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Edited by Kari Ellen Gade
in collaboration with Edith Marold

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Hardback: € 165

This volume presents most of the poetry contained in the Scandinavian poetic and grammatical treatises, such as the poetry in *Skáldskaparmál*, the *þulur*, *Háttatal*, the Third and Fourth Grammatical Treatises and *Háttalykill*. Included also are *Málsháttakvæði* and stanzas from *Laufás Edda* not recorded elsewhere.



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Edited by Margaret Clunies Ross

2 vols, approx. 1100 p., 160 × 240 mm
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Hardback: € 140
PUBLICATION DATE: SEPTEMBER 2017

This volume contains all the anonymous poetry from medieval Icelandic mythical-heroic sagas (fornaldarsögur), such as *Heiðreks saga*, *Gautreks saga*, and other sagas set in prehistoric Scandinavia and more exotic locations. This diverse body of poetry is treated here for the first time as significant in its own right rather than as an appendage to the Poetic Edda. It also contains a new edition with extensive notes of Gunnlaugr Leifsson's *Merlínusþá*, based on Geoffrey of Monmouth's *Prophecies of Merlin*, as well as the little-known but entertaining *Skaufhala bálkr* by Svartr á Hofstöðum, a mock-heroic poem about a fox.

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Review

"Poetry from the Kings' Sagas I, like the other published volumes of the series, is stunning in the amount of information - both documentary and interpretive - that it makes available (...) We can look forward to the new wave of skaldic studies it is certain to generate. It lives up to the high standards and, not least, the efficiency of the series thus far, and bodes well for the volumes that are still forthcoming."

Martin Chase, in: *The Medieval Review*, January 2015

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Edited by Kari Ellen Gade

2 vols, cvii + 916 p., 160 × 240 mm, 2009, ISBN 978-2-503-51897-8
Hardback: € 140

The second volume of two, on the large and important body of skaldic poetry preserved in sagas about the kings of Norway and other Scandinavian rulers.

It contains poetry composed during the period c. 1035-1300, from the beginning of the reign of Magnús Ólafsson (d. 1047) to the reign of Magnús Hákonarson (d. 1280). The poetry commemorates events that took place on Scandinavian soil and on the Continent, as well as in England, Ireland, Scotland, the Orkneys, Russia, Africa, and Byzantium.

Review

"This is another Landmark publication (...) This publication renews one's faith in the possibilities of scholarship. We owe a debt of gratitude to all those involved in bringing this series into being."

R. Frank, in *The Medieval Review*, 10.03.08

"One should not stint praise when dealing with a work of such excellence."

A. Liberman, in *Journal of English and Germanic Philology*, January 2011, Vol. 110, No. 1, p. 105-108

Poetry on Christian Subjects

Edited by Margaret Clunies Ross

2 vols, lxxiv+1040 p., 160 × 240 mm, 2007, ISBN 978-2-503-51893-0
Hardback: € 140

This volume is devoted to poems of Christian piety, often recorded outside prose contexts, which date from the mid-twelfth to the end of the fourteenth century. They range in subject matter from saints' lives and lives of the apostles to poems addressed to the Cross and the Virgin Mary and reveal the poetic compositions of some of the learned ecclesiastics (and a few laymen) of medieval Iceland.

Review

"As far as the textual criticism and decipherment of skaldic poetry are concerned, after this edition not much is left for anyone to add."

A. Liberman, in *Journal of English and Germanic Philology*, October 2009

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Skaldic Poetry of the Scandinavian Middle Ages

The Norse-Icelandic *Skaldic Poetry of the Scandinavian Middle Ages* project aims to produce a new edition of the known corpus of skaldic verse, including runic inscriptions in metrical form. In practice this means editing all poetry supposed to be from earliest times until c. 1400, which does not belong to the collection in the Codex Regius of the Elder Edda and related collections. This is the first edition of the skaldic corpus from first principles since Finnur Jónsson's *Den Norsk-Islandske Skjaldedigtning* (1912-15).

The edition is produced in eight volumes, each one based on distinct source categories arranged in assumed chronological order, so that the manuscript contexts in which the poetry has been preserved will be kept in view. This basis of selection, plus the inclusion of an English translation and notes, should prove useful to readers outside skaldic studies, such as historians, archaeologists and scholars of other medieval literatures, who have previously found skaldic verse rather inaccessible. The volume of runic poetry will also contain images of the objects on which the inscriptions were carved. There will be a ninth volume comprising various indices and a complete bibliography of works relevant to skaldic poetry.

“This is a landmark publication, renewing one’s faith in the possibilities of scholarship. The editors’ methodological rigor, profound learning, and solidly grounded conclusions have placed the study of skaldic verse on a new footing.”

R. Frank, in *The Medieval Review*, 09.10.19 on *Poetry on Christian Subjects*

Number of stanza in a poem or group of stanzas

Text of stanza: the second *hæfningr* is placed next to the first in skaldic metres; italics indicate emended/conjectured text not found in any manuscript (not shown here) and an asterisk indicates that text has been removed (not shown here)

Stanza text rearranged in prose order

Translation of stanza; kennings are translated literally and *heiti* comprising personal names are glossed in angle brackets (e.g. *Mist* <valkyrie>; not shown here)

Kenning referents, listed from innermost kenning to outermost kenning

List of manuscripts in which the stanza occurs, followed by the folio or page on which it is recorded; the main manuscript is in bold; manuscripts are grouped by prose work where relevant (here, *Snoorra Edda*)

Readings from manuscripts which differ from the main text (may run on from the list of manuscripts); readings are grouped by line (in square brackets) and the word or words in the main text which have variants

Categorisation and number of the stanza in Finnur Jónsson's *Skjaldedigtning*, followed by other editions of the stanza with page references; editions are grouped by prose work where relevant

Description of the prose context in which the stanza occurs, where relevant

Notes to the stanza (normally starting on a new line; line number(s) are given in square brackets followed by the word or words to be discussed

Sample stanza from Einar Skúlason, *Geird*

16. Ok hægla hægðsk
hrökkveiðs ins dökka
lyngs í lopt upp ganga
látr stríðandi síðan. Lét, sás landfólks gætir,
líknfrámr himinríki
umgeppandi opnask
alls heims fyr gram snjóllum.

Ok stríðandi látr ins dökka hrökkveiðs lyngs hægðsk síðan ganga hægla upp í lopt. Líknfrámr umgeppandi alls heims, sás gætir landfólks, lét himinríki opnask fyr snjóllum gram.

And the enemy of the lair of the dark coiling fish of the heather [SNAKE > GOLD > GENEROUS MAN] thought then that he went easily up into the air. The outstandingly merciful encompasser [LÍR holder in hand] of the whole world [= God], who watches over the people of the country, caused the kingdom of heaven to open before the clever king.

Mist Flát(2a), Bb(117b), R(35*), T*(37), W(81), U(68), A(12*) (*SuE*, II 5-8).

Readings: [1] hægla: so Bb, hveðofað Flát [2]-seið: baugs Bb [4] látr: látr Bb [5] landfólks: so Bb, R, T*, W, U, A, lands fólk Flát [6] líknfrámr: líknámr Bb, A, líknámr R, T*, W, líknámr U [7] umgeppandi: umgeppanda T*: opnask: opna R, T*, W, U, A.

Editions: *Sky* Einar Skúlason, 6. *Geird* 16; A1, 462; B1, 431; *Skald* I, 213; *Flát* 1860-8; I, 2, *Codex Regius* 1873, 3; *Chazé* 2005, 66; 137-8; *SuE* 1848-87, I, 450; *SuE* 1931, 159; *SuE* 1998, I, 78.

Context Lines 5-8 occur in several ms of the *Sb* section of *SuE*: among examples of kennings for Christ. Snorri comments: 'Here kennings become ambiguous, and the person interpreting the poetry has to distinguish from the context which king is being referred to. For it is normal to call the emperor of Constantinople king of the Greeks, and similarly the king that rules Palestine, to call him king of Jerusalem ... And the kenning that was quoted above, calling Christ king of men, this kenning can be applied to any king.' (Faullkes 1987, 127-8; cf. *SuE* 1998, I, 78). Snorri was aware of Einar's use of *dauða minnir* to associate Óláfr with Christ. — [Note: [2] *hægla* 'casky'. The Bb reading is necessary for the rhyme with *hægla* — [6] *líknfrámr* 'outstandingly merciful'. The reading of the *SuE* ms R, T* and W, *líknámr* 'bright in body' offers a viable alternative here, as does U's *líknámr* 'bright of (shining in) mercy'. — [7, 8] *umgeppandi alls heims* 'encompasser [LÍR holder in hand] of the whole world'. Ps. XCIV.4 (*in manu eius fines terrae* 'in his hands are all the ends of the earth') is probably the inspiration for this kenning, understood here to refer to God even though Snorri Skúlason (see Context) apparently understood it to refer to Christ. Cf. similar periphrases in *Anon* 2/5, *Káll Kál* 36/3, *Gamlián Hsa* 29/7-8 and 64/6.

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