Forfatter: Grundtvig, N. F. S.

Titel: Udrag fra History of the Northmen, or Danes and Normans, from the Earliest Times to

the Conquest of England by William of Normandy

Citation: Grundtvig, N. F. S.: "Grundtvigs værker", i Grundtvig, N. F. S.: Grundtvigs værker,

Faculty of Arts, Aarhus University, s. 455. Onlineudgave fra Grundtvigs Værker: https://tekster.kb.dk/catalog/gv-1831 494-txt-shoot-idm471/facsimile.pdf (tilgået 10.

april 2024)

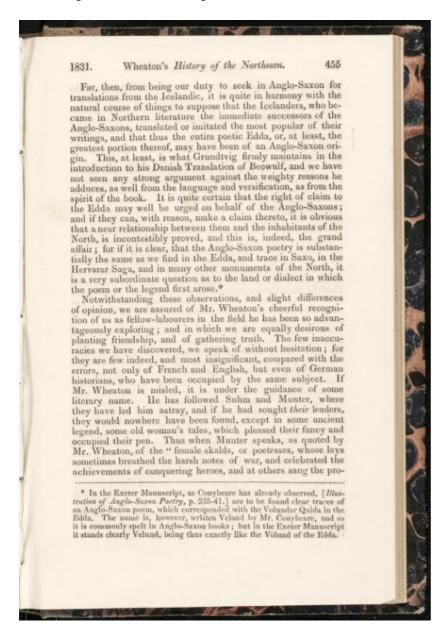
Anvendt udgave: Grundtvigs værker

Ophavsret: Materialet er dedikeret til public domain. Du kan kopiere, ændre, distribuere og

fremføre værket, også til kommercielle formål, uden at bede om tilladelse. Husk dog

altid at kreditere ophavsmanden.

Læs CC0-erklæringen



456 Wheaton's History of the Northmen. phetic mysteries of religion," he merely pours forth fancies, without the least historic foundation, unless we call it a foundation that Snorro cites a pair of unmeaning lines of a single skaldic maid, and that the Völuspa of the ancient skald is placed in the mouth of a spee-woman. Such again is the relation of Suhm [p. 51] of a skald, who was raised to the vacant Juttish throne, on the decease of Frode III, in the fourth century of the Christian æra; for however exact all this may sound, it is quite certain that it refers to nothing but the old Hiarne skald, who, according to a popular legend in Saxo, was immediately after the birth of Christ, made king over the whole of Denmark, as a reward for his elegy on the celebrated and beloved Frode Fredegod. Somewhat similar is the relation [p. 174] respecting Thorkild Adelfar, who, about the year 730, embraced the Christian belief, "and whose conversion was probably attended out the least historic foundation, unless we call it a foundation mark, as a reward for his elegy on the celebrated and beloved. Frode Fredegod. Somewhat similar is the relation [p. 174] respecting Thorkild Adelfar, who, about the year 730, embraced the Christian belief, "and whose conversion was probably attended with the less difficulty, as he already belonged to a heathen sect which adhered to the gods or demons, enemies of the Aser;" for this Thorkild is neither more nor less than the hero of a beautiful fiction in Saxo, derived probably from an Anglo-Saxon skald, who cared so little about chronology, that he made Thorkild an Icelander long before Iceland had any inhabitants, so that all the historian can say about the matter is, that he is well paired with Holger the Dane (the hero of Norman Romance), whose conversion is also confidently related [p. 175].

There are some other errors which should be corrected. Nissa (where the conflict took place between Svend Estrithson and Harald Haardraade) is placed on the Norwegian coast [p. 346], instead of on the Danish (now Swedish), off Halland; the battle between the Jomsvikinger and Hakon Jarl [p. 295], is represented to have taken place in the Bay of Bergen (Bergens Vaug), instead of Hiorung Vaug, by Sul-oe. If our memory do not deceive us, the words also about the position of the skalds during the battle which are attributed [p. 31] to Oluf Trygvason, confound him with Saint Oluf, whose words they were, and used at the battle on Siklestad, where he, as is rightly observed [p. 53] "assigned to his skalds a conspicuous post, where they might be able distinctly to see and hear, and afterwards relate the events of the day." So again when Mr. Wheaton says of Saint Oluf, that his zeal against the pagan religion induced him to include the songs of the skalds among the other inventions of the demon, and that Sighvat Skald said of him, "he was unwilling to listen to any lay." The story which is here not correctly represented, is to be found in Snorro, to the following effect: That when Sighvat Skald came first to king Oluf, and wishe