

In Defense of a Lover

48. stanza of *Hárbarðsljóð* re-visited

The 48. stanza of the Eddic poem *Hárbarðsljóð* (“The Lay of the Grey-bearded One”) is very famous in the world of medieval Scandinavian studies. It has earned its fame because of the weird-looking word-form *hó*, which occurs in the first short line of the stanza. For more than a century scholars have been trying to decide what it really means, and several explanations have been put forward. In the present paper I am going to discuss the existing theories about the meaning of this word, and to propose some new ideas concerning its development.¹

Before we start the investigation of the older explanations of this word-form, let us have a look at the actual stanza. The main manuscript of the Poetic Edda, known as Codex Regius of the Poetic Edda, or GkS Nr. 2365 4to, has preserved this stanza in the following way (Wimmer/Jónsson 1891: 26):

... Sif a hó heima hanf munda fund
vilja þan mvntv þrec drygia þat er þer scyldara. ...

From this excerpt one can see that the word in question was written *hó* already in the manuscript itself.² In standardized Old Norse the same stanza would look as follows (the English translation is mine):

[Hárbarðr kvað:] „Sif á hó heima, hans mundu fund vilja,
þann muntu þrek drýgja, þat er þér skyldara.“

[Hárbarðr said:] “Sif has a *hó* at home, him should you meet,
that courageous work should you perform —
you should rather do that”

¹ I owe gratitude to Prof. G. Þórhallsdóttir (University of Iceland) and Prof. B. Vine (University of California, Los Angeles) for several useful comments and suggestions.

² The other medieval Icelandic manuscript in which the poem *Hárbarðsljóð* has been preserved, viz. AM 748 1 4to, shows *ho*, which has to be interpreted as *hó* as well, since monosyllabic words do not end in short vowels in Icelandic.

From the context it is obvious that *hó* is a masculine noun, standing in the accusative singular case. What should have been its nominative form? What is its meaning? I am not the first person to have raised these questions, and certain answers are quite clear — the nominative singular ending of Old Icelandic vowel stem masculine nouns was *-r*, and thus the expected nom. sg. form of *hó* should have been **hór*. However, the actual shape of the nominative singular form, as well as the meaning of this word is debated, and in the following section I shall discuss the existing explanations.

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The earliest interpretation of the word *hó* was ‘adulterer, lover’, cf. H. Lüning (1859: 577), followed by S. Egilsson (1860: 382). If one were to accept this interpretation, the translation of this stanza would be as follows: “Sif has a lover at home, him should you meet, that courageous work should you perform — you should rather do that”.³ The semantics of this interpretation makes sense, since the poem is a *senna* (‘argument’) between Hárbardr (Óðinn in disguise) and Þórr. Talk about sex is common in poems of the *senna*-type, cf. also *Lokasenna* (“The Flyting of Loki” or “Loki’s Argument”), where sex is practically the main topic of the scornful conversation between Loki and the Æsir. The interpretation of *hó* as ‘lover’ can be supported further by Loki’s allusion to his own secret love affair with Sif (Þórr’s wife; cf. above), which Loki makes public in the above-mentioned *Lokasenna* (st. 54). Furthermore, it is known that the god Ullr, which is Sif’s son, is only a step-son to Þórr (cf. *SnE*, ch. 31, p. 50), which can serve as an additional argument for this explanation. However, this explanation has a shortcoming — the Old Norse word for ‘lover, adulterer’ was not *hór* but rather *hórr*, which morphologically has to be divided into the root *hór-* and the masculine nom. sg. ending *-r*. Abundant related words in Old Norse and in other Germanic languages also indicate clearly that the root ends in *-r-*, cf. Old Norse *hóra* ‘whore’, Old High German *huor(r)a* ‘id.’ (cf. Modern German *Hure*), Old English *hōre* ‘id.’; ON *hór* ‘adultery’ (neut.; acc. sg. *hór*), *hór-dómr* ‘id.’, OHG *huor* ‘id.’; OE, Old Frisian *hōr* ‘id.’; ON *hór-kona*

³ This interpretation is by far the most widespread, cf. sic Genzmer (1920: 70), Jónsson (1932: 89, fn. 48), Larsen (1943: 124), Heger (1962: 117), Корсун (1963: 48), Briem (1968: 184), Mortensson-Egnund (1974: 56), Thompson (1974: 36), Genzmer (1982: 88), Balogh/Dezso (1985: 106), Holm-Olsen (1985: 102), Simrock/Günther (1987: 72), Hollander (1988: 81), Larrington (1996: 75), Sigurdsson (1999: 111), Sigurdsson (2001: 132), among others.

'adulteress', OE *hōr-cwene* 'id.'; Gothic *hōrinōn* 'commit adultery', OHG *huorōn* 'id.', etc. (see more in de Vries 1977: 249; Falk/Torp 1960: 418). Therefore the expected acc. sg. form should have been **hór*, and not the attested *hó*.

This seemingly serious detail did not discourage the supporters of the explanation described above. It was suggested that the scribe had simply forgotten to add an *-r* to *hó-*, and several editors of the Poetic Edda simply "corrected" *hó* (acc. sg. of **hór*) to *hór* (acc. sg. of *hórr* 'lover'), cf. Grundtvig (1868; same in the second edition from 1874), Sijmons (1906), Hildebrand (1912; same in Hildebrand 1922). There were others, too, who considered the word *hó* to have the meaning of 'adulterer, lover', but they simply ignored the lack of an *r* in it (cf. Kuhn 1968, La Farge/Tucker 1992, perhaps Sigurdsson 1999 and 2001).

Another interpretation of the word-form *hó* was proposed by Vigfusson (1874: 281). According to Vigfusson, the word-form *hó* is the accusative singular form of the masculine noun *hór* (morphologically: *hó-r*) 'pot-hook'. If one accepted this explanation, the stanza should be translated as follows: "Sif has a pot-hook at home, him should you meet, that courageous work should you perform — you should rather do that". This theory of a "pot-hook waiting at home" makes very little sense, and eventually Vigfusson himself abandoned this idea (see Vigfusson/Powell 1883: 122). However, this old explanation did not sink into oblivion completely. A few decades later it was revived and modified by M. Olsen in his commentary to the Edda (see Olsen 1960). Olsen's addition to the old explanation was that *hór* 'pot-hook' could have been used as a "kitchen-jargon" word with the meaning 'lover' due to its phonetic similarity to the actual 'lover'-word, *hórr* (Olsen 1960: 57–8). This suggestion, being a contamination of the first two explanations described above, does not look too appealing, and it was rightly criticized by K. Samplonius in his article in *Amsterdamer Beiträge zur älteren Germanistik* (see Samplonius 1986). Samplonius maintained that in poems of the *senna*-type offenses are never hidden, and in fact quite a few examples of them can be seen in the two Eddic *senna*-poems, *Hárbarðsljóð* and *Lokasenna*. In *Hárbarðsljóð* Þórr calls Hárbarðr *ragr* 'womanlike' (cf. *Hárþ.*, st. 27 and 51) and *hugblauðr* 'cowardish' (cf. st. 49) never using any euphemisms, and in *Lokasenna* the gods pour offenses at each other in nearly every stanza. Therefore it would be more likely that Óðinn would have used the word for 'lover' itself rather than a word from "kitchen jargon". One might also ask the following questions: 1) Why should Óðinn or Þórr be familiar with "kitchen jargon"? 2) What

was the Old Norse “kitchen jargon”?, and 3) What do we know about the Old Norse “kitchen jargon”?

The third hypothesis about this mysterious word was put forward by Samplonius himself. According to Samplonius, the word-form *hó* is to be read **Hó* and it is the name of Sif’s lover, **Hór*, in its accusative singular form (see Samplonius 1986: 50–2). Samplonius proposed that the name *Hór* in fact was a nominalized adjective, *hór* ‘high’,⁴ and that it is one of the names of Óðinn himself, i.e. ‘The High One’. This explanation contains two problems. One of them is that the phrase “Sif á hó [i.e. **Hó*] heima . . .” is pronounced by Óðinn himself while he is talking to Þórr. Samplonius tried to explain this phrase as if referring to the future. Even though this idea is not convincing, it cannot be completely disproved. Yet there is another problem, namely whether the word-form *hó* in this line can be interpreted as the accusative singular form of the name **Hór* at all. It is true that in early Old Icelandic (x – early xii c.) *Hór* ‘High’ would have been the regular form of this name of Óðinn, for the respective adjective, *hór* ‘high’, is nearly always written with an *ó* or an *o* in the ancient manuscripts as well,⁵ cf. the examples from several of the oldest Icelandic manuscripts: *hótt*, *ra/nhott* (nom. sg. neut.), *hóm* (dat. pl.; all from Perg. 4to Nr. 15 [The Icelandic Book of Homilies, Stockholm]); *hór* (nom. sg. masc.), *hovan* (acc. sg. masc.), *hór*, *hót* (nom. sg. neut.; AM 645 4to); *hór* (nom. sg. masc.), *hofa* (acc. pl. masc.; AM 674 4to A [Elucidarius]). However, by the time Codex Regius was written (in the last quarter of the xii c.) the adjective *hór* had become *hár* due to certain changes. By the end of the xii c. the adjective *hór* had already developed an analogical variant *hǫr* (for the details of this development see Noreen 1970: 294 and p. 295, fn. 3.) which eventually ousted the former.⁶ The earliest attestation of the adjective *hǫr* must be the forms *hǫtt* (nom. sg. neut.; Perg. 4to Nr. 15, i.e. the Icelandic Book of Homilies mentioned above); *hǫr* (nom. sg. masc.), *hǫva* (acc. sg. fem.; AM 673 4to [Placitusdrápa]); *ǫamfnhá* (nom. sg. fem.; GKS Nr. 1812 4to [Rímbeǵla]).⁷ Around the same time, i.e. around 1200, the vowel *ǫ* was in most positions (except those where *ǫ* stood next to a

⁴ The adj. *hór* (< Proto-Germanic **hauh-az*) is the oldest variant of the Olcel. adjective ‘high’. Its younger form was *hár*, and it was considered standard already in classical Old Icelandic (see also below).

⁵ The symbol *o* is often interchangeable with *ó* in medieval Icelandic manuscripts (see the examples).

⁶ The form *hǫr* could also have been created earlier, but the earliest attestation of it seems to be from ca. 1200 (see the following examples).

⁷ Examples collected from Larsson (1891).

nasal) step by step merging with the vowel *á* (the merger of the two vowels started in the second half of the XII century and was completed shortly after 1200, cf. Benediktsson 1972:121).⁸ As a consequence, as early as the end of the XII century the old adjective *hǫr* (← *hór*) became *hár*, and this is the form in which this adjective occurs in Codex Regius all the time.⁹ Accordingly, one would expect the same thing to have happened to the name **Hór* 'High', and indeed this name is constantly written ⟨har, hár⟩, etc. The name *Hór* in fact does not occur a single time in any of the lists of Óðinn's names that I have studied, which proves that the name was affected by these (mor-)phonological changes as well.¹⁰

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The problems that arise if one wishes to interpret the word-form *hó* in stanza 48 of *Hárbarðsljóð* as the accusative singular form of the name **Hór* make me draw the conclusion that *hó* has nothing to do with the adjective *hór* (or, more appropriately for the period of Codex Regius, *hár*), whereby the explanation proposed by Samplonius would have to be rejected.

Thus, two options remain: either the original explanation of the word *hó* has to be correct (as mentioned earlier, according to the first explanation *hó* has to mean 'lover'), or there has to be an option "4". I do not have the option "4", and in fact I do not think that it is necessary. To my mind, the correct explanation of this word-form is the first explanation, and I am going to accept it in this paper. However, it still needs to be explained why it does not have the required *-r-* (i.e. why it is not the expected **hór*). I believe that the lack of this *r* can be explained quite easily, but before one starts investigating the history of this accusative form, it may be useful to look at other forms of this word, since the word *hór* (i.e. *hórr*), apparently meaning 'lover', occurs three times in the poem *Lokasenna* — twice in the nominative singular (*Ls.*, st. 30, 54) and once in the genitive singular (*Ls.*, st. 33). The nominative forms are both

⁸ The resulting sound is constantly spelled ⟨á⟩ in manuscripts, but it is believed that the phonetic value of that sound was a mid-open vowel [ɔ:] or [ø:] rather than [a:] (cf. Noreen 1970: 97).

⁹ See Appendix 1.

¹⁰ Lists containing various names of Óðinn are to be found in the Poetic Edda (*Grimnismál*, st. 46–50, 54.); *SnE*, ch. 20. (same as the previous list, but the names are listed in a different order); AM 748 1 4to (23v–24r, see Wessén 1945; the same list is presented in Jónsson 1912: 672–3); *Sth.* Papp 4to nr. 10 (Faulkes 1979: 255–6), *Clavis poëtica antiquae linguae septentrionalis* (Gröndal 1864: 194–5).

times written with one *r* only, viz. ⟨hóv⟩, as if it were **hór* (Wimmer/Jónsson 1891: 31⁶, 32¹⁹), and the genitive form is written in the following way: ⟨hós⟩ (W/J 1981: 31¹⁰), as if it were **hóss*.¹¹ The nominative form *hór* is wrong from the morphological point of view, since it ought to be *hórr* (written, e.g., **hór* or **hó:r*). However, it may well be that this form, ⟨hóv⟩, actually reflects the word *hór* (morphologically: *hó:r*). As already noticed by Samplonius himself, the length of consonants was not distinguished well by the Icelandic scribes especially in word-final or in pre-consonantal position, which can be illustrated by the following examples: ⟨illan⟩ for *illan* 'evil' (adj.; acc. sg. masc.); ⟨nát⟩ for *nátt* 'night' (nom./acc. sg. fem.); ⟨rōd, ráv⟩ for *rōdd* 'voice' (nom./acc. sg. fem.); ⟨stefan⟩ for *Stefáns* 'Stefán' (pers. name; gen. sg. masc.); ⟨hōgǫ, hávgǫ⟩ for *hōggs* 'blow' (gen. sg. neut.); ⟨gek⟩ for *gekk* 'went' (3. p. sg. pret.), etc.¹² One may think that the same thing has happened with the noun *hórr*, whereby the long final [r:] was misinterpreted as short [r], and *hórr* became *hór*.¹³ Since the word *hórr* was quite rare and the scribes were apparently unsure about the correct declension of this word,¹⁴ due to resemblance of this new masculine noun *hór* to those masculine *a*-stem nouns the root of which ended in a vowel (*skó-r* type), the word *hór* was interpreted as having the root *hó-* and the ending *-r*. Then a whole new paradigm was created for it, which co-existed with the paradigm of the noun *hórr*.¹⁵ In the singular the nouns of this declension type were declined in the following way (certain words, like *mór* 'seagull' and *sjór* 'sea', have some exceptional morphological forms which are not important here; as a representative of this morphological group the paradigm of the noun *jór* 'horse' will be shown): nom. *jó-r*, acc. *jó*, dat. *jó*, gen. *jó-s*. The shortened form *hór* (← *hórr*) would simply have been attracted to

¹¹ In Old Icelandic manuscripts low majuscule letters are quite often used to denote long (i.e. geminated) consonants, thus *ss* is often written as ⟨s⟩, *tt* as ⟨t⟩, *gg* as ⟨g⟩, etc.

¹² The examples provided here are taken from the Codex Regius of the Poetic Edda and two old manuscripts, AM 645 4to and Perg. 4to Nr. 15 (for the last two mss. see Larsson 1891).

¹³ It could be mentioned here, that in general the distinction between [r:] and [r] is rather accurate in Codex Regius, the long [r:] being often denoted by the symbol ⟨R⟩, and the short [r] usually being denoted by the symbols ⟨r⟩ or ⟨w⟩. However, in this manuscript I have found thirteen clear cases where the length of *r* is denoted wrongly (for the full list see Appendix II; besides the clear instances I have also provided several disputable word-forms).

¹⁴ Dictionaries of the old language always quote only *Hárbarðsljóð* and *Lokasenna*; besides *hórr* there also existed words like *fríðill*, *elskhugi*, *ástmaðr* 'lover', *unnusti* 'the beloved one', which occurred more often.

¹⁵ The words of the type *skó-r* 'shoe' were not rare in Old Icelandic, cf. several other examples: *mó-r* 'moor', *mó-r* 'seagull', *sjó-r* 'sea', *nó-r* 'ship' (poet.), *jó-r* 'horse' (poet.), etc.

this morphological group of nouns by means of analogy. Accordingly, its declension would have had to be adapted to the declensional pattern of the nouns of this group.

The form *hór* is not the only form of this word, fitting into the paradigm shown above. If one now remembers the acc. sg. form *hó* from the 48. stanza of *Hárbarðsljóð*, one can see that it looks very much like the acc. sg. form *jó*. Thus, we appear to have two forms from a paradigm, which may have looked like this (in singular):

nom.	<i>hór</i>	cf.	<i>jór</i>
acc.	<i>hó</i>		<i>jó</i>
dat.	* <i>hó</i>		<i>jó</i>
gen.	* <i>hós</i>		<i>jós</i>

The dative form of this word is not retrievable, since it does not occur anywhere at all. However, one would expect it to have been **hó*, cf. the dat. sg. form *jó*. The genitive form of this word does occur, but it does not seem to fit well into the paradigm. The genitive form that occurs is written *hós* which, as shown above, seems to reflect **hóss*, since low majuscule letters are often signs for long consonants. Samplonius suggested that the spelling *hós* is indeed to be read *hóss* and that it reflected the scribe's pronunciation, which supposedly was *[hó:s] vel sim., the long [s] representing the assimilated consonant cluster *-rs* in the noun **hórs* (see Samplonius 1986: 41). However, this claim requires a comment: even though it is very likely that the above-mentioned assimilation of *r* and *s* had already started by the time Codex Regius of the Poetic Edda was being written (there is some evidence for that, and Samplonius was aware of it, too), it is not necessarily true that *hós* really reflects a long *ss*. It is true that the low majuscule *ſ* is usually used to denote *-ss-*, but very often it is used instead of the letter *ſ*, which is a sign for *s* (i.e. short, non-geminated *s*), cf. the examples from the first pages of *Lokasenna* only: *eldz liós* for *eldsljós* 'firelight' (acc. sg.; *Ls.* ["prose intro"]); *ęsir* 'Æsir' (nom. pl.; "prose intro", st. 8, etc.); *ęgis* for *Ægis* 'Ægir' (gen. sg.; st. 3); *ſva* for *svá* 'so, thus' (st. 3); *vánręttis* for *vanręttis* '(of) wrong, outrage' (gen. sg.; st. 40), etc. It has to be noted that the low majuscule letter is especially common in the word-final position, and therefore it is absolutely possible, and indeed very likely, that *hós* in *Ls.*, st. 33 simply is to be read "hós". It may also be added that in Codex Regius, very close to the word *hós*, one can find the word-forms *vers* (i.e. *ver-s* 'man', gen. sg.) and *hvars* (i.e. *hvar-s* 'any

of the two', gen. sg. masc.). Phonetically they are very similar to **hór-s*, but neither of them is written with an ⟨s⟩ only. Also words like *fors* 'waterfall', *burs* 'giant', which have this consonant cluster as well, and occur often in the manuscript, are written with *r* and *s*. Therefore I am inclined to believe that the word-form ⟨hós⟩ did not have any *r* in its "deep structure", and that it is not to be interpreted as [ho:s:], as was proposed by Samplonius. I think that morphologically the word-form ⟨hós⟩ in *Lokasenna* has to be divided into the root (which is also the stem) *hó-* and the genitive ending *-s*.

To have three different paradigmatic forms of apparently one and the same word is very good evidence for that word, and I think that there is little doubt that beside the "historically correct" word *hórr* 'lover' there also existed the word *hór* 'id.'. This short form has come into existence by means of re-interpretation of morpheme boundaries, brought about by the poor distinction of long and short consonants in word final position in Old Icelandic. Thereby the word *hór-r*, which was not a common word, was re-interpreted as *hó-r*, and consequently a whole new paradigm was formed beside that of *hórr*:

	hórr			
	hórr	hór	~	<i>jór</i>
nom.	hórr	hór		<i>jór</i>
acc.	hór	hó		<i>jó</i>
dat.	hór	*hó		<i>jó</i>
gen.	hórs	hós		<i>jós</i>

The age of the form *hór* cannot be calculated precisely, but it is likely that it existed before Codex Regius of the Poetic Edda was written. As is known, the text of the Poetic Edda in CR is based on another manuscript, now lost. However, it most probably contained the accusative form *hó* too, as one other manuscript, viz. AM 748 1 4to, which also contains the poem *Hárbarðsljóð* and is said to have been based on the same source as CR (cf. Wessén 1945: 21), exhibits this form as well (it is written ⟨ho⟩ in ms. AM 748 1 4to, and is to be read "hó", cf. fn. 2 above).

To conclude, I would like to say that the mysterious form ⟨hó⟩ in Codex Regius of the Poetic Edda represents the accusative singular form of the noun *hór* 'lover', which was a younger by-form of the historically correct word, *hórr*. The existence of the word *hór* can also be witnessed by the poem *Lokasenna*, where this word occurs three times — twice in

the nominative singular form *hór* (*hó-r*), and once in the genitive singular *hós* (*hó-s*).

Appendix I

The list of all the occurrences of the adj. *hár* (all genders) in the Codex Regius of the Poetic Edda, GkS Nr. 2365 4to. The page and line numbers in the table refer to page and line numbers in Wimmer/Jónsson's edition of Codex Regius (Wimmer/Jónsson 1891). The list also includes names and those cases where the adjective *hár* is a part of a compound:

hatumbroðo	(3. p. pret. indic.)	p. 1 ¹⁶
hárbaðmr	(nom. sg. masc.)	p. 2 ⁶
hátt	(adv.)	p. 4 ¹
har	(nom. sg. masc.)	p. 4 ²²
hava 'Háva'	(gen. sg. masc. weak)	p. 11 ¹⁰ (bis); 11 ¹⁶ ; 14 ⁷
háva 'Háva'	(gen. sg. masc. weak)	p. 11 ¹⁶ ; 14 ⁷
hávo	(dat. sg. neut.)	p. 11 ²⁹
havan	(acc. sg. masc.)	p. 13 ¹⁸
hatumbro þom	(dat. sg. masc.)	p. 18 ²²⁻³
há	(dat. sg. neut.)	p. 18 ²³
habroc 'Há-brók'	(nom. sg. fem.)	p. 20 ¹⁵
hár 'Hár(r)'	(nom. sg. masc.)	p. 20 ¹⁹ (possibly not related to <i>hár</i> 'high')
iafnhár 'Jafnhár(r)'	(nom. sg. masc.)	p. 20 ²⁴ (same as above)
hár	(nom. sg. masc.)	p. 36 ⁴
hám	(dat. sg. masc.)	p. 39 ³⁰
hátvn 'Há-tún'	(acc. pl. neut.)	p. 40 ³
havarþ 'Há-varð'	(acc. sg. masc.)	p. 40 ¹⁵
há	(acc. pl. neut.)	p. 41 ¹⁰
halva	(acc. pl. masc.)	p. 45 ³⁰⁻¹
Hatt	(adv.)	p. 58 ²⁴
havar	(acc. pl. fem.)	p. 58 ²⁹
há	(dat. sg. neut.)	p. 62 ¹³
hát[<i>t</i>]	(adv.)	p. 65 ¹⁹
havan	(acc. sg. masc.)	p. 72 ¹⁵
hava	(acc. sg. masc.)	p. 73 ³⁰
harar	(gen. sg. fem.)	p. 75 ⁹
hári	(dat. sg. fem.)	p. 76 ¹⁹
ham	(dat. sg. masc.)	p. 78 ¹⁷
há	(dat. sg. fem. weak)	p. 79 ¹⁰
hár	(nom. sg. masc.)	p. 82 ⁷
hátt	(adv.)	p. 83 ¹²

hatt	(adv.)	p. 83 ²⁵
havar	(nom. pl. fem.)	p. 88 ¹⁰
há	(dat. sg. fem. weak)	p. 90 ⁵

Appendix II

The instances of inaccurate notation of long and short *r* in Codex Regius:

Clear:

hverr	for	<i>hverr</i> 'which'	(nom. sg. masc.)	p. 6 ⁶
farinn	for	<i>farinn</i> 'gone'	(nom. sg. masc.)	p. 7 ⁶
Tveir	for	<i>tveir</i> 'two'	(nom. pl. masc.)	p. 9 ⁷
spyr	for	<i>spyr</i> 'ask'	(2. p. sg. pres. ind.)	p. 9 ¹⁸
mǫr	for	<i>mær</i> 'maiden, girl'	(nom. sg. fem.)	p. 10 ¹⁸
hlouði	for	<i>Hlórríði</i> 'Þórr'	(nom. sg. masc.)	p. 28 ¹⁴
hlouða	for	<i>Hlórríða</i> 'id.'	(gen. sg. masc.)	p. 28 ³⁰
hlouþa	id.			p. 33 ²⁵
ialþar	for	<i>jaðar</i> 'leader; protector'	(acc. sg. masc.)	p. 51 ¹⁷⁻¹⁸
þær	for	<i>þær</i> 'they'	(nom. pl. fem.)	p. 64 ¹³
síþari	for	<i>síðari</i> 'later'	(nom. sg. fem. comp.)	p. 69 ³⁰
gvnarf	for	<i>Gunnars</i> 'Gunnar's'	(gen. sg. masc.)	p. 79 ³
coft þera	for	<i>Kostbera</i> 'Kostbera'	(nom. sg. fem.)	p. 81 ²³

Unclear:

uęo:	for	<i>vęorr</i> (nom. sg. masc.) or <i>vęor</i> 'defender' (acc. sg.)	p. 4 ¹⁸
hár	for	<i>Hárr</i> 'Óðinn' (nom. sg. masc.) or <i>Hár</i> 'id.'	p. 20 ¹⁹
iafnhár	for	<i>Jafnhárr</i> 'Óðinn' (nom. sg. masc.) or <i>Jafnhár</i> 'id.'	p. 20 ²⁴

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