

Snorri Sturluson

Edda

Prologue and *Gylfaginning*

Edited by
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Preface

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

Abbreviated references

- Ágrip*: *Ágrip af Nóregskonungasögum*, ed. M. J. Driscoll, London 1995.
- AH *Gudesagn*: P. A. Munch, *Norrøne gude- og heltesagn*, rev. A. Holtsmark, Oslo 1967.
- AH *Studier*: A. Holtsmark, *Studier i Snorres Mytologi*, Oslo 1964.
- Akv: *Atlakviða* (PE 282–91).
- Alv: *Alvíssmál* (PE 129–34).
- AM 748 I b 4to and 748 II 4to, Stofnun Árna Magnússonar, Reykjavík; printed in *SnE* II 397–494, 573–627 (where the second is referred to as AM 1 e ß fol.); facsimile in *Fragments of the Elder and Younger Edda*, Copenhagen 1945 (Corpus Codicum Islandicorum Medii Aevi XVII).
- AM 757 a 4to, Stofnun Árna Magnússonar, Reykjavík; printed in *SnE* II 501–72.
- Bdr: *Baldrs draumar* (PE 135–8).
- Codex Regius of the eddic poems: GkS 2365 4to, Stofnun Árna Magnússonar, Reykjavík; printed in *PE*; facsimile in *Codex Regius of the Elder Edda*, Copenhagen 1937 (Corpus Codicum Islandicorum Medii Aevi X).
- Egils saga: ÍF II.
- Elder Edda: see *PE* and Codex Regius.
- Flateyjarbók: GkS 1005 fol., Stofnun Árna Magnússonar, Reykjavík; printed in *Flateyjarbok* I–III, Christiania 1860–8; facsimile in Corpus Codicum Islandicorum Medii Aevi I, Copenhagen 1930.
- Fm: *Fáfnismál* (PE 219–26).
- Grammatical Treatises: all four are edited in *SnE* II 2–249. See also *Den første og anden grammatiske afhandling i Snorres Edda*, ed. V. Dahlerup and Finnur Jónsson, København 1886; *Den tredje og fjærde grammatiske afhandling i Snorres Edda*, ed. B. M. Ólsen, København 1884; *The First Grammatical Treatise*, ed. Hreinn Benediktsson, Reykjavík 1972; *First Grammatical Treatise*, ed. E. Haugen, London 1972.
- Grm: *Grímnismál* (PE 75–89).
- Gylf: *Gylfaginning*.
- Hákonar saga Hákonarsonar, ed. Guðbrandur Vigfússon, London 1887; tr. G. W. Dasent, London 1894 (Rolls Series, Icelandic Sagas II and IV).
- Háttatal: Snorri Sturluson, *Edda: Háttatal*, ed. Anthony Faulkes, Oxford 1991. Repr. Viking Society for Northern Research, London 1999.

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

Háv: *Hávamál* (PE 43–64).

Hdl: *Hyndluljóð* (PE 152–62).

Heiðreks saga: *The Saga of King Heiðrek the Wise*, ed. and tr. C. Tolkien, London 1960.

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

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

Hkr: Snorri Sturluson, *Heimskringla*, ed. Bjarni Aðalbjarnarson, Reykjavík 1941–51 (*ÍF* XXVI–XXVIII).

Hrbl: *Hárbarðsljóð* (PE 97–104).

Hym: *Hymiskviða* (PE 105–12).

ÍF: *Íslenzk fornrit I–*, Reykjavík 1933–.

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

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

Ls: *Lokasenna* (PE 113–23).

MRN: E. O. G. Turville-Petre, *Myth and Religion of the North*, London 1964.

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

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

Od: *Oddrúnargrátr* (PE 276–81).

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

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

Rm: *Reginmál* (*Sigurðarkviða Fáfnisbana önnur*, PE 212–8).

Saxo Grammaticus, *Gesta Danorum*, ed. J. Olrik, H. Ræder, F. Blatt, Hauniae 1931–57; see also *The First Nine Books of the Danish History of Saxo Grammaticus*, tr. O. Elton, London 1894, and Saxo Grammaticus, *The History of the Danes*, tr. P. Fisher, ed. H. E. Davidson, Cambridge 1979–80.

Sd: *Sigrdrífumál* (PE 227–36).

SG Kommentar: *Die Lieder der Edda*, ed. B. Sijmons and H. Gering, III: *Kommentar, erste Hälfte: Götterlieder*, Halle 1927.

- Skáld*: Snorri Sturluson, *Edda: Skáldskaparmál*. 1. Introduction, Text and Notes; 2. Glossary and Index of Names, ed. Anthony Faulkes, London 1998.
- Skj*: *Den norsk-islandske Skjaldedigting* A I–II, B I–II, ed. Finnur Jónsson, København and Kristiania 1912–15.
- Skjöldunga saga*: the extant material believed to be derived from the lost *Skjöldunga saga* is printed in *ÍF* XXXV 1–90.
- Skm*: *Skírnismál* (PE 90–6).
- SnE*: *Edda Snorra Sturlusonar* I–III, Hafniæ 1848–87.
- Sturlunga saga* I–II, ed. Jón Jóhannesson, Magnús Finnbogason and Kristján Eldjárn, Reykjavík 1946; tr. J. H. McGrew and R. G. Thomas, New York 1970–4.
- Sögubrot af fornkonungum* in *ÍF* XXXV 46–71.
- T*: MS No. 1374, University Library, Utrecht; ed. W. van Eeden, *De Codex Trojectinus van de Snorra Edda*, Leiden 1913, and Árni Björnsson, *Snorra Edda*, Reykjavík 1975; facsimile in *Codex Trajectinus. The Utrecht Manuscript of the Prose Edda*, ed. Anthony Faulkes, Copenhagen 1985 (Early Icelandic Manuscripts in Facsimile XV).
- Th*: Thott 1494 4to, Royal Library, Copenhagen.
- Tms*: *Trójumanna saga*, ed. J. Louis-Jensen, Copenhagen 1963.
- U*: DG 11, University Library, Uppsala (Codex Upsaliensis); printed in *SnE* II 250–396; facsimile in *Snorre Sturlasons Edda, Uppsala-Handschriften DG 11 I*, Stockholm 1962; the second volume of this work (Uppsala 1977) gives a diplomatic text.
- Vm*: *Vafprúðnismál* (PE 65–74).
- Vsp*: *Völuspá* (PE 1–42).
- Völsunga saga*: *The Saga of the Volsungs*, ed. and tr. R. G. Finch, London 1965.
- W*: AM 242 fol., Arnarnagæan Institute, Copenhagen; ed. Finnur Jónsson, *Edda Snorra Sturlusonar, Codex Wormianus*, København and Kristiania 1924; facsimile in *Codex Wormianus*, Copenhagen 1931 (Corpus Codicum Islandicorum Medii Aevi II).
- Ynglinga saga*: *Hkr* I 9–83.
- Þrk*: *Þrymskviða* (PE 124–8).

Introduction

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

Synopsis

The prologue begins with an account of how mankind forgot about their creator and began to worship nature; from this arose heathen religions (1–2). Then the author tells of Troy, and how descendants of the Trojans (the *Æsir*) migrated to Scandinavia and founded various dynasties, and were so prosperous that they came to be considered gods (3–11).

Gylfaginning opens with an anecdote of how a king in Sweden, Gylfi, was tricked out of some of his land by one of the newcomers (1). He goes to visit the newcomers, disguised as a beggar and calling himself Gangleri, to find out whether their success was due to their own nature or to the gods they worshipped. He is welcomed, but told that his life depends on his proving himself wiser than them (2). His questions are answered by three speakers, Hár, Jafnhár and Þriði, and he is told first about the king of their gods, All-father (3), then about the beginning of the world and the origin of the giants and the gods, of whom the chief, Óðinn, turns out to be the same as All-father, and the creation of men (4–9). He is told about night and day, sun and moon, the bridge of the gods (Bifröst), the golden age, the creation of dwarfs, the world-ash (Yggdrasill), the norns, the dwellings of the gods, the wind, summer and winter (10–19). There follow descriptions of each of the gods and goddesses in turn, including with Loki an account of his offspring Hel and the story of the binding of Fenriswolf, and with the goddesses the story of Freyr's wooing of Gerðr (20–37). Gylfi hears about Óðinn's hall (Valhöll), the origin of Óðinn's horse Sleipnir (with the story of the giant builder of the gods' stronghold), and Freyr's ship Skíðblaðnir (38–43). Then follow two stories about Þórr, his expedition to the court of Útgardaloki and his fishing for the Midgard serpent (44–8); the death of Baldr, his funeral, the attempt to get him back from Hel; and the capture and punishment of Loki (49–50). Finally Gylfi asks and is told about the twilight of the gods (*ragnarøkkr*) in their last battle against the giants, the destruction of the world, and its subsequent renewal (51–3). Before he can ask more there is a loud crash and the Æsir and their hall disappear; they are unable to answer further questions and Gylfi has won the content of wisdom, but is cheated of his victory. He goes home and passes on the stories. The Æsir, however, decide to adopt the names of the gods in the stories they have told so that people will think that they themselves are the gods. The identities of the 'historical' Æsir, migrants to Scandinavia from Asia, and the mythical ones in the stories, which have been kept distinct up to this point, are thus finally merged, and the author ends by suggesting that the myths told of them are really allegories of events in the Trojan war (54).

The author

Snorri Sturluson (1179–1241) was one of the leading figures in Icelandic social and political life in the thirteenth century. He acquired great wealth and power and became deeply involved in the political turmoil in the

country that led to the collapse of the legal and social organisation that had existed since the settlement and eventually to loss of independence in 1262–4, when Iceland became subject to the Norwegian throne. He visited the Norwegian court in 1218–20 and again in 1237–9, and evidently agreed to try to further the interests of King Hákon Hákonarson (who ruled from 1217 to 1263) and of the king's father-in-law Earl Skúli in Iceland. In the end, however, Skúli rebelled against the king and was defeated and killed (1240), and Snorri also came under the king's displeasure. He was killed in his own cellar on the orders of his countryman Gizurr Þorvaldsson acting on the king's authority.

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

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

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

A separate heading to *Háttatal* in this manuscript again names Snorri as its author, and verses from *Háttatal* are quoted and ascribed to him in *Hákonar saga*, in the third *Grammatical Treatise*, and in the version of the second part of *Skáldskaparmál* in W. There is a reference to the prose commentary to *Háttatal* naming Snorri as its author in the preface to the *Grammatical Treatises* in W (*SnE* II 8), and *Skáldskaparmál* is attributed to him in the fragmentary manuscript AM 748 I b 4to, though there the attribution is immediately followed by a list of kennings that is not thought to be part of Snorri's work (*SnE* II 427–8). The other independent manuscripts do not mention the author's name, and the

earliest reference to his authorship of the work as a whole outside manuscripts that contain it is in the late sixteenth-century *Oddverjaannáll* under the notice of his death: ‘Andlát Snorra Sturlusonar . . . hann samsetti Eddu . . .’¹ (Death of Snorri Sturluson . . . he compiled Edda . . .)

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

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

¹ *Oddaannálar og Oddverjaannáll*, ed. Eiríkur Þormóðsson and Guðrún Ása Grímsdóttir, Reykjavík 2003, 146.

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

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

Snorri's books are a product of a particular social and cultural background, but they are also links in traditions of scholarly writing on various subjects that continue through the whole medieval period. *Heimskringla* is the high point in the evolution of Icelandic historical writing about the kings of Norway. The *Edda* forms part of two lines of development. One of its main concerns is language, and in this respect it belongs with the *Grammatical Treatises*, the first of which was written in the twelfth century and is mainly about orthography, while the fourth was written in the fourteenth century and, like the third, is about the

rhetoric of poetry. But Snorri's mythography is also part of a continuing tradition. Mythological poems were still being written in the twelfth century and probably even later, and there is a fragment of a treatise on heathen religions in the fourteenth-century manuscript AM 162 M fol. (SnE II 635–6), though in origin parts of this may be older than *Snorra Edda*.² The date of the first written collection of eddic poems is uncertain, but the idea of collecting and editing them may well have been suggested by Snorri's work in *Gylfaginning*, and it may also have inspired some of the writers of heroic sagas (*fornaldar sögur*) to include mythological material in their stories.

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

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

² See Stefán Karlsson, 'Ættbogi Noregskonunga', *Sjöttú ritgerðir helgaðar Jakobi Benediktssyni*, Reykjavík 1977, 677–704.

The title

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

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

The prologue has no title in the manuscripts, but the name *Gylfaginning* appears in U (only), not in the initial rubric but at the end of the prologue. This name, which means ‘deception (or tricking) of Gylfi’, refers to the way Gylfi is treated at the end of the framing narrative (cf. also 7/25–7); but it also relates to the deception whereby the ‘historical’ Æsir convince the world that they are gods, and is a reminder that the stories Gylfi hears and evidently believes are not held by the author to be true. As he wrote in *Skáldskaparmál* (*Skáld* I 5/30–32), ‘Eigi skulu kristnir menn trúa á heiðin goð ok eigi á sannynði þessar sagnar annan veg en svá sem hér finnsk í upphafi bókar’ (Christians must not believe in heathen gods,

³ See Anthony Faulkes, ‘Edda’, *Gripla* II, Reykjavík 1977, 32–9.

or in the truth of this account in any other way than in accordance with what is said at the beginning of this book (i.e. in the prologue and maybe the first few chapters of *Gylfaginning*)).

The contents of Snorri's *Edda*

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

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

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

Like *Háttatal*, *Skáldskaparmál* is cast in dialogue form, but here the speakers are given names. Bragi, god of poetry, gives the information,

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

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

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

⁴ See *Gylf* 25/20–23 and 34/15 below; *Skáld* I 19/20–1; *Hkr* I 17; *ÍF* II 256; and cf. G. Kreutzer, *Die Dichtungslehre der Skalden*, Meisenheim am Glan 1977, 109 and 185–95.

have little to do with poetry and must have been included mainly for the sake of completeness, or even just to provide entertainment.

Models and sources

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

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

⁵ E. Faral, *Les Arts poétiques du XII^e et du XIII^e siècle*, Paris 1924.

⁶ See *Grammatici Latini* IV, ed. H. Keil, Lipsiae 1864, 456–67; Fortunatianus, *Ars rhetorica* III, 1, ed. C. Halm, *Rhetores Latini minores*, Lipsiae 1863, 120–1; Snorri's *setning*, *leyfi*, *fyrirboðning* (*Háttatal* 3) seems to correspond to *pars praeceptiva*, *pars permissiva* and *pars prohibitiva* in Latin grammar and rhetoric; see *Den tredje og fjerde grammatiske afhandling*, ed. B. M. Olsen, København 1884, xvi. Cf. Anthony Faulkes, 'Snorri's rhetorical categories', in *Sagnþing helgað Jónasi Kristjánssyni sjötugum 10. apríl 1994*, Reykjavík 1994, 167–76.

⁷ *Háttalykill enn forni*, ed. Jón Helgason and A. Holtsmark, København 1941 (Bibliotheca Arnarnagæana I).

nal theories worked out by earlier Icelandic poets.⁸ In any case it may be assumed that the composition of the work was preceded by a good deal of learned discussion with friends interested in poetic theory. But Snorri was the first to set a theory down in writing; he had successors in the authors of the third and fourth *Grammatical Treatises*, though their methods and aims were different from his. Before *Skáldskaparmál* there existed, as far as is known, only the poem *Alvíssmál* (PE 129–34) and some versified lists (*pulur*) of words, names and kennings, probably intended as aids to memory for poets; it is uncertain when these were first written down. The age of the short list of kennings in prose in the fragmentary manuscripts AM 748 I b 4to and 757 a 4to (*SnE* II 428–32, 511–15) is also unknown, but this too lacks any kind of theoretical analysis.

Gylfaginning is unique among the mythographical writings of the Middle Ages. Just as *Skáldskaparmál* and *Háttatal* are unusual not only in being in the vernacular, but also in being concerned with vernacular poetry, so *Gylfaginning* is the only medieval treatise that deals comprehensively with the gods of the Germanic races rather than the Greek and Roman ones. There are brief mentions of the Germanic gods in Anglo-Saxon in the homilies *De falsis diis* of Ælfric and Wulfstan, but their only similarity to Snorri's treatment is the use of the euhemeristic interpretation of heathen gods as being really human beings; and Snorri's work quite lacks their polemical attitude to heathendom.⁹ His almost humanistic detachment and his respect for antiquity make him in fact much more like the Latin mythographers of the Middle Ages, although unlike them he is not much interested in allegorical or symbolic interpretation of myth.¹⁰ Having given a blanket explanation of the origin and significance of his material in the prologue (a subject to which he returns at the end of *Gylfaginning* and in *Skáldskaparmál* 5–6), he narrates his myths (through the mouths of his characters) as myths, entirely without

⁸ See Halldór Halldórsson, *Old Icelandic heiti in Modern Icelandic*, Reykjavík 1975, 11–30. The self-consciousness of early Scandinavian poets is well revealed by G. Kreutzer, op. cit. (note 4 above). Cf. G. Turville-Petre, *Haraldr the Hard-ruler and his Poets*, London 1968, 12–13.

⁹ *Homilies of Ælfric, A Supplementary Collection*, ed. J. C. Pope, II, Oxford 1968 (Early English Text Society No. 260), 667–724; *The Homilies of Wulfstan*, ed. D. Bethurum, Oxford 1957, 220–4. There is an Icelandic translation of the former in *Hauksbók* 1892–6, 156–64; see A. Taylor, 'Hauksbók and Ælfric's De Falsis Diis', *Leeds Studies in English*, New Series III (1969), 101–9.

¹⁰ See Fulgentius, *Mitologiae*, ed. R. Helm in *Fabii Planciadis Fulgentii V. C. Opera*, Lipsiae 1898; *Fulgentius the Mythographer*, tr. L. G. Whitbread, Ohio 1971; *Scriptores rerum mythicarum Latini tres*, ed. G. H. Bode, Cellis 1834.

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

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

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

¹² *Arngrimi Jonae Opera Latine Conscripta*, ed. Jakob Benediktsson, Hafniae 1950–7 (Bibliotheca Arnarnaghnæana IX–XII), I 333 ff. (cf. IV 107–17); see Jakob Benediktsson, ‘Icelandic traditions of the Scyldings’, *Saga-Book* XV (1957–61), 48–66. The fragments thought to be derived from the saga, including its beginning (‘Upphaf allra frásagna’) and *Sögubrot af fornkonungum* are printed in *ÍF* XXXV 39–90.

the fall of Troy.¹³ The connection of the Æsir with Asia appears in various learned Icelandic writers from Ari Þorgilsson onwards in association with the euhemeristic interpretation of the heathen gods as human kings and the myths told about them as perverted history. This interpretation lies behind the Scandinavian genealogies that go back to the gods, such as the one appended to Ari's *Íslendingabók* (ÍF I 27–8), as well as being implicit in many of the narratives of Saxo Grammaticus.

Snorri used various genealogies, some of them in verse, like *Ynglingatal* and *Háleygjatal* (*Skj* A I 7–15, 68–71); both are quoted in *Ynglinga saga*, the latter also in *Skáldskaparmál* and the prologue to *Gylfaginning*. Others were in tabular form, and some of the genealogy in the prologue is derived from English genealogical tables. In both England and Iceland in the Middle Ages genealogy was a product of learned antiquarian activity rather than popular lore.¹⁴

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

The knowledge of the Troy story, such as it is, shown in the prologue and last chapter of *Gylfaginning* and in *Skáldskaparmál* probably came principally from *Trójumanna saga*, an Icelandic account of the Trojan war based on Latin sources.¹⁵ The earlier part of the prologue contains ideas that seem to show the influence of various Latin writings, though it is uncertain whether Snorri knew these at first hand.¹⁶ But his adoption

¹³ See Anthony Faulkes, 'Descent from the gods', *Mediaeval Scandinavia* 11 (1978–9) [1983], 92–125).

¹⁴ See Anthony Faulkes, 'The genealogies and regnal lists in a manuscript in Resen's library', *Sjötú ritgerðir helgaðar Jakobi Benediktssyni*, Reykjavík 1977, 177–90.

¹⁵ See *Trójumanna saga*, ed. J. Louis-Jensen, Copenhagen 1963, xi; *Hauksbók* 1960, xv.

¹⁶ See U. and P. Dronke, 'The prologue of the prose *Edda*: explorations of a Latin background', *Sjötú ritgerðir helgaðar Jakobi Benediktssyni*, Reykjavík 1977, 153–76; Anthony Faulkes, 'Pagan Sympathy: Attitudes to Heathendom in the Prologue to *Snorra Edda*', in *Edda: A Collection of Essays*, ed. R. J. Glendinning and Haraldur Bessason, Manitoba 1983, 283–314 (University of Manitoba Icelandic Studies 4). Cf. 'The sources of *Skáldskaparmál*: Snorri's intellectual background', in *Snorri Sturluson. Kolloquium anlässlich der 750. Wiederkehr seines Todestages*, ed. Alois Wolf, Tübingen 1993, 59–76 (*ScriptOralia* 51); Klaus von See, 'Snorri Sturluson and the Creation of a Norse Cultural Ideology', *Saga-Book* XXV (2001), 367–93.

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

In using the dialogue form to present his material in the three main parts of his treatise, Snorri was following a practice almost standard in learned treatises in the Middle Ages; it appears for instance in the dialogues of Gregory the Great, in the *Elucidarius* of Honorius Augustodunensis (both of which existed in Icelandic translations in Snorri's time), and in *Konungs skuggsjá*.¹⁷ But some of the poems of the *Elder Edda* also present mythological information in dialogue form, and with the older poems of this kind there can be no question of the influence of learned treatises. There seems to have been an ancient Scandinavian tradition of composing poems of mythological instruction as dialogues or dramatic monologues. The closest parallel to *Gylfaginning* is *Vafþrúðnismál* (which is also a contest of wisdom) in which Óðinn gives information about the gods in third-person narrative; but there are similar devices in several other eddic poems, such as *Grímnismál*, *Baldurs draumar* and *Völuspá*. The presentation of the series of riddles in *Heiðreks saga*, too, is reminiscent of *Gylfaginning*, though in its present form the saga may have been compiled later than *Snorra Edda*. *Skáldskaparmál* and *Háttatal*, where the dialogue form is used rather perfunctorily, are much more like the learned treatises, but *Gylfaginning*, where it is used in a dramatic and effective way, is closer to the tradition of the dialogue poems. Snorri has even succeeded in differentiating the roles of Hár, Jafnhár and Þriði, particularly at 8/33–9/5 and 36/27–37/2.

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

¹⁷ *Heilagra manna sögur*, ed. C. R. Unger, Christiania 1877, II 179–255; *Elucidarius in Old Norse Translation*, ed. Evelyn Scherabon Firchow and Kaaren Grimstad, Reykjavík 1989; *Konungs skuggsjá*, ed. L. Holm-Olsen, Oslo 1945. Both Alcuin, *De rhetorica (Rhetores Latini minores)*, ed. C. Halm, Lipsiae 1863, 523–50) and Aldhelm, *De metris (Opera)*, ed. R. Ehwald, Berolini 1919, *Monumenta Germaniae historica, Auctores Antiquissimi* XV 59–204), also use dialogue form.

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

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

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

subjects existed in the thirteenth century, though little can be known for certain about them. A number of Snorri's stories are similar to ones told by Saxo Grammaticus and must have a common source which need not in every case have been in verse.

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

Moreover it is unlikely that Snorri gives a very accurate picture of Norse mythology as a whole. Both *Völuspá* and *Gylfaginning* treat heathen mythology in a systematic way which was surely alien from the nature of the heathen religion itself, which must have consisted rather of a disorganised body of conflicting traditions that was probably never reduced in heathen times to a consistent orthodoxy such as Snorri attempts to present. His account of it is coloured by his Christian education which would have taught him to expect a religion to be a system of coherent beliefs; and in other ways too it is clear that his Christian attitudes have influenced his presentation of heathen myth. At the beginning of *Gylfaginning* the heathen religion is presented as a perversion of the true faith, in accordance with the explanation of the origin of heathen religions given in the prologue, where they are said to have been developed by human beings using the 'earthly understanding' given them by God but without the benefit of spiritual wisdom. Several qualities attributed to Óðinn conform to the Christian conception of an almighty creator and giver of life and judge of mankind, but must be alien from actual ideas about Óðinn in heathen times (at any rate we find a rather different picture of him in *Ynglinga saga*). Snorri saw his heathen ancestors not as entirely misguided but as falling short of the truth, and their creed as a misguided reflection of Christian orthodoxy. He can hardly have taken his account of creation seriously (see especially 9/8), and it was evidently part of his purpose to reveal some of the limitations and childishness of heathen religion. Sometimes he has not even made much effort to reconcile contradictions between variant traditions (see note to 14/14–17; there are numerous other contradictions in *Gylfaginning* that may or may not be deliberate). He clearly enjoyed the

comedy of some of his stories, which often seem almost parodies of popular lore (for instance the account of the origin of Naglfar, 50/4–7), and his irony is sometimes even directed against the principal figures of Norse mythology (e.g. at 36/28–31). There are also clear examples of his modification of tradition to accommodate it to Christian ideas, as when he puts the description of places of reward and torment (*Vsp* 38–9) after the account of *ragnarøkkr* (on his use of this term see glossary), which as a consequence becomes very like the Christian doomsday, instead of before as in *Völuspá*. Snorri had an intimate knowledge of Norse mythology but he did not reproduce that mythology unchanged, and his account needs to be handled with care by those who wish to use it to shed light on heathen religion.

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

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

Manuscripts

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

The text in U is throughout very different from the others. It has been subject to extensive verbal shortening, with the result that in many places the text hardly makes sense. Various passages that are in the other manuscripts are lacking, and much of the material that is included is in a different order. *Háttatal* is incomplete. U also contains some miscellaneous material which, although it is not part of the *Edda*, is connected with Snorri Sturluson or reflects his interests, and could be derived from his papers. These are *Skáldatal* (a list of Scandinavian court poets, a version of which is also found in one of the manuscripts of *Heimskringla*), a genealogy of the Sturlung family to which Snorri belonged, a list of Icelandic lawspeakers ending with Snorri's name, and a version of the second *Grammatical Treatise*. Both W and U lack the *þulur* found at the end of *Skáldskaparmál* in R and T.

Fragments survive of three other medieval manuscripts that contain parts of *Skáldskaparmál* and *pulur*; it is impossible to say whether they once contained other sections of the work. The text in AM 748 II 4to, written about 1400, is very similar to that in R; here a second scribe has added a genealogy of the Sturlung family. AM 748 I b 4to, written in the first quarter of the fourteenth century, and AM 757 a 4to, written about 1400, contain parts of a redaction of *Skáldskaparmál* and a collection of *pulur* which are both rather different from what survives in other manuscripts, and they include an additional list of kennings that was probably not originally part of Snorri's *Edda*. AM 748 I b 4to also contains parts of the third *Grammatical Treatise* and a fragment of a fifth, and the poem *Íslendingadrápa* (and in AM 748 I a 4to, Arnarmagnæan Institute, Copenhagen, which was formerly bound with AM 748 I b 4to, there is part of a collection of eddic poems too); AM 757 a 4to has parts of the third *Grammatical Treatise* and various religious (Christian) poems. A fourth medieval fragment, AM 756 4to, written in the fifteenth century, contains parts of both *Gylfaginning* and *Skáldskaparmál* derived from W.

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

Numerous post-medieval manuscripts of the *Prose Edda* exist. These are largely derived from the extant medieval manuscripts, but in some cases contain parts of the medieval versions that have since been lost, for example, some of the redaction of the second part of *Skáldskaparmál* in W and the beginning of the prologue in R.¹⁸ The texts in many of these later manuscripts have been subject to extensive alteration and interpolation, particularly in *Skáldskaparmál*, the section which in both the medieval and the Renaissance period attracted most attention.

There has been much discussion as to whether U or R and T best preserve the *Edda* as it was written by Snorri, but there is little on which

¹⁸ See Anthony Faulkes, 'The Prologue to Snorra Edda: An Attempt at Reconstruction', *Gripla* III, Reykjavík 1979, 204–13.

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

Attempts have also been made to establish a stemma of the relationships of the principal manuscripts, but these have resulted in little agreement.¹⁹ While R, T and AM 748 II 4to clearly form one group and AM 748 I b 4to and AM 757 a 4to another, the relationships of these groups to W and U are more complicated than a conventional stemma can indicate. Moreover there are large parts of the text that are not in all manuscripts, and even when they run parallel there is often little verbal correspondence, especially between U and the others, and there is no reliable way of determining which manuscripts have the more original readings. Taking into account also the span of time and possible number of copies between the author's original and the earliest extant manuscripts, it is clear that it is impossible to reconstruct an archetype with any confidence. Therefore it seems best to base a text on a single manuscript, emending it from one of the others only where it fails to make acceptable sense. Of the medieval manuscripts that contain *Gylfaginning*, R has the most coherent text and shows the least signs of scribal alteration and has therefore been chosen as the basis of this edition. Minor slips of the pen have been corrected silently and odd letters lost through damage to the manuscript have been

¹⁹ See *De Codex Trajectinus van de Snorra Edda*, ed. W. van Eeden, Leiden 1913, introduction; F. W. Müller, *Untersuchungen zur Uppsala-Edda*, Dresden 1941; *Edda Snorra Sturlusonar*, ed. Finnur Jónsson, København 1931, xvii ff. (and references there); D. O. Zetterholm, *Studier i en Snorre-text*, Stockholm 1949 (Nordiska texter och undersökningar 17); Snorri Sturluson, *Edda*, ed. A. Holtmark and Jón Helgason, København 1950, viii f.

supplied, but all other departures from the text of R are noted in the textual notes. The beginning of the prologue (to 5/13) is supplied from seventeenth-century manuscripts (K, N, Th, J) derived from R when it was complete (see note 18 above). For R, W, T, U and *PE* the facsimile editions have been used; readings from other manuscripts are based on photographs kindly provided by Stofnun Árna Magnússonar á Íslandi.

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

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

The second and third parts of Snorri’s *Edda* are edited by Anthony Faulkes in Snorri Sturluson, *Edda. Skáldskaparmál*. 1. Introduction, Text and Notes; 2. Glossary and Index of Names, London 1998, and Snorri Sturluson, *Edda. Háttatal*. Oxford 1991; paperback edition Viking Society for Northern Research 1999. The most useful complete edition is still *SnE* I–III, the first volume of which contains a Latin translation, and volume II the texts of U and the fragmentary manuscripts. *Edda Snorra Sturlusonar*, ed. Finnur Jónsson, København 1931, is more convenient, but has many inaccuracies and inconsistencies and is difficult to use. The edition by A. Holtsmark and Jón Helgason, København 1950, includes only parts of the text of *Gylfaginning* and *Skáldskaparmál*. The entire work is translated by Anthony Faulkes in Snorri Sturluson, *Edda*, London 1987.

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Snorri Sturluson

Edda

PART I

[Prologue]

Almáttigr guð skapaði himin ok jörð ok alla þá hluti er þeim 1
fylgja, ok síðarst menn tvá er ættir eru frá komnar, Adam ok Evu,
ok fjölgaðisk þeira kynslóð ok dreifðisk um heim allan. En er fram 3
liðu stundir, þá ójafnaðisk mannfólkit: váru sumir góðir ok rétt
trúaðir, en myklu fleiri snerusk eptir girndum heimsins ok óræktu
guðs boðorð, ok fyrir því drekti guð heiminum í sjávargangi ok 6
öllum kvikvendum heimsins nema þeim er í orkinni váru með Nóa.
Eptir Nóa flóð lifðu átta menn þeir er heiminn bygðu ok kómu frá 9
þeim ættir, ok varð enn sem fyrr at þá er fjölmentisk ok bygðisk
veröldin þá var þat allr fjölði mannfólksins er elskaði ágirni fjár ok
metnaðar en afræktusk guðs hlýðni, ok svá mikit gerðisk af því at 12
þeir vildu eigi nefna guð. En hverr mundi þá segja sonum þeira frá
guðs stórmerkjum? Svá kom at þeir týndu guðs nafni ok víðast um
veröldina fansk eigi sá maðr er deili kunni á skapara sínum. En eigi 15
at síðr veitti guð þeim jarðligar giptir, fé ok sælu, er þeir skyldu við
vera í heiminum. Miðlaði hann ok spekina svá at þeir skilðu alla
jarðliga hluti ok allar greinir þær er sjá mátti loptsins ok
jarðarinnar. Þat hugsuðu þeir ok undruðusk hverju þat mundi 18
gegna at jörðin ok dýrin ok fuglarnir höfðu saman eðli í sumum
hlutum ok var þó ólíkt at hætti. Þat var eitt eðli at jörðin var
grafin í hám fjalltindum ok spratt þar vatn upp ok þurfti þar eigi 21
lengra at grafa til vaz en í djúpum dölum. Svá eru ok dýr ok fuglar,
at jafnlangt er til blóðs í höfði ok fótum. Önnur náttúra er sú
jarðar at á hverju ári vex á jörðunni gras ok blóm ok á sama ári 24
fellt þat allt ok fóltnar. Svá eru ok dýr ok fuglar, at þeim vex hár ok
fjaðrar ok fellr af á hverju ári. Þat er hin þriðja náttúra jarðar þá er
hon er opnuð ok grafín þá grœr gras á þeiri moldu er efst er á 27
jörðunni. Björg ok steina þýddu þeir á móti tönnum ok beinum
kvikvenda. Af þessu skilðu þeir svá at jörðin væri kyk ok hefði líf
með nokkurum hætti, ok þat vissu þeir at hon var furðuliga gömul 30
at aldartali ok máttug í eðli. Hon fæddi öll kvikvendi ok hon
eignaðisk allt þat er dó. Fyrir þá sök gáfu þeir henni nafn ok tölðu
ættir sínar til hennar. Þat sama spurðu þeir af gömlum frændum 33
sínum at síðan er talið váru mörg hundruð vetra þá var in sama
jörð, sól ok himintungl. En gangr himintunglanna var ójafn, áttu
sum lengra gang en sum skemra. Af þvílíkum hlutum grunaði þá at 36

- nokkurr mundi vera stjórna-ri himintunglanna sá er stilla mundi gang þeira at vilja sínum, ok mundi sá vera ríkr mjök ok máttugr;
- 3 ok þess væntu þeir, ef hann réði fyrir höfuðskepnunum, at hann mundi fyrr verit hafa en himintunglin; ok þat sá þeir, ef hann réði gang himintunglanna, at hann mundi ráða skini sólar ok dög-
6 loptsins ok ávexti jarðarinnar er því fylgir, ok slíkt sama vindinum loptsins ok þar með stormi sævarins. Þá vissu þeir eigi hvar ríki hans var. Af því trúðu þeir at hann réð öllum hlutum á jörðu ok í
9 lopti, himins ok himintunglum, sævarins ok veðranna. En til þess at heldr mætti frá segja eða í minni festa þá gáfu þeir nafn með sjálfum sér öllum hlutum ok hefir þessi átrúnaðr á marga lund
2 12 breyzk svá sem þjóðirnar skiptusk ok tungurnar greindusk. En alla hluti skilðu þeir jarðligri skilningu þvíat þeim var eigi gefin andlig spekðin. Svá skilðu þeir at allir hlutir væri smíðaðir af nokkuru efni.
- 15 3 Veröldin var greind í þrjár hálfur. Frá suðri í vestr ok inn at Miðjarðarsjá, sá hlutr var kallaðr Affrica. Hinn syðri hlutr þeirar
18 deildar er heitr ok brunninn af sólu. Annarr hlutr frá vestri ok til norðs ok inn til hafsins, er sá kallaðr Evropa eða Enea. Hinn nyrðri hlutr er þar kaldr svá at eigi vex gras ok eigi má byggja. Frá
21 norðri ok um austrhálfur allt til suðs, þat er kallat Asia. Í þeim hlut veraldar er öll fegrð ok prýði ok eign jarðar ávaxtar, gull ok gimsteinar. Þar er ok mið veröldin; ok svá sem þar er jörðin fegri
24 ok betri at öllum kostum en í öðrum stöðum, svá var ok mannfólkit þar mest tignat af öllum giptum, spekinni ok aflinu, fegrðinni ok alls kostar kunnustu.
- 4 27 Nær miðri veröldunni var gort þat hús ok herbergi er ágætast hefir verit, er kallat var Troja. Þat köllum vér Tyrkland. Þessi staðr
var myklu meiri gorr en aðrir ok með meira hagleik á marga lund
30 með kostnaði ok fongum er þar váru til. Þar váru tólf konungdómar ok einn yfirkonungur ok lágu mörg þjóðlönd til hvers konungdóms. Þar váru í borginni tólf höfuðtungur. Þessir
33 höfðingjar hafa verit um fram aðra menn þá er verit hafa í veröldu um alla manndómlega hluti.
- 9 Einn konungur er þar var er nefndr Munon eða Mennon. Hann
36 átti dóttur höfuðkonungs Priami, sú hét Troan. Þau áttu son, hann hét Tror, þann köllum vér Þór. Hann var at uppfæzlu í Thracia með hertoga þeim er nefndr er Loricus. En er hann var tíu vetra þá
39 tók hann við vápnum föður síns. Svá var hann fagr álitum er hann kom með öðrum mönnum sem þá er fils bein er grafit í eik. Hár

hans er fegra en gull. Þá er hann var tólf vetra hafði hann fullt afl. Þá lypti hann af jörðu tíu bjarnstökum qllum senn ok þá drap hann Loricum fóstira sinn ok konu hans Lora eða Glera ok eignaði sér ríkit Thracia. Pat qllum vér Prúðheim. Þá fór hann víða um lqnd ok kannaði allar heims hálfur ok sigraði einn saman alla berserki ok risa ok einn hinn mesta dreka ok mǫrg dýr. Í norðrhálfa heims fann hann spákonu þá er Sibil hét, er vér qllum Sif, ok fekk hennar. Engi kann at segja ætt Sifjar. Hon var allra kvenna fegrst, hár hennar var sem gull. Þeira son var Loriði, er líkr var feðr sínum, hans son var Einriði, hans son Vingeþórr, hans son Vingenir, hans son Móða, hans son Magi, hans son Sescef, hans son Beðvig, hans son Athra, er vér qllum Annan, hans son Ítrmann, hans son Heremóð, hans son Scialdun, er vér qllum Skjöld, hans son Biaf, er vér qllum Bjár, hans son Jat, hans son Guðólfr, hans son Finn, hans son Friallaf, er vér qllum Friðleif. Hann átti þann son er nefndr er Voden, þann qllum vér Óðin. Hann var ágætr maðr af speki ok allri atgervi. Kona hans hét Frigida, er vér qllum Frigg. Óðinn hafði spádóm ok svá kona hans, ok af þeim vísindum fann hann þat at nafn hans mundi uppi vera haft í norðrhálfa heimsins ok tignat um fram alla konunga. Fyrir þá sök fýstisk hann at byrja ferð sína af Tyrklandi ok hafði með sér mikinn fjöldaða liðs, unga menn ok gamla, karla ok konur, ok hfðu með sér marga gersemliga hluti. En hvar sem þeir fóru yfir lqnd, þa var ágæti mikit frá þeim sagt, svá at þeir þóttu líkari goðum en mǫnnum. Ok þeir gefa eigi stað ferðinni fyrr en þeir koma norðr í þat land er nú er kallat Saxland. Þar dvalðisk Óðinn langar hríðir ok eignask víða þat land.

Þar setr Óðinn til lands gæzlu þrjá sonu sína; er einn nefndr Veggdegg, var hann ríkr konungr ok réð fyrir Austr Saxalandi; hans sonr var Vitrgils, hans synir váru þeir Vitta, faðir Heingests, ok Sigarr, faðir Svebdegg, er vér qllum Svipdag. Annarr son Óðins hét Beldegg, er vér qllum Baldr; hann átti þat land er nú heitir Vestfal. Hans son var Brandr, hans son Frioðigar, er vér qllum Fróða, hans son var Freovin, hans son Wigg, hans son Gevis, er vér qllum Gavi. Inn þriði son Óðins er nefndr Siggí, hans son Rerir. Þeir langfeðgar réðu þar fyrir er nú er kallat Frakland, ok er þaðan sú ætt komin er qlluð er Volsungar. Frá qllum þessum eru stórar ættir komnar ok margar. Þá byrjaði Óðinn ferð sína norðr ok kom í þat land er þeir qlluðu Reiðgotaland ok eignaðisk í því landi allt þat er hann vildi. Hann

setti þar til landa son sinn er Skjöldr hét, hans son hét Friðleifr; þaðan er sú ætt komin er Skjöldungar heita, þat eru Danakonungar, ok þat heitir nú Jótland er þá var kallat Reiðgotaland.

Eptir þat fór hann norðr þar sem nú heitir Svíþjóð. Þar var sá konungr er Gylfi er nefndr, en er hann spyrir til ferða þeira Asiamaða er Æsir váru kallaðir, fór hann móti þeim ok bauð at Óðinn skyldi slíkt vald hafa í hans ríki sem hann vildi sjálf. Ok sá tími fylgði ferð þeira at hvar sem þeir dvöldusk í löndum, þá var þar ár ok friðr góðr, ok trúðu allir at þeir væri þess ráðandi, þvíat þat sá ríkismenn at þeir váru ólíkir öðrum mönnum þeim er þeir höfðu sét at fegðr ok at viti. Þar þótti Óðni fagrir lands kostir ok kaus sér þar borgstað er nú heita Sigtúnir. Skipaði hann þar höfðingjum ok í þá líking sem verit hafði í Troja, setti tólf höfuðmenn í staðinum at dæma landslög, ok svá skipaði hann réttum öllum sem fyrr höfðu verit í Troju ok Tyrkir váru vanir.

Eptir þat fór hann norðr þar til er sjár tók við honum, sá er þeir hugðu at lægi um öll lönd, ok setti þar son sinn til þess ríkis er nú heitir Nóregr. Sá er Sæmingr kallaðr, ok telja þar Nóregskonungar sínar ættir til hans ok svá jarlar ok aðrir ríkismenn, svá sem segir í Háleygjatali. En Óðinn hafði með sér þann son sinn er Yngvi er nefndr, er konungr var í Svíþjóðu, ok eru frá honum komnar þær ættir er Ynglingar eru kallaðir. Þeir Æsir tóku sér kvánföng þar innan lands, en sumir sonum sínum, ok urðu þessar ættir fjölmennar, at umb Saxland ok allt þaðan um norðrhálfur dreifðisk svá at þeira tunga, Asiamaða, var eigintunga um öll þessi lönd; ok þat þykkjask menn skynja mega af því at skrifuð eru langfeðga nöfn þeira, at þau nöfn hafa fylgt þessi tungu ok þeir Æsir hafa haft tunguna norðr hingat í heim, í Nóreg ok í Svíþjóð, í Danmörk ok í Saxland; ok í Englandi eru forn lands heiti eða staða heiti þau er skilja má at af annarri tungu eru gefin en þessi.

[Gylfaginning]

Gylfi konungur réð þar lönðum er nú heitir Svíþjóð. Frá honum er 1
þat sagt at hann gaf einni farandi konu at launum skemtunar sinnar
eitt plógsland í ríki sínu þat er fjórir øxn drægi upp dag ok nótt. 3
En sú kona var ein af Ása ætt. Hon er nefnd Gefjun. Hon tók fjóra
øxn norðan ór Jötunheimum, en þat váru synir jötuns ok hennar, ok
setti þá fyrir plóg. En plógrinn gekk svá hart ok djúpt at upp leysti 6
landit, ok drógu øxninir þat land út á hafit ok vestr ok námu staðar
í sundi nokkvoru. Þar setti Gefjun landit ok gaf nafn ok kallaði
Selund. Ok þar sem landit hafði upp gengit var þar eptir vatn; þat 9
er nú Löggrinn kallaðr í Svíþjóð. Ok liggja svá víkr í Leginum sem
nes í Selundi. Svá segir Bragi skáld gamli:

Gefjun dró frá Gylfa 12
gløð djúprøðul oðla,
svá at af rennirauknum
rauk, Danmarkar auka. 15
Báru øxn ok átta
ennitungl þar er gengu
fyrir vineyjar víðri 18
valrauf, fjögur haufuð.

Gylfi konungur var maðr vitr ok fjölkunnigr. Hann undraðisk þat 2
mjök er Ásafólk var svá kunnigt at allir hlutir gengu at vilja þeira. 21
Þat hugsaði hann hvárt þat mundi vera af eðli sjálfra þeira, eða
mundi því valda goðmogn þau er þeir blótuðu. Hann byrjaði ferð
sína til Ásgarðs ok fór með laun ok brá á sik gamals manns líki ok 24
dulðisk svá. En Æsir váru því vísari at þeir hǫfðu spádóm, ok sá
þeir ferð hans fyrr en hann kom, ok gerðu í móti honum
sjónhverfingar. En er hann kom inn í borgina þá sá hann þar háva 27
hǫll, svá at varla mátti hann sjá yfir hana. Þak hennar var lagt
gyltum skjöldum svá sem spánþak. Svá segir Þjóðólfr inn hvin-
verski at Valhǫll var skjöldum þøkð: 30

Á baki létu blíkja,
barðir váru grjóti,
Sváfnis salnæfrar 33
seggir hyggjandi.

Gylfi sá mann í hallar durunum ok lék at handsǫxum ok hafði sjau
senn á lopti. Sá spurði hann fyrr at nafni. Hann nefndisk Gangleri 36

ok kominn af refilstigum ok beiddisk at sækja til náttstaðar ok spurði hvern höllina ætti. Hann svarar at þat var konungur þeira.

- 3 'En fylgja má ek þér at sjá hann. Skaltu þá sjálfr spyrja hann nafns.'

- Ok snerisk sá maðr fyrir honum inn í höllina. En hann gekk
6 eptir, ok þegar lauðsk hurðin á hæla honum. Þar sá hann mörð gólf
ok mart fólk, sumt með leikum, sumir drukku, sumir með vápnum
ok þorðusk. Þá litaðisk hann umb ok þótti margir hlutir ótrúligir
9 þeir er hann sá. Þá mælti hann:

- 'Gáttir allar
áðr gangi fram
12 um skygnask skyli
þvíat óvíst er at vita
hvar óvinir
15 sitja á fleti fyrir.'

- Hann sá þrjú hasæti ok hvert upp frá qðru, ok sátu þrír menn,
sinn í hverju. Þá spurði hann hvert nafn hofðingja þeira væri. Sá
18 svarar er hann leiddi inn at sá er í inu nezta hásæti sat var konungur
ok heitir Hár, en þar næst sá er heitir Jafnhár, en sá ofarst er Þriði
heitir. Þá spyr Hár komandann hvárt fleira er eyrindi hans, en
21 heimill er matr ok drykkir honum sem qllum þar í Háva höll. Hann
segir at fyrst vil hann spyrja ef nokkvorr er fróðr maðr inni. Hár
segir at hann komi eigi heill út nema hann sé fróðari, ok

- 24 'Stattu fram meðan þú fregn,
sitja skal sá er segir.'

- 3 Gangleri hóf svá mál sitt:

- 27 'Hverr er æztr eða elztr allra goða?'

- Hár segir: 'Sá heitir Alfqðr at váru máli, en í Ásgarði inum forna
átti hann tólf nofn. Eitt er Alfqðr, annat er Herran eða Herjan,
30 þriðja er Nikarr eða Hnikarr, fjórða er Nikuz eða Hnikuðr, fimta
Fjólnir, setta Óski, sjaunda Ómi, átta Bifliði eða Biflindi, níunda
Sviðarr, tíunda Sviðrir, ellipta Viðrir, tólfta Jálq eða Jálkr.'

- 33 Þá spyr Gangleri: 'Hvar er sá guð, eða hvat má hann, eða hvat
hefir hann unnit framaverka?'

- Hár segir: 'Lifir hann of allar aldir ok stjórna qllu ríki sínu ok
36 ræðr qllum hlutum stórum ok smám.'

Þá mælir Jafnhár: 'Hann smíðaði himin ok jorð ok loptin ok alla eign þeira.'

- 39 Þá mælti Þriði: 'Hitt er mest er hann gerði manninn ok gaf honum

önd þá er lifa skal ok aldri týnask, þótt líkaminn fúni at moldu eða brenni at ösku. Ok skulu allir menn lifa þeir er rétt eru siðaðir ok vera með honum sjálfum þar sem heitir Gimlé eða Vingólf, en vándir menn fara til Heljar ok þaðan í Niflhel, þat er niðr í inn níunda heim.’ 3

Þá mælir Gangleri: ‘Hvat hafðisk hann áðr at en himinn ok jörð væri gorr?’ 6

Þá svarar Hár: ‘Þá var hann með hrímþursum.’

Gangleri mælti: ‘Hvat var upphaf? Eða hversu hófsk? Eða hvat var áðr?’ 9 4

Hár svarar: ‘Svá sem segir í Völuspá:

Ár var alda 12

þat er ekki var.

Vara sandr né sær

né svalar unnir. 15

Jörð fansk eigi

né upphiminn,

gap var ginnunga 18

en gras ekki.’

Þá mælir Jafnhár: ‘Fyrr var þat mörqum öldum en jörð var sköpuð er Niflheimr var gorr, ok í honum miðjum liggir bruðr sá er Hvergelmir heitir, ok þaðan af falla þær ár er svá heita: Svöl, Gunnþrá, Fjorm, Fimbulþul, Slíðr ok Hríð, Sylgr ok Ylgr, Víð, Leipt; Gjöll er næst Helgrindum.’ 21 24

Þá mælir Þriði: ‘Fyrst var þó sá heimr í suðrhálfu er Muspell heitir. Hann er ljóss ok heitr. Sú átt er logandi ok brennandi, er hann ok ófærr þeim er þar eru útlendir ok eigi eigu þar óðul. Sá er Surtr nefndr er þar sitr á lands enda til landvarnar. Hann hefir loganda sverð, ok í enda veraldar mun hann fara ok herja ok sigra öll goðin ok brenna allan heim með eldi. Svá segir í Völuspá: 30

Surtr ferr sunnan

með sviga lævi.

Skínn af sverði 33

sól valtíva.

Grjótbjörg gnata

en gífr rata. 36

Troða halir Helveg,

en himinn klofnar.’

Gangleri mælir: ‘Hversu skipaðisk áðr en ættirnar yrði eða aukaðisk mannfólkit?’ 39 5

Þá mælir Hár: ‘Ár þær er kallaðar eru Élivágar, þá er þær váru

svá langt komnar frá uppsprettunni at eitrvíkja sú er þar fylgði
 harðnaði svá sem sindr þat er renn ór eldinum, þá varð þat íss, ok
 3 þá er sá íss gaf staðar ok rann eigi, þá héldi yfir þannig úr þat er af
 stóð eitrinu ok fraus at hrími, ok jók hrímit hvert yfir annat allt í
 Ginnungagap.'

6 Þá mælti Jafnhár: 'Ginnungagap, þat er vissi til norðs ættar,
 fýltisk með þunga ok höfugleik íss ok hríms ok inn í frá úr ok gustr.
 En hinn syðri hlutr Ginnungagaps léttisk móti gneistum ok síum
 9 þeim er flugu ór Muspellsheimi.'

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

18 Eru vqlur allar
 frá Viðólfí,
 vitkar allir
 21 frá Vilmeiði,
 en seiðberendr
 frá Svarthofða,
 24 allir jötunar
 frá Ymi komnir.

En hér segir svá Vafþrúðnir jötunn

27 hvaðan Aurgelmir kom
 með jötna sonum
 fyrst, inn fróði jötunn:
 30 "Þá er ór Élivágum
 stukku eitrdropar
 ok óx unz ór varð jötunn,
 33 þar eru órar ættir
 komnar allar saman;
 því er þat æ allt til atalt."

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

39 Þá svarar Hár: 'Fyr öngan mun játum vér hann guð. Hann var
 illr ok allir hans ættmenn. Þá kóllum vér hrímþursa. Ok svá er sagt

at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri hönd honum maðr ok kona, ok annarr fótr hans gat son við qðrum. En þaðan af kómu ættir. Þat eru hrímpursar. Hinn gamli hrímpurs, hann kollum vér Ymi.’ 3

Þá mælir Gangleri: ‘Hvar byggði Ymir eða við hvat lifði hann?’ 6

‘Næst var þat, þá er hrímit draup, at þar varð af kýr sú er Auðhumla hét, en fjórar mjólkár runnu ór spenum hennar, ok fœddi hon Ymi.’ 6

Þá mælir Gangleri: ‘Við hvat fœddisk kýrin?’ 9

Hár segir: ‘Hon sleikti hrímsteinana, er saltir váru. Ok hinn fyrsta dag er hon sleikti steina kom ór steininum at kveldi manns hár, annan dag manns höfuð, þriðja dag var þar allr maðr. Sá er nefndr Búri. Hann var fagr álitum, mikill ok máttugr. Hann gat son þann er Borr hét. Hann fekk þeirar konu er Bestla hét, dóttir Bólþorns jötuns, ok fengu þau þrjá sonu. Hét einn Óðinn, annarr Vili, þriði Vé. Ok þat er mín trúa at sá Óðinn ok hans bræðr munu vera stýrandi himins ok jarðar; þat ætlum vér at hann muni svá heita. Svá heitir sá maðr er vér vitum mestan ok ágæztan, ok vel megu þér hann láta svá heita.’ 12 15 18

Þá mælir Gangleri: ‘Hvat varð þá um þeira sætt, eða hvárir váru ríkari?’ 7 21

Þá svarar Hár: ‘Synir Bors drápu Ymi jötun. En er hann fell, þá hljóp svá mikit blóð ór sárum hans at með því drektu þeir allri ætt hrímpursa, nema einn komsk undan með sínu hýski. Þann kalla jötnar Bergelmi. Hann fór upp á lúðr sinn ok kona hans ok helzk þar, ok eru af þeim komnar hrímpursa ættir, svá sem hér segir: 24

Ørófi vetra 27

áðr væri jörð sköpuð,

þá var Bergelmir borinn;

þat ek fyrst of man 30

er sá hinn fróði jötunn

á var lúðr of lagiðr.’

Þá svarar Gangleri: ‘Hvat höfðusk þá at Bors synir, ef þú trúir at þeir sé guð?’ 33 8

Hár segir: ‘Eigi er þar lítit af at segja. Þeir tóku Ymi ok fluttu í mitt Ginnungagap, ok gerðu af honum jörðina, af blóði hans sæinn ok vötnin. Jörðin var gør af holdinu en björgin af beinunum, grjót ok urðir gerðu þeir af tønnum ok jöxlum ok af þeim beinum er brotin váru.’ 36 39

Þá mælir Jafnhár: ‘Af því blóði er ór sárum rann ok laust fór, þar

af gerðu þeir sjá þann er þeir gerðu ok festu saman jörðina, ok
 lögðu þann sjá í hring útan um hana, ok mun þat flestum manni
 3 ófœra þykkja at komask þar yfir.’

Þá mælir Þriði: ‘Tóku þeir ok haus hans ok gerðu þar af himin ok
 settu hann upp yfir jörðina með fjórum skautum, ok undir hvert
 6 horn settu þeir dverg. Þeir heita svá: Austri, Vestri, Norðri, Suðri.
 Þá tóku þeir síur ok gneista þá er lausir fóru ok kastat hafði ór
 Muspellsheimi, ok settu á miðjan Ginnungahimin bæði ofan ok
 9 neðan til at lýsa himin ok jörð. Þeir gáfu staðar öllum eldingum,
 sumum á himni, sumar fóru lausar undir himni, ok settu þó þeim
 stað ok sköpuðu göngu þeim. Svá er sagt í fornum vísindum at
 12 þaðan af váru dægr greind ok áratat, svá sem segir í Völuspá:

Sól þat ne vissi
 hvar hon sali átti.
 15 Máni þat ne vissi
 hvat hann megins átti.
 Stjörnur þat ne vissu
 18 hvar þær staði áttu.

Svá var áðr en þetta væri of jörð.’

Þá mælir Gangleri: ‘Þetta eru mikil tíðindi er nú heyri ek. Furðu
 21 mikil smíð er þat ok hagliga gert. Hvernig var jörðin háttuð?’

Þá svarar Hár: ‘Hon er kringlótt útan, ok þar útan um liggir hinn
 djúpi sjár, ok með þeiri sjávar ströndu gáfu þeir lönd til bygðar
 24 jötna ættum. En fyrir innan á jörðunni gerðu þeir borg umhverfis
 heim fyrir ófriði jötna, en til þeirar borgar höfðu þeir brár Ymis
 jötuns, ok kölluðu þá borg Miðgarð. Þeir tóku ok heila hans ok
 27 köstuðu í lopt ok gerðu af skýin, svá sem hér segir:

Ór Ymis holdi
 var jörð of sköpuð,
 30 en ór sveita sjár,
 björg ór beinum,
 baðmr ór hári,
 33 en ór hausi himinn;

En ór hans brám
 gerðu blíð regin
 36 Miðgarð manna sonum,
 en ór hans heila
 váru þau hin harðmóðgu
 39 ský öll of sköpuð.’

Þá mælir Gangleri: ‘Mikit þótti mér þeir hafa þá snúit til leiðar 9
er jörð ok himinn var gert ok sól ok himintungl váru sett ok skipt
dægum—ok hvaðan kómu menninir þeir er heim byggja?’ 3

Þá svarar Hár: ‘Þá er þeir Bors synir gengu með sævar ströndu,
fundu þeir tré tvau, ok tóku upp tréin ok sköpuðu af menn. Gaf
hinn fyrsti önd ok líf, annarr vit ok hræring, þriði ásjónu, málit ok 6
heyrn ok sjón; gáfu þeim klæði ok nöfn. Hét karlmaðrinn Askr, en
konan Embla, ok ólusk þaðan af mannkindin þeim er byggðin var
gefin undir Miðgarði. Þar næst gerðu þeir sér borg í miðjum heimi 9
er kallaðr er Ásgarðr. Þat kóllum vér Troja. Þar byggðu guðin ok
ættir þeira ok gerðusk þaðan af mörg tíðindi ok greinir bæði á
jörðunni ok í lopti. Þar er einn staðr er Hliðskjálf heitir, ok þá er 12
Óðinn settisk þar í hásæti þá sá hann of alla heima ok hvers manns
athæfi ok vissi alla hluti þá er hann sá. Kona hans hét Frigg
Fjörgvinsdóttir, ok af þeira ætt er sú kynslóð komin er vér kóllum 15
Ása ættir, er bygt hafa Ásgarð hinn forna ok þau ríki er þar liggja
til, ok er þat allt goðkunnig ætt. Ok fyrir því má hann heita
Alföðr at hann er faðir allra goðanna ok manna ok alls þess er af 18
honum ok hans krapti var fullgert. Jörðin var dóttir hans ok kona
hans. Af henni gerði hann hinn fyrsta soninn, en þat er Ásaþórr.
Honum fylgði afl ok sterkleikr. Þar af sigrar hann öll kvikvendi. 21

‘Nörfi eða Narfi hét jötunn er byggði í Jötunheimum. Hann átti 10
dóttur er Nótt hét. Hon var svört ok dökk sem hon átti ætt til. Hon
var gipt þeim manni er Naglfari hét. Þeira son hét Auðr. Því næst 24
var hon gipt þeim er Annarr hét. Jörð hét þeira dóttir. Síðarst átti
hana Dellingr, var hann Ása ættar. Var þeira son Dagr. Var hann
ljóss ok fagr eptir faðerni sínu. Þá tók Alföðr Nótt ok Dag son 27
hennar ok gaf þeim tvá hesta ok tvær kerrur ok setti þau upp á
himin at þau skulu ríða á hverjum tveim dægum umhverfis
jörðina. Ríðr Nótt fyrri þeim hesti er kallaðr er Hrímfaxi, ok at 30
morni hverjum döggevir hann jörðina af méldropum sínum. Sá
hestr er Dagr á heitir Skinfaxi, ok lýsir allt lopt ok jörðina af faxi
hans.’ 33

Þá mælti Gangleri: ‘Hversu stýrir hann gang sólar ok tungls?’ 11

Hár segir: ‘Sá maðr er nefndr Mundilfæri er átti tvau börn. Þau
váru svá fōgr ok fríð at hann kallaði annat Mána en dóttur sína Sól, 36
ok gipti hana þeim manni er Glenr hét. En guðin reiddusk þessu
ofdrambi ok tóku þau systkin ok settu upp á himin, létu Sól keyra
þá hesta er drógu kerru sólarinnar þeirar er guðin höfðu skapat til 39
at lýsa heimana af þeirri síu er flaug ór Muspellsheimi. Þeir hestar

heita svá: Árvakr ok Alsviðr. En undir bógum hestanna settu
 goðin tvá vindbelgi at kœla þá, en í sumum fræðum er þat kallat
 3 ísarnkol. Máni stýrir göngu tungls ok ræðr nýjum ok niðum. Hann
 tók tvau börn af jörðunni, er svá heita: Bil ok Hjúki, er þau gengu
 frá brunni þeim er Byrgir heitir, ok báru á ǫxlum sér sá er heitir
 6 Sægr, en stöngin Simul. Viðfinnr er nefndr faðir þeira. Þessi börn
 fylgja Mána, svá sem sjá má af jörðu.’

12 Þá mælir Gangleri: ‘Skjótt ferr sólin, ok nær svá sem hon sé
 9 hrædd, ok eigi mundi hon þá meir hvata göngunni at hon hræddisk
 bana sinn.’

Þá svarar Hár: ‘Eigi er þat undarligt at hon fari ákafliga, nær
 12 gengr sá er hana sækir. Ok öngan útveg á hon nema renna undan.’

Þá mælir Gangleri: ‘Hverr er sá er henni gerir þann ómaka?’

Hár segir: ‘Pat eru tveir úlfar, ok heitir sá er eptir henni ferr
 15 Sköll. Hann hræðisk hon ok hann mun taka hana, en sá heitir Hati
 Hróðvitnisson er fyrir henni hleypr, ok vill hann taka tunglit, ok
 svá mun verða.’

18 Þá mælir Gangleri: ‘Hver er ætt úlfanna?’

Hár segir: ‘Gýgr ein býr fyrir austan Miðgarð í þeim skógi er
 Járnviðr heitir. Í þeim skógi byggja þær tröllkonur er Járnviðjur
 21 heita. In gamla gýgr fœðir at sonum marga jötna ok alla í vargs
 líkjum, ok þaðan af eru komnir þessir úlfar. Ok svá er sagt at af
 ættinni verðr sá einn mátkastr er kallaðr er Mánagarmr. Hann
 24 fyllisk með fjörvi allra þeira manna er deyja, ok hann gleypir tungl
 ok stökkvir blóði himin ok lopt ǫll. Þaðan týnir sól skini sínu ok
 vindar eru þá ókyrrir ok gnýja heðan ok handan. Svá segir í
 27 Völuspá:

Austr býr in aldna
 30 í Járnviði
 ok fœðir þar
 Fenris kindir.
 Verðr ór þeim ǫllum
 33 einna nokkurr
 tungls tjúgari
 í trölls hami.

36 Fyllisk fjörvi
 feigra manna,
 rýðr ragna sjöt
 39 rauðum dreyra.
 Svört verða sólskin

of sumur eptir,
veðr öll válynd.
Vituð ér enn eða hvat?’

3

Pá mælir Gangleri: ‘Hver er leið til himins af jörðu?’

13

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

6

9

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

12

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

15

Pá mælti Gangleri: ‘Hvat hafðisk Alföðr þá at er górr var Ásgarðr?’

18

Hár mælir: ‘Í upphafi setti hann stjórnamenn ok beiddi þá at dæma með sér orlog manna ok ráða um skipun borgarinnar. Þat var þar sem heitir Iðavöllr í miðri borginni. Var þat hit fyrsta þeira verk at gera hof þat er sæti þeira standa í, tólf önnur en hasætir þat er Alföðr á. Þat hús er bezt gert á jörðu ok mest. Allt er þat utan ok innan svá sem gull eitt. Í þeim stað kalla menn Gláðsheim. Annan sal gerðu þeir, þat var hofgr er gyðjurnar áttu, ok var hann allfagr. Þat hús kalla menn Vingólf. Þar næst gerðu þeir þat at þeir lögðu afla ok þar til gerðu þeir hamar ok tong ok steðja ok þaðan af öll tól önnur. Ok því næst smíðuðu þeir málms ok stein ok tré, ok svá gnógliga þann málms er gull heitir at öll búsgögn ok öll reiðigögn höfðu þeir af gulli, ok er sú öld kolluð gullaldr, áðr en spiltisk af tilkvámu kvennanna. Þær kómu ór Jötunheimum. Þar næst settusk guðin upp í sæti sín ok réttu dóma sína ok mintusk hvaðan dvergar höfðu kviknat í moldunni ok niðri í jörðunni svá sem maðkar í holdi. Dvergarnir höfðu skipazk fyrst ok tekit kviknun í holdi Ymis ok váru þá maðkar, en af atkvæði guðanna urðu þeir vitandi mannvits ok höfðu manns líki ok búa þó í jörðu ok í steinum. Moðsognir var dvergr ok annarr Durinn. Svá segir í Völuspá:

21

24

27

30

33

36

Pá gengu regin öll
á rökstóla,

39

- ginnheilug goð,
 ok of þat gættusk
 3 at skyldi dverga
 drótt of skepja
 ór brimi blóðgu
 6 ok ór Bláins leggjum.
 Þar mannlíkun
 mǫrg of gerðusk,
 9 dvergar í jǫrðu,
 sem Durinn sagði.

Ok þessi segir hon nǫfn þeira dverganna:

- 12 Nýi, Niði,
 Norðri, Suðri,
 Austri, Vestri,
 15 Alþjólfir, Dvalinn,
 Nár, Náinn,
 Nípingr, Dáinn,
 18 Bífurr, Báfurr,
 Bǫmbǫrr, Nori,
 Óri, Ónarr,
 21 Óinn, Mǫðvitnir,
 Vigr ok Gandálfr,
 Vindálfr, Þorinn,
 24 Fili, Kili,
 Fundinn, Váli,
 Þrór, Þróinn,
 27 Þekkr, Littr, Vítr,
 Nýr, Nýráðr,
 Rekkrr, Ráðsviðr.

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

- Draupnir, Dólgþvari,
 Hǫrr, Hugstari,
 33 Hleðjólfr, Glóinn,
 Dóri, Óri,
 Dúfr, Andvari,
 36 Heptifili,
 Hárr, Síarr.

- En þessir kómu frá Svarinshaugi til Aurvanga á Jǫruvǫllu, ok er
 39 kominn þaðan Lofarr; þessi eru nǫfn þeira:

Skirpir, Virpir,
 Skafiðr, Ái,

Álfr, Ingi,
Eikinskjalði,
Fálr, Frosti,
Fiðr, Ginnarr.'

3

Þá mælir Gangleri: 'Hvar er höfuðstaðrinn eða helgistaðrinn goðanna?' 15

6

Hár svarar: 'Þat er at aski Yggdrasils. Þar skulu guðin eiga dóma sína hvern dag.'

Þá mælir Gangleri: 'Hvat er at segja frá þeim stað?' 9

9

Þá segir Jafnhár: 'Askinn er allra tréa mestr ok beztr. Limar hans dreifask yfir heim allan ok standa yfir himni. Þrjár rœtr trésins halda því upp ok standa afar breitt. Ein er með Ásum, en 12
önnur með hrímpursum, þar sem forðum var Ginnungagap. In þriðja stendr yfir Niflheimi, ok undir þeiri rót er Hvergelmir, en 15
Níðhoggr gnagar neðan rótina. En undir þeiri rót er til hrímpursa horfir, þar er Mímis brunnr, er spekð ok mannvit er í fólgi, ok 18
heitir sá Mímir er á brunninn. Hann er fullr af vísindum fyrir því at hann drekkur ór brunninum af horninu Gjallarhorni. Þar kom 18
Alföðr ok beiddisk eins drykkjar af brunninum, en hann fekk eigi fyrr en hann lagði auga sitt at veði. Svá segir í Völuspá:

Allt veit ek Óðinn 21

hvar þú auga falt,

í þeim inum mæra

Mímis brunni. 24

Drekkur mjöð Mímir

morgun hverjan

af veði Valföðrs. 27

Vituð þér enn eða hvat?

Þriðja rót asksins stendr á himni, ok undir þeiri rót er brunnr sá er mjök er heilagr er heitir Urðar brunnr. Þar eigu guðin dómstað 30
sinn. Hvern dag riða Æsir þangat upp um Bifröst. Hon heitir ok Ásbrú. Hestar Ásanna heita svá: Sleipnir er baztr—hann á Óðinn, 33
hann hefir átta fœtr; annarr er Glæðr, þriði Gyllir, fjórði Glær, fimti Skeiðbrimir, sétti Silfrtoppr, sjaundi Sinir, átti Gils, níundi Falhófnir, tíundi Gulltoppr, Léttfeti ellipti. Baldrs hestr var brendr með honum. En Þórr gengr til dómsins ok veðr ár þær er 36
svá heita:

Kornt ok Qrmt

ok Kerlaugar tvær, 39

þær skal Þórr vaða

- dag hvern
er hann dæma skal
3 at aski Yggdrasils,
þvíat Ásbrú
brenn öll loga,
6 heilug vötn hlóa.’

Þá mælir Gangleri: ‘Brenn eldr yfir Bifröst?’

- Hár segir: ‘Þat er þú sér rautt í boganum er eldr brennandi.
9 Upp á himin mundu ganga hrímþursar ok bergrisar ef öllum væri
fært á Bifröst þeim er fara vilja. Margir staðir eru á himni fagrir ok
er þar allt guðlig vörn fyrir. Þar stendr salr einn fagr undir askinum
12 við brunninn, ok ór þeim sal koma þrjár meyjar þær er svá heita:
Urðr, Verðandi, Skuld. Þessar meyjar skapa mönnum aldr. Þær
köllum vér nornir. Enn eru fleiri nornir, þær er koma til hvers
15 manns er borinn er at skapa aldr, ok eru þessar goðkunnigar, en
aðrar álfa ættar, en inar þriðju dverga ættar, svá sem hér segir:

- Sundrbornar mjök
18 hygg ek at nornir sé,
eigut þær ætt saman.
Sumar eru Áskunnar,
21 sumar eru álfkunnar,
sumar dætr Dvalins.’

- Þá mælir Gangleri: ‘Ef nornir ráða orlögum manna, þá skipta
24 þær geysi ójafnt, er sumir hafa gott líf ok ríkuligt, en sumir hafa
lítit lén eða lof, sumir langt líf, sumir skamt.’

- Hár segir: ‘Góðar nornir ok vel ættaðar skapa góðan aldr, en
27 þeir menn er fyrir ósköpum verða, þá valda því illar nornir.’

- 16 Þá mælir Gangleri: ‘Hvat er fleira at segja stórmerkja frá
askinum?’

- Hár segir: ‘Mart er þar af at segja. Örn einn sitr í limum
asksins, ok er hann margs vitandi, en í milli augna honum sitr
haukr sá er heitir Veðrfölnir. Íkorni sá er heitir Ratatoskr renn
33 upp ok niðr eptir askinum ok berr öfundarorð milli arnarins ok
Níðhoggs. En fjórir hirtir renna í limum asksins ok bíta barr. Þeir
heita svá: Dáinn, Dvalinn, Duneyrr, Duraprór. En svá margir
36 ormar eru í Hvergelmi með Níðhogg at engi tunga má telja. Svá
segir hér:

- Askr Yggdrasils
39 drýgir erfiði
meira en menn viti.

Hjörtr bítr ofan
en á hliðu fúnar,
skerðir Níðhoggr neðan. 3

Svá er sagt:

Ormar fleiri
liggja und aski Yggdrasils 6
en þat of hyggi hverr ósviðra afa.
Góinn ok Móinn
(þeir ró Grafvitnis synir), 9
Grábakr ok Grafvølluðr,
Ófnir ok Sváfnir
hygg ek at æ myni 12
meiðs kvistum má.

Enn er þat sagt at nornir þær er byggja við Urðar brunn taka hvern dag vatn í brunninum ok með aurinn þann er liggir um brunninn, 15
ok ausa upp yfir askinn til þess at eigi skyli limar hans tréna eða fúna. En þat vatn er svá heilagt at allir hlutir þeir sem þar koma í brunninn verða svá hvítir sem hinna sú er skjall heitir, er innan 18
liggr við eggskurn, svá sem hér segir:

Ask veit ek ausinn,
heitir Yggdrasill, 21
hár baðmr, heilagr,
hvíta auri.
Þaðan koma döggar 24
er í dali falla.
Stendr hann æ yfir grönn
Urðar brunni. 27

Sú dagg er þaðan af fellr á jörðina, þat kalla menn hunangfall, ok þar af fæðask býflugur. Fuglar tveir fæðask í Urðar brunni. Þeir heita svanir, ok af þeim fuglum hefir komit þat fugla kyn er svá 30
heitir.’

Þá mælti Gangleri: ‘Mikil tíðindi kanntu at segja af himnum. 17
Hvat er þar fleira hofuðstaða en at Urðar brunni?’ 33

Hár segir: ‘Margir staðir eru þar gøfugligir. Sá er einn staðr þar er kallaðr er Álfheimr. Þar byggvir fólk þat er ljósálfar heita, en dökkálfar búa niðri í jörðu, ok eru þeir ólíkir þeim sýnum en 36
myklu ólíkari reyndum. Ljósálfar eru fegri en sól sýnum, en dökkálfar eru svartari en bik. Þar er einn sá staðr er Breiðablik er kallaðr, ok engi er þar fegri staðr. Þar er ok sá er Glitnir heitir, ok 39

eru veggir hans ok steðr ok stólpar af rauðu gulli, en þak hans af silfri. Þar er enn sá staðr er Himinbjörg heita. Sá stendr á himins
 3 enda við brúar sporð, þar er Bifröst kemr til himins. Þar er enn mikill staðr er Valaskjálf heitir. Þann stað á Óðinn. Þann gerðu guðin ok þökðu skíru silfri, ok þar er Hliðskjálfinn í þessum sal, þat
 6 hásæti er svá heitir. Ok þá er Alföðr sitr í því sæti þá sér hann of allan heim. Á sunnanverðum himins enda er sá salr er allra er fegrstr ok bjartari en sólin, er Gimlé heitir. Hann skal standa þá er
 9 bæði himinn ok jörð hefir farizk, ok byggja þann stað góðir menn ok réttlátir of allar aldir. Svá segir í Völuspá:

Sal veit ek standa
 12 sólu fegra
 gulli betra
 á Gimlé.
 15 Þar skulu dyggvar
 dróttir byggja
 ok of aldrdaga
 18 ynðis njóta.’

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

21 Hár segir: ‘Svá er sagt at annarr himinn sé suðr ok upp frá þessum himni, ok heitir sá himinn Andlangr, en hinn þriði himinn sé enn upp frá þeim ok heitir sá Viðbláinn, ok á þeim himni
 24 hyggjum vér þenna stað vera. En ljósálfar einir hyggjum vér at nú byggvi þá staði.’
 18 Þá mælir Gangleri: ‘Hvaðan kemr vindr? Hann er sterkr svá at
 27 hann hrærir stór höf ok hann æsir eld en svá sterkr sem hann er þá má eigi sjá hann. Því er hann undarliga skapaðr.’

Þá segir Hár: ‘Þat kann ek vel segja þér. Á norðanverðum
 30 himins enda sitr jötunn sá er Hræsvelgr heitir. Hann hefir arnar ham. En er hann beinir flug þá standa vindar undan vængum honum. Hér segir svá:

33 Hræsvelgr heitir
 er sitr á himins enda,
 jötunn í amnar ham.
 36 Af hans vængum
 kveða vind koma
 alla menn yfir.’

Þá mælir Gangleri: ‘Hví skilr svá mikit at sumar skal vera heitt en vetr kaldr?’ 19

Hár segir: ‘Eigi mundi svá fróðr maðr spyrja, þvíat þetta vitu allir at segja, en ef þú ert einn orðinn svá fávíss at eigi hefir þetta heyrtr, þá vil ek þó þat vel virða at heldr spyrir þú eitt sinn ófróðliga en þú gangir lengr duliðr þess er skylt er at vita. Svásuðr heitir sá er faðir Sumars er, ok er hann sællífr svá at af hans heiti er þat kallat svásligt er blítt er. En faðir Vetrar er ýmist kallaðr Vindlóni eða Vindsvatr. Hann er Vasaðar son, ok váru þeir áttungar grimmir ok svalbrjóstaðir, ok hefir Vetr þeira skaplyndi.’ 3 6 9

Þá mælir Gangleri: ‘Hverir eru Æsir þeir er mönnum er skylt at trúa á?’ 20 12

Hár segir: ‘Tólf eru Æsir guðkunnigir.’

Þá mælir Jafnhár: ‘Eigi eru Ásynjurnar óhelgari ok eigi megu þær minna.’ 15

Þá mælir Þriði: ‘Óðinn er æztr ok elztr Ásanna. Hann ræðr öllum hlutum, ok svá sem önnur guðin eru máttug, þá þjóna honum öll svá sem börn föður. En Frigg er kona hans, ok veit hon örlog manna þótt hon segi eigi spár, svá sem hér er sagt at Óðinn mælir sjálftr við þann Ás er Loki heitir: 18

“Ærr ertu Loki 21

ok ørviti,

hví ne legskapu, Loki?

Örlog Frigg 24

hygg ek at öll viti

þótt hon sjálfgi segi.”

Óðinn heitir Alföðr, þvíat hann er faðir allra goða. Hann heitir ok Valföðr, þvíat hans óskasynir eru allir þeir er í val falla. Þeim skipar hann Valhöll ok Vingólf, ok heita þeir þá einherjar. Hann heitir ok Hangaguð ok Haptaguð, Farmaguð, ok enn hefir hann nefnzkr á fleiri vega, þá er hann var kominn til Geirrøðar konungs: 27 30

“Heitumsk Grímr

ok Ganglari, 33

Herjan, Hjalmbæri,

Þekkr, Þriði,

Þuðr, Uðr, 36

Helblindi, Hár,

Saðr, Svipall,

Sanngetall, 39

Herteitr, Hnikarr,

- Bileygr, Báleygr,
 Bolverkr, Fjöltnir,
 3 Grímnir, Glapsviðr, Fjölsviðr,
 Síðhotttr, Síðskeggr,
 Sigföðr, Hnikuðr,
 6 Alföðr, Atríðr, Farmatýr,
 Óski, Ómi,
 Jafnhár, Blindi,
 9 Gøndlir, Hárbarðr,
 Sviðurr, Sviðrir,
 Jálkr, Kjalarr, Viðurr,
 12 Þrór, Yggr, Þundr,
 Vakr, Skilfingr,
 Váfuðr, Hroptatýr,
 15 Gautr, Veratýr.”’

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

Þá segir Hár: ‘Mikil skynsemi er at rifja vandliga þat upp. En þó
 21 er þér þat skjótast at segja at flest heiti hafa verit gefin af þeim
 atburð at svá margar sem eru greinir tungnanna í veröldunni, þá
 þykkjask allar þjóðir þurfa at breyta nafni hans til sinnar tungu til
 24 ákalls ok bæna fyrir sjálfum sér, en sumir atburðir til þessa heita
 hafa gerzk í ferðum hans ok er þat fœrt í frásagnir, ok muntu eigi
 mega fróðr maðr heita ef þú skalt eigi kunna segja frá þeim
 27 stórtíðindum.’

21 Þá mælir Gangleri: ‘Hver eru nōfn annarra Ásanna? Eða hvat
 hafask þeir at? Eða hvat hafa þeir gert til frama?’

30 Hár segir: ‘Þórr er þeira framast; sá er kallaðr Ásaþórr eða
 Okuþórr. Hann er sterkastr allra guðanna ok manna. Hann á
 þar ríki er Þrúðvangar heita, en holl hans heitir Bilskirnir. Í þeim
 33 sal eru fimm hundrað gólfa ok fjórir tigr. Þat er hús mest svá at
 menn hafa gert. Svá segir í Grímnismálum:

- Fimm hundrað gólfa
 36 ok um fjórum tøgum,
 svá hygg ek Bilskirni með bugum.
 Ranna þeira
 39 er ek ræfr vita,
 míns veit ek mest magar.

Pórr á hafra tvá er svá heita: Tanngnjóstr ok Tanngrisnir; ok reið þá er hann ekr, en hafrarnir draga reiðna. Því er hann kallaðr Ökuþórr. Hann á ok þrjá kostgripi. Einn þeira er hamarrinn 3
Mjöllnir er hrímpursar ok bergrisar kenna þá er hann kemr á lopt, ok er þat eigi undarligt: hann hefir lamit margan haus á feðrum eða frændum þeira. Annan grip á hann beztan, megingjarðar, ok 6
er hann spennir þeim um sik þá vex honum ásmegin hálfu. Inn þriðja hlut á hann þann er mikill gripr er í. Þat eru járnglófar. Þeira má hann eigi missa við hamars skaptit. En engi er svá fróðr at 9
telja kunni öll stórvirki hans, en segja kann ek þér svá mörg tíðindi frá honum at dveljask munu stundirnar áðr en sagt er allt þat er ek veit.’ 12

Þá mælir Gangleri: ‘Spyrja vil ek tíðinda af fleiri Ásunum.’ 22

Hár segir: ‘Annarr son Óðins er Baldr, ok er frá honum gott at segja. Hann er beztr ok hann lofa allir. Hann er svá fagr álitum ok 15
bjartr svá at lýsir af honum, ok eitt gras er svá hvítt at jafnat er til Baldrs brár. Þat er allra grasa hvítast, ok þar eptir mátpu marka hans fegrð bæði á hár ok á líki. Hann er vitrastr Ásanna ok fegrst 18
talaðr ok líknsamastr, en sú náttúra fylgir honum at engi má haldask dómr hans. Hann býr þar sem heitir Breiðablik. Þat er á himni. Í þeim stað má ekki vera óhreint, svá sem hér segir: 21

Breiðablik heita
þar er Baldr hefir
sér of gerva sali, 24
í því landi
er ek liggja veit
fæsta feiknstafi. 27

Hinn þriði Áss er sá er kallaðr er Njörðr. Hann býr á himni þar 23
sem heitir Nóatún. Hann ræðr fyrir göngu vinds ok stillir sjá ok eld. Á hann skal heita til sæfara ok til veiða. Hann er svá auðigr ok 30
fésæll at hann má gefa þeim auð landa eða lausafjár er á hann heita til þess. Eigi er Njörðr Ása ættar. Hann var upp fœddr í Vanaheimum, en Vanir gísluðu hann goðunum ok tóku í mót at Ása- 33
gíslingu þann er Hœnir heitir. Hann varð at sætt með goðunum ok Vönum.

‘Njörðr á þá konu er Skaði heitir, dóttir Þjaza jötuns. Skaði vill 36
hafa bústað þann er átt hafði faðir hennar—þat er á fjöllum nokkvorum þar sem heitir Þrymheimr—en Njörðr vill vera nær sæ. Þau sættusk á þat at þau skyldu vera níu nætr í Þrymheimi, en þá 39

aðrar níu at Nóatúnum. En er Njörðr kom aptr til Nóatúna af fjallinu þá kvað hann þetta:

- 3 “Leið erumk fjöll—
varka ek lengi á,
nætr einar níu:
6 úlfa þytr
mér þótti illr vera
hjá sǫngvi svana.”

- 9 Þá kvað Skaði þetta:

- “Sofa ek máttigak
sævar beðjum á
12 fugls jarmi fyrir:
sá mik vegr
er af víði kemr
15 morgun hverjan: már.”

Þá fór Skaði upp á fjallit ok bygði í Þrymheimi ok ferr hon mjök á skíðum ok með boga ok skýtr dýr. Hon heitir ǫndurguð eða

- 18 ǫndurdís. Svá er sagt:

- Þrymheimr heitir
er Þjazi bjó,
21 sá hinn ámatki jötunn,
en nú Skaði byggvir,
skír brúðr guða,
24 fornar toptir fǫður.

- 24 Njörðr í Nóatúnum gat síðan tvau börn. Hét sonr Freyr en dóttir Freyja. Þau vátu fǫgr álitum ok máttug. Freyr er hinn ágætasti af Ásum. Hann ræðr fyrir regni ok skini sólar ok þar með ávexti jarðar, ok á hann er gott at heita til árs ok friðar. Hann ræðr ok fésælu manna. En Freyja er ágætust af Ásynjum. Hon á þann bœ á himni er Fólkvangar heita, ok hvar sem hon ríðr til vígs þá á hon hálfan val, en hálfan Óðinn, svá sem hér segir:

- Fólkvangr heitir,
en þar Freyja ræðr
33 sessu kostum í sal.
Hálfan val
36 hon kýss á hverjan dag,
en hálfan Óðinn á.

Salr hennar Sessrúmnir, hann er mikill ok fagr. En er hon ferr, þá ekr hon kottum tveim ok sitr í reið. Hon er nákvæmust mǫnnum til á at heita, ok af hennar nafni er þat tignarnafn er ríkiskonur eru kallaðar “fróvur”. Henni líkaði vel mansǫngr. Á hana er gott at heita til ásta.’ 3

Þá mælir Gangleri: ‘Miklir þykkja mér þessir fyrir sér Æsirnir, ok eigi er undarligt at mikill kraptr fylgi yðr, er þér skuluð kunna skyn goðanna ok vita hvert biðja skal hvernar bænarinna. Eða eru fleiri enn goðin?’ 6 25 9

Hár segir: ‘Sá er enn Áss er Týr heitir. Hann er djarfastr ok bezt hugaðr ok hann ræðr mjök sigri í orrostum. Á hann er gott at heita hreystimǫnnum. Þat er orðtak at sá er “týhraustr” er um fram er aðra menn ok ekki sésk fyrir. Hann var vitr svá at þat er mælt at sá er “týspakr” er vitr er. Þat er eitt mark um djarfleik hans, þá er Æsir lokkuðu Fenrisúlfr til þess at leggja fjoturinn á hann, Gleipni, þá trúði hann þeim eigi at þeir mundu leysa hann fyrr en þeir lögðu honum at veði hönd Týrs í munn úlfsins. En þá er Æsir vildu eigi leysa hann þá beit hann höndina af þar er nú heitir úlfliðr, ok er hann einhendr ok ekki kallaðr sættir manna. 12 15 18

‘Bragi heitir einn. Hann er ágætr at speki ok mest at málsnild ok orðfimi. Hann kann mest af skáldskap, ok af honum er bragr kallaðr skáldskapr, ok af hans nafni er sá kallaðr bragr karla eða kvenna er orðsnild hefir frammar en aðrir, kona eða karlmaðr. Kona hans er Iðunn. Hon varðveitir í eski sínu epli þau er goðin skulu á bíta þá er þau eldask, ok verða þá allir ungir, ok svá mun vera allt til ragnarðks.’ 26 21 24

Þá mælir Gangleri: ‘Allmiklit þykki mér goðin eiga undir gæzlu eða trúnaði Iðunnar.’ 27

Þá mælir Hár ok hló við: ‘Nær lagði þat ófæru einu sinni. Kunna mun ek þar af at segja, en þú skalt nú fyrst heyra nǫfn Ásanna fleiri. 30

‘Heimdallr heitir einn. Hann er kallaðr hvíti Áss. Hann er mikill ok heilagr. Hann báru at syni meyjar níu ok allar systir. Hann heitir ok Hallinskíði ok Gullintanni: tennr hans váru af gulli. Hestr hans heitir Gulltoppr. Hann býr þar er heitir Himinbjörg við Bifröst. Hann er vǫrðr goða ok sitr þar við himins enda at gæta brúarinnar fyrir bergrisum. Þarf hann minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér. Hann heyrir ok þat er gras vex á jörðu eða ull á sauðum ok allt þat er hæra lætr. Hann hefir lúðr þann er Gjallarhorn heitir ok heyrir blástr hans í alla 27 33 36 39

heima. Heimdalar sverð er kallat höfuð. Hér er svá sagt:

- 3 Himinbjörg heita,
en þar Heimdall kveða
valda véum.
6 Þar vqrðr goða
drekkur í væru ranni
glaðr hinn góða mjöð.

Ok enn segir hann sjálfr í Heimdalargaldri:

- 9 “Níu em ek mæðra mögr,
níu em ek systra sonr.”
- 28 ‘Höðr heitir einn Ássinn. Hann er blindr. Ærit er hann styrkr.
12 En vilja mundu goðin at þenna Ás þyrfti eigi at nefna, þvíat hans
handaverk munu lengi vera höfð at minnum með goðum ok
mönnum.
- 29 15 ‘Viðarr heitir einn, hinn þogli Áss. Hann hefir skó þjökkvan.
Hann er sterkr næst því sem Þórr er. Af honum hafa goðin mikit
traust í allar þrautir.
- 30 18 ‘Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í
orrostum ok mjök happskeytr.
- 31 ‘Ullr heitir einn, sonr Sifjar, stjúpsonr Þórs. Hann er bogmaðr
21 svá góðr ok skíðfærr svá at engi má við hann keppask. Hann er ok
fagr álitum ok hefir hermanns atgervi. Á hann er ok gott at heita í
einvígi.
- 32 24 ‘Forseti heitir sonr Baldrs ok Nönnu Nepsdóttur. Hann á þann
sal á himni er Glitnir heitir, en allir er til hans koma með
sakarvandráði, þá fara allir sáttir á braut. Sá er dómstaðr beztr
27 með guðum ok mönnum. Svá segir hér:
- Glitnir heitir salr,
hann er gulli studdr
30 ok silfri þakðr it sama,
en þar Forseti
byggvir flestan dag
33 ok svæfir allar sakar.
- 33 ‘Sa er enn talðr með Ásum er sumir kalla rógbera Ásanna ok
frumkveða flærðanna ok vömm allra goða ok manna. Sá er nefndr
36 Loki eða Loptr, sonr Fárbauta jötuns. Móðir hans er Laufey eða
Nál. Bræðr hans eru þeir Býleistr ok Helblindi. Loki er fríðr ok
fagr sýnum, illr í skaplyndi, mjök fjölbreytinn at háttum. Hann

hafði þá speki um fram aðra menn er slægð heitir, ok vælar til allra hluta. Hann kom Ásum jafnan í fullt vandræði ok opt leysti hann þá með vælræðum. Kona hans heitir Sigyn, sonr þeira Nari eða 3
Narfi. Enn átti Loki fleiri börn. Angrboða hét gýgr í Jötun- 34
heimum. Við henni gat Loki þrjú börn. Eitt var Fenrisúlfr, annat Jormungandr (þat er Miðgarðsormr), þriðja er Hel. En er 6
goðin vissu til at þessi þrjú systkin fæddusk upp í Jötunheimum ok goðin røkðu til spadóma at af systkinum þessum mundi þeim mikit mein ok óhapp standa ok þótti öllum mikils ills af væni, fyrst af 9
móðerni ok enn verra af faðerni.

‘Þá sendi Alföðr til guðin at taka börnin ok færa sér. Ok er þau kómu til hans þá kastaði hann orminum í inn djúpa sæ er liggr um 12
öll lönd, ok óx sá ormr svá at hann liggr í miðju hafinu of öll lönd ok bítr í sporð sér. Hel kastaði hann í Niflheim ok gaf henni vald yfir núu heimum at hon skipti öllum vistum með þeim er til hennar 15
váru sendir, en þat eru sótt dauðir menn ok ellidauðir. Hon á þar mikla bólstaði ok eru garðar hennar forkunnar hávir ok grindr stórar. Eljúðnir heitir salr hennar, Hungr diskur hennar, Sultr knífr 18
hennar, Ganglati þrællinn, Ganglöt ambátt, Fallanda Forað þreskölur hennar er inn gengr, Kqr sæing, Blíkjanda Bøl ársali hennar. Hon er blá hálf en hálf með hqrundar lit—því er hon 21
auðkend—ok heldr gnúpleit ok grimlig.

‘Úlfinn fæddu Æsir heima, ok hafði Týr einn djarfleik til at ganga at úlfnun ok gefa honum mat. En er guðin sá hversu mikit 24
hann óx hvern dag, ok allar spár sögðu at hann mundi vera lagðr til skaða þeim, þá fengu Æsir þat ráð at þeir gerðu fjötur allsterkan er þeir kölluðu Leyðing ok báru hann til úlfsins ok báðu hann reyna 27
afl sitt við fjöturinn. En úlfinum þótti sér þat ekki ofrefli ok lét þá fara með sem þeir vildu. It fyrsta sinn er úlfrinn spyrndi við brotnaði sá fjöturr. Svá leystisk hann ór Leyðingi. Því næst gerðu 30
Æsirnir annan fjötur hálfu sterkara er þeir kölluðu Dróma, ok báðu enn úlfinn reyna þann fjötur ok tölðu hann verða mundu ágætan mjök at afli ef slík stórsmíði mætti eigi halda honum. 33
En úlfrinn hugsaði at þessi fjöturr var sterkr mjök, ok þat með at honum hafði afl vaxit síðan er hann braut Leyðing. Kom þat í hug at hann mundi verða at leggja sik í hættu ef hann skyldi frægr 36
verða, ok lét leggja á sik fjöturinn. Ok er Æsir tölðusk búnir, þá hristi úlfrinn sik ok laust fjötrinun á jörðina ok knúðisk fast at, spyrnir við, braut fjöturinn svá at fjarri flugu brotin. Svá drap hann 39
sik ór Dróma. Þat er síðan haft fyrir orðtak at leysi ór Leyðingi eða

drepi ór Dróma þá er einnhverr hlutr er ákafliga sótt. Eptir þat
 óttuðusk Æsirnir at þeir mundu eigi fá bundit úlfinn. Þá sendi
 3 Alfǫðr þann er Skírnir er nefndr, sendimaðr Freys, ofan í Svart-
 álfaheim til dverga nokkurra ok lét gera fjötur þann er Gleipnir
 heitir. Hann var gjǫrr af sex hlutum: af dyn kattarins ok af skeggi
 6 konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda
 fisksins ok af fogls hráka. Ok þóttu vitir eigi áðr þessi tíðindi, þá
 máttu nú finna skjótt hér sonn dæmi at eigi er logit at þér: sét
 9 muntþu hafa at konan hefir ekki skegg ok engi dynr verðr af hlaupi
 kattarins ok eigi eru rætr undir bjarginu, ok þat veit trúa mín at
 jafnsatt er þat allt er ek hefi sagt þér þótt þeir sé sumir hlutir er þú
 12 mátt eigi reyna.’

Þá mælir Gangleri: ‘Þetta má ek at vísu skilja at satt er. Þessa
 hluti má ek sjá er þú hefir nú til dæma tekit, en hvernig varð
 15 fjöturrinn smíðaðr?’

Hár segir: ‘Þat kann ek þér vel segja. Fjöturrinn varð slétt ok
 blautr sem silkiræma, en svá traustr ok sterkr sem nú skaltu heyra.
 18 Þá er fjöturrinn var færðr Ásunum, þokkuðu þeir vel sendimanni
 sitt eyrindi. Þá fóru Æsirnir út í vatn þat er Ámsvartnir heitir, í
 hólmi þann er Lyngvi er kallaðr, ok kǫlluðu með sér úlfinn, sýndu
 21 honum silkibandit ok báðu hann slíta ok kváðu vera nokkvoru
 traustara en líkindi þótti á fyrir digrleiks sakar, ok seldi hvern
 qðrum ok treysti með handaafli, ok slitnaði eigi; en þó kváðu þeir
 24 úlfinn slíta mundu. Þá svarar úlfrinn:

“Svá lízk mér á þenna dregil sem ønga frægð munak af hljóta
 þótt ek slíta í sundr svá mjótt band, en ef þat er gǫrt með list ok
 27 væl, þótt þat sýnisk lítit, þá kemr þat band eigi á mína fœtr.”

‘Þá sǫgðu Æsirnir at hann mundi skjótt sundr slíta mjótt
 silkiband, er hann hafði fyrr brotit stóra járnfjotra,—“en ef þú fær
 30 eigi þetta band slitit þá muntu ekki hræða mega goðin, enda
 skulum vér þá leysa þik.”’

Úlfrinn segir: “Ef þér bindið mik svá at ek fæk eigi leyst mik þá
 33 skolið þér svá at mér mun seint verða at taka af yðr hjálp. Ófúss
 em ek at láta þetta band á mik leggja. En heldr en þér frýið mér
 hugar þá leggi einnhverr hǫnd sína í munn mér at veði at þetta sé
 36 falslaust gert.”

‘En hvern Ásanna sá til annars ok þótti nú vera tvau vandræði ok
 vildi engi sína hǫnd fram selja fyrr en Týr lét fram hǫnd sína hægri
 39 ok leggri í munn úlfinum. En er úlfrinn spyrnir, þá harðnaði bandit,
 ok því harðara er hann brauzk um, því skarpara var bandit. Þá

hlógu allir nema Týr. Hann lét hǫnd sína. Þá er Æsirnir sá at úlfrinn var bundinn at fullu, þá tóku þeir festina er ór var fjötrinum er Gelgja heitir, ok drógu hana gognum hellu mikla—sú heitir Gjöll—ok festu helluna langt í jörð niðr. Þá tóku þeir mikinn stein ok skutu enn lengra í jörðina—sá heitir Þviti—ok hofðu þann stein fyrir festar hælinn. Úlfrinn gapði ákafliga ok feksk um mjök ok vildi bíta þá. Þeir skutu í munn honum sverði nokkvoru; nema hjóltin við neðra gómi, en efra gómi blóðrefill. Þat er gómsparrir hans. Hann grenjar illiliga ok slefa renn ór munni hans. Þat er á sú er Ván heitir. Þar liggir hann til ragnarøkrs.’

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

Hár svarar: ‘Svá mikils virðu goðin vé sín ok griðastaði at eigi vildu þau saurga þá með blóði úlfsins þótt svá segi spárnar at hann muni verða at bana Óðni.’

Þá mælir Gangleri: ‘Hverjar eru Ásynjurnar?’ 35

Hár segir: ‘Frigg er æzt. Hon á þann bæ er Fensalir heita ok er hann allvegligr. Önnur er Sága. Hon býr á Sökkvabekk, ok er þat mikill staðr. Þriðja er Eir. Hon er lækni beztr. Fjórdá er Gefjun. Hon er mæ, ok henni þjóna þær er meyjar andask. Fimta er Fulla. Hon er enn mæ ok ferr laushár ok gullband um hofuð. Hon berr eski Friggjar ok gætir skóklæða hennar ok veit launráð með henni. Freyja er tignust með Frigg. Hon giptisk þeim manni er Óðr heitir. Dóttir þeira heitir Hnoss. Hon er svá fǫgr at af hennar nafni eru hnossir kallaðar þat er fagrt er ok gersemligt. Óðr fór í braut langar leiðir, en Freyja grætr eptir, en tár hennar er gull rautt. Freyja á mǫrg nǫfn, en sú er sǫk til þess at hon gaf sér ýmis heiti er hon fór með ókunnum þjóðum at leita Óðs. Hon heitir Mardǫll ok Hǫrn, Gefn, Sýr. Freyja átti Brísingamen. Hon er kǫlluð Vanadís. Sjaunda Sjǫfn: hon gætir mjök til at snúa hugum manna til ásta, kvenna ok karla. Af hennar nafni er elskuginn kallaðr sjafni. Átta Lofn: hon er svá mild ok góð til áheita at hon fær leyfi af Alfǫðr eða Frigg til manna samgangs, kvenna ok karla, þótt áðr sé bannat eða þvertakit. Fyrir því er af hennar nafni lof kallat, ok svá þat er lofat er mjök af monnum. Níunda Vár: hon hlýðir á eiða manna ok einkamál er veita sín á milli konur ok karlar. Því heita þau mál várar. Hon hefnir ok þeim er brigða. Tíunda Vǫr: hon er ok vitr ok spurul, svá at engi hlut má hana leyna. Þat er orðtak at kona verði vǫr þess er hon verðr vís. Ellipta

Syn: hon gætir dura í hollinni ok lýkr fyrir þeim er eigi skulu inn ganga, ok hon er sett til varnar á þingum fyrir þau mál er hon vill
 3 ósanna. Því er þat orðtak at syn sé fyrir sett þá er hann neitar. Tólfta Hlín: hon er sett til gæzlu yfir þeim mönnum er Frigg vill forða við háska nokkvorum. Þaðan af er þat orðtak at sá er forðask
 6 hleinir. Prettánda Snotra: hon er vitr ok látprúð. Af hennar heiti er kallat snotr kona eða karlmaðr sá er vitr maðr er. Fjórtánda Gná: hana sendir Frigg í ymsa heima at eyrindum sínum. Hon á þann hest
 9 er renn lopt ok lög, er heitir Hólfvarfnir. Þat var eitt sinn er hon reið at Vanir nokkvorir sá reið hennar í loptinu. Þá mælti einn:

“Hvat þar flýgr?
 12 Hvat þar ferr
 eða at lopti líðr?”

‘Hon segir:

15 “Ne ek flýg
 þó ek fer
 ok at lopti líðk
 18 á Hólfvarfni
 þeim er Hamskerpir
 gat við Garðrofu.”

21 ‘Af Gnár nafni er svá kallat at þat gnæfar er hátt ferr. Sól ok Bil
 36 eru talðar með Ásynjum, en sagt er fyrr frá eðli þeira. Enn eru þær aðrar er þjóna skulu í Valhöll, bera drykkju ok gæta borðbúnaðar
 24 ok ǫlgagna. Svá eru þær nefndar í Grímnismálum:

Hrist ok Mist
 vil ek at mér horn beri,
 27 Skeggjöld ok Skǫgul,
 Hildir ok Þrúðr,
 Hlökk ok Herfjǫtur,
 30 Gǫll ok Geirahǫð,
 Randgríð ok Ráðgríð
 ok Reginleif.
 33 Þær bera einherjum ǫl.

Þessar heita valkyrjur. Þær sendir Óðinn til hvernar orrostu. Þær kjósa feigð á menn ok ráða sigri. Guðr ok Rota ok norn in yngsta
 36 er Skuld heitir ríða jafnan at kjósa val ok ráða vígum. Jǫrð, móðir Þórs, ok Rindr, móðir Vála, eru talðar með Ásynjum.
 37 ‘Gymir hét maðr, en kona hans Aurboða. Hon var berggrisa

ættar. Dóttir þeira er Gerðr er allra kvenna er fegrst. Þat var einn dag er Freyr hafði gengit í Hliðskjálf ok sá of heima alla, en er hann leit í norðrætt þá sá hann á einum bæ mikit hús ok fagrt, ok til þess húss gekk kona, ok er hon tók upp hǫndum ok lauk hurð fyrir sér þá lýsti af hǫndum hennar bæði í lopt ok á lög, ok allir heimar birtusk af henni. Ok svá hefndi honum þat mikla mikillæti er hann hafði sezkt þat helga sæti at hann gekk í braut fullr af harmi. Ok er hann kom heim, mælti hann ekki, hvárki svaf hann né drakk; engi þorði ok krefja hann orða. Þá lét Njörðr kalla til sín Skírni, skósvein Freys, ok bað hann ganga til Freys ok beiða hann orða ok spyrja hverjum hann væri svá reiðr at hann mælir ekki við menn. En Skírnir kvazkt ganga mundu ok eigi fúss, ok kvað illra svara vera ván af honum. En er hann kom til Freys þá spurði hann hví Freyr var svá hnipinn ok mælti ekki við menn. Þá svarar Freyr ok sagði at hann hafði sét konu fagra ok fyrir hennar sakar var hann svá harmsfullr at eigi mundi hann lengi lifa ef hann skyldi eigi ná henni.

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

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

“Lǫng er nótt,
lǫng er ǫnnur,
hvé mega ek þreyja þrjár?
Opt mér mánaðr
minni þótti
en sjá hálf hýnótt.”

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

Þá mælir Gangleri: ‘Undr mikit er þvílíkr hǫfðingi sem Freyr er vildi gefa sverð svá at hann átti eigi annat jafngott! Geysi mein var honum þat þá er hann barðisk við þann er Beli heitir. Þat veit trúa mín at þeirar gjafar mundi hann þá iðrask.’

Þá svarar Hár: ‘Lítit mark var þá at er þeir Beli hittusk. Drepa mátti Freyr hann með hendi sinni. Verða mun þat er Frey mun

þykkja verr við koma er hann missir sverðsins þá er Muspells synir fara ok herja.’

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

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

- 15 Andhrímnir lætr
í Eldhrímn
Sæhrímn soðinn,
18 fleska balt.
En þat fáir vitu
við hvat einherjar alask.’

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

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

- 27 Gera ok Freka
seðr gunntamiðr
hróðigr Herjaföðr,
en við vín eitt
30 vápngafigr
Óðinn æ lifir.

Hrafnar tveir sitja á oxlum honum ok segja í eyru honum öll tíðindi þau er þeir sjá eða heyra. Þeir heita svá: Huginn ok Muninn. Þá sendir hann í dagan at fljúgja um allan heim ok koma þeir aptr at dögurðarmáli. Þar af verðr hann margra tíðinda vís. Því kalla menn hann hrafna guð. Svá sem sagt er:

- 39 Huginn ok Muninn
fljúgja hverjan dag
jörmungrund yfir.

Óumk ek Hugin
at hann apr ne komi,
þó sjámk ek meir at Munin.’

3

Þá mælir Gangleri: ‘Hvat hafa einherjar at drykk þat er þeim endisk jafgnógliga sem vistin, eða er þar vatn drukkit?’ 39

Þá segir Hár: ‘Undarliga spyrðu nú at Alföðr mun bjóða til sín konungum eða jörlum eða öðrum ríkismönnum ok muni gefa þeim vatn at drekka, ok þat veit trúa mín at margr kemr sá til Valhallar er dýrt mundi þykkjask kaupa vazdrykkinn ef eigi væri betra fagnaðar þangat at vitja, sá er áðr þolir sár ok sviða til banans. Annat kann ek þér þaðan segja. Geit sú er Heiðrún heitir stendr uppi á Valhöll ok bítr barr af limum trés þess er mjök er nafnfrægt er Léraðr heitir, en ór spenum hennar rennr mjöðr sá er hon fyllir skapker hvern dag. Þat er svá mikít at allir einherjar verða fulldruknir af.’ 6 9 12 15

Þá mælir Gangleri: ‘Þat er þeim geysi haglig geit. Forkunnar góðr viðr mun þat vera er hon bítr af.’

Þá mælir Hár: ‘Enn er meira mark at of hjörtinn Eikþyrni er stendr á Valhöll ok bítr af limum þess trés, en af hornum hans verðr svá mikill dropi at niðr kemr í Hvergelmi, en þaðan af falla ár þær er svá heita: Síð, Við, Sekin, Ekin, Svöl, Gunnþró, Fjorm, Fimbulþul, Gipul, Gopul, Gømul, Geirvimul; þessar falla um Ása bygðir. Þessar eru enn nefndar: Pyn, Vin, Þöll, Bøll, Gráð, Gunnþráin, Nyt, Nøt, Nønn, Hrønn, Vína, Veg, Svinn, Þjóðnuma.’ 18 21 24

Þá mælir Gangleri: ‘Þetta eru undarlig tíðindi er nú sagðir þú. Geysi mikít hús mun Valhöll vera, allþrøngt mun þar opt vera fyrir durum.’ 40 27

Þá svarar Hár: ‘Hví spyrst þú eigi þess, hversu margar dyrr eru á Valhöll eða hversu stórar? Ef þú heyrir þat sagt þá muntu segja at hitt er undarligt ef eigi má ganga út ok inn hverr er vill. En þat er með sonnu at segja at eigi er þrøngra at skipa hana en ganga í hana. Hér máttu heyra í Grímnismálum: 33

Fimm hundrað dura
ok of fjórum tögum,
svá hygg ek á Valhöllu vera.
Átta hundruð einherja
ganga senn ór einum durum
þá er þeir fara með vitni at vega.’

36

39

- 41 Þá mælir Gangleri: ‘Allmikill mannfjöldi er í Valhöll. Svá njóta trú minnar at allmikill höfðingi er Óðinn er hann stýrir svá miklum
3 her. Eða hvat er skemtun einherjanna þá er þeir drekka eigi?’

Hár segir: ‘Hvern dag þá er þeir hafa klæzk þá hervæða þeir sik ok ganga út í garðinn ok berjask ok fellr hverr á annan. Þat er leikr
6 þeira. Ok er líðr at dögurðarmáli þá ríða þeir heim til Valhallar ok setjask til drykkju, svá sem hér segir:

Allir einherjar
9 Óðins túnum í
höggvask hverjan dag.
Val þeir kjósa
12 ok ríða vígi frá,
sitja meir um sáttir saman.

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

“Askr Yggdrasils,
hann er æztr við,
18 en Skíðblaðnir skipa,
Óðinn Ása,
en jóa Sleipnir,
21 Bifrost brúa,
en Bragi skálda,
Hábrók hauka,
24 en hunda Garmr.”

- 42 Þá mælir Gangleri: ‘Hverr á þann hest Sleipni? Eða hvat er frá honum at segja?’

27 Hár segir: ‘Eigi kanntu deili á Sleipni ok eigi veiztu atburði af hverju hann kom!—en þat mun þér þykkja frásagnarvert. Þat var snimma í öndverða bygd goðanna, þá er goðin höfðu sett Miðgarð
30 ok gert Valhöll, þá kom þar smiðr nokkvorr ok bauð at gera þeim borg á þrim misserum svá góða at trú ok örugg væri fyrir bergrisum ok hrímþursum þótt þeir komi inn um Miðgarð. En hann mælir sér
33 þat til kaups at hann skyldi eignask Freyju, ok hafa vildi hann sól ok mána. Þá gengu Æsirnir á tal ok réðu ráðum sínum, ok var þat kaup gert við smiðinn at hann skyldi eignask þat er hann mælir til
36 ef hann fengi gert borgina á einum vetri, en hinn fyrsta sumars dag ef nokkvorr hlutr væri ógjör at borginni þá skyldi hann af kaupinu. Skyldi hann af öngum manni lið þiggja til verksins. Ok er
39 þeir sögðu honum þessa kosti, þá beiddisk hann at þeir skyldu lofa

at hann hefði lið af hesti sínum er Svaðilfœri hét. En því réð Loki
 er þat var til lagt við hann. Hann tók til hinn fyrsta vetrar dag at
 gera borgina, en of nær dró hann til grjót á hestinum. En þat þótti 3
 Ásunum mikit undr hversu stór björg sá hestr dró, ok hálfu meira
 þrekvirki gerði hestrinn en smiðrinn. En at kaupi þeira váru sterk
 vitni ok mǫrg særi, fyrir því at jǫtnum þótti ekki trygt at vera með 6
 Ásum gríðalaust ef Þórr kvæmi heim, en þá var hann farinn í
 Austrveg at berja tröll. En er á leið vetrinn, þá sóttisk mjök
 borgargerðin ok var hon svá há ok sterk at eigi mátti á þat leita. En 9
 þá er þrír dagar váru til sumars þá var komit mjök at borghliði. Þá
 settusk guðin á dómstóla sína ok leituðu ráða ok spurði hverr
 annan hverr því hefði ráðit at gipta Freyju í Jötunheima eða spilla 12
 loptinu ok himninum svá at taka þaðan sól ok tungl ok gefa
 jǫtnum. En þat kom ásamt með ǫllum at þessu mundi ráðit hafa sá
 er flestu illu ræðr, Loki Laufeyjarson, ok kváðu hann verðan ills 15
 dauða ef eigi hitti hann ráð til at smiðrinn væri af kaupinu, ok
 veittu Loka atgöngu. En er hann varð hræddr þá svaraði hann eiða
 at hann skyldi svá til haga at smiðrinn skyldi af kaupinu, hvat sem 18
 hann kostaði til. Ok it sama kveld er smiðrinn ók út eptir grjótinu
 með hestinn Svaðilfœra, þá hljóp ór skóginum nokkvorum merr at
 hestinum ok hrein við. En er hestrinn kendi hvat hrossi þetta var 21
 þá æddisk hann ok sleit sundr reipin ok hljóp til merarinnar, en
 hon undan til skógar ok smiðrinn eptir ok vill taka hestinn, en
 þessi hross hlaupa alla nótt ok dvelsk smíðin þá nótt. Ok eptir um 24
 daginn varð ekki svá smíðat sem fyrr hafði orðit. Ok þá er
 smiðrinn sér at eigi mun lokit verða verkinu, þá færisk smiðrinn í
 jǫtunmóð. En er Æsirnir sá þat til vísst at þar var bergrisi kominn, 27
 þá varð eigi þyrmt eiðunum, ok kǫlluðu þeir á Þór, ok jafnskjótt
 kom hann ok því næst fór á lopt hamarrinn Mjöllnir, galt þá
 smíðarkaupit ok eigi sól ok tungl, heldr synjaði hann honum at 30
 byggva í Jötunheimum ok laust þat hit fyrsta hogg er haussinn
 brotnaði í smán mola ok sendi hann niðr undir Niflhel. En Loki
 hafði þá ferð haft til Svaðilfœra at nokkvoru síðar bar hann fyl. Þat 33
 var grátt ok hafði átta fœtr, ok er sá hestr beztr með goðum ok
 mǫnnum. Svá segir í Völuspá:

Þá gengu regin ǫll 36
 á rǫkstóla,
 ginnheilug goð
 ok of þat gættusk, 39
 hverr hefði lopt allt

lævi blandit
 eða ætt jötuns
 3 Óðs mey gefna.
 Á gengusk eiðar,
 orð ok særi,
 6 mál öll meginlig
 er á meðal fóru.
 Þórr einn þat vann
 9 þrunginn móði.
 Hann sjaldan sitr
 er hann slíkt of fregn.'

43 12 Þá mælir Gangleri: 'Hvat er at segja frá Skíðblaðni er hann er
 beztr skipa? Hvárt er ekki skip jafngott sem hann er eða jafn-
 mikit?'

15 Hár segir: 'Skíðblaðnir er beztr skipanna ok með mestum
 hagleik gerr, en Naglfari er mest skip, þat er á Muspell. Dvergar
 nokkvorir, synir Ívalda, gerðu Skíðblaðni ok gáfu Frey skipit.
 18 Hann er svá mikill at allir Æsir megu skipa hann með vápnum ok
 herbúnaði, ok hefir hann byr þegar er segl er dregit, hvert er fara
 skal. En þá er eigi skal fara með hann á sæ þá er hann gorr af svá
 21 mörpum hlutum ok með svá mikilli list at hann má vefja saman
 sem dúk ok hafa í pung sínum.'

44 Þá mælir Gangleri: 'Gott skip er Skíðblaðnir, en allmikil
 24 fjölkyngi mun við vera höfð áðr svá fáit gert. Hvárt hefir Þórr
 hvergi svá farit at hann hafi hitt fyrir sér svá ríkt eða ramt at
 honum hafi ofrefli í verit fyrir afls sakar eða fjölkyngi?'

27 Þá mælir Hár: 'Fár maðr vættir mik at frá því kunni segja, en
 mart hefir honum harðfært þótt. En þótt svá hafi verit at
 nokkvorrr hlutr hafi svá verit ramr eða sterkr at Þórr hafi eigi sigr
 30 fengit á unnit, þá er eigi skylt at segja frá, fyrir því at mörp dæmi
 eru til þess, ok því eru allir skyldir at trúa, at Þórr er mátkastr.'

Þá mælir Gangleri: 'Svá lízk mér sem þess hlutar mun ek yðr
 33 spurt hafa er engi er til færr at segja.'

Þá mælir Jafnhár: 'Heyrt höfum vér sagt frá þeim atburðum er
 oss þykkja ótrúligir at sannir muni vera, en hér mun sjá sitja nær er
 36 víta mun sonn tíðindi af at segja, ok muntu því trúa at hann mun
 eigi ljúga nú it fyrsta sinn er aldri laug fyrr.'

Þá mælir Gangleri: 'Hér mun ek standa ok hlýða ef nokkvorrr
 39 órlaustn fær þessa máls, en at öðrum kosti kalla ek yðr vera
 yfirkomna ef þér kunnið eigi at segja þat er ek spyr.'

Þá mælir Þriði: 'Auðsýnt er nú at hann vill þessi tíðindi vita þótt oss þykki eigi fagrt at segja. En þér er at þegja.

'Þat er upphaf þessa máls at Okubórr fór með hafra sína ok 3
reið ok með honum sá Áss er Loki er kallaðr. Koma þeir at kveldi
til eins búanda ok fá þar náttstað. En um kveldit tók Þórr hafra
sína ok skar báða. Eptir þat váru þeir flegnir ok bornir til ketils. 6
En er soðit var þá settisk Þórr til náttverðar ok þeir lagsmenn. Þórr
bauð til matar með sér búandanum ok konu hans ok börnum
þeira. Sonr búa hét Þjálfi en Røskva dóttir. Þá lagði Þórr hafr- 9
støkurnar útar frá eldinum ok mælti at búandi ok heimamenn
hans skyldu kasta á hafrstøkurnar beinunum. Þjálfi, son búanda,
helt á lærlegg hafrsins ok spretti á knífi sínum ok braut til mergjar. 12
Þórr dvalðisk þar of nóttina, en í óttu fyrir dag stóð hann upp ok
klæddi sik, tók hamarinn Mjöllni ok brá upp ok vígði hafr-
støkurnar. Stóðu þá upp hafrarnir ok var þá annarr haltr eþra 15
fæti. Þat fann Þórr ok talði at búandinn eða hans hjón mundi eigi
skynsamliga hafa farit með beinum hafrsins. Kennir hann at
brotinn var lærleggrinn. Eigi þarf langt frá því at segja, vita megu 18
þat allir hversu hræddr búandinn mundi vera er hann sá at Þórr lét
siga brýnnar ofan fyrir augun; en þat er sá augnanna, þá hugðisk
hann falla mundu fyrir sjóninni einni samt. Hann herði hendrnar at 21
hamarskaptinu svá at hvítnuðu knúarnir, en búandinn gerði sem
ván var ok öll hjúnin, kölluðu ákafliga, báðu sér friðar, buðu at
fyrir kvæmi allt þat er þau áttu. En er hann sá hræzlu þeira þá gekk 24
af honum móðrinn ok sefaðisk hann ok tók af þeim í sætt börn
þeira Þjálfa ok Røsku ok gerðusk þau þá skyldir þjónustumenn
Þórs ok fylgja þau honum jafnan síðan. Lét hann þar eptir hafra ok 27 45
byrjaði ferðina austr í Jötunheima ok allt til hafsins, ok þá fór hann
út yfir hafit þat it djúpa. En er hann kom til lands þá gekk hann
upp ok með honum Loki ok Þjálfi ok Røskva. Þá er þau höfðu litla 30
hríð gengit varð fyrir þeim mörk stór. Gengu þau þann dag allan til
myrks. Þjálfi var allra manna fóthvatastr. Hann bar kyl Þórs, en til
vista var eigi gott. Þá er myrkt var orðit leituðu þeir sér til nátt- 33
staðar ok fundu fyrir sér skála nokkvorn mjök mikinn. Váru
dyrr á enda ok jafnbreiðar skálanum. Þar leituðu þeir sér náttbóls.
En of miðja nótt varð landskjálpti mikill, gekk jörðin undir þeim 36
skykkjum ok skalf húsit. Þá stóð Þórr upp ok hét á lagsmenn sína
ok leituðusk fyrir ok fundu afhús til hægri handar í miðjum
skálanum ok gengu þannig. Settisk Þórr í dyrrin en önnur þau váru 39
innar frá honum ok váru þau hrædd, en Þórr helt hamarskaptinu

ok hugði at verja sik. Þá heyrðu þau ym mikinn ok gný. En er kom at dagan þá gekk Þórr út ok sér hvar lá maðr skamt frá honum í
3 skóginum ok var sá eigi lítill. Hann svaf ok hraut sterkliga. Þá þóttisk Þórr skilja hvat látum verit hafði of nóttina. Hann spennir sik megingjörðum ok óx honum ásmegin, en í því vaknar sá maðr
6 ok stóð skjótt upp. En þá er sagt at Þór varð bilt einu sinni at slá hann með hamrinum, ok spurði hann at nafni. En sá nefndisk Skrýmir.

9 “En eigi þarf ek,” sagði hann, “at spyrja þik at nafni. Kenni ek at þú ert Ásaþórr. En hvárt hefir þú dregit á braut hanzka minn?”

‘Seildisk þá Skrýmir til ok tók upp hanzka sinn. Sér Þórr þá at
12 þat hafði hann haft of nóttina fyrir skála, en afhúsit, þat var þumlungrinn hanzkans. Skrýmir spurði ef Þórr vildi hafa fǫruneyti hans, en Þórr játti því. Þá tók Skrýmir ok leysti nestbagga sinn ok
15 bjósk til at eta dǫgurð, en Þórr í ǫðrum stað ok hans félagar. Skrýmir bauð þá at þeir legði mǫtuneyti sitt, en Þórr játti því. Þá batt Skrýmir nest þeira allt í einn bagga ok lagði á bak sér. Hann
18 gekk fyrir of daginn ok steig heldr stórum. En síðan at kveldi leitaði Skrýmir þeim náttstaðar undir eik nokkvorri mikilli. Þá mælir Skrýmir til Þórs at hann vill leggjask niðr at sofna,—“en þér
21 takið nestbaggan ok búið til nótturðar yðr.”

‘Því næst sofnar Skrýmir ok hraut fast, en Þórr tók nestbaggan ok skal leysa, en svá er at segja sem ótrúligt mun þykkja, at engi
24 knút fekk hann leyst ok engi álarendann hreyft svá at þá væri lausari en áðr. Ok er hann sér at þetta verk má eigi nýtask þá varð hann reiðr, greip þá hamarinn Mjöllni tveim höndum ok steig fram
27 ǫðrum fœti at þar er Skrýmir lá ok lýstr í hǫfuð honum. En Skrýmir vaknar ok spyrr hvárt laufsblað nakkvat felli í hǫfuð honum, eða hvárt þeir hefði þá matazk ok sé búnir til rekna. Þórr segir at þeir munu þá sofa ganga. Ganga þau þá undir aðra eik. Er þat þér satt at segja at ekki var þá óttalaust at sofa.

‘En at miðri nótt þá heyrir Þórr at Skrýmir hrýtr ok sefr fast svá
33 at dunar í skóginum. Þá stendr hann upp ok gengr til hans, reiðir hamarinn títt ok hart ok lýstr ofan í miðjan hvirfil honum. Hann kennir at hamars muðrinn sökkr djúpt í hǫfuðit. En í því bili
36 vaknar Skrýmir ok mælti:

“Hvat er nú? Fell akarn nokkvot í hǫfuð mér? Eða hvat er títt um þik, Þórr?”

39 ‘En Þórr gekk aptr skyndiliga ok svarar at hann var þá nývaknaðr; sagði at þá var mið nótt ok enn væri mál at sofa. Þá

hugsaði Þórr þat, ef hann kvæmi svá í færi at slá hann it þriðja hogg, at aldri skyldi hann sjá sik síðan; liggr nú ok gætir ef Skrímir sofnæði fast. En litlu fyrir dagan, hann heyrir þá at Skrímir mun 3
sofnat hafa, stendr þá upp ok hleypr at honum, reiðir þá hamarinn af öllu afli ok lýstr á þunnvangann þann er upp vissi. Sökkir þá hamarrinn upp at skaptinu, en Skrímir settisk upp ok strauk of 6
vangann ok mælir:

“Hvart munu foglar nokkvorir sitja í trénu yfir mér? Mik grunar er ek vaknaða at tros nokkvot af kvistunum felli í höfuð mér. 9
Hvárt vakir þú Þórr? Mál mun vera upp at standa ok klæðask. En ekki eiguð þér nú langa leið fram til borgarinnar er kallat er Útgarðr. Heyrt hefi ek at þér hafið kvisat í milli yðvar at ek væra 12
ekki lítill maðr vexti, en sjá skuluð þér þar stærri menn ef þér komið í Útgarð. Nú mun ek ráða yðr heilræði: látið þér eigi stórliga yfir yðr. Ekki munu hirðmenn Útgarðaloka vel þola 15
þvílíkum køgursveinum kǫpuryrði. En at qðrum kosti hverfið aptr, ok þann ætla ek yðr betra af at taka. En ef þér vilið fram fara, þá stefnið þér í austr, en ek á nú norðr leið til fjalla þessa er nú munuð 18
þér sjá mega.”

“Tekr Skrímir nestbaggann ok kastar á bak sér ok snýr þvers á braut í skóginn frá þeim, ok eigi er þess getit at Æsirnir bæði þá 21
heila hittask.

“Þórr fór fram á leið ok þeir félagar ok gekk fram til miðs dags. 46
Þá sá þeir borg standa á völlum nokkvorum ok settu hnakkann á 24
bak sér aptr áðr þeir fengu sét yfir upp, ganga til borgarinnar ok var grind fyrir borgghliðinu ok lokin aptr. Þórr gekk á grindina ok fekk eigi upp lokit, en er þeir þreyttu at komask í borgina þá 27
smugu þeir milli spalanna ok kómu svá inn, sá þá holl mikla ok gengu þannig. Var hurðin opin. Þá gengu þeir inn ok sá þar marga menn á tvá bekkir ok flesta ærit stóra. Því næst koma þeir fyrir 30
konunginn Útgarðaloka ok kvøddu hann, en hann leit seint til þeira ok glotti um tǫnn ok mælti:

“Seint er um langan veg at spyrja tíðinda. Eða er annan veg en 33
ek hygg, at þessi sveinstauli sé Qkubórr? En meiri muntu vera en mér lízk þú. Eða hvat íþrótt er þat er þér félagar þykkisk vera við búnir? Engi skal hér vera með oss sá er eigi kunni nokkurs 36
konar list eða kunnandi um fram flesta menn.”

“Þá segir sá er síðarst gekk, er Loki heitir: “Kann ek þá íþrótt er ek em albúinn at reyna, at engi er hér sá inni er skjótara skal eta 39
mat sinn en ek.”

‘Þá svarar Útgarðaloki: “Íþrótt er þat ef þú efnir, ok freista skal þá þessar íþróttar,”—kallaði útar á bekkinn at sá er Logi heitir
 3 skal ganga á gólf fram ok freista sín í móti Loka. Þá var tekit trog eitt ok borit inn á hallar gólfrit ok fyllt af slátri. Settisk Loki at
 6 qðrum enda en Logi at qðrum, ok át hvártveggi sem tíðast ok mættusk í miðju troginu. Hafði þá Loki etit slátr allt af beinum en Logi hafði ok etið slátr allt ok beinin með ok svá trogit, ok sýndisk nú qllum sem Loki hefði látit leikinn.

9 ‘Þá spyrr Útgarðaloki hvat sá hinn ungi maðr kunni leika, en Þjálfi segir at hann mun freista at renna skeið nokkvor við einhvern þann er Útgarðaloki fær til. Hann segir, Útgarðaloki, at
 12 þetta er góð íþrótt ok kallar þess meiri ván at hann sé vel at sér búinn of skjótleikinn ef hann skal þessa íþrótt inna, en þó lætr hann skjótt þessa skulu freista. Stendr þá upp Útgarðaloki ok gengr
 15 út, ok var þar gott skeið at renna eptir sléttum velli. Þá kallar Útgarðaloki til sín sveinstaula nokkvorn er nefndr er Hugi ok bað hann renna í kopp við Þjálfa. Þá taka þeir it fyrsta skeið, ok er
 18 Hugi því framar at hann snýsk aptr í móti honum at skeiðs enda. Þá mælir Útgarðaloki:

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

‘Þá taka þeir aptr annat skeið, ok þá er Hugi kemr til skeiðs
 24 enda ok hann snýsk aptr, þá var langt kólfskot til Þjálfa. Þá mælir Útgarðaloki:

“Vel þykki mér Þjálfi renna skeiðit, en eigi trúi ek honum nú at
 27 hann vinni leikinn. En nú mun reyna er þeir renna it þriðja skeiðit.”

‘Þá taka þeir enn skeið. En er Hugi er kominn til skeiðs enda ok
 30 snýsk aptr, ok er Þjálfi eigi þá kominn á mitt skeiðit. Þá segja allir at reynt er um þenna leik.

‘Þá spyrr Útgarðaloki Þór hvat þeira íþrótt mun vera er hann
 33 muni vilja birta fyrir þeim, svá miklar sögur sem menn hafa gort um stórvirki hans. Þá mælir Þór at helzt vill hann þat taka til at þreyta drykkju við einhvern mann. Útgarðaloki segir at þat má vel
 36 vera ok gengr inn í hollina ok kallar skutilsvein sinn, biðr at hann taki vítishorn þat er hirðmenn eru vanir at drekka af. Því næst kemr fram skutilsveinn með horninu ok fær Þór í hõnd. Þá mælir
 39 Útgarðaloki:

“Af horni þessu þykkir þá vel drukkitt ef í einum drykk gengr

af, en sumir menn drekka af í tveim drykkjum. En engi er svá lítill drykkjumaðr at eigi gangi af í þrimr.”

“Þórr lítr á hornit, ok sýnisk ekki mikit ok er þó heldr langt. En hann er mjök þyrstr, tekr at drekka ok svelgr allstórum ok hyggr at eigi skal þurfa at lúta optar at sinni í hornit. En er hann þraut eyrindit ok hann laut ór horninu ok sér hvat leið drykkinum, ok lízk honum svá sem alllítill munr mun vera at nú sé lægra í horninu en áðr. Þá mælti Útgarðaloki:

“Vel er drukkit, ok eigi til mikit. Eigi mundak trúa ef mér væri sagt frá at Ásapórr mundi eigi meira drykk drekka, en þó veit ek at þú munt vilja drekka af í öðrum drykk.”

“Þórr svarar öngu, setr hornit á munn sér ok hyggr nú at hann skal drekka meira drykk ok þreytir á drykkjuna sem honum vansk til eyrindi, ok sér enn at stikillinn hornsins vill ekki upp svá mjök sem honum líkar. Ok er hann tók hornit af munni sér ok sér í, lízk honum nú svá sem minna hafi þorrit en í inu fyrra sinni. Er nú gott berandi borð á horninu. Þá mælti Útgarðaloki:

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

“Þá varð Þórr reiðr, setr hornit á munn sér ok drekkir sem ákafligast má hann ok þreytir sem lengst at drykknum. En er hann sá í hornit þá hafði nú helzt nokkut munr á fengizk. Ok þá býðr hann upp hornit ok vill eigi drekka meira. Þá mælir Útgarðaloki:

“Auðsét er nú at mátt þinn er ekki svá mikill sem vér hugðum. En viltu freista um fleiri leika? Sjá má nú at ekki nýtir þú hér af.”

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

“Þá mælir Útgarðaloki: “Þat gera hér ungir sveinar, er lítit mark mun at þykkja, at hefja upp af jörðu kott minn. En eigi mundak kunna at mæla þvílíkt við Ásapór ef ek hefða eigi sét fyrr at þú ert myklu minni fyrir þér en ek hugða.”

“Því næst hljóp fram kotttr einn grár á hallar gólfít ok heldr mikill. En Þórr gekk til ok tók hendi sinni niðr undir miðjan

kviðinn ok lypti upp. En kotttrinn beygði kenginn svá sem Þórr rétti upp höndina. En er Þórr seildisk svá langt upp sem hann mátti
 3 lengst þá létti kotttrinn einum fœti ok fær Þórr eigi framit þenna leik. Þá mælir Útgarðaloki:

“Svá fór þessi leikr sem mik varði: kotttrinn er heldr mikill, en
 6 Þórr er lágr ok lítill hjá stórmenni því sem hér er með oss.”

Þá mælir Þórr: “Svá lítinn sem þér kallið mik, þá gangi nú til einhverr ok fáisk við mik! Nu em ek reiðr!”

9 Þá svarar Útgarðaloki ok litask um á bekkina ok mælti: “Eigi sé ek þann mann hér inni er eigi mun lítilræði í þykkja at fásk við þik.” Ok enn mælir hann: “Sjám fyrst. Kalli mér hingat kerlinguna
 12 fóstru mína Elli, ok fáisk Þórr við hana ef hann vill. Felt hefir hon þá menn er mér hafa litizk eigi ósterkligri en Þórr er.”

Því næst gekk í höllina kerling ein gomul. Þá mælir Útgarðaloki
 15 at hon skal taka fang við Ásaþór. Ekki er langt um at gera. Svá fór fang þat at því harðara er Þórr knúðisk at fanginu, því fastara stóð hon. Þá tók kerling at leita til bragða, ok varð Þórr þá lauss á
 18 fótum, ok váru þær sviptingar allharðar, ok eigi lengi áðr en Þórr fell á kné qðrum fœti. Þá gekk til Útgarðaloki, bað þau hætta fanginu, ok sagði svá at Þórr mundi eigi þurfa at bjóða fleirum
 21 monnum fang í hans höll. Var þá ok liðit á nótt. Vísaði Útgarðaloki Þór ok þeim félogum til sætis ok dveljask þar nátt-
 47 langt í góðum fagnaði. En at morni þegar dagaði stendr Þórr upp ok þeir félagar, klæða sik ok eru búnir braut at ganga. Þá kom þar Útgarðaloki ok lét setja þeim borð. Skorti þá eigi góðan fagnað, mat ok drykk. En er þeir hafa matazk þá snúask þeir til ferðar.
 27 Útgarðaloki fylgir þeim út, gengr með þeim braut ór borginni. En at skilnaði þá mælir Útgarðaloki til Þórs ok spyrr hvernig honum þykkir ferð sín orðin, eða hvárt hann hefir hitt ríkara mann
 30 nokkvorn en sik. Þórr segir at eigi mun hann þat segja at eigi hafi hann mikla ósæmð farit í þeira viðskiptum.

“En þó veit ek at þér munuð kalla mik lítinn mann fyrir mér, ok
 33 uni ek því illa.”

Þá mælir Útgarðaloki: “Nu skal segja þér it sanna er þú ert út kominn ór borginni, at ef ek lifi ok megak ráða þá skaltu aldri
 36 optar í hana koma. Ok þat veit trúa mín at aldri hefðir þú í hana komit ef ek hefða vitat áðr at þú hefðir svá mikinn krapt með þér, ok þú hafðir svá nær haft oss mikilli ófæru. En sjónhverfingar hefi
 39 ek gert þér, svá at fyrsta sinn er ek fann þik á skóginum kom ek til fundar við yðr. Ok þá er þú skyldir leysa nestbaggann þá hafðak

bundit með grésjární, en þú fant eigi hvar upp skyldi lúka. En því næst laust þú mik með hamrinum þrjú hogg, ok var it fyrsta minzt ok var þó svá mikit at mér mundi endask til bana ef á hefði komit. 3
En þar er þú sátt hjá holl minni setberg, ok þar sáttu ofan í þrjá dali ferskeytta ok einn djúpastan, þar váru hamarspor þín. Setberginu brá ek fyrir hoggin, en eigi sátt þú þat. Svá var ok of leikana er þér 6
þreyttuð við hirðmenn mína. Þá var þat it fyrsta er Loki gerði. Hann var mjök soltinn ok át títt, en sá er Logi heitir, þat var villiendr ok brendi hann eigi seinna trogit en slátrit. En er Þjálfí 9
þreytti rásina við þann er Hugi hét, þat var hugr minn, ok var Þjálfá eigi vænt at þreyta skjótfæri hans. En er þú drakt af horninu ok þótti þér seint líða—en þat veit trúa mín at þá varð þat undr er 12
ek munda eigi trúa at vera mætti: annarr endir hornsins var út í hafi, en þat sáttu eigi, en nú er þú kemr til sjávarins þá muntu sjá mega hvern þurð þú hefir drukkit á sænum.” 15

‘Þat eru nú fjörur kallaðar. Ok enn mælir hann:

“‘Eigi þótti mér hitt minna vera vert er þú lyptir upp kettinum, ok þér satt at segja þá hræddusk allir þeir er sá er þú lyptir af jörðu 18
einum fötinum. En sá kottir var eigi sem þér sýndisk: þat var Miðgarðsormr er liggir um lönd öll, ok vansk honum varliga lengðin til at jörðina tæki sporðr ok höfuð. Ok svá langt seildisk 21
þú upp at skamt var þá til himins. En hitt var ok mikit undr um fangit er þú stótt svá lengi við ok fell eigi meir en á kné öðrum föeti er þú fekzk við Elli, fyrir því at engi hefir sá orðit, ok engi mun 24
verða ef svá gamall er at elli bíðr, at eigi komi ellin öllum til falls. Ok er nú þat satt at segja at vér munum skiljask, ok mun þá betr hvárratveggju handar at þér komið eigi optar mik at hitta. Ek mun 27
enn annat sinn verja borg mína með þvílíkum vælum eða öðrum svá at ekki vald munuð þér á mér fá.”

‘En er Þórr heyrði þessa tölur greip hann til hamarsins ok bregðr 30
á lopt, en er hann skal fram reiða þá sér hann þar hvergi Útgarðaloka. Ok þá snýsk hann aprt til borgarinnar ok ætlask þá fyrir at brjóta borgina. Þá sér hann þar völlu víða ok fagra en önga 33
borg. Snýsk hann þá aprt ok ferr leið sína til þess er hann kom aprt í Þrúðvanga. En þat er satt at segja at þá hafði hann ráðið fyrir sér at leita til ef saman mætti bera fundi þeira Miðgarðsorms, sem 36
síðan varð. Nú ætla ek engan kunna þér sannara at segja frá þessi ferð Þórs.’

Þá mælir Gangleri: ‘Allmikill er fyrir sér Útgarðaloki, en með 39 48
vælum ok fjölkyngi ferr hann mjök. En þat má sjá at hann er mikill

fyrir sér at hann átti hirðmenn þá er mikinn mátt hafa. Eða hvárt hefir Þórr ekki þessa hefnt?’

- 3 Hár svarar: ‘Eigi er þat ókunnigt, þótt eigi sé fræðimenn, at Þórr
leiðrétti þessa ferðina er nú var frá sagt, ok dvalðisk ekki lengi
6 heima áðr hann bjósk svá skyndiliga til ferðarinnar at hann hafði
eigi reið ok eigi hafrana ok ekki fõruneyti. Gekk hann út of
Miðgarð svá sem ungr drengr, ok kom einn aptan at kveldi til
9 jötuns nokkurs; sá er Hymir nefndr. Þórr dvalðisk þar at gistingu
of nóttina. En í dagan stóð Hymir upp ok klæddisk ok bjósk at róa
á sæ til fiskjar. En Þórr spratt upp ok var skjótt búinn ok bað at
12 Hymir skyldi hann láta róa á sæ með sér. En Hymir sagði at lítil
liðsemð mundi at honum vera er hann var lítill ok ungmenni
eitt.

- “Ok mun þik kala ef ek sit svá lengi ok útarliga sem ek em
15 vanr.”

- ‘En Þórr sagði at hann mundi róa mega fyrir því frá landi at eigi
var víst hvárt hann mundi fyrr beiðask at róa útan, ok reiddisk Þórr
18 jötuninum svá at þá var búit at hann mundi þegar láta hamarinn
skjalla honum, en hann lét þat við berask þvíat hann hugðisk þá at
reyna afl sitt í qðrum stað. Hann spurði Hymi hvat þeir skyldu hafa
21 at beitum, en Hymir bað hann fá sér sjálfan beitur. Þá snerisk Þórr
á braut þangat er hann sá øxna flokk nokkvorn er Hymir átti.
Hann tók hinn mesta uxann, er Himinhjótr hét, ok sleit af höfuðit
24 ok fór með til sjávar. Hafði þá Hymir út skotit nokkvannum. Þórr
gekk á skipit ok settisk í austrúm, tók tvær árar ok røri, ok þótti
Hymi skriðr verða af róðri hans. Hymir reri í halsinum fram ok
27 sóttisk skjótt róðrinn. Sagði þá Hymir at þeir váru komnir á þær
vaztir er hann var vanr at sitja ok draga flata fiska, en Þórr kvezk
vilja róa myklu lengra, ok tóku þeir enn snertiróðr. Sagði Hymir
30 þá at þeir váru komnir svá langt út at hætt var at sitja útar fyrir
Miðgarðsormi. En Þórr kvezk mundu róa eina hríð ok svá gerði, en
Hymir var þá allókátr. En þá er Þórr lagði upp árarar, greiddi
33 hann til vað heldr sterkjan ok eigi var ǵngullinn minni eða
óramligri. Þar lét Þórr koma á ǵngulinn oxahöfuðit ok kastaði fyrir
borð, ok fór ǵngullinn til grunns. Ok er þá svá satt at segja at engu
36 ginti þá Þórr minnr Miðgarðsorm en Útgarðaloki hafði spottat Þór
þá er hann hóf orminn upp á hendi sér. Miðgarðsormr gein yfir
oxahöfuðit en ǵngullinn vá í góminn orminum. En er ormrinn
39 kendi þess, brá hann við svá hart at báðir hnefar Þórs skullu út á
borðinu. Þá varð Þórr reiðr ok færðisk í ásmegin, spyndi við svá

fast at hann hljóp báðum fótum gögnum skipit ok spyndi við grunni, dró þá orminn upp at borði. En þat má segja at engi hefir sá sét ógurligar sjónir er eigi mátti þat sjá er Þórr hvesti augun á orminn, en ormrinn starði neðan í mót ok blés eitriu. Þá er sagt at jötunninn Hymir gerðisk litverpr, fólnaði, ok hræddisk er hann sá orminn ok þat er særinn fell út ok inn of nokkvann. Ok í því bili er Þórr greip hamarinn ok færði á lopt þá fálmaði jötunninn til agnsaxinu ok hjó vað Þórs af borði, en ormrinn sœktisk í sæinn. En Þórr kastaði hamrinum eptir honum, ok segja menn at hann lysti af honum höfuðit við grunninum. En ek hygg hitt vera þér satt at segja at Miðgarðsormr lifir enn ok liggr í umsjá. En Þórr reiddi til hnefann ok setr við eyra Hymi svá at hann steptisk fyrir borð ok sér í iljar honum. En Þórr óð til lands.’

Þá mælir Gangleri: ‘Hafa nokkvor meiri tíðindi orðit með Ásunum? Allmikit þrekvirki vann Þórr í þessi ferð.’

Hár svarar: ‘Vera mun at segja frá þeim tíðindum er meira þótti vert Ásunum. En þat er upphaf þessar sögu at Baldr inn góða dreyndi drauma stóra ok hættliga um líf sitt. En er hann sagði Ásunum draumana þá báru þeir saman ráð sín, ok var þat gert at beiða griða Baldri fyrir alls konar háska, ok Frigg tók svardaga til þess at eira skyldu Baldri eldr ok vatn, járn ok alls konar málmr, steinar, jörðin, viðirnir, sóttirnar, dýrin, fuglarnir, eitir, ormar. En er þetta var gert ok vitat, þá var þat skemtun Baldrs ok Ásanna at hann skyldi standa upp á þingum en allir aðrir skyldu sumir skjóta á hann, sumir höggva til, sumir berja grjóti. En hvat sem at var gert, sakaði hann ekki, ok þótti þetta öllum mikill frami. En er þetta sá Loki Laufeyjarson þá líkaði honum illa er Baldr sakaði ekki. Hann gekk til Fensalar til Friggjar ok brá sér í konu líki. Þá spyrr Frigg ef sú kona vissi hvat Æsir höfðusk at á þinginu. Hon sagði at allir skutu at Baldri, ok þat at hann sakaði ekki. Þá mælir Frigg:

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

‘Þá spyrr konan: “Hafa allir hlutir eiða unnit at eira Baldri?”

‘Þá svarar Frigg: “Vex viðarteinungr einn fyrir vestan Valhöll. Sá er mistilteinn kallaðr. Sá þótti mér ungr at krefja eiðsins.”

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

“‘Hví skýtr þú ekki at Baldri?’”

‘Hann svarar: “Þvíat ek sé eigi hvar Baldr er, ok þat annat at ek em vápnlauss.”

3 ‘Pá mælir Loki: “Gerðu þó í líking annarra manna ok veit Baldri sœmð sem aðrir menn. Ek mun vísa þér til hvar hann stendr. Skjót at honum vendi þessum.”

6 ‘Höðr tók mistiltein ok skaut at Baldri at tilvísun Loka. Flaug skotit í gögnum hann ok fell hann dauðr til jarðar, ok hefir þat mest óhapp verit unnit með goðum ok mönnum. Pá er Baldr var fallinn þá fellusk öllum Ásum orðtök ok svá hendr at taka til hans, ok sá hvern til annars, ok váru allir með einum hug til þess er unnit hafði verkit. En engi mátti hefna, þar var svá mikill griðastaðr. En þá er Æsirnir freistuðu at mæla þá var hitt þó fyrr at grátrinn kom upp svá at engi mátti öðrum segja með orðunum frá sínum harmi. En Óðinn bar þeim mun verst þenna skaða sem hann kunni mesta skyn hversu mikil aftaka ok missa Ásunum var í fráfalli Baldrs. En er goðin vitkuðusk þá mælir Frigg ok spurði hvern sá væri með Ásum er eignask vildi allar ástir hennar ok hylli ok vili hann riða á Helveg ok freista ef hann fái fundit Baldr ok bjóða Helju útlausn ef hon vill láta fara Baldr heim í Ásgarði. En sá er nefndr Hermóðr inn hvati, sveinn Óðins, er til þeirar farar varð. Pá var tekinn Sleipnir, hestr Óðins, ok leiddr fram, ok steig Hermóðr á þann hest ok hleypti braut. En Æsirnir tóku lík Baldrs ok fluttu til sævar. Hringhorni hét skip Baldrs. Hann var allra skipa mestr. Hann vildu goðin fram setja ok gera þar á bálfor Baldrs. En skipit gekk hvergi fram. Pá var sent í Jötunheima eptir gýgi þeiri er Hyrrokkin hét. En er hon kom ok reið vargi ok hafði höggorm at taumum þá hljóp hon af hestinum, en Óðinn kallaði til berserki fjóra at gæta hestsins, ok fengu þeir eigi haldit nema þeir feldi hann. Pá gekk Hyrrokkin á framstafn nokkvans ok hratt fram í fyrsta viðbragði svá at eldr hraut ór hlunnunum ok lönd öll skulfu. Pá varð Þórr reiðr ok greip hamarinn ok myndi þá brjóta höfuð hennar áðr en goðin öll báðu henni friðar. Pá var borit út á skipit lík Baldrs, ok er þat sá kona hans Nanna Nepsdóttir þá sprakk hon af harmi ok dó. Var hon borin á bálit ok slegit í eldi. Pá stóð Þórr at ok vígði bálit með Mjöllni. En fyrir fótum hans rann dvergr nokkurr. Sá er Litr nefndr. En Þórr spyndi fœti sínum á hann ok hratt honum í eldinn ok brann hann.

‘En at þessi brennu sótti margs konar þjóð: fyrst at segja frá
39 Óðni, at með honum fór Frigg ok valkyrjur ok hrafnar hans, en

Freyr ók í kerru með galti þeim er Gullinbursti heitir eða Slíðrugtanni. En Heimdallr reið hesti þeim er Gulltoppr heitir, en Freyja kottum sínum. Þar kómr ok mikit fólk hrímpursa ok bergrisar. Óðinn lagði á bálit gullhring þann er Draupnir heitir. Honum fylgði síðan sú náttúra at hina níundu hverja nótt drupu af honum átta gullhringar jafnhöfgir. Hestr Baldrs var leiddr á bálit með öllu reiði. En þat er at segja frá Hermóði at hann reið nú nærð dökkva dala ok djúpa svá at hann sá ekki fyrr en hann kom til árinna Gjallar ok reið á Gjallar brúna. Hon er þökkð lýsigulli. Móðguðr er nefnd mæðr sú er gætir brúarinnar. Hon spurði hann at nafni eða ætt ok sagði at hinn fyrri dag riðu um brúna fimm fylki dauðra manna,

“En eigi dynr brúin minnr undir einum þer ok eigi hefir þú lit dauðra manna. Hví ríðr þú hér á Helveg?”

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

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

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

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

‘Þá stóð Hermóðr upp, en Baldr leiðir hann út ór höllinni ok tók hringinn Draupni ok sendi Óðni til minja, en Nanna sendi Frigg rípti ok enn fleiri gjafar; Fullu fingrgull. Þá reið Hermóðr aptr leið sína ok kom í Ásgarð ok sagði öll tíðindi þau er hann hafði sét ok heyrt.

‘Því næst sendu Æsir um allan heim örendreka at biðja at Baldr væri grátinn ór Helju. En allir gerðu þat, menninir ok kykvendin ok jörðin ok steinarnir ok tré ok allr málmr, svá sem þú munt sét hafa at þessir hlutir gráta þá er þeir koma ór frosti ok í hita. Þá er

sendimenn fóru heim ok höfðu vel rekit sín eyrindi, finna þeir í helli nokkvorum hvar gýgr sat. Hon nefndisk Þökk. Þeir biðja
 3 hana gráta Baldr ór Helju. Hon segir:

“Þökk mun gráta
 þurrum tárur
 6 Baldrs bálfarar.
 Kyks né dauðs
 nautka ek karls sonar:
 9 haldi Hel því er hefir.”

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

50 12 Þá mælir Gangleri: ‘Allmiklu kom Loki á leið er hann olli fyrst því er Baldr var veginn, ok svá því er hann varð eigi leystur frá Helju. Eða hvárt varð honum þessa nakkvat hefnt?’
 15 Hár segir: ‘Goldit var honum þetta svá at hann mun lengi kennask. Þá er guðin váru orðin honum svá reið sem ván var, hljóp hann á braut ok fal sik í fjalli nokkvoru, gerði þar hús ok fjórar
 18 dyrr at hann mátti sjá ór húsinu í allar áttir. En opt um daga brá hann sér í laxlíki ok falsk þá þar sem heitir Fránangrsfors. Þá hugsaði hann fyrir sér hverja væl Æsir mundu til finna at taka hann
 21 í forsinum. En er hann sat í húsinu tók hann língarn ok reið á ræxna svá sem net er síðan. En eldr brann fyrir honum. Þá sá hann at Æsir áttu skamt til hans ok hafði Óðinn sét ór Hliðskjálfinni
 24 hvar hann var. Hann hljóp þegar upp ok út í ána ok kastaði netinu fram á eldinn. En er Æsir koma til hússins þá gekk sá fyrst inn er allra var vitrastr, er Kvasir heitir. Ok er hann sá á eldinum
 27 folskann er netit hafði brunnit þá skilði hann at þat mundi væl vera til at taka fiska, ok sagði Ásunum. Því næst tóku þeir ok gerðu sér net eptir því sem þeir sá á folska at Loki hafði gert. Ok er búit var
 30 netit þá fara Æsir til árinna ok kasta neti í forsinn. Helt Þórr enda qðrum ok qðrum heldu allir Æsir ok drógu netit. En Loki fór fyrir ok legsk niðr í milli steina tveggja. Drógu þeir netit yfir hann ok
 33 kendu at kykt var fyrir ok fara í annat sinn upp til forsins ok kasta út netinu ok binda við svá þungt at eigi skyli undir mega fara. Ferr þá Loki fyrir netinu, en er hann sér at skamt var til sævar þá hleypr
 36 hann upp yfir þinulinn ok rennir upp í forsinn. Nú sá Æsirnir hvar hann fór, fara enn upp til forsins ok skipta liðinu í tvá staði, en Þórr veðr þá eptir miðri ánni ok fara svá til sævar. En er Loki sér
 39 tvá kosti—var þat lífs háski at hlaupa á sæinn, en hitt var annarr at

hlaupa enn yfir netit—ok þat gerði hann, hljóp sem snarast yfir netþinulinn. Þórr greip eptir honum ok tók um hann ok rendi hann í hendi honum svá at staðar nam höndin við sporðinn. Ok er fyrir þá sök laxinn aptarmjór. 3

‘Nú var Loki tekinn griðalauss ok farit með hann í helli nokkvorn. Þá tóku þeir þrjár hellur ok settu á egg ok lustu rauf á hellunni hverri. Þá váru teknir synir Loka, Váli ok Nari eða Narfi. Brugðu Æsir Vála í vargs líki ok reif hann í sundr Narfa bróður sinn. Þá tóku Æsir þarma hans ok bundu Loka með yfir þá þrjá steina—einn undir herðum, annarr undir lendum, þriði undir knésfótum—ok urðu þau bönd at jární. Þá tók Skaði eitorm ok festi upp yfir hann svá at eitrit skyldi drjúpa ór orminum í andlit honum. En Sigyn kona hans stendr hjá honum ok heldr mundlaugu undir eitrdropa. En þá er full er mundlaugin þá gengr hon ok slær út eitrinu, en meðan drýpr eitrit í andlit honum. Þá kippisk hann svá hart við at jörð öll skelfr. Þat kallið þér landskjálpta. Þar liggir hann í böndum til ragnarøks.’ 6 9 12 15

Þá mælir Gangleri: ‘Hver tíðindi eru at segja frá um ragnarøkrs? Þess hefi ek eigi fyrr heyrt getit.’ 18 51

Hár segir: ‘Mikil tíðindi eru þaðan at segja ok mörg. Þau in fyrstu at vetr sá kemr er kallaðr er fimbulvetr. Þá drífr snær ór öllum áttum. Frost eru þá mikil ok vindar hvassir. Ekki nýtr sólar. Þeir vetr fara þrír saman ok ekki sumar milli. En áðr ganga svá aðrir þrír vetr at þá er um alla veröld orrostur miklar. Þá drepask bræðr fyrir ágirni sakar ok engi þyrmir fœður eða syni í manndrápum eða sífjasliti. Svá segir í Völuspá: 21 24

Bræðr munu berjask 27
ok at bönum verðask,
munu systrungar
sífum spilla. 30
Hart er með höfðum,
hórdómr mikill,
skeggjöld, skálmöld, 33
skildir klofnir,
vindöld, vargöld,
áðr veröld steypisk. 36

Þá verðr þat er mikil tíðindi þykkja, at úlfrinn gleypir sólina, ok þykkir mönnum þat mikit mein. Þá tekr annarr úlfrinn tunglit, ok gerir sá ok mikit ógagn. Stjörnurnar hverfa af himninum. Þá er ok þat til tíðinda at svá skelfr jörð öll ok björg at viðir losna ór jörðu 39

- upp, en björgin hrynja, en fjötrar allir ok bönd brotna ok slitna. Þá verður Fenrisúlfr lauss. Þá geysisk hafit á lönðin fyrir því at þá snýsk
- 3 Miðgarðsormr í jötunmóð ok sækir upp á landit. Þá verður ok þat at Naglfar losnar, skip þat er svá heitir. Þat er gert af nøglum dauðra manna, ok er þat fyrir því varnanar vert ef maðr deyr með
- 6 óskornum nøglum at sá maðr eykr mikit efni til skipsins Naglfars er goðin ok menn vildi seint at gert yrði. En í þessum sævargang flýtr Naglfar. Hrymr heitir jötunn er stýrir Naglfara. En Fenrisúlfr
- 9 ferr með gapanda munn ok er hinn efri kjöptr við himni en hinn neðri við jörðu. Gapa mundi hann meira ef rúm væri til. Eldar brenna ór augum hans ok nösom. Miðgarðsormr blæss svá eitrinu
- 12 at hann dreifir lopt öll ok lög, ok er hann allógurligr, ok er hann á aðra hlið úlfinum. Í þessum gný klofnar himinninn ok ríða þaðan Muspells synir. Surtr ríðr fyrst ok fyrir honum ok eptir bæði eldr
- 15 brennandi. Sverð hans er gott mjök. Af því skínn hjartara en af sólu. En er þeir ríða Bifröst þá brotnar hon sem fyrr er sagt. Muspells megir sækja fram á þann völl er Vígríðr heitir. Þar kemr
- 18 ok þá Fenrisúlfr ok Miðgarðsormr. Þar er ok þá Loki kominn ok Hrymr ok með honum allir hrímpursar, en Loka fylgja allir Heljar sinnar. En Muspells synir hafa einir sér fylking; er sú björt mjök.
- 21 Völlrinn Vígríðr er hundrað rasta víðr á hvern veg.
- ‘En er þessi tíðindi verða þá stendr upp Heimdallr ok blæss ákafliga í Gjallarhorn ok vegr upp öll guðin ok eiga þau þing
- 24 saman. Þá ríðr Óðinn til Mímis brunns ok tekr ráð af Mími fyrir sér ok sínu liði. Þá skelfr askr Yggdrasils ok engi hlutr er þá óttalauss á himni eða jörðu. Æsir hervæða sik ok allir einherjar ok sækja fram
- 27 á völlum. Ríðr fyrstr Óðinn með gullhjálmm ok fagra brynju ok geir sinn er Gungnir heitir. Stefnir hann móti Fenrisúlfr, en Þórr fram á aðra hlið honum ok má hann ekki duga honum þvíat hann hefir
- 30 fullt fang at berjask við Miðgarðsorm. Freyr bersk móti Surti ok verður harðr samgangr áðr Freyr fellr. Þat verður hans bani er hann missir þess hins góða sverðs er hann gaf Skírni. Þá er ok lauss
- 33 orðinn hundrinn Garmr er bundinn er fyrir Gnipahelli. Hann er it mesta forað. Hann á víg móti Tý ok verður hvárr qðrum at bana. Þórr berr banaorð af Miðgarðsormi ok stígr þaðan braut níu fet. Þá
- 36 fellr hann dauðr til jarðar fyrir eitri því er ormrinn blæss á hann. Úlfrinn gleypir Óðin. Verður þat hans bani. En þegar eptir snýsk fram Viðarr ok stígr qðrum fæti í neðra keypt úlsins. (Á þeim fæti
- 39 hefir hann þann skó er allan aldr hefir verit til samnat; þat eru bjórar þeir er menn sníða ór skóm sínum fyrir tám eða hæl. Því

skal þeim bjórum braut kasta sá maðr er at því vill hyggja at koma Ásunum at liði.) Annarri hendi tekr hann inn efra keypt úlfsins ok rífr sundr gin hans ok verðr þat úlfsins bani. Loki á orrostu við Heimdall ok verðr hvárr annars bani. Því næst slyngr Surtr eldi yfir jörðina ok brennir allan heim. Svá er sagt í Völuspá: 3

Hátt blæss Heimdallr
horn er á lopti. 6

Mælir Óðinn
við Míms höfuð. 9

Skelfr Yggdrasils
askr standandi,
ymr it aldna tré 12
en jötunn losnar.

Hvat er með Ásum?
Hvat er með álfum? 15

Ymr allr Jötunheimr.
Æsir ró á þingi. 18

Stynja dvergar
fyrir steindurum,
veggbergs vísir. 18

Vituð ér enn eða hvat? 21

Hrymr ekr austan
hefisk lind fyrir. 24

Snýsk Jörmungandr
í jötunmóði. 24

Ormr knýr unnir,
örn mun hlakka, 27

slítr nái niðfölr,
Naglfar losnar. 27

Kjóll ferr austan,
koma munu Muspells 30

of lög lýðir
en Loki stýrir. 33

Þar ró fíflmegir
með freka allir. 36

Þeim er bróðir
Býleists í fqr. 36

Surtr ferr sunnan
með sviga lævi. 39

Skínn af sverði
sól valtiva. 39

3 Grjótbjörg gnata
en gífr rata,
troða halir Helveg
en himinn klofnar.

6 Þá kómr Hlínar
harmr annarr fram
er Óðinn ferr
við úlf vega,
9 en bani Belja
bjartr at Surti:
þar mun Friggjar
12 falla angan.

Gengr Óðins son
við úlf vega,
15 Viðarr of veg
at valdýri.
Lætr hann megi Hveðrungs
18 mund of standa
hjör til hjarta.
Þá er hefnt fōður.

21 Gengr inn mæri
mōgr Hlōðynjar
nepr at naðri
24 níðs ókvíðnum.
Munu halir allir
heimstōð ryðja
27 er af móði drepr
Miðgarðs véorr.

30 Sól mun sortna,
søkkir fold í mar.
Hverfa af himni
heiðar stjörnur.
33 Geisar eimi
ok aldmari,
leikr hár hiti
36 við himin sjálfan.

Hér segir enn svá:

39 Vígríðr heitir völlr
er finnask vígi at
Surtr ok in svásu guð.

Hundrað rasta
hann er á hverjan veg.
Sá er þeim völlr vítaðr.’ 3

Þá mælir Gangleri: ‘Hvat verður þá eptir er brendr er himinn ok 52
jörð ok heimr allr ok dauð goðin öll ok allir einherjar ok allt
mannfólk? Ok hafið þér áðr sagt at hverr maðr skal lifa í 6
nökkvorum heimi um allar aldir?’

Þá segir Þriði: ‘Margar eru þá vistir góðar ok margar illar. Bazt 9
er þá at vera á Gimlé á himni, ok allgott er til góðs drykkjar þeim
er þat þykkir gaman í þeim sal er Brimir heitir. Hann stendr ok á
himni. Sá er ok góðr salr er stendr á Niðafjöllum, gjör af rauðu
gulli. Sá heitir Sindri. Í þessum sölum skulu byggja góðir menn ok 12
siðlátir. Á Náströndum er mikill salr ok illr ok horfa í norðr dyrr.
Hann er ok ofinn allr orma hryggjum sem vandahús, en orma
höfuð öll vitu inn í húsit ok blása eitri svá at eptir salnum renna 15
eitrár, ok vaða þær ár eiðrofar ok morðvargar, svá sem hér segir:

Sal veit ek standa
sólu fjarri 18
Náströndu á.
Norðr horfa dyrr.
Fall a eitrdropar 21
inn of ljóra.
Sá er undinn salr
orma hryggjum. 24
Skulu þar vaða
þunga strauma
menn meinsvara 27
ok morðvargar.

En í Hvergelmi er verst:

Þar kvelr Niðhoggr 30
nái framgengna.’

Þá mælir Gangleri: ‘Hvart lifa nokkvor goðin þá? Eða er þá 53
nokkvor jörð eða himinn?’ 33

Hár segir: ‘Upp skýtr jörðunni þá ór sænum ok er þá græn ok
fögr. Vaxa þá akrar ósánir. Viðarr ok Váli lifa svá at eigi hefir
særinn ok Surtalogi grandat þeim, ok byggja þeir á Iðavelli, þar 36
sem fyrr var Ásgarðr. Ok þar koma þá synir Þórs, Móði ok Magni,
ok hafa þar Mjöllni. Því næst koma þar Baldr ok Höðr frá Heljar.
Setjask þá allir samt ok talask við ok minnask á rúnar sínar ok 39

ræða of tíðindi þau er fyrrum höfðu verit, of Miðgarðsorm ok um Fenrisúlfr. Þá finna þeir í grasinu gulltöflur þær er Æsirir höfðu
 3 átt. Svá er sagt:

Viðarr ok Váli
 byggja vé goða
 6 þá er sortnar Surtalogi.
 Móði ok Magni
 skulu Mjöllni hafa
 9 Vingnis at vígþroti.

En þar sem heitir Hoddmímis holt leynask menn tveir í Surtaloga er svá heita: Líf ok Leifþrasir; ok hafa morgindöggar fyrir mat.
 12 En af þessum mönnum kemr svá mikil kynslóð at byggvisk heimr allr. Svá sem hér segir:

Líf ok Leifþrasir,
 15 en þau leynask munu
 í holti Hoddmímis.
 Morgindöggar
 18 þau sér at mat hafa,
 en þaðan af aldir alask.

Ok hitt mun þér undarligt þykkja er sólin hefir getit dóttur eigi
 21 ófegri en hon er, ok ferr sú þá stigu móður sinnar, sem hér segir:

Eina dóttur
 berr Alfröðul
 24 áðr hana Fenrir fari.
 Sú skal ríða
 er regin deyja
 27 móður braut mæ.

En nú ef þú kant lengra fram at spyrja þá veit ek eigi hvaðan þér kemr þat, fyrir því at öngan mann heyrða ek lengra segja fram
 30 aldarfarit. Ok njóttu nú sem þú namt.'

Því næst heyrði Gangleri dyni mikla hvern veg frá sér, ok leit út á hlið sér. Ok þá er hann sésék meir um, þá stendr hann úti á sléttum
 33 velli, sér þá önga höll ok önga borg. Gengr hann þá leið sína braut ok kemr heim í ríki sitt ok segir þau tíðindi er hann hefir sét ok heyrtr. Ok eptir honum sagði hverr maðr öðrum þessar sögur.

36 En Æsir setjask þá á tal ok ráða ráðum sínum ok minnask á þessar frásagnir allar er honum váru sagðar, ok gefa nöfn þessi hin sömu er áðr eru nefnd mönnum ok stöðum þeim er þar váru, til

Þess at þá er langar stundir liði at menn skyldu ekki ifask í at allir væri einir, þeir Æsir er nú var frá sagt ok þessir er þá váru þau sǫmu nǫfn gefin. Þar var þá Þórr kallaðr—ok er sá Ásaþórr hinn 3 gamli, sá er Okuþórr—ok honum eru kend þau stórvirki er Þórr (Ector) gerði í Troju. En þat hyggja menn at Tyrkir hafi sagt frá Ulixes ok hafi þeir hann kallat Loka, þvíat Tyrkir váru hans 6 hinir mestu óvinir.

General notes

6/26–7 ‘from the fact that the names of their ancestors are written’, i.e. from the names that are recorded in their genealogies, which could be seen to belong to the language of the ‘Æsir’.

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

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

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

7/16 *ok* links *fjögur haufuð* and *átta ennitungr*, and the whole phrase is the object of *báru*.

7/27–8 Cf. 39/24–5.

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

Þjóðólfr of Hvinir in Norway was also associated with Haraldr hárfagri, and the poems *Haustlög* (quoted in *Skáld*) and *Ynglingatal* (quoted in Snorri’s *Ynglinga saga*) are attributed to him. Cf. *Skáldatal*, *SnE* III 273, and see *Skj* A I 7–21.

7/36–8/1 Cf. *Vm* 8.

8/10–15 = *Háv* 1.

8/22–3 Cf. *Vm* 7. Gylfi is to demonstrate his wisdom by his ability to ask questions (cf. *Háv* 28, 63) and his opponents will be defeated if he can think of a question they cannot answer; cf. 36/32–40 and note, and 54/28–30.

8/24–5 are metrical enough to be arranged as verse, but whether they are a quotation, and if so from what, it is impossible to say. Cf. *Vm* 9, 11.

8/29–32 All these names, or variants of them, appear both in the *pula* of Óðinn names in *SnE* II 472–3 and in the verses quoted from *Grm*, 21/32–22/15 below. When there are alternative forms here, it is the second form that corresponds to *Grm* and the *pula*. In the version of this passage in *U* only one of each of the alternatives is given, again generally the second.

8/35–9/5 Compare St Óláfr's description of Jesús Krístr in *Hkr* II 369.

9/12–19 = *Vsp* 3. The differences from the *PE* texts are taken to imply different oral versions of the poem, but Snorri may have deliberately excluded Ymir at this point.

9/22–4 These rivers are among those listed in *Grm* 27–8. Cf. 33/21–5 and note. On Gjöll cf. 47/9.

9/29 The phrase *endi veraldar* occurs only here in *Gylf*. From 25/26 the word *ragnarøkkr* is used.

9/31–8 = *Vsp* 52 (cf. 51/38–52/4).

10/14 *þess* could be neuter, but nevertheless it seems likely that the origin of the *kraptr* is conceived as a personal agency (Alfǫðr or Surtr?). Cf. Klaus von See, *Mythos und Theologie im Skandinavischen Hochmittelalter* (Skandinavistische Arbeiten 8), Heidelberg 1988, 53–4.

10/18–25 = *Hdl* 33 (preserved in *Flateyjarbók*). Verses 29–44 of this poem are thought to have constituted what was apparently known to Snorri as *Völuspá hin skamma*.

10/27–35 = *Vm* 30–1; lines 27–9 are a question asked by Óðinn in the poem, who has assumed the name Gagnráðr (cf. the textual note to line 26); lines 30–5 are Vafþrúðnir's answer, and *órar* (line 33) refers to the giants, whose various family lines extend back in time and meet in a common progenitor (line 34).

11/16–19 Cf. 3/36 ff., 4/9 ff., and 8/27–36: the name the Æsir have given to the almighty ruler whose existence they have deduced from natural phenomena by means of their *jarðlig skilning* is Óðinn, because that is the name of the greatest being they know, and they presume the two are identical; and Hár invites Gangleri to accept this identification.

(At 13/4–17, however, Alfoðr/Óðinn appears again to be euhemerised as a human king, and even here he is far from eternal.) *Sá maðr* (line 18) relates to the following *er*-clause which refers to Óðinn Borsson. In line 17 *hann* refers to *stýrandi*, and *svá* means the name Óðinn, as in line 18. Line 19 implies that if Gangleri is going to address the almighty he ought to address him by this name. This is thus the fullest answer yet to Gangleri's enquiry at 8/27. Note that Óðinn Borsson, the god, is always distinct from Óðinn Friallafsson, the human king of the prologue.

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

11/27–32 = *Vm* 35. The speaker is Vafþrúðnir, the wise old giant.

11/35 ff. *Grm* 40–1, quoted at 12/28–39, is the main source, but cf. *Vm* 21 and *Vsp* 4. See also 3/18 ff.

12/1 The second *gerðu* is from the verb *gerða*.

12/2–3 Cf. 37/29.

12/4 ff. Kennings based on these legends are mentioned in *Skáld* ch. 23; see R. Meissner, *Die Kenningar der Skalden*, Bonn and Leipzig 1921, 104.

12/9–11 Snorri here distinguishes the stars that are 'fixed' (to the inverted bowl of the sky) from those that 'move' (planets, and perhaps comets and shooting stars).

12/11 The *forn vísindi* may be just eddic poems (e.g. *Vm* 23 and 25 as well as *Vsp* 6), but Snorri may also have had in mind twelfth-century Icelandic books on astronomy and the calendar such as that which survives in the Royal Library, Copenhagen, as GkS 1812 4to (see *Áldsta delen af cod. 1812 4to Gml. Kgl. Samling*, ed. L. Larsson, København 1883, and *Alfræði íslenszk* II, ed. N. Beckman and K. Kålund, København 1914–16). Cf. also Genesis 1: 14.

12/13–18 = *Vsp* 5.

12/19 'It was the same with the earth before this took place', or perhaps 'thus it was above the earth (i.e. in the sky) before this took place'. The words *of jörð* are only in R, but it is hard to see that the sentence makes better sense if they are omitted.

12/23–4 It is not quite clear on which side of the surrounding ocean the giants live. It is perhaps most natural to take it that they were on the inside, round the edge of the world inhabited by men, but the story of

- Útgardaloki suggests that some at least lived beyond the ocean (37/28–9). Eddic poems provide no clear statement on this.
- 12/28–39 = *Grm* 40–1.
- 13/6 *hin fyrsti* is presumably Óðinn; cf. *Vsp* 17–18. The vagueness of identification here is presumably because the author knew that *Vsp* has Hœnir and Lóðurr in place of Vili and Vé in this episode.
- 13/8 *þeim* is attracted into the case of the relative clause, and *mannkindin* is construed as if a plural (cf. *ólusk*).
- 13/10 *kallaðr* is abbreviated *kall* with a line and curl through *-ll*, as at 14/23, 19/35, 39, 23/2, and elsewhere. The gender seems to be influenced by that of the complement *Ásgarðr*; *kølluð* (to agree with *borg*, as in W) would be more normal; T has *kallat*. Cf. 30/7 and note, and 39/11, where the neuter form is written. At 4/27–8 W has *þat hús ok herbergi . . . er kølluð var Troja*; see also 29/26 and note.
- 13/10–17 Here the gods worshipped by the human Æsir of the frame story are themselves euhemerised and represented as having lived on earth in the past (note the tense of *settisk* at 13/13), and as being the ancestors of the human Æsir. Cf. 8/28–9 and 15/23. At 20/5, however, Hliðskjálf is said to be in heaven.
- 13/20 Although the phrases *gera einhverri barn*, *gera barn af einhverri* occur in the sense ‘beget a child on (with) someone’ (see J. Fritzner, *Ordbog over det gamle norske Sprog*, Oslo 1954, s.v. *barn* and *gera* 7), the phrase used here suggests ‘make (a child) out of (in this case) earth’, and the ambiguity may be intentional.
- 13/25 If *Jorð* here, as at 13/19, is a personification of the earth, Snorri evidently knew more than one legend about her ancestry. Cf. 3/29–33, and 30/36.
- 13/31 The origin of dew; cf. 19/24–9.
- 13/34 ff. Snorri appears to be combining several originally distinct aetiological stories about the sun and moon (night and day). Besides 13/22–33, 13/34–14/7, 14/8–17, he has yet another account at 12/7–19 (referred to at 13/40). Note also 54/20–7 and *Skáld* 90/1–2. Some of these stories may represent popular tradition, others may have a more learned origin, or at least have been modified by learned speculation (and perhaps scaldic word-play?); cf. A. Holtsmark, ‘Bil og Hjuke’, *Maal og Minne* 1945, 139–54. Only some parts of these accounts are represented in extant eddic poetry; cf. *Vm* 12, 14, 23, 25, *Grm* 37, 39, *Vsp* 5–6, 40, and the note to 14/14–17. See also *SnE* II 431/3–4 (not part of Snorri’s work), which is perhaps part of a lost poem.
- 14/2 *í sumum fræðum*: i. e. presumably *Grm* 37; see note to 12/11.
- 14/6 i.e. *stongin* (*heitir*) *Simul*. For *sá* (line 5) see *sár* (1) in glossary.

- 14/14–17 The two wolves are also mentioned in *Grm* 39 and (as Skalli and Hatti) in one manuscript of *Heiðreks saga* (p. 81). The statement here that the wolf that goes ahead of the sun will catch the moon is only in R and W and could be an interpolation, though it is repeated in all manuscripts at 49/38. In any case it is probably only a deduction from *Grm* 39 and *Vsp* 40 (quoted at 14/28–35), where *tungl* (here = sun) was probably taken by some medieval readers to mean the moon. Mánagarmr (14/23) does not appear in other sources and, unless he is the same as Hati Hróðvitnisson, must represent a different tradition, though he may be merely Snorri's rationalisation of *Vsp* 40–1. Yet another version of the destruction of the sun appears in *Vm* 46–7 (quoted at 54/22–7), where it is Fenrir who swallows it.
- 14/28–15/3 = *Vsp* 40–1. The second verse, like 14/23–6 above, is a prophecy about *ragnarðkr*.
- 15/31 Cf. *Vsp* 8. The significance of this verse and the identity of the three females are obscure in the poem, and Snorri does not offer any clarification. But Jötunheimar symbolises for him the forces of destruction and chaos that conflict with the order and civilisation fostered by the Æsir.
- 15/39–17/4 corresponds to *Vsp* 9, 10/5–8, 11–13, 15 and 16/1–4. *Vsp* 10/1–4 and 14 are paraphrased in prose. Snorri's version differs considerably from *PE*, but the fact that all the dwarf-lists (conflated as they evidently are from several overlapping *pulur*) appear both in Snorri's version and in the texts of *Vsp* in the Codex Regius of the eddic poems and *Hauksbók* means that if they are an interpolation in *Vsp* the interpolation was made at an early stage in the poem's textual history. There is no textual evidence that they are spurious.
- 16/3–4 See Tryggvi Gíslason, 'hverr skyldi dverga dróttir skepia', *Festskrift til Ludvig Holm-Olsen på hans 70-årsdag den 9. juni 1984*, Øvre Ervik 1984, 84–8.
- 16/11 *hon* is the prophetess (*völva*) who is the speaker in *Vsp*.
- 17/18 At 25/40 Gjallarhorn is in the possession of Heimdallr (cf. 50/23). If *Heimdallar hljóð* in *Vsp* 27 means Gjallarhorn, it is there said to be hidden under Yggdrasill.
- 17/21–8 = *Vsp* 28/7–14.
- 17/27 The meaning of *af veði* is obscure: 17/18 suggests that Snorri took it to be a vessel, and believed that this was Gjallarhorn. In *Vsp* 27, however, the *veð* (presumably Óðinn's eye) seems to be conceived as the source of the flow of mead, or something over which it flows.
- 17/35 Baldr has not been mentioned before. For a moment Snorri seems to have forgotten his dramatic framework, and that to Gangleri Baldr

will need an introduction (cf. 23/14), though one would not of course have been necessary for Snorri's contemporary readers. His death and burial are related in *Gylf* ch. 49 (pp. 45–7 in this edition).

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

18/11 *allt* is presumably adverbial, either with *þar . . . fyrir* 'everywhere there' or with *guðlig vörn* 'entirely, absolutely'.

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

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

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

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

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

20/11–18 = *Vsp* 64.

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

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

20/33–8 = *Vm* 37.

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

21/13 The number twelve does not include Óðinn, and Þórr is number

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

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

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

21/32–22/15 = *Grm* 46–50 and 54, but again with considerable differences. Cf. 8/29–32 and note.

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

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

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

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

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

23/20 Breiðablik has already been mentioned (19/38) but this seems to have been forgotten; U adds *þann stað er . . . fyrr er nefndr*.

23/22–7 = *Grm* 12.

23/33–5 The conflict between Æsir and Vanir is mentioned again in *Skáld* (p. 3), and in *Vsp* 24, *Ls* 34, *Vm* 39; and in greater detail in *Ynglinga saga* (*Hkr* I 12), where it is almost divested of its mythical character.

More details about Njörðr's marriage are given in *Skáld* 2, cf. *Skáld* 18 (ch. 6); see also *Ynglinga saga* (*Hkr* I 21–2) and the verses of *Háleygjatal* quoted there. In Saxo Grammaticus, Book I, 8, the story of Haddingus and Regnilda appears to be a euhemerised version of the legend of Njörðr and Skaði, and the two verses Snorri quotes (24/3–15), though they are not recorded elsewhere in Old Norse, were evidently known to Saxo in some form. They presumably form part of an otherwise lost poem about Njörðr.

24/19–24 = *Grm* 11.

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

25/6–8 Gylfi here discovers the apparent answer to his question at 7/22–3.

25/14–19 This story is told in more detail in *Gylf* ch. 34, pp. 27–9.

25/29–30 Clearly a reference to the story of the loss of the apples and the near-disaster that resulted, told in *Skáld* 1–2; the *ek* refers perhaps as much to Snorri as to Hár. The reference does not necessarily mean that *Gylf* was written after *Skáld*, since it could have been added later, or perhaps means simply that Snorri was reserving the story for a later place in his work.

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

26/2–7 = *Grm* 13.

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

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

26/28–33 = *Grm* 15.

27/10 A comma at *faðerni*, making *Þá . . . sér* in line 11 the main clause of the sentence beginning at line 6, might make the passage smoother, but all manuscripts indicate a major break at *faðerni* (new paragraph

- RW, new sentence TU). The use of *ok* to introduce a main clause after a subordinate clause (line 9) is not uncommon (see *ok* in glossary).
- 27/15 'over the nine worlds' (see *heimr* in glossary); i.e. all who died of sickness or old age in any of the nine worlds came under Hel's jurisdiction, though her actual authority was over the one of the nine to which all such people were obliged to go (Niflheimr).
- 27/18–21 The list is extended in U, and another more elaborate account is found in AM 748 I b 4to (*SnE* II 494: 'Frá hífýlum Heljar').
- 27/40–28/1 There seem, however, to be no examples of the use of these sayings in Old Icelandic.
- 28/5–12 There is a metrical version of the composition of Gleipnir in AM 748 I b 4to and AM 757 a 4to (*SnE* II 431–2 and 515).
- 29/26 Verb and participle are attracted into agreement with the complement *hnossir*. The subject is *þat er fagrt er* ('whatever is beautiful and valuable is called a *hnoss*'). According to the *pula* in *Skáld* 115 (verse 435), Hnoss had a sister called Gersemi ('treasure, jewel').
- 29/28–9 Another attempt to explain the multiplicity of names for a single figure in Norse mythology. Cf. 22/16–27 and note. There are more names for Freyja in the *pula* in *Skáld* 115 (verse 435).
- 29/31 *Vanadís*: Freyja was technically not one of the Ásynjur, just as Njörðr and Freyr were not really Æsir (see 23/32 and 24/25–6 and cf. note to 21/13).
- 30/7 *kallat* is written *kall* with abbreviation sign in R and W, cf. note to 13/10; the neuter form is probably intended here since the participle relates to both a masculine and a feminine noun (*snotr* could be masculine or feminine, but not neuter), but note the masculine *sá*. U has *kølluð*.
- 30/11–20 These verses are only known from here.
- 30/25–33 = *Grm* 36 (the speaker is Óðinn).
- 30/38–31/26 There is a poetical version of this story in *Skm*; 31/27–32 = *Skm* 42.
- 31/33–4 Freyr is in several places referred to as *bani* or *dólgr* (enemy) *Belja*, see 52/9 (= *Vsp* 53) and *Skáld* 18 (verse 61, = *Háleygjatal* 5) and *Skáld* 89 (verse 328), but nothing more is known of the story referred to. In *Haustlǫng* 18, quoted at *Skáld* 23 (verse 69), *Beli* is used as a characteristic name for one of the giants.
- 31/40–32/2 i.e. at *ragnarǫkr*, see 50/13–14, 30–2.
- 32/4 Cf. 21/29 and note, 24/31, and 9/3 and 15/26. There certainly seem to be inconsistencies, but one of them would be resolved if Vingoðlf/Gimlé is taken to be part of Valhöll.
- 32/8–9 i.e. at *ragnarǫkr*, when as many *einherjar* as possible will be needed to help defend the gods from the wolf Fenrir and their other

enemies. This idea is also found in scaldic poetry, e.g. *Eiríksmál* (*Skjaldevers*, ed. Jón Helgason, København 1962 (Nordisk filologi A 12), 22–3; E. V. Gordon, *An Introduction to Old Norse*, rev. A. R. Taylor, Oxford 1957, 148–9).

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

32/15–20, 26–31, 32/37–33/3 = *Grm* 18–20.

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

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

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

33/34–9 = *Grm* 23.

34/8–13 = *Vm* 41.

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

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

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

35/10 The builder was evidently not building the wall course by course but to its full height a stretch at a time, starting at one end and finishing at the other.

- 35/14–17 Cf. 48/10–11 and 27/2–3. Loki is tormented to make him speak (like Óðinn in the prose introduction to *Grm*) in *Skáld* 24 (ch. 18); cf. *Skáld* 1, 2, 41. In *Gylf* ch. 50 (49/5 ff.) his torture is retributive.
- 35/20–1 *hestr* and *merr* are the words for stallion and mare; *hross* normally denotes the species without distinction of sex. *Hvat hrossi þetta var*: ‘what sort of horse it was’, i.e. that it was a mare.
- 35/29–30 Cf. *Þrk* 32.
- 35/32 i.e. below the lowest world (see 9/4–5 and *Vm* 43), such was the force of the blow.
- 35/33 *hann* = Loki. An eight-legged horse is depicted on picture-stones from Gotland made in the eighth or ninth centuries. See S. Lindqvist, *Gotlands Bildsteine* (Stockholm 1941–2), I figs. 137 and 139. Cf. the riddle in *Heiðreks saga* 44.
- 35/36–36/11 = *Vsp* 25–6.
- 36/16–17 These dwarfs appear also in *Skáld* 41–2 (ch. 35) where the making of the ship is again mentioned. Cf. also *Grm* 43 (quoted at *Skáld* 18–19, verse 62). In *Ynglinga saga* (*Hkr* I 18) Óðinn is said to own *Skíðblaðnir*.
- 36/31 The last four words relate both to *til þess* and to *því*. Snorri attributes to Hár the belief that there is an orthodoxy in the heathen religion. Cf. 21/6, 11–12.
- 36/32–3 If Gangleri is right, he will have won the contest of wisdom; see 8/23 and note, 36/39–40, and cf. 21/3 ff., 22/26, 44/3.
- 37/3–43/38 There is no poetical source extant for the story of Þórr and Útgarraloki, but some motives in it appear in eddic poems: Þórr’s taking refuge in a glove is referred to in *Hrbl* 26 (where the giant is called Fjalarr) and *Ls* 60, his inability to undo the food-bag in *Ls* 62, and the lameness of his goat in *Hym* 37 (but here Loki is made responsible and the context is different; the goats are mentioned several times in this poem). Þjálfi is only mentioned in one eddic poem (*Hrbl*), *Rǫskva* in none. A kenning for old age based on Þórr’s wrestling with Elli is found in *Egils saga* verse 1 (*ÍF* II 60), but this verse may not be as old as the saga claims.
- 37/7 *þeir lagsmenn* = Þórr and Loki, see glossary.
- 37/29 *hafir*: cf. 12/2–3, 22–3, 27/12–13, 44/3–45/13. There is no explanation of how Þórr crossed it in R, T and W, though in U he is said to have swum. Perhaps he waded (cf. 17/36 and 45/13).
- 37/32 A foreshadowing of 40/9 ff.
- 37/33 From here on the presence of *Rǫskva* in the party seems to be ignored; the pronoun *þau* still occurs sporadically (37/39–38/1, 38/30), but *þeir* gradually supersedes it, and *Rǫskva* takes no further part in the action.

39/11 *kallat*: the masculine or feminine form would be more normal (cf. note to 13/10 above).

39/17 *þann*, i.e. *kost* (alternative).

40/13–14 *hann* (= Útgarðaloki) is the subject of *lætr*, *þessa* is the genitive with *freista*, *skulu* is impersonal; the direct speech equivalent of the clause is *þessa skal skjótt freista* (cf. 40/1–2).

40/30 *ok*: see *ok* in glossary and note to 27/10.

40/35–6 *þat má vel vera*: ‘that may well be’, i.e. (presumably) that he is good at that, or that that is his chief accomplishment; or ‘that will be fine’. On Þórr’s drinking cf. *Skáld* 20 and *Prk* 24–5.

41/6 See note to 40/30.

41/7 ‘there must be a very little difference by which it is lower’, i.e. it must be by a very small amount that it is lower.

41/22–3 ‘than it seems to me will be the case with this one (game)’.

41/33 This is the first speech of Þórr to Útgarðaloki given in his own words, and he uses the ‘polite’ plural form of the pronoun (unless he is including all those present in his question), while Útgarðaloki consistently uses the ‘familiar’ singular form in addressing Þórr (cf. 42/7, 32).

42/32 i.e. Þórr views his loss of future reputation as more serious than his present humiliation.

42/38 *hafðir*: perhaps an error for *hefðir* (so WT): ‘and that you would have’, ‘and that you were going to have (brought us)’.

42/39 *kom ek*: i.e. it was I who came.

43/16 *Þat . . . kallaðar*: an aetiological aside. The *nú* makes it clear that it is not part of Útgarðaloki’s speech, but whether the speaker is Þriði, or whether Snorri has for a moment broken through the dramatic frame of his story is perhaps open to doubt. *Ok . . . hann* must be spoken by Þriði, referring to Útgarðaloki.

43/24–5 *sá* corresponds logically, though not syntactically, to *ollum* (anacoluthon).

43/30–2 In lifting the hammer above his head with both hands, Þórr has for a moment had to take his eyes off Útgarðaloki. Note the similarity to the end of *Gylf*, where Gangleri, surprised by the sudden noise (54/31), for a moment takes his eyes off his interlocutors, and they disappear.

44/3 ‘It is not unknown even (to those who) are not scholars’: even those who are not scholars know this story—another comment on Gangleri’s ignorance (cf. 15/5, 21/3, 22/26, 33/6, 29, 34/27–8), and Hár does not on this occasion even need Þriði’s help to tell it.

The following story figures in *Húsdrápa* and *Ragnarsdrápa* and

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

44/16 *fyrir því . . . at*: ‘for this reason . . . that’.

45/10 *ek* = Hár. The hammer never misses (*Skáld* 42/32–3), but on the other hand the Midgard serpent survives to fight at *ragnarøkkr* (50/3). Snorri does not attempt to reconcile the two, but appeals to the existence of more than one version of the story. The first (‘segja menn’) is supported by Úlfr Uggason’s *Húsdrápa* (*Skáld* 17, verse 56), which also supports the reading *hrönnunum* in W and T for *grunninum*. The second version (*hitt*) probably corresponded to Bragi’s *Ragnarsdrápa* (cf. *Skáld* 96, verse 366), though the conclusion of the story in what survives of this poem is not quite clear. *Hym* also seems to be defective at this point in the story, but it differs from Snorri’s account in that there Hymir survives the expedition.

45/16 ff. Baldr’s death figures in Úlfr Uggason’s *Húsdrápa* (*Skáld* verses 8, 14, 19, 63, 242), *Vsp*, *Bdr*, and other poems. Saxo Grammaticus (Book III) includes a euhemerised version of the story.

46/7–8 ‘that was the greatest disaster ever brought to pass’.

46/9 *fellusk . . . orðtøk ok svá hendr*: zeugma.

46/26 ‘The steed of the troll(-wife)’ is a well-known kenning for wolf, possibly based on this story. See, for example, *Hkr* III 178 and *Orms þáttr Stórolfssonar*, verse 7 (*ÍF* XIII 412); and cf. *Hkr* III 177 and *Helgakviða Hjörvarðssonar*, prose after verse 30 (*PE* 176). A carved stone from Hunnestad, Skåne (Sweden), depicts a wolf as a mount, see *MRN*, plate 22. Cf. R. Meissner, *Die Kenningar der Skalden*, Bonn and Leipzig 1921, 124–5.

46/29 The ship evidently had the prow facing up the beach and was launched stern first.

47/4 Cf. 47/32, where Óðinn gets the ring back again. The inclusion of *síðan* (47/5), which T omits, makes this statement conflict with *Skáld* 42, where the ring is said to have had this property from the beginning. But there are other such contradictions in *Snorra Edda*, and it is not certain that *síðan* is an addition. Cf. also *Skm* 21 and *Skáld* 45.

48/4–9 This verse is not found elsewhere, but it may be from an otherwise lost poem about the death of Baldr.

48/22 ‘in the way in which nets have been ever since’, an aetiological comment, like that at 49/3–4.

48/39 *hitt*, i.e. the opposite course (*at* . . . *netit*); *annarr*, i.e. *lífs háski*.

49/5 ff. Loki’s capture and punishment are related briefly, and with certain differences (particularly in the names of Loki’s sons), in the concluding prose in *Ls*. There the episode is not connected with the death of Baldr.

49/16 ‘That is what you call an earthquake’: Hár’s comment to Gangleri. Another aetiological aside.

49/20 *Þau*: i.e. *tíðindi*.

49/27–36 = *Vsp* 45.

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

49/37–9 Cf. 14/14–17, 22–6, 34, 54/24 and notes to 13/34 ff. and 14/14–17.

50/5–7 The syntax is rather unclear, but *fyrir því* probably relates to the *at*-clause, and the *ef*-clause explains the *varnan*, i.e. the precaution is against letting (one ought not to let) a man die with uncut nails. Cf. *viðvqrunarvert*, *ÍF* XII 274.

50/16 Cf. 15/9.

50/24 Cf. 51/8–9 (*Vsp* 46); *Ynglinga saga*, *Hkr* I 13 and 18; *Sd* 14.

50/31–2 Cf. 31/21–3, 31/40–32/2.

50/40 i.e. when shoes are being made and the shape is cut from a piece of leather, leaving waste scraps, which would often be triangular in shape (*bjórar*), at the toes (*fyrir tám*: not ‘for the toes’) and heel.

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

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

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

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

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

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

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

Björt verðr sól at svartri,
søkkir fold í mar dökkvan.

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

52/38–53/3 = *Vm* 18.

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

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

53/15 conflicts with 53/21–2.

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

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

54/4–9 = *Vm* 51.

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

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

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

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

54/31–3 Cf. note to 43/30–2.

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

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

55/2 *er nú var frá sagt*, i.e. the *Æsir* about whom stories have been told in *Gylf* (*er áðr eru nefnd*, 54/38). Their names and exploits are now being attributed by a deliberate policy of deception to the 'historical' *Æsir*

(*Þessir* 55/2) emigrant from Asia, to whom Gangleri has been talking, so that the local people and their descendants would believe them to be identical.

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

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

Textual notes

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

The text of the first part of the prologue is based on K. The only medieval heading preserved is that in U (see Introduction) 3/1 skapaði] NJWU; skóp K 3/2 tvá] NJW; þá K 3/4 þá] NJW; K omits 3/6 ok (1)] NJW; K omits 3/7 í orkinni váru] NJW; váru í orkinni K 3/8–9 ok kómu . . . ættir] NJW; K omits 3/9 þá] NW; þegar K 3/10 allr] NJWU; mestr K 3/11 afræktusk] JW, afræktisk U; afræktu K 3/13 Svá] NThJW; Ok svá K 3/14 eigi (1)] W, ei NThJ; engi K 3/15 jarðligar giptir] NJWU; veraldligar giptur K 3/16 Miðlaði hann] JW; Hann miðlaði K spekina] NTh, spekinni K at] NJW; K omits 3/18 Þat] NThJWU; Þó K 3/19 saman] NThJWU; sam K 3/20 hætti] NThJW; háttum K at (2)] NJW, er K 3/21 ok (1)] NJWU; þá K vatn upp] NJW; upp vatn K 3/23 ok] NThJW; sem K Önnur náttúra er sú] NJWU; Sú er önnur náttúra K 3/24 á jörðunni gras] JW; gras á jörðu K 3/25 at] NThJWU; K omits 3/26–8 Þat er . . . jörðunni] based on N; K omits 3/26 er (2)] JW; N omits 3/27 þá] ThJWU; at þá N moldu] ThJWU; jörðu eða moldu N 3/28 á] NThJ; í K 3/29 svá] NWU; K omits 3/31 í] NJW; at K 3/32–4/6 Fyrir . . . jarðarinnar] based on N; K omits 3/32 nafn] ThJW; nöfn N 3/33 Þat] here T begins gömlum frændum] JWT, feðrum N 3/34 váru] JWT; var N 3/35 himintungl] JWT; tungl himins N 4/1 nokkurr] ThJWTU; einnhverr N 4/2 sá] JWTU; hann N ríkr mjök] ThT; mjök ríkr N ok máttugr] ThJWT; máttugr ok mikill N 4/3 þess] JWT; þessu N ef] JWT; er N réði] ThJT; réð NW höfuðskepnunum] JWT; höfuðskepnunni N 4/6 ávexti] ThJWT; atvexti N 4/6–9 er . . . veðranna] T; KNTh omit 4/11–12 ok hefir . . . greindusk] WT; KNTh omit 4/13 þeir] JT; þeir af K 4/14 speðin] WT; skynsemð K 4/19 sá] JWT; K omits eða Enea] JWTU, eða Evea Th, eða Ena N; K omits 4/20 byggja] NThJWU; byggja sökum frosta K 4/21 austrhálfur] NJWT; austrhálfu K kallat] NWT, kolluð K 4/22 ávaxtar] JW, ávöxtr NTh; K omits 4/23 veröldin] NJWTU; veröld K ok (2)] NThJWTU; en K 4/23–4 fegri ok betri] NJWT; betri ok fegri ok gnægri K 4/25 giptum] ThJW; giptunum K aflinu] ThWT; aflinu ok K 4/26 kunnustu] W, kunnastinnar T, kunnáttu NThJ; kunstum K 4/28 Troja] NThJWT; Troju K 4/29 gorr] NThJWT; put after hagleik in K meiral] JWT; myklu meira K margar lund] NThJWT; margar lundir K 4/34 manndómliga] NThJWT; veraldliga K 4/35 Mennon] WT, Menon K 4/36 höfuðkonungs] NThJW, höfuðkonungsins KT 4/37 uppfæzlu] NJWT; uppvexti ok uppfæzlu K 4/40 er (2)] ThJWT; var K 5/2 Þá . . . senn] NWT; K omits 5/4 Thracial] JWT; Thraciam K 5/5 allar] NThT; KW omit alla] ThJWT; K omits 5/6 heims] JWT; heimsins K 5/9–13 Þeira . . . Scialdun] based on Th; K and N omit 5/9 Loriði] WT; Hleriði Th feðr] JWT; fōður Th 5/10 var] JWT; Th omits

Einriði] *T*; Irides er vér kǫllum Indriða *Th* Vingeþórr] *JWU*; Vingeþórr *Th* 5/11 Vingenir] *JWU*; Hnikarr *Th* hans son Móða] *JWU*, hans son Móði *T*; *Th* omits Magi] *JWU*; Majus er vér kǫllum Magna *Th* Sescef] *T*; Leifr *Th* 5/12 Beðvig] *WU*; Bøðvígi *Th* hans son Athra] *JWU*; *Th* omits er] *JWU*; en *Th* 5/13 Ítrmann] *WU*; Trógranni *Th* Heremóð] *JWT*; Hermóðr *Th* Scialdun] *JWU*; Skaðvígi *Th* er] *here R* begins 5/15 hans son Finn] *WT*; no longer legible in *R* Friallaf] *WT* (altered from Frilleif in *T*); Fiarllaf *R* 5/34 Freovinn] *W*; Freovit *R* Wigg] *Uuigg* or *Yvigg R*; *Yvigg W*, *Uuig T* 5/35 er vér k-] *W*; hole in *R* 5/36 Rerir] *WU*; Verir *R* 6/2 -min e-] *W*; hole in *R* 6/9 þat] *WT*; *R* omits 6/12 Skipaði] *WTU*, Skipa *R* 6/17 til] *WTU*; *R* omits 7/1 There is no medieval heading in *RWT*; the name Gylfaginning is from the heading in *U*. 7/4 af] *WT*; at *R* 7/8 -un landi-] *WT*; hole in *R* 8/19 sá (1)] *WT*; *R* omits 8/35 allar] *WT*; hole in *R* 9/4 í Ni-] *WTU*; hole in *R* 9/12 alda] *WTU*; halda *R* 9/23 Fjorm] *W*; Fjorni *U*, Form *RT*; cf. 33/21 Fimbul[pul] written as two words in *RT* and split over line division in *W*; cf. 33/22 9/32 lævi] *WU*; leifi *RT*; cf. 51/39

10/3 úr] *WT*; en *R* 10/7 hǫfugleik] *WTU*; written hǫf|leik over line division *R* 10/26 *RT* add Þá spurði Gangleri after jǫtunn (the name abbreviated *G.* in *T*; perhaps for Gagnráðr?—see explanatory note to 10/27–35) 10/36 *R* adds saman after ættir 11/1 at] *WT*; hole in *R* 11/11 dag] *WU*; *R* omits 11/19 þér] *WT*; *R* has the abbreviation for þeir 11/23 *R* adds þú after drektu 12/9 eldingum] *TU*; eldinum *R* 12/31 björg] *WT*; björgr *R* 13/5 menn] written with the abbreviation for mǫnnum *R* 13/7 ok (2)] *WT*; hole in *R* 13/19 fullgert] *WT*; fullt gert *R* 13/20 þat] *WT*; þar *R* 13/24 Auðr] *WTU*; Uðr *R* 13/35 át-] *WTU*; hole in *R* 14/20 Já- (1)] *WU*; hole in *R* 15/2 veðr] *W*; verðr *RTU* 15/25 gerðu] written twice in *R* 15/29–30 ok ǫll reiðigögn] *WT*; *R* omits 15/37 -ðso-] *WTU*; hole in *R* 16/4 dr-] *WTU*; hole in *R* 16/20 Óri] *W*; Órinn *T*, Órr *U*; *R* omits 16/38–9 er kominn] *WU*; eru komnir *R* 17/2 Eikinskjaldi] as one word *U* (spelt -skjalli), Eikinn, Skjaldi *R*; split over line division *WT* 17/7 *R* has Ydrasils here and at 18/3; elsewhere Yggdrasils 17/22 þú] *WTU*; á *R* 17/23 í] *WTU*; ór *R* 17/25 mjöð] *WTU*; mǫð *R* 17/27 veði] *WTU*, veiði *R* 17/35 Léttfeti] *WTU*; Léttfet *R* 17/36 dómsins] *WT*; dóms síns *R* 18/11 er] *WU*; eru *RT* vǫrn] *WT*, vǫtn *R* 19/13 meiðs] *WU*; meðs *RT* 19/14 við] *WTU*; *R* omits 19/16 eigi] *WTU*; *R* omits 19/21 Yggdrasill] *WTU*; Yggdrasils *R* 19/26 grœnn] *WT*; grunn *R* 19/29 býflugur] *WTU*; blýflugur *R* 19/33 -fuð-] *WTU*; hole in *R*

20/4 -skjalf] *WTU*; -skjalf *R* 20/22 Andlang] *WT*; Andlang *R* 21/12 á] *WTU*; *R* omits 21/21 -rr e-] *WTU*; hole in *R* 21/28–9 -eim sk-] *WTU*; hole in *R* 21/33 Ganglari] *W*; Gangari *RT*, Gangleri *U* 22/1 Bil-] *WTU*; Til- *R* 22/20 upp] *WTU*; *R* omits 22/22 atburð] *WT*; atburðr *R* 23/4 á lopt] *WTU*; *R* omits 23/13 ek] *WTU*; *R* omits 23/18 fegrð] *WTU*; hole in *R* á (1)] *WTU*; *R* omits 23/18–19 fegrst talaðr] *WTU*; fegrstr taliðr *R* 23/32 Eigi . . . ættar] *WU*; *R* omits 23/39 nætr] *WTU*; vetr *R* 24/1 aðrar] *T*; aðra *R* 24/4 á] *WT*; *R* omits 24/10 máttigak] máttak *R*, mátká *T*, ne mátká *W* 24/27 skini] *WTU*; skiln *R* 25/3 tignar-] *WTU*; *R* omits 25/14 *R* adds hans after

eitt 25/16 en] WTU; er R 25/18 úlfliðr] WTU; úlfriðr R 25/36 at] WTU; ok R 26/20 Ullr] WTU; Ulli R 26/31 þar] U and PE; þat RT, þá W 26/32 flestan] WT; flestum R 26/37 Helblindi] WTU; Heldlindi R 27/3 Sigyn] W (*spelt* Sygin) and T; Lygin R Nari] WTU; R *perhaps* has Nati 27/15 R *perhaps* has skipta, in which case skyldi should be supplied before the word (*thus* WTU) 27/19 Ganglöt] W; Ganlöt RT Forað] WTU; Fora R 27/38–9 ok knúðisk . . . fjöturinn] WT (*though* T has spyndi); R *omits*, but has spymir við in the margin and a caret sign after sik in line 38 27/39 fjarri] TU; færri R 28/5 sex] WU; fimm RT (*Roman numerals*) 28/8 at (1)] WTU; ok R 28/9 hafa] WTU; R *omits* 29/10 Þar] WTU; Þá R 29/22 Fulla] WT; Fua R 30/3 ósanna] WTU; ásanna R 30/17 líðk] T; líðr RW 30/36 -nan] WTU; hole in R 30/37 eru] WU; hole in R 31/4 lauk] written twice in R 31/6 heimar] WT; R *omits* 31/34 drap] WT; diarp R 32/10 Sæ(h)rímnir] WTU; Sæmnir R 32/11 apt-] WU; hole in R 32/12 af] WT; R *omits* 32/19 En] WTU; at R 32/27 -tamiðr] WT; -tamigr R 32/34 sendir] WTU; sendi R 33/18 Eikþyrni] W; Eirþyrni R 33/19 hans] WU; RT *omit* 33/24 Veg] W; Vog RT 34/24 Garmr] WU; Gramr RT 34/36 einum] WT; enum R 35/1 at hann] WT; R *omits* 36/24 Hvárt is written with a large capital in RWU, and T also indicates a major break at this point 36/27 Þá] WT; Þar R 36/30 eigi] WTU; R *omits* 36/36 mun (1)] T; munu R 37/5 þar] WT; R has the abbreviation for þeir 37/23 ok] WT; at R 37/31 dag] WT; R *omits* 39/12 Útgarðr] WTU; Útgarð R 39/21 eigi] TU; RW *omit* 39/35 þat er] WT; R *omits*

40/21 þeir] WT; written with the abbreviation for þér in R 40/23 kemr] WTU; kominn R 40/26 þykki mér Þjálf] WTU; þykkja mér þit R 40/40 í] WTU; R *omits* 41/15 í] U; R *omits* 41/25 þreytir] WU; þrýr R 42/1 beygði kenginn] WTU; baugði kengit (*or* hangit) R 42/2 seildisk] WT; seildisk R 42/8 einnhverr] WTU; einnhvern R 42/21 í] WT; á R 43/1 eigi] WU; RT *omit* 43/6 þér] WT; R *omits* 43/9 trogit en slátrit] WT; slátrit en trogit R 43/23 er þú stótt . . . fœti] WT; R *omits* 43/35 En] WT; at R 43/37 þér] WT; written with the abbreviation for þeir in R 44/3 -menn] W; R has the abbreviation for -mönnum 44/4 frá] WT; R *omits* 44/10 á] WT; R *omits* 44/35 grunns] WTU; brunns R 44/36 minnr] WT; R *omits* 44/40 svá] WU; R *omits* 45/24 standa] WT; standi R 46/14 þeim mun] W; þeimun R 46/20 er] WT; en R 46/33 af] WT; á R 46/36 fœti sínum] WT; fœtum R 46/38 at (1)] WT; R *omits*, and þessa (*without preposition*) may have been intended 47/13 minnr] WU; jafnmjök RT 48/8 karls sonar] W, karlsonar T; kaldsonar R 48/9 haldi] WTU; hafi R 48/26 eldinum] WT; eldinn R 49/3 nam] WTU; naf R 49/8 sundr] WTU; hole in R 49/10 R may have had egg-before steina, like U; the edge of the page is damaged

50/17 þann völl] WT; þingvöll R 50/18 Þar] WTU; Þá R 50/20 einir] WTU; yfir R 50/24 ríðr] WTU; reið R 50/28 Gungnir] W; Gugnir RT 50/39 hefir (2)] WTU; omitted from the text in R, but was added in the margin; there is a caret sign in the text 51/8 Mællir] WU; Mey R 51/26 knýr] WT; kýr R 51/29 Naglfar] WT; Naglfal R 51/39 lævi] W; leiði RT (*cf.* 9/32)

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

Glossary

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

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

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

á (1) *pres. of eiga*.

á (2) *f. river* 9/22, 41.

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

13/29, within 34/31. (3) as adv., in (it) 41/19; on (them) 24/4; to 25/3; *þar á* on it 46/24.

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

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

afar *adv.* very, extremely 17/12.

afhús *n.* side room 37/38, 38/12.

afi *m.* grandfather; man; †*hverr ósviðra afa* any old fool 19/7.

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

afl (2) *m.* forge 15/27.

afrækjask (kt) *vv. md.* neglect 3/11.

aftaka *f.* deprivation, loss 46/15.

ágirni *f.* greed (with gen., for s-thing) 3/10, 49/25.

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

ágæti *n.* glory 5/24.

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

áheit *n.* prayer 29/33.

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

ákafliða *adv.* mightily 29/6; with great speed 14/11; with great zeal, strenuously 28/1; fervently 37/23; sup. *sem ákafliðast má hann* as hard as he can 41/25.

ákall *n.* invocation 22/24.

akarn *n.* acorn 38/37.

akr *m.* cornfield 53/35.

ala (ól) *sv.* nourish; md., be produced, begotten 13/8, 54/19; *alask við* feed on, live on 32/20.

álarendi *m.* strap-end 38/24.

albúinn *a.* (*pp.*) quite prepared, ready and able (*at gera e-t* to do s-thing) 39/39.

aldarfar *n.* the course of the world (of history), progress of time 54/30.

aldartall *n.* count of time, age 3/31.

†**aldinn** *a.* aged 51/12; *in aldna* the aged one (f.) 14/28.

aldr *m.* life, course of (one's) life, destiny 18/13, 26; *allan a.* throughout all time 50/39.

†**aldrdagar** *m. pl.* life-days; *of aldrdaga* for ever and ever 20/17.

aldri *adv.* never 9/1; *a. er* never will there be 32/9.

†**aldrnari** *m.* nourisher of life, i.e. fire 52/34.

†**álfkunnr** *a.* descended from (of the race of) elves 18/21.

álfr *m.* elf 18/16, 51/15.

álit *n.* appearance; *dat. pl.*, in appearance 4/39, 11/13.

allfagr *a.* very beautiful 15/26.

allgóðr *a.* very good; *n.* as *adv.* or *subst.* *allgott er e-m til e-s* there is plenty of s-thing for s-one 53/9.

allharðr *a.* very violent 42/18.

alllítill *a.* very small 41/7.

allmikill *a.* very great 32/6, 34/2; a very great deal of 36/23; *a. fyrir sér* see **mikill**; *n.* as *subst.*, a great deal 25/27, 48/12.

allógurligr *a.* very terrible 50/12.

allókátr *a.* very unhappy, uncheerful 44/32.

allr *pron. a.* all 3/1, 16; (a, the) whole 3/10, 9/30, 11/12; all the 40/6; every 8/10; all (other) 5/20; all kinds of 5/17, 47/38; *hann . . . allr* it all (i.e. all over, entirely) 53/14; *pl.*, they all 21/18, 26/26, 27/9, everyone 6/9, 21/4, 23/15; *öllum senn* all together 5/2; *öllum . . . þeim er* for all who 18/9; *alls þess er* of all that which 13/18; *gen. pl.* with *sup.*, (fairest) of all 20/7; *allt* everything 3/32, 17/21 (all about where, or *adv.*, completely); *þat allt* all that 10/35, 13/17. As *adv.*, completely, all the way 6/24, 10/4; *allt til* all the way to 4/21, (of time) right on up to 25/25; everywhere 18/11 (see note).

allsterkr *a.* very strong 27/26.

allstórr *a.* very great; *dat. pl.* as *adv.*, very mightily 41/4.

allvegligr *a.* very glorious 29/19.

allþrøngr *a.* very crowded 33/27.

almáttigr *a.* almighty 3/1.

†ámáttugr *a.* very powerful (usually with supernatural power), very terrible; weak form *ámátki* 24/21.

ambátt *f.* female slave 27/19.

andask (að) *vv. md.* die 29/21.

andi *m.* breath 28/6.

andligr *a.* spiritual 4/13.

andlit *n.* face 49/12, 15.

†angan *n.* delight; *a.* *Friggjar* = Óðinn 52/12.

annarr *pron. a. and num.* other 4/24, 6/19; another, a second 3/23, 8/29, 48/39 (*sc. lífs háski*); the other 51/4; the second 4/18, 5/31; a different 6/30, 38/15; anyone else 46/13; *annarr en* other than, besides 15/22; *annat* *s*—thing else 33/11; *þvíat . . . ok þat annat at* because . . . and because of this also that 46/1; one (of two) 13/36, 37/15; *qðrum fæti* with one foot 38/27, 50/38, *cf.* 51/2; *annarr . . . annarr* the one . . . the other 11/2, 40/5, 48/31; *hverr til annars* at each other 46/10; *hverr qðrum* to each other 28/23; *hvert upp frá qðru* one above the other 8/16; *pl.*, others 4/29, 18/16; *allir aðrir* all the others 45/24; *þær aðrar er* those others who 30/23; *qnnur þau* the others 37/39; *qnnur guðin* the other gods 21/17, *cf.* 49/38; *aðra menn þá er* (all) other men who 4/33; *aðrir þrír* three other 49/24; *aðrar níu* the second nine 24/1.

aptann *m.* evening (the latter part of the day, from mid-afternoon onwards) 32/11, 44/7.

aptr *adv.* back 24/1, 32/35; again (or in the reverse direction?) 40/23; *lúka a.* close 39/26.

aptrmjór *a.* tapering behind 49/4.

ár (1) *adv.* early; *†ár alda* far back in time 9/12 (or *ár* here may be a neuter noun meaning ‘beginning (of ages)’).

ár (2) *n.* year 3/24; prosperity (of the land) 6/9, 24/28.

ár (3) *f.* oar 44/25, 32.

ár (4) *pl.* of **á (2)**.

áratal *n.* count of years 12/12.

ársali *m.* bed-hangings 27/20.

Ásagísling *f.* the Æsir’s hostaging, hostage from the Æsir 23/33.

ásamt *adv.* together; *e—t kemr á. með e—m s*—one reaches agreement about *s*—thing 35/14.

ásjóna *f.* appearance, shape; face 13/6.

aska *f.* ashes 9/2.

askr *m.* ash (tree) 17/7, 34/16.

†**Áskunnr** *a.* descended from (of the race of) the Æsir 18/20.

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

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

ástsæll *a.* beloved, popular 47/27.

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

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

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

át see **eta**.

†**atall** *a.* terrible 10/35.

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

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

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

athœfi *n.* activity (cf. *hafask at*) 13/14.

atkvæði *n.* decree 15/35.

átrúnaðr *m.* belief, religion 4/11.

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

átta (1) see **eiga**.

átta (2) *num.* eight 3/8, 7/16.

áttri (1) see **eiga**.

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

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

auðigr *a.* rich 23/30.

auðkendr *a.* (*pp.*) easily recognisable 27/22.

auðr *m.* wealth (with gen., of or in s–thing) 23/31.

auðsénn *a. (pp.)* obvious 41/28 (cf. **sjá**).

auðsýnn *a.* evident 37/1.

auga *n.* eye 17/20, 18/31 (*honum* his), 37/20.

auka (**jók**) *sv.* increase, pile up 10/4 (impers. or intrans.; or *hvert* could be the object and *hrímit* the subject); pres. *eykr* adds, contributes 50/6; weak p. md. *aukaðisk* increased, became numerous 9/40 (cf. 3/3 *fjölgaðisk*, 3/9 *fjölmentisk*).

auki *m.* increase, addition (with gen., to s–thing) 7/15 (in apposition to *djúprqðul*: ‘which became an addition’).

aurr *m.* mud 19/15, 23.

ausa (**jós**) *sv.* with dat., pour 19/16; *a. e–t e–u* drench, lave s–thing with s–thing 19/20.

austan *adv.* from the east 51/22, 30; *fyrir a.* with acc., to the east of 14/19.

austr (1) *n.* the east 39/18.

austr (2) *adv.* in the east 14/28; to the east 37/28.

austrhálf *f.* eastern region 4/21.

austrrúm *n.* baling-seat (the rowing-seat in the lowest part of the boat, rear of centre) 44/25.

ávqxt *m.* growth, produce 4/6, 22, 24/28 (dependent on *fyrir* 24/27).

báðir *a. pron.* (n. **bæði**) both 37/6, 44/39.

†**baðmr** *m.* tree 12/32 (generic sg.), 19/22.

baggi *m.* pack, bundle 38/17.

bak *n.* back; *á baki* on their backs 7/31; *á bak sér* on(to) his back 38/17, 39/20, onto their backs 39/25.

bál *n.* pyre 46/34, 47/4.

bálför *f.* funeral, cremation 46/24; pl. 48/6.

banaorð *n.* news of s–one’s death; *bera b. af e–m* i.e. kill s–one 50/35.

band *n.* band 28/26, 27, 30; bond 49/11, 17, 50/1.

bani *m.* death 14/10, 33/10; slayer 51/4, 52/9; cause of death (*e–m* for s–one) 43/3; *hans b.* the cause of his death 50/31; *verða at bana e–m* cause s–one’s death 29/16, 50/34; *verðask at bqnum* slay each other 49/28.

banna (**að**) *vv.* forbid 29/35.

barn *n.* child 13/35, 21/18.

barnaeign *f.* the having of children; family 29/11.

barr *n.* needles (of a pine tree), but in the alliterative phrase *bíta barr* apparently the foliage of any tree taken as food 18/34, 33/12. (In modern Icelandic the word can also mean ‘bud’.)

batt see **binda**.

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

beðr *m. (gen. beðjar)* bed 24/11.

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

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

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

beita *f.* bait 44/21.

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

bera (**bar**) *sv.* carry 18/33, 29/23; have on one's body 7/16; take 27/27; bring 30/26; serve 30/23, 33; *b. til ketils* i.e. put on to cook, boil 37/6; *berandi borð* a margin for carrying (space between top of liquid and rim of vessel so that it can be carried without spilling) 41/17; bear, endure 46/14; give birth to 35/33, 54/23 (future time); *b. e-n at syni* bear s-one as one's son 25/33; *vera borinn* be born 11/29, 18/15; *b. saman ráð sín* take counsel together 45/19; impers. *berr saman fundi* a meeting (confrontation) takes place (*þeira* between them) 43/36. Md. *við berask* be prevented; *lata e-t við berask* (decide to) refrain from s-thing 44/19.

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

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

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

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

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

beygja (**gð**) *vv.* bend; *b. kenginn* bend (into) an arch, arch the back 42/1.

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

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

bíða (**beið**) *sv.* undergo, experience, suffer 43/25.

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

bik *n.* pitch 19/38.

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

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

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

birta (t) *wv.* make light; reveal, display 40/33; *md.*, be illuminated 31/6.

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

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

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

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

bjó see **búa**.

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

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

björn *m.* bear 28/6.

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

blár *a.* black, livid 27/21.

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

blástr (rs) *m.* blast 25/40.

blautr *a.* soft 28/17.

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

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

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

blóð *n.* blood 3/23, 11/23.

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

blóðugr *a.* bloody 16/5.

blóm *n.* flower 3/24.

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

brjóta (braut) *sv.* break (trans.) 11/39, 27/35; break down, destroy 43/33; smash 46/31; *md.* *brjótask um* struggle 28/40.

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

brot *n.* fragment 27/39.

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

brú *f.* bridge 15/6, 20/3, 34/21.

bruðr, brunnr *m.* spring, well 9/21, 14/5, 17/16, 19/14.

†**brúðr** *f.* bride 24/23.

brullaup *n.* wedding 31/25.

brún *f.* (*pl.* **brýnn**) eyebrow 37/20.

brunnr = bruðr.

brut = braut.

brynja *f.* coat of mail 50/27.

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

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

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

búi *m.* = **búandi** 37/9.

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

búsgögn *n.* *pl.* household effects 15/29.

bústaðr *m.* dwelling-place 23/37.

býfluga *f.* bee 19/29.

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

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

býr *pres.* of **búa**.

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

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

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

bæn *f.* prayer, petition 22/24, 25/8.

bær *m.* farm, estate, dwelling 24/30, 29/18, 31/3.

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

drífa (dreif) *sv.* drive (intrans.) 49/21.

drjúpa (draup) *sv.* drip 10/13, 49/15.

dropi *m.* drip, dripping, series of drops 33/20.

†**drótt** *f.* company 16/4, 20/16.

†**drýgja (gð)** *vv.* carry out; endure 18/39.

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

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

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

drægi *p.* subj. of **draga**.

duga (ð) *vv.* with dat., help 50/29.

dúkr *m.* cloth 36/22.

duna (að) *vv.* thunder, rumble 38/33.

dur- see **dyrr**.

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

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

†**dyggr** *a.* trusty, good 20/15.

dylja (dulða) *vv.* conceal, dissemble, disguise; *md.* (reflexive) 7/25; *pp. duliðr e-s* ignorant of s-thing 21/6.

dynja (dunða) *vv.* rumble, resound, clatter 47/13.

dynr *m.* noise (*e-s* made by s-thing) 28/5, 9; pl. 54/31.

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

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

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

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

dæma (ð) *vv.* judge; adjudge, decide 15/20; *d. lög* administer laws 6/14; intrans., pass judgement 18/2.

dæmi *n.* example; s-thing on which to base a judgement (*dómr*), origin, explanation, underlying story 22/18; (piece of) evidence (*tíð e-s* to prove s-thing) 28/8, 34/14, 36/30.

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

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

dögurðr *m.* dinner 38/15.

døggva (gð) *vv.* bedew 13/31.

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

dökkur *a.* dark 13/23, 47/8.

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

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

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

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

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

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

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

egg *f.* edge 49/6.

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

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

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

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

eiðrofi *m.* oathbreaker 53/16.

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

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

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

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

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

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

eimi *m.* steam 52/33.

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

einherjar *m. pl.* the warriors in Valhøll, champions 21/29, 30/33 (lit. united warriors? unique warriors? those who fight alone?).

einkamál *n.* private agreement 29/37.

einn *a., num., and pron.* (1) one 3/20, 7/3; one of them 43/5; with gen. or *af*-phrase, one of 7/4, 23/3; with pl. noun *ór einum durum* from one doorway 33/38; a 54/22; a certain 7/2, 14/19; *e. sá staðr* a certain place 19/38; *e. Ássinn* one of the Æsir 26/11; *einum fætinum* the one of its legs 43/19; with sup., the very . . . -est: *e. hin mesta* a particularly great 5/6; *sá e. mátkastr* that one especially mighty 14/23; *einna nokkurr* one special one, one in particular 14/33; the same 46/10; identical 55/2. (2) alone 21/4, 27/23; *e. saman* all alone, on his own 5/5; *einir sér* of their own, separate, 'alone to themselves' 50/20; *gull eitt* nothing but gold, pure gold 15/24; *undir einum þér* under just you 47/13; *e. samt* just by itself 37/21; only 20/24, 24/5, 44/13.

einnhvern *pron. a.* a certain 28/1; someone 28/35, 42/8; *einhvern mann* some person 40/35; *einhvern þann er* someone whom 40/11.

einvígi *n.* single combat 26/23.

eira (ð) *vv.* with dat., spare, not harm 45/21, 34.

eitr *n.* poison 10/4, 45/4.

eiþrá *f.* river of poison 53/16 (cf. AH *Studier* 31).

eiþdropi *m.* drop of poison 10/31, 49/14 (acc. pl. or dat. sg., collective; cf. **dropi**), 53/21 (cf. AH *Studier* 31).

eiþrkvikja *f.* poisonous (or icy) flow (or fermentation? suppuration? cf. AH *Studier* 31) 10/1.

eiþormr *m.* poisonous snake 49/11.

ekr pres. of **aka**.

ekki *pron., n.* of **engi**.

eldask (**d**) *vv. md.* grow old 25/25.

elding *f.* fiery body (i.e. such as stars and planets) 12/9.

eldr *m.* fire 9/30, 20/27; flames 46/30; pl. 50/10; furnace (for smelting) 10/2.

elli *f.* old age 43/25.

ellidauðr *a.* who has died of old age 27/16.

ellipti *ord. num.* (the) eleventh 8/32, 17/35, 29/40.

elska (**að**) *vv.* love 3/10.

elskugi *m.* love 29/32.

elztr *a. sup.* eldest 8/27, 21/16.

en *conj.* but, and 3/12, 6/5; beginning a sentence, now 7/4, 19/17; only sometimes a full adversative, as at 16/30 (2), 16/38, 17/19, 18/24, 26, 43/33; with comparatives, than 3/22, 4/24; *áðr* (. . .) *en, fyrr en* before 7/26, 9/6, 39, until 5/25, 15/30; *áðr en* had not 46/31; *annarr* (. . .) *en, fleiri* (. . .) *en* other than, besides 6/30, 15/22, 19/33; *framar en* to a greater extent than 25/23; *heldr* (. . .) *en* rather than that 21/6, 28/34.

enda *conj.* and so, and of course 28/30.

endask (d) *wv. md.* last, be sufficient (*e-m* for *s-one*) 32/10, 33/5; be enough (*til* to bring about, to become) 43/3.

endi *m.* end 9/28, 20/3, 40/18; (of time) 9/29.

endir *m.* end 43/13.

engi, øng- *pron. a. (acc. sg. m. engi, engan, øngan)* no one 5/8, 23/9; no 10/39, 38/23; *engi . . . fegri staðr* no fairer place 19/39; *engi . . . dómr hans* none of his judgements (decisions) 23/19; *engi . . . sá* (there is) no one (no, not a) 15/15, 39/39, 43/24, 45/2; *n. ekki* nothing 9/13, 23/21; no 9/19, 44/6, 49/23; as *adv.*, not 25/13, 28/30, 49/22; *dat. sg. n. øngu, engu* nothing 41/12; with *comp.*, no (less) 44/35.

enn *adv.* still 38/40, 45/11; also 29/22, 33/23; yet (or yet more) 15/3; further 41/31; again 3/9, 27/32, 43/28; yet again 40/29; in addition 20/2, 3; moreover, as well 19/14, 41/14; in the future 32/8; with *comp.*, still, even 27/10, 29/5, yet 25/9; *enn á fleiri vega* in still more ways 21/30.

†ennitungl *n.* forehead-star, i.e. eye 7/17.

epli *n.* apple 25/24.

eptir *prep.* (1) with *dat.*, after 14/14, 45/9; behind 50/14; for, to fetch 35/19, 46/25; along, through 18/33, 48/38; over 40/15; in accordance with 13/27; *e. því sem* in imitation of that which 48/29; *e. honum* based on his account 54/35. (2) with *acc.*, after (of time) 3/8, 6/16. (3) as *adv.*, afterwards 15/1; *e. um daginn* the next day 35/24; after, in pursuit 35/23; *ganga e.* follow 8/6; behind 37/27; *vera e.* remain, be left 7/9; *grætr e.* remains behind weeping, or weeps for (him) 29/27; *þar e.* from this 23/17; *e. er* as *conj.*, after 53/4.

eptri *a. comp.* hinder 37/15.

er *rel. particle and conj.* (1) who, which, that 3/2, 4/6; with *pron.*, *sá* (. . .) *er* 8/19, 9/25, *þat* (. . .) *er* 4/27, 6/17, 35/31 (such that; similarly *þau er* 6/30); *þat er* that part which 10/6, what 36/40; *allt þat er* everything that 25/39; *til þess er* until 43/34; *þeim er* to whom 13/8; *sjá þann er* the sea with which 12/1. (2) introducing noun clause, that 8/39, 25/3 (2), 31/7, 45/27; *þat . . . er* that . . . (in) that 7/21, 9/21, 50/31; *þat er* this, that (i.e. when) 9/13, 29/36, 31/40, how 45/6; *þat er gras vex* grass growing 25/38. (3) where 23/26, 24/20, 44/28, 52/39; when 3/3, 20/31; while 48/21; if, since 15/13 (twice); since, seeing that 25/7, 28/29; in that 18/24; with *adv.* *þá* (. . .) *er*, *er . . . þá* when 3/9, 4/38, 13/2; *þegar er* immediately that, when 36/19; *síðan er* after 3/34, since 27/35; *nú . . . er* now that 42/34; *þar* (. . .) *er* where 6/12, 7/17 (as); *þangat er* to where 44/22; *þar fyrir er* over where 5/36; *þar til er* until 6/16; *hvárt er* whether 31/19; *því hardara er* the harder that 28/40.

†ér = **þér** 15/3, 51/21.

erfiði *n.* trouble, hardship, suffering 18/39.

eski *n.* box (made of ash) 25/24; (containing personal possessions) 29/23.

eta (át) *sv.* eat 38/15, 39/39.

eykr *pres.* of **auka**.

eyra *n.* ear 32/32, 45/12.

eyrindi *n.* (1) errand, business 8/20 (purpose in coming); *sitt e.* result of his errand 31/26; *þakka e–m sitt e.* thank s–one for carrying out one’s errand 28/19; *pl.*, mission 48/1; *at eyrindum* on errands 30/8. (2) breath 41/6, 14.

fá (fekk) *sv.* get, obtain 17/19 (object understood), 31/24; become subject to 11/1; have (children) 11/15; adopt, hit on (a course of action) 27/26; give, supply 36/39; *fá sér* find o–self 44/21; *fá e–m e–t* give s–one s–thing 31/22, 32/5; *fá e–m í hönd* put into s–one’s hand, hand to s–one 40/38; *fá til* provide, procure 40/11; with *gen.*, marry 5/7, 11/14; with *pp.*, be able, manage (to do s–thing), get (s–thing done) 28/2, 36/30, 39/25; *svá at ek fæk eigi* (see **-k**) so that I cannot 28/32; *áðr svá fái gert* in order to (be able to) make such a thing 36/24. *Md.* *fásk um* react violently, make a fuss 29/6; be obtained, achieved (*á* in it) 41/26; grapple, wrestle 42/8, 43/24.

faðerni *n.* paternity, the nature of one’s father 13/27, 27/10.

faðir *m.* (*gen. sg.* **faður** 4/39; *dat. sg.* **faðr** 5/9, **faður** 21/18; *dat. pl.* **faðrum** 23/5) father 5/30, 13/18.

fagnaðr *m.* entertainment, cheer 33/10, 42/25; *í góðum fagnaði* with hospitable treatment 42/23.

fagr *a.* (*f.* **fögr**) beautiful 4/39, 11/13; fine, excellent 6/11, 50/27; pleasant, decent 37/2; *eru á himni fagrir* in heaven are beautiful, are in heaven which are beautiful 18/10; *comp.* *fegri* 4/23, with *dat.* *sólu fegra* fairer than the sun 20/12; *sup.* *fegrstr* 20/8; *n.* as *adv.* 23/18.

fall *n.* fall 43/25.

falla (fell) *sv.* fall 3/25, 19/25; 2nd *pers. sg. p.* fell 43/23; fall down 37/21, 38/28; (die) 11/22, 52/12; flow (down) 9/22, 33/20; *fellr hvern á annan* each falls on (attacks) the other, or they fall one on top of (after) another 34/5. *Md.* *e–t fellsk e–m* s–thing fails s–one 46/9 (‘they were speechless’).

fálma (að) *vv.* grope; *f. e–u til* grope, fumble at (it) with s–thing 45/7.

falslauss *a.* without deceit or trickery; *n.* as *adv.* 28/36.

fang *n.* grip, hold; *hafa fullt f.* have one’s hands full 50/30; wrestling bout 42/15, 21; wrestling 42/16, 20; *pl.*, materials, resources 4/30.

fár *a.* few; *f. maðr* few men, it is a rare man (that) 36/27; pl. as subst. *fáir* few people 32/12, 19.

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

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

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

fáviss *a.* having little knowledge 21/4.

fax *n.* mane 13/32.

fé *n.* (*gen. fjár*) wealth 3/10, 15.

feð- see **faðir**.

fegrð *f.* beauty 4/22, 25, 6/11, 23/18.

fegr- see **fagr**.

feigð *f.* the coming of death 30/35.

feigr *a.* close to death, doomed, dying 14/37.

†**feiknstafr** *m.* horror-rune, evil intent 23/27.

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

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

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

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

ferskeytr *a.* (*pp.*) square 43/5.

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

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

fésæla *f.* wealth, prosperity 24/29.

fésæll *a.* wealthy 23/31.

fet *n.* pace 50/35.

†**fiflmegir** *m. pl.* monstrous brood 51/34 (cf. **mögr**).

fill *m.* elephant 4/40.

fimbulvetr *m.* mighty winter 49/21.

fimm *num.* five 22/33, 33/34.

fimti *ord. num.* (the) fifth 8/30, 17/34, 29/21.

fingrgull *n.* gold ring (for the finger) 47/33.

finna (fann) *sv.* find, meet 5/7, 13/5; discover 5/19, 28/8; notice 37/16;
f. til discover, think up, invent (for a certain purpose) 48/20. *Md.*, be
 found 3/14; exist 9/16, 34/15; meet each other 52/39.

fiski *f.* fishing; *róa til fiskjar* go fishing 44/10.

fiskr *m.* fish 28/7, 44/28, 48/28.

fjall *n.* mountain 23/37, 39/18; *í fjalli* on or in a mountain 48/17 (the *hús*
 may be a cave).

fjalltindr *m.* mountain top 3/21.

fjár see **fé**.

fjara *f.* low tide 43/16.

fjarri *adv.* far away (*e-u* from *s*-thing) 27/39, 53/18.

fjórði *ord. num.* (the) fourth 8/30, 17/33, 29/20.

fjórir *num. (n. fjögur)* four 7/19, 22/33, 33/35.

fjórtándi *ord. num.* (the) fourteenth 30/7.

fjörðr *f.* feather 3/26.

fjölbreytinn *a.* changeable, capricious 26/38.

fjölði *m.* multitude 5/22; *allr f.* the majority 3/10.

fjölgask (að) *wv. md.* multiply 3/3.

fjolkunnigr *a.* skilled in magic 7/20.

fjolkyngr *f.* magic, witchcraft 36/24, 43/40.

fjølmenask (t) *wv. md.* become peopled, become full of people 3/9.

fjølmenni *n.* crowd (of people) 32/6, 7.

fjølmennr *a.* containing many people 6/24.

fjör *n. (dat. fjörvi)* life; body, flesh, blood? 14/24, 36.

fjöturr *m.* fetter, shackle 25/15, 50/1.

flá (fló) *sv.* skin 37/6.

flatr *a.* flat 44/28.

fleginn *pp. of flá.*

fleiri *a. comp. (dat. pl. fleiri, fleirum)* more 3/5, 10/37; further, other
 25/31, 42/20; *hvárt fleira (n.) er eyrindi hans* whether he had any
 further business 8/20; *hvat . . . fleira* (with partitive gen.) what other
 18/28, 19/33 (*en* than, besides).

flesk *n.* meat (pork) 32/10, 18.

flestr *a. sup.* most, nearly every 12/2, 22/21; = all 39/30; *flestan dag* i.e.
 always 26/32; *flest (adv. ?) hefir illt gert* has done most evil (or evil
 most) 48/10.

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

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

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

flóð *n.* flood 3/8.

flokkr *m.* herd 44/22.

flugr *m.* flight 20/31.

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

flærð *f.* deceit, fraud 26/35.

fogl = **fugl**.

†fold *f.* earth 52/30.

fólgit *pp.* of **fela**.

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

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

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

forðum *adv.* formerly, once 17/13.

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

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

fors *m.* waterfall 48/21, 33.

fóstra *f.* foster-mother, nurse 42/12.

fóstri *m.* foster-father 5/3.

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

fótr *m.* (*pl.* **fætr**) foot or leg 3/23, 11/2, 17/33; *dat. sg.* *fæti* 37/16; *á kné qðrum fæti* on his knee with one leg, i.e. onto one knee 42/19.

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

fráfall *n.* death (‘decease’) 46/15.

fram *adv.* forward 38/26, 46/25, 50/28; on (distance) 39/11; into the water 46/29; forward, out 46/21; up, out in front 8/24; through (a door, into the presence of those inside) 8/11; in the front 44/26; in front of him 48/25; of time, by 3/3, on 39/23 (2); *lengra fram* (information about events) further on in time 54/28, 29; *um fram* with *acc.*, beyond, to a greater extent than 5/20, 27/1, superior to 4/33, 25/12 (*vera um fram* excel, surpass).

framar *adv. comp.* ahead (*því* so far) 40/18; *f. en* more than, beyond, in excess of 25/23.

framast *adv. sup.* most outstanding 22/30.

framaverk *n.* deed of distinction, achievement 8/34.

†**framgenginn** *a. (pp.)* departed (i.e. dead) 53/31.

frami *m.* fame, glory; *til frama* to achieve glory: *hvat . . . til frama* what glorious deeds 22/29; advantage, benefit, or distinction, honour 45/26.

framstafn *m.* prow 46/29.

frásagnarverðr *a.* worth the telling, worth making a story about 34/28.

frásögn *f.* narrative, story 22/25, 54/37.

fregna (frá) *sv.* ask 8/24; hear, learn 36/11.

freista (st) *wv.* with gen., make trial of, put to the test 40/1, 14; *f. sín* try one's prowess 40/3; *f. um (of) e-t* have a try at (with) s-thing 41/29, 31; with inf., attempt 40/10, 46/12; *f. ef* try if, see if 46/18.

†**freki** *m.* wolf (= Fenrir) 51/35.

fremja (framða) *wv.* perform, carry out 42/3.

friðr *m.* peace 6/9, 24/28; amnesty, quarter, grace 37/23, 46/32.

fríðr *a.* beautiful 13/36, 26/37.

frjósa (fraus) *sv.* freeze (*at* into) 10/4.

fróðleikr *m.* (fund of) knowledge, learning; *mikill f. sá er kann* a great deal of learning which would know (i.e. he would need great learning who could explain) 22/17.

fróðliga *adv.* intelligently, learnedly, like a learned man 15/5 (i.e. you are not well-informed if you need to ask that; cf. **fróðr**, **fræði**).

fróðr *a.* wise, having knowledge 8/22, 10/29, 11/31; well-informed 21/3; learned 22/26, 23/9; comp. 8/23.

frost *n.* frost 47/39, 49/22 (pl.; so also in textual note to 4/20).

fróva *f.* lady 25/4 (a loan-word from Low German; cf. *frúva*, *Hkr* I 25).

frumkveði *m.* originator (with gen., the first to speak with or disseminate s-thing) 26/35.

frýja (frýða) *wv.* disparage, cast aspersions on (*e-s*); *f. e-m hugar* question s-one's courage 28/34.

frægð *f.* fame 28/25.

frægr *a.* famous 27/36.

frændi *m.* relative 3/33, 23/6.

fræði *n. pl.* records, sources 14/2 (referring to *Grm*).

fræðimaðr *m.* learned man, scholar, man of wide knowledge 44/3.

fugl, fogl *m.* bird 3/19, 28/7.

fulldrukkinn *a. (pp.)* quite satisfied with drink 33/15.

fullgera (ð) *wv.* accomplish, bring into being 13/19.

fullr *a.* full 49/14, 50/30; *f. af* full of 17/17, 31/7; complete, absolute 27/2; full-grown, fully developed 5/1; *at fullu* thoroughly 29/2.

fúna (að) *vv.* rot, decay 9/1, 19/2, 19/17.

fundr *m.* meeting 43/36 (*þeir Miðgarðsorms* between him and M.); *til fundar við e-n* to meet s-one 42/40.

fundu *p. pl.* of **finna**.

furðu *adv.* amazingly 12/20, 29/11.

furðuliga *adv.* terribly 3/30.

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

fyl *n.* foal 35/33.

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

fylki *n.* division (in an army), host, troop 47/11 (cf. '*fylki eru fimm tigr*', *Skáld* 107).

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

fylla (t) *vv.* fill (*e-t* s-thing; *e-s*, *e-u* or *af e-u* with s-thing) 33/13 ('with which it fills'), 40/4; md., fill o-self, become full (*e-u* or *með e-u* with s-thing) 10/7, 14/24, 36 (future).

fyr = fyrir.

fyrir *prep.* (1) with acc., in front of 7/6, 37/20; into the presence of 39/30; into the way of (to ward off) 43/6; (of time) before 39/3; *f. austan, f. vestan* to the east, west of 14/19, 45/35; for, on account of 3/32, 15/14, 49/3; *f. e-s sakar* see **sök**; in respect of, against 30/2; as, in place of 54/11. (2) with dat., in front of 31/5, 33/28, i.e. across 39/26; ahead of 8/5, 14/16; in the presence of 40/33; at, by, near 50/40; on behalf of 22/24, 50/24; *ráða f.* rule over 4/3, 5/29; against 12/25, 34/31, 45/20; because of 37/21, 50/36, after noun 24/12; *f. hví* why 29/12; *f. því* (. . . *at*) for this reason (. . . *that*) 3/6, 13/17, 29/35, 50/5; *f. því at* because 17/17, 35/6, 54/29; *mikill (lítill, minni) f. sér* of great (little, less) account or importance 25/6, 41/38, 42/32. (3) as adv., in front 8/15, 48/31; ahead 38/18; *vera f.* be there, in the way 48/33; *þar . . . f.* around them, protecting them 18/11; *þar f. er* over where 5/36; *f. innan* on the inside 12/24; in exchange, in payment 37/24.

fýrr *adv. comp.* before 3/9; formerly 53/37; previously 6/14; on previous days 35/25; above (in the book) 30/22, 50/16; *gera e-t fýrr* be the first to do s-thing 44/17; *spyrja e-n fýrr* be the first to ask s-one, accost s-one by asking 7/36; *var hitt þó fýrr* yet the first thing that happened

was 46/12; *fyrir* (. . .) *en* as conj., before 4/4, earlier than (with dat. of length of time) 9/20, until 5/25, 17/20, 25/16, 28/38.

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

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

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

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

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

fýsask (t) *vv. md.* desire, be eager 5/21.

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

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

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

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

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

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

fætr see **fótr**.

fólna (að) *vv.* grow pale 45/5; fade 3/25.

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

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

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

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

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

ganga (1) (gekk) *sv.* go 7/6, 21; walk 17/36; move 37/36; be (going) 39/38; (continue to) be 21/6; pass, come (of time) 49/23; *g. leið sína* go one's way 54/33; with inf., *g. sofa* go to sleep 38/30; *g. vega* advance to fight 52/13; *g. á e—t* enter into s—thing, begin 34/34; *g. af e—m* pass from s—one (of a mood) 37/24; impers. *gengr af* it is drained 40/40,

41/2; *g. at e-m* attack s-one 52/21; *g. at e-u* allow o-self to take part in s-thing 31/25; *g. eptir* follow 8/5; *g. fram* move (forward, i.e. down the beach) 46/24, go on, forward 39/23, out 40/3; *áðr gangi fram* before one goes through (a door) 8/11 (see **fram**); *g. fyrir e-u* go in front of s-thing, draw s-thing 7/17; impers. *er inn gengr* where one enters 27/20; *g. til* approach 41/40, 42/7, go up 42/19; *g. upp* be lifted up 7/9, go ashore 37/29. Md. *gangask á* be disregarded, broken, gone back on 36/4.

ganga (2) *f.* course 12/11, 14/3; going, motion 14/9, 23/29.

gangr *m.* movement, course 3/35, 4/5, 13/34.

gap *n.* abyss 9/18.

gapa (ð) *vv.* gape 29/6, 50/9, 10.

garðr *m.* fence, wall 27/17; enclosed place, courtyard 34/5.

gátt *f.* door-opening 8/10.

gefa (gaf) *sv.* give (*e-m e-t*) 3/32, 7/2; give away 31/36; apply 54/37; *e-t er gefit (e-m)* s-thing is given, granted (to s-one) 4/13, (a name) is taken, derived 6/30; *er þá váru . . . gefin* to whom then were given 55/3; *þeim er bygðin var gefin* to whom a dwelling-place was given 13/9 (see note); give in marriage 36/3 (pp. agreeing with direct object; *ætt* is indirect object); *g. (e-u) stað(ar)* stop (s-thing) 5/25, 10/3.

gegna (d) *vv.* with dat., mean 3/19.

geirr *m.* spear 50/27.

geisa (að) *vv.* rage, surge 52/33.

geit *f.* (she-) goat 33/11, 16.

gelti see **göltr**.

gera (ð) *vv.* (*pp.* **gerr**, **gørr**, **gjørr**; *imp.* **gerðu** 46/3) do 15/13, 37/22; perform 7/26; act 46/3; make 15/27, 27/26; build 4/27, 34/30; create 9/7; *pp.*, finished 50/7; *best gert* the best that has been built 15/23; *pp.* agreeing with direct object *gerva* 23/24; *var þat (sc. ráð) gert* it was decided 45/19; *g. af* 13/20, see note; *g. af sér* make (s-thing) of o-self, achieve distinction, be successful (*um e-t* in s-thing) 41/22; *g. at do* (about s-thing), try 45/26; *ekki er langt um at g.* there is not a great deal to say about it 42/15. Md. (1) take place 13/11, 22/25; *svá mikít gerdisk af því* this went so far 3/11. (2) become 37/26, 45/5; be created, come into being (*mannlíkun* as subject, *dvergar* in apposition) or be made into, turn into (*mannlíkun* as complement) 16/8.

gerða (ð) *vv.* fence around (cf. **garðr**); *er þeir gerðu* with which they contained, enclosed 12/1.

gersemligr *a.* costly, precious 5/23, 29/26.

geta (gat) *sv.* (1) beget (used of either parent) 11/13, 54/20; *g. við e-m*

beget on s—one 11/2, 27/5. (2) with gen., mention, speak of 49/19; *eigi er þess getit* the story does not mention 39/21; guess, suppose, presume 48/10.

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

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

†**-gi** *neg. suffix* 21/26.

†**gifr** *n.* troll (-wife) 9/36, 52/2.

gimsteinn *m.* gemstone 4/23.

gin *n.* mouth 51/3.

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

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

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

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

gipt *f.* gift 3/15, 4/25.

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

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

girnd *f.* desire 3/5.

gisla (að) *wv.* give as hostage 23/33.

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

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

gjof *f.* gift 31/38, 47/33.

gjorr *pp.* of **gera**.

glaðr *a.* happy 7/13, 26/7.

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

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

gnaga (að) *wv.* gnaw 17/15.

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

gneisti *m.* spark 10/8, 12/7.

gnógliga *adv.* abundantly 15/29.

gnúpleitr *a.* with drooping face 27/22.

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

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

gnæfa (að) *wv.* tower high up 30/21.

gnægri *a. comp.* more abundant, better supplied (*at* with) 4/23–4, textual note.

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

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

goðmogn *n. pl.* divine powers 7/23.

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

goldit pp. of **gjalda**.

gólf *n.* (earth) floor (in the centre of the hall, as opposed to the boarded platforms or benches down the sides of the hall) 40/3, 4, 41/39; room, compartment, alcove (section of the building marked off by pillars) 8/6, 22/33, 35.

gómr *m.* gum (*e-m* of s-one) 29/8, 44/38.

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

grafa (**gróf**) *sv.* dig 3/21, 22, 27; pp., inlaid 4/40.

granda (**að**) *wv.* with dat., harm 45/32, 53/36.

grár *a.* grey 35/34, 41/39.

gras *n.* grass 54/2; vegetation 3/24, 4/20, 9/19; plant 23/16, 17.

gráta (**grét**) *sv.* weep 29/27, 47/30; shed tears 47/39; *g. e-n* weep for s-one 47/28; *g. e-t tárur* weep tears for, at, because of s-thing 48/4.

grátr *m.* weeping 46/12, 47/26.

greiða (**dd**) *wv.* with *til* (adv.) prepare, put in order, get ready for use 44/32.

grein *f.* branch, division 22/22; particular, detail 3/17, 13/11 (the gen. *loptsins ok jardarinnar* at 3/17–18 presumably mean the same as *á jorðunni ok í lopti* at 13/11–12).

greina (**d**) *wv.* divide 4/16; distinguish, make distinct 12/12; *md.*, divide into branches 4/12.

grenja (**jað**) *wv.* howl 29/9.

grésjárn *n.* iron wire? magic wire? puzzle lock? 43/1 (the first element is thought to be a loan-word from Old Irish *grés* *m.* handicraft); *grésjárn*

also appears as a variant to *gerjárn* in *Göngu-Hrólfs saga*, ch. 1 (*Fornaldar sögur Norðrlanda*, ed. C. C. Rafn, Kaupmannahöfn, 1829–30, III 240, note 1), where a sword is made of it.

gríð *n.* truce; pl., assurances of safety, immunity (*fyrir* from, in respect of) 45/20.

gríðalauss *a.* without a (sworn) truce, assurances or guarantee of safety or inviolability; without quarter 49/5; *n.* as adv. 35/7.

gríðastaðr *m.* place of sanctuary (inviolability) 29/14, 46/11 ('it was such an inviolable place, a place of such sanctuary').

grimligr *a.* fierce-looking 27/22.

grimmr *a.* grim 10/11 (vb. to be understood), 21/10.

grind *f.* (barred) gate 39/26, 47/21; pl. *grindr* 27/17.

grípa (greip) *sv.* grasp 38/26, 45/7; *g. til* snatch up 43/30; *g. eptir* make a grab at or for (as s–thing passes) 49/2.

gripr *m.* precious possession 23/6; *er mikill g. er í* which is very valuable 23/8.

grjót *n.* stones (collective) 7/32, 11/37, 35/3, 45/25.

grjótbjörg *n. pl.* rocky precipices 9/35, 52/1.

gróa (greri) *sv.* grow 3/27.

gruna (að) *vv. impers. e–n grunar* one suspects (wonders if, thinks s–thing likely) 3/36, 39/9.

grunnr *m.* bottom (of sea) 44/35, 45/10; *g. e–u* bottom of s–thing 19/26, textual note.

grænn *a.* green (in leaf) 19/26, 53/34.

guð *m.* when sg., God 3/1, 13; *m.* also at 8/33 (= Óðinn), gender uncertain at 10/37, 39 (= Ymir) and 32/36 (= Óðinn; cf. **qndurguð**). Elsewhere *n. pl.* (= heathen gods, generally the Æsir; cf. **goð**) 11/34, 13/10 etc.

guðkunnigr = goðkunnigr.

guðligr *a.* divine 18/11.

gull *n.* gold 4/22, 15/24; *gulli betra* better than gold 20/13; *gulli studdr* supported by gold, i.e. golden pillars, or with walls of gold? 26/29.

gullaldr *m.* golden age 15/30.

gullband *n.* gold band 29/22.

gullhjálmr *m.* golden helmet 50/27.

gullhringr *m.* gold ring (bracelet) 47/4, 6 (cf. **fingrgull**).

gulltafla *f.* golden piece (for a game like chess or draughts) 54/2.

†**gunntamiðr** *a. (pp.)* accustomed (trained) to battle 32/27 (epithet of Óðinn).

gustr *m.* blowing 10/7.

gyðja *f.* goddess 15/25.

gýgr *f.* giantess 14/19, 27/4, 46/25.

gyltr *a.* (*pp.*) gilded, golden 7/29.

gyrða (ð) *vv.* tighten a (horse's) girth 47/20 (the animal in acc., *hann*).

gæta (tt) *vv.* with gen., look after 29/23, 30/23; protect 20/19; guard 30/1, 46/27; *g. e-s fyrir e-m* guard s-thing against s-one 25/36; *g. til* take pains, be concerned (to do s-thing) 29/31; *g. ef* keep watch, pay attention (to see) whether 39/2. *Md.*, concern o-self, deliberate, take counsel (*of about*) 16/2, 35/39.

gæzla *f.* keeping, guardianship, guard 25/27; *sett til gæzlu yfir* given the function of guarding 30/4; *setja til lands gæzlu* put in charge of the country 5/28.

göfugligr *a.* noble (in appearance), stately, magnificent 19/34.

gognum, í gognum *prep.* with acc., through 29/3, 45/1, 46/7.

göltr *m.* pig (boar) 32/10; *dat. sg. golti* 47/1.

görr (*n. gört*) *pp.* of *gera*.

haf *n.* sea 4/19 (Mediterranean), 7/7 (Baltic), 43/14; ocean 27/13, 37/28 (the ocean encircling the earth); *pl.* 20/27.

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

hafr (rs) *m.* (he-) goat 23/1, 37/3, 44/6.

hafrstaka *f.* goat-skin 37/9, 11, 14.

haga (að) *vv.* with *til* (*adv.*) contrive (things), arrange it (that) 35/18.

hagleikr *m.* skill 4/29; workmanship, ingenuity 36/16.

hagliga *adv.* skilfully 12/21.

hagligr *a.* handy (*e-m* for s-one), beneficial, useful 33/16.

hagr *m.* convenience, advantage, benefit (*á* in it) 41/19.

halda (helt) *sv.* with *dat.*, hold 27/33, 48/30; *haldi Hel því er hefir* let

Hel keep what she has 48/9; *h. á e-u* hold s-thing in the hand 37/12; *h. upp* support 17/12. Md., stay, remain, be kept 47/29; be kept safe 11/25; remain valid, be fulfilled 23/20.

hálf *f.* region, continent 4/16, 5/5.

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

hallmæli *n.* blame 15/14.

†**halr** *m.* man 9/37, 52/3, 25.

háls *m.* bow (of a ship) 44/26.

haltr *a.* lame (with dat., in s-thing) 37/15.

hamarr *m.* hammer 15/27, 23/3.

hamarskapt *n.* handle of hammer 37/22, 40.

hamarspor *n. pl.* prints, marks of a hammer 43/5.

hamr *m.* shape, form 14/35, 20/31.

handaafl *n.* strength of the hands 28/23.

handan *adv.* from beyond (see **heðan**) 14/26.

handaverk *n. pl.* handiwork 26/13.

handsax *n.* short sword, knife 7/35.

hang *n.* coil (of a serpent), loop of back 42/1, textual note (reading uncertain, and the word is not recorded elsewhere).

hanzki *m.* glove, mitten (i.e. a glove with a thumb but no divisions for the fingers) 38/10, 11, 13.

happskeytr *a.* who is a good shot 26/19.

hár (1) *n.* hair 3/25, 11/12.

hár (2) *a.* tall, high 3/21, 19/22; acc. sg. f. *háva* 7/27, nom. pl. m. *hávir* 27/17; n. as adv. 30/21, loud(ly) 51/6.

harðfærr *a.* difficult to overcome, negotiate, deal with 36/28.

†**harðmóðigr** *a.* hard-hearted, stern, cruel 12/38.

harðna (að) *vv.* grow hard, set 10/2; grow tough 28/39.

harðr *a.* hard, tough 50/31; n. as adv., hard 38/34, 44/39; strongly 7/6, 47/21; calamitous, full of trouble 49/31; comp. n. as adv. 28/40, 42/16.

harmr *m.* sorrow, unhappiness 31/8; grief 46/13, 52/6.

harmfullr *a.* full of sorrow, miserable 31/16.

háski *m.* danger 30/5, 45/20; *lífs h.* mortal danger 48/39.

hásæti *n.* throne 8/16, 15/22.

hátt *n.* of **hár (2)**.

hátt *(að)* *vv.* arrange, construct 12/21.

háttr *m. (dat. sg. hætti)* kind, type 3/20; *með nokkurum hætti* in some way 3/30; pl., habits, activity, behaviour 26/38.

haufuð = hǫfuð.

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

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

háv- see **hár** (2).

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

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

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

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

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

heili *m.* brain 12/26, 37.

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

heilræði *n.* salutary advice 39/14.

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

heima *adv.* at home 27/23, 41/32.

heimamaðr *m.* member of (one's, *e-s*) household 37/10.

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

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

†**heimstǫð** *f.* the world, the world of time 52/26.

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

heita (**hét**) *sv.* (1) (*pres. heitir*) be called 4/36, 7/1; *heitir* is the name of a place 24/19, 32, sometimes with a *pl. n.*, e.g. 25/35 ('in a place called H.'), contrast 6/12, 20/2 (cf. note to 29/26); *ok heitir* and it is called, which is called 15/6; *Gymir hét maðr* there was a man called G. 30/38. (2) (*pres. heitr*) call out (*á to*) 37/37, pray (to) 25/3; *h. á e-n*

- til e-s* pray to s-one, invoke s-one for (concerning) s-thing 23/30, 25/5. Md. *heitumsk* I call myself 21/32.
- heiti** *n.* name 6/29, 21/7.
- heitr** *a.* hot 4/18, 9/26.
- héla (d)** *vv.* freeze (over) 10/3.
- heldr** *adv. comp.* rather (often with the suggestion of litotes) 27/22, 38/18, 41/3; quite 44/33; better, more easily 4/10; instead 35/30; *h. . . en* rather . . . than 21/5; *h. en . . . þá* rather than that . . . (instead) 28/34.
- helg-** see **heilagr**.
- helgistaðr** *m.* holy place 17/5.
- hella** *f.* slab (of stone) 29/3, 49/6.
- hellir** *m.* cave 48/2, 49/5.
- helzt** *adv. sup.* most of all 41/26; chiefly, most willingly of all 40/34.
- hendi, hendr** *dat. sg. and nom. acc. pl. of hōnd.*
- hér** *adv.* here 36/38, 39/36; to this place 40/21; in this matter 22/17; in the following examples (evidence) 28/8; in the following quotation 10/26, 11/26; *hér af* from this (game) 41/29; *hér . . . af* about this 32/12; *hér inni* in here 39/39, 42/10; *hér . . . nær* at hand, close by 36/35.
- herbergi** *n.* lodging, dwelling-place 4/27.
- herbúnaðr** *m.* war equipment 36/19.
- herða (ð)** *vv.* squeeze, grip, clench 37/21.
- herðar** *f. pl.* shoulders 49/10.
- herja (að)** *vv.* wage war 9/29, 15/16, 32/2.
- hermaðr** *m.* warrior 26/22.
- herr** *m.* host, army 34/3.
- hertogi** *m.* duke 4/38.
- hervæða (dd)** *vv., h. sik* put on armour 34/4, 50/26.
- hestr** *m.* (male) horse, stallion 13/28, 25/34; steed 46/27, 28.
- heyra (ð)** *vv.* hear 12/20, 21/5; *h. e-n segja* hear s-one tell 54/29; *h. sagt* hear tell 36/34; *h. e-t sagt* hear s-thing said, hear about s-thing 33/30; *h. getit e-s* hear tell of s-thing 49/19; *impers. heyrir e-t* one hears s-thing, s-thing is audible 25/40.
- heyrrn** *f.* hearing 13/7.
- himinn** *m.* heaven (often in phrase *himinn ok jörð*) 3/1, 8/37; *himins* in heaven 4/9; sky 9/38, 12/4; *upp frá þessum himni* above this sky of ours 20/22; *pl., the heavens* (places in heaven?—but cf. 20/21–4) 19/32.
- himintungl** *n. pl.* heavenly bodies 3/35, 13/2.
- hingat** *adv.* to this place 6/28, 31/19, 42/11.
- hinn** (*n. hitt*) *art. and pron.* the 4/17, 19; *hitt* this on the contrary, the

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

- hlýðni** *f.* obedience (*e-s* to *s-one*) 3/11.
hlæja (**hló**) *sv.* laugh 29/1; *h. við* laugh at what is said 15/5, 25/29.
hlær *a.* warm, mild 10/12.
hnakki *m.* the back of the head 39/24.
hnefi *m.* fist 44/39, 45/12.
hnipinn *a. (pp.)* downcast, depressed 31/14.
hnoss *f.* treasure, precious ornament 29/26.
hof *n.* temple 15/22.
hóf see **hefja**.
hold *n.* flesh 11/37, 12/28.
hólmr *m.* (small) island 28/20.
holt *n.* wood or (in Iceland) a small stony hill 54/10, 16.
hórdómr *m.* (sexual) depravity, immorality, especially adultery 49/32.
horfa (**ð**) *wv.* face, point (*í* towards) 53/13, 20; extend (*til* towards, to) 17/16.
horn *n.* (1) corner 12/6. (2) (drinking) horn 17/18, 30/26; horn of a stag 33/19; (musical instrument) 51/7.
hrafn *m.* raven 32/32, 46/39.
hráki *m.* spit 28/7.
hratt see **hrinda**.
hreyfa (**ð**) *wv.* move, shift (trans.) 38/24.
hreystimaðr *m.* man of valour, man of action 25/12.
hríð *f.* period of time; *litla h.* for a short time 37/31; *eina h.* for a while 44/31; *langar hríðir* for a long while 5/27.
hrím *n.* rime, hoar-frost 10/4, 11/6; pl., layers of rime? 10/13.
hrímsteinn *m.* rime-stone 11/10.
hrímburs *m.* frost-giant 9/8, 10/15.
hrína (**hrein**) *sv.* whinny, neigh (*við* at *s-thing*) 35/21.
hrinda (**hratt**) *sv.* with dat., push, thrust 46/29, 36.
hringr *m.* circle 12/2; (arm-) ring, bracelet 47/32 (cf. **finger**gull).
hrista (**st**) *wv.* shake 27/38.
hrjóta (**hraut**) *sv.* (1) snore 38/3, 22, 32. (2) fly 46/30.
†hróðigr *a.* triumphant 32/28.
hross *n.* horse (of either sex) 35/24; *hvat hrossi* what sort of horse, i.e. what sex of horse 35/21.
hryggr *m.* back, spine; of serpents, body 53/14, 24.
hrynja (**hrunða**) *wv.* fall down 50/1.
hræða (**dd**) *wv.* make afraid 28/30; *pp. hræddr* afraid 14/9, 35/17; *md.*, be afraid of (with acc.) 14/9, 15; become afraid, panic 43/18, 45/5.
hræzla *f.* terror 37/24.

- hræra** (ð) *vv.* move, stir (trans.) 20/27.
- hræring** *f.* motion, ability to move (or emotion?) 13/6.
- hugaðr** *a.* (*pp.*) endued with courage; *bezt h.* most courageous 25/11.
- hugr** *m.* mind, thought(s) 29/31, 43/10; *kom þat í hug* it occurred to him 27/35; mind, attitude, feeling (*til e-s* towards *s-one*) 46/10; courage 28/35.
- hugsa** (að) *vv.* consider 3/18, 7/22; think to o-self 27/34; determine 39/1; *h. fyrir sér* turn over in one's mind, ponder, think out 48/20.
- hunangfall** *n.* honey-dew 19/28.
- hundr** *m.* dog 34/24, 50/33.
- hundrað** *n.* (*pl.* **hundrað** and **hundruð**) hundred (but probably usually signifying 120; with partitive gen. 3/34, 22/33; as *a.* (indecl.) 50/21.
- hurð** *f.* door 31/4, 39/29.
- hús** *n.* house, building 4/27, 15/23; dwelling, chamber, cave? 48/17, 21, 25 (see under **fjall**).
- hvaðan** *adv.* whence, where . . . from 10/27, 15/33, 54/28; interrog. 13/3, 20/26.
- hvar** *adv.* where 4/7, 8/14; *sá h. hann fór* saw where he went, i.e. saw him go 48/36; *sér h. lá maðr* saw a man lying 38/2; *til h.* towards where 46/4; *h. sem* wherever, correlative with *þá* 5/23 ('whatever countries they travelled through'), 6/8 ('whatever countries they stopped in'), 24/30. Interrog. 8/33, 11/5, 17/5.
- hvárki** *adv.* neither 31/8.
- hvárr** *pron.* each (of two) 50/34, 51/4; interrog., which (of two), pl., which side, which party 11/20.
- hvárt** *adv.* whether 38/28; *þat . . . h. this . . . whether* 7/22, 47/27; *h. er* as conj., whether 31/19; interrog., introducing direct questions (pleonastic) 32/21, 36/13.
- hvártveggi** *pron. a.* each (of two) 40/5; gen. pl., of both (of us) 43/27.
- hvass** *a.* sharp, keen, strong 49/22.
- hvat** *pron.* what (in both direct and indirect questions) 15/3, 38/37, 44/20; *við h.* on what 11/5; *h. leið* what was happening, how it was going on 41/6; *h. er* what is the matter 41/18, 51/14; *hvat . . . þat er* what . . . which 33/4; with partitive gen., what 8/33, how much 12/16, what sort of 39/35; *h. þeira íþróttu* which of those accomplishments (of his) 40/32; *h. er fleira stórmerkja* what further remarkable things are there 18/28; with dat., what kind of 35/21 (i.e. what sex of), 41/33; *h. látum* what the cause of the noises 38/4; *h. sem* whatever 35/18, 45/25.
- hvata** (að) *vv.* with dat., hasten (trans.) 14/9.
- hvatr** *a.* bold, active, swift 46/20.
- hvé** *adv. interrog.* how 31/29.

hverfa (hvarf) *sv.* go away, disappear 49/39, 52/31; *h. á brut* go off, vanish 45/37; *h. aþtr* turn back 39/16.

hvergi *adv.* nowhere, on no occasion 36/25; nowhere = not at all 46/25 ('refused to move'), 47/22; *þar h.* nowhere there 43/31.

hvernig *adv.* how 42/28; interrog. 10/36, 12/21, 28/14.

hverr *pron. (acc. sg. m. hvern, hverjan)* (1) each (of more than two) 3/24, 34/10; every 13/29, 30/34; *sér til hvers þessa nafns* to each of these names individually 22/18; *hina níundu hverja* every ninth 47/5; with partitive gen., every, any 19/7, each 28/37; with forms of *annarr*: *h. annan* each other 35/11, *h. qðrum* one to another 28/22, *hvert yfir annat* one (layer) on top of the other 10/4, *hvert upp frá qðru* one above the other 8/16. (2) who, which (of indefinite number) 8/2, 25/8; what 8/17, 43/15 ('how great a'), *þat . . . hverju* 3/18; *hverjum* with whom 31/11; *af hverju* from what origin 34/28; *h. sá væri . . . er* who there was . . . who 46/16; *h. er* whoever 33/31. (3) interrog., who, which 3/12, 8/27; what 14/18; *hverir eru Æsir þeir er* who (or which) are the Æsir whom 21/11.

hversu *adv.* how 27/24, 37/19; *h. mikill* how much, what (a) great 46/15, 47/26; interrog. 9/9, 39, 13/34.

hvert *adv.* whither; *h. er* (to) wherever 36/19.

hvessa (t) *vv.* sharpen; *h. augun á* fix with a piercing gaze 45/3.

hví *pron. (dat. of hvat)* why 21/1, 31/14; *fyrir hví* for what reason 29/12.

hvinverskr *a.* from Hvinir (Kvinesdal in the south of Norway) 7/29.

hvirfill *m.* crown (of the head); *í hvirfil honum* on his crown 38/34.

hvítna (að) *vv.* whiten (intrans.) 37/22.

hvítr *a.* white 19/18, 23/16; declined weak 19/23, 25/32; sup. 23/17.

hyggja (hugða) *vv.* think 18/18, 39/34; *þat h. menn* it is believed 55/5; *en þat of hyggi* than imagine, expect it ('than it would have been thought by') 19/7; *ek hugða* I should have thought 32/5; sometimes with subject of *at*-clause before main vb. 20/24, 21/25 (cf. 6/17); intend, determine 41/4, 12; with *at* and inf., intend, prepare (to do s-thing) 38/1; *vilja h. at e-u* be concerned about s-thing, think s-thing important, wish to take thought about s-thing 51/1; pres. p. *hyggjandi* thoughtful, sensible (referring scornfully to warriors saving themselves by flight) 7/34; with acc. and inf., think s-thing is s-thing 20/24, 45/10; *svá hygg ek vera* thus I believe there are 33/36; with inf. understood 22/37 ('this I believe B. to consist of'). Md. with inf., think that one (will do s-thing) 37/20; with *at* and inf., intend, plan (to do s-thing) 44/19.

hylli *f.* favour, goodwill 46/17.

hýnótt *f.* night(s), period of waiting before a wedding; *sjá hálf h.* half

such a wedding eve (or ‘this half-wedding night’, when one partner is absent?) 31/32.

hýski *n.* household, family 11/24.

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

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

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

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

hætti see **háttr**.

hættligr *a.* boding danger 45/18.

hætr *a.* dangerous 44/30.

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

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

hofuð, **haufuð** *n.* head 3/23, 7/19, 11/12; *í h. e-m* on s-one’s head 38/27, 39/9.

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

hofuðmaðr *m.* leader, ruler 6/13.

hofuðskepna *f.* (natural) element 4/3.

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

hofuðtunga *f.* chief language 4/32.

hofugleikr *m.* heaviness 10/7.

hogg *n.* blow 35/31, 39/2, 43/2.

hoggormr *m.* poisonous snake, viper 46/26.

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

†**hqlðr** *m.* man 49/31.

holl *f.* hall, palace 7/28, 22/32.

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

hørgr *m.* sanctuary (generally not a building) 15/25.

hørund *f.* flesh 27/21.

í *prep.* (1) with acc., into 4/16 (1), 7/27, 9/4, 11/35, 35/12; to 4/16 (2), 43/35; towards 39/18; in 6/13 (1); on 15/32; onto 27/14 (1), 39/9, 50/38; when faced with 26/17; as, for 37/25; *í alla heima* as far as,

throughout all worlds 25/40; *þar í brunninn* into that spring 19/17; of time, on, in, at 37/13, 48/33, during 54/10 (dat.?). (2) with dat., in 3/6, 19; from in 19/15; with names, of, who lives at 24/25; in or on 48/17 (see **fjall**); *í þeim stað kalla menn* that place is called 15/24 (see **staðr**); as regards, in respect of 49/25; of time, on 41/16, in, at 9/29, 38/35, 46/29; *í því* at that moment 38/5. (3) as adv., in (it) 15/22, 36/26, 41/15; into it 46/34; about (it) 55/1; *þann er . . . í* in which 23/8; *þar ofan í* down in it 43/4.

iðrask (að) *vv. md.* repent (*e-s* of *s*-thing) 31/38.

ifask (að) *vv. md.* doubt, be in doubt (*í* about *s*-thing) 55/1.

íkorni *m.* squirrel 18/32.

il f. sole of the foot 45/13.

illa *adv.* badly; with difficulty 42/33; not at all 45/27.

illiliga *adv.* horribly 29/9.

illr *a.* evil 10/40, 18/27; unpleasant 24/7, 31/13; *n.* as subst., evil 27/9, 29/13.

inn (1) *adv.* in 27/20, 30/1; inwards 10/7; inside 8/18; inland 4/16; *inn í* (inside) into 7/27, 40/36.

inn (2) (*n. it*) *pron. art.* the 5/35, 8/18; with *a.* after noun 7/29, 30/35; combined with demonstrative for additional emphasis *í þeim inum* 17/23, *þau in fyrstu* (sc. *tíðindi*) 49/20, *þat it fyrsta* the first thing (NB *leikr* is *m.*) 43/7; *it þriðja skeiðit* 40/27; treble demonstrative for ironic emphasis *hafit þat it djúpa* 37/29 (see note). Cf. **hinn**.

inna (t) *vv.* perform (i.e. with success) 40/13.

innan *adv.* on the inside, within 15/24; *i. við* on the inside of 19/18; *fyrir i.* on the inside, on the inner edge 12/24; with following gen. *þar i. lands* within that country (those countries) 6/23.

innar *adv. comp.* further in 37/40.

inni *adv.* inside, within 8/22; *hér i.* in here 39/39, 42/10.

ísarnkol *n.* bellows 14/3; cf. *Grm* 37, where it is probably to be understood as analogous to the bellows of a forge.

íss *m.* ice 10/2, 3, 7.

it *n.* of **inn (2)**.

íþrótt *f.* accomplishment, feat 39/35, 40/1.

jafn *a.* equal; *n.* as adv., equally well, just as well (*sem* as) 25/38.

jafna (að) *vv.* with dat. compare; *j. e-u til e-s* liken *s*-thing to *s*-thing, i.e. call *s*-thing after *s*-thing 23/16.

jafnan *adv.* always, continually 27/2, 30/36; for ever 37/27.

jafnbreiðr *a.* just as wide (*e-u* as *s*-thing) 37/35 ('and it was as wide as the whole width of the hall').

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

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

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

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

jafnmikill *a.* equally large 36/13.

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

jafnsannr *a.* equally true 28/11.

jafn skjótt *n. a.* as *adv.* immediately 35/28.

jarðligr *a.* earthly 3/15, 17; worldly (as opposed to *andligr*) 4/13.

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

jarmr *m.* crying 24/12.

járn *n.* iron 45/21.

járnfjöturr *m.* iron fetter 28/29.

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

játa (tt) *vv.* say yes, agree (*e–u* to *s–thing*) 38/14, 16; acknowledge (*e–n e–t s–one* to be *s–thing*) 10/39.

jaxl *m.* back tooth, molar 11/38.

†jór *m.* (male) horse 34/20.

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

†jormungrund *f.* the mighty earth 32/39.

jötunmóðr *m.* a giant fury 35/27, 50/3, 51/25.

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

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

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

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

kalla (að) *vv.* (1) call: with two acc., call a person or a place *s–thing* 10/15, 40, 12/26, (with pron. and *a.*) say that *s–one* is *s–thing* 42/7; assert, declare, reckon (*s–thing* or *s–one* to be *s–thing*) 36/39, 41/33, 42/32; *kallar þess meiri ván* declares it more likely 40/12; *er svá kallat* it is said 30/21; *vera kallaðr* be called, be known as 4/17, 6/6; pp. agreeing with complement rather than subject 7/10, 13/10, 29/26 (see note); *ekki kallaðr* not said to be, said not to be 25/19; *Heimdalar sverð er kallat höfuð* the head is called H.’s sword 26/1; name, give a

- name to 55/3; *e-t er kallat* s-thing takes its name (from s-thing) 29/36.
 (2) call out 37/23, 40/2; summon 28/20 (2), 31/9; *k. á* call on, invoke 35/28; *k. til* (adv.) summon 46/27.
- kanna (að)** *vv.* explore, get to know 5/5.
- kanntu, kannþu** = *kannt þú*, see **kunna**.
- kapp** *n.* rivalry, competition, race; pl. 40/17.
- karl** *m.* man, male 5/22, 25/22, 29/32; old man (Óðinn) 48/8.
- karlmaðr** *m.* male 13/7, 25/23, 30/7.
- kasta (að)** *vv.* with dat., throw 27/12, 37/11; object understood 12/27, 39/20; cast (a net) 48/30, 33; impers. *kastat hafði* had been thrown 12/7.
- kaup** *n.* terms, bargain (*við* with) 34/35; (agreed) reward, payment 34/33; making of agreement 35/5; *vera af kaupinu* forfeit his reward 35/16.
- kaupa (keypta)** *vv.* buy, pay for 33/9.
- kengr** *m.* (**keng** *n.* textual note) bow, arch (see **beygja**) 42/1.
- kenna (d)** *vv.* recognise, know, perceive, feel 23/4, 35/21; be able to tell, realise 37/17, 38/9; with gen., feel 44/39; *k. e-t e-m* attribute s-thing to s-one 55/4. *Md.*, feel (it) 48/16.
- keppask (t)** *vv. md.* compete (*við e-n* with s-one) 26/21.
- kerling** *f.* old woman 42/11, 14; the old woman 42/17.
- kerra** *f.* chariot 13/28, 39, 47/1.
- ketill** *m.* cooking-pot 32/13, 37/6.
- ketti** *dat. sg.* of **køtr**.
- keyptr** = **kjøptr**.
- keyra (ð)** *vv.* drive 13/38; *k. (hest) sporum* drive (a horse) on with spurs, spur (a horse) on 47/20.
- kind** *f.* kind(red), (member of a certain) race; in poetry, child: *Fenris kindir* = wolves, possibly literally F.'s offspring 14/31.
- kippa (t)** *vv.* snatch; *md. kippask við* flinch, jerk away, be convulsed (in reaction to s-thing) 49/15.
- kjöll** *m.* a kind of ship 51/30.
- kjósa (kaus)** *sv.* choose 24/36; *k. sér* choose for o-self 6/11; *k. e-t á e-n* allot s-one s-thing 30/35; *k. val* choose (i.e. decide) who shall be slain (cf. **valkyrja**) 30/36, select one's victim, kill 34/11.
- kjøptr, keyptr** *m.* jaw 50/9, 38, 51/2.
- kljúfa (klauf)** *sv.* cleave; *pp. klofinn* cloven, split (*vb.* to be understood) 49/34.
- klofna (að)** *vv.* split (*intrans.*) 9/38, 50/13, 52/4.
- klæða (dd)** *vv.* dress; *k. sik* or *md. klæðask* get dressed 34/4, 37/14.
- klæði** *n. pl.* clothing 13/7.
- kné** *n.* knee 42/19, 43/23.
- knésfót** *f.* hough, the hollow or back of the knee 49/11.

knífr *m.* knife 27/18, 37/12.

knúi *m.* knuckle 37/22.

knútr *m.* knot 38/24.

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

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

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

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

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

konungdómr *m.* kingdom 4/30, 32.

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

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

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

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

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

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

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

kringlóttir *a.* circular, disc-shaped 12/22 (*hon* = the inhabited earth, *orbis terrarum*).

- kunna** (**kann**, **kunna**; *kanntu*, *kannpu* = *kannt þú*) *pret.-pres. vb.* know (nearly always with reference to ability to give information) 3/14, 22/18; be able to, i.e. have the knowledge to (with inf.) 20/29, 22/26, (with *at* and inf.) 5/8, 25/29; be able to perform 39/36; know how to (with inf.) 40/9, (with *at* and inf.) 41/37; *kann vera at* maybe 15/7.
- kunnandi** *f.* ability, accomplishment (s–thing one knows how to do) 39/37.
- kunnátta** *f.* (technical) knowledge, skill, expertness 4/26, textual note, 15/8.
- kunnigr** *a.* having supernatural knowledge and ability 7/21.
- kunnusta** *f.* knowledge, ability 4/26.
- kunst** *f.* art, accomplishment 4/26, textual note.
- kvánfang** *n.* match, woman to be a wife 6/22.
- kveða** (**kvað**) *sv.* say; †with unexpressed indefinite subject, *kveða* they say (with acc. and inf.) 20/37, 26/3; in prose often refers to speaking in verse 24/2, 9, 31/26; with acc. and inf. 28/23, 31/13, with inf. understood 35/15, with acc. understood 28/21. *Md.* with inf., say that one will do s–thing 31/12, 44/28, 31.
- kveðja** (**kvadda**) *wv.* speak to, greet 39/31.
- kveld** *n.* evening (the end of the day, nightfall) 11/11, 35/19, 44/7 (cf. **aptann**).
- kvelja** (**kvalða**) *wv.* torment, torture 53/30.
- kvenna** *gen. pl.* of **kona**.
- kviðr** *m.* belly 42/1.
- kvikna** (**að**) *wv.* be generated, come to life 15/33; *impers.* *kviknaði* there was a quickening, a coming to life 10/14.
- kviknun** *f.* quickening, coming to life 15/35.
- kvikudropi** *m.* flowing drop; *pl.*, fermenting fluid? 10/13.
- kvikvendi**, **kykvendi** *n.* living being, creature 3/7, 29, 31, 13/21; *pl.*, animals (as opposed to men) 47/37.
- kvisa** (**að**) *wv.* whisper 39/12.
- kvistr** *m.* branch 19/13, 39/9.
- kvæmi** *p. subj.* of **koma**.
- kykr** *a.* alive 3/29, 48/7; animate 47/28; *n.* as subst., s–thing alive 48/33.
- kykvendi** = **kvikvendi**.
- kýll** *m.* bag (for food) 37/32.
- kyn** *n.* family, species 19/30.
- kynslóð** *f.* progeny 3/3, 54/12; family line 13/15.
- kýr** *f.* cow 11/6, 9.
- kýss** *pres.* of **kjósa**.

kæla (d) *vv.* cool 14/2.

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

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

kǫttr *m.* cat 25/2, 28/5, 41/36.

kømr = *kemr*, pres. of *koma*.

lá see **liggja**.

lagðr, lagiðr pp. of **leggja**.

lágr *a.* short 42/6.

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

lágu p. pl of **liggja**.

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

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

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

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

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

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

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

látprúðr *a.* courtly in behaviour 30/6.

látum dat. pl. of **læti**.

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

laun (1) *f.* secrecy 7/24.

laun (2) *n. pl.* reward, payment 7/2.

launa (að) *vv.* reward (*e-m e-t s-one for s-thing*) 31/20.

launráð *n.* secret counsel, secret thought 29/23.

lausafé *n.* movable wealth, money 23/31.

laushárr *a.* with flowing (unbound) hair 29/22.

lauss *a.* free 50/2, 32; not still, not fixed, unsteady 42/17; uncontrolled 12/7; unconfined 11/40. *Comp.*, less tight 38/25.

lax *m.* salmon 49/4.

laxlíki *n.* the shape, form of a salmon 48/19.

leggja (lagða, *pp.* lagðr, lagiðr) *vv.* lay, put 11/32, 25/15; place 25/16, 27/36; deposit 17/20; build 15/27; cover (*e-u with s-thing*) 7/28; *l. sik fram* put o-self out, make an effort, take pains 40/20; *nær lagði þat ófæru* it brought disaster close 25/29; *l. e-t til við e-n* grant s-thing to s-one, agree to s-thing with s-one (include in the conditions) 35/2; *vera lagðr til* be set to, destined to (cause) 27/25; *l. upp* ship (oars) 44/32. *Md.*, lay o-self, lie (down) 38/20, 48/32; stop, be silent 21/23 (*legskapu*, with suffixed neg. and 2nd pers. pron.).

leggr *m.* leg, bone of leg (or arm) 16/6.

leið (1) *f.* way 15/4; *fara l. sína* go (on) one's way 43/34; *fara fram á l.* continue on one's way 39/23; *ek á nú norðr l.* my way now lies to the north 39/18; distance 39/11; *langar leiðir* long distances 29/27; *koma e-u á l., snúa e-t til leiðar* bring s-thing about 13/1, 48/12.

leið (2) *p.* of líða.

leiða (dd) *vv.* lead, conduct 8/18, 46/21.

leiðr *a.* hateful 24/3.

leiðréttta (tt) *vv.* put right, achieve redress for 44/4.

leika (lék) *sv.* play; perform 40/9; juggle (*at with*) 7/35; of flames, play 52/35.

leikr *m.* game, sport 8/7, 34/5; competition, contest 40/8, 41/22; *hvat leik* (dat.) what sort of contest 41/33.

leita (að) *vv.* with gen., look for 29/29; try to find, try to fetch 47/15; try to think of 35/11; *l. e-m e-s* seek out, find s-thing for s-one 37/35, 38/19; *l. á* assault, (take by) storm 35/9; *l. sér til e-s* try to find o-self s-thing 37/33; *l. til e-s* try (to use), resort to s-thing 42/17; *l. til ef* try whether, seek an opportunity for 43/36. *Md.* *leitask fyrir* explore, feel one's way 37/38.

lemja (lamða) *vv.* strike, lame, damage, crush (*e-t á e-m s-one's s-thing*) 23/5.

lén *n.* reward, emoluments, wealth, success 18/25.

lendir *f. pl.* loins 49/10.

lengð *f.* length; *lengðin* his length 43/21.

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

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

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

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

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

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

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

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

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

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

liðsemð *f.* help, assistance 44/12.

líf *n.* life 3/29, 13/6.

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

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

lík *n.* corpse 46/22, 32.

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

líkami *m.* body 9/1.

líkandi *n.* form 10/15.

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

líkindi *n. pl.* likelihood; *en l. þætti á* than appeared probable 28/22.

líking *f.* pattern; *í þá líking sem* in imitation of the way that 6/13; *gera í l. e-s* follow *s-one's* example 46/3.

líknsamastr *a. sup.* most kind, merciful, gracious 23/19.

- líkr** *a.* like (*e-m* to *s-one*) 5/9; comp., more like 5/24; comp. *n.* as adv., more likely, very likely (*at* that) 32/12.
- limar** *f. pl.* branches 17/10, 33/19.
- lind** *f.* shield (of lime wood) 51/23.
- línigarn** *n.* linen yarn, flaxen thread 48/21.
- list** *f.* art 15/8, 28/26, 36/21; skill 39/37.
- líta (leit)** *sv.* look 31/3, 39/31 (*til at*). *Md.*, appear, seem (*e-m* to *s-one*) 39/35, 42/13; impers. *lízk e-m (svá) sem* it looks to *s-one* as if 36/32, 41/7, 15, 22; *e-m lízk á e-t* *s-thing* looks to one (*svá sem* as if) 28/25.
- litask (að)** *vv. md., l. um(b)* look around 8/8, 42/9.
- lítill** *a.* little 18/25, 41/35; small 38/3, 41/33; thin 28/27; short (of time) 37/30; poor, insignificant, inadequate 41/1; *l. vexti* of small stature 39/13; *l. fyrir sér* of small account (cf. **mikill**) 42/32; *n.* as subst., little 11/35; *litlu fyrir* shortly before 39/3.
- lítillræði** *n.* *s-thing* beneath one's dignity, a demeaning act (*í* in it) 42/10.
- litr** *m.* colour 15/8, 27/21, 47/13.
- litverpr** *a.* changeable (changed) in colour 45/5.
- ljóri** *m.* roof-opening (for smoke and light), skylight 53/22.
- ljósálfar** *m. pl.* light elves 19/35, 37, 20/24 (there is no source older than Snorri for the distinction of light and dark elves; cf. *AH Studier* 37).
- ljóss** *a.* light, bright 9/26, 10/11, 13/27.
- ljósta (laust)** *sv.* strike 35/31, 45/9; knock 49/6; with dat. of instrument 27/38; *l. í, á* strike at, against, onto 38/27, 39/5; *l. e-n hogg* strike *s-one* a blow 43/2.
- ljúga (laug)** *sv.* lie 36/37; impers. passive *er logit at þér* you have been lied to 28/8.
- lof** *n.* (1) glory 18/25. (2) permission 29/35.
- lofa (að)** *vv.* (1) praise 23/15, 29/36 ('and similarly when things are praised highly'). (2) permit 34/39.
- loga (að)** *vv.* burn (intrans.); pres. *p.*, flaming 9/26, 28.
- logi** *m.* flame; dat. *sg.*, in, with flame(s) 18/5.
- lokinn** *pp.* of **lúka**.
- lokka (að)** *vv.* lure, entice, trick 25/15.
- lopt** *n.* air, sky 4/9, 10/12; *loptsins* in the sky 3/17; *pl.*, sky, skies 8/37, 14/25, 50/12; *í lopt, á lopt* into the sky, into the air, aloft 12/27, 23/4; *á lopti* in the air, aloft 7/36, 51/7; *at lopti* in the air or into the air? 30/13, 17.
- losna (að)** *vv.* become free, untied 50/4, 51/13; *l. upp* become uprooted 49/40.
- lúðr (rs)** *m.* (1) trumpet 25/40. (2) coffin or cradle (with prep. *á*) 11/32 (probably coffin, but evidently associated by Snorri with *qrk* which

could mean both coffin and ark, and this seems to have led to his interpreting the verse as referring to a Norse deluge; ark 11/25. Cf. AH *Gudesagn* 25.

lúka (lauk) *sv.*, *l. fyrir e–m* close against s–one 30/1; *l. fyrir sér* open (to enter) 31/4; *l. aþtr* shut 39/26; *l. upp* open 39/27; *hvar upp skyldi l.* where the opening was 43/1; *l. e–u* finish s–thing: *eigi mun lokit verða verkinu* the job would not be finished 35/26. Md., shut itself, slam to 8/6.

lund *f.* manner, way 4/11, 29.

lustu *p. pl.* of *ljósta*.

lúta (laut) *sv.* bow the head 41/5 (i.e. to begin a second draught); *l. ór e–u* stand up from s–thing, cease to bend over s–thing 41/6.

lýðir *m. pl.* people, followers, subjects, troops 51/32.

lypta (pt) *wv.* with dat., lift 5/2, 42/1, 43/17.

lýsa (t) *wv.* illuminate 12/9, 13/40; *impers. lýsir* it shines, light is shed 23/16, 31/5; *lýsir e–t* light is shed over s–thing 13/32.

lýsigull *n.* shining gold, gold that emits light (shines in the dark) 47/9 (cf. *Skáld* 40–1, ch. 33; *Grettis saga*, *ÍF* VII 57).

lysti *p. subj.* of *ljósta*.

†læ *n. (dat. sg. lævi)* destruction, that which destroys (with gen.); *sviga læ* destroyer of sticks, kenning for fire 9/32, 51/39; = darkness 36/1.

lægi *p. subj.* of *liggja*.

lægri *a. comp.* lower (in level) 41/7.

læknir *m.* physician 29/20.

lærleggr *m.* upper leg, thigh-bone, ham-bone 37/12.

læti *n.* noise 38/4.

lōgr *m.* sea 51/32; *lopt ok lōg* 30/9, 31/5, 50/12.

má (ð) *wv.* with dat., damage, eat away, destroy 19/13.

maðkr *m.* maggot, grub, worm 15/34, 35.

maðr *m.* person 5/17, 18/15, 50/5; man 7/24, 11/2; human being(s) 8/39 ('man', generic sg.); being 11/18; *eigi sá m. er* no one who 3/14; *flestum manni* to most people 12/2; pl., people 3/8, 4/33; men 30/35; *þeir menn er* any men who 40/21; *mönnum* for men (people) 18/13; as indefinite subject 18/40; *kalla menn* i.e. is called 15/24, 19/28; *svá at menn hafa gert* ever made 22/34.

mál *n.* (1) time (with inf., to do s–thing) 39/10; *m. at sofa* time for sleep, i.e. not yet time to get up 38/40. (2) speech, conversation 8/26; power of speech 13/6 (with def. art.); language 8/28; agreement, contract 36/6; transaction 29/38; affair, matter, case 30/2, 36/39, 37/3.

málmr *m.* metal 15/28, 29, 45/21, 47/38.

málsnild *f.* eloquence 25/20.

man see **muna**.

mánaðr *m.* month 31/30.

máni *m.* moon 12/15, 34/34.

manndómligr *a.* human 4/34.

manndráp *n.* killing, homicide 49/25.

mannfjöldi *m.* number (multitude) of people 32/9, 34/1.

mannfólk *n.* mankind 53/6; with art. 3/4, 10, 9/40; people 4/24.

mannhringr *m.* circle of people 45/38.

mannkind *f.* mankind 13/8 (construed as *n. pl.*).

mannlíkan *n.* human form, being in human shape 16/7.

mannvit *n.* human intelligence 17/16; as cognate object *vitandi mannvits* conscious with human intelligence 15/36.

mansöngur *m.* love-song, erotic verse 25/4.

már *m.* gull 24/15.

margr *a.* (*n.* **mart**) many 3/34, 9/20; with sg. noun, many a 4/11, 23/5; *m. sá* many a one 33/8; *n.* as subst., a lot 18/30, 31 (gen.), 36/28.

mark *n.* sign (*um e-t* of s-thing) 25/14; importance, significance (*at e-u* in s-thing) 31/39, 41/35; *m. at of e-t* something of importance regarding s-thing 33/18.

marka (að) *vv.* note, infer 23/17.

†**marr** *m.* sea 52/30.

mart *n.* of **margr**.

matask (að) *vv. md.* eat; *hafa matazk* have finished one's meal 38/29, 42/26.

matr *m.* food 8/21, 27/24; meal 37/8.

mátti see **mega**.

máttr *m.* might, power, ability 41/28, 44/1.

máttugr *a.* mighty 3/31, 4/2, 24/26; sup. *mátkastr* 14/23, 36/31.

máttu, máttu = *mátt þú*, see **mega**.

með *prep.* (1) with dat., with 3/7, 29/24 (1); (instrument) 9/30, 38/7, 43/1; by means of 10/14, 27/3, 47/1; in company with 15/20, 37/4; living with 9/8; along with, as well as 10/28; including 22/37; equally with (next to?) 29/24 (2); among 4/40, 46/16, (i.e. for) 49/31; *með sjálfum sér* among themselves 4/10; between 23/34; carrying 36/18, 40/38; *vera með* have 15/8; *með einum hug til* of one mind towards 46/10; *hafa með sér* see **hafa**; engaged in 8/7; *fara með* treat 37/17, act with 43/39; (of place) by, along 12/23, 13/4; against 33/39 (error for *við*?—so W and U); (accompanying circumstances) in 3/30, with 50/5, 9; regarding 51/13, 14. (2) with acc., taking 35/20, 50/27; *koma*

með bring 26/25; *fara með* take 36/20, 37/3 (drive). (3) as adv., as well, with it 19/15, 40/7; *ok þat með* and this also 27/34; *þar með* also 4/7; with (by means of) them 49/9; *fara með* treat (it), do with (it) 27/29, take (it) 44/24.

meðal, á m. *prep.* between; as adv., between (them) 36/7.

meðan *adv.* meanwhile 49/15; as conj., while 8/24.

mega (má, mátt) *pret.-pres. vb.* be able, can 7/28, 36/18; *máttu, máttu* you can 23/17, 28/8; subj. *mega ek, megak* can I, I can 31/29, 42/35; *máttigak* I was not able (see **-k, -a**) 24/10; may 11/19, 40/35; be permitted 23/21; have the right to 13/17, 22/26; with neg., must 23/9; *eigi mátti* did not have the opportunity 45/3; *m. minna* have less power 21/14; *hvat má hann* what power has he 8/33; *sem hann mátti lengst* as he could furthest, as the furthest he could 42/2. Impers., be possible 48/34; *má* one can 4/20, 6/30; *mátti, mætti* one could 3/17, 4/10; *hann* (acc.) *má vefja* it can be folded 36/21; *eigi mátti* it was impossible 35/9.

megi (1) *pres. subj.* of **mega**. **(2)** *dat. sg.* of **mögr**.

megin *n.* might, power 12/16.

megingjardar *f. pl.* girdle of might 23/6, 38/5.

meginligr *a.* mighty, solemn 36/6.

megir *nom. pl.* of **mögr**.

†**meiðr** *m.* tree (= Yggdrasill) 19/13.

mein *n.* injury 27/9; mischief, source of harm 49/38; handicap (*e-m* for *s-one*) 31/37.

meinsvari *a.* (weak declension only) perjured, who swears falsely 53/27 (not a synonym of *eiðrofi* 53/16, which probably refers specifically to breakers of vows: *meinsvari* is a more inclusive term).

meir *adv. comp.* more (in degree) 14/9, 33/3, 40/20; further 43/23, 54/32; from then on, after that, or once more, still 34/13 (or *m. um* the more?).

meiri *a. comp.* greater 4/29 (2), 18/40; larger 4/29 (1), 39/34; more important 45/14; *með list ok kunnáttu meiri* with greater art and skill 15/8; *n.* as subst., more, a greater amount 41/19, 27; *n.* as adv., to a greater extent 50/10.

méldropi *m.* drop (of foam) from a horse's bit 13/31.

mergr *m.* marrow 37/12.

merr *f.* mare 35/20, 22.

mest *adv. sup.* most 4/25; most of all, especially 25/20.

mestr *a. sup.* greatest 5/6, 11/18 (see **vita**), 17/10; the biggest 15/23, 22/40; of greatest significance 8/39; *hefir þat mest óhapp verit unnit* (predicative) this (deed) was done (so as to be) the greatest misfortune,

this was the unluckiest deed ever done 46/8; *it mesta* a very great, of the greatest kind 50/34; n. as subst. (or adv.) *mest af skáldskap* most about poetry (i.e. more than anyone else) 25/21.

metnaðr *m.* glory 3/11.

mey, meyar acc. sg. and nom. acc. pl. of **mær**.

miðla (að) *vv.* share out, distribute 3/16.

miðr *a. (n. mitt)* mid, middle of 4/23, 27, 38/32; *í honum miðjum* in the middle of it 9/21.

mikill *a.* much 5/24, 11/23; a great deal of 49/32, 50/6; numerous 54/12; big, large 25/1, 42/5; great 5/22, 31/6, 45/26; severe 49/22; important 12/20, 46/11; *m. fyrir sér* mighty, of great importance or power, a great man (person) 25/6, 29/12, 34/14; n. as subst. or adv., much 3/11, 13/1, 21/1; dat. sg. *myklu* with comp., much, by far, many 3/5, 4/29, 32/8.

mikillæti *n.* arrogance 31/6 (*er* in which, which consisted in the fact that).

mildr *a.* gentle, kind 29/33.

milli, í m., á m. *prep.* with gen., between 18/31, 39/28, 48/32; *sín á m.* between themselves, between each other 29/37; as adv. 49/23.

minjar *f. pl.* keepsake, token, souvenir, reminder 47/32.

minn *a.* my 38/10.

minnask (t) *vv. md.* recall, call to mind, discuss 15/32; *m. á e–t* talk s–thing over 53/39, 54/36.

minni (1) *n.* memory 4/10; *hafa at minnum* keep in memory, as s–thing to remember 26/13.

minni (2) *a. comp.* less 25/37; shorter 31/31; less mighty 44/33; *m. fyrir sér* (a person) of less significance (cf. **mikill**) 41/38; n. as subst. or adv., less 21/15, 41/16, 43/17.

minnr *adv.* less 44/36, 47/13.

minztr *a. sup.* least, smallest 43/2.

missa (1) *f.* loss (*e–m* for s–one) 46/15.

missa (2) (t) *vv.* with gen., be without 23/9, 32/1, 50/32.

misseri *n.* season, period of six months (or year?) 34/31.

mistilteinn *m.* mistletoe 45/36, 37, 46/6.

mitt n. of **miðr** 11/36.

mjólká *f.* river of milk 11/7.

mjór *a.* slender 28/26, 28.

mjoðr *m.* mead 17/25, 26/7, 33/13.

mjok *adv.* very (with adjectives) 4/2, 17/30, 26/19; very much 7/21, 29/36; much, far 41/14; very nearly 35/10; often 24/16; a lot,

particularly (i.e. this is his or her characteristic role) 25/11, 29/31, 43/40.

móðerni *n.* descent on the mother's side 27/10.

móðir *f.* (*pl.* **mæðr**) mother 26/9, 36, 54/21, 27 (*gen. sg.*).

móðr *m.* fury 36/9, 37/25, 52/27.

mold *f.* soil, earth (as substance) 3/27, 9/1, 15/33, 16/30.

moli *m.* small fragment; *í smán mola* (*collective sg.*) into bits 35/32.

morðvargr *m.* murderer 53/16, 28.

morgindogg *f.* morning dew 54/11, 17.

morgunn (*dat. sg.* **morni**) *m.* morning 13/31, 17/26, 24/15, 42/23, 47/24.

móti, á m., í m. *prep.* with *dat.*, against 40/3, 50/30; towards 50/28; to meet 6/6, 40/18; in the face of, on the side facing 10/8; *gera e-t í m. e-m* receive s—one with s—thing 7/26; *þýða á m.* see **þýða**; *í mót* as *adv.*, in exchange 23/33; back (to meet his gaze) 45/4.

muðr *m.* (inflected **munnn-**) mouth 25/17, 50/9; *í munnn mér* into my mouth 28/35, similarly 29/7, 41/12, 15; striking face or edge of hammer 38/35.

muna (man, munða) *pret.-pres. vb.* remember 11/30.

†**mund** *f.* hand; *dat. (instrumental) sg.*, with his hand 52/18.

mundlaug *f.* hand basin 49/13.

munnn see **muðr**.

munr *m.* difference (*at* by which) 41/7, 26; *þeim mun (+ sup.) . . . sem* by so much . . . in that, to this degree . . . that 46/14; *fyr öngan mun* by no means, certainly not 10/39.

munu (mun, munda) *pret.-pres. vb.* (1) indicating future time: will 9/29, 14/15; be about to 38/30; with *vb.* to be understood, it will be 43/26 (2); *p. tense mundi* future in the past, would 5/19, 48/20, was to 3/12; *myndi* would have, was about to 46/31; *munak* (see **-k**) I shall 28/25; *muntu = munt þú* 28/30; *p. inf. mundu* would 27/32, 44/31. (2) indicating probability, *mun, muni, myni* will 12/2, 19/12, must 11/16, 17, 33/17; would need 36/24; with *vb.* to be understood, must be 41/20; *muntu vera* you must be 39/34; *muntþu hafa* you have surely 28/9; *hvárt munu sitja* can there be sitting 39/8; *vera mun at segja frá þeim tíðindum* I daresay there are tidings to be told 45/16; *p. tense*, would 7/22, 23, 18/9; must 4/1, 2; might 3/18; might well 26/12; *eigi mundak* (see **-k**) I would not have 41/9, 36; *p. inf.*, would 28/24, 37/21.

myklu see **mikill**.

myrkr *a.* dark 37/33; *n.* as *subst.* 37/32.

mæla (t) *vv.* say 8/9, 37; speak (*til* to) 31/8, 42/28; *þat er mælt* they say 25/13; *m. til* demand 34/35; *m. e-t sér til kaups* stipulate s—thing as

- one's payment 34/32; *m. við e-n* speak to s-one, say to s-one 21/20, 31/11, talk with s-one (s-thing)? 51/8; *m. við* (adv.) be opposed (to s-thing), object 47/30.
- mær** *f.* (pl. **meyjar**) maiden, virgin 18/12, 25/33, 29/21, 54/27 (the subject, with *sú* 54/25); acc. sg. *mey* †girl, i.e. wife, beloved 36/3.
- †**mærr** *a.* renowned, splendid, excellent 17/23, 52/21.
- mætast** (**tt**) *vv. md.* (reciprocal) meet each other 10/12 (sg. with pl. subject), 40/6.
- mógr** *m.* (pl. **megir**) son 26/9, 52/22; *míns magar* that of my (i.e. Óðinn's) son (i.e. Þórr) 22/40; dat. sg. *megi* (with *hjarta*) 52/17. In the phrase *Muspells megir* 15/10, 50/17 the word could mean 'men, troop' (cf. 51/31–2), but cf. 15/16, 32/1, 50/14, 20.
- mörk** *f.* forest 37/31.
- mötuneyti** *n.* food-sharing; *leggja m. sitt* pool their food, put all their food together 38/16.
- ná** (**ð**) *vv.* with dat., get (possession of), possess 31/17.
- †**naðr** (**rs**) *m.* adder, serpent; = *Miðgarðsormr* 52/23.
- nafn** *n.* name 3/13, 32; generic sg. 4/10.
- nafnfrægr** *a.* famous; **er mjök er nafnfrægt** whose name is well known 33/12.
- nagl** *m.* nail (of the body) 50/4, 6.
- nakkvarr** (*n.* **nakkvat**) = **nokkurr**.
- nákvæmr** *a.* close; attentive; sup. *nákvæmust monnum til á at heita* (the) most convenient (approachable) for people to pray to 25/2.
- námunda** *prep.* with dat., close to, to the neighbourhood of 10/11.
- †**nár** *m.* corpse; acc. pl. *nái* 51/28, 53/31.
- náttból** *n.* night-quarters 37/35.
- náttlangt** *adv.* all night 42/22.
- náttstaðr** *m.* lodging-place for the night 8/1, 37/5.
- náttúra** *f.* nature, characteristic quality, property 3/23 (cf. **eðli**), 3/26, 23/19, 47/5.
- náttverðr** *m.* supper 37/7 (cf. **nótturðr**).
- †**ne** *neg. adv.* not 12/13, 15, 17; reinforcing suffixed neg. -a 21/23.
- né** *conj.* nor 9/14, 15, 17, 31/9; without a neg. preceding 48/7.
- neðan** *adv.* below 12/9, 19/3; from below, underneath 17/15; up(wards) 45/4.
- neðri** *a. comp.* lower 29/8, 50/10, 38.
- nefna** (**d**) *vv.* name, call 4/35, 5/16; mention 54/38; speak the name of 3/12, 26/12; *er nefndr* is the name of 14/6, 47/10; *þessar eru enn*

nefndar these are the names of others 33/23. Md. *nefndisk* said his name was 7/36, 38/7; *hefir hann nefnzk á fleiri vega* he called himself by various (other) names 21/31.

neita (**að**) *wv.* say no; *þá er hann (maðr T, W and U) neitar* when one denies 30/3.

nema (1) *conj.* except 3/7, 29/1; with *inf.* 14/12; introducing a clause, except that 11/24; with *subj.*, without, except by 46/28, if . . . not, unless 8/23.

nema (2) (**nam**) *sv.* take; *n. staðar* stop, come to rest 7/7, (get a grip) 49/3; *n. við e-u* push against, be stuck against s-thing 29/7; learn, acquire knowledge 54/30 ('may the knowledge you have acquired do you good').

†**nepr** *a.* with difficulty? dying? 52/23.

nes *n.* headland 7/11.

nest *n.* food for a journey 38/17.

nestbaggi *m.* food-bag, knapsack 38/14, 21, 39/20, 42/40.

net *n.* net 48/22, 24, 27, 34, 49/1.

netpinull *m.* the rope along the (top) edge of a net 49/2.

neztr *a. sup.* (cf. **neðri**) lowest 8/18.

nið *n.* darkening, waning of the moon 14/3.

níð *n.* insult, imputation of dishonour 52/24.

†**niðfqlr** *a.* pale as rust? or as the waning moon? darkly pale? 51/28 (with *qrn*).

niðr *adv.* down, downwards 9/4, 18/33, 47/17.

niðri *adv.* down 15/33, 19/36.

níu *num.* nine 23/39, 25/33.

níundi *ord. num.* (the) ninth 8/31, 17/34.

njóta (**naut**) *sv.* with *gen.*, enjoy 20/18; get benefit from 48/8 (*nautka* = *naut-ek-a*, see **-a**), *imp.* *njóttu* (= *njót þú*) 54/30; *subj.* *svá njóta (ek) trú minnar* at by my faith (salvation) 34/1; *impers.* *ekki nýtr sólar* the sun does no good, there is no (benefit from) sunshine 49/22.

nokkurr, nokkvorr, nakkvarr *pron. a.* a certain, some (or other) 3/30, 7/8; any 8/22, 34/37; anyone 36/38, 47/29; *n. mundi vera stjórnari* there must be some controller 4/1; with *def. art.*, any of the 53/32; *ór skóginum nokkvorum* from the wood that happened to be nearby or from somewhere in the wood 35/20; *einna n.* one in particular 14/33; *n. as adv.* *nokkut, nakkvat* somewhat 41/26, at all 47/16, 48/14; *dat. of degree with comp.*, somewhat 28/21, 35/33.

norðan *adv.* from the north; *n. ór . . . from . . . in the north* 7/5.

norðanverðr *a.* northern, northerly 20/29.

norðr (1) *n.* north 4/19, 10/6.

norðr (2) *adv.* north, northwards 5/26, 6/4, 39/18.

norðrhálfa *f.* the northern region (often referring to Europe), the northern continent 5/6, 20; *pl.* 6/24.

norðrætt *f.* northerly direction 31/3.

norn *f.* norn 18/14, 18, 23, 26, 27, 19/14, 30/35.

nótt *f.* (*pl.* **nætr**) night 23/39, 31/24, 27, 37/13; *acc. sg.*, in a night 7/3, by night 25/38.

nótturðr *m.* supper (= **náttverðr**) 38/21.

nú *adv.* now 12/20, 15/5; just now 10/37, 28/14; in a moment 28/17, 31/18; at present 20/24; *nú it fyrsta sinn* now for the first time 36/37; referring to time of author 5/26, 32, to time of fictional narrator 43/16; correlative with *er* 41/16 (1), 42/34 (now that); *er . . . þá . . . nú* 41/26; *nú er . . . þá* 43/14; *áðr . . . nú* 28/8.

ný *n.* new moon, waxing of the moon 14/3.

nyrðri *a. comp.* more northerly 4/20.

nýta (**tt**) *vv.* derive benefit (*af* from), be successful (in), get somewhere (with) 41/29; *md.*, thrive, be successful 38/25.

nývaknaðr *a. (pp.)* just awoken 38/40.

nær *adv.* close, near 14/11, 47/22; nearly 14/8; as *prep.* with *dat.*, near (to) 4/27, 23/38, 42/38.

næst *adv. (sup.)* next 11/6; *þar n.*, *því n.* next to him 8/19, next after that 13/9, 24; *sterkr n. því sem Þórr er* almost equal in strength to Þórr 26/16.

næstr *a. sup.* closest (*e-u* to *s*-thing), next (to) 9/24.

nætr *pl.* of **nótt**.

nökkvi *m.* row-boat 44/24, 45/6; equivalent to *skip* 46/29 (*cf.* also 44/25, 45/1).

nøs *f.* nostril 50/11.

óask (**að**) *vv. md.* be afraid for, about (*at . . . ne* lest . . . not) 33/1.

óð see **vaða**.

óðul *n. pl.* property inherited as of right; homeland; *eiga þar ó.* be native there 9/27.

†**of** (1) *adv.* pleonastic with verbs in verse 11/30, 32, 12/29, 39, 36/11 etc.

of (2) archaic *prep.* (later replaced by *um* and *yfir*) with *acc.* (1) of place, over, across 39/6, 44/6; through, over 45/6, 53/22; throughout 13/13, 20/6; around 27/13; above or on? 12/19 (or as sense 3 below); *of veg* forward 52/15. (2) of time, through(out) 8/35; during 15/1, 38/4; at about 37/36. (3) of subject, concerning 33/18; about 16/2, 54/1; with

- 40/13, 43/6; *freista* of try at 41/31. (4) †with dat. *ok of fjórum tögum* 33/35 (cf. 22/36): perhaps adv. (quasi-comp.), ‘beyond that, more than that by forty’, rather than ‘over forty’.
- ofan** *adv.* above 12/8, 19/1; from above, i.e. down 28/3, 37/20; *þar o. í* down in it 43/4.
- ofarst** *adv. sup.* uppermost 8/19.
- ofdramb** *n.* arrogance 13/38.
- ófegri** *a. comp.* less beautiful 54/21.
- ofinn** *pp.* (of *vefa*) woven (with dat., out of, with s–thing) 53/14 (serpents were twisted in the walls, or the walls were woven out of serpents; cf. 53/23).
- oflítill** *a.* too small 32/8.
- ofrefli** *n.* superiority in power (*e–m* over s–one), something beyond one’s strength 27/28, 36/26.
- ófriðr** *m.* hostility 12/25.
- ófróðliga** *adv.* ignorantly 21/5.
- ófúss** *a.* reluctant 28/33.
- ófæra** *f.* s–thing impossible to traverse, an impossible undertaking 12/3; peril, disastrous situation 25/29, 42/38.
- ófærr** *a.* impassable, untraversable (*e–m* by s–one) 9/27.
- ógagn** *n.* disadvantage, mischief 49/39.
- ógjör** *a. (pp.)* undone, unfinished 34/37.
- ógurligr** *a.* terrible 45/3.
- óhapp** *n.* misfortune, disaster 27/9, 46/8.
- óhelgari** *a. comp.* less holy 21/14.
- óhreinn** *a.* impure, evil 23/21.
- ójafn** *a.* unequal, diverse 3/35; *n.* as adv., unequally, unfairly 18/24.
- ójafnask (að)** *vv. md.* become unequal, diverse 3/4.
- ok** *adv., conj.* and 3/1, 9/21; also 3/16, 22 (1); besides 42/21; *taka ok* see **taka**; indicating accompanying circumstances, with 29/22 (2), 48/17 (2) (‘and there were . . .’), 49/23, but 31/12; *ok kominn* and (said he had) come 8/1; *svá hart ok yfir* so hard over, so hard and (high) over, so strongly and in such a way over 47/21; pleonastic, introducing main clause and correlative with *er* 27/9 (2), 40/30, 41/6 (3), 49/1; correlative with *þá er* 10/14 (see note to 27/10 and *Den første og anden grammatiske afhandling i Snorres Edda*, ed. V. Dahlerup and Finnur Jónsson, København 1886, 78; J. Fritzner, *Ordbog over det gamle norske Sprog*, Kristiania 1886–96, under **ok conj.** 9).
- ók** see **aka**.
- ókunnigr** *a.* unknown, secret 44/3.

ókunnr *a.* unknown, strange 29/29.

†**ókvíðinn** *a.* unafraid (*e-s* of *s-thing*), unconcerned, not anxious (about) 52/24.

ókyrr *a.* unquiet, violent 14/26.

ólíkr *a.* unlike 3/20 (note the *n.* form: ‘it was different, there was dissimilarity’); with *dat.*, unlike to, different from 6/10, 19/36; *comp.* 19/37.

olli see **valda**.

ólusk see **ala**.

ómaki *m.* trouble, inconvenience 14/13.

opinn *a.* open 39/29.

opna (að) *vv.* (cut) open 3/27.

opt *adv.* often 27/2, 31/30.

optar *adv. comp.* again, more than this once 41/5, 42/36, 43/27.

ór *prep.* with *dat.*, from 7/5, 10/9; out of 10/2, 30, (material) 12/28, 16/5, 6; from among 14/32, coming from, leading from 29/2 (with *fjotrinum*); as *adv.*, out of them 10/32.

óramligri *a. comp.* less mighty-looking 44/34.

órar = *várar*, see **várr**.

orð *n.* word 34/15, 46/13; pledged word 36/5; *pl.*, speech, conversation 31/9, 11.

orðfimi *f.* skill in words, command of language 25/21.

orðinn *pp.* of **verða**.

orðsnild *f.* eloquence 25/23.

orðtak *n.* saying 25/12, 27/40, 29/40, 30/3, 5; *pl.*, speech 46/9.

órlaustn *f.* solution, answer (*e-s* to *s-thing*) 36/39.

ormr *m.* serpent 18/36, 19/5, 45/22, 49/12, 53/14, 24; = *Miðgarðsormr* 27/12, 13, 44/37, 38, 45/2, 4, 6, 8, 50/36, 51/26.

orrosta *f.* battle 25/11, 26/19.

órækja (kt) *vv.* neglect, fail to heed 3/5.

ósáinn *a. (pp.)* unsown, without being sown 53/35.

ósanna (að) *vv.* refute 30/3.

óskasonr *m.* adopted son 21/28.

óskorinn *a. (pp.)* uncut 50/6 (cf. **skera**).

ósköp *n. pl.* misfortune, evil fate, curse 18/27.

ósterkligr *a. comp.* less strong-looking 42/13.

ósviðr *a.* not clever, foolish 19/7.

ósæmð *f.* loss of honour, loss of face 42/31.

ótrúligr *a.* unbelievable, incredible 8/8, 38/23; *ótruligir at sannir muni vera* incredible that (they) can be true, unlikely to be true 36/35 (the

construction seems to be a mixture of ‘which it seems to us incredible that can be true’ and ‘which seem to us incredible’).

ótta *f.* the last part of the night, the time just before dawn 37/13.

óttalauss *a.* unafraid 50/25; *ekki var óttalaust at sofa* it was not possible to sleep without fear, securely 38/31.

óttask (að) *vv. md.* be afraid 28/2.

óvinr *m.* enemy 8/14, 55/7.

óvís *a.* uncertain 8/13 (‘one cannot know with certainty’).

óx see **vaxa**.

oxahöfuð *n.* ox-head 44/34, 38.

plógr *m.* plough 7/6.

plógsland *n.* plough-land, acre, the amount of land that can be ploughed in a certain time 7/3.

prýði *f.* splendour 4/22.

pungr *m.* purse 36/22.

ráð *n.* counsel 45/19 (see **bera**); *taka r. af* consult 50/24; scheme, plan, course of action 27/26, 35/16 (*til at* so that, by which); *leita ráða* discuss what to do 35/11; *ráða ráðum sínum* take counsel, hold a conference 34/34, 54/36.

ráða (réð) *sv.* (1) with dat., control 4/5, 8/36; rule 7/1, 18/23; determine, assign 30/35, 36; have power over 24/28; be the cause of 35/15; *vera e-s ráðandi* be responsible for s-thing 6/9; *r. því er* (or *at*) bring it about (by one’s advice) that, be responsible for the decision that (to) 35/1, 12, 14; abs., have one’s way 42/35; *r. ráðum* see **ráð**. (2) with preps. *r. fyrir* rule over 4/3, 5/29, control 23/29; *r. fyrir sér* determine, make up one’s mind 43/35; *r. um* decide about, be in charge of 15/20. (3) with acc., advise; *r. heilræði* give good advice (*e-m* to s-one) 39/14.

ragna gen. of **regin**.

ragnarøkkr (rs) *n.* twilight of the powers 25/26, 29/10, 49/17, 18. This is the word consistently used (sometimes spelt with *-kk-*) in *Snorra Edda* and (once) in *Ls*. Other eddic poems, however, use the form *ragna røk*, doom of the powers.

ramr *a.* (physically) strong, powerful (but sometimes referring to magical power) 36/29; *n.* as subst., *svá ramt* something so powerful, such power 36/25.

†**rann** *n.* building 22/38 (gen. pl., with *mest*), 26/6.

rás *f.* race, running 43/10.

- rata (að)** *wv.* (1) travel about, be abroad. (2) fall. In this text the word occurs only at 9/36 and 52/2 and it is uncertain which meaning was intended.
- rauðr** *a.* red (of blood) 14/39, (of fire) 18/8, (of gold) 20/1, 29/28, 53/11.
- rauf** *f.* hole 49/6.
- refilstigr** *m.* trackless way? secret path? 8/1.
- †**regin** *n. pl.* (divine) powers 12/35, 14/38, 15/39, 54/26.
- regn** *n.* rain 24/27.
- regnbogi** *m.* rainbow 15/7.
- reið** (1) *f.* carriage, chariot 23/1, 25/2, 37/4, 44/6; riding 30/10 (2).
- reið** (2) *p.* of **riða**.
- reiða** (dd) *wv.* lift, swing (a weapon) 38/33, 39/4; *r. fram* swing down and forward, i.e. strike 43/31; *r. til* (adv.) swing up or round, bring forward 45/11.
- reiðask** (dd) *wv. md.* be(come) angry (*e-m*, *e-u* with *s-one* or at *s-thing*) 13/37, 44/17.
- reiði** *n.* harness, trappings 47/7.
- reiðigögn** *n. pl.* utensils (cf. *reiða f.*, service) or riding equipment (cf. *reið f.*, riding) 15/30.
- reiðr** *a.* angry (*e-m* with *s-one*) 31/11, 38/26.
- reip** *n.* rope; *pl.*, tackle 35/22.
- reka** (rak) *sv.* pursue, fulfil (an errand) 48/1.
- rekja** (rakða) *wv.* trace; *r. spádóma til* at discover prophecies implying that 27/8.
- rekka** *f. (gen. pl. rekna)* bed 38/29.
- renna** (1) (d) *wv.* slip, glide, slide 48/36, 49/2.
- renna** (2) (rann; 3rd pers. sg. pres. **renn**, **rennr**) *sv.* run 10/2, 11/7; with acc., run (gallop) over or through 30/9; *r. skeið* run a race or course 40/10.
- †**renniraukn** *n.* swiftly moving draught animal 7/14.
- rer** *see* **róa**.
- rét** *adv.* right(ly) 3/4, 9/2.
- rétta** (tt) *wv.* make right or straight; stretch 42/2; *r. dóma sína* issue their judgements or set up their courts 15/32.
- réttlátr** *a.* righteous (cf. **láta** (2) behave) 20/10.
- réttr** *m.* law 6/14.
- reyna** (d) *wv.* try, make trial of 27/27, 32, 44/20; attempt, have a go at 39/39; put to the test, prove, find out about by testing 28/12, 40/27 ('now we shall see'), 47/27; *reynt er* it is decided, a decisive result has been obtained 40/31.

reynd *f.* reality, what is found out about the nature of a thing by experience 19/37 (dat. pl., ‘in reality’).

ríða (reið) *sv.* (1) ride 13/29, 17/31; with the mount in dat. 13/30, 46/26, 47/2; with acc., ride across, over or through 15/10, 47/7, 50/16; *r. leið sína* ride on one’s way 47/33; *r. braut* ride a path, track 54/25. (2) knit, tie; *r. ræxna á* (adv.) tie knots in (it) 48/21.

rífa (reif) *sv.* tear 49/8, 51/3.

rifja (jað) *wv.*, *r. upp* delve into, explicate, rehearse (a subject) 22/20.

ríki *n.* kingdom, realm 4/7, 5/4, 7/3, 8/35; *hann á þar r. er* he rules over a place which 22/32.

ríkiskona *f.* noblewoman 25/3.

ríkismaðr *m.* nobleman, ruler, man of authority or rank 6/10, 19, 33/7.

ríkr *a.* powerful (often referring to spiritual or political power or authority) 4/2, 5/29; *n.* as noun *svá ríkt* such power 36/25; comp. 11/21, 42/29.

ríkuligr *a.* successful, prosperous, glorious 18/24.

ripti *n.* article made of linen; robe? 47/33.

risi *m.* giant 5/6.

rjóða (rauð) *sv.* redder (trans.) 14/38.

rjúka (rauk) *sv.* steam 7/15.

†**ró** = *eru* (after words ending in *-r*) 19/9, 51/17, 34.

róa (rera, røra) *sv.* row 44/25, 26, 29; go out in a boat 44/9, 11.

róðr (rar) *m.* rowing 44/26, 27.

rógberi *m.* carrier of slander or (false) accusations 26/34 (see AH *Studier* 66).

rót *f.* (pl. **rætr**) root 17/11, 28/6.

rúm *n.* space (*til* for s—thing) 50/10.

rún *f.* mystery, secret wisdom 53/39.

ryðja (rudda) *wv.* clear, empty; i.e. leave, evacuate 52/26.

ryðr pres. of **rjóða**.

ræfr *n.* roof (‘of which I know the roof’; W and T have *rept*, pp. of *repta* to roof, i.e. ‘which I know (to be) roofed’) 22/39.

ræxn *m.* knot, knotted loop 48/22.

ræða (dd) *wv.* speak, discuss (*of* about) 54/1.

rætr pl. of **rót**.

†**røkstóll** *m.* judgement seat 15/40, 35/37.

røst *f.* an indefinite distance roughly equivalent to a league 25/38, 50/21, 53/1.

røri p. of **róa**.

sá (1) *pron. a.* that, this, it 53/12; he 7/36, 46/19; separated from noun

53/3, 54/25; outside clause 6/30; *þat* anticipating noun clause 3/18, 50/31, cf. 25/38, 45/3 (how), *ok þat er* and how 45/6; anticipating inf. 41/35; *þat er* whatever 29/26, when 9/13; *þat* referring to f. noun 19/28, with pl. vb. 6/2, 7/5 (cf. **þat**); *þeir* in apposition to sg. nouns 5/30 ('these, Vitta and Sigarr'); with (*h*)inn and a., *þau in fyrstu* these (are) the first (tidings) 49/20, *sá hinn* 11/31, 12/39, *hafit þat it djúpa* 37/29; *aurinn þann er* 19/15, *sólarinnar þeirar er* of the sun which 13/39; *mannkindin þeim er* the humans to whom 13/8; *engi sá* no person 39/39, 43/24, 45/3.

sá (2) p. of **sjá** 4/4, 37/20, 45/5.

sá (3) acc. of **sár** (1).

saga f. story 40/33, 45/17, 54/35.

saka (að) vv. impers., harm; *e-n sakar* s—one is harmed 45/26, 27, 30.

sakarvandráði n. pl. difficult legal disputes, disputes difficult of settlement 26/26.

†**salnæfr (rar)** f. 'hall-bark': shingles made of bark of trees were used for thatching (the pl. refers to the separate shingles of bark). Sváfnir's (Óðinn's) hall was thatched with shields, so 'Óðinn's hall-shingles' means shields 7/33.

salr m. hall 15/25, 18/11; †pl., dwelling, home 12/14.

saltr a. salty 11/10.

saman adv. together 12/1, 34/13; in common 3/19, 18/19; *fara s.* follow each other without a break 49/23; *koma s.* converge (in a common origin) 10/34; *einn s.* all alone 5/5.

samgangr m. union 29/34; confrontation, conflict 50/31.

samna (að) vv. gather; *s. til* collect (material) for 50/39 (impers., 'for which material has been being collected, which has been in the making').

samr a. pron. (usually declined weak) same 3/24, 33, 34; *s. sem* same as 32/21; *slíkt sama, it sama* as adv., likewise 4/6, 26/30.

samt adv. together 53/39; *einn s.* alone 37/21.

sandr m. sand 9/14.

sannr a. (n. **satt**) true 28/8, 34/14; n. as subst. *satt, it sanna* the truth 32/12, 42/34; *með sonnu* truly 33/32; comp. n. as adv., more accurately 43/37.

sár (1) m. tub 14/5.

sár (2) n. wound 11/23, 33/10.

satt n. of **sannr**.

sáttr a. reconciled, in agreement 26/26; at peace 34/13 (*um* about it? cf. **meir**).

sauðr m. sheep 25/39.

saurga (að) vv. defile 29/15.

sé (1) pres. subj. of **vera** 11/34, 14/8, 20/21, 23. (2) pres. 1st pers. of **sjá**.
†seðja (sadda) *wv.* satiate, feed 32/27.

sefask (að) *wv. md.* calm down 37/25.

sefr pres. of **sofa**.

†seggr *m.* man 7/34.

segja (sagða) *wv.* say 7/11, 8/35; speak 37/18; tell (*e-m s—one*) 5/8, 28/11, 16; tell (stories) 8/25, 55/5 (*frá* about); *s. spár* make prophecies 21/19; *s. þrlög* foretell or pronounce, i.e. ordain, destinies? 21/26; with acc. and inf. of vb. to be understood 16/11 ('these she says (are) the names of the dwarfs'); *s. frá* talk about (it or them) 4/10, 36/30, speak of 10/37, tell of, about 55/2, relate 44/4. Impers. *segir* it says, it is told 6/19, 9/30; *svá er sagt* it is said 10/40; *þá er sagt* it is said that then 38/6; *er þér eigi sagt* have you not been told 15/6; *ef mér væri sagt frá* if I had been told about it (i.e. if I had not seen it with my own eyes) 41/10; *hvat er at s.* what is there to tell 17/9, 34/26; *þat er at s. frá Hermóði at* as for Hermóðr 47/7; *mart er at s.* there is much to tell 18/30; *er gott at s.* there are good things to say 23/15; *eru at s.* are to be told 49/18, 20; *svá er at s.* this can or must be said, the story goes 38/23; *þat er (svá, þér) satt (með sönnu) at segja at* to tell (you) the truth, the fact is that 33/32, 38/31, 43/26, 35, 44/35; *en ek hygg hitt vera þér satt at s.* but I think the contrary is correct to report 45/11; *þat má s.* this can be said, I can tell you this 45/2; *fyrst at s. frá* first (there is) to tell about 46/38.

segl *n.* sail 36/19.

seiðberandi *m. (pres. p.)* one who practises *seiðr* (sorcery, divination) 10/22 (pl.).

seilask (d) *wv. md.* reach (with the hand) 42/2, 43/21; *s. til* reach out, over 38/11.

seinn *a.* slow; *seint er* it takes a long time 39/33 ('news travels slowly'); *n.* as adv., slowly 43/12; i.e. never 50/7 (with *gert*); *mér mun seint verða at* it will be a long time before I, I will have to wait a long time before I 28/33; *leit seint til þeira* was slow to turn to them 39/31; *n.* comp. as adv. *seinna* more slowly 43/9.

selja (ld) *wv.* give 28/22; *s. fram* hold out, offer 28/38.

sem *conj.* as 15/13; like 5/9; *sýnask sem, lítask sem* look as though 40/8, 41/20, 22; as long as 41/13; correlative with *svá* 4/12, 40, with *jafn-* 33/5, *jafnt* 25/38, *samr* 32/21, *slíkt* 6/7, *þeim mun* 46/14, *þvílíkr* 31/35; *þar sem* where 6/4, in a place which 54/10; *hvar sem* wherever 5/23; *hvat sem* whatever 35/18; as rel., who, which 19/17, 42/6; that which (or to the extent that?) 54/30; with sup., as . . . as possible 40/5, 49/1.

- senda (d)** *wv.* send 28/2, 30/8; *s. eptir e–m* send for s–one 46/25; *s. til* (adv.) send there 10/14, 27/11.
- sendiferð** *f.* errand, mission 31/21.
- sendimaðr** *m.* messenger 28/3, 18, 48/1.
- senn** *adv.* at the same time, together 5/2, 7/36, 33/38.
- sér (1)** *pres.* of **sjá**.
- sér (2)** *dat.* of **sik**.
- sess** *m.* seat, bench 24/34.
- sét** *pp.* of **sjá**.
- setberg** *n.* flat-topped mountain 43/4, 5.
- setja (tt)** *wv.* set, put, place 7/6, 12/5, 39/24; set down 7/8; put in position 13/2; establish 34/29; appoint, ordain 6/13; *s. e–m borð* set up (prepare) a table for s–one 42/25; *s. fram* launch 46/24; *s. syn fyrir* make a denial 30/3; *s. til* establish, appoint, ordain as, for (a certain function) 5/28, 30/2, 4; *s. þar til landa (til þess ríkis)* set up (as a ruler) over those territories (over that realm) 6/1, 17; *s. e–t við e–u* thrust s–thing against s–thing 45/12. *Md.*, sit down 13/13; take (up) one’s position 15/32, 37/39; *setjask á tal* sit down to discuss 54/36; *setjask til* sit down to 37/7; *setjask upp* sit up 39/6.
- sétti** *ord. num.* (the) sixth 8/31, 17/34.
- sex** *num.* six 28/5.
- sía** *f.* molten particle 10/8, 12/7, 13/40.
- siðaðr** *a. (pp.)* having morals of a certain kind; *rétt s.* of good life, righteous, virtuous 9/2.
- siðan** *adv.* afterwards 24/25, 27/40; again 39/2; (ever) since 48/22; *s. at kveldi* the following evening, that evening 38/18; *s. er* as conj., since 27/35, *s. er . . . þá* after 3/34.
- siðar** *adv. comp.* later (with *dat.* of the amount of time) 31/24, 35/33.
- siðarst** *adv. sup.* last of all, finally 3/2, 13/25; in the rear 39/38.
- siðlátr** *a.* virtuous, of good life 53/13.
- siðr** *adv. comp.* less; *eigi at s.* none the less 3/15.
- sifjar** *f. pl.* relationship, bonds of affinity 49/30.
- sifjaslit** *n.* breaking of the bonds of affinity 49/26; the word usually has the more specialised meaning of incest.
- síga (seig)** *sv.* sink 37/20.
- sigr (rs)** *m.* victory 25/11, 30/35, 36/29.
- sigra (að)** *wv.* defeat 5/5, 9/29; be victorious over 13/21.
- sik, sín, sér** *reflexive pron.* (refers to subject of clause) himself, herself, itself, themselves; *á oxlum sér* on their shoulders 14/5; *fyrir sjálfum sér* for themselves (individually) 22/24; *sér* respectively, in each

separate instance 22/18, for himself 44/21; *sér til kaups* as his payment 34/32; *til sín* to stay with him 33/6. At 27/28 *sér* refers to the logical subject (*úlfinum*), cf. **sinn**.

silfr *n.* silver 20/2, 5, 26/30.

silkiband *n.* silken (silky) band 28/21, 29.

silkiræma *f.* silken ribbon 28/17.

sin *f.* sinew 28/6.

sindr *n.* slag, clinker 10/2.

sinn (1) (*n.* **sitt**) *reflexive a.* (generally refers to subject of clause) his, her, its, their 3/34, 6/19; one's 36/22; their own 22/23; at 27/28 refers to subject of inf. (*hann*, acc.); at 42/29 to logical subject (*honum*); *sinn* (sc. *maðr*) *í hverju* one (man) in each (throne) 8/17.

sinn (2) *n.* time, occasion 30/9, 41/16; *annat s.* next time 43/28; *it fyrsta s.* the first time 27/29 (*er* that), for the first time 36/37; *eitt sinn*, *einu sinni* once 21/5, 25/29, for once 38/6; *at sinni* on this occasion, for the time being 41/5.

sinni *m.* companion; pl., company (?) 50/20.

sitja (**sat**) *sv.* sit 8/16, 18/30; sit fishing 44/14, 30; remain idle 36/10; be positioned 9/28; *s. fyrir* be present (already?), lie in wait? 8/15.

sjá (1) *pron.* this (rarely that); *sjá . . . er s—one* who 36/35.

sjá (2) (**sá**, *pp.* **sét**) *sv.* see 4/4, 7/27; perceive 6/10; find 41/14; understand 28/14; look (*til* towards, at) 28/37, 41/15; *sáttu* = *sátt þú* you saw 43/4; *sjám* let us see 42/11; *ek sé eigi* I cannot see 46/1; *sjá sik* set eyes on himself, i.e. open his eyes, become conscious 39/2; *sá mann ok lék* saw a man playing 7/35; with acc. and inf. 39/24; *sjá e—n sitja* see s—one sitting 47/23; *impers. sér* one can see, there is visible 45/13; *sjá má* (*mátti*) one can see (could be seen) 3/17, 41/29; *má sjá* can be seen 43/40; *þat er sá augnanna* (as for) what could be seen of the eyes 37/20. Md. *sjásk* at be afraid about 33/3; *sjásk fyrir* hesitate, be wary or cautious 25/13; *sjásk um* look around 54/32.

sjafni *m.* (a word for) love 29/33.

sjaldan *adv.* seldom (i.e. never) 36/10.

sjálfr *a. pron.* self, himself, themselves 4/11 ('among themselves'), 6/7; yourself 8/3; itself, on its own 31/22; itself, the very 52/36; †*sjálfgi* not herself (see **-gi**) 21/26; *sjálfra þeira* their own 7/22; *fyrir sjálfum sér* for themselves (individually) 22/24.

sjár = **sær**.

sjau *num.* seven 7/35.

sjaundi *ord. num.* (the) seventh 8/31, 17/34, 29/31.

sjávangr = **sævangr**.

sjóða (sauð) *sv.* cook; pp. *soðinn* 32/10, 17, 37/7.

sjón *f.* sight 13/7, 37/21, 45/3.

sjónhverfingar *f. pl.* optical illusions, magical deceptions, false appearances 7/27, 42/38.

†**sjöt** *n.* dwelling 14/38.

skaði *m.* harm, injury, destruction, loss 27/26, 46/14.

skáld *n.* poet 7/11, 34/22.

skáldskapr *m.* poetry 25/21, 22 ('poetry is called *bragr*').

skalf see **skjálfa**.

skáli *m.* hall, building 37/34, 35, 39, 38/12.

†**skálmöld** *f.* age of swords 49/33 (*skálm* *f.* short sword).

skammr *a.* short 10/17, 18/25; *n.* as subst., a short distance 48/35; *eiga skamt til* be a short distance from 48/23; *n.* as adv., a short way 38/2; comp. *skemri* 3/36.

skapa (að, p. skóp 3/1, textual note) *vv.* create 3/1, 11/28; make, shape 13/5, 20/28; ordain, determine, shape (*e-m* for *s-one*) 12/11, 18/13. *Md.* impers., develop, come about 10/36.

skapari *m.* creator 3/14.

skapker *n.* vat 33/14.

skaplyndi *f.* character, nature 21/10, 26/38.

skapt *n.* handle 23/9, 39/6.

skarpr *a.* sharp; comp., tougher 28/40.

skaut *n.* corner (as of a square cloth) 12/5.

skegg *n.* beard 28/5, 9.

†**skeggjöld** *f.* age of battle-axes (i.e. of warfare) 49/33.

skeið *n.* race, course (both the race and the ground over which it is run) 40/15 ('a good course for running'), 17, 23; *s. nokkvor* races over a certain distance 40/10.

skemtun *f.* entertainment 34/3, 45/23; *skemtunar sinnar* for his (i.e. Gylfi's) entertainment 7/2.

†**skepja (skapða)** *vv.* create 16/4.

skera (skar) *sv.* slaughter 37/6.

†**skerða (ð)** *vv.* bite pieces (notches) out of, damage, diminish 19/3 (object understood).

skíð *n.* ski 24/17.

skíðfærr *a.* able to ski, good at skiing 26/21.

skilja (lð) *vv.* understand 3/16, 4/13; perceive, deduce, tell 6/30, 28/13; realise 48/27; *svá skilðu þeir* they deduced, it was their understanding, interpretation 4/14; distinguish: impers. *hví skilr svá mikit* why is there such a large difference 21/1. *Md.*, part from one another 43/26.

skilnaðr *m.* parting 42/28.

skilning *f.* understanding 4/13.

skin *n.* shining 4/5, 14/25, 24/27.

skína (skein) *sv.* shine 9/33, 51/40; *impers.* 50/15.

skip *n.* ship 34/18, 36/13; boat 44/25, 45/1.

skipa (að) *vv.* (1) with *dat.*, organise, establish 6/12, 14; *md.*, be arranged, be organised 9/39 ('what were things like?'), 15/34 ('take shape?'). (2) with *acc.*, occupy, man 36/18; *eigi er þrøngra at s. hana en ganga í hana* it is not more crowded when it is occupied than when it is being entered 33/32; fill (*e-t e-m* a place with people), allot (people a place) 21/29.

skipta (pt) *vv.* with *dat.*, share out, apportion 18/23 (object understood), 27/15 (*með* among, between); divide 48/37; *impers.* *e-u var skipt* s-thing was divided, separated 13/2. *Md.*, become separate, distinct; disperse 4/12.

skipun *f.* organisation, arrangement (government?) 15/20.

skírr *a.* bright, pure 20/5, 24/23.

skjálfa (skalf) *sv.* tremble, shake 37/37, 46/30.

skjall *n.* the skin round the white of an egg 19/18.

skjalla (skall) *sv.* with *dat.*, crash on 44/19; *s. á* bang against 44/39.

skjóta (skaut) *sv.* shoot 24/17; with *dat.* object, push, shove 29/5, 7; *s.* (*e-u*) *á e-n* or *at e-m* shoot (a missile) at s-one 45/24, 30, 46/4, 6; *s. e-u út* launch (push into the water) a boat 44/24; *impers.* *e-u skýr upp* s-thing shoots up, is raised up, emerges (*ok er þá* and (it) is then) 53/34.

skjótfæri *n.* speed in running 43/11.

skjótleikr *m.* speed in running 40/13.

skjótr *a.* quick; *n.* as *adv.*, fast 14/8, 44/27; soon 28/8, 28; quickly, immediately 38/6, 40/14; *comp. n.* as *adv.* *skjótara* more quickly 39/39; *sup.* *skjótast at segja* to put it most briefly 22/21.

skjöldr *m.* (*pl. skildir*) shield 7/29, 30, 49/34.

skógr *m.* wood, forest 14/19, 35/20.

skóklæði *n. pl.* footwear 29/23.

skolla (d) *vv.* hover; keep one's distance? refuse to have anything to do (with s-one)? waver, change one's mind? 28/33.

skór *m.* shoe 26/15, 50/39, 40.

skorta (t) *vv.* *impers.* *e-t skortir til* s-thing is lacking for s-thing, the lack of s-thing is an obstacle 31/23; *eigi skortir e-n e-t* s-one does not lack s-thing, s-one has plenty of s-thing 42/25.

skósveinn *m.* valet, chamberlain 31/10.

skot *n.* missile 46/7.

skriðr *m.* (fast) movement 44/26 (ironic understatement).

skrifa (að) *vv.* write (down) 6/26.

skulfu *p. pl.* of **skjálfa**.

skulu (skal, skylda) *pret.-pres. vb.* (1) indicating necessity, obligation or duty: ought, should 25/8, 51/1; must 13/29; have to 17/40, 25/24; subj. *skyli* ought 8/12; impers. *skyldi* one needed to 43/1; *hvert er fara skal* wherever it is (required) to go 36/20; in ‘gnomic’ statements *skal* indicates what is proper or normal, the ‘gnomic’ shall 8/25, 17/7, 21/1, 23/30. (2) indicating future time: shall, will 9/1, 20/8; *skaltu* = *skalt þú* 28/17; indicating purpose or intention (subj.) 19/16, 49/12, be about to, try to 38/23, 42/40, be going to 41/19; be supposed to 25/7; future in the past, should, would 23/39, 34/35, 39/2; *skyldu hafa* were to have 44/20; with inf. understood *skyldi* would be 34/37; impers. *nú skal segja þér* now you shall be told 42/34; *eigi skyli* one would not, no one (nothing) would 48/34; *eigi skal fara með hann* it is not to be sailed 36/20. (3) indicating permission: were to 3/15, might 6/7, may 30/1, 39/36.

skutillsveinn *m.* serving boy (or man) 40/36, 38.

ský *n.* cloud 12/27, 39.

†**skygnask (d)** *vv. md., s. um* be carefully looked round 8/12.

skykkjum *adv.* (dat. pl.) in shakes, with heaving movements 37/37.

skyldr *a.* obliged, under a duty (to do s–thing) 36/31; (*e–m*) *er skylt* it is necessary, proper, a duty (for s–one) 21/6, 11, 36/30; *skyldir þjónustumenn* bondservants 37/26.

skyn *n.* understanding; *kunna s.* (*e–s*) understand, know details, the true nature (of s–thing) 22/18, 25/8; *kunna mesta s.* have the greatest understanding, perception 46/15.

skyndiliga *adv.* hastily 38/39, 44/5.

skynja (jað) *vv.* understand, deduce (*af* from, by) 6/26.

skynsamliga *adv.* reasonably, carefully, sensibly 37/17.

skynsemð *f.* wisdom, understanding 4/14, textual note.

skynsemi *f.* wisdom, discernment 22/20 (‘it requires great wisdom’, or ‘it would be very instructive, brings great understanding, it is a matter of great interest’).

skýtr *pres.* of *skjóta*.

slá (sló) *sv.* strike 38/6; *s. e–n hogg* strike s–one a blow 39/1; with dat. *s. e–u út* throw, pour s–thing away 49/15; impers. *var slegit eldi í* it was set fire to 46/34.

slátr *n.* meat 40/4, 6, 7, 43/9.

- slefa** *f.* saliva 29/9.
- sleikja (kt)** *vv.* lick 11/10, 11.
- slétr** *a.* smooth 28/16, 40/15; level 54/32.
- slíkr** *a.* such 27/33; *slíkt* . . . *sem* as much . . . as 6/7; *n.* as subst. *slíkt* such things 36/11; *n.* as adv. *slíkt sama* similarly 4/6.
- slíta (sleit)** *sv.* break (trans.), tear apart 28/21, 26, 51/28; *s. af* tear off 44/23; *s. upp* pull up, pluck 45/37.
- slitna (að)** *vv.* break (intrans.) 28/23, 50/1.
- slyngja (slong)** *sv.* with dat., fling 51/4.
- slægð** *f.* cunning 27/1.
- smár** *a.* small 8/36, 35/32.
- smíð** *f.* structure, construction, work of skill 12/21, 15/9, 14; (the work of) building 35/24.
- smíða (að)** *vv.* make (out of some material), shape 4/14, 8/37; fashion, work (a material) 15/28; *hvernig varð fjöturrinn smíðaðr* what did the fetter look like 28/15; *varð ekki svá smíðat* not as much building was done 35/25.
- smíðarkaup** *n.* reward or wages for building work 35/30.
- smíðr** *m.* builder 34/30, 35/5.
- smjúga (smaug, smó)** *sv.* creep, squeeze 39/28.
- snarr** *a.* swift; sup. *n.* as adv. 49/1.
- sneri** *p.* of **snúa**.
- snertiróðr (rar)** *m.* (short) spurt of rowing 44/29.
- sníða (sneið)** *sv.* cut 50/40.
- snimma** *adv.* early 34/29.
- snotr (rs)** *a.* wise, clever, sensible 30/7.
- snúa (snera)** *sv.* turn 39/20; *s. til leiðar* bring about 13/1; with dat., turn, direct 29/31. *Md.*, turn and go 8/5, 44/21; direct o—self 50/37; fly (into a rage) 50/2; writhe 51/24; *snúask aptr* turn back 40/18, 24, 43/32; *snúask eptir* turn (aside) after, follow 3/5; *snúask til ferðar* set off 42/26.
- snær** *m.* snow 49/21.
- soðinn** *pp.* of **sjóða**.
- sofa (svaf, pres. sefr)** *sv.* sleep 11/1, 24/10.
- sofna (að)** *vv.* go to sleep, fall asleep 38/20, 39/3, 4.
- sól** *f.* (the) sun 3/35, 13/2; with def. art. 13/39, 14/8, 20/8, 49/37, 54/20.
- sólskin** *n. pl.* (periods of) sunshine 14/40.
- soltinn** *a.* (*pp.* of *svelta*) hungry, starved 43/8.
- son, sonr** *m.* (*pl.* **synir**) son 4/36, 5/9; the son 24/25, 37/9; *pl.*, †descendants, race 10/28, 12/36.
- sortna (að)** *vv.* grow black (i.e. be extinguished) 52/29, 54/6.

sótt *f.* sickness 45/22.

sótt dauður *a.* who has died by sickness 27/16.

sótti *p.* of **sækja**.

spá *f.* prophecy 21/19, 27/25, 29/15.

spádómr *m.* the gift of prophecy 5/18, 7/25; *pl.*, prophecies 27/8.

spákona *f.* prophetess 5/7.

spánþak *n.* shingle roof (roof with overlapping wooden tiles) 7/29.

spara (**ð**) *vv.* save; *md.*, save for o—self 41/18.

spekð *f.* wisdom 4/14, 17/16.

speki *f.* wisdom 3/16, 4/25, 5/17, 25/20; branch, kind of learning 27/1.

speni *m.* teat 11/7, 33/13.

spenna (**t**) *vv.* with *dat.*, gird on, put round, fasten 23/7; *s. sik e—u* gird o—self with s—thing 38/4.

spilla (**t**) *vv.* with *dat.*, spoil, destroy, injure 35/12, 49/30; *md.*, be spoiled 15/31.

sporður *m.* tail (of a fish or snake) 27/14, 43/21, 49/3; end (of bridge) 20/3.

spori *m.* spur 47/21.

spotta (**að**) *vv.* mock, make a laughing-stock of 44/36.

sprakk see **springa**.

spretta (**1**) (**tt**) *vv.* split (*trans.*); *s. á* (*adv.*) *e—u* make a split in (s—thing), split (s—thing) open with s—thing 37/12.

spretta (**2**) (**spratt**) *sv.* spring 3/21, 44/10.

springa (**sprakk**) *sv.* burst; be overcome by shock 46/33.

spurall *a.* having a questioning nature 29/39.

spurning *f.* question 32/11.

spurt *pp.* of **spyrja**.

spyrja (**spurða**) *vv.* ask (*e—n* s—one; *ef, hvárt* whether) 8/2, 20, 35/11, 38/13; learn, find out (by asking) 3/33, 8/22; *spyrðu = spyrr þú* you ask (*at* whether, or imagining that) 33/6; *s. hverjum* ask with whom 31/11; *eigi er nú fróðliga spurt* that is not an intelligent question 15/5; with *gen.*, ask s—thing 33/29, learn, hear s—thing 39/33; *s. e—n e—s* ask s—one s—thing 36/33; *s. e—n nafns* or *at nafni* ask s—one his name 7/36, 8/3; *s. til e—s* get information about s—thing 6/5.

spyrna (**d**) *vv.* kick 28/39; *s. fæti á* kick (with the foot) against, at 46/36; *s. við* (*e—u*) kick out (against s—thing), push with the feet (against s—thing) 27/29, 44/40.

spqlr *m.* rail, bar 39/28.

staður *m.* place 4/24, 28, 20/25 (*pl.*); position 12/11, 18; *í þeim stað* that place 15/24 (*cf.* place-names formed with *preps.*, see *Two Icelandic Stories*, ed. A. Faulkes, London 1967, 96, note to 2/85–6); *í tvá staði* into

- two sections 48/37; *gefa*, *nema staðar* stop 7/7, 10/3, 49/3; *gefa e-u stað* or *staðar* stop s-thing 5/25, fix s-thing 12/9.
- standa (stóð)** *sv.* stand 19/26, 45/38; imp. *stattu* 8/24; pres. p. *standandi* (yet still) standing 51/11; be situated 15/22; extend 17/11; *s. af* *e-u* arise from s-thing, come from s-thing (*e-m* for s-one) 10/4, 10, 27/9; *s. at* stand by 46/34; *s. til hjarta e-m* stick in s-one's heart 52/18; *s. undan* come from under 20/31; *s. upp* get up 37/13, stand up 50/22; *s. við* withstand 43/23.
- stara (ð)** *wv.* stare 45/4.
- stattu** see **standa**.
- steði** *m.* anvil 15/27.
- steðr** pl. of **stöð**.
- stefna (d)** *wv.* direct one's steps, make for (*í, móti*) 39/18, 50/28.
- steikari** *m.* cook 32/13.
- †**steindyrir** *f. pl.* doorway(s), entrance(s) in rocks (i.e. to dwarfs' dwellings) 51/19.
- steinn** *m.* stone 3/28, 11/11; rock 15/37.
- sterkleikr** *m.* physical strength 13/21.
- sterkliga** *adv.* mightily 38/3.
- sterkr** *a. (acc. sg. m. sterkjan)* strong 15/8, 20/26; mighty, powerful 35/5; stout 44/33; comp. 27/31; sup. 22/31.
- steypask (t)** *wv. md.* plunge 45/12; fall in ruins 49/36.
- stiga (steig, sté)** *sv.* step 38/26, 50/38; *s. stórum* take large steps 38/18; *s. á* mount 46/21; *s. af* dismount from 47/19; *s. upp* mount 47/20.
- stigr** *m.* path 54/21 (pl.).
- stikill** *m.* point 41/14.
- stilla (t)** *wv.* control, moderate, regulate 4/1, 23/29.
- stjarna** *f.* star 12/17, 49/39, 52/32.
- stjórna (að)** *wv.* with dat., rule, control 8/35.
- stjórnari** *m.* controller 4/1.
- stjórnarmaðr** *m.* ruler, governor 15/19.
- stjúpsonr** *m.* stepson 26/20.
- stöð** *f. (pl. steðr)* support, post, pillar 20/1.
- stólpi** *m.* pillar 20/1.
- stórliga** *adv.* arrogantly 39/15.
- stórmenni** *n.* (collective) great (big) men 42/6.
- stórmerki** *n.* notable thing 18/28; mystery, act of mystical significance 3/13.
- stormr** *m.* storm 4/7 (perhaps an error for *straumi*, see **straumr**).
- stórr** *a.* great 5/38; large 33/30; important 45/18; dat. pl. as adv., mightily, with large steps 38/18; comp. *stærri* bigger 39/13.
- stórsmíði** *n.* mighty piece of work 27/33 (pl.).

- stórtíðindi** *n. pl.* important events 22/27.
- stórvirki** *n. pl.* mighty deeds, achievements 23/10, 40/34, 55/4.
- stótt** 2nd pers. sg. p. of **standa**.
- straumr** *m.* current 53/26.
- strjúka (strauk)** *sv.* rub, stroke (*of* over, i.e. with the hand) 39/6.
- strönd** *f.* shore 12/23, 13/4.
- stukku** p. pl. of **stökkva** (1).
- stund** *f.* a period of time; an hour 23/11; pl., time, ages 3/4, 55/1.
- styðja (studda)** *wv.* support; pp. 26/29.
- †**stynja (stunða)** *wv.* groan 51/18.
- stýra (ð)** *wv.* with dat., control 13/34, 14/3; steer, be captain of 50/8, 51/33; (have at one's) command 34/2.
- stýrandi** *m. (pres. p.)* controller 11/17 (see AH *Studier* 25).
- styrkr** *a.* (= **sterkr**) strong 26/11.
- stærri** comp. of **stórr**.
- stong** *f.* pole (for two people to carry s–thing between them) 14/6 (see note).
- stökkva** (1) (**stökk**) *sv.* fly, shoot (in a spray) 10/31.
- stökkva** (2) (**kt**) *wv.* sprinkle, bespatter (*e–u* with s–thing) 14/25 (future).
- suðr** (1) *n.* south 4/16, 21.
- suðr** (2) *adv.* south (*frá* of) 20/21.
- suðrhálfa** *f.* southern region 9/25.
- sumar** *n.* summer 15/1 (pl.), 21/1.
- sumr** *a. pron.* some 3/19, 14/2; pl., some of them 6/23 (sc. *tóku kvánföng*), 12/10; some people 3/4, 18/24, 26/34.
- sund** *n.* sound, strait 7/8 (i.e. Øresund).
- sundr** *adv.* apart 28/28; *í s.* apart 28/26.
- †**sundrborinn** *a. (pp.)* of different parentage or descent 18/17.
- sunnan** *adv.* from the south 9/31, 51/38.
- sunnanverðr** *a.* southern, southerly 20/7.
- svá** *adv.* so 31/14; such 21/3; thus 15/11; this 44/31; as follows 9/22; likewise 5/18; also 6/19, 40/7, 48/13; similarly 43/6; *svá eru ok dýr* it is also thus with animals 3/22; *svá hart ok yfir* 47/21 see **ok**; *svá . . . ok* thus . . . so that 31/33; *þat . . . svá . . . hvárt* it (should be tested) in the following manner, whether . . . 47/26; *en svá* than this (than you) 40/22. With *at*: so that, so . . . that 3/11, 16; such . . . that 54/12; thus . . . that 3/13, 4/14, this, that 3/29, this . . . that 20/21, 44/35; as follows, that 42/20; to such an extent that 4/20; *sterkr svá at* so strong that 20/26; *vittr svá at* so wise that 25/13, cf. 23/15–16; sufficiently . . . to 32/12; . . . enough to 43/25; in such a way that 7/14; in such a way as to 35/13; so much that 49/40; of such a kind that 49/23; such that

22/33; it being the case that 53/35; when 31/36; in asseverations, so . . . inasmuch as 34/1. With *sem*: (just) as 6/19, 42/5; thus . . . as, in the way that 6/14; like 10/2; corresponding to 7/10; in proportion as 4/12; as much as 35/25; to the same extent as 42/1; as . . . as 4/39, 28/17; as if 14/8, 28/25; as though (= that) 41/7; in the form of, in the pattern of 7/29; in the way in which 48/22; having assumed the appearance of 44/7; such . . . as 40/33; *svá sem hon er sterk (þá)* strong as it is (yet) 15/9; *svá lítinn sem þér kallið mik (þá)* little as you say I am, however little . . . (nevertheless) 42/7, cf. 21/17; in accordance with the fact that 47/38; *svá sem . . . svá* just as . . . so also 10/10, in proportion as . . . so 4/23; *svá . . . sem . . . at* this . . . which . . . that 38/23; *svá . . . ef . . . sem* this . . . if . . . that 41/19; *svá langt upp sem hann mátti lengst* as far up as the furthest he could 42/2.

svaf see **sofa**.

svalbrjóstaðr *a. (pp.)* cold-hearted 21/10.

svalr *a.* cool, cold 9/15.

svanr *m.* swan 19/30, 24/8. Originally the male swan (the female being *álpt*), but normally only found in poetry. See *AH Studier* 47–8.

svar *n.* reply 31/13.

svara (að) *vv.* answer, reply 8/2, 18; *s. øngu* make no reply 41/12.

svardagi *m.* oath, vow, solemn promise 45/20.

svartr *a.* black 13/23, 14/40 (dark); comp. 19/38.

svásligr *a.* delightful 21/8.

†**sváss** *a.* dear 52/40.

svefn *m.* sleep 25/37.

sveinn *m.* boy 41/35; servant (follower?) or son 46/20 (T, W and U have *son(r)* here; *sveinn* normally has the meaning ‘son’ only in poetry, but at 47/23 *Hermóðr* is called brother of *Baldr*).

sveinstauli *m.* little boy 39/34, 40/16.

sveiti *m.* sweat; *fá sveita* to sweat 11/1; †blood? 12/30 (cf. 11/36).

svelgja (svalg) *sv.* swallow 41/4.

sverð *n.* sword 26/1, 29/7.

sverja (svarða) *vv.* swear (an oath) 35/17.

sviði *m.* burning pain, severe pain 33/10.

†**svigi** *m.* stick 9/32, 51/39 (cf. **læ**).

svima (svam) *sv.* swim 15/10.

svipting *f.* sharp pulling back and forth, wrenching, jerking 42/18.

†**svæfa (ð)** *vv.* lull to sleep (metaphorically), i.e. settle 26/33.

syðri *a.* comp. more southerly 4/17, 10/8.

syn *f.* denial (cf. **synja**) 30/3.

sýn *f.* sight; dat. pl., in appearance 19/36, 37, 26/38.

sýna (d) *vv.* show 28/20; *md.*, seem, look, appear (*e-m* to *s-one*) 28/27, 40/8, 41/3, 43/19.

syni dat. sg. of **sonnr**; **synir** nom. pl. of **sonnr**.

synja (jað) *vv.* refuse; *s. e-m* at refuse to let *s-one* (do *s-thing*), prevent *s-one* from 35/30 (i.e. forced him to leave the world).

systir *f.* (*pl. systr*) sister 25/33.

systkin *n. pl.* brother(s) and sister(s) 13/38, 27/7, 8, 29/12.

systrungar *m. pl.* cousins (on the mother's side), sons of sisters 49/29.

sæfarar *f. pl.* sea journeys, seafaring 23/30.

sæing *f.* bed 27/20.

sæla *f.* happiness, prosperity 3/15.

sællífr *a.* having a blissful life 21/7.

sær, sjár (*gen. sævar, sjávar*) *m.* sea 6/16, 9/14; *sævarins* to do with the sea 4/9.

sæti *n.* seat, throne 15/22, 32, 20/6, 31/7; place (in a hall, for sitting, eating and sleeping) 42/22.

sætt *f.* agreement, reconciliation; *hvat varð um þeira s.* how did they get on together 11/20; means of agreement, terms, pledge of truce 23/34; (payment in) settlement, atonement, indemnity 37/25.

sættask (tt) *vv. md.*, *s. á þat* at come to an agreement that, settle on this, that 23/39.

sættir *m.* reconciler, bringer of concord (with *gen.*, between) 25/19.

sævargangr, sjávargangr *m.* surge of sea 3/6, 50/7.

sækja (sótt) *vv.* pursue 14/12; prosecute, press, achieve, gain 28/1; make one's way (*fram* forward, i.e. advance; *upp* ashore) 50/3, 17; *s. at e-u* (*s. e-t*) attend *s-thing* 46/38; *s. til e-s* obtain *s-thing* 8/1. *Md.*, be advanced, progress 35/8, 44/27.

sæmð *f.* honour 46/4.

særi *n.* oath 35/6, 36/5.

søk *f.* cause, reason 3/32, 5/21; *þessi sök er til er* this is the reason why 31/33; lawsuit, dispute 26/33; *fyrir e-s sakar* because of, for the sake of *s-one* 31/16; through, out of *s-thing* 49/25; as far as *s-thing* was concerned, to judge from *s-thing* 28/22; as a result of or as regards *s-thing* 36/26; *søkum e-s* because of *s-thing* 4/20, textual note.

songr *m.* (*dat. songvi*) song, music 24/8.

sökkva (sökk) *sv.* sink 38/35, 39/5, 52/30.

sökkvask (kt) *vv. md.* (let *o-self*) sink, slide back 45/8.

†-t *neg. suffix* with vbs. 18/19.

tá *f.* toe 50/40.

taka (tók) *sv.* take 7/4, 11/35; receive 28/33; accept 37/25; obtain 45/20; get 27/11; bring out 40/37; catch 14/15; capture 49/5; take hold of, grasp 45/37; reach, touch 43/21; perform, undertake 40/17; *tóku sér . . . en sumir sonum sínum* found for themselves . . . and some of them (did so) for their sons 6/22; *t. kviknun* come to life 15/34; *t. at* with inf., begin to 41/4, 42/17; *tók ok leysti* went and undid 38/14, similarly 48/28 (cf. **fara**); *t. e-t af* choose s-thing: *þann* (sc. *kost*) *ætla ek yðr betra* (sc. *vera*) *af at t.* this alternative is I think the better one for you to choose 39/17; *t. til at* set to work to 35/2; *t. til e-s* touch s-one, pick s-one up 46/9; *t. e-t til* undertake s-thing 40/34; *t. um* get one's hand round 49/2; *t. undir e-t* take hold underneath s-thing 41/40; *t. upp* pick up 13/5; *t. upp höndum* put out (up) one's arms 31/4; *t. við e-u* take possession of s-thing 4/39; *t. við e-m* oppose s-one, stop s-one's advance 6/16.

tal *n.* conversation, discussion 34/34, 54/36.

tala (1) *f.* speech, account 43/30.

tala (2) (að) *vv.* talk; *md.* *talask við* talk together 53/39.

talaðr *a.* (*pp.*) spoken, having speech of a certain kind 23/19.

talðr, taliðr see **telja**.

tár *n.* tear 29/27 (pl., cf. note to 29/26), 48/5.

taumr *m.* rein 46/26.

tennr pl. of **tonn**.

telja (talða, pp. taliðr, talðr) *vv.* reckon, count 3/34, 26/34; trace 3/32, 6/18; number, enumerate 18/36; recount 23/10; declare (with *at*-clause) 37/16, (with acc. and inf.) 27/32. *Md.*, say that one is, consider o-self 27/37.

tíðast see **títt**.

tíðindi *n. pl.* tidings, news, information 12/20, 19/32, 32/33; account(s), tale(s) 23/10, 37/1; events 13/11, 45/14; *þat er til tíðinda* this (note-worthy event) takes (will take) place 49/40.

tiginn *a.* noble, of high rank; sup. 29/24.

tigna (að) *vv.* honour (*af* with) 4/25, 5/20.

tignarnafn *n.* (honourable) title 25/3.

tigr, tøgr *m.* (set of) ten; *fjórir tigr* forty 22/33; similarly 22/36, 33/35.

til (1) *adv.* too 10/35, 41/9.

til (2) *prep.* with gen., (1) direction or distance: to 3/23, 4/18, 17/36, 40/24; towards 17/15, 43/32; about 6/5; to the home of 37/5. (2) purpose: for 3/22, 9/28, 47/32; as 28/14, 30/4; for the purpose of 22/23 (2); to obtain 23/32; to indicate 34/15; giving rise to 22/24; *til þess at* in order that 4/9, to this effect that 45/20; *þar til landa* over those territories 6/1; *gott til* plenty of 37/32. (3) time: until 25/26, 35/10; *til þess er* until 43/34. (4) as *adv.*, direction or destination: to that place

- 10/14; up to it 41/40; there, to them 27/11; up to me, them 42/7, 19; *til hvar* towards where 46/4; *þar til er* to where 6/16, (time) until 47/19; purpose, for it 35/19; *þar til* for them or in addition 15/27; *vera til* be available 4/30; *til at* for this (purpose) that 43/21, in order to 13/39, so as to 12/9, enough to 27/23, designed to 48/28; *til er* for this that 31/33.
- tilkváma** *f.* coming, arrival 15/31.
- tilvísun** *f.* guidance, direction 46/6.
- tími** *m.* prosperity, success 6/8.
- títt** *n.* of **tíðr** *a.* frequent; of concern (to s—one); *hvat er t. um þik* what is the matter with you, what are you up to 38/37; as adv., eagerly, strongly, quickly 38/34, 43/8; sup. *tíðast* 40/5.
- tíu** *num.* ten 4/38, 5/2.
- tíundi** *ord. num.* (the) tenth 8/32, 17/35, 29/39.
- †**tjúgari** *m.* snatcher, destroyer 14/34.
- tól** *n.* tool 15/28.
- tólf** *num.* twelve 4/30, 5/1, 6/13.
- tólfti** *ord. num.* (the) twelfth 8/32, 30/4.
- topt** *f.* site (of a dwelling) 24/24 (pl., collective?).
- traust** *n.* support, reliability, protection, help 26/17.
- traustr** *a.* reliable 28/17; comp. 28/22.
- tré** *n.* tree 17/10, 33/12; wood 15/29; log 13/5.
- tréna** (**að**) *vv.* harden, dry up, die 19/16.
- treysta** (**st**) *vv.* use (all) one's strength on, pull hard at 28/23. Md., rely on (with dat.); *treystask sér* be confident, be safe 15/16.
- †**troða** (**trað**) *sv.* tread (trans.) 9/37, 52/3.
- trog** *n.* utensil (characteristically of wood and square or oblong in shape) such as was used for separating cream from milk; a large kitchen tray for serving food 40/3, 6, 7, 43/9 (in many stories such a utensil is associated with trolls and monsters).
- tros** *n.* brushwood, rubbish 39/9.
- trúa** (1) *f.* (*gen. sg.* **trú**) belief, faith 11/16, 34/2; *þat veit t. mín at* by my faith 22/17, 28/10, 31/38, 33/8, 42/36, 43/12. This expression is not recorded in other early texts but becomes common in romance sagas; it is apparently a hybrid of *þat veit guð* and *þar moi foi* (cf. *þat veit guð ok trú mín*, *Strengleikar*, ed. R. Cook and M. Tveitane, Oslo 1979, 94). It probably originated in learned style rather than in colloquial usage. See AH *Studier* 20–21 and *Mediaeval Scandinavia* 4 (1971), 34–5.
- trúa** (2) (**ð**) *vv.* believe 4/8, 6/9; with two acc., believe s—one to be s—thing 10/37; with dat., *t. e—u* believe s—thing 36/31, 36, *t. e—m at* trust s—one to, have faith in s—one that 25/16, 40/26; *er ek munda eigi*

- t. at vera mætti* which I would not have believed could happen 43/13;
t. á believe in 21/12; pp. *rétt trúaðr* orthodox 3/5. (Cf. AH *Studier* 18.)
trúnaðr *m.* good faith, integrity 15/12, 25/28.
trúr *a.* reliable 34/31.
tryggr *a. (n. trygt)* safe 35/6.
tröll *n.* troll, monster 14/35, 35/8.
trölkona *f.* troll-wife 14/20.
tún *n.* (enclosed) dwelling, courtyard; pl., courts 34/9.
tunga *f.* language 4/12, 6/25, 27, 30, 22/22, 23; tongue 18/36.
tungl *n.* heavenly body (cf. **himintungl**); in sg. usually = the moon 13/34, 14/3, 16, 35/13, 30, 49/38; at 14/24 the word could be pl., and at 14/34 probably means the sun. See note to 14/14–7.
tveir *num. (gen. tveggja)* two 3/2, 13/5, 48/32.
týhraustr *a.* valiant as Týr 25/12 (or divinely valiant? see Týr in index of names. The compound is not found elsewhere in Old Icelandic, but cf. *týframr* ‘divinely bold or excellent’, *Skáld* 30 (verse 92; *Haustlög*), and *týmargr*, *Hkr* III 53 (Þjóðólfr Arnórsson), where the first element may be simply an intensive like *regin-*).
týna (**d**) *vv.* with dat., lose 14/25 (future); forget 3/13. Md., perish, be destroyed 9/1.
týspakr *a.* wise as Týr 25/14 (not elsewhere in Old Icelandic; see under **týhraustr**).
tong *f.* tongs 15/27.
tönn *f. (pl. tennr)* tooth 3/28, 11/38.
tøgr = **tigr**.

úlfliðr *m.* wrist (wolf-joint) 25/18.
†úlfr *m.* wolf 14/14, 24/6; often = Fenrir, e.g. 25/17, 27/23, 28/20, 32/9, 50/13, 37, 51/3, 52/8, 14.
ull *f.* wool 25/39.
um, umb *prep.* with acc., over 3/3, 4/21, 6/24, 17/31; across 34/32; through 5/4; throughout 49/24; round 6/17, 23/7, 27/12; concerning, with (regard to) 4/34, 38/38; about 40/34, 54/1; *um fram* see **fram**; of time, during 35/24, 48/18, in 37/5; with dat. 22/36 = **of** (**2**) (4). As adv., around, round 8/8, 12, 54/32; about it 34/13 (or *meir um* the more?).
umhverfis *prep.* with acc., around 12/24, 13/29.
umsjár *m.* the surrounding sea, ocean 45/11 (cf. 6/16–17, 12/2, 22, 27/12; and see AH *Studier* 33).
una (**ð**) *vv.* with dat., be content with; *u. e–u illa* find s–thing hard to bear 42/33.

†**und** = **undir** 19/6.

undan *adv.* away (from some threat) 11/24, 14/12, 35/23 (vb. of motion understood); *prep.* with *dat.*, from under 20/31.

undarliga *adv.* strangely, wonderfully 20/28; surprising(ly) 41/31; *u. spyrðu* you are asking a strange question 33/6.

undarlig *a.* surprising 14/11, 23/5; marvellous 33/26, 54/20.

undinn *pp.* of **vinda**.

undir *prep.* with *acc.*, under 11/1, 12/5; with *dat.*, beneath 12/10, 13/9; dependent on 25/27; as *adv.*, underneath 48/34.

undr *n.* marvel 35/4, 43/12; *u. mikit er* (it is) a great marvel that, how strange that 31/35.

undrask (að) *vv. md.* be amazed at 3/18, 7/20.

ungmenni *n.* young person 44/12.

ungr *a.* young 5/22, 25/25; *sup. in yngsta* the youngest 30/35.

unnit *pp.* of **vinna**.

†**unnr** *f.* wave 9/15, 51/26.

†**unz** *conj.* until 10/32.

upp *adv.* up 3/21, 7/3; ashore 37/30; aboard 44/32; (go) up 41/14; *upp frá* above 8/16, 20/21, 23.

uppfæzla *f.* fostering; *vera at uppfæzlu með* be brought up by 4/37.

upphaf *n.* beginning 9/9, 15/19, 37/3.

†**upphiminn** *m.* the sky above 9/17.

uppi *adv.* up; current, in remembrance 5/19; *u. á up* on top of 33/12.

uppspretta *f.* spring 10/1.

úr *n.* misty rain, condensation, moisture 10/3, 7.

urð *f.* heap of stones, scree 11/38.

urðu *p. pl.* of **verða**.

út *adv.* out 7/7, 8/23, 28/19.

útan *adv.* (on the) outside 15/23; round the edge 12/22 (1); back (to shore) 44/17; *ú. um e-t* round the outside of s-thing 12/2; *þar ú. um* around it 12/22.

útar *adv. comp.* further out, on the side nearer the doors; *ú. frá* beyond 37/10; *ú. á bekkinn* further down the bench (towards the doors, where the lower-ranking seats were) 40/2; further out to sea 44/30.

útarliga *adv.* far out (from land) 44/14; towards the outside, at the edge 45/38.

úti *adv.* outside, out of doors 54/32.

útlausn *f.* ransom 46/18.

útlendr *a.* foreign, alien, not native 9/27.

útvegr *m.* escape, way out 14/12.

uxi *m. (pl. øxn)* ox 7/3, 44/22, 23.

vá *p.* of **vega**.

vaða (**ðð**) *sv.* wade (with acc., in or through s—thing) 17/36, 45/13, 53/16, 25.

vaðr *m.* fishing-line 44/33, 45/8.

vaka (**ð**) *wv.* be awake 39/10.

vakna (**að**) *wv.* wake up 38/5, 28.

vald *n.* power 6/7, 43/29 (*á e—m* over s—one); authority 27/14.

valda (**olla**) *irreg. vb.* with dat., cause, be the reason for 7/23; be the cause of, be responsible for 18/27, 48/12; have power over, rule 26/4.

†**valdýr** *n.* slaughterous (or carrion) beast (i.e. Fenrir) 52/16.

valkyrja *f.* valkyrie (lit. chooser of the slain) 30/34, 46/39.

valr *m.* the slain in battle 24/31, 30/36, 34/11; *falla í val* die in battle 21/28.

†**valrauf** *f.* spoils, plunder (lit. from the slain); *v. vineyjar* (descriptive gen.) plundered island of meadows 7/19.

†**valtívi** *m.* god of slain 9/34, 51/41 (either gen. sg. = of Surtr, or gen. pl. = of the Æsir; and either with *sverði* or with *sól*; if the latter, *sól* could be dat. in apposition to *sverði*, and *sól valtíva* could be a kenning for sword (cf. *Skáld* 1/6–7); *skínn* would then be impers.).

†**vályndr** *a.* evil-natured, hostile 15/2.

ván *f.* hope, expectation; *e—m er v. e—s* s—one can expect s—thing 29/13; *kvað illra svara vera v.* said one could expect unpleasant replies 31/13; *sem v. var* as was to be expected 37/23, 48/16; *þess meiri v. at* it was more (very, quite) likely that 40/12 (cf. **líkr**).

vandahús *n.* wattled house 53/14.

vandliga *adv.* carefully, in detail 22/20.

váendr *a.* wicked 9/4.

vandræði *n.* difficulty, trouble, strait, fix 27/2; *tvau v.* a dilemma 28/37.

vangi *m.* cheek, side of the head 39/7.

vanr *a.* accustomed 6/15 (to), 40/37 (at to).

vápn *n.* weapon 8/7, 36/18.

vápngefigr *a.* (= *-göfugr*; thus **W** and **PE**) splendidly, gloriously armed 32/30.

vápnlauss *a.* without a weapon 31/33, 46/2.

vara (**ð**) *wv. impers., e—n varir* s—one expects 42/5.

várar *f. pl.* plighted troth 29/38.

varðveita (**tt**) *wv.* keep 25/24.

vargr *m.* wolf 14/21, 46/26, 49/8 (perhaps not synonymous with *úlfr* in spite of *Heiðreks saga* 81: *vargr* often seems to have associations with the supernatural or with shape-changing, and also means outlaw, accursed criminal. In *Strengleikar*, ed. R. Cook and M. Tveitane, Oslo 1979, 86, *vargúlfr* is used to mean werewolf).

†**vargöld** *f.* age of wolves (or criminals) 49/35.

varka see **vera**, **-k** and **-a**.

varla *adv.* hardly 7/28.

varliga *adv.* scarcely, i.e. not quite? 43/20.

varnan *f.* (pre-)caution, taking care to avoid (*ef* lest) 50/5.

varr *a. (f. vqr)* with *gen.*, aware (of s-thing) 29/40.

várr *poss. a.* our 8/28; †*pl. órar* 10/33.

vásk *md. p.* of **vega**.

vatn *n. (gen. sg. vaz)* water 3/21, 22, 19/15, 33/5; *pl. vqtn* 18/6; lake 7/9, 11/37 (*pl.*), 28/19.

vaxa (**óx**, *pres. vex*) *sv.* grow 3/24, 4/20, 27/13; *e-m vex* there grows on or in s-one 3/25, 38/5; *óx* it grew, there was growth 10/32.

vaz *gen.* of **vatn**.

vazdrykkir *m.* drink of water, water to drink 33/9.

vaztir *f. pl.* fishing-ground 44/28.

vé *n.* sanctuary, dwelling-place of a god 26/4, 29/14, 54/5.

veð *n.* pledge (*e-m* to s-one) 17/20, 25/17, 28/35.

veðr (1) *pres.* of **vaða**.

veðr (2) *n.* weather, esp. wind 15/2 (*pl.*); *gen. pl. veðranna* relating to the weather (winds) 4/9.

vefja (**vafða**) *vv.* wrap; *hann má v. saman* one can fold it up 36/21.

vega (**vá**) *sv.* fight, wield a weapon (*við* against) 52/8, 14; *v. með* fight against? 33/39 (W and U have the more usual *við* here); kill 48/13; *v. í* pierce, cut into 44/38; *md.*, wield itself, fight on its own 31/22.

†**veggberg** *n.* cliff 51/20.

veggr *m.* wall 20/1.

vegr *m.* way, direction; *á hvern (hverjan) veg* each way 50/21, 53/2; *hvern veg frá sér* in every direction from himself, i.e. all round him 54/31; *of veg* forward, on his way? 52/15; distance 39/33 (1); manner 21/31; *annan veg en* otherwise than 39/33 (i.e. ‘can it really be true?’).

veiðr *f.* hunting, fishing 23/30.

veita (**tt**) *vv.* give 3/15; pay 46/3; *v. sín á milli* exchange 29/37; *v. e-m atgöngu* make, bring an attack against s-one, attack s-one 35/17.

vekja (**vakða**) *vv.* wake (*trans.*) 24/13, 50/23.

vel *adv.* well 18/26, 31/19; heartily 28/18; highly 40/12; a lot 25/4; thoroughly, successfully 48/1; easily 20/29, 39/15; without hesitation, with propriety 11/18.

velli *dat. sg.* of **vqlr**.

vendi *dat. sg.* of **vqndr**.

†**véorr** *m.* protector (i.e. Þórr) 52/28 (or perhaps ‘encircler’, i.e. Miðgarðsormr; but Þórr is called Véorr in *Hym* 11, 17, 21).

vera (var) *sv.* be 3/10; pres. for future 14/26; with suffixed neg. *vara* 9/14, suffixed pron. *erumk* = *eru mér* 24/3, suffixed pron. and neg. *varka* 24/4 (see **-k**, **-a**); *ertu* = *ert þú* 21/21; *verit hafa* have been in existence 4/4, have lived 4/33; *þar hafi verit* it was 48/10; *næst var þat* the next thing to happen was 11/6; *þat eru* it consists of 50/39; *þetta eru* these are 12/20; *aldri er* there can never be 32/9; *þér er* at it is for you to 37/2; *þat er at segja* this is to be told 47/7; *vera mun at segja* no doubt there are to be told 45/16; *hvat er* what is up 38/37, 51/14; *sem um þenna mun vera* that the case will be with this one 41/23; *er honum* serves for him as 32/25. With pp. forming passive 4/16, 5/24, forming perfect of intrans. vbs. 3/2, 9/41; *v. at e-m* be forthcoming from s-one 44/12; *v. frá* be descended from 10/18; *v. fyrir* be there (in the way) 48/33; *v. við* enjoy, possess 3/16.

veraldligr *a.* worldly, textual notes to 3/15 and 4/34.

verða (varð) *sv.* happen 3/9; take place 37/36; become 6/23, 27/32; turn into 10/2; turn out to be 21/4, 28/16; come to be 14/23 (future), 32/8; turn out 42/29; come, be produced 33/20; come into being 9/39, 10/14; appear 37/31; exist 43/24, 25; *e-m mun seint verða at* it will be long before one 28/33. With pp. forming passive 28/14, 48/13, 50/7, impers. passive 35/25, 26, 28, 48/14; with *at* and inf. need to, have to 27/36; *v. af* be caused by 28/9, result from 44/26; *v. at* turn into 49/11, fulfil the role of, become (the instrument of) 23/34, 29/16, md. reciprocal (to each other) 49/28; *v. fyrir* meet, become subject to 18/27; *v. til* give rise to, be the origin of 22/18, offer o-self for, undertake 46/20.

verðr *a.* with gen., deserving (of s-thing) 15/14, 35/15; worth, of value to observe 50/5; *minna vert* less impressive 43/17; *meira vert* more significant 45/17.

verja (varða) *wv.* defend 38/1, 43/28.

verk *n.* work 34/38, 35/26; labour 38/25; deed, act 15/22, 46/11.

verr *adv. comp.* worse, less (well) 32/1.

verri *a. comp.* worse; *n.* as subst. or adv. 27/10.

verst *adv. sup.* worst; with least equanimity 46/14.

verstr *a. sup.* worst 53/29.

veröld *f.* world 3/10, 9/29.

vestan *adv.* from the west; *fyrir v.* with acc., west of 45/35.

vestr (1) *n.* west 4/16, 18.

vestr (2) *adv.* westwards 7/7.

vetr *m. (pl. vetr)* winter 21/2, 35/8; year 3/34; *tíu vetra* ten years old 4/38.

vex pres. of **vaxa**.

vexti dat. sg. of **vöxtr**.

við *prep.* (1) with acc., with 34/35; against, in competition with 40/10, 42/8, (in opposition to) 31/33, 52/8; in contact with, in connection with 23/9; against, on 27/28, 52/36; by the side of 18/12, 25/35; near 25/36; at 49/3. (2) with dat., against, in contact with 45/10, 50/9, 10 (touching?). (3) as adv., with (in possession of) 3/15; in reply 15/5, 25/29, at him 35/21.

viða *adv.* widely, in many places 5/4; extensively 5/27; sup., in most places 3/13.

viðarteinungr *m.* shoot of a tree 45/35.

viðbragð *n.* (re)action, push, (quick) movement (against s–thing), touch 46/29.

†**viðir** *m.* ocean 24/14.

viðr *m.* tree 33/17, 45/22.

viðr *a.* wide, large 7/18, 50/21 (with gen. of extent); extensive 43/33.

viðskipti *n. pl.* dealings 42/31.

víg *n.* battle 24/30, 34/12, 50/34; †*vígi at* in battle 52/39; pl., killings (in battle) 30/36.

vígja (gð) *vv.* consecrate, bless 37/14, 46/34.

†**vígprot** *n.* end of (or in?) battle 54/9 (‘when V. fights no more’).

vík *f. (pl. víkr)* bay 7/10.

vili *m. (dat. vilja)* wish 4/2, 7/21.

vilja (ld) *vv.* (3rd. sg. pres. **vil**, **vill**) want, wish 3/12, 6/7; *viltu = vilt þú* 41/29; be willing 21/5, 28/38, 31/19; be desirous (to) 46/17; intend (to) 41/11; be going (to) 38/20; try (to) 29/7; *v. eigi* refuse 25/17, 47/30; *v. ekki* (with inanimate subject) will not 41/14 (inf. understood); with *at*-clause, desire 30/26 (with subject of clause preceding), 50/7 (with adv. *seint* preceding the clause it belongs in).

villieldr *m.* wildfire (magical, deceptive fire?) 43/9.

vin *n.* wine 32/24, 29.

vinda (vatt) *sv.* twist, weave, entwine (*e–u* with or out of s–thing) 53/23.

vindbelgr *m.* bellows 14/2.

vindlauss *a.* without wind, still 10/12.

vindr *m.* wind 4/6, 14/26, 20/31, 49/22.

†**vindöld** *f.* age of wind 49/35.

†**viney** *f.* meadow-island 7/18 (descriptive gen. with *valrauf*).

vinna (vann, pp. unnit) *sv.* do, achieve 8/34, 45/15; perform, commit, bring about 36/8, 46/8; *v. eið* swear an oath, give a solemn promise 45/34; win 40/20, 27; *v. sigr á* win victory over (it) 36/30. Md. *vinnask e–m til* last s–one for it (i.e. for drinking) 41/13, be sufficient for s–one (*at so that*) 43/20.

vinstri *a. comp.* left 11/1.

virða (**ð**) *vv.* value; *v. mikils* value highly 29/14; *v. e-t vel* judge s-thing leniently, favourably, consider s-thing acceptable 21/5.

vísa (**að**) *vv.* with dat. *v. e-m til* direct, show s-one to 42/21, direct, point s-one towards 46/4.

vísindi *n. pl.* knowledge, science, learning 5/19, 17/17; lore, sources 12/11 (see note).

víss *a.* wise, well-informed 32/12; *verða v. e-s* find out about s-thing 29/40, 32/35; *pl. †vísir e-s* those well-acquainted with s-thing, frequenters of 51/20; *n. víst* certain 44/17; *n.* as subst. *at vísu* indeed, certainly 28/13, *til víss* for certain 35/27; *comp. því vísari* at the wiser (the better informed) inasmuch as 7/25.

víst *f.* food 32/23, 24, 33/5; lodging-place 53/8 ('mansion': *víst* translates *mansio* at John 14: 2 in *Heilagra manna sögur*, ed. C. R. Unger, Christiania 1877, I 249); *pl.*, provisions 27/15 (or lodgings?), 32/5, 37/33.

vit *n.* intelligence 6/11; consciousness 13/6.

vita (**veit**, **vissa**) *pret.-pres. vb.* (1) know 3/30, 8/13; understand 13/14, 51/21; realise 18/40; imagine 37/18; *veiztu = veizt þú* 34/27; *v. e-t með e-m* share (be privy to) the knowledge of s-thing with s-one 29/23; with acc. and inf. 20/11, 23/26; with inf. understood, know s-one or s-thing to be s-thing: *sá maðr er vér vitum mestan* the greatest being we know (of) 11/18; *ask veit ek ausinn* I know an ash (that is) laved 19/20; *míns veit ek mest margar* I know my son's (to be) the greatest 22/40; with *at* and inf., be able to, have the knowledge to be able to 21/3, 36/36 (*tíðindi* is object of *segja*); *v. til at* know about this, that, find out that 27/7; *pp.*, proved, confirmed, tested and found true 45/23; *vitaðr e-m* marked out, destined for s-one, allotted to s-one 53/3. (2) face 53/15; *v. upp* face upwards 39/5; be on the side facing 10/11; *þat er vissi til norðrs ættar* the part which faced in a northerly direction 10/6.

vitandi *a. (pres. p.)* conscious 15/36; *margs v.* having wide knowledge 18/31.

vítishorn *n.* sconce-horn, forfeit horn 40/37 (*víti n.*, punishment; a *vítishorn* was a large horn which a feaster would be required to drain as a forfeit if he offended one of the rules of the house. Cf. *ÍF* V 254, 269 and VIII 162).

vitja (**jað**) *vv.* with gen., visit, go and find; *e-s er at vitja* s-thing is to be got, found 33/10.

vitkask (**að**) *vv. md.* come to o-self, recover one's wits 46/16.

†**vitki** *m.* wizard 10/20.

vitni *n.* that by which an oath is sworn, witness, attestation 35/6.

†**vitnir** *m.* wolf (= Fenrir) 33/39.

vitr *a.* wise, intelligent 7/20, 25/13; sup., wisest, cleverest 23/18, 48/26.

væl *f.* trick, wile 27/1, 43/28, 40; device (*tíl at* designed to) 48/20, 27; trickery, cunning 28/27 (cf. AH *Studier* 85–6, *vél*).

vælræði *n. pl.* trickery, scheme(s) involving deception 27/3.

vængr *m.* wing 20/31 (*honum* his), 20/36.

væni *n.* prospect, expectation; *þótti öllum ills af* (adv.) *v.* they all thought evil was to be expected from them 27/9.

vænn *a.* likely, promising; *e–m er vænt at* s–one is likely to be successful in (s–thing), s–one is to be expected to (be able to do s–thing) 43/11.

vænta (**t**) *vv.* with gen., expect, think likely 4/3.

væri *p.* subj. of **vera**.

værr *a.* comfortable, pleasant 26/6.

vætta (**tt**) *vv.* impers. *e–n vættir* one expects, supposes 36/27 (*fár maðr* is the subject of the *at*-clause: ‘I guess there are not many men who can . . .’).

völlr *m.* (*dat.* **velli**) flat open uncultivated ground, plain 40/15, 50/17; pl., fields, open grassy landscape (as opposed to forest) 39/24, 43/33, 50/27.

völva *f.* prophetess 10/18.

vømm *f.* blemish, disgrace 26/35.

vöndr *m.* (*dat. sg.* **vendi**) stick, thin rod 46/5.

vörðr *m.* guardian, watchman 25/36, 26/5.

vörn *f.* defence 30/2; *v. þar fyrir* defence protecting it or them 18/11.

vøtn see **vatn**.

vøxtr *m.* growth, size, stature; *dat. sg.* *vexti* in size 39/13.

yfir *prep.* (1) with acc., over 17/11, 47/21, 48/32; all over 18/7, 32/39 (after noun); across 15/10; through 5/24; over (to) the top of 7/28; on top of 10/4; above 12/5, 49/12; round 44/37. (2) with dat., over 17/11, 27/15; above 19/26 (with *brunni*). (3) as adv., across, on top 10/3; *þar y.* across it 12/3; *y. upp* up over (the top) 39/25.

yfirkominn *a.* (*pp.*) defeated, beaten 36/40.

yfirkonungr *m.* supreme king 4/31 (cf. **höfuðkonungr**).

ýmiss *a.* (inflected **yms-**) various 29/28, 30/8; *n.* as adv., variously 21/8.

†**ýmja** (**umða**) *vv.* whine, groan, resound, make a noise; be in uproar? 51/12, 16.

ymr *m.* noise 38/1.

ynði *n.* enjoyment, bliss 20/18.

yingstr *sup.* of **ungr**.

yrði *p. subj.* of **verða**.

þá (1) *acc. sg. f. and acc. pl. m.* of **sá** (1) 3/1, 5/7, 10/40, 12/26.

þá (2) *adv.* then 3/12, 5/2; after that 11/33; at that time 9/8; afterwards 23/39; by then 40/6; by now 38/29; now 38/30 (1); just then 38/39; as a result 25/25, 38/24; therefore 40/2; moreover 4/7. Introducing main clause after subordinate clause (cf. **ok**): *er . . . þá* 3/4, 4/38; *síðan er . . . þá* 3/34; *nú er . . . þá* 43/14; *áðr . . . þá* 11/29; *hvar sem . . . þá* 5/24; *tíl þess at . . . þá* 4/10; *þat er . . . þá* 37/20; *þeir menn er . . . þá* 18/27 (anacoluthon), cf. *allir er . . . þá fara allir* 26/26; *ef . . . þá* 18/23, 21/5, 28/32; *þótt . . . þá* 36/30; *heldr en . . . þá* 28/35; *svá (. . .) sem . . . þá* 15/9, 22/22, 42/7; *er . . . þá . . . nú* 41/26. Anticipating subordinate clause: *þá . . . er* 13/1, 15/17; *þá . . . at* (= if) 14/9, 43/26; *þá . . . ef* 40/40; *þá . . . áðr en* 46/31; *þá er* as conj., when 11/6, 25/25; *þá er . . . þá* 3/9, 26, 9/41–10/2.

þaðan *adv.* from there 6/24, 9/4; from them, that, him 5/37, 10/16, 19/24; about that 33/11; as a result 14/25; *p. af* from it, from there 9/22, from them 13/8, from that origin 14/22, as a result of this or from then on 13/11, by means of this 12/12, by means of them or from that beginning 15/28; *p. braut* away from it 50/35.

þak *n.* roof 7/28, 20/1.

þakðr *pp.* of **þekja**.

þakka (**að**) *vv.* thank (*e–m e–t s–one for s–thing*) 28/18.

þangat *adv.* to that place 17/31; in that place 33/10; *p. er* as conj., to where 44/22.

þannig *adv.* thither, in that direction, or in the same way 10/3; towards it 39/29; (in)to it 37/39.

þar *adv.* there 4/23, 25; *þar var* there was there 6/4; *þar hafi* *verit* it was 48/10; to that place 17/18; to him 10/33; to them 42/24; *þar fylgð* accompanied them 10/1; *þar hvergi* nowhere there 43/31. With preps. (*advs.*) equivalent to a pron.: *þar á* on it 46/24; *þar (. . .) af* from it 11/6, 40, about that 11/35, as a result 13/21 (therewith?), 32/35; *þar eptir* behind there 37/27, in accordance with that 23/17; *þar allt . . . fyrir* round all those places 18/11; *þar með* therewith, as well 4/7, in addition 24/27; *þar næst* next (to him) 8/19; *þar ofan í* down in it 43/4; *þar (. . .) til* thereto 13/16, for them or in addition 15/27; *þar . . . upp* up there 3/21; *þar útan um* around it 12/22; *þar yfir* over it 12/3. With *adv.* phrases: *þar á öngulinn* onto that hook 44/34; *þar fyrir durum*

in front of those doors 33/27; *þar í há sæti* in that throne 13/13 (cf. 20/6); *þar í jörðu* there in the earth 16/7; *þar í sal* in that hall 24/33; *þar í qndugi* there on a high-seat, in the seat of honour 47/23; *þar innan lands* in that country or those countries 6/22; *þar til hans* to him 6/19; *þar til þess ríkis* to that kingdom 6/17. With conjunctions: *þar sem* (to) where, to a place which 6/4; *þar (. . .) er* where, in (to) a (the) place which 6/12, 7/1, 31/25, while, as 7/17; *at þar er* to where 38/27; *þar fyrir er* over that place which 5/36; *þar til er* to where, until 6/16, 47/19.

þarmar *m. pl.* guts, intestines 49/9.

þat *n.* of **sá (1)**. Often refers to a *m.* or *f.* noun, e.g. 10/2 (= *ár* 9/41?) 13/17, 20, 15/7, 25, 19/28, 29/9, 35/9, 38/12, and sometimes precedes a *pl. vb.*, e.g. 6/2, 7/5, 11/3, 14/14, 50/39 (cf. **sá (1)**). In some cases *þat* is in the nature of an indefinite subject, or refers to a whole phrase or concept rather than to a specific noun.

þegar *adv.* immediately 8/6, 44/18; as conj., when, as soon as 42/23, *þ. er* 36/19.

þegit *pp.* of **þiggja**.

þegja (**þagða**) *vv.* be silent 37/2 (see **vera**).

þekja (**þakða**) *vv.* roof (trans.; *e-u* with *s*-thing) 7/30, 20/5; cover? pave? 47/9 (see **Gjöll** in index of names).

þiggja (**þá**) *sv.* receive, get 34/38; obtain 45/32.

þing *n.* assembly, parliament, judicial assembly 30/2; meeting 45/24, 29, 50/23.

þingvöllr *m.* assembly plain 50/17, textual note.

þinull *m.* the rope along the (top) edge of a net 48/36.

þjóð *f.* a people, nation 4/12, 22/23, 29/29; race of beings (gods, giants, etc.) 46/38.

þjóðland *n.* country 4/31.

þjóna (**að**) *vv.* with dat., serve, be subservient to 21/17; attend 29/21; act as servant 30/23. The word perhaps has overtones of religious service, see *AH Studier* 71, 86.

þjónustumaðr *m.* servant 37/26.

þjokkr *a.* thick 26/15.

þó *adv.* yet 3/20, 12/10; however 9/25; nevertheless 21/5; as conj., and yet 30/16, 33/3.

pola (**ð**) *vv.* endure, suffer 33/10; *þ. e-m e-t* put up with *s*-thing from *s*-one 39/15.

póra (**ð**) *vv.* dare (with inf.) 31/9.

þorrit *pp.* of **þverra**.

þótt (1) *conj.* although 9/1, 21/19; even if 34/32, correlative with *þá* 28/7 (*þóttu* = *þótt þú*), 36/28 (2); *þ. eigi sé* even (to those who) are not 44/3.

þótt (2) pp. of **þykkja** 36/28 (1).

þraut *f.* difficulty, trial, danger 26/17.

þrekvirki *n.* deed of strength, heroic achievement, mighty exploit 35/5, 45/15.

þreskøldr *m.* threshold 27/20.

þrettáandi *ord. num.* (the) thirteenth 30/6.

†**þreyja (þráða)** *vv.* suffer love-longing 31/29.

þreyta (tt) *vv.* struggle, try hard (with inf., to do s—thing) 39/27; *þ. á e—t, at e—u* strive at s—thing 41/13, 25; *þ. e—t við e—n* contend, compete at s—thing with s—one 40/35, 43/10; *þ. skjótfæri e—s* contend with s—one's speed 43/11.

þriði *ord. num.* (the) third 3/26, 5/35, 11/12; *inar þriðju* the third kind 18/16.

þrír *num.* (*n.* **þrjú**; *dat.* **þrim, þrimr**) three 4/16, 17/11, 34/31, 41/2; *þrjár* for three (nights) 31/29.

þrjóta (þraut) *sv. impers.* *e—n þrýtr e—t* s—one runs out of s—thing 41/5.

†**þryngva (þrøng)** *sv. press*; pp. *þrunginn e—u* swollen, loaded with s—thing 36/9.

þræll *m.* slave 27/19.

þrøngr *a.* crowded; comp. *n.* as adv. *þrøngra* 33/32.

þumlungur *m.* thumb (-piece) 38/13.

þungi *m.* heaviness, weight 10/7.

þungr *a.* heavy 53/26 (i.e. difficult to cross? strong? viscous?); *n.* as subst. or adv. 48/34.

þunnvangi *m.* temple 39/5.

þurðr *m.* decrease, lessening 43/15.

þurfa (þarf, þurfta) *pret.-pres. vb.* need 25/37, 32/24; with *at* and inf. 22/23, 38/9, 40/20; *Þórr mundi eigi þ. at* there was no point in Þórr . . . 42/20; *impers., be necessary* (always with neg., there is, was, will be no need) 3/21, 26/12, 37/18, 41/5.

þurr *a.* dry 48/5 (i.e. no tears at all).

þverra (þvarr, pp. þorrit) *sv. decrease* 41/16.

þvers *adv.* abruptly, at a sharp (right) angle 39/20.

þvertaka (-tók) *sv. refuse absolutely* 29/35.

því *dat. sg. n.* of **sá (1)**, therefore, for this reason 10/35, 23/2, 29/38; *af því* for this reason 4/8; *því næst* next 27/30, 35/29; with comp., *því harðara er . . . því skarpara* the harder . . . the tougher 28/40, similarly

42/16; *því vísari* at the wiser inasmuch as 7/25; *því frammar* at so far ahead that 40/18.

þvíat *conj.* because 4/13, 6/9, 18/4.

þvílíkr *a.* such 39/16, 41/32; suchlike 3/36; similar 43/28; *þ. hofðingi sem Freyr er* such a lord as F. is 31/35; *n.* as subst., such a thing 41/37.

þýða (**dd**) *vv.* make equivalent (*á móti* to), interpret as (corresponding to) 3/28.

þykkja (**þótta**) *vv.* seem (*e–m* to *s–one*) 5/24, 12/3, 32/1; be considered (to be) 40/40, 49/37; *impers.* with *nom.* (sometimes *pl.*) and *inf.*, (*e–m*) *þykkir e–t vera/verða* one thinks there is *s–thing* 28/37, 44/25, *þykki mér* I think 25/27, 40/26; *eigi þótti mér goðin gera* I do not think the gods made 15/12; *þótti mér þeir hafa* I think they had 13/1; *eigi þótti mér hitt minna vera vert* I do not consider that was less significant either 43/17; with *inf.* of *vb.* to be understood, one considers *s–thing* to be *s–thing* 6/11, 8/8, 27/9, 28, 32/11 (see note), 40/22, 42/29, 49/38; *er eigi mun lítilræði í þ.* who will not think in it (to whom it will not seem) *s–thing* beneath his dignity 42/10; *er lítit mark mun at þ.* in which there will seem little significance 41/36. *Md.* (with *inf.*), think that one 6/26, 22/23, 39/35 (*impers.* or *subj.*?).

þyrma (**ð**) *vv.* with *dat.*, spare, show mercy to 49/25; *impers.* passive *e–u varð eigi þyrmt* no respect or reverence was shown for *s–thing* 35/28.

þyrstr *a.* thirsty 41/4.

†**þytr** *m.* howling 24/6.

þøgull *a.* silent 26/15.

þøkð *pp. f.* of **þekja**; **þøkðu** *p. pl.* of **þekja**.

†**æ** *adv.* always, for ever, continually 10/35, 19/12, 26, 32/31.

ætla (**að**) *vv.* think, be of the opinion (that) 11/17; with *acc.* and *inf.* 43/37, with *inf.* of *vb.* to be understood, think *s–thing* is *s–thing* 39/17; *pp.* *ætlaðr* (be) intended (to be) 41/20. *Md.* *ætlaðr fyrir* at plan to, resolve to 43/32.

ætt *f.* (1) direction, region 10/6 (cf. **átt**). (2) family line 5/37; stock, tribe 14/23; ancestry, descent, origin 5/8, 14/18, 18/19, 47/11; race 11/23, 36/2 (*dat.*); *álfa, Ása ættar* (*gen. sg.*) of the race of elves, *Æsir* 18/16, 23/32; *kominn af þeira ætt* descended from them 13/15; *sem hon átti ætt til* in accordance with her ancestry 13/23. *Pl.* (lines of) descendants 3/9, 13/11; generations, family lines 3/2, 10/33; dynastic lines 6/22; ancestry (of their families), genealogies 3/33; race 10/16, 13/16; *ættirnar* the races (of mankind) 9/39.

ættaðr *a. (pp.)* descended; *vel æ.* of good parentage 18/26.

ættmaðr *m.* descendant 10/40.

æðask (dd) *wv. md.* become frantic, go mad 35/22.

ærit *adv.* (quite) enough, amply; i.e. only too 26/11, (pretty, very) 39/30.

ƿærr *a.* raving 21/21.

æsa (t) *wv.* stir up, make (more) violent 20/27.

æztr *a. sup.* highest 8/27, 21/16, 29/18; most eminent, best 34/17.

ǫðli (or **ǫðli?**) *n.* fatherland, inherited land 7/13 (partitive gen., with *djúprǫðul*; often emended to *óðla* *adv.* swiftly).

ǫðrum *dat.* of **annarr**.

ǫfundarorð *n. pl.* words of envy or malice 18/33.

ǫl *n.* ale 30/33.

ǫld *f.* age, time 15/30; *allar aldir* all ages 8/35, 20/10, 53/7; *fyrr mǫrgum ǫldum* *en* many ages before 9/20; *†pl.*, mankind, men 54/19.

ǫlgogn *n. pl.* drinking vessels, utensils for ale 30/24.

ǫnd *f.* breath, spirit, soul 9/1, 13/6.

ǫndugi *n.* seat of honour 47/23.

ǫndurdís *f.* ski-goddess 24/18 (cf. *Hkr* I 22, *Skáld* 34/20, verse 110).

ǫndurguð *n.* ski-deity 24/17 (cf. *Skáld* 19/32 (Ullr), 32/4, verse 98).

ǫndverðr *a.* the beginning of, the early part of (a period of time) 34/29.

ǫngull *m.* hook 44/33, 34.

ǫrk *f.* ark 3/7.

ǫrn *m.* eagle 18/30, 20/30, 51/27.

ǫxl *f.* shoulder; *á ǫxlum e-m* on s-one's shoulders 14/5, 32/32.

ǫng- see **engi**.

ǫrindreki *m.* messenger, envoy 47/36 (cf. **eyrindi**, **reka**).

ǫrlög *n. pl.* fate(s), destiny (-ies) 15/20, 18/23, 21/19; *segja ǫ.* make prophecies or pronounce, i.e. decide, destinies? 21/24.

†ǫróf *n.* a huge number; *ǫrófi vetra áðr* (it was) many many years earlier than 11/27.

ǫruggr *a.* safe, secure 34/31 (*fyrir* against).

†ǫrviti *a.* out of one's mind 21/22.

ǫxn see **uxi**.

Index of names

Accents are printed over vowels in proper names only when their length is certain.

- Adam m., 3
 Affrica f. Africa, 4
 Ái m. a dwarf, 16
 Álfheimr m. the world of elves, 19 (*Grm* 5)
 Álfr m. a dwarf, 17
 Álfroðul f. a name for the sun, 54
 Alföðr m. 'All-father', one of Óðinn's names (though not identified with Óðinn until 13/18), 8, 13, 15, 17, 20, 21, 22, 27, 28, 29, 33 (*Skáld* 6). In MSS often spelt *All-*, which is usually an intensive prefix meaning 'very'. Cf. H. Kuhn, *Kleine Schriften*, Berlin 1969–72, I 476–7
 Áli m. = Váli, son of Óðinn, 26. This equivalence is found only in *Snorra Edda*; Váli and Áli are both included in the *pula* of sons of Óðinn in *Skáld* verse 429. Cf. *Áli eða Viðarr* = Elenus, *Skáld* 6/27. There is also an Áli son of Loki mentioned at *Skáld* 20/2, see note (but nowhere else), who may be the same as Váli son of Loki
 Alsviðr m. a horse of the sun, 14 (*Skáld* 90/1, *Sd* 15, *Grm* 37)
 Alpjólfr m. a dwarf, 16 (cf. Alpjófr, *Vsp* 11)
 Ámsvartnir m. a lake, 28 (*SnE* II 431)
 Andhrímnir m. cook in Valhøll, 32
 Andlangr m. one of three heavens, 20 (*Skáld* 85/17, 133, verse 516/8, *SnE* II 485)
 Andvari m. a dwarf, 16 (*Skáld* 45, 46, 48; *Rm* 23)
 Angrboða f. a giantess, 27 (*Hdl* 40)
 Annarr m. (acc. sg. m. Annan) = OE Haðra, 5; second husband of Nótt, 13 (in W and T Ánnarr, in U and *Skáld* 35, 36, 81 Ónarr; cf. *Skj* AI 369, *Hkr* I 161. There is similar variation in the name of the dwarf Ónarr, and in all three cases the name had probably been associated with the ord. num. *annarr*)
 Árvakr m. a horse of the sun, 14 (*Skáld* 90/1, *Grm* 37, *Sd* 15)
 Ásafólk n. the people (or race) of the Æsir, 7 (see *Áss*)
 Ásaþórr m. Þórr of the Æsir (cf. note to 22/30–1), 13, 22, 38, 41, 42, 55; cf. *Þórr* (*Hrbl* 52, *Skáld* 21)
 Ásbrú f. bridge of (made by?) the Æsir (= Bífrost), 17, 18
 Ásgarðr m. the dwelling of the Æsir (the home of the 'historical' Æsir in Sweden), 7; the fortified dwelling of the mythical Æsir 15, 46, 47, 53 (*Hym* 7, *Prk* 18, *Skáld*); Ásgarðr (inn forni), i.e. Troy, 8, 13 (15, 53?) (cf. *Hkr* I 11, 14, 22, *Skáld* 6/22). Cf. *Valhøll*, *Miðgarðr*, *Útgarðr*
 Asia f., 4
 Asiamenn m. pl. people of Asia (cf. *Æsir*), 6 (*Skáld* 5/33, *SnE* II 94)
 Askr m. the first male human being, 13 (*Vsp* 17)
 Áss m. (pl. Æsir) one of the race of gods associated with Óðinn (cf. *Vanir*), 21, 37 (Loki, although son of a giant; cf. *Ls* 33); 23 (Njörðr, although originally one of the Vanir); 25 (Týr, Heimdallr); 26 (Höðr, Viðarr); elsewhere plural, the 'historical' Æsir migrating from Asia, 6, 7, 54 (cf. *Asiamenn*), *Ása ætt*, 7, *Ása ættir*, 13; the mythical gods (often heathen Scandinavian gods in general without reference to the distinction between Æsir and Vanir, cf. note to 21/13), 17, 21, 22, 23, 24, 25, 26, 27, 28, 29, 33, 34, 35, 36, 39, 41, 45, 46, 47, 48, 49, 50, 51, 54, 55; *Ása ættar* belonging to the race of Æsir, 13, 23

- Ásynja f. female Áss, goddess, 21, 24, 29, 30 (*Ls* 11, 31, *Þrk* 14, *Bdr* 1, *Sd* 4, *Hdl* 10)
- Athra m. = Hathra in OE royal genealogies, 5 (cf. *Annarr*)
- Atriför m. a name of Óðinn, 22
- Auðhumla f. a primeval cow, 11 (cf. *Skáld* 131)
- Auðr m. son of night, 13 (*Skáld* 35, 36)
- Aurboða f. a giantess, 30 (*Hdl* 30)
- Aurgelmir m. primeval giant, identified by Snorri with Ymir, 10; otherwise known only from *Vm* 29–30
- Aurvangar m. pl., 16 (*Vsp* 14; *aurr* m. ‘mud’, *vangr* m. ‘field’)
- Austri m. a dwarf, 12, 16 (*Skáld* 33, 34)
- Austr Saxaland n. eastern Germany (Saxony), 5; cf. *Saxland*
- Austrvegr m. eastern parts, 35 (often pl.; usually means east of the Baltic, Russia; *Skáld* 20, 40, 101, 103, *Hrbl* prose, *Ls* 59; in *Ynglingatal* 9 (*Hkr* I 36) and *Skj* A I 240 (*Hkr* II 145) for Sweden)
- Báfurr m. a dwarf, 16
- Baldr m. = Beldegg, 5; a god, 17, 23, 26, 45, 46, 47, 48, 53 (*Vsp*, *Grm*, *Ls*, *Bdr*, *Hdl*, *Sögubrot affornkonungum* 55, *Málsháttakvæði* 9, *Skj* A II 132, *Skj* A I 595). The name may be related to OE *bealdor* ‘lord’ (cf. *Freyr*). There is little evidence for the worship of Baldr (see AH *Gudesagn* 40–1), though he is mentioned in an Old High German charm (see *MRN* 122–3). *Baldrsbrá* (see 23/17) is the Icelandic name for the scentless camomile (*matricaria*), but the association of this with Baldr is probably due to folk etymology
- Báleygr m. a name of Óðinn, 22
- Barey f., 31 (? *barr* n. ‘barley’, *ey* f. ‘island’; W and T have the form *Barrey*. Possibly the same as Barra in the Hebrides, though *Skm* has the form *Barri* and describes the place as a grove, *lundr*.)
- Beðvig m. = OE Bedwig, 5
- Beldegg m. = OE Bældæg, 5
- Beli m. (acc. and gen. Belja) a giant (?) killed by Freyr, 31 (*þeir Beli* = Freyr and B.); *bani Belja* = Freyr, 52 (*Skáld* 18, 89; cf. 23, verse 69)
- Bergelmir m. a giant, 11 (*Vm* 29)
- Bestla f. mother of Óðinn, 11 (*Skáld* 11, *ÍF* VIII 253; cf. *Háv* 140)
- Biaf m. = OE Beaw, 5
- Bifliði, Biflindi m. names of Óðinn, 8 (cf. *Grm* 49 and *Blindi*; Bifliði is not found elsewhere)
- Bifröst f. a bridge, 15, 17, 18, 20, 25, 34, 50 (*Forspjallsljóð* 9, *PE* 372; in *Grm* 44 and *Fm* 15 called Bilröst, see AH *Studier* 51–4). Cf. *Ásbrú*
- Bifurr m. a dwarf, 16
- Bil f. companion of Máni; counted as an Ásynja, 14, 30. See A. Holtsmark, ‘Bil og Hjuke’, *Maal og Minne* 1945, 139–54. Bil is frequent in kennings for ‘woman’, e.g. *Od* 33
- Bileygr m. a name of Óðinn, 22
- Bilskirnir m. a hall, 22 (*Skáld* 14, 16)
- Bjarr m. = Biaf, 5 (cf. *Skáld* 89, verse 330)
- Bláinn m. a dwarf (? cf. *SnE* II 469) or a name for Ymir?, 16
- Blikjanda Bql n. Hel’s bed-hangings, 27 (*blikja* sv. ‘gleam’, *bql* n. ‘misfortune’)
- Blindi m. a name of Óðinn, 22 (cf. *Biflindi*, *Grm* 49)
- Borr m. father of Óðinn, 11, 13 (spelt *Burr* in Codex Regius *Vsp* 4; cf. *Hdl* 30, *Egils saga*, *ÍF* II 169)
- Bragi (gamli) m. 9th-century Norwegian poet, 7, 34 (see notes to 7/12–19 and 34/16–24; cf. *Hákonarmál* and *Eiríksmál*, *Skj* A I 66 and 175; *Skj* A I 1–5; *Skáldatal*, *SnE* III 270)
- Bragi m. god of poetry, 25 (cf. *bragr* in glossary; *Ls* 12–13, 18, *Sd* 16; see *MRN* 185, AH *Gudesagn* 48–9; *Skáld* 1 etc.)
- Brandr m. = OE Brand, 5
- Breiðablik n. pl. Baldr’s dwelling, 19, 23

- Brimir m. a hall, 53 (in *Vsp* 37 Brimir may be the name of the owner of the hall rather than of the hall itself, and in Codex Regius *Vsp* 9 (cf. 16/5 above) Brimir seems to be another name for Ymir). Cf. *Skáld* 5/38
- Brísingamen n. a necklace, 29 (mentioned in various mythological contexts in Old Icelandic (*Skáld* 19, ch. 8, 20/3, cf. verse 64, 30, ch. 20, 32, verse 100; *Prk* 13, 15, 19; *Sǫrla þáttur*, *Flateyjarbók* I 275–6; cf. note to 24/32–7). See also *Beowulf* 1198–9 and note, ed. F. Klaeber, 3rd ed., Boston 1936, 178 and references there.)
- Búri m. grandfather of Óðinn, 11 (*Skáld* 11, verse 26)
- Býleistr m. brother of Loki, 26, 51 (in some MSS Býleiptr; see also *SnE* I 268, *Hdl* 40)
- Byrgir m. a spring or well, 14
- Boðvígi m. = Beðvig, textual note to 5/12
- Böll f. a river, 33 (Höll in T, W, U, and *Grm* 27)
- Bölverkr m. a name of Óðinn, 22 (see *Háv* 109, *Skáld* 4)
- Bölpörn m. a giant, 11 (Bölpórr *Háv* 140)
- Bömborr m. a dwarf, 16 (Bömburr W and *Vsp* 11)
- Dagr m. (personification of) day, 13 (*Skáld* 35/22, *Vm* 25)
- Dáinn m. (1) a stag, 18 (*Grm* 33). (2) a dwarf, 16 (*Hdl* 7; cf. *Háv* 143)
- Danakonungar m. pl. kings of the Danes, 6
- Danmörk f. Denmark, 6, 7
- Dellingr m. father of Dagr, 13 (*Háv* 160, *Vm* 25; cf. *Heiðreks saga* 34–5)
- Dólgþvari m. a dwarf, 16 (Dólgþrasir *Vsp* 15)
- Dóri m. a dwarf, 16
- Draupnir m. (1) a dwarf, 16. (2) a ring, 47 (cf. *Skáld* 17, 42, *Skm* 21–2; common in kennings, see *Skáld* 34, verse 109, 40, ch. 32, 60, verse 188)
- Drómi m. name of a fetter, 27, 28 (*SnE* II 431)
- Dúfr m. a dwarf, 16
- Duneyrr m. a stag, 18 (*Grm* 33)
- Duraþrór m. a stag, 18 (*Grm* 33)
- Durinn m. a dwarf, 15, 16
- Dvalinn m. (1) a stag, 18 (*Grm* 33). (2) a dwarf, 16, 18 (*dætr Dvalins* = of the race of dwarfs; cf. *Háv* 143, *Vsp* 14, *Alv* 16, *Flateyjarbók* I 275)
- Ector m. Hector, 55
- Eikinskjaldi m. a dwarf, 17
- Eikþyrnir m. a stag, 33 (*Grm* 26)
- Einriði m., 5 (cf. Ein(d)riði, a name of Þórr, *Skáld* 24, verse 70, 113, verse 428, *Hkr* I 241)
- Eir f. a goddess, 29 (*Skáld* 115, verse 436/5 var., see *SnE* I 557); not known from elsewhere, though the name is common in kennings for woman)
- Ekin f. a river, 33 (Eikin *Grm* 27 in Codex Regius)
- Eldhrímnir m. a pot, 32
- Eljúðnir m. Hel's hall, 27 (*Málsháttakvæði* 9, *Skj* A II 132)
- Élivágar m. pl. name of rivers, 9, 10 (cf. *Hym* 5, *Skáld* 22/25; the relation of these rivers to those at 9/22–4 and 33/21–5 is not clear, though Snorri seems to assume they are the same)
- Elli f. (personification of) old age, 42, 43 (cf. *Egils saga*, *ÍF* II 60, and the phrase *fásk við elli*, *ÍF* V 111)
- Embla f. the first female human being, 13 (*Vsp* 17; cf. *Egils saga*, *ÍF* II 269)
- Enea m. a name for Europe, 4. The name is also found in *Ynglinga saga* (*Hkr* I 9, see note ad loc.), but nowhere else. Snorri may use the term to mean the land settled by the descendants of Aeneas (various European nations besides the Romans, most notably the Franks, claimed in the Middle Ages to have been founded by survivors of the fall of Troy). But the origin of the name may have been

- a mechanical scribal error in the first place
 England n., 6
 Evropa f. Europe, 4
 Eva f. Eve, 3
 Falhófnir m. a horse, 17 (*Grm* 30, *Skáld* 89)
 Fallanda Forað n., 27 (*falla* sv. 'fall'; *forað* n. 'dangerous place, pitfall'; the phrase as a whole may mean 'stumbling-block')
 Falr m. a dwarf, 17 (*Fjalarr PE*)
 Fárbauti m. a giant, 26 (*Skáld* 19, 20, verse 64, 31, verse 96)
 Farmaguð m. a name of Óðinn, 21 (not recorded elsewhere)
 Farmatýr m. a name of Óðinn, 22 (*Skáld* 5/23, 7, verse 5, 78, verse 278)
 Fenrir m. a mythical wolf, 14, 54 (*Ls* 38, *Skáld* 132, verse 514); Fenrisúlfr m. the wolf Fenrir (descriptive gen.), 25, 27, 50, 54 (*Ls* prose, *HH* 40, *Skáld* 6/23, 19/24, 20/1, *Hkr* I 197)
 Fensalr m. Frigg's dwelling, 45; pl. Fensalir, 29 (*Vsp* 33, *Skáld* 30)
 Fiðr m. a dwarf, 17
 Fili m. a dwarf, 16
 Fimbulpul f. a river, 9, 33 (*Grm* 27, *Skáld* 125, verse 483; sometimes written as two words, i.e. two names)
 Finn m. = OE Finn, 5
 Fjölfnir m. a name of Óðinn, 8, 22 (*Rm* 18; common in kennings)
 Fjolsviðr m. a name of Óðinn, 22
 Fjörgvinn m. father of Frigg, 13 (in the form *Fjörgynn* at *Skáld* 30/9). Snorri is presumably basing his information on *Ls* 26, where Frigg is called *Fjörgyns mæ*r, though there *mæ*r may mean wife rather than daughter, and *Fjörgynn* may be a name of Óðinn. The f. *Fjörgyn* is a name for Þórr's mother Jörð in *Hrbl* 56 and *Vsp* 56, and is found as a synonym for 'earth' in scaldic verse; cf. *Od* 11, *Skáld* 130, verse 501
 Fjorm f. a river, 9, 33 (*Grm* 27)
 Fólkvangr m. Freyja's dwelling, 24; pl. Fólkvangar, 24
 Forseti m. son of Baldr, 26 (known only from *SnE* and *Grm*, cf. *Skáld* 1, 17, 114, verse 432; a Frisian god Fosite is mentioned by Alcuin, *Vita Willibrordi* I, ch. 10 (*Patrologia Latina*, ed. J. P. Migne, Parisiis 1844–64, 101, col. 700), and there is a Norwegian place-name Forsetlund. See AH *Studier* 75–7, AH *Gudesagn* 300, 304)
 Frakland n. land of the Franks, 5
 Fránangrsfors m. a waterfall, 48 (*PE* 122)
 Freki m. a wolf, 32. Cf. 51/35, *Vsp* 44
 Freovin m. = OE Freawine, 5
 Freyja f. a goddess, 24, 29, 34, 35, 47 (*Ls* 30–2, *Prk*, *Od* 9, *Hdl* 6, *Flateyjarbók* I 275; appears frequently in *Skáld*). As a common noun *freyja* means 'lady'
 Freyr m. a god, 24, 28, 31, 36, 47, 50 (appears in many poems; originally a common noun, 'lord', cf. OE *frea*, *frígea*; see AH *Gudesagn* 44–6)
 Friallaf m. = OE Frealaf, 5
 Friðleifr m. (1) = Friallaf son of Finn, 5. (2) son of Skjöldr, 6 (*Skáld* 51, 52, verse 159)
 Frigg f. = Frigida, wife of the 'historical' Óðinn, 5; a goddess, wife of the mythical Óðinn, mother of Baldr, 13, 21, 29, 30, 45, 46, 47, 52 (cf. *Hkr* I 12, *PE* 76; Paulus Diaconus, *Historia Langobardorum* I 7–8, see *MRN* 72–3; the second Merseburg charm, see *MRN* 122–3; AH *Gudesagn* 60)
 Frigida f. = Frigg, 5; there is presumably an association with Phrygia in the author's mind (in W (*SnE* I 20) the association is made explicit; cf. *Hauksbók* 155 and *Frigialand*, *Skáld* 6/29). According to Servius, commentary on *Aeneid* I 182, and later writers Phrygia was named after a daughter of Aesopus

- Friðigarr m. = OE Freoðegar, 5
 Fróði m. = Friðigarr, 5
 Frosti m. a dwarf, 17
 Fulla f. a goddess, 29, 47 (*Skáld* 1, 30, 40, 43, 114, verse 433; appears in a number of kennings in scaldic verse. She is called Frigg's *eskimær* (cf. 29/23) in *PE* 76, but in the second Merseburg charm (see under *Frigg*) Volla is said to be Frigg's sister)
 Fundinn m. a dwarf, 16
 Gagnráðr m. a name of Óðinn, 10/26 textual note (*Vm* 8–17)
 Gandálfr m. a dwarf, 16
 Ganglari m. a name of Óðinn, 21 (var. Gangleri, Gangari)
 Ganglati m. slave or servant of Hel, 27 (*ganga* sv. 'walk', *latr* a. 'lazy'; name of a giant in *Skáld* 114, verse 431; cf. the f. form *Ganglöt* below)
 Gangleri m. assumed name of Gylfi, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 25, 28, 29, 31, 32, 33, 34, 36, 43, 45, 48, 49, 53, 54. Also a name of Óðinn, see *Ganglari* (*ganga* sv. 'walk', *-leri* a. 'weak, weary')
 Ganglöt f. slave or serving-maid of Hel, 27 (cf. *Ganglati*)
 Garðrofa f. a mare, 30
 Garmr m. a dog, 34, 50. Cf. *Vsp* 44, 49, 58, where Garmr may be the same as Fenrir, while Snorri evidently assumes they are different. Cf. also *Mánagarmr*
 Gautr m. a name of Óðinn, 22 (*Skáld* 105/30; cf. *Bdr* 2, 13; common in scaldic kennings)
 Gavir (or Gavér?) m. = Gevis, 5 (cf. the *pula* of names of sea-kings, *Skáld* 227, note to verse 416/3, var.; Gevarus in Saxo Grammaticus, Book III)
 Gefjun f. one of the 'historical' Æsir in Sweden, 7; one of the mythical goddesses, 29 (*Skáld* 1, 40, 114, verse 433; cf. note to 7/4 above and *Völsa þáttur*, *Stories from the sagas of the kings*, ed. A. Faulkes, London 1980, 57)
 Gefn f. a name of Freyja, 29 (*Skáld* 44/24, 115, verse 435; common in scaldic kennings, cf. *SnE* II 489)
 Geirahöð f. a valkyrie, 30 (*Geirölul*, *Geirromul Grm* 36, var.)
 Geirröðr m. a giant, 21 (see *Grm*)
 Geirvimul f. a river, 33 (*Grm* 27)
 Gelgja f. a rope, 29 (cf. *SnE* II 431, *Egils saga*, *ÍF* II 144)
 Gerðr f. beloved of Freyr, 31 (*Skm*, *Hdl* 30, *Skáld* 1, 30, 114, verse 433; *Hkr* I 24; common in kennings for 'woman')
 Geri m. a wolf, 32
 Gevis m. = OE Gewis, 5
 Gils m. a horse, 17 (*Grm* 30, *Skáld* 89, verse 327, sometimes written Gísl)
 Gimlé n. a place in heaven, 9 (*Gimlé eða Vingólf*), 20, 53
 Ginnarr m. a dwarf, 17
 Ginnungagap n. mighty (or magic) abyss, space, 10, 11, 17 (see *ginnunga* and *gap* in glossary and cf. *AH Gudesagn* 24)
 Ginnungahiminn m. mighty (or magic) heaven, firmament, 12
 Gipul f. a river, 33 (*Grm* 27)
 Gjallarhorn n. Heimdallr's trumpet, 17, 25, 50 (*Vsp* 46; cf. *gjalla* sv. 'resound')
 Gjöll f. (1) a stone slab, 29 (cf. *SnE* II 431). (2) the river separating the world of the living from the world of the dead, 9, 47; *Gjallar brú* the bridge over the river Gjöll, 47 (*Grm* 28; cf. *gjalla* sv. 'resound', and compare the bridge in *Grettis saga*, *ÍF* VII 173 and note; *SG Kommentar* 199; *Skj A* II 114, 115, 404; cf. also *víggjöll*, *Háttatal* st. 6/8)
 Glaðr m. a horse, 17 (*Grm* 30, *Skáld* 90/2)
 Glaðsheimr m. temple of the Æsir, 15 (*Grm* 8)
 Glapsviðr m. a name of Óðinn, 22

- Gleipnir m. a fetter, 25, 28 (*SnE* II 431–2)
- Glenr m. husband of Sól, 13 (*Skáld* 39/2)
- Glitnir m. a place in the heavens, 19, 26
- Glóinn m. a dwarf, 16 (Glói Codex Regius of *PE*)
- Glora f. = Lora, 5. Cf. Hlóra, *Skáld* 14/30
- Glær m. a horse, 17 (*Grm* 30, *Skáld* 89, verse 327)
- Gná f. a goddess, 30 (common in kennings for ‘woman’)
- Gnipahellir m. ‘jutting cave’, 50 (*Vsp* 44, 49, 58; Gnipalundr in U, cf. *Völunga saga* and *Þorsteins þáttir bæjarmagns*)
- Góinn m. a serpent, 19
- Grábakr m. a serpent, 19
- Gráð f. a river, 33 (*Grm* 27)
- Grafvitnir m. a serpent, 19
- Gramr m. a dog, 34/24, textual note
- Grímnir m. a name of Óðinn, 22
- Grímnismál n. pl. ‘the speech of Grímnir’, the name of an eddic poem, 22, 30, 33
- Grímr m. a name of Óðinn, 21
- Guðólfr m. = OE Godulf, 5
- Guðr f. a valkyrie, 30 (Gunnr *Vsp* 30, *HH* II 7; common in scaldic kennings)
- Gugnir see *Gunnir*
- Gullinbursti m. a boar, 47 (cf. *Skáld* 18/27, *Hdl* 7)
- Gullintanni m. a name of Heimdalr, 25 (not recorded in extant verse)
- Gulltoppr m. a horse, 17, 25, 47 (*Skáld* 19, 88, verse 325, *Grm* 30)
- Gungnir m. Óðinn’s spear, 50 (sometimes written Gugnir; cf. *Sd* 17, *Skáld* 10, verse 21, 41, 42, 121, verse 464, *SnE* II 134)
- Gunnþrá f. a river, 9 (cf. *Grm* 27 and *Gunnþró* below)
- Gunnþráin f. a river, 33 (cf. *Grm* 27, *Gunnþorin*)
- Gunnþró f. a river, 33 (*Grm* 27, cf. *Gunnþrá* above)
- Gylfi m. legendary king in Sweden, 6, 7; cf. *Gangleri*; name of a sea-king in *Skáld* 74–5, 109, verse 412
- Gyllir m. a horse, 17 (*Grm* 30, *Skáld* 89, verse 327)
- Gymir m. father of Gerðr, 30 (*Skm*, *Ls* 42, *Hdl* 30; name of a giant in *Skáld* 110, verse 417)
- Gøll f. a valkyrie, 30
- Gømul f. a river, 33 (*Grm* 27)
- Gøndlir m. a name of Óðinn, 22
- Gøpul f. a river, 33 (*Grm* 27)
- Hábrók f. a hawk, 34 (cf. *Hrólfs saga kraka*)
- Háleygjatal n. list (i.e. genealogy) of the men (jarls) of Hálogaland, 6. This was a poem by Eyvindr skáldaspillir, a Norwegian poet of the 10th century, preserved fragmentarily in *Skáldskaparmál* and kings’ sagas (*Hkr*, *Fagrskinna*, *Flateyjarbók*; see *Skj* A I 68–71). It traced the ancestry of Hákon jarl (d. 995) back to mythical times.
- Hallinskíði m. a name of Heimdalr, 25 (*Hkr* I 204)
- Hamskerpir m. a horse, 30 (cf. *Hamskarpr*, *SnE* II 487)
- Hangaguð m. a name of Óðinn, 21 (*Skáld* 7, verse 2; cf. *Hangatýr*, *Skáld* 5/23, 7, verse 3)
- Haptaguð m. a name of Óðinn, 21 (cf. *hapta beiðir*, *hapta snytrir*, *Skáld* 12, verse 32, 31, verse 94)
- Hár m. a name of Óðinn, 21; one of Gylfi’s informants, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 25, 28, 29, 31, 32, 33, 34, 36, 44, 45, 48, 49, 53; weak form *Hávi*, 8 (High, the high one, cf. *Háv* 109, 111, 164; but in some cases the name Hárr may have been intended, i.e. ‘hoary’ (cf. *Skáld*, *Háttatal*), though other etymologies have been proposed, e.g. *Háarr*, ‘high ruler’; cf. *Vsp* 21 and the dwarf-name *Hárr*; note also *Ágrip* 2, and *Flateyjarbók* I 564)
- Hárbarðr m. a name of Óðinn, 22 (cf. *Hrbl*)

- Hárr m. a dwarf, 16 (*Hánarr Vsp* 13; sometimes written *Hár*, see under *Hár*)
- Hati m. a wolf, 14 (see note to 14/14–17; there is a giant called Hati in *Helgakviða Hjörvarðssonar*, *PE* 173–5)
- Hávi see *Hár*
- Heiðrún f. a goat, 33 (*Grm* 25, *Hdl* 46–7)
- Heimdallargaldr (rs) m. name of a lost poem, 26 (*Skáld* 19/12; *galdr* m. ‘incantation’)
- Heimdallr m. (gen. *Heimdalar*) an Áss, 25, 26 47, 50, 51. Often mentioned in early sources (e.g. *Húsdrápa*, *Skáld* 10, verse 19, 20, verse 64; *Hdl* 35–8; *Rígsþula*, prose introduction, *PE* 141; *Vsp* 1, 27; *Ls* 48; *Prk* 15; *Sögubrot af fornkonungum* 55) but there is no evidence that he was the object of a cult
- Heingestr m. = OE Hengest, 5
- Hel f. (1) the abode of the dead, 9, 47 48 (cf. *Niflhel*). (2) daughter of Loki, 27, 46, 47, 53. It is doubtful which is the appropriate meaning at 48/9 and 50/19 (companions of Hel or (company of) inhabitants of Hel?—presumably the same as the *fiðlmegir* at 51/34, though Snorri may have devils or an army of dead men in mind). The name is personified only in Icelandic: elsewhere it is always a place. In most Old Norse poems it can be taken to mean the place, but the context is often ambiguous, as e.g. at *Vsp* 43, *Grm* 31
- Helblindi m. (1) brother of Loki, 26. (2) a name of Óðinn, 21
- Helgrindr f. pl. gates of Hel, 9, 47 (cf. *Heiðreks saga* 16)
- Helveg m. the way to Hel, 9, 46, 47, 52 (*Heiðreks saga* 35, *Vsp* 47)
- Heptifili m. a dwarf, 16 (*Hepti*, *Vili Vsp* 13)
- Heremóð m. = OE Heremod, 5. Cf. *Hermóðr*
- Herfjotur f. a valkyrie, 30
- Herjafqöðr m. a name of Óðinn, 32 (*herr* m. ‘host, army’; *Vsp* 43, *Vm* 2, *Grm* 25, 26)
- Herjan m. a name of Óðinn, 8, 21 (*Vsp* 30)
- Hermóðr m. servant or son of Óðinn, 46, 47 (see *sveinn* in glossary: he is listed with sons of Óðinn in *Skáld* 113, verse 429, *SnE* II 636. He appears as a prominent inhabitant of Valhöll in *Hdl* 2, *Hákonarmál* 14 (*Skáld* 8, verse 11), *Málsháttakvæði* 9 (*Skj* A II 132), *Sögubrot af fornkonungum* 55, but does not seem to have the nickname *inn hvati* elsewhere. He is perhaps identifiable with the Heremod of *Beowulf* 901, 1709 and OE genealogies, see *Heremóð* and textual note to 5/13)
- Herran m. a name of Óðinn, 8 (cf. *herra*, ‘lord’, often used of Christ; *harra*, var. *herra*, appears in a kenning for Óðinn in *Skj* A I 168)
- Herteitr m. a name of Óðinn, 21
- Hildr f. a valkyrie, 30 (cf. *Vsp* 30)
- Himinbjörg n. pl. a place in the heavens, 20, 25, 26
- Himinhjótr m. an ox, 44 (cf. *Skáld* 90, verse 331, 130, verse 504)
- Hjálmbéri m. a name of Óðinn, 21
- Hjúki m. companion of Máni, 14 (not mentioned in surviving poems)
- Hleðjólfr m. a dwarf, 16 (*Hlévangr*, -vargr *Vsp* 15)
- Hleriði = Loriði, textual note to 5/9
- Hliðskjálf f. Óðinn’s watchtower, 13, 31; with art., 20, 48 (see prose introductions to *Grm* and *Skni*; *Akv* 14, *Skáld* 11, verse 22, *Skj* A I 168, *AH Studier* 39–42)
- Hlín f. a goddess, 30, 52 (= *Vsp* 53; *Skáld* 114, verse 434). The name does not appear elsewhere either in the *Prose* or *Poetic Edda*, though it is common in scaldic verse in kennings for ‘woman’. See note to 52/5.
- Hlōðyn f. a name for Jörð, mother of

- Þórr, 52 (the first vowel is sometimes taken to be *ó*; cf. *Skáld* 86, 130, verse 501, *Hkr* I 256)
- Hlökk f. a valkyrie, 30 (common in kennings for 'battle' and 'woman')
- Hnikarr m. (1) a name of Óðinn, 8, 21 (cf. *Rm* 18 ff., *SnE* II 142, 417, 472). (2) = Vingenir, textual note to 5/11
- Hnikuðr m. a name of Óðinn, 8, 22 (*SnE* II 472)
- Hnoss f. daughter of Freyja, 29 (*Skáld* 30, 43, 114, verse 434, 115, verse 435, *Hkr* I 25)
- Hoddmímir m. perhaps the name of a giant, or just a kenning for 'generous man', 54 (*hodd* n. pl. 'hoard')
- Hófvarfnir m. a horse, 30 (*SnE* II 487)
- Hríð f. a river, 9 (*Grm* 28)
- Hrímfaxi m. a horse, 13 (*Vm* 14, *Skáld* 90/1)
- Hringhorni m. a ship, 46 (*Skáld* 17/29, 128, verse 492)
- Hrist f. a valkyrie, 30 (common in scaldic kennings)
- Hróðvitnir m. a mythical wolf, 14 (*Grm* 39; cf. Hróðrsvitnir in *Ls* 39, which looks like a name for Fenrir, and *Skáld* 132, verse 514)
- Hroptatýr m. a name of Óðinn, 22 (cf. *Háv* 160, *Skáld* 8, verses 8, 11)
- Hrymr m. a giant, 50, 51
- Hræsvelgr m. a giant, 20 (*hræ* n. 'corpse', *svelgja* sv. 'swallow')
- Hrönn f. a river, 33 (*Grm* 28)
- Hugi m., 40, 43 (personification of *hugi* m. 'thought'; cf. *Huginn*. Hugi is also a personal name in *Orkneyinga saga*, *ÍF* XXXIV 95, *Hkr* III 222–3, *Skj* A I 442, and *Flóamanna-saga*, *ÍF* XIII 263, 310, in each case relating to non-Scandinavians and in the first three corresponding to the name Hugo)
- Huginn m. a raven, 32, 33 (cf. *hugr*, *hugi* m. 'thought', and *Hugi* above; *SnE* II 142, 417; in verse often used as a common noun for 'raven')
- Hugstari m. dwarf, 16 (Haugspori *Vsp* 15)
- Hungr (rs) m. Hel's dish, 27. Cf. the kennings *Heljar diskur*, *askr* for 'hunger' in 13th-century poems, *Skj* A II 46, 146
- Hveðrungr m. apparently a name for Loki; son of H. = Fenrir, 52 (see 27/5 and cf. *Ynglingatal* 32, *Hkr* I 79, where Hel is described as the daughter of Hveðrungr. The name also appears in *pulur* among names of giants, *Skáld* 110, verse 417, and names of Óðinn, *SnE* II 472)
- Hvergelmir m. a spring or well, 9, 17, 18, 33, 53 (*Grm* 26; *hverr* m. 'cauldron', in Iceland a hot spring. Cf. *AH Studier* 49–50)
- Hymir m. a giant, 44, 45 (cf. *Hym*; also *Ls* 34, *Skáld* 32, verse 100, 111, verse 418, *Skj* A I 24. In *Gylf* the MSS frequently omit the H, making the name identical with Ymir)
- Hyrrokkinn f. a giantess, 46 (cf. *Skáld* 17, verse 58, 112, verse 424)
- Hœnir m. an Áss, 23 (*Skáld* 1, 19, 31, verse 94, 32, verse 98, 33, verse 103, 45; *Vsp* 18, 63; *Rm*, prose introduction; *Hkr* I 12–13; *Sögubrot af fornkonungum* 55)
- Höðr (rs) m. an Áss, 26, 45, 46, 53 (*Skáld* 17, 19, 113, verse 429 var. (see *SnE* I 554), 114, verse 432. In *Vsp* 32–3 Höðr is killed in vengeance for Baldr's death; cf. *Vsp* 62, *Bdr* 10–11)
- Höll see *Boll*
- Hörn f. a name for Freyja, 29 (*Skáld* 44, verse 147, 115, verse 435/4, see textual note; common in kennings for 'woman')
- Hörr m. a dwarf, 16 (*Hár Vsp* 15)
- Iðavöllr m. an open place in Ásgarðr, 15, 53 (*Vsp* 7, 60; *AH Gudesagn* 30)
- Iðunn f. an Ásynja, 25 (*Skáld* 1, 2, 19, 20, 30, 40, 114, verse 433; *Ls* 16–18)
- Indriði m. = Einriði, textual note to 5/10
- Ingi m. a dwarf, 17 (*Yngvi Vsp* 16)
- Irides m. = Einriði, textual note to 5/10

- Ítrmann m. = OE Iterman, 5
- Ívaldi m. a dwarf, 36 (*Skáld* 18, verse 62 = *Grm* 43; *Skáld* 41). *Synir Ívalda* perhaps means 'descendants of Í.', and may be a kenning for dwarfs in general
- Jafnhár m. a name of Óðinn, 22; one of Gylfi's informants, 8, 9, 10, 11, 17, 21, 36 ('equally high', cf. *Hár*)
- Jálg, Jálkur m. names of Óðinn, 8, 22 (*Grm* 49, 54; cf. *Qlgr*, *Ólgr*, *SnE* II 472, 556)
- Járnviðjur f. pl. 'ironwood dwellers', trollwives, 14 (cf. *Hkr* I 21, *Skáld* 112, verse 426)
- Járnviðr m. 'iron wood', 14
- Jat m. = OE Eat, 5
- Jótland n. Jutland, 6
- Jorð f. (1) daughter of Nótt, 13 (*Skáld* 35; see under *Annarr*). (2) mother of Þórr, 30, cf. 13/19 (*Skáld* 14, 30, 35, 114, verse 433 and various other verses, *SnE* II 296; *Ls* 58, *Þrk* 1)
- Jormungandr m. a name for the midgard serpent, 27, 51 (*Skáld* 15, verse 42, 20, 90)
- Jöruvellir m. pl. 'Jara plains', 16 (*Vsp* 14; *vøllr* m. 'plain, field')
- Jötunheimar m. pl. giant-land, 7, 13, 15, 27, 35, 37, 46; m. sg. Jötunheimr, 51 (= *Vsp* 48; pl. also appears in *Vsp* in verse 8; *Skáld* 2, 20, 21, 22, 32, verse 98, *Skm* prose and 40, *Þrk* (also *jötna heimar*), *Egils saga*, *ÍF* II 247. Cf. *heimr* in glossary)
- Kerlaug f. name of two rivers, 17
- Kili m. a dwarf, 16
- Kjalarr m. a name of Óðinn, 22 (*Skáld* 18, verse 59)
- Kvasir m. a wise man created from the spittle of the gods, 48 (cf. *Hkr* I 12, *Skáld* 3, 4, 11, 12, verse 27, 14)
- Kqr f. Hel's bed, 27 (*kqr* f. 'sick-bed')
- Kqrmt f. a river, 17
- Laufey f. mother of Loki, 26, 35, 45, 48 (*Skáld* 19/35, *SnE* II 489, *Ls* 52, *Þrk* 18, 20, *Flateyjarbók* I 275)
- Leginum see *Lqgrinn*
- Leifr m. = Sesecef, textual note to 5/11
- Leifþrasir m. human survivor of *ragnarøkkr*, 54 ('persistent, defiant remains') — *Vm* 45 has *Lifþrasir* in the Codex Regius, which might mean 'persistent or defiant life', 'life-striver')
- Leiptr f. a river, 9 (*Grm* 28, *HH* II 31)
- Léraðr m. a tree, 33 (*Læraðr Grm* 25–6)
- Léttfeti m. a horse, 17 (*Grm* 30, *Skáld* 88, verse 325)
- Leyðingr m. a fetter, 27 (*SnE* II 431, 515; the first vowel is sometimes written æ or æ, or might have been ø)
- Líf n. (or f.?) human survivor of *ragnarøkkr*, 54 (cf. *líf* n. 'life')
- Litr m. a dwarf, 16 (= *Vsp* 12), 46 (cf. *Skáld* 50, verse 153, 130, verse 504, *SnE* II 470, *Áns saga bogsveigis* and *Þorsteins saga Víkingssonar*)
- Lofarr m. a dwarf, 16 (*Vsp* 14, 16)
- Lofn f. a goddess, 29 (*Skáld* 114, verse 433; not mentioned in eddic poems, but common in scaldic poems in kennings for 'woman')
- Logi m. personification of fire, 40, 43 (cf. *Hkr* I 37–8; *logi* m. 'flame')
- Loki m. one of the Æsir (although son of a giant, see 26/36), 21, 26, 27, 29, 35, 37, 39, 40, 43, 45, 46, 48, 49, 50, 51, 55 (= Ulixes) (see references in AH *Gudesagn* 56; AH *Studier* 65–8; in several eddic poems and frequently in *Skáld*)
- Loptr m. a name of Loki, 26 (*Skáld* 26, verse 73, 32, verse 99, *Ls* 6, *Hdl* 41, *Hkr* I 219)
- Lora (Glor) f. foster-mother of Tror/Þórr, 5 (cf. *Skáld* 14/30, where Þórr is said to be foster-son of Vingnir and Hlóra)
- Loricus m. foster-father of Tror/Þórr, 4, 5 (no convincing explanation of the name has been found; it may be a corruption of some Latin or Greek name, e.g. Illyricus)
- Loriði m., 5 (cf. Hlór(r)ði, a name for

- Pórr, *Hym*, *Prk*, *Ls* 54, *Hkr* I 242, *Skáld* 113, verse 428)
- Lygin f. error for Sygin, textual note to 27/3
- Lyngvi m. an island, 28 (*SnE* II 431)
- Lqgrinn m. ('the water') lake Mälar in Sweden, 7 (dat. sg. *Leginum*)
- Magi m. one of the descendants of Tror/Pórr son of Munon, 5 (var. Magni, Majus); the name probably chosen because of its similarity to that of Magni son of the god Pórr
- Magni m. son of the god Pórr, 53, 54 (*Skáld* 6, 14, 15, verse 44, 22, *Hrbl* 9, 53)
- Mánagarmr m. a wolf, 14 ('dog of the moon'); only mentioned in *Snorra Edda*, and apparently deduced from *tungls tjúgari* in *Vsp* 40 (14/34); but *tungl* can refer to any of the heavenly bodies, not just the moon, and in this verse clearly means the sun. There is only one sky-wolf in *Vsp*. There are two in *Grm* 39 (paraphrased by Snorri at 14/14–17) but neither is associated with the moon. Cf. *Garmr* and note to 14/14–17
- Máni m. (personification of) the moon, 13, 14 (*Vm* 23, *Rm* 23)
- Mardöll f. a name of Freyja, 29 (cf. *Skáld* 115, verse 435; also appears in kennings for gold)
- Megi m. written in R instead of Móði at 54/7
- Mennon m. (var. Menon) = Munon, 4
- Miðgarðr m. the rampart surrounding the world of men and protecting it from giants, 12, 13 (*undir Miðgarði* 'under the protection of M.'?), 14, 34, 44, 52 (*Vsp* 4, *Hrbl* 23, *Hdl* 11, 16, *Skáld* 14/28). The original meaning may have been 'middle-earth', the world of men situated between Ásgarðr, the world of gods, and Útgarðr, the world of giants; it may retain this meaning in *Vsp* and at 14/19 (at *Skáld* 60, verse 188, it is a synonym for 'ground'). Cf. OE *middangeard*. The original meaning of *garðr* was 'enclosed land' (*gerða* 'to enclose'). The fact that in *Grm*, *Miðgarðr* is said to have been made from Ymir's eyelashes or eyelids (12/35–7) may have led to the assumption that the word referred to an enclosing rampart or palisade rather than to the enclosure itself
- Miðgarðsormr m. the midgard serpent which lies in the sea surrounding *Miðgarðr*, 27, 43, 44, 45, 50, 54 (*Skáld* 6, 14, 20, *Hym* title (in Codex Regius))
- Miðjarðarsjár m. the Mediterranean sea, 4
- Mímir m., 17, 50; *Mímis brunnr*, 17, 50. Mímr, 51, is apparently an alternative form of the name (also in *Vsp* 46, *Sd* 14, *Háttatal* st. 3), cf. *Hoddmímir*. There is another account of Mímir in *Ynglinga saga* (*Hkr* I 12–13, 18). *Míms vinr* means Óðinn (*Skáld* 9, verse 15, 13, verse 37, *Háttatal* st. 3), and Mímir appears among names of giants in *Skáld* 110, verse 417. It has been suggested that he is the son of Bölþor(n) mentioned in *Háv* 140 (SG *Kommentar* 38, 151)
- Mist f. a valkyrie, 30
- Mjöllnir m. Pórr's hammer, 23, 35, 37, 38, 46, 53, 54 (*Skáld* 14, 22, 24, cf. ch. 35, *Hym* 36, *Ls* 57, 59, 61, 63, *Prk* 30)
- Móða m. (var. Móði) one of the descendants of Tror/Pórr son of Munon, 5; the name probably chosen because of its similarity to that of Móði son of the god Pórr
- Móðguðr f. guardian of *Gjallar brú*, 47 (cf. *Gjallar man*, *Skj* A II 114)
- Móði m. son of the god Pórr, 53, 54 (here written *Megi* in R); cf. *Skáld* 6/26, 14/26, *Hym* 34. Common in kennings for 'man'
- Moðsognir m. a dwarf, 15 (cf. *Vsp* 10)

- Móinn m. a serpent, 19
- Mundilfæri m., 13 (*Vm* 23; the third vowel appears in MSS with *o*, *ø*, *a*, *e*, *æ*; cf. *Svaðilfæri*)
- Muninn m. a raven, 32, 33 (cf. *muna* pret.-pres. vb. 'remember', but see *MRN* 58, 294; *SnE* II 142, 417; used as a common noun for 'raven' in scaldic verse)
- Munon, Mennon m. king in Troy or Tyrkland, son-in-law of Priam, 4. Cf. Memnon in accounts of the Trojan war, whose name appears as *Men(n)on* in *Tms* 71–2, 108, etc.
- Muspell m., 9, 10: the name of the world of fire, apparently the same as Muspellsheimr, 10, 12, 13; but earlier in Norse mythology the name of a person (who presumably lived in Muspellsheimr, unless the first element of that name is a descriptive gen., cf. *Yggdrasill*), 36 (*á* = owns). Elsewhere in *Gylf*, *Muspell* always appears in the gen. with *lýðir* (51), *megir* (15, 50) or *synir* (15, 32, 50; these are presumably all giants). Besides *Vsp* 51 (quoted at 51/30) the name is found in poetry only in the phrase *Muspells synir* in *Ls* 42. The quantity of the first vowel is uncertain. The name is probably connected with the words *muspile*, *mudspelle*, *mutspelli* in Old Saxon and Old High German Christian poems, where they mean the end of the world or doomsday (the second element means 'destruction', the first is perhaps from Latin *mundus* 'world'). It was probably therefore originally an abstract noun, which in eddic poems was personified and finally in *Snorra Edda* became a place (through misunderstanding of the originally possessive gen. in *Muspellsheimr* as descriptive gen.?)
- Mjōðvitnir m. a dwarf, 16 (Mjōðvitnir in *T*, *W*, *U*, and *Vsp* 11)
- Naglfari m. (1) husband of Nótt, 13. (2) a ship, 36, 50; Naglfar n., 50, 51 (the first element is probably related to Latin *necare* 'to kill'; the connection with *nagl* m. 'nail' is probably due to folk etymology)
- Náinn m. a dwarf, 16
- Nál f. = Laufey, 26 (*Skáld* 19/36; *Sqrla þátrr*, *Flateyjarbók* I 275)
- Nanna f., 26, 46, 47 (*Skáld* 1, 17, 30, 114, verse 434, *SnE* II 489; cf. *Vsp* 30, *Hdl* 20; in scaldic verse in kennings for 'woman')
- Nár m. a dwarf, 16
- Narfi m. (1) = Nari, 27, 49 (cf. prose at the end of *Ls*, but in the text as preserved in the MS a different person from Nari; *Hkr* I 34, 246, *Egils saga*, *ÍF* II 149. (2) = Nørfi, 13
- Nari m. son of Loki, 27, 49 (*Skáld* 20; cf. prose at the end of *Ls*; *Egils saga*, *ÍF* II 188)
- Nástrandir f. pl., 53; Náströnd f., 53 (*nár* m. 'corpse', *strönd* f. 'shore')
- Nepr m. father of Nanna, 26, 46
- Niðafjöll n. pl., 53 (*Vsp* 66; cf. *á Niðavøllum*, *Vsp* 37, altered in Codex Regius from *á Niðafjollum*. Cf. *nið* n. 'waning moon', i.e. darkness? and *fjall* n. 'mountain')
- Níðhoggr m. a serpent, 17, 18, 19, 53 (*Vsp* 66, *Grm* 32)
- Niði m. a dwarf, 16
- Niflheimr m., 9, 10, 17, 27 (*nifl*- 'mist, darkness' (only in compounds); cf. *Niflhel* below and *heimr* in glossary. Niflheimr does not occur in poetry)
- Niflhel f., 9, 35 (*Vm* 43, *Bdr* 2)
- Nikarr m. = Hnikarr, a name of Óðinn, 8
- Nikuz m. = Hnikuðr, a name of Óðinn, 8 (not recorded elsewhere)
- Nipingr m. a dwarf, 16
- Njörðr (dat. Nirði) m. a god, 23, 24, 31 (*Skáld* 1, 2, 18, 40, 114, verse 432; *Ynglinga saga*, *Hkr* I 12–23, *Vm* 38–9, *Grm* 16, *Ls* 34. Njörðr was widely worshipped in Scandinavia, but not

- much in Iceland; his name is frequently used in scaldic kennings for 'man'. Cf. Nerthus in Tacitus, *Germania* 40; the story of Njörðr and Skaði is reflected in that of Hadingus and his wife in Saxo Grammaticus, Book I)
- Nóatún n. pl. Njörðr's home, 23, 24 (*Skáld* 2, *Grm* 16, *Prk* 22; 'enclosure of ships', i.e. the sea?)
- Nói m. Noah, 3
- Norðri m. a dwarf, 12, 16 (*Skáld* 33)
- Nóregr m. Norway, 6
- Nóregrskonungar m. pl. kings of Norway, 6
- Nori m. a dwarf, 16
- Nótt f. (personification of) night, 13 (*Vm* 25)
- Nýi m. a dwarf, 16
- Nýr m. a dwarf, 16
- Nýráðr m. a dwarf, 16
- Nyt f. a river, 33 (*Grm* 28)
- Nönn f. a river, 33 (*Grm* 28)
- Nörfi, Narfi m. a giant, father of Nótt, 13 (cf. *Alv* 29: *Nótt . . . in Nörvi kenda*, and *Vm* 25: *Nótt var Nörvi borin*. The nom. of these forms would be Nörr)
- Nöt f. a river, 33 (*Grm* 28)
- Óðinn m. a king in Asia, 5, 6; a god, 11, 13, 17, 20, 21, 23, 24, 26, 29, 30, 32, 34, 46, 47, 48, 50, 51, 52 (cf. *Skáld*, particularly 4–14, chs G58, 2–3, *Ynglinga saga*, *Hkr* I 11–22, *Háv*, *Vsp*, *Bdr*, *Gautreks saga*, *Fornaldar sögur Norðrlanda*, ed. C. C. Rafn, Kaupmannahöfn 1829–30, III 7 ff., esp. 31–4)
- Óðr m. husband of Freyja, 29, 36 (*Vsp* 25, *Hdl* 47, *Skáld* 30, 43, 69, verse 232, 115, verse 435, *Hkr* I 25)
- Ófnir m. a serpent, 19
- Óinn m. a dwarf, 16 (*Ái* W and *Vsp* 11; cf. *Rm* 2)
- Ómi m. a name of Óðinn, 8, 22 (*SnE* II 472)
- Ónarr m. a dwarf, 16. Cf. *Annarr*.
- Óri (var. Órinn, Órr) m. a dwarf, 16 (*Án PE* at 16/20)
- Óski m. a name of Óðinn, 8, 22 (*SnE* II 473)
- Priamus (gen. Priami) m. Priam, 4
- Ráðgríð f. a valkyrie, 30 (nom. -*gríðr* or acc -*gríði* would be more usual, cf. *Skáld* 24/37, 112, verse 423; *SnE* II 490)
- Ráðsviðr m. a dwarf, 16
- Randgríð f. a valkyrie, 30 (see *Ráð-gríð*; *SnE* II 490)
- Ratatoskr m. a squirrel, 18 (*Grm* 32)
- Reginleif f. a valkyrie, 30
- Reiðgotaland n. a name for Jutland, 5, 6. Cf. *Skáld* 105–6, *Hkr* I 35, *Vm* 12; *Heiðreks saga* xxvi; *Beowulf*, line 445 (ed. F. Klæber, 3rd ed., Boston 1936, see note on p. 144); further references in *SG Kommentar* 165
- Rekk m. a dwarf, 16 (*Reginn Vsp* 12)
- Rerir m. grandson of Óðinn, 5 (*Volsunga saga*, see under *Siggi*)
- Rindr f. Óðinn's mistress, mother of Váli; probably a giantess, 26, 30 (*Skáld* 9, verse 12, 19, 30, 35, 36, verse 122, 85, verse 308, 114, verse 434, *Bdr* 11; *AH Gudesagn* 130; Saxo Grammaticus I 70–3 (Book III, iv))
- Rota (or Róta?) f. a valkyrie, 30 (otherwise only perhaps in the kenning *geir-Rótu gǫtvar* (if that is the right form; = armour), in Egill, *ÍF* II 149, and Hallfreðr, *Skáld* 71, verse 248; cf. *SnE* II 486)
- Roskva f. sister of Þjálf, 37 (*Skáld* 14, 15, verse 44)
- Saðr m. a name of Óðinn, 21
- Sága f. an Ásynja, 29 (*Grm* 7; common in scaldic kennings)
- Sanngetal m. a name of Óðinn, 21
- Saxland n. Saxony (i.e. Germany), 5, 6. Cf. *Austr Saxaland*; *Skáld* 80.
- Scialdun m. = OE Sceaaldwa, 5 (cf. *Skjöldr*)
- Sekin f. a river, 33 (*Sækin Grm* 27)
- Selund n. Zealand, Sjølland, 7 (*Sælund*

- W; sometimes f., e.g. *Hkr* I 158; later Icelandic *Sjáland*, e.g. *Hkr* I 163, 272; cf. *Hkr* I 15)
- Sescef m. = OE *se Sce(a)f* 'this aforementioned Sce(a)f', 5 (cf. *Reliquiæ Antiquæ*, ed. T. Wright and J. O. Halliwell, II, London 1843, 173)
- Sessrúmnir m. Freyja's hall, 25 (*Skáld* 30; not found as a name of a hall in verse; cf. the ship-name, *Skáld* 127, verse 491)
- Síarr m. a dwarf, 16 (*Svíurr Vsp* 13)
- Sibil f. a prophetess, wife of Tror/Þórr, 5 (cf. Sibylla, Virgil, *Aeneid* VI 10, 98; a *Sibilla spákona* is mentioned in *Katerine saga*, *Heilagra manna sögur*, ed. C. R. Unger, Kristiania 1877, I 404. In *Hauksbók* 185 the name Sibilla is used for the queen of Sheba)
- Síð f. a river, 33 (*Grm* 27)
- Síðhöttir m. a name of Óðinn, 22
- Síðskeggr m. a name of Óðinn, 22
- Sif f. = Sibil, wife of Tror/Þórr son of Munon, 5; wife of the god Þórr, 26 (*Skáld* 14, 15, verse 46, 19, 20, 30, 35, 40, 41, 42; *Hrbl* 48, *Hym* 3, 15, 34, *Prk* 24; used as equivalent of Juno in *Tms* 3–4, 10–11, 88 and *Breta sögur*, *Hauksbók* 233)
- Sigarr m. = OE *Siggar*, 5
- Sigföðr m. a name of Óðinn, 22
- Siggi m. son of Óðinn, 5 (Sigi T, W, U, and *Volsunga saga*, ed. R. G. Finch, London 1965, 1–2)
- Sigtúnir f. pl. Sigtuna (in Sweden), 6 (sometimes Sigtún n.; cf. *Hkr* I 16 and note)
- Sigyn f. wife of Loki, 27, 49 (*Vsp* 35, prose at the end of *Ls*, *Skáld* 1, 20, 32, verse 98, 114, verse 434)
- Silfrtoppr m. a horse, 17 (Silfrintoppr T, W, and *Grm* 30; cf. *Skáld* 88, verse 326)
- Simul f. a pole, 14 (cf. Simul, a troll-wife, *HH* 42, *Skáld* 112, verse 425)
- Sindri m. a hall, 53 (but in *Vsp* 37 it is the name of the ancestor of the owners or inhabitants of the hall, presumably a dwarf; cf. *Skáld*, textual notes to 41/36 and 42/2)
- Sinir m. a horse, 17 (*Grm* 30, *Skáld* 88, verse 326)
- Sjöfn f. an Ásynja, 29 (*Skáld* 114, verse 434, otherwise found only in a few kennings for 'woman'; cf. *SnE* II 490. See AH *Gudesagn* 61–2)
- Skaði f., wife of Njörðr, daughter of Þjazi, 23, 24, 49 (cf. *Skáld* 2, 18, 20, 40, 114, verse 433, *Grm* 11, *Skm* prose introduction, *Ls* prose, 49, 51, *Hkr* I 21. Her function at 49/11 may have been determined by association with *skaði* m. 'harm', but she had loved Baldr (*SnE* I 212–14). In *Grm* 11 (24/23) she is called *skír brúðr guða* 'bright (or pure) bride of gods')
- Skaðvígi m. = Scialdun, textual note to 5/13
- Skafiðr m. a dwarf, 16
- Skeggjöld f. a valkyrie, 30
- Skeiðbrimir m. a horse, 17 (*Grm* 30, *Skáld* 89, verse 327)
- Skíðblaðnir m. a ship, 34, 36 (cf. *Skáld* 18, 41, 42, 127, verse 491, *Hkr* I 18)
- Skilfingr m. a name of Óðinn, 22 (also a general term for 'king', see *Skáld* 103, 105, *Hkr* I 53)
- Skinfaxi m. a horse, 13 (*Vm* 12, *Skáld* 90/2; *skin* n. 'shining', *fax* n. 'mane')
- Skírnir m. Freyr's servant, 28, 31, 50 (*Skm*)
- Skirpir m. a dwarf, 16 (Skirfir T, W, U, and *Vsp* 15)
- Skjöldr (dat. Skildi) m. (1) son of Heremóð, = Scialdun, 5. (2) son of Óðinn king in Asia, 6 (*Skáld* 51, 103, 113, verse 429, *Hkr* I 15; *Skjöldunga saga*, see Introduction, p. xxii, note 12)
- Skjöldungar m. pl. descendants of Skjöldr, 6 (*Skáld*; cf. *Skjöldr* (2))
- Skrýmir m. a giant (= Útgarðaloki), 38, 39 (*Skáld* 111, verse 420). Cf. *Útgarðaloki*; in *Ls* 62 Skrýmir could be the name of Þórr's knapsack.

- Skuld f. a norn, 18, 30 (*Vsp* 20; at *Vsp* 30 Skuld is the name of a valkyrie, and the identification of the two may be due to Snorri; cf. *Skáld* 115, verse 436 and *SnE* II 490. There is a witch called Skuld in *Hrólfs saga kraka*, ed. D. Slay, Copenhagen 1960, 33 etc., esp. 110. Cf. *skulu* vb. 'must', *skuld* f. debt)
- Skögul f. a valkyrie, 30 (*Vsp* 30, *Skáld* 8, verse 7, 115, verse 436, *Hkr* I 193)
- Sköll m. a wolf, 14 (see note to 14/14–17; *Skáld*, glossary under *skólkinni*)
- Sleipnir m. a horse, 17, 34, 46 (cf. *Skáld* 20, 88, verse 325, 211, note to verses 328–30, *Sd* 15, *Bdr* 2, *Hdl* 40)
- Slíðr f. a river, 9 (*Vsp* 36, *Grm* 28 (Slíð))
- Slíðrugtanni m. a boar (= Gullinbursti), 47 (cf. *Skáld* 19/8)
- Snotra f. an Ásynja, 30 (otherwise only mentioned in a *pula*, *Skáld* 114, verse 433)
- Sól f. (personification of) the sun, 13, 30 (*Vm* 23, *Skáld* 114, verse 434)
- Suðri m. a dwarf, 12, 16 (*Skáld* 29, verse 87, 33)
- Sultr m. (= hunger, famine), 27
- Sumarr m. (personification of) summer, 21 (*Vm* 27, *Skáld* 39)
- Surtalogi m. the flame of Surtr (Surti), 20, 53, 54 (*Vm* 50, *Skáld* 6/25)
- Surtr m. (Surti as first element of a compound), 9, 50, 51, 52 (*Skáld* 11, verse 23; also *Vsp* 47, *Vm* 18, 51, *Fm* 14, *Völsunga saga*; listed among giants in *Skáld* 111, verse 420). His nature is never specified. He allies himself with giants, but perhaps can more appropriately be described as a demon (of fire). The name is used for a giant in general in scaldic verse
- Svaðilfæri m. a horse, 35 (*Hdl* 40; the third vowel appears in MSS with a *e*, *o*, *q*; cf. *Mundilfæri*)
- Sváfnir m. (1) a serpent, 19 (*Grm*, *Skáld* 90/11, *SnE* II 487). (2) a name of Óðinn, 7 (*Grm* 54, *SnE* II 472; cf. *Skáld* 4/33, where Óðinn turns himself into a serpent)
- Svarinshaugr m. 'Svarinn's mound', 16 (cf. *HH* 31, *HH* II prose after verse 13; *haugr* m. 'grave-mound')
- Svartálfaheimr m. the world of the black elves (see *heimr* in glossary and cf. *dökkálfar*), 28 (*Skáld* 45/21; *svartálfar* also *Skáld* 41/32, but neither mentioned in poetry. See *ljósálfar* in glossary). *Svartálfar* are perhaps the same as dwarfs (see *AH Studier* 37)
- Svarthöfði m. ancestor of sorcerers, 10 (*svartr* a. 'black', *höfuð* n. 'head')
- Svásuðr m. father of Sumarr, 21 (*Vm* 27)
- Svebdegg m. = OE Swæbdæg, 5
- Sviðarr m. a name of Óðinn, 8 (cf. *Sviðurr*, which is the form W and U also have here)
- Sviðrir m. a name of Óðinn, 8, 22 (*SnE* II 472)
- Sviðurr m. a name of Óðinn, 22 (*Skáld* 105/31, *SnE* II 472; cf. *Sviðarr*)
- Svinn f. a river, 33 (cf. *Veg*; *Vegsvinn* *Grm* 28)
- Svipall m. a name of Óðinn, 21
- Svipdagr m. = Svebdegg, 5 (cf. *Skáld* 58/32)
- Svíþjóð f. Sweden, 6, 7
- Svöl f. a river, 9, 33 (*Grm* 27)
- Sylgr f. a river, 9 (*Grm* 28)
- Syn f. an Ásynja, 30 (*Skáld* 115, verse 434 and in kennings for 'woman')
- Sýr f. a name of Freyja, 29 (*Skáld* 115, verse 435 and in scaldic kennings)
- Sæhrímnir m. a boar, 32
- Sæmingr m. son of Óðinn, 6 (*Hkr* I 21, *Skáld* 113, verse 429; ancestor of the jarls of Hlaðir. In *Hkr* I 4 son of Yngvi-Freyr)
- Sægr m. a tub, 14 (*AH Gudesagn* 26)
- Sökkvabekkr m. dwelling of Sága, 29 (*Grm* 7)
- Tanngnjóstr m. one of Þórr's goats, 23 (otherwise mentioned only in a *pula*, *Skáld* 131, verse 508)

- Tanngrísnir (or -grísnir) m. one of Þórr's goats, 23 (otherwise mentioned only in a *þula*, *Skáld* 131, verse 508)
- Thracia f. Thrace, 4, 5 (cf. *Tms* 71–2, *Hauksbók* 155)
- Troan, f. daughter of Priam of Troy, 4 (see *Tms* 9/19, 56/22 (*Hauksbók* text); the name is supposed to originate in a misunderstanding of a Latin phrase like *uxorem troianam filiam Priami* in one of the sources of that saga)
- Trógranni m. = Ítrmann, textual note to 5/13
- Troja f. Troy (dat. *Troja* and *Troju*), 4, 6, 13, 55 (cf. *Skáld* 5, 6. Only the references in the prologue are included in U)
- Tror m. son of Munon, grandson of Priam, 4 (cf. Tros (grand)son of Dardanus (Dictys Cretensis, *Ephe-meridos belli Troiani libri*, ed. W. Eisenhut, Leipzig 1973, 8, 100), written Thrór in *Stjórn*, ed. C. R. Unger, Christiania 1862, 82)
- Týr m. an Áss, 25, 27, 28, 29, 50 (cf. *Hym* 4, 33, *Ls* 37–40, *Sd* 6. The word is also a common noun meaning 'god'. See *MRN* 180–2).
- Tyrkir m. pl. Turks (i.e. Trojans), 6, 55 (*Skáld* 5, *Hauksbók* 155). The Trojans are commonly called Tyrkir in *Tróju-manna saga*: both were inhabitants of Asia Minor, but there may also have been association with the name Teucrí. Cf. Ari's genealogy at the end of *Íslendingabók* and *Upphaf allra frásagna*, *ÍF* XXXV 39–40, which is derived from the lost *Skjöldunga saga*.
- Tyrkland n. Turkey, land of the Turks (i.e. Trojans) 4, 5 (*Hkr* I 14, 27)
- Uðr m. a name of Óðinn, 21 (cf. *Þuðr*)
- Ulixes m. Ulysses (Odysseus), 55
- Ullr m. an Áss, 26 (*Skáld* 1, 14, 19, 30, 211, note to verses 328–30; *Grm* 5, 42, *Akv* 30; often mentioned in scaldic verse. He was the object of widespread cult in the North though he is not prominent in surviving mythology)
- Urðr f. a norn, 18; *Urðar brunnr*, 17, 19 (*Skáld* 70, verse 241, 76; *Vsp* 19, 20, *Háv* 111: cf. *urðr* m. 'fate' and OE *wyrd*; and the vb. *verða* (p. pl. *urðu*))
- Útgarðaloki m. a giant, 39, 40, 41, 42, 43, 44; cf. *Skrýmir*. Útgarðaloki is not mentioned in poems, but cf. Thorkill's voyage in Saxo Grammaticus I 239–47 (Book VIII, xiv–xv)
- Útgarðr m. dwelling of giants, 39. Contrasted with Ásgarðr, Miðgarðr: *út* often means 'beyond the sea' (cf. 12/23 and note). Not mentioned in poems (cf. *heimr* in glossary)
- Váfuðr m. a name of Óðinn, 22 (*Skáld* 44, verse 149, *SnE* II 556, *Hkr* I 188)
- Vafprúðnir m. a giant, 10 (*Vm*, *Skáld* 111, verse 421)
- Vakr m. a name of Óðinn, 22 (name of a horse in *Skáld* 89, verse 329)
- Valaskjálf f. a building belonging to Óðinn, 20 (*Grm* 6)
- Valföðr m. a name of Óðinn, 17, 21 (also *Vsp* 1, 27, *Grm* 48)
- Valhöll f. the palace of the 'historical' Æsir in Sweden, 7; the mythical palace of the gods, 21, 30, 32, 33, 34, 45 (cf. *Hkr* I 20, 193–4, and *Ásgarðr*; *Skáld*, *Vsp* 33, *Grm* 8, *Hdl* 1, *HH* II prose after verse 38, *Akv* 2, 14; *valr* m. 'the slain', *höll* f. 'hall')
- Váli m. (1) son of Loki, 49; presumably a deduction from *Vsp* 34 (he does not appear elsewhere) which is only in the *Hauksbók* text, and the correct reading perhaps ought to be *Váli* (nom.) rather than *Vála* (gen.), and if the verse is genuine at all, it maybe refers to Váli son of Óðinn. Compare the prose passage at the end of *Ls*. At *Skáld* 20/2 (see note), the text can be read to mean that Loki had a son

- Áli (the footnote in *SnE* I 268 giving the reading of W as Váli is erroneous), cf. the alternation Áli/Váli for Óðinn's son. (2) son of Óðinn, 26, 30, 53, 54 (*Skáld* 1, 19, 113, verse 429, 114, verse 432; *Hdl* 29, *Bdr* 11, emendation). (3) a dwarf, 16 (*Náli Vsp* 13)
- Ván f. a river, 29 (*Grm* 28, *Skáld* 124, verse 479, *SnE* II 432; cf. *ván* f. 'hope')
- Vanaðis f. a name of Freyja, 29 (cf. *Vanir* and *dís* f. 'lady', often of supernatural or semi-divine nature; she is called *Vana brúðr* in *Skáld* 44/24, cf. *Skaði*)
- Vanaheimar m. pl. the land of the Vanir, 23 (*Vanaheimr Vm* 39, *Hkr* I 10, 13, 27; cf. *heimr* in glossary)
- Vanir m. pl. a race of gods different from the Æsir, 23, 30 (*Skáld*, *Vsp* 24, *Vm* 39, *Skm* 17, 18, *Prk* 15, *Alv*, *Sd* 18, *Hkr* I 10–13)
- Vár f. an Ásynja, 29 (*Prk* 30, also in kennings for 'woman'. Vár and Vqr are not distinguished in U, but both are included in the *pula* in *Skáld* 114–5, verse 434)
- Vásuðr m. grandfather of Vetr, 21 (not mentioned in surviving poetry)
- Vé m. brother of Óðinn, 11 (cf. Véi, *Ls* 26, and *Hkr* I 12, 14; see under *Vili*)
- Veðrfǫlnir m. a hawk, 18
- Veg f. a river, 33 (cf. *Svinn*; *Vegsvinn Grm* 28)
- Veggdegg m. son of Óðinn, = OE Wægdæg, 5
- Veratýr m. a name of Óðinn, 22 (*Grm* 3)
- Verðandi f. a norn, 18 (*Vsp* 20; pres. p. of *verða* sv. 'happen', cf. *Urðr*)
- Verir m. = Rerir, textual note to 5/36
- Vestfal n. Westphalia (western Germany), 5
- Vestri m. a dwarf, 12, 16 (*Skáld* 33)
- Vetr m. (personification of) winter, 21 (*Vm* 27, *Skáld* 39)
- Víð f. a river, 9, 33 (*Grm* 27, 28, *Skáld* 124, verse 479)
- Viðarr (or Víðarr) m. an Áss, son of Óðinn, 26, 50, 52, 53, 54 (*Skáld* 1, 6, 19, 24, 40, 113, verse 429, 114, verse 432; *Vsp* 55 (cf. *Hauksbók* text), *Vm* 53, *Grm* 17, *Ls* prose and 10)
- Víðbláinn m. one of three heavens, 20 (otherwise only in *pulur*, *Skáld* 85/18, 133, verse 516, *SnE* II 485, twice)
- Viðfinnr m. father of Bil and Hjúki, 14 (not mentioned in poems)
- Viðólfr m. ancestor of prophetesses, 10
- Viðrir m. a name of Óðinn, 8 (*Ls* 26, *HH* 13, *Skáld* 74, *Ágrip* 2; common in scaldic verse. Cf. *Viðurr*)
- Viðurr m. a name of Óðinn, 22 (*SnE* II 472 and various scaldic kennings)
- Vígrm. a dwarf, 16 (*Veigr*, *Veggr Vsp* 12)
- Vígríðr m. a battlefield, 50, 52
- Vili m. brother of Óðinn, 11 (cf. *Ls* 26, *Hkr* I 29, and *Vilir*, *Hkr* I 12, 14, *Egils saga*, *ÍF* II 255, *Skáld* 9, verse 15). The roles of Vili and Vé at 13/4 ff. are in *Vsp* 17–18 taken by Hœnir and Lóðurr (cf. note to 13/6; there is another trio of gods at *Skáld* 1/16–17 and 45/4). Óðinn (*Alfǫðr*), Vili (i.e. will), and Vé or Véi (the holy) form a striking parallel to the Christian trinity of Father, Son (often identified with the Father's will) and Holy Ghost (cf. E. H. Meyer, *Völuspa*, Berlin 1889, 81–2)
- Vilmeiðr m. ancestor of witches, 10
- Vin f. a river, 33 (*Grm* 27, *Skáld* 125, verse 482)
- Vína f. a river, 33 (*Grm* 28, *Skáld* 125, verse 482)
- Vindálfr m. a dwarf, 16
- Vindlóni m. father of Vetr, 21 (not mentioned in poems)
- Vindsvalr m. = Vindlóni, 21 (*Vm* 27, *Skáld* 39; listed with giants, *Skáld* 111, verse 421)

- Vingenir m. descendant of Tror/Þórr, 5 (cf. *Vingnir*)
- Vingþórr m. descendant of Tror/Þórr, 5 (cf. *Vingþórr*, a name of Þórr, *Þrk* 1, *Alv* 6, *Skáld* 113, verse 428)
- Vingnir m. a name of Þórr (or possibly Óðinn?), 54 (cf. *Vm* 51 and 53; at *Skáld* 14/30 Þórr is called *fóstri Vingnis* (foster-son of V.). Cf. the name Vingþórr, *Þrk* 1, *Alv* 6, *Skáld* 113, verse 428. Vingnir is also a name of Óðinn, *SnE* II 472, and of a giant, *Skáld* 24, verse 70 (here too it could mean Þórr), 111, verse 421)
- Vingólf n., 9, 15, 21 (alternative to Gimlé at 9/3, conflicting information at 15/26. Not mentioned in surviving eddic poems except the late *Forspjallsljóð* (*PE* 374), or in scaldic verse. The first element could be related to *vinr* m. 'friend' (cf. 21/28) or to *vín* n. 'wine' (cf. 32/24 ff.); the second presumably here means 'apartment'. See *AH Gudesagn* 30–1)
- Virpir m. a dwarf, 16 (Virfir T, W, U, and *Vsp* 15)
- Vitr m. a dwarf, 16
- Vitrgils m. = OE Wihgtils, 5
- Vitta m. = OE Witta, 5
- Voden m. OE form of Óðinn, 5
- Vog = Veg, textual note to 33/24
- Volsungar m. pl. the Volsungs, 5 (*Skáld* 50, verse 153, 103, 104, *HH* 52, *HH* II prose; *Völsunga saga*)
- Völuspá f. name of a poem (*Vsp*), 9, 12, 14, 15, 17, 20, 35, 49, 51 (the name is only known from *Gylf*; cf. *völva* f. 'prophetess', *spá* f. 'prophecy'. The poem provided Snorri with much of the material and with the general outline of the structure for *Gylf* (it is also quoted at 19/20 and 53/17). It is usually assumed to have been composed c.1000 AD in Iceland). *Völuspá hin skamma*, 10: the verse attributed to this poem is otherwise preserved only in *Flateyjarbók* I 15 as verse 33 of a poem which there has the title *Hyndluljóð*; verses 29–44 are thought to belong to the poem Snorri knew as *Völuspá hin skamma* (= 'the short V.'). Both *Hdl* and *Völuspá hin skamma* were probably compiled by antiquarian scholars in the 12th century
- Vör f. an Ásynja, 29 (in the *þula*, *Skáld* 114, verse 434, and rarely in kennings for 'woman'; in several female personal names (e.g. Steinvör). Cf. *Vár*; *varr* a. 'wary, aware')
- Wigg m. = OE Wig, 5
- Yggdrasill m. an ash tree, 17, 18, 19, 34, 50, 51 (except at 19/21 always descriptive gen., *askr Yggdrasils*. Cf. *Yggr* and *drasill* m. 'horse': the name may refer to the event related in *Háv* 138 ff. See also *Grm* 30–2; *AH Gudesagn* 32–3)
- Yggr m. a name of Óðinn, 22 (*Skáld* 9, verse 12, 16, verse 50, 62, verse 197, 83, verse 300b, 85, verse 308, 99, verse 382, 114, verse 432, *Háttatal* st. 31, 50; *Vm* 5, *Hym* 2, *Fm* 43; common in scaldic kennings. Cf. *ugga* wv. 'fear', *ygg* n. a. 'fearful', *Atlamál* 1, *PE* 292 (in MS altered from *yggr*))
- Ylgr f. a river, 9 (*Grm* 28)
- Ymir m. a giant, 10, 11, 12, 15. See *Vsp* 3, *Vm* 21, 28, *Skáld* 6, 33, 35, 36, 110, verse 417; cf. *Aurgelmir*, *Bláinn*, *Brimir*, *Hymir*.
- Ynglingar m. pl. descendants of Yngvi, kings of Sweden and Norway, 6 (*Skáld* 103, 104, *Hdl* 16; cf. *Ynglinga saga*)
- Yngvi m. son of Óðinn, 6 (*Skáld* 8, verse 7, *Hkr* I 34; cf. *Skáld* 103, *Rm* 14, *HH* 55. Perhaps the same as Yngvi-Freyr, *Skáld* 113, verse 429, 114, verse 432, *Hkr* I 4, 24, 25, 280,

- and Ingunar-Freyr, *Ls* 43, *Hkr* II 421. Cf. *ÍF* XXXV 39 (Ingifreyr), and Arngrímur Jónsson's version of *Skjöldunga saga*, *ÍF* XXXV 3 (Ingo), see Introduction p. xxi, note 12; also Ari's genealogy in *Íslendingabók*, *ÍF* I 27. Freyr, however, is son of Njörðr, and so is Yngvi-Freyr in those genealogies that include him)
- Þekkr m. (1) a name of Óðinn, 21. (2) a dwarf, 16
- Þjálfí m. servant of Þórr, 37, 40, 43 (*Hrbl* 39, *Skáld* 14, 21, 22, 27, verse 81. The name was also apparently held by historical persons, see e.g. *Hkr* III 224–5 (but see footnote) and S. B. F. Jansson, *Swedish Vikings in England, The Evidence of the Rune Stones*, London 1966, 15)
- Þjazi m. a giant, 23, 24 (*Skáld* 2, 30, 54, verse 167, 110, verse 417, *Hrbl* 19, *Ls* 50–1, *Hdl* 30)
- Þjóðnuma f. a river, 33 (*Grm* 28)
- Þjóðólfr inn hvinverski (from Hvinir) m. 9th-century Norwegian poet, 7 (see note to 7/31–4; *Skáld* 8, 22, etc.)
- Þorinn m. a dwarf, 16
- Þórr m. = Tror son of Munon, 4; = Ector (Hector), 55 (cf. *Skáld* 6/14 = Hector, 6/25 = Jupiter); one of the companions of Óðinn king in Asia on his migration to Sweden, 55; a god, son of the god Óðinn, 17, 22, 23, 26, 30, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 48, 49, 50, 53. Cf. *Ásaþórr*, *Okupórr*, *Vingepórr*, *Vingnir* (see note to 22/30–1). He frequently appears in poetry, and in *Skáld*
- Þriði m. a name of Óðinn, 21 (*Skáld* 8, verse 10, 26, verse 74, *SnE* II 472, *Ágrip* 2); one of Gylfi's informants, 8, 9, 10, 12, 21, 37, 53. Cf. Sigurður Nordal, *Snorri Sturluson*, Reykjavík 1920, 114, and references under *Hár*.
- Þróinn m. a dwarf, 16 (cf. Þrár, Þráinn and Þorinn, *Vsp* 12)
- Þrór m. (1) a name of Óðinn, 22. (2) a dwarf, 16
- Þrúðheimr m. = Thracia, 5 (*Grm* 4; cf. Þrymheimr, Þrúðvangar)
- Þrúðr f. a valkyrie, 30 (*SnE* II 490; in various kennings for 'woman'. Cf. Þrúðr daughter of Þórr, *Skáld* 14, 15, verse 45, 29, verse 88, 30, 69, verse 237, 115, verse 434)
- Þrúðvangar m. pl. home of Þórr, 22, 43 (*Skáld* 22; þrúð- 'might', vangr m. 'field, plain'. Cf. *Þrúðheimr*)
- Þrymheimr m. home of the giant Þjazi, 23, 24 (*Skáld* 2/5; in *Jötunheimar*, see *Skáld* 2/12–13. Always written *Þrúðheimr* in U; cf. þrymr m. 'noise', þruma f. 'thunder')
- Þuðr m. a name of Óðinn, 21 (Þundr *Grm* 46 (Codex Regius), *Þuðruðr* as one word W and U)
- Þul f. a river, see *Fimbulþul*
- Þundr m. a name of Óðinn, 22 (*Háv* 145, *Skáld* 13, verse 37, *Háttatal* st. 68; cf. *Þuðr*)
- Þviti m. a stone, 29 (*SnE* II 431)
- Þyn f. a river, 33 (*Grm* 27, *Skáld* 125, verse 480)
- Þökk f. name assumed by Loki, 48 (*þökk* f. 'thanks')
- Þöll f. a river, 33 (*Grm* 27, *Skáld* 125, verse 480)
- Æsir m. pl. see *Áss*
- Okupórr m. 'driving Þórr', a name of Þórr, 22, 23, 37, 39, 55 (*Skáld* 6; not found in poetry. See note to 22/30–1; aka sv. 'drive (a chariot)'; generally written *Aka-*, *Aku-* in T and W)
- Qrmt f. a river, 17 (*Skáld* 126, verse 484)