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The cover picture is based on a dragon drawn at Mariigrátr
41.4 in AM 713 4to (see p. xxiii)

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The five skaldic poems in this volume are among the finest examples of medieval literature composed in the vernacular in honour of the Virgin Mary. They are part of an extensive corpus of Old Icelandic Marian texts which is significant not merely for its size, but, more importantly, for its contribution to our understanding of the cult of the Virgin in Western Europe. Dated to the late fourteenth century, the lamentation poem *Drápa af Maríugrát* and the miracle poems *Vitnisvísur af Maríu* and *Maríuvísur I–III* are among the earliest extant evidence of Old Icelandic Marian poetry.

There has been no lack of attention paid to these texts by scholarly editors publishing in languages other than English, from Jón Þorkelsson’s Danish edition of extracts from the poems in 1888, to Bernhard Kahle and Hans Sperber’s German editions in 1898 and 1911 respectively, through to Finnur Jónsson’s Danish edition and translation in 1912–15 and Ernst A. Kock’s Swedish edition in 1946–49. While valuable in their particular ways—for instance, both Kahle and Sperber discuss the metrical features in detail—these editions have not addressed the main issues associated with this group of Marian vernacular poems.

These five skaldic poems, for example, have never been edited as a set on their own, separate from other religious poetry, yet, like so much Marian literature, especially the miracles, these Old Icelandic texts lend themselves to such treatment. Nor did any of the past editions include a glossary for these texts, which contain many words and phrases associated with the Mary cult and the monastic culture in which they appear to have been composed. Perhaps most significantly, no attempt was made by the past editors to place these poems in a broader European context, to trace at least some of the source texts which make up the textual history of *Drápa af Maríugrát*, *Vitnisvísur af Maríu* and *Maríuvísur I–III*, and to find a legitimate place for this Old Icelandic contribution in the cult of the Virgin across Western Europe. The present edition aims to fill these needs by providing a reliable and accessible text of the five poems, while the editor is planning to publish more comprehensive studies of the sources and analogues in article form, and is also completing a new critical edition with English translations and commentary of some of the related miracle stories about the Virgin Mary in medieval Icelandic prose (see pp. xx and x below).
While the bulk of the work for this edition was carried out at the University of Sydney in Australia, the editor has made several research visits abroad to Stofnun Árna Magnússonar in Reykjavík to transcribe the manuscripts afresh, and to University College London and the British Library to research the textual history of the miracle poems against a European background. This research was made possible with the generous financial support of the Australian Vice-Chancellors’ Committee together with the Sir Robert Menzies Centre for Australian Studies, University of London, the Australian Federation of University Women (S.A. Inc.) and the University of Sydney. Suggestions for improvements have been generously offered by many scholars, namely Peter Foote and Richard Perkins in London, Anthony Faulkes in Birmingham, Jónas Kristjánsson in Reykjavik and Margaret Clunies Ross in Sydney to whom this volume is dedicated for her continued guidance and friendship.

K. W.
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INTRODUCTION

I. Marian Literature in Medieval Iceland

Most scholars agree that the cult of the Virgin Mary reached its peak in the eleventh and twelfth centuries in Western Europe, although there is, of course, ample evidence that veneration of the Virgin flourished much earlier in some parts of the West. Mary Clayton’s study (1990) of the cult of the Virgin in Anglo-Saxon England, for example, has shown that there was a good deal of interest in and devotion to the Virgin there as early as c.700. For the most part, though, the widespread cult of the Virgin climaxed somewhat later than this, on the cusp of what we call the ‘Dark Ages’ and the ‘Middle Ages’ (eleventh to twelfth centuries). The situation in Iceland does not, however, fit in with this general scheme of things. There is evidence that the cult was only beginning to peak there during the thirteenth century, and continued to do so well into the fourteenth.

Iceland, therefore, appears to have been a late starter where the Mary cult is concerned, reflecting its comparatively late conversion to Christianity in c.999. In the first century after the conversion, the Mary cult, which by this time was certainly reaching its peak elsewhere, could have only just begun in medieval Iceland. The conversion and the writing of literature, records and other texts to support the new faith did not occur overnight. The first Icelandic bishops, the father and son, Ísleifr Gizurarson and Gizurr Ísleifsson, were consecrated in 1056 and 1082 respectively, though there were missionary bishops sent to Iceland in the first half of the century. Part of the responsibility of these early bishops was to educate the laity and it is this Christian education that influenced much of the extant literature of medieval Iceland. Moreover, the foundation of monastic establishments, from where so much Christian literature often emerged, only began in the early 1100s, around 130 years after the conversion, with the founding of the first Icelandic monastery at Pingeyrar in 1133 and the first convent at Kirkjubær in Síða in 1186. Several monasteries, and one other convent, were established during the remainder of the twelfth and early thirteenth centuries.

The Virgin was among the first saints to be venerated in Iceland and if one views the surviving evidence for the development of the Mary cult, one can see a gradual increase in veneration of the
Introduction

Mother of God through, for instance, prose and poetic literature, records of vows and offerings, and dedications of churches and monastic houses for which she was the patron or co-patron saint (see Cormack 1994, 126–29). The main evidence for veneration of her in the first century, or possibly the second, after the conversion is a collection of miracle texts dated to c.1050–1200 and surviving in AM 234 4to, compiled at Skálholt around 1340, and AM 232 4to, compiled in c.1350 at the northern Benedictine monastery of Munkaþverá. Evidence for the cult from the 1100s also includes the recording in Prestssaga Guðmundar Arasonar of Mary’s aid being sought by a priest on behalf of a ship’s crew during a storm (Biskupa sögur 1858–78, I 421; see also Kålund 1906–11, 136 and Stefán Karlsson 1983, 41–42), a fairly common scenario in miracle literature, and the composition of a poem on the Virgin called Mariuflókkr, which now survives only in fragmentary form (Skj B, I 634).

On the whole, however, the extant material points to a flourishing of Marian veneration during the next two centuries. It was not until the 1200s that the Ave Maria, a prayer which was often promoted in the miracle literature and which was gradually to form so central a part of Catholic devotion in the Rosary, became obligatory knowledge for Christians. Out of 51 miracle stories in the collection referred to above, for instance, the Ave is mentioned only nine times as opposed to its frequent appearance in the Norse collections dated to the 1200s and 1300s. Perhaps indicative of the increase in popularity of the Mary cult, these later collections contain around four times the number of Marian miracle stories found in the earlier collection. Altogether there survive around 400 Marian miracle stories in Old Icelandic. Also during the course of this period, Mary’s vita, or Mariusaga (see Ms), was composed around 1215 and Líknarbraut (Skj B, II 160–74) was composed around the end of this century. In the 1300s numerous poems were composed in the Virgin’s honour, including the miracle poems in the present volume Vitnisvisur af Maríu and Mariuvisur I–III, the famous Lilja (Skj B, II 390–416) dedicated to God, Christ and the Virgin, and the poem documenting Mary’s sorrow at the crucifixion called Drápa af Mariagrát, also edited in this volume.

In view of the amount of extant material, the Icelanders appear to have been particularly keen to honour of the Mother of God in their native poetry and prose. Yet there has been a tendency to view
the Old Icelandic Christian texts as not as interesting in content or as good in literary value as the older literature, for instance, the heroic poems or family sagas.¹ The miracle poems presented in this volume alone support the view that the Norse Marian literature is far from dull. One might cite, for instance, the stories known as ‘Mother-in-law and Son-in-law’, ‘Jilted Fiancée’ and ‘Ave on the Tongue’, versions of which are found in Mariuvísur I, Vitnisvísur af Mariu, and Mariuvísur III respectively. These tales present a range of scenarios from that of a woman who has her innocent son-in-law killed because of a rumour that she was having sex with him, to a young woman’s efforts to get back her man, who has left her for a better match, to an unchaste, bad-tempered, and, by most standards, alcoholic cleric who narrowly escapes damnation despite having broken almost every rule in the book. Stories like these are in fact quite common among the Marian miracle literature and must have been just as entertaining for medieval audiences as they are for those in the twentieth century accustomed to similar scenarios in, for instance, popular literature and television soap-operas.

Today, Icelandic Marian literature is winning the attention of more scholars than in the past. This is partly because there has been a general change of attitude to medieval literature, particularly concerning women’s devotion, the role of women in a religion with a male deity, and gender issues, which are all of contemporary interest. Moreover, the contribution of the Icelandic material to the field of Marian studies is slowly gaining recognition. Not only is there a vast amount of surviving literature and records, but there are some texts which are missing from the major miracle collections in the Middle Ages and can only be found in Old Icelandic manuscripts, such as Vitnisvísur af Mariu.

II. Preservation and Textual History

There are three medieval manuscripts which contain the majority of extant Old Icelandic Marian poetry: AM 622 4to, AM 713 4to,

¹ The main exception is the enormous amount of research published by Ole Widding and Hans Bekker-Nielsen, particularly on the contents, style and sources and analogues of a great many of the Marian miracles. See, for example, Widding 1961; 1967; 1969; 1995 and Widding and Bekker-Nielsen 1961. Other references can be found in Wrightson 1994, 149 n. 2.
and AM 721 4to (see further KLNM XI, 379 and Kálund 1889–94, II 34–37, 128–31, 149–50). *Drápa af Mariugrát*, *Viti visur af Mariu*, and *Mariuvísur I–III* are preserved in the last two of these manuscripts, both of which have particular associations with the north of Iceland and the religious and political events that preceded the Reformation. AM 713 and AM 721 are books of sacred Christian poetry, consisting almost entirely of poems in honour of the saints, the apostles and the Holy Cross. These two codices are similar in structure and content, both having *drápur* about Guðmundr, bishop of Hólar, as well as the poems *Milska* and *Meyjadrápa* at or near the beginning of the compilations and both containing Jón Arason’s *Krossvisur*, poems in honour of St Óláfr, St Cecilia, St Peter, the Apostles and the Virgin Mary, *Boðunarvisur* and *Boðunar diktur.*

These manuscripts were compiled sometime between 1500 and 1550 and consist of a mixture of older poems composed in the fourteenth and fifteenth centuries and contemporary verse from the sixteenth century. A number of these texts point to a connection between AM 713 and AM 721 and the northern see of Hólar. Take, for instance, the fourteenth-century poem in honour of St Guðmundr, bishop of Hólar, which was composed by Árni Jónsson, abbot at Munkaþverá 1370–79 (found in both manuscripts), the poems written by the bishop of Hólar, Jón Arason (also found in both manuscripts), a poem dedicated to the Holy Cross at Kaldaðarnes in the southwest of Iceland (in AM 713), and a great many poems in honour of the Virgin Mary (in both books) and St Andrew (in AM 713 only), who were both strongly venerated in the north of Iceland.

During the first half of the sixteenth century in Iceland, particularly the 1530s and 1540s, the well-known events that finally led to the nation-wide acceptance of Lutheranism unfolded, culminating in the beheading the last Catholic bishop of Iceland, Jón Arason, bishop of Hólar, and two of his sons on 7th November 1550. The northern see of Hólar was not only the site for the religious and political resistance to Lutheranism and the Danish authorities that

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1 Some of the poems in these manuscripts are available in modern editions. See, for instance, Finnur Jónsson’s edition of early and late skaldic poetry (*Skj*) and his edition of Jón Arason’s religious poetry (1918). See also Jón Helgason’s edition of poems from the later Middle Ages on the Virgin, the Apostles and Saints (1936–38), and Jón Pörkelsson’s edition and discussion of fifteenth- and sixteenth-century Icelandic poetry (1888).
were advocating it, but it also appears to have had strong associations with the veneration and cult of the Virgin Mary (Cormack 1994, 126–29), not to mention the compilation of most of the Old Icelandic saints’ lives in the northern monasteries of Þingeyrar, Helgafell, Munkaþverá and Móðruvellir in the late thirteenth and fourteenth centuries (Kalinke 1996, 38).

Sometime during these decades, when the veneration of and belief in saints was being questioned by supporters of Lutheranism, a priest called Ari Jónsson and his two sons Tómas and Jón, from Staður in the north of Iceland, compiled or copied the book of poetry in honour of the saints now known as AM 713 (Jón Helgason 1932, 168; Stefán Karlsson 1970, 139). It is possible that the manuscripts from which Ari and his sons worked were from the Augustinian monastery of Móðruvellir or the Benedictine monastery of Munkaþverá. Although AM 713 does not preserve *vitae* as such, it consists almost entirely of poems in honour of St Catherine of Alexandria, St Guðmundr, St Peter, St Andrew, St Cecilia, St Óláfr, St Mary Magdalene, St Christopher, the Virgin Mary, the Apostles and the Holy Cross. Given the contents of the book, it appears to have been compiled for the edification and entertainment of monks, though at which monastery is uncertain.

Around the same time in the north of Iceland, AM 721 was compiled by an unknown scribe or scribes who copied fourteenth- and fifteenth-century Christian poems on the saints from older Icelandic manuscripts, now lost, together with a selection of poems from their own era, namely Jón Arason’s *Krossvísur* and several end-rhyming poems on the Virgin Mary all called *Mariukvæði*. Like AM 713, this book preserves poems about St Guðmundr, St Cecilia, St Peter, St James, St Magnús of Orkney, St Nicholas, St Óláfr, St Bartholomew, the Virgin Mary, the Apostles and the Holy Cross. AM 721 is also likely to have been part of a monastic culture, with texts that were used in the liturgy or the refectory. It was probably compiled at one of the northern monasteries mentioned above.

Among its many hagiographic poems, AM 713 preserves an Old Icelandic poetic version of the enormously popular Latin religious work *Liber de passione Christi et doloribus et planctus matris eius*, by the Italian abbot Ogerius de Locedio, called *Drápa af Maríugrát* (*Mg*), found on ff. 123–29. The anonymous Icelandic poet who composed *Mg* did not work directly from any known Latin version of the *Liber de passione Christi*, but rather worked
from the Old Icelandic prose translation of it called Planctus siue lamentacio beate Marie (Ms 1003–12). Given the contents and themes of Mg, there is no doubt that this is a meditative text in the style of the Rosary which was composed for the instruction of monks, or perhaps clerics, on devotional matters relating to the Virgin, especially the recitation of the Ave Maria and meditation on the joys and sorrows in the lives of Mary and her Son. Mg was written with a male monastic audience in mind and the poet added motifs and altered parts of the Planctus siue lamentacio that did not suit his audience, particularly the references to a female monastic audience, and his strictly didactic purpose (see further Wrightson 1997a and 1997b).

Also preserved in AM 713 on ff. 83–87 is a set of two Marian miracle stories, Vitnisvisur af Mariu (VM), about a young woman who enlists the help of the Virgin to get her fiancé back, a version of the ‘Jilted Fiancée’ story, and Mariuvísur II (MvII), an Icelandic version of a popular miracle tale about a child who is brought back to life known as ‘Child Revived’.¹ Unlike Mg and the Planctus Mariae genre, which is by its very nature subdued and serious, these miracle poems are both entertaining and edifying. Like many collections or sets of miracles or legends of the saints in western Europe, the miracle stories in this edition had the dual purpose of entertaining monastic audiences in the refectory and of providing suitable exemplary material for homilies.

The remaining two miracle tales in this edition, Mariuvísur I (MvI), a very popular story about an allegation of incest between a mother-in-law and her son-in-law, aptly called ‘Mother-in-law and Son-in-law’, and Mariuvísur III (MvIII), about a drunken and unchaste cleric entitled ‘Ave on the Tongue’, are preserved together with VM and MvII as a set on ff. 10v–14r (VM and MvI–II) and 15v–16v (MvIII) in AM 721. On ff. 14r–15r and 15r–15v, however, occur two poems, Brúðkaupvisur (Jón Helgason 1936–38, II 127–36;

¹ This title, and those of MvI and MvIII, are the English versions of the titles assigned to these particular miracle stories in scholarship on the Marian miracle collections. See Wrightson 1997c for a discussion of the change of title of the miracle story told in VM from Ole Widding’s ‘Untrue Lover’ to the present editor’s ‘Jilted Fiancée’. For more information on the contents of and background to both these poems and MvI and MvIII, see Wrightson 1994 and 1995.
Introduction

Jón Þorkelsson 1888, 98) and Allra postola minnisvísur respectively, which are not considered to be part of this set of Marian skaldic miracles and are not included in this edition. Allra postola minnisvísur can be easily excluded on thematic grounds, since it is not a Marian miracle poem. Although Brúðkaupvísur is a skaldic poem about a miracle of the Virgin Mary, it is not included here because it was most likely composed in the mid or late fifteenth century, considerably later than the poems in this volume and almost certainly by a different poet.

For the past hundred years since Bernhard Kahle first edited these poems, VM and MvI–III have been viewed as a set of Marian miracles that stands apart from any other such texts, including Brúðkaupvísur. Considering all the evidence put forth by the first editor of VM and MvI–III, and in 1911 by Hans Sperber, it is possible and indeed likely that these poems were composed by one and the same poet and should be grouped together, without Brúðkaupvísur, as they are in the present edition. Brúðkaupvísur, although similar in subject-matter to VM (both tell of a dispute between a fiancé and fiancée), does not belong to this group.

As is the case with a great many texts from the Middle Ages, the authors of these fourteenth-century poems remain anonymous, perhaps as they were meant to be. There is no explicit identification of the poets in the texts themselves, nor is there any known external evidence. As Hans Schottmann has pointed out (1973, 349) regarding the miracle poems, an observation which may also be applied to Mg, ‘weder die Überlieferung noch die Gedichte selbst gestatten über allgemeine Erwägungen hinaus Schlüsse auf die Autoren oder die Bedingungen, unter denen ihre Verse lebten’.

From internal evidence in Mg we know that the poet, whoever he was, was a member of a monastery. In stanza 42 the poet reveals that he will hear the five joys of the Virgin and the Ave Maria and then he will teach and recite these words to lærðir menn, that is, monks. In addition, the didactic theme running throughout the poem (for example, 23.7–8, 31.7–8, 40.1–8 and 50.1–3) suggests it was the product of a monastic culture (Wrightson 1997a and 1997b). There is internal evidence pointing to one author for the four miracle poems. Kahle (1898, 17) and Sperber (1911, xi) both believed that VM and MvI–III were composed by the same poet and offered supporting evidence based mainly on similarity in the treatment of the subject matter, the subject matter itself (Marian
miracles), diction, and the invocation of Andréas which occurs in all four poems.¹

Schottmann (1973, 352–53), however, examined the evidence put forward by Kahle and Sperber and rejected the notion of single authorship on the grounds that ‘keins der Argumente besitzt . . . wesentliches Gewicht’. In a similar vein, Finnur Jónsson pointed out (1920–24, III 17 n. 5) that ‘ejendommeligt for dette digt og de 3 første [VM and MvI–III] er, at forfatterne påkaldt Andreas. At slutte deraf, at de alle er digtede af en og samme mand, er overilet’. While this is sensible, especially if this invocation alone is used as evidence for single authorship, and while Schottmann’s rejection of single authorship is well argued, the occurrence of an invocation to Andréas in all four poems is striking. The two obvious reasons why the poet would have invoked this saint are, first, that he himself was called Andréas, which is first recorded as a personal name in the thirteenth century (Cormack 1994, 79), and, second, that he may well have been a member of a monastery or church dedicated to the saint, as Kahle suggested (1898, 17). If these poems were composed by four different poets the chances of them all having been in either or both of these situations must be small.

It is also possible that the invocation to Andréas may be nothing more than formulaic. These invocations occur consistently in the second stanza, are the only references to Andréas in each poem, and are not found in the prose analogues in the miracle collections in Ms. This aside, however, the remaining internal evidence of similarities between these poems as put forth by Kahle and Sperber points to single authorship and, despite the cautions of Finnur Jónsson and Schottmann, there is no evidence to the contrary. VM and MvI–III were most likely originally intended to be read as a set of Marian miracle poems connected not simply by their veneration of St Mary and their common subject matter, but also by their unusual invocation of St Andrew.

¹ The suggestion by Sperber that all four miracle stories are derived from the same Marian miracle collection is, however, improbable (see discussion and tables below on sources and analogues). His suggestion that the poems are schematically similar and therefore likely to have been composed by one and the same poet is also dubious as evidence for single authorship. Many of the features he points to are more properly assigned to the genre of miracle texts rather than the style of a particular poet.
Whoever the poets of Mg, VM and MvI–III were, there is no doubt that they were working in the latter part of the Middle Ages and produced what are now among the last of the medieval skaldic poems. When Finnur Jónsson compiled Skj (1908–15), he placed Mg, VM and MvI–III among those poems composed in the fourteenth century and in his Den oldnorske og oldislandske litteraturs historie (1920–24, III 16) he allowed for the possibility that these poems could have been composed a little later again, around the turn of the century. Jón Þorkelsson (1888, 41) also suggested as a date of composition 'enten tiden omkring eller efter år 1400' and Kahle (1898, 3) agreed with this, adding 'vielleicht noch vom Ende des 14. Jahrhunderts'.

Although there is no conclusive evidence for dating these poems, there is no doubt that on metrical, stylistic and linguistic grounds, Mg, VM and MvI–III were composed in the latter part of the Middle Ages. They are among the late Christian skaldic compositions, and the last of the skaldic verse, from the late fourteenth and early fifteenth centuries. Finnur Jónsson (1920–24, III 16) pointed to some evidence in the metre and language of these poems and other anonymous religious poems, saying that 'med fuld bestemthed hører dertil kun nogle digte, der er affattede i drotkvædet, hrynhent eller et afstumpet versemål, hvis sprogform også henviser til forholdsvis gammel tid'. In relation to Mg, Hans Schottmann (1973, 507–08) has identified and discussed its lexical and syntactic features, arguing that it properly belongs among the late skaldic poems.

The few linguistic features which can be used for dating these poems, that is, those features which can be assigned to the proposed time of composition c.1400 rather than the time of manuscript compilation c.1500–50, include vocabulary and metre. Like many other late medieval Icelandic religious poems, Mg shows signs of influence from the mid-fourteenth-century classic Lilja (Skj B, II 390–416). Take, for instance, the lexical correspondences between Mg 14.1–4, 28.3, 45.3, 47.4 and Lilja 49.1–4, 31.5, 1.7, 99.8, some of which are so close they are probably due to direct influence. The choice of metre for Mg was no doubt also influenced by the popular Lilja which, like Mg, is a drápa composed in hrynhent, also known as liljulag. The references to St Andrew at the beginning of the miracle poems VM and MvI–III support a late fourteenth-century composition date since the cult of this saint was well established by this period. The cult of St Andrew in Iceland is
attested by the beginning of the fourteenth century and continues thereafter, although references to him are found as early as 1213 (Cormack 1994, 78–80).

Given that the composition of poetry in skaldic metre had largely died out during the course of the fourteenth century, it is unlikely that *Mg*, *VM* and *Mvl–III* were composed much later than 1400. There is, however, so little evidence to go on that the most definite one can be is to say that these are late Christian skaldic poems from the fourteenth century, or, possibly the early fifteenth century. The situation is similar in relation to provenance. As already mentioned, there are numerous indications that the manuscripts in which these poems survive, AM 713 and AM 721, were compiled in the northern diocese of Hólar. The provenance of *Mg*, *VM* and *Mvl–III* is, however, uncertain beyond saying that they were composed ‘somewhere in Iceland’. The references to St Andrew and St Anne in the miracle poems, and for that matter the veneration of St Mary in all five poems, may point to a northern provenance given that some aspects of the cults of these saints had particular associations with the north of Iceland. On St Andrew and St Mary see Cormack 1994, 80 and 129, and for St Anne see further Wolf 1994, 872–73.

According to current dating, around 150 years passed before *Mg*, *VM* and *Mvl–III* were copied into the vellum manuscripts in which they survive today, AM 713 and AM 721, and another 150–200 years later they were copied again into the paper manuscripts known as AM 711a 4to, AM 1032 4to, and AM 920 4to. At the beginning of the eighteenth century, AM 711a and AM 1032 were compiled for the famous Icelandic scholar in Denmark, Árni Magnússon, while AM 920 was written mainly by Steingrímur Þorsteinsson with some assistance from Þorvaldur Bjarnarson and Benedikt Gröndal in the nineteenth century (Káland 1889–94, II 125–26, 262, 299–300). Judging by the frequent lexical similarities between the versions of *Mg*, *VM*, and *Mvl–III* in AM 713 and AM 721 and these three paper manuscripts, there is little doubt that the scribes of the latter worked directly from the medieval codices.¹ As far as can be determined using extant evidence, the textual history of *Mg*, *VM*, and *Mvl–III* in medieval Iceland, then, is as follows:

¹ It is possible, however, that the version of *Mg* in AM 920 may have been copied from another manuscript now lost, or that the scribes of AM 920 edited the poem themselves.
**Introduction**

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Introduction

It is certain that the Latin Liber de passione Christi and the Old Icelandic Planctus siue lamentacio beate Marie are part of the textual history of Mg. That is, it is certain that in terms of structure, content and style Mg is so similar to these older texts that it must have been copied from a text or texts ultimately derived from the Liber de passione Christi via the vernacular Planctus siue lamentacio beate Marie. In fact, there are so many textual similarities between Mg and the Planctus siue lamentacio beate Marie that it is difficult not to conclude that the poet worked directly from either this very text as it is now preserved or a close parallel of it which is now not extant (Wrightson 1997a).

It is equally certain that VM is a miracle story unique to Old Icelandic manuscripts. If this story did originally have a source outside medieval Iceland there is no trace of it now. In the absence of non-Icelandic sources, and given that of the three versions of ‘Jilted Fiancée’ which survive down to the present century, the two prose texts Ms No. XXXVIII and 88 were written before the poem, it is likely that the VM-poet based his version, however loosely, on Ms No. XXXVIII and 88 (Wrightson 1994).

According to the seminal study by Adolfo Mussafia of the origins and development of Marian miracle collections in the Middle Ages, all such works can be traced back to just four Latin collections, which Mussafia (1886–98, III 55–61) designated HM (eleventh century, of unknown origin), Elements-series (eleventh century, of English origin), TS (twelfth-century, of English origin) and Pez (twelfth-century, probably of French origin; see also Crane 1925). The complete details of known sources and analogues for the miracle poems MvI–III are too extensive for the scope of this Introduction. Suffice to say, however, that the history of MvII and MvIII can be traced back as far as two of the earliest known collections identified above, TS and Pez. Unlike the tale of the jilted young woman in VM, the miracle stories contained in MvI–III are firmly rooted in the twelfth-, thirteenth- and fourteenth-century collections of northern France and England.

Although textual histories are notoriously difficult, if not impossible, to compile, the extant material currently available provides a sense of the background to MvI–III. Versions of ‘Mother-in-law and Son-in-law’, ‘Child Revived’ and ‘Ave on the Tongue’ eventually found their way to Iceland in the late twelfth and thirteenth centuries, to be copied into the Marian miracle collections now edited in Ms.
Subsequently these stories were transferred directly from these prose collections into the poetic renditions now surviving in \textit{Mv}I and \textit{Mv}III, or, as is probably the case with \textit{Mv}II, indirectly from a non-extant derivative work based on these collections.

For the sake of brevity, the table below lists only those collections or works which fall into the direct line of descent from the earliest known versions of ‘Mother-in-law and Son-in-law’, ‘Child Revived’ and ‘Ave on the Tongue’ through to the composition of the Icelandic prose renditions of these tales in \textit{Ms} and the poetic versions in \textit{Mv}I–III. Of the many other works which also contain analogues for \textit{Mv}I–III, which are not listed below, some are quite well known, such as \textit{Les miracles de la sainte Vierge} by Gautier de Coincy (1857, 233–38), the \textit{Speculum historiale} by Vincent of Beauvais (1624, IV, Bk. 7, 90) and the \textit{Legenda aurea} by Jacobus a Voragine (1890, 594–95), all of which contain texts loosely analogous to \textit{MvI}, as well as John of Garland’s \textit{Stella Maris} (1946, 96–97) where can be found a version of ‘Child Revived’ similar to that in \textit{MvII}. 
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Introduction

Of the two medieval manuscripts which contain Mg, VM and Mv–III, AM 713 is the better preserved, with fewer lacunae and less general deterioration, more legible script, and, in relation to the poems in this edition, fewer scribal errors than AM 721. Unlike AM 721, AM 713 contains decorated capitals, some with animalia, at the beginning of the poems. For instance, the capital graph ‘D’ at the beginning of MvII has a foetus-like quadruped inside it, the ‘O’ at the beginning of Mg has a man’s face with a beard inside it (perhaps the face of the Lord or the scribe), and Katrín drápa opens with a large illuminated ‘D’ inside which is a bird. Mg also has other instances of illumination, namely the marginal crosses inserted next to the refrains in stanzas 16, 20, 24, 28, 32, and 36 probably for the purpose of marking a change of topic for meditation (see Wrightson 1997a, 290), and two dragons, one upside-down with its mouth open swallowing the word minnast in 41.4 (see the illustration on the cover of this edition) and the other consisting of the head only, again with the mouth open swallowing the last two graphs of the word fúlir in 50.7. In AM 721, at VM 6.4, there is a leaf (fol. 11) containing a part of Af heilogum meyjum (Skj A, II 526–39; B, II 582–97). This is probably due to a mistake in the ordering of the leaves when the manuscript was bound.

The dates of compilation of AM 713 and AM 721 are roughly the same, both having been compiled sometime in the first half of the sixteenth century. To be more precise than this is not possible, nor, therefore, was it possible to select the earlier manuscript as the base manuscript for this edition. Instead, the better preserved manuscript, AM 713, was used for Mg, which only survives in this manuscript, and VM, which is found in both AM 713 and AM 721 though in better condition in the former. Mv–III, however, were edited from AM 721, even though the middle poem, MvII, survives in AM 713, because these three miracle tales are preserved in AM 721 as a set just as they probably were in the ‘original’ fourteenth-century manuscript. A comparison between MvII as it is preserved in AM 713 and AM 721 shows that there are no real advantages to using the former manuscript in this case. The text in AM 713 is admittedly easier to read, being clearly written and well preserved, but the AM 721 text is legible enough and the manuscript is free of major lacunae in the section where this poem occurs.

These late fourteenth-century poems have been edited conservatively with as little emendation as possible and with normalised orthography.
in order to present them as they most likely would have looked when they were first rendered into Old Icelandic around 1400. The previous editions of these poems present either diplomatic texts, as is the case in Kahle 1898, or texts normalised to a thirteenth-century standard, as in Finnur Jónsson’s edition, creating the false impression that these poems are older than they actually are. Mg, VM and MvI–III are among the last skaldic poems to have been written and to have survived as complete texts down to the present century. Their late fourteenth-century orthographical features, which can be gleaned from the manuscript texts, are part and parcel of that inheritance and ought to be preserved and in some instances restored.

The texts preserved in AM 713 and AM 721 present a reasonably consistent picture of late fourteenth-century orthography, consistent enough to produce normalised texts without major difficulties. Based on dominant forms, and in some cases metrical evidence, for instance, final \(-\delta\) is preferred to \(-t\) in weakly stressed words like \(\text{það, að, ið}\) (definite article neuter), and other words with a final dental like neuter past participles and adjectives. The voicing of final \(-k\) to \(-g\) is adopted (for example, \(\text{eg, og, mig, þig, sig, mjög}\)). Although \(-\text{vó-/-vo-}\) is preferred to \(-\text{vá-}\) (for instance, \(\text{svó, kvón, vóndr, vón}\)) following the majority manuscript spellings, both \(-\text{vó-}\) and \(-\text{vo-}\) are equally supported by rhyme, making an arbitrary decision necessary \((-\text{vó-})\).

Initial \(\nu\)- does not appear before an originally rounded vowel in the majority of cases (namely, \(\text{urðu and orðinn MvI 8.7, 18.3 and MvII 9.2}\)), and is absent even where it ought to appear for alliteration in MvII 4.7 (then restored in this edition). Accordingly, manuscript \(\text{Úoxx in MvI 6.1 is presented as Óx. The rs > s (or ss) reduction is maintained (for instance, fyst, vest, vess, þassem), and in the few cases where it does not occur in the manuscripts after a short vowel (such as huerssu Mg 29.2) and in kærst (MvI 3.6, where it is required by the rhyme) it is silently adopted.}

The occurrence of \(-\text{je-}\) (or \(-\text{ie-}\)) in the manuscripts is much higher than that of \(-\text{e-}\) for \(-\text{é-}\) (96 occurrences of \(-\text{je-/-ie-}\) as opposed to 43 of \(-\text{e-}\)), and the former is adopted throughout (for example, \(\text{mjер, þjer, hjer, rjed, ljet}\)). Drótinn is preferred to drottinn on the basis of rhyme, though they are not distinguished in the manuscripts. Where appropriate manuscript \(\text{au, ð and – are normalised to ð, for instance, in dölíngr, sönn, gjördir, öllum, sögðu, mönnum etc. Both æ and ø appear as æ in the manuscripts and are not distinguished}
in the edition. Similarly, gjöra, not gera, is used consistently in both manuscripts and so in the edition. The diphthongisation and lengthening of vowels before -ng, however, reflected in the consistent manuscript spelling of eingi for engi, for instance, is not indicated in this edition, since it would result in a large number of words being spelled differently from the standard spellings of both Old and Modern Icelandic. The form eptir as opposed to eftir occurs consistently, and the only occurrence of aftr (MvII 18.7) is silently changed to aptir. The dominant form of the feminine third person pronoun is hún rather than hón.

All manuscript occurrences of the preposition fyr are abbreviated f, though the adverbs fyrr and fyrrí appear in full as fyr Mg 2.8 and 38.4 and fyrré VM 11.4 and MvI 24.6. The short fyr, rather than firir or fyrir, is supported in the majority of cases by metrical evidence. The middle voice suffix -st/-zt occurs far more frequently in the manuscripts than -z and is adopted throughout. The instances in the manuscripts of Modern Icelandic -i for present and preterite first person subjunctive (and indicative of weak verbs), instead of Old Icelandic -a, are maintained without comment in the textual notes (for example, unni Mg 25.5, skyldi Mg 37.7, fæddi Mg 44.2). There are, of course, exceptions to these rules and in some instances a non-dominant form is used for metrical reasons.

Compound words have been joined, without hyphenation, whether or not they are so joined in the manuscripts, in most cases reflecting the usual practice in dictionaries of Old Icelandic. Hyphenation of compound words or kennings only occurs where alliteration requires separation of the compound elements, such as, hús-frú MvI 8.3, silki-Sólu MvI 12.5, and bragár-bót MvII 1.3. Strophe division and punctuation reflect the scribal practices of the manuscripts, which are, for the most part, consistent in the use of the double virgula at the end of each stanza, and, in the case of Mg, the single virgula at the end of each half stanza. In this edition, each half stanza is normally marked by a semi-colon (or colon, if not a full stop) and each full stanza by a full stop, except where the sense continues over the stanza or half-stanza break (e.g. Vm 5.8, MvII 6.4, 15.8, 18.4, MvIII 12.4). The scribes also consistently used a punctus at the end of each stanza line, which is not reflected in the edition. For ease of reference the stanzas and lines within them are numbered, which is, of course, not a feature of the manuscripts. The base-manuscript and variant manuscripts for each text in this edition are
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identified at the beginning of each poem. The *stef* (refrains) are marked by vertical lines in the margins.

The footnotes consist of both textual and explanatory notes, including explanations of emendations made in this edition and, where possible, those made in past editions. For the sake of brevity in the footnotes, abbreviations are used for manuscripts. Square brackets [ ] are used to indicate graphs which appear to have been in the base manuscript at one point but are now illegible due to damage or wear. These graphs are supplied from the manuscripts listed at the beginning of each poem, or from a previous edition as noted in the footnotes. Pointed brackets ‹ › are used for graphs which were omitted by the scribe for whatever reason, and are now supplied from other manuscripts or editions. Graphs altered from the reading of the base manuscripts are italicised and accompanied by explanatory comment in the footnotes. An asterisk indicates that one or more graphs have been omitted from the edition. The principle of emendation, as already mentioned, has been to provide better sense and grammatical structure only where the existing text is incomprehensible as it stands and where a suitable alternative reading is possible.

In a great number of cases, Finnur Jónsson and Kock emend the text to increase or reduce the syllable count to fit in with their understanding of the particular metre used in each poem (*hrynhent* in *Mg*, *dróttkvætt* in *VM* and *MvI*, and *hálfnæpt* in *MvII–III*; see further Kahle 1898, 3–4, and Sperber 1911, v–ix). On the whole, their approach is not adopted in the present edition since the apparent inconsistencies do not necessarily mean that the scribes have represented the author’s text wrongly. Many of these late poems tend to relax the strict requirements of the usual rules for *aðalhending* and *skothending*, and occasionally incorporate end-rhyme (for instance, *MvIII* 1.1–2, 25.1–3), and *skothending* is sometimes lacking. The pattern of internal rhyme in *MvIII* 28 has a variation similar to those in *Háttatal* st. 47 and 48. Cf. also *MvI* 27.1–2.
Drápa af Mariúgrát

AM 713 ff. 123–129; AM 920 ff. 205r–211r; AM 1032 ff. 57r–79v.

This text is from AM 713.

1. Örðin gef þú mjög til mærðar
  minn lausnari skáldi þínu
  þínnar möður mildi kunnrar,
  mála örr, og hjálpa sålu;
  einn sýndir þú Áróns frænda,
  aldri brann þó viðrinn kaldi;
  lát þú kveikjast lóginn dróttins
  leiptra skríns í hjarta mínu.

2. Gjarna vilda eg hilmis hlýrna
   hróðr dýrligan að finna möður;
   vænti eg hryggr að verkann þiggri
   vandað sæti heilags anda;
   umgaupandi allrar skepnu,
   orðið gef sem eg mun krefja,
   eitt eða tvau, svó að yrkja metti eg
   enn sem fyrr til dýrðar henni.

My Redeemer, generous with speech, give the words to your skald
very much for the praise of your mother, renowned for kindness, and
save his soul; you showed Aaron’s kinsman [Moses] one, yet the cold
tree never burnt; let the flame of the lord of the shrine of lightnings
[heaven; God; the Holy Spirit] be kindled in my heart.

I eagerly wished to compose a glorious praise-poem about the mother
of the ruler of sun and moon [Christ; the Virgin]; sorrowful, I hope
that the beautifully made repository of the Holy Spirit [the Virgin]
accepts this work; you who hold all creation in the palm of your hand,
give me the word, one or two, which I shall crave so that I might
compose again as before to her glory.

1.4 örr] aur taken with mála to form a kenning for poetry meaning “Erde der Reden” oder . . . “Flüssigkeit der Reden” = Poesie? BK (103). 1.5 einn] object of sýndir with víð ’tree’ understood (see HS n.). It refers to the burning bush (Exod. 3: 2), which is a type of the Virgin; just as the bush burned but
was not consumed, so the Virgin conceived Jesus but did not lose her virginity.
1.7 loginn] HS; lóginn all mss.; lögín Skj B; lágina EK. dróttins] dróttinn 920.
Er svó komið, að ætla eg meira,  
öðlingr, þjer, bjartra röðla  
itarligr, er öllum veitir  
yndis gnógt, ef hafna syndum;  
verð eg mjer að öngu orði  
einhlitr, nema þið vilið beina  
sannr Guð o[g e]n sælsta móðir;  
sýta mun eg og] iðra[st lýta].  

3.7 og e-] 1032;  ok hi- 920.  3.8 -ýta mun eg og] 1032 and 920.  -st lýta] 1032 and 920.  4.1 -lopt] 1032 and 920.  4.2 -eð bænum fôgrum] 1032; -ed bænum at vîrast 920 with fôgrum after bænum crossed out.  4.3 òllu] 1032 4.4 spekt að vîrast] 1032 and 920.  4.6 bjoð] 713 illegible, only a lobe is visible, possibly part of a ‘b’ or a ‘þ’; bjoð 1032, 920 and BK, i.e. bjoð n. ‘tray, small table’ does not fit semantically; bjoð BK n. with skýra, referring to the Virgin’s sorrow at the foot of the cross; þþð HS, Skj B and EK makes the best sense (‘he wished to be able to explain to people the truth about her sorrow’).  eð sannar] 1032 and 920.  4.8 pís[] pisîr 920.  -i] 1032 and 920.  -uð] 1032 and 920.  5.1–2 göfugr gætur göðra klerka] Saint Augustine.  5.2 -óður] 1032
5 ‘Veitum lof,’ kvað göfugr gætir gódra klerka, ‘dróttins m[óður], l[ær]ðir menn og lýða ferðir, laugum brár og kinnr í tárum.’


6 Guðs son drakk þin brjóstin bæði, blessuð mær, að tóktu að færa tírargjörn af tung[u] fornri taldra daga í musterið valda; mátugt víf og m[óðir] dróttins mætan ofrar himna gæti; son þinn taldi Símeón þenna sannan Guð og en helga Anna.

The noble guardian of good clerics [bishop] said, ‘Let us, learned and lay people, give praise to the mother of the Lord; let us bathe our eyelashes and cheeks in tears.’ I pray that the most excellent mother of the Lord, joyous Virgin, who gave birth to Jesus, shall grant me all that is good in order to illumine this world again.

The son of God drank from both your breasts, blessed Virgin, until in accordance with the Old Testament you, eager for glory, went and brought the ruler into the temple after the fixed number of days; mighty woman and mother of the Lord, you offer the excellent keeper of the heavens [Christ]; Simeon and the holy Anna reckoned this son of yours the true God.

and 920. 5.3 lærdir] all eds.; l.ða 713, 920 and 1032. The nom. pl. ending is required, since the adjective appears to belong with menn. menn manna 920. 5.5 mætust] 1032 and 920. 5.7 glöð er] 1032 and 920. Jesús] Jesum 920. 6.3 tungu] 1032 and 920. fornri] with tungu ‘old language’ (i.e. the Mosaic law in Lev. 12: 2–8, concerning the process of purification for women after childbirth). 6.5 -óðir] 1032 and 920. 6.5–8 For the corresponding gospel account, see Luke 2: 25–38. 6.8 Anna] HS, Skj B and EK; anda all mss. Anna is written above anda 713 and 1032 in eighteenth- or nineteenth-century hands, and is the preferred reading on semantic and theological grounds. It is unlikely that anda could refer to the Holy Spirit, and it must be a scribal error.
Afterwards, woman, you fled with your son to escape an encounter with Herod; that terrible man wanted to bring death to Him if he managed to find Him; on earth, you, our full mercy, more famous than anything, bore the joy of all mankind [Christ] in your arms; you, Mary, fed Him and clothed Him.

No maple-tree of swords [man] can wonder that the virgin and mother wanted to accompany the kind Redeemer; Augustine chose to say this to a host of people: ‘Priests, I, a noble ruler, rely upon it and believe it that the excellent woman never parted from her only son, the prince of the heavens [Christ], when the Jews tormented him.’

7.1–4 For the corresponding gospel account, see Mt. 2: 13–14. 7.3 -il-] 1032 and 920. 7.6 -na] 1032 and 920. 7.7 Cf. the almost identical line 22.3. 8.5 pað] though trúð normally takes the dat., Fr. (s.v. trúð 3) has examples of the acc.; otherwise pað could perhaps be taken with ágætt sprund, line 7; kvað Skj B and EK. prestar] i.e. the priests whom St Augustine is addressing; presta HS n., Skj B and EK. 8.6 tiginn valdr] may also be vocative. 9.3 drottin] refers to St Augustine; drottins HS, Skj B and EK, part of the kenning
Blið og fógr sem björt og tigin, 
bruðrin sæt og drottning mætust, 
drottin kom með dýrð að hitta, 
ðægra sætis, munka gæti; 
sýndist móðir sunnu grundar 
síkillings þá, með ljósi miklu, 
ítarlig, með ílm og sætu, 
Augústínó, i skrúða fógrum. 

María kvaddi mítra stýri:  
‘Mætr vínr ertu engla gætis,’ 
miskunnar, ‘og mínn að sönnu.’ 
Móðir talar svó við blesuð fróðan: 
‘Biðr þú það sem öngva aðra 
áðr hefir fýst á grýttu láði; 
háleit skal eg með helgum vilja 
hylli lýðs þíns gjarna fylla.

The sweet bride and most excellent queen of the seat of days and 
ights [heaven; the Virgin], gracious and beautiful as well as lumi-
nous and noble, came with glory to meet the lord, the keeper of monks 
[bishop]; then the magnificent mother of the prince of the sun-field 
[heaven; Christ; the Virgin] showed herself to Augustine with great 
light, with perfume and sweetness, in beautiful apparel. 
Mary greeted the controller of mitres [bishop]: ‘You are a valuable 
friend of the keeper of angels [Christ] and mine in truth.’ So the blessed 
Mother of mercy speaks to the learned one: ‘You pray for what no 
others have desired before on this stony earth; being sublime I together 
with the holy favourer of mankind [Christ] shall willingly fulfil your wish.

bruðrin drottins dægra sætis. 9.4 munka gæti] St Augustine. 9.8 fógrum] 
fógr 920. 10.1 mítra stýri] St Augustine. 10.4 við] taken with fróðan. við 
blesuð] blezut vid 920. 10.5 það] all mss., þess Skj B and EK; but though 
bíðja normally takes a gen. object, Fr. has some examples of the acc. 10.7 
háleit] referring to the Virgin, háleitr Skj B. helgum] helgun HS, taking the 
abbreviation above the g for -an. 10.8 þínn] with vílj; þíns EK taken with 
lýðs.
11 Grætiligt er að inna ýtum
angr og harm, er eg fekk enn langa
frjádag þann, er fylki sunnu
fleinhristendr á krossinn nistu;
síðan, er mig heim á himna
heilagr leiddi skepnu deilir,
englar fyr mjer sætt lof sungu
sið og árla, en lokið er striði.
12 Föstudaginn, með frægum Kristi
fyst rjð eg, við tveimr systrum
minum og svó Magdaljena
María, að fylgja dröttini vórun;
Guðs son er til dráps og dauða
dæmði Pilátús, lýðs að vilja,
júðar leið hann [og] hæðdu,
hlógu og glöddust, þar með slógu.

It is distressing to tell people about the grief and sorrow which I experienced on that Good Friday when the shaft-shakers [men] nailed the king of the sun [Christ] on the cross; afterwards, when the holy dealer of destiny [Christ] led me home into the heavens, angels sang delightful praise before me late and early and distress was brought to an end.

On that Friday, beside famous Christ, together with my two sisters and likewise Mary Magdalene, I first determined to accompany our Lord; when Pilate sentenced the son of God to slaughter and death at the wish of the people, the Jews led Him and mocked Him, they laughed and were glad; they struck Him also.
Mariugrát

13 Lausn[aðra sjálfan l]opts og himna leit eg visliga bera til þislar hjálpar sjer á herðum st[ól]pa,
[þölda trj,e], það er júðar völdu;
ljetta eg honum sem mest eg mátt, mundum [t] ók [eg kro]ssinn undir, helgum Guði var eg fúss að fylgja
8 fram mínun til staðaris pinu.

14 [Guþing]afólk með grímd og háði gengu að og hraektu á lengi,
[bundu mi]eiddu börðu og hæddu
bæði mann og Guð vírn sannan;
virðar grimmir [visi d]ýrðar völdu allskyns þísla fjölsa;
bjart gjör eg að mátt brjóst [og her]ðar
8 bar það angr, að eg máttia ei ganga.

Unmistakably I saw the Redeemer of the sky and heavens [Christ] Himself carry to His torture the pillar of salvation [cross], the tree of humankind [cross], on His shoulders, which the Jews had chosen; I relieved Him as best I could, I put my hands under the cross, I was eager to accompany my holy God on to the place of punishment.

The Jewish people went up with cruelty and scorn and spat on Him for a long time; they bound, injured, beat and mocked the one who is both man and our true God; fierce men chose a multitude of all kinds of tortures for the prince of glory [Christ]; I make this clear that my breast and shoulders bore that sorrow to the extent that I could not walk.

stood; omitted 920. **14.3 bundu** 1032. **m-** 1032 and 920. **14.5 visi d-** 1032. **-yrðar** -yrðir 920. **14.7 bjart** breitt 920. **og her-** 1032 and 920. **herðar** refers implicitly to Christ’s shoulders bearing the cross as well as to the Virgin’s shoulders bearing her sorrow.
Men lifted the ruler of the sun [Christ] onto the cross and drove stiff-pointed spikes of steel into his insteps and palms; a great state of unconsciousness overcame me; I could not move myself at all because of affliction and sorrows as if I were dead and I lay in this way, filled with grief, for a long time; I bathed my eyelashes and cheeks in tears.’

Listen, controller of the star-hall [heaven; God], I would be ready to bring you a very excellent refrain if I can come upon an abundance of words by the will of the Lord. More noble and blessed than all things is the most eternal dealer of destiny [God]; glory to Him in heaven and on earth; He is higher than everything else.
There are very many distressing words of Mary, the mighty mother of the Lord, to explain to people and the virtuous woman proceeded to tell still more of such things: ‘It was just as if a shining sword should stick through my heart when I saw all Jesus’s wounds in addition to the blood from His injuries.

Eager to help, the ruler of angels [Christ] looked at me kindly as he hung on the cross and asked me to stop weeping: “We will see each other on the third day; be without doubt that I will rise up,” so speaks the prince of the bright sun and moon [Christ]. “believe it, my mother, from death; be mindful that I shall meet you.”’

hand 713; hefja is adopted in HS, Skj B and EK, but is not significantly better than the original ms. reading. 17.1 er all mss., eru EK; but the verb is impers. and orð is the object of skýra.
Christ was punished, beaten and bound, blood spurted on the mother of Jesus; then the holy and sweetest, blessed Mary saw the entire wounds of the Lord; the tongue of no sinful person can manage to describe before people the grief and misery which the most excellent virgin and mother of the keeper of angels [Christ; the Virgin] bore then.

The magnificent, blessed prince of the ground of angels [heaven; Christ] is better than all; all people have a duty to extol the most glorious praise of the controller of lightnings [God]. More noble and blessed than all things is the most eternal dealer of destiny [God]; glory to Him in heaven and on earth; He is higher than everything else.
'The soldiers made a tight and hard crown of thorn for the controller of sun and moon [Christ]; then the cursed Jews offered this and other things to Him with shame and scorn; my heart began to be moved when I looked at this because my dear glorious son regarded my misery much more than His own torments.'

For her part the blessed bride of the prince of the wind-vault [heaven; Christ], merciful, more famous than all womankind, speaks thus to baptized people: 'Where do you know of that mortal woman who bears greater sorrow than the mother of the Lord? Truly it is as if the shining, stiff steel is stuck through my heart.'
Maríugrátr

23  *Kristnum á sig lýð til lausnar
lofðunghr hauðrs tók písl og dauða
sólár, tók að sínum vilja
4  syndalauss með fullu yn[di;
ætti] Guði að þakka þetta
þjóðin óll,’ kvað dróttins móðir,
‘lærðir menn [í] lofs og] dýrðar
8  lónum prýddi hann ýmsum söngum.’

24  Guðs sonar minnist dráps og dauða
dróttin skírð við hry[gð og ótta]
f[rjá]dag hvern, m[eð vóndra] vörnun
4  verka, i söng og tárum sterkum.
Öllum hlutum er æðri og sælli
eilífigastr skepnu deilir,
honum sje dýrð á himni og jörðu;
8  hann er hærri en gjörvalt annað.

The prince of the land of the sun [heaven; Christ] took torment and death upon Himself for the salvation of Christian people; being sinless He took it by His own will with complete delight; all people ought to thank God for this,’ said the mother of the Lord, ‘learned people have adorned Him for a long time with various songs to His praise and glory.’

Every Friday let baptized people remember the killing and death of the Son of God with sorrow and fear, in song and sincere tears, with abstinence from evil deeds. More noble and blessed than all things is the most eternal dealer of destiny [God]; glory to Him in heaven and on earth; He is higher than everything else.

23.1 All mss. have fyr at the beginning of this line; omitted in Skj B and EK. It is unnecessary both syntactically and metrically, and no other stanza in Mg begins with a preposition or other unstressed word. 23.2 lofðungr] 920 and Skj B; løfðung 713, 1032, BK, HS and EK; but a nom. subject is required. 23.3 tók] the repetition of this word in line 3 emphasises the theme of Christ taking His own death willingly (að sínum vilja 23.3, cf. 39.7). 23.4 -dí] 1032 and 920. 23.5 ætti] 1032. 23.7 -il lofs og] 1032 and 920. 23.8 hann ýmsum söngum] BK n. and HS; honum ymsa saungua Skj B and EK; hann ýmsa
Mariugrátr

25 Heyrið það er heilög María
hjálpar gladdan Jesúm kvaddi:
‘Skjóldungur, lát mig skilja aldri,
skýja hauðrs, við þig lífs nje dauðan;
er það vón að unni eg meira
ingetnum syni, Kristi hreinum,
en þau sprund er ala með syndum
eldi sín með harm og pinu.’

26 Máttugr anzar mána stjettar
móður sinni stillir þjóðar:
‘Ítrust, skal þín, jungfrú, gæta
Jón postuli meðan lifir á fróni;
grát eigi þú, móðir mætust,
mína kvöl nje sára pinu;
líknar fúss mun eg leysa í þessu
lýð og heim,’ kvað engla prýðir.

Listen to how holy Mary addressed Jesus made glad by salvation:
‘Prince of the land of clouds [heaven; Christ], never let me be separated
from you alive or dead; it is to be expected that I loved my only son,
virtuous Christ, more than those women who give birth to their off-
spring in sin with sorrow and torment.’

The mighty controller of the beings of the moon-path [heaven; angels;
Christ] answers his mother: ‘Most glorious Virgin, John the Apostle
shall take care of you while you live on earth; most excellent mother,
weep not for my torment or my painful suffering; eager for mercy, I
will redeem mankind and the world by this,’ said the adorner of an-
gels [Christ].

saungua all mss. must be emended to eliminate one of the two direct objects
of prýddi; either emendations above are suitable, the first perhaps making
better sense: ‘learned people have adorned Him for a long time with various
songs to [His] praise and glory’. 24.1 sonar] sonur’920. 24.2 skírð] skyra
vörnum] vorn en’920. 24.5–8 not written out in full 713. 25.1 Cf. the similar
lines 29.1 and 33.1.
‘Ráðinn er eg að rækta móður, risa mun eg upp,’ kvað sólar visir, ‘leiða oss til lífs af dauða, lystr skal eg að sjá þig fysta; kát vertu, því að kem á móti, krapftim, þjer af björtum himni, gjarna skal eg með gleði á hlýrni glæstum skipa þjer mjer eð næsta.’

Höll ítarlig himna stillis, hásæti valið aldar gætis, giptu fyld og guðdóms kраптi, gefi mjer orð til þinna stefja. Yfirþjóðkóngs allra jöfra, öllu góðu í himna höllu, ræðr og stýrir, mær og móðir, María sæl, hjá dróttni vórum.

‘I am resolved to take care of my mother, I will rise up,’ said the prince of the sun [Christ]; ‘I shall lead us to life from death; I shall be desirous to see you first; be cheerful, you who are blessed in your powers, because I will come to meet you from bright heaven; with joy I shall willingly place you next to me in splendid heaven.’

Magnificent hall of the controller of the heavens [Christ; the Virgin], the chosen high-seat of the keeper of mankind [Christ; the Virgin], filled with success and the power of the Godhead, give me words for your refrains. Blessed Mary, virgin and mother of the supreme king of all princes [Christ], governs and directs all that is good in the hall of the heavens next to our Lord.

27.5 kem] eg understood. 27.6 kраптим] refers to the Virgin. 27.8 Cf. the almost identical line 46.4. 29.7–8 The distress which Mary feels in her breast alludes to Simeon’s prophecy that a sword should pierce her heart/soul. 30.1 er] omitted 920. 30.2 -a] 1032 and EK.
‘Heyri þjóð,‘ kvað heilug María, 'hvessu eg gáða að orðum þessum, mjer var æ þvi harmrinn hærri,
4 herra míns þök líf að þverra;
lærifóðurinn lagði á síðu
Longinús fyr augum mínum;
næsta bar eg svó nóga í brjósti
8 nauð að mjer var búið við dauða.

Skylt er að tjá það er mildingr mælti mána hauðrs í písl við dauð[a]:
“Pystir mig,” kvað herra enn hæsti
4 hlýrna; má það aldri fyrnast;
geira lundar galli blandað
gumna þjóðir skapara þjóða
vinið súrt, en harm í hjarta
8 hafða eg rjett, sem edik krafði.

‘Let people hear,’ said holy Mary, ‘how I paid attention to these words; for me the sorrow was ever the greater; my Lord’s life began to wane; before my eyes Longinus stabbed the teacher in the side; I bore such abundant distress in my breast that I was almost at the point of death.

It is my duty to describe what the prince of the land of the moon [heaven; Christ] said in His passion on the point of death: “I thirst,” said the highest Lord of sun and moon; that can never be forgotten; trees of spears [soldiers], multitudes of people offer the creator, who asked for vinegar, sour wine mixed with bile, and I truly had sorrow in my heart.

30.5 lundar] Júðar 920. blandað] i above second a 920. 30.6 þjóðir] with gumna, ‘people’ as opposed to the warriors/soldiers referred to in geira lundar; þjóðar 920 and HS n., and þjóða Skj B and EK, both emendations taken with skapara.

Ítarligr og öllum mætri, ár og friðr sje skapara vórum, máttugr gefr enn mildi dróttinn möður sinni alt eð göða. Yfirþjóðkóngs allra jöfra, öllu göðu i himna höllu, ræðr og stýrir, mær og möðir, María sæl, hjá drottni vórum.

I heard that the prince of the sun [Christ] said that last, as I can also relate: “Eternal father, I commend my spirit into your hand,” said the dealer of destiny [Christ].' Glorious Jesus died for the redemption of all people on Good Friday, as the gospels explain; learned people sing the praise of God and teach it to others.

He is magnificent and more excellent than all; may there be prosperity and peace for our Creator; the mighty and kind Lord gives all that is good to his mother. Blessed Mary, virgin and mother of the supreme king of all princes [Christ], governs and directs all that is good in the hall of the heavens next to our Lord.

31.1 það omitted 920. 31.1–4 The speaker could be the author or St. Augustine, rather than the Virgin. 31.7 -o-] 1032 and 920. 32.5 jófra] þjóða 920. 32.5–8 not written out in full 713.
Let people hear what kind holy Mary said to the ruler of symbols [bishop]: ‘Every irrational creature, along with women and men, feared the death of the Creator; the earth shook and rocks burst; people had darkness in this world; even the sweet sun lost its brightness and could not shine.

A loving disciple called Joseph took the body of our Redeemer, glorious Christ, from the cross and wrapped it in a cloth, and then I was close by. We, my sisters and Magdalene, wanted to embrace and kiss the dead controller of the land of the moon [heaven; Christ],’ so speaks the most wise mother of the Lord.

33.2 merkja] with stýr]i (‘controller of signs/symbols’), referring to the official duties of a bishop (here St Augustine; see Meissner 1921, 390). 33.5 This line contains an echo of Þjóðólfr of Hvinir’s Haustlög, st. 16.2–3 (Skj A, 19). 33.7 -stír] 1032 and 920.
Siðan huldu lík í leiði
laðar runnar hilmis sunnu,
æstr var harmr, er eg Jesús mista,
aldri kom mjer neitt að haldi;
leið svó fram,’ kvæð lofðungs móðir
‘langa stund, að eg máttta eigi ganga;
hvilast vilda eg himna veldis
heiðar tjalds við stillis leiði.

Efalaus var eg að upp mundi rísa
ein þvóttdaginn Kristr enn hreini.’
Þjóðir halda því nú siðan
þenna dag til dýrðar henni.
Yfirþjóðkóngs allra jöfra,
öllu góðu í himna höllu,
ræðr og stýrir, mær og móðir,
María sæl, hjá drottni vórum.

‘Afterwards the bushes of the metal plate [men] concealed the body of the ruler of the sun [Christ] in a tomb; my sorrow was intensified when I lost Jesus; nothing at all gave any support to me; so it went on for a long time,’ said the mother of the prince [the Virgin], ‘that I could not walk; I wanted to rest by the tomb of the controller of the tent of the heath [heaven; Christ], the controller of the heavenly kingdom [Christ].

I alone was without doubt on that Saturday that the virtuous Christ would rise up.’ Therefore since then people hold this day in her honour still. Blessed Mary, virgin and mother of the supreme king of all princes [Christ], governs and directs all that is good in the hall of the heavens next to our Lord.

35.1 hulda] HS, Skj B and EK; huldi all mss. and BK. Pl. is required with the subject runnar. 35.2 laðar runnar] is clearly a kenning for ‘men’, though none of the known meanings of lóð seems appropriate; laufa runnar Skj B and EK, ‘trees of the sword’, is a commoner type of man-kenning. runnar runnar 920. 35.3 Jesús] Jesúm 920, 1032. 35.8 stillis] forms the base word
Vætli hilmir vænnar stjettar,  
viðrkvæmilig orð í slæminn;  
þetta kvæði þínnar móður  

þekk kjósi smíð, bjartrar sólar.  
‘Enn hlýð mjer,’ kvað Jesús móðir,  
‘Augústínus, er tárin fögru  
gæzkumild, að greina skyldi eg,  

gaft út, fyr þer leynda krapta.  

Ræsir prúðr, er reis af dauða,  
regna borgar, páska morgin,  
sýndi mjer óll sár og undir  

sín, en glöð varð eg, fyrr en öðrum;  
gráti minum gleði á móti  
Guð vildi svó skipa enn mildi,  
geymir vagns á grundu og himni  

gefr mjer alt það er eg vil krefja.  

May the ruler of the beautiful path of the bright sun [heaven; Christ] grant suitable words for the concluding part; may an agreeable structure be pleased to invest this poem of your mother’s. ‘Keep listening to me, Augustine,’ said the mother of Jesus, ‘you who gave forth the beautiful tears full of goodness so that I should reveal to you secret deeds of power.

The splendid prince of the stronghold of rains [heaven; Christ], who rose from the dead on Easter morning, showed me before others all his hurts and wounds, and I became happy; so our kind God wanted to grant me joy in place of my weeping; the keeper of the Wain [Christ] gives me everything I wish to ask on earth and in heaven.’
Grátinn minn, ‘kvað jungfrú ítrust, ‘öld vórkynni mjér, með tárum yndið er með iðran synda
yóvart líf,’ segir gimsteinn vífa. Náðárjenus fyr nauðsyn yðra náði Jesús dauða bráðum, sólar kóngs, að sínum vilja,
syndalausnar bíðið og yndis.

Prúðlig verk fyr pislar marki pátris dei formið gráti;
sonar Guðs opt í sõng og bænum
sára minnist bijóð með tárum;
hneigið yðr fyr lærðum lýðum langa stund með skriptagangi;
beiskrar iðranar úr brjósti klökku
bragnar laugi kinnr og augu.

The most glorious Virgin said, ‘May mankind forgive this my lamentation; your joy is life with tears and repentance of sins,’ says the gemstone of women [the Virgin]; Jesus of Nazareth obtained a sudden death by his own will because of your need; pray for redemption of sins and joy from the king of the sun [Christ].

Perform noble deeds by weeping before the sign of the passion [cross] of God the father; let people remember often the wounds of the son of God with tears in song and prayers; bow down before learned people for a long time in confession; may people bathe their cheeks and eyes out of a tearful breast of bitter repentance.

39.5 Náðárjenus] Náðárinnar 920. 39.5–8 This speech could be assigned to the Virgin; in Ms Mary asks humankind to pity her because her Son died for the sake of their sins (1011.17–19). 39.7 kóngs] is not necessarily wrong though the emendation konung HS and Skj B (‘pray the king of the sun for redemption of sins and joy’) is clearer. 40.1 marki] merki 920. 40.7 beiskrar] 920, with iðranar ‘bitter or painful repentance’; beiskr 713 and 1032 does not fit into the context; bekkr (nom. sg. m. ‘brook’) all eds. is problematic because
41 Mána strandar munki einum móðir birti dróttins fróðum fagnaði sína fimm, er þegnar fraðgðarsvinnir jafnan minnast; líkn og hjálp tók lýðs að reikna lyndishrein, með gleði og yndi, þýð og mild, fyr þessum bróður.
8 Þetta greinir sú er eyðir meinnum.

42 Hvern dag fimm vil eg heyra snemma höfuðfagnaði, grams kveðju móð[ur], bið eg að minir lýðir minnist þeira orða svinnir; kenna mun eg þá alla, og inna — orð sönn eru — það læðum mónnum, næsta er skylt að nemi sem flestir nýtar bænir kristnir ýtar.

The mother of the Lord of the shore of the moon [heaven; Christ; the Virgin] revealed to a certain learned monk her five joys which men of renowned wisdom always remember; the mercy and salvation of mankind [the Virgin], virtuous, kind and mild, began to reckon them with joy and pleasure before this brother; she who destroys sins describes this.

Early every day I wish to hear the five chief joys, (and) the greeting of the mother of the prince [the Virgin; the Ave Maria]; I pray that my wise people remember those words; I will teach them all — these are true words — and recite it to learned people; it is virtually obligatory that as many Christian people as possible should learn beneficial prayers.

bragnar (nom. pl.) line 8 must then be taken with the other clause or emended to gen. pl. bragna (so Skj B and EK). 42.2 höfuðfagnaði] Skj B and EK is the only sensible emendation that provides the acc. pl. to go with heyrar, höfuð fagnaðar all mss., BK and HS. 42.3 móður] Skj B, EK is the logical reading, since gen. sg. is required; moder 1032, BK and HS; lacuna 920. 42.4 svinnir] svinnrar 920.
‘Fystan tel eg þann fôgnuð hæstan:
fann engill mig sólar þengils,
hann sendi mjer helgan anda
háleitan með gleði og teiti;
glöddumst eg, þá er skaparinn skrýddi
skýfoldar sig mínu holdi
meistari alls fyr mínu brjósti,
mær var eg Guðs, svó að hvern dag hræddumst.

Finn eg minn þann fôgnuð annan:
fæddi eg Krist, er heiminn græddi,
jólanót, að eins Guðs vilja,
öllum lýð til sálu prýði.
Síðan reikna eg þann enn þríðja:
þeyja borgar, pásakmorgin,
rikr og fróðr er, reis af dauða,
ræsir ítr, sem máttta eg líta.

‘I count the highest joy first: the angel of the prince of the sun [Christ] met me; He sent the sublime Holy Spirit to me with joy and happiness; I was glad then when the creator of the land of clouds [heaven; Christ], the master of everything [Christ], adorned himself in my flesh before my breast, I was the Virgin of God so that every day I was afraid.

I find this my second joy: on Christmas night I gave birth to Christ who healed the world by the will of the one God for the embellishment of the soul for all mankind. After that I count this the third joy: the glorious prince of the stronghold of thaw winds [heaven; Christ], he is mighty and wise, rose from death on Easter morning, as I was able to witness.

43.7 meistari] meistarinn 920. 43.8 að] ek 920. hræddumst] refers to the Virgin’s fear and concern after the Annunciation; bærðiz Skj B (pret. 3rd pers.
Guð stje upp af grýttu láði
gæzkufimr á bjarta himna,
lofaðr sitr um aldr og æfi
eilífr á veg skepnu deilir.
Ítarligr kom mjer á móti
minn son Guð með allri sinni
hirð ágætri himna dýrðar;
hann hóf mig upp á sinum lófa.

“Leiða skal eg þig, Maria möðir
mín, í dýrð,” kvað skepnu tínir,
“heiðr og vald og í himna prýði
hæsta, skipa eg þig mjer eð næsta.”
Meiri dýrð þá eg miklu af hirði
mána bryggju en nokkurt hyggi
mannligt brjóst, þótt margt gott kunni.’
Mætust talar svó himnesk sæta.

Ready with goodness, God ascended from the stony earth into the bright heavens; the eternal, praised dealer of destiny [Christ] sits in glory for ever and always. My magnificent son, God, came to meet me accompanied by all His excellent court of the glory of the heavens [angels]; He raised me up in the palm of His hand.

“I shall lead you, my mother Mary,” said the determiner of fate [Christ], “into glory, honour and power, and to the highest splendour of the heavens; I shall place you next to me.” I received much greater glory from the shepherd of the jetty of the moon [heaven; Christ] than any human breast can imagine, though it may know many a good thing.’ So speaks the most excellent heavenly woman.

sg. of bæra) taken with meistari alls as subject referring to the movements of the unborn child in her womb.
‘Gjör svó vel,’ kvað göfgust María, 
‘gleði mig þjóð með engils kveðju, 
langar mig til að á lýða tungu

jafnan ljeki Dóminus tjecum;

liðið hjer að laun á möti
lúkast skulu, ef beðið er sjúkum
himna gæti heilsubótar;

heit* eg yór að likn skal veita.’

Mönnum eru slík heitin hennar
harðla væn, en tár og bænir
helgar láti hverr maðr fylgja

hjarta klökkku og iðran bjarta;
regnsals skulu vjer ræsi tigna
rausnsaman oss til syndalausnar,

honum gjöri dyró á himni og j[ór]ðu

hvesskyns þjóð og dróttins móður.

‘Please,’ said the very magnificent Mary, ‘may people make me 
happy with the greeting of the angel, I long for dominus tecum always 
to play on the tongue of mankind; they shall be paid in return for this 
a small reward, if a prayer is made to the keeper of the heavens [Christ] 
for the cure of the health of the sick; I promise you that mercy will be 
granted.’

Such promises from her are very good for people, but let every per-
son add tears, holy prayers and shining repentance to a tearful heart;
we shall honour the splendid prince of the hall of rain [heaven; Christ] 
for our redemption; may all kinds of people glorify Him and the mother 
of the Lord in heaven and on earth.

47.2 engils kveðju] the Ave Maria. 47.5 liðið] all mss. Skj B emends to liðil to agree with pl. laun; but if skulu lýkasv can be taken as equivalent to the pass., liðið is perhaps the object: ‘they shall be paid little as a reward in exchange for this’. Alternatively, skulu might be emended to Skala ‘shall not’. 47.8 heit] Skj B and EK is required to form the pres. 1st pers. sg., though very occasion-
ally the wk. form is found in this meaning (see Noreen 1923, §532.2); heite all 
mss., BK and HS. 48.7 -ör-] 1032 and 920. 48.8 móður] 920, Skj B and EK,
49  **Purt er mjer í hring um hjarta,**
   hvarma lón þóttaf sjónum,
svik eru slíkt og syndauki
4  sárr, ef hrósa eg slikum tárnum;
hlotnast láttu hjálpar valnið
hreggskríns jöfurr, svó nægi mínv;
hrynji sú mjer með helgum bænum
8  hvarma laugin út af augum.

50  **Dýrka skyldi af allri orku**
almætastan himna gæti,
skylda er það fyr skirðar aldir;
4  skapari sannr er hann allra manna;
veittu mjer þá enn dýrsti dróttinn
dýrðar grein, að hitti eg hreina
fjörtjóns stund, svó að fúlir andar
8  fyndi öngvar með mjer syndir.

It is dry around my heart though the lagoons of my eyelids [tears] run from my eyes; this will be falsehood and bitter increase of sins if I praise these tears; prince of the storm-shrine [heaven; Christ], let the water of salvation [tears] be allotted so that I shall have sufficient for my (heart); may the bath of my eyelids [tears] stream out from my eyes with holy prayers.

One should worship the most fully excellent keeper of the heavens [Christ] with all one’s strength; it is a duty for baptized people; He is the true creator of all humankind; most precious Lord, grant me then a portion of glory that I may meet with a clean hour of death so that foul spirits may have found no sins in me.

moðir 713 and 1032. The clause makes better theological sense as ‘may all kinds of people glorify Him and the mother of the Lord in heaven and on earth’ rather than ‘may all kinds of people and the mother of the Lord glorify Him in heaven and on earth’. 49.6 mínu] i.e. hjarta (line 1); it is possible that nægi is from ná rather than from nargja, ‘so that it may reach my (heart).’ 50.7 fjörtjóns] all eds.; fiortuns 713 and 920, fiortons 1032 (literally ‘life town’s’) makes no sense. svó] omitted 920 and 1032.
Bið þegar, Kristr og blessuð móðir,
bæði ykkra að þetta kvæði
launið mjer, er lifi týni eg;
4 lærafáðirinn statt þá nærí;
þr leittu mig Jesus dróttinn
undan hörðum djöfla fundi,
mun eg þá kjósa mærðar launin,
8 mína sál í gæzku þína.

Sæll hjálpa mjer sólar stillir
sóma prýddr á efsta dómi,
ýtum bið eg þig öllum veita
4 alt gott með þjer, lófaðr drottinn;
allir bið eg menn að minnist
Maríu vess og lesi með tárum,
móður Guðs og dróttins dauða,
8 dreyra þess, er grátinn heyra. Amen.

I pray to you both, Christ and your blessed mother, that you will reward me for this poem when I lose my life; teacher, stand by me then; glorious Lord Jesus, lead me out of the harsh meeting with devils, my soul into your grace, then I will choose rewards for my praise-poem.

Blessed honour-adorned controller of the sun [Christ], save me at the Last Judgement; praised Lord, I ask you to give all that is good with you to all mankind; I pray that all people who hear this lamentation remember Mary’s verse [the Ave Maria] and read it with tears and remember the mother of God and the death of the Lord and His blood. Amen.

51.3 launið] Skj B and EK gives a more straightforward meaning (‘that you [Christ and Mary] will reward me for this poem when I die’) than launi all mss., BK and HS which would mean ‘that this praise poem should reward me when I die’. 51.5 mig] written superscript with insertion signs 713; þá Skj B makes better sense, though mig can be taken as in apposition to mína sál line 8. 52.8 þess] þeins 920.
Vitnisvísur af Maríu

AM 713 ff. 83–85; AM 721 ff. 10v and 12; AM 711a ff. 52–74.
This text is from AM 713.

1 Heyrðu til upphafs orða
alls vinnandi minna
þrennr og einn í þinni
4 þrenning, er Guð kennist;
láttu liknar dróttinn
lausnari minn, af þinni,
greiðast göfgað kvæði,
8 góðr, háleitri móður.

2 Stýrðu Andrjeás orðum
yfírskínandi mínun
ást, því að eg vil treysta
4 jafnan þínu nafni;
því að, Mariu meyjar,
móður Guðs, í óði,
enn vilda eg inna
8 jarteign, fyrðum, bjarta.

Listen to my opening words, maker of all things, threefold and one
in your Trinity, who is acknowledged as God; Lord of mercy, my Redeemer, being good, let an honoured poem be uttered about your sublime mother.

Andrew, overshining love, direct my words, because I will always rely upon your name; because I again would like to relate to people an illustrious miracle of the Virgin Mary, the mother of God, in poetry.

1.5 liknar} JP, HS, Skj B and EK, taken with dróttinn ‘the Lord of mercy’, fits well theologically and makes considerably better sense than liknad all mss. and BK taken with kvæði, ‘merciful poem’. 2.5 þvi að} það 721. 2.7 eg} 721 omits. 2.8 fyrðum} fírum 721, HS, Skj B and EK provides a short syllable (see HS n.). But cf. 6.8, 12.8, and 23.8.
3 Rjeð í ríki góðu —
ritning ber svó vitni —
kóngr, só átti unga,
óttauss, frama dóttur;
fæðist upp með Friði*
falds á bernsku aldri
svinnr í sögðu ríki
sveinn af kynslóð hréinni.

4 Blíðu barnæði
brátt kveikjast þar leikar
enn með ungamanni
ótt og konungs dóttur;
sjá má sveinn af meyju
sjaldan nær eða aldri,
það varð í ást af ástum
áfengt, er þau gáfust.

So written authority bears witness: a fearless king ruled in a good
kingdom who had a young, outspoken daughter; in the above-
mentioned kingdom, a clever young man from a good family line was
brought up with the Friðr of the head-dress [girl] in their childhood.
With a friendly child-like nature, games were furthermore quickly,
speedily kindled there between the young man and the king’s daughter;
the lad can seldom or almost never take his eyes off the girl; it became
a powerful cause of love from the loves which they gave each other.
5 Síðan nam sætar ástir
seggr við sprund að leggja,
Hlín má hrings af sveini
4 hvítust sjaldan líta;
eina stund með yndi
hann var staddr hjá henni;
talaði svinnr við svanna
8 sveinn, í kirkju einni:

6 ‘Ann eg fyr allar kvínnur
ágetust þjer sæta;
vórr er vist svó fjarrri
4 vili við yór að skilja.’
Hún kvað sjálfrátt sveini
sett að styrkja þetta,
tré gaf tignarmeyja
8 tállauð, festarmálum.

Afterwards the man developed a sweet passion for the woman; the most pure Hlín of the ring [girl] can seldom take her eyes off the young man; one time he was standing by her with pleasure in a church; the clever young man addressed the woman:

‘I love you most excellent lady above all women; so my wish to part from you is certainly distant.’ She said it was placed within the young man’s power to confirm this with a betrothal; the noble maiden gave him her troth without deceit.

agrees (1973, 377). 5.4 hvítust sjaldan] hvit varliga 721, HS, Skj B and EK is an alternative reading with much the same meaning. 5.5 stund] stun 721. 6.8 tállauð] seems preferable to tal með 721; the latter, presumably to be understood as tal með ‘with deceit’, if referring to the girl, does not fit the general portrayal of her character. Alternatively, með could be construed with festarmálum, and tal read as the n. noun ‘talk, speech’, and taken with lines 5–6: ‘she said it was within the young man’s own power to confirm his speech with a betrothal’. Tal, however, does not provide aðalhending with málmum.
The boy answered the young person: ‘I dare not yet say this in front of anyone.’ The very mighty panel of riches [woman] replies: ‘In truth there are trustworthy witnesses very near, if they would bear (witness): here sits my God in the lap of his excellent mother.’

Then he took hold of her hand with a ring of love, uttering at last the most beautiful words of betrothal: ‘You, mighty maiden, shall be my dear wife, if Mary and the Lord deign to be witness for us.’
Vitnisvisur

9 Leið um langar tíðir; lundr fór burt frá sprundi auðs, því að arfrinn fríði, alsæmdr, honum tæmdist; burgeiss var hann í borgum brátt og nógligt átti gull, en guðvefs þellu gleymði hann nú, með eymdum.

10 Brátt nam, mikill að mætti, meyjar faðir að deyja; tóku tign og ríki tiggja frændr að þiggja; eptir erfða skipti óttast kónsins dóttir* mein og medferð sina, minkast auðr, í nauðum.

A long time passed; the universally honoured tree of riches [man] left the woman because the fine inheritance fell to him; soon he was a person of status in the towns and had abundant gold, but he forgot now about the pine of costly cloth [woman], unhappily.

Soon the young woman’s father, who had great power, died; the king’s kinsmen received the status and realm; after the distribution of the inheritance, the king’s daughter is terrified of harm and how she would be treated in her distress; her wealth is decreased.

sides which the dróttir do not otherwise feature in the story. It makes better sense in the context for the king’s daughter to be the one who is concerned about her future.
At last the truly beautiful, honourable woman visits her true love, as he had formerly been, then asks: ‘Why were you, controller of people [lord], so fickle-minded regarding me that we did not see each other? You try your loved one a lot.’

The man, red in the face, answered the woman with angry thought(s): ‘Stop telling a repugnant lie to shame me again; I intend to betroth a rich panel of the flower of fire [gold; woman], but I shall never desire a wealth-lacking carrier of head-dress [woman].’

11.2 *virkt* in the margin at beginning of this line 713; BK takes this word with *elskuga* ‘intimate lover’, while HS takes *virkt* as the object of *vitjar* ‘she sought friendly care’. Skj B’s reading makes the most sense and is preferred here: *virkt* intensive with *fríð* ‘very beautiful’. 11.6 *ei* Skj B; *við* all mss. The neg. is necessary to the sense. 12.5 *blöms* *bríms* HS, Skj B and EK. The kenning *brík blöms bríma* (not listed in LP) is semantically odd: ‘the panel of the flower of fire’ = ‘the panel of gold’ = ‘woman’. While *brík* does occur in woman-kennings and *bríma* in gold-kennings, just how *blöms* fits in is uncer-
Soon the woman, whom the grievous sorrow oppressed, went and met the bishop and spoke the truth about the witnesses and was bathed in tears: ‘Judge how great is the danger if I take another husband, and my previous man, unshakeable in his resolution, should betroth another woman.’

The powerful lord asked the keeper of rings [man] about all this; he swore great oaths against the woman’s story; by the beneficial grace of God, the above-mentioned bishop, noble and dutiful, summoned him before his witnesses in the church of Mary.

Both the panel of sea-embers [gold; woman] and the powerful man went into the very great church; a large crowd of people came; out of her sorrow the woman described her claim on the clever man; immediately the man contradicts her with all his might.

‘You know that the highest witnesses were present when the words of our betrothal were spoken, but people were absent from our contract; I think that the agreement seemed well and properly made to both of us at the time.’ He said that for a long time the band of linen [woman] had thoroughly lied about every word.

15.1 Brimglóða] all eds., taken with brik to form a woman-kenning, ‘panel of sea embers’ is an unavoidable emendation; brim goða all mss. makes no sense. 15.7 á] i 721. 16.1–6 This is the young woman’s speech. 16.2 voru] uor 721. 16.7 Linband] BK n. involves the least change and provides an otherwise missing subject, though the kenning is unusual; linbands Skj B construed
Now the noble woman wept while walking to where the clearest, excellent image of most precious Mary was carved; there she bowed at the beloved feet of the beautiful image; she prayed the mercy of mankind [the Virgin] to be mindful of her misery.

‘I know that this consent was made with sinful union much against your commandment, my God; blessed help, I am still clearly in a bad way in this, as is already known to you both, mother and son.
19 Láttu, líknarmey dróttins, leiðast próf, þess eg beiði þig, að eg þörfnumst eigi, þin, rjettinda minna; sýndu, með sætleiks anda, sveit, er alt gott veitir, hvort, en hæsta birti, hefir sannara við annað.’

20 Tók María mjúkust mæla vörrum sælum orð svó að allir heyrðu áhlýðandi lýðir: ‘Rjett hermir þú, hattar, hvert orð, váta skorða; ósannindum undan jungkærinn vill færast.’

Virgin of mercy of the Lord, let your testimonies come forth; I ask you for this so that I will not be without my rights; you highest brightness who give all that is good, show people with a spirit of sweetness which one of us speaks more truthfully against the other.’

Most gentle Mary began to speak words with her blessed lips so that all the listening people heard: ‘Prop of the hood-beacon [gold; woman], each word you report is right; the young man wants to escape with falsehoods.’
21 Pagnar sætan signuð;
son hennar rjeð þenna
fylla framburð allan,
4 frið sannindi, þanninn:
‘Það vitni ber eg brúði
bjart og gott,’ kvað drottinn,
‘áðr sem mín bar móðir:
8 mær hefr satt að kæra.’

22 Varð, af vitnisburði,
virkr lýðr í kirkju
kveiktr til mestrar mektar,
4 móður Guðs að bjóða;
flokkr gjörði þá þakkir
þann veg allr med svanna:
lofsöng unnu þau ljúfan
8 list Maríu og Kristí.

The blessed woman fell silent; her son confirmed this entire statement, the beautiful truth, thus: ‘I bear this bright and good witness for the woman,’ said the Lord, ‘as my mother did just now; the woman has made a just accusation.’

As a result of this testimony, the dutiful people in the church became fired up to the utmost of their power to worship the mother of God; then the entire company together with the woman gave thanks thus: they eloquently made a pleasant hymn of praise for Mary and Christ.

of the beacon of the hood’; BK (103) reads háttar with rjét, ‘Recht in Bezug auf die Art und Weise’; handar Skj B and EK taken with vita to form a gold-kenning ‘beacon of the hand’ (i.e. jewellery) and this with skorða to make a woman-kenning. 21.2 rjeð] tok 721. 21.4 þanninn] þanig 721. 21.8 að] 721 omits. 22.5 þá] 721 and all eds.; 713 and 711a omit.
38

**Vònisvísur**

23 Runnu ríkamanni
reiðimál og eiðar,
beiðir gekk við brúðar
4 borða hverju orði;
lýsti ljúfliga áustum
lundr silkigrundar
auðs og unni síðan
8 ágætt víf sem lífi.

24 Hjer mátti nú heyra
hitnað elsku vitni,
það er sannindin sýndi
4 sönn fyr Guði og mönnum;
þá, mun bjarga beimum
blið María tíðast,
mest* í meinum læstir
8 menn er þurfa hennar.

The angry words and oaths left the powerful man; the demander of shields [man] admitted to every word of the woman; the tree of riches [man] willingly proclaimed his love of the ground of silk [woman] and afterwards the excellent woman loved him as her own life.

In this it has now been possible to hear the impassioned testimony of love which showed the real truth before God and the people; kind Mary will most often help people when, locked in evil, they most need her.

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23.5 ljúfliga[ ]uanliga 721. áustum[ ]ástir 721. 23.6 silkigrundar] 721 omiss.
24.5 þá] goes with mest er lines 7–8. 24.7 mest[ ] 721, HS, Skj B and EK; mest er 711a; mest eru 713 and BK; eru is redundant syntactically and metrically.
25.1 margföldur[ ] margföldurrar 721. 25.5–8 EK takes eilifrar ástar, óflekkuð
25 Pú ert margföldust mildi, mjúklætis háseti, grundin guðdóms anda
góð og Jesús móðir; brjóst, eilífrar ástar,
óflekkuð gauftu drekka, full af fðgnuð öllum,
frú mín, syni þinum.

26 Væri eg skylldr að skýra skínandi mey þína
dýrð jarteignar orðum
ynnilig, sem eg kynni;
tak þú úr sárum sektum, sönn hjálpar vón mönnum,
andir sviptar syndum,
sætt víf, að eilífu. Amen.

You are the most manifold mercy, the high seat of humility [the Virgin], the good ground of the spirit of the Godhead [the Holy Spirit; the Virgin], and the mother of Jesus; you, my Lady, unblemished, full of all the joy of eternal love, gave your breast to your son to drink from.

Lovely shining Virgin, it would have been my duty to explain your glorious miracle in words as well as I could; you, the true hope of salvation for humankind, sweet woman, take souls freed from sins out of severe punishments for ever. Amen.

and full af fðgnuð öllum as referring to brjóst rather than to frú mín. 26.5 úr
721 omits. 26.6–7 sönn . . . syndum HS (73) translates ‘erlöse die in Sünden den Menschen entrissenen Seelen (d.h. die Seelen der in Sünden Verstorbenen) aus der Verbannung’.
May the distributor of riches [God], who for ever hears my heart, give me a hearing and bright, clear eloquence; I will pray to my worshipful God that He will remember mercy for His creature; it is God’s most generous wish.

Most noble dear friend of God called Andrew, I pray that your name will always be close by me with plenty of words, so that, sweet chastity, I may relate to attentive people a true miracle of the blessed Virgin.

1.1 Mej] 1032; with a space for the capital 721.  1.4 auð-] auðar 1032.  hreina] hreins 1032.  2.5 sæll] sællar BK n., HS n. and Skj B (which also emends meyju to meyjar; the phrase in all three is then gen. with jarteign sanna). While this improves the sense and grammar of this clause, the ms. reading is not incomprehensible: sæll meyju (dat.) with jarteign sanna means ‘a true miracle performed by the blessed Virgin’ (cf. the similar construction
3  Rjeð í borg svó breiðri
brúðr fyr garði prúðum,
siðlátust hjelt sæta
sönn miskunnar dæmi;
næst kærligum Kristi
kæst elveskaði hæsta
Maríu drottning dýra
drós, í verkum ljósum.

4  Áðr var eigin brúðar
andaðr í því landi;
átti hún eina dóttur,
unnandi, vel kunna;
hennar bað með heiðri
heiðrmaðr, og greiðist
mundrinn, fyldist frændum
frægð, en tókust mægðir.

So, there was a woman who ruled over a stately establishment in a large town; this most virtuous, true woman honoured the example of mercy [Virgin Mary]; after beloved Christ, the very dear woman loved Mary, the highest precious queen, in virtuous deeds.

The woman’s husband had previously died in that land; she had a very knowledgeable daughter; an honourable man proposed to her with honourable intentions and the dowry is paid; renown was achieved for the relatives and the marriage took place.

29.3–4).  4.1 Áðr] Auðs HS.  eigin brúðar] Skj B (spelled eiginn) taken with unnandi ‘the woman’s own husband’ involves little emendation and improves the sense; EK eiginbrúðar (‘wedded wife’?); ægir bruðar both mss., BK and HS, ‘the sea of the woman’ is an odd kenning not attested elsewhere; HS emends to auðs ægir, also not attested elsewhere.  4.5 hennar] i.e. the daughter.
The honest woman dearly loved the excellent keeper of riches [man] on account of her daughter; that pleasure was sinless; but because of the wickedness of people, a rumour was invented then about the silk-prop [woman]; a miserable tongue brought about sorrow.

A frightening thought grew among the wicked people, which everybody spread; a very cunning devil creates that: people said that the gold-wearer [man] had sex with her, because the lady must love the famous wound-sender [man] so much.

5.3 sætt (adv.) can also be an a. with yndi line 4. 6.3 myndar] all eds.; meyndar both mss. appears to be a scribal error. 6.7 sendi] HS, Skj B and EK, involves little emendation and makes sense; sendi 721 and sombi 1032 and BK are not attested elsewhere as nouns. 6.8 sår] HS, taken with sendi ‘sender of the wound’; Skj B and EK emend to sax, also taken with sendi ‘sender of the sword’; sår both mss. does not fit into the context. 7.3–4 sældar sprakki] BK (97) interprets ‘die selige Maid’, though it is difficult to see why she would
It happened that the beautiful mistress of the house heard this rumour at last; then the blessed woman knew herself to be innocent; the powerful woman’s solution was truly regrettable; she blamed her son-in-law most out of everybody for the worst slander.

In her breast burnt both ferocity and pent-up frenzy when the mistress of the house wanted to escape this slander, so that evil deeds arose out of new sorrows; through her hatred she contrived a sore death for her son-in-law.
Drepa ljót brúðrin bráða,
bráð varð snót í ráðum,
mann saklausan sinnar,
sött, af lífi dóttur;
gláða Ná fekk græðis
grát af bónda láti,
en mæðandi móðir
mæðandi móðir
en mæðandi móðir
mein af sögðum greinum.

Deildi, krakleik köldum,
kvína einu sinni
lín við lætðan kenni,
leidd, svó að bæði reiddust;
prestr varð óðr og æstist,
eymdum lagðr og sagaði,
þassem þjóðir vissu,
Þenna glep eptir henni.

The rash woman, accused, had her daughter’s innocent husband struck from life; this woman was hasty with her undertaking: Ná of sea-embers [gold; woman] endured lamentation over the death of her husband, and the mother, afflicting (her daughter), experienced pains from the above-mentioned events.

One time, impelled by severe contentiousness, the woman quarrelled with a learned wearer of linen [priest], so that both became angry; the priest became furious and enraged, being weighed down with miseries, and told of this crime committed by her, although people knew about it already.

9.2 bráð] is the complement. 9.5 glóða Ná] HS, Skj B and EK, is the only sensible way to read gloðanna 721 and BK and gloðanna 1032. græðis] HS, Skj B and EK involves little emendation; greiðir BK n.; græðir both mss. does not make sense. 9.7–8 en . . . greinum] understand fekk from line 5. mæðandi] could be taken with mein. 10.3 lín] with kennis to form priest/ cleric-kenning; línna HS also taken with kenni but forms an odd man-kenning ‘the wearer (or ‘experiencer’?) of the serpent’. BK reads línna ‘the woman of linen’, an equally odd kenning. 11.4 að sæta] Skj B and EK is probable given that this clause needs an inf. construction and the sense ‘to expose oneself to, be faced with’ suits the context well; a.e.a 1032 and BK;
Maríuvísur I

11 Hún fyr heimsku sína hrygðist viðr og iðrast þegar, en þordi eigi þrætu máls að sêta; görði hún öllum orðum angrþrútin við ganga; það manntiðna meinar; morð er úr vigi orðið.

12 Frændr af frúinnar grandi fregna mansins vegna; fljóðið fult af stríði fanga þeir, með angri; kvöl var silki-Sólu sett að dómi rjettum; [brátt] skal bálið heita brenna líkama hennar.

She was sorry because of her stupidity and repents immediately, and dared not face contradiction of her words; swollen with sorrow, she confessed to everything; that does harm to a woman’s reputation; the killing had turned into murder.

The relatives of the slain man hear of the lady’s crime with grief; they took the suffering woman prisoner; a torment was set for Sól of silk [woman] according to the right judgement; soon the hot fire must burn her body.

alternatively, að meta HS ‘to encounter’ with secondary alliteration between máls and meta. 11.7 manntiðni] EK object of meina ‘to do harm to’ (cf. NN 1683 and 2865); the meaning of manntiðni (probably ‘a person’s popularity or reputation’) is related to þór ‘famous’ or ‘often spoken of’; manntiðn (or manntiðn) both mss. is not recorded elsewhere; menn tiðn BK is possible through alternative expansion of the abbreviation ‘mn’; mentiðinn HS ‘zealous for knowledge’ referring to the priest; manntiðn Skj A/B is left out of the Danish translation. 12.7 brátt] HS, Skj B and EK, is the most likely word given that [...]r in 721 would have begun with a b because of the alliteration and had a long vowel to form skothending with heita; space followed by rt 1032; ...zt BK.
Worthy young girls wept, as (did) the splendid host of women, men sob, pitying the wretched torment; the miserable and wearied woman was dragged to the forest so that she was afraid; she sorely lamented her sin when the fire is lit.

The desirous giver of ale [woman], exhausted with grief, begged the people, who are to burn her, that she might walk through the forest to the church of Mary, because mild Bil of riches [woman] wanted to tell her sorrows to the gentle Virgin; they granted her this at once.
The woman, who was bathed in tears, went, found the church, wept over her action with good reason and prostrated herself on the ground; there the lovely woman saw that very beautiful image, which was made for the joy of the Virgin Mary.

She (the woman) was flooded with tears over the Virgin’s robe; clasped in danger and with abundant sorrow she spoke without fear: ‘Gentle mother, see my need and suffering: people must torment me with injuries and burn me in fire.

with æskiselja öls ‘the remarkable desirous giver of ale’; mark HS (59) construed with kirkju ‘a remarkable church’. 14.5 því að þótti 1032. 15.1 Fóðr] HS, Skj B and EK, forms skothing with tárum and fits grammatically; Frœ BK (98) does not rhyme. 15.6 Both mss. have redundant ed (= eð, def. art.) at the beginning of this line; omitted Skj B and EK.
The reason I sought to visit this your image is that I rely most on your help, my Mary; I have no other born human being to turn to for support so that I may be saved, therefore I am put into sore grief.

My most blessed Lady, now I put the end of my spent life in your hands,’ so says the deeply blushing woman; ‘although I have poorly represented myself, my holy Virgin, may the entire case proceed according to your wish.’

17.3 María] HS, Skj B and EK, taken with mín, maría both mss. and BK does not fit the context.  17.4 þínun] with fulltingi (dat. sg. m.; see HS).  17.8 borgið] 1032.  18.3 lifs] Skj B and EK; lifs enda goes with orðinnar æfi to
Then the woman went outside, attacked by a great host; she was distressed by the severe torment and was led to the fire; she prayed to the kind mother for quarter; the people cast her in the middle of the pyre; she sat firmly fettered.

They built up a fire against the woman on an open field; a whole pile of wood burnt in flame around the lady; the mighty power of Mary brought about atonement for the sinful woman so that the hot fire spared her life.

form the phrase *enda lifes orðinna æfi* ‘the end of the spent course of (my) life’; *lif* both mss., BK and HS does not make sense. 19.5 *hún* in margin 721. 20.5 *völdugr* all eds.; *uoldu*/ all mss. is meaningless.
21 Öld af fjandskap fyldist
fljótt, er séndi dróttinn
vægð, og virðar sögðu
villir sin á milli:
‘Eldsneyti hafta ýtar
of litið gjört rítar,
því hefr minst en mjóva
mengrund af kvöl brunnið.’

22 Enn gjörðu þeir annan
eld af harmi sveldir,
hyrjar, miklu meira,
mein bjóðandi fljóði;
svó var æsilig eisa
elds að hringa þellu
bändið hvert, af brúði,
brennr, en fjöttrar renna.

The people were quickly filled with hostility when the Lord showed mercy and the erring people said among themselves: ‘The pushers of the shield [men] have prepared too little firewood, therefore the slender necklace-ground [woman] has burnt very little as a result of her torment.’

Swollen with passion, they made again another fire much bigger, presenting flame’s harm to the woman; the embers of the fire were so vehement that every bond on the pine of rings [woman] burns and the fetters melt off the woman.

21.6 rítar] HS, Skj B and EK, taken with ýtar (pl. of agent noun ýtar [cf. the verb ýta ‘to push forward’] not the pl. noun ýtar ‘men’; see Meissner 1921, 307) to form a warrior/man-kenning; rítri 721 and ricrì 1032 and BK do not make sense. 22.3 hyrjar] gen. with mein but can also be taken with eld as in BK and HS. 22.4 bjóðandi] 1032. 22.7 af brúði] can be taken with brennr or renna, or perhaps with both. 23.7 No fully satisfactory emendation is available for the word missing in both manuscripts at the end of the line; no gap in 721 though the lack of skothending and alliteration as well as short syllable count suggests there is a disyllabic word beginning with b missing which provided skothending with hosk or brúðr, though since this poem is often irregular in metre and rhyme (see, for example, 2.3) the word does not necessarily have to conform metrically; the text of the ms. also has several grammatical
The very great power of the mother of the Lord in relation to this woman in the hot flame, with her proven kindness, was shown to the people; the chosen virgin of the Lord gave that fortitude to this woman; the wise woman sat in . . . of the ring-seat [arm or shield] all day long. Not one of her hairs was touched in the severe flame; the beautiful clothes on the woman do not fade or shrivel; Hildr of the ring [woman] went from the fire, calm and collected, unburnt as before; she enjoyed the mercy of excellent Mary.
52

**Mariúvisur I**

25 *Sungu sætt og lengi* 
    sanfróðir Guðs móður  
    líðfróðr lof, þá er brúði  

4 lítu hvíta þar sitja;  
    ljetu síðan sætu  
    seimstalls viðir allir  
    fara í friði og æru;  

8 fljóð var sætt og þjóðir.

26 *Hrings nam heim að ganga*  
    Hlín í kirkju sína,  
    þakkar líf og lukku  

4 lút þreyjandi meyju;  
    skrifa ljet baugs á brjefi  
    brík jarteignir slikar,  
    að Maríæ meyjar  

8 margfaldi lof aldir.

Sweetly and for a long time the well-informed people sang praise of the mother of God when they saw the white woman sitting there; afterwards all the trees of the seat of the gold ring [arm; people] let the woman go in peace and honour; the woman and the people were reconciled.

Hlín of the ring [woman] went home into her church; bowed down, the patient woman thanks the Virgin for her life and good fortune; the panel of the ring [woman] let these miracles be written in a document so that humankind may multiply the praise of the Virgin Mary.

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25.3 *lyðir*] HS, Skj B and EK; *lyðr* both mss. and BK. Pl. form is required as subject of *sungu* line 1.  
25.5 *sætu*] HS, Skj B and EK; *sæta* both mss. and BK. Acc. form needed for object of *ljetu*.  
25.6 *seimstalls viðir* 'gold(ring)-seat’s (i.e. arm’s) trees’ is a kenning for men modelled on the common type of woman-kenning *arma eik,* which in late poems is also found (with masculine tree-names) for man. Cf. Meissner 1921, 140, 269–71, 279, 419–20.  
26.4 *meyju*] HS n., Skj B and EK; *meyja* both mss. and BK. Dat. form required with *þakka*.  
27.1 *sæta sæt* vocative, parallel to *þú* line 2.  
27.4 *svoj* supplied all eds.; lacking 1032.  
27.1 *lifi*] 1032, BK t.n. and HS; *uifi* Skj
27 Heyrði sveit að sæta
sæt leystir þu mætrar
hold úr heitum eldi,
4 hlífandi [svó lí]fi;
minnstu, minnandi mestrar,
meyja Guðs, þá er deyjum,
þinum björtum bænum
8 bál við vórum sálum.

28 Lúta þjer í þrautum
þjóðir, dróttins móðir,
bergr þú manni mörgum
4 mest, þá er þurfa flestir;
aldri muntu eldi
enn vilja þann brenna
þinn, er þig hefr kunnað,
8 þrael, María s[æla].

The company heard that you, sweet lady, freed the flesh of the excellent one from the hot fire, so saving her life; Virgin of God, while remembering this very great woman, remember in your bright prayers the fire at our souls when we die.

People pray to you in distress, mother of the Lord; you save many a person most when the majority of them need you; you, blessed Mary, will never wish this your servant, who has known you, still to burn in the fire.
Now I have told to the end before people a miracle by you the entirely triumphant mother of God, as I remembered it; Mary, give us, the repentant ones, more mercy than we know when we lose our lives. Let us pray to God.

29.2 pit] ynit 1032, ynit BK and HS. sem það] sem .at 1032. Little sense can be made of the ms. readings here; no attempt at reconstruction is made in Skj A and B. HS n. suggests innilega (with jarteign) sem eg minti, and EK reads innit þitt mik minti ‘templet ditt jag mindes’ (see NN 1691), neither of which is completely satisfactory; jarteign, however, can be either n. or f., and perhaps both þitt and inta eina agree with it. Cf. MedH 1.6–7. 29.4–hróðigr] taken with dat. mó∂ur. mó∂ur] mó∂.r 1032. 29.6 vjer] HS, Skj B and EK. 29.8 biðjum] 1st pers. pl. imp. ‘let us pray’. 
Guardian of the court of glory [heaven; Christ], Lord, who gives all that is good to humankind, grant this, that silence may be paid here to the ornament of poetry: my God, I will tell of your mother’s mighty miracle, in which the blessed, excellent Virgin helped a woman.

Andrew, grant that effortless praise may flow forth in a time of joy, so that an eloquent form of praise may be presented to God: (telling) how the most excellent, kind and helpful mother, the bride of God, was called on with prayers by that woman who was in trouble.

1.1 Dýðar] 713 and 711a; with space for capital 721. 1.2 drottinn] 713, 711a and all eds. fits into the context better than drottur 721 ‘host of people’. 2.8 krafðist] Skj B and EK involves little change, fits grammatically and improves the sense greatly; krafðe 721, BK and HS, uafði 713 and 711a.
There was a certain courageous, virtuous lord who lived in a town; his courteous wife surpassed other women of whom there is report; he and she loved each other sincerely; between them the good wish (of one) could not oppose that which either of the two wished.

The above-mentioned husband and wife could show themselves humble to sick people, giving wise counsel in a fatherly way, generous to the poor; they became courteous and kind to everyone who was round about them; because of their prosperity their influence began rather to increase.
The courageous man had not begotten any heir with the plate of gold [woman]; the courteous man eagerly wanted to have a child; her sorrow began to become severe every time when the lady came across the other women nursing their babies.

The sorrowful woman constantly attended Mass in the main town, where there stood a beautiful building, a church dear to God, the minster of Mary and a high tower built with stone walls where the beautiful ring-Norn [woman] often grieved with prayers for a child.
This very powerful, sorrowful lady very frequently began to speak in this way where a carved image of the excellent Virgin stood nearby: ‘Most blessed Mary, hear my case and those tears which this least cheerful woman, most sorrowful, pours forth.

I see this, blessed Lady, every woman bears sons; most wives are joyfully fruitful as a result, except I myself; skilful woman, Virgin, grant me a happy conception so that I can take the name of mother and bear a child.

7.1 frú´in] 713, 711a, Skj B and EK.
8.3–4 frjófast . . . fegin] can be read as ‘because most joyful women conceive' or 'most joyful women conceive as a result of that (i.e. of being married)'.
9.5 hneyksl] 713, 711a, all eds.; hneykls
Both your father and fair mother had to endure a lot of torment because of their childlessness before you, our Lady, were born; reproof and ready-made shame will be borne against me if I shall never bear gentle babies for my husband.'

Kindest Mary heard these words and beautiful tears; the high-born wife fell pregnant according to the custom of the land; in the first hour of giving birth the fair gold-prop [woman] bore her son, then a period of happiness arose with it.
11 Vænan leggr víf svein
i vöggu með búin plögg,
fríðan elskar frúin níð,
faðir hans og ljek að;
móðir unni megi blíð;
má hún varla af sjá,
svó að brúðar Guðs góð
móðir unni megi blíð;
má hún varla af sjá,
svó að brúðar Guðs góð.
8 gáði trautt, sem hefír áðr.

12 Unnandi eitt sinn
að jóði sínu ljek fljóð;
sjúkan kendi hún sárleik
sveini gjöra lífs mein;
sútafull í sitt skaut
svanni lagði mög þann,
svó að barni bani forn
búinn þótti vera nú.

The woman lays the fair boy in a cradle with embroidered bed-
clothes; the lady loves her beautiful son, and his father played with
him; the kind mother loved her son; she can scarcely take her eyes off
him, so that the good one hardly heeded the bride of God as she has
previously done.

One time the loving woman was playing with her baby; she noticed
a severe pain delivering a mortal blow to the boy; the sorrowful woman
laid the son in her lap so that it seemed the old slayer was now ready
for the child.

11.3 níð 711a. 11.7 bruðar 713, Skj B and EK; bruðr 721, BK and HS,
’so that the good woman hardly heeded God as she had previously done’ is
also possible, though less likely in a context of a poem about devotion to the
Virgin. 11.8 hefír  hefur 711a. 12.3 hún 721. 12.5 sitt skaut}
Afterwards the boy lay dead; the woman wept from sorrow for a long time, while this young body lay on the bier; the next day the unhappy pine of riches [woman] carried him to where the great buildings of the church of Mary stand in the city.

The townspeople wanted to give her sincere comfort; no one could find a single reason for joy for the plate of riches [woman]; she sat up and wept bitterly over the death of her son, which is only to be expected, until the day passed for the people and night comes.
Maríuvísur II

15 Mátti vera miðnótt,
móðir sveins er upp stóð
og í burtu barn stírt
4 af börum tók gulls Vör;
móðurinnar dís dýr
driptar sá hvar stóð skript;
ljet hún niðr litt kát
8 likamann við orð slík:

16 ‘Líknarinnar lofoð tákn
littu hjer á barn frítt
það er minning mishkunn
4 mínu holdi gaf þin;
móður nafn og [minn] heiðr
mist hefi eg nú tvist;
vel máttu björt bör
8 bæta mjör frúin sæt.

It must have been midnight when the boy’s mother got up and Vör of gold [woman] took the stiff child away off the bier; the goddess of snow [woman] saw where a precious image of the mother [of God] stood; with little joy, she put down the body with these words:

‘Praised symbol of mercy [the Virgin], look here on a beautiful child which is a remembrance your mercy gave to my flesh; sad, I have now lost the name of mother and my honour; our luminous sweet Lady, you can well put right this misfortune for me.

15.5 dýr} with either skript móðurinnar or Dis. 16.1 lofoð] lofoð 713, 711a. 16.5 mín] 713 and 711a. 16.7 hjörl] 713, 711a, Skj B and EK; borið 721, BK and HS. 16.8 frúin] meyian 713 and 711a. 17.1 Vöenni} -ni unclear 721; read
In return for passionate tears you will show compassion for a fair woman, since during her child’s distress she was able to convey her sorrow here; let life’s distress pass so that I die soon or else, peaceful help of women [Virgin], heal my baby.’

The help and mercy of mankind [the Virgin] could no longer let the door-post of the ring [woman] endure her lamentation on account of life’s sorrow, so that colour and good wits returned to the limbs of his body; the blessed soul was sent back; the virtuous Virgin gave that to the boy.
19 Lifna fyr lofað nafn
lætr síðan Guð mætr,
sá hann upp og sætt hló
sína móður utan pín;
fljóði gazt feginstíð
farnaðar og lifs barn,
gaf hún síðan Guði lof,
grátandi og þó kát.

20 Tunga má það alls öng
inna í brag sinn,
hvessu móðir mins Guðs
mundi heiðra göfugt sprund,
þá er fóður hrings hlíð
hreinum færði kvikan svein,
þann er fjörvi fjögur dægr
firðr lá á börum stirðr.

Afterwards excellent God let him revive for the praised name; he looked up at his mother and laughed sweetly without pain; the woman got a joyful time of prosperity and her child alive; afterwards she gave praise to God, weeping and yet happy.

Not one tongue can relate in its poetry how the mother of my God could honour a noble woman, when the hill-side of the ring [woman] carried to the virtuous father the living boy who, deprived of life, had lain stiff on the bier for four half-days.

19.1 Lifna] hann acc. understood. 19.3 hann] i.e. the child. 19.6 lifs barn] subject of gazt parallel to feginstíð farnaðar.
Then the people and the noble woman immediately began to praise greatly the beloved, skilled woman who bore Christ; and from then on the husband and wife began to serve God in prosperity; their gentle son was advanced in his development and gave wise counsel.

Mary, you are a luminous Virgin, mother and good mercy for all those who always invoke your name; all the people pray to you; you are called our Lady, and, sublime one, we, your followers, declare ourselves sinful.

22.4 jafnæ [713 and 711a]. 22.7 segjumst [713 and 711a]; spelled seigumst 721.
Synda veittu, sannreynd, sanna, við Guð og mann, þótt vjer brjótum, meyin mæt, móti honum, yfirbót; og að sönnu son þinn sálir fyr lífs mál græðarann geti sjóð glaðan; veittu oss það.

Pikkjœumst eg í þinn flokk þeygi kunna, Guðs mey skærust, sem skylt er, skilin orð að fá úl; verði þjer valin dýrð, vífa sæmdin, eilíf um alla heims höll halðin með Guðs vald. Amen.

Excellent Virgin, proved true to God and mankind, give true atonement of sins even though we offend against Him; and may souls be able to see your joyous son in truth, the Saviour, at the end of life; grant us that.

Most luminous Virgin of God, I do not consider myself at all capable of providing clear words for your poem as is my duty; honour of women [the Virgin], may eternal choice glory be maintained for you by the power of God throughout the entire hall of the world. Amen.

23.2 sanna with yfirbót line 4. 23.3 meyin meyian 713 and 711a. 23.5 son somr 713 and 711a. 23.6 fyr lífs mál ‘at the end of life’; NV 3364 suggests something like ‘beyond life’s borderline’. 24.1 í 711a omits. 24.8 Amen] in margin 721.
Mighty Lord, our Father, give me ability, the verse-form of poetry, so that I might put together beautiful words; God, ruler of love for ever, through your power give a fearless abundance of speech to my open breast.

Listen most noble Andrew so that I may find clear words and gladden my heart-land [breast] to my best satisfaction; I remember that the true Virgin Mary, who is our mercy, our certain hope in virtuous deeds, freed a certain cleric.
This man had seldom heeded morality throughout his childhood; he wanted to enjoy the merriment of the world as soon as it was on offer; the arrogant fellow put persistent effort into wine-drinking; amidst words of merriment he became careless about his affairs.

The distributor of the shield [man] became unjust towards his superiors; his heart became wounded by sins; with that his morality was corrupted; intense lust for women tormented him; that is harmful for clerics; he was bordering on insanity because of his life of merriment with women.

4.1 Rítar] Skj B and EK (gen. sg.) with rennir ‘distributor of the shield’ makes better sense than HS (64) Rita with rennir ‘Feind der (heiligen) Schriften’; Ritr 721, 1032 and BK may, however, be a gen. sg. form (cf. Noreen 1923, §417). 4.3 hjartað] hiartit 1032 and BK. 4.6 sterk] with ástin line 5, though could perhaps be taken with mein (pl.) as in HS. 5.1 -st] 1032. 5.2 One
Sefi gjörði[st] saurlífr,
sárum [. . .] hugarfár,
lýtanna logi heitr
lerkað fékk þann klerk;
hverja nótt að hann fór
Hrundar á gulls fund
villr yfir vazfall
vóða gekk um hans ráð.

Ítr hafði einn hlut
jafnan fyr Guðs nafn
Mariu, sem vitum vær,
vaktað, ef frá er sagt:
hann las í hvert sinn
hæstar tíðir Guði næst
mjúkri við mein slið
móður þegar hann upp stóð.

His mind became unchaste; painfully . . . evil disposition; the hot flame of his sins was able to injure that cleric with wounds; every night that, erring, he crossed a river to meet Hrund of gold [woman], he trod dangerously with his situation.

Excellent, he had always observed one thing in the name of God for Mary, as we shall see if it is related: every time when he got up he immediately recited the most sublime hours for the mother, kind regarding such transgressions, next to God.

expects a monosyllabic verb after sárum, but there are no clues as to what it should be; l.tit 1032; var þat HS n.; óx EK; hneig ‘declined’ would be possible. 5.8 vóða] hann line 5 is understood in line 8 and vóða (dat.) is used adverbially. 6.1 einn hlut] object of hafði vaktað. 6.3 Mariu] ‘for Mary’. 6.4 ef frá er sagt] with sem vitum vær line 3. 6.6 hæstar] hæstri 1032.
7  
ENN för hann eitt sinn
öfanvert nætrof
heiman yfir stór-straum,
4  
strangan efldi fossgang;
farið gjörði* fult nær
flóðið, það er hann stóð;
leynir öttast liftjón
8  
lyta, ef skipið brýtr.

8  
Kvíðir við kvala nauð
klerkr fyr mein sterk;
treysti hann á tign Krists,
4  
trúandi, og biðr nú;
‘Nær vertu ‹mær› mjør
María svó að linist fár;
lát mig eigi, dugar drótt,
8  
deyja hjer, Guðs mey.’

One time when it was nearing dawn he again went from home across the great river; the powerful flow of the tumbling stream was increased; the water which came upon him nearly filled the boat; the hider of sins is terrified of death if the boat is wrecked.

The cleric is worried about the distress of tortures because of his dire sins; he relied upon the sublimity of Christ, believing, and now he prays: ‘Glorious Mary, stand by me so that the danger will be softened; Virgin of God, the company (of angels) will help; do not let me die here.’

7.4 strangan] with fossgang (see NN 3366), or with stór-straum line 3. 7.5 gjörði] Skj B and EK requires little change and improves the grammar and sense; or giordizt both mss. could be retained and flóði line 6 emended to flóði and það replaced with þar (1032). 7.6 það] þar 1032, BK and HS. hann] hafði 1032. 8.5 mjør] 1032; either the adjective ‘renowned’ with María or the noun ‘Virgin’ in apposition. 8.7 dugar] an unusual form of the pres.
9 Tíða sinna tregbjóðr
trúar hafði ei gáð nú,
heyriliga hann hefr þær,
henni boðast dýrð tvenn;
lítið fekk hann lesið út,
líðr svó að honum strið;
Áve María hann upp hóf
óttafullr og dó skjótt.

10 Síðan er hann sökk niðr,
syndafullr, og varð drektr,
kraup hann kafadjúp,
kaldr eptir líðinn aldr;
lítr þegar líf þraut
lókkandi djöfuls flokkr;
fjandr gripu fast önd
fleiri en telist þeir.

The reluctant preacher of the faith had not heeded his hours this time; he began them out loud; double glory was proclaimed for her [the Virgin]; he could complete only little of his recitation, so (quickly) did torment come upon him; full of fear he began the Ave Maria and died swiftly.

After he sank down, sinful, and was drowned, he crept through the great depth, cold after his departed life; the devil’s luring flock saw when his life failed; more fiends than can be counted gripped his soul firmly.

indicative; the phrase is presumably a parenthesis, ‘the host (of angels) will help’. 9.3 þær] refers back to tíða line 1. 9.8 1032 has i at the beginning of this line where there is an inkblot in 721. 10.2 syndafullr] with hann. 10.3 hann] Skj A reports a possible i above the line after this word; adopted in Skj B and EK. 10.5 lítr] lídr 721.
Angels confronted them from above with God’s permission: ‘Let him rest who will receive peace,’ said the beloved troop; ‘but if you persecute him, vengeance will be carried out by God; Mary claims the man for herself; be aware that she will come.’

That one who gave sin [the devil] called out loudly and immediately told of the cleric’s sins, firmly revealing his faults; he lied about many things though, until the luminous bride of heaven was able to relieve his (the cleric’s) sorrow; that just one is filled with mercy from the roots up.
Mary came to that gathering there; she stood nearby in motherly fashion; the devil’s dark flock had dragged him on the path of torments; the sorrowful Virgin, dear to God, speaks: ‘By what power are you harmful beings taking my servant with outstanding cunning?’ 

‘How can you, such a lady of the kingdom of heaven, take this man for yourself from in our hands?’ said the defiant host of torments [fiends]; ‘the distributor of the fjord-flame [gold; man] did most things the worst he could, he was so unchaste, sinful and harsh-tempered.

God requires every person to be true in morals thus: moderation and a virtuous life; this is sublime law; on the contrary when he proceeded shamefully with his conduct, he performed more of our deeds than what God’s will was directed towards.

‘I will not argue with you about that,’ said the sweet Virgin, ‘God’s death-blood has freed him from damnation; in this case I summon the necklace-tree [man] and the cleric’s soul before my son; in truth He sees what is right.’

16.5–7 Awkward, though not incomprehensible: mens meið parallel to klerks sál, þvi máli adverbial, ‘in this case’. Skj B and EK emend meið to meiðs so that mens meiðs is gen. with þvi máli. Cf. Mg 51.5, 8.
The tormentors came before Christ’s judgement; as will be told, they frighteningly devised a new invented slander: the messengers said that the bow-tree [man] always blasphemed the name of God; dire accusations pressed upon him; they told of his tricks.

Those cunning beings dragged up about the cleric a cardinal sin: ‘The destroyer of morality committed dishonourable fornication; finally, before his life came to an end it pleased him to do such things, because of this sinful blemish his soul must have fire.’

17 Kristr] HS, Skj B and EK; crist both mss. It is not likely that this is an example of an undeclined foreign name since Kristr is declined as an Icelandic word elsewhere (e.g. 8.3). 18.8 bál] sál 1032.
Árum veitti andsvör
unnandi miskunn,
heldr verndar meyin mild
merkiliga sinn klerk;

ræðr svó rík brúðr:
‘Rjetta hefr yðr stjett
dáðum prýddr Dávið
diktað, er hann söng slíkt:

“Rangir vóttar ráð þung
*rísa upp og gjöra;” slíkt
lygi flytr reift róg,
rennr sú er með flærð enn;
minnast rjeð á miskunn
maðr sá,’ [a]ð frúin kvað,
‘að sönnu las hann Síöns
síðast á lífs [tíð].

Loving Mercy gave answers to the messengers; the kind Virgin defends her cleric in a rather remarkable way; so the powerful bride speaks: ‘David, adorned with achievements, has dictated the right attitude for you all when he sang this: “False witnesses rise up and carry out harsh plans”; their lie spreads this slander in a lively way, which (lie) spreads further by falsehood; that man did remember Mercy,’ said our Lady to them, ‘for sure he recited Zion’s (song) in the last hour of life.

19.3 meyín] meyía 1032. 19.5 ræðr] Skj B and EK; ræðr both mss., BK and HS is likely to be an error. 20.1–4 Awkward grammatically and semantically and requires some emendation and explanation. 20.1–2 appears to paraphrase Psalm 34 (35): 11, and rísa is closer to the Vulgate surgentes than reísa Skj B and EK; ráð þung must be the object of gjöra. There is nothing for slíkt to go with except reift róg. 20.2 Both mss. have a redundant er at the beginning of this line; omitted in Skj B and EK. 20.4 rennr] Skj B and EK gives better sense than subj. renni both mss. (sí er rennr refers to lygi line 3). 20.6 að] Skj A and B and EK is the most likely word; er 1032. kvað] bað 1032. 20.7 Síöns] söng understood, i.e. the Ave Maria. 20.8 tíð] 1032 and all eds.; very faint 721. 21.1–2 Munnr hans mætt lýsist upp] ‘his mouth is lit up a lot’, referring to the recitation of the Ave Maria, and allowing björt tungan lines
His mouth,’ said the true power, ‘is lit up greatly; his bright tongue concluded its song, but first let us see what it can achieve.’ The reckless flock lied to the king of clouds [Christ] about it; one can perceive that the beginning of the *Ave Maria* was written there (on his tongue) then.

Those messengers took to flight as soon as they heard mention of this verse; afterwards the blessed, sublime bride addresses the crowds of them: ‘How could you boast about this?’ said the blessed Virgin, ‘I claim this man for myself; I see that you are winning less for yourself.

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2–3 to be read literally.  
21.2 *mart lýsist* EK is a likely conjecture for the illegible graphs in 721; *mar...uist* 1032.  
21.4 *fyst* Skj A, is the most likely here; f. 1032.  
21.5 *skör* HS, 721 uncertain; *sku* 1032, Skj A.  
21.6 *kóng* abbreviated k 721 as elsewhere, read as *kom* HS and EK; but this scribe uses *kó for kom* (MvI 18.6) or writes the word in full (MvI 7.1 and MvIII 13.1); kí 1032.  
21.8 *skráð* 721 uncertain; *ski* 1032.  
22.3 *yrðir* ...óir 1032.  
22.5 *máttu* after this word 721 has *i hendr oss himerikis* deleted (cf. 14.1–2).  
22.5, 8 The singular pronoun is used in addressing the (leader of?) the *árar*; the pl. pron. in 23.1, 5, 7 is presumably not the ‘polite’ plural.  
22.8 *eg* omitted 1032.
You entice humankind away from God to do what is evil so that afterwards they endure pain because of those dire offences; torment shall constantly be devised for you when it is mentioned that you do your best to tempt people yet do not manage to deceive them.’

The shame-faced fiends made off, deprived of his soul, and were forced to go without new meat, as God commanded; Satan ordered his servants to suffer severe pains when they came back into torments; he said that was obligatory.
The glorious bride of God gives without doubt a moderately easy life; worlds changed for the cleric; afterwards in atonement the excellent, atoning Virgin commanded that he amend his life; that was a splendidly fine remission.

Thereafter the brave man humbly gave thanks to his God while the life of the tree of gold [man] lasted; and from among mankind this man loves Mary most because of her help, as was to be expected; this cleric amended his deeds.

certainly not a lazy or slothful life. 26.4 linna] with lundr 'tree' forms a man-kenning; linnr, 'snake' or 'fire' perhaps means 'gold (arm)ring' here (half-kenning, = armlinnr?); but it could perhaps, like ormr occasionally, mean sword or spear; or even ship.
27 María, krjúpa menn þjer,
mæstust, því að ágætr
setti þig fyr mikinn mátt
4 móður síná heint fljóð;
enginn mun svó aumligr,
iðrandi ef þig biðr,
að hann farist, frúin skær;
8 flestra ertu hjálp mest.

28 María, ertu sköpuð skær,
skærust og Guði kær;
kæran muntu duga dýr
4 dýru fólki lofskýr;
skýrust má; sektsár
sárin láttu gróa vór;
vóra kenni eg nauð nær;
8 næri vertu Guðs mær.

Most excellent Mary, people prostrate themselves before you because the renowned one placed you, His mother, virtuous woman, in charge of great power; no one will be so wretched that he will perish if, repentant, he prays to you, our luminous Lady; you are the greatest help of most people.

Mary, most luminous and dear to God, you are created luminous; precious dear, glorious with praise, you will help precious mankind; the most glorious one is capable; let our guilt-sore sores, heal; I realise our distress is near; Virgin of God, be near us.

27.5 enginn mun] vera understood. 28.1–8 On the linking of the end of one line with the beginning of the next by rhyme cf. Lilja 49.1–4, 55, 66; Snorri Sturluson’s Háttatal 47–48. 28.5 má] pres. 3rd pers. sg. with skýrust (‘woman’ understood) ‘the most virtuous woman is capable (of doing this)’. 29.2 sjúkr] i.e. both physically sick and spiritually sick from sin. 29.3 leng piń] probably refers to the agony of death, especially in the context of the second half-stanza
29 Maríuvísur III

María, gef þú, meyin dýr
mjúkust, þeim eð er sjúkr
líði, sú er vör biðr,
því að úr heimi, hæst blóm,
hjeðan trúi eg oss kveðr
sannr Guð sonr þinn;
sálum hjálpi þitt míð.

30 Himiríkis hæst blóm,
hæstum Guði ertu næst,
móðir og mey prúð
mildinnar, fógr snild;
María legg þú dóm dýr,
diktandi, á verk slíkt;
tákna mun eg lofuð likn
linna hjer við flokk þinn. Amen.

Mary, precious, most gentle Virgin, give relief to the one who is sick so that the long torment which awaits us may pass, highest bloom, because I believe that true God, your son, will call us hence out of the world; may your speech save souls.

Highest bloom of the heavenly kingdom [the Virgin], mother and splendid Virgin of kindness, beautiful eloquence, you are next to highest God; precious Mary, as you dictate, pass judgement on this work; praised mercy, I will end your poem of miracles here. Amen.

in which Christ calls us from this world; or maybe refers to the torments of Purgatory or Hell. 30.1 Himiríkes[ all mss., cf. 14.2. 30.6 diktandi] dictating, i.e. the Virgin is inspiring his poem, cf. Ms 1? LP suggests ‘carefully considering’ (‘velovervejende’) and it may be just an elaboration of legg þú dóm á. 30.8 Amen] Occurs at end of st. 29 in 721.
GLOSSARY AND INDEX

All words in the poems are glossed, complete with references to all occurrences. Headwords are in nominative singular for nouns and first person pronouns, nominative singular masculine for adjectives, articles, demonstratives, and third person pronouns, and infinitive for verbs. The abbreviation ‘n.’ in an entry means that there is a note on this word in the footnotes to the texts.

ABBREVIATIONS

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â prep. (1) with acc. on, in, at, into Mg 11.4, 11.5, 15.1, 15.4, 19.2, 21.5, 23.1, 29.5, 45.2; VM 12.4; MvI 16.1, 24.1; MvII 7.2, 9.6, 16.2, 22.4; MvIII 5.6, 8.3, 12.3, 13.4, 20.5 (see minnast), 30.6. (2) with dat. in, on, upon, at, into Mg 7.5, 10.6, 13.3, 16.7, 18.1, 18.4, 20.7, 24.7, 26.4, 27.7, 31.3, 38.7, 45.4, 45.8, 47.3, 48.7, 52.2; VM 3.6, 8.4; MvI
1.8 (for), 5.8 (about), 18.4, 20.3, 24.3, 26.5; MvII 2.2, 10.5, 13.4, 20.8; MvIII 20.8. (3) adv. on him Mg 14.2 n.; þar á thereon (i.e. on the tongue) MvIII 21.8.

að prep. with dat. (1) at VM 17.5. (2) to MvI 15.4, 19.4. (3) against MvII 20.1; MvIII 11.1. (4) upon MvIII 9.6. (5) with MvI 6.6 (see leggja); MvII 12.2 (see leika). (6) as Mg 35.4. (7) for MvII 6.7. (8) in regard to, concerning Mg 3.5; VM 10.1, 14.2. (9) að eilífu for ever VM 26.8. (11) with acc. as Mg 47.5 n. (or adv. hjer að). (12) as adv. with him MvII 11.4; to them MvIII 20.6 n.; see also ganga.

að with inf. (1) to Mg 2.2, 4.6, 6.2 (second að), 7.4, 8.2, 9.3, 11.1, 12.4, 13.7, 16.2, 17.1, 17.4, 19.6, 20.4, 23.5, 27.1, 27.4, 29.4, 30.1, 34.5, 41.5; VM 5.2, 6.4, 6.6, 7.2, 8.7, 10.2, 10.4, 12.6, 21.8 n., 22.4, 26.1; MvI 11.4 n., 14.2, 17.2, 18.6, 26.1; MvII 4.8, 5.6, 21.3, 24.4; MvIII 18.6, 18.8, 23.2. (2) in order to Mg 5.8.

að conj. (1) that Mg 2.3, 3.1, 4.4, 5.5, 8.3, 8.6, 14.7, 14.8, 18.5, 18.8, 25.5, 29.8, 35.6, 36.1, 42.3, 42.7, 47.3, 47.8, 51.2, 52.5; VM 11.6, 16.1, 16.5, 18.1; MvI 1.7, 2.2, 6.5, 17.3, 22.6, 27.1; MvII 1.3, 2.1, 17.6; MvIII 2.5, 11.8, 15.8, 21.6, 22.8, 23.7, 25.7, 27.7. (2) when, it being the case that Mg 4.7; MvIII 5.5, 15.5. (3) so that, in order that Mg 37.7, 50.6; VM 19.3; MvI 17.8, 26.7; MvII 2.3, 8.7; MvIII 23.4, 29.3. (4) until, after which (of time) Mg 6.2.

áðr adv. before, previously Mg 10.6; VM 18.8 (already), 21.7 (just now); MvI 4.1; MvII 11.8. (2) conj. before MvIII 12.5 (until), 18.5; áðr en before MvII 9.4.

af prep. with dat. (1) made of Mg 15.3; built of MvII 6.5. (2) full of, (filled) with Mg 4.4; VM 25.7; MvII 12.3, 21.1. (3) off, from away from, out of, with Mg 18.7, 27.3, 27.6, 34.1, 38.1, 44.7, 45.1, 46.5, 49.2, 49.8, 50.1; VM 3.8 n., 4.5, 4.7, 5.3, 15.5, 15.8; MvII 8.5, 9.4, 22.7; MvII 3.3 (see bera), 15.4; MvIII 12.7, 26.5. (4) about, concerning, regarding Mg title, 4.5; VM title, 1.6; MvI 12.1. (5) in accordance with, according to Mg 6.3, 22.2. (6) because of, on account of, as a result of VM 22.1; MvI 5.3, 9.6, 9.8, 21.8, 22.2; MvII 4.7, 8.3 n., 13.2; MvIII 4.3. (7) with ppte. by MvI 19.2; MvIII 11.6. (8) as adv. off him MvII 11.6 (see sjá), 21.5 (see þaðan).

áfengr a.; n. as adv. with i powerfully causing VM 4.8.

affínis m. (Latin) son-in-law MvI 8.8.

ágætr a. excellent, renowned Mg 8.7, 45.7; VM 6.2 (sup.), 23.8; MvII 1.8; MvIII 27.2
áhlýðandi a. listening VM 20.4 n.; dat. pl. -i MvI 2.8.
ákall n. invocation MvII 22.3.
akta (að) wv. to take care of/to, occupy oneself with, attend to; to devise MvIII 17.3; md. to be paid attention to MvIII 23.6.
ala (ól) sv. to give birth to, bear, produce Mg 25.7; MvII 5.4, 8.2, 9.8.
aldr m. (1) life MvIII 10.4. (2) age, time, period Mg 45.3; VM 3.6; MvIII 3.2.
aldrí adv. never, not at all Mg 1.6, 8.6, 25.3, 30.4, 35.4; VM 4.6 n., 12.8; MvI 28.5; MvII 9.7.
álfa f. side, part Mg 22.2.
álfróðigr a. entirely triumphant MvI 29.4 n.
allopt adv. very often Mg 4.1.
alfr a. all, every, whole, entire Mg 2.5, 3.3, 5.6, 7.6, 16.5, 17.8, 20.1, 20.3, 20.5, 22.3, 23.6, 24.5, 28.5, 28.6, 31.5, 32.1, 32.4, 32.5, 32.6, 33.4, 36.5, 36.6, 38.3, 38.8, 42.5, 44.4, 45.6, 50.1, 50.4, 52.3, 52.4, 52.5; VM 6.1, 15.8, 19.6, 20.3, 21.3, 22.6, 25.7; MvI 6.2, 11.5, 18.5, 20.3, 23.8, 25.6; MvII 1.2, 22.3, 22.5, 24.7; n. as subst. everything Mg 4.3 n., 7.7, 43.7; VM 1.2 (object of vinnandi); gen. as adv. alls öng no . . . at all MvII 20.1.
alskýns adv. of all kinds Mg 14.6.
álmbörr m. bow-tree MvIII 17.5 (see List of Kennings, ‘Man’).
almetastr sup. a. most thoroughly excellent Mg 50.2.
alsemndr a. thoroughly honoured VM 9.4.
álýgi f. slander MvI 7.8.
amen interj. amen Mg 52.8; VM 26.8; MvII 24.8 n.; MvIII 30.8 n.
andaðr a. pptic. dead MvI 4.2.
andi m. spirit Mg 2.4, 31.3, 43.3, 50.7; VM 19.5, 25.3.
Andrjeás m. St Andrew (the Apostle) VM 2.1; MvII 2.2; MvII 2.3; MvIII 2.4.
anndvar n. answer, reply MvIII 19.1.
angr n. grief, sorrow Mg 11.2, 14.8, 15.7; MvI 5.7, 12.4, 14.2, 16.3; MvII 18.3.
angrþrútinn a. swollen with sorrow MvI 11.6.
Anna f. Anna daughter of Phanuel (Luke 2:36) Mg 6.8 n.
anndrord. num. and a. (1) second Mg 44.1; next MvII 13.6. (2) other, another Mg 10.5, 16.8 (else), 20.8 (else), 21.4 (other things), 24.8 (else), 31.8, 38.4; VM 13.6, 13.8, 19.8; MvI 17.6, 22.1; MvII 5.7.
anza (að) wv. with dat. to answer, reply to Mg 26.1; VM 7.1, 12.2.
aptr adv. back MvII 18.7.
ár n. prosperity Mg 32.2.

arfr m. inheritance VM 9.3.

árla adv. early Mg 11.8.

armr a. wretched MvI 13.4; MvII 5.6.

Áróm m. Aaron Mg 1.5.

árr m. messenger, servant; (fallen) angel, i.e. devil MvIII 17.5, 19.1, 22.1.

ást f. love VM 2.3, 4.7 n., 5.1, 23.5 n., 25.5; MvIII 1.7, 4.5.

ástarmjúkr a. full of gentle love Mg 34.4.

ástvin m. dear friend MvI 2.1.

auðbrik f. panel of riches VM 7.4 (see List of Kennings, ‘Woman’).

auðgreinandi m. distributor of riches MvI 1.4 n. (see List of Kennings, ‘God’).

auðgetandi m. keeper of riches MvI 5.2 (see List of Kennings, ‘Man’).

auðmjúkr a. humble MvII 4.2.

auðr m. wealth, riches VM 9.3, 10.8, 23.7; MvI 14.6; MvII 13.5.

auðspöng f. (metal) plate of riches MvII 14.3 (see List of Kennings, ‘Woman’).

auga n. eye Mg 29.6, 40.8, 49.8.

Augustínus m. St Augustine of Hippo Mg 4.2, 8.2, 9.8, 37.6.

auumligr a. miserable, wretched MvI 5.7; MvIII 27.5.

Áve María Ave Maria, Hail Mary MvIII 9.7, 21.7.

báðir (n. bæði) a. pron. both Mg 6.1, 51.2; VM 16.6, 18.8; MvI 10.4.

bál n. bonfire, pyre MvI 12.7, 13.8, 19.8, 20.1, 27.8; MvIII 18.8 n.

band n. band; ring VM 8.2; bond, fetter MvI 22.7.

bani m. (1) death MvIII 16.3. (2) cause of death, slayer MvII 12.7.

bann n. condemnation, damnation MvIII 16.4.

bannaðr a. cursed Mg 21.4.

barar f. pl. bier MvII 13.4, 15.4, 20.8.

barma (að) wv. to pity; prptc. MvI 13.4.

barn n. child MvII 5.4, 6.7, 12.7, 15.3, 16.2, 17.3 n., 19.6 n.; MvIII 3.2.

barnfað f. childlessness MvII 9.1.

barnæði n. child-like nature VM 4.1

baugnorn f. ring-Norn MvII 6.7 (see List of Kennings, ‘Woman’).

baugstallr m. ring-seat MvI 23.8 n. (see List of Kennings, ‘Other’).

baugr m. ring MvI 26.5.

beiða (dd) wv. to ask, request Mg 4.1; with gen. VM 19.2 n.

beiðr m. demander, commander VM 23.3 (see List of Kennings, ‘Man’).

beimar m. pl. men, people Mg 33.6; VM 24.5.
beina (d) wv. to assist Mg 3.6.
beiskr a. bitter Mg 40.7 n.
ben f. wound Mg 17.8.
bera (bar) sv. (1) to bear, carry, convey Mg 7.6, 13.2; MvII 17.4; bera á lópt to reveal MvIII 12.3; bera af to surpass MvII 3.3. (2) to endure Mg 14.8, 19.8, 22.5, 29.7; MvII 2.7, 18.4. (3) to bear (witness) VM 3.2, 7.6, 21.5, 21.7. (4) to bear, give birth to MvII 8.8, 10.6, 21.4. (5) md. berast to be brought MvII 9.6.
berja (barði) wv. to strike, beat Mg 14.3, 19.1.
bernska f. childhood VM 3.6.
bert adv. clearly VM 18.5.
betri a. comp. better; with dat. of comparison Mg 20.1; sup. bestr best MvIII 2.3.
biða (beið) sv. (1) to await (with gen.) MvIII 29.4. (2) to endure, suffer MvII 9.2.
biðja (bað) sv. (1) to ask, tell, pray Mg 5.5, 18.3, 42.3, 51.1, 52.3, 52.5; VM 17.7; MvI 1.5, 2.2, 14.1 (begged), 29.8 n.; MvII 22.5; MvIII 8.4, 24.5 (commanded), 27.6. (2) with gen. to ask or pray for (something) Mg 39.8, 47.6; MvI 19.5; to ask for (a woman’s hand) in marriage MvI 4.5; with acc. to ask for (something) Mg 10.5 n.
Bil f. name of a goddess MvI 14.6 (see List of Kennings, ‘Woman’).
binda (batt) sv. to bind Mg 14.3, 19.1.
bíða (beið) sv. (1) to await (with gen.) MvIII 29.4. (2) to endure, suffer MvII 9.2.
biðja (bað) sv. (1) to ask, tell, pray Mg 5.5, 18.3, 42.3, 51.1, 52.3, 52.5; VM 17.7; MvI 1.5, 2.2, 14.1 (begged), 29.8 n.; MvII 22.5; MvIII 8.4, 24.5 (commanded), 27.6. (2) with gen. to ask or pray for (something) Mg 39.8, 47.6; MvI 19.5; to ask for (a woman’s hand) in marriage MvI 4.5; with acc. to ask for (something) Mg 10.5 n.
Bil f. name of a goddess MvI 14.6 (see List of Kennings, ‘Woman’).
binda (batt) sv. to bind Mg 14.3, 19.1.
bíðja (bað) sv. (1) to ask, tell, pray Mg 5.5, 18.3, 42.3, 51.1, 52.3, 52.5; VM 17.7; MvI 1.5, 2.2, 14.1 (begged), 29.8 n.; MvII 22.5; MvIII 8.4, 24.5 (commanded), 27.6. (2) with gen. to ask or pray for (something) Mg 39.8, 47.6; MvI 19.5; to ask for (a woman’s hand) in marriage MvI 4.5; with acc. to ask for (something) Mg 10.5 n.
boðast (að) wv. md. be proclaimed MvIII 9.4.

bóndi m. husband MvI 9.6.

bóndi n. side of a ship: fyr borði overboard, in a bad way VM 18.5; by metonymy = ship (or shield?) VM 23.4.

borg f. stronghold, town Mg 38.2, 44.6; VM 9.5; MvI 3.1; MvII 13.8.

(See List of Kennings, ‘Heaven’.)

bót f. betterment, remedy; atonement MvI 20.7.

brá f. eyelash Mg 5.4, 15.8.

bráðgjörr a. advanced in development MvII 21.8.

bráðr a. quick, hasty; rash; sudden Mg 39.6; MvI 9.1, 9.2 n.; n. as adv. brátt soon, quickly VM 4.2, 9.6, 10.1, 13.1; MvI 12.7 n.; MvII 17.6.

bragð n. behaviour, deed MvIII 17.8.

bragarbót f. ornament of poetry MvII 1.3.

bragnar m. people, humankind Mg 7.6, 40.8 n.; MvII 1.4.

bragningar m. prince Mg 22.1 (see List of Kennings, ‘Christ’).

bragr m. poetry, poem MvII 20.2; MvIII 1.2.

brandr m. sword Mg 8.1.

braut f. road, way; í braut (as adv.) away MvIII 24.1.

breiðr a. broad, large MvI 3.1.

brenna (brann) sv. intr. to burn Mg 1.6; MvI 8.1, 20.2, 21.8, 22.8, 28.6 n.

brenna (nd) wv. trans. to burn MvI 12.8, 14.4, 16.8.

bresta (braut) sv. intr. to break Mg 33.5.

bríki n. reproach MvII 9.5.

brík f. panel VM 12.6 n., 15.2; MvI 26.6. (See List of Kennings, ‘Woman’.)

brímlöðir f. pl. embers of the sea VM 15.1 n. (see List of Kennings, ‘Gold’).

brími m. fire VM 12.5 (see List of Kennings, ‘Gold’).

brjef n. document MvII 26.5.

brjóst n. breast Mg 6.1, 14.7, 29.7, 40.7, 43.7, 46.7; VM 25.5; MvI 8.1; MvIII 1.7.

brjóta (braut) sv. (1) to break, damage, destroy; impers. MvIII 7.8.

(2) to offend MvII 23.3.

bróðir m. brother (of a religious order) Mg 41.7.

brúðr f. bride, woman Mg 9.2, 22.1; VM 13.2, 15.5, 21.5, 23.3; MvI 3.2, 4.1 n., 9.1, 20.1, 22.7, 23.7 n., 25.3; MvII 2.7, 11.7 n., 17.3; MvIII 12.5, 19.5, 22.3. (See List of Kennings, ‘Virgin Mary’, ‘Woman’.)

bryggja f. landing-stage, jetty Mg 46.6 (see List of Kennings, ‘Heaven’).
búinn a. pptc. (1) ready, prepared Mg 16.2; MvII 12.8; n. with dat. var
  búið við s-one was on the point of Mg 29.8. (2) adorned, ornamented;
  embroidered MvII 11.2. (3) invented MvII 9.5.
burgeiss m. citizen, person of status VM 9.5.
burr m. son MvII 21.7.
burtt adv. away VM 9.2; í burtu away MvII 15.3.
byggja (gð) wv. to inhabit, live in MvII 3.2.
burt adv. away VM 9.2; í burtu away MvII 15.3.
byrr m. (favourable) wind Mg 22.2.
bæði conj. both Mg 14.4; VM 15.1; MvI 8.2; MvII 9.1.
bæn f. prayer Mg 4.2 n., 40.3, 42.8, 49.7; MvI 27.7; MvII 2.8, 6.8.
bæta (tt) wv. to make better, put right, amend MvII 16.8; MvIII 26.8.
ból n. misfortune MvII 16.7.
dáð f. deed, achievement MvIII 19.7.
dagr m. day Mg 6.4, 18.4, 36.4, 42.1, 43.8; MvI 23.8; MvII 13.6, 14.7.
dappr a. sad MvI 13.6.
dauðr m. death Mg 4.8, 7.3, 12.5, 18.7, 23.2, 24.1, 27.3, 29.8, 30.2,
  33.3, 38.1, 39.6, 44.7, 52.7; MvII 14.7.
dauðr a. dead Mg 15.6, 25.4, 34.8; MvII 13.1.
dauðr m. death MvI 8.6.
Dávíð m. David (psalmist) MvII 19.7.
deila (dó) sv. to die Mg 31.5; VM 10.2; MvI 27.6; MvII 17.6; MvIII 8.8, 9.8.
dikta (að) wv. to dictate MvIII 19.8, 30.6 n. (prptc.)
dimnr a. dark; n. as subst. darkness Mg 33.6.
dis f. name of a norn or a common noun meaning goddess or lady
  MvII 15.5 (see List of Kennings, ‘Woman’).
djöfull m. devil Mg 51.6; MvII 10.6, 13.3.
Dóminus m. (Latin) the Lord Mg 47.4.
dómnr m. (1) judgement Mg 52.2; MvI 12.6; MvII 17.1, 30.5. (2) court
  MvII 1.1 (see List of Kennings, ‘Heaven’).
dóttir f. daughter VM 3.4, 4.4, 10.6 n.; MvI 4.3, 5.3, 9.4.
draga (dró) sv. to drag MvI 13.5; MvIII 13.4 (prptc. with hafa).
dráp n. killing, slaughter, death Mg 12.5, 24.1.
Drápa f. a laudatory poem (with refrains) Mg title.
drekka (drakk) sv. to drink (from) Mg 6.1; VM 25.6.
drekkja (kt) wv. to drown MvIII 10.2.
drengr m. boy, young man VM 7.1.
drepa (drap) sv. to strike MvI 9.1.
dreyri m. blood Mg 52.8.
drekkja (kt) wv. to drown MvIII 10.2.
drepa (drap) sv. to strike MvI 9.1.
dreyri m. blood Mg 52.8.
drekkja (kt) wv. to drown MvIII 10.2.
drepa (drap) sv. to strike MvI 9.1.
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**efstr** a. sup. last Mg 52.2.

**eg** pron. I Mg 2.1, 2.3, 2.6, 2.7, 3.1, 3.5, 3.8, 5.5, 8.5, 10.7, 11.2, 11.5, 11.7, 12.2, 13.2, 13.5, 13.6 n., 13.7, 14.7, 14.8, 15.4, 15.5, 15.6, 15.7, 16.2, 16.3, 17.5, 17.7, 18.2, 18.3, 18.5, 18.8, 21.5, 22.7, 25.3, 25.5, 26.7, 27.1, 27.2, 27.4, 27.7, 27.8, 28.4, 29.2, 29.3, 29.7, 29.8, 30.3, 30.8, 31.1, 31.2, 31.3, 34.2, 35.3, 35.4, 35.5, 35.6, 35.7, 36.1, 37.5, 37.7 n., 38.3, 38.4, 38.8, 39.2, 42.1, 42.3, 42.5, 43.1, 43.2, 43.3, 43.5, 43.8, 44.1, 44.2, 44.4, 44.5, 45.5, 45.8, 46.1, 46.4, 46.5, 47.2, 47.3, 47.8, 49.1, 49.4, 49.7, 50.5, 50.6, 50.8, 51.1, 51.3, 51.5 n., 51.7, 52.1, 52.3, 52.5; VM 2.3, 2.7 n., 6.1, 7.2, 11.8, 12.4, 12.5, 12.8, 13.6, 16.5, 18.1, 18.5, 19.2 n., 19.3, 21.5, 26.1, 26.4; MvI 1.1 n., 1.5, 2.2, 2.4, 16.7, 17.1, 17.3, 17.5, 17.7, 17.8, 18.1, 18.6, 29.1; MvII 1.6, 8.1, 8.4, 8.6, 8.7, 9.6, 9.7, 16.6, 16.8, 17.6, 24.1; MvIII 1.1, 1.3, 2.2, 2.5, 8.5, 8.7, 16.1, 16.5, 22.7, 22.8 n., 28.7, 29.6, 30.7; suffixed to vb. Mg 15.8.

**ei** (= eigi) adv. not Mg 14.8, 33.8, 35.6; VM 11.6 n.; MvI 24.4; MvIII 9.2.

**eiðr** m. oath VM 14.4, 23.2.

**eiga** (átti) pret.-pres. (1) to have, to own, to possess VM 3.3, 9.6; MvI 4.3, 17.5; to experience Mg 33.6. (2) subj. with inf. ought Mg 23.5.

**eigi** adv. not Mg 26.5; VM 19.3; MvI 11.3; MvII 18.2; MvIII 8.7, 16.1, 23.8. Cf. ei.

**eigin** a. indecl. own MvI 4.1 n.

**eigna** (að) wv. to take possession of (sér for oneself) MvIII 14.3.

**eilífligr** a. eternal; sup. Mg 16.6, 20.6, 24.6.

**eilífr** a. eternal Mg 31.4, 45.4; VM 25.5; MvII 24.6; n. as noun að eilífdr for ever VM 26.8.

**einatt** adv. incessantly, constantly MvIII 23.5.

**eingason** m. only son Mg 8.8.

**eingetinn** a. only (begotten) Mg 25.6.

**einhlítr** a. self-sufficient Mg 3.6 (with mjer).

**einkar** adv. very, extremely Mg 16.3.

**einn** (n. eitt) a. and card. num. (1) one, a, a certain Mg 1.5 n., 2.7, 41.1, 44.3; VM 1.3, 5.5, 5.8; MvI 4.3, 10.2, 29.3; MvII 3.2, 12.1, 14.4 (a single); MvIII 1.4, 2.8, 6.1, 7.1. (2) alone Mg 36.2 n.

**eisa** f. fire, glowing embers MvI 22.5.

**ekki** see engi.

**eldi** n. offspring, child Mg 25.8.

**eldr** m. fire MvI 16.8, 19.4, 22.2, 22.6, 24.5, 27.3, 28.5.

**eldsneyti** n. firewood MvI 21.5.
ella conj. or else VMII 17.7.
elska f. love VM 8.2, 24.2.
elska (að) wv. to love MV I 3.6; MVII 11.3.
elskugi m. lover, loved one VM 11.3.
en conj. (1) but MG 48.2; VM 9.7, 12.7, 16.3; MV 5.5; MVIII 11.5.
(2) and MG 11.8, 15.2, 17.2, 30.7, 33.5, 38.4 (first en); VM 13.7; MV 4.8, 9.7, 11.3, 22.8; MVII 14.8, 22.7. (3) than MG 16.8, 20.8, 21.8, 22.6, 24.8, 25.7, 38.4, 46.6; MV 29.6; MVIII 10.8, 15.8 (en að than that).
enda (nd) wv. to end MVIII 21.3; md. to last MVIII 26.3.
endi m. end MV I 18.4.
engi/öngr/enginn pron. and a. not a (one), no (one), none MG 3.5, 8.1, 10.5, 50.8; VM 7.3 n.; MV 17.5; MVII 27.5 n.; f. öng MVII 20.1; gen. enskis MG 19.5; n. ekki nothing MVII 3.7.
engill m. angel MG 10.2, 11.7, 18.2, 19.8, 20.2, 26.8, 43.2, 47.2; MVIII 11.1.
en adv. yet, still, again, further, furthermore, as well MG 2.8, 5.8, 17.4, 31.2, 37.5; VM 2.7, 4.3, 7.3, 12.3, 18.7; MV 22.1, 28.6; MVIII 7.1, 20.4.
en, en, eð def. art. the MG 3.7, 4.1, 4.6 n., 5.6, 6.8, 11.2, 27.8, 30.3, 32.3, 32.4, 36.2, 38.6, 44.5, 46.4, 50.5; VM 17.1, 19.7; MV 2.1, 16.5, 20.7, 21.7.
eptir prep. (1) with acc. after (of time) VM 10.5; MVIII 10.4. (2) with dat. (a) committed by MV 10.8. (b) in accordance with MVII 10.4.
er rel. particle and conj. (1) who, which MG 3.3, 4.7, 5.7, 11.2, 13.4, 19.7, 22.5, 25.7, 30.1 n., 33.1; 34.3, 37.6, 38.1, 38.8, 41.3, 41.8, 44.2, 52.8; VM 1.4, 4.8, 11.4, 13.2, 19.6, 24.3; MV 1.1, 6.2, 14.4, 15.1, 15.7, 28.7; MVII 1.2, 1.7 (in which), 2.7, 3.8, 7.7, 20.7, 21.4, 22.3; MVIII 7.6, 11.4, 12.1, 14.6, 16.8, 20.4, 29.4. (2) when MG 8.7, 11.3, 11.5, 12.5, 17.7, 18.1, 21.5, 35.3, 51.3; VM 24.8; MVII 8.3, 13.8, 21.2; MVII 15.2; MVIII 10.1, 19.8, 24.7. (3) where VM 17.3. (4) how MG 25.1.
ertó f. inheritance VM 10.5 (pl.).
erfingi m. heir MVII 5.1.
eyða (dd) wv. with dat. to destroy MG 41.8.
eymd f. misery MG 19.7, 21.8; pl. VM 9.8, 17.8; MV 10.6.
fá (fekk) sv. (1) to get, obtain VM 13.6 (1st pers. sg. feer); MVII 8.7; fá til to provide MVII 24.4. (2) to experience, endure, suffer MG 4.7, 11.2; MV 9.5; MVIII 23.4, 24.6 n. (3) with pptc. to be able to do
s-thing $Mg$ 19.5; $MvIII$ 5.4, 9.5, 12.6, 23.8; impers. pass. $MvI$ 17.8.

faðir m. father $Mg$ 31.4; $VM$ 10.2; $MvII$ 9.3, 11.4, 20.5; $MvIII$ 1.4.

faðma (að) wv. to embrace $Mg$ 34.5.

faðmr m. embrace; arms $Mg$ 7.5.

fagr a. beautiful $Mg$ 4.2 n., 9.1, 9.8 n., 37.6; $MvI$ 24.3; $MvII$ 9.3, 10.2, 10.6, 18.6; $MvIII$ 1.3, 25.8, 30.4; comp. fegri with dat. of comparison $Mg$ 4.3.

fagrráðr a. giving wise counsel $MvII$ 4.3 n.

faldreio f. carrier of a head-dress $VM$ 12.8 n. (see List of Kennings, ‘Woman’).

fanga (að) wv. to take prisoner $MvI$ 12.4.

fár n. vessel, boat $MvIII$ 7.5.

fár n. (1) hatred $MvI$ 8.6. (2) harm, danger $MvI$ 16.2; $MvIII$ 8.6.

fara (fór) sv. (1) to go $VM$ 9.2, 15.1, 16.2 (go forth, i.e. be performed); $MvI$ 15.1 n., 25.7; $MvIII$ 5.5, 7.1, 15.5 (behave); fara á to come over $Mg$ 15.4. (2) md. to perish, die $MvIII$ 27.7.

farnaðr m. prosperity, good fortune $MvII$ 19.6.

fast adv. firmly $MvIII$ 10.7, 12.3.

fasti m. fire $MvI$ 20.4.

fastliga adv. firmly, securely $MvI$ 19.7.

fastna (að) wv. to betroth $VM$ 12.6.

fastúðigr a. unshakeable in one’s resolution $VM$ 13.7.

fátækr a. poor; as subst. $MvII$ 4.4.

feginn a. joyful $MvII$ 8.4.

feginsgrein f. reason for happiness, source of happiness $MvII$ 14.4; cf. grein.

feginstíð f. joyful time $MvII$ 19.5.

fela (fal) sv. to commit $Mg$ 31.3; with á hendi to put in s-one’s hands $MvI$ 18.1.

ferð f. company, troop $Mg$ 5.3.

feskr a. beautiful $VM$ 17.6; sup. $MvI$ 15.6.

festina (st) wv. to betroth $VM$ 13.7.

festarmál n. pl. contract of betrothal $VM$ 6.8.

festarorð n. pl. formula of betrothal $VM$ 8.4, 16.3.

finn n. indecl. five $Mg$ 41.3, 42.1.

finna (fann) sv. (1) to find, discover $Mg$ 7.4, 44.1, 50.8; $MvI$ 15.2; $MvII$ 14.4. (2) to meet $Mg$ 18.8, 43.2; $MvII$ 5.7. (3) to invent, compose $Mg$ 2.2. (3) md. to meet with one another $VM$ 11.6.
fírar m. pl. people MvIII 23.7.
fírra (rð) wv. (1) with dat. to deprive of s-thing; pptc. MvII 20.8. (2) md. to be absent from VM 16.3.
fjándi m. fiend, devil MvI 6.3; MvIII 10.7, 24.2.
fjandskapr m. hostility Mv 21.1.
fjarðlog n. flame of the fjord MvIII 14.5 (see List of Kennnings, ‘Gold’).
fjarri adv. far off, distant VM 6.3.
fjelauss a. poor VM 12.7.
fjórir num. four; n. fjögur MvII 20.7.
fjöldi m. multitude Mg 14.6.
fjörtjón n. loss of life, death Mg 50.7 n.
fjör n. life MvII 20.7.
fjótraðr a. pptc. fettered MvI 19.7.
flóð n. foot VM 17.5.
flóa (ð) wv. to flow, overflow, flood; flóa í tárum to be bathed in tears VM 13.4 n.; MvI 15.1, 16.1.
flókkur m. (1) flock, (body of) people, company VM 16.4, 22.5; MvI 13.3; MvIII 10.6, 13.3. (2) poem (without refrains) MvII 24.1; MvIII 30.8.
flýja (flýði) wv. to flee Mg 7.1.
flytja (flutti) wv. to convey; carry MvII 13.6; MvIII 20.3 (spread).
flærð f. falsehood MvIII 20.4.
fólk n. people MvI 6.4; MvII 4.2; MvIII 28.4.
forðast (að) wv. md. with dat. to avoid, escape MvI 8.4.
forma (að) wv. to make, perform Mg 40.2.
formaðr m. former man or husband VM 13.8 n.
forn a. old, ancient Mg 6.3 n.; MvII 12.7.
fossgangr m. tumbling stream MvIII 7.4.
fótr m. foot VM 17.5.
frá prep. with dat. (1) from, away from VM 9.2; MvIII 16.4, 23.1.

(2) as adv. about, concerning MvIl 3.4; about it MvIII 6.4, 23.6; off, away MvIII 24.1.

fram adv. forward, on Mg 13.8, 35.5; forth VM 8.3; MvIl 2.2.

framburðr m. statement VM 21.3.

framr a. outstanding, excellent; courageous; outspoken VM 3.4.

fregna (frá) sv. to hear, learn Mg 31.1; fregna af hear about MvIl 12.2.

freista (að) vv. with gen. to test, tempt MvIII 23.7.

friðr m. peace Mg 32.2; MvI 19.8 (quarter), 25.7; MvIII 11.4.

fróðr a. learned, knowledgeable, wise Mg 10.4 n. (as subst), 41.2, 44.7; sup. most wise Mg 34.6.

frón n. earth, land Mg 7.5 (fróni á), 26.4.

frú f. lady VM 25.8; MvI 6.8, 12.1, 16.1, 18.1, 20.8, 23.2; MvII 5.7, 7.1 n., 8.1, 9.4, 11.3, 16.8 n., 22.6; MvIII 14.2, 20.6, 27.7.

frumtíð f. first hour MvII 10.5.

frægð f. renown, fame MvI 4.8.

frægðarsvinnr a. illustrious or of renowned wisdom Mg 41.4.

frægr a. renowned Mg 12.1; comp. with dat. of comparison Mg 4.3, 7.7, 22.3.

frændi m. relative Mg 1.5, VM 10.4; MvI 4.7, 12.1. (See List of Kennings, ‘Other’.)

full a. foul Mg 50.7.

fullr a. full Mg 22.3; VM 25.7; MvI 12.3; MvIII 7.5; complete Mg 7.7, 23.4.

fulltingr m. help MvI 17.4.

fundr m. meeting, encounter (with gen. with) Mg 7.2, 51.6; MvIII 5.6.

fúss a. eager (with gen. for) Mg 13.7, 18.1, 26.7.

fylgja (gð) vv. with dat. to accompany Mg 8.4, 12.4, 13.7; láta fylgja add 48.3.

fyldr filled Mg 4.4, 15.7, 28.3; tightly compressed? MvI 8.3; md. be filled MvI 21.1; be achieved, increased MvIl 4.7.

fyldr filled Mg 4.4, 15.7, 28.3; tightly compressed? MvI 8.3; md. be filled MvI 21.1; be achieved, increased MvIl 4.7.

fyr prep. (1) with acc. (a) before, in front of, beyond VM 6.1; MvII
23.6; MvIII 16.7, 17.1; in charge of MvIII 27.3. (b) for Mg 50.3. (c) because of, on account of, through, for the sake of Mg 39.5; VM 14.5 (by means of); MvI 11.1; MvII 18.3, 19.1; MvIII 1.5, 4.8, 6.2, 8.2, 18.7, 23.3, 26.6; fyr utan without MvIII 25.2. (d) for, so as to bring about MvII 2.3. (e) in return for MvII 17.2. (2) with dat. (a) before, in front of Mg 11.7, 19.6, 29.6, 37.8, 40.1, 40.5, 41.7, 43.7 (under); VM 7.3, 18.5, 24.4; MvI 3.2 (over), 29.1. (b) because of, for, as a result of Mg 15.5, 23.1 n.; MvI 5.5; MvII 9.1.
fyrðar m. pl. people VM 2.8 n.
fyrnast (d) sv. md. to be forgotten Mg 30.4.
fyr (ad) adv. previously Mg 2.8; fyrra before VM 11.4; MvII 24.6.
fýsa (t) sv. (1) impers. with acc. s-one desires Mg 10.6, 34.5. (2) md. to desire VM 12.7.
fyst (ad) adv. first Mg 12.2; MvIII 21.4 n.
fystr a. suppl. first Mg 27.4, 43.1.
feða (dd) sv. (1) to give birth to Mg 5.7, 44.2; pptc. born MvI 17.6. (2) to feed Mg 7.8. (3) md. feðast upp to be brought up VM 3.5.
feðing f. giving birth MvII 10.5.
færa (ð) sv. to bring Mg 6.2, 16.2 n.; MvII 2.4, 20.6; MvIII 1.3 (with í einn stað) to bring or put together); md. færast undan get oneself out of it, escape VM 20.8.
fóðurliga adv. in a fatherly way MvII 4.3.
fögnur m. delight, joy Mg 7.6, 41.3, 43.1, 44.1; VM 25.7. (See List of Kennings, ‘Christ’.)
fólna (að) sv. to fade MvI 24.4.
fóstudagr m. Friday Mg 12.1.

gá (ð) sv. with gen. to heed, pay attention to MvII 11.8, MvIII 9.2; gá að to heed Mg 29.2.
gaddr m. spike (i.e. nail) Mg 15.3.
gálauða a. careless, reckless MvIII 3.8.
gall n. bile Mg 30.5.
ganga (gekk) sv. to go, walk Mg 14.8, 35.6; VM 17.2 (prptc.); MvI 18.5 (turn out), 19.1, 24.5, 26.1; MvIII 5.8; with acc. to go through MvI 14.2; ganga að to approach Mg 14.2; ganga nær to press upon MvIII 17.7; ganga við with dat. to confess to, admit to VM 23.3; MgI 11.6.
garðr m. establishment, premises (in a town) MvI 3.2.
gátt f. door-post MvII 18.2 (see List of Kennings, ‘Woman’).
gefa (gaf) sv. to give Mg 1.1, 2.6, 28.4, 32.3, 38.8; VM 6.7, 25.6; MvI
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1.1, 23.5; MvII 1.1, 16.4, 18.8, 19.7; MvIII 1.1, 12.1, 25.2, 29.1; 
gefa út pour forth Mg 37.8 n.; MvII 7.8; impers. gefr til there is 
opportunity for it MvIII 3.4; md. reciprocal to give each other VM 4.8. 
gegnum prep. with acc. (i gegnum) through Mg 17.6, 22.8. 
geirr m. spear Mg 30.5. 
gengi n. support, help MvI 17.5. 
geta (gat) sv. (1) to get; be able MvIII 14.6; with pptc. be able MvII 23.7; md. with dat. to be got for s-one MvII 19.5. (2) to beget MvII 5.3. (3) to mention, refer to, speak of s-thing (with gen.) MvIII 17.2, 22.2. 
gennum prep. with acc. (í gegnum) through Mg 17.6, 22.8. 
gimsteinn m. gemstone Mg 39.4 (see List of Kennings, ‘Virgin Mary’). 
gipta f. success Mg 28.3. 
gjalda (galt) sv. to grant, give MvII 1.4 (impers.), 8.6. 
gjarna adv. willingly, eagerly Mg 2.1, 10.8, 27.7; MvII 5.4. 
gjóra (ð) ww. (1) to do, make Mg 14.7, 21.1, 48.7; VM 22.5; MvI 21.6, 22.1; MvII 6.5, 12.4; MvIII 7.5 n., 14.5, 15.7, 18.6, 20.2, 23.2. 26.2; 
gjör svó vel please Mg 47.1. (2) md. to become MvII 5.6; MvIII 3.7, 4.1, 5.1 n.; gjörðist kominn arose MvI 10.7. (3) periphrastic with 
inf. MvI 11.5, 18.6; MvII 21.1. 
gjörð f. deed MvI 8.7, 15.4. 
glaðr a. glad, happy, cheerful Mg 5.7, 38.4; MvII 23.8. 
gleði f. gladness, delight, joy Mg 27.7, 38.5, 41.6, 43.4. 
gleðifullr a. joyful MvII 8.5. 
gleðilíf n. life of merriment or pleasure MvIII 4.8. 
gleðiorð n. word of merriment MvIII 3.7. 
gleðitíð f. time of joy MvII 2.2. 
gleðitími m. period of happiness MvII 10.8. 
gleðþa (gladda) ww. to make glad or happy Mg 47.2; MvIII 2.2 (1st 
pers. sg. pres. subj.); pptc. Mg 25.2; md. become glad Mg 12.8, 43.5. 
gleyma (d) ww. with dat. to forget VM 9.8. 
gláðir f. pl. embers MvI 9.5 n. (see List of Kennings, ‘Woman’ and 
‘gold’). 
glepr m. misdeed, crime, sin MvI 10.8; MvIII 12.1. 
glestr a. pptc. of gleða made splendid Mg 27.8. 
gnógt, nógt f. abundance, plenty Mg 3.4; MvIII 1.8.
góðlátr a. good-natured, courteous MvII 5.3.
góðr (n. gott) a. good Mg 5.2, 5.6, 28.6, 32.4, 32.6, 36.6, 46.7, 52.4;
VM 1.8, 3.1, 19.6, 21.6, 25.4; MvII 1.2, 11.7, 22.2.
gramr m. prince, king Mg 42.2.
grátr m. weeping, lament, lamentation Mg 18.3, 38.5, 39.1, 40.2, 52.8;
Mv 9.6; MvII 18.4.
greina (d) wv. to describe, relate, tell Mg 17.4, 19.6, 31.2, 37.7, 41.8;
Mv 14.7; MvIII 12.2.
grimd f. fierceness, cruelty Mg 14.1; MvI 8.2.
grimmr a. fierce, cruel Mg 14.5.
gripa (greip) sv. to grip, grasp, seize MvIII 10.7.
gróa (geri) sv. to be healed (of wounds) MvIII 28.6.
grund f. ground Mg 9.5, 20.2, 38.7 (earth); VM 25.3. (See List of
Kennings, ‘Heaven’, ‘Virgin Mary’.)
grýtttr a. stony, rocky Mg 10.6, 45.1.
greða (dd) wv. to prepare, put in order; prptc. greiðandi fram bringing forth, uttering VM 8.3; md. to be made, produced VM 1.7; to be
paid MvI 4.6.
grein f. (1) condition, state; periphrastic for an abstract noun (cf.
fegingsgrein), dýrðar grein glory Mg 50.6. (2) event MvI 9.8.
(3) með greinum with (good) reason, in detail MvI 15.3.
greina (d) wv. to describe, relate, tell Mg 17.4, 19.6, 31.2, 37.7, 41.8;
MvI 14.7; MvIII 12.2.
ármaður f. með 3.7, 6.1, 6.8, 12.5, 13.7, 14.4, 23.5, 24.1, 31.7, 38.6,
40.3, 43.8, 44.3, 45.1, 45.6, 52.7; VM 1.4, 2.6, 7.8, 14.5 n., 18.2,
22.4, 24.4; MvI 1.5, 1.6, 2.1, 25.2, 27.6, 29.4, 29.8; MvIII 1.5, 2.4,
2.8, 6.4, 11.7, 19.2, 19.7, 20.3, 21.6, 23.2, 24.2, 24.8; MvIII 1.6, 6.2,
6.6, 8.8, 11.2, 11.6, 13.8, 15.1, 15.8, 16.3, 17.6, 23.1, 24.4, 25.1,
26.4, 28.2, 28.8, 29.7, 30.2.
guðfómr m. Divinity, Godhead Mg 28.3; VM 25.3.
guðspjall n. gospel Mg 31.6.
guðvefr m. costly cloth VM 9.7.
gull n. gold VM 9.7; MvII 5.2 n., 15.4; MvIII 5.6.
gullskorð f. gold-prop MvII 10.7 n. (see List of Kennings, ‘Woman’).
gumi m. man, person Mg 30.6.
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gyðingafólk n. Jewish people Mg 14.1 n.
gæta (tt) vv. with gen. to watch over, tend, take care of Mg 26.3.
gættir m. keeper, guardian Mg 5.1, 6.6, 9.4, 10.2, 19.8, 28.2, 47.7, 50.2. (See List of Kennings, ‘Bishop’ and ‘Christ’.)
gezka f. goodness, grace Mg 51.8.
gezkuflmir a. ready with goodness Mg 45.2.
gezkuflmir a. generous with goodness Mg 37.7 n.
gæza (tt) wv. to watch over, tend, take care of Mg 26.3.
gætir m. keeper, guardian Mg 5.1, 6.6, 9.4, 10.2, 19.8, 28.2, 47.7, 50.2. (See List of Kennings, ‘Bishop’ and ‘Christ’.)
gæzka f. goodness, grace Mg 51.8.
gæzkufimr a. ready with goodness Mg 45.2.
gæzkumíldr a. generous with goodness Mg 37.7 n.
göfga (að) vw. to honour VM 1.7.
göfugligr a. worshipful, noble MvIII 25.1.
göfugr a. worshipful, noble Mg 5.1; VM 17.1; MvI 1.5; MvII 20.4, 21.2; sup. Mg 47.1.
háð n. scorn, mockery Mg 14.1, 21.3.
háðuliga adv. scornfully, shamefully MvIII 15.6.
hafa (ð) wv. to have Mg 10.6, 30.8; VM 19.8, 21.8; MvI 18.6, 21.5, 21.7, 28.7, 29.1; MvII 5.3, 11.8 n., 16.6; MvIII 6.1, 9.2, 13.3, 16.3, 18.8, 19.6; hafa uppi to enjoy MvIII 3.4.
hafna (að) wv. with dat. to reject, shun, give up Mg 3.4.
hald n. help, support Mg 35.4.
hál s. to hold, keep Mg 36.3; MvII 24.8; to keep to, follow Mv 3.3.
hál s. to hold, keep Mg 36.3; MvII 24.8; to keep to, follow Mv 3.3.
hálurs a. sublime Mg 10.7 n., 43.4; VM 1.8; MvII 22.8; MvIII 15.4, 22.4.
hav n. man, person Mg 15.1; VM 15.6.
hanga (hjekk) sv. to hang Mg 18.1.
hann, hún, þau (pl. þær, þær, þau) pers. pron. he, she, it, they etc. Mg 2.8, 4.5, 4.6, 4.7, 7.4, 7.8, 8.5 n., 12.7, 13.5, 16.7, 16.8, 20.7, 20.8, 21.3, 23.8 n., 24.7, 24.8, 31.1 n., 36.4, 42.6, 43.3, 45.8, 48.1, 48.7, 50.3, 50.4; VM 4.7, 4.8 (pl.), 5.6, 6.5, 7.6 (pl.), 8.1, 9.4, 9.5, 9.8, 14.4, 16.6 (dat. sg. n. object of ráðið), 16.7, 17.7, 19.2 n., 21.2, 22.7 (pl.), 24.8; MvI 1.6, 1.7, 4.3, 4.5 n., 6.6, 7.7, 8.1, 10.8, 11.1, 11.5, 11.7, 12.4 (pl.), 12.8, 14.4, 14.8 (pl.), 19.3, 19.5 n., 19.6, 19.7, 22.1 (pl.), 24.1, 24.7, 29.2; MvII 3.3, 3.5 n. (sg. and pl.), 3.8 n., 4.7 (pl.), 5.5, 8.1, 8.3, 11.4, 11.6, 12.3 n., 13.6, 14.2, 14.5, 14.6 n., 15.7, 16.3 (rel.?), 18.8, 19.3 n., 19.7, 20.1, 21.7 (pl.), 23.4, 23.8; MvIII 3.3, 3.7, 4.5, 4.6, 4.7, 5.5, 5.8, 6.5, 6.8, 7.1, 7.6 n., 8.3, 9.3 n. (sg. and pl.), 9.4, 9.5, 9.6, 9.7, 10.1, 10.3, 10.8 (pl.), 11.1 (pl.), 11.5, 11.8, 12.4, 12.6, 13.2, 13.4, 14.7, 15.4, 15.5, 15.7, 16.1, 16.4, 17.3 (pl.), 17.8 (pl.), 18.1 (pl.), 18.6, 19.8, 20.7, 21.1, 21.4, 22.1 (pl.), 22.4 (pl.), 23.2, 23.4 (pl.), 23.8 (pl.), 24.2 n., 24.7 (pl.), 24.8, 25.7, 25.8, 27.7.
hár n. hair MvI 24.2.

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hár a. high MvII 6.6; comp. hærri higher, greater Mg 16.8, 20.8, 24.8, 29.3; sup. hæstr highest Mg 30.3, 43.1, 46.4; VM 19.7; MvI 3.6; MvIII 6.6 n., 29.5, 30.1, 30.2.

haröla adv. very Mg 48.2.
harölýndr a. harsh-tempered MvIII 14.8.
harðr a. hard, harsh Mg 21.1, 51.6; MvI 19.3.
harðla adv. very Mg 48.2.

harmr m. sorrow, grief, affliction Mg 4.5, 11.2, 15.5, 22.5, 25.8, 29.3, 30.7, 35.3; MvI 22.2 (passion); MvII 5.6.
hásæti n. high seat, throne Mg 28.2; VM 25.2. (See List of Kennings, ‘Virgin Mary’.)
hata (að) wv. to hate, persecute MvIII 11.5.
háttr m. kind, type, verse-form MvIII 1.2.

hefja (hóf) sv. (1) to lift, raise Mg 15.2, 45.8. (2) to begin MvIII 9.3; hefja upp MvIII 9.7.

hefnd f. vengeance MvIII 11.6.

heiðr m. honour Mg 46.3; MvI 4.5 (honourable intentions); MvII 16.5.
heiðra (að) wv. to honour MvII 20.4.
heiðrsmáðr m. honourable man MvI 4.6.

heilagr (helg-) a. holy Mg 2.4, 6.8, 10.7 n., 11.6, 13.7, 25.1, 29.1, 33.1, 43.3, 48.3, 49.7; MvI 18.7.

heilráðr a. giving good counsel MvII 21.8.

heilsubót f. recovery of health Mg 47.7.

heim adv. home, back Mg 11.5; MvI 26.1; MvIII 24.7.
heiman adv. from home MvIII 7.3.
heimligr a. of this world, i.e. mortal Mg 22.6 n.
heimr m. world Mg 5.8, 26.8, 33.6, 44.2; MvII 24.7; MvIII 3.3, 25.4, 29.5.

heimsc f. stupidity MvI 11.1.

heita (hjet) sv. (1) (pres. heitr) to promise Mg 47.8 n. (3) (pres. heitir) to be called, be named Mg 34.5; MvII 22.6.

heitr a. hot MvI 12.7, 20.7, 23.4, 27.3; MvII 17.2; MvIII 5.3.

heldr comp. adv. rather MvII 4.8; MvIII 19.3.

herðar f. pl. shoulders Mg 13.3 n., 14.7 n.
herma (d) wv. to report VM 20.5.
Heródes m. Herod Mg 7.2.
herr m. host, army MvIII 14.4 (see List of Kennings, ‘Fiends’).
herra m. lord Mg 29.4, 30.3; VM 14.2; MvII 3.1. (See List of Kennings, ‘Christ’.)
heyr (ð) wv. to hear, listen to Mg 16.1, 25.1, 29.1, 33.1, 42.1, 52.8; VM 1.1, 20.3, 24.1; MvI 1.1, 7.1, 27.1; MvII 7.5, 10.1 n.; MvIII 2.1, 22.2.
heyriliga adv. audibly MvII 9.3.
Híldr f. name of a valkyrie Mv 24.5 (see List of Kennings, ‘Woman’).
hilmir m. ruler, king Mg 2.1, 15.1 n., 35.2, 37.1 (see List of Kennings, ‘Christ’).
himinn m. heaven, sky Mg 4.7, 6.6, 8.8, 11.5, 13.1, 16.7, 20.7, 24.7, 27.6, 28.1, 28.6, 32.6, 35.7, 36.6, 38.7, 45.2, 45.7, 46.3, 47.7, 48.7, 50.2; MvIII 12.5 n.
himiríki n. kingdom of heaven MvIII 14.2, 30.1.
himneskr a. heavenly Mg 46.8.
hinn, hin, hitt pron. that (one) Mg 2.1, 15.1 n., 35.2, 37.1 (see List of Kennings, ‘Christ’).
hirð f. court, following Mg 45.7.
hirðir m. shepherd, keeper Mg 46.5; VM 14.1. (See List of Kennings, ‘Christ’, ‘Man’).
hírðir m. punisher, i.e. ruler VM 11.5 (see List of Kennings, ‘Man’).
hítir m. punisher, i.e. ruler VM 11.5 (see List of Kennings, ‘Man’).
hitnað a. pptc. of hitna heated, impassionedVM 24.2.
hítta (tt) wv. to meet, go and see, visit, encounter, come upon, find Mg 9.3, 16.3, 50.6; VM 13.1; Mv 17.2; MvIII 2.2.
hjá prep. with dat. beside, next to, close by Mg 28.8, 32.8, 36.8; VM 5.6; Mv 2.4. (2) adv. nearby, present VM 16.2; MvIII 13.2.
hjálpa (að) wv. with dat. to save Mg 1.4, 52.1; MvIII 29.8.
hjarta n. heart Mg 1.8, 17.6, 21.5, 22.8, 30.7, 48.4, 49.1; Mv 1.2; MvIII 4.3 n.
hjartaliga adv. deeply, sincerely MvII 3.6.
hjeðan adv. hence, from here MvII 29.6.
hjón n. pl. married couple, husband and wife MvII 4.1, 21.6.
hlaða (hlóð) sv. to pile up Mv 20.1.
hið f. hill-side MvII 20.5 (see List of Kennings, ‘Woman’).
hiða (ð) wv. with dat. to spare Mv 20.8; prptc. MvI 27.4.
Hlin f. name of a goddess VM 5.3; MvI 26.2 (see List of Kennings, ‘Woman’).
hljóð n. hearing, silence; audience MvI 1.1.
hlønast (að) wv. md. to be allotted Mg 49.5.
hlutr m. thing Mg 16.5, 20.5, 24.5; MvIII 6.1.
híða (dd) wv. to listen to Mg 37.5.
hlynr m. maple-tree Mg 8.1 (see List of Kennings, ‘Man’).
hlyrn n. heavenly body; in pl. sun and moon Mg 2.1, 21.2, 30.4.
hlyrnir m. heaven Mg 27.7.
hleja (hlo) sv. to laugh Mg 12.8; MvII 19.3.
hneigja (gð) wv. to bow; hneigja sig to bow down Mg 40.5.
hneyksl n. shame MvII 9.5 n.
hóf n. moderation MvIII 25.3.
hold n. flesh Mg 43.6; MvI 27.3; MvII 16.4.
hopp n. merriment, merry-making MvIII 3.3.
hórdömr m. adultery, fornication MvIII 18.4.
horfa (ð) wv. with á to turn towards, look at, watch Mg 21.5 n.
hoskr a. wise, sensible MvI 23.7.
hreggskrín n. storm-shrine Mg 49.6 (see List of Kennings, ‘Heaven’).
hreinlíf n. pure life, chastity MvI 2.6 (with def. art. as a term for St Andrew)
hreinn a. pure, virtuous, good Mg 17.4, 25.6, 36.2, 50.6; VM 3.8; MvI 1.4 n.; MvII 3.2, 14.1 (sincere), 18.8, 20.6; MvIII 2.1, 2.7, 15.3, 27.4.
hirella (ld) wv. to distress MvI 19.4.
hringr m. ring Mg 49.1; VM 5.3, 14.1; MvI 22.6, 24.5, 26.1; MvII 18.2, 20.5.
hristast (st) wv. md. to shake, shudder Mg 33.5.
hróðr m. praise-poem Mg 2.2.
hrópa (að) wv. to call out loudly MvIII 12.1.
hrósa (að) wv. with dat. to praise, glory in Mg 49.4.
Hrund f. name of a valkyrie MvIII 5.6 (see List of Kennings, ‘Woman’).
hrygð f. sorrow Mg 24.2.
hrygðarfullr a. sorrowful MvIII 13.5.
hryggja (gð) wv. to sadden, grieve; md. hryggjast viðr be sorry MvI 11.2.
hrygg Er. a. sad, sorrowful Mg 2.3.
hrynja (hrundi) wv. to stream out Mg 49.7.
hреðast (dd) wv. md. to be afraid, be frightened Mg 43.8 n.; MvI 13.6.
hреðiligr a. frightening, terrible MvI 6.1.
hре́kja (kt) wv. to spit Mg 14.2.
hrе́ra (ð) wv. to move Mg 15.6; md. to be moved Mg 21.6.
hugarfár n. evil disposition MvIII 5.2.
hugdýrr a. courageous MvII 3.1.
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huggan f. comfort, solace MvII 14.1.
hugljúfr a. kind in thought, kindly MvII 4.5.
hugr m. thought MvIII 2.4.
hugrakkr a. brave, bold MvII 26.2.
húsfrú f. mistress of the house MvI 7.2, 8.3.
huxan f. thought MvI 6.1.
hvað pron. n. what MvIII 21.4.
hvar adv. where Mg 22.5; MvII 15.6.
hvarmr m. eyelid Mg 49.2, 49.8.
hve adv. interrog. how VM 13.5 n.
hverfa (hverf) sv. to turn; to disappear MvIII 24.1.
hverflyndr a. fickle, untrustworthy (with gen. regarding?) VM 11.6.
hvergi adv. nowhere, not at all Mg 15.5; Mv 24.1.
hverr, hver, hvert pron. (1) who, which, what (interrog.) MvIII 13.6.
(2) each, every Mg 24.3, 42.1, 43.8, 48.3; VM 16.8, 20.6, 23.4; MvI 22.7; MvII 4.6, 5.5, 8.2; MvIII 5.5, 6.5, 15.2.
hvesskyns adv. all kinds of Mg 48.8.
hvessu, hversu adv. how Mg 29.2; MvII 2.5, 20.3; interrog. MvIII 14.1, 22.5.
hví adv. interrog. why VM 11.5.
hvílast (d) wv. md. to take rest Mg 35.7.
hvítr a. white; i.e. unburned MvI 25.4; sup. most pure VM 5.4 n..
hvólf n. vault Mg 22.2 (see List of Kennings, ‘Heaven’).
hvórr pron. which of two; n. hvort VM 19.7 n. (which one of us); hvórt either of two MvI 3.8.
hyggja (hugði) wv. to think, believe VM 16.5; to imagine Mg 46.6.
hylja (huldi) wv. to cover, bury Mg 35.1 n.
hyllir m. one who gives favour, favourer Mg 10.8 (see List of Kennings, ‘Christ’).
hýrliga adv. kindly Mg 18.2.
hýrligr a. gentle, kind Mg 33.2.
hyrr m. fire MvI 20.7, 22.3 n.
haða (dd) wv. to mock Mg 12.7, 14.3.
haðileti n. suitable or proper conduct MvIII 15.3.
haegr a. (1) calm MvI 24.6. (2) comfortable MvIII 25.3.
haelast (d) wv. md. to boast MvIII 22.6.
haetta f. danger, risk VM 13.5.
haèveskr a. courteous MvII 4.5.
höfuðborg f. main town MvII 6.2.
höfuðögnuðr m. chief joy Mg 42.2 n.
höfuðslægð f. outstanding cunning MvIII 13.5 (adv. dat. or instrumental).

höfuðsynd f. cardinal sin MvIII 18.2.

höldr m. man, person; pl. people VM 15.4; humankind Mg 13.4.

höll f. hall Mg 28.1 (see List of Kennings, 'Virgin Mary'), 28.6, 32.6, 36.6; MvII 24.7. Cf. stjörnuhöll.

hönd f. hand MvIII 31.3; VM 8.2 (acc. sg. hand); MvI 18.4; í hendr oss from in our hands MvIII 14.1; á hönd mjer against me MvII 9.6.

höttr m. hood VM 20.5 n.

í prep. (1) with acc. in, into, for; (of time) on, at Mg 6.4, 15.2, 35.1, 37.2, 46.2, 46.3, 51.8; VM 4.7 n., 8.1, 15.3; MvI 14.3, 17.7, 26.2; MvII 5.5, 11.2, 12.5, 18.5, 20.2, 24.1 n.; MvIII 1.4, 1.7, 3.6, 6.5, 14.1, 24.7. (2) with dat. in, on Mg 1.8, 5.4, 7.5, 9.8, 15.8, 24.4, 26.7, 28.6, 29.7, 30.2, 30.7, 32.6, 33.6, 34.4, 36.6, 40.3, 49.1; VM 1.3, 2.6, 3.1, 3.7, 5.8, 7.8, 9.5, 10.8, 13.4, 14.8 n., 18.6, 22.2, 24.7; MvI 3.1, 3.8, 4.2, 8.1, 9.2, 15.1, 16.2, 19.8, 20.4, 23.4, 23.7, 24.2, 25.7, 28.1; MvII 4.6, 6.2, 13.8, 17.3; MvIII 2.7.

iðran f. repentance Mg 39.3, 40.7, 48.4.

iðrast (að) wv. md. with gen. to repent (of) Mg 3.8; MvI 11.2; prptc. iðrandi penitent, repenting MvI 29.8; MvIII 27.6.

illa adv. badly, poorly MvI 18.5.

illr a. evil, wicked MvI 6.4, 8.7; MvIII 23.2.

illska f. malice, wickedness MvI 5.5.

ilmr m. fragrance, scent, perfume Mg 9.7.

inna (nt) wv. to rehearse Mg 42.5; to tell, relate Mg 11.1; VM 2.7; MvI 2.7, 29.3 (prptc. f. acc.); MvII 20.2.

inniligr a. dear VM 8.6.

itarligr a. splendid, magnificent Mg 3.3, 9.7, 20.1, 28.1, 32.1, 45.5.

ír a. glorious, excellent, splendid Mg 34.3, 44.8, 51.5; MvIII 6.1; sup. most glorious Mg 26.3, 39.1.

jafnan adv. always, continually Mg 41.4, 47.4; VM 2.4; MvI 2.4; MvII 22.4 n.; MvIII 6.2, 17.6.

jafnvel adv. even Mg 33.7.

jarteign f. miracle VM 2.8, 26.3; MvI 2.7, 26.6, 29.3; MvII 1.6.

jáyrði n. consent VM 18.4.

Jesús m. Jesus Mg 5.7 n., 17.7, 19.2, 25.2, 31.6, 35.3, 37.5, 39.6, 51.5; VM 25.4.

jóó n. baby MvII 5.8, 8.8, 9.7, 12.2, 17.8.

jólanótt f. Christmas night Mg 44.3.
Jón (postuli) m. St John (the Apostle) Mg 26.4.
Jósep m. St Joseph of Arimathea Mg 34.3.
júðar m. pl. Jews Mg 8.7, 12.7, 13.4, 21.4.
jungfrið f. girl, maiden, virgin Mg 5.7, 26.3, 39.1.
jungkæri m. young man VM 20.8.
jöfur m. prince Mg 28.5, 32.5 n., 36.5 n., 49.6 (see List of Kennings, ‘Christ’).
jörð f. earth Mg 16.7, 20.7, 24.7, 33.5, 48.7; MvI 15.4.

kafadjúp n. great depth MvIII 10.3.
kaldr a. cold Mg 1.6; MvI 10.1 (bitter); MvIII 10.4.
kalla (að) wv. to claim (sjer for oneself) MvIII 11.7, 22.7.
karl m. man Mg 33.4.
karlmaðr m. man MvI 13.3.
kasta (að) wv. with dat. to throw MvI 19.6.
kátr a. cheerful Mg 27.5; MvII 7.7, 15.7, 19.8.
kaupmáli m. contract VM 16.4.
kenna (nd) wv. (1) to perceive, notice MvII 12.3. (2) to realise MvIII 28.7. (3) to teach Mg 31.8, 42.5. (4) md. to be acknowledged VM 1.4.
kennir m. one who experiences; wearer MvI 10.3 n. (see List of Kennings, ‘Priest’).
keyra (ð) wv. to drive Mg 15.2.
kinn f. cheek Mg 5.4, 15.8, 40.8.
kippa (pt) wv. with dat. to pull quickly, drag MvIII 18.1.
kirkja f. church VM 5.8, 14.8, 22.2; MvI 14.3, 26.2; MvII 6.4 n., 13.7.
kjosa (kaus) sv. to choose, select Mg 37.4, 51.7.
klærkr m. cleric Mg 5.2; MvIII 2.8, 4.6, 5.4, 8.2, 12.2, 16.6, 18.1, 19.4, 25.4, 26.8.
kjønna a. neat, beautiful MvII 6.3.
kleða (dd) wv. to clothe Mg 7.8.
kleði n. pl. clothes MvI 16.1, 24.3.
klokkkr a. moved to tears, tearful Mg 40.7, 48.4.
klokkva (klokk) sv. to sob MvI 13.3.
kje n. knee VM 7.8.
knýja (knúði) wv. to knock, strike; oppress VM 13.2.
koma (kom) sv. to come, arrive Mg 9.3, 27.5 n., 35.4, 45.5; VM 15.4; MvII 10.8 (pptr.), 14.8 n., 18.6; MvIII 11.1, 11.8, 13.1, 17.1, 24.7; impers. koma hjer to happen Mg 3.1; MvI 7.1.
kona (gen. pl. kvina) f. woman Mg 33.4; VM 13.8; MvI 13.2; MvII 3.3; MvIII 4.5.
kóngr, konungr m. king Mg 39.7 n.; VM 3.3, 4.4, 10.6; MvIII 21.6 n.
(See List of Kennings, ‘Christ’.)
kóróna f. crown Mg 21.2.
krahlékr m. contentiousness MvI 10.1.
krafftír a. one who is skilful, successful, blessed in one’s powers (especially in relation to miracles) Mg 27.6 n.
kraþtr m. power Mg 28.3, 37.8. (See List of Kennings, ‘Holy Spirit’.)
kreþja (kraþÞi) wv. to ask (for) Mg 2.6, 30.8, 38.8; md. be called on MvII 2.8 n.
kristinn a. Christian Mg 23.1, 42.8.
Kristr m. Christ Mg 12.1, 19.1, 25.6, 34.3, 36.2, 44.2, 51.1; VM 22.8; MvI 3.5; MvII 21.4; MvIII 8.3, 17.1 n.
krjúpa (kraup) sv. to creep (with acc., through; sink through?) MvIII 10.3; prostrate oneself MvI 15.4; MvIII 27.1.
kross m. cross Mg 11.4, 13.6, 15.1, 18.1, 34.1.
kunna (kunni) pret.-pres. (1) to know Mg 46.7; MvI 28.7, 29.6. (2) with acc. and gen. blame s-one for s-thing MvI 7.7. (3) with að and inf. to be able, know how to Mg 4.5; VM 26.4 (inf. understood); MvII 17.4, 24.2.
kunnigr a. known VM 18.7.
kunnr a. known, well known, renowned (with dat. for s-thing) Mg 1.3; MvI 6.8; wise MvI 4.4.
kurteiss a. courteous MvII 3.4.
kvalari m. tormentor MvIII 17.2.
kveða (kvað) sv. to say, declare Mg 5.1, 23.6, 26.8, 27.2, 29.1, 30.3, 31.4, 35.5, 37.5, 39.1, 46.2, 47.1; VM 6.5, 16.7, 21.6; MvIII 11.3, 16.2, 17.5, 20.6, 21.1, 22.6, 24.8 n.
kveðja (kvaddi) wv. (1) to greet Mg 10.1. (2) to call, summon MvIII 29.6. (3) to address Mg 25.2.
kveðja f. greeting Mg 42.2, 47.2 (see List of Kennings, ‘Ave Maria’).
kveikja (kt) wv. (1) to kindle, set on fire VM 22.3 (pptc. with varð inspired); md. to be kindled Mg 1.7; VM 4.2. (2) to invent, start up; pptc. upp kveikt MvIII 17.3.
kvelja (kvaldi) wv. to torment MvI 16.7; MvIII 4.5.
kviða (dd) wv. to be worried, anxious MvIII 8.1.
kviðð a. f. (pptc.) pregnant MvI 10.4.
kvikr a. living MvII 20.6.
kvinna f. = kona woman VM 6.1; MvI 5.1, 10.2, 20.6, 23.5; MvII 6.3; wife VM 8.6.
kvitta (að) wv. to tell, relate, spread (a story) MvI 6.2.
kvón, kvon f. bride, wife, married woman MvII 2.8, 8.2. (See List of Kennings, ‘Virgin Mary’.)
kvæði n. poem Mg 37.3, 51.2; VM 1.7.
kvöl f. suffering, torment Mg 26.6; MvI 12.5, 13.4, 21.8; MvIII 8.1 (nauð kvala = pains of hell), 13.4, 14.4; pl. kvalir i.e. hell MvIII 24.7.
kynda (nd) wv. to light (a fire); impers. kyndir is lit MvI 13.8 n.
kyndugr a. shrewd, cunning MvIII 18.2.
kynslóð f. family line VM 3.8.
kynstórr a. high-born MvII 10.3.
kyrr a. quiet, collected MvI 24.6.
kyssa (st) wv. to kiss Mg 34.5.
kæra (ð) wv. impers. with acc. one longs for s-thing Mg 47.3.
laug f. bath Mg 49.8 (see List of Kennings, ‘Tears’).
lauga (að) wv. to bathe Mg 5.4, 15.8 n., 40.8.
laua (að) wv. with dat. and acc. to repay, reward s-one for s-thing Mg 47.5, 51.7.
laua (að) wv. with dat. and acc. to repay, reward s-one for s-thing Mg 47.5, 51.7.
lausn f. redemption, salvation Mg 23.1, 31.5; remission MvIII 25.8.
lausnari m. Redeemer, Saviour Mg 1.2, 8.4, 13.1 n., 34.1; VM 1.6. (See List of Kennings, ‘Christ’.)
lauss a. loose, free; unsteady, unrestrained? MvIII 21.5.
leggja (lagði) wv. to lay, place, put VM 5.2; MvI 11.1, 12.6; MvIII 3.5, 30.5; leggja á síðu to stab in the side Mg 29.5; leggja niðr to drop
VM 12.3; pptc. weighed down MvI 10.6; md. leggjast að to lie with, have sex with MvI 6.5–6.

leiða (dd) wv. to lead Mg 11.6, 12.7, 27.3 (inf. with mun eg), 46.1; imp. leittu Mg 51.5; md. to be brought forth VM 19.2; pptc. led 19.4; impelled (with dat. by) MvI 10.4.

leiði n. grave, tomb Mg 35.1, 35.8.

leiðr m. one who hides, hider, concealer MvIII 7.7 (see List of Kennings, ‘Other’).

leika (ljek) sv. to play MvII 13.3.

leifka (að) wv. to injure MvIII 5.4.

leina (t) wv. to free, redeem Mg 26.7; MvI 27.2; MvII 3.8, 16.4.

lif n. life Mg 27.3, 29.4, 39.4, 51.3; VM 23.8; MvII 9.4, 18.3 n., 20.8, 26.3, 27.4 n.; MvIII 12.4, 17.5, 18.3, 23.6 n.; MvIII 10.5, 15.3, 18.5, 20.8, 25.3 n., 26.3; gen. sg. as adv. alive Mg 25.4, MvII 19.6 n.

lík n. corpse Mg 34.1, 35.1.

líkn f. mercy, grace Mg 26.7, 41.5, 47.8 (relief); VM 1.5 n.; MvII 16.1, 22.2; MvIII 2.6, 30.7. (See List of Kennings, ‘Virgin Mary’.)

líknarmey f. maiden of mercy, merciful Virgin VM 19.1.

líkneski n. image; statue, sculpture VM 17.6; MvI 17.2.

líkneskja f. image; statue, sculpture MvI 15.6.
líkr a. with dat. like; sup. n. most like Mg 17.5.
linr m. limb MvII 18.5.
lin n. linen MvI 10.3 n.
linast (að) wv. md. to be softened, relieved MvIII 8.6.
linband n. band (i.e. supporter, = skorða?) of linen VM 16.7 n. (see List of Kennings, ‘Woman’).
linna (nt) wv. to stop, cease; linna við bring to an end MvIII 30.8.
linnr m. serpent; gold? MvIII 26.4 n.
linun f. relief MvIII 29.3.
list f. art, skill VM 22.8 (dat. with skill, eloquently).
listugr a. skilled, clever; courteous MvII 21.4.
líta (leit) sv. (1) to look, see Mg 13.2, 17.8, 18.3, 44.8; VM 5.4 (with of and dat. to take one’s eyes off s-one); MvI 25.4; MvII 16.2; MvIII 10.5. (2) md. lítast to see one another, meet Mg 18.4.
lítill a. little, small; n. lítið MvI 21.6; as subst. little Mg 47.5 n.; not much MvIII 9.5.
lítr m. colour MvII 18.6.
lítt adv. little, not very (litotes) MvII 15.7.
líttla (tt) wv. with dat. (1) to stop, cease Mg 18.3. (2) to relieve Mg 13.5.
lítttr a. light, easy, effortless MvII 2.1.
ljós n. light Mg 9.6.
ljóss a. light, clear, bright; virtuous MvI 3.8.
ljúfliga adv. gently, willingly, graciously VM 23.5 n.
ljúfr a. lovely, beloved VM 17.5, 22.7; MvII 21.3; MvIII 11.3.
ljúga (ló) sv. to lie (about or with) VM 16.8; MvIII 12.4; ljúga til (adv.) with dat. to lie to s-one about it MvIII 21.5.
lof n. praise Mg 5.1, 11.7, 20.4, 23.7, 31.7; MvI 25.3, 26.8; MvII 2.1, 19.7.
lof n. permission MvIII 11.2.
lofa (að) wv. to praise MvII 21.3; pptc. praised Mg 45.3, 52.4; MvII 16.1 n., 19.1; MvIII 30.7.
lofnungr m. prince, ruler Mg 23.2 n. (see List of Kennings, ‘Christ’), 35.5.
lófi m. palm (of the hand) Mg 15.2, 45.8.
lofskýrr a. shining with praise or glory MvIII 28.4.
lofsöngr m. hymn of praise VM 22.7.
lofsæll a. glorious Mg 31.5.
logi m. flame, fire Mg 1.7 n.; MvI 23.4, 24.2; MvIII 5.3. (See List of Kennings, ‘Holy Spirit’.)
lóka (að) wv. to entice, lure; prptc. MvIII 10.6.
lón n. lagoon Mg 49.2 (see List of Kennings, ‘Tears’).
Longínus m. St Longinus Mg 29.6.
lopt n. sky Mg 13.1; a lopt into the air MvIII 12.3 (see bera).
lúka (lauk) sv. with dat. (1) impers. to finish, end Mg 11.8. (2) md. to be paid Mg 47.6.
lukkja f. good fortune, success Mv 26.3.
lundr m. grove (of trees); tree Mg 30.5 n.; VM 9.2, 23.6; MvII 26.3. (See List of Kennings, ‘Man’.)
lútr a. bent, bending down (in prayer) MvI 26.4.
lýðr m. people, humankind Mg 5.3 (i.e. lay people), 8.3, 10.8, 12.6, 20.3, 23.1, 26.8, 31.6, 40.5, 41.5, 42.3, 44.4, 47.3; VM 20.4, 22.2; MvI 2.8, 25.3 n.
lygð f. lie, falsehood VM 12.4.
lygi f. lie, falsehood MvIII 20.3.
lyndisveinn m. disciple Mg 34.2.
lýsa (t) wv. (1) to give light to, illuminate Mg 5.8; md. to be illuminated, lit up MvIII 21.2 n. (2) with dat. to disclose, reveal, proclaim VM 23.5.
lystr a. pptc. of lysta with inf. desirous Mg 27.4.
lýti n. fault, blemish; sin Mg 3.8; MvIII 5.3, 7.8.
lærðr a. learned Mg 5.3 n., 23.7, 31.8, 40.5, 42.6; MvI 10.3.
lærðaðr m. teacher (i.e. Christ) Mg 29.5, 51.4.
lærðaveinn m. disciple Mg 34.2.
læsa (t) wv. to lock; pptc. shut up, i.e. fettered (by the Devil) VM 24.7.
löð f. a piece of metal with a hole in it (e.g. for drawing wire) Mg 35.2 n.
lög n. pl. laws; with def. art. lögin Mg 1.7 n. (cf. logi)
lögmál n. legal prescription, law MvII 15.4.
löngum adv. for a long time Mg 23.8.
lóstr m. fault; sin MvIII 12.3.

maðr m. man, person Mg 5.3 n., 14.4, 19.5, 23.7, 31.8, 42.6, 48.1, 48.3, 50.4, 52.5; VM 7.3, 11.7, 15.2, 17.7, 24.4, 24.8, 26.4, 26.6; MvI 5.5, 7.7, 12.2, 14.4, 16.8, 17.6, 19.6, 28.3; MvII 18.1 n., 23.2; MvIII 3.1, 11.7, 14.3, 15.2, 20.6, 22.7, 23.1, 26.5, 26.6, 27.1; husband VM 13.6; MvI 9.3.
Magdaljena f. St Mary Magdalene Mg 12.3, 34.7.
magn n. strength, power; effort MvIII 3.5.
mågr m. son-in-law MvI 7.7.
mál n. (1) speech, words, language Mg 1.4 (pl); MvI 11.4; MvII 10.1; MvIII 1.8, 29.8. (2) case, suit (in a legal sense) MvI 18.7 (pl); MvII
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7.5; MvIII 16.6. (3) affairs, state MvIII 3.8. (4) measure (i.e. end) MvII 23.6 n.

máni m. moon Mg 26.1, 30.2, 34.8, 41.1, 46.6. (See List of Kennings, ‘Heaven’.)

mannfjöldi m. large crowd VM 15.4.

máttugr a. mighty Mg 26.1, 32.3; MvIII 1.2.

máttuligr a. mighty Mg 17.3.

máttur prep. (1) with acc. with Mg 7.1; MvII 11.2; MvIII 11.2, 15.6; by means of MvII 24.8. (2) with dat. with, together with, through, by (means of) Mg 4.2, 9.3, 9.6, 9.7, 10.7, 12.1, 14.1, 17.8, 21.3, 23.4, 24.3, 25.7, 25.8, 27.7, 33.4, 39.2, 39.3, 40.4, 40.6, 41.6, 43.4, 45.6, 47.2, 49.7, 50.8, 52.4, 52.6; VM 3.5, 4.3 (between), 5.5, 8.2, 9.8, 12.1, 18.3, 19.5, 22.6; MvII 2.3, 4.5, 8.6, 12.4, 15.3, 16.3, 23.3; MvII 21.5; MvIII 20.4. (3) adv. with it MvII 10.8; for með in addition Mg 12.8.

máðan conj. while, as long as Mg 26.4; MvII 13.3; MvIII 26.3.

meðferð f. handling, treatment VM 10.7.

meða (mátt) pret.-pres. aux. can, be able to Mg 2.7, 8.1, 13.5, 14.8, 15.5, 16.3, 30.4, 31.2, 33.8, 35.6, 44.8; VM 4.5, 5.3, 24.1; MvII 2.6; MvII 3.7, 4.1, 8.7, 11.6, 14.3, 15.1, 16.7, 18.2, 20.1; MvIII 14.1, 21.4, 21.6, 22.5, 28.5 n.
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meginn a. strong, powerful MvII 1.6.
megn n. might, strength, power VM 15.8.
meiðr m. tree MvIII 16.5 (see List of Kennings, ‘Man’).
meiða (dd) wv. to injure Mg 14.3.
meina (að) wv. with dat. to do harm to Mvi 11.7.
meinafullr a. harmful MvIII 13.7.
meir adv. comp. more, further Mg 17.4.
meiri a. comp. (cf. mikill) more, greater Mg 22.5, 46.5; Mvi 22.3, 29.5; n. as adv. Mg 21.7, 25.5; n. as substantive (i.e. more poetry) Mg 3.1.
meistari m. master, lord Mg 43.7 n. (see List of Kennings, ‘Christ’).
mekt f. might, strength, power VM 22.3; MvIII 21.1.
mektugr a. mighty VM 8.5 n.
men n. necklace MvIII 16.5.
mengrund f. necklace-ground Mvi 21.8 (see List of Kennings, ‘Woman’).
merki n. mark, sign, symbol Mg 33.2 n.
merkiliga adv. in a remarkable way MvIII 19.4.
mest adv. sup. most VM 24.7 n.; MvI 7.8, 17.3, 28.4; MvIII 23.7, 26.5; sem mest as much as, as best Mg 13.5.
mestr a. sup. greatest VM 22.3; MvIII 27.8; very great VM 15.3; MvII 27.5.
meta (mat) sv. to measure VM 13.5.
mey = már f. maiden, young girl, virgin VM 26.2; MvII 1.7, 18.8, 22.1, 23.3 n., 24.2; MvIII 2.5, 8.8, 16.2, 19.3 n., 22.6, 29.1, 30.3. (See List of Kennings, ‘Virgin Mary’.)
meyja f. maiden, young girl, virgin VM 8.5; MvI 18.7, 27.6; MvII 8.7.
míðnótt f. midnight MvII 15.1.
míðr a. middle, the middle of MvI 19.8.
mikill a. great Mg 9.6; VM 10.1, 13.5; MvII 9.2, 13.7, 14.6; MvIII 27.3; dat. sg. n. as intensifier of a comp. much Mg 21.7, 46.5; MvI 22.3.
míldi f. indecl. generosity, kindness, mercy Mg 1.3; VM 25.1; MvIII 30.4.
míldingr m. generous man, prince Mg 30.1 n. (see List of Kennings, ‘Christ’).
míldr a. gentle, kind, generous Mg 8.4, 32.3, 38.6, 41.7; MvI 1.6 (sup.), 14.6; MvII 9.7; MvIII 19.3.
mílli á milli prep. with gen. between, among MvI 6.4; MvII 3.8; sin á milli among themselves MvI 21.4.
minkast (að) wv. md. to decrease VM 10.8.

minn poss. a. 1st pers. my, mine Mg 1.2, 1.8, 10.3, 12.3, 13.8, 14.7, 17.7, 18.7, 21.5, 21.6, 21.8, 26.6, 29.4, 29.6, 31.3, 34.7, 38.5, 39.1, 42.3, 43.6, 43.7, 44.1, 45.6, 46.2, 49.6 n., 51.8; VM 1.2, 1.6, 2.2, 7.8, 8.6, 18.2, 19.4, 21.7, 25.8; MvI 1.2, 1.8, 16.6, 17.4, 18.1, 18.8; MvII 1.5, 7.5, 9.8, 16.4, 16.5, 17.8, 20.3; MvIII 2.2, 13.7, 16.7.

minna (nt) wv. to recall, remember MvI 27.5 n. (prptc. with gen.), 29.2 (with acc.).

minnast (nt) wv. md. with gen. to recall, remember MvI 27.5 n. (prptc., with gen.), 29.2 (with acc.).

minni a. comp. smaller; n. as subst. less MvIII 22.8.

minniligr a. mindful Mg 18.8.

mítr n. mitre Mg 10.1.

mjór a. thin, slender, slim MvI 21.7.

mjúklátr a. humble; meek, gentle, kind MvI 14.5, 19.5; MvII 2.5.

mjúklæti n. humility VM 25.2.

mjökkr a. soft, gentle, kind MvI 16.5; MvII 2.3 (supple, eloquent); MvIII 6.7 (við towards); sup. VM 20.1; MvII 10.1; MvIII 29.2.

mjög adv. much, very (much) Mg 1.1, 17.2; VM 11.7, 18.1; MvI 23.2; MvII 21.1.

móðir f. mother MvI 16.5; MvII 2.3 (supple, eloquent); MvIII 6.7 (við towards); sup. VM 20.1; MvII 10.1; MvIII 29.2.

móðurliga adv. maternally, in a motherly way MvIII 13.2.

morð n. murder MvI 11.8.

mótt n. meeting, gathering; til mótt to meet them MvIII 13.1; móti/vá móti/vá móti/vá mótt (1) as prep. with dat. (a) against VM 14.3, 18.1; MvII 23.4. (b) towards, to meet Mg 27.5, 45.5. (c) in place of, for
Mg 38.5. (2) as adv. in opposition, against it/her VM 15.7; MvII 3.7;
hér í móti on the contrary MvIII 15.5; in exchange for this Mg 47.5.
muna (mundi) pret.-pres. aux. with inf. will, shall (for future or
expressing probability or uncertainty) Mg 2.6, 3.8, 17.6, 18.5, 26.7,
27.2, 36.1, 42.5, 51.7; VM 24.5; MvI 6.7, 28.5; MvII 9.6, 17.1, 20.4;
MvIII 16.1, 27.5 (vb. to be understood), 28.3, 30.7.
múrr m. stone (for building), stone wall MvII 6.5.
musteri n. (1) temple Mg 6.4. (2) church building of great importance,
properly a church with canonici regulares VM 15.3; MvI 15.2;
MvII 6.5 n.
mynd f. shape, form MvII 2.3 (mynd mæðar = praise poem).
mynda (að) wv. to create, make MvI 6.3 n., 15.8.
maða (dd) wv. to exhaust, weaken, weary; pprtc. MvI 13.6, 14.2; prptc.
causing affliction, afflict MvI 9.7 n.
maðginn n. pl. mother and son VM 18.8.
maðr f. mother MvII 9.3.
maðgøðr f. pl. relationship by marriage MvI 4.8.
maðkir m. sword Mg 17.5.
maðla (t) wv. to speak Mg 30.1, 31.1 n.; VM 20.2; MvI 16.4, 18.2;
MvIII 14.4.
maer f. (acc. mey, gen. meyjar, dat. meyju) maiden, young woman,
virgin Mg 6.2, 8.3, 19.7, 28.7, 32.7, 36.7, 43.8; VM 2.5, 4.5, 10.2,
21.8; MvI 2.5 n., 13.1 n., 14.5, 15.7, 26.4 n., 26.7; MvII 7.4; MvIII
8.5, 13.8, 28.8. See also maër.
maerð f. praise, encomium Mg 1.1, 51.7; MvII 2.4.
mærr a. famous, glorious, illustrious MvIII 8.5 n. (or maer f)
mætr a. valuable, worthy, excellent Mg 6.6, 10.2, 16.3; VM 7.7 n.;
MvI 5.2, 13.1, 24.7, 27.2; MvII 19.2, 23.3; MvIII 25.6; comp. with
dat. Mg 32.1; sup. Mg 5.5, 9.2, 19.8, 26.5, 46.8; MvII 2.5; MvIII
27.2.
mögur m. son MvII 10.6, 11.5, 12.6.
mörk f. forest MvI 14.3 n.

Ná f. name of a goddess (= Gná) MvI 9.5 n. (see List of Kennings,
‘Woman’).
ná (ð) wv. with dat. to obtain Mg 39.6; with inf. to manage to Mg 7.4.
náð f. grace VM 14.5 (pl.).
Náðarjenus a. Nazarene, of Nazareth Mg 39.5 n.
nafn n. name VM 2.4; MvI 2.4; MvII 8.8, 16.5, 19.1, 22.4; MvIII 6.2, 17.6.
nánd f. proximity MvII 4.6.
nauð f. need, necessity, distress Mg 4.8, 29.8; VM 10.8 (pl.); MvII 2.7, 17.3 n., 17.5 n.; MvIII 8.1, 28.7 (i.e. the Last Judgment).
nauðigr a. under compulsion, against one’s will MvIII 24.4.
nauðsyn f. need, necessity Mg 39.5.
nefna (d) wv. to name, call; pptc. called MvI 2.3; above-mentioned VM 14.6.
neinn a. no Mg 19.6; n. neitt as subst. nothing Mg 35.4.
nema (nam) sv. (1) to learn Mg 42.7. (2) with inf. to begin VM 5.1; meaningless aux. VM 10.1, 13.1; MvI 26.1.
nema conj. unless, except Mg 3.6; MvII 8.4.
nest n. provisions, food for a journey MvIII 24.3 n.
niðr m. son MvII 11.3 n.
niðr adv. down, below VM 12.3 (leggja niðr drop); MvII 15.7; MvIII 10.1.
nísta (st) wv. to fasten one object to another by piercing, nail Mg 11.4.
nje adv. nor Mg 25.4, 26.6; MvI 24.4 n.
njóta (naut) sv. with gen. to enjoy, benefit from MvI 24.7.
nógleikr m. abundance; gen. sg. as adv. in abundance MvI 2.3.
nógligr a. enough, abundant VM 9.6.
nógr (gnógr) a. enough, abundant Mg 29.7; MvI 16.3.
nógir see gnógt.
nokkur indef. pron. and a. a certain MvI 3.1; any Mg 46.6.
nött f. night MvII 14.8; MvIII 5.5.
nú adv. now, still Mg 36.3; VM 9.8 n., 17.2, 24.1; MvI 18.1, 29.1; MvII 12.8, 16.6; MvIII 8.4, 9.2.
nýr a. new, fresh Mg 8.5 n.; MvIII 17.4, 24.3 n.
nýtr a. useful, helpful, beneficial Mg 42.8; VM 14.5.
næggja (gð) wv. to be sufficient, enough Mg 49.6 n. (impers.).
nær adv. near (by), close VM 7.6; MvII 7.4; MvIII 17.7, 28.7; almost, nearly VM 4.6; MvIII 4.7, 7.5; as prep. with dat. close to MvIII 8.5.
næði adv. close Mg 34.2, 51.4; MvIII 28.8.
næst adv. with dat. next to MvI 3.5; MvIII 6.6 (i.e. after), 30.2.
næsta adv. sup. almost, virtually Mg 29.7, 42.7.
næstr a. sup. nearest; eð næsta as prep. with dat. next to Mg 27.8, 46.4.
nættrof n. breaking of night, dawn MvIII 7.2.
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óast (að) wv. md. to fear, be afraid of Mg 33.3.
óbrunninn a. pptc. unburnt MvI 24.8.
óðr m. poetry VM 2.6.
óðr a. furious, enraged MvI 10.5; n. ótt as adv. speedily VM 4.4.
of adv. too MvI 21.6.
ofan adv. from above MvIII 11.2.
ofanverðr a. nearing the end MvIII 7.2.
oflekkaðr a. pptc. unblemished, pure VM 25.6.
ofra (að) wv. to offer Mg 6.6.
ofra (að) wv. with dat. to raise, lift up Mg 20.4.
ofeltaliga adv. without fear, unauntedly MvI 16.4.
óglaðr a. unhappy MvII 13.5.
ógnaðarfr a. bold in battle MvII 5.1.
ógurliga adv. in a frightening manner, shockingly MvIII 17.4.
okkarr poss. a. dual our VM 16.4.
opinn a. open MvIII 1.7.
opt adv. often, frequently Mg 40.3; MvII 6.8; sup. optast very often MvII 7.3.
orð n. (1) word Mg 1.1, 2.6, 3.5, 17.1, 28.4, 29.2, 37.2, 42.4, 42.6; VM 1.1, 2.1, 16.8, 20.3, 20.6, 23.4, 26.3; MvI 2.3, 11.5; MvII 15.8, 24.4; MvIII 1.3, 2.1. (2) rumour Mg 5.8, 7.1, 8.4.
orðagnógt f. abundance of words Mg 16.4.
orðasnild f. eloquence MvI 1.3.
orka (að) wv. with að and inf. to have the power to, manage to Mg 19.5.
orka f. strength Mg 50.1.
óssannindi n. pl. untruth, falsehood VM 20.7.
óskamey f. chosen maiden or virgin MvI 23.6 (see List of Kennings, ‘Virgin Mary’).
óttast (að) wv. md. to fear, be afraid of VM 10.6; MvIII 7.7.
óttafullr a. full of fear, afraid MvIII 9.8.
óttalauss a. fearless MvIII 1.8.
ótti m. fear Mg 24.2.
óttalauss (= óttalauss) a. fearless, courageous VM 3.4.
páskamorginn m. Easter morning Mg 38.2, 44.6.
páter m. (Latin) father Mg 40.2.
Pilátus m. Pilate Mg 12.6.
Pin f. pain, torment, torture, suffering MvII 19.4; MvIII 23.5, 29.3 n.
Pína f. torment, suffering Mg 13.8, 25.8, 26.6; MvI 16.6, 19.3.
Pín (d) wv. to torment Mg 8.7, 19.1.
Písl f. torment; suffering, passion Mg 4.8 n., 13.2, 14.6, 21.8, 23.2, 30.2, 40.1.
Plaga (að) wv. to take care of, nurse MvII 5.8.
Plagg n. that with which s-thing is equipped; bedclothes MvII 11.2.
Postuli m. apostle Mg 26.4.
Prestr m. priest Mg 8.5 n.; MvI 10.5.
Prof n. testimony, proof in a trial or lawsuit VM 19.2.
Prúðligr a. stately, noble; splendid Mg 40.1.
Prúðr a. stately, noble; splendid Mg 38.1; MvI 3.2; MvIII 30.3.
Prýða (dd) wv. to make splendid, adorn Mg 23.8, 52.2; MvIII 19.7.
Prýði f. ornament, embellishment Mg 44.4; splendour Mg 46.3.
Prýðir m. one who makes s-thing beautiful, adorner Mg 26.8 (see List of Kennings, ‘Christ’).
Ráð n. (1) decision, undertaking MvI 9.2. (2) way of life MvIII 15.6, 25.7. (3) affairs, state MvIII 5.8. (4) plot, plan of attack MvIII 20.1.
Ráða (rjeð) sv. (1) with dat. to rule, govern Mg 28.7, 32.7, 36.7; VM 3.1; MvI 3.1. (2) with dat. to decide; impers. pass. því ráðið it (had been) decided, arranged VM 16.6. (3) with acc. to contrive Mg 8.8. (4) with að and inf. to decide Mg 12.2; pptc. determined Mg 27.1; periphrastic with (að and) inf. Mg 8.2, 17.4; VM 21.2 n.; MvIII 20.5.
Ráðtæki n. solution MvI 7.5.
Ranglátr a. unjust, unfair MvII 4.1.
Rangr a. false MvII 20.1.
Rann n. house, building MvII 6.3.
Raungrætiligr a. truly sad, very regrettable MvI 7.6.
rausn f. magnificence, excellence; adv. gen. splendidly MvIII 25.8.
rausnsmr a. splendid, magnificent Mg 48.6.
regn n. rain Mg 38.2.
regnsalr m. hall of rain Mg 48.5 (see List of Kennings, ‘Heaven’).
reiftast (dd) wv. md. to become angry MvI 10.4.
reiðimál n. angry language VM 23.2.
reiðiþokki m. angry thought VM 12.1.
reif fr. cheerful; n. as adv. in a lively way MvIII 20.3.
reikna (að) wv. to enumerate, count, reckon Mg 41.5, 44.5.
rekkra m. man VM 12.1.
reonna (rann) sv. to run, flow Mg 49.2; to melt MvI 22.8; to spread MvIII 20.4; with dat. to leave VM 23.1; impers. reenna á to touch MvI 24.1; pptic. runinn grown MvIII 12.8.
reinnir m. one who causes s-thing to run, distributor MvIII 4.2 (see List of Kennings, ‘Man’).
reyna (d) wv. to try, test VM 11.7; pp. proven MvI 23.3.
rika n. kingdom VM 3.1, 3.7 n.; realm VM 10.3.
rikiðmaðr m. powerful or rich man VM 23.1.
rikr a. (1) great, powerful, mighty Mg 44.7; VM 7.4 (sup.), 14.2, 15.2; MvI 7.5, 23.2; MvII 7.1 (sup.); MvIII 19.5. (2) rich VM 12.6.
riða (reis) sv. to rise Mg 18.5, 27.2, 36.1, 38.1, 44.7; MvIII 20.2.
rist f. instep of the foot Mg 15.2.
rit f. shield MvI 21.6 n.; MvIII 4.1 n.
ritning f. writing; written authority VM 3.2.
rjéttat (tt) wv. to make correct, amend MvIII 25.7.
rjéttindi n. right VM 19.4.
rjéttlótr a. just, righteous MvIII 12.7.
rjétttr a. right, correct, just MvI 12.6; MvIII 16.8, 19.6; n. as adv. rjétt truly Mg 30.8; rightly, correctly VM 16.5, 20.5.
jrjóðr a. ruddy (of the complexion); red (with anger or shame) VM 12.2; sup. blushing deeply MvI 18.2.
róg n. slander MvIII 17.4, 20.3.
rút f. root MvIII 12.7.
runnr m. bush, tree Mg 35.2 n. (see List of Kennings, ‘Man’).
ræða (dd) wv. to speak MvIII 19.5 n.
ræktar (að) wv. to care for, take care of Mg 27.1.
rásir m. prince Mg 38.1, 44.8, 48.5 (see List of Kennings, ‘Christ’).
röðull m. sun; in pl. sun and moon, heavenly bodies Mg 3.2, 18.6.

sá, sú, það dem. pron. the, that, this (one) Mg 4.7, 10.5 n., 11.3, 13.4,
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14.8 (= such), 17.5, 18.7, 22.5, 25.1, 25.5, 25.7, 30.1, 30.4, 33.1, 38.8, 41.8, 42.4, 42.5, 43.1, 44.1, 44.5, 49.7, 52.8 n.; VM 3.3 (= who), 21.5, 22.6, 24.3; MvI 1.1, 4.2, 5.4, 7.1, 15.1, 15.7, 23.5, 28.6; MvII 1.7, 2.7, 4.6 (= who), 7.2, 7.6, 12.6, 16.3 (= which), 20.7, 22.3; MvIII 2.6 (= who), 5.4, 7.6 n., 11.4, 14.6, 16.5, 16.8, 20.4 n., 20.6, 23.3, 25.4, 29.2, 29.4.

sakasár n. wound that is the result of a fault, sinful blemish MvIII 18.7.

saklauss a. innocent, guiltless MvI 7.4, 9.3.
sál f. soul Mg 51.8; MvI 27.8; MvII 23.6; MvIII 16.6, 18.8, 29.8.
sála f. soul Mg 1.4, 44.4.

samband n. connection, union; synda samband sinful union VM 18.3.
sannfróðr a. truly informed, very knowledgeable MvI 25.2.
sannindi n. pl. truth VM 21.4, 24.3.
sannr a. (1) true Mg 3.7, 6.8, 14.4, 42.6, 50.4; VM 11.3, 24.4 (real), 26.6 n.; MvI 2.7, 3.4; MvII 23.2; MvIII 2.5, 15.2, 21.1, 29.7. (2) n. as subst. satt the truth, what is true VM 13.3, 21.8; eð sanna Mg 4.6 n.; að sönnu in truth Mg 10.3, 22.7; MvII 23.5; MvIII 16.7, 20.7. (3) comp. n. as subst. more truth, what is more accurate VM 19.8.
sanreyndr a. pptc. proved true MvII 23.1.
sár n. wound Mg 19.4, 38.3, 40.4; MvI 6.8 n.; MvIII 5.2 (adv. dat.), 28.6.
sárléikr m. pain MvII 12.3.
sárliga adv. sorely, bitterly MvI 13.7.
sárr a. (1) sore, painful, grievous, dire Mg 26.6, 49.4; VM 13.4, 26.5; MvI 8.6, 17.7, 24.2; MvIII 4.3 (wounded), 17.7, 23.3. (2) sárt n. as adv. sorely, bitterly MvII 14.5.
Sátán m. Satan MvIII 24.5.
sátt f. terms of reconciliation, atonement MvIII 25.5.
sáttr a. reconciled, at peace MvI 25.8.
saurliffr a. unchaste MvIII 5.1, 14.7.
sefí m. mind MvIII 5.1.
seggr m. man VM 5.2.

segja (sága) wv. (1) to say, speak, tell (of) Mg 33.2, 39.4; VM 7.2, 13.3; MvI 6.5, 10.6, 18.6, 21.3; MvII 1.7; MvIII 6.4, 17.8, 23.6. (2) pptc. above-mentioned VM 3.7; MvI 9.8; MvII 4.1. (3) md. to declare oneself MvII 22.7.

seimkennandi m. gold-‘experiencer’, i.e. gold-wearer MvI 6.6 (see List of Kennings, ‘Man’).

seimstaldr m. gold-seat, seat of the gold (ring), i.e. arm MvI 25.6 n. (see List of Kennings, ‘Other’).
seinast adv. sup. last, finally Mg 31.2.
sekt f. guilt, condemnation, punishment VM 26.5.
sektssárr a. wounded by guilt MvIII 28.5.
sem conj. (a) as Mg 2.8, 31.2, 31.6, 44.8; VM 18.7, 21.7, 23.8, 26.4; MvI 24.6, 29.2 n.; MvII 11.8, 24.3; MvIII 6.3, 17.2, 24.4, 26.7. (b) as well as, i.e. and Mg 9.1, Mv 13.2. (c) as if Mg 15.6, 17.5, 22.7. (d) with sup. as . . . as possible Mg 13.5, 42.7. (e) rel. who, which Mg 2.6, 10.5, 30.8; MvII 3.4.
senda (nd) vv. (1) to send Mg 43.3. (2) md. to be sent MvII 18.7.
sendir m. sender MvI 6.7 n. (see List of Kennings, ‘Man’).
senn adv. at once, immediately MvI 14.8.
setja (tt) vv. to set, put, place MvI 17.7; to assign, decide MvI 12.6; setja fyr with acc. to place in charge of MvIII 27.3; pptc. placed VM 6.6, made VM 18.4.
síð adv. late Mg 11.8; um síðir at last, eventually VM 11.2; MvI 7.2.
síðan (1) adv. then, afterwards Mg 7.1, 11.5, 35.1, 36.3 (since then), 44.5 (after that); VM 5.1, 23.7; MvI 5.6, 19.1, 25.5; MvII 13.1, 19.2, 19.7; MvIII 22.3, 23.4 n., 25.5. (2) síðan er as conj. after MvIII 10.1.
síðast sup. adv. last of all, finally MvIII 18.5, 20.8.
síðlát a. virtuous; sup. MvII 3.3.
síðr m. (1) custom MvII 10.4. (2) pl. conduct, morality MvIII 3.1, 4.4, 18.3; samn síða correct in conduct MvIII 15.1.
sig, sin, sjer refl. pron. him(self), her(self), it(self), oneself, themselves Mg 13.3 (poss. dat.), 23.1, 43.6; MvI 7.3, 21.4; MvIII 11.7.
signaðr a. pptrc. of signa blessed Mg 22.1; VM 21.1.
siklingr m. prince Mg 9.6, 31.1. (See List of Kennings, ‘Christ’.)
silkigrund f. ground of silk VM 23.6 n. (see List of Kennings, ‘Woman’).
silkiskorða f. silk-prop MvI 5.8 (see List of Kennings, ‘Woman’).
silk-Sól f. Sól (a goddess, personification of the sun) of the silk MvI 12.5 (see List of Kennings, ‘Woman’).
Símeón m. Simeon Mg 6.7.
sinn, sin, sitt a. refl. poss. his, her, one’s, its, their (own) Mg 21.8, 22.2, 23.3, 25.8, 26.2, 32.4, 33.8, 38.4, 39.7, 41.3, 45.6, 45.8; VM 7.8, 10.7, 11.3, 14.7, 17.8; MvI 1.8, 5.3, 7.7, 8.8, 9.3, 11.1, 14.7, 15.3, 26.2; MvIII 5.8, 10.6, 12.2, 12.5 n., 18.4, 19.4, 20.2; MvIII 3.8, 9.1, 15.6, 19.4, 21.3, 24.5, 25.7, 26.4, 27.4.
sinn n. time MvI 10.2; MvI 5.5, 12.1; MvIII 6.5, 7.1.
Sión m. Zion, Jerusalem; heaven MvIII 20.7 n.
síst adv. sup. least, i.e. not at all MvII 7.7.
sítja (sat) sv. to sit Mg 45.3; VM 7.7; MvI 19.7, 23.7, 25.4; MvII 14.5.
sjá (sá) sv. to see, look at Mg 27.4; MvI 15.5, 16.5; MvII 8.1, 15.6, 19.3, 23.7 (pptc. sjö); MvIII 16.8, 21.4, 22.8; sjá aftake one’s eyes off VM 4.5; MvII 11.6.
sjá/þessi, þetta dem. pron. this Mg 5.8, 6.7, 21.5, 23.5, 26.7, 29.2, 36.4, 37.3, 41.7, 41.8, 51.2; VM 6.6, 18.4, 18.6, 21.2; MvI 10.8, 17.1, 23.5; MvIII 3.1, 14.3, 18.7, 22.2, 22.7, 26.6, 26.8.
sjaldan adv. seldom VM 4.6, 5.4 n.; MvIII 3.2.
sjálfir a. self, oneself Mg 13.1 n.; MvII 8.4.
sjálfraðr a. within one’s power VM 6.5.
sjón f. pl. eyes Mg 49.2.
sjúkr a. sick, ill Mg 47.6 (as subst.); MvII 4.2; MvIII 29.2 n.; sjúkr sárleikr pain of sickness MvII 12.3.
skáld n. poet Mg 1.2.
skaparí m. creator Mg 30.6, 32.2, 33.3, 43.5, 50.4. (See List of Kennings, ‘Christ’.)
skáut n. lap MvII 12.5 n.
skepna f. (1) creature, creation Mg 2.5, 33.4; MvI 1.8. (2) fate, fortune, destiny Mg 11.6, 16.6, 20.6, 24.6, 31.4, 45.4, 46.2.
sker (skar) sv. to cut, carve; pptc. VM 17.3 n.; MvII 7.3.
skilinn a. clear, distinct, comprehensible MvII 24.4.
skilja (ld) vv. (1) to separate, part Mg 25.3; VM 6.4. (2) to know, perceive MvII 7.3; MvIII 21.6. (3) md. skiljast við to separate from Mg 8.6.
skína (skein) sv. to shine Mg 33.8; VM 26.2 (prptc.).
skip n. boat MvIII 7.8.
skipa (að) vv. with dat. to place Mg 27.8, 46.4; to assign, grant Mg 38.6.
skipan f. commandment VM 18.2.
skiptast (pt) md. vv. to be exchanged MvIII 25.4.
skipti n. dealing out, distribution VM 10.5.
skirðir a. pptc. of skíra baptised Mg 22.4, 24.2 n., 50.3.
skjótt adv. swiftly, quickly MvIII 9.8.
skjöldungrar m. Skjöldung (a descendant of the Skjöldungs); prince Mg 25.3.
skögr m. forest MvI 13.5.
skóra f. prop, support VM 20.6 (see List of kennings, ‘Woman’).
skrá (ð) vv. to write MvIII 21.8.
skrifa (að) vv. to write Mv 26.5.
skrín n. shrine Mg 1.8 (see List of kennings, ‘Heaven’).
skript f. image; statue, sculpture VM 17.3; MvII 7.3, 15.6.
skriptagangr m. confession Mg 40.6.
skruði m. adornment, apparel Mg 9.8.
skrýða (dd) wv. to dress, adorn Mg 43.5.
skrúði m. adornment, apparel Mg 9.8.
skylda (að) wv. to oblige, put under an obligation, require MvIII 15.1.
skylda f. obligation, duty Mg 50.3.
skyldr a. (1) obliged, having a duty Mg 20.4; VM 26.1. (2) n. skýlter it is a duty or obligation, it is obligatory Mg 30.1, 42.7; MvII 24.3; MvIII 24.8.
skynlauss a. without reason, brutish Mg 33.3.
skýra (ð) wv. to explain Mg 4.6, 17.1; VM 26.1.
skýra (ð) f. cloud Mg 25.4; MvIII 21.5. (See List of Kennings, ‘Christ’.)
skýfold f. land of clouds Mg 43.6 (see List of Kennings, ‘Heaven’).
skýrða (að) wv. to dress, adorn Mg 43.5.
skýrða (að) wv. to oblige, put under an obligation, require MvIII 15.1.
skyldr a. (1) obliged, having a duty Mg 20.4; VM 26.1. (2) n. skýlter it is a duty or obligation, it is obligatory Mg 30.1, 42.7; MvII 24.3; MvIII 24.8.
skynlauss a. without reason, brutish Mg 33.3.
skýra (ð) wv. to explain Mg 4.6, 17.1; VM 26.1.
skýra (ð) f. cloud Mg 25.4; MvIII 21.5. (See List of Kennings, ‘Christ’.)
skýfold f. land of clouds Mg 43.6 (see List of Kennings, ‘Heaven’).
skýrða (að) wv. to dress, adorn Mg 43.5.
skýrða (að) wv. to oblige, put under an obligation, require MvIII 15.1.
skyldr a. (1) obliged, having a duty Mg 20.4; VM 26.1. (2) n. skýlter it is a duty or obligation, it is obligatory Mg 30.1, 42.7; MvII 24.3; MvIII 24.8.
skynlauss a. without reason, brutish Mg 33.3.
skýra (ð) wv. to explain Mg 4.6, 17.1; VM 26.1.
skýra (ð) f. cloud Mg 25.4; MvIII 21.5. (See List of Kennings, ‘Christ’.)
skýfold f. land of clouds Mg 43.6 (see List of Kennings, ‘Heaven’).
skýrða (að) wv. to dress, adorn Mg 43.5.
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sonr, son m. son Mg 6.1, 6.7, 7.1, 12.5, 21.6, 24.1 n., 25.6, 40.3, 45.6; VM 21.2, 25.8; MvII 8.2, 14.6, 23.5 n.; MvIII 16.7, 29.7. (See List of kennings, ‘Christ’.)
sorg f. sorrow, grief Mg 15.5; VM 13.2; MvI 8.5 n., 14.7, 17.8; MvII 17.4; MvIII 12.6.
sorgaðr a. sorrowful MvII 6.2.
spekt f. wisdom Mg 4.4.
spenn(a) (nt) wv. to clasp, entrap, hold fast MvI 16.2.
spila(n) (lt) wv. md. to be spoiled MvIII 4.4.
sprakki m. woman MvI 7.4 n.
spund n. woman Mg 8.7, 25.7; VM 5.2, 9.2; MvII 20.4.
spyrja (spúrði) wv. (1) to ask VM 11.4, 14.1. (2) to hear, be informed of; sem frá er spurt of whom there is report MvII 3.4.
spöng f. metal plate MvII 5.2 (see List of kennings, ‘Woman’).
stá vb. (= standa) to stand MvII 13.8.
staddr pptc. positioned, present VM 5.6.
staðarmenn m. pl. people of the town MvII 14.2.
staðar m. place Mg 13.8; MvIII 1.4; town MvII 3.2.
stál n. steel Mg 15.3; i.e. sword Mg 22.7.
standa (stóð) sv. to stand, be (standing) Mg 51.4; MvI 2.2; MvII 6.4, 7.4, 15.6; MvIII 15.2; with acc. come upon MvIII 7.6; standa í gegnum to be stuck in or through Mg 17.7, 22.8; standa til to require, warrant, permit MvIII 15.8; standa upp to get up (from bed), arise MvII 15.2; MvIII 6.8.
stef n. refrain Mg 16.2, 28.4.
stefna (d) wv. to summon VM 14.6.
sterk a. strong, powerful Mg 24.4; MvIII 4.6 n., 8.2 (dire).
stíg (stjé) sv. with upp to ascend Mg 45.1.
stillir m. controller, ruler Mg 16.1, 20.3, 21.2, 26.2, 28.1, 34.8, 35.8 n., 52.1. (See List of Kennings, ‘God’ and ‘Christ’.)
stinnoddaðr a. stiffly pointed Mg 15.3.
stinnr a. stiff, strong Mg 22.7.
stirðr a. stiff, rigid MvII 15.3, 20.8.
stjett f. way, path, track Mg 26.1, 37.1 (see List of Kennings, ‘Heaven’); attitude MvIII 19.6.
stjörnuhöll f. star-hall Mg 16.1 (see List of Kennings, ‘Heaven’).
stólpir m. pillar, column, post Mg 13.3 n. (see List of Kennings, ‘Holy Cross’).
stórligr a. great, mighty Mg 15.4.
stórr a. great, mighty VM 14.4; MvIII 24.6.
stórstraumr m. great stream, current or river MvIII 7.3.
strangr a. strong, powerful MvIII 7.4 n.
stríð n. grief, sorrow, pain Mg 11.8, 19.7; MvI 12.3; MvII 9.2; MvIII 9.6, 23.4.
strönd f. strand, beach, shore Mg 41.1 (see List of Kennings, ‘Heaven’).
strútt f. length of time, while Mg 35.6, 40.6; time, hour Mg 50.7; VM 5.5 n.
stýra (ð) wv. with dat. to steer, direct Mg 28.7, 32.7, 36.7; VM 2.1.
svett f. body of people, host, troop, company Mg 8.3, 22.4; VM 19.6; MvI 6.5, 23.4, 27.1; MvII 22.8; MvIII 11.3, 22.4.
svéiti m. blood Mg 17.8.
sveldr a. ptc. of svella swollen MvI 22.2.
sverja (sórr) sv. to swear (an oath) VM 14.4.
svík n. pl. falsehood, treachery Mg 49.3.
svíkja (sveik) sv. to deceive MvIII 23.8.
svinnr a. clever, intelligent Mg 42.4 n.; VM 3.7, 5.7.
svipta (pt) sv. with dat. take away; pp. with dat. freed from VM 26.7; deprived of MvIII 24.2 n.
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MvIII 1.3, 2.1, 8.6; svó . . . að so . . . that Mg 29.7–8; VM 11.5–6 (written so); MvII 22.5–6; MvIII 17.5–6; MvIII 27.5–7; svó as conj. so that Mg 49.6; Mv 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
sýna (d) wv. (1) to show Mg 1.5, 38.3; VM 19.5, 24.3; MvI 21.2, 23.3.
(2) md. to be revealed, show oneself Mg 9.5; MvI 13.6 n.
taka (tók) sv. (1) to take Mg 23.2 n., 23.3, 34.1; VM 26.5; MvII 15.4; MvIII 13.6; to take hold Mg 13.6 n.; taka í to take hold of VM 8.1. (2) with inf. to begin (sometimes as a meaningless aux.) Mg 6.2, 21.6, 29.4, 41.5; VM 10.3, 20.1; MvII 4.8, 5.6, 7.1, 21.6. (3) md. to take place MvI 4.8.

tákn n. (1) symbol MvII 16.1 (see List of Kennings, ‘Virgin Mary’). (2) miracle MvIII 30.7.

tala (að) wv. to talk, speak Mg 18.6, 34.6, 46.8; MvII 7.1; MvIII 13.8; tala við to speak to, address Mg 10.4, 22.1; VM 5.7.

tálándose adv. without deceit VM 6.8 n.

tár n. tear Mg 5.4, 15.8, 24.4, 37.6, 39.2, 40.4, 48.2, 49.4, 52.6; VM 13.4; MvI 15.1, 16.2; MvII 7.6, 10.2, 17.2.

teið f. cheerfulness Mg 43.4.

telja (taldi) wv. to count, number, reckon Mg 6.7, 43.1; pptc. adv. gen. talđra daga after a fixed number of days Mg 6.4; md. to be counted MvIII 10.8.

tíð f. (1) time VM 9.1; MvIII 20.8 n. (2) in pl. the seven canonical offices or hours MvIII 6.6, 9.1.

tíðast adv. sup. most often VM 24.6.

tiggi m. prince, king VM 10.4.

tiginn a. of high rank, noble Mg 8.6, 9.1.

tign f. nobility, status VM 10.3; sublimity MvIII 8.3.

tigna (að) wv. to honour Mg 48.5.

tignarmeyja f. noble maiden or young woman VM 6.7.

til prep. with gen. (1) to, towards, at (direction, destination) Mg 13.2, 13.8, 18.2, 27.3; VM 1.1, 14.7 (before), 22.3; MvI 13.5 n.; MvII 6.1; MvIII 13.1. (2) about, concerning VM 13.3. (3) to, for, as (purpose) Mg 1.1, 2.8, 12.5, 23.1, 23.7, 28.4, 31.5, 36.4, 44.4, 48.6; VM 12.4; MvI 15.8, 17.5; so as to bring about Mg 4.8. (4) as adv. to, for MvIII 15.8; for it MvII 24.4 (see fá); MvIII 3.4 (see gefa); for this Mg 47.3; about it MvIII 21.6 (see ljúga).

tilkall n. claim VM 15.6.

tína (d) wv. to bring forward, relate Mg 8.2.

tínir m. gatherer; compiler, determiner Mg 46.2 (see List of Kennings, ‘Christ’).

firargjarn a. eager for glory Mg 6.3.

fjá (ð) wv. to describe Mg 30.1; VM 15.5.

 fjald n. tent Mg 35.8 (see List of Kennings, ‘Heaven’).

fjæcum (Latin) (be) with you Mg 47.4.

trastr a. trustworthy, reliable VM 7.5.
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**trautt** adv. hardly, scarcely MvII 11.8.

**tregafulr** a. sorrowful MvII 7.2.

**tregbjódr** m. reluctant preacher MvIII 9.1 (see List of Kennings, ‘Other’).

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregjóðr** m. reluctant preacher MvIII 9.1 (see List of Kennings, ‘Other’).

**tregi** m. sorrow MvII 13.2.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.

**tregi** m. sorrow VM 15.5; MvII 13.2.

**treysta** (st) wv. with dat. to rely upon Mg 8.5 n.; VM 2.3; MvI 17.3; treysta á with acc. MvIII 8.3.
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upp adv. up Mg 18.5, 27.2, 36.1, 45.1, 45.8; VM 3.5; MvI 5.6; MvII 14.5, 15.2, 19.3; MvIII 6.8, 9.7, 12.8, 17.3, 18.1, 20.2, 21.2 n.

upphaf n. beginning VM 1.1; MvIII 21.7.

uppi adv. up MvIII 3.3 (see hafla).

úr prep. with dat. out of, from Mg 40.7; VM 26.5 n.; MvI 11.8, 24.5, 27.3; MvIII 4.7, 29.5.

út adv. out, forth Mg 37.8, 49.8; MvI 19.1; MvII 7.8; to the end MvI 29.1; MvIII 9.5.

utan prep. with acc. without MvII 19.4; fjyr utan MvIII 25.2.

vagga f. cradle MvII 11.2.

vagn m. ‘Wain’, the constellation Ursa Major Mg 38.7.

vakta (að) vv. to watch, observe MvIII 6.4.

vald n. power Mg 46.3; MvI 20.5; MvII 24.8; MvIII 1.5, 13.6.

valdandi m. ruler MvIII 1.6 (see List of Kennings, ‘God’).

valdi m. ruler (= Christ) Mg 6.4.

valdr m. ruler Mg 8.6.

vanda (að) vv. to do s-thing carefully or meticulously; ppte. beautifully made Mg 2.4.

varla adv. scarcely, hardly MvII 11.6.

vatin n. water Mg 49.5 (see List of Kennings, ‘Tears’).

vaxa (óx) sv. to grow MvI 6.1.

vazfall n. river MvIII 5.7.

vefja (vafði) vv. to wrap Mg 34.4.

vega (vó) sv. to slay, kill; ppte. MvI 12.2.

vegligr a. magnificent, distinguished, noble VM 11.1.

vegr m. honour, glory; á veg in glory Mg 45.4.

vegr m. (1) way, road, path MvIII 13.4. (2) á veg in this way, thus VM 22.6; MvII 7.2.

veita (tt) vv. to grant, give Mg 3.3, 5.1, 5.5, 37.1, 47.8, 50.5, 52.3; VM 19.6; MvI 14.8, 29.5; MvII 1.3, 2.1, 14.2, 17.2, 22.4, 23.1, 23.8; MvIII 1.5, 19.1.

vel adv. well, very, quite Mg 47.1; VM 7.6, 16.6; MvI 4.4; easily MvII 16.7.

veldi n. (1) power, might, influence (in the community) MvII 4.8. (2) kingdom Mg 35.7.

velferð f. prosperity MvII 4.7.

velja (valdi) vv. to choose Mg 13.4, 14.6; ppte. chosen Mg 28.2; choice MvII 24.5.

vera (var) sv. to be Mg 3.1, 10.2, 11.1, 13.7, 15.6 n., 16.2, 16.5, 16.7,
verða (varð, urðu/vurðu, orðið) sv. (1) to come into being, come about, arise MvI 8.7, 11.8. (2) to become Mg 3.5, 38.4; VM 4.7, 8.7, 18.5; MvI 9.2, 10.5, 18.3 (pttc. spent); MvII 4.7; MvIII 4.3. (3) aux. with inf. must, have to, be obliged to MvI 9.2; MvIII 18.8. (4) aux. with ptc. forming the passive VM 22.1; MvII 10.3, 24.5; MvIII 10.2, 11.6.

verk n. deed Mg 24.4, 40.1; MvI 3.8; MvIII 2.8, 15.7, 26.8, 30.6 (poem).

verki m. poem Mg 2.3.

vernda (að) wv. to defend, protect MvIII 19.3.

vêr m. husband MvII 9.8.

vess n. verse (i.e. Ave Maria) Mg 52.6 (see List of Kennings ‘Ave Maria’); MvIII 22.2.

vestr a. sup. worst MvI 7.8; MvIII 14.6.

við, viðr prep. (1) with acc. (a) with, against, towards, to, on Mg 10.4 n., 22.4, 24.2; VM 5.2, 5.7, 15.6, 19.8; MvI 10.3; MvIII 5.2 n., 15.8, 23.2; MvIII 3.7 (amidst), 4.2, 12.8, 16.1, 26.4, 30.8. (b) close to Mg 35.8. (c) (separate) from Mg 8.8, 25.4; VM 6.4. (c) with respect to, about MvIII 6.7, 8.1, 12.4. (2) with dat. (a) at, on, on the point of Mg 29.8 (for), 30.2; MvI 27.8 n. (b) with, together with, along with Mg 12.2. (c) ganga við see ganga VM 23.3, MvI 11.6. (3) adv. viðr about it MvI 11.2; þar viðr with that MvIII 4.4.

viðr pron. 2nd pers. dual we Mg 18.4; VM 8.7.

viðkôstr m. pile of wood MvI 20.4.

viðr m. wood, bush, tree Mg 1.6; MvI 25.6 (see List of Kennings, ‘Man’).

viðr prep. and adv. see við.

viðr a. wide MvI 20.3.

viðrkvæmiligr a. suitable, appropriate, becoming Mg 37.2.

vif n. woman Mg 6.5, 39.4; VM 23.8, 26.8; MvII 8.3, 8.6, 11.1, 21.3, 24.6; MvIII 4.8, 25.1 (bride). (See List of Kennings, ‘Virgin Mary’.)

vig n. killing, homicide MvI 11.8.

vild f. wish, desire MvI 1.6.
villi m. will, wish Mg 10.7, 12.6, 16.4, 23.3, 39.7, 44.3; VM 6.4; MvI 18.8; MvII 3.6; MvIII 15.8.
vilja (vildi) wv. to be willing, want, wish Mg 2.1, 3.6, 4.5, 7.3, 8.4, 35.7, 38.6, 38.8, 42.1; VM 2.3, 2.7, 20.8; MvI 1.5, 8.3, 14.6, 28.6; MvII 1.6, 3.8, 5.4, 14.1; MvIII 3.3.
víllr a. astray, erring MvI 21.4; MvIII 5.7.
vín n. wine Mg 30.7.
vindrykkr m. wine-drinking MvIII 3.6.
vína (vann, unnu) sv. to work, perform, bring about, cause, make, do Mg 7.4; VM 22.7; MvI 5.7, 20.6; prp tc. as noun alls vinnandi maker or causer of everything VM 1.2; md. to be achieved MvIII 22.8.
vínr m. friend Mg 10.2.
vinða (rð) wv. (1) to value, regard Mg 21.7. (2) md. to deign VM 8.7 (subj.).
virðar m. pl. men, people Mg 14.5; MvI 21.3.
virkr a. careful, dutiful VM 14.8, 22.2; dear, beloved MvII 6.4.
virktafríðr a. very beautiful VM 11.2 n.
visir m. prince Mg 14.5, 27.2. (See List of Kennings, ‘Christ’.)
visliga adv. with certainty, for certain Mg 13.2.
víss a. certain, sure MvIII 2.7; n. as adv. víst certainly, in truth VM 6.3, 7.5.
víti n. wits, intelligence, sense, consciousness MvII 18.6; MvIII 4.7.
vita (vissi) pret.-pres. to know (of) Mg 22.5; VM 16.1, 18.1; MvI 10.7; MvIII 6.3.
víti m. beacon VM 20.6 (see List of Kennings, ‘Gold’).
vitja (að) wv. to go to, visit VM 11.1.
vitni n. witness, testimony VM 3.2, 21.5, 24.2.
vitinburr m. testimony VM 22.1.
vitinvisur f. pl. testimonial poem VM title.
vitrast (að) wv. md. to manifest oneself Mg 4.4.
vjer, vær pron. 1st pers. pl. we Mg 27.3, 34.5, 48.5, 48.6; MvI 29.6 n., 29.7; MvII 22.7, 23.3, 23.8; MvIII 6.3, 14.1, 29.4, 29.6.
vóðamaðr m. dangerous man, terrible man Mg 7.3.
vóði m. harm, damage; adv. dat. dangerously MvIII 5.8 n.
vón, von f. hope, expectation Mg 25.5; VM 26.6; MvII 14.6 (það er mikil von that is only to be expected); MvIII 2.7, 26.7 (sem von var as was to be expected). (See List of Kennings, ‘Virgin Mary’.)
vónadr a. bad, evil, wicked Mg 24.3.
vórkunn f. compassion, pity MvI 17.1.
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vórkynna (nd) wv. with dat. and acc. to pity, have sympathy or compassion for s-one for s-thing Mg 39.2.

vórr poss. a. our Mg 12.4, 14.4, 28.8, 32.2, 32.8, 34.1, 36.8; VM 6.3 (referring to the speaker, i.e. with sg. meaning); MvI 27.8; MvII 22.6; MvIII 1.4, 2.6, 15.7, 28.6, 28.7.

vóttir, vottr m. witness VM 7.5, 8.8, 13.3, 14.7, 16.1; MvIII 20.1.

vägð f. mercy MvI 21.3.

vænn a. (1) good, noble, beneficial Mg 48.2; VM 14.7. (2) beautiful Mg 37.1; MvII 6.8, 11.1, 17.1 n.

vænta (nt) wv. to hope Mg 2.3.

vær see vjer.

völdugr a. powerful, mighty MvI 20.5 n.

völlr m. level ground, plain MvI 20.3.

völna (að) wv. to shrivel MvI 24.4 n.

Vör f. name of a goddess MvII 15.4 (see List of Kennings ‘Woman’).

vördr m. guardian MvII 1.1 (see List of Kennings, ‘Christ’).

vörnun f. abstinence (with gen. from s-thing) Mg 24.3 n.

vörr f. lip VM 20.2.

yðvarr poss. a. 2nd pers. pl. your Mg 39.4, 39.5.

yfir prep. with acc. over, across MvIII 5.7, 7.3.

yfirbót f. atonement MvII 23.4.

yfirmaðr m. superior MvIII 4.2.

yfirskinandi prptc. overshining VM 2.2.

yfirþjóðkóngr m. supreme king Mg 28.5, 32.5, 36.5. (See List of Kennings, ‘Christ’.)

ýmiss a. various Mg 23.8 n.

yndi n. delight, joy, pleasure Mg 3.4, 23.4, 39.3, 39.8, 41.6; VM 5.5; Mv 5.4, 15.8.

ynniligr a. lovely VM 26.4.

yrða (rt) wv. to address MvIII 22.3 n.

yrkja (orti) wv. to compose (poetry) Mg 2.7.

ýtar m. pl. people, humankind Mg 11.1, 42.8, 52.3; MvI 29.1.

ýtir m. pusher MvI 21.5 (see List of Kennings, ‘Man’).

þá adv. then, at that time, after that Mg 9.6, 19.3, 19.8, 21.3, 34.2, 50.5, 51.4, 51.7; VM 8.1, 16.5, 22.5 n.; MvI 7.3; MvII 10.7, 21.1; MvIII 21.8 n.; þá as conj. when MvIII 23.6; þá er when Mg 43.5; VM 16.2, 24.5–8 n.; MvI 25.3, 27.6, 28.4, 29.7; MvII 5.7, 20.5.

þaðan af adv. from then on, thereafter MvII 21.5; MvIII 26.1.
þagna (að) wv. to fall silent, stop speaking VM 21.1.
þakka (að) wv. with dat. and acc. to thank someone for something Mg 23.5; MvI 26.3.
þakkir f. pl. thanks VM 22.5; MvIII 26.2.
þangað er adv. to where VM 17.2.
þanninn adv. in this way, thus, as follows VM 21.4 n.
þar adv. there VM 4.2, 17.6; MvI 15.5, 25.4; MvIII 13.1, 21.8 (par á on it); par er where MvII 6.3, 6.7, 7.3, 13.7 (to where); par með in addition Mg 12.8; passem (= par sem) whereas, although MvI 10.7; par við with that MvIII 4.4.
þarfnað (að) md. wv. to lack, want, be without VM 19.3 n.
þassem see þar.
þegar adv. immediately, straight away VM 15.7; MvI 11.3; MvII 21.1; MvIII 12.2; as conj. when, as soon as MvIII 3.4, 6.8, 10.5, 22.1.
þegn m. man, soldier Mg 21.1, 41.3; VM 15.8; MvIII 3.5.
þekkr a. agreeable, pleasing Mg 37.4.
þella f. pine VM 9.7; MvI 22.6; MvII 13.5. (See List of Kennings, ‘Woman’.)
þengill m. prince, lord Mg 4.7, 8.8, 20.2, 43.2. (See List of Kennings, ‘Christ’.)
þerfiliga adv. profitably; humbly (?) MvIII 26.1.
þeygj neg. adv. yet not; certainly not, not at all MvII 24.2.
þeyr m. thaw wind Mg 44.6.
þið pron. 2nd pers. dual you (two), you both Mg 3.6, 51.2; VM 18.7.
þiggja (þá) sv. to accept Mg 2.3; to receive Mg 46.5; VM 10.4; MvIII 11.4.
þjóð f. people, mankind, the public Mg 4.6 n., 17.2, 19.6, 22.4 (pl.), 23.6, 26.2, 29.1, 33.1, 40.4, 47.2, 48.8; MvI 25.8 (pl.); MvII 21.2 (pl.), 22.5; pl. multitudes Mg 30.6 n., 36.3; MvI 10.7, 28.2. (See List of Kennings, ‘Angels’.)
þjóna (að) wv. to serve MvII 21.6.
þjónn m. servant MvIII 13.7.
þó adv. though, yet Mg 1.6; MvII 19.8; MvIII 12.4; þó að although Mv 18.5.
þóla (d) vv. to endure, suffer Mg 4.8.
þora (ð) vv. to dare VM 7.2; MvI 11.3.
þótt conj. (1) although, though Mg 46.7, 49.2; MvII 23.3. (2) seeing that, since MvII 17.3 n.
þrár a. persistent MvIII 3.5; n. as adv. constantly, continually MvII 6.1.
þrátt conj. (1) although, though MvI 18.5, 28.1. (2) seeing that, since MvII 17.3 n.
þréja (þráði) wv. to yearn; prptc. patient, suffering MvI 26.4.
þreiði ord. num. third Mg 18.4, 44.5.
þrif n. pl. prosperity MvII 21.5.
þríði ord. num. third Mg 18.4, 44.5.
þróast (að) md. wv. to grow, increase MvII 4.8.
þróast (að) md. wv. to grow, increase MvII 4.8.
þróttr m. endurance, strength, fortitude MvI 23.6.
þræll m. servant MvI 28.8.
þverra (þvarr) wv. to decrease, diminish, wane Mg 29.4.
þverinn a. defiant MvIII 14.4 n.
því adv. therefore, for this reason Mg 36.3; MvII 17.7, 21.7; with comp. by so much, the Mg 29.3; því, því að as conj. because, for Mg 21.6 n.,
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27.5; VM 2.3, 2.5 n., 9.3; MvI 6.7, 14.5 n.; MvIII 27.2, 29.5; þvi . . .
ad for this reason . . . that MvI 17.1–3.
þvóttdagr m. Saturday Mg 36.2.
þyða (dd) vv. to indicate, explain Mg 31.6.
þyðr a. kind, gentle Mg 41.7.
þykkja/pikkja (þótti) vv. (1) to seem VM 16.5; MvII 12.8. (2) md. to
think oneself MvII 24.1.
þykkjustórr a. arrogant MvIII 3.6.
þyrnir m. thorn Mg 21.2.
þysta (st) vv. impers. with acc. to be thirsty Mg 30.3.
bögn f. silence MvII 1.4.
bórf f. need, necessity MvI 16.6.

æ adv. ever, continually Mg 29.3.
aði f. frenzy MvI 8.2.
aðri comp. a. higher (in dignity), nobler; more powerful (with dat. of
comparison) Mg 16.5, 20.5, 24.5.
aði f. lifetime MvI 18.3; age Mg 45.3.
aða f. honour MvI 25.7.
aðrigr a. honest MvI 5.1.
aðsa (st) vv. to stir up, excite; md. to become enraged MvI 10.5; pptc.
made violent Mg 35.3.
aðsiligr a. intense, violent, vehement MvI 22.5.
aðskiselja f. desirous giver MvI 14.1 (see List of Kennings, ‘Woman’).
aðstr, æstr (æðstr) a. sup. highest, noblest VM 16.1; MvII 2.1; MvIII 2.3.
aðla (að) vv. to intend Mg 3.1; VM 12.5.

öðlingr m. prince Mg 3.2, 18.6. (See List of Kennings, ‘Christ’.)
öl n. ale MvI 14.1 n.
öld f. (1) age; um aldir for ever MvI 1.3. (2) people, humankind Mg
28.2, 39.2, 50.3 (pl); MvI 21.1, 26.8 (pl).
önd f. soul VM 26.7; MvII 18.7; MvIII 10.7, 24.2; missa önd die MvI 29.7.
öngr = engi.
öngvit n. pl. unconscious state, unconsciousness Mg 15.4.
örlatr a. generous MvII 4.4.
örr a. with gen. generous (with something) Mg 1.4 n.
LIST OF KENNINGS

Angels

dýröð himna glory of the heavens Mg 45.7.
þjóð stjettar mána people of the path of the moon Mg 26.1–2. See also stjett mána under ‘Heaven’.

Ave Maria

kveðja engils greeting of the angel Mg 47.2.
kveðja módur grams greeting of the mother of the prince Mg 42.2–3.
See also módur grams under ‘The Virgin Mary’.
vess Mariu verse of Mary Mg 52.6.
(söngr) Sións song of Zion MvIII 20.7–8 n.

Bishop

gætir góðra klerka keeper of good clerics Mg 5.1–2.
gætir munka keeper of monks Mg 9.4.
stýrir merkja controller of symbols Mg 33.2.
stýrir mitra controller of mitres Mg 10.1.

Breast (or heart)

land hugar land of thought MvIII 2.4.

Christ

bragníngr hvólfs byrjar prince of the vault of the wind Mg 22.1–2.
See also hvólf byrjar under ‘Heaven’.
deilir skepnu dealer of destiny Mg 11.6, 31.4, 45.4. Cf. deilir skepnu under ‘God’.
dröttinn liknar lord of mercy VM 1.5.
dröttinn strandar mána lord of the shore of the moon Mg 41.1–2.
See also strönd mána under ‘Heaven’.
fylkir sunnu king of the sun Mg 11.3.
fógnuð allra bragna joy of all humankind Mg 7.6.
geymir vagns keeper of the Wain (constellation; the Plough) Mg 38.7.
gegíðir aldar keeper of humankind Mg 28.2.
gegíðir engla keeper of angels Mg 10.2, 19.8.
gegíðir himna keeper of the heavens Mg 6.6, 47.7, 50.2.
herra hlyrna lord of heavenly bodies Mg 30.3–4.
hilmir hlyrna ruler of heavenly bodies Mg 2.1.
hilmir sólra ruler of the sun Mg 15.1.
hilmir sunnu ruler of the sun Mg 35.2.
hilmir vænnar stjettar bjartrar sólar ruler of the beautiful path of the bright sun Mg 37.1 and 4. See also stjett bjartrar sólar under ‘Heaven’.
hirðir bryggju mána shepherd of the jetty of the moon Mg 46.5–6. See also bryggja mána under ‘Heaven’.
hyllir lýðs favourer of humankind Mg 10.8.
jöfurr hreggskrín prince of the shrine of the storm Mg 49.6. See also hreggskrín under ‘Heaven’.
kóngr skýja king of clouds MvIII 21.5–6.
kóngr sólar king of the sun Mg 39.7.
lausnari lopts og himna redeemer of the sky and heavens Mg 13.1.
lofðungr hauðrs sólar prince of the land of the sun Mg 23.2–3. See also hauðr sólar under ‘Heaven’.
meistari alls master of everything Mg 43.7.
mildingr hauðrs mána prince of the land of the moon Mg 30.1–2. See also hauðr mána under ‘Heaven’.
prýðir engla adorer of angels Mg 26.8.
ræsir borgar regna prince of the stronghold of rains Mg 38.1–2. See also borg regna under ‘Heaven’.
ræsir borgar þeyja prince of the stronghold of thaw winds Mg 44.6 and 8. See also borg þeyja under ‘Heaven’.
ræsir regnsalr prince of the hall of rain Mg 48.5. See also regnsalr under ‘Heaven’.
siklingr grundar sunnu prince of the sun’s field Mg 9.5–6. See also grund sunnu under ‘Heaven’.
siklingr sólar prince of the sun Mg 31.1.
skapari allra manna creator of all humankind Mg 50.4.
skapari skýfoldar creator of the land of clouds Mg 43.5–6. See also skýfold under kennings for heaven.
skjöldungr hauðrs skýja prince of the land of clouds Mg 25.3–4. See also hauðr skýja under ‘Heaven’.
son(r) guðs son of God Mg 6.1, 12.5, 24.1, 40.3.
stillir hauðrs mána controller of the land of the moon Mg 34.8. See also hauðr mána under ‘Heaven’.
stillir himna controller of the heavens Mg 28.1.
stillir hlýrna controller of heavenly bodies Mg 21.2.
stillir sólar controller of the sun Mg 52.1.
stillir tjalds heiðar controller of the tent of the heath Mg 35.8. See also tjald heiðar under ‘Heaven’.
Kennings

stillir veldis himna controller of the heavenly kingdom Mg 35.7–8 n.
stillir þjóðar stjóttar mána controller of the people of the moon’s path Mg 26.1–2. See also þjóð stjóttar mána under ‘Angels’ and stjótt mána under ‘Heaven’.
stýrir engla controller of angels Mg 18.2.
tínir skepnu gatherer of fate Mg 46.2. Cf. deilir skepnu above and under ‘God’.
visir dýrðar prince of glory Mg 14.5.
visir sólar prince of the sun Mg 27.2.
vörðr dóms dýrðar guardian of the court of glory MvII 1.1. See also dómr dýrðar under ‘Heaven’.
yfirþjódkóngr allra jöfra supreme king of all princes Mg 28.5, 32.5, 36.5.
þengill grundar engla prince of the field of angels Mg 20.2. See also grund engla under ‘Heaven’.
þengill himna prince of the heavens Mg 4.7, 8.8.
þengill sólar prince of the sun Mg 43.2.
öðlingr bjartra röðla prince of the bright stars (sun and moon?) Mg 3.2, 18.6.

Fiends

herr kvala host of torments MvII 14.4.

God

auðgreinandi distributor of riches MvI 1.4.
deilir skepnu dealer of destiny Mg 16.6, 20.6, 24.6. Cf. deilir skepnu under ‘Christ’.
dróttinn skrín leiptra Lord of the shrine of lightnings Mg 1.7–8. See also skrín leiptra under ‘Heaven’.
stillir stjórnuhallar controller of the star-hall Mg 16.1. See also stjórnuhöll under ‘Heaven’.
stillir leiptra controller of lightnings Mg 20.3.
valdandi áistar ruler of love MvIII 1.6–7.

Gold

blóm bríma flower of fire VM 12.5 n.
brimglóðir embers of the sea VM 15.1
fjarðlog flame of the fjord MvIII 14.5.
glóðir græðis embers of the sea MvI 9.5.
viti hattar beacon of the hood VM 20.5–6 n.


Heaven

borg regna stronghold of rains Mg 38.2.
borg þeyja stronghold of thaw winds Mg 44.6.
bryggja mána jetty of the moon Mg 46.6.
dómð dýðr court of glory MvII 1.1.
grund engla field of angels Mg 20.2.
grund sunnu field of the sun Mg 9.5.
hauðr mána land of the moon Mg 30.2, 34.8.
hauðr skýja land of the clouds Mg 25.4.
hauðr sólar land of the sun Mg 23.2–3.
hrégkskrín shrine of storms Mg 49.6.
hvölf byrjar vault of the wind Mg 22.2.
regnsalr hall of rain Mg 48.5.
skýfold land of clouds Mg 43.6.
skrín leiptra shrine of lightnings Mg 1.8.
stjótt jhátrar sólar path of the bright sun Mg 37.1 and 4.
stjótt mána path of the moon Mg 26.1.
stjórmuhöl star-hall Mg 16.1.
strönd mána shore of the moon Mg 41.1.
sæti daegra seat of days and nights (of day-time and night-time?) Mg 9.4.
tjald heiðar tent of the heath Mg 35.8.

The Holy Cross

mark piślar sign of the passion Mg 40.1–2.
stólpi hjálpar pillar of salvation Mg 13.3.
tre hölda tree of humankind Mg 13.4.

The Holy Spirit

andi guðdóms spirit of the Godhead VM 25.3.
kraptr guðdóms power of the Godhead Mg 28.3.
logi dróttins skrín leiptra flame of the Lord of the shrine of lightnings Mg 1.7–8. See also dróttinn skrín leiptra under ‘God’ and skrín leiptra under ‘Heaven’.

Man

áimbiórr bow-tree MvIII 17.5.
augrétandi keeper of riches MvI 5.2.
beiðir borða commander of ships (or shields) VM 23.3–4.
Kennings

fleinhristandi shaft-shaker \(Mg\) 11.4.
fleygir fjarðlogs flinger, i.e. distributor of the fjord-flame \(MvIII\) 14.5.
   See also fjarðlog under ‘Gold’.
hirðir hringa keeper of rings \(VM\) 14.1.
hirtir manna punisher (i.e. ruler) of people \(VM\) 11.5 and 7.
hlynr branda maple-tree of swords \(Mg\) 8.1.
lundr geira grove of spears \(Mg\) 30.5.
lundr auðs grove of riches \(VM\) 9.2–3, 23.6–7.
lundr linna grove of gold? \(MvIII\) 26.3–4 n.
meiðr mens neck-ring tree \(MvIII\) 16.5.
rennir rítar flinger, i.e. distributor of the shield \(MvIII\) 4.1–2.
runnr laðar bush of the metal plate \(Mg\) 35.2 n.
seimkennandi gold-‘experiencer’, i.e. gold-wearer \(MvI\) 6.6. Cf. kennir lins under ‘Priest’.
sendir sárs sender of wounds \(MvI\) 6.7–8.
víðr seinstalls tree of the gold-seat (i.e. arm) \(MvI\) 25.6.
ýtir rítar pusher of the shield \(MvI\) 21.5–6.

Priest

kennir lins ‘experiencer’ (i.e. wearer) of linen \(MvI\) 10.3. Cf. seimkennandi under ‘Man’.

Tears

laug hvarma bath of the eyelids \(Mg\) 49.8.
lón hvarma lagoon of the eyelids \(Mg\) 49.2.
vatn hjálpar water of salvation \(Mg\) 49.5.

The Virgin Mary

blóm himinríkis flower of the heavenly kingdom \(MvII\) 30.1.
brúðr bragningr hvólfs byrjar bride of the prince of the wind-vault
   \(Mg\) 22.1–2. See also bragningr hvólfs byrjar under ‘Christ’ and hvólfs byrjar under ‘Heaven’.
brúðr guðs bride of God \(MvII\) 11.7.
brúðr himins bride of heaven \(MvIII\) 12.5.
drottning sætis dægra queen of the seat of days and nights \(Mg\) 9.2
   and 4. See also sæti dægra under ‘Heaven’.
gimstein vifa gemstone of women \(Mg\) 39.4.
grund anda guðdóms ground/site of the spirit of the Godhead \(VM\)
   25.3. See also andi guðdóms under ‘The Holy Spirit’.
 Kennings

hásæti gætis aldar high seat of the keeper of humankind Mg 28.2. See also getir aldar under ‘Christ’.
hásæti mjúklaetis high seat of humility VM 25.2.
hjálp fljóða salvation of women MvII 17.8.
hjálp og miskunn mana salvation and mercy of humankind MvII 18.1.
höll stillis himna hall of the controller of the heavens (i.e. when he was in her womb) Mg 28.1. See also stillir himna under ‘Christ’.
kvón guðs bride of God MvII 2.8.
likn og hjálp lýðs mercy and salvation of humankind Mg 41.5.
liknar mey dróttins virgin of mercy of the Lord VM 19.1.
mey guðs virgin of God MvII 24.2, MvIII 8.8.
miskunn mana mercy of humankind VM 17.7, MvII 18.1.
móðir dróttins mother of the Lord Mg 5.2, 5.6, 6.5, 17.3, 22.6, 23.6, 34.6, 48.8, Mvl 23.1.
móðir dróttins strandar mána mother of the lord of the shore of the moon Mg 41.1–2. See also dróttinn strandar mána under ‘Christ’ and strönd mána under ‘Heaven’.
móðir grams mother of the prince Mg 42.2–3.
móðir guðs mother of God Mg 52.7, VM 2.6, 22.4, Mvl 25.2, 29.4.
móðir gætis engla mother of the keeper of angels Mg 19.7–8. See also geitir engla under ‘Christ’.
móðir hilmis hlýrna mother of the ruler of heavenly bodies Mg 2.1–2. See also hilmir hlýrna under ‘Christ’.
móðir Jesú(s) mother of Jesus Mg 19.2, 37.5, VM 25.4.
móðir losfungs mother of the prince Mg 35.5.
móðir miskunnar mother of mercy Mg 10.3–4.
móðir sliklings grundar sunnu mother of the prince of the field of the sun Mg 9.5–6. See also siklingr grundar sunnu under ‘Christ’ and grund sunnu under ‘Heaven’.
móðir yfirþjóðkóngs allra jöfra mother of the supreme king of all princes Mg 28.5 and 7, 32.5 and 7, 36.5 and 7. See also yfirþjóð-kóngr allra jöfra under ‘Christ’.
óskamey dróttins chosen virgin of the Lord Mvl 23.6.
sænd vifa honour of women MvII 24.6.
sæti heilags anda seat of the Holy Spirit Mg 2.4.
tákn liknarinnar symbol of mercy MvII 16.1.
víf Guðs bride of God MvII 25.1.
vón hjálpar hope of salvation VM 26.6.
**Kennings**

**Woman**

auðbrík panel of riches VM 7.4.

auðspöng (metal) plate of riches MvII 14.3.

baugnorn ring-Norn MvII 6.7.

Bil auðar Bil of riches MvI 14.6.

brik baugs panel of the ring MvI 26.5–6.

brik blóms bríma panel of the flower of fire VM 12.5–6 n. See also blómr bríma under ‘Gold’.

brik brimglóða panel of sea-embers VM 15.1–2. See also brimglóðir under ‘Gold’.

brúðr baugstalls see MvI 23.7–8 n.

Dis driptar Dis of snow (i.e. silver; perhaps a half-kenning) MvII 15.5–6.

faldreið carrier (i.e. wearer) of the head-dress VM 12.8.

Friðr falds Friðr of the head-dress VM 3.5–6.

gátt hrings door-post of the ring MvII 18.2.

gullskorð gold-prop MvII 10.7.

Hildr hrings Hildr of the ring MvI 24.5.

hlíð hrings hill-side of the ring MvII 20.5.

Hlín hrings Hlin of the ring VM 5.3, MvI 26.1–2.

Hrudull gulls Hrund of gold MvIII 5.6.

linband band (i.e. resting-place? that which is bound?) of linen VM 16.7 n.

mengrund necklace-ground MvI 21.8.

Ná glóða graðís Ná of sea-embers MvI 9.5. See also glóðir graðís under ‘Gold’.

silkigrund ground of silk VM 23.6.

silkiskorða prop of silk MvI 5.8.

silki-Sól Sól of silk MvI 12.5.

skorða vita hattar prop of the hood-beacon VM 20.5–6 n. See also viti hattar under ‘Gold’.

spöng gulls (metal) plate of gold MvII 5.2.

Vör gulls Vör of gold MvII 15.4.

þella auðar pine (tree) of riches MvII 13.5.

þella guðvefs pine of costly cloth VM 9.7.

þella hringa pine of rings MvII 22.6.

æskiselja öls desirous giver of ale MvI 14.1 n.
Kennings

Other

baugstallr ring-seat (i.e. arm) or seat of the shield-boss (shield) MvI 23.8 n.
frændi Áróns Aaron’s relative (i.e. Moses) Mg 1.5.
leynir lýta hider of sins, secret sinner MvIII 7.7–8.
seímstallr seat of gold (i.e. arm) MvI 25.6.
sviptuðr siða destroyer of morality MvIII 18.3
tregbjóðr trúar reluctant preacher of the faith, i.e. cleric.
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