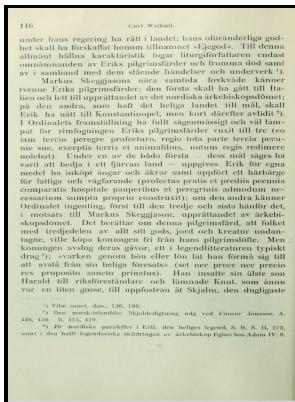


# Norsk-islandske skjaldedigtning

## Gyldendal - Rafhlaðan



Description: -

Old Norse poetry

Scalds and scaldic poetrynorsk-islandske skjaldedigtning

-norsk-islandske skjaldedigtning

Notes: Bind 1 of A and B bound together.

This edition was published in 1908



Filesize: 9.31 MB

Tags: #Finnur #Jónsson

### Electronic Resources: Scandinavian Studies

Such an emphasis on the domestic tradition of learning should not be taken to suggest that Christian writings that people may have known about or heard read out in church had no influence on the traditional culture that existed among learned men outside the Church.

### Full text of norsk

The data show that brúnn is the more frequently used term, though the earliest texts suggest that both brúnn and jarpr were contextually restricted. ÅRHUNDREDE gloð stockr iho'l hlackar hvgtvns firvrø brvn geoveGiar svifr glvca gless dynbrimi hress hvatt er hyR at sléttu hialdrs gnaptwna aldrs.

### Finnur Jónsson

Det meste af dem er udgivet i Eddica minora; nærværende tekst i B er dog på flere steder afvigende. The image of the European Middle Ages familiar to most people is one of compact little towns and cities with the spires of Gothic cathedrals towering over their squares, and of wealthy and powerful monasteries where worldly and pleasure-loving monks sat copying illuminated scriptures while the commoners roistered in the streets.

### Skjaldedigtningen

Other changes in alliteration are the following: j alliterated with vowels until 1600 but not after that; in the eighteenth century hv as an initial sound began to alliterate with k as it then was, and still is, pronounced as kv, which is why this alliteration is still used. MinwuMiz á hvat vane ödlinngi i pím'tgu ars pa er orð slik heýruði oss deyiannde a krosse 4 leidurø hór. Saman dragaz suetir kenir uél Uri uél suellr órói uelar at giallda.

### Old Norse poetry

Veit ec verþari þa er vell gefa bravndvm beita ok bva sneckivr. In addition, working practices of this sort are inconceivable unless the fragments have a fixed form, either iconographic or in writing, which enables them to outlive the culture that produced them; when the fragments are all preserved orally, out of context and misunderstood, they are unlikely to survive for long. Íþrottum safna skallt a alla vega seni drengmenni duger þær pier tia þo ad tynt hafer afle og øllu fie.



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