

## = Sága and Sökkvabekkr =

In Norse mythology , Sága ( Old Norse : [ sa??a ] , possibly meaning " seeress " ) is a goddess associated with the wisdom Sökkvabekkr ( Old Norse : [ s?k?wabek?r ] ; " sunken bank " , " sunken bench " , or " treasure bank " ) . At Sökkvabekkr , Sága and the god Odin merrily drink as cool waves flow . Both Sága and Sökkvabekkr are attested in the Poetic Edda , compiled in the 13th century from earlier traditional sources , and in the Prose Edda , written in the 13th century by Snorri Sturluson . Scholars have proposed theories about the implications of the goddess and her associated location , including that the location may be connected to the goddess Frigg 's fen residence Fensalir and that Sága may be another name for Frigg .

## = = Etymology = =

The etymology of the name Sága is generally held to be connected to the Old Norse verb sjá , meaning " to see " ( from Proto @-@ Germanic \* sehwan ) . This may mean that Sága is to be understood as a seeress . Since Frigg is referred to as a seeress in the poem Lokasenna , this etymology has led to theories connecting Sága to Frigg . Rudolf Simek says that this etymology raises vowel problems and that a link to saga and segja ( meaning " say , tell " ) is more likely , yet that this identification is also problematic .

## = = Attestations = =

In the Poetic Edda poem Grímnismál , Sökkvabekkr is presented fourth among a series of stanzas describing the residences of various gods . In the poem , Odin ( disguised as Grímnir ) tells the young Agnar that Odin and Sága happily drink there from golden cups while waves resound :

In the Poetic Edda poem Helgakviða Hundingsbana I , the hero Sinfjötli references Sága in the name of a location found in a stanza where Sinfjötli flyts with Guðmundr . The location name , nes Ságu , has been variously translated as " Saga 's Headland " , " Saga 's Cape " , and " Saga 's ness " . Part of the stanza may be missing and , due to this , some editors have joined it with the stanza prior .

Sága is mentioned once in both the Prose Edda books Gylfaginning and Skáldskaparmál , while Sökkvabekkr is only mentioned once , in Gylfaginning . In chapter 35 of Gylfaginning , High tells Gangleri ( described as king Gylfi in disguise ) about the ásynjur . High follows a description of Frigg and her dwelling Fensalir with " Second is Saga . She dwells in Sökkvabekkr , and that is a big place . " In chapter 75 of the book Skáldskaparmál , Sága is present among a list of 27 ásynjur , but no information is provided about her there .

## = = Theories = =

John Lindow says that due to similarity between Sökkvabekkr and Fensalir , " Odin 's open drinking with Sága " , and the potential etymological basis for Sága being a seeress has " led most scholars to understand Sága as another name for Frigg . " Stephan Grundy states that the words Sága and Sökkvabekkr may be by @-@ forms of Frigg and Fensalir , respectively , used for the purpose of composing alliterative verse .

Britt @-@ Mari Näsström theorizes that " Frigg 's role as a fertility goddess is revealed in the name of her abode , Fensalir [ ... ] " , that Frigg is the same as Sága , and that both the names Fensalir and Sökkvabekkr " imply a goddess [ sic ] living in the water and recall the fertility goddess Nerthus " . Näsström adds that " Sökkvabekkr , the subterranean water , alludes to the well of Urd , hidden under the roots of Yggdrasil and the chthonic function , which is manifest in Freyja 's character . "

Rudolf Simek says that Sága should be considered " one of the not closer defined Asyniur " along with Hlín , Sjöfn , Snotra , Vár , and Vör , and that they " should be seen as female protective goddesses . " Simek adds that " these goddesses were all responsible for specific areas of the private sphere , and yet clear differences were made between them so that they are in many ways

similar to matrons . "

19th century scholar Jacob Grimm comments that " the gods share their power and influence with goddesses , the heroes and priests with wise women . " Grimm notes that Sökkvabekkr is " described as a place where cool waters rush " and that Odin and Sága " day to day drink gladly out of golden cups . " Grimm theorizes that the liquid from these cups is :

the drink of immortality , and at the same time of poesy . Saga may be taken as wife or as daughter of Oðinn ; in either case she is identical to him as god of poetry . With the Greeks the Musa was a daughter of Zeus , but often hear of three or nine Muses , who resemble our wise women , norns and schöpferins ( shapers of destiny ) , and dwell beside springs or wells . The cool flood well befits the swanwives , daughters of Wish . Saga can be no other than our sage ( saw , tale ) , the ' mære ' [ ... ] personified and deified .