

An Introduction to Old Norse Literature – *Konungasögur*Snorri's Prologue to *Heimskringla*:

Þjóðólfr inn fróði ór Hvini var skáld Haralds konung ins hárfagra. Hann orti kvæði um Rognvald konung heiðumhæra, þat er kallat Ynglingatal. Rognvaldr var sonr Óláfs Geirstaðaálfs, bróður Hálfðanar svarta. Í því kvæði eru nefndir þrír tígir langfeðga hans ok sagt frá dauða hvers þeira ok legstað.

Þjóðólfr the wise from Hvini was a skald for King Haraldr hárfagri. He made a poem about King Rognvaldr heiðumhár which is called *Ynglingatal*. Rognvaldr was the son of Óláfr the elf of Geirstaðir, the brother of Hálfðan svarti. In the poem are named thirty of his ancestors, and the deaths and burial-places of each one are related.



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Powerless kings in Þjóðólfr ór Hvini's *Ynglingatal*:

- a meat-vat 'of viðskyldi' [was to destroy] the king (1.8)
- a witch 'of troðskyldi' [was to tread] on the king (3.6)
- warriors 'of sóaskyldi' [were to sacrifice] the king (5.12)
- Hel 'kjóskyldi' [was to choose] the king (7.8)
- a pitchfork 'of getaskyldi' [was to get] the king (9.6)

- a gallows 'of bera skyldi' [was to carry] the king (14.8)
- a witch 'of viðskyldi' [was to destroy] the king (21.4).

Þjóðólfr ór Hvini, *Ynglingatal*, st. 1:

Varð framgengt, þars Fróði bjó, feigðar orð, es at Fjölmi kom; siklingi svigðis geira vagr vindlauss of viðskyldi.	A fateful verdict came to Fjölmi where Fróði lived: the windless sea of the ox's spears (ox's horns, drinking horns) was to destroy the king.
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Þjóðólfr ór Hvini, *Ynglingatal*, sts. 8-9:

Frák at Dagr dauða orði frægðar fúss of fara skyldi, þas valteins til Vörva kom spakfrömuðr spors at hefna.	I heard that Dagr, eager for fame, was to travel to death; the wise swinger of the slaughter-stick (swinger of the sword, warrior) came to Vörva to avenge a sparrow.
Ok þat orð á austrevega vísa ferð frá vígi bar, at þann gram of geta skyldi slongviþref Sleipnis verðar.	And the king's army brought word from the battle along the eastern ways that the slinging-stave of Sleipnir's food (stave of horse's hay, pitchfork) was to get the king.

Þjóðólfr ór Hvini, *Ynglingatal*, st. 2:

En dagskjarr Dúrnis niðja salvörðuðr Sveigði vélti, þás í stein enn stórgeði Dusla konr ept dvergi hljóp, ok salr þjartr þeira Sökmímis jötunbyggðr við jöfri gein.	But the day-fearing kinsmen of Dúrnir (dwarfs), the house-warder, tricked Sveigðir (the king), the great-minded one who is in stone. Dusli's noble kinsman (Sveigðir) leapt after the dwarf, and Sökmímir's (dwarf's) shining hall, the giant-dwelling, gaped around the king.
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Þjóðólfr ór Hvini, *Ynglingatal*, st. 30:

Þar frá hvern, at Hálfðanar sökmíðlendr sakna skyldu.	Everyone heard that the strife-mediators felt the loss of Hálfðan.
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Þjóðólfr ór Hvini, *Ynglingatal*, st. 37:

Þat veitk bazt und blöum himni kenninafn, svát konungr eigi, es Rognvaldr, reiðar stjóri, heiðum-hárr of heitinn es; ok mildgeðr markar dróttinn.	I know that under the blue skies the king has the best family name; Rognvaldr, the steerer of chariots, is called high-of-honours. And the gentle king is master of the forest.
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