to that in U than to any of the other manuscripts that contain the passage (it omits ár and has haust before vár), though it contains the additional word lif. Cf. Hauksbók 1892–6, cxxxiv.
Verse 380 Alvíssmál (thus A and C; called Ólvismál in U) 30. Cf. verse 332.
P. 99/21 Maðr er hverr fyrir sér: possibly ‘each man has a separate name’ rather than ‘each one in himself is simply “man”’ or ‘each man is an individual’. Cf. 108/30 and note. With the terms for king in ch. 64 compare the þula of names for kings in A and B, SnE 1848–87, II 469, 551.
P. 99/22 C adds er after kallat (written ‘kalladr’): ‘[It is] the first and highest term for man when a man is called emperor’; but the first phrase of the sentence can be taken as adverbial: ‘with the first and highest term for man a man is called emperor.’

Verse 381 Skj A I 424, B I 394. An anonymous fragment perhaps about Sveinn Úlfsson’s son Knútr (the saint); or possibly Knútr ín ríki. See Fidjestøl 1982, 168.

Verse 382 Skj A I 316, B I 292. From an otherwise unknown poem about a King Óláfr, maybe the Swedish king Óláfr Eiríksson (died c. 1022), or St Óláfr Haraldsson of Norway (died 1030). See Fidjestøl 1982, 124–5. The poet is given the nickname svarti in B (cf. Hkr II 91–2, 95, 100). Otherwise only one lausavísa survives of Gizurr’s work (if it is the same person; cf. Index) in Hkr II 358–9, ÓH 544 (where one manuscript gives the poet the nickname gullbrá) and the Legendary saga (where it is ascribed to Pormóðr Kolbrúnarskáld). Cf. note to verse 4 and Gizurr in Index.

Verse 383 Skj A I 289, B I 267; see note to verse 310. Kock’s interpretation (1946–49, I 137; cf. 1933, 292–3), takes víg-Frey (i.e. Óðinn’s) munlaust (joyless?) óskvíf as the object of tekr, and thus a kenning similar to Próða biókván, verse 10/4; but in NN 717, Víg-Freyr seems to be taken as in apposition to Óska. Falk (1922, 61–2) reads mundlaust, cf. verse 122 and ómyndr in Glossary. The verse seems to be inciting the Swedish king to invade Norway; cf. Fagrskinna 178.

Verse 384 Skj A I 347, B I 320; see note to verse 1.

Verse 385 Skj A I 375, B I 345; see note to verse 120. This verse perhaps relates to the same episode as verse 6 of Sexstefja (Skj A I 370), see Hkr III 86–7, Fagrskinna 235, Morkinskinna 83–4 and Fidjestøl 1982, 136, in which case haugs skundadr refers to Constantine Monomachos; though actually it was Michael Kalafates who was blinded, see Hkr III 87–8 n.

Verse 386 Skj A I 256, B I 238; lines 1–2 also quoted as verse 411;
from Bersoglvisur, addressed to Magnús góði c. 1038, warning him to be careful how he ruled Norway. There are further quotations from this poem in Hulda–Hrokkinskinna, Hkr, ÓH, Fagrskinna, Ágrip, TGT and in other manuscripts of Kings’ Sagas.

Verse 387 Skj A I 335–6, B I 309. The first half of a stanza that appears in Hkr III 39–40 (with the first word there Skjoldungr) attributed, undoubtedly correctly, to Arnórr jarlaskáld, and taken to be from his Hrynenda addressed to Magnús góði in 1046. Another verse is quoted as verse 406 (also attributed to Markús in A), and there are more quotations in Morkinskinna, Hulda–Hrokkinskinna, Hkr, ÓH, Knýtlinga saga, TGT, FoGT, and in the version of Skáldskaparmál in W (SnE 1924, 105; cf. also note to verse 116). Hrynenda is the first major court poem in the hrynent metre that survives. The error in attribution is presumably due to Markús Skeggjason’s Eiríksdrápa being in the same metre (cf. verse 111 n.). On the incident referred to here, cf. verse 370 and n.

Verse 388 Skj A I 318, B I 294; see note to verse 115.

Verse 389 = verse 186/5–6; see note to verse 120. The explanation of landreki (101/8–9) is improbable. The second element is likely to be related to Old English gerec ‘rule’ and Old Norse rekja ‘straighten out’ rather than to reka ‘drive’. See ÁBM under -reki (2).

P. 101/10–24 Cf. the Ættartölur following Hversu Noregr byggðist in Flb I 25–7. Parts of Hyndluljóð (e. g. verses 11–16) seem to be based on a similar tradition; see also SnE II 469. Cf. 103/1–17 and note and see Introduction p. xxv.

Verse 390 Skj A I 289, B I 267; see note to verse 310.

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

Verse 392 Skj A I 51, B I 45; lines 5–6 of a lausavísa from Egils saga (ÍF II 145). The sentence and the kenning are incomplete: the words of augam mér gríma come in lines 7–8. For the context see Egils saga ch. 55.

Verse 393 Skj A I 65, B I 57; the second half of verse 4 of Hákonarmál; the whole stanza is quoted in Hkr I 186–7 and Fagrskinna 88 (both have gramr instead of gylfi in line 3); see note to verse 7.

Verse 394 = verse 279/1–2 (note the variant reading in the second line); see note to verse 6.

Verse 395 Skj A I 289, B I 267; see note to verse 310. This was evidently the first stanza of the poem. Exchanging mins and sins
(as in C) and taking bragar míns with hátu and hróðrs sins with upphaf would perhaps make better sense.
Verse 396 Skj A I 405, B I 374; taken to be part of Stúfsdrápa, the only poem of Stúfr inn blindi of which anything survives (cf. Stúfs þátr, IF V 290 and note). Other fragments are found in Hkr, Morkinskinna, Hulda–Hrokkskinna, Fagrskinna. The poem was composed c. 1067 in memory of Haraldr harðráði. Haraldr’s battle against Sveinn Úlfsson of Denmark by the Niz took place in 1062. See Hkr III 148–51.
Verse 397 Skj A I 165, B I 156; the second half of stanza 27 of Hallröðr’s Óláfsdrápa (erfidrápa) composed in memory of Óláfr Tryggvason c. 1001; see note to verse 10. The complete stanza is quoted in ÖTM II 294, and other stanzas are quoted in ÖTM, Hkr, Oddr Snorisson 1932, Fagrskinna, Hallfredar saga; and a half-stanza each in A (SnE 1848–87, II 493) and Piðreks saga 4. On this poem see Fidjestøl 1982, 109–11, 234–5.
Verse 398 Skj A I 444, B I 414; verse 1 (and probably the original opening) of Eiríksdrápa, see note to verse 111. A and B replace this verse by:

Ríkr er harra hneykir, holdr guð jôfurs veldi
sanndyggs, vitut seggir
Sveins breðr konung æðra.

(Skj A I 452, B I 420; in line 3 B has semnir for seggir). This seems to be from a poem about St Knútr Sveinsson, also by Markús Skeggjasön. See note to verse 270 above. Knútr apparently had two brothers called Sveinn (one a half-brother; see IF XXXV 135, 366).
P. 103/1–17 is again related to the Ættartölur in Flb I 25–7, see note to 101/10–24. Compare the þula of konungra heiti in A and B (Skj A I 671).
Verse 399 Skj A I 476, B I 448; Finnur Jónsson in Skj makes this verse 1 of Ingadrápa, composed about King Íngi Haraldsson of Norway after 1155 (the battle at Holmengrå took place in 1139, cf. Hkr III 316; other verses in the poem refer to the death of King Sigurðr in 1155, Hkr III 340–41). There are three further stanzas quoted in Morkinskinna and Fagrskinna. Fidjestøl (1982, 155) assigns these four stanzas, together with another half-stanza in Hkr III 346, Fagrskinna 341 and Hulda–Hrokkskinna (Fms VII
251), assigned by Finnur Jónsson (Skj A I 475) to an Eysteinsdrápa (this verse apparently refers to events of 1157), to a poem about the sons of Haraldr gilli different from, and later than, the poem that verse 312 belongs to.

Verse 400 Skj A I 387, B I 357. See note to verse 373. A and B have two further lines:

hirð hygg ek hilmi stýðu
Hugins jól við nes Þjólar.

In line 1 B has hykk for hygg ek; in line 2 þjóðar for Þjólar. The complete stanza is found in Morkinskinna 158 and Hulda–Hrókkinskinna (Fms VI 254–5). It is possible to take both hirð and hilmi as either acc. or dat., i.e. it is difficult to see whether it is the men who provided slain for the king or vice versa. In the texts in Morkinskinna and Fms where the verb is gerðu it perhaps seems more likely to be the latter. Cf. stýra in Glossary and SnE 1848–87, I 524.

Verse 401 Skj A I 140, B I 132; apparently all that survives of a poem in praise of an unidentifiable king (or hero). Cf verse 49. These two fragments are all that survives of Gamli’s verse; because of the subject of verse 49 he is assumed to have lived in the tenth century. See Fidjestøl 1982, 165. Kock (NN 422) takes innan bords as an adverbial phrase (‘on a ship’) and the phrase á aflgerð orða tungu naglafra ok meðalkafla as ‘into the mighty activity of the speech of sword’s blade and hilt’, i.e. of battle. Edith Marold (1994, 575) takes naglafar to mean ‘ship’ (cf. Index and note to verse 156), innanbords naglafar as ‘on board ship’, meðalkafla gen. with tungu ok orða and this phrase gen. with á aflgerð (‘Krafttat der Sprache und der Worte des Schwertes’). Lines 1–2 have dunhenda (Háttatal 24). Lines 3–4 both have adalhending (cf. Háttatal 42).

Verse 402 Skj A I 60, B I 53. The only verse attributed to a woman in Skáldskaparmál. Taken to be from Sendibítr, apparently about Haraldr hárfagrí, though it may have been addressed to Haraldr’s son Hálfdan svarti; see Hkr I 142. There are four further half-stanzas in ÖH 12, one of them also in Hkr I 142 and ÖTM I 13 (the other three only in one manuscript of ÖH). Nothing further is known about the poetess, though she must have been Norwegian and a contemporary of Guthormr sindri (early tenth century; see Hkr I 141 and Finnur Jónsson 1920–24, I 445–6).

Verse 403 Skj A I 474, B I 446, where the first two lines are lines
1–2 of verse 6 and the second two are lines 3–4 of verse 7 of the poem, which is the arrangement in Hkr III 328–9, Morkinskinna 444 and Hulda–Hrokkkinskinna (Fms VII 235–6); see note to verse 367.

Verse 404 Skj A I 354, B I 326; a fragment, not found elsewhere, of an otherwise unknown poem (or perhaps belonging to the lost Blátragladrápa), possibly about Haraldr harðráði. See Fidjestøl 1982, 132; Finnur Jónsson 1920–24, I 609, 611.

Verse 405 Skj A I 383, B I 353; second half of a lausavísa quoted in Hkr III 190 and in Fagrskinna 288, Morkinskinna 279, Hulda–Hrokkkinskinna (Fms VI 420) and in Hemings þátttr 1962, 53 (Hauksbók 1892–6, 344–5); for the context see Haralds saga Sigurðarsonar in Hkr III, ch. 92. Besides the lausavísur attributed to Þjóðólfr Arnórsson in the Kings’ Sagas (two lines of one of which are quoted in FGT), there is a half-verse quoted in TGT and some further quotations in Sneglu-Halla þátttr (ÍF IX 267–8, 273, 293).

Verse 406 Skj A I 338, B I 311; see note to verse 387. Perhaps a stef, unless it is the conclusion of the poem (see Fidjestøl 1982, 191).

Verse 407 Skj A I 439, B I 409. Perhaps from a poem about Óláfr kyrri (d. 1093). Pórkell is named as one of his poets in one manuscript of Skáldatal (in U, perhaps as a result of dittography), though he also composed about Magnús berfætr (d. 1103), see SnE 1848–87, III 275–6; and this verse was apparently composed in Iceland (cf. of svalan ægi) about a gift he had received. Kings of Norway did claim descent from Sigurðr Fafnisbani (cf. Flb I 26), but Snorri seems to be taking Volsunga niðr to mean just descendant of kings, i. e. king. Fidjestøl (1982, 152) points out that the metre (fornyrðislag) and the reference to eddic material make the fragment an interesting anticipation of the later twelfth-century skaldic poems influenced by eddic poetry, e. g. his no. 78 (Ívarr Ingimundarson, Skj A I 495–502) and 100c (Anonymous, Skj A I 597–9); cf. Gísl Illugason, who also composed in fornyrðislag about Magnús berfætr c. 1104 (Skj A I 440–44; B I 409–13) and see note to verse 7 above. Vápn is probably sg. (the details of the gift are not known); in line 4 the manuscript spelling ‘-bvi’ implies gullbúinn, which might be a mistake either for gullbúin (C has a single n) or for gullbútt (which is what TUAB have). Emendation to -bútt would give a sense closer to what one might expect, but the text as it stands is neither ungrammatical nor
meaningless (gullbáinn with niðr), though it may be unusual. Pl. gullbáinn would also of course be possible if vápn is taken as pl. There also survive parts of a poem by Þorkell about Magnús berfœtt (composed c. 1104; in Hkr, Fagrskinna, Morkskinna, Huldra–Hrokkskinna) and one lausavísa (see Hkr III 217, Morkskinna 305, Fagrskinna 306).

Verse 408 Skj A I 296, B I 272. The second half of verse 82 in Hkr II 172–3 (also in ÓH 254 and the Legendary saga 106, Fagrskinna 181, Orkneyinga saga 41); see note to verse 196. The reference of þér is to Óláfr Haraldsson of Norway. Ögnbráðr ynglingr might be vocative, or it could be taken with engi as part of the subject of varð. The rel. clause presumably is to be taken with engi or as the complement, and á jörðu as an adv. phrase meaning ‘ever’.

Verse 409 Skj A I 444, B I 414; see note to verse 111. This may be a stef, see Fidjestøl 1982, 152–3.

Verse 410 Skj A I 390, B I 360; see note to verse 358.

Verse 411 See textual note and verse 386 and note.

P. 105/21 Cf. 103/6–8.

P. 105/23 Here begins the fragment of the redaction of the second part of Skáldskaparmál in W (SnE 1924, 103).

P. 105/24 Bragi (presumably the same person) also appears at 103/4.

P. 105/29–32 These seem to be euhemeristic explanations of the origins of names of countries, presumably based on the assumption that they were founded by a king called Öðinn. The hann in line 32 presumably refers to Öðinn too. Cf. Gylf. Prologue 5–6.

P. 106/7 ok hóðar is not in T, U or C (or in the version of this section of Skáldskaparmál in W, SnE 1924, 103), but A has ‘hálldar ok hóðar’ (B seems to have had the same, but is only partly legible here), and R has the spellings ‘havlflar ok havlda’ (the ending of the third word in R here is anomalous). U has ‘haulpha’ (and omits ok hóðar ok). Hóðar and hóðdr are two forms of the same word, of which the first is the older (the later form first appears in fourteenth-century manuscripts in Iceland; see Noreen 1923, § 238 b); some scribes seem to have interpreted them as different words. It is possible that one of them represents the Norwegian form hauhd- corresponding to Icelandic hólð-. Cf. verse 440 and note to verses 439–442.

P. 106/11–18 Some of the words in these lists are adjectives. They would be what are identified as sannkenningar in Háttatal p. 6,
though in Skáldskaparmál ch. 67 all the examples of sannkenningar are (compound) nouns except for óslækinn. There is a similar alternation between nom. and acc. in 106/11–13 as in some earlier lists (cf. note to 14/25–30), resulting in some ambiguity as to whether the weak nouns ending in -a are acc. masculine or nom. feminine.

P. 106/30 ámelisskor: possibly a piece of wood with a charge or accusation (ámæli) indicated on it by a cut (skor; English score). This perhaps needs a number of people to deliver, to prevent the person charged rejecting it with violence or to provide witnesses. The second element may, however, be skor ‘decision, verdict’; cf. Ordbog over det norrøne prosasprog 1 (1995), 412.

P. 107/8 of is perhaps an error for ef. Cf. t. n.

P. 107/23 òsvifruðr perhaps should have a long i, though before a consonant group vowels were often shortened (Noreen 1923, §127). Cf. òsvifrandi in Glossary and ÁBM 1001.


P. 108/1 eigi ritat, i.e. hér? The comment is unlikely to relate to unwritten poems, though it could relate to gaps in the writer’s source; cf. 85/13 and note. Or it may be that the author is squeamish about including insulting words for woman; or that he intended to add to his list later. Cf. SnE 1931, 258/4–8 (‘Den lille Skálda’); and 40/15 above.

P. 108/6–9 More kennings (see 87/8–9 n.). Note ókent line 9; the writer is deliberately listing both kennings and heiti. There are many other examples of kennings being included in the lists in the rest of the chapter and in chs 70–72.

P. 108/8–9 On kennings linking sword and head in relation to Heimdallr see also 19/11–13, Háttatal 7 (and Vindhlér in Index there) and Gylf. 26/1 (see note ad loc.). The reference is clearly to a lost myth.

P. 108/10 ørmjøt: ør- intensive or ør ‘arrow’? The second element is maybe related to meta ‘measure, evaluate’; or it should perhaps be read mjótt, n. of mjór a. ‘slender’.

P. 108/22 The syntax is rather compressed; presumably (má) kenna (pat) til hauss eða hjarna eða höfðs, eða skegg (má) kenna við hóku . . . U has ok kenti for the first kenna and en skegg kenna menn við hóku; ABC omit eða (3) and continue Skegg skal kenna við hóku. T has the same as R except for en skegg instead of eða skegg.


P. 108/30 eru sér: are on their own, i.e. form a separate group. (C has eru enn sér, T and U omit the sentence.) But it is not clear whether this refers to the preceding or the following names, though in R the next word has a slightly enlarged capital. Cf. 99/21 and note.

P. 108/33–8 Cf. the flula of heiti á hendi in A, SnE 1848–87, II 490.

P. 109/6 ljóðaeska: the second element is probably related to ætt, the first to ljóðr, ljóðr ‘people’; the meaning ‘childishness’ is probably a later development due to the influence of æska ‘youth’.

P. 109/8–9 The sudden introduction of comments on kennings for battle is probably because some of the words for voice in lines 7–8 (e.g. gnýr, glymr, gangr) can be used as base-words in kennings for battle with weapons as determinants (see Meissner 1921, 187, 192). Cf. SGT 26, 27.

P. 109/10 bragvísi is perhaps for bragðvísi rather than having bragr as the first element.

P. 109/11–22 In ch. 74 word-play is recognised between words with vowels of different lengths (jar and fár; lið and líð; hlíð and hlíð) as well (apparently) as between words beginning with l- and hl-, though the hl- words could be regarded as a different group. (From the references to ofljóst in TGT 66 and 89, it looks as though the author of that treatise saw ofljóst as consisting principally of play with words distinguished only by length of a vowel; cf. Háttatal p. 54.) The writer also disregards the -r ending in the nominatives of liðr (109/16) and the ox-name hlíðr (109/18); his awareness of this is marked by the care he takes to make sure the masculine words appear in the accusative. It seems likely that his readiness to accept imprecise equivalences arose from the fact that he was influenced by the written forms of words, where vowel length would not usually have been marked.

Verses 412–517 Skj A 1 653–79, B 1 658–71. These þulur are all anonymous, though assumed to be from the twelfth century; cf.
verses 325–31. The verse divisions are not always apparent in R, though they are usually marked by a point and/or a capital letter. The beginning of each list (where horizontal lines are printed in SnE 1931 and this edition) is generally marked by a large capital, usually but not always in the margin. A and B have the following additional þulur: konunga heiti (after verse 416 in A, before verse 412 in B), dverga heiti (after konunga heiti in A, after verse 416 in B). Óðins nöfn (heiti) (after verse 427), viðr(r) heiti (after verse 502), and the rest after verse 517: tungs heiti, dagra heiti, himins heiti (a different list from that in verse 516), vêdra heiti, elds heiti, orna heiti, hesta heiti, hauks heiti, hrafnus heiti, hana (hœsna) heiti, ara (arnar) heiti, fugla heiti (the extant text of B ends in the first verse of this þula), kvenna heiti ökend (a different list from that in verse 438), huðar heiti ok hjarta, grýlu heiti, heiti á hendi, heiti valkyrja, kvenna heiti ökend (a third list), eyja heiti, fjarda heiti, sáðs heiti, nöfn Ægis dætra.

Verses 412–16 That these are names of sea-kings is not revealed until the end of the list in R, C and T which (generally) have no headings for the þulur, though A and B do (see textual notes). (If R originally had headings in red, they have now disappeared. Headings have been added in the margins later than the main text in T, and in some cases also in C.) Cf. the list in TGT 25, 99 (in W and A) and the þula of konunga heiti in A and B (SnE 1848–87, II 469, 551).


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


Verses 439–448 Some of the words in these stanzas are given as proper names earlier in Skálds Kaparmál (chs 64–5), but here seem unequivocally to be taken as common nouns. Cf. the þula of konunga heiti in A and B (SnE 1848–87, II 469, 551) and Rígsþula 12, 24, 41.

Verses 440–42 The repetitions presumably imply corruption. Kock,
NN 2160, suggests *aldir* for one of the occurrences of *hǫldar* in verse 440 (cf. note to 106/7).

Verse 442/3 There is an additional line here in T and B (*ok sælerkar*) and A (*ok sælingar*) which would make the stanza of regular length.

Verses 449–50 contain names for battle (headed *orrostú heiti* in A and B). Some (or variants of them) are found as proper names elsewhere (for example among the valkyrie-names in *Grímnismál* 36, and in the *pula* of *heiti valkyrja* in A, *SnE* 1848–87, II 490).

Verses 451–62 In the sword-names, some are kennings, some half-kennings or base-words for kennings (e.g. *eldr, logi* in verse 458, if these are not metaphors; ‘fire of battle’ is a well known kenning-type, see Meissner 1921, 150–51); some are *nomina agentis* apparently used in a passive sense (e.g. *snyrtir, herðir, skerðir*, verses 451, 456, 458); some are found as names of swords in sagas or poems. Some seem to be names for persons (i.e. they are personified, sometimes using giant-names). Some words under ‘parts of sword’ (verses 460–62) seem to be sword-names. Rather surprisingly, most sword-names seem to be masculine (they may be based on *mækir* rather than *sverð*). Many words of all these types may be artificially created and so not in accordance with natural word-formation.

Verse 455/5 *bensœgr*: perhaps *sœgr* m. ‘strip’ (cf. *blóðrefill*), but the vowel is uncertain. R uses ø, T ð, A has æ and B has ø. The second element may be related to *sax* n. ‘short sword’.

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

Verse 466/7–8 ‘Jólfr’s artefact (made by him or owned, given by him?) is the best whizzer’ or perhaps ‘Þura is the best work of Jólfr’. But since *øfst* is strong, *en* must be an adverb or conjunction (*enn?*) rather than a pronoun or article, and the meaning might be ‘there is Jólfr’s artefact, but the best is Þura’.

Verse 472/1–2 I. e. names for helmet. See t. n.

Verses 475–8 Cf. the *pulur* for names of waves (‘nǫfn Ægis dætra’) and fiords (‘fjarða heiti’) in A (*SnE* 1848–87, II 493). With verse 478 compare verse 357 and note, and see note to 36/25–6. It is difficult to know how many of the words for wave in verse 478 are to be taken as the names of Ægir’s daughters.
Verse 479–84 contain names for rivers (the heading in A is Á heiti, in B Vatna heiti). Many of the river-names are mythical, some geographical, in some cases beyond the travels of vikings (e.g. Ganges, for Old Norse occurrences of which see Index), and probably derived from books. Cf. the identifications in Cleasby and Vigfusson 1957, 780. Euphrates and several of the other rivers here are mentioned in Heimsþýsing in Hauksbók (1892–6, 150); see Index.

Verse 485 contains names for kinds of fish. See t. n.

Verse 487 In SnE 1931, 207 and SnE 1848–87, I 579, the lines are reordered to make the alliteration regular (lines 2 and 8 exchanged); they also have lines 3–4 as the final couplet, as in TAB (but not in C).

Verses 489–90 contain names for kinds of whales (see t. n.), some of which can only tentatively be identified with modern terms, and some of which are fabulous (see Glossary). There are 22 varieties of whale described in KSk 15–17 (cf. also 29), of which 19 correspond more or less to items in Snorri’s list of 26 (cf. hrafnreyðr and vogn in Glossary). 21 of the varieties in the þula correspond more or less to items in JG 5–13 and 28 (cf. geirhvalr, reyðarkálfr, kyrhvalr, vogn in Glossary). Three of the varieties in the þula have no equivalent either in Konungs skuggsjá or in Jón Guðmundsson: bunungr, probably a mistake for v. l. (in T) bűrungr, which is perhaps the same as bűrhvalr ’sperm whale’, in Konungs skuggsjá and Jón Guðmundsson; blæjuhvalr, according to Blöndal 1920–24 the same as stökkull (this term is used to mean both a fabulous whale and a dolphin, see JG 35–36); and skátuhvalr, which perhaps, like skátufiskur, means one caught from a skáta. See also Þórunn Valdimarsdóttir 1989, 313–18.

Verses 495–500 Heading in A and B: heiti á skipi, i.e. names for parts of a ship, or in some cases for things on a ship. Cf. note to verse 460.

Verses 501–502 Cf. the þula of fjardab heiti in A (SnE 1848–87, II 493).

Verses 503–14 With the þulur of animal names, it is particularly uncertain how many are proper names, how many common nouns for particular kinds of animals, and how many familiar terms for them. Verse 503/10 Perhaps emend to Vingnir (as in A and B), as another name for an ox; see Index.
Verse 509/3 Kolmúla (‘coal-muzzle’) is perhaps a name.

Verse 512/1 The first word in RTC (where this list appears as if a continuation of verse 511, see t. n.) could perhaps be read as a name Jórir. A and B have Hjört; A has a large (red) capital H, but in B there is space left for it, as elsewhere in this manuscript. The list is of names for stags (heading Hjartar heiti in A and B, see t. n.).

Verse 516 The names for the heavens are here treated as proper names; in ch. 56 they seem mostly to be common nouns (heiti) for the sky. Cf. the additional flula of Himins heiti in A and B (SnE 1848–87, II 485–6, 569).

Verse 517 On the additional flulur after this verse in A and B, see note to verses 412–517.