

A NEW INTRODUCTION TO OLD NORSE

PART I: GRAMMAR

A NEW
INTRODUCTION TO
OLD NORSE

PART I

GRAMMAR

THIRD EDITION

BY

MICHAEL BARNES

VIKING SOCIETY FOR NORTHERN RESEARCH

UNIVERSITY COLLEGE LONDON

2008

© M. P. Barnes 1999/2004/2008

ISBN: 978-0-903521-74-1

First published 1999
Reprinted with corrections and additions 2001
Second edition 2004
Third edition 2008

Printed by Short Run Press Limited, Exeter

Preface

This *Grammar* is intended for university students with no previous knowledge of Old Norse. It covers considerably more than the essentials, however, and is suitable for study up to first degree level. Full account is taken of the fact that grammatical concepts may be unfamiliar to many using the work, and all but the most basic are explained. Comparison is made with English where helpful, and a glossary of grammatical terms included at the end. Although it is possible to study the *Grammar* on one's own, the guidance of a tutor is strongly recommended.

The bulk of the *Grammar* was available in draft by the time of the 1998–99 session, and was tried out by several teachers at British universities. Content and presentation have benefited greatly from the comments and suggestions of both teachers and students. I would like in particular to thank Alison Finlay, Judith Jesch and Svanhildur Óskarsdóttir, who offered many valuable insights, Peter Foote, who read the whole work and improved it in countless ways, and finally Anthony Faulkes, who not only commented on numerous points of detail but designed the layout and saw the production of the book through from start to finish. Needless to say, such faults as remain are my responsibility.

Michael P. Barnes
University College London
July 1999

Preface to second edition

The necessity for a further reprint has made it possible to introduce a number of corrections and changes, and to add a new section on points of syntax (3.9.9).

Users will also be pleased to know that there is now a CD that can be obtained from the Viking Society containing extracts I, II, IV, VIIB, VIII (b) and (e), IX and X from *NION II* read with Modern Icelandic pronunciation by Icelanders: *Selected Readings from A New Introduction to Old Norse*, published by The Chaucer Studio, 2003.

April 2004

Preface to third edition

The book has been corrected and revised throughout, and a postscript added (pp. 262–3).

May 2007

Contents

Abbreviations and Symbols	xii
1. Introduction	
1.1 The aim of the <i>Grammar</i>	1
1.2 What is Old Norse?	1
1.3 Old Norse and modern English	2
1.4 Pronunciation	3
1.5 Orthography	4
1.6 General advice to the student	5
2. Pronunciation and Orthography	
2.1 Old Norse	8
2.1.1 Pure vowels	8
2.1.1 <i>Exercise</i>	9
2.1.2 Diphthongs	9
2.1.2 <i>Exercise</i>	10
2.1.3 Consonants	10
2.1.3 <i>Exercise</i>	12
2.1.4 Syllables	13
2.1.4 <i>Exercise</i>	13
2.2 Modern Icelandic	14
2.2.1 Vowels	14
2.2.1 <i>Exercise</i>	16
2.2.2 Consonants	16
2.2.2 <i>Exercise</i>	20
2.2.3 Syllables	20
2.2.4 The epenthetic vowel	20
2.2.3/2.2.4 <i>Exercise</i>	21
3. Morphology and Syntax	
3.1 Noun inflexions and their function	22
3.1.1 Number	22
3.1.2 Case	22
3.1.3 Gender	27
3.1.1/3.1.2/3.1.3 <i>Exercise</i>	28
3.1.4 Basic noun inflexions	28
3.1.4 <i>Exercise</i>	31

3.1.5	Examples of noun usage	31
3.1.5	<i>Exercise</i>	37
3.1.6	Difficulties in recognising noun inflexions and ways of overcoming them	37
3.1.6	<i>Exercise</i>	39
3.1.7	Important variations in noun inflexion	39
3.1.7.1	Labial mutation	39
3.1.7.1	<i>Exercise</i>	41
3.1.7.2	Front mutation	41
3.1.7.2	<i>Exercise</i>	44
3.1.7.3	Breaking	44
3.1.7.4	Deviations from the basic endings	45
3.1.7.5	Minor irregularities	45
3.1.7.3/3.1.7.4/3.1.7.5	<i>Exercise</i>	46
3.1.8	Examples of noun inflexion	47
3.1.8	<i>Exercise</i>	53
3.1.9	The suffixed definite article	56
3.1.9	<i>Exercise</i>	58
3.2	Pronoun inflexions and their function	60
3.2.1	Personal pronouns: form	61
3.2.2	Demonstrative pronouns: form	63
3.2.3	Indefinite pronouns: form	65
3.2.4	Negative pronouns: form	66
3.2.5	Interrogative and distributive pronouns: form ...	67
3.2.1/3.2.2/3.2.3/3.2.4/3.2.5	<i>Exercise</i>	68
3.2.6	Examples of pronoun usage	68
3.2.6	<i>Exercise</i>	76
3.3	Adjective inflexions and their function	77
3.3.1	Number, case and gender	77
3.3.2	Definiteness	78
3.3.3	Degree (comparison)	79
3.3.1/3.3.2/3.3.3	<i>Exercise</i>	79
3.3.4	Basic adjective inflexions	80
3.3.4	<i>Exercise</i>	84
3.3.5	The free-standing definite article	84
3.3.5	<i>Exercise</i>	86
3.3.6	Examples of adjective usage	87
3.3.6	<i>Exercise</i>	95

3.3.7	Difficulties in recognising adjective inflexions and ways of overcoming them	96
3.3.7	<i>Exercise</i>	97
3.3.8	Important variations in adjective inflexion	98
3.3.8.1	Labial mutation	98
3.3.8.1	<i>Exercise</i>	99
3.3.8.2	Front mutation	99
3.3.8.3	Suppletive forms	100
3.3.8.4	Deviations from the basic endings	101
3.3.8.5	Minor irregularities	102
3.3.8.2/3.3.8.3/3.3.8.4/3.3.8.5	<i>Exercise</i>	103
3.3.9	Examples of adjective inflexion	104
3.3.9	<i>Exercise</i>	111
3.4	Numerals	115
3.4.1	The numerals and their inflexions	115
3.4.1	<i>Exercise</i>	119
3.4.2	Examples of numeral usage	120
3.4.2	<i>Exercise</i>	123
3.5	Adverbs	124
3.5.1	Adverb formation	124
3.5.2	Inflexion for degree	125
3.5.3	Examples of adverb usage	127
3.5.1/3.5.2/3.5.3	<i>Exercise</i>	129
3.5.4	Adverbs and adverbials	130
3.6	Verb inflexions and their function	131
3.6.1	Person and number	131
3.6.2	Tense	132
3.6.3	Mood	134
3.6.4	Voice	135
3.6.1/3.6.2/3.6.3/3.6.4	<i>Exercise</i>	136
3.6.5	Basic verb inflexions	137
3.6.5.1	Endings	137
3.6.5.1	<i>Exercise</i>	139
3.6.5.2	Vowel alternations	140
3.6.5.2	<i>Exercise</i>	143
3.6.5.3	The <i>-sk</i> form	144
3.6.5.3	<i>Exercise</i>	146

3.6.6	Finite and non-finite forms; principal parts	146
3.6.6	<i>Exercise</i>	152
3.6.7	Preterite presents and other irregular verbs	152
3.6.7	<i>Exercise</i>	155
3.6.8	Examples of verb usage	155
3.6.8	<i>Exercise</i>	164
3.6.9	Important variations in verb inflexion.....	164
3.6.9.1	Phonological variation	165
3.6.9.2	Morphological variation	168
3.6.9.3	Idiosyncratic variation	169
3.6.9.1/3.6.9.2/3.6.9.3	<i>Exercise</i>	171
3.6.10	Examples of verb inflexion	171
3.6.10	<i>Exercise</i>	177
3.7	Prepositions	181
3.7.1	Prepositions triggering the accusative	182
3.7.2	Prepositions triggering the genitive	184
3.7.3	Prepositions triggering the dative	185
3.7.4	Prepositions triggering the accusative and dative	189
3.7.5	Prepositions triggering the accusative and genitive	196
3.7.6	Preposition triggering the accusative, genitive and dative	197
3.7.7	Residual remarks	197
3.7	<i>Exercise</i>	199
3.8	Conjunctions	200
3.8.1	Coordinating conjunctions	202
3.8.2	Subordinating conjunctions	204
3.8.2.1	The particle <i>et</i>	204
3.8.2.2	The particle <i>at</i>	212
3.8.2.3	Interrogative pronouns and adverbs	215
3.8.2.4	Other adverbial sentence introducers	218
3.8	<i>Exercise</i>	221
3.9	Residual points of syntax	223
3.9.1	Sentence word-order	223
3.9.1	<i>Exercise</i>	228

3.9.2	Word-order in noun phrases	228
3.9.2	<i>Exercise</i>	230
3.9.3	Impersonal constructions	230
3.9.3	<i>Exercise</i>	236
3.9.4	Accusative and infinitive	236
3.9.4	<i>Exercise</i>	240
3.9.5	Omissions	240
3.9.5.1	Objects	241
3.9.5.2	<i>vera</i>	241
3.9.5.3	Verbs of motion	243
3.9.5	<i>Exercise</i>	243
3.9.6	Points of nominal syntax	244
3.9.6.1	Idiomatic uses of personal pronouns and possessive adjectives	244
3.9.6.2	The genitive and dative of respect	246
3.9.6	<i>Exercise</i>	248
3.9.7	Points of verbal syntax	248
3.9.7.1	The perfect and past perfect	248
3.9.7.2	The passive	251
3.9.7.3	The ‘dative absolute’	253
3.9.7.4	Present participles expressing potentiality or obligation	254
3.9.7	<i>Exercise</i>	255
3.9.8	Points of syntax affecting more than one type of phrase	256
3.9.8.1	Adjectival and adverbial complements	256
3.9.8.2	Agreement between subject, verb and subject complement	257
3.9.8.3	<i>-sk</i> verb forms and ‘preposition adverbs’	259
3.9.8	<i>Exercise</i>	260
3.9.9	Adverbial <i>ok</i>	261
	A postscript on ‘impersonal constructions’	262
	References to linguistic terms explained in the <i>Grammar</i>	264
	Select glossary of linguistic terms not explained in the <i>Grammar</i> ...	266
	Bibliography	270

Abbreviations and Symbols

acc.	accusative
act.	active
adj.	adjective
art.	article
aux.	auxiliary
comp.	comparative
COMP	complementiser
dat.	dative
def.	definite
f.	feminine
gen.	genitive
imp.	imperative
indic.	indicative
inf.	infinitive
interrog.	interrogative
m.	masculine
n.	neuter
<i>NION</i> I–III	<i>A New Introduction to Old Norse I: Grammar; II: Reader; III: Glossary and Index of Names</i>
nom.	nominative
NP	noun phrase
ON	Old Norse
pass.	passive
pl.	plural
pos.	positive
pp.	past participle
pres.	present
refl.	reflexive
REFL. POSS.	reflexive possessive
sg.	singular
subj.	subject; subjunctive
sup.	superlative
vb.	verb
*	reconstructed form; ungrammatical sentence
>	develops to
<	develops from
~	zero ending

1 Introduction

1.1 The aim of the Grammar

From the point of view of the student, many existing grammars of Old Norse suffer from two major defects. First, they are largely constructed on historical principles and thus contain detail about earlier stages of the language and linguistic development, little of which is of direct use to someone seeking to acquire a reading knowledge of Old Norse. Second, they assume a level of linguistic sophistication which the school system no longer cultivates, and so leave unexplained many things which to the modern student are opaque.

The present *Grammar* has been written with one aim only: to facilitate the learning of Old Norse for as wide a range of students as possible. It therefore eschews historical digressions except where they throw essential light on the workings of the language, and an attempt is made to explain all but the most basic ideas, concepts and terms on their first appearance or, failing that, in the Select Glossary (pp. 264–6). The emphasis throughout is pedagogical, and the work thus represents not so much a re-think of Old Norse grammar as a re-think of the ways in which the basics of Old Norse may be best presented to the learner.

1.2 What is Old Norse?

The term ‘Old Norse’ has been used in various ways. For some it is a broad concept covering the language of Denmark, Norway and Sweden, as well as Iceland and the other Scandinavian colonies, throughout the Viking Age (c. 750–1050) and the early and high Middle Ages (c. 1050–1350). At the other extreme it has been taken to mean only the Old Norwegian of the early and high Middle Ages. In the present context it is used principally to signify the language of Norway in the period c. 750–1350 (after which Norwegian changes considerably) and of Iceland from the settlement (c. 870) to the Reformation (c. 1550 — a date that sets a cultural rather than a linguistic boundary). Known in modern Icelandic as *norræna*, in Norwegian as *norrønt* and in English sometimes as Old West Norse, this type of speech is a western variety

of Scandinavian. Scandinavian itself represents the northern branch of the Germanic group of languages, whose western branch includes Dutch, English and German.

As a result of Viking-Age expansion, Old Norse (in the sense just defined), which had its origins in Norway, came to be spoken in such widely different places as Faroe, Greenland and Ireland, but it was only in Iceland and Norway — especially the former — that a significant scribal culture developed, and it is upon manuscripts in Icelandic and Norwegian written with the roman alphabet that our knowledge of Old Norse is chiefly based. The earliest Icelandic and Norwegian vernacular manuscripts that have survived are dated to *c.* 1150, but the bulk are from the thirteenth and fourteenth centuries, and many Icelandic manuscripts are later still. For insights into Old Norse prior to 1150 we are dependent on runic inscriptions, bits and pieces preserved in foreign language sources, and verse composed in the Viking Age but recorded in medieval manuscripts.

Although Icelandic *c.* 870–1550 and Norwegian *c.* 750–1350 are here given the designation ‘Old Norse’, it would of course be wrong to think of this language as entirely uniform, without variation in time or space. The form of Scandinavian spoken in Norway around 750 differed in a number of important respects from that spoken around 1350, and by the latter date the Norwegian carried to Iceland by the original settlers had begun to diverge from the mother tongue. Nevertheless, in the period *c.* 1150–1350, when the great medieval literature of Iceland and Norway was created, there existed an essential unity of language in the western Scandinavian world, and it is on that unity that the present *Grammar* is based.

1.3 Old Norse and modern English

A major difference between Old Norse and modern English is that Old Norse is a much more highly inflected language. Modern English still has certain inflexions, by which is meant that words change their form according to their function in a sentence (e.g. *she came, I saw her*; sg. *cat*, pl. *cats*; pres. *run*, past *ran*), but Old Norse has a far greater number. In English the function of a word can often be deduced from its position in relation to other words. We understand:

Olav saw the old woman

to mean that Olav was the one who saw and the old woman the one who was seen because *Olav* precedes *saw*. Reverse the order and the opposite applies. In a corresponding Old Norse sentence it would be perfectly possible for the order to be reversed without a change in meaning. Everything would depend on the inflexions. Thus:

Óláfr sá konu þá ina gømlu

and

Konu þá ina gømlu sá Óláfr

both mean ‘Óláfr saw the old woman’, because the forms *Óláfr* and *konu þá ina gømlu* are unchanged. If we wish the sentence to mean ‘the old woman saw Óláfr’, we must alter the forms of the words so that *Óláfr* becomes *Ólaf* and *konu þá ina gømlu* becomes *kona sú in gamla*.

It is obvious, therefore, that from the very start the student will have to pay the closest attention to inflexions. Failure to do so will result in the regular misunderstanding of Old Norse texts.

1.4 Pronunciation

Even in the case of dead languages, pronunciation is of some importance. If students cannot translate letters on the page into sounds, it becomes well-nigh impossible for them to discuss the language they are trying to learn. Furthermore, for those without an exclusively visual memory, the association of image and sound is a valuable aid to learning.

The pronunciation of Old Norse, like that of Latin, varies from country to country and sometimes from teacher to teacher. In the English-speaking world a widespread practice is to adopt modern Icelandic pronunciation. Although it is often claimed there is little difference between modern Icelandic and Old Norse (and this is true enough as regards the inflexional system and the basic vocabulary), the pronunciation has changed a great deal since the first centuries of the settle-

ment of Iceland. The adoption of modern pronunciation, while putting the learner at some distance from the speech of those who wrote the literature s/he is reading, nevertheless has the great advantage that one can in effect listen to native speakers reproducing the language, and thus learn to read aloud not only with fluency but with natural intonation (patterns of voice pitch). For those whose chief interest is Old Norse literature, modern Icelandic pronunciation has much to recommend it. The pure language student, on the other hand, will find the modern pronunciation frustrating: not only does it obscure the relationship between several common sounds — and thus also between large numbers of words or word-forms — it can render meaningless rules involving syllable length (especially important in poetry). In the present work, therefore, an outline is given of the pronunciation both of Old Norse and of modern Icelandic. For the former we can rely to a considerable extent on a twelfth-century work, the so-called *First Grammatical Treatise* (ed. Haugen 1972; Hreinn Benediktsson 1972), which discusses in some detail the vowel and consonant sounds of the Icelandic of that age. This, together with what we can deduce from spelling, historical comparisons and modern pronunciation (Icelandic and different varieties of Norwegian) means that guidance on the essentials of Old Norse pronunciation during the golden years of literary production can be offered with reasonable confidence.

1.5 Orthography

The scribes who wrote Old Norse did not conform to standardised rules of spelling, any more than their counterparts in medieval England and elsewhere. They wrote words more or less as they had been trained to do at the scriptorium where they studied, although they might also be influenced by forms in an exemplar from which they were copying — and occasionally by their own pronunciation. The result is that most Old Norse words appear in manuscripts in a variety of spellings. In order to facilitate the making of grammars, dictionaries and text books, therefore, and to help the learner, modern scholars have adopted a normalised orthography for Old Norse. Some editions of Old Norse writings, designed more for the philologist and linguist than the literary reader, follow closely the spelling of the manuscript

or manuscripts on which they are based, while in others the normalised orthography may be adapted to bring it into greater harmony with that of the manuscript source. This last practice means that normalisation of Old Norse does not conform to an immutable standard. Even between grammars, text books and dictionaries a degree of variation can be found. The present *Grammar*, for example, does not always acknowledge the lengthening of *a, o, ǫ, u* which took place in twelfth–thirteenth century Icelandic before various consonant clusters beginning with *l* (e.g. *hjalpa* > *hjálpa*, *folk* > *fólk*, *hjalmr* > *hjálmr*), although such lengthening is generally indicated in Parts II and III (*Reader and Glossary and Index of Names*) of *A New Introduction to Old Norse*. The conventions adopted here are in the main those found in E. V. Gordon, *An Introduction to Old Norse* (1957), which deviates little from usage in many of the major editions and dictionaries. It should be noted, however, that the two dictionaries most used by English-speaking students, Richard Cleasby and Gudbrand Vigfusson, *An Icelandic-English Dictionary* (1957) and Geir Zoëga, *A Concise Dictionary of Old Icelandic* (1910), make a few concessions to modern Icelandic orthography (for which see, for example, Stefán Einarsson 1945, 1–31).

1.6 General advice to the student

The present *Grammar* is intended primarily for university students, and how it is used will be determined largely by individual tutors. Nevertheless, it may be helpful to both students and staff, and to anyone studying on their own, to offer outline guidance on the learning process — not least because it is the author's understanding of how Old Norse can most effectively be learnt that has determined the structure of the *Grammar*. With the emphasis on learning, the following remarks are addressed direct to the student.

Decide at the outset which pronunciation to adopt, and stick to it. Vacillating between rival pronunciations is confusing. Having decided, read through the relevant part of section 2. Do not attempt to learn all the rules of pronunciation at once. Read words, then phrases, then whole sentences aloud, referring to the rules as and when necessary. If you adopt modern Icelandic pronunciation, try to obtain recordings of native speech.

Your learning of morphology and syntax should initially be concentrated on the basics of nouns, pronouns, adjectives and verbs. These are the most highly inflected word classes in Old Norse, and the most central to the understanding of what you are reading.

Begin with the nouns. If you are uncertain about concepts like ‘number’, ‘case’ and ‘gender’, read sub-sections 3.1.1, 3.1.2 and 3.1.3 and do the accompanying exercise. Now learn the endings given in 3.1.4, noting the patterns. If you find this material too abstract, you can compare the endings with those of the actual nouns listed in 3.1.8. There is much greater variety of inflexion there, though, and that may confuse rather than help you in the early stages. The noun paradigms of 3.1.8 are meant primarily for reference as the learning proceeds. When you are satisfied you have mastered everything in 3.1.4, do the exercise. Next, study in detail the examples of noun usage given in 3.1.5, paying particular attention to the accompanying notes. This is your introduction to the basics of Old Norse syntax, and you should be prepared to spend a fair amount of time on it. When you have assimilated all the information in 3.1.5, do the exercise. Then read through 3.1.6 and answer the questions at the end of it. Now try the exercise in 3.1.8, using a dictionary or the Glossary in *NION* III and the noun paradigms listed in this sub-section. Do not worry if you do not get all the answers right straight away; this exercise is part of the learning process as well as a test of knowledge. Sub-section 3.1.7 on the most important variations in noun inflexion is not intended to be read at one go and learnt, but is there to be consulted as and when problems arise. You should, however, familiarise yourself with the fundamentals of labial mutation as soon as possible.

Following the nouns, section 3.1.9 on the suffixed definite article should be studied and the accompanying exercise completed.

Now go on to section 3.2. Learn the pronoun paradigms set out here, noting the correspondences between them, and follow this by doing the exercise covering 3.2.1–3.2.5. Next, study in detail the examples of pronoun usage given in 3.2.6, paying due attention to the accompanying notes. When you have assimilated all the information in 3.2.6, do the exercise.

Section 3.3 on adjectives follows largely the pattern of 3.1 on nouns, and the various items should be tackled in the same order and manner (with 3.3.8 for consultation as necessary, and the paradigms in 3.3.9

for reference). Note, however, that the free-standing definite article is treated immediately after basic adjective inflexions; it should be studied before you go on to the examples of adjective usage, where this form of the article occurs quite widely.

From adjectives proceed to section 3.6 on verbs. Work through subsections 3.6.1 to 3.6.8 in the order they appear (3.6.1 to 3.6.4 may be omitted if you are familiar with the concepts discussed). 3.6.9 is for consultation as necessary. The paradigms in 3.6.10 are for reference; the exercise at the end of this section is, however, an essential task.

Having assimilated the basic forms and functions of Old Norse nouns, pronouns, adjectives and verbs, you should go on to tackle numerals (3.4) and adverbs (3.5). When studying the numerals, note in particular similarities with other inflexional types and the various idiomatic usages detailed in both 3.4.1 and 3.4.2. Regarding the adverbs, pay particular attention to adverb formation and inflexion for degree (3.5.1, 3.5.2).

As soon as practicable, you should begin to read an Old Norse text. It is recommended you start with the extract from *Hrólfs saga kraka* in Part II of *A New Introduction to Old Norse*, which has word-for-word linguistic commentary on the first 40 lines. While reading this (or another) text you will meet prepositions, conjunctions, and various syntactic structures not dealt with in sections 3.1 to 3.6 of the *Grammar*. That is where sections 3.7, 3.8 and 3.9 come in. As you read, you should consult them regularly for such information as you may require on the areas they cover. The exercises in these sections should be attempted when you feel you have reached an appropriate level of expertise.

It is of course possible to work through 3.7, 3.8 and 3.9 in the same methodical way as the earlier parts of the *Grammar*. This should not, however, be done before starting on your first text. The importance of reading a continuous piece of Old Norse at the earliest possible opportunity cannot be emphasised too strongly.

Finally, an important piece of practical information: where nothing other is stated, Old Norse words are given in their dictionary form, i.e. nominative singular for nouns, nominative for personal pronouns, nominative masculine singular for other pronouns, strong nominative masculine singular positive for adjectives, nominative masculine singular or plural (as appropriate) for numerals, positive for adverbs, and infinitive for verbs.

2 Pronunciation and Orthography

2.1 Old Norse

Stress was in principle always on the first syllable. About intonation nothing is known for sure, but it probably varied somewhat from area to area.

Regarding the speech sounds themselves, we have a good idea of the system as a whole, but are less certain about precise shades of sound. The equivalents in other languages suggested below should be understood as rough approximations.

2.1.1 Pure vowels

Old Norse had nine basic vowel sounds, which might be long or short, nasal or oral, giving 36 potential distinctions. Nasality seems to have been lost in most people's speech by about 1200, and so is ignored here. Length is normally indicated by an acute accent. The relationship between spelling and sound is as follows.

<i>á</i>	as in English <i>father</i>	<i>ár</i> 'year'
<i>a</i>	the same sound, but short	<i>dagr</i> 'day'
<i>é</i>	as in French <i>été</i> , but longer	<i>él</i> 'storm'
<i>e</i>	as in French <i>été</i>	<i>ben</i> 'wound'
<i>í</i>	as in English <i>eat</i>	<i>lítr</i> 'looks [vb.]'
<i>i</i>	the same sound, but short	<i>lítr</i> 'colour'
<i>ó</i>	as in French <i>eau</i> , but longer	<i>sól</i> 'sun'
<i>o</i>	as in French <i>eau</i>	<i>hof</i> 'temple'
<i>ú</i>	as in French <i>bouche</i> , but longer	<i>hús</i> 'house'
<i>u</i>	as in French <i>bouche</i>	<i>sumar</i> 'summer'
<i>ý</i>	as in French <i>rue</i> , but longer	<i>kýr</i> 'cow'
<i>y</i>	as in French <i>rue</i>	<i>yfir</i> 'over'
<i>æ</i>	as in English <i>pat</i> , but longer	<i>sær</i> 'sea'
<i>æ</i>	as in French <i>feu</i> , but longer	<i>ærr</i> 'mad'
<i>ø</i>	as in French <i>feu</i>	<i>døkk</i> 'dark'
<i>ø</i>	as in English <i>hot</i>	<i>øl</i> 'ale'

Notes:

There is no short counterpart of æ or long counterpart of ø . Both sounds existed at one time, but in the kind of Old Norse on which the normalised spelling is based short æ had coalesced with e and ø with á . The use of æ to denote the long equivalent of ø is an arbitrary convention, and in some works ø is found.

Most of these sixteen distinctive vowels occur exclusively in stressed syllables. In unstressed syllables there is no distinction of length and for the most part a basic three-way contrast is found between a , i and u . Some uncertainty exists about how these unstressed vowels were pronounced, but the student will be safe enough using the following.

a	as stressed a	leysa ‘[to] release’
i	as in English <i>city</i>	máni ‘moon’
u	as in English <i>wood</i>	eyru ‘ears’

2.1.1 Pure vowels — Exercise

1. Pronounce á and a . What is the difference?
 2. Which are the long vowels of Old Norse?
 3. How many unstressed vowels did Old Norse have, and what did they sound like?
 4. Pronounce o and ø .
 5. Pronounce the following words (use English equivalents for the consonants): tál ‘deceit’, tal ‘talk’, sénn ‘seen [pp. nom. m. sg.]’ (3.1.1, 3.1.2, 3.1.3), senn ‘at the same time’, lítr ‘looks [vb.]’, litr ‘colour’, hól ‘praise’, hol ‘cavity’, dúra ‘[to] doze’, dura ‘doorway [gen. pl.]’, flýtr ‘floats [vb.]’, flytr ‘conveys’, æ ‘ewe’, bær ‘farm’, gøra ‘[to] make’, øl ‘beer’, gestir ‘guests [nom. pl.]’, gøtur ‘paths [nom./acc. pl.]’.
-

2.1.2 Diphthongs

Diphthongs are vowel sounds that exhibit a change in quality within a single syllable, contrast English *beer* with a diphthong and *be early* with the same vowel qualities spread over two syllables. Diphthongs

may be falling (where the first element is stressed and the second unstressed, the latter usually a semi-vowel like English *w* in *low* or *y* in *say*), rising (where the unstressed (semi)-vowel precedes the vowel as in English *with* or *yes*) or balanced (where both elements are given equal stress — as often in Faroese). Old Norse had three falling and a great many rising diphthongs. However, because rising diphthongs tend to be spelt with initial ‘j’ or ‘v’ in most forms of Scandinavian, they are often regarded simply as sequences of *j* (as in English *yes*) or *v* + vowel. This is more a theoretical than a practical question. Here only the three falling diphthongs are listed separately. They were all long and were pronounced as follows:

<i>au</i>	as in English <i>now</i>	<i>lauss</i> ‘loose’
<i>ei</i>	as in English <i>bay</i>	<i>bein</i> ‘bone’
<i>ey</i>	ON <i>e</i> + <i>y</i>	<i>hey</i> ‘hay’

2.1.2 Diphthongs — Exercise

1. What is a diphthong?
 2. What is the difference between a falling and a rising diphthong?
 3. Which are the falling diphthongs of Old Norse?
 4. Pronounce: *lauss*, *bein*, *hey*.
-
-

2.1.3 Consonants

Just as the vowels, so Old Norse consonants too may be long or short. Consonants with prolonged articulation are not a normal feature of English, but are heard in compounds, e.g. *lake-country*, *pen-knife*, where the *k* and *n* sounds are extended. Consonant length in Old Norse is indicated by gemination (doubling). The relationship between spelling and sound is as follows.

<i>b</i>	as in English <i>buy</i>	<i>bíta</i> ‘[to] bite’
<i>bb</i>	the same sound, but long	<i>gabb</i> ‘mockery’
<i>d</i>	as in English <i>day</i>	<i>dómr</i> ‘judgement’
<i>dd</i>	the same sound, but long	<i>oddr</i> ‘point’

<i>f</i>	(1) as in English <i>far</i> (2) as in English <i>very</i>	<i>fé</i> ‘money’ <i>haf</i> ‘ocean’
<i>ff</i>	as in English <i>far</i> , but long	<i>offr</i> ‘offering’
<i>g</i>	(1) as in English <i>goal</i> (2) as in Scots <i>loch</i> (3) as in Scots <i>loch</i> , but voiced	<i>gefa</i> ‘[to] give’ <i>lágt</i> ‘low [nom./acc. n. sg.]’ <i>eiga</i> ‘[to] own’
<i>gg</i>	(1) as in English <i>goal</i> , but long (2) as in Scots <i>loch</i>	<i>egg</i> ‘edge’ <i>gløgg</i> ‘clear [nom./acc. n. sg.]’
<i>h</i>	as in English <i>have</i>	<i>horn</i> ‘horn’
<i>j</i>	as in English <i>year</i>	<i>jafn</i> ‘even [adj.]’
<i>k</i>	as in English <i>call</i>	<i>kotr</i> ‘cat’
<i>kk</i>	the same sound, but long	<i>ekki</i> ‘nothing’
<i>l</i>	as in English <i>leaf</i>	<i>nál</i> ‘needle’
<i>ll</i>	the same sound, but long	<i>hellir</i> ‘cave’
<i>m</i>	as in English <i>home</i>	<i>frami</i> ‘boldness’
<i>mm</i>	the same sound, but long	<i>frammi</i> ‘in front’
<i>n</i>	(1) as in English <i>sin</i> (2) as in English <i>sing</i>	<i>hrinda</i> ‘[to] push’ <i>hringr</i> ‘ring’
<i>nn</i>	as in English <i>sin</i> , but long	<i>steinn</i> ‘stone’
<i>p</i>	as in English <i>happy</i>	<i>æpa</i> ‘[to] shout’
<i>pp</i>	the same sound, but long	<i>heppinn</i> ‘lucky’
<i>r</i>	rolled, as in Scottish English	<i>gøra</i> ‘[to] do’
<i>rr</i>	the same sound, but long	<i>verri</i> ‘worse’
<i>s</i>	as in English <i>this</i>	<i>reisa</i> ‘[to] raise’
<i>ss</i>	the same sound, but long	<i>áss</i> ‘beam’
<i>t</i>	as in English <i>boat</i>	<i>tønn</i> ‘tooth’
<i>tt</i>	the same sound, but long	<i>nótt</i> ‘night’
<i>v</i>	as in English <i>win</i>	<i>vera</i> ‘[to] be’
<i>þ</i>	as in English <i>thin</i>	<i>þing</i> ‘assembly’
<i>ð</i>	as in English <i>this</i>	<i>jörð</i> ‘earth’
<i>x</i>	two sounds, as in Scots <i>lochs</i>	<i>øx</i> ‘axe’
<i>z</i>	two sounds, as in English <i>bits</i>	<i>góz</i> ‘property’

Notes:

- f* Pronunciation (1) occurs in initial position (i.e. at the beginning of words), pronunciation (2) in medial and final position (i.e. in the middle or at the end of words).
- g* Pronunciation (1) occurs in initial position and immediately

- after *n*, (2) immediately before *s* and *t*, (3) in all other positions ('voiced' means using the vocal cords, as, for example, in English *bill* versus *pill*; *b* is voiced, *p* unvoiced). (2) may alternatively be sounded as in English *act*.
- gg* Pronunciation (2) occurs immediately before *s* and *t*, (1) in all other positions. (2) may alternatively be sounded as in English *act*.
- k* Immediately before *s* and *t* this may alternatively be sounded as in Scots *loch*.
- kk* Ditto.
- n* Pronunciation (2) occurs immediately before *g* or *k*; note that in the combination *ng* the *g* is pronounced, as in some forms of northern English.
- p* Immediately before *s* and *t* this may alternatively be sounded as in English *far*.
- pp* Ditto.
- s* Never sounded as in English *rise*, always as in *goose*.
- It will be seen that *h*, *þ*, *ð* and the semi-vowels *j* and *v* are always short.

2.1.3 Consonants — Exercise

1. How are long consonants denoted in Old Norse orthography?
 2. Can all Old Norse consonants be both long and short? Give details.
 3. Does Old Norse use any consonant letters not found in English? Give details.
 4. What sounds do 'x' and 'z' stand for in Old Norse?
 5. Pronounce the following words: *björn* 'bear', *gabba* '[to] mock', *dagr* 'day', *padða* 'toad', *fullr* 'full', *hof* 'heathen temple', *offra* '[to] make an offering', *gleði* 'joy', *sagt* 'said [pp.]', *sagði* 'said [3rd sg. past]' (3.6.1, 3.6.2), *steggi* 'he-bird', *hafa* '[to] have', *jörð* 'earth', *sekr* 'guilty', *sekr* 'sack', *fela* '[to] hide', *fella* '[to] fell', *frami* 'boldness', *frammi* 'in front of', *men* 'necklace', *menn* 'men', *mengi* 'multitude', *krapi* 'slush', *krappi* 'narrow [weak nom. m. sg.]' (3.3.2), *vera* '[to] be', *verra* 'worse [n. sg.]', *áss* 'beam', *ás* 'beam [acc. sg.]', *nót* 'net', *nótt* 'night', *verða* '[to] become', *þjófr* 'thief', *ráð* 'advice', *vǫxt* 'growth', *íslenzkr* 'Icelandic'.
-

2.1.4 Syllables

Because of the distribution of long and short vowels and consonants, stressed syllables in Old Norse were of four types (disregarding any consonants before the vowel):

- 1 — short: short vowel + short consonant, e.g. *bað* ‘bath’.
- 2 — long: short vowel + long consonant or consonant cluster (i.e. a group of consonants), e.g. *rann* ‘ran [1st/3rd sg. past]’, *and* ‘breath’, ‘spirit’.
- 3 — long: long vowel + short consonant or no consonant, e.g. *hús* ‘house’, *fé* ‘money’, *gnúa* ‘[to] rub’.
- 4 — overlong: long vowel + long consonant or consonant cluster, e.g. *nótt* ‘night’, *blástr* ‘blowing’.

In simplex (i.e. non-compound) words of more than one syllable, it is customary to assume that the syllable division occurs immediately before a vowel, e.g. *far-a* ‘[to] go’, *kall-a* ‘[to] call’, *gorð-um* ‘walls [dat.]’, *gam-all-a* ‘old [gen. pl.]’, *kall-að-ar* ‘called [pp. nom./acc. f. pl.]’, *hundr-að-a* ‘hundreds [gen.]’. In compound words the division comes at the point where the elements of the compound meet, e.g. *spá-maðr* ‘prophet’, *vápn-lauss* ‘weaponless’, *vík-ing-a-höfð-ing-i* ‘viking chieftain’ (with the division after *-a* marking the meeting point of the words *vík-ing-a-* ‘of vikings [gen. pl.]’ and *höfðingi* ‘chieftain’).

In Old Norse metrics (in which one long syllable is the equivalent of two short ones), length is sometimes measured differently. There, for example, all monosyllables (such as *bað*) count as long. This is not a matter that need concern the beginner, and the system of length described in 2.1.1, 2.1.2, and 2.1.3 should be adhered to.

2.1.4 Syllables — Exercise

1. How many syllable lengths are there in Old Norse?
 2. What constitutes a short stressed syllable?
 3. What constitutes a long syllable?
 4. In words of more than one syllable, where does the division come?
 5. Exemplify each of the following with two Old Norse words: short stressed syllable; long syllable; overlong syllable; unstressed syllable.
-
-

2.2 Modern Icelandic

Radical changes affected the sound system of Icelandic during the late medieval period. This means that normalised Old Norse orthography is not the best of guides to modern Icelandic pronunciation. Even so, the correspondence between the two is far more regular than between current spoken and written English.

Stress in modern Icelandic falls without exception on the initial syllable of a word; in compounds the first syllable of the second element has a strong secondary stress, e.g. *spákona* ‘prophetess’, with primary stress on *spá-*, secondary on *-kon-*. Intonation can only sensibly be learnt from listening to native speakers, or recordings of connected speech, and will not be described here. The equivalents of Icelandic sounds in other languages suggested below should be understood as rough approximations.

2.2.1 Vowels

The modern Icelandic vowel system is fundamentally different from that of Old Norse. What was originally a difference of length (e.g. between *á* and *a*) has become one of quality, and vowel length is regulated by the number of immediately succeeding consonants. In stressed syllables, a vowel before a single consonant, or no consonant at all, is long; a vowel before two or more consonants (including long consonants, which count as two) is short. The relationship between spelling and sound is as follows.

<i>á</i>	as in English <i>now</i>	<i>ár</i> ‘year’
<i>a</i>	(1) as in French <i>mal</i>	<i>raf</i> ‘amber’
	(2) as in English <i>now</i>	<i>langr</i> ‘long’
	(3) as in English <i>my</i>	<i>hagi</i> ‘pasture’
<i>é</i>	as in English <i>yes</i>	<i>létt</i> ‘light [adj.]’
<i>e</i>	(1) as in English <i>let</i>	<i>verri</i> ‘worse’
	(2) as in English <i>bay</i>	<i>engi</i> ‘no one’
<i>í</i>	as in English <i>eat</i>	<i>hlíð</i> ‘hillside’
<i>i</i>	(1) as in English <i>pit</i>	<i>hlíð</i> ‘side’
	(2) as in English <i>eat</i>	<i>hringr</i> ‘ring’
<i>ó</i>	as in American <i>roam</i>	<i>sól</i> ‘sun’

<i>o</i>	(1) as in English <i>law</i> (2) as in English <i>boy</i>	<i>hof</i> 'temple' <i>bogi</i> 'bow'
<i>ú</i>	as in French <i>bouche</i>	<i>hús</i> 'house'
<i>u</i>	(1) a sound between the vowels in French <i>pu</i> and <i>peu</i> (2) as in French <i>bouche</i> (3) as in French <i>huile</i>	<i>sumar</i> 'summer' <i>ungr</i> 'young' <i>hugi</i> 'mind'
<i>ý</i>	as in English <i>eat</i>	<i>kýr</i> 'cow'
<i>y</i>	as in English <i>pít</i>	<i>yfir</i> 'over'
<i>æ</i>	as in English <i>my</i>	<i>sær</i> 'sea'
<i>æ</i>	the same sound	<i>ærr</i> 'mad'
<i>ø</i>	as in French <i>peur</i>	<i>døkkur</i> 'dark'
<i>ø</i>	(1) as in French <i>peur</i> (2) as in French <i>œil</i>	<i>øl</i> 'ale' <i>löginn</i> 'the law'
<i>au</i>	as in French <i>œil</i>	<i>lauss</i> 'loose'
<i>ei</i>	as in English <i>bay</i>	<i>bein</i> 'bone'
<i>ey</i>	the same sound	<i>hey</i> 'hay'

Notes:

- a* Pronunciation (2) occurs immediately before *ng*, (3) immediately before *gi*, (1) in all other positions.
- e* Pronunciation (2) occurs immediately before *ng*, *gi* and *gj*, (1) in all other positions.
- i* Pronunciation (2) occurs immediately before *ng* and *gi*, (1) in all other positions.
- o* Pronunciation (2) occurs immediately before *gi*, (1) in all other positions.
- u* Pronunciation (2) occurs immediately before *ng*, (3) immediately before *gi*, (1) in all other positions.
- ø* Pronunciation (2) occurs immediately before *ng* and *gi*, (1) in all other positions.

Although some of the above examples show long and others short realisations of the different sounds, all vowels (except the diphthongal variants of *o* and *u*, which are always short) may have either length. Corresponding to long *á* in *ár*, for example, we have short *á* in *árs* 'year [gen. sg.]' (and also in *langr*, although written 'a'); and corresponding to short *é* in *léttur* we have long *é* in *lét* 'let', 'caused' (1st/3rd sg. past of *láta*).

As in Old Norse, the vowels of unstressed syllables are essentially three. All are short and are pronounced as follows:

<i>a</i>	as stressed <i>a</i>	<i>leysa</i> ‘[to] release’
<i>i</i>	as stressed <i>i</i>	<i>máni</i> ‘moon’
<i>u</i>	as stressed <i>u</i>	<i>eyru</i> ‘ears’

2.2.1 Vowels — Exercise

1. Where does stress fall in modern Icelandic?
 2. In what positions do long vowels occur?
 3. In what positions do short vowels occur?
 4. Work through all the examples in 2.2.1, pronouncing each several times.
-
-

(Since modern Icelandic is a living language, access to native speech is available. Try to obtain an Icelandic pronunciation tape, or recordings of the spoken language. If you know an Icelander, get him or her to record the examples in 2.2 for you. Icelandic radio is now available on the internet, and a CD can be obtained from the Viking Society containing extracts I, II, IV, VIIB, VIII (b) and (e), IX and X from *NION* II read with Modern Icelandic pronunciation by Icelanders.)

2.2.2 Consonants

Consonants in modern Icelandic may be short or long, as in Old Norse (see 2.1.3). However, several of the long consonants of the medieval language have developed other pronunciations, although still spelt as geminates (double consonants). The relationship between spelling and sound is as follows. (On unvoiced sounds see the last paragraph of this sub-section.)

<i>b</i>	as in English <i>buy</i> , but unvoiced	<i>bíta</i> ‘[to] bite’
<i>bb</i>	the same sound, but long	<i>gabb</i> ‘mockery’
<i>d</i>	as in English <i>day</i> , but unvoiced	<i>dómr</i> ‘judgement’
<i>dd</i>	the same sound, but long	<i>oddr</i> ‘point’

<i>f</i>	(1) as in English <i>far</i>	<i>fé</i> ‘money’
	(2) as in English <i>very</i>	<i>haf</i> ‘ocean’
	(3) as in English <i>buy</i> , but unvoiced	<i>hefna</i> ‘[to] avenge’
<i>ff</i>	as in English <i>heifer</i> , but long	<i>offr</i> ‘offering’
<i>g</i>	(1) as in English <i>goal</i> , but unvoiced	<i>gata</i> ‘path’
	(2) as in English <i>geese</i> , but unvoiced	
	and with English y-sound following	<i>gefa</i> ‘[to] give’
	(3) as in Scots <i>loch</i>	<i>lágt</i> ‘low [nom./acc. n. sg.]’
	(4) as in Scots <i>loch</i> , but voiced	<i>eiga</i> ‘[to] own’
	(5) as in English <i>year</i>	<i>stigi</i> ‘ladder’
<i>gg</i>	(1) as <i>g</i> (1), but long	<i>egg</i> ‘edge’
	(2) as <i>g</i> (2), but long	<i>kleggi</i> ‘haycock’
	(3) as <i>g</i> (3)	<i>gløgg</i> ‘clear [nom./acc. n. sg.]’
<i>h</i>	(1) as in English <i>have</i>	<i>horn</i> ‘horn’
	(2) as in English <i>huge</i>	<i>hjarta</i> ‘heart’
	(3) as in English <i>call</i>	<i>hvass</i> ‘sharp’
<i>j</i>	as in English <i>year</i>	<i>jafn</i> ‘even [adj.]’
<i>k</i>	(1) as in English <i>call</i>	<i>kottr</i> ‘cat’
	(2) as in English <i>keep</i> , but	
	with English y-sound following	<i>kyrr</i> ‘quiet’
	(3) as in Scots <i>loch</i>	<i>líkt</i> ‘similar [nom./acc. n. sg.]’
<i>kk</i>	(1) as <i>k</i> (1), but preaspirated	<i>brekka</i> ‘slope’
	(2) as <i>k</i> (2), but preaspirated	<i>ekki</i> ‘nothing’
	(3) as <i>k</i> (3)	<i>skakkt</i> ‘skew [nom./acc. n. sg.]’
<i>l</i>	as in English <i>leaf</i>	<i>nál</i> ‘needle’
<i>ll</i>	(1) as in English <i>leaf</i>	<i>illt</i> ‘bad [nom./acc. n. sg.]’
	(2) as in English <i>badly</i>	<i>hellir</i> ‘cave’
<i>m</i>	as in English <i>home</i>	<i>frami</i> ‘boldness’
<i>mm</i>	the same sound, but long	<i>frammi</i> ‘in front’
<i>n</i>	(1) as in English <i>sin</i>	<i>hrinda</i> ‘[to] push’
	(2) as in English <i>sing</i>	<i>hringr</i> ‘ring’
<i>nn</i>	(1) as in English <i>sin</i> , but long	<i>renna</i> ‘[to] run’
	(2) as in English <i>kidney</i>	<i>steinn</i> ‘stone’
<i>p</i>	(1) as in English <i>happy</i>	<i>æpa</i> ‘[to] shout’
	(2) as in English <i>far</i>	<i>eptir</i> ‘after’
<i>pp</i>	as <i>p</i> (1), but preaspirated	<i>heppinn</i> ‘lucky’
<i>r</i>	(1) rolled, as in Scottish English	<i>gøra</i> ‘[to] do’
	(2) as <i>r</i> (1), but followed by <i>d</i>	<i>barn</i> ‘child’

<i>rr</i>	as <i>r</i> (1), but long	<i>verri</i> ‘worse’
<i>s</i>	as in English <i>this</i>	<i>reisa</i> ‘[to] raise’
<i>ss</i>	the same sound, but long	<i>áss</i> ‘beam’
<i>t</i>	as in English <i>tug</i>	<i>tönn</i> ‘tooth’
<i>tt</i>	the same sound, but preaspirated	<i>nótt</i> ‘night’
<i>v</i>	as in English <i>very</i>	<i>vera</i> ‘[to] be’
<i>þ</i>	as in English <i>think</i>	<i>þing</i> ‘assembly’
<i>ð</i>	as in English <i>this</i>	<i>jörð</i> ‘earth’
<i>x</i>	two sounds, as in Scots <i>lochs</i>	<i>øx</i> ‘axe’
<i>z</i>	as in English <i>this</i>	<i>góz</i> ‘property’

Notes:

- f* Pronunciation (1) occurs in initial position (i.e. at the beginning of words), pronunciation (2) in medial and final position (i.e. in the middle or at the end of words); (3) occurs immediately before *l* and *n* (except where a consonant follows, in which case *fl* may be pronounced as in English *flat* before a voiceless and as in English *naval* before a voiced consonant, and *fn* as *m* (e.g. *fiðlt* ‘seduced [pp.]’, *fiðldi* ‘seduced [3rd sg. past]’, *hefndi* ‘avenged [3rd sg. past]’).
- g* Pronunciation (1) occurs initially before *á, a, ó, o, ú, u, ø, q, au* and consonants, medially before *l* and *n* (e.g. *sigla* ‘[to] sail’) and also between consonants and *a* or *u* (e.g. *saurga* ‘[to] dirty’), and finally after consonants (e.g. *þing*); pronunciation (2) occurs initially before *e, í, i, ý, y, æ, ø, ei, ey* and *j*, and medially between consonants and *i* or *j* (e.g. *helgi* ‘holiness’); (3) occurs before *s* and *t* (e.g. *hugsa* ‘[to] think’); (4) occurs between vowels and *a, u, r* or *ð*, and finally after vowels; (5) occurs between vowels and *i* or *j*.
- gg* Pronunciation (1) occurs between vowels and *a, u, r* or *v*, and in final position; (2) occurs between vowels and *i* or *j*; (3) occurs before *t*.
- h* Pronunciation (2) occurs before *é* and *j*, (3) before *v*, (1) in all other positions.
- k* Pronunciation (2) occurs before *e, í, i, ý, y, æ, ø, ei, ey* and *j*, (3) before *s* and *t*, (1) in all other positions.
- kk* Pronunciation (2) occurs between a vowel and *i* or *j*, (3) before *s* and *t*, (1) in all other positions; preaspiration means that a

- puff of air similar to the one expelled after *k*, *p* or *t* in (southern) English *keg*, *put* and *take* precedes the *kk*.
- ll* Pronunciation (1) occurs before consonants other than *n* and *r*, (2) between vowels and before *n* and *r*.
- n* Pronunciation (2) occurs before *g* and *k*, (1) in all other positions.
- nn* Pronunciation (2) occurs following all vowels with an acute accent (e.g. *á*), as well as *æ*, *æ* and the diphthongs *au*, *ei*, *ey*, (1) following other vowels.
- p* Pronunciation (2) occurs before *k*, *s* and *t*, (1) in all other positions.
- pp* Concerning preaspiration, see the note on *kk*.
- r* Pronunciation (2) occurs in the clusters *rl* and *rn* where they appear between vowels or in final position, (1) elsewhere.
- s* Never sounded as in English *rise*, always as in *goose*.
- tt* Concerning preaspiration, see the note on *kk*.

The pronunciation of modern Icelandic consonants involves many subtleties which it would be out of place to describe in a brief account such as this. The following may, however, be noted. (1) The voicelessness of *b*(*b*), *d*(*d*) and *g*(*g*) signifies that these consonants are pronounced much like their English equivalents (fairly laxly and with no following puff of air as with *p*, *t*, *k*), but without the use of the vocal cords. (2) There is a tendency to unvoice voiced consonants in voiceless environment (in particular when they immediately precede *k*, *p*, *s*, *t*: this is the norm in southern Icelandic pronunciation). (3) The clusters *hl*, *hn* and *hr* denote voiceless *l*, *n*, *r* (there is nothing like this in English: try pronouncing *l*, *n* and *r* without using the vocal cords). (4) Long consonants tend to be shortened when they occur immediately before another consonant (e.g. *þykkna* ‘[to] thicken’, *brenndi* ‘burnt [3rd sg. past]’). (5) Preaspiration (see above) occurs where *k*, *p* or *t* precede *l*, *m* or *n* as well as before *kk*, *pp* and *tt* (e.g. *vakna* ‘[to] awake’, *ætla* ‘[to] intend’). (6) In clusters of more than two consonants, one or more may be altered or lost (e.g. *rigndi* ‘rained [3rd sg. past]’ is pronounced as though it were *ringdi* (the *g* not being sounded), *barns* ‘child [gen. n. sg.]’ as though it were *bass*).

2.2.2 Consonants — Exercise

1. Of the written geminates *bb*, *gg*, *ll*, *mm*, *nn*, *tt*, which always denote long consonants in modern Icelandic?
 2. How many different sounds can *f* denote, and what are they?
 3. How many different sounds can *g* denote, and what are they?
 4. Work through all the examples in 2.2.2, pronouncing each several times.
-
-

(See the note following the exercise at the end of 2.2.1.)

2.2.3 Syllables

The fact that vowel length is regulated by the length of following consonants means that in modern Icelandic there are effectively only two types of stressed syllable, both long:

- (1) short vowel + long consonant or consonant cluster, e.g. *blástr* ‘blowing’, *nótt* ‘night’, *rann* ‘ran [1st/3rd sg. past]’, *and* ‘spirit’.
- (2) long vowel + short consonant or no consonant, e.g. *bað* ‘bath’, *hús* ‘house’, *fé* ‘money’, *gnúa* ‘[to] rub’.

An exception to this pattern of distribution are clusters formed of *k*, *p*, *s*, or *t + j*, *r* or *v*, before which the vowel is always long. If both consonants are reckoned part of the syllable, it is clearly overlong, but conceivably only the first should be counted, so that in words like *vekja* ‘[to] wake’, *daprar* ‘sad [nom./acc. f. pl.]’, *þysja* ‘[to] rush’, *vokva* ‘moisture’, etc., the syllable boundary would be placed immediately after *k*, *p* and *s*. Syllable boundaries are otherwise as outlined in 2.1.4.

2.2.4 The epenthetic vowel

Also called the svarabhakti vowel, this intrusive *u*-sound began to develop towards the end of the Old Norse period. Because it did not

originally form part of the words in which it is now found, and because of its relatively late arrival, the epenthetic vowel is not indicated in normalised Old Norse orthography. It develops between a consonant (other than *r*) and *r*, especially an *r* in final position. Thus ON *maðr* ‘man [nom. m. sg.]’, *dapr* ‘sad [nom. m. sg.]’, *eitir* ‘poison [nom./acc. n. sg.]’, *bindr* ‘tie(s) [2nd/3rd sg. pres.]’, for example, are pronounced *maður*, *dapur*, *eitur*, *bindur* (the first three with long stressed vowels because only a single consonant immediately follows) — and so written in modern Icelandic orthography.

2.2.3/2.2.4 Syllables/The epenthetic vowel — Exercise

1. What feature of length characterises stressed syllables in modern Icelandic?
 2. What is the epenthetic vowel?
 3. How does the occurrence of the epenthetic vowel affect the use of modern Icelandic pronunciation for Old Norse?
-
-

It should be stressed that section 2.2 is offered simply as an initial guide to help those learners who wish to pronounce Old Norse as a living language. For a detailed, if slightly old-fashioned, description of the sounds of modern Icelandic, see Stefán Einarsson 1945, 1–31; for a briefer but more recent analysis, see Höskuldur Thráinsson 1994, 142–52. As urged above, such accounts should preferably be studied in conjunction with recordings of spoken Icelandic.

3. Morphology and Syntax

Morphology deals with the form and structure of words, and syntax with the ways in which words are combined to form sentences. In section 3 we shall be concentrating on inflexional morphology (changes in word-form that express grammatical categories and relationships, sometimes called *accidence*) and the ways in which it interrelates with syntax. In dealing with a language like Old Norse, where grammatical categories such as **number**, **gender**, **case**, **person**, **tense** (see below and 3.2, 3.6.1, 3.6.2) are expressed by variation in word-form, it is unhelpful to divide the inflexions from the syntax, as has been common practice in earlier grammars. The student needs to appreciate from the outset that form and function are interlinked: the form has no purpose other than to express the function, and often the function cannot be expressed without the form.

3.1 Noun inflexions and their function

Nouns in Old Norse are inflected for **number** and **case**.

3.1.1 Number

Number in nouns is restricted to a difference between singular and plural, as in English *boy, foot* compared with *boys, feet*. Thus ON *hlíð* means ‘slope’, *hlíðir* ‘slopes’, *maðr* ‘man’, *menn* ‘men’. (On the relationship between number in nouns and number in verbs, see 3.6.1.)

3.1.2 Case

Case is a much more complex matter than number. It is sometimes defined as a grammatical category that expresses the syntactic relationship between words in a sentence. While true as far as it goes, this definition is too abstract for our purposes. It gives no indication of how to recognise case. It does not explain *what* syntactic relations are,

how they are, or may be, expressed, or *the nature of the link* between the means of expression and the thing expressed.

In modern English a few words change form according to their function in a sentence. Thus we say (as a complete sentence):

I saw him

but

He saw me

not:

*Me saw he

or

*Him saw I

This change of form between *I* and *me* and *he* and *him* according to function provides a clear example of what is traditionally called case: a particular form expresses a particular syntactic relation — in these examples subject (*I, he*; see pp. 31–2) or object (*me, him*; see pp. 32–3). For the most part, however, modern English expresses syntactic relationship by other means than changes in the form of words. We may say both:

John saw the cat

in which *John* is subject and *the cat* object, and:

The cat saw John

in which the roles are reversed, but it is the word-order that signals the function (as it does additionally in *I saw him* and *he saw me*) not the particular forms of the words involved, which do not change. Another common means of expressing syntactic relationship in English is by the use of function words (words which have little or no meaning on their own) such as *of, with, than*. In:

The king of England

for example, *of England* modifies *king*, in much the same way as would the addition of the adjective *English*. In:

He broke it with a stone

with a stone is an adverbial (3.5.4) expressing instrumentality (i.e. defining the ‘tool’ or ‘instrument’ used to cause the breakage). In:

My brother is taller than me

than me supplies the part of the comparative phrase that denotes the entity with which the comparison is made.

Where English uses word-order or function words to indicate syntactic relationship, Old Norse regularly uses changes of word-form instead or as well. This means that not only pronouns, but nouns and adjectives (and also verbs and adverbs, as to some extent in English), are likely to change form according to their relationship to other parts of the sentence. It is their form that — wholly or partly — specifies their grammatical role, as with *I/me* in English. English has traces of such a system in the *-s* (singular) or *-s'* (plural) that may be added to nouns. Instead of saying (or writing) *the king of England* as above, for example, we may alternatively use *England's king*; instead of *the comfort of passengers*, *passengers' comfort*. However, the Old Norse system is vastly more complex than anything in English. Its heavy reliance on form to indicate a variety of functions means that a simple two-way distinction like that between English *I* and *me* or *England* and *England's* offers a wholly inadequate parallel.

Old Norse nouns, adjectives and pronouns exhibit four distinctive case-forms, known as **nominative**, **accusative**, **genitive** and **dative**. This means that a noun (or adjective or pronoun) potentially has eight different actual forms (four in the singular, four in the plural), but in reality most have fewer because the same form occurs in more than one case.

The number of functions expressed by these case-forms greatly exceeds four. This means that no case is uniquely associated with a particular function: each is used in a variety of ways. The accusative, for

example, commonly marks the object of a verb (as English *him* in *I saw him*; see pp. 32–3), but among other functions it also expresses duration of, or point in, time, as well as occurring after a number of prepositions (see 3.7). The following sentences (each accompanied by a literal and an idiomatic English translation) illustrate these three possibilities (the words in the accusative form are in **bold**):

Hann orti **vísu þessa**

‘He made verse this’

‘He made this verse’ (object)

Hann dvalðisk þar **mestan hluta** sumars

‘He stayed-*sk* [see 3.6.5.3] there most part of-summer’

‘He stayed there for most of the summer’ (time)

Peir gengu á **skóg**

‘They went into wood’

‘They went into the wood’ (after preposition *á*)

‘Case-form’ in relation to the nominative, accusative, genitive and dative has so far been used in an abstract sense. In reality, we are dealing not with one nominative, accusative, genitive or dative form, but with many (see the three examples just given). Thus to a question like: ‘What is the nominative singular form of nouns in Old Norse?’ there is no answer, only a return question: ‘Which kind of noun do you have in mind?’ Common nominative singular noun endings are *-r*, *-i*, *-a*, but there are others besides these, and a large group of nouns indicates this ‘form’ by exhibiting no ending at all.

It is time now to return to the starting point of the discussion: the definition of case. Three questions were thrown up by the definition initially suggested. (1) What are syntactic relations? (2) How are or may they be expressed? (3) What is the nature of the link between the means of expression and the thing expressed? In answer to the first question discussion and examples of common syntactic relations have been offered. In answer to the second it has been shown that change in word-form, word-order, and the use of function words are all important ways of expressing syntactic relations. The third question on the nature of the link between syntactic relations and the means by which

they are expressed bears more directly on the understanding of case. There are two main issues. First, what can be usefully recognised as case, and what not? Second, in so far as case is identified primarily as the expression of syntactic relations by *changes in word-form*, where is case to be found — in the syntactic relations or in the differing word-forms?

Some have identified case in English sentences like *John saw the cat* or phrases like *the king of England*. This is either because they were arbitrarily transferring the rules of another language (as often as not Latin) to English, where the rules do not necessarily apply, or because they related case primarily to the level of meaning. Neither approach seems likely to be helpful in the learning of Old Norse. The rules of Old Norse must be derived from Old Norse itself, not from Latin or any other language, and seeing case in terms of meaning ignores the fact that in Old Norse form is also a crucial factor. For present purposes, therefore, case would seem a term best restricted to the expression of syntactic relations by changes in word-form. There are difficulties here, though, that have already been alluded to. Case as thus defined refers both to form and function and denotes entities — nominative, accusative, etc. — that have a variety of forms and a variety of functions. It can therefore be hard to see what the essence of a case is — leading to uncertainty about what one means by the term. Is the Old Norse accusative, for example, the sum of the inflexions by which certain syntactic relations are expressed or the sum of those syntactic relations? There is no clear answer to this question. Nevertheless it seems that most writers conceive of case in a language like Old Norse primarily as a morphological category: they prefer to think of the different inflexions a case may exhibit as varying realisations of a single underlying form than to think of its differing functions as somehow derived from a single abstract meaning — and indeed the latter idea does require considerably greater intellectual elasticity. We will therefore adopt the concept of morphological case here. We will consider, for example, the *-r*, *-i*, *-a* etc. endings of nouns in the nominative singular to be realisations of an underlying form NOM in its singular incarnation. The morphological category thus established as primary can then be seen as having a range of different functions.

The upshot of this discussion is that there are four cases in Old Norse: nominative, accusative, genitive and dative. The cases are regarded as

relating primarily to form, although there is no single nominative, accusative, genitive or dative form as such. Each case expresses a range of syntactic relations. **The student's task is therefore twofold: to learn to recognise one case from another by mastering the essential inflexions, while simultaneously getting a grasp of the principal syntactic relations expressed by each case.**

3.1.3 Gender

As well as number and case, the role of gender in the inflexion of Old Norse nouns needs to be considered. Gender is an inherent category of the noun, that is, it is only when a noun is modified or referred to that its gender becomes manifest. There is, for example, nothing about the word *dalr* 'valley' to show that it is masculine rather than feminine or neuter, but if it is modified by an adjective, that adjective will appear in the appropriate masculine form, e.g. *djúpr dalr* 'deep valley' where *djúp-* is the root of the word and *-r* the nom. m. sg. ending (see 3.3.4). Similarly, if we wish to refer to a valley as 'it', it must be by the masculine form of the personal pronoun: *hann* 'he'.

While there is thus nothing gender-specific about any individual Old Norse noun in its dictionary form, it is nevertheless true that gender plays a part in the inflexional system of nouns, if only a minor one. Most masculines, for example, end in *-r* or *-i* in the nominative singular, and many feminines in *-a*; neuters are characterised in both singular and plural by a lack of distinction between nominative and accusative, and many have no specific nom./acc. pl. inflexion either (so that *kvæði* 'poem', for example, may be nom. or acc. sg. or pl.). However, given that none of the above features (except the nom./acc. sg./pl. identity of neuters) is totally restricted to one particular gender, they cannot be classed as gender markers in the same way as the forms of modifying adjectives or of anaphoric pronouns (pronouns that refer back to some previously expressed meaning, as, for example, *it* referring to *valley* above). What the features do offer is guidance about the *likely* gender of a noun — a useful insight since it can help (a) to see which words in a sentence belong together and (b) to predict what forms a given noun will have other than the particular one encountered.

3.1.1/3.1.2/3.1.3 Number/Case/Gender — Exercise

1. What does the grammatical category number refer to? Give examples from Old Norse.
 2. What does the grammatical category case refer to? Give examples from Old Norse.
 3. What does the grammatical category gender refer to? Give examples from Old Norse.
 4. To what extent does case occur in English?
 5. In what ways other than change in word-form can syntactic relations be expressed?
 6. Which cases are found in Old Norse, and how do we recognise them?
-
-

3.1.4 Basic noun inflexions

In learning the inflexions of Old Norse it is important not to lose sight of the wood for the trees. This is not least true of the noun inflexions. If account were taken of every minor variation, it would be possible to list pages of paradigms (patterns of inflexion), as some grammars do, but that is likely to put the learner off and thus be counter-productive. Initially it is the essential patterns that need to be grasped. The small details can be added bit by bit. (Students keen to see the complete range of inflexions are recommended to consult one of the more traditional Old Norse grammars. In English there is Gordon 1957, in Norwegian Iversen 1973 and in German Noreen 1923. Less traditional grammars in Norwegian are Spurkland 1989 and Haugen 2001, the latter particularly systematic and lucid. An exhaustive account of modern Icelandic inflexions is given in Thomson 1987.)

Fundamentally there are two types of noun inflexion in Old Norse, traditionally known as **strong** and **weak**. The student should not look for any deep significance in these names. They have none. The two types could as well be called 'A' and 'B' or '1' and '2'. Strong nouns have a wider range of endings than the weak; weak nouns tend mostly to end in *-a*, *-i* or *-u*.

The strong and weak inflexional types can be sub-divided according to gender (cf. above). With three genders, masculine (m.), femi-

nine (f.) and neuter (n.), this gives us six basic sets of endings. They are as follows (~ = zero, i.e. there is no ending, the form consisting of the root of the noun alone — e.g. *dal* ‘valley’, acc. m. sg.; () = the ending does not always occur; actual paradigms are given in 3.1.8).

Strong masculine					
Sg.	nom.	-r	Pl.	nom.	-ar/-ir
	acc.	~		acc.	-a/-i/-u
	gen.	-s/-ar		gen.	-a
	dat.	-(i)		dat.	-um

Weak masculine					
Sg.	nom.	-i	Pl.	nom.	-ar
	acc.	-a		acc.	-a
	gen.	-a		gen.	-a
	dat.	-a		dat.	-um

Strong feminine					
Sg.	nom.	~	Pl.	nom.	-ar/-ir
	acc.	~		acc.	-ar/-ir
	gen.	-ar		gen.	-a
	dat.	~		dat.	-um

Weak feminine					
Sg.	nom.	-a	Pl.	nom.	-ur
	acc.	-u		acc.	-ur
	gen.	-u		gen.	-na
	dat.	-u		dat.	-um

Strong neuter					
Sg.	nom.	~	Pl.	nom.	~
	acc.	~		acc.	~
	gen.	-s		gen.	-a
	dat.	-i		dat.	-um

Weak neuter					
Sg.	nom.	-a	Pl.	nom.	-u
	acc.	-a		acc.	-u
	gen.	-a		gen.	-na
	dat.	-a		dat.	-um

Certain regularities and patterns will be observed in these endings.

- (1) The dat. pl. always ends in *-um*.
- (2) The gen. pl. always ends in *-a*, in the case of the weak feminines and neuters preceded by *-n-*.
- (3) There are no distinct case-forms in the weak sg. except in the nom. masculine and feminine.
- (4) The strong nom. sg. ends in *-r* or has no ending.
- (5) The strong acc. sg. is characterised by the absence of an inflexional ending.
- (6) The strong gen. sg. ends in *-s* or *-ar*.
- (7) The strong dat. sg. ends in *-i* or has no ending.
- (8) The masculine and feminine nom. pl. end in *-a*, *-i* or *-u + r*.
- (9) The masculine acc. pl. ends in *-a*, *-i* or *-u*, and the feminine acc. pl. in *-a*, *-i* or *-u + r*.

These are the essentials of noun inflexion in Old Norse. It is by no means the whole story, but all other noun inflexions can be seen as variations on this basic pattern. It is vitally important that the student masters the above sets of endings before proceeding to the finer detail.

3.1.4 Basic noun inflexions — Exercise

1. Where is a difference between the nom. and acc. pl. to be found?
 2. How many endings does the gen. pl. exhibit?
 3. What characterises the singular inflexions of strong feminines?
 4. What characterises the singular inflexions of weak masculines and feminines?
 5. In what way do the plural inflexions of strong neuter nouns differ from those of strong masculines and feminines?
 6. What are the different nom. sg. endings?
 7. What are the different gen. sg. endings?
 8. What are the different dat. sg. endings?
-
-

3.1.5 Examples of noun usage

To assist in the task of learning, examples will now be given of a selection of the different noun case-forms in function. The relevant inflexions are in **bold** (or the whole word where there is no difference from the root form). Two translations are normally provided, the first literal for a better understanding of the structure of the Old Norse sentence, the second idiomatic. Notes explain the relationship between form and function. Compare the case-forms used with those set out on pp. 29–30. Observe, too, the differences between Old Norse and English phraseology and sentence formation.

- (1) Gerðisk Eiríkr þá konungsmaðr
 ‘Made-sk [see 3.6.5.3] Eiríkr then king’s-man’
 ‘Eiríkr then became a king’s man’

Eiríkr (strong nom. m. sg.) is the subject, *konungsmaðr* (strong nom. m. sg.) the subject complement; for both subject and subject complement the nominative is almost always the case used. Subject is an extremely hard concept to get to grips with; it is sometimes loosely defined as ‘what the sentence is about’; where the verb denotes an action, the subject is often the agent, or ‘doer’ of the action. However, such definitions relate chiefly to meaning. Syntactically subjects may be defined both in English and Old Norse as the first noun phrase of a sentence in unmarked word-order (where ‘noun phrase’ means a noun or pronoun with or without accompanying modifiers — e.g. *John, she,*

the white-bearded old man — and ‘unmarked word-order’ word-order not deliberately altered for emphasis). The subject complement is *Y* in constructions like: *X is Y*, *X becomes Y* or *X is called Y*.

- (2) Var bardagi milli þeira
 ‘Was battle between them’
 ‘There was a battle between them’

Bardagi (weak nom. m. sg.) is the subject, the first noun phrase in the sentence.

- (3) Konur tvær vökdú yfir leiðinu
 ‘Women two watched over tomb-the’
 ‘Two women kept a vigil over the tomb’

Konur (weak nom. f. pl.), modified by *tvær*, is the subject; it is the first noun phrase in the sentence and the women perform the action denoted by the verb *vökðu*. *Leiðinu* (strong dat. n. sg. + def. art. — see 3.1.9) does not function here as a noun phrase, but is part of the preposition phrase *yfir leiðinu*, in which the noun is governed (i.e. has its case determined) by the preposition *yfir* (see 3.7, 3.7.4).

- (4) Vápn bíta ekki á hann
 ‘Weapons bite not on him’
 ‘Weapons make no impression on him’

Vápn (strong nom. n. pl.) is the subject, the first noun phrase in the sentence; whether the weapons are seen as the agent, or ‘doer’, of the action, will depend partly on the wider context, partly on the analysis; normally a human agent wields weapons and the weapons are thus the instrument, but they can also be portrayed as agent.

- (5) Hann tekur eigi mat né drykk
 ‘He takes not food nor drink’
 ‘He takes neither food nor drink’

Mat and *drykk* (both strong acc. m. sg.) are objects of the verb *tekur*. Like subject, object is a hard concept to define; traditionally a distinction is made between ‘direct object’, the goal of an action, and ‘indirect object’ the beneficiary, as in: *I sent Peter* (indirect object) *a letter* (direct object), but such definitions have to do with meaning rather than syntax. Syntactically objects may

be defined both in English and Old Norse as the second and third noun phrases of a sentence in unmarked word-order, with the accusative commonly marking the direct and the dative regularly marking the indirect object in Old Norse, second position the indirect and third position the direct object (by and large) in English. *Mat* and *drykk* are both direct objects: they are the goal of the action, and whereas direct objects regularly appear unaccompanied by indirect objects, the reverse is very uncommon (cf. the impossibility of English **I gave him*). The direct objects appear here in the accusative, the most common case for this function.

- (6) Þeir báru þar reiða allan af skipinu
 ‘They bore there tackle all off ship-the’
 ‘There they carried all the tackle off the ship’

Reiða (weak acc. m. sg.), modified by *allan*, is the second noun phrase in the sentence and the direct object of the verb *báru*. *Skipinu* (strong dat. n. sg. + def. art.) does not function here as a noun phrase, but as part of the preposition phrase *af skipinu*, and its case is determined by the preposition *af* (see 3.7.3).

- (7) Hann átti margar orrustur í Englandi
 ‘He had many battles in England’

Orrustur (weak acc. f. pl.), modified by *margar*, is the second noun phrase in the sentence and the direct object of the verb *átti*. *Englandi* (strong dat. n. sg.) is part of the preposition phrase *í Englandi*, and its case is determined by the preposition *í* (see 3.7.4).

- (8) Þeir drukku þar of daga í skála miklum
 ‘They drank there during days in hall big’
 ‘They drank there by day in a big hall’

Daga (strong acc. m. pl.) is governed by the preposition *of*, *skála* (weak dat. m. sg.), + its modifier *miklum*, by the preposition *í*.

- (9) Lát þér þat ekki í augu vaxa
 ‘Let to-you that not into eyes grow’
 ‘Don’t make a mountain of it’

This is an idiomatic phrase, of which Old Norse has its fair share. *Augu* (weak acc. n. pl.) is governed by the preposition *í*, which requires the accusative here because a sense of motion is involved (contrast examples 7 and 8).

- (10) Dvalðisk Brúsi litla hríð
 ‘Stayed-*sk* [see 3.6.5.3] Brúsi little while’
 ‘Brúsi stayed for a short time’

Brúsi (weak nom. m. sg.) is the subject; it is the first noun phrase in the sentence and the man bearing the name performs the action denoted by the verb *dvalðisk*. *Hríð* (strong acc. f. sg.), modified by *litla*, is an adverbial phrase expressing duration of time (it answers the question: ‘How long?’).

- (11) Hann hefndi dráps Þorgríms
 ‘He avenged killing of-Þorgrímr’
 ‘He avenged the killing of Þorgrímr’

Dráps (strong gen. n. sg.), the second noun phrase of the sentence, is the direct object of the verb *hefndi*; *hefna* is one of the few verbs that take a direct object in the genitive. *Þorgríms* (strong gen. m. sg.) is an objective genitive, that is, it corresponds to English ‘of Þorgrímr’ and presents *Þorgrímr* as the object or goal of an action (cf. ‘NN killed Þorgrímr’).

- (12) Hann sendi þá vestr at leita ǫndvegissúlna sinna
 ‘He sent them west to seek high-seat-posts REFL. POSS.’
 ‘He sent them west to look for his high-seat posts’

Ǫndvegissúlna (weak gen. f. pl.), modified by *sinna*, is the direct object of the verb *leita*. It comes in an infinitive clause (i.e., we have the infinitive *at leita* ‘to seek’, but only an implied subject). A full sentence might run: *þeir leituðu ǫndvegissúlna* ‘they sought the high-seat posts’, in which the direct object would be the second noun phrase.

- (13) Gunnarr var eina nótt at Sigríðar, frændkonu sinnar
 ‘Gunnarr was one night at Sigríðr’s, kinswoman’s REFL. POSS.’
 ‘Gunnarr stayed one night at Sigríðr’s, his kinswoman’s’

Gunnarr (strong nom. m. sg.), the first noun phrase in the sentence, is the subject; he does the staying. *Nótt* (strong acc. f. sg.), modified by *eina*, is an adverbial phrase expressing duration of time. *Sigríðar* (strong gen. f. sg.) and *frændkonu* (weak gen. f. sg.) + *sinnar* are subjective (possessive) genitives, that is, they correspond to English ‘-’s’ and present Sigríðr, the kinswoman, as the owner of the house where Gunnarr stayed (cf. ‘NN owns the house’); note that ‘house’ is not expressed in the Old Norse sentence, paralleling English usage as above or in, e.g., *I am at Peter’s*.

- (14) **Ingólfr** var frægastr allra landnásmanna
 ‘Ingólfr was most-famous of-all settlers’
 ‘Ingólfr was most famous of all the settlers’

Ingólfr (strong nom. m. sg.) is the subject, the first noun phrase in the sentence and what it is about. *Landnásmanna* (strong gen. m. pl.), modified by *allra*, is a genitive of type, that is, it corresponds to English ‘of the settlers’ and presents *landnásmenn* as a type of which Ingólfr is a representative.

- (15) Hann bar hann til vatns nökkurs
 ‘He bore him to lake some’
 ‘He carried him to a certain lake’

Vatns (strong gen. n. sg.), modified by *nökkurs*, is governed by the preposition *til*.

- (16) Eigi leyna augu ef ann kona manni
 ‘Not hide eyes if loves woman man’
 ‘The eyes do not hide it if a woman loves a man’

This is an adage, consisting of two sentences. *Augu* (weak nom. n. pl.), the first (and only) noun phrase in sentence 1, is the subject of the verb *leyna*; the eyes fail to perform the action denoted by the verb. *Kona* (weak nom. f. sg.) is the subject of the verb *ann*, the first noun phrase in sentence 2 and what it is about. *Manni* (strong dat. m. sg.) is the direct object of *ann*, the second noun phrase; a good many verbs take a direct object in the dative.

- (17) Hon skyldi bera **öl** víkingum
 ‘She should bear beer to-vikings’
 ‘She was to serve beer to the vikings’

Öl (strong acc. n. sg.) is the direct object of the verb *bera*; it is the goal of the action and the second noun phrase in the sentence. *Víkingum* (strong dat. m. pl.) is the indirect object of *bera*; it denotes the beneficiary of the action and is the third noun phrase. In English the indirect object may be expressed by a preposition phrase (‘to the vikings’) or word-order (‘She was to serve the vikings beer’ — indirect object before direct); in Old Norse the indirect object appears in the dative.

- (18) Þeir hétu Rognvaldi traustri **fylgð**
 ‘They promised Rognvaldr firm support’

Rognvaldi (strong dat. m. sg.) is the indirect, *fylgð* (strong dat. f. sg.), modified by *traustri*, the direct object of *héttu*. As noted in connection with (16), many verbs take a direct object in the dative, and *heita* ‘promise’ is among these.

- (19) Þeir ljá jarli lífs
 ‘They grant earl life’
 ‘They spare the earl’s life’

Jarli (strong dat. m. sg.) is the indirect, *lífs* (strong gen. n. sg.) the direct object of *ljá*. As noted in connection with (11), a few verbs take a direct object in the genitive, and *ljá* ‘grant’ is among these.

- (20) Hann kastar beinum smám um þvert gólfít
 ‘He throws bones small over crossways floor-the’
 ‘He throws small bones across the floor’

Beinum (strong dat. n. pl.), modified by *smám*, has instrumental sense; in Old Norse people are conceived as throwing *with* something (cf. the close semantic relationship between English: *He threw water onto the ground* and *He splashed the ground with water*). Instrumentality in Old Norse is expressed either by the dative on its own or by the preposition *með* ‘with’ + dat. *Gólfít* (strong acc. n. sg. + def. art.), modified by *þvert*, is governed by the preposition *um*.

- (21) Hon var hverri konu fríðari
 ‘She was than-every woman more-beautiful’
 ‘She was more beautiful than any other woman’

Konu (weak dat. f. sg.), modified by *hverri*, is the second proposition in a comparative construction — the proposition denoting the entity with which the comparison is made (i.e., taking every other woman as the basis — the standard by which ‘she’ is to be judged — ‘she’ is more beautiful); in Old Norse the basis of the comparison may be expressed either by the dative, as here, or by the conjunction *en* ‘than’ (3.8, 3.8.2.4) + the appropriate case.

- (22) Váru dyrr á enda
 ‘Was doorway on end’
 ‘There was a doorway at the end’

Dyrr (nom. f. pl.) is the first noun phrase in the sentence and the subject. It has only plural forms, although it corresponds to the English singular ‘doorway’.

These forms are also in part irregular (see 3.1.7.2, 3.1.7.4), and the nom. f. pl. is indicated by other means than the adding of *-a*, *-i* or *-u + r* to the root. *Enda* (weak dat. m. sg.) is governed by the preposition *á*.

3.1.5 Examples of noun usage — Exercise

1. What are the principal functions of the nominative case in Old Norse?
 2. What cases are used to denote the direct object?
 3. What role do prepositions play in the assignment of case?
 4. Account for the use of all the genitives in the above examples.
 5. What case is used to denote the indirect object?
 6. How is instrumentality expressed?
 7. What is the role of the dative case in comparative constructions?
 8. Where may the accusative be found other than as a marker of the direct object?
-

3.1.6 Difficulties in recognising noun inflexions and ways of overcoming them

Unfortunately it is not enough just to learn the endings listed in the tables in 3.1.4. For one thing, Old Norse nouns ring the changes on a relatively small number of endings. We find little other than the vowels *-a*, *-i*, *-u* or the consonants *-r*, *-s* on their own, or *-a*, *-i*, *-u* in conjunction with the consonants *-m*, *-n*, *-r*. This parsimony has the effect that the same ending may be found in a variety of different cases. While *-s* clearly signals the genitive singular, and *-um* the dative plural, for example, *-ar* may be genitive singular or nominative or accusative plural, and *-a* can denote any case in the singular as well as accusative and genitive plural.

Very often the context can determine which number and case a particular form represents. It will be clear from the overall sense of the sentence and the passage of which it forms a part — and usually, too, from the forms of words dependent on the noun: their number, and regularly their case and gender as well. Thus in the example sentence (4):

Vápn bíta ekki á hann

we know that *vápn* is plural because the verb-form *bíta*, dependent on the number of the subject (see 3.6.1), is also plural (cf. English *dogs bite* as opposed to *John bites*). Since *vápn* has no plural ending we may further deduce that it is neuter — though this deduction is in itself no help in gauging the role of the noun in the sentence, since we have already established that it is the subject and plural. In sentence (10):

Dvalðisk Brúsi litla hríð

we can tell from the agreement between the noun form *hríð* and the adjective form *litla* that we are dealing with the accusative feminine singular. ‘Agreement’ means that there is a formal relationship between the two words, expressed by their having the same case, gender and number (see further 3.3.1), and since *litla* can only be acc. f. sg. or acc. m. pl. (see 3.3.9, paradigm 9), and *hríð* cannot be acc. m. pl., the case, gender and number they have in common must be acc. f. sg. Having established that, we may further deduce that accusative case in conjunction with a verb meaning ‘stayed’ (*dvalðisk*) — and given the sense of *hríð* (‘while’ ‘short time’) — indicates duration of time. In (6):

Peir báru þar reiða allan af skipinu

it is the form of the agreeing adjective, *allan* ‘all’, which shows that of the various cases *reiða* might be, singular or plural, it is in fact accusative singular, the adjective ending *-an* denoting acc. m. sg. alone (see 3.3.4). That it is accusative means it is likely to be the direct object of the verb *báru* ‘carried’ (examination of the other words in the sentence and their forms will in fact show that to be the only possible analysis). That it is singular is of little consequence, since *reiði* does not normally appear in the plural (any more than ‘tackle’ in English). That it is masculine is of importance to the extent that when used with a function that requires accusative case, the agreeing adjective will show the case, gender and number unambiguously.

3.1.6 Difficulties in recognising noun inflexions and ways of overcoming them — Exercise

1. Why may it sometimes be difficult to recognise the case and number of nouns in Old Norse?
 2. What means can we use to help deduce their case and number?
-
-

3.1.7 Important variations in noun inflexion

A further problem for the learner of Old Norse is that the endings listed so far are by no means the whole story (cf., e.g., *dyrr*, nom. f. pl., in example sentence 22). To be reasonably sure of recognising a particular case-form for what it is, the student needs to be aware of additional features that play their part in noun inflexion. These will now be examined.

3.1.7.1 Labial mutation

Mutation, sometimes known by the German term *Umlaut*, occurs where the vowel of a stressed syllable adopts one or more of the features of the vowel or semi-vowel of the immediately following unstressed syllable. The vowel *u* and the semi-vowel *w* (the latter written ‘*v*’ in standardised Old Norse spelling) are labial sounds, that is, they are pronounced with rounded lips. Rounding is thus one of the features that characterise them. This feature is regularly adopted by a preceding stressed *a*, so instead of appearing as *a* it takes the form *ø*, i.e. it is pronounced like *a* with lip-rounding (see 2.1.1). In fact, it is a rule of Old Norse that *a* cannot appear before *u* or *v* in the next syllable. A noun with *a* in the root will therefore always change that *a* to *ø* when the ending consists of or contains a *u*. Thus, the dative plural of the nouns *maðr* ‘man’, *bardagi* ‘battle’, and *vatn* ‘lake’, which appear in the example sentences, is *mønnum*, *bardøgum*, *vøtnum* (see paradigms 2, 9, 26 below). A weak feminine noun like *saga* ‘story’ has root *a* only in the nominative singular and genitive plural; the remaining forms are *søgu* (acc./gen./dat. sg.), *søgur* (nom./acc. pl.) and *søgum* (dat. pl., see paradigm 23). Likewise, the weak neuter *hjarta* ‘heart’ has the nom./acc. pl. forms *hjørtu* and dat. *hjørtum*.

The rule that root *a* changes to *q* before *u* should not cause the learner problems, **as long as s/he remembers that an unknown word with *q* in the root and *u* in the ending must be looked up in a dictionary as though it had root *a* if it cannot be found there with root *q*.** For example, *stjörnur* (nom./acc. pl.), *fjörur* (acc./gen./dat. sg.), *dólum*, *grønnum* (both dat. pl.) will be found not under *stjǫ-*, *fjǫ-*, *dǫ-*, *grǫ-*, but under *stjarna* ‘star’, *fjara* ‘shore’, *dalr* ‘valley’, *granni* ‘neighbour’.

Somewhat greater difficulties are caused for the learner by the fact that strong feminine and neuter nouns may exhibit root *q* in certain forms even though no *u* or *v* follows. The reason for the occurrence of *q* here is the presence of a following *u* at an earlier stage of the language. This *u* caused *a* to develop to *q* and was subsequently lost (e.g. nom./acc. n. pl. **landu* > *lǫnd* ‘countries’). The forms concerned are: nominative, accusative and dative feminine singular and nominative and accusative neuter plural. In addition, a small group of masculine nouns (several of them very common) has root *q* in the nominative and accusative singular. If the feminine or masculine nouns are met with in forms with root *q*, no problem arises for the learner, since the nominative singular is also the entry form in dictionaries. **For neuter plurals with root *q*, however, root *a* must be substituted before the word is sought in a dictionary**, e.g. *fjöll* ‘mountains’, *lǫnd* ‘countries’ will be found under *fjall*, *land* (see paradigm 26).

Difficulties with masculines and feminines of this type occur where a form other than one with root *q* is encountered. The bulk of the feminines are the least troublesome: in the genitive singular, nominative, accusative and genitive plural these have root *a*, so the process of looking such words up is simply the reverse of that which applies in the case of those like *stjörnur*, *fjörur*, *dólum*, or *grønnum*. For example, *kvalar* (gen. sg. or nom./acc. pl.), *hafnar* (gen. sg.), *hafnir* (nom./acc. pl.), *kvala*, *hafna* (gen. pl.) will be found not under **kval* or **hafn*, but under *kvǫl* ‘torment’, and *hofn* ‘harbour’ (see paradigm 12). The residual feminines and the masculines with original root *a* present a more complex picture in that it is only in the genitive singular and plural that *a* appears. In the remaining forms, where there is or has been no *u* in the endings (automatically triggering *a* > *q*, cf. above), i.e., dative singular and nominative (also analogically accusative) plural masculine, nominative and accusative plural feminine, we most often find root *e*, though sometimes *i* (see 3.1.7.2). Thus *vallar* (gen. sg.),

valla (gen. pl.), *velli* (dat. sg.), *vellir* (nom. pl.) should all be looked up under *vǫllr* ‘field’, m., *fjarðar* (gen. sg.), *fjarða* (gen. pl.), *firði* (dat. sg.), *firðir* (nom. pl.) under *fjörðr* ‘fjord’, m., *strandar* (gen. sg.), *stranda* (gen. pl.), *strendr* (nom./acc. pl.) under *strönd* ‘beach’, f. (see paradigms 4, 5, 18).

U-mutation affects unstressed as well as stressed syllables. In unstressed syllables, however, it results in *u*, thus enabling the mutation to spread further. The strong masculine noun *fǫgnuðr* ‘joy’, for example, comes ultimately from **fagnaðuz* via the intermediate forms, first **fagnǫðuz* and then **fagnuðuz*. The *u*-mutated forms — nom. and acc. sg. and dat. pl.: *fǫgnuðr*, *fǫgnuð*, *fǫgnuðum* — thus contrast markedly with the other parts of the paradigm whose root is *fagnað-* (see paradigm 6). A strong neuter noun like *sumar* ‘summer’ has nom. and acc. pl. *sumur* (< **sumuru* < **sumǫru* < **sumaru*) (paradigm 27).

3.1.7.1 Labial mutation — Exercise

1. What does the term ‘mutation’ (‘*Umlaut*’) refer to?
 2. In what circumstances does root *a* change to *ǫ* in Old Norse?
 3. Look up the following nouns in an Old Norse dictionary or in the Glossary in *NION* III and write down the entry forms you find: *nǫfnum* (n.), *gǫtur* (f.), *vǫku* (f.), *ǫrmum* (m.).
 4. In which cases, genders and numbers can we expect to find root *ǫ* where no *u* follows in the next syllable?
 5. Look up the following nouns in an Old Norse dictionary or in the Glossary in *NION* III and write down the entry forms you find: *gjǫld* (n.), *lǫmb* (n.), *raddar* (f.), *sagnir* (f.), *hatta* (m.), *vaxtar* (m.).
-
-

3.1.7.2 Front mutation

Front mutation, in common with its labial counterpart, mainly concerns the adoption by the vowel of a stressed syllable of a feature of the vowel or semi-vowel of the immediately following unstressed syllable. Here, however, the principal conditioning factors were the front vowel *i* and the front semi-vowel *j*. So-called ‘palatal *r*’ (or *z*, as in **küz*/**kūr*, which developed to *kýr*, see below), and the combined

influence of earlier *-gē, -kē* (as in **dagē*, which became *degi*, see below) — as well as analogical levelling (the restructuring of forms by the force of analogy) — also played their part in this process. All the conditioning sounds are likely to have been pronounced with the front of the tongue raised close to its maximum height, and their presence had the effect of turning a preceding back vowel (one pronounced with the back of the tongue raised or lowered) into its front counterpart. Thus *ó*, for example, which is a mid-high back vowel (the back of the tongue is raised to above mid-height, but not to its full extent), became *æ*, a mid-high front vowel, when an *i, j* or other ‘conditioner’ followed. That is why the masculine noun *fótr* ‘foot’ and the feminine *bók* ‘book’ have nominative plurals *fætr, bækr* respectively (see paradigms 7 and 19).

As these introductory remarks and examples suggest, front mutation, unlike the labial variety, is very much a historical process (it is also common to most Germanic languages, cf. English *foot* — *feet*, *man* — *men*, German *Fuß* — *Füße*, *Mann* — *Männer*). It occurred at a stage of Scandinavian language development that preceded Old Norse, and had ceased to be productive some time before the Old Norse period. This has two important consequences for the recognition of inflexions. First, we find an unstressed *i* that does not cause front mutation because it arose after the period when mutation was taking place, e.g. dat. m. sg. *armi* ‘arm’ (< **armē*). This circumstance makes it impossible to formulate a hard-and-fast rule (like *a > o* before *u, v*) stating which stressed vowels we can expect to find immediately preceding *i*. Second, the *i, j* or other conditioner triggering the fronting may no longer be present (very often it is not — cf. *fætr* and *bækr* above, earlier forms of which were **fōtiz, *bōkiz*). This latter situation is parallel to the loss of *u* in forms such as *fjöll* ‘mountains’, *hofn* ‘harbour’, noted in 3.1.7.1.

With such complications, what the learner of Old Norse needs to know are the front mutation products of the back vowels affected, so that s/he may recognise that *fótr* — *fætr* or *bók* — *bækr*, for example, are different forms of the same lexical item. It is further useful to know where in different paradigms to expect front-mutated root vowels.

The back : front correspondences arising from front mutation, together with examples (contrasting nom. sg. with nom. pl. unless otherwise stated), are as follows:

<i>a</i> — <i>e</i>	(<i>dagr</i> — <i>degi</i> ‘day’, nom. and dat. m. sg.)
<i>á</i> — <i>æ</i>	(<i>tá</i> — <i>tær</i> ‘toe’, f.)
<i>o</i> — <i>ø</i>	(<i>hnot</i> — <i>hnøtr</i> ‘nut’, f.)
<i>ó</i> — <i>æ</i>	(<i>bóndi</i> — <i>bændr</i> ‘farmer’, m.)
<i>u</i> — <i>y</i>	(<i>dura</i> — <i>dyrr</i> ‘doorway’, gen. and nom. f. pl.)
<i>ú</i> — <i>ý</i>	(<i>mús</i> — <i>mýss</i> ‘mouse’, f.)
<i>au</i> — <i>ey</i>	(<i>aurar</i> — <i>eyrir</i> ‘ounce’, nom. m. pl. and sg.)

Occasionally *o* (from an earlier *u*) and *ó* (from an earlier lengthened *a*) can correspond to *y* and *æ* respectively (e.g. *sonr* — *synir* ‘son’, m.; *nótt* — *nætr* ‘night’, f.).

The places where front mutation forms are to be expected in noun paradigms are:

(1) nom., acc., gen. sg. of words (all masculine) ending in *-ill* (e.g. *lykill* ‘key’ — dat. sg. *lukli*, pl. forms all with root *lukl-*; see paradigm 3).

(2) dat. sg. of certain masculines (notably those with root vowel *ø* in the nom. sg., e.g. *hetti* — nom. sg. *høtr* ‘hood’; *birni* — nom. sg. *bjørn* ‘bear’ (not strictly mutation, but often counted as such, see 3.1.7.3); *fæti* — nom. sg. *fótr* ‘foot’; see paradigms 4, 5 and 7).

(3) nom. pl. of a good many masculines (again, notably those with root vowel *ø* in the nom. sg.) and feminines (e.g. *kettir* — nom. m. sg. *køtr* ‘cat’; *þættir* — nom. m. sg. *þáttir* ‘strand’, ‘short story’; *feðr* — nom. m. sg. *faðir* ‘father’; *hendr* — nom. f. sg. *hønd* ‘hand’; *bætr* — nom. f. sg. *bót* ‘compensation’; *kýr* — acc. f. sg. *kú* ‘cow’ (see (5) below); paradigms 5, 8, 18, 19, 21).

(4) acc. pl. of a few masculines (and, in later texts, of most of those with root vowel *ø* in the nom. sg.) and all feminines included under (3) (e.g. *fætr* — nom. m. sg. *fótr* ‘foot’; *velli* (as alternative to *vøllu*) — nom. m. sg. *vøllr* ‘field’ ‘ground’; *feðr*, *hendr*, *bætr*, *kýr* — as under (3); paradigms 5, 7, 8, 18, 19, 21).

Additional cases of front mutation in nouns, affecting only a few words, but often very common ones, are:

(5) nom. and gen. sg. of the feminines *kýr* ‘cow’; *sýr* ‘sow’; *ær* ‘ewe’ (contrast acc. and dat. sg., gen. and dat. pl. of, e.g., *kýr*: *kú*, *kú*, *kúa*, *kúm*; paradigm 21).

(6) gen. sg. of certain feminines (e.g. *bækr* — nom. sg. *bók* ‘book’; *nætr* — nom. sg. *nátt* ‘night’; the genitives of these feminines can also be found without mutation and with the more usual ending *-ar*; paradigm 19).

(7) dat. sg., gen. and dat. pl. of four nouns of relationship: *faðir* ‘father’, m.; *bróðir* ‘brother’, m.; *móðir* ‘mother’, f.; *dóttir* ‘daughter’, f. (e.g. *feðr*, dat. sg., *feðra*, gen. pl., *feðrum*, dat. pl.; *mæðr*, dat. sg., *mæðra*, gen. pl., *mæðrum*, dat. pl.; the dative singular of these nouns can also be found with the ending *-ur*, causing labial rather than front mutation in *faðir*; paradigms 8, 22).

It is further worth noting a small group of weak masculines consisting of root + *-and-* suffix. These have front mutation in the nom. and acc. pl., but it affects the suffix only (e.g. *dómandi* ‘judge’, nom. and acc. pl. *dómendr*; with contraction of the suffix: *bóndi* (< *búandi*) ‘farmer’, nom./acc. pl. *bændr*; paradigm 10).

3.1.7.2 Front mutation — Exercise

1. Which front-mutated vowels correspond with which back vowels?
 2. In which parts of noun paradigms are front-mutated vowels to be expected?
 3. Does front mutation ever affect other syllables than the initial?
 4. Look up the following nouns in an Old Norse dictionary or in *NION* III and write down the entry forms you find: *stendr* (f.), *rætr* (f.), *mætti* (m.), *brýr* (f.), *tugli* (m.), *erni* (m.), *eigendr* (m.), *katlar* (m.).
-
-

3.1.7.3 Breaking

Like front mutation, breaking is a historical phenomenon. Its causes are disputed, but it results in a diphthong where earlier there was a single vowel sound, cf. ON *jafn* ‘even [adj.]’, *hjørð* ‘herd’, f., with the English and German counterparts *even*, *eben* and *herd*, *Herde*. Though there are many nouns in ON with a broken (diphthongised) root vowel, there are only a few where this alternates with unbroken varieties within the paradigm, causing difficulties of recognition for the learner. In a small group of masculine nouns conditions have favoured breaking in all cases except the dat. sg. and nom. pl., where the root vowel *i* (from earlier *e*) is found. While the acc. and gen. sg. and acc., gen. and dat. pl. of *skjoldr* ‘shield’ are thus *skjöld*, *skjaldar*, *skjöldu*, *skjalda*, *skjöldum* respectively, the dat. sg. and nom. pl. are *skildi*, *skildir* (see paradigm 4). All such nouns have root vowel *jø* in the nom. sg.

3.1.7.4 Deviations from the basic endings

Certain endings occur that do not accord with those given on pp. 29–30. We have already seen in 3.1.7.1 and 3.1.7.2 above that the nom. and acc. pl. of a number of common masculine and feminine nouns end in *-r* rather than *-a*, *-i* or *-u + r*. Other deviations which may cause problems of recognition are:

(1) Nominative masculine singulars that lack the *-r* ending. These are due to the assimilation of *r* to an immediately preceding *l, n, s* (e.g. *lykill* ‘key’, m. (< **lykilr*); *hrafn* ‘raven’, m. (< **hrafnn* < **hrafnr*); *áss* ‘god’, m. (< **ásr*); see paradigms 3, 5). *Hrafn* exemplifies a general rule that consonant + geminate (double) consonant is simplified to consonant + single consonant (thus also in nouns with consonant + root *r*; compare, e.g., nom. and acc. m. sg. *vetr* ‘winter’, the former from earlier **vetrr*). Nominative and accusative plural *-r* can be assimilated in the same way as nom. sg. when the pl. ending does not contain a vowel (e.g. *mús* ‘mouse’, f. — nom. and acc. pl. *mýss*).

(2) A small group of strong feminines that has *-r* in the nom. sg., just as most strong masculines, and *-i* in the acc. and dat. sg. (e.g. *heiðr*, *heiði*, *heiði* ‘moor’; see paradigm 17).

(3) Strong feminines with the suffix *-ing* or *-ung*, as well as a few others, that have *-u* in the dat. sg. (e.g. *dróttning* ‘queen’, dat. sg. *dróttningu*; *sól* ‘sun’, dat. sg. (usually) *sólu*; see paradigm 14).

(4) A small group of weak feminines that has *-i* throughout the singular (e.g. *gleði* ‘joy’; see paradigm 24). These nouns denote abstract concepts and have no plural form.

(5) A few nouns with root *nn* that have *-ðr* in the nom. sg. (e.g. *muðr* ‘mouth’, m., acc. sg. *munni*; *forkuðr* ‘strong desire’, f., gen. sg. *forkunnar*).

3.1.7.5 Minor irregularities

The inflexions of ON nouns exhibit yet other deviations from the basic pattern, but these are less likely to cause the learner problems of recognition.

(1) The unstressed syllables of many disyllabic nouns lose their vowel when an inflexional ending is added which itself consists of a syllable (e.g. *pistill* ‘thistle’, m. — dat. sg. *pistli*, nom., acc., gen., dat. pl. *pistlar*,

pistla, *pistla*, *pistlum*; *hirðir* ‘shepherd’, m. — dat. sg. *hirði* (not **hirðii*), nom., acc., gen., dat. pl. *hirðar*, *hirða*, *hirða*, *hirðum*; *sumar* ‘summer’, n. — dat. sg. *sumri*, gen., dat. pl. *sumra*, *sumrum*; *kvæði* ‘poem’, n. — dat. sg. *kvæði* (not **kvæðii*), gen., dat. pl. *kvæða*, *kvæðum*; see paradigms 3, 27; note also 28).

(2) The vowels of inflexional endings tend to be dropped when they immediately follow a long vowel of the same or similar quality (e.g. *á* ‘stream’, f. — gen. sg. *ár*, nom., acc., gen., dat. pl. *ár*, *ár*, *á*, *ám*; *kné* ‘knee’, n. — dat. sg. *kné*; see paradigms 16, 29).

(3) Where stressed *é* is followed by unstressed *a* or *u*, the stress tends to be shifted onto the latter (with resultant vowel lengthening and occasionally vowel change), the *é* becoming the semi-vowel *j* (e.g. *kné* ‘knee’, n. — gen. pl. *knjá* (< **knéa*), dat. pl. *knjám* or *knjóm* (< **knéum*); paradigm 29).

(4) In some nouns *j* is inserted before inflexional endings consisting of or beginning in *a* or *u*; in others *v* is inserted before endings consisting of or beginning in *a* or *i* (e.g. *erfingi* ‘heir’, m. — acc., gen., dat. sg. *erfingja*, nom., acc., gen., dat. pl. *erfingjar*, *erfingja*, *erfingjum*; *ey* ‘island’, f. — gen., dat. sg. *eyjar*, *eyju*, nom., acc., gen., dat. pl. *eyjar*, *eyjar*, *eyja*, *eyjum*; *sker* ‘skerry’, n. — gen., dat. pl. *skerja*, *skerjum*; *songr* ‘song’, m. — dat. sg. *songvi*, nom., acc., gen. pl. *songvar*, *songva*, *songva*; *or* ‘arrow’, f. — gen. sg. *orvar*, nom., acc., gen. pl. *orvar*, *orvar*, *orva*; see paradigm 15).

3.1.7.3/3.1.7.4/3.1.7.5 Breaking/Deviations from the basic endings/ Minor irregularities — Exercise

1. Look up the following nouns in an Old Norse dictionary or in the Glossary in *NION* III and write down the entry forms you find: *birni* (m.), *skildir* (m.), *djöful* (m.), *sveinar* (m.), *byrði* (f.).
 2. Which group of strong nouns have *-u* in the dative singular?
 3. What is unusual about the inflexion of the noun *gleði* and of other feminines in *-i*?
 4. Look up the following nouns in an Old Norse dictionary or in *NION* III and write down the entry forms you find: *himnar* (m.), *hersar* (m.), *gamni* (n.), *erendum* (n.), *gjár* (f.), *benjar* (f.), *hoggvi* (n.).
-

3.1.8 Examples of noun inflexion

Having established the basic pattern of noun inflexions (pp. 29–30), and discussed the principal variations, we can now proceed to flesh out this skeleton with complete paradigms of individual nouns. These follow below.

It is customary when presenting nouns in Old Norse grammars to provide an example of every or virtually every inflexional type and to divide this wealth of data into classes and sub-classes, based often on features that had died out before the Old Norse period began. This does not help the learner much, and here instead an example is given of each of the basic patterns of noun inflexion, augmented by such others as will assist in the recognition of the majority of forms likely to be encountered in Old Norse texts. These examples should be studied in conjunction with the guidance given in 3.1.4, 3.1.6 and 3.1.7. Each pattern or paradigm is numbered for ease of reference.

Strong masculine (basic pattern)

(1) <i>hestr</i> ‘horse’					
Sg.	nom.	hestr	Pl.	nom.	hestar
	acc.	hest		acc.	hesta
	gen.	hests		gen.	hesta
	dat.	hesti		dat.	hestum

(2) <i>staðr</i> ‘place’					
Sg.	nom.	staðr	Pl.	nom.	staðir
	acc.	stað		acc.	staði
	gen.	staðar		gen.	staða
	dat.	stað		dat.	støðum

Strong masculine (other patterns)

(3) <i>ketill</i> ‘kettle’ ‘pot’					
Sg.	nom.	ketill	Pl.	nom.	katlar
	acc.	ketil		acc.	katla
	gen.	ketils		gen.	katla
	dat.	katli		dat.	køtlum

(4) <i>skjöldr</i> 'shield'					
Sg.	nom.	skjöldr	Pl.	nom.	skildir
	acc.	skjöld		acc.	skjöldu
	gen.	skjaldar		gen.	skjalda
	dat.	skildi		dat.	skjöldum

(5) <i>örn</i> 'eagle'					
Sg.	nom.	örn	Pl.	nom.	ernir
	acc.	örn		acc.	örnu/erni
	gen.	arnar		gen.	arna
	dat.	erni		dat.	örnum

(6) <i>fögnuðr</i> 'joy'					
Sg.	nom.	fögnuðr	Pl.	nom.	fagnaðir
	acc.	fögnuð		acc.	fagnaði
	gen.	fagnaðar		gen.	fagnaða
	dat.	fagnaði		dat.	fögnuðum

(7) <i>fótr</i> 'foot'					
Sg.	nom.	fótr	Pl.	nom.	fœtr
	acc.	fót		acc.	fœtr
	gen.	fótar		gen.	fóta
	dat.	fœti		dat.	fótum

(8) <i>faðir</i> 'father'					
Sg.	nom.	faðir	Pl.	nom.	feðr
	acc.	föður		acc.	feðr
	gen.	föður		gen.	feðra
	dat.	feðr/föður		dat.	feðrum

Weak masculine (basic pattern)

(9) <i>bardagi</i> 'battle'					
Sg.	nom.	bardagi	Pl.	nom.	bardagar
	acc.	bardaga		acc.	bardaga
	gen.	bardaga		gen.	bardaga
	dat.	bardaga		dat.	bardögum

Weak masculine (other pattern)

(10) <i>eigandi</i> 'owner'					
Sg.	nom.	eigandi	Pl.	nom.	eigendr
	acc.	eiganda		acc.	eigendr
	gen.	eiganda		gen.	eiganda
	dat.	eiganda		dat.	eigandum

Strong feminine (basic pattern)

(11) <i>laug</i> 'bath'					
Sg.	nom.	laug	Pl.	nom.	laugar
	acc.	laug		acc.	laugar
	gen.	laugar		gen.	lauga
	dat.	laug		dat.	laugum

(12) <i>møn</i> 'mane'					
Sg.	nom.	møn	Pl.	nom.	manar
	acc.	møn		acc.	manar
	gen.	manar		gen.	mana
	dat.	møn		dat.	mønnum

(13) <i>hlíð</i> 'slope' 'hillside'					
Sg.	nom.	hlíð	Pl.	nom.	hlíðir
	acc.	hlíð		acc.	hlíðir
	gen.	hlíðar		gen.	hlíða
	dat.	hlíð		dat.	hlíðum

Strong feminine (other patterns)

(14) <i>kerling</i> 'old woman'					
Sg.	nom.	kerling	Pl.	nom.	kerlingar
	acc.	kerling		acc.	kerlingar
	gen.	kerlingar		gen.	kerlinga
	dat.	kerlingu		dat.	kerlingum

(15) <i>ey</i> 'island'					
Sg.	nom.	<i>ey</i>	Pl.	nom.	eyjar
	acc.	<i>ey</i>		acc.	eyjar
	gen.	eyjar		gen.	eyja
	dat.	eyju		dat.	eyjum

(16) <i>á</i> 'stream'					
Sg.	nom.	<i>á</i>	Pl.	nom.	ár
	acc.	<i>á</i>		acc.	ár
	gen.	ár		gen.	<i>á</i>
	dat.	<i>á</i>		dat.	ám

(17) <i>heiðr</i> 'heath'					
Sg.	nom.	heiðr	Pl.	nom.	heiðar
	acc.	heiði		acc.	heiðar
	gen.	heiðar		gen.	heiða
	dat.	heiði		dat.	heiðum

(18) <i>strönd</i> 'shore'					
Sg.	nom.	<i>strönd</i>	Pl.	nom.	streindr
	acc.	<i>strönd</i>		acc.	streindr
	gen.	strandar		gen.	stranda
	dat.	<i>strönd</i>		dat.	ströndum

(19) <i>bók</i> 'book'					
Sg.	nom.	<i>bók</i>	Pl.	nom.	bækr
	acc.	<i>bók</i>		acc.	bækr
	gen.	bækr/bókar		gen.	bóka
	dat.	<i>bók</i>		dat.	bókum

(20) <i>tá</i> 'toe'					
Sg.	nom.	<i>tá</i>	Pl.	nom.	tær
	acc.	<i>tá</i>		acc.	tær
	gen.	tár		gen.	<i>tá</i>
	dat.	<i>tá</i>		dat.	tám

(21) <i>kýr</i> 'cow'					
Sg.	nom.	kýr	Pl.	nom.	kýr
	acc.	kú		acc.	kýr
	gen.	kýr		gen.	kúa
	dat.	kú		dat.	kúm

(22) <i>dóttir</i> 'daughter'					
Sg.	nom.	dóttir	Pl.	nom.	dætr
	acc.	dóttur		acc.	dætr
	gen.	dóttur		gen.	dætra
	dat.	dætr/dóttur		dat.	dætrum

Weak feminine (basic pattern)

(23) <i>saga</i> 'story'					
Sg.	nom.	saga	Pl.	nom.	sǫgur
	acc.	sǫgu		acc.	sǫgur
	gen.	sǫgu		gen.	sagna
	dat.	sǫgu		dat.	sǫgum

Weak feminine (other pattern)

(24) <i>reiði</i> 'anger'					
Sg.	nom., acc., gen., dat.	reiði			

Strong neuter (basic pattern)

(25) <i>orð</i> 'word'					
Sg.	nom.	orð	Pl.	nom.	orð
	acc.	orð		acc.	orð
	gen.	orðs		gen.	orða
	dat.	orði		dat.	orðum

(26) <i>vatn</i> 'water', 'lake'					
Sg.	nom.	vatn	Pl.	nom.	vötn
	acc.	vatn		acc.	vötn
	gen.	vatns		gen.	vatna
	dat.	vatni		dat.	vötnum

(27) <i>sumar</i> 'summer'					
Sg.	nom.	sumar	Pl.	nom.	sumur
	acc.	sumar		acc.	sumur
	gen.	sumars		gen.	sumra
	dat.	sumri		dat.	sumrum

(28) <i>erindi</i> 'message', 'speech'					
Sg.	nom.	erindi	Pl.	nom.	erindi
	acc.	erindi		acc.	erindi
	gen.	erindis		gen.	erinda
	dat.	erindi		dat.	erindum

Strong neuter (other pattern)

(29) <i>kné</i> 'knee'					
Sg.	nom.	kné	Pl.	nom.	kné
	acc.	kné		acc.	kné
	gen.	knés		gen.	knjá
	dat.	kné		dat.	knjám/knjóm

Weak neuter (basic pattern)

(30) <i>auga</i> 'eye'					
Sg.	nom.	auga	Pl.	nom.	augu
	acc.	auga		acc.	augu
	gen.	auga		gen.	augna
	dat.	auga		dat.	augum

The learner who has conscientiously mastered the above should be in a position to recognise the forms of virtually all the Old Norse nouns with which s/he is confronted in a text. It should further be possible to deduce the nominative singular form of unfamiliar nouns, so that these can be looked up in a dictionary. (The amount of help offered by dictionaries varies, but in addition to the nominative singular, the genitive singular and nominative plural are usually noted, as well as (other) forms that cannot easily be predicted.)

3.1.8 Examples of noun inflexion — Exercise

Identify the case, gender, number, syntactic function and semantic role of the nouns printed in **bold** in the following passage (adapted from *Hrafnkels saga Freysgoða* ‘The Saga of Hrafnkell, Priest of Freyr’). Where a noun appears in a case other than the nominative singular, give the nominative singular — the dictionary entry — form. In the case of compound nouns, give the case, gender, number, function and role of the last element only (e.g., in *Breiðdal*, analyse *-dal*, in *Hallfreðarstoðum*, *-stoðum* and in *fjárskiptis*, *-skiptis*).

Þar var á **dögum Haralds konungs** ins hárfagra, **Hálfðanar sonar** ins svarta, at sá **maðr** kom **skipi** sínu til **Íslands** í **Breiðdal**, er **Hallfreðr** hét.

It was in days of-Haraldr king the hairfair, Hálfðan’s son the black, that that man came with-ship REFL. POSS. to Iceland into Breiðdalr, who Hallfreðr was-called.

It was in the days of King Haraldr fairhair, son of Hálfðan the black, that a man called Hallfreðr brought his ship to Iceland, to Breiðdalr.

Þar var á **skipi kona** hans ok **sonr**, er **Hrafnkell** hét. Hann var fimmtán **vetra** gamall. **Hallfreðr** setti **bú** saman.

There was on ship wife his and son, who Hrafnkell was-called. He was fifteen of-winters old. Hallfreðr put dwelling together.

On board the ship was his wife and son, who was called Hrafnkell. He was fifteen years old. Hallfreðr established a farmstead.

En um v́́rit fcerđi **Hallfređr b́́** sitt norđr yfir **heiđi** ok gerđi **b́́** þar, sem heitir í **Geitdal**.

But in spring-the moved Hallfređr dwelling REFL. POSS. north over moor and made dwelling there that is-called in Geitdalr.

But in the spring Hallfređr moved his dwelling northwards across the moor and made a dwelling in the place called Geitdalr.

Ok eina **nótt** dreymđi hann, at **mađr** kom at honum ok mælti: ‘Þar liggir þú, **Hallfređr**, ok heldr óvarliga. Fcer þú á brott b́́ þitt ok vestr yfir **Lagarfljót**. Þar er **heill** þín ǫll.’

And one night dreamt him that man came to him and said: ‘there lie you, Hallfređr, and rather unwarily. Move you a(-)way dwelling your and west over Lagarfljót. There is fortune your all.’

And one night he dreamt that a man came to him and said: ‘There you lie, Hallfređr, and rather unwarily. Move your dwelling away and westwards across Lagarfljót. There is where all your good fortune lies.’

Eptir þat vaknar hann ok fcerir b́́ sitt út yfir **Rangá í Tungu**, þar sem síđan heitir á **Hallfređarstođum**, ok bjó þar til **elli**.

After that wakes he and moves dwelling REFL. POSS. out over Rangá into Tunga, there that later is-called at Hallfređarstađir, and lived there till old-age.

After that he wakes up and moves his dwelling out across Rangá to Tunga, to the place which has since been called Hallfređarstađir, and lived there into his old age.

En honum varđ þar eptir **geit** ok **hafr**. Ok inn sama **dag**, sem Hallfređr var í brott, hljóp **skriđa** á húsin, ok týndusk þar þessir **gripir**, ok því heitir þat síđan í Geitdal.

But to-him came-to-be there behind she-goat and billy-goat. And the same day that Hallfređr was a(-)way, ran landslide onto houses-the, and lost-*sk* [see 3.6.5.3] there these animals, and therefore is-called it since in Geitdalr.

But it turned out he left a she-goat and a billy-goat there. And the same day as Hallfređr moved away, a landslide fell onto the buildings and these animals perished there, and for that reason the place has since been called Geitdalr.

Hrafnkell lagði þat í **vanða** sinn at ríða yfir á **heiðar** á sumarit. Þá var **Jökulsdalr** albyggðr upp at **brúm**.

Hrafnkell laid that in custom REFL. POSS. to ride over onto moors in summer-the. Then was Jökulsdalr fully-settled up to bridges.

Hrafnkell made it his practice to ride up onto the moors in the summer. At this time Jökulsdalr was fully settled right up to the (rock) bridges.

Hrafnkell reið upp eptir **Fljótsdalsheiði** ok sá, hvar eyðidalr gekk af **Jökulsdal**. Sá **dalr** sýndisk **Hrafnkatli** byggiligri en aðrir **dalir**.

Hrafnkell rode up along Fljótsdalsheiðr and saw where empty-valley went from Jökulsdalr. That valley showed-*sk* to-Hrafnkell more-habitable than other valleys.

Hrafnkell rode up over Fljótsdalsheiðr and saw an uninhabited valley leading off from Jökulsdalr. The valley seemed more habitable to Hrafnkell than other valleys.

En er Hrafnkell kom heim, beiddi hann **föður** sinn **fjárskiptis**, ok sagðisk hann **bústað** vilja reisa sér.

But when Hrafnkell came home, asked he father REFL. POSS. for-division-of-property, and said-*sk* he dwelling-place want raise for-self.

And so when Hrafnkell came home, he asked his father for a division of the property, and said he wanted to build a dwelling for himself.

Þetta veitir **faðir** hans honum, ok hann gerir sér **bæ** í **dal** þeim, ok kallar á **Aðalból**.

This grants father his to-him, and he makes for-self farm in valley that and calls at Aðalból.

His father grants him this, and he makes himself a farm in that valley and calls it Aðalból.

Hrafnkell fekk **Oddbjargar Skjöldólfsdóttur** ór **Laxárdal**. Þau áttu tvá **sonu**.

Hrafnkell got Oddbjörg Skjöldólfsdóttir from Laxárdalr. They had two sons.

Hrafnkell married Oddbjörg Skjöldólfsdóttir from Laxárdalr. They had two sons.

3.1.9 The suffixed definite article

As in the Scandinavian languages in general, the definite article — the word for ‘the’ — may be suffixed to the noun. That is to say, it takes the form of an ending. Like the noun itself, the definite article is inflected for number and case. In addition, it is inflected for gender, i.e. it has different forms for masculine, feminine and neuter.

The forms of the suffixed article in Old Norse are as follows.

Masculine					
Sg.	nom.	-(i)nn	Pl.	nom.	-(i)nir
	acc.	-(i)nn		acc.	-(i)na
	gen.	-(i)ns		gen.	-nna
	dat.	-(i)num		dat.	-num

Feminine					
Sg.	nom.	-(i)n	Pl.	nom.	-nar
	acc.	-(i)na		acc.	-nar
	gen.	-(i)nnar		gen.	-nna
	dat.	-(i)nni		dat.	-num

Neuter					
Sg.	nom.	-(i)t	Pl.	nom.	-(i)n
	acc.	-(i)t		acc.	-(i)n
	gen.	-(i)ns		gen.	-nna
	dat.	-(i)nu		dat.	-num

The presence or absence of the initial *-i* (in some texts *-e*) is unlikely to cause the learner serious problems of recognition. In the example sentences in 3.1.5 we had on the one hand (3), (6) *leiðinu, skipinu*, with dat. n. sg. *-i* noun ending + *-nu*, and on the other (20) *gólfít* with acc. n. sg. zero noun ending + *-it*, all of them unambiguously combinations of noun and definite article (cf. also *vár-it, sumar-it* (both acc. n. sg.) and *hús-in* (acc. n. pl.) in the extract from *Hrafnkels saga* above). Contrastive examples with and without *-i*, based on the list of noun paradigms in 3.1.8, are:

<i>hestr-inn</i>	—	<i>bardagi-nn</i>	(nom. m. sg.)
<i>staðar-ins</i>	—	<i>eiganda-ns</i>	(gen. m. sg.)
<i>menn-inir</i>	—	<i>skildir-nir</i>	(nom. m. pl.)
<i>hlíð-ina</i>	—	<i>sögu-na</i>	(acc. f. sg.)
<i>strönd-inni</i>	—	<i>á-nni</i>	(dat. f. sg.)
<i>kné-in</i>	—	<i>erindi-n</i>	(nom./acc. n. pl.)

The most general rule governing the occurrence of initial *-i* in the def. art. is that it is found in conjunction with words of one syllable and omitted elsewhere (contrast the left and right-hand lists above). However, there are several exceptions to this.

The *-i* is omitted after the following monosyllabic forms.

- (1) Nom./acc. m./f. pl. (cf. *fætr-nir* (nom. m. pl.), *fætr-na* (acc. m. pl.) *dætr-nar* (nom./acc. f. pl.)); an exception to the exception is represented by *menn-inir*, *menn-ina* (nom. and acc. m. pl. respectively), though this is a rare type.
- (2) Those ending in a vowel, but only where the article is disyllabic (contrast *kné-in* with *á-nni* above).
- (3) Dative masculine singulars that lack the usual *-i* ending (cf. *stað-num*).

The *-i* is retained after genitive singulars in *-ar* (cf. *staðarins* above, further *eyjarinnar* (gen. f. sg.)).

Note that in the dative plural, the noun ending *-(u)m* loses its *m* and the article is suffixed onto the *u* or stressed vowel (cf. *kötlunum*, *sögunum*, *orðunum*, *knjánum*).

As with the nouns, certain regularities will be observed in the definite article paradigms. It will also be noticed that there are various points of similarity between noun and article endings.

- (1) The dat. pl. always ends in *-um* (as with nouns).
- (2) The gen. pl. always ends in *-a* (as with nouns).
- (3) It is only in the f. sg. and m. pl. there is a difference between nom. and acc. forms.
- (4) The gen. m. and n. sg. ends in *-s*, the gen. f. sg. in *-ar* (as with most nouns, though some masculine genitives end in *-ar*).
- (5) The nom. m. pl. ends in *-ir*, the acc. m. pl. in *-a*, and the nom./acc. f. pl. in *-ar* (cf. the pattern for nouns: nom. m. pl. and nom./acc. f. pl. = vowel + *r*, acc. m. pl. = vowel alone).

As well as the *-(i)nn* suffix dealt with here, Old Norse has a free-

standing definite article. However, since its use is closely bound up with that of the adjective, it is dealt with in 3.3.5, following the description of adjective inflexions.

It should be noted that the definite article is used more sparingly in Old Norse than in modern English. It is regularly omitted, for example, from nouns that denote something familiar to writer and reader. Thus *konungr* may mean ‘a king’ or ‘the king’ depending on the context. Contrast:

Fornjótr hefir konungr heitit
 ‘Fornjótr has king been-called’
 ‘There was a king called Fornjótr’

Konungr varð reiðr mjök
 ‘King became angry very’
 ‘The king became very angry’

3.1.9 The suffixed definite article — Exercise

Identify the case, gender, number, syntactic function and semantic role of the definite nouns printed in **bold** in the following sentences, and insert a hyphen between noun and article. Where the noun appears in a case other than nominative singular, give the nominative singular definite form.

- (1) **Brúðrin** var heldr dǫpr
 ‘The bride was rather sad’
- (2) Illugi kippði inn aprtr **vǫrusekkunum**
 ‘Illugi snatched in again the sacks of wares’
- (3) Þeir kómu til **boðsins**
 ‘They came to the feast’
- (4) Tekr Skrýmir **nestbaggann**
 ‘Skrýmir takes the provision-bag’
- (5) **Konan** þakkaði honum vel **gjöfina**
 ‘Woman-the thanked to-him well gift-the’
 ‘The woman thanked him well for the gift’

- (6) Þá sendi hann **gestina** út eptir þeim
'Then he sent the retainers out after them'
- (7) Þeir kómu þá til **borgarinnar**
'They came then to the castle'
- (8) **Berserkrinn** leit aptr yfir **ána**
'The berserk looked back across the river'
- (9) Þá smugu þeir milli **spalanna**
'Then they slipped between the bars'
- (10) Lítil var gleði manna at **boðinu**
'Little was joy of-men at feast-the'
'Men were not very joyful at the feast'
- (11) Jarl kom út í **eyjarnar**
'The earl came out to the islands'
- (12) Þorsteinn lagði fæð á **Austmanninn**, ok fór hann á brott um **sumarit**, ok er hann nú ór **sögunni**
'Þorsteinn laid coldness on easterner-the, and went he a(-)way in summer-the, and is he now out-of story-the'
'Þorsteinn was cold towards the Norwegian, and in the summer he left, and now he is out of the story'
- (13) Þeir eru vanir at halda til móts við **hofðingjana**
'They are accustomed to hold a(-)gainst towards chieftains-the'
'They are accustomed to offer resistance to the rulers'
- (14) Í **hellinum** var féván mikil, ok **kaupmenninir** réðu til ok gengu **hellinn**
'In cave-the was treasure-hope great, and merchants-the set about and walked cave-the'
'There was great hope of finding treasure in the cave, and the merchants had a go and explored the cave'
- (15) Þeir lögðu saman **skipin**
'They laid together ships-the'
'They laid the ships alongside each other'
-
-

3.2 Pronoun inflexions and their function

Pronouns are sometimes defined as words that stand in place of nouns. A more accurate definition is that they are words that occupy the same position in sentences as noun phrases. What this means is that in English, for example, noun phrases such as (1) *the old man with the long white beard*, (2) *my colleague, who works at the university*, (3) *all the people*, (4) *not the tiniest little bit* are reducible to single words like (1) *he*, (2) *she*, (3) *everyone*, (4) *none*. Of course, a noun phrase will often consist of just one word, e.g. *John*, *moonlight*, and these too may be replaced by pronouns (*he*, *it*), but a definition of pronoun that looks no further than this is clearly inadequate.

Many pronouns in addition to replacing noun phrases may be used adjectivally, i.e. as modifiers of noun phrases, like English *this* and *some* in *this man*, *some particularly interesting ideas*. Although arguably function should determine word class, it is impractical in a basic learners' grammar such as this to operate with both pronominal and adjectival *this*, *some* etc. Section 3.2 therefore deals with words that regularly function as pronouns, irrespective of how else they may be used.

The personal pronouns *I*, *you*, *he*, *she*, *it*, *we*, *they*, together with the demonstratives *this*, *that*, the indefinites *some*, *any*, the negatives *no*, *one*, *nothing*, *none* and the interrogatives *who*, *what*, are among the most commonly occurring words in English, and the same is true of their Old Norse equivalents. **It is therefore clearly essential to learn the (often somewhat idiosyncratic) inflexions of these words as quickly as possible.**

Since pronouns occupy the same position in sentences as noun phrases, it is no surprise to find that, like nouns, they are inflected for number and case in Old Norse, and that the function of the inflexions is in general the same as for nouns (cf. 3.1.1, 3.1.2). In addition, because pronouns 'stand for', i.e. take their reference from, noun phrases, many of them are also inflected for gender. Personal pronouns distinguish 'person', that is, the choice of pronoun depends on the perspective from which the participants in a situation are viewed. Old Norse, like English, has a three-way contrast: 1st person, in which a speaker or writer refers to him/herself (English *I*) or a group of which s/he is a part (Eng. *we*), 2nd person, in which a speaker/writer refers to a person

or persons s/he is addressing (Eng. *you*, sg. or pl.), 3rd person, in which a person or persons other than the speaker/writer him/herself or the one/those s/he is addressing are referred to (Eng. *he, she, it, they*).

3.2.1 Personal pronouns: form

1st person: 'I [sg.]', 'we two [dual]', 'we [pl.]'						
nom.	Sg.	ek	Dual	vit	Pl.	vér
acc.		mik		ok(k)r		oss
gen.		mín		okkar		vár
dat.		mér		ok(k)r		oss

2nd person: 'you [sg.]', 'you two [dual]', 'you [pl.]'						
nom.	Sg.	þú	Dual	(þ)it	Pl.	(þ)ér
acc.		þik		yk(k)r		yðr
gen.		þín		ykkar		yð(v)ar
dat.		þér		yk(k)r		yðr

3rd person singular: 'he', 'she', 'it'						
nom.		hann		hon		þat
acc.		hann		hana		þat
gen.		hans		hennar		þess
dat.		honum		henni		þ(v)í

3rd person plural: 'they'						
nom.	m.	þeir	f.	þær	n.	þau
acc.		þá		þær		þau
gen.		þeir(r)a		þeir(r)a		þeir(r)a
dat.		þeim		þeim		þeim

Reflexive, 3rd person only: ‘-self’	
nom.	—
acc.	sik
gen.	sín
dat.	sér

Various features of these paradigms are worthy of note.

(1) No distinction of gender is found in the first and second person, or in the third person reflexive. Observe, though, that, unlike English, Old Norse employs a masculine, feminine or neuter form of ‘they’ depending on the gender of the entity referred to. Where more than one gender is involved, the neuter plural is used.

(2) The three-way distinction: singular (used of one entity) — dual (used of two) — plural (used of more than two), occurs only in the first and second person.

(3) A separate reflexive pronoun is found only in the third person. The same forms are used whether the entity referred to by the pronoun is singular or plural, masculine, feminine or neuter. The only distinction made is of case, and then only between accusative, genitive and dative. No nominative form exists since reflexives are normally coreferential with (i.e. refer to the same entity as) the subject (cf. English: *John hurt himself*, but not **heself hurt John*). In the first and second person, the accusative, genitive and dative forms function both as non-reflexives and reflexives (thus *mik*, for example, means ‘me’ or ‘myself’, *yðr* ‘you [pl.]’ or ‘yourselves’).

Beyond this, the student will observe certain regularities in the paradigms, and similarities with other inflexions. The accusative, genitive and dative of the first and second person singular and of the reflexive vary only in the initial consonant. There is also minimal variation between the first and second person dual. First and second person dual and plural do not distinguish accusative and dative, and all have a genitive ending in *-r* (*-ar* except for *vár*). The third person endings, especially in the singular, will be seen to correspond quite closely to those of the suffixed definite article, while the masculine and neuter genitive singular in *-s* and the feminine in *-ar*, the nominative masculine and nominative/accusative feminine plural in *-r*, the accusative masculine plural in a vowel, the genitive plural in *-a* and the dative plural in *-m* show a marked similarity to noun inflexions as well. Finally, it

should be noted that the nominative forms *ek* and *þú* can sometimes be found suffixed to the verb, in which case *ek* loses its vowel (e.g. *hafðak* < *hafða ek* 'I had', *kannk* < *kann ek* 'I can'), while the *þ* of *þú* undergoes partial or complete assimilation with the immediately preceding consonant (e.g. *heyrðu* < *heyr þú* 'hear you [i.e. listen!]', *fórtu* < *fórt þú* 'you went', *seldu* < *sel þú* 'hand you [i.e. hand over!]'). Occasionally other of the personal pronoun forms may be suffixed in this way, but the student is unlikely to come across them in straightforward prose texts.

3.2.2 Demonstrative pronouns: form

sá 'that', 'those'				
		m.	f.	n.
Sg.	nom.	sá	sú	þat
	acc.	þann	þá	þat
	gen.	þess	þeir(r)ar	þess
	dat.	þeim	þeir(r)i	þ(v)í
Pl.	nom.	þeir	þær	þau
	acc.	þá	þær	þau
	gen.	þeir(r)a	þeir(r)a	þeir(r)a
	dat.	þeim	þeim	þeim

The neuter singular and all the plural forms of this pronoun will be seen to be identical with those of the personal pronoun, third person, given in 3.2.1. In fact we are dealing with one and the same word. The change in meaning from, for example, 'those female beings' or 'those feminine objects' to 'they [f.]' is very small. Indeed, the same development can be observed in many languages (French *il* 'he', *elle* 'she', for example, come from the Latin pronoun *ille* 'that'), and on occasion Old Norse *sá*, *sú* are found in place of *hann*, *hon*.

Although there is considerable irregularity in the paradigm, compare the acc., gen., dat. m. sg. endings *-nn*, *-ss*, *-m* and the acc., gen., dat. f. sg. *-á*, *-ar*, *-i* with those of the corresponding forms of the suffixed definite article (3.1.9) and of *hinn* immediately below.

hinn ‘that’ ‘the other’, ‘those’ ‘the others’				
		m.	f.	n.
Sg.	nom.	hinn	hin	hitt
	acc.	hinn	hina	hitt
	gen.	hins	hinnar	hins
	dat.	hinum	hinni	hinu
Pl.	nom.	hinir	hinar	hin
	acc.	hina	hinar	hin
	gen.	hinna	hinna	hinna
	dat.	hinum	hinum	hinum

The student will observe the close similarity between the forms of this pronoun and those of the suffixed definite article (though note the *-tt* in the nom./acc. n. sg.). There is in fact a strong likelihood that the suffixed article is a reduced form of *hinn*. Not only does the similarity of form suggest this, the development: demonstrative pronoun > definite article is quite widely attested (cf., for example, French *le, la* — like *il, elle*, though by a different route — from Latin *ille* ‘that’). On the relationship between *hinn* and (*h*)*inn*, the free-standing definite article of Old Norse, see 3.3.5.

sjá, þessi ‘this’, ‘these’				
		m.	f.	n.
Sg.	nom.	sjá/þessi	sjá/þessi	þetta
	acc.	þenna	þessa	þetta
	gen.	þessa	þessar/þessar(r)ar	þessa
	dat.	þessum/þeima	þessi/þessar(r)i	þessu/þvísa
Pl.	nom.	þessir	þessar	þessi
	acc.	þessa	þessar	þessi
	gen.	þessa/þessar(r)a	þessa/þessar(r)a	þessa/þessar(r)a
	dat.	þessum	þessum	þessum

In this paradigm the number of alternative forms is noteworthy, but few are likely to cause problems of recognition. The nominative

singulars *sjá* and *þessi* are both common, but dat. m. sg. *þeima* and dat. n. sg. *þvísa* are much less so. The genitive and dative feminine singular and the genitive plural can be thought of as *þessar*, *þessi*, *þessa* respectively, basic forms which are sometimes expanded by suffixes (*þessar-(r)ar*, *þessa-r(r)a*), or infixes (*þess-ar(r)-i*). Although the forms of this pronoun may appear anomalous, similarities with other paradigms can still be found. The endings of the plural in particular are very close to those of *hinna* (above), and even in the singular we notice the characteristic *-a* and *-ar* endings in the feminine accusative and genitive, and *-um*, *-i*, *-u* in the masculine, feminine and neuter dative respectively. Some of the remaining forms also show characteristic features, though not in the endings — observe the *n*, *t* and *s* of acc. m. *-nn-*, nom./acc. n. *-tt-* and gen. m. and n. *-ss-*.

3.2.3 Indefinite pronouns: form

By far the most common indefinite pronoun in Old Norse is *noðkurr* (in some texts with *o* for *o*: *nokkurr*, *nokkut*, etc.) ‘some(one/thing)’ ‘any(one/thing)’ ‘(a) certain’. Its endings are almost identical to those of a strong adjective (see 3.3.4), and very close to those of *hinna* (above). The difference between the inflexions of *noðkurr* and *hinna* is largely determined by the final consonant of the root: the *n* of *hin-* assimilates a following *r*, and so we get forms like nom. m. sg. *hinna*, dat. f. sg. *hinna*, gen. pl. *hinna* (instead of **hinr*, **hinri*, **hinra*).

		m.	f.	n.
Sg.	nom.	noðkurr	noðkur	noðkut
	acc.	noðkurn	noðkura	noðkut
	gen.	noðkurs	noðkurrar	noðkurs
	dat.	noðkurum	noðkurri	noðkuru
Pl.	nom.	noðkurir	noðkurar	noðkur
	acc.	noðkura	noðkurar	noðkur
	gen.	noðkurra	noðkurra	noðkurra
	dat.	noðkurum	noðkurum	noðkurum

In the oldest sources many of the forms of this pronoun appear with root *nakkvar-*.

Other indefinite pronouns are *einnhverr* ‘some(one/thing)’, and *sumr* ‘some’. The former consists of an invariable *ein-*, except in the nom./acc. m. and n. sg. (*einn-*, *eitt-* respectively), and occasionally the gen. m. and n. sg. (*eins-*), + *hverr*, the inflexions of which are described below. The latter inflects like a strong adjective (see 3.3.4).

3.2.4 Negative pronouns: form

Of the sundry negative pronouns of Old Norse the only one the learner will encounter regularly is *engi* ‘no one’ ‘nothing’ ‘none’ ‘no’. The various forms of the other negatives, *manngi* ‘no one’, *vættki* ‘nothing’, *hvárigr* or *hvárgi* ‘neither’, will, when met with, be well enough understood from the glosses and examples given in Old Norse dictionaries.

		m.	f.	n.
Sg.	nom.	engi	engi	ekki
	acc.	engan/engi	enga	ekki
	gen.	enskis	engrar	enskis
	dat.	engum	engri	engu
Pl.	nom.	engir	engar	engi
	acc.	enga	engar	engi
	gen.	engra	engra	engra
	dat.	engum	engum	engum

The paradigm presented here gives the most common forms of *engi*. A complete list of attested forms will be found in Noreen 1923 (p. 323). Virtually all of these are easily deducible, however, as long as it is known (1) that the root of the word may be *eing-* or *øng-* as well as *eng-*, and (2) that *-v-* may be added before endings beginning with *-a* (e.g. nom./acc. f. pl. *øngvar*, *engvar*) and before the *-ir* of the nom. m. pl. (e.g. *øngvir*, *engvir*).

The inflexions of *engi* present a familiar enough pattern (observe, however, nom./acc. n. sg. *ekki*, from **eitt-ki* < **eitt-gi*). The student

should compare the endings given above with those of *hinn* and *nokkurr*, especially the latter, and make a note of where they coincide. Only forms peculiar to *engi* need be learnt specially.

3.2.5 Interrogative and distributive pronouns: form

The two principal pronouns in this category are *hverr* ‘who’ ‘what’ ‘which’, ‘each’ ‘every’, and *hvárr* ‘which of two’, ‘each of two’ (sg.), ‘which of two groups’, ‘each of two groups’ (pl.). With the exception of the acc. m. sg. forms, *hvern* and *hvárn*, both decline like strong adjectives (see 3.3.4). In common with some adjectives *hverr* inserts a *-j-* between root and endings beginning with *-a* or *-u*; *hvárr* does not. For ease of overview, the complete paradigm of *hverr* is now given.

		m.	f.	n.
Sg.	nom.	hverr	hver	hvert
	acc.	hvern	hverja	hvert
	gen.	hvers	hverrar	hvers
	dat.	hverjum	hverri	hverju
Pl.	nom.	hverir	hverjar	hver
	acc.	hverja	hverjar	hver
	gen.	hverra	hverra	hverra
	dat.	hverjum	hverjum	hverjum

In addition to *hverr* and *hvárr* we have *hvat* ‘what’, ‘each (thing)’ ‘every(thing)’, *hvatki* ‘each thing’, and *hvatvetna* ‘everything’. None of these occurs with anything like a complete set of forms; indeed, apart from odd relics of a masculine equivalent of *hvat*, they are neuter singular only. Even then, except in the case of *hvatvetna* (gen. *hversvetna*, dat. *hvívvetna*), the paradigms are defective. For although *hves* and *hví* are often quoted as the genitive and dative form of *hvat*, they tend to function as separate words (*hví*, for example, occurs mostly in the sense ‘why?’). And while a genitive *hves(s)kis* and dative *hvígi* of neuter singular *hvatki* are indeed found, the meaning, ‘whatsoever’, is somewhat removed from that of *hvatki*.

3.2.1/3.2.2/3.2.3/3.2.4/3.2.5 Personal pronouns: form/Demonstrative pronouns: form/Indefinite pronouns: form/Negative pronouns: form/Interrogative and distributive pronouns: form — Exercise

1. Which of the personal pronouns are inflected for gender?
 2. Which of the personal pronouns distinguish three numbers (singular, dual and plural)?
 3. Give the forms of the 3rd person reflexive pronoun and explain why there is no nominative.
 4. What regularities can be observed in the forms of the personal pronouns?
 5. What similarities are there between the endings of *hinn* and *sjá/þessi*?
 6. In what respects do the endings of *hinn*, *nokkurr* and *engi* differ?
 7. Give the full paradigm of *hvárr* and compare its endings with those of *hverr*.
 8. In what sense is the paradigm of *hvatt* defective?
-
-

3.2.6 Examples of pronoun usage

As was done for nouns, examples will now be given of pronouns in function. With the wide range of pronominal words and forms that exists, nothing like a comprehensive survey can be provided; the aim is rather to illustrate typical usage. The exemplification follows the same pattern as for nouns (see the preamble on p. 31). Note in particular that the ending or word-form being illustrated is printed in bold type. Compare the endings and word-forms used with those set out and discussed on pp. 61–67. Observe, too, the differences between Old Norse and English phraseology and sentence formation. Definitions of basic concepts that have already been given are not repeated; if in doubt, the student should consult the individual commentaries that accompany each of the examples of noun function.

- (1) Eigi sagða **ek þér þat**
 ‘Not said I to-you that’
 ‘I did not tell you that’

Ek (1st person sg. nom.) is the subject; 'I' is the agent or 'performer' of the action and the first noun phrase in the sentence. *Þér* (2nd sg. dat.) is the indirect object; 'you' is the beneficiary of the action and the second noun phrase. *Þat* (3rd. sg. n. acc.) is the direct object, the goal of the action (i.e. what is said) and the third noun phrase.

- (2) Þá skutu **þeir** spjótum inn at **þeim**
'Then they threw spears in at them'

The subject is *þeir* (3rd pl. m. nom.), the agent and first noun phrase in the sentence. *Þeim* (3rd pl. dat.) does not function here as a noun phrase, but is part of the preposition phrase *at þeim*, in which the pronoun is governed (i.e. has its case determined) by the preposition *at* (see 3.7, 3.7.3).

- (3) Viltu **nókkut** liðsinni **okkr** veita?
'Will-you any help to-us-two give?'
'Will you give us two any help?'

The subject is *-tu* (2nd sg. nom., suffixed to the verb); it is the agent and first noun phrase in the sentence. *Nókkut* is part of the direct object. The second noun phrase and the goal of the action consists of the noun *liðsinni* (acc. n. sg.) modified by the pronoun *nókkut* (which since it appears here in the role of modifier functions adjectivally; see 3.2). As a modifier *nókkut* appears in the same case (acc.), gender (n.) and number (sg.) as its head word (*liðsinni*). This formal relationship between the two (whereby the head word determines the form of its modifier) is known as grammatical agreement or concord and is a regular phenomenon in Old Norse (see 3.3.1). *Okkr* (1st dual dat.) is the indirect object; it denotes the beneficiary of the action and is the third noun phrase in the sentence.

- (4) Þórhildr lagði yfir **hann** skikkjuna, ok gekk **hann** út á meðal **þeira**
'Þórhildr put the cloak over him, and he went out between them'

This example consists of two sentences. *Hann* (3rd sg. m. acc.) in sentence 1 is part of the preposition phrase *yfir hann*, and its case is determined by the preposition *yfir* (see 3.7, 3.7.4). *Hann* (3rd sg. m. nom.) in sentence 2 is subject, the first noun phrase and the agent. *Þeira* (3rd pl. gen.) is part of the preposition phrase *meðal þeira*, and its case is determined by the preposition *meðal* (see 3.7.2).

- (5) **Hefn þú vár, en vér skulum þín, ef vér lifum eptir**
 ‘Avenge you us, but we shall you, if we live afterwards’
 ‘Avenge us, and we shall (avenge) you, if we survive’

This example consists of three sentences. *Þú* (2nd sg. nom.) in sentence 1 is the subject (of an imperative verb, cf. 3.6.3, 3.6.5.1), the first noun phrase and the agent; *vár* (1st pl. gen.) is the direct object of the verb (*hefn*) and the second noun phrase. *Vér* (1st pl. nom.) in sentence 2 is subject, the first noun phrase and agent (of the understood verb *hefna*); *þín* (2nd sg. gen.) is the direct object of the (understood) verb and the second noun phrase. *Vér* (1st pl. nom.) in sentence 3 is subject, not so much agent here, rather the ‘experiencer’, denoting those who (may) experience survival.

- (6) **Þau væntu sér af honum nokkurs trausts**
 ‘They expected for-self of him some support’
 ‘They expected (for themselves) some support from him’

Þau (3rd pl. n. nom., referring to persons of more than one gender) is subject, the first noun phrase and the experiencer. *Sér* (refl. dat.) is the indirect object, the second noun phrase and the intended beneficiary; it is coreferential with the subject (i.e. both subject and indirect object refer to the same entity; see 3.2.1). *Honum* (3rd sg. m. dat.) is part of the preposition phrase *af honum*, and its case is determined by the preposition *af* (see 3.7.3). *Nokkurs* is part of the direct object: the third noun phrase, denoting what is experienced (the goal of the experiencing), consists of the noun *trausts* (gen. n. sg.) modified by the pronoun *nokkurs*, which has the same case, gender and number as its head word (see example (3) above).

- (7) **Því skaltu heita mér, at koma aptr til mín at qðru hausti**
 ‘That shall-you promise to-me, to come back to me at second autumn’
 ‘You must promise me to come back to me next autumn’

Því (3rd sg. n. dat.) is the anticipatory direct object: the thing promised is ‘to come back . . .’, but the infinitive clause — the equivalent of a noun phrase — is postponed and its place filled by the pronoun *því*. The unmarked position for the direct object would be somewhere after the subject and the finite verb (*skaltu*), but here it has been moved to the front of the sentence for emphasis. The subject is *-tu* (2nd sg. nom., suffixed to the verb); it is the agent, and — the fronted *því* apart — the first noun phrase in the sentence. *Mér* (1st sg. dat.) is the indirect object, the beneficiary (the person to whom the promise is made), and the second or third noun phrase. *Mín* (1st sg. gen.) is part of the preposition phrase *til mín*, and its case is governed by the preposition *til* (see 3.7.2).

- (8) Takið **hana** ok haldið **henni**
‘Take her and hold her’

This example contains two sentences, each with its finite verb in the imperative (‘take!’, ‘hold!’; see (5) above, but also 3.6.3). The subject is left unexpressed, as generally happens with imperatives in English too. *Hana* and *henni* (3rd sg. f. acc. and dat. respectively) are both direct objects, the goals of the actions; their case is determined by the verb they are object of (*taka* ‘take’ normally has a direct object in the accusative, *halda* in the sense ‘hold fast’ ‘restrain’ has its direct object in the dative).

- (9) Meguð **þér** vel bíða **þess**, er eldrinn vinnr **þá**
‘Can you well await that, that fire-the overcomes them’
‘You can easily wait for the fire to overcome them’

This example consists of two sentences. *Þér* (2nd pl. nom.) is the subject of sentence 1, the agent and the first noun phrase. *Þess* (3rd sg. n. gen.) is the anticipatory direct object (see (7) above): the thing being waited for is ‘that the fire overcomes them’, but this dependent sentence — the equivalent of a noun phrase — is postponed and its place filled by the pronoun *þess*. *Þá* is the direct object of (the dependent) sentence 2, the goal of the ‘action’ and the second noun phrase (the first — the subject — being *eldrinn*).

- (10) **Þær** hvíla **sik** þar nokkurar nætr
‘They rest self there some nights’
‘They rest themselves there for a few nights’

Þær (3rd pl. f. nom., referring to women) is subject, the first noun phrase in the sentence and the agent. *Sik* (refl. acc.) is the direct object, the goal of the action and the second noun phrase; it is coreferential with the subject (see (6) above). *Nokkurar* is part of the adverbial phrase *nokkurar nætr* (acc. f. pl.), which expresses duration of time; *nokkurar* modifies the head word *nætr*, and so appears in the same case, gender and number.

- (11) Hvers þykkir **yðr** **sá** verðr, er **þetta** ráð gaf til?
‘Of-what seems to-you that-man worthy who this advice gave towards [a solution of the problem]?’
‘What do you think the man who proffered this advice deserves?’

This example consists of an interrogative sentence, followed by an elliptical infinitive clause (3.9.5.2) and a dependent sentence. *Hvers* (gen. n. sg.) is an interrogative pronoun, and as such is moved out of an unmarked position after

verðr (*sá er verðr X* ‘that person is worthy of X’) to the front of the sentence (cf. the identical movement in English); its case is determined by the adjective *verðr* (cf. English *worthy/deserving of something*), and its neuter gender by the fact that it does not refer to anything of specifically masculine or feminine gender. In traditional analysis *yðr* (2nd pl. dat., but used here as a singular honorific, like French *vous* — the person being addressed is the king) would be classed as the indirect object (the recipient or experiencer of the ‘seeming’, cf. ‘to-you’), but recently claims have been made for the existence of a class of ‘oblique’ (i.e. non-nominative) subjects into which *yðr* here would fall (note that with *þyk(k)ir* ‘seems’ the person to whom something seems is normally always the first noun phrase in the sentence; see further 3.9.3). *Sá* (nom. m. sg.) is the subject of the elliptical infinitive clause (*sá [vera] verðr* ‘that man [to be] worthy’) — what the clause is about. *Þetta ráð* (acc. n. sg.), with *þetta* modifying *ráð*, is the direct object of the dependent sentence, the goal of the action (the words refer to the thing given or proffered); it is the only noun phrase in the sentence, the subject being subsumed into the relative particle or complementiser *er*, which is best regarded as being outside the sentence (see 3.8, 3.8.2.1).

- (12) **Hin** vistin fœðir líkaminn, **sjá** fœðir sálina
‘That sustenance feeds the body, this feeds the soul’

This example consists of two sentences. In sentence 1, *hin vistin* (nom. f. sg.), with *hin* modifying *vist-in* (noun + def. art.), is the subject; it is the ‘performer’ of the action and the first noun phrase. In sentence 2, *sjá* (nom. f. sg.) is also the subject, fulfilling on its own the same function as *hin vistin* in sentence 1. Notice how *hin* contrasts with *sjá*: ‘that other one’ as opposed to ‘this one’.

- (13) **Hon** virði þenna meira en hinn
‘She valued this more than that’
‘She held this one in higher esteem than the other’

Hon (3rd sg. f. nom.) is the subject, the agent and the first noun phrase in the sentence. *Þenna* (acc. m. sg., referring to an entity — person, animal or object — of masculine gender) is the direct object (what is valued) and the second noun phrase. *Hinn* (acc. m. sg., likewise referring to an entity of masculine gender) is part of a comparative phrase; this can be understood as ‘more than [she valued] the other’, and *hinn* taken as a direct object too.

- (14) Nú verðr **hann** varr þessara tíðinda
‘Now becomes he aware of-these tidings’
‘Now he becomes aware of these events’

Hann (3rd sg. m. nom.) is the subject, not the agent here but the experiencer, and the first noun phrase in the sentence. The noun phrase *þessara tíðinda* (gen. pl.), with *þessara* modifying *tíðinda*, has its case determined by the adjective *varr* (cf. English *aware of something*).

- (15) **Sumir** váru drepnir ok sumir flýðu ór landi
‘Some were killed and some fled from (the) country’

This example consists of two sentences, in both of which *sumir* (nom. m. pl.) is subject, the first noun phrase and, in sentence 2, the agent. In sentence 1 with its passive verb phrase (*váru drepnir* ‘were killed’, see 3.6.4) the subject is the recipient or goal of the action (a typical feature of passive constructions).

- (16) **Engi** er svá lítill drykkjumaðr, at . . .
‘None is so little drinking-man that . . .’
‘No one is so feeble a drinker that . . .’

Engi (nom. m. sg.) is the subject (the *X* in an *X is Y* construction, see 3.1.5, sentence 1) and the first noun phrase in the sentence.

- (17) **Hon** svarar engu
‘She answers nothing’

Hon (3rd sg. f. nom.) is subject, the agent and first noun phrase in the sentence. *Engu* (dat. n. sg.) can be construed as the direct object of *svarar* (what is answered), but in origin it probably had instrumental sense (the idea of answering with something, cf. 3.1.5, sentence 20).

- (18) **Engi** skip skulu sigla burt
‘No ships shall sail away’

Engi skip (nom. n. pl.), with *engi* modifying *skip*, is subject, the (potential) ‘performer’ of the action and the only noun phrase in the sentence.

- (19) **Hverju** skal launa kvæðit?
‘With-what shall reward poem-the?’
‘What shall one reward the poem with?’

Hverju (dat. n. sg.) as an interrogative pronoun is moved out of an unmarked position after the verb *launa* (*X launar kvæðit Y*, where *Y* represents the dative

phrase) and fronted (cf. (11) above); the sense is instrumental, hence the use of the dative. It will be observed that (19) is without a subject (i.e. there is no element that corresponds to *X* in the abstraction above); although rare in English, subjectless sentences are a regular feature of Old Norse (see 3.9.3).

- (20) **Hvárr ykkar** hefir drepit dýrit?
‘Which (of the two) of you two has killed the animal?’

Hvárr (nom. m. sg.) is an interrogative pronoun (‘which of two?’), but unlike *hverju* in the preceding example it is the subject of its sentence and thus stands in its unmarked position as the first noun phrase (cf. *X hefir drepit dýrit* where *X* is the agent). *Ykkar* (2nd dual gen.) has partitive sense: ‘you two’ is the whole of which one is the part (cf. English: *five of the students* (*five* = part, *students* = whole), *the south of the country* (*the south* = part, *country* = whole)).

- (21) **Hvat sýnisk þér** ráð?
‘What shows-*sk* to-you plan?’
‘What seems to you a good plan/advisable?’

Hvat (nom. n. sg.) is an interrogative pronoun; traditionally it would be analysed as subject and *þér* as indirect object (the recipient or experiencer of the ‘seeming’), but more recent approaches (cf. (11) above) would class *þér* as (an oblique) subject and *hvat* as direct object (notwithstanding the latter is nominative, cf. 3.1.2 and 3.1.5, sentences 1 and 5), in which case the interrogative must be deemed to have moved from its unmarked position to the front of the sentence (cf. *mér sýnisk þat ráð* ‘to-me shows-*sk* that plan [i.e. that seems to me advisable/I think that advisable]’, where *þat* (nom.) is the putative object). Note that the pronoun *hvat* normally only occurs in the nominative and accusative neuter singular (cf. 3.2.5).

- (22) Nú forvitnar **mik** at vita, hverja **ek** hefi hér fóstreat, eðr hverrar ættar **þit** eruð
‘Now interests me to know whom I have here fostered, or of-what family you-two are’
‘Now I am curious to know whom I have been fostering here, or what family you two belong to’

This example consists of three sentences and an infinitive clause (*at vita*). Sentence 1 is what is traditionally called ‘impersonal’, by which is meant that it has no nominative subject; such an analysis would class *mik* (1st sg. acc.) as direct object. More recent approaches would see *mik* as an oblique subject (cf.

(11) and (21) above), the experiencer and first (and only) noun phrase. *Hverja* (acc. m. pl.) in sentence 2 is the direct object — the goal of the action — but since it takes the form of an interrogative pronoun, it is fronted from its unmarked position after subject and finite or non-finite verb (cf. *ek hefí fóstírat hann* or *ek hefí hann fóstírat*). *Ek* (1st sg. nom.) is the subject of sentence 2, the agent and, apart from the fronted interrogative, the first noun phrase. In *hverrar ættar* (gen. f. sg.) in sentence 3, with *hverrar* modifying *ættar* and the whole phrase fronted because of the presence of the interrogative, the genitive has a defining or connective sense (note that once again the Old Norse genitive can correspond to English *of*). *Pít* (2nd dual nom.) is the subject: the *X* of an *X is Y* construction, and, the fronted interrogative apart, the first noun phrase.

- (23) **Hann** er hverjum manni betí vígí
 ‘He is than-every man better able-to-fight’
 ‘He is a more able fighter than anyone else’

Hann (3rd sg. m. nom.) is subject: the *X* of an *X is Y* construction and the first noun phrase. *Hverjum manni* (dat. m. sg.), with *hverjum* modifying *manni*, is the second proposition in a comparative construction — the proposition denoting the entity with which the comparison is made (cf. 3.1.5, sentence 21); the dative phrase is the equivalent of the noun phrase *X* (in whatever case is appropriate) that follows *en* ‘than’ in a comparative adjective + *en* construction (e.g. *fleiri en X* ‘more than X’).

- (24) Þá skyldu ein manngjöld koma fyrir hvern hinna
 ‘Then should single compensation come for each of-the-others’
 ‘Then there was to be single compensation for each of the others’

Hvern (acc. m. sg.) does not function here as a noun phrase, but is part of the preposition phrase *fyrir hvern*, and its case is determined by the preposition *fyrir* (see 3.7.4). *Hinna* (gen. pl.) has partitive sense: ‘the others’ is the whole of which each individual is a part (cf. (20) above).

3.2.6 Examples of pronoun usage — Exercise

1. What is the principal grammatical function of pronouns?
 2. What does it mean that pronouns may be used ‘adjectivally’? Give two Old Norse examples of such usage.
 3. Explain the difference between singular, dual and plural function. Give one example of each from Old Norse.
 4. How are the reflexive forms *sik*, *sín*, *sér* used?
 5. *Þau* can refer to a plural entity of neuter gender. What else may it refer to?
 6. What is the difference in function between *hann/hon* on the one hand and *sá/sú* on the other?
 7. In what sense is the pronoun *hinn* contrastive? Give two examples of the way in which it is used.
 8. What is the difference in meaning between *hverr* and *hvárr*?
 9. Give the case and, where appropriate, the gender and number of the pronouns (printed in bold) in the following sentences, and explain their syntactic function and semantic role:
 - (a) Váru **þeir** með **honum þann** vetr
‘They were with him that winter’
 - (b) Sel **mér** fé **nokkut** at láni
‘Give me some money on loan’
 - (c) **Þessu** skulu **engi** undirmál fylgja
‘No deceit is to accompany this’
 - (d) **Hverr** **yðar** skal fá **okkr** eyri silfrs
‘Each of you is to give us two an ounce of silver’
 - (e) **Hann** vildi hefna **sín**
‘He wanted to avenge himself’
-
-

3.3 Adjective inflexions and their function

The principal function of adjectives is to modify nouns, and to a lesser extent pronouns. Adjectives may occur as part of a noun phrase — attributive function — or as the complement of a noun phrase — predicative function. English examples, using the adjective *yellow*, are: *a yellow car* or *the yellow car* (attributive), and *the car is yellow* or *he painted the car yellow* (predicative). In addition, adjectives are sometimes used in place of nouns, as in English *the old and the new* or *good and evil*. The fact that nouns, pronouns and adjectives all occur in noun phrases either alone or in conjunction with other words indicates that the three word classes have much in common.

Like nouns and pronouns, adjectives in Old Norse are inflected for number and case. In common with many but not all pronouns, they are also inflected for gender. In addition they are inflected for definiteness and degree. **This variety of adjectival inflexion means it is particularly important for the student to be able to distinguish one form from another and understand what function any particular form has.**

3.3.1 Number, case and gender

Definitions and exemplification of number, case and gender have been given in 3.1.1, 3.1.2 and 3.1.3. What the student needs to grasp about adjectival inflexion for these categories is that it is determined by the noun or pronoun being modified by the adjective. That is to say, there is a formal relationship between the two whereby the form of the noun/pronoun requires a corresponding form of the adjective. E.g. *góðr* (nom. m. sg.) is the appropriate form of ‘good’ when modifying *maðr* (nom. m. sg.), *góð* (nom. f. sg.) when modifying *kona* (nom. f. sg.), *gott* (nom./acc. n. sg.) when modifying *skip* (nom./acc. n. sg.), *góðir* (nom. m. pl.) when modifying *menn* (nom. m. pl.), etc. This relationship is known as (grammatical) agreement or (grammatical) concord. It operates more widely than simply between noun/pronoun and adjective (see especially 3.6.1), but is particularly important in the noun/pronoun~adjective context because it governs much of adjectival inflexion in Old Norse. Furthermore, it is very often in the grammatical

agreement between an adjective and a noun that the gender of the noun is manifested (see 3.1.3).

3.3.2 Definiteness

In Old Norse, as in all Germanic languages originally, there were two types of adjective inflexion, known traditionally as **strong** and **weak**. We saw (3.1.4) that the terms themselves had no particular significance when applied to the noun, and the same is true of the adjective.

The weak adjective shares formal similarities with the weak noun. In the singular the two have identical endings, and overall, just as with the nouns, the weak paradigm exhibits much less variety than the strong (cf. that in the plural weak adjectives end either in *-u* (nom., acc., gen.) or *-um* (dat.)).

In terms of use the weak noun and weak adjective have little in common. The weak noun, as we have seen, is an inflexional type and nothing more: a noun is either strong or weak, and remains so, however it is used. Adjectives can inflect according to both the strong and the weak pattern. Choice of form depends on function: strong adjectives by and large have indefinite function, weak adjectives definite.

What this means in practice is that strong adjectives chiefly occur in noun phrases without determiners, e.g. *ríkr konungr* ‘a powerful king’, *maðr gamall* ‘an old man’, *strendr langar* ‘long beaches’ (with attributive *ríkr*, *gamall* and *langar*); *konungr varð reiðr mjök* ‘the king became very angry’, *fögr er hlíðin* ‘beautiful is the hillside’ (with predicative *reiðr* and *fögr*, which belong to different noun phrases from *konungr* and *hlíðin*, cf. English: *the king* [NP1] *became a beggar* [NP2]; because of their function, predicative adjectives are almost always strong — but cf. 3.3.6, sentence 24). Where strong adjectives do appear in conjunction with determiners, these are usually indefinite, e.g. *nokkurri mannligri mynd* (dat. f. sg.) ‘any human shape’.

Weak adjectives typically occur in noun phrases with determiners: the definite article (3.3.5 below), demonstratives (3.2.2) and possessives (3.3.4 below), the latter two commonly in conjunction with the definite article, e.g. *hinna ríku konunga* (gen. pl.) ‘the powerful kings’, *sjá hinn ungi maðr* ‘this the young man [i.e. this young man]’, *þeim helga manni* (dat. m. sg.) ‘that holy man [i.e. that saint]’, *hinn yngsta*

son þinn (acc. m. sg.) ‘the youngest son your [i.e. your youngest son]’. Sometimes where used as an epithet a weak adjective may occur without a determiner, e.g. *Eiríkr rauði* ‘Eiríkr the red’; here the adjective alone carries the definite sense ‘the red’.

3.3.3 Degree (comparison)

Adjectives in Old Norse, together with adverbs, are inflected for degree. There are three degrees: positive, comparative and superlative, corresponding in form to English: *big* — *bigger* — *biggest*. As in English, the positive degree has no special inflexion, and therefore the form of an adjective in the positive is simply its root plus the appropriate inflexion to indicate number, case, gender and definiteness. The comparative and superlative degrees are normally marked by the suffixes *-(a)r*, *-(a)st* respectively; to the superlative suffix is added the appropriate strong or weak ending just as in the positive, to the comparative suffix a limited range of endings that indicate number, case and gender (see 3.3.4 below). Comparative and superlative forms of the adjective are thus double-inflected, e.g. *hvass-ar-i* (comp. nom. m. sg., f. sg., nom./acc./gen. pl.) ‘sharper’, *dýr-r-a* (comp. acc./gen./dat. m. sg., n. sg.) ‘dearer’ ‘more precious’, *hvass-ast-ar* (sup. strong nom./acc. f. pl.) ‘sharpest’, *dýr-st-a* (sup. strong acc. f. sg., acc. m. pl., weak acc./gen./dat. m. sg., nom. f. sg., n. sg.) ‘dearest’ ‘most precious’.

3.3.1/3.3.2/3.3.3 Number, case and gender/Definiteness/Degree — Exercise

1. For what grammatical categories are adjectives inflected in Old Norse?
 2. What does the term grammatical agreement (or grammatical concord) mean, and how does it apply to the adjective in Old Norse?
 3. What governs the choice between strong and weak adjectives in Old Norse?
 4. What does it mean that adjectives are inflected for degree?
 5. Analyse the following words into root, comparative or superlative suffix and grammatical ending: *sterkastir*, *sæmri*, *sannara*, *reiðasti*.
-
-

3.3.4 Basic adjective inflexions

Just as in the case of noun inflexion (see 3.1.4), it is the basic patterns the student needs to grasp. Minor variations — to the extent they cause problems of understanding — can be noted and learnt when they are encountered.

From 3.3.2 and 3.3.3 above it will be clear that — the comparative and superlative suffixes and comparative endings apart — there are two distinct types of adjective inflexion in Old Norse, strong and weak. Both types, as already observed, inflect for number, case and gender. With two numbers, four cases and three genders, there is thus a possible total of twice twenty-four different inflexions. In fact, because the same form may occur in different parts of the paradigm, the total is much smaller: fundamentally, there are thirteen different strong adjective forms and just four weak. They are as follows (~ = zero, i.e. there is no ending, the form consisting of root alone — e.g. *rik* ‘powerful’, strong nom. f. sg.; actual paradigms are given in 3.3.9).

Strong masculine					
Sg.	nom.	-r	Pl.	nom.	-ir
	acc.	-an		acc.	-a
	gen.	-s		gen.	-ra
	dat.	-um		dat.	-um

Weak masculine					
Sg.	nom.	-i	Pl.	nom.	-u
	acc.	-a		acc.	-u
	gen.	-a		gen.	-u
	dat.	-a		dat.	-um

Strong feminine					
Sg.	nom.	~	Pl.	nom.	-ar
	acc.	-a		acc.	-ar
	gen.	-rar		gen.	-ra
	dat.	-ri		dat.	-um

Weak feminine					
Sg.	nom.	-a	Pl.	nom.	-u
	acc.	-u		acc.	-u
	gen.	-u		gen.	-u
	dat.	-u		dat.	-um

Strong neuter					
Sg.	nom.	-t	Pl.	nom.	~
	acc.	-t		acc.	~
	gen.	-s		gen.	-ra
	dat.	-u		dat.	-um

Weak neuter					
Sg.	nom.	-a	Pl.	nom.	-u
	acc.	-a		acc.	-u
	gen.	-a		gen.	-u
	dat.	-a		dat.	-um

Certain regularities will be observed in these paradigms.

- (1) The dat. pl. always ends in *-um*.
- (2) Apart from the dat., the weak pl. ends in *-u* throughout.
- (3) There are no distinct case-forms in the weak sg. except in the nom. masculine and feminine.
- (4) The strong gen. pl. always ends in *-ra*.
- (5) There is no difference between the neuter nom. and acc., sg. or pl., weak or strong.
- (6) The strong feminine nom. and acc. pl. have the same ending.
- (7) The strong masculine and neuter gen. sg. have the same ending.

As well as observing these regularities, the student will notice that adjectival and noun inflexion have much in common. Attention has already been drawn to the complete identity between the singular forms of weak nouns and adjectives. Other instances where the forms are identical or closely similar (all in the strong declension bar (10), which applies to both strong and weak) are as follows.

- (1) Nom. m. sg. in *-r*.
- (2) Gen. m. and n. sg. in *-s*.
- (3) Nom. f. sg. with zero ending.
- (4) Gen. f. sg. in *-ar* (noun), *-rar* (adj.).
- (5) Nom. m. pl. in vowel + *r*.
- (6) Acc. m. pl. in vowel.
- (7) Nom./acc. f. pl. in vowel + *r*.
- (8) Nom./acc. n. pl. with zero ending.
- (9) Gen. pl. in *-a* (noun), *-ra* (adj.).
- (10) Dat. pl. in *-um*.

The student should further observe the close similarity between the strong adjectival endings and those of pronouns such as *hinn*, *þokkurr*, *engi*, *hverr* (cf. 3.2.2, 3.2.3, 3.2.4, 3.2.5). The similarity becomes even clearer when the many adjectives with an *-in* suffix are added to the equation and the comparison is extended to certain of the possessive adjectives and the suffixed definite article (probably a reduced form of *hinn*, cf. 3.2.2).

Adjectives in *-in* inflect according to the tables above, but with three distinct deviations (see the example *kominn*, 3.3.9, paradigm 7). (1) Where the tables show an ending in or beginning with *-r*, adjectives in *-in* have *-n* instead, e.g. *-inn* (strong nom. m. sg.), *-inni* (strong dat. f. sg.). This is because an earlier *r* has assimilated to the *n* (*-inn* < **-inr*, *-inni* < **-inri*, cf. *hinn* < **hinr*, 3.2.3). (2) The *n* of the suffix disappears in the strong nom./acc. n. sg. ending, giving *-it* (the end result of the development **-int* > **-itt* > *-it*, cf. *hitt*, nom./acc. n. sg. of *hinn* (3.2.2)). (3) The strong acc. m. sg. has the same form as the nom., ending in *-inn*. It should also be noted that the *-i-* of the *-in* suffix is dropped when the inflexional ending consists of an additional syllable, except in the strong gen. and dat. f. sg. and the strong gen. pl., e.g. *-nir* (strong nom. m. pl.), *-ni* (weak nom. m. sg.), *-inna* (strong gen. pl.). This is not unlike what happens to the suffixed definite article (see 3.1.9), although the pattern is not wholly identical. Most two-syllable adjectives, in fact, drop the unstressed vowel of the second syllable according to the pattern of those in *-in*. A great many of these have an *-al*, *-il*, or *-ul* suffix (see the example *gamall*, 3.3.9, paradigm 8), and, just as with the *n* of *-in*, the immediately following *r* of the inflexional endings is assimilated to the *l*, giving *-ll(-)* instead of the expected **-lr(-)*, e.g. *-all* (strong nom. m. sg.), *-allar* (strong gen. f. sg.).

The possessive adjectives of the first and second person and the third person reflexive possessive (i.e., words corresponding to English ‘my’, ‘our’, etc. and, with pronominal function, ‘mine’, ‘ours’, etc.) inflect according to one or other of the strong adjective patterns just discussed. *Minn* ‘my’ (see 3.3.9, paradigm 21), *þinn* ‘your [sg.]’, *sinn* ‘his/her/its/their own’ go for the most part like adjectives in *-in* (but without loss of the *i* at any point since in the possessives it is part of the root syllable). It is worth noting, however, that in having the nom./acc. n. sg. forms *mitt*, *þitt*, *sitt*, they parallel even more closely the paradigm of the pronoun *hinn*, the only difference between the two being that the root vowel of the possessives is long before everything except a geminate consonant, e.g. *minn* (nom. m. sg.), *míns* (gen. m. or n. sg.). *Várr* ‘our [pl.]’ is inflected according to the strong pattern of the tables above, except that, as with certain pronouns, the acc. m. sg. ends in *-n* (*várn*). *Okkarr* ‘our [dual]’, *ykkarr* ‘your [dual]’ and *yð(v)arr* ‘your [pl.]’ parallel *várr* (acc. m. sg. *okkarn*, *ykkarn*, *yð(v)arn*), but as two-syllable words drop the unstressed vowel of the second syllable according to the pattern of the two-syllable adjectives discussed above (giving, for example, acc. f. sg. *okkra*, *ykkra*, *yðra*).

It remains to list the adjective endings that follow the comparative suffix.

Masculine					
Sg.	nom.	-i	Pl.	nom.	-i
	acc.	-a		acc.	-i
	gen.	-a		gen.	-i
	dat.	-a		dat.	-um

Feminine					
Sg.	nom.	-i	Pl.	nom.	-i
	acc.	-i		acc.	-i
	gen.	-i		gen.	-i
	dat.	-i		dat.	-um

Neuter					
Sg.	nom.	-a	Pl.	nom.	-i
	acc.	-a		acc.	-i
	gen.	-a		gen.	-i
	dat.	-a		dat.	-um

This minimal set of endings is also the one used with present participles, e.g. *sofandi* (nom. m. sg., f. sg., nom./acc./gen. pl.) ‘sleeping’ (see 3.3.9, paradigm 19).

These are the essentials of adjectival inflexion in Old Norse. It is not the whole story, but all other adjective inflexions can be seen as variations on this basic pattern. It is vitally important that the student masters the endings set out and discussed on pp. 80–84 before proceeding to the finer detail.

3.3.4 Basic adjective inflexions — Exercise

1. How many different endings do the strong masculine, the weak neuter, and the comparative adjective exhibit respectively?
 2. Is there a difference between the strong and weak dat. pl. forms?
 3. Where is a difference between the nom. and acc. pl. to be found?
 4. Enumerate the gen. sg. endings.
 5. Enumerate the acc. pl. endings.
 6. What characterises the nom. and acc. of neuter adjectives?
 7. Where is there (1) identity and (2) close similarity between noun and adjective endings?
 8. Compare the principal adjective inflexions as given on pp. 80–81 with the paradigm of *hinn*. What similarities and differences between their inflexions can be observed?
-

3.3.5 The free-standing definite article

Before examples of adjective usage are given, it will be helpful to expand on what was said about definite function in 3.3.2, and show

how the definite article manifests itself in noun phrases that include adjectives.

As will have been apparent from certain of the examples in 3.3.2, Old Norse has a free-standing definite article in addition to the suffixed variety (just as in the modern Scandinavian languages). The free-standing article occurs where a definite noun is modified by an adjective (the adjective normally always being weak), e.g. *(h)inn blindi maðr* ‘the blind man’. It is also used where an adjective with definite function (once again weak) is ‘substantivised’, i.e. used without a noun and thus, in a sense, in its place, e.g. *(h)inir auðgu* ‘the rich [pl.]’. (The inflexional forms of *(h)inn* are the same as those of the demonstrative pronoun *hinn* given in 3.2.2, except for the nom./acc. n. sg. which is *(h)it* with a single *t*. Note that in some texts instead of *(h)inn*, *(h)it*, *(h)inir*, etc. we get *enn*, *et*, *enir*, i.e., no initial *h*- and root vowel *e*.)

In Old Norse prose neither of the constructions just illustrated is in fact particularly common except where something or someone is being distinguished from another or others of the same type or name, e.g.: *hin síðasta orrosta* ‘the last battle’, *hinna gomlu skálda* ‘the old poets [gen. pl.]’ (as opposed to the new ones), *hendi inni hægri* ‘the right hand [dat. f. sg.]’, *Óláfr inn helgi* ‘Óláfr the saint’, *hit síðara* ‘the latter’, *hinn þriði* ‘the third’. (Observe that the free-standing article and its accompanying weak adjective may be found either before or after the noun).

To express the equivalent of English *the* + adj. ± noun Old Norse employs a variety of other constructions. In prose a much more common rendering of the definite article than *(h)inn* on its own is *(h)inn* together with the demonstrative pronoun *sá* (see 3.2.2), giving phrases of the type: *sá (h)inn blindi maðr* ‘that the blind man’, *maðr sá (h)inn blindi* ‘man that the blind’, or, less commonly, *sá maðr (h)inn blindi* ‘that man the blind’, i.e. (in all three cases) ‘the blind man’. (Note the possible variations in word-order, and that *sá* and *(h)inn* agree with, i.e. always appear in the same case, gender and number as, adjective and noun — here nom. m. sg.; see 3.3.1.) Occasionally *(h)inn* may be omitted, and we then get the phrase-type: *sá blindi maðr* or *maðr sá blindi*, where *sá* alone renders ‘the’. In Norwegian sources in particular, the suffixed article may be used in addition to its free-standing counterpart, or the demonstrative *sá*, or both together, giving phrases like *hinn hvíti björninn* ‘the white bear-the’ (literally), *høndin sú hægri*

‘hand-the that right’, *sá hinn þogli maðrinn* ‘that the silent man-the’, *vápnin þau in góðu* ‘weapons-the those the good’, all equivalents of English *the* + adj. + noun. (Note that the phrase-types without *hinn*, e.g. *sá blindi maðr*, *høndin sú hægri*, sometimes have greater deictic emphasis, i.e. the pronoun is closer in meaning to ‘that’ than ‘the’.)

Observe the fundamental identity of (*h*)*inn* and the suffixed definite article, the former of which certainly and the latter probably derive from demonstrative *hinn* (see above and 3.2.2). Additional notes on word-order in noun phrases will be found in 3.9.2.

3.3.5 The free-standing definite article — Exercise

Identify the case, gender, number, syntactic function and semantic role of the definite noun phrases printed in **bold** in the following sentences.

- (1) **Inn blindi maðr** kom í húsit
‘The blind man came into the house’
- (2) Gekk hann þegar fram fyrir **þá kristnu høfðingja**
‘Went he immediately forward before the Christian rulers’
‘He at once went forward in front of the Christian rulers’
- (3) Hann skipaði lögnum með ráði **hinna vitrustu manna**
‘He organised the laws with the advice of the wisest men’
- (4) Þrándr fór til Nóregs með **kaupmönnum þeim hinum norrœnum**
‘Þrándr went to Norway with the Norwegian merchants’
- (5) Engi maðr mátti nefna hann annan veg en **jarl hinn illa**
‘No man might call him another way than earl the bad’
‘No man might call him anything other than “the bad earl”’
- (6) En **þau hin stóru skip**, er áðr høfðu siglt, ok þeir hugðu at Ormrinn væri, þat var **hit fyrra** Tranan, en **hit síðara Ormr hinn skammi**
‘But those the big ships which before had sailed, and they thought that Ormrinn were, that was the former Tranan but the latter Ormr hinn skammi’

‘But as for the big ships which had sailed previously and which they thought were “The Serpent”, the former was “The Crane” and the latter “The Short Serpent”’

- (7) Þá minntisk hann þess er **mærin sú hin mikilláta** hafði mælt til hans
‘Then he remembered that which the proud girl had said to him’
- (8) Þeir snúa þegar at **hinni miklu hollinni**
‘They turn immediately to the big hall’
- (9) Konungr hét þar fyrir Óláfi **hinum mestum afarkostum**
‘King promised there for to-Óláfr the greatest hard-treatments’
‘The king promised Óláfr in return the harshest treatment’
-

3.3.6 Examples of adjective usage

As was done for nouns and pronouns, examples are now given of adjectives in function. With the wide range of adjectival functions and inflexions that exists, only a selection can be illustrated, with the emphasis on the most common types. As far as is practicable, the examples are ordered as follows: (a) strong adjectives; (b) weak adjectives; (c) substantivised adjectives (strong and weak); (d) superlatives (strong and weak); (e) comparatives — though some sentences contain examples of more than one type. In other respects, the exemplification follows the same pattern as for nouns (see the preamble on p. 31). Note that the adjectival inflexions being illustrated (or the whole word where there is no difference from the root form) are printed in bold type. To underline the grammatical relations involved, bold is also used for the noun or pronoun with which the adjective agrees. Compare the inflexions used below with those set out and discussed in 3.3.4. Observe, too, the differences between Old Norse and English phraseology and sentence formation. Definitions of basic concepts that have already been given are not repeated; if in doubt the student should consult the individual commentaries that accompany each of the examples of noun function in 3.1.5.

- (1) Því var **hann** skakkr kallaðr
 ‘Therefore was he crooked called’
 ‘For that reason he was called crooked’

Skakkr and *kallaðr* are nom. m. sg., agreeing with *hann*, the subject. *Skakkr* is used predicatively (see 3.3), as the subject complement (i.e. as *Y* in: *X is/becomes/is called Y*); it has indefinite function and therefore strong inflexion. *Kallaðr* is the past participle of the verb *kalla* ‘[to] call’ which together with *var* forms a passive phrase (see 3.6.4); in such phrases the past participle (which itself functions not unlike a subject complement) inflects as a strong adjective.

- (2) Þar verðr **orrosta** bæði **mikil** ok **hǫrð**
 ‘There happens battle both great and hard’
 ‘There a great and hard battle ensues’

Mikil and *hǫrð* are nom. f. sg., agreeing with *orrosta* (f.), the subject. They are attributive adjectives (see 3.3), occurring in an indefinite noun phrase and therefore having strong inflexion. Although *hǫrð* as a nom. f. sg. strong adjective is without ending, the root vowel has *u*-mutation, just as the nom. sg. of strong feminine nouns (see 3.1.7.1 and 3.3.8.1).

- (3) Eigi mun **þat** kauplaust
 ‘Not will that chargeless’
 ‘That will not be free of charge’

Kauplaust is nom. n. sg., agreeing with *þat*, the subject. It is the subject complement; it has indefinite function and therefore strong inflexion. *Eigi mun þat kauplaust* is elliptical for *Eigi mun þat kauplaust vera* (see 3.9.5.2).

- (4) **Þeir** lágu **búnir** at sigla til Suðreyja
 ‘They lay ready to sail to the Hebrides’

Búnir is nom. m. pl., agreeing with *þeir*, the subject. It is the subject complement; it has indefinite function and therefore strong inflexion.

- (5) Þau váru skamma **hríð** ásamt
 ‘They were short while together’
 ‘They were together for only a short while’

Skamma is acc. f. sg., agreeing with *hríð* (f.), which is accusative because it functions as a time adverbial (see 3.1.2 and 3.1.5, sentence 10). The adjective is used attributively, and, occurring in an indefinite noun phrase, has strong inflexion.

- (6) Þeir fengu í Dynrøst **strauma** váðvæna
 ‘They got in Dynrøst currents dangerous’
 ‘They encountered dangerous currents in Sumburgh Roost’

Váðvæna is acc. m. pl., agreeing with *strauma* (m.), which is the direct object. The adjective is used attributively, and, occurring in an indefinite noun phrase, has strong inflexion.

- (7) Konungsmenn gerðu **jarl** handtekinn
 ‘King’s-men made earl captured’
 ‘The king’s men seized the earl’

Handtekinn is acc. m. sg., agreeing with *jarl* (m.), which is the direct object. The adjective is used predicatively, as the object complement; it has indefinite function and therefore strong inflexion.

- (8) Hann bað þá vinda **segl** sín
 ‘He bade them hoist sails REFL. POSS.’
 ‘He told them to hoist their sails’

Sín is acc. n. pl., agreeing with *segl* (n.), which is the direct object of the infinitive clause. Note that though the reflexive possessive agrees with *þá* (the subject of *vinda*, cf. 3.9.4) in person (both are 3rd), it agrees with *segl* in case, gender and number. Possessives have only strong forms: they are themselves determiners, not part of what is determined or defined.

- (9) Því næst heyrðu þeir út til **hoggva** stórra
 ‘To-that next heard they out to blows big’
 ‘Thereupon they heard the sound of great blows outside’

Stórra is gen. pl., agreeing with *hoggva* (n.), the noun of the preposition phrase *til hoggva stórra*. The case of the noun is governed by the preposition *til* (see 3.7, 3.7.2). The adjective is used attributively, and, occurring in an indefinite noun phrase, has strong inflexion.

- (10) **Oss er ván snarpligrar orrostu**
 ‘To-us is expectation of-hard battle’
 ‘We can expect a hard battle’

Snarpligrar is gen. f. sg., agreeing with *orrostu* (f.), which is an objective genitive, that is, it corresponds to English ‘of . . .’ and presents the battle as the object of the expectation (cf. the idiomatic translation above). The adjective is used attributively, and, occurring in an indefinite noun phrase, has strong inflexion.

- (11) **Nú skuluð þér taka qmbun verka yðvarra**
 ‘Now shall you [pl.] take reward of-works your [pl.]’
 ‘Now you shall reap the reward of your deeds’

Yðvarra is gen. pl., agreeing with *verka* (n.), which is an objective genitive, that is, it corresponds to English ‘of . . .’ and presents the deeds as being rewarded (cf. ‘X rewarded the deed’). Note that though the possessive adjective (here functioning as a reflexive, cf. 3.2.1) agrees with *þér* in person (they are both 2nd pl.), it agrees with *verka* in case and number (gender is not marked in the gen. pl.). (On the strong inflexion of *yðvarra*, see (8) above.)

- (12) **Þeir dvöluðusk þar í allgóðum fagnaði**
 ‘They stayed-sk [see 3.6.5.3] there in very-good hospitality’
 ‘They stayed there with excellent hospitality’

Allgóðum is dat. m. sg., agreeing with *fagnaði* (m.), the noun of the preposition phrase *í allgóðum fagnaði*. The case of the noun is governed by the preposition *í*. The adjective is used attributively, and, occurring in an indefinite noun phrase, has strong inflexion.

- (13) **Aðils konungr var mjök kær at góðum hestum**
 ‘King Aðils was very fond of good horses’

Kær is nom. m. sg., agreeing with *Aðils* (m.), the subject. It is the head word of the subject complement; it has indefinite function and therefore strong inflexion. *Góðum* is dat. pl., agreeing with *hestum* (m.), the noun of the preposition phrase *at góðum hestum*. The case of the noun is governed by the preposition *at*. The adjective is used attributively and has indefinite function and therefore strong inflexion. The preposition phrase modifies the adjective *kær*.

- (14) Hverr er þessi **maðr** hinn drengiligi?
 ‘Who is this man the valiant?’
 ‘Who is this valiant man?’

Drengiligi is nom. m. sg., agreeing with *maðr* (m.), the subject (cf. *who is X? X is Y*, where *X* is the subject). The adjective is used attributively, and, occurring in a definite noun phrase, has weak inflexion.

- (15) Erlingr jarl lét drepa **Eindriða** unga
 ‘Erlingr earl let kill Eindriði ungi’
 ‘Earl Erlingr had Eindriði the young killed’

Unga is acc. m. sg., agreeing with *Eindriða* (m.), the direct object. It is used as a ‘defining’ epithet (*Eindriði* ‘the young’ as opposed to any other *Eindriði*); as such it is part of a definite noun phrase and therefore has weak inflexion. Observe that definite function in itself is enough to trigger weak inflexion, there being no determiners in the noun phrase in question.

- (16) Hann var sonr **Óláfs** ins hvíta ok **Auðar** innar djúpúðgu.
 ‘He was the son of Óláfr the white and Auðr the deep-minded’

Hvíta is gen. m. sg., agreeing with *Óláfs* (m.), and *djúpúðgu* gen. f. sg., agreeing with *Auðar* (f.); both nouns are subjective (possessive) genitives (*Óláfr* and *Auðr* have ‘him’ as their son). As in (15), the adjectives are used as ‘defining’ epithets, but here in conjunction with the free-standing article (*hinn*). Both are part of definite noun phrases and therefore have weak inflexion.

- (17) Hann bauð **ambótt sinni** þeirri þrænzku at hon skyldi . . .
 ‘He ordered bondwoman REFL. POSS. that Throndish that she should . . .’
 ‘He ordered his bondwoman from Þrændalög to . . .’

Sinni and *þrænzku* are dat. f. sg., agreeing with *ambótt* (f.), which is the indirect object of *bauð* (cf. that he gave an order *to* the bondwoman). Note that though the reflexive possessive agrees with *hann* in person (both are 3rd), it agrees with *ambótt* in case, gender and number. *Þrænzku* is used attributively, and, occurring in a definite noun phrase, has weak inflexion (on the strong inflexion of *sinni*, see (8) above).

- (18) Þá sendi hann braut ena gauzku menn
‘Then he sent away the Gautish (= from Gautland) men’

Gauzku is acc. m. pl., agreeing with *menn* (m.), the direct object. It is used attributively, and, occurring in a definite noun phrase, has weak inflexion.

- (19) Því munu fáir trúa
‘That will few [pl.] believe’
‘Few will believe that’

Fáir is nom. m. pl. (masculine is the default gender where the reference is to people in general). The adjective stands on its own without a noun and forms the subject. It has indefinite function and therefore strong inflexion.

- (20) Hann lét jafna refsing hafa ríkan ok óríkan
‘He let equal punishment have mighty [sg.] and unmighty [sg.]’
‘He gave both mighty and unmighty equal punishment’

Jafna is acc. f. sg., agreeing with *refsing* (f.), which is the direct object of *hafa*. The adjective is used attributively, and, occurring in an indefinite noun phrase, has strong inflexion. *Ríkan* and *óríkan* are acc. m. sg. They stand on their own without a noun — but referring to individual males — and form the direct object of *lét*. They have indefinite function and therefore strong inflexion. The construction here is what is known as an accusative and infinitive: the accusative objects of *lét*, ‘mighty and unmighty’, are in a sense also the subjects of *hafa* (see 3.9.4).

- (21) Snústu frá illu ok ger gott
‘Turn from evil and do good’

Illu is dat. n. sg. It stands on its own without a noun and is part of the preposition phrase *frá illu*, its case being determined by the preposition. *Gott* is acc. n. sg., and it, too, stands on its own without a noun. It is the direct object of the verb *ger*. Both adjectives have indefinite function and therefore strong inflexion. They are neuter because they do not refer to an entity of masculine or feminine gender. (Note that *snústu* is a contracted form of *snúsk þú*: -sk verb (see 3.6.5.3) + the personal pronoun *þú* (literally ‘turn you’). *Gott* is an irregular nom./acc. n. sg. form (see 3.3.8.4), nom. m. sg. *góðr*.)

- (22) *Sýn þik þessum enum nýkomna*
 ‘Show yourself to-this the newly-come’
 ‘Show yourself to this newly arrived one’

Nýkomna is dat. m. sg. It stands on its own without a noun — but referring to a male animal — and forms the head of the indirect object phrase *þessum enum nýkomna*. Determined by *þessum enum*, it has definite function and therefore weak inflexion.

- (23) *Sveinn var allra manna skygnastr*
 ‘Sveinn was of-all men most-sharp-sighted’
 ‘Sveinn was the most sharp-sighted of men’

Skygnastr is nom. m. sg. sup., agreeing with *Sveinn* (m.), the subject. The adjective is the subject complement; it has indefinite function and therefore strong inflexion (which follows the superlative *-ast* suffix). (Note that the superlative here is what is known as absolute, i.e. it denotes not the highest but a very high degree.) *Allra* is gen. pl. of *allr* ‘all’, which has only strong forms; it agrees with *manna*, a genitive of type: *menn* are presented as a type of which *Sveinn* is a particularly sharp-sighted member (see 3.1.5, sentence 14).

- (24) *Varð þessi ferð in frægsta*
 ‘Became this expedition the most-famous’
 ‘This expedition became most famous’

Frægsta is nom. f. sg. sup., agreeing with *ferð* (f.), the subject. It is the subject complement; it has definite function and therefore weak inflexion (which follows the superlative *-st* suffix). (Note that here too the superlative is absolute (see (23)) — notwithstanding the definiteness of the noun phrase.)

- (25) *Meðan hann var á léttasta aldri, hafði hann hvert sumar leiðangr úti*
 ‘While he was at lightest age, had he each summer levy out’
 ‘While he was at the most active age, he made naval expeditions each summer’

Léttasta is dat. m. sg. sup., agreeing with *aldri* (m.), the noun of the prepositional phrase *á léttasta aldri*. The case of the noun is governed by the preposition *á*. The adjective is used attributively and has definite function and therefore weak inflexion (which follows the superlative *-ast* suffix). On the occurrence of weak inflexion in the absence of determiners, cf. (15).

- (26) Sá mun þér hinn **bezt**
 ‘That will to-you the best’
 ‘That will be the best one (i.e. option) for you’

Bezt is nom. m. sg. sup. It stands on its own without a noun and forms the subject complement. It has definite function and therefore weak inflexion. *Bezt-* and the comparative *betr-* are suppletive forms (i.e. they have a different root from other parts of the word, cf. positive *góð-*; see further 3.3.8.3); ‘z’ denotes the sounds *ts* (cf. 2.1.3), so what we have is in effect **bet-st-*. The phrase *hinn bezt* is elliptical for *hinn bezt kost* ‘the best choice/option’.

- (27) Ok svá var, því at **jarl** var þess **fúsari**
 ‘And thus was, therefore that earl was of-that keener’
 ‘And thus it was, because the earl was more in favour of it’

Fúsari is nom. m. sg. comp., agreeing with *jarl* (m.), the subject of the second sentence. The adjective is the subject complement. Following the comparative suffix *-ar*, we get the appropriate comparative inflexion, which remains the same whether the function is indefinite or definite.

- (28) Þar gekk Rognvaldr jarl af skipum ok allt it **gofgara lið** þeira
 ‘There went Rognvaldr earl off ships and all the more-noble force their’
 ‘There Earl Rognvaldr and all the more noble of their force left the ships’

Allt is nom. n. sg. of *allr* ‘all’, which has only strong forms. Together with *gofgara* (nom. n. sg.) it agrees with *lið* (n.), one of the two subjects. Both adjectives are used attributively. In *gofgara*, following the comparative suffix *-ar*, we get the appropriate comparative inflexion (see (27)). The comparative and superlative forms *gofgar-*, *gofgast-* show loss of an unstressed vowel: the positive root is *gofug-* (see 3.3.8.5 point (1)).

- (29) Hin **yngr** **skáld** hafa ort eptir dæmum hinna **gömlu skálda**
 ‘The younger poets have composed following the examples of the old poets’

Yngri is nom. n. pl. comp., agreeing with *skáld* (n.), the subject. The adjective is used attributively. Following the comparative suffix *-r*, we get the appropriate comparative inflexion (see (27)). The comparative and superlative forms *yngr-* *yngst-* have a different root vowel from the positive *ung-* (because of

front mutation, see 3.3.8.2). *Gomlu* is gen. pl., agreeing with *skálda* (n.), a possessive genitive (the examples, in a sense, ‘belong to’ the old poets). The adjective is used attributively, and, occurring in a definite noun phrase, has weak inflexion. The form *gomlu* has suffered loss of the second, unstressed, syllable, and its root vowel has undergone *u*-mutation (strong nom. m. sg. *gamall*; cf. 3.3.4, 3.3.8.5 point (1), 3.1.7.1, 3.3.8.1).

- (30) Peir lögðu á þat hit mesta **kapp**, hverr betri **hesta** átti
 ‘They laid on that the most contest, who better horses owned’
 ‘They made it a matter of the greatest rivalry who owned the
 better horses’

Mesta is acc. n. sg. sup., agreeing with *kapp* (n.), the direct object of *lögðu*. The adjective is used attributively; it has definite function and therefore weak inflexion (which follows the superlative *-st* suffix). The comparative and superlative forms *meir-*, *mest-* are suppletive (positive *mikil-*; see (26)). *Betri* is acc. m. pl. comp., agreeing with *hesta* (m.), the direct object of *átti*. The adjective is used attributively. Following the comparative suffix *-r*, we get the appropriate comparative inflexion (see (27)). Like the superlative *best-*, *betri* is a suppletive form (cf. (26)).

3.3.6 Examples of adjective usage — Exercise

1. In which of the above examples do comparative forms occur? List all that you find.
 2. In which of the above examples are adjectives used predicatively? List all that you find together with the nouns or pronouns with which they agree.
 3. In which of the above examples are adjectives used with definite function? List all that you find.
 4. In which of the above examples do possessive adjectives occur? List all that you find and explain which other words in their respective sentences they agree with and in what way.
 5. Explain the following forms (i.e. state what inflexion or inflexions they have and, where possible, the reason for the inflexion(s)): *kauplaust* in example (3), *handtekinn* (7), *djúpúðgu* (16), *gauzku* (18), *ríkan* (20), *léttasta* (25), *göfgara* (28).
-

3.3.7 Difficulties in recognising adjective inflexions and ways of overcoming them

As in the case of nouns (cf. 3.1.6), the learner may initially experience some difficulty in recognising which adjective inflexions are which.

The strong endings are by and large distinctive, and even where an ending recurs in different parts of the paradigm there are unlikely to be serious problems of understanding. Although the genitive masculine and neuter singular, for example, both end in *-s*, they clearly signal the genitive singular, just as *-ra* is an unambiguous sign of the genitive plural. The identity between nominative and accusative in the neuter singular and feminine and neuter plural may be problematic, but very often their function and therefore their case will be apparent from the context.

It is when confronted with the minimal distinctions of the weak and comparative systems of endings — and their overlap with certain strong endings — that the learner will regularly have to rely on the presence or absence of other words in the noun phrase, and, where appropriate, their forms, to determine the case, gender and number of the adjective. Fortunately, as we have seen, it is the way of adjectives, and weak adjectives in particular, to be accompanied by words with which they exhibit grammatical agreement. In sentence (17), for example:

Hann bauð ambótt sinni þeirri þrænzku at hon skyldi . . .

it can be shown that *þrænzku* is dat. f. sg., even though one strong and eleven other weak forms have the *-u* ending, because of the presence of *sinni* and *þeirri*. These words determine the noun that *þrænzku* modifies, which means (a): the function of the adjective is definite and the form weak, and (b): *þrænzku* will have the same case, gender and number as *sinni* and *þeirri* since all three agree with the noun *ambótt*. Given that *sinni* and *þeirri* are unambiguously dat. f. sg., we can thus deduce that *þrænzku* represents the same combination of case, gender and number. Similarly, in sentence (22):

Sýn þik þessum enum nýkomna

it can be shown that *nýkomna* is dat. m. sg., even though two strong

and seven other weak forms have the *-a* ending. Here the noun phrase lacks a noun with which the adjective can agree, but there is agreement with the determiners *þessum enum*. Their presence indicates the phrase is definite and the adjective therefore weak, and although *þessum enum* can represent the dat. m. sg. or dat. pl., in combination with *nýkomna* the pair can only be dat. m. sg. since the dat. pl. adjective ending (weak and strong) is *-um*. In sentence (27):

Ok svá var, því at jarl var þess fúsari

it is clear that *fúsari* is nom. m. sg. even though a total of fourteen comparative forms share the *-i* ending. *Jarl*, with which *fúsari* agrees, is masculine and singular, and the only masculine singular comparative form ending in *-i* is the nominative.

Sometimes direct pointers may be lacking. In sentence (15):

Erlingr jarl lét drepa Eindriða unga

unga might represent the strong acc. f. sg. or acc. m. pl., or the weak acc., gen. or dat. m. sg. or n. sg. (any case). The only word with which *unga* can agree, *Eindriða*, is masculine singular. That excludes the possibility of feminine or neuter gender, or masculine plural, but given that weak nouns have exactly the same forms in the singular as weak adjectives, it does not help determine whether *unga* is acc., gen. or dat. (m. sg.). Here one has to rely on function. The verb *drepa* takes a direct object in the accusative, and since its *-r* ending shows *Erlingr* to be nominative and thus subject, and there are no other noun phrases in the sentence, *Eindriða unga* must be the direct object and therefore accusative.

3.3.7 Difficulties in recognising adjective inflexions and ways of overcoming them — Exercise

1. Why may it sometimes be difficult to recognise the case, gender and number of adjectives in Old Norse?
 2. What means can we use to help us deduce their case and number?
-

3.3.8 Important variations in adjective inflexion

Adjectives in Old Norse are not subject to as much inflexional variation as nouns (cf. 3.1.7). Nevertheless, they exhibit a wider range of forms than those described in 3.3.4 (cf., e.g., the comparative *yngr* and the weak pl. *gǫmlu* in (29)). The significant variations will now be examined.

3.3.8.1 Labial mutation

The basics of labial mutation were discussed in 3.1.7.1. Since, as pointed out there, it is a rule of Old Norse that *a* cannot appear before *u* or *v*, it is clear that adjectives with *a* in the root, just as nouns, will change that *a* to *ǫ* whenever an ending is applied that consists of or contains a *u*. Thus, the strong dat. m. sg. and dat. pl. of *harðr* ‘hard’ is *hǫrðum*, and the strong dat. n. sg., weak acc., gen., dat. f. sg. and weak nom., acc., gen. pl. *hǫrðu* (see paradigms 2 and 14 in 3.3.9).

This rule should not cause the learner problems, **as long as s/he remembers that an unknown word with *ǫ* in the root and *u* in the ending must be looked up in the dictionary as though it had root *a* if it cannot be found there with root *ǫ*** (for an example of the latter type, cf. *fǫlr* ‘pale’ — paradigm 6 below). Just as *hǫrðum* and *hǫrðu* will be found under *harðr*, so *grǫnnum* or *grǫnnu* must be looked up under *grannr* ‘thin’, *lǫngum* or *lǫngu* under *langr* ‘long’, *snǫrpum* or *snǫrpu* under *snarpr* ‘keen’, ‘hard’, etc.

Like certain noun forms, adjectives may have *ǫ* in the root even where no *u* or *v* follows in the next syllable. The cause is the same: the presence of a following *u* at an earlier stage of the language. We have seen (pp. 81–2) how closely adjective inflexions parallel those of nouns, and it is therefore no surprise (and of some help to the student) to learn that it is in part in the same forms that root *ǫ* is encountered in adjectives. The forms concerned are: strong nom. f. sg. and strong nom./acc. n. pl. The strong nom. f. sg. and nom./acc. n. pl. of *harðr* is thus *hǫrð* (< **harðu*; cf. sentence (2)), of *grannr* *grǫnn*, of *langr* *lǫng*, etc. (see paradigm 2 below). In these cases, too, an unknown word with root *ǫ* must be looked up in a dictionary as though it had root *a* if it cannot be found there with root *ǫ*.

U-mutation in adjectives affects unstressed as well as stressed syllables, just as with nouns. In adjectives, too, it results in *u* in the unstressed syllable, and the mutation can then spread further (for the historical process, see p. 41). The superlative suffix *-ast*, for example, appears as *-ust* when a *-u* or *-um* ending follows. Thus *skygnastr* of sentence (23) and *léttasta* of (25) become *skygnustu*, *léttustu*, *skygnustum*, *léttustum* in the appropriate forms; adjectives with root *a*, e.g. *harðr*, exhibit *u* in the superlative suffix and *ø* in the root: *hørðustu*, *hørðustum* (see paradigms 12, 17 below). Adjectives with two-syllable stems are also affected: *spurall* ‘inquisitive’, *ykkarr* ‘your [dual]’, for example, become *spurul*, *ykkur* in the (strong) nom. f. sg. and nom./acc. n. pl., and *gamall* ‘old’, with root *a*, has strong nom. f. sg. and nom./acc. n. pl. *gømul* (< **gamalu*) (see paradigms 8, 22). Present participles are a partial exception in that the *-and-* suffix by which they are formed becomes *-ønd-* in the dat. pl., e.g., *soføndum* ‘sleeping’ (paradigm 19); this is because the suffix has secondary stress.

3.3.8.1 Labial mutation — Exercise

1. In which forms of the adjective does root *a* change to *ø*?
 2. Explain the differences in vowel quality (a) between the strong nom. m. sg. sup. *spakastr* and the dat. pl. sup. *spøkustum* ‘wisest’, and (b) between the strong nom. m. sg. *atall* and the strong nom. f. sg. *øtul* ‘fierce’.
 3. Look up the following adjectives in an Old Norse dictionary or in the Glossary in *NION* III and write down the entry forms you find: *sønnu*, *gløð*, *spøkurum*, *þøgul*, *vitrustu*.
-
-

3.3.8.2 Front mutation

The basics of front mutation were discussed in 3.1.7.2. The only parts of adjectival inflexion affected by this process are certain comparative and superlative forms. Those adjectives that form the comparative with the *-r* and the superlative with the *-st* suffix undergo front mutation of back root vowels. We find the following back : front correspondences (the examples contrast the strong nom. m. sg. pos. form with the nom. m. sg. comp.):

<i>a</i> — <i>e</i>	(<i>langr</i> — <i>lengri</i> ‘long’, ‘longer’)
<i>á</i> — <i>æ</i>	(<i>lágr</i> — <i>lægri</i> ‘low’, ‘lower’)
<i>ó</i> — <i>œ</i>	(<i>stórr</i> — <i>stærri</i> ‘big’, ‘bigger’)
<i>u</i> — <i>y</i>	(<i>ungr</i> — <i>yngr</i> ‘young’, ‘younger’)
<i>ú</i> — <i>ý</i>	(<i>djúpr</i> — <i>dýpri</i> ‘deep’, ‘deeper’)
<i>ø</i> — <i>ø</i>	(<i>brøngr</i> — <i>brøngri</i> ‘narrow’, ‘narrower’)

Observe the loss of *j* in *dýpri*. The corresponding superlative forms (strong nom. m. sg.) are: *lengstr*, *lægstr*, *stærstr*, *yngrstr*, *dýpstr*, *brøngstr*.

If the learner is confronted by what appears to be a comparative or superlative form with one of the above front vowels, and s/he is unable to find the word in a dictionary, it should be looked up substituting the appropriate back vowel. No entry **fegr* will be found, for example, so the learner puzzled by the word *fegrstu* in the phrase *enir fegrstu litir* ‘the fairest colours’ should try under *fagr*.

3.3.8.3 Suppletive forms

As will have become clear from certain of the examples in 3.3.6, a few comparative and superlative forms (mostly very common) are suppletive, i.e. they have a completely different root from that of their positive counterpart. There are unfortunately no rules or guide-lines here and the student will simply have to learn the positive and the suppletive forms as separate items. Some help is to be had from the fact that many of the suppletives also occur in English, cf. the following list (featuring the (strong) nom. m. sg. positive, comparative and superlative forms):

<i>gamall</i> — <i>ellri</i> — <i>elztr</i>	‘old’, ‘older’, ‘oldest’ (cf. elder, eldest)
<i>góðr</i> — <i>betri</i> — <i>beztr</i>	‘good’, ‘better’, ‘best’
<i>illr</i> — <i>verri</i> — <i>verstr</i>	‘bad’, ‘worse’, ‘worst’
<i>lítill</i> — <i>minni</i> — <i>minnstr</i>	‘little’, ‘smaller’, ‘smallest’
<i>margr</i> — <i>fleiri</i> — <i>flestr</i>	‘many a’, ‘more’, ‘most’
<i>mikill</i> — <i>meiri</i> — <i>mestr</i>	‘big’, ‘bigger’, ‘biggest’

Observe that in *minni* (< **minri*) the *r* of the comparative suffix assimilates to the *n* of the root (cf. 3.3.8.4 below). *Fleiri*, *flestr* are used of entities that can be counted, e.g. *í flestum lqndum* ‘in most

countries'; for non-count entities, *meiri*, *mestr* are employed in the sense 'more', 'most', e.g. *meira fé* 'more wealth'.

3.3.8.4 Deviations from the basic endings

Certain endings occur that do not accord with those given in 3.3.4. We have already seen there that consonantal assimilations affect adjectives with the *-in* and *-al*, *-il*, *-ul* suffixes as well as the possessives *minn*, *þinn*, *sinn*, and that the *-in*-suffix adjectives and the possessives have an acc. m. sg. in *-n* rather than *-an* (see paradigms 7, 8, 21, 22). Other deviations that may cause problems of recognition are:

(1) Consonantal assimilations in monosyllabic adjectives that follow the pattern of the disyllabic types and the possessives just mentioned. In some monosyllabic adjectives whose root ends in *l*, *n*, *s*, an immediately following *r* (in the strong nom. m. sg., gen. and dat. f. sg. and gen. pl. endings, and in comparatives with an *-r* suffix) assimilates to the *l*, *n* or *s* (e.g. *háll* 'slippery' (< *hálr); dat. f. sg. *heilli* 'whole', 'healthy', (< *heilri); gen. f. sg. *vænnar* 'hopeful', 'beautiful' (< *vænnar); dat. pl. comp. *hreinum* 'purer' (< *hreinrum); *jafn* 'equal', 'even' (< *jafnn < *jafnr); *frjáls* 'free' (< *frjáls < *frjálsr); see paradigms 3, 4, 20). *Jafn* and *frjáls* exemplify the general rule that consonant + geminate consonant is simplified to consonant + single consonant (thus also in adjectives with consonant + *r* in the root: contrast, for example, strong nom. f. sg. *fögr* 'beautiful' (< *fagru) with strong nom. m. sg. *fagr* (< *fagrr), strong gen. pl. *fagra* (< *fagrra)).

(2) Consonantal assimilations that result in the loss or alteration of root *-d* or *-ð* before the strong nom./acc. n. sg. *-t* ending (e.g. *óðr* 'furious' — nom./acc. n. sg. *ótt* (< *óðt); *vandr* 'difficult' — nom./acc. n. sg. *vant* (< *vandt, with simplification of *-ntt* to *-nt*, cf. above); *kallaðr* 'called' (pp.) — nom./acc. n. sg. *kallat* (< *kallaðt < *kallaðt, with simplification of geminate *tt* in unstressed position); see paradigms 2, 11).

(3) A miscellaneous group of very common adjectives with irregular forms.

(a) *Lítill* 'little' and its antonym *mikill* 'big', with roots *lítill-* (contracted *lítl-*), *mikil-*, have strong acc. m. sg. forms *lítinn* and *mikinn* and strong nom./acc. n. sg. *lítit* and *mikit* (i.e. they behave in these cases as though they were *-in*-suffix adjectives, cf., e.g., *opinn* 'open', *tekinn* 'taken' — strong acc. m. sg. *opinn*, *tekinn*, strong nom./acc. n. sg. *opit*, *tekit*; see paradigms 7 and 9). *Mikill* also sometimes has strong dat. n. sg. *myklu*.

(b) The strong nom./acc. n. sg. of *góðr* is *gótt* (cf. point (2) above) or, much more commonly, *gott*, of *margr mart* (also sometimes *margt*) and of *sannr* ‘true’ *satt*.

(c) The two-syllable adjective *heilagr* ‘holy’, which drops the *a* of the unstressed syllable on the pattern of those in *-al* etc. (see 3.3.4 and 3.3.8.5 point (1)), regularly undergoes monophthongisation (i.e. the diphthong *ei* changes to a single vowel) in the shortened forms, cf., for example, strong nom./acc. f. pl. *helgar*, weak nom. m. sg. *helgi*.

3.3.8.5 Minor irregularities

The inflexions of Old Norse adjectives exhibit yet other deviations from the basic pattern, but these are less likely to cause the learner problems of recognition.

(1) As already outlined in 3.3.4 (and cf. also 3.1.7.5 point (1)), the unstressed syllables of many disyllabic adjectives lose their vowel when the inflexional ending itself consists of a syllable — except in the strong gen. and dat. f. sg. and strong gen. pl. It remains to be added that not only adjectives with an *-in* or *-al*, *-il*, *-ul* suffix are affected, but the many in *-ig*, *-ug* as well, and that the last, together with *-al*, *-il*, *-ul* types, but unlike those in *-in*, have strong acc. m. sg. forms in *-an* with resulting loss of the preceding syllable (contrast *gamall* ‘old’ — acc. m. sg. *gamlan*, *auðigr* ‘rich’ — acc. m. sg. *auðgan* with *heiðinn* ‘heathen’, *opinn* ‘open’ — acc. m. sg. *heiðinn*, *opinn*; see paradigms 8, 10). The comparative *-ari* and superlative *-ast* suffixes also commonly trigger loss of the unstressed vowel of disyllabic adjectives (e.g. nom. m. sg., f. sg., etc. comp. *heiðnari* ‘more heathen’, strong nom. m. sg. sup. *auðgastr* ‘richest’; see paradigm 20).

(2) In accordance with the rule stated in 3.3.8.4 point (1), to the effect that consonant + geminate consonant is simplified to consonant + single consonant, adjectives that end in consonant + *t* do not add a further *-t* in the strong nom./acc. n. sg. (e.g. *fluttr* ‘conveyed’ (pp.) — strong nom./acc. n. sg. *flutt* (< **flutti*); *hvassastr* ‘sharpest’ (strong nom. m. sg. sup.) — nom./acc. n. sg. *hvassast* (< **hvassastt*; see paradigm 12).

(3) Consonants may sometimes be lengthened when immediately following long, stressed vowels. This is the rule with *t* in the strong nom./acc. n. sg., and more or less the rule with *r* in the strong gen. and dat. f. sg. and gen. pl. and in the comparative (e.g. *grár* ‘grey’ — strong nom./acc. n. sg. *grátt*, strong gen. f. sg. *grár(r)ar*; *hár* ‘high’ — nom. m.

sg., f. sg., etc. comp. *hær(r)i* (with front mutation); see paradigms 5, 20).

(4) As with nouns (cf. 3.1.7.5 point (2)), the vowels of inflexional endings tend to be dropped when they immediately follow a long vowel of the same or similar quality (e.g. *grár* — strong acc. m. sg. *grán*, strong dat. m. sg., dat. pl. *grám*, strong acc. f. sg., dat. n. sg. and acc. m. pl., all weak forms except nom. m. sg. and dat. pl. *grá*; *trúr* ‘faithful’ — strong dat. n. sg., weak acc., gen., dat. f. sg. and nom., acc., gen. pl. *trú*; see paradigms 5, 15, 20).

(5) As with nouns (cf. 3.1.7.5 point (4)), *j* is inserted in some adjectives before inflexional endings or suffixes consisting of or beginning in *a* or *u*; in others *v* is inserted before endings or suffixes consisting of or beginning in *a* or *i* (e.g. *nýr* ‘new’ — strong acc. m. sg. *nýjan*, strong dat. m. sg., dat. pl. *nýjum*, strong acc. f. sg. and acc. m. pl., weak acc., gen., dat. m. sg., nom. f. sg. and n. sg. *nýja*, strong nom. m. sg. sup. *nýjast*; *døkk* ‘dark’ — strong acc. m. sg. *døkkvan*, weak nom. m. sg. *døkkvi*, nom. m. sg., f. sg., etc. comp. *døkkvari*; see paradigms 6, 20).

(6) As a final irregularity, it is worth noting that a few adjectives including the third person possessives are uninflected. These will cause the learner little trouble, since, like adjectives in English, their form remains unchanged whatever their function. Examples are: *einskipa* ‘with one ship’, *fulltíða* ‘full-grown’, *andvaka* ‘sleepless’. Some of these, e.g. *andvaka*, can also appear in the nom. m. sg. with an *-i* ending: *andvaki*. The possessives are: *hans* ‘his’, *hennar* ‘her’, *þess* ‘its’, *þeir(r)a* ‘their’, i.e. the genitive forms of the corresponding pronouns which have taken on an additional, adjectival function.

3.3.8.2/3.3.8.3/3.3.8.4/3.3.8.5 *Front mutation/Suppletive forms/Deviations from the basic endings/Minor irregularities — Exercise*

1. Where in Old Norse adjectival inflexion does front mutation play a role? Give examples.
 2. What are the comparative and superlative forms of *góðr*, *lítill*, *mikill*? In what way does the inflexion for degree of these adjectives differ from that of the majority?
 3. In what forms of the adjective may inflexional *-r(-)* be assimilated to an immediately preceding *l*, *n* or *s*?
 4. Look up the following adjectives in an Old Norse dictionary or in *NION III* and write down the entry forms you find: *breitt*, *helgustu*, *trúm*, *folvir*, *tekit*, *færri*, *mikinn*, *förlan*, *miðjum*, *vaknat*.
-

3.3.9 Examples of adjective inflexion

Complete paradigms of individual adjectives are now given using the same selection criteria as for nouns (cf. 3.1.8, preamble). While Old Norse grammars in general tend to be over-lavish in their exemplification of nouns, they are sparing in the number of adjective paradigms they include. The current work breaks with this tradition and prints a selection big enough to enable the learner to recognise with the minimum of difficulty the majority of forms likely to be encountered in Old Norse texts. The examples should naturally be studied in conjunction with the guidance given in 3.3.4, 3.3.7 and 3.3.8. Each paradigm is numbered for ease of reference.

Strong inflexion

(1) Basic pattern: <i>sjúkr</i> 'ill'				
		m.	f.	n.
Sg.	nom.	sjúkr	sjúk	sjúkt
	acc.	sjúkan	sjúka	sjúkt
	gen.	sjúks	sjúkrar	sjúks
	dat.	sjúkum	sjúkri	sjúku
Pl.	nom.	sjúkir	sjúkar	sjúk
	acc.	sjúka	sjúkar	sjúk
	gen.	sjúkra	sjúkra	sjúkra
	dat.	sjúkum	sjúkum	sjúkum

(2) With root <i>a</i> and final <i>ð</i> : <i>harðr</i> 'hard'				
		m.	f.	n.
Sg.	nom.	harðr	hǫrð	hart
	acc.	harðan	harða	hart
	gen.	harðs	harðrar	harðs
	dat.	hǫrðum	harðri	hǫrðu
Pl.	nom.	harðir	harðar	hǫrð
	acc.	harða	harðar	hǫrð
	gen.	harðra	harðra	harðra
	dat.	hǫrðum	hǫrðum	hǫrðum

(3) Monosyllable with final <i>n</i> : <i>hreinn</i> 'pure'				
		m.	f.	n.
Sg.	nom.	hreinn	hreín	hreint
	acc.	hreinan	hreína	hreint
	gen.	hreins	hreinnar	hreins
	dat.	hreinum	hreinni	hreinu
Pl.	nom.	hreinir	hreinár	hrein
	acc.	hreina	hreinár	hrein
	gen.	hreinna	hreinna	hreinna
	dat.	hreinum	hreinum	hreinum

(4) Monosyllable with root <i>a</i> and final <i>ss</i> : <i>hvass</i> 'sharp'				
		m.	f.	n.
Sg.	nom.	hvass	hvǫss	hvasst
	acc.	hvassan	hvassa	hvasst
	gen.	hvass	hvass(r)ar	hvass
	dat.	hvǫssum	hvass(r)i	hvǫssu
Pl.	nom.	hvassir	hvassar	hvǫss
	acc.	hvassa	hvassar	hvǫss
	gen.	hvass(r)a	hvass(r)a	hvass(r)a
	dat.	hvǫssum	hvǫssum	hvǫssum

(5) With final long vowel: <i>grár</i> 'grey'				
		m.	f.	n.
Sg.	nom.	grár	grá	grátt
	acc.	grán	grá	grátt
	gen.	grás	grár(r)ar	grás
	dat.	grám	grár(r)i	grá
Pl.	nom.	gráir	grár	grá
	acc.	grá	grár	grá
	gen.	grár(r)a	grár(r)a	grár(r)a
	dat.	grám	grám	grám

(6) With <i>v</i> insertion: <i>fǫlr</i> 'pale'				
		m.	f.	n.
Sg.	nom.	fǫlr	fǫl	fǫlt
	acc.	fǫlván	fǫlva	fǫlt
	gen.	fǫls	fǫlra	fǫls
	dat.	fǫlum	fǫlri	fǫlu
Pl.	nom.	fǫlvir	fǫlvar	fǫl
	acc.	fǫlva	fǫlvar	fǫl
	gen.	fǫlra	fǫlra	fǫlra
	dat.	fǫlum	fǫlum	fǫlum

(7) With <i>-in</i> suffix: <i>kominn</i> 'come' (pp.)				
		m.	f.	n.
Sg.	nom.	kominn	komin	komit
	acc.	kominn	komna	komit
	gen.	komins	kominnar	komins
	dat.	komnum	kominni	komnu
Pl.	nom.	komnir	komnar	komin
	acc.	komna	komnar	komin
	gen.	kominna	kominna	kominna
	dat.	komnum	komnum	komnum

(8) With root <i>a</i> and <i>-al</i> suffix: <i>gamall</i> 'old'				
		m.	f.	n.
Sg.	nom.	gamall	gǫmul	gamalt
	acc.	gamlan	gamla	gamalt
	gen.	gamals	gamallar	gamals
	dat.	gǫmlum	gamalli	gǫmlu
Pl.	nom.	gamlir	gamlar	gǫmul
	acc.	gamla	gamlar	gǫmul
	gen.	gamalla	gamalla	gamalla
	dat.	gǫmlum	gǫmlum	gǫmlum

(9) With <i>-il</i> and <i>-in</i> suffix: <i>mikill</i> 'big'				
		m.	f.	n.
Sg.	nom.	mikill	mikil	mikit
	acc.	mikinn	mikla	mikit
	gen.	mikils	mikillar	mikils
	dat.	miklum	mikilli	miklu
Pl.	nom.	miklir	miklar	mikil
	acc.	mikla	miklar	mikil
	gen.	mikilla	mikilla	mikilla
	dat.	miklum	miklum	miklum

(10) With <i>-ig</i> suffix: <i>auðigr</i> 'wealthy'				
		m.	f.	n.
Sg.	nom.	auðigr	auðig	auðigt
	acc.	auðgan	auðga	auðigt
	gen.	auðigs	auðigrar	auðigs
	dat.	auðgum	auðigri	auðgu
Pl.	nom.	auðgir	auðgar	auðig
	acc.	auðga	auðgar	auðig
	gen.	auðigra	auðigra	auðigra
	dat.	auðgum	auðgum	auðgum

(11) With <i>-að</i> suffix: <i>elskaðr</i> 'loved' (pp.)				
		m.	f.	n.
Sg.	nom.	elskaðr	elskuð	elskat
	acc.	elskaðan	elskaða	elskat
	gen.	elskaðs	elskaðrar	elskaðs
	dat.	elskuðum	elskaðri	elskuðu
Pl.	nom.	elskaðir	elskaðar	elskuð
	acc.	elskaða	elskaðar	elskuð
	gen.	elskaðra	elskaðra	elskaðra
	dat.	elskuðum	elskuðum	elskuðum

(12) With root <i>a</i> and superlative suffix: <i>harðastr</i> 'hardest'				
		m.	f.	n.
Sg.	nom.	harðastr	hørdust	harðast
	acc.	harðastan	harðasta	harðast
	gen.	harðasts	harðastrar	harðasts
	dat.	hørdustum	harðastri	hørdustu
Pl.	nom.	harðastir	harðastar	hørdust
	acc.	harðasta	harðastar	hørdust
	gen.	harðastra	harðastra	harðastra
	dat.	hørdustum	hørdustum	hørdustum

Weak inflexion

(13) Basic pattern: <i>sjúki</i> 'ill'				
		m.	f.	n.
Sg.	nom.	sjúki	sjúka	sjúka
	acc.	sjúka	sjúku	sjúka
	gen.	sjúka	sjúku	sjúka
	dat.	sjúka	sjúku	sjúka
Pl.	nom.	sjúku	sjúku	sjúku
	acc.	sjúku	sjúku	sjúku
	gen.	sjúku	sjúku	sjúku
	dat.	sjúkum	sjúkum	sjúkum

(14) With root <i>a</i> and <i>-al</i> suffix: <i>gamli</i> 'old'				
		m.	f.	n.
Sg.	nom.	gamli	gamla	gamla
	acc.	gamla	gømlu	gamla
	gen.	gamla	gømlu	gamla
	dat.	gamla	gømlu	gamla
Pl.	nom.	gømlu	gømlu	gømlu
	acc.	gømlu	gømlu	gømlu
	gen.	gømlu	gømlu	gømlu
	dat.	gømlum	gømlum	gømlum

(15) With final long vowel: <i>grái</i> 'grey'				
		m.	f.	n.
Sg.	nom.	grái	grá	grá
	acc.	grá	grá	grá
	gen.	grá	grá	grá
	dat.	grá	grá	grá
Pl.	nom.	grá	grá	grá
	acc.	grá	grá	grá
	gen.	grá	grá	grá
	dat.	grám	grám	grám

(16) With <i>-að</i> suffix: <i>elskaði</i> 'loved'				
		m.	f.	n.
Sg.	nom.	elskaði	elskaða	elskaða
	acc.	elskaða	elskuðu	elskaða
	gen.	elskaða	elskuðu	elskaða
	dat.	elskaða	elskuðu	elskaða
Pl.	nom.	elskuðu	elskuðu	elskuðu
	acc.	elskuðu	elskuðu	elskuðu
	gen.	elskuðu	elskuðu	elskuðu
	dat.	elskuðum	elskuðum	elskuðum

(17) With root <i>a</i> and superlative suffix: <i>harðasti</i> 'hardest'				
		m.	f.	n.
Sg.	nom.	harðasti	harðasta	harðasta
	acc.	harðasta	hørdustu	harðasta
	gen.	harðasta	hørdustu	harðasta
	dat.	harðasta	hørdustu	harðasta
Pl.	nom.	hørdustu	hørdustu	hørdustu
	acc.	hørdustu	hørdustu	hørdustu
	gen.	hørdustu	hørdustu	hørdustu
	dat.	hørdustum	hørdustum	hørdustum

Comparative and present participle inflexion

(18) (With root <i>a</i>) <i>harðari</i> 'harder'				
		m.	f.	n.
Sg.	nom.	harðari	harðari	harðara
	acc.	harðara	harðari	harðara
	gen.	harðara	harðari	harðara
	dat.	harðara	harðari	harðara
Pl.	nom.	harðari	harðari	harðari
	acc.	harðari	harðari	harðari
	gen.	harðari	harðari	harðari
	dat.	hørdurum	hørdurum	hørdurum

(19) <i>sofandi</i> 'sleeping'				
		m.	f.	n.
Sg.	nom.	sofandi	sofandi	sofanda
	acc.	sofanda	sofandi	sofanda
	gen.	sofanda	sofandi	sofanda
	dat.	sofanda	sofandi	sofanda
Pl.	nom.	sofandi	sofandi	sofandi
	acc.	sofandi	sofandi	sofandi
	gen.	sofandi	sofandi	sofandi
	dat.	soföndum	soföndum	soföndum

Degree inflexion

(20) Main types, illustrated by strong and comp. nom. m. sg. forms			
pos.		comp.	sup.
sjúkr 'ill'		sjúkari	sjúkastr
hreinn 'pure'		hreinni	hreinstr
hvass 'sharp'		hvassari	hvassastr
grár 'grey'		grár(r)i	grástr
fjólur 'pale'		fjólvari	fjólvastr
heiðinn 'heathen'		heiðnari	heiðnastr
auðigr 'wealthy'		auðigri	auðgastr

Irregular comp. and sup. forms involving front mutation and suppletion are dealt with in 3.3.8.2 and 3.3.8.3 above.

Possessive adjective inflexion

		(21) <i>minn</i> 'my'		
		m.	f.	n.
Sg.	nom.	minn	mín	mitt
	acc.	minn	mína	mitt
	gen.	míns	minnar	míns
	dat.	mínum	minni	mínu
Pl.	nom.	mínir	mínar	mín
	acc.	mína	mínar	mín
	gen.	minna	minna	minna
	dat.	mínum	mínum	mínum

		(22) <i>ykkarr</i> 'your [dual]'		
		m.	f.	n.
Sg.	nom.	ykkarr	ykkur	ykkart
	acc.	ykkarn	ykkra	ykkart
	gen.	ykkars	ykkarrar	ykkars
	dat.	ykkrum	ykkarri	ykkru
Pl.	nom.	ykkrir	ykkrar	ykkur
	acc.	ykkra	ykkrar	ykkur
	gen.	ykkarra	ykkarra	ykkarra
	dat.	ykkrum	ykkrum	ykkrum

3.3.9 Examples of adjective inflexion — Exercise

Identify the case, gender, number, type of inflexion (strong, weak, comparative/present participle) and, if comparative or superlative, the degree of the adjectives printed in **bold** in the following sentences. Comment, in addition, on the syntactic function and semantic role of the noun phrases they form part of. Where an adjective exhibits a form other than the strong nominative masculine singular positive — the one used in dictionary entries — give that form as well.

- (1) Hann var inn **vaskasti** maður
 ‘He was the most-valiant man’
 ‘He was the most valiant of men’
- (2) Hann var **íslenzkr** at kyni, **skyldr** honum
 ‘He was Icelandic by kin, related to him’
- (3) Er þar **mikill** maður á baki í **blám** klæðum
 ‘Is there big man on back in dark clothes’
 ‘There is a big man on horseback there in dark clothes’
- (4) Þér hafið **œrnar** bætr eptir Þorkel, frænda **yðvarn**
 ‘You have sufficient payments after Þorkell, kinsman your’
 ‘You have sufficient compensation for Þorkell, your kinsman’
- (5) Hann spurði, hvern fyrir skipi því réði enu **vegliga**
 ‘He asked who over ship that commanded the magnificent’
 ‘He asked who commanded the magnificent ship’
- (6) Þeir áttu **lengri** leið
 ‘They had longer way’
 ‘They had a longer route’
- (7) Nú má ok þat vera, at **gömlum** manni sé eigi **ósárari**
 sonardauði **sinn**
 ‘Now may also that be, that to-old man is not unsorer son’s-
 death REFL. POSS.’
 ‘Now it may also be that to an old man his son’s death is not
 less painful’
- (8) Eru honum **sögð** tíðindin
 ‘Are to-him said tidings-the’
 ‘The news is told to him’
- (9) Hann var faðir Eiríks ins **spaka**
 ‘He was the father of Eiríkr the wise’
- (10) Þeir fundu þegar sveininn þar **sofanda** hjá húsi einu
 ‘They found immediately boy-the there sleeping by house one’
 ‘They at once found the boy sleeping there beside a certain
 building’

- (11) Hér mun **þinn** þroski **mestr**
 ‘Here will your advancement greatest’
 ‘Here is where you will prosper most’
- (12) Hann hélt **öll** heit **sín** drengiliga við **sína** menn
 ‘He kept all promises REFL. POSS. nobly with REFL. POSS. men’
 ‘He nobly kept all his promises to his men’
- (13) Ek hefi til **fás** hlutazk, síðan ek kom til Íslands
 ‘I have to few allocated-*sk* since I came to Iceland’
 ‘I have been active in little since I came to Iceland’
- (14) Þar var brekka **brött** ofan í dalinn
 ‘There was slope steep down into valley-the’
 ‘There was a steep slope down into the valley’
- (15) Erlendr vildi ekki, at synir **hans** hefði **læggra** hlut þar í Eyjum
 ‘Erlendr wanted not that sons his had lower lot there in Islands’
 ‘Erlendr did not want his sons to have a poorer position there in the Orkneys’
- (16) Gangi sá inn **gamli** maðr fyrir
 ‘Go that the old man in-front’
 ‘Let the old man walk in front’
- (17) Hlaut hann þar inn **mesta** heiðr
 ‘Received he there the greatest honour’
 ‘There he received the greatest honour’
- (18) Þau váru **allra** skipa **skjótust**
 ‘They were of-all ships fastest’
 ‘They were fastest of all ships’
- (19) Þeir ráku fyrir sér sextán **klyfjaða** hesta
 ‘They drove before them sixteen pack-saddled horses’
- (20) Þar er **svarðlaus** mýrr
 ‘There is grassless bog’
 ‘There is a grassless bog there’

- (21) Hann lét þar gera steinkastala **góðan**; var þat **öruggt**
vígi
'He let there make stone-castle good; was that secure fortress'
'He had a fine stone castle made there; it was a secure fortress'
- (22) Maðrinn var nú miklu **vinsælli** en áður
'The man was now much more popular than before'
- (23) Hann sótti málit til **fullra** laga
'He pursued case-the to full laws'
'He pursued the case to the full extent of the law'
- (24) Kona sú in **góða** dýrkaði þann **helga** konung með **mikilli**
ást
'Woman that the good venerated that holy king with great love'
'The good woman venerated the holy king with great love'
- (25) Veita skulum vér **þurföndum líkamliga** fœzlu
'Give shall we to-needing bodily food'
'We are to give bodily sustenance to the needy'
- (26) Föstur eru en **hvössustu** vörn í gegn djöfli
'Fasts are the sharpest weapons against the devil'
- (27) Þeir mæltu fund sín á milli í **ákveðnum** stað
'They arranged meeting self be(-)tween in appointed place'
'They arranged a meeting between themselves in an appointed place'
- (28) Einarr kvað hann mann **göfgastan** ok hana fullvel **gipta**
'Einarr said him man noblest and her full-well married'
'Einarr said he was a most noble man and she was very well married'
- (29) Bakkar **hávir** váru umhverfis
'Hills high were around'
'High hills were all around'
- (30) Hann bað þann **milda** konung leysa in **seigu** syndabönd
af sér
'He bade that gracious king loose the stubborn sin-bonds off self'
'He prayed to the gracious king to remove the stubborn bonds of sin from him'
-

3.4 Numerals

Numerals are sometimes regarded as adjectives, and indeed several of the inflexions exhibited by the Old Norse numerals either parallel or are strongly reminiscent of adjectival forms. Numerals may also be found classified as pronouns, and, in more recent grammatical literature, as quantifiers. They are treated here as a separate word class. One of several reasons for separating them from pronouns and adjectives is that three of the Old Norse numerals inflect and function as nouns.

3.4.1 The numerals and their inflexions

As in English, the basic counting system in Old Norse is divided into cardinal numbers (*one, two, three*, etc.) and ordinal numbers (*first, second, third*, etc.). The Old Norse numerals (nom. m. sg./pl. where they inflect) are as follows.

	Cardinal	Ordinal
1	einn	fyrstr
2	tveir	annarr
3	þrír	þriðji
4	fjórir	fjórdji
5	fim(m)	fim(m)ti
6	sex	sétti
7	sjau	sjaundi
8	átta	áttandi, átti
9	nú	níundi
10	tíu	tíundi
11	ellifu	ellifti
12	tólf	tólfti
13	þrettán	þrettandi
14	fjórtán, fjögurtán	fjórtandi, fjögurtandi
15	fim(m)tán	fim(m)tandi
16	sextán	sextandi
17	sjaut(j)án	sjaut(j)andi
18	át(t)ján	át(t)jandi

19	nítján	nítjándi
20	tuttugu	tuttugundi
21	tuttugu ok einn	tuttugundi ok fyrsti
22	tuttugu ok tveir	tuttugundi ok annarr
30	þrír tígir	þrítugundi
31	þrír tígir ok einn	þrítugundi ok fyrsti
40	fjórir tígir	fertugundi
50	fim(m) tígir	fim(m)tugundi
60	sex tígir	sextugundi
70	sju tígir	sjautugundi
80	átta tígir	átatugundi
90	níu tígir	nítugundi

Beyond *nítugundi* the ordinals are not recorded. The cardinals are:

100	tíu tígir, hundrað
110	ellifu tígir, hundrað ok tíu
120	hundrað, hundrað ok tuttugu
1000	þúsund
1200	þúsund

As is apparent from this list, *hundrað* may denote either 100 (*hundrað tíuætta* ‘a hundred of ten tens’ (see below)) or 120 (*hundrað tólfrætt* ‘a hundred of twelve tens’ ‘a “long” hundred’). Correspondingly, *þúsund* = either 1000 or 1200. With figures of this magnitude precision is often unimportant in Old Icelandic literature; where the intention is to express exact numbers or amounts, either the text itself or the edition may make clear what is meant by *hundrað* or *þúsund*.

Many of the above numerals have variant forms (the most common are specified), but none is likely to cause the learner problems of recognition. It is worth noting that the ordinal suffix *-undi* also appears as *-andi* (though *níundi* and *tíundi* are almost universal).

Tígir is nom. pl. of *tigr* (also *tegr*, *tugr*, *tøgr*), a masculine noun meaning ‘a group of ten’ ‘a decade’; *þrír tígir*, for example, thus literally means ‘three tens’. *Hundrað* is a neuter noun, and *þúsund* a feminine. All three inflect according to noun paradigms (*tigr* according to paradigm 5 but without the vowel changes associated with root *a*, *hundrað* according to 27 but without the loss of unstressed *a* in dat. sg. and gen./dat. pl., *þúsund* according to 13).

Of the other cardinals, only *einn*, *tveir*, *þrír* and *fjórir* inflect, *einn* for case, gender, number and definiteness (cf., e.g., *þat eina* ‘the one’), *tveir*, *þrír* and *fjórir* for case and gender alone. The paradigms are as follows (only the strong forms of *einn* are given).

		<i>einn</i> ‘one’		
		m.	f.	n.
Sg.	nom.	einn	ein	eitt
	acc.	einn	eina	eitt
	gen.	eins	einnar	eins
	dat.	einum	einni	einu
Pl.	nom.	einir	einir	ein
	acc.	eina	einir	ein
	gen.	einna	einna	einna
	dat.	einum	einum	einum

		<i>tveir</i> ‘two’		
		m.	f.	n.
Pl.	nom.	tveir	tvær	tvau
	acc.	tvá	tvær	tvau
	gen.	tveggja	tveggja	tveggja
	dat.	tveim(r)	tveim(r)	tveim(r)

		<i>þrír</i> ‘three’		
		m.	f.	n.
Pl.	nom.	þrír	þrjár	þrjú
	acc.	þrjá	þrjár	þrjú
	gen.	þriggja	þriggja	þriggja
	dat.	þrim(r)	þrim(r)	þrim(r)

		<i>fjórir</i> ‘four’		
		m.	f.	n.
Pl.	nom.	fjórir	fjórir	fjögur
	acc.	fjóra	fjórir	fjögur
	gen.	fjögurra	fjögurra	fjögurra
	dat.	fjórum	fjórum	fjórum

In the plural, *einn* has the sense ‘only’ ‘just’ (e.g. *sagnir einar* ‘just tales’), ‘some’ (*einir heiðnir víkingar* ‘some heathen vikings’) and ‘roughly’ ‘about’ (*einir þrjár* ‘about three’).

As a numeral (in the sense ‘the two’) we can include *báðir* ‘both’. It has only plural (dual) forms and inflects as follows.

	m.	f.	n.
nom.	báðir	báðar	bæði
acc.	báða	báðar	bæði
gen.	beggja	beggja	beggja
dat.	báðum	báðum	báðum

It will be seen that *einn* (in its strong form) inflects exactly like the pronoun *hinn* (3.2.2); it is also very similar in its forms to the possessives *minn*, *þinn*, *sinn* and adjectives with the *-in* suffix (3.3.9, paradigms 21 and 7). Certain of the inflexions of *tveir*, *þrír*, *fjórir* and *báðir* are reminiscent of corresponding noun, pronoun and adjective forms. Compare (1) nom. m. *tveir* with nom. m. pl. *þeir* ‘they’ ‘those’, and *þrír*, *fjórir*, *báðir* with the common nom. m. pl. ending *-ir*; (2) acc. m. *tvá*, *þrjá* with acc. m. pl. *þá* ‘them’ ‘those’, and *fjóra*, *báða* with the common acc. m. pl. ending *-a*; (3) nom./acc. f. *tvær* with nom./acc. f. pl. *þær*, and *þrjár*, *fjórar*, *báðar* with the common nom./acc. f. pl. ending *-ar*; (4) gen. *tveggja*, *þriggja*, *fjögurra*, *beggja* with the ubiquitous gen. pl. ending *-a*; (5) dat. *tveim*, *þrim*, *fjórum*, *báðum* with the ubiquitous dat. pl. ending *-(u)m*. Observe also that the nom./acc. n. of all four numerals, like the nom./acc. n. pl. of nouns, pronouns and adjectives, is without a final added *-r*.

The ordinals all inflect as adjectives (3.3.4), but subject to considerable restrictions: *fyrstr* has both strong and weak inflexion (contrast *hann gekk fyrstr* ‘he went first’ and *hit fyrsta sumar* ‘the first summer’), *annarr* only strong, and the remaining ordinals only weak; *þriðji* has *j* insertion before *-a* and *-u* (3.3.8.5 point (5)). The paradigm of *annarr* shows a number of irregularities and is therefore given here in full.

		m.	f.	n.
Sg.	nom.	annarr	ǫnnur	annat
	acc.	annan	aðra	annat
	gen.	annars	annarrar	annars
	dat.	ǫðrum	annarri	ǫðru
Pl.	nom.	aðrir	aðrar	ǫnnur
	acc.	aðra	aðrar	ǫnnur
	gen.	annarra	annarra	annarra
	dat.	ǫðrum	ǫðrum	ǫðrum

In addition to these basic numerals, the learner may encounter *tvinnr/tvennr* ‘double’ ‘twofold’ ‘consisting of two different things or kinds’, *þrennr* ‘triple’ etc. Both words inflect as strong adjectives. Also adjectival is the suffix *-tøgr*, *-tugr*, which has the sense ‘of a number of tens’; it is particularly used of age, e.g. *tvítøgr* (*þrítøgr*, *fertøgr*, *fim(m)tøgr*, etc.) *maðr* ‘a man of twenty’ (‘thirty’, ‘forty’, ‘fifty’, etc.). For 70 and tens above, the suffix *-ræðr* is more common, e.g. *áttræðr* ‘of eight tens’, *títræðr* ‘of ten tens’, *tólftræðr* ‘of twelve tens’ (cf. above on the ‘long’ hundred). Uninflected numerals are *tysvar/tvisvar* ‘twice’, *þrysvar/þrisvar* ‘thrice’.

3.4.1 The numerals and their inflexions — Exercise

1. What types of numeral are found in the basic Old Norse counting system?
 2. Which of the numerals are nouns?
 3. In what way may *hundrað* and *þúsund* be ambiguous?
 4. Which of the cardinal numbers inflect, and what points of similarity are there between their paradigms and those of other word classes in Old Norse?
 5. Which of the ordinal numbers inflect, and according to which pattern or patterns?
-

3.4.2 Examples of numeral usage

Inflexions, where they occur, are printed in bold (or the whole word, where the inflected form is identical with the root). Notes explain the relationship between form and function, and usage in general. Compare the inflexions used with those set out or identified above. Observe, too, the differences between Old Norse and English phraseology and sentence formation. Definitions of basic concepts that have already been given are not repeated; if in doubt, the student should in the first instance consult the commentaries that accompany each of the examples of noun usage (3.1.5).

- (1) Þat var tíunda dag jóla, er Rognvaldr jarl stóð upp
 ‘It was tenth day of-Christmas that Rognvaldr earl got up’
 ‘It was on the tenth day of Christmas that Earl Rognvaldr got up’

Tíunda is an ordinal number in the acc. m. sg., agreeing with *dag*, which is accusative because the phrase of which it is the head is a time adverbial (it answers the question: ‘When?’; see 3.1.2). Note that *jól* ‘Christmas’ is a plural noun.

- (2) Sigurðr jarl átti þrjá sonu aðra; hét einn Sumarliði, annarr Brúsi, þriði Einarr rangmunnr
 ‘Sigurðr earl had three sons other; was-called one Sumarliði, second Brúsi, third Einarr rangmunnr’
 ‘Earl Sigurðr had three other sons; one was called Sumarliði, the second Brúsi, the third Einarr wry-mouth’

Þrjá is a cardinal and *aðra* an ordinal number; both are acc. m. (pl.), agreeing with *sonu*, the direct object of the first sentence. *Einn* is a cardinal and *annarr* and *þriði* are ordinal numbers; all three are nom. m. sg., the subjects of their respective sentences (cf. ‘. . . the second [was called] . . . the third [was called] . . .’). *Annarr*, unlike almost all other ordinals, has strong inflexion.

- (3) Af herfangi því, er vér fám þar, skulum vér fá fátækum mǫnnum inn fimmtuganda penning
 ‘Of booty that which we get there, shall we give to-poor men the fiftieth penny’
 ‘Of the booty which we win there, we will give the fiftieth part to the poor’

Fimmtuganda is an ordinal in the acc. m. sg., agreeing with *penning*, the direct object.

- (4) Þar var mikill skáli ok dyrr á báðum endum
 ‘There was big hall and doorway on both ends’
 ‘There was a big hall there and a doorway at both ends’

Báðum is a plural numerical adjective in the dat., agreeing with *endum*, the noun of the preposition phrase *á báðum endum*. The case of the noun is governed by the preposition *á* (see 3.7, 3.7.4).

- (5) Sámr hafði ok fjóra tigu manna
 ‘Sámr had also four tens of-men’
 ‘Sámr also had forty men’

Fjóra is a cardinal in the acc. m., agreeing with the numerical noun *tigu*, the direct object. Together, *fjóra* and *tigu* make up the numeral ‘forty’. Numbers which include or consist of the nouns *tigr*, *hundrað* or *þúsund* are followed by a genitive of type, that is, one which expresses the nature of the entity to which the numeral refers (cf. English *hundreds of people*).

- (6) Þar var saman tólfroett hundrað manna
 ‘There were together duodecimal hundred of men’
 ‘Altogether there were 120 men there’

Tólfroett is an adjective in the strong nom. n. sg., agreeing with the numerical noun *hundrað*, the subject. On the genitive *manna*, see (5) above.

- (7) Þá er hann var fimtán vetra gamall, reið hann til þings
 ‘Then when he was fifteen of-winters old, rode he to assembly’
 ‘When he was fifteen years old, he rode to the assembly’

Fimtán is an uninflected cardinal which together with *vetra* functions as an adverbial of measure. Where a cardinal is thus used in combination with (the appropriate form of) *gamall* ‘old’, the noun expressing the spans of time by which age is reckoned (here: ‘winters’) appears in the genitive.

- (8) Hann reið á Høskuldsstaði við tólfta mann
 ‘He rode to Høskuldsstaðir with twelfth man’
 ‘He rode to Høskuldsstaðir with eleven men’

Tólfta is an ordinal in the acc. m. sg., agreeing with *mann*, the noun of the preposition phrase *við tólfta mann*. The case of the noun is governed by the preposition *við* (see 3.7.4). ‘With ORDINAL man’ is a common way in Old Norse of specifying the total number in a group: the subject (here: ‘he’) is included in the group and the ordinal gives the total. In this particular example there were twelve altogether: ‘he’ and eleven others.

- (9) **Tveir** menn ins fimta tigar váru með Eyjólfri
 ‘Two men of-the fifth ten were with Eyjólfri’
 ‘Forty-two men were with Eyjólfri’

Tveir is a cardinal in the nom. m., agreeing with *menn*, the subject. *Fimta* is an ordinal in the gen. m. sg., agreeing with *tigar*; *ins fimta tigar* is a partitive genitive, that is, one that expresses the whole of which the number or numbers singled out for mention (here: ‘two men’) are a part (see 3.2.6, sentence 20). Note how the number is expressed: the fourth ‘ten’ ends at 40 and the fifth at 50, thus two of the fifth ten, i.e. two on the way from 40 towards 50, is 42.

- (10) En frá Snæfellsnesi er fjögurra dægra haf í vestr til Grænlands
 ‘But from Snæfellsnes is four days’ sea in west to Greenland’
 ‘But from Snæfellsnes it is four days’ sailing to the west to Greenland’

Fjögurra is a cardinal in the gen., agreeing with *dægra*; *fjögurra dægra* is a descriptive genitive, that is, one which modifies a noun (here: ‘sea’) by expressing a quality or characteristic associated with it.

- (11) Rognvaldr jarl gaf Haraldi jarli annat skipit; þat hét Fífa, en annat hét Hjálp
 ‘Rognvaldr earl gave to-Haraldr earl the-one ship-the; it was-called Fífa, and the-other was-called Hjálp’
 ‘Earl Rognvaldr gave Earl Haraldr the one ship; it was called Arrow and the other was called Help’

Annat is an ordinal. In the first sentence it appears in the acc. n. sg., agreeing with *skipit*, the direct object. In the third sentence it is nom. n. sg. and is the subject. Note that *annarr* not only means ‘second’, ‘other’, but ‘the one’ and ‘the other’ of two entities. Observe further that *skipit* is definite (i.e. it is accompanied by the (suffixed) definite article); this gives the construction partitive sense (cf. (9) above), i.e. it means literally ‘the one of the [two] ships’.

- (12) Kómu sendimenn til jarls þrimr nóttum síðarr
 ‘Came messengers to earl three nights later’
 ‘The messengers came to the earl three nights later’

Þrimr is a cardinal in the dat., agreeing with *nóttum*. *Þrimr nóttum* is an adverbial of degree, used together with comparatives to express by how much one entity is more than another; *þrimr nóttum síðarr* thus means literally ‘later by three nights’.

3.4.2 Examples of numeral usage — Exercise

1. In what different ways may *annarr* be used?
 2. How might one say in Old Norse: ‘with six other men’?
 3. What types of genitive construction are used in conjunction with numerals?
 4. How might one say ‘fifty-six’ in Old Norse?
 5. Give the case, gender and number (as appropriate) of the numerals (printed in bold) in the following sentences, and explain their syntactic function and semantic role:
 - (a) Hann hafði **fjögur** skip ok **tíu tigu** manna
 ‘He had four ships and a hundred men’
 - (b) Þeir gengu þaðan inn **þrettánda** dag jóla
 ‘They went from there on the thirteenth day of Christmas’
 - (c) Haraldr jarl var þá nær **tvítögum** manni
 ‘Earl Haraldr was then a man of nearly twenty’
 - (d) Þeir sátu í skemmu **einni** skammt frá sænum
 ‘They sat in a certain building a short distance from the sea’
 - (e) Eptir fall Rognvalds jarls var Haraldr jarl í Orkneyjum **átta** vetr ins **fimmta tigar**
 ‘After the fall of Earl Rognvaldr, Haraldr was earl in the Orkneys for forty-eight years’
 - (f) Hét **annarr** Sqrli ok **annarr** Þorkell
 ‘The one was called Sqrli and the other Þorkell’
-

3.5 Adverbs

Adverbs are sometimes defined as words that modify the verb or specify its action (e.g. English *quickly* in *he ran quickly*, which denotes the manner of the running). In fact, the function of many words that are traditionally classed as adverbs does not fit this definition. Indeed the adverb word class serves as a kind of dustbin into which items that do not obviously belong to any other category can be put. In the English sentence: *unfortunately, they could not come*, for example, *unfortunately* is classed as an adverb, yet it says nothing about the ‘coming’, but means rather: ‘I/we think it is unfortunate they could not come’.

As in English, adverbs in Old Norse are a heterogeneous group. One feature they all share, however, is that they do not inflect for number, person, case or gender. Most, like adjectives, inflect for degree (see below), but that is all. The learner therefore needs to master nothing more than the meanings of adverbs and to be able to recognise their comparative and superlative forms.

3.5.1 Adverb formation

Although a number of Old Norse adverbs appear to be primary (not transparently derived from other words, e.g. *mjök* ‘very’, *svá* ‘thus’ ‘so’, *þá* ‘then’, *vel* ‘well’), the majority are derivatives. Many are based on adjectives. A particularly common way of forming adverbs from adjectives is by adding an *-a* suffix (e.g. *illa* ‘badly’ from *illr* ‘bad’); equally common is the use of the strong nom./acc. n. sg. form of the adjective with adverbial function (e.g. *skjótt* ‘quickly’ from *skjótr* ‘quick’). Adverbs derived from adjectives with the commonly occurring *-ligr* suffix are formed in the same way as *illa* (e.g. *makligr* ‘fitting’, *makliga* ‘fittingly’); sometimes *-liga* is added to the root of other adjectives (e.g. *glöggr* ‘clear’, *glöggliga* ‘clearly’), and thus itself becomes an adverb suffix. A number of adverbs are fossilised case-forms of adjectives or nouns (e.g. *jafnan* ‘always’ ‘constantly’ from *jafn* ‘equal’ ‘even’, *alls* ‘altogether’ ‘at all’ from *allr* ‘all’, *miklu* ‘much’ (emphasising comparatives as in *miklu meiri* ‘much greater’) from *mikill* ‘big’, *loks* ‘finally’ from *lok* n. ‘end’, *stundum* ‘sometimes’ from *stund* f. ‘while’ ‘time’).

Many adverbs indicating movement towards a place have counter-

parts formed with an *-i* suffix that denote rest in a place and others with an *-an* suffix meaning movement from a place (e.g. *inn* ‘in’, *inni* ‘inside’, *innan* ‘from within’). Some have only two of the forms (e.g. *norðr* ‘northwards’ ‘in the north’, *norðan* ‘from the north’ (with root *norð-*); thus also the other compass-point adverbs — on *suðr* ‘southwards’, *sunnan* ‘from the south’, see p. 126). Certain of these locational adverbs can have special meanings (e.g. *útan* ‘from without’ and thus ‘from Iceland’, seen from the perspective of Norway). The threefold distinction: ‘to a place’, ‘in a place’ and ‘from a place’ is also found in the commonly occurring *hingat* — *hér* — *heðan* ‘hither — here — hence’, *þangat* — *þar* — *þaðan* ‘thither — there — thence’, *hvert* — *hvar* — *hvaðan* ‘where (to) — where — whence’ (it should be noted that none of these words has the slightly archaic ring of some of the English equivalents). Adverbs with the *-an* suffix combine with a preceding *fyrir* (cf. 3.7.1, 3.7.4) to form prepositional phrases indicating position relative to another (fixed) position (e.g. *fyrir norðan heiðina* ‘north of the heath’, *fyrir ofan húsin* ‘above the buildings’; note the idiomatic *fyrir norðan/sunnan land* ‘in the north/south of Iceland’).

3.5.2 Inflexion for degree

The suffixes used to form the comparative and superlative of adverbs are the same as those found in adjectival comparison, namely *-(a)r*, *-(a)st*. As examples we may cite *opt* ‘often’ and *lengi* ‘long’ ‘for a long time’.

positive	comparative	superlative
opt	optar	optast
lengi	lengr	lengst

Adverbs like *skjótt* that consist of the strong nom./acc. n. sg. adjective mostly have the corresponding adjective form in the comparative as well (e.g. *skjótara* ‘more quickly’, with an *-ara* suffix, *lengra* ‘farther’, from *langt*). In the superlative of such adverbs the strong nom./acc. n. sg. form is always used (e.g. *skjótast* ‘most quickly’, *lengst* ‘farthest’ with the *-(a)st* suffix (cf. 3.3.8.5 point (2)), added to the roots *skjót-*, *leng-* rather than to the positive adverb forms *skjótt*, *langt*). Occasionally the *-(a)ra* comparative ending can be found in adverbs other than those of the *skjótt* type.

Other minor deviations from the above pattern include the addition of an extra *r* to many comparatives in *-ar* (e.g. *optar(r)* ‘more often’, *framar(r)* ‘farther forward’ ‘farther on’ from *fram* ‘forward’) and the spread of comparative *r* into many superlatives (e.g. *frama(r)st* ‘farthest forward’ ‘farthest on’, *inna(r)st* ‘farthest in’). As the brackets in the examples indicate, regular forms may also be found.

Like adjectives, adverbs that form the comparative with the *-r* and the superlative with the *-st* suffix undergo front mutation of back root vowels (see 3.1.7.2 and 3.3.8.2). Few adverbs are in fact affected. Common ones are *lengra* ‘farther’, *lengst* ‘farthest’ (see above), *fremr* ‘farther forward’, *fremst* ‘farthest forward’ (alternative comparative and superlative forms to *framar(r)*, *frama(r)st*, see above), and the irregular *fjarri* ‘far off’ — *firr* ‘farther off’ — *first* ‘farthest off’ and *gorva* ‘thoroughly’, ‘precisely’ — *gørr* ‘more thoroughly’ — *gørst* ‘most thoroughly’.

Also in common with adjectives, a small group of adverbs have suppletive forms in the comparative and superlative (see 3.3.8.3). The ones likely to be encountered regularly by the learner are:

<i>gjarna</i> — <i>heldr</i> — <i>helzt</i>	‘willingly’, ‘rather’, ‘most of all’
<i>illa</i> — <i>verr</i> — <i>verst</i>	‘badly’, ‘worse’, ‘worst’
<i>lít</i> — <i>minnr</i> — <i>minst</i>	‘little’, ‘less’, ‘least’
<i>mjök</i> — <i>meir(r)</i> — <i>mest</i>	‘much’, ‘more’, ‘most’
<i>vel</i> — <i>betr</i> — <i>bezt</i>	‘well’, ‘better’, ‘best’

One or two of the deviations and minor irregularities affecting adjectives (3.3.8.4, 3.3.8.5) can be found in the comparative and/or superlative forms of adverbs also. Attention has already been drawn to the loss of neuter *-t* in superlatives of the *skjótast* type (3.3.8.5 point (2)). Further to be noted are consonantal assimilations (3.3.8.4 point (1), cf., e.g., *seinna* ‘more slowly’ ‘later’ < **seinra*) and loss of unstressed syllables in disyllabic adverbs when a further syllable is added (3.3.8.5 point (1), cf., e.g., *sjaldan* ‘seldom’ — *sjaldnar* ‘more seldom’ — *sjaldnast* ‘most seldom’).

Occasionally the alternation *ðr* — *nn* seen in nouns like *muðr* ‘mouth’, acc. *munni*, gen. *munns* etc. (cf. 3.1.7.4 point (5)) also distinguishes different forms of adverbs. We have already noted that the *-an* form of *suðr* is *sunnan*; its comparative and superlative manifestations are *sunnar(r)*, *sunna(r)st* respectively.

3.5.3 Examples of adverb usage

On the pattern of exemplification, see the preambles to 3.1.5, 3.2.6, 3.3.6 and 3.4.2. Adverbs are given in bold type.

- (1) Þeir kurruðu **illa** um brottvist sína
 ‘They grumbled badly about absence REFL. POSS.’
 ‘They grumbled a lot about their having to be away’

Illa is an adverb of manner; it describes the way in which ‘they’ grumbled.

- (2) Þar eru **jafnan** dregin skip **yfir**
 ‘There are regularly dragged ships across’
 ‘Ships are regularly dragged across there’

Þar is an adverb of place; it is the ‘rest’ counterpart to *þangat* ‘thither’ and *þaðan* ‘thence’ (cf. (5) below), denoting neither movement to nor from a place. *Jafnan* may loosely be described as an adverb of time; it denotes the regularity with which the event described takes place. *Yfir* is a preposition used here as an adverb of place; it denotes movement within a specified area.

- (3) Tóku menn **þá** róðr mikinn ok fóru **ákafliða**
 ‘Began men then rowing big and went furiously’
 ‘Then men began to row hard and they travelled at a furious pace’

Þá is an adverb of time; it denotes the point in time at which men started to row. *Ákafliða* is an adverb of manner; it describes the way in which the vessels moved.

- (4) Þessu var **skjótt** neitat
 ‘This was quickly refused’

Skjótt is an adverb of manner derived from the nom./acc. n. sg. of the adjective *skjótr* ‘quick’; it describes the speed with which the refusal was made.

- (5) Magnús konungr helt **þaðan** í Suðreyjar
 ‘Magnús king continued thence to Hebrides’
 ‘King Magnús went on from there to the Hebrides’

Þaðan is an adverb of place; the *-an* suffix imparts to it the sense of movement from a place.

- (6) Magnús konungr helt **sunnan** með Skotlandi
 ‘Magnús king continued from-south along Scotland’
 ‘King Magnús continued northwards along the coast of Scotland’

Sunnan is an adverb of place; the *-an* suffix imparts to it the sense of movement from a place. Note, however, that here it seems more natural in English to render the movement as motion towards, i.e. ‘northwards’ (cf. further: *ofan* ‘from above’ ‘down’, *neðan* ‘from underneath’ ‘up’).

- (7) Hann eignar sér **svá** allar eyjar fyrir vestan Skotland
 ‘He assigns to-self thus all islands west of Scotland’
 ‘He thus takes possession of all the islands west of Scotland’

Svá is an adverb of manner; it refers to the way in which ‘he’ takes possession of the islands. Note the compound preposition *fyrir vestan* incorporating the adverb of place *vestan* (see 3.5.1).

- (8) Hann fór **þegar austr** til Nóregis
 ‘He went immediately east to Norway’

Þegar is an adverb of time; it denotes the lack of any interval before ‘he’ left for Norway. *Austr* is an adverb of place, here denoting movement towards the place.

- (9) Eysteinn konungr tók við honum **forkunnar vel**
 ‘King Eysteinn received him exceedingly well’

Forkunnar is an adverb of degree; it describes how well ‘he’ was received (as the *-ar* ending suggests, this is in origin the gen. sg. form of a noun, *forkuðr* f. ‘strong desire’, see 3.1.7.4 point (5)). *Vel* is an adverb of manner; it describes the way in which Eysteinn received ‘him’.

- (10) **Þá** ræddi Kali um, at þeir myndi eigi fara **lengra**
 ‘Then spoke Kali about that they would not go farther’
 ‘Then Kali said that they would not go any farther’

For *þá*, see (3) above. *Lengra* is an adverb of place in the comparative; it denotes movement additional to that already made towards a place.

- (11) **Litlu síðarr** gekk maðrinn **út**
 ‘A little later the man went out’

Síðarr is an adverb of time in the comparative; it compares the time the man

went out with an earlier event. *Út* is an adverb of place; it denotes movement towards the outside. Although *litlu* is in form the strong dat. n. sg. of the adjective *lítill* (cf. 3.3.8.4 point (3)), it functions here as an adverb of degree, expressing how much later the event described took place.

- (12) Þórðr vann **þá allra sýsligast**
 ‘Þórðr worked then of-all most-briskly’
 ‘Then Þórðr worked more briskly than ever’

For *þá*, see (3) above. *Sýsligast* is an adverb of manner in the superlative; it describes the way in which Þórðr worked and defines it as the highest degree of that manner of working. Although *allra* is in form the gen. pl. of the adjective *allr*, it functions here as an intensifying adverb: Þórðr did not just work most briskly, but most briskly of all (things).

3.5.1/3.5.2/3.5.3 Adverb formation/Inflexion for degree/Examples of adverb usage — Exercise

1. In what ways do adverbs inflect in Old Norse?
 2. Give examples of three common ways of deriving adverbs in Old Norse.
 3. What is the basic meaning of (a) the *-i* and (b) the *-an* adverb suffix?
 4. How are the comparatives and superlatives of adverbs formed?
 5. Give the positive and superlative forms of the following adverbs: *minnr*, *lengra*, *betr*, *fljóttara*, *síðarr*.
 6. Explain the form (where appropriate) and the function of the adverbs (printed in bold) in the following sentences.
 - (a) Heldu þeir **þá þegar suðr** í Eyjar
 ‘They then at once went south to the Orkneys’
 - (b) Þeir vörðusk **drengiliga**
 ‘They defended themselves manfully’
 - (c) Hundrinn hljóp **ofan** til skipa
 ‘The dog ran down to the ships’
 - (d) Þeir kómu **heldr síð**
 ‘They came rather late’
 - (e) Skip Sveins gekk **meira**
 ‘Sveinn’s ship went faster’
 - (f) Sveinn varð **seinst** búinn
 ‘Sveinn was ready last’
-
-

3.5.4 Adverbs and adverbials

In the above we have dealt almost exclusively with adverbs, that is, single words whose basic function is adverbial and which are therefore assigned to the adverb word class. However, as *litlu* and *allra* in example sentences (11) and (12) above indicate, non-adverbs can sometimes be used in such a way that they assume adverbial function. This applies not only to single words, but to whole phrases. Many prepositional phrases, for example, are reducible to adverbs. Thus *í* + a place-name is in a sense the equivalent of *þar* 'there' or *hér* 'here' in that it answers the question 'where' (e.g. *í Nórøgi* 'in Norway'), and *í* + a noun denoting a point in time or a period of time is the equivalent of *þá*, answering the question 'when' (e.g. *í þeim tíma* 'at that time'). Noun phrases, too, may have adverbial function (e.g. *þat var einn dag* 'that happened one day' where *einn dag* is accusative and expresses a point in time; cf. 3.1.2 and 3.1.5, sentence 10). Even complete dependent sentences may be reducible to a single adverb and thus be shown to have adverbial function (e.g., *meðan hann lifði* 'while he lived' refers to a period of time and can be replaced by *þá* 'then').

Phrases or clauses that have adverbial function are known as adverbials. But since adverbs by definition also have adverbial function, they are clearly adverbials too. The difference between the two is a matter of perspective. Adverbs are a word class on a par with nouns, adjectives, verbs, etc., while adverbials are functional elements in the sentence, comparable to subjects, objects, etc. Although this *Grammar* attempts as far as practicable to integrate morphology and syntax, its different sections are rooted firmly in the word class. Adverbials will therefore not be further discussed. In fact, Old Norse and English do not differ greatly with respect to adverbial formation and use, so it is unlikely the student will encounter much difficulty in recognising Old Norse adverbials for what they are.

3.6 Verb inflexions and their function

Traditionally the verb has been defined as a ‘doing’ or ‘action’ word. This definition, based on meaning, is not wholly satisfactory, since it can be shown that many words classed as verbs do not denote actions (e.g. English *seem, need, must*). Verbs can also be defined by their morphology, i.e. as words which (may) have different forms to distinguish, *inter alia*, person, number, tense, mood, and voice. In terms of function, verbs are the non-reducible part of the predicate. On the one hand we have the subject — ‘what the sentence is about’ (cf. 3.1.5, sentence 1), on the other the predicate — what is said of the subject. Every predicate must contain a verb; it will usually contain more than this, but some predicates consist of a verb alone (e.g. English *John* (noun/subject) *arrived* (verb/predicate)).

The verb in Old Norse is most easily recognised by its morphological features. It inflects for person, number, tense, mood, and, to a limited extent, voice (see further below). Analysis will also show it to be the non-reducible part of the predicate, but such analysis may often be difficult for the learner. In any case, what s/he needs first and foremost to acquire is knowledge of the different verbal forms and an understanding of their meaning. We begin, therefore, with a brief introduction to person, number, tense, mood and voice and a schematic account of how these categories are expressed in Old Norse.

3.6.1 Person and number

As explained in the case of the pronouns (cf. 3.2, 3.2.1), person in linguistic description refers to the perspective from which the participants in a situation are viewed. We saw that in Old Norse, as in English, there were three persons, represented by the pronouns *ek* ‘I’, *vit* ‘we two’, *vér* ‘we [pl.]’ (1st person), *þú* ‘you’, *(þ)it* ‘you two’, *(þ)ér* ‘you [pl.]’ (2nd person), *hann* ‘he’, *hon* ‘she’, *þat* ‘it’, *þeir* ‘they [m.]’, *þær* ‘they [f.]’, *þau* ‘they [n.]’, *sik* ‘self’ ‘selves’ (3rd person).

In English, the form of the verb may occasionally change depending on which person (in the grammatical sense) is used as subject (e.g. *I/you/we/they sing*, but *he sings*). In older English, and still today with the verb *to be*, there are further changes (e.g. *I/we/ye/they sing*, *thou*

singest, he singeth; I am, you/we/they are, he is). In Old Norse each person, singular and dual/plural, by and large has its own distinctive verbal inflexion. Thus if we wish to render ‘I judged’ in Old Norse, we must say *ek dæmða*, but ‘you [sg.] judged’ is *þú dæmðir*, ‘he judged’ *hann dæmði*, ‘we [pl.] judged’ *vér dæmðum*, ‘you [pl.] judged’ (*þér dæmðuð*), ‘they [m.] judged’ *þeir dæmdu*. Note that it is the person and number of the **subject** that determines the form of the verb. Further that it is only **person** in conjunction with the **singular : plural distinction** that triggers this verbal agreement (on the concept of agreement, see 3.3.1); the gender of 3rd person subjects never affects the form of the verb, nor does the dual : plural distinction (‘she judged’ is thus *hon dæmði*, ‘we two judged’ *vit dæmðum*, ‘you two judged’ (*þit dæmðuð*), ‘they [f.] judged’ *þær dæmdu*, etc.)

3.6.2 Tense

Tense is a difficult concept to define. In the broadest sense it refers to the way in which a verb marks the time at which whatever it denotes takes place. The relationship between tense and time is, however, anything but clear-cut. Thus, what is generally agreed to be the past tense in English (alternatively known as the preterite or imperfect) may express a counter-factual rather than a temporal sense (e.g. *if I knew — but I don’t*), and what is accepted as the present may refer to the future (e.g. *Helen performs there tomorrow*), the past (e.g. *I hear that you plan to move*) or a regular occurrence (e.g. *the sun rises in the east*). Nor do the problems end there. While we may express past time in English with the past tense (e.g. *David came yesterday*), and present time with the present (e.g. *I am bored*), there is no corresponding verb-form with which to express the future. Indeed, English has no other **morphological** tenses than the present and the past. Some argue that verb phrases like *shall come* and *will come* represent the English future tense, and further that *have come* represents the ‘perfect’ and *had come* the ‘pluperfect’. Others go further and claim that *would come* and *should come* are ‘conditional’, but this is all rather far removed from English morphology. To be sure, *have come* and *had come* express something different from *came* and from each other (chiefly differences of time orientation), and *would come* does not mean the same as

will come, but if tense is to be related solely or chiefly to meaning, the need for clarity requires the creation of a separate term to denote **tense-forms**, that is, variations in the morphology of the verb whose primary function is to signal temporal meanings.

The difficulty is, no such term obviously suggests itself. ‘Tense’ in the sense ‘tense-forms’, is well established, traditional usage. Since the lack of clarity arises from the application of the term to a variety of periphrastic (i.e. separate-word) constructions that express meanings similar or identical to those expressed by tense-forms, it seems better to choose different terms for the periphrastic constructions. Verb phrases with temporal and related meanings that are not simple tense-forms will accordingly be described as ‘phrases’ or ‘constructions’, and, where necessary, terms like ‘perfect construction’, ‘future construction’, etc. will be used.

All Germanic languages share with English the minimal tense system outlined above — using ‘tense’ in the sense just defined. Old Norse thus exhibits a contrast between present and past tense inflexions, but has no set of endings whose primary purpose is to mark the future, in contrast to French or Latin, for example. Nor does it have individual inflexions for the perfect, the pluperfect or any other of the wide range of tenses that may be found in some other languages. In place of such tenses, much as English, it employs periphrastic constructions involving what are called auxiliary verbs (i.e. ones subordinate to the main verb, which express mood, voice, time orientation etc.). English *I have* (aux.) *killed* (main) *the vikings* thus has its Old Norse counterpart in *ek hef̄i drepit vikingana*, and *I will* (aux.) *kill* (main) *the vikings* in *ek mun drepa vikingana* (see further 3.6.7, 3.9.7.1).

The past is distinguished from the present in Old Norse in much the same way as in English: either by root vowel change (e.g. Old Norse *ek tek* — *ek tók*, English *I take* — *I took*) or the suffixation of *-ð*, *-d* or *-t* (e.g. Old Norse *ek fylgi* — *ek fylgða*, English *I follow* — *I followed*; note, regarding the varying form of the suffix in Old Norse, that what is written ‘ed’ in English is not always pronounced as a simple *d*, cf. *voted*, *walked*). Traditionally these two types of past tense formation are known as **strong** and **weak**. As in the case of noun and adjective inflexion, the terms themselves have no special significance, and one could as easily speak of ‘type A’ and ‘type B’.

A further difference between present and past, as *fylgi* versus *fylgða*

indicates, lies in some of the personal inflexions, but this is of secondary importance compared with the root vowel alternation or the presence or absence of the *-ð/-d/-t* suffix. The vowel alternation and the occurrence or otherwise of the suffix affect all forms of the tense concerned and are more immediately obvious. Some of the personal inflexions, on the other hand, are identical in both tenses (e.g. *þú fylgir* ‘you follow’ — *þú fylgðir* ‘you followed’, and cf. *tek* — *tók* above with zero ending).

3.6.3 Mood

Mood is sometimes known as ‘modality’, and refers in its broadest sense to the attitude of a speaker or writer to what s/he is saying. Mood is thus concerned with matters like certainty, vagueness, possibility, will, obligation, etc. and the ways in which they may be expressed. In English, modal auxiliaries (subordinate verbs expressing mood, cf. 3.6.2) like *ought*, *shall*, *may*, etc. are widely used to convey such attitudes, and that is also the case in Old Norse. To a limited extent, English may also employ inflexion, i.e. in addition to indicating person, number and present or past tense, forms of the verb may suggest something about the speaker’s or writer’s attitude to what is being said. In the sentence:

He **goes** every day

the ‘going’ is presented as factual — as taking place — whereas in:

I suggest that he **go**

the ‘going’ is merely something that is envisaged. Similarly, in:

I **was** single then

the speaker or writer presents his/her unmarried status at a time in the past as fact. In:

If I **were** single . . .

on the other hand, the presupposition is that the speaker/writer is married, and the counter-factual sense of the hypothesis is (in part) conveyed by the form of the verb. Both *was* and *were* are 1st person singular past tense forms of *to be* in English, but they indicate different atti-

tudes to the truth value of what is said on the part of speaker or writer. *Was*, as also *goes* in the previous pair of examples, represents what is known as the **indicative** mood, *were*, together with *go* in the previous pair, the **subjunctive**.

Beyond these cases (3rd person singular present of most verbs and 1st (and 3rd) singular past of *to be*), there is little of mood inflexion in English. In Old Norse, in contrast, each verb has two full sets of endings. As in English, indicative endings are used by and large in sentences where the predicate denotes something regarded by the speaker/writer as factual or certain. Subjunctive endings are found chiefly in sentences where the predicate denotes something regarded by the speaker/writer as hypothetical: a wish, request, instruction, supposition, possibility, etc. In addition, Old Norse has an **imperative** mood (used for commands — see below), but this only manifests itself in the 2nd person singular (some have reckoned with 1st and 2nd pl. imperatives, but these are distinctive usages, not forms). Contrastive examples, illustrating differences between indicative, subjunctive and imperative forms in the present tense and indicative and subjunctive forms in the past (there is no past imperative) are: *þú kastar* ‘you throw’ (indic.) — *nema þú kastir* ‘unless you throw’ (subj.) — *kasta (þú)* (or: *kastaðu*, cf. 3.2.1) ‘throw!’ (imp.); *þeir dæmðu* ‘they judged’ (indic.) — *þó þeir dæmði* ‘though they judged’ (subj.).

3.6.4 Voice

Voice is a term used to denote the way in which the relationship between the subject and the object of a verb is expressed. The main distinction in many languages, and the only one it is useful to make in Old Norse, is between **active** and **passive**. If in English we say *John hit him*, the subject is also the agent (i.e. John is the one who does the hitting, cf. 3.1.5, sentence 1). But we may turn the sentence round, as it were, and say *he was hit (by John)*, where the subject, ‘he’, is the goal of the action, or the ‘patient’, and the agent appears (optionally) in a preposition phrase (cf. 3.7). The first type of construction is known as active and the second as passive.

Old Norse forms passive verb phrases in much the same way as English (e.g. *þeir halda hátíð mikla* ‘they hold a great festival’ (act.) — *hátíð mikil er haldin* ‘a great festival is held’ (pass.); *þeir nefndu*

hann Ólaf ‘they named him Ólafr’ (act.) — *hann var nefndr Ólafr* ‘he was named Ólafr’ (pass.). Morphologically, such passives are periphrastic: the main verb does not itself inflect for voice, rather we have the appropriate form of the present or past tense of the verb *vera* ‘[to] be’ used as an auxiliary in combination with the past participle of the main verb, which inflects as an adjective (*haldin*, nom. f. sg., agrees with *hátíð*, *nefndr*, nom. m. sg., agrees with *hann*, cf. 3.3.1). (See further 3.9.7.2.)

Old Norse does, however, possess an inflexion that sometimes has passive function. This is the *-sk* form of the verb (so-called because in most manifestations it consists of an *-sk* added to the appropriate verbal ending). It would be misleading, however, to consider the *-sk* a passive form since it more commonly appears with other functions (see 3.6.5.3). Examples of passive usage are: *hann fyrirdæmisk af illum mönnum* ‘he is condemned by wicked men’, *á hans dögum byggðisk Ísland* ‘in his days Iceland was settled’, *hann fannsk eigi* ‘he was not found’ ‘he could not be found’. *Fyrirdæmisk* ‘is condemned’ contrasts with *fyrirdæmir* ‘condemns’, *byggðisk* ‘was settled’ with *byggði* ‘settled’ and *fannsk* ‘was found’ with *fann* ‘found’.

3.6.1/3.6.2/3.6.3/3.6.4 Person and number/Tense/Mood/Voice — Exercise

1. In what ways do person and number affect the form of the verb in Old Norse?
 2. How many tenses may the Old Norse verb be said to have, and why?
 3. How is the past tense distinguished from the present in Old Norse?
 4. How is the subjunctive mood marked in Old Norse, and what are its chief functions?
 5. To what extent can the passive voice be expressed by inflexions in Old Norse?
-
-

3.6.5 Basic verb inflexions

Having introduced the main categories of the Old Norse verb, we will now present the basic inflexions by which these categories are expressed. The emphasis is on 'basic'. As in the case of nouns, pronouns and adjectives, it is important for the learner not to lose sight of the wood for the trees. Deviations from the basic patterns are not infrequent, but there is little point in trying to learn those until the essentials have been mastered. In any case, it will often be possible to recognise an irregular form for what it is once one has become familiar with the underlying system. (For students keen to see the full range of inflexions, the grammars cited in the preamble to 3.1.4 are recommended.)

3.6.5.1 Endings

This section sets out the inflexions that are attached to the verbal root, i.e. the personal endings and the past tense suffix of weak verbs (see 3.6.2). Because strong verbs lack a past tense suffix and some of their personal forms are different from those of the weak verbs, it is clearest to provide separate tables for the two types. The student should observe, however, that the majority of personal endings are common to both strong and weak verbs. With either type, each tense potentially has six different endings for the indicative and six for the subjunctive (three persons, 1st, 2nd and 3rd, times two numbers, singular and plural), and also the 2nd sg. present imperative. In reality the number is smaller because the same form can occur in more than one position. The endings are as follows (~ = zero, i.e. there is no ending, the form consisting of root alone (e.g. *ek tek* 'I take', *hon tók* 'she took'); actual paradigms are given in 3.6.10).

Strong verbs		
	Indicative	Subjunctive
1st sg. pres.	~	-a
2nd sg. pres.	-r	-ir
3rd sg. pres.	-r	-i
1st pl. pres.	-um	-im
2nd pl. pres.	-ið	-ið
3rd pl. pres.	-a	-i
1st sg. past	~	-a
2nd sg. past	-t	-ir
3rd sg. past	~	-i
1st pl. past	-um	-im
2nd pl. past	-uð	-ið
3rd pl. past	-u	-i
Imperative (2nd sg. pres.)	~	

Weak verbs		
	Indicative	Subjunctive
1st sg. pres.	~/ -a/ -i	-a
2nd sg. pres.	-r/ -ar/ -ir	-ir
3rd sg. pres.	-r/ -ar/ -ir	-i
1st pl. pres.	-um	-im
2nd pl. pres.	-ið	-ið
3rd pl. pres.	-a	-i
1st sg. past	-ða/ -da/ -ta	-ða/ -da/ -ta
2nd sg. past	-ðir/ -dir/ -tir	-ðir/ -dir/ -tir
3rd sg. past	-ði/ -di/ -ti	-ði/ -di/ -ti
1st pl. past	-ðum/ -dum/ -tum	-ðim/ -dim/ -tim
2nd pl. past	-ðuð/ -duð/ -tuð	-ðið/ -dið/ -tið
3rd pl. past	-ðu/ -du/ -tu	-ði/ -di/ -ti
Imperative (2nd sg. pres.)	~/ -a	

Certain regularities and patterns will be observed in these paradigms.

(1) The 2nd and 3rd person sg. present indic. always end in *-r*; this is what distinguishes them from the 1st person, which either has no ending or a vowel (the same vowel, minus the following *r*, as is found in the 2nd and 3rd person).

(2) The 1st person pl. always ends in *-m*: *-um* in the indicative, *-im* in the subjunctive.

(3) The 2nd person pl. always ends in *-ð*: *-ið* in the present indicative and the subjunctive, *-uð* in the past indicative.

(4) The 3rd person pl. always ends in a vowel: *-a* in the present indicative, *-u* in the past indicative, *-i* in the subjunctive.

(5) The 1st person sg. ends in *-a* in most cases, the exceptions being the present indicative of many verbs, and the past indicative of strong verbs.

(6) The 2nd person sg. ends in *-ir* in most cases, the exceptions being the same as those noted in (5).

(7) The 3rd person sg. ends in *-i* in the past indicative of weak verbs and in the present and past subjunctive.

(8) The 1st person sg. present and past indicative of strong verbs has no ending.

(9) The subjunctive endings of the present and past tense are the same, except that in weak verbs they are preceded by an *-ð*, *-d* or *-t* suffix.

These are the essential verb endings of Old Norse. Certain variations on this pattern can be found, but if the student has mastered the above table s/he should be able to recognise the overwhelming majority of endings encountered.

3.6.5.1 Endings — Exercise

1. In what way does the ending of the 2nd and 3rd person sg. present indic. differ from that of the 1st?
 2. Which verb-form ends in *-t*?
 3. What endings does the 3rd person pl. exhibit, and in what forms are the different endings to be found?
 4. What characterises all 1st person pl. endings?
 5. Which verb-forms have zero ending?
 6. In what ways do the indicative endings of strong and weak verbs differ?
 7. What endings does the 2nd person pl. exhibit, and in what forms are the different endings to be found?
 8. What characterises the subjunctive endings?
-

3.6.5.2 Vowel alternations

In order to grasp the grammatical function of individual verb-forms, and thus their sense, it is not sufficient simply to be familiar with the various endings. It is also necessary to know the fundamentals of the vowel alternations that occur in the root syllables of the majority of verbs. These are of different kinds. Some are readily predictable, others less so, and some are not predictable at all.

Wholly predictable is the change $a > o$ caused by labial mutation. It will have been seen that a number of verb endings contain or consist of u . As explained in relation to nouns and adjectives (3.1.7.1, 3.3.8.1), it is a rule of Old Norse that a cannot appear before u or v , but alters instead to o in stressed syllables and to u in unstressed. Thus it is no surprise to find that although *kasta* ‘[to] throw’, for example, has root a , the 1st pl. present indic. is (*vit/vér*) *køstum*, the 1st pl. past indic. (*vit/vér*) *køstuðum*, 2nd pl. past indic. (*þit/þér*) *køstuðuð*, 3rd pl. past indic. (*þeir*) *køstuðu*.

Front mutation (cf. 3.1.7.2, 3.3.8.2) also causes root vowel alternations in verbs. This too is predictable, but not directly from the verb-forms themselves since the conditioning factor has in many cases disappeared. All the student needs to know, however, is in which forms of which verbs to expect front mutation, and to be aware of the back : front correspondences arising from it.

The three parts of the verbal paradigm affected by front mutation are the entire present indicative and subjunctive of one class of weak verb, the singular present indicative of strong verbs, and the past subjunctive of all verbs with the exception of one weak class.

Weak verbs with a short root syllable (cf. 2.1.4) and a $-ja$ infinitive (infinitive = the dictionary entry form, corresponding to the English ‘to’ form as in *to go*, *to hear*; see 3.6.6) have front mutation throughout the present tense (and also in the infinitive), but mostly revert to the original root vowel in the past indicative. Virtually all verbs of this type have either a or u in the past indicative, which mutates to e , y respectively in all other tensed forms (e.g. *hann velr* ‘he chooses’ — *hann valði* ‘he chose’, *ek spyr* ‘I ask’ — *ek spurða* ‘I asked’).

All strong verbs that are susceptible (i.e. those with original back root vowels) exhibit front mutation in the singular present indicative. The back : front correspondences that arise (contrasting 3rd pl. with 3rd sg.) are as follows:

<i>a</i> — <i>e</i>	(<i>fara</i> — <i>ferr</i>	‘go’, ‘goes’)
<i>á</i> — <i>æ</i>	(<i>gráta</i> — <i>grætr</i>	‘weep’, ‘weeps’)
<i>o</i> — <i>ø</i>	(<i>sofa</i> — <i>søfr</i> (> <i>sefr</i>)	‘sleep’, ‘sleeps’)
<i>ó</i> — <i>œ</i>	(<i>blóta</i> — <i>blætr</i>	‘sacrifice’, ‘sacrifices’)
<i>ú</i> — <i>ý</i>	(<i>lúka</i> — <i>lýkr</i>	‘end’, ‘ends’)
<i>ø</i> — <i>ø</i>	(<i>høggva</i> — <i>høggv</i>	‘strike’, ‘strikes’)
<i>au</i> — <i>ey</i>	(<i>hlaupa</i> — <i>hleypr</i>	‘leap’, ‘leaps’)
<i>jó</i> — <i>ý</i>	(<i>skjóta</i> — <i>skýtr</i>	‘shoot’, ‘shoots’)
<i>jú</i> — <i>ý</i>	(<i>fljúga</i> — <i>flýgr</i>	‘fly’, ‘flies’)

The last two examples illustrate a more complex process than straightforward front mutation: $?*jó > *jæ > *jý > ý$ and $*jú > *jý > ý$.

All disyllabic past subjunctive forms with original back root vowels exhibit front mutation. The back : front correspondences that arise (contrasting 3rd pl. indic. with 3rd pl. subj. unless otherwise stated) are as follows:

<i>a</i> — <i>e</i>	(<i>valði</i> (3rd sg.) — <i>velði</i> ‘chose’)
<i>á</i> — <i>æ</i>	(<i>báru</i> — <i>bæri</i> ‘carried’)
<i>ó</i> — <i>œ</i>	(<i>fóru</i> — <i>færi</i> ‘went’)
<i>u</i> — <i>y</i>	(<i>brunnu</i> — <i>brynni</i> ‘burnt’)
<i>jo</i> — <i>y</i>	(<i>bjoggu</i> — <i>byggvi</i> ‘lived’)
<i>jó</i> — <i>ý</i>	(<i>hljópu</i> — <i>hlýpi</i> ‘leapt’)

On the correspondences *jo* — *y* and *jó* — *ý*, see above.

Breaking (cf. 3.1.7.3) may also cause root vowel alternation in verbs. The plural present indicative and the present subjunctive of a small number of common strong verbs have the diphthong *ja*, while the singular present indicative has the original *e* (e.g. *þeir gjalda* ‘they pay’ — *hann geldr* ‘he pays’). As with the workings of front mutation, the dichotomy is thus between the singular present indicative on the one hand and the rest of the present on the other, though here it is the latter that has undergone the change.

Strong verbs, as already noted, form their past tense by root vowel change. The alternations concerned, known as ‘vowel gradation’ or by the German term *Ablaut*, have nothing to do with mutation or breaking, but are a feature inherited from a pre-Germanic stage of language development. With its origin rooted so far back in linguistic history, the factors that shaped vowel gradation have long since disappeared,

and there is therefore nothing like the *u* of labial mutation or even the historical *i* of front mutation to warn us what vowels to expect and when to expect them. The alternations concerned are not arbitrary, however, but conform to regular patterns, so as soon as one particular form of a strong verb is encountered, it is often possible to predict what the root vowels of all the other forms will be.

Here we are concerned with the present and past tenses. In these a maximum of three different gradation vowels are found, one throughout the present (subject to front mutation in the singular indicative and to breaking in the plural indicative and subjunctive), another in the singular past indicative, a third in the plural past indicative and the past subjunctive (the latter also subject to front mutation). In all, there are six regular gradation series, that is, ways in which root vowels may alternate, and a few minor patterns found only in a small number of verbs, albeit some quite common ones. One series, for example, has *í* in the present tense, *ei* in the sg. past indic., and *i* in the remaining past tense forms. If therefore we come across the sentence *hann greip sverð sitt* 'he grasped his sword', we may deduce (a) that *greip* is a singular past tense form (in the absence of the *-r* 3rd sg. present ending or the *-i* of the subjunctive, and noting that there is in any case no verb **greipa*), and (b) that the root of the present tense will be *gríp-* and of the past plural and past subjunctive *gríp-*. Another series has *a* in the present, *ó* throughout the past. An unfamiliar verb-form *fór* (there being no **fóra*) may therefore be taken as singular past and its present root confidently assumed to be *far-*, but with front mutation in the singular present indicative (cf. *hon ferr* 'she goes', *þér farið* 'you [pl.] go', *hon fór* 'she went'). The six basic vowel gradation series have the following alternations in the present, past sg. indic., and past pl. indic./past subj. (front mutation forms are given in brackets):

- (1) *í* — *ei* — *i*
- (2) *jó/jú* (*y*) — *au* — *u* (*y*)
- (3) *e* — *a* — *u* (*y*)
- (4) *e* — *a* — *á* (*æ*)
- (5) *e* — *a* — *á* (*æ*)
- (6) *a* (*e*) — *ó* — *ó* (*æ*)

It will be observed that (4) and (5) are identical. This is because a complete series also takes in the past participle (see 3.6.6), and there

the root vowel of (4) and (5) does vary. As noted above, certain verbs which form their past tense by vowel change follow patterns other than the six just described. We find *a — e — e*, *á — é — é*, *au — jó — jó*, *ei — é — é* and variations on each. Most of the few verbs involved are very common, and it is probably sensible for the student to learn them individually as they are encountered.

In order to flesh out this rather abstract account, a verb illustrating each of the six series and the minor patterns is now provided; the forms are cited in the following order (the pl. past subj. has the same root vowel as the sg., and indeed the 3rd pl. has exactly the same form as the 3rd sg.; only the basic meaning(s) of the verb are given):

3rd sg., pl. present indic., 3rd sg., pl. past indic., 3rd sg./pl. past subj.

ríðr — ríða — reið — riðu — riði ‘ride’
brýtr — brjóta — braut — brutu — bryti ‘break’
dettr — detta — datt — dattu — dytti ‘fall’
stelr — stela — stal — stálu — stæli ‘steal’
drepr — drepa — drap — drápu — dræpi ‘kill’
grefr — grafa — gróf — grófu — græfi ‘dig’
fellr — falla — fell — fellu — felli ‘fall’
ræðr — ráða — réð — réðu — réði ‘advise’ ‘rule’
hleypr — hlaupa — hljóp — hljópu — hlýpi ‘leap’ ‘run’
leikr — leika — lék — léku — léki ‘play’

3.6.5.2 Vowel alternations — Exercise

1. Enumerate the different factors that cause root vowel alternation in the Old Norse verb.
 2. Why does *kastar* have root vowel *a* and *kǫstum* root vowel *ǫ*?
 3. Which three parts of the verbal paradigm are affected by front mutation?
 4. Account for the difference in root vowel between *ráða* and *ræðr*, *brjóta* and *brýtr*, *taka* and *tekr* and *gjalda* and *geldr*.
 5. Account for the difference in root vowel between *tóku* and *tæki*, *brutu* and *bryti* and *krǫfðu* and *krefði*.
 6. What is meant by vowel gradation? What part does it play in the inflexion of strong verbs?
-

3.6.5.3 The *-sk* form

As indicated above (3.6.4), the *-sk* form of the verb consists for the most part of an *-sk* suffix added to existing endings. Where the final sound in an ending is *-r*, this is assimilated to the *s* and the resulting *ss* is then simplified (e.g. *finnsk* ‘is found’, 3rd sg. present indic., < **finnssk* < **finnrsk*). Where the final sound of an ending is *-ð* or *-t*, the juxtaposition with *s* is rendered *z* (e.g. *fæðizk* ‘are brought up’, 2nd pl. present indic., < **fæðiðsk*; cf. 2.1.3). This applies even where *ð* or *t* is juxtaposed to *s* after the assimilation of *r* as just outlined (e.g. *gezk* ‘is begotten’, 3rd sg. present indic., < *getsk* < **getssk* < **getrsk*).

In older texts the 1st person singular forms deviate from this pattern: they appear with an *-umk* ending attached to the plural root of the relevant tense and mood (e.g. *ek kǫllumk* ‘I am called’, with labially mutated root *kall-*, *ek ráðumk frá* ‘I refrain from’, with root *ráð-*, contrast *ek ræð* ‘I advise’). 1st person *-sk* verbs are not very common at all, however, especially 1st person singular (and very rarely do they have passive sense either in the singular or plural, cf. *ráðumk* above).

In younger texts not only is the 1st person sg. *-umk* replaced by the 2nd/3rd person sg. form, but a bewildering variety of suffixes is found as well as or in place of *-sk*, *-umk*. The more common are *-zk* (which spreads from its original domain, cf. above), *-s*, *-z*, *-st* and *-zt*; hybrids such as 1st sg. *-umsk*, *-ums* also occur. Ultimately, the *-st* form replaces all the others, and is the one used in modern Icelandic, Faroese and Norwegian *nynorsk*.

Most normalised texts will use the forms set out in the table below, but even where that is not the case, or the student is confronted with an unnormalised text, there should be few problems of recognition. What needs to be remembered is, first: that *-umk*, *-sk*, *-zk*, *-s*, *-z*, *-st*, *-zt*, etc. are variant realisations of a single underlying form and choice of any particular one does not change the meaning; second: that in most cases the suffix — whichever is employed — will simply be attached to the verbal ending (e.g. *nefndisk* ‘named him/herself’ ‘was named’ consists of *nefn-di-sk*: root + 3rd sg. past ending + *-sk*); the exceptions to this rule have been described above.

With these reservations, the *-sk* form of the verb may be set out as follows. (Both personal and *-sk* endings are given; actual paradigms will be found in 3.6.10.)

Strong verbs		
	Indicative	Subjunctive
1st sg. pres.	-umk	-umk
2nd sg. pres.	-sk	-isk
3rd sg. pres.	-sk	-isk
1st pl. pres.	-umsk	-imsk
2nd pl. pres.	-izk	-izk
3rd pl. pres.	-ask	-isk
1st sg. past	-umk	-umk
2nd sg. past	-zk	-isk
3rd sg. past	-sk	-isk
1st pl. past	-umsk	-imsk
2nd pl. past	-uzk	-izk
3rd pl. past	-usk	-isk
Imperative (2nd sg. pres.)		-sk

Weak verbs		
	Indicative	Subjunctive
1st sg. pres.	-umk	-umk
2nd sg. pres.	-sk/-ask/-isk	-isk
3rd sg. pres.	-sk/-ask/-isk	-isk
1st pl. pres.	-umsk	-imsk
2nd pl. pres.	-izk	-izk
3rd pl. pres.	-ask	-isk
1st sg. past	-ǫmk/-dumk/-tumk	-ǫmk/-dumk/-tumk
2nd sg. past	-ǫisk/-disk/-tisk	-ǫisk/-disk/-tisk
3rd sg. past	-ǫisk/-disk/-tisk	-ǫisk/-disk/-tisk
1st pl. past	-ǫumsk/-dumsk/-tumsk	-ǫimsk/-dimsk/-timsk
2nd pl. past	-ǫuzk/-duzk/-tuzk	-ǫizk/-dizk/-tizk
3rd pl. past	-ǫusk/-dusk/-tusk	-ǫisk/-disk/-tisk
Imperative (2nd sg. pres.)		-sk/-ask

Although we are concerned in this section with form rather than function, a few lines on the use of the *-sk* form will not be amiss.

The Old Norse *-sk* verb is often termed the ‘middle voice’. This is unhelpful because we are dealing here not with a voice in the sense of the active or passive (cf. 3.6.4), but with a verbal inflexion that has a variety of functions. One such is reflexive: the *-sk* suffix can often be the equivalent of the reflexive pronoun *sik* (e.g. *hann nefndi sik/nefndisk* ‘he named himself’). It will be seen, however, that ‘he named himself’ or ‘he called himself’ overlaps semantically with ‘he was named’ ‘he was called’, and it is probably in constructions of this kind that *-sk* first came to take on a passive function. The *-sk* suffix can also have reciprocal function (e.g. *bitask* ‘bite each other’, *gefask* ‘give each other’). In the case of many verbs, the addition of *-sk* simply imparts, or may impart, a different meaning from that of the simple form (e.g. *gera* ‘[to] do’ — *gerask* ‘[to] become’, *minna* ‘[to] remind’ — *minnask* ‘[to] remember’). Some verbs only exist in an *-sk* guise (e.g. *óttask* ‘[to] fear’). For the learner the best procedure is probably to treat *-sk* verbs as separate words from their non-*-sk* counterparts, until s/he has developed some feel for Old Norse. (See further 3.9.8.3.)

3.6.5.3 The *-sk* form — Exercise

1. Of what elements are the majority of *-sk* verb-forms composed?
 2. What happens when the *-sk* suffix is added to a verbal ending in *-ð* or *-t*?
 3. Why do we find the 3rd sg. present indic. *-sk* forms *kallask*, *teksk*, *nefnisk* and not **kallarsk*, **tekrsk*, **nefnirsk*?
 4. Where is the suffix *-umk* found, and what form of the verbal root is it attached to?
 5. In what guises other than *-sk* and *-umk* does the *-sk* form of the verb appear?
 6. Enumerate the principal functions of the *-sk* verb-form.
-
-

3.6.6 Finite and non-finite forms; principal parts

So far we have discussed only present and past tense forms of the verb. The reason for treating these separately, and first, is that they are

central to every sentence. It was pointed out in 3.6 that the verb is the ‘non-reducible part of the predicate’, but it would be more precise to say that it is the **tensed** verb that is the essential element — and in Germanic languages that means a verb in the present or past tense. Thus we may attest in English: *he sings* and *he sang*, but not: **he sing*, **he sung* or **he singing*. Nevertheless, *sing*, *sung* and *singing* are considered to belong to the same lexical item (dictionary word) as *sings* and *sang*, and to that extent to represent the same word class. In terms of function, however, *sing*, as in *to sing*, behaves more like a noun (compare *I want to sing* and *I want beer*, in which *to sing* and the noun *beer* occupy the same slot in the sentence), and *sung* and *singing* more like adjectives (compare *a sung chorus*, *the singing detective* and *a noisy chorus*, *the smart detective*, in which *sung*, *singing* occupy the same slots as the adjectives *noisy*, *smart*; note that *singing* may also be a pure noun as in *I like singing*, but then it is not considered part of the verb at all).

There is thus every reason to make a distinction between *to sing*, *sung* and *singing* on the one hand and *sings* and *sang* on the other. In grammatical description the former are commonly said to represent the non-finite parts of the verb, the latter the finite. This terminology is based on the observation that *sings* and *sang* make a contrast of tense; they are in one way or another bound by time. The same is not true of *to sing*, *sung* and *singing*, which are independent of time. That is perhaps not immediately obvious in the case of *sung* or *singing*. *Sung* appears to refer to the past (*I have sung mass*), and is even called a ‘past participle’. Consider, however, *the hymn was/is/will be sung in unison*, where the time distinctions are not applicable to *sung*, but are in the finite verbs, *was/is/will*. *Singing* is even harder to connect with past, present or future. It is known as a ‘present participle’, but is in fact timeless (cf. *the singing detective*); in verb phrases of the type *was/is/will be singing*, it is again the finite verbs that provide the time reference.

Old Norse has the same non-finite forms as English, to wit: the infinitive — *at syngja* ‘to sing’, the past participle — *sunginn* ‘sung’, and the present participle — *syngjandi* ‘singing’. Mention is occasionally made of a ‘past infinitive’, but the form concerned is in origin the 3rd pl. past indic. and its use as an ‘infinitive’ seems to have arisen through the recasting of certain finite clauses on analogy with common constructions that employ the standard infinitive. Very few ‘past

infinitive' forms are attested, in Old Norse prose only three regularly. The usage is illustrated in 3.9.4.

Being non-finite forms, the infinitive and the participles do not have verbal inflexion. The Old Norse infinitive is not inflected at all. It regularly ends in *-a*, to which the *-sk* form may be suffixed as appropriate (e.g., *berja* 'beat', *berjask* 'fight [literally: beat each other]'). The participles, as we have seen (3.3.9, paradigms 7, 11, 16, 19; also 3.3.6, sentences 1, 4, 7, 22), inflect as adjectives. The past participle of strong verbs has the adjectival *-in* suffix, that of weak the same *-ð*, *-d*, *-t* suffix as the past tense (e.g. *farinn*, *farit* 'gone', from *fara*, *krafðr*, *kraft* 'demanded', from *krefja*, strong nom. m. and nom./acc. n. sg. in both cases). The *-sk* inflexion is added to the nom./acc. n. sg. form in various periphrastic constructions (e.g. *hafa farizk* 'have perished' (*farit* + *sk*, with *ts* written *z*), *var sætzk* 'was come to terms [i.e. terms were agreed]' (*sætt* + *sk*)). The present participle is formed with an *-and* suffix, as shown in 3.3.9, paradigm 19. It does not normally take the *-sk* inflexion.

Although the non-finite verb-forms in terms both of inflexion and function are largely non-verbal, they are nevertheless, as noted above, considered to belong to the same word class as the finite. This is because it is counter-intuitive to view the present and past tense of any given verb as a separate word from the infinitive and the participles. The non-finite forms thus have their place in the verbal paradigm. Indeed, the infinitive is usually taken as the basic form — as the word itself, of which all the other manifestations are inflected parts. That is why the infinitive regularly appears as the dictionary entry form.

As we have seen, the endings of verbs in Old Norse and the root vowel alternations caused by labial and front mutation and breaking are predictable. This means that it is only necessary to cite a minimal number of basic forms for the student to be able to identify a particular verb-form s/he has encountered, i.e. to determine what verb it is part of and its person, number, tense and mood. These basic forms, known as 'principal parts', include the infinitive and the past participle. From the infinitive it is possible to deduce all the present tense forms (provided the person and number endings and the workings of labial and front mutation and breaking are known). From the 3rd sg. past indicative (or alternatively the 1st or 2nd person) all the past tense forms of weak verbs can be readily predicted. This is less true of strong verbs: many

undergo vowel change between the singular and plural past indicative, so they need to be cited in both a singular and plural form; the past subjunctive of strong verbs, on the other hand, can be deduced from the plural indicative (once again, provided the inflexional basics are known). Finally, the past participle needs to be given since those of strong verbs usually exhibit further root vowel change; a few weak verbs, too, show irregular forms, but for the most part their participles are deducible from the past tense. We thus have a minimum of three principal parts for weak verbs and four for strong. Front-mutated present singular indicatives and past subjunctives may be included as optional extras, but these are non-essential. The decision whether or not to cite them will depend on how much help one thinks the learner needs.

This is how the system works. A strong verb like *rjúfa* 'break' 'violate' will be listed in a grammar or dictionary with its infinitive, *rjúfa*, the 3rd (or 1st) sg. past indic. *rauf*, 3rd (or 1st) pl. past indic. *rufu* (*rufum*), and pp. *rofinn* or *rofit* (the choice in the case of the pp. being between the strong nom. m. or nom./acc. n. sg. forms). From the infinitive, the present sg. indic. forms *ryf*, *ryfr* can be deduced by applying the appropriate endings and the rule: 'in the present sg. indic. strong verbs with back root vowels undergo front mutation'. All the other present tense forms will have root *rjúf-*. The 1st, 2nd and 3rd sg. past indic. have root *rauf-* with the *-t* ending added in the 2nd person. The 1st, 2nd and 3rd pl. past indic. have root *ruf-* plus the appropriate endings, and from this the subjunctive root *ryf-* can be deduced, to which the appropriate subjunctive endings are added. The participial root is *rof-*, which remains unchanged whatever the adjective ending.

A weak verb like *krefja* 'demand' will be listed with infinitive *krefja*, 3rd (or 1st) sg. past indic. *krafði* (*krafða*), and pp. *krafðr* or *kraft*. From the infinitive all the present tense forms can be deduced simply by adding the appropriate endings. (One will need to recognise the type of weak verb involved (see below) to know whether the indicative sg. endings are *~*, *-a* or *-i* (1st), *-r*, *-ar* or *-ir* (2nd/3rd), but this variation is unlikely to cause problems of understanding to the reader of Old Norse.) From the 3rd or 1st sg. past indic. all the past tense forms can be deduced by applying the appropriate endings, the labial mutation rule, and the rule: 'all disyllabic past subjunctive forms with original back root vowels exhibit front mutation'. Thus, the pl. indic. root + *-ð* suffix of *krefja* will be *krqfð-*, because all three plural endings begin with *u*;

the subjunctive root + *-ð* suffix will be *krefð-*, because *a* is a back vowel and thus susceptible to front mutation. The pp. root + suffix, *krafð-*, will undergo labial mutation like any other adjective (cf. 3.3.8.1), so we find that the strong dat. m. and nom. f. sg. forms, for example, are *kröfðum* and *kröfð* respectively.

In the case of the majority of weak verbs, which, unlike *krefja*, have the same root vowel in the past indic. as in the present, often only the past suffix (with ‘connecting vowel’ where appropriate; see below) is given in addition to the infinitive (e.g. *kalla* (*að*) ‘call’, *hefna* (*d*) ‘avenge’, *æpa* (*t*) ‘shout’). From this minimal information all forms of the verb concerned are deducible. *Kalla* undergoes only labial mutation of the root vowel since it is trisyllabic (a three-syllable word) in the past tense; *hefna* and *æpa* already have a front-mutated root vowel and this cannot undergo further mutation.

Having now established what the principal parts of strong and weak verbs are, and how any form of a given verb may be deduced from these, we conclude this section by listing the principal parts of a strong and weak verb of each major type, and then explaining more fully what is meant by ‘type’ of weak verb. The principal parts of each verb are listed in the following order (those in brackets are optional, see above; the pp. is given in the strong nom. m. sg. form):

inf., indic. (3rd sg. pres.), 3rd sg. past, 3rd pl. past, (subj. 3rd sg./pl. past), pp.

Strong verb type 1: *bíta* ‘bite’

bíta — *bítr* — *beit* — *bitu* — *biti* — *bitinn*

Strong verb type 2: *skjóta* ‘shoot’

skjóta — *skýtr* — *skaut* — *skutu* — *skyti* — *skotinn*

Strong verb type 3: *bresta* ‘burst’

bresta — *brestr* — *brast* — *brustu* — *brysti* — *brostinn*

Strong verb type 4: *bera* ‘bear’

bera — *berr* — *bar* — *báru* — *bæri* — *borinn*

Strong verb type 5: *reka* ‘drive’

reka — *rekr* — *rak* — *ráku* — *ræki* — *rekinn*

Strong verb type 6: fara ‘go’

fara — *ferr* — *fór* — *fóru* — *færi* — *farinn*

Minor strong verb types:

falla ‘fall’, *gráta* ‘cry’, *hlaupa* ‘leap’, *leika* ‘play’

falla — *fellr* — *fell* — *fellu* — *felli* — *fallinn*
gráta — *grætr* — *grét* — *grétu* — *gréti* — *grátinn*
hlaupa — *hleypr* — *hljóp* — *hljópu* — *hlýpi* — *hlaupinn*
leika — *leikr* — *lék* — *léku* — *léki* — *leikinn*

Weak verb type 1: krefja ‘demand’

krefja — *krefr* — *krafði* — *krǫfðu* — *krefði* — *krafðr*

Weak verb type 2: kalla ‘call’

kalla — *kallar* — *kallaði* — *kǫlluðu* — *kallaði* — *kallaðr*

Weak verb type 3: heyra ‘hear’

heyra — *heyfir* — *heyrdi* — *heyrdu* — *heyrdi* — *heyðr*

The three types of weak verb differ in a number of ways. For the learner what will be most noticeable is: type 1 has root vowel change between the present and past indic. (*krefja* — *krafði*) and no vowel in the sg. present indic. endings (*hann krefr*); type 2 has a ‘connecting vowel’ *a* in the past tense (*kallaði*) and *a* in the sg. present indic. endings (*hann kallar*); type 3 has the same root vowel throughout, no connecting vowel in the past tense and *i* in the sg. present indic. endings (*hann heyfir*). The three distinct past tense suffixes, *-ð*, *-d* and *-t*, are distributed not according to type of verb, but phonetic environment, so that *ð* occurs after vowels and most voiced consonants (*kallaði*, *fáði* ‘coloured’, *krafði*, *heyrdi*), *d* chiefly after *n* (*hefndi* ‘avenged’), and *t* after unvoiced consonants (*vakti* ‘wakened’, *æpti* ‘shouted’). In the earliest texts *þ* is found after unvoiced consonants, and from the late thirteenth century onwards *d* replaces *ð* after certain voiced consonants, particularly *l* and *m* (*valði/valdi* ‘chose’, *dæmði/dæmdi* ‘judged’).

3.6.6 Finite and non-finite forms; principal parts — Exercise

1. What essential differences are there between finite and non-finite verb-forms?
 2. What non-finite verb-forms are found in Old Norse?
 3. What is meant by the ‘principal parts’ of an Old Norse verb, and why are these important?
 4. Look up the verb *hljóta* in an Old Norse dictionary or in the Glossary in *NION* III. Give the four basic principal parts and thereafter the 1st person sg. present indic., the 3rd pl. present indic. and subj., the 2nd pl. past indic., and 3rd pl. past subj.
 5. Look up the verb *verja* ‘[to] defend’. Perform the same operation as for *hljóta* in question 4.
 6. How many types of strong and weak verb are there in Old Norse?
 7. What distinguishes the different types of weak verb?
 8. What determines the form of the past tense suffix of weak verbs?
-

3.6.7 Preterite presents and other irregular verbs

The preterite present verbs of Old Norse form a small but important class — important because virtually all its members are extremely common. The majority are modal auxiliaries (verbs subordinate to the main verb, which express mood, e.g. English *I would come*, *she might go*; cf. 3.6.3). The term ‘preterite present’ reflects the fact that verbs of this type have strong past tense forms in the present; in the past they inflect for the most part like weak verbs, though not all of them have the dental suffix associated with weak inflexion. The reason for the preterite present aberration lies in linguistic pre-history. Put at its most simple, the Germanic past tense is a development of an earlier perfect, which expressed completed action or the state obtaining after the action. While the perfects of most verbs happily made the transition to past, those of what became the preterite presents seem so firmly to have expressed present state that they were ultimately absorbed into the present tense by the creation of new (weak) past tense forms. Thus, ON *vita* ‘know’ is related to Latin *vidēre* ‘see’ ‘perceive’, and *hon veit* ‘she knows’ (cf. past tense *beit* ‘bit’, *leit* ‘looked’, etc.) must derive from a form that originally meant something like ‘she has perceived’.

The principal parts of the preterite presents are listed in the following order (the pp. is given in the strong nom./acc. n. sg. form, for some verbs the only one used; note the infinitives *munu* and *skulu*, modelled on the 3rd pl. present indic., which in virtually all verbs has the same form as the infinitive):

inf., 3rd sg., pl. pres. indic., 3rd sg. pres. subj., 3rd sg. past indic., subj., pp.

eiga ‘own’
eiga — *á* — *eigu* — *eigi* — *átti* — *ætti* — *átt*

kunna ‘know’ ‘understand’
kunna — *kann* — *kunnu* — *kunni* — *kunni* — *kynni* — *kunnat*

mega ‘be able to’
mega — *má* — *megu* — *megi* — *mátti* — *mætti* — *mátt/megat*

muna ‘remember’
muna — *man* — *munu* — *muni* — *mundi* — *myndi* — *munat*

munu ‘will’ ‘shall’ (denoting future time or uncertainty)
munu — *mun* — *munu* — *muni/myni* — *mundi* — *myndi* — (lacking)

skulu ‘shall’ (denoting obligation or intention)
skulu — *skal* — *skulu* — *skuli/skyli* — *skyldi* — *skyldi* — (lacking)

unna ‘love’
unna — *ann* — *unnu* — *unni* — *unni* — *ynni* — *unnt/unnat*

vita ‘know’
vita — *veit* — *vitu* — *viti* — *vissi* — *vissi* — *vitat*

þurfa ‘need’
þurfa — *þarf* — *þurfu* — *þurfi* — *þurfti* — *þyrfti* — *þurft/þurfat*

Two verbs not historically preterite presents have something in common with the above. They are *vilja* ‘wish’ ‘want’, a weak modal auxiliary with (in later texts) 2nd sg. present indic. in *-t* like the other

preterite presents, and *vera* ‘be’, a highly irregular strong verb basically of type 5 but with preterite-type forms in the present indic. (2nd sg. *ert*, 2nd, 3rd pl. *eruð*, *eru*; note also 1st sg. *em*). Of *vilja* the same principal parts are given as for the preterite presents above; of *vera* the same plus the 3rd pl. past indic. (cf. the principal parts of strong verbs in 3.6.6 above):

vilja — *vill* — *vilja* — *vili* — *vildi* — *vildi* — *viljat*
vera — *er* — *eru* — *sé* — *var* — *váru* — *væri* — *verit*

In addition to the above, there is a small group of common verbs that have regular strong present tense forms, but a past whose root undergoes radical change, metamorphosing to initial consonant(s) + *er* or *ør*, to which weak endings are attached. The pp. has the same root as the infinitive and the *-in* participial suffix of a strong verb. The verbs concerned are *gnúa* ‘rub’, *gróa* ‘grow’, *róa* ‘row’, *sá* ‘sow’, *snúa* ‘turn’. Two examples will suffice (citing the same principal parts as for the preterite presents above).

róa — *rær* — *róa* — *rói* — *reril/røri* — *reril/røri* — *róit*
snúa — *snýr* — *snúa* — *snúi* — *sneril/snøri* — *sneril/snøri* — *snúit*

Finally, the principal parts of *valda* ‘cause’, *gøra/gera* ‘do’ ‘make’, *hafa* ‘have’ and *verða* ‘become’ are given, the first because it is highly irregular (with strong forms in the present, a radically altered root and weak endings in the past), the latter three because they are extensively used in a variety of constructions (*hafa* and *verða* often as auxiliaries) and exhibit certain forms that may not be wholly transparent. For *valda*, *gøra/gera* and *hafa*, with weak pasts, it is enough to cite inf., 3rd sg. pres. indic., 3rd sg. past indic. and subj., and pp. (for *gøra/gera* with root vowel change only in the pp. fewer forms would in fact do); for *verða*, the full complement of strong verb principal parts is given (cf. 3.6.6). The pp. is in each case in the strong nom./acc. n. sg. form.

valda — *veldr* — *olli* — *ylli* — *valdit*
gera — *gerir* — *gerði* — *gerði* — *gørt*
hafa — *hefr/hefir* — *hafði* — *hefði* — *haft*
verða — *verðr* — *varð* — *urðu* — *yrði* — *orðit*

3.6.7 Preterite presents and other irregular verbs — Exercise

1. What is the meaning of the term ‘preterite present’?
 2. What inflexional features characterise preterite present verbs?
 3. What function do many preterite present verbs have?
 4. Study the principal parts of *kunna* (above), and then give the following forms: 2nd person sg. and pl. present indic., 1st pl. present subj., 3rd pl. past indic. and subj.
 5. What forms do *vilja* and *vera* have in common with preterite present verbs?
 6. What is unusual about the inflexion of (a) *gróa*, (b) *valda*, (c) *hafa*?
-

3.6.8 Examples of verb usage

Following the same procedure as for other word classes, examples are now given of verbs in function. With the vast range of verbal forms and functions that exists, only a selection can be illustrated, with the emphasis on the most common types. Equally, because so many different features are involved — person and number, tense, mood, voice, *-sk* forms, periphrastic constructions — and several features combine in the one verb phrase, it has proved difficult to order the examples in any meaningful way. Note that the verbal inflexions being illustrated (or the whole word where there is no difference from the root of the infinitive or an inflexion cannot easily be discerned) are printed in bold type. To underline the grammatical relations involved, bold is also used for the subject, which triggers the person and number form in the verb. Compare the inflexions used below with those set out and discussed in 3.6.5, 3.6.6 and 3.6.7.

- (1) **Hann býr** ferð sína ok fóR til Nóregs
 ‘He prepares journey REFL. POSS. and went to Norway’
 ‘He gets ready to depart and went to Norway’

Býr is 3rd sg. present indic. of the strong verb *búa* (minor type). *FóR* is 3rd sg. past indic. of the strong verb *fara* (type 6). Indicative is used because factual statements are being made about what happened. The abrupt change from present to past tense is characteristic of Old Norse prose style.

- (2) **Jarl svarar ok bað konung gefa sér frest at hugsa þetta mál**
 ‘Earl answers and bade king give self respite to consider this matter’
 ‘The earl answers and asked the king to give him time to consider this matter’

Svarar is 3rd sg. present indic. of the weak verb *svara* (type 2). *Bað* is 3rd sg. past indic. of the strong verb *biðja* (type 5, but with root *i* in the inf. and present tense, see 3.6.9.1 point (5)). Indicative is used in both cases because factual statements are being made about what happened. *Gefa* is an infinitive, a complement of *bað*; it has no overt subject, but *konung*, the object of *bað*, functions as covert (understood) subject (i.e. it is the king who is to do the giving; see further (24) below and 3.9.4). *Hugsa* is likewise an infinitive, a complement of *frest*; again there is only a covert subject: the earl (i.e. it is he who is to do the considering).

- (3) **Þorfinnr vissi eigi, at Brúsi hafði upp gefit ríki sitt**
 ‘Þorfinnr knew not that Brúsi had up given realm REFL. POSS.’
 ‘Þorfinnr did not know that Brúsi had surrendered his realm’

Vissi is 3rd sg. past indic. of preterite present *vita*. *Hafði* is 3rd sg. past indic. of weak *hafa* (type 3, but irregular, see 3.6.7); together with the pp. *gefit*, from *gefa* (strong type 5), it forms a so-called ‘past perfect’ construction, the equivalent of English ‘had given’ (the strong nom./acc. n. sg. form of the pp., when used in perfect and past perfect constructions, is known as the supine, see 3.9.7.1). On the use of the indicative mood, see (1) and (2) above.

- (4) **Skilðusk þeir með kærleikum**
 ‘They parted with friendship’

Skilðusk is 3rd pl. past indic. of weak *skilja* (type 1) with the *-sk* suffix (*skilðu* + *sk*). On the use of the indicative, see (1) and (2) above. *Skilja* means ‘separate’ ‘divide’; the *-sk* form imparts a reciprocal sense: ‘they separated (from) each other’.

- (5) **Eptir þat sefask Rognvaldr**
 ‘After that Rognvaldr calms down’

Sefask is 3rd sg. present indic. of weak *sefa* (type 2) with the *-sk* suffix (*sefar* + *sk* with assimilation *rs* > *ss* and simplification *ss* > *s* in unstressed position (see 3.6.5.3)). On the use of the indicative, see (1) and (2). *Sefa* means ‘soothe’

‘calm’; the *-sk* form is probably in origin a reflexive (‘calms himself’), but it can also be conceived as passive (‘is soothed’), and thus illustrates how the function of the *-sk* form could develop from reflexive to passive.

- (6) **Sumir menn segja, at hann hafi fallit**
‘Some men say that he has fallen’

Segja is 3rd pl. present indic. of weak *segja* (type 3, but with vowel change in the past tense, see 3.6.9.2 point (5)). *Hafi* is 3rd sg. present subj. of weak *hafa* (see (3)); together with supine *fallit*, from *falla* (strong minor type), it forms a perfect construction (see (3)). Observe the difference between the use of the indicative and subjunctive: that ‘men say’ is what the writer reports as fact; that ‘he has fallen’ is not what the writer says, but what he claims other people say, and thus from the writer’s point of view no longer a statement of fact.

- (7) **Ef þú vill eigi gerask minn maðr, þá er sá annarr kostur, at ek setja þann mann yfir Orkneyjar, er ek vil.**
‘If you will not make-*sk* my man, then is that other choice, that I put that man over Orkneys whom I want’
‘If you are not willing to become my man, then the alternative is that I put whatever man I want in charge of the Orkneys’

Vill is 2nd sg. present indic. of weak *vilja* (type 1, but irregular, see 3.6.7 and 3.6.9.1 point (11)); together with inf. *gerask*, *-sk* form of weak *gera* ‘do’ ‘make’ (type 3, but irregular, see 3.6.7), it forms a modal construction (see 3.6.3). *Gerask* has a different meaning from *gera*, though the origin of the sense ‘become’ can probably be sought in the reflexive ‘make oneself’. *Er* is 3rd sg. present indic. of irregular *vera* (3.6.7). *Setja* is 1st sg. present subj. of weak *setja* (type 1, but with no vowel alternation between present and past, see 3.6.9.3). *Vil* is 1st sg. present indic. of *vilja* (see above); here, too, it functions as a modal, although not accompanied by an overt infinitive (the sense, however, is ‘whom I want to put’). Observe the difference between the use of the indicative and subjunctive. In present tense conditional sentences beginning with *ef* ‘if’ (see 3.8.2.4) the indicative is normally used even though no statement of fact is being made, hence *vill*. In the independent sentence which follows there is hardly a recording of fact either, rather a statement of the situation that will obtain if the condition is not fulfilled, but such sentences, too, have the indicative. *Setja*, however, denotes a wholly hypothetical action, and is accordingly subjunctive. With *vil* we are once again back with the indicative: the speaker’s will is presented as real and immediate.

- (8) **Hann tók til orða ok gneri nefit**
 ‘He took to words and rubbed nose-the’
 ‘He started to speak and rubbed his nose’

Tók is 3rd sg. past indic. of strong *taka* (type 6, but with root *e* in the pp., see 3.6.9.1 point (4)). *Gneri* is 3rd sg. past indic. of irregular *gnúa* (3.6.7). Both statements are factual and the indicative is therefore used.

- (9) **Váru sumir drepnir, sumir á braut reknir**
 ‘Some were killed, some driven away’

Váru is 3rd pl. past indic. of irregular *vera* (3.6.7); together with the pp.s *drepnir* and *reknir*, from *drepa* and *reka* (both strong type 5), it forms passive constructions, the equivalent of English ‘were killed’, ‘(were) driven’ (in such constructions the pp. inflects as a strong adj. (see 3.6.4), here nom. m. pl., agreeing with the subjects *sumir* . . . *sumir*). For the use of the indicative, see (1) and (2).

- (10) **Hefir þú eigi heyrð þat, at ek em ekki vanr at bæta þá menn fé, er ek læt drepa**
 ‘Have you not heard that, that I am not accustomed to compensate those men with-money whom I let kill’
 ‘Have you not heard that I am not accustomed to paying compensation for the men I cause to be put to death’

Hefir is 2nd sg. present indic. of weak *hafa* (type 3, but irregular, see 3.6.7); together with the supine *heyrð*, from *heyra* (weak type 3), it forms a perfect construction (see (3)). *Em* is 1st sg. present indic. of irregular *vera* (3.6.7). *Bæta* is an infinitive, a complement of *vera vanr* ‘be accustomed’; its covert subject is the *ek* of the finite sentence: *ek em ekki vanr* (see (2)). *Læt* is 1st sg. present indic. of strong *láta* (minor type); it acts here as an auxiliary, and together with the infinitive (*drepa*, strong type 5) forms a construction with the sense ‘cause to be killed’ ‘have killed’. Indicative is used throughout because nothing is presented as unreal or hypothetical; after verbs meaning ‘hear’, ‘learn’, ‘discover’, etc., the indicative is almost always found, the truth value of what is ‘heard’ being taken for granted; the unwillingness of the speaker to pay compensation and his propensity to have people killed are in no doubt.

- (11) **Norðmenn ok Danir herjuðu mjök í vestrvíking ok kómu optliga við eyjarnar, er þeir fóru vestr eða vestan, ok námu þar nesnám**

‘Norwegians and Danes harried much in west-viking and came often to islands-the when they went west or from-west, and took there headland-plunder’

‘Norwegians and Danes made many raiding expeditions to the West and often called by the Orkneys when they were going west or (returning) east and plundered the headlands’

Herjuðu is 3rd pl. past indic. of weak *herja* (type 2). *Kómu*, *fóru* and *námu* are likewise 3rd pl. past indic., of strong *koma* (historically type 4, but highly irregular, see 3.6.9.3), *fara* (type 6) and *nema* (type 4). On the use of the indicative, see (1) and (2).

- (12) Fyrir ofdræms sakar hafði hann villzk ok snúizk ífrá guði
 ‘For arrogance sake had he bewildered-sk and turned-sk from God’
 ‘Because of arrogance he had gone astray and turned from God’

Hafði is 3rd sg. past indic. of weak *hafja* (type 3, but irregular, see 3.6.7); together with the -sk supines *villzk* and *snúizk* (< *villt* + *sk*, from weak type 3 *villa*, *snúit* + *sk*, from irregular *snúa* (3.6.7), both with *ts* written ‘z’) it forms past perfect constructions (see (3)). Both the -sk forms are in origin probably reflexives (‘led himself astray’, ‘turned himself’). On the use of the indicative, see (1) and (2).

- (13) Muntu ok eigi vilja vita þat á þik, at þú liggir hér sem kottr
 í hreysi, þar er ek berjumk til frelsis hvárumtveggjum
 ‘Will-you also not want know that onto you, that you lie
 here like cat in cranny, there where I fight-sk for freedom
 for-both’
 ‘You will also not want to be accused of lying here like a cat
 in a cranny while I fight for the freedom of both of us’

Muntu (either *munt* + *þú* with assimilation *tp* > *tt* and simplification *tt* > *t* after another consonant or *mun* + *þú* with loss of -*t* ending before *þú* and partial assimilation *nþ* > *nt*, see 3.2.1) is 2nd sg. present indic. of preterite present *munu*; together with infinitives *vilja* (weak type 1, but irregular, see 3.6.7, 3.6.9.1 point (11)) and *vita* (preterite present) it forms a double modal construction (i.e. two modal verbs ‘will [future]’ and ‘want to’ are involved). *Liggir* is 2nd sg. present subj. of strong *liggja* (type 5, but irregular, see 3.6.9.3). *Berjumk* is 1st sg. present of weak *berja* (type 1) with the -*umk* suffix (which

replaces *-sk* in the 1st sg.). The *-sk* form of *berja* is in origin reciprocal ('beat each other'), but it comes to have the more general meaning 'fight' — in which 'each other' may or may not be understood. Of the three finite verbs in this example one is indic., one subj. and one indeterminate on the basis of form: *mun(t)* records what the speaker presents as fact, whereas *liggir* refers to a hypothetical event; *berjumk* is almost certainly indic. since the speaker is in no doubt about the fighting in which he will be involved.

- (14) **Hverr veit, nema ek verða víða frægr**
 'Who knows, but-that I become widely famous'
 'Who knows whether I may not become famous far and wide'

Veit is 3rd sg. present indic. of preterite present *vita*. *Verða* is 1st sg. present subj. of strong *verða* (type 3, but irregular, see 3.6.7). The first sentence contains a direct present-tense question introduced by an interrogative pronoun (*hverr*) and, like all sentences of this type, has a verb in the indicative. The second sentence is introduced by the conjunction *nema* which automatically triggers a subjunctive verb-form since it presupposes a hypothetical situation.

- (15) **Beiðir þá Einarr, at Rognvaldr skyli ráðask til ferðar með þeim**
 'Requests then Einarr that Rognvaldr shall set-out-*sk* on journey with them'
 'Einarr then requests that Rognvaldr should set out on the journey with them'

Beiðir is 3rd sg. present indic. of weak *beiða* (type 3). *Skyli* is 3rd sg. present subj. of preterite present *skulu*; together with inf. *ráðask*, *-sk* form of strong *ráða* 'advise', 'rule' (minor type), it forms a modal construction (see 3.6.3). *Ráðask* has various meanings, mostly different from those of *ráða*; the semantic development can often be hard to trace. *Beiðir* is indic. because it denotes what the writer regards as fact; *skyli*, in contrast, refers to what Einarr wants to happen, but which may or may not take place.

- (16) **Þá hruðusk skip þeira Sigurðar ok Magnúss**
 'Then cleared-*sk* ships their Sigurðr's and Magnús's'
 'Then Sigurðr's and Magnús's ships were cleared of men'

Hruðusk is 3rd pl. past indic. of *hrjóða* (strong type 2) with the *-sk* suffix. The sense of *-sk* here is clearly passive: some agency cleared the ships (i.e. killed those on board) but the goal of the action, 'ships', has been made subject and the agent is left unexpressed. On the use of the indicative, see (1) and (2).

- (17) **Varð engi uppreist ímóti konungi gǫr**
 ‘No rebellion was made against the king’

Varð is 3rd sg. past indic. of strong *verða* (type 3, but irregular, see 3.6.7); together with *gǫr*, pp. of *gøra/gera* (weak type 3, but irregular, see 3.6.7), it forms a passive construction (see (9)). *Verða*, as well as *vera*, may be used as the equivalent of English ‘be’ in passive verb phrases (see further 3.9.7.2). On the use of the indicative, see (1) and (2).

- (18) Þó at þú verðir reiðr, þá mældu fátt
 ‘Though that you become angry, then speak-you little’
 ‘Though you become angry, yet say little’

Verðir is 2nd sg. present subj. of strong *verða* (type 3, see 3.6.7). The conjunction *þó at* or *þótt* (3.8.2.2), which introduces the first sentence, automatically triggers a subjunctive verb-form since it mostly presupposes a hypothetical situation. *Mældu* (*mæl* + *þú*, with partial assimilation *lp > ld*, see 3.2.1) is the imperative of *mæla* (weak type 3) with the subject pronoun attached; it expresses an instruction.

- (19) Eigi vil ek, at þit hittizk optarr
 ‘Not want I that you [dual] meet-*sk* more-often’
 ‘I do not want you two to meet again’

Vil is 1st sg. present indic. of weak *vilja* (type 1, but irregular, see 3.6.7, 3.6.9.1 point (11)). As a modal auxiliary, it is regularly followed by an inf., but here that is replaced by the dependent sentence *at þit hittizk*. *Hittizk* is 2nd pl. present of *hitta* (weak type 3) with the *-sk* suffix (*ðs* being written ‘z’). The sense of *-sk* here is reciprocal: ‘meet each other’. The mood of the verb cannot be deduced from the form, but it is almost certainly subj., determined by the sense of the preceding independent sentence: that which is wanted or wished for is hypothetical.

- (20) Ætlaða ek þá, at ek mynda hvergi þess koma, at ek mynda
 þess gjalda, at ek væra of friðsamr við óvini mína, en nú
 geld ek þess, er ek hefí þér grið gefit
 ‘Thought I then, that I would nowhere of-that come that I
 would for-that pay, that I was too peaceful towards enemies
 my, but now pay I for-that, that I have to-you quarter given’
 ‘I never thought then I would get into a situation where I
 would pay for being too easy on my enemies, but now I am
 paying for having given you quarter’

Ætlaða is 1st sg. past indic. of weak *ætla* (type 2). *Mynda* is 1st sg. past subj. of preterite present *munu*; together with infinitives *koma* (strong type 4 historically, but highly irregular, see 3.6.9.3) and *gjalda* (strong type 3, see 3.6.5.2) it forms modal constructions (3.6.3). *Væra* is 1st sg. past subj. of irregular *vera* (3.6.7). *Geld* is 1st sg. present indic. of strong *gjalda* (see above). *Hefi* is 1st sg. present indic. of weak *hafa* (type 3, but irregular, see 3.6.7); together with supine *gefit*, from *gefa* (strong type 5), it forms a perfect construction (see (3)). The three subjunctives, *mynda* (twice) and *væra*, all depend on *ætlaða* in the independent sentence: this is what the speaker thought would happen, but events have proved him wrong. With *geld*, we are back to statements the speaker presents as factual.

- (21) **Hann veitti** allri hirð sinni bæði mat ok mungát, svá at **menn þyrfti** eigi í skytning at ganga
 ‘He gave all his retainers both food and ale, so that men would not need to go to an inn’

Veitti is 3rd sg. past indic. of weak *veita* (type 3). *Þyrfti* is 3rd pl. past subj. of preterite present *þurfa*; together with inf. *ganga* (strong minor type) it forms a modal construction (see 3.6.3). Indic. *veitti* is used in what the writer presents as a statement of fact. The subjunctive *þyrfti* suggests a purpose rather than a result sentence: *svá at* ‘so that’ can mean either ‘in order that’ or ‘with the result that’ (see 3.8.2.2); the former is putative, normally requiring the subj., the latter factual, normally requiring the indic.

- (22) Ef **hann væri** heill at sumri, **sagði hann**, at **þeir skyldi** finnask
 ‘If he were hale at summer, said he, that they should find-sk’
 ‘If he were alive when summer came, he said, they should meet’

Væri is 3rd sg. past subj. of irregular *vera* (3.6.7). *Sagði* is 3rd sg. past indic. of weak *segja* (type 3, but with vowel change in the past tense, see 3.6.9.2 point (5)). *Skyldi* is 3rd pl. past of preterite present *skulu*; together with inf. *finnask*, -sk form of strong *finna* ‘find’ (type 3, but irregular, see 3.6.9.2 point (2), 3.6.9.3), it forms a modal construction (see 3.6.3). The -sk form has reciprocal sense: ‘find each other’, and thus ‘meet’. Indicative *sagði* presents what the writer regards as fact, namely that ‘he’ said the accompanying sentences. *Væri* conforms to the usage whereby past tense verbs in conditional sentences are almost always subjunctive (even when, as here, the condition is ‘open’, i.e. may or may not be fulfilled, and the past tense form is simply the reported speech equivalent of direct: ‘if I am alive when summer comes’). The mood of *skyldi* cannot be deduced from the form, but it is certainly subj., referring to hypothetical circumstances dependent on the indirect-speech condition of *ef hann væri heill at sumri*.

- (23) **Mun samþykki okkart** mest, at **vit innimsk** lítt til um þann þriðjung landa
 ‘Will concord our [dual] greatest, that we allude-*sk* little to about that third of-lands’
 ‘Our concord will be greatest if we make little mention of that third of the country’

Mun is 3rd sg. present indic. of preterite present *munu*; *vera* ‘be’, with which it forms a modal construction, is omitted but understood (see 3.9.5.2). *Innimsk* is 1st pl. present subj. of weak *inna* (type 3) with the *-sk* suffix (*innim + sk*). The *-sk* form is in origin reciprocal: ‘speak to each other’. Indicative *mun* expresses what the speaker regards as certain, subjunctive *innimsk* the hypothetical situation he envisages.

- (24) **Kallaði hann sér gefit hafa verit** þat ríki
 ‘Called he to-self given have been that realm’
 ‘He said that that realm had been given to him’

Kallaði is 3rd sg. past indic. of weak *kalla* (type 2). *Gefit* is the pp. of strong *gefa* (type 5), acc. n. sg., agreeing with *þat ríki*; together with *verit*, supine of irregular *vera* (3.6.7), it forms a passive construction (see (9)). *Verit* for its part joins with inf. *hafa* (weak type 3, but irregular, see 3.6.7) to form a perfect. We thus have a non-finite perfect passive construction. The lack of a finite verb arises because the complement of *kallaði* is what is known as an ‘accusative and infinitive’ clause — one that takes the object of the matrix verb as its subject. This is all somewhat complex, so a detailed analysis is now offered: *kallaði* (finite verb), *hann* (subject), *þat ríki* (direct object of *kallaði* and subject of *gefit*), *gefit hafa verit* (non-finite perfect passive construction), *sér* (indirect object of the infinitive clause, but coreferential with the subject of the independent sentence); a semi-literal translation is: ‘he said that realm to have been given to himself’. (Some would argue that *sér* is subject of the infinitive clause and *þat ríki* object. These theoretical considerations need not concern the learner, but see 3.9.3. On acc. + inf. clauses, see further 3.9.4.)

- (25) **Þér skuluð** nú frá mér þess mest njóta, er **þér gáfuð** mér líf ok leituðuð mér slíkrar sæmðar sem **þér máttuð**
 ‘You [pl.] shall now from me that most enjoy, that you [pl.] gave me life and sought for-me such honour as you [pl.] could’
 ‘What chiefly benefits you now as far as I am concerned is that you gave me my life and tried to show me as much honour as you could’

Skuluð is 2nd pl. present indic. of preterite present *skulu*; together with inf. *njóta* (strong type 2) it forms a modal construction (see 3.6.3). *Gáfuð* is 2nd pl. past indic. of strong *gefa* (type 5). *Leituðuð* is 2nd pl. past indic. of weak *leita* (type 2). *Máttuð* is 2nd pl. past indic. of preterite present *mega*; although not accompanied by an overt infinitive, it functions as a modal (the sense is ‘as you could show me’). The indic. is used throughout because everything said is perceived by the speaker as factual.

3.6.8 Examples of verb usage — Exercise

1. In what different ways may the passive voice be expressed in Old Norse?
 2. What are the principal factors that govern the choice between indicative and subjunctive?
 3. What are the principal functions of the *-sk* form as revealed in the above examples?
 4. What is meant by a ‘covert subject’? Give an example.
 5. In which of the above examples do modal constructions (modal auxiliary + inf.) occur? List all that you find.
 6. In which of the above examples do passive constructions occur? List all that you find.
 7. In which of the above examples do perfect and past perfect constructions occur? List all that you find.
 8. Explain the following forms (i.e. state what inflexion or inflexions they have and the reasons for the inflexion(s)): *sefask* in example (5), *hafí fallit* (6), *váru drepnir* (9), *læt drepa* (10), *hafði snúizk* (12), *hruðusk* (16), *verðir* (18), *mældu* (18), *væri* (22), *máttuð* (25).
-

3.6.9 Important variations in verb inflexion

Difficulties in recognising verb-forms for what they are arise more from the irregularity of the principal parts than from the endings. Certainly, verb endings show the same degree of overlap and ambiguity as those of nouns and adjectives (3.1.6, 3.3.7), but they carry less meaning. Since in Old Norse the subject is virtually always expressed (unlike, say, in Latin or Italian), the endings are largely redundant for the purposes of denoting person and number. Thus in *hann drap tvá menn* ‘he killed two men’, we know that *drap* is 3rd sg. because that is the person and number of *hann*, the subject.

Other parts of the verbal system are equally transparent. Those who have studied the preceding sections will not fail to recognise *hann hafði drepit tvá menn* ‘he had killed two men’ as a past perfect construction and *tveir menn váru drepnir* ‘two men were killed’ as passive. The *-sk* suffix is also hard to confuse with any other ending (though occasional uncertainty may arise when it appears in its *-st*, *-zt* manifestations).

Less easy to spot is the difference between indicative and subjunctive mood. To get this right consistently the student will have to be familiar with the relevant endings, but quite often it is enough to recognise the form of the root (contrast *hann drap* ‘he killed [indic.]’ with *þótt hann dræpi* ‘though he killed [subj.]’). How far it is essential to know whether a verb-form is indicative or subjunctive will depend on the context. As the examples in 3.6.8 show, the choice between the moods is sometimes automatic, sometimes dependent on meaning, though the differences of meaning can often be subtle and difficult to render in English.

In the light of these considerations, the deviations from the established patterns of verbal inflexion to be concentrated on here are chiefly those affecting principal parts. The presentation will be divided into three major sections. First, deviations that follow phonological rules the student can apply; second, unpredictable deviations that affect a group of verbs; third, idiosyncratic deviations.

3.6.9.1 Phonological variation

(1) In general, *v* is lost before rounded vowels. Strong type 3 *þverra* ‘decrease’, *verpa* ‘throw’, for example, have 3rd pl. past indic. *þurru*, *urpu* (past subj. root *þyrr-*, *yrr-*) and pp.s *þorrinn*, *orpinn* (cf. also *verða*, 3.6.7). Strong type 4 *vefa* ‘weave’ has pp. *ofinn*. Strong type 6 *vaða* ‘wade’, *vaxa* ‘grow’ have 3rd sg. and pl. past indic. *óð* — *óðu*, *óx* — *óxu* (past subj. root *æð-*, irregular *eyx-* or *yx-*).

(2) Strong verbs with vowel + *g* as the basic root have, or may have, a long monophthong and no *g* in the past sg. indic. Type 1 *stíga* ‘step’, for example, has 3rd sg. past indic. *sté* or *steig*, type 2 *fljúga* ‘fly’ has *fló* or *flaug*, type 5 *vega* ‘kill’ *vá*, type 6 *draga* ‘drag’ *dró*.

(3) Strong verb roots that end in *-d*, *-nd* and *-ng* undergo change to *-t*, *-tt* and *-kk* respectively in the imperative and the past sg. indic.

Type 3 *binda* ‘bind’ (on root vowel *i*, see 3.6.9.2 point (2)), *gjalda* ‘pay’, for example, have imp. *bitt*, *gjalt*, 3rd sg. past indic. *batt*, *galt*; minor types *ganga* ‘walk’, *halda* ‘hold’ have imp. *gakk*, *halt*, 3rd sg. past indic. *gekk*, *helt* (sometimes regular imp. forms are encountered — in the above cases: *bind*, *gjald*, *gang*, *hald*).

(4) Pp.s of type 6 and minor type strong verbs normally undergo front mutation of the root vowel when the root ends in *-g* or *-k*, e.g. *dreginn* from *draga*, *genginn* from *ganga*, *tekinn* from *taka* ‘take’.

(5) Present roots of type 6 strong verbs undergo front mutation of the root vowel when *j* occurs before endings consisting of or beginning with *a* or *u*, e.g. *hefja* ‘lift’, *sverja* ‘swear’, 3rd sg. past indic. *hóf*, *sór* (see (1) above). Note also that the same conditions give root vowel *i* instead of *e* in type 5 strong verbs, e.g. *biðja* ‘ask’, *sitja* ‘sit’.

(6) Pp.s of type 3 and 4 strong verbs have root vowel *u* rather than *o* when the immediately following consonant is *m* or *n*, e.g. *bundinn* from *binda* ‘bind’, *sprunginn* from *springa* ‘spring’ ‘burst’, *unninn* (see (1) above) from *vinna* ‘work’ (on root vowel *i*, see 3.6.9.2 point (2)), *numinn* from *nema* ‘take’.

(7) Weak verbs undergo a number of consonantal assimilations and simplifications when the past tense and participial suffixes *-ð*, *-d*, *-t* are added. Such phonological adjustments are not restricted to verbs, but are found elsewhere in the language (see 3.1.7.4 point (1), 3.3.8.4 point (2), 3.3.8.5 point (2)). Verbs whose root ends in consonant + *ð*, *d* or *t* do not add a further *ð*, *d* or *t* to mark the past-tense or participial/supine suffix, e.g. *virða* — *virði* — *virðr* ‘value’, *senda* — *sendi* — *sendr* ‘send’, *svipta* — *svipti* — *svipttr* ‘deprive’. This applies equally when the root ends in *tt*, e.g. *réttá* — *rétti* — *rétttr* ‘straighten’ ‘stretch out’. Verbs whose root vowel is immediately followed by *ð* show assimilation *ðd* > *dd* in the past tense and past participle, e.g. *eyða* — *eyddi* — *eyddr* ‘destroy’, *gleðja* — *gladdi* — *gladdr* ‘gladden’. The *-t* ending of the nom./acc. n. sg. of the pp. regularly amalgamates with the participial suffix (by processes of simplification or assimilation and simplification; see further 3.3.8.4 point (2) and 3.3.8.5 point (2)), e.g. *flutt* (< *flutt* + *t*) from *flytja* ‘convey’, *kastat* (< *kastað* + *t*) from *kasta* ‘throw’, *sent* (< *send* + *t*) from *senda*, *leyst* (< *leyst* + *t*) from *leysa* ‘loosen’, ‘resolve’, *hitt* (< *hitt* + *t*) from *hitta* ‘meet’.

(8) As with nouns and adjectives (3.1.7.5 point (2), 3.3.8.5 point (4)), the vowels of endings tend to be dropped when they immediately

follow a long vowel of the same or similar quality. Thus weak type 3 *trúa* 'believe', for example, has a 1st pl. present indic. form *trúm* (< **trúum*), *deyja* 'die' 3rd pl. past indic. *dó* (< **dóu*), *fá* 'get' 1st pl. present indic. *fám* (< **fáum*), *sjá* 'see' pp. *sénn* (< **séinn*) (these last three verbs are highly irregular and their principal parts are listed in 3.6.9.3).

(9) As with adjectives, *t* is lengthened when immediately following long, stressed vowels. Thus the 2nd sg. past indic. of strong type 1 *stíga* 'step' (see (2) above) is *stétt*, of *búa* 'prepare', 'dwell' (3.6.9.3) *bjótt*.

(10) Strong verbs whose root ends in *-ð* or *-t* suffer changes to these consonants in the 2nd sg. past indic. The *ð* assimilates to the *-t* ending (cf. (7) above), e.g. *reitt*, from strong type 1 *ríða* 'ride'. Where the root ends in *-t*, the usual ending is *-zt*, e.g. *bazt*, from strong type 3 *binda* 'bind' (3rd sg. past indic. *batt*, see (3) above; on root vowel *i* see 3.6.9.2 point (2)), *lézt*, from strong minor type *láta* 'let'. This latter change affects preterite present *vita* 'know' too (2nd sg. present indic. *veizt*). Some verbs with root final *-ð* may have the *-zt* ending as an alternative to *-tt*, e.g. *bazt* or *batt* from strong type 5 *biðja* (on root vowel *i*, see 3.6.9.1 point (5)). Some with root final *-t* may as an alternative add *t* in the normal way, e.g. *létt* from *láta* (see above), or have the same form as the 1st and 3rd sg. past indic., e.g. *helt* from strong minor type *halda* 'hold' (see (3) above). Strong verbs with root final *-st* have zero ending in the 2nd sg. past indic., e.g. *laust* from strong type 2 *ljósta* 'strike'.

(11) As in the case of nouns and adjectives (3.1.7.4 point (1), 3.3.8.4 point (1)), an *-r* ending may sometimes be assimilated to an immediately preceding *l*, *n* or *s*, e.g. 3rd sg. present indic. *vill* (< **vilr*), from irregular weak type 1 (3.6.7) *vilja* 'want', *skínn* (< **skínr*) from strong type 1 *skína* 'shine', *les(s)* (< **lesr*) from strong type 5 *lesa* 'gather', 'read'.

(12) The 2nd sg. past indic. *-t* ending of strong verbs is often dropped when the 2nd person pronoun immediately follows, e.g. *gekk þú* or *gekk þú* 'you went', *tókt þú* or *tók þú* 'you took'.

(13) The 1st pl. *-m* ending is often dropped when the 1st person dual or pl. pronoun immediately follows, e.g. *tökum vit* or *töku vit* 'we two take', *tókum vér* or *töku vér* 'we took'.

(14) The 2nd pl. *-ð* ending is often dropped when the 2nd person dual or pl. pronoun in the form *þit*, *þér* immediately follows, e.g. *takið þit* or *taki þit* 'you two take', *tókuð þér* or *töku þér* 'you took'.

(15) The 3rd sg. present indic. *-r* ending of the verb *þyk(k)ja* ‘seem’ is often dropped when the dat. of the 1st or 2nd person sg. pronoun immediately follows, e.g. *þyk(k)ir mér* or *þyk(k)i mér* ‘it seems to me’.

3.6.9.2 Morphological variation

(1) A few strong verbs of type 2 have present tense root vowel *ú* rather than *e* or *ja*, e.g. *lúta* ‘bend down’, *súpa* ‘sip’.

(2) Several strong verbs of type 3 have present tense root vowel *i* rather than *e* or *ja*, and a few have *y* or \emptyset , e.g. *binda* ‘bind’, *finna* ‘find’, *syngva/syngja* (see (6) below) ‘sing’, *sökkva* ‘sink’. The verbs with present tense *i* and *y* have root vowel *u* in the pp. (see 3.6.9.1 point (6)); those with present *y* and \emptyset have root vowel \emptyset in the past sg. indic., e.g. *söng* ‘sang’, *sökk* ‘sank’.

(3) Some weak verbs of type 1 and type 3 have pp.s like those of type 2, e.g. *hugaðr* (or *hugðr*) from *hyggja* ‘think’ ‘intend’, *viljat* from *vilja* ‘want’, *þorat* from *þora* ‘dare’. Many type 1 verbs have alternative pp. forms with connecting vowel *-i-*, e.g. *barðr* or *bariðr* ‘beaten’. Because the nom./acc. n. sg. of the *i*-forms is identical with the nom./acc. n. sg. of the pp. of strong verbs (*barit* ~ *farit*), we also get analogical ‘strong’ pp.s of type 1 weak verbs, e.g. *barinn* nom. m. sg.

(4) A few weak verbs of type 3 have an *-i* ending in the imperative as well as zero, e.g. *vak* or *vaki* from *vaka* ‘keep awake’. The imp. of *þegja* ‘stay silent’ is always *þegi*.

(5) The type 3 weak verbs *segja* ‘say’ and *þegja* (3rd sg. pres. indic. *segir*, *þegir*) have root vowel *a* in the past indic., *e* in the past subj., like type 1 verbs (3rd sg. *sagði*, *þagði*, *segði*, *þegði* respectively).

(6) As with nouns and adjectives (3.1.7.5 point (4), 3.3.8.5 point (5)), *j* may be found in some verbs before endings consisting of or beginning in *a* or *u*; in others *v* may be found before endings consisting of or beginning in *a* or *i*. With most verbs such insertions are found only in connection with the present root, but type 2 weak verbs have them throughout the paradigm. Examples are: *svíkja* ‘betray’ (strong type 1) — 1st pl. present indic. *svíkjum* — 3rd pl. past indic. *svíku*, *syngva* ‘sing’ (strong type 3, on root vowel *y*, see 3.6.9.2 point (2)) — 3rd pl. present subj. *syngvi* — 3rd pl. past subj. *syngi*, *berja* ‘strike’ (weak type 1) — 1st sg. past indic. *barða*, *eggja* ‘incite’ (weak type 2) — 3rd pl. past indic. *eggjuðu*

— supine *eggjat*, *bólva* ‘curse’ (weak type 2) — 3rd pl. past indic. *bólvuðu* — supine *bólvat*. Note that strong verbs with *v* insertion and *y* in the present tense root may alternatively have *j* insertion (e.g. *syngja*).

3.6.9.3 Idiosyncratic variation

A number of common verbs are irregular in varying degrees. While it would be possible to offer historical explanations for their irregularity and, where this has not already been done, assign them to one or other of the weak and strong types, it is easier for the learner simply to list their principal parts. For strong verbs inf., 3rd sg. and pl. past indic. and supine are given, for weak verbs inf., 3rd sg. past indic. and supine. Forms that cannot easily be deduced from these are described in the notes that follow, as are other peculiarities.

Strong verbs

<i>blóta</i> — <i>blét</i> — <i>blétu</i> — <i>blótit</i>	‘sacrifice’
<i>bregða</i> — <i>brá</i> — <i>brugðu</i> — <i>brugðit</i>	‘move’
<i>búa</i> — <i>bjó</i> — <i>bjoggu</i> — <i>búit</i>	‘prepare’, ‘dwell’
<i>deyja</i> — <i>dó</i> — <i>dó</i> — <i>dáit</i>	‘die’
<i>draga</i> — <i>dró</i> — <i>drógu</i> — <i>dregit</i>	‘drag’
<i>drekka</i> — <i>drakk</i> — <i>drukku</i> — <i>drukkit</i>	‘drink’
<i>eta</i> — <i>át</i> — <i>átu</i> — <i>etit</i>	‘eat’
<i>fá</i> — <i>fekk</i> — <i>fengu</i> — <i>fengit</i>	‘get’
<i>fela</i> — <i>fal</i> — <i>fálu</i> — <i>folgit</i>	‘hide’
<i>finna</i> — <i>fann</i> — <i>fundu</i> — <i>fundit</i>	‘find’
<i>flá</i> — <i>fló</i> — <i>flógu</i> — <i>flegit</i>	‘flay’
<i>fregna</i> — <i>frá</i> — <i>frágu</i> — <i>fregit</i>	‘ask’, ‘learn’
<i>frjósa</i> — <i>frøri</i> — <i>frøru</i> — <i>frørit</i>	‘freeze’
<i>ganga</i> — <i>gekk</i> — <i>gengu</i> — <i>gengit</i>	‘walk’
<i>hanga</i> — <i>hekk</i> — <i>hengu</i> — <i>hangit</i>	‘hang’
<i>heita</i> — <i>hét</i> — <i>hétu</i> — <i>heitit</i>	‘be called’, ‘promise’
<i>hlæja</i> — <i>hló</i> — <i>hlógu</i> — <i>hlegit</i>	‘laugh’
<i>höggva</i> — <i>hjó</i> — <i>hjoggu</i> — <i>höggvit</i>	‘strike’, ‘kill’
<i>kjósa</i> — <i>køri</i> — <i>køru</i> — <i>kørit</i>	‘choose’
<i>koma</i> — <i>kom</i> — <i>kómu</i> — <i>komit</i>	‘come’

<i>liggja</i> — <i>lá</i> — <i>lágu</i> — <i>legit</i>	‘lie’
<i>sjá</i> — <i>sá</i> — <i>sá</i> — <i>sét</i>	‘see’
<i>slá</i> — <i>sló</i> — <i>slógu</i> — <i>slegit</i>	‘hit’
<i>sofa</i> — <i>svaf</i> — <i>sváfu</i> — <i>sofit</i>	‘sleep’
<i>standa</i> — <i>stóð</i> — <i>stóðu</i> — <i>staðit</i>	‘stand’
<i>sveipa</i> — <i>sveip</i> — <i>svipu</i> — <i>sveipit</i>	‘wrap’
<i>svima</i> — <i>svam</i> — <i>svámu</i> — <i>sumit</i>	‘swim’
<i>troða</i> — <i>trað</i> — <i>tráðu</i> — <i>troðit</i>	‘tread’
<i>tyggva</i> — <i>togg</i> — <i>tuggu</i> — <i>tuggit</i>	‘chew’
<i>þiggja</i> — <i>þá</i> — <i>þágu</i> — <i>þegit</i>	‘accept’
<i>þvá</i> — <i>þó</i> — <i>þógu</i> — <i>þvegit</i>	‘wash’

Weak verbs

<i>heyja</i> — <i>háði</i> — <i>há(i)t</i>	‘perform’, ‘conduct’
<i>kaupa</i> — <i>keypti</i> — <i>keypt</i>	‘buy’
<i>leggja</i> — <i>lagði</i> — <i>lagt</i>	‘lay’ ‘put’
<i>ljá</i> — <i>léði</i> — <i>lét</i>	‘lend’ ‘grant’
<i>selja</i> — <i>seldi</i> — <i>selt</i>	‘hand over’, ‘sell’
<i>setja</i> — <i>setti</i> — <i>sett</i>	‘set’ ‘place’
<i>sækja</i> — <i>sótti</i> — <i>sótt</i>	‘seek’, ‘attack’
<i>yrkja</i> — <i>orti</i> — <i>ort</i>	‘work’, ‘make poetry’
<i>þreyja</i> — <i>þráði</i> — <i>þrát</i>	‘long for’
<i>þykkja</i> — <i>þótti</i> — <i>þótt</i>	‘seem’

Búa has past subj. root *bjögg-*, *bjøgg-* or *bygg-*.

Frjósa and *kjósa* have weak endings in the past sg. indic. Both alternatively have strong type 2 forms (*fraus* — *frusu* — *frosit*, *kaus* — *kusu* — *kosit*).

Hanga has a connecting vowel *i* in the present sg. indic. (e.g. *vápnit hangir* ‘the weapon hangs’), as does *heita* in the sense ‘be called’. *Hanga* lacks front mutation in the relevant forms.

Koma, *sofa*, and *troða* have certain alternative forms. Present sg. indic. root: *kem-* or *køm-*, *sef-* or *søf-*, *treð-* or *trøð-*; past pl. indic. root *kvám-*, *sóf-* (past subj. root is either *kæm-* or *kvæm-*, *svæf-* or *sæf-*).

Svima has an alternative inf. *synja*, and an alternative strong type 3 paradigm (with root final *mm*): *svimma* — *svamm* — *summu* — *summit*.

For the present tense of *sjá*, which has highly irregular inflexions, see p. 175.

3.6.9.1/3.6.9.2/3.6.9.3 Phonological variation/Morphological variation/Idiosyncratic variation — Exercise

1. Explain the following forms: 3rd pl. past indic. *urðu*, from *verða*; 1st sg. past indic. *hné*, from *hníga*; imp. *statt*, from *standa*; pp. *ekit*, from *aka*.
 2. Why can *sverja* (past indic. root *sór-*) be said to belong to the same strong verb type as *fara* (past indic. root *fór-*)?
 3. Which pp.s of type 3 and 4 strong verbs have root vowel *u* rather than *o*?
 4. What is the past tense root of weak verbs *benda*, *hitta*, *myrða* and *skipta*, and why?
 5. What is the past tense root of weak verbs *fæða* and *ryðja*, and why?
 6. Give the 1st pl. present indic. of *búa*.
 7. Give the 2nd sg. past indic. of strong verbs *láta* and *slá*, and the 2nd sg. present indic. of preterite present *vita*.
 8. Give the 3rd sg. present indic. of *fregna*, *skilja*, *vaxa*.
 9. Enumerate the different present tense roots of type 2 and type 3 strong verbs.
 10. What variations does the imperative form exhibit?
 11. In what way are the paradigms of *frjósa* and *kjósa* unusual?
 12. Give the principal parts of *koma* and *sofa*, including all alternative forms.
-
-

3.6.10 Examples of verb inflexion

Complete paradigms of selected verbs are now given. As with adjectives, Old Norse grammars tend to be somewhat parsimonious in their exemplification of verbs. To be sure, most forms likely to be encountered can be identified using the guidance provided in the preceding sections, but this can often be a long and arduous process for the novice. The present grammar therefore gives more paradigms than strictly necessary, but not so many, one hopes, that the student is overwhelmed and unable to see the wood for the trees. To illustrate the main patterns, two strong verbs are displayed, one with root-final *t* (*skjóta*) and one with root *a* (*fara*), and three weak, one of each type (*berja*, *þakka*, *brenna*). In addition, a preterite present verb, *mega*, is

presented, and *vera* and *sjá*, since not only are these two irregular and extremely common, but certain of their forms are easily confused. Finally, the paradigms of one strong (*fara*) and one weak verb (*berja*) are repeated with the *-sk* suffix added. Finite forms precede non-finite. The past participle is given in the nom./acc. n. sg. form. Rather than the abstract ‘1st sg.’ etc., pronouns are used to indicate person and number; *hann* ‘he’ is used for the 3rd sg., *vér* for the 1st pl., *þér* for the 2nd pl., *þeir* for the 3rd pl. The imperative is always 2nd sg. (cf. 3.6.3).

Strong verb (type 2): <i>skjóta</i> ‘shoot’	
Present indicative	Present subjunctive
ek skýt	ek skjóta
þú skýtr	þú skjótir
hann skýtr	hann skjóti
vér skjótum	vér skjótím
þér skjótið	þér skjótið
þeir skjóta	þeir skjóti
Past indicative	Past subjunctive
ek skaut	ek skyta
þú skauzt	þú skytir
hann skaut	hann skyti
vér skutum	vér skytím
þér skutuð	þér skytið
þeir skutu	þeir skyti
Imperative	skjót
Infinitive	skjóta
Present participle	skjótandi
Past participle	skotit

Strong verb (type 6): fara 'go'

Present indicative		Present subjunctive	
ek	fer	ek	fara
þú	ferr	þú	farir
hann	ferr	hann	fari
vér	förum	vér	farim
þér	farið	þér	farið
þeir	fara	þeir	fari
Past indicative		Past subjunctive	
ek	fór	ek	færa
þú	fórt	þú	færir
hann	fór	hann	færi
vér	förum	vér	færim
þér	fóruð	þér	færið
þeir	fóru	þeir	færi
Imperative		far	
Infinitive		fara	
Present participle		farandi	
Past participle		farit	

Weak verb (type 1): berja 'beat'

Present indicative		Present subjunctive	
ek	ber	ek	berja
þú	berr	þú	berir
hann	berr	hann	beri
vér	berjum	vér	berim
þér	berið	þér	berið
þeir	berja	þeir	beri
Past indicative		Past subjunctive	
ek	barða	ek	berða
þú	barðir	þú	berðir
hann	barði	hann	berði
vér	börðum	vér	berðim
þér	börðuð	þér	berðið
þeir	börðu	þeir	berði
Imperative		ber	
Infinitive		berja	
Present participle		berjandi	
Past participle		bart/barit	

Weak verb (type 2): þakka ‘thank’	
Present indicative	Present subjunctive
ek þakka	ek þakka
þú þakkar	þú þakkir
hann þakkar	hann þakki
vér þökkum	vér þakkim
þér þakkið	þér þakkið
þeir þakka	þeir þakki
Past indicative	Past subjunctive
ek þakkaða	ek þakkaða
þú þakkaðir	þú þakkaðir
hann þakkaði	hann þakkaði
vér þökkuðum	vér þakkaðim
þér þökkuðuð	þér þakkaðið
þeir þökkuðu	þeir þakkaði
Imperative	þakka
Infinitive	þakka
Present participle	þakkandi
Past participle	þakkat

Weak verb (type 3): brenna ‘burn’ (transitive)	
Present indicative	Present subjunctive
ek brenni	ek brenna
þú brennir	þú brennir
hann brennir	hann brenni
vér brennum	vér brennim
þér brennið	þér brennið
þeir brenna	þeir brenni
Past indicative	Past subjunctive
ek brennda	ek brennda
þú brenndir	þú brenndir
hann brenndi	hann brenndi
vér brenndum	vér brenndim
þér brennduð	þér brenndið
þeir brenndu	þeir brenndi
Imperative	brenn
Infinitive	brenna
Present participle	brennandi
Past participle	brennt

Irregular verb: vera 'be'	
Present indicative	Present subjunctive
ek em	ek sjá/sé
þú ert	þú sér
hann er	hann sé
vér erum	vér sém
þér eruð	þér séð
þeir eru	þeir sé
Past indicative	Past subjunctive
ek var	ek væra
þú vart	þú værir
hann var	hann væri
vér várum	vér værim
þér váruð	þér værið
þeir váru	þeir væri
Imperative	ver
Infinitive	vera
Present participle	verandi
Past participle	verit

Irregular verb: sjá 'see'	
Present indicative	Present subjunctive
ek sé	ek sjá
þú sér	þú sér
hann sér	hann sé
vér sjám/sjóm	vér sém
þér séð	þér séð
þeir sjá	þeir sé
Past indicative	Past subjunctive
ek sá	ek sæa
þú sátt	þú sæir
hann sá	hann sæi
vér sám	vér sæim
þér sáð	þér sæið
þeir sá	þeir sæi
Imperative	sé
Infinitive	sjá
Present participle	sjáandi
Past participle	sét

Preterite present verb: *mega* ‘be able to’ ‘be allowed to’ ‘can’**Present indicative**

ek má
þú mátt
hann má
vér megum
þér meguð
þeir megu

Present subjunctive

ek mega
þú megir
hann megi
vér megim
þér megið
þeir megi

Past indicative

ek mátta
þú máttir
hann mátti
vér máttum
þér máttuð
þeir máttu

Past subjunctive

ek mætta
þú mættir
hann mætti
vér mættim
þér mættið
þeir mætti

Imperative*lacking***Infinitive**

mega

Present participle

megandi

Past participle

mátt/megat

Strong verb (type 6): *farask* ‘perish’**Present indicative**

ek fõrumk
þú fersk
hann fersk
vér fõrumsk
þér farizk
þeir farask

Present subjunctive

ek fõrumk
þú farisk
hann farisk
vér farimsk
þér farizk
þeir farisk

Past indicative

ek fõrumk
þú fõrzk
hann fõrsk
vér fõrumsk
þér fõruzk
þeir fõrusk

Past subjunctive

ek fõrumk
þú fõerisk
hann fõerisk
vér fõerimsk
þér fõerizk
þeir fõerisk

Infinitive

farask

Past participle

farizk

Weak verb (type 1): <i>berjask</i> 'fight'			
Present indicative		Present subjunctive	
ek	berjumk	ek	berjumk
þú	bersk	þú	berisk
hann	bersk	hann	berisk
vér	berjumsk	vér	berimsk
þér	berizk	þér	berizk
þeir	berjask	þeir	berisk
Past indicative		Past subjunctive	
ek	bǫrðumk	ek	berðumk
þú	barðisk	þú	berðisk
hann	barðisk	hann	berðisk
vér	bǫrðumsk	vér	berðimsk
þér	bǫrðuzk	þér	berðizk
þeir	bǫrðusk	þeir	berðisk
Infinitive		berjask	
Past participle		barzk/barizk	

Imperatives and present participles with the *-sk* suffix are uncommon and in many verbs unattested. To the extent they occur, they will be found to consist of the basic form + *sk*, e.g. *dvelsk* 'stay!', *dveljandisk* 'staying', from *dvelja* (weak type 1).

3.6.10 Examples of verb inflexion — Exercise

Identify the verb-forms printed in bold in the following sentences. If the form is non-finite, state whether it is an infinitive, present or past participle, and, if either of the latter, give the case, gender and number. If the form is finite, give its person (1st, 2nd or 3rd), number (sg. or pl.), tense (pres. or past), mood (indic., subj. or imp.) and voice (act. or pass.). In all cases, say what type of verb is involved (strong type X, weak type X, preterite present, etc.), and list its principal parts. Finally, comment, as appropriate, on the syntactic function and semantic role of the verb-forms, paying due attention to any with the *-sk* suffix.

- (1) **Fóru** vinir á milli ok **leitðu** um sættir
 'Went friends be(-)tween and sought for settlement'
 'Friends intervened and tried to get a settlement'

- (2) Hann **hljóp** fyrir borð ok **svam** til lands ok **bjó** svá um í hvílu sinni, at þar **sýndisk**, sem maðr **lægi**
 ‘He jumped over side and swam to land and arranged thus around in bed REFL. POSS., that there showed-*sk* as man lay’
 ‘He jumped overboard and swam to shore and arranged his bed in such a way that it looked as though a man lay there’
- (3) ‘Eigi **veit** ek þat’, **segir** Skarpheðinn
 ‘“Not know I that”, says Skarpheðinn’
 ‘“I don’t know about that”, says Skarpheðinn’
- (4) **Heyrt hefi** ek, at þér **hafið kvisat** í milli yðvar, at ek **væra** ekki lítill maðr vexti
 ‘Heard have I that you have whispered a(-)mong you that I was not little man in-stature’
 ‘I have heard you whispering among yourselves that I was not a little man in stature’
- (5) Þetta **þótti** öllum ráðligt, ok **var** þetta heit **fest**
 ‘This seemed to-all advisable, and was this vow made’
 ‘This seemed a good idea to everyone, and this vow was made’
- (6) Eigi **vil** ek, at þit **séð** missáttir
 ‘Not want I that you-two are discordant’
 ‘I don’t want you two to be on bad terms’
- (7) Þeir **vörðusk** vel um hríð
 ‘They defended themselves well for a while’
- (8) Þeir **sjá**, hvar tveir menn **gengu** frá skálanum
 ‘They see where two men went from hall-the’
 ‘They see two men going from the hall’
- (9) Hann **hafði** tvau skip ok jafnmarga menn, sem **mælt var**
 ‘He had two ships and equally-many men as stipulated was’
 ‘He had two ships and as many men as was stipulated’
- (10) En því næst **laust** þú mik með hamrinum þrjú hogg
 ‘But to-that next hit you me with hammer-the three blows’
 ‘But then you hit me three blows with the hammer’

- (11) **Væntir** hann þess, at þú **mynir** honum grið **gefa**, ef kastalinn **verðr unninn**
 ‘Hopes he that, that you will to-him quarter give if castle-the is won’
 ‘He hopes that you will spare his life if the castle is taken’
- (12) **Ver** kátr bóndi, ok **grát** eigi
 ‘Be cheerful, farmer, and cry not’
 ‘Cheer up, master, and don’t cry’
- (13) Átján **váru drepnir**, en tólf **þágu** grið
 ‘Eighteen were slain, and twelve received pardon’
- (14) Ósæmt **er**, at líkamr **feðisk** ok **klæðisk** ítarliga, en hinn iðri maðr **sé** óprúðr ok **missi** sinnar fæzlu
 ‘Unseemly is that body feeds-*sk* and clothes-*sk* finely, but the inner man is unadorned and lacks REFL. POSS. food’
 ‘It is unseemly that the body is finely fed and clothed, but the inner man is unadorned and goes without his food’
- (15) En ek **á** nú norðr leið til fjalla þessa, er nú **munu** þér **sjá mega**
 ‘But I have now northwards path to mountains these which now will you see be-able’
 ‘But my path now lies northwards to these mountains which you will now be able to see’
- (16) Ek **vil**, at vit **takim** menn til gørðar með okkr
 ‘I want that we-two take men for arbitration between us-two’
 ‘I want us to choose men to arbitrate between us’
- (17) Eigi **er** þat kynligt, at þér **undrizk** þetta
 ‘Not is that strange that you wonder-at-*sk* this’
 ‘It is not strange that you are amazed at this’
- (18) Hann **hafði loganda** brand í hendi
 ‘He had a flaming brand in his hand’
- (19) **Heyr** þú dróttinn bæn þá, er þræll þinn **biðr** þik í dag, at augu þín **sé** upp **lokin** ok eyru þín **heyrandi** yfir hús þetta dag ok nótt

‘Hear you, Lord, prayer that which servant your asks you to(-)day, that eyes your be up opened and ears your hearing over building this day and night’

‘Hear, O Lord, the prayer which your servant asks of you to-day, that your eyes be opened and your ears listening over this building day and night’

- (20) Fyrir hví **reiztu** þessu hrossi, er þér **var bannat**?
 ‘For why rode-you this horse which to-you was forbidden?’
 ‘Why did you ride this horse which was forbidden to you?’
- (21) Maðrinn **heilsar** þeim ok **spyr**, hverir þeir **væri**
 ‘The man greets them and asks who they were’
- (22) Vel **má** ek **göra** þat til skaps föður míns at **brenna** inni með honum, því at ek **hræðumk** ekki dauða minn
 ‘Well can I do that for pleasure of-father my to burn inside with him, therefore that I fear-*sk* not death my’
 ‘I can happily please my father by burning alive in the house with him, because I do not fear death’
- (23) **Lézk** þar Adam byskup, ok **var** líkit lítt **brunnit**, er **fannsk**
 ‘Lost-*sk* there Adam bishop, and was body-the little burnt when found-*sk*’
 ‘Bishop Adam died there, and his body was scarcely burnt when it was found’
- (24) **Sér** Þórr þá, at þat **hafði** hann **haft** of nóttina fyrir skála
 ‘Sees Þórr then that that had he had during night-the for house’
 ‘Then Þórr sees that that was what he had been using during the night as a house’
- (25) Hann **skyldi halda** sætt ok frið við þá menn alla, er í þessi ráðagørð **höfðu vafizt**
 ‘He should keep truce and peace with those men all who in this plot had entangled-*sk*’
 ‘He was to keep the peace agreement with all the men who had become embroiled in this plot’
-

3.7 Prepositions

Prepositions are non-inflecting words that appear in conjunction with noun phrases and together with them form sentence elements known as preposition phrases. English examples, with the preposition given in bold, are: **with** *John*, **in** *town*, **for** *two weeks*, **about** *them*.

Usually a preposition will immediately precede its noun phrase, although in Old Norse other words may occasionally intervene (e.g. — with the preposition phrase given in bold — *nú ræðr þú, hversu þú skalt við una þitt ørendi* ‘now decide you how you shall with be-content your mission [i.e. now it is up to you what satisfaction you derive from your mission]’). Where the noun phrase comes first, as can also happen in Old Norse, the term ‘preposition’ is often replaced by the more precise ‘postposition’ (e.g. *mælti nú engi maðr því í móti* ‘no man now spoke against it’, with *því* ‘it’ preceding *í móti* ‘against’).

Although prepositions do not themselves inflect, in many languages they determine the case of the noun phrase they are used in conjunction with, and are thus said to ‘govern’ it (cf. *about them* above, not **about they*).

Typically prepositions convey concepts like time, place, possession, instrumentality. This means that many preposition phrases are adverbials (cf. 3.5.4). In the English sentence *John did it during the interval*, for example, *during the interval* answers the question ‘when?’ and is reducible to the adverb *then*. Similarly, *outside the shop* in *we met outside the shop* answers the question ‘where?’ and can be reduced to the adverb *there*. Some prepositions, however, simply act as connectors between verb and noun phrase: contrast English *he visited them* with American *he visited with them*.

Old Norse has about thirty common prepositions, several of which occasionally function as postpositions. They trigger accusative, genitive and dative case in the noun phrases they govern, but never nominative. Some always trigger the same case, some trigger two, and one even three; among the second group, difference of case usually implies a difference of meaning.

In the following, the chief Old Norse prepositions are presented, ordered according to the case or cases they trigger. A selective range of their principal meanings is given, together with examples of usage. It should be noted, however, that prepositional usage is often very

idiomatic, and one-to-one equivalence between the prepositions of Old Norse and English is not to be expected. ON *at*, for example, shares with English *at* a common form, origin and spatial sense, but appropriate English equivalents — as well as ‘at’ — can be ‘against’, ‘to’, ‘along’, ‘around’, ‘near’, ‘by’, ‘in’ and ‘on’, to name but some.

Observe that prepositions with initial *á*, *í*, *um* may also be found written as single words, e.g. *ámeðal*, *ímóti*, *umfram*.

3.7.1 Prepositions triggering the accusative

(i) **gegnum** ‘through’

Hallbjörn lagði í gegnum skjöldinn
 ‘Hallbjörn thrust through shield-the’
 ‘Hallbjörn thrust his spear through the shield’

of (a) [motion] ‘over’ ‘across’

Hann fór suðr of fjall
 ‘He went south across the mountain’

(b) ‘during’ ‘in’

Of aptan, er myrkt var, þá . . .
 ‘In evening when dark was, then . . .’
 ‘In the evening when it was dark, then . . .’

Occasionally *of* is construed with the dative case, either in sense (b) or with the locational meaning ‘over’ ‘above’ (e.g. *konungr sat of borði* ‘the king sat over [i.e. at] table’). The latter usage is one *of* shares with the prepositions *um* and *yfir* (see below). In most functions *of* and *um* are interchangeable, and *of* was more or less ousted by *um*, and to a lesser extent *yfir*, in the course of the thirteenth century.

um (a) [motion] ‘around’ ‘over’ ‘across’

Slógu þeir þá hring um þá
 ‘Threw they then ring around them’
 ‘Then they encircled them’

(b) ‘during’ ‘in’

Þeir váru þar um nóttina
‘They were there during the night’

(c) ‘about’ ‘concerning’

Þeir tóluðu þá um málit
‘They spoke then about the matter’

Like *of*, *um* may occasionally be construed with the dative, either in sense (b) or, rarely, with the locational meaning ‘over’ ‘above’.

um fram ‘beyond’ ‘above’ ‘more than’

Þat er þakt með ísum, umfram öll önnur hof
‘It is covered with ice, more than all other seas’

umhverfis ‘around’

Gengr hann umhverfis skemmuna
‘He walks around the hut’

Apart from the above, there is a series of complex prepositions that trigger the accusative, made up of *fyrir* and a following adverb with the *-an* suffix (cf. 3.5.1). These indicate position relative to another (fixed) position, e.g. *fyrir vestan hafit* ‘west of the sea’, *fyrir neðan kné* ‘below the knee’ (further examples under 3.5.1). Sometimes the order *fyrir* + *-an* adverb may be reversed, but it should be noted that while, e.g., *fyrir ofan* always means ‘above’, *ofan fyrir* has two meanings: ‘above’ and ‘down past’ ‘down along’; in the latter sense it is not a complex preposition but a sequence of adverb + preposition (see 3.7.4, *fyrir*).

3.7.2 Prepositions triggering the genitive

innan ‘within’

Innan kastalans var eitt munklífi
‘Within the castle was a monastery’

Occasionally *innan* may be construed with the accusative or dative.

(á/í) **meðal** ‘among’ ‘between’

Hann settisk niður á meðal þeirra
‘He sat (himself) down between them’

(á/í) **milli/millum** ‘among’ ‘between’

Ríki guðs er yðar í milli
‘The kingdom of God is among you’

Each of the three above prepositions can denote time as well as location (e.g. *innan lítils tíma* ‘within a short time’, *milli jóla ok föstu* ‘between Christmas and Lent’).

til (a) ‘to’ ‘towards’

Hann fór vestr um haf til Þorfinns jarls
‘He went west over the sea to Earl Þorfinnr’

(b) ‘regarding’ ‘concerning’

Þeim varð gott til manna
‘To-them became good regarding men’
‘They managed to gather together a good many men’

(c) ‘to’ ‘until’

Helt hertoginn öllu sínu ríki til dauðadags
‘Kept duke-the all REFL. POSS. dominion till death-day’
‘The duke kept all his lands until the day he died’

Somewhere between a preposition phrase and a preposition stands *fyrir* . . . *sakar/sakir/sökum*, *fyrir sakar/sakir/sökum* ‘because of’ ‘regarding’, which triggers the genitive (e.g. *fyrir sára sakir* ‘because of wounds’, *fyrir vits sakir* ‘as regards intelligence’, *fyrir sakar þess* ‘for that reason’).

3.7.3 Prepositions triggering the dative

af (a) ‘off’ ‘from’

Rögnvaldr jarl kom af hafi við Hjaltland
 ‘Rögnvaldr earl came off sea at Shetland’
 ‘Earl Rögnvaldr landed in Shetland’

While *af* in this sense can simply denote [source] — where someone/something comes from — it often correlates with prepositions meaning ‘on’, first and foremost *á*: that which is ‘on’ something can come ‘off’ it (cf. the above example where Rögnvaldr has been on the sea sailing to Shetland).

(b) [time] ‘(gone) from’

Þrjár vikur váru af sumri
 ‘Three weeks were from summer’
 ‘Three weeks of summer were gone’

(c) [partitive, cf. 3.2.6, sentence 20] ‘of’

Þorfinnr hafði mikinn hluta af Skotlandi
 ‘Þorfinnr had a big part of Scotland’

(d) [in passive constructions] ‘by’

Ek em sendr hingat af Starkaði
 ‘I am sent hither by Starkaðr’

(e) [cause] ‘of’ ‘from’ ‘because of’

Inn nørðri hlutr liggur óbyggðr af frosti ok kulða
 ‘The northern part lies uninhabited because of frost and cold’

at (a) ‘at’ ‘to’ ‘towards’

Hleypr Kolr þá at honum
‘Kolr then runs at him’

(b) ‘at’ ‘in’

Eigi má ek hér vera at hýbýlum mínum
‘Not can I here be at home my’
‘I cannot stay here at my home’

The above uses of *at* can be temporal as well as locational (e.g. *leið at kveldi* ‘it passed on to evening’, *at jólum gaf jarl honum gullhring* ‘at Christmas the earl gave him a gold ring’). In addition *at* can signify future time (e.g. *at vári* ‘next spring’ ‘when spring comes’).

(c) ‘from’

Ari nam marga fræði at Þuríði
‘Ari gained much knowledge from Þuríðr’

(d) ‘according to’

Óláfi var gefit konungs nafn at upplenzkum lögum
‘To-Óláfr was given king’s name according-to Upplandic laws’
‘Óláfr was declared king in accordance with the laws of Uppland’

At + acc. in the sense ‘after’ (particularly ‘after someone’s death’) may also be encountered (e.g. *sonr á arf at taka at fǫður sinn* ‘a son is to take inheritance after his father’). Historically this appears to be a different preposition from *at* + dat., probably an assimilated form of *apt*, related to *eptir* (see below).

frá (a) ‘from’

Þau róa frá skipinu
‘They row from the ship’

- (b) ‘concerning’ ‘about’

Er mér svá frá sagt konungi
 ‘Is to-me thus about said king’
 ‘I am told so about the king’

As distinct from *af, frá* does not correlate with particular locational prepositions, but denotes source or origin of any kind. It can have temporal as well as locational function (e.g. *frá þessum degi* ‘from this day’).

gagnvart/gegnvart ‘opposite’

Skipaði Hrútr honum gagnvart sér
 ‘Hrútr placed him opposite himself’

- (í)
- gegn**
- (a) ‘against’

Mestr hluti manna mælti honum í gegn
 ‘Most part of-men spoke him against’
 ‘Most of the men spoke against him’

- (b) ‘towards’

Hann ríðr út í gegn þeim
 ‘He rides out towards them’

hjá (a) ‘at someone’s (house)’

Var hann á gistingu hjá Þóri
 ‘Was he on night-stay at Þórir’s’
 ‘He was staying the night at Þórir’s’

- (b) ‘close to’ ‘next to’ ‘by’

Konungr bað hann sitja hjá sér
 ‘The king bade him sit by him’

(c) 'past'

Gengr kona hjá Þormóði
 'A woman walks past Þormóðr'

(d) 'compared with'

Þórr er lágr ok lítill hjá stórmenni því, er hér er með oss
 'Þórr is short and small compared with the big men who are here with us'

In sense (a) and, to a certain extent, (b), ON *hjá* corresponds to French *chez*.

(á/i) **mót(i)** (a) 'against'

Mælti þá ok engi maðr í mót honum
 'Spoke then also no man a(-)gainst him'
 'And indeed no man then spoke against him'

(b) 'towards'

Gengu tveir menn í móti þeim
 'Two men walked towards them'

nær 'near'

Austmaðrinn kvezk vilja fyrir hafa land ok þó nær sér
 'Easterner-the says-sk want for-it have land and yet near self'
 'The Norwegian says he wants to have land in exchange for it, but near him'

Nær can have temporal as well as locational sense (e.g. *nær aptni* 'near evening'). Since *nær* is in origin an adverb, it has comparative and superlative forms (cf. 3.5.2), and occasionally these are also used with prepositional function (e.g. *nær(r) honum* 'nearer him', *næst hinum fremstum* 'closest to the foremost (people)').

ór/úr ‘out of’ ‘from’

Hann hafði í brot komizk ór brennunni
 ‘He had a(-)way come-*sk* out-of burning-the’
 ‘He had escaped from the burning’

Ór often correlates with prepositions meaning ‘inside’ ‘within’; in the above example the escape was made from within a burning building.

undan ‘away from’

Ek get þess, at þú vilir eigi renna undan þeim
 ‘I guess that, that you want not run away-from them’
 ‘I do not imagine you want to run away from them’

Where one entity is moving and another following or due to follow in orderly fashion, *undan* corresponds to English ‘ahead of’ ‘before’ (e.g. *fara undan þeim* ‘go ahead of them’).

Also used with the dative is a series of constructions — with a wide range of meanings — consisting of preposition + various forms of the noun *hond*. Like *fyrir* . . . *sakar* etc. (cf. 3.7.2), preposition + *hond* constructions stand somewhere between a preposition phrase and a preposition. Among the most common are: *á hond/hendr* ‘against’, *til handa* ‘for’ ‘on behalf of’ (e.g. *fara á hendr Rognvaldi jarli* ‘go against [i.e. attack] Earl Rognvaldr’, *biðja konu til handa honum* ‘ask woman for him [i.e. ask for a woman in marriage on his behalf]’).

3.7.4 Prepositions triggering the accusative and dative

Prepositions in this category are construed with the accusative or dative largely according to sense. The principal distinction is between motion (usually towards some goal) and location (rest), the former triggering the accusative, the latter the dative. Only *eptir*, *með* and *við* are unaffected by this dichotomy. *Eptir*, together with *fyrir*, tends to trigger the accusative when denoting time. *Með* may historically have been followed only or chiefly by the dative and *við* by the accusative, but in

classical Old Norse the two prepositions have become somewhat mixed up and the one can rather often be found with the sense and/or case of the other. In connection with the motion : location dichotomy it is worth noting first that the movement or rest involved is often denoted or suggested by a word other than the preposition (usually a verb or adverb, cf., e.g., *á* + acc. (a) and *á* + dat. (a) below), and second that an English speaker's conception of movement and rest may not always tally with that of speakers of other languages (cf., e.g., *þeir sá boða mikinn inn á fjörðinn* 'they saw a great breaker [i.e. breaking wave] in the inlet [literally: (looking) into the inlet]').

á + acc. (a) 'onto' 'on' 'to'

Hann gekk á land
 'He went on land'
 'He went ashore'

(b) 'during' 'at' 'in'

Standa þar yfir vötn á vetrinn, en á várin . . .
 'Stand there over waters in winter-the, but in springs-the . . .'
 'It is covered with water in the winter, but in the spring . . .'

When used in a temporal sense *á* tends to trigger the accusative where the noun is accompanied by the definite article (contrast dat. (b) below). *Á* + acc. may indicate a point in time as well as a recurring period (e.g. *á laugardaginn næsta* 'on the next Saturday').

á + dat. (a) 'on' 'in'

Reri hann yfir á Nes einn á báti
 'Rowed he over to Nes one in boat'
 'He rowed over to Caithness in a boat on his own'

Note the contrast between the accusative *yfir á Nes*, where the adverb *yfir* indicates motion towards a place, and the dative *á báti*, which implies location. The verb *rerir* combines with both senses.

(b) ‘during’ ‘at’ ‘in’

Hann gaf Hrómundi gelding hvert haust, en lamb á várum
 ‘He gave to-Hrómundr wether each autumn, but lamb in
 springs’
 ‘He gave Hrómundr a wether each autumn, but a lamb in the
 spring’

Á + dat. may indicate a point in time as well as a recurring period (e.g. *á því sumri* ‘in that summer’).

(c) [inalienable possession] ‘X’s Y’

Lagði hann í fótinn á honum
 ‘Thrust he into leg-the on him’
 ‘He thrust (his weapon) into his leg’

Á in this sense is typically used of body parts, but can also be found in other contexts (e.g. *allar dyrr á húsunum* ‘all the doorways of the buildings’).

eptir + acc. [time] ‘after’

Eptir orrostuna fór hann norðr til Prándheims
 ‘After the battle he went north to Prándheimr’

Eptir + acc. can also be used in the sense of ‘after someone’s death’ (e.g. *þá tók hann arf eptir föður sinn* ‘then he took inheritance after his father’).

eptir + dat. [motion] ‘after’ ‘following’

Hann reið eptir þeim
 ‘He rode after them’

The sense ‘following’ can extend to ‘along’ (e.g. *gekk hann aþr eptir skipinu* ‘he walked back along the ship’), and to ‘according to’ (e.g. *gekk allt eptir því, sem Hallr hafði sagt* ‘everything went according to what [literally: that which] Hallr had said’).

fyrir + acc. (a) [motion] ‘before’ ‘in front of’

Hann kom skildinum fyrir sik
 ‘He came shield-the before self’
 ‘He put the shield in front of him’

(b) [directional] ‘over’ ‘past’

Þeir drógu hann ofan fyrir brekkuna
 ‘They dragged him down over the slope’

(c) [time] ‘before’

En litlu fyrir jól fór hann í Papey ina litlu
 ‘But shortly before Christmas he went to Papa Stronsay’

(d) ‘in return for’ ‘in place of’

Þú skalt gjalda fyrir hana þrjár merkr silfrs
 ‘You shall pay three marks of silver for her (a slave)’

fyrir + dat. (a) [location] ‘before’ ‘in front of’

Varð fundr þeira fyrir Rauðabjörgum
 ‘Took-place meeting their before Rauðabjörg’
 ‘They met off Robery’

Locational *fyrir* has a number of extended meanings. Particularly common are: (1) ‘in charge of’, developed from the sense ‘in front of’ via the idea of ‘leading’ (e.g. *vera fyrir liði* ‘be in charge of a body of men’), and (2) ‘in the presence of’, widely used with verbs of speaking (e.g. *mæla fyrir honum* ‘say to [literally: before] him’, *kæra fyrir þeim* ‘complain to them’).

(b) ‘ago’

Ek skilðumk við Óláf konung fyrir fjórum nóttum
 ‘I parted from King Óláfr four nights ago’

í + acc. (a) ‘into’ ‘in’ ‘to’

Eigi miklu síðarr sendir hann menn í Suðreyjar
‘Not much later he sends men to the Hebrides’

Í in the above sense may be used with abstract as well as concrete nouns (e.g. *kominn í allmikla kærleika við* ‘come into very great friendship with [i.e. become very great friends with]’).

(b) ‘during’ ‘in’ ‘at’

Í þenna tíma kom út Geirríður
‘At this time came out Geirríður’
‘At this time Geirríður came to Iceland’

Í in this temporal sense is commonly used with the words *dagr* ‘day’ and *nótt* ‘night’ as well as the names of parts of the day and the seasons to indicate ‘time now’ or ‘time closest to the present’ (e.g. *í nótt* ‘tonight’, *í kveld* ‘this evening’, *í sumar* ‘this summer’).

í + dat. ‘in’

Dvalðisk Rognvaldr skamma stund í Nóregi
‘Rognvaldr stayed a short while in Norway’

Í in this sense may be used with abstract as well as concrete nouns (e.g. *í miklum kærleikum við* ‘in great friendship with’).

með + acc. ‘with’

Hann fór til Íslands með konu sína ok börn
‘He went to Iceland with his wife and children’

Með here implies that ‘he’ took his wife and children to Iceland rather than simply going together with them (see *með* + dat. (a) below). Because it carries the notion of ‘control’ over whatever entity one is ‘with’, *með* + acc. is commonly found with nouns denoting inanimate objects (e.g. *kom Bárðr eptir þeim með horn fullt* ‘Bárðr came after them with a full horn’, i.e. carrying a horn full of drink).

með + dat. (a) ‘together with’

Dóttir hans fór með honum
‘His daughter went with him’

(b) [instrumental] ‘with’

Þeir urðu at verja sik með sverðum
‘They had to defend themselves with swords’

(c) [manner] ‘with’ ‘in’ ‘by’

Þriðju nótt varð gnýr með sama hætti
‘Third night happened clamour with same manner’
‘The third night there was a clamour in the same way’

(d) ‘among’

Þat er siðr með kaupmönnum, at . . .
‘It is a custom among merchants to . . .’

Case usage after *með* is more fluid than the above examples suggest. In particular it is not uncommon to find *með* + dat. in what appears to be the ‘control’ sense (cf. *með* + acc. above). As indicated in the preamble to this sub-section, *með* can sometimes take the place of *við*; thus we may attest, for example, *berjask með* + acc. for earlier *berjask við* + acc. ‘fight with’ ‘fight against’, where the noun phrase following the preposition denotes the goal of the action.

undir + acc. [motion] ‘under’

Lagði Þorfinnr jarl þá undir sik allar Eyjar
‘Laid Þorfinnr earl then under self all Islands’
‘Then Earl Þorfinnr placed all the Northern Isles under his rule’

undir + dat. [location] ‘under’

Þá brast í sundr jörðin undir hesti hans
‘Then burst a(-)sunder earth-the under horse his’
‘Then the earth burst open under his horse’

In either of the above senses *undir* may be used metaphorically (e.g. *gefa undir kirkjuna* ‘give to the church’, i.e. with the result that what is given comes under the church’s control, *undir þeim biskupi eru ellifu hundruð kirkna* ‘under that bishop are eleven hundred churches’).

við + acc. (a) ‘near’ ‘by’

Þeir sátu lengi við bakelda
 ‘They sat long by baking-flames’
 ‘They sat by the fire warming themselves for a long time’

This use of *við* may be temporal as well as locational (e.g. *við sólarsetr* ‘at sunset’, *við þetta* ‘at this (point)’).

(b) [directional] ‘to’ ‘towards’ ‘vis-à-vis’

Engu skiptir mik, hversu þú hefir við aðra menn gort
 ‘By-nothing concerns me how you have to other men done’
 ‘It does not concern me at all how you have acted towards other men’

The noun following *við* in sense (b) denotes the entity at which an action is directed. The usage is commonly found *inter alia* with verbs of saying (e.g. *tala við konung* ‘speak to the king’). Because of the directional sense, the noun following *við* can sometimes have the force of a direct object (the ‘goal of the action’, cf. 3.1.5, sentence 5). That is particularly the case with phrasal verbs (those consisting of two or more words), although many of these denote mental processes rather than actions (e.g. *fara til fundar við* ‘go to meeting with’, where the sense is more or less equivalent to the English transitive phrase *go to meet*, *verða varr við* ‘become aware of’, equivalent to *notice*, *vera hræddr við* ‘be afraid of’, equivalent to *fear*).

við + dat. ‘against’

Hann kastaði sér niðr við vellinum
 ‘He threw himself down against the ground’

Sometimes *við* + dat. may have the related sense ‘towards’ (e.g. *horfa við* ‘look towards’). As noted above, *við* and *með* have become confused, and we may thus find *við* + dat. in all the senses of *með* + dat. Potential ambiguities can usually be resolved by examining the sentence in which the preposition

phrase stands or the wider context (e.g. *slá honum niðr við steininum* must mean ‘throw him down against the rock’ rather than ‘strike him down with the rock’ because of the dative *honum* — cf. (3.1.5, sentence 20) that verbs of throwing take the dative of the entity thrown).

yfir + acc. [motion] ‘over’ ‘above’

Þá tók Skaði eitrosm ok festi upp yfir hann
 ‘Then took Skaði poisonous-snake and fixed up above him’
 ‘Then Skaði took a poisonous snake and tied it up above him’

yfir + dat. [location]

Hvers manns alvæpni hekk yfir rúmi hans
 ‘Each man’s weapons hung above his seat’

In either of the above senses *yfir* may be used metaphorically (e.g. *hafa vöxt yfir aðra menn* ‘have growth beyond [i.e. be taller than] other men’, *konungr yfir Englandi* ‘king over England’).

3.7.5 Prepositions triggering the accusative and genitive

The only preposition regularly to trigger both accusative and genitive is *útan*. It has two senses, and either case may have either sense.

útan + acc./gen. (a) ‘outside’

Hann nemr stað í garðinum útan hurð klaustrsins
 ‘He takes stand in yard-the outside door of-convent’
 ‘He stops in the yard outside the door of the convent’

Þeir fóru heldr útan heraðs til kaupa
 ‘They went rather outside district to tradings’
 ‘They preferred to go outside the district to trade’

(b) ‘without’

Eigi er enn við honum tekit útan þitt ráð
 ‘Not is yet with him taken without your consent’
 ‘He has not yet been received without your consent’

... ef þeir eru útan sætta
 ‘... if they are without a settlement’

3.7.6 Preposition triggering the accusative, genitive and dative

The only preposition to trigger all three cases is *án*. The meaning is the same, irrespective of case.

án + acc./gen./dat. ‘without’

Kristnin mátti eigi vera lengi án stjórnarmanninn
 ‘The Church could not be long without its leader’

Þess máttu Gautar illa án vera
 ‘That could Gautar ill without be’
 ‘The people of Gautland could not afford to be without it’

Giptisk hon Valgarði án ráði allra frænda sinna
 ‘Married-*sk* she to-Valgarðr without consent of-all kinsmen
 REFL. POSS.’
 ‘She married Valgarðr without the consent of any of her kinsmen’

3.7.7 Residual remarks

Two further matters concerning Old Norse prepositions should be noted.

First, they often combine with adverbs, particularly those that indicate direction. Thus a journey to Caithness from Orkney may be

described as *yfir á Nes*, one in the opposite direction as *út í Eyjar*, and one into the hinterland of Scotland as *upp í Skotland*. Sometimes such combinations develop idiomatic senses considerably removed from the meanings of the two elements of which they are made up, e.g. *framan at* ‘to the front side of [literally: from the front to]’ (cf. also 3.7.1 on the many combinations of *fyrir* + *-an* adverb). When confronted by an adverb + preposition (or preposition + adverb) sequence that does not appear to make immediate sense, the student is advised to look up the adverb first since often it will mainly be this that gives the sequence its meaning.

Second, prepositions in Old Norse are often converted into adverbs by the omission of the noun phrase they govern. Sometimes the noun phrase can be clearly understood from the context (e.g. *hann kom svá á óvart, at eigi varð fyrir vart við en . . .* ‘he came so on unawares that not became before aware of than . . . [i.e. he arrived so unexpectedly that no one became aware of (him) before . . .]’). In other cases the reference is less specific (e.g. *niðamykr var á* ‘pitch-darkness was on [i.e. it was pitch-dark]’). Students should be particularly on their guard against prepositions used adverbially that yet appear to be prepositions because they are immediately followed by a noun phrase (e.g. *hann finnr, at þar var stungit í sverði Sigmundar* ‘he notices that there was thrust into with-sword of-Sigmundr [i.e. that Sigmundr’s sword was thrust into it]’, where *sverði* is an instrumental dative (cf. 3.1.5, sentence 20) and *í* belongs with the adverb *þar*, giving the adverb phrase *þar í* ‘therein’, or, more idiomatically, ‘into it’). As can be seen from the translation, *þar* is here the equivalent of a pronoun, and *þar í* therefore effectively a preposition phrase. This type of construction is very common in Old Norse; mostly it involves *þar*, but *hér* ‘here’ also occurs (cf. *nú verðr þar frá at hverfa* ‘now becomes there from to turn [i.e. now we must turn from that]’; . . . *svá björt, at þar af lýsti* ‘. . . so bright [n. pl.] that there from shone [i.e. so bright that they shone]’; *öll sannindi hér um* ‘all truth here about [i.e. all the truth about this]’). (See further 3.9.8.3.)

3.7 Prepositions — Exercise

1. Define and exemplify ‘preposition’, taking your examples from Old Norse.
 2. Do Old Norse prepositions always immediately precede the noun phrase they govern?
 3. List the prepositions that trigger the accusative, the genitive or the dative only.
 4. How far can case usage after Old Norse prepositions be related to meaning?
 5. What differences, if any, are there between the meanings of *af*, *frá* and *ór*?
 6. In what senses and with what cases may *fyrir* be used?
 7. In what senses and with what cases may *með* be used?
 8. What is the difference in meaning between *ofan* and *fyrir ofan*?
 9. Which Old Norse prepositions may have temporal sense?
 10. Identify the basic meaning of each of the following prepositions (printed in bold); state, where appropriate, the case of the noun phrase governed and the reason for the choice of case (where a preposition is found to be used adverbially, discuss its relationship with other words in the sentence):
 - (a) Var Kálfr þá í miklum kærleikum **við** Þorfinn jarl
‘Kálfr was then on very friendly terms with Earl Þorfinnr’
 - (b) **Eptir** þat sendi Þorfinnr menn út í Eyjar
‘After that Þorfinnr sent men out to the Orkneys’
 - (c) Hann kærir **fyrir** þeim, at þeir ætla at fara **með** her **á** **hendr** honum
‘He complains to them that they intend to advance against him with an army’
 - (d) Hann sigldi þegar **á** haf **um** nóttina ok svá austr **til** Nóregs
‘He sailed straight to sea during the night and then east to Norway’
 - (e) Konungr sat **yfir** mat
‘The king sat over food’
 - (f) Var kominn **á** byrr
‘A fair wind had sprung up’
 - (g) Hann er jarðaðr **at** Kristskirkju
‘He is buried at Christ’s Church’
 - (h) Mǫrg lǫnd hafði hann lagt **undir** sik **með** hernaði
‘Many countries he had placed under his rule by warfare’
 - (i) Goðin sköpuðu þar **ór** mann
‘The gods created a man out of it’
-
-

3.8 Conjunctions

Conjunctions differ from most other words in that they do not form part of a sentence, but stand outside it. Their function, as the term conjunction suggests, is to join constituents together, and the constituents may be anything from sentences to single sentence elements (though even the latter can mostly be analysed as reduced sentences).

A distinction is made between coordinating and subordinating conjunctions. The former join together constituents of the same level, the latter constituents of different levels. Commonly, coordinating conjunctions connect independent sentences (also known as matrix sentences or main clauses), i.e. sentences that can stand on their own as a complete utterance. The two most frequently occurring coordinating conjunctions in English are *and* and *but*. In:

Peter sat down **and** poured himself a drink

and connects the sentences *Peter sat down* and [*Peter*] *poured himself a drink* (in the second sentence *Peter* is omitted because unless specified, the subject of *poured* will be understood to be the same as the subject of *sat down*). Both these sentences are independent in the sense that they require nothing further to complete them. The conjunction *but*, while introducing an element of contrast not present in *and*, functions in a similar way. In:

Anne opened the door **but** did not go in

the sentences joined together are again both independent: (1) *Anne opened the door*; (2) [*Anne/she*] *did not go in*.

Subordinating conjunctions typically function as connectors between independent and dependent sentences, introducing the latter (also known as embedded sentences or subordinate clauses). Dependent sentences are those that cannot stand on their own as complete utterances. Examples of subordinating conjunctions in English are *because*, *when*, *if*. In:

I like the summer **because** it is light

because joins the dependent *because it is light* to the independent

I like the summer. The former, unlike the other sentences so far ad-
 duced, is not a complete utterance. To say *because it is light*, which
 details a reason, requires that we specify the action, event or state to
 which the reason applies. Equally, the dependent *when he arrives*,
 introduced by *when*, needs to be completed by an independent sentence
 which details an action, event or state that stands in a time relation to
 'his' arrival, e.g.:

We will eat **when** he arrives

The conjunction *if* introduces the notion of condition: one action, event
 or state is conditional upon another. The action/event/state that will/
 would take place/ensue if the condition is/were met is expressed as an
 independent, the condition as a dependent sentence, e.g.:

Joan will write the letter **if** you help her

Subordinating conjunctions are often grouped according to their
 meaning, and the groups given designations such as 'causal' (e.g.
because, since), 'temporal' (e.g. *when, while*), 'conditional' (e.g. *if,*
unless), 'final' (e.g. *in order that*), 'consecutive' (*so that* [i.e. 'with
 the result that']). As will be seen from these examples, some conjunc-
 tions consist of more than one word.

Not all words that introduce dependent sentences have traditionally
 been reckoned conjunctions. English *who(m)*, *which* and *whose* are
 often termed 'relatives' or even 'relative pronouns', the latter desig-
 nation based on the observation that such words can have the same
 function as noun phrases (appearing as subjects and objects of sen-
 tences, for example), cf.:

Bill helped the girl **who** was drunk (subject)

This is a prize **which** you can win (object)

Whatever other functions they may have, however, it is undeniable
 that *who*, *which* in examples like the above (and in similar fashion
whom, whose) join together sentences, and to that extent can be classed
 as conjunctions in the same way as *because, when*, etc.

For *who(m)*, *which* we may often substitute *that* in English (. . . *that was drunk*, . . . *that you can win*). A different function of *that* — likewise conjunctive, though, again, not always recognised as such — is to introduce what are often called *that*-clauses. These have a number of functions, but are often the complements of verbs such as *say*, *know*, *think*, *suppose*, *hope*, or, in a different type of construction, of *be*, e.g.:

He said **that** it was interesting

The upshot was **that** they all left

In such cases *that* is, of course, not interchangeable with *who(m)*, *which*.

We are dealing here with three fundamentally different types of dependent sentence: (1) those reducible to an adverb (e.g. . . . *when he arrives = then*); (2) those reducible to an adjective (e.g. . . . *which you can win = winnable*); (3) those reducible to a noun phrase (e.g. . . . *that it was interesting = it, the (following) thing*, etc.). All dependent sentences are reducible in this way, which accounts for their dependent status. They represent expanded versions of adverbial, adjectival or nominal elements in independent sentences. Different though the three main types of dependent sentence may be, it is unhelpful to divide the words that introduce them into three separate categories since their common function as dependent sentence introducers is thereby obscured. In keeping with this view, all Old Norse words that join sentences together will in the following be treated as conjunctions.

3.8.1 Coordinating conjunctions

The principal coordinating conjunctions in Old Norse are *ok* ‘and’ and *en* ‘but’ ‘and moreover’ ‘and’. Others are *eða* ‘or’ ‘but’, *né* ‘nor’. Note further the expanded constructions *bæði . . . ok* ‘both . . . and’, *annattveggja . . . eða* ‘either . . . or’ and *hvárki . . . né* ‘neither . . . nor’. As can be seen from the translations offered, the meanings of Old Norse coordinating conjunctions are sometimes less clear-cut than those of their modern English equivalents, and the student may need to examine carefully the contexts in which they appear in order to determine the precise meaning.

The following examples illustrate typical usage.

Eptir þat fór Þorfinnr jarl til Orkneyja **ok** sat þar um vetrinn
 ‘After that went Þorfinnr earl to Orkneys and sat there during
 winter-the’

‘After that Earl Þorfinnr went to the Orkneys and stayed there
 over the winter’

Þessu játa þeir bræðr, **en** Óláfr ferr heim
 ‘To-this agree those brothers, but Óláfr goes home’
 ‘The brothers agree to this, but Óláfr goes home’

Lét ek ok þar fé nokkut, **en** ek var leikinn sjálfr háðuliga
 ‘Lost I also there property some, but I was treated myself
 shamefully’

‘I also lost some property there, and moreover I was myself
 treated shamefully’

Here *ok* appears not as a conjunction, but as an adverb with the sense ‘also’.
 For further uses of *ok*, see 3.8.2.4 and 3.9.9.

Hvárt sem hann bað fyrir óvinum **eða** hann ávitaði þá . . .
 ‘Whether that he prayed for enemies or he rebuked them . . .’
 ‘Whether he prayed for his enemies or rebuked them . . .’

Note that the sentences joined by *eða* in this example are both dependent.

Ver vel kominn! **Eða** hvat mey er þat, er þér fylgir
 ‘Be well come! Or what maid is that who you follows?’
 ‘Welcome! But what maid is that who is with you?’

This use of *eða* to bridge two different themes is very common, especially
 where the sentence it introduces is a question.

Nú mun faðir minn dauðr vera, ok hefir hvárki heyrt til hans
 styn **né** hósta
 ‘Now will father my dead be, and has neither heard to him
 groan nor cough’
 ‘Now my father must be dead, and neither a groan nor a cough
 has been heard from him’

Although *né* joins together the two nouns *styn* and *hósta*, the second of these can
 be seen as a reduced sentence: *hefir hvárki heyrt til hans styn né [hefir heyrt til
 hans] hósta*.

3.8.2 Subordinating conjunctions

As is the case with many languages, Old Norse boasts far more subordinating than coordinating conjunctions. The field is so broad, not least because of the tendency for adverbs to metamorphose into subordinating conjunctions, that no attempt can be made here to provide a complete list. For the student the most important thing is in any case not the meaning of each individual conjunction. That can be looked up in a dictionary. It is rather to grasp those features of the system that constantly recur, in particular any which may not be immediately transparent to the learner.

3.8.2.1 The particle *er*

Old Norse *er* is an all-purpose subordinating conjunction. Having lost any meaning of its own, it is used to introduce a wide variety of dependent sentences, either alone or together with one or more other words. In order to interpret *er* correctly, the student will usually need to understand clearly the context in which it appears. Consider the following sentences (where the semantic emptiness of *er* is signalled by the literal rendering COMP (= complementiser), indicating a general complementising — sentence introducing — function):

- (a) Ok **þá er** þessi orðsending kom aprt til jarls, bjó hann ferð sína
 ‘And then COMP this message came back to earl, prepared he journey REFL. POSS.’
 ‘And when this message got back to the earl, he made ready to leave’
- (b) En **er** hann kom á Pétlandsfjörð, **þá** hafði hann þrjá tigi stórskipa
 ‘But COMP he came into Pentland-Firth, then had he three tens of-large-ships’
 ‘And when he got into the Pentland Firth, he had thirty large ships’

- (c) En **um morguninn**, **er** menn váru vaknaðir, var kominn á byrr
 ‘And in morning-the, COMP men were woken-up, was come on favourable-wind’
 ‘And in the morning, when men were awake, a favourable wind had sprung up’
- (d) Ok **er** þeir váru búnir, sigldu þeir í haf
 ‘And COMP they were prepared, sailed they to sea’
 ‘And when they were ready, they sailed out to sea’
- (e) Porfinnr jarl var **þá** fimm vetra gamall, **er** Melkólmr Skotakonungr gaf honum jarlsnafn
 ‘Porfinnr earl was then five of-winters old COMP Melkólmr king-of-Scots gave him earl’s-name’
 ‘Earl Porfinnr was five years old when Melkólmr, king of the Scots, gave him the title of earl’

In (a) *er* is immediately preceded by *þá*, an adverb of time meaning ‘then’. The latter (in conjunction with the tense of the verbs) supplies past-time sense, while *er* introduces the dependent sentence; together they form a temporal subordinating conjunction with the meaning ‘when [past time]’. (b) has *er* as a sentence introducer without preceding *þá*. The sense of the dependent sentence it introduces can, however, be deduced from the occurrence of the adverb *þá* at the beginning of the following independent sentence: the earl commanded thirty ships ‘then’, i.e. at the point when he entered the Pentland Firth. In (c) the time adverbial *um morguninn* performs much the same function as *þá* in (a), even though *um morguninn* is more obviously than *þá* part of the independent sentence that, as it were, ‘frames’ its dependent partner (*en um morguninn* [. . .] *var kominn á byrr*). Past-time sense is given by the tense of the verbs (*váru*, *var*). (d) lacks any adverbial that could indicate the sense of *er*. Here we must be guided by context, and the context is a sequence of events occurring at a particular time in the past. Immediately following (d) is the sentence: *þat var á ondverðum vetri* ‘that was at the beginning of winter’. This makes a temporal interpretation of *er þeir váru búnir* the obvious one. (e) is similar to (b) in that the *er* introducing the dependent sentence is

rendered unambiguous by the occurrence of *þá* ‘then’ in the accompanying independent sentence. The difference lies in the order of the two sentences and in the placing of *þá*: in (b) it is the first element in the independent sentence, in (e) it follows the verb.

The particle *er* appears in many temporal contexts. It commonly combines with the adverbs *meðan* ‘meanwhile’, *síðan* ‘since’, *þegar* ‘at once’ (yielding the conjunctions *meðan er* ‘while’, *síðan er* ‘since’, *þegar er* ‘as soon as’), with the adverb phrase *þar til* ‘thereto’ ‘up to that point’ (conjunction: *þar til er* ‘until’), and with preposition phrase adverbials (see 3.5.4) such as *eptir þat* ‘after that’ (conjunction: *eptir þat er* ‘after’), *frá því* ‘from that’ (conjunction: *frá því er* ‘since’), *í því* ‘in that’ (conjunction: *í því er* ‘at the moment when’), *til þess* ‘to that’ (conjunction: *til þess er* ‘until’). In most of these cases (and also with *þá*) *er* can be omitted, and there is then formal identity between conjunction and temporal adverbial (3.5.4) — as with English *since* (cf. *since* (conj.) *he came . . .*, *it has since* (adv.) *been lost*). The following can serve as a general example illustrating the use of temporal conjunctions with and without *er*.

Vér sökjum þangat miskunn guðs, þegar er vér komum í heim, ok þangat meðan vér erum í heimi, ok þangat þá er vér fgrum ór heimi
 ‘We seek thither mercy of-God at-once COMP we come into world, and thither while we are in world, and thither then COMP we go from world’
 ‘We seek God’s mercy there (in church) as soon as we enter the world, and (we seek it) there while we are in the world, and (we seek it) there when we leave the world’

Observe that the temporal contexts in which *er* operates are not restricted to past-time reference.

Location is another type of context in which *er* is commonly to be found, usually in combination with a locational adverbial. We find *þar er* ‘where’ (adverb *þar* ‘there’), *þangat er* (sometimes *þangat til er*) ‘to where’ (adverb *þangat* ‘thither’, adverb *til* ‘to’ (cf. 3.7.7)), *þaðan er* ‘from where’ (adverb *þaðan* ‘thence’), and the further series *hvar(gi) er* ‘wherever’ (adverb *hvar* ‘where’), *hvert(ki) er* ‘to wherever’ (adverb *hvert* ‘whither’), *hvaðan er* ‘from wherever’ (adverb *hvaðan* ‘whence’).

Typical examples are:

Helt hann þangat, **er** hann spurði til Þorfinns
 ‘Proceeded he thither COMP he heard of Þorfinnr’
 ‘He proceeded to where he heard Þorfinnr was’

Guð heyrir bænir várar, **hvar er** vér biðjum fyrir oss af öllu hjarta
 ‘God hears prayers our where COMP we pray for ourselves of all heart’
 ‘God hears our prayers wherever we pray from our whole heart’

Er can introduce several other types of adverbial sentence. Some of these are easy enough to interpret since the words with which *er* combines are common and impart their characteristic meanings — e.g. *hversu*, *hvé* ‘how’, *hverr* ‘who’, which give the conditional-concessives *hversu er*, *hvégi er* ‘however’ (as in *hversu/hvégi lengi er . . .* ‘however long . . .’), *hverr er* ‘whoever’. The circumstantial *at því er* ‘insofar as’ is not immediately deducible from its component parts, but its sense is clear and unambiguous. Circumstantial or causal *þar er*, on the other hand, can only be distinguished from the formally identical locational conjunction (see above) by the context. In, for example:

Tölðu þeir þat óráð at leggja til bardaga við Þorgeir, **þar er** hann hafði lið meira
 ‘Said they that bad-counsel to go to battle with Þorgeirr, there COMP he had force bigger’
 ‘They said it was a bad idea to go to battle with Þorgeirr since he had the bigger force’

there can be no question of a locational interpretation since no locations are mentioned. On the other hand, in:

Muntu ok eigi vilja vita þat á þik, at þú liggir hér sem kottr í hreysi, **þar er** ek berjumk til frelsis hvárumtveggjum

cited as 3.6.8, sentence 13, it can be hard to determine the precise meaning of *þar er*. There is the implied contrast of *þar* with *hér* ‘here’,

suggesting a locational interpretation, but the greater contrast seems to be circumstantial: hiding away as opposed to participating in desperate action. The translation offered in 3.6.8 is ‘while’; ‘given that’ ‘seeing that’ are possible renderings too.

Another very common use of *er* is to introduce relative (adjectival) sentences. This arises because Old Norse has no relative pronoun proper (though in Latinate style interrogative *hverr* ‘who?’ is sometimes used as a relative in the same way as *who(m)*, *which*, *whose* in English). Since *er* is semantically empty, it is usual for the antecedent noun phrase modified by the relative sentence to be accompanied by the appropriate form of the demonstrative *sá* or *sjá/þessi* (3.2.2). E.g.:

Erlendr átti **þá konu, er** Þóra hét
 ‘Erlendr had that woman COMP Þóra was-called’
 ‘Erlendr was married to the woman who was called Þóra’

where *konu* is the antecedent noun phrase, *þá* the accompanying demonstrative and *er Þóra hét* the relative sentence. Note however that *þá* is in the same (independent) sentence as *konu* and agrees with it in case, gender and number (acc. f. sg.). It is thus of no help in indicating the function of whatever correlates with (i.e. refers to the same entity as) *konu* in the relative sentence. Whether we take this to be *er* or a relative pronoun that is absent but understood, it has subject function (‘the woman/she was called Þóra’), and nominative would therefore be the appropriate case. This is not, however, shown, the only marker, *er*, being uninflected, and the student thus has to deduce the function of the correlate from the context.

Further examples will make the problem clearer, and indicate strategies for solving it. In:

Hann beiddisk **þess þriðjungs, er** átt hafði Einarr jarl
 ‘He demanded that third COMP owned had Einarr earl’

the antecedent and its accompanying pronoun are in the genitive (governed by *beiddisk*), but what of the correlate? The student may ponder two possibilities: ‘which had owned Earl Einarr’ (‘which’ = subject) or ‘which Earl Einarr had owned’ (‘which’ = object). The latter will be preferred as by far the more likely statement, and any residual doubt

can be resolved by the form *Einarr*. *Einarr* is nom. (acc. *Einar*). Since *eiga* ‘[to] own’ is construed with nom. subject and acc. direct object, the subject of the relative sentence must be *Einarr*, leaving the correlate of *þess þriðjungs* as the object (accusative, though unmarked as such). The idiomatic translation is thus:

‘He demanded the third which Earl Einarr had owned’

In:

Váru **þeir menn** þá út dregnir, er grið váru gefin
 ‘Were those men then out dragged [from the burning building] COMP truces were given’

the antecedent and its accompanying pronoun are in the nominative (the subject of *váru . . . dregnir*). The main verb of the relative sentence is to be found in the pp. form *gefin*, from *gefa* ‘[to] give’. Verbs of giving are normally construed with nominative subject, accusative direct object and dative indirect object in Old Norse, but in passive constructions, which is what we have here, nominative subject (what was given) and dative indirect object (to whom it was given) normally suffice (see 3.6.8, sentence 24). The only noun phrase in the relative sentence is *grið*, and this will be found to be n. pl. The auxiliary verb-form *váru* is pl. and its subject could thus be either the correlate of *þeir menn* or *grið*; however, pp. *gefin* is either nom. f. sg. or nom./acc. n. pl. (3.3.9, paradigm 7) and cannot therefore agree with a m. pl. subject. The correlate must be indirect object (‘to whom truces were given’), and an idiomatic rendering would be:

‘The men who were given quarter were then pulled out’

Note finally that antecedent and relative sentence are discontinuous (i.e. *þá út dregnir* intervenes), a common enough phenomenon in Old Norse. In:

Rognvaldr segir, at **þann hlut** Eyja, er þeir kalla til, hefði hann tekit í lén af Magnúsi konungi
 ‘Rognvaldr says that that part of-Islands COMP they call to, had he taken in fief from Magnús king’

the antecedent and its accompanying pronoun are in the accusative (the object of *hefði tekit*). The verb phrase of the relative sentence consists of verb (*kalla*) + preposition (*til*). Since the verb is 3rd pl., its subject cannot be the correlate of *þann hlut* and must therefore be nom. pl. *þeir*. This means the correlate of *þann hlut* is governed by *til*. An idiomatic rendering is then:

‘Rognvaldr says that he had taken in fief from King Magnús the part of the Orkneys to which they are laying claim’

(Observe that in Old Norse constructions of this type the preposition regularly comes at the end of the sentence; word-order equivalent to English *to which, from whom*, etc., is seldom found, and never where the particle *er* is used.)

This last example indicates that the correlate can have functions (in addition to reference to the antecedent) other than those of subject, direct and indirect object. The instrumental dative and the various relationships expressed by the genitive — to mention the most common — can also be ‘built in’ to the correlate. Consider the following two examples:

Sá þvengr, er muðrinn Loka var saman rifaðr, heitir Vartari
 ‘That thong COMP mouth-the of-Loki was together sewn is-called Vartari’
 ‘The thong with which Loki’s mouth was sewn up is called Vartari’

(*er* (or an understood correlate, cf. above) = instrumental dat. ‘with which’)

Sjá maðr, er vér segjum nú frá jartegnum, átti marga læri-sveina
 ‘This man, COMP we say now from miracles, had many disciples’
 ‘This man, of whose miracles we are now telling, had many disciples’

(*er* (or understood correlate) = subjective gen. ‘whose’)

Although pronoun + noun or noun + pronoun is the most common antecedent of a relative sentence, a noun or pronoun may also occur on its own. E.g.:

Qzurr átti **son**, **er** Leifr hét
‘Qzurr had a son who was called Leifr’

Svínbeygt hefi ek nú **þann**, **er** ríkasta er með Svíum
‘Made-root-like-a-pig have I now that-one [m.] COMP most-powerful is among Swedes’
‘I have thoroughly humbled him who is most powerful among the Swedes’

Occasionally — mostly in early writings — a personal or demonstrative pronoun or possessive adjective may be included in the relative sentence to make the function of the correlate clearer. E.g.:

Ekkja heitir **sú**, **er** búandi **hennar** varð sótt dauð
‘Widow is-called that-one [f.] COMP husband her was dead-from-illness’
‘She whose husband died from illness is called a widow’

Sometimes the particle *er* is replaced by *sem*. This is particularly common with relative, conditional-concessive (*hverr er/sem* ‘whoever’ etc.) or locational ‘-ever’ sentences (*hvar er/sem* ‘wherever’ etc.). E.g.:

Gengu út **þeir**, **sem** glöggsýnastir váru at sjá
‘Went out those COMP most-clear-sighted were to look’
‘Those who were most clear-sighted went out to look’

Hann var kenndr at illu **hvar sem** hann fór
‘He was known for bad where COMP he went’
‘He had a bad reputation wherever he went’

More problematically, *er* is interchangeable with *at*, another extremely common Old Norse particle which participates in a wide range of constructions (3.8.2.2).

For example:

En þeir allir, at þau tíðindi heyrðu, lofuðu sannan guð
 ‘But those all, COMP those tidings heard, praised true god’
 ‘And all who heard that news praised the true God’

English-speaking learners may be helped by the quirk that *that* can introduce both *that*- (noun) and relative (adjective) sentences (cf. 3.8), making ‘and all that heard that news . . .’ a possible English rendering of the above. This superficial similarity will not help in all cases where *at* is substituted for *er*, however, nor where *er* is used for expected *at*, so it is important to understand the sentence structure. In, for example:

Þegar at haustaði, tóku at vaxa reimleikar
 ‘At-once COMP became-autumn, began to grow hauntings’
 ‘As soon as autumn arrived the hauntings began to increase’

þegar combines with *at* rather than *er* to form a temporal subordinating conjunction. Here it is quite impossible to think of *at* as the equivalent of English ‘that’. For the beginner the best advice is to try substituting *er* for *at* and vice versa when either is met in a context where it does not make obvious sense.

3.8.2.2 The particle *at*

Used on its own, *at* introduces noun sentences and adverbial sentences of purpose. The former are far commoner. Typical examples of *at* noun sentences are provided by:

Þeir segja, at hann væri þar á hofðanum hjá þeim
 ‘They say that he was there on the headland with them’

En ek vil, Sveinn, at þú farir í Orkneyjar
 ‘But I want, Sveinn, that you go to Orkneys’
 ‘But I want you, Sveinn, to go to the Orkneys’

An adverbial sentence of purpose introduced by *at* is contained in:

Mun ek veita þér slíkt lið, sem þú vill, **at** þetta fari fram
 ‘Will I give you such aid as you want that this goes forward’
 ‘I will give you as much aid as you want so that this may be accomplished’

Noun sentences are sometimes anticipated by a demonstrative pronoun standing in the associated independent sentence, e.g.:

Ræð ek **þat**, **at** vér vindim segl vart
 ‘Advise I that that we hoist sail our’
 ‘I advise that we hoist our sail’

Er **sú** bæen Kveldúlfs, **at** þú takir við Þórólfi
 ‘Is that [f.] request of-Kveldúlfr that you take with Þórólfr’
 ‘It is Kveldúlfr’s request that you receive Þórólfr’

where *at vér vindim segl vart*, the object of *ræð*, is represented by *þat* in the independent sentence, and *at þú takir við Þórólfi*, the subject of *er*, by *sú* (agreeing with *bæen*, f.).

At regularly combines with other words to form subordinating conjunctions; these introduce various kinds of adverbial sentence. More often than plain *at* the purpose conjunction is *til þess at* ‘in order that’ ‘so that’ (*til þess at* can alternatively, but less commonly, have the temporal sense ‘until’). Sentences of reason or cause may be introduced by *því at*, *af því at*, *fyrir því at*, *með því at* ‘because’ ‘since’; of concession by *þó at* or *þót(t)* (the latter a compound of the former) ‘although’ ‘even though’; of result by *svá at* ‘so that’ ‘with the result that’; and of comparison by *svá . . . at* ‘so . . . that’. Examples are:

Skulu [3.6.9.1 point (13)] vér frændr þínir veita þér styrk, **til þess at** þú komir aldri síðan í slíkt qngþveiti
 ‘Shall we kinsmen your give you support to that that you come never subsequently into such straits’
 ‘We your kinsmen will give you support so that you never again get into such straits’

Hrauð hann skipin skjótt, **því at** þar var borðamunr mikill
 ‘Cleared he ships-the quickly therefore that there was difference-in-height great’

‘He cleared the ships (of men) quickly because there was a great difference in height (between his ships and the others)’

Kallar hann þat meirr verit hafa **fyrir því** játtat, **at** þeir váru þá komnir í greipr Óláfi konungi

‘Calls he that more been have for that agreed that they were then come into clutches [belonging] to-Óláfr king’

‘He says it was agreed more readily because they had then fallen into the clutches of King Óláfr’

Þó at hann deyi í mǫrgum syndum, þá lifir hann í trú sinni
 ‘Though that he dies in many sins, then lives he in faith REFL. POSS.’

‘Even though he may die full of sin, he lives in his faith’

Lögðu þeir á flóttu, **svá at** fá ein skip váru eptir með jarls skipi

‘Set-off they to flight, so that few only ships were behind with earl’s ship’

‘They took to flight, so that only a few ships were left with the earl’s ship’

Ekki eru þeir enn **svá** nær oss, **at** eigi væri betr, at ek hefða sofit

‘Not are they yet so near us that not were better that I had slept’

‘They are not yet so near us that it would not have been better if I had slept’

Note that conjunctions that consist of more than one word can be discontinuous (*fyrir því . . . at*; comparative *svá . . . at* is always so).

Sometimes whole sentences may intervene between the different elements, e.g.:

Af því eigum vér, góðir vinir, at leggja mikla rækt á kirkjur
várar, **at** vér sækjum þangat miskunn guðs
‘From that ought we, good friends, to place great care on
churches our that we seek thither grace of-God’
‘We ought, dear friends, to take great care of our churches
because we seek there the grace of God’

This in no way exhausts the list of subordinating conjunctions incorporating *at*, but students will find that once the basics are understood the sense of most can be deduced from the context. In addition to result and comparison, for example, *svá at* can introduce sentences of purpose, e.g.:

Af því er oss nauðsyn, góðir bræðr . . . at vér hreinsim brjóst-
kirkjur várar, **svá at** ekki finni guð í mysteri sínu . . . þat er
hann styggvísk við
‘From that is to-us necessity, good brothers . . . that we cleanse
breast-churches our, so that not finds God in temple REFL.
POSS. . . . that COMP he offends-*sk* with’
‘Therefore it is necessary for us, dear brethren . . . to purify
the churches of our hearts, so that God does not find in his
temple . . . anything by which he is offended’

Note that *af því* here is the adverbial ‘therefore’, and does not belong with the following *at*, which introduces the noun sentence subject of *er oss nauðsyn* (‘that we purify the churches of our hearts is to us a necessity’). Observe also a further example of a correlate in a relative sentence governed by a preposition: *er hann styggvísk við* (3.8.2.1).

3.8.2.3 Interrogative pronouns and adverbs

The interrogative pronouns *hverr* ‘who’ ‘which’ ‘what’, *hvat* ‘what’ and *hvárr* ‘which of two’, and interrogative adverbs such as *hvar* ‘where’, *hvaðan* ‘whence’, *hvert* ‘whither’ ‘where’, *hvárt* ‘whether’,

hvé, hversu, hvernig ‘how’, *nær, hvenær* ‘when’, *hví* ‘why’, introduce noun sentences. Typically such sentences occur after verbs of ‘asking’ or ‘knowing’, denoting the thing asked or known, but they may be found in many other contexts. Since these interrogatives are among the most common words in Old Norse and their meaning is usually clear, the dependent sentences they introduce are unlikely to cause the learner many difficulties. It is worth noting, however, that the pronouns always appear in a case, gender and number appropriate to their function in the dependent sentence. A selection of examples follows to illustrate the range of Old Norse ‘indirect questions’ — as dependent sentences introduced by interrogatives are often called.

Hann lét fréttu eptir, **hverr** fyrir eldinum réði
 ‘He let ask after who of fire-the had-command’
 ‘He had people ask who was responsible for the fire’

Hverr is the subject of the verb *réði* and thus nominative (cf. 3.1.5, sentence 1). The noun sentence *hverr fyrir eldinum réði* is governed by the preposition *eptir* (3.7.4) in the independent sentence: if *hverr fyrir eldinum réði* were reduced to a noun or pronoun, its case would be dative (e.g. *hann lét fréttu eptir því* ‘he had people ask about that’).

Ek vil vita, **hverju** þú vill bæta mér bróður minn
 ‘I want know with-what you will compensate to-me brother my’
 ‘I want to know what compensation you will give me for my brother’s death’

Hverju is an instrumental dative denoting the means of compensation — with or by what someone or something is compensated (cf. 3.1.5, sentence 20). The noun sentence introduced by *hverju* is the object of the verb *vita* in the independent sentence: it describes what the speaker wants to know (cf. 3.1.5, sentence 5, 3.2.6, sentence 6).

Leitaði hann þá eptir, **hvern** styrk þeir vilja veita honum
 ‘Sought he then after what support they will give him’
 ‘He then enquired what support they are willing to give him’

Styrk, with which *hvern* agrees, is accusative — the object of *veita* (what ‘they’ (may) give). As in the first example, the noun sentence is governed by the preposition *eptir*.

Þat vil ek vita, **hvat** þú vill veita oss
 ‘That want I know what you will give us’
 ‘I want to know what you are willing to give us’

Hvat, like *hvern styrk* in the preceding example, is the object of *veita*. Observe that the noun sentence is anticipated by (and reduced to) *þat* in the independent sentence: ‘I want to know that — namely, what you will give us’. Such anticipation by a demonstrative pronoun is not uncommon. *Þat* is acc., because it and the noun sentence it stands for are the object of *vita*.

Eigi þykki mér skipta, í **hvárum** flokki ek em
 ‘Not seems to-me matter in which-of-the-two party I am’
 ‘It does not seem to me to matter in which of the two parties I am’

Hvárum agrees with *flokki*, which is dat., governed by the preposition *í* (3.7.4). The noun sentence introduced by *í hvárum flokki* is the subject of the independent sentence — in which of the two parties the speaker finds himself is what does not seem to him to matter.

Veit ek eigi, **hvaðan** þjófsaugu eru komin í ættar várar
 ‘Know I not whence thief’s-eyes are come into families our’
 ‘I do not know from where thief’s eyes have come into our kin’

Engi veit, **nær** sú stund kómr
 ‘No one knows when that time will come’

Nú vil ek vita, **hvárt** þú vill þessa ferð fara með mér
 ‘Now want I know whether you will this journey go with me’
 ‘Now I want to know whether you will make this journey with me’

Hvaðan, *nær* and *hvárt* are interrogative adverbs and thus not inflected. The noun sentences they introduce are the objects of *veit/vita* — what the speaker does not know, what no one knows, and what the speaker wants to know.

Engu skiptir mik, **hversu** þú hefir við aðra menn gört
 ‘By-nothing concerns me how you have to other men done’
 ‘It does not concern me at all how you have treated other men’

Hversu is an interrogative adverb. The noun sentence it introduces is the subject of *skiptir* — what does not concern the speaker.

Hann spurði, **hví at** eigi skyldi drepa flugumenn
 ‘He asked why that not should kill assassins’
 ‘He asked why assassins should not be killed’

Hví is an interrogative adverb. The noun sentence it introduces is the object of *spurði* — what is asked. Observe that not only *hví* but also the particle *at* is used to introduce the dependent sentence. Such ‘doubling’ is not uncommon and can also involve *er*, e.g.:

En nú haf þú njósn af, **nær er** þeir koma til bæjarins
 ‘But now have you watch of when COMP they come to town-the’
 ‘But now keep watch and see when they come to town’

The addition of *at* or *er* makes no difference to the meaning. It strengthens the impression of these particles as general complementisers, and suggests that interrogatives were sometimes felt to be unequal to the task of introducing dependent sentences on their own.

3.8.2.4 Other adverbial sentence introducers

We have already seen that the particles *er* and *at* can introduce adverbial sentences (3.8.2.1, 3.8.2.2). There are in addition several conjunctions with more specific meaning that perform this task. Commonest among these are the conditionals *ef* ‘if’, *nema*, *útan* ‘unless’, the temporals *áður* ‘before’, *unz* ‘until’, the temporal and circumstantial *síðan* ‘since’ ‘seeing that’ (see 3.8.2.1), and the comparatives *en* ‘than’, *sem* ‘as’ ‘as though’. The following examples illustrate typical usage.

- (a) En **ef** vart verður við vára ferð, þá látum vér enn hafit gæta vár
 ‘But if aware becomes of our movement, then let we again sea-the guard us’
 ‘But if people notice our movements then we will once again let the open sea hide us’

(a) provides a good illustration of the way in which dependent sentences are reducible to a single word. The adverb *þá* ‘then’ ‘in that case’, which heads

the independent sentence, encapsulates and repeats the adverbial sense of the preceding conditional *en ef vart verðr við vára ferð*. Observe further that the conditional sentence has no subject (cf. 3.9.3).

- (b) Nú þykki mér Rognvaldr eigi vel launa mér, **ef** ek skal nú eigi ná bróðurarfi mínum, **nema** ek berjumk til
 ‘Now seems to-me Rognvaldr not well repay me if I shall now not get brother’s-inheritance my unless I fight-*sk* for’
 ‘Now it seems to me Rognvaldr is not repaying me well if I am not now to get my brother’s inheritance unless I fight for it’
- (c) Nú sé ek, at ek mun deyja, **útan** þú hjálpir mér
 ‘Now I see that I shall die unless you help me’

Conditional sentences introduced by *nema* or *útan* are most often dependent on a negative, as in (b).

- (d) Þeir kómu þar árdegis, **áðr** menn váru uppstaðnir
 ‘They came there early-of-day before men were risen’
 ‘They came there early in the day before men had got up’
- (e) Ferr hann í Geirþjófsfjörð ok er þar **unz** haustar
 ‘Goes he into Geirþjófsfjörð and is there until becomes-autumn’
 ‘He goes to Geirþjófsfjörð and stays there until autumn arrives’

As in (a), the dependent sentence of (e) is subjectless.

- (f) Einarr hafði verit með Óláfi Svía konungi **siðan** Sveinn jarl andaðisk
 ‘Einarr had been with Óláfr of-Swedes king since Sveinn earl died-*sk*’
 ‘Einarr had been with Óláfr, the Swedish king, since Earl Sveinn died’
- (g) Villtu, at ek gæta vitans, **siðan** ek geri ekki annat?
 ‘Want-you that I look-after beacon-the, since I do nothing other?’
 ‘Do you want me to look after the beacon seeing that I am not doing anything else?’

Observe that *síðan* may have circumstantial as well as temporal meaning, testifying to the close relationship between a temporal sequence and the closed condition or premise (*síðan ek geri ekki annat*) that ties a circumstantial sentence to an independent fellow expressing the conclusion (*villtu . . . ?*). (In English *since* and *as* function as temporal, circumstantial and also as causal conjunctions.)

- (h) Þeir létu ok eigi fleiri menn sjá á skipinu **en** jarli hofðu fylgt
 ‘They let also not more men see on ship-the than earl had followed’
 ‘Nor did they let more men be seen on the ship than had accompanied the earl’
- (i) Hann létti eigi fyrr **en** hann kom á fund Magnúss konungs
 ‘He stopped not earlier than he came to finding of-Magnús king’
 ‘He did not stop before he found King Magnús’

Just as English *than*, ON *en* requires a comparative adjective (here *fleiri*) or adverb (*fyrr*) in the independent sentence. It is possible to analyse *fyrr en* as a complex temporal conjunction (cf. the idiomatic English rendering ‘before’), although, like most other compound conjunctions in Old Norse, it may be discontinuous (i.e. the parts may be separated) as in: *eigi varð fyrr vart við en þeir hofðu tekit allar dyrr á húsunum* ‘not became earlier aware of than they had taken all doorways on buildings-the [i.e. people did not become aware of anything before they had seized all the exits from the buildings]’.

- (j) Konungr bauð honum með sér at vera, svá lengi **sem** honum líkaði
 ‘King invited him with self to be as long as him pleased’
 ‘The king invited him to stay with him as long as he pleased’
- (k) Muntu gorr sekr, slíkir menn **sem** hér eigu eptirmæli
 ‘Will-you made outlawed, such men as here have prosecution’
 ‘You will be condemned to outlawry, seeing what kind of men have to follow up the case’
- (l) Magnús konungr bað hann fara **sem** honum líkaði
 ‘Magnús king bade him go as him pleased’
 ‘King Magnús said he could go as he pleased’

- (m) Sveinn lét, **sem** hann heyrði eigi
 ‘Sveinn acted as-though he heard not’
 ‘Sveinn pretended he did not hear’

Comparative *sem* is often dependent on a preceding *svá* (j) or *slíkr* (k) — with *slíkr* in the appropriate case, gender and number — though it may appear without either (l), and commonly does when the sense is ‘as though’ (m). The precise syntactic function of *svá* and *slíkr* — with or without accompanying adverb or noun phrase — can be difficult to analyse (true also of comparative *svá* . . . *at* constructions, 3.8.2.2). In (j) and (k) above *svá lengi* and *slíkir menn* stand outside the independent sentence but before the *sem* which introduces the dependent, comparative sentence. Since, however, similar constructions — equally difficult to analyse — are found in English, understanding is unlikely to prove a problem for the learner. (On the lack of an Old Norse equivalent of ‘be’ in (k)’s *mntu gorr sekr*, see 3.9.5.2.) Note that comparative *sem* is sometimes replaced by *ok*. This normally only occurs where the comparative is dependent on an antecedent meaning ‘same’ or ‘similar’. E.g.:

Pat segja sumir menn, at hann yrði aldri sami maðr ok áðr
 ‘That say some men that he became never same man and before’
 ‘Some men say that he was never the same man as (he was)
 before’

3.8 Conjunctions — Exercise

1. What is the principal function of conjunctions? In what way do they differ from most other words?
2. What is implied by the term ‘coordinating conjunction’? What are the main coordinating conjunctions in Old Norse?
3. How can the meaning of *er* be deduced?
4. Outline the main sentence types introduced by *er*.
5. What types of sentence are introduced by *at* on its own?
6. With what words does *at* combine to form complex subordinating conjunctions? Give the Old Norse forms and their meaning(s).
7. List the interrogative pronouns that introduce dependent sentences in Old Norse and give their meaning(s).
8. Apart from *er* and *at*, which simplex (single-word) conjunctions introduce adverbial sentences in Old Norse? Give the words and their meaning(s).
9. Find three examples of discontinuous conjunctions (either from sentences in this section or elsewhere) and quote them.

10. Analyse the conjunctions (printed in bold) in the following sentences. State whether they are coordinating or subordinating and, if subordinating, the type of sentence they introduce (noun, adjectival, adverbial; conditional, temporal, causal, etc.).

- (a) Þá spurði hann, **at** Haraldr var farinn yfir til Katness
‘Then he learnt that Haraldr had gone across to Caithness’
- (b) Er þér eigi forvitni á, **hversu** mér líkar sagan?
‘Aren’t you curious to know how I like the story?’
- (c) Fór þá Erlendr austr í Nóreg, **en** Anakol var eptir í Orkneyjum
‘Then Erlendr went east to Norway, but Anakol remained in the Orkneys’
- (d) Íþrótt er þat, **ef** þú efnir
‘That is a feat if you can perform it’
- (e) Hann var þá barn at aldri, **er** hann tók ríkit
‘He was only a child when he came to the throne’
- (f) **Þó at** þú verðir reiðr, þá mældu fátt
‘Though you become angry, yet say little’
- (g) Konungr kallaðisk þá vilja fá honum skip **ok** lið, svá **sem** hann þurfti
‘The king said he would give him ships and men then as (many as) he needed’
- (h) Tóku þeir þá byrðinginn **ok** allt þat, **er** á var
‘They then seized the cargo-boat and everything that was on it’
- (i) Þeir váru í Orkahaugi, **meðan** él dró á
‘They were in Orkahaugr, while a storm passed over’
- (j) Gaf hann meir en fjórðung biskupsdóms síns, **til þess at** heldr væri tveir biskupsstólar á Íslandi **en** einn
‘He gave more than a quarter of his bishopric so that there should be two episcopal seats in Iceland rather than one’
- (k) Sveinn skyldi fyrir sjá, **hvert** ráð **er** skyldi taka
‘Sveinn was to decide what plan should be adopted’
- (l) Konungr varð svá reiðr Agli, **at** hann vill eigi fara at finna hann
‘The king became so angry with Egill that he will not go to see him’
- (m) Hann sendi þá orð öðrum höfðingjum þeim, **er** honum var liðs at ván
‘He then sent word to the other leaders from whom he expected help’
- (n) **Því** var hann kallaðr blóðøx, **at** maðrinn var ofstopamaðr
‘He was called “bloodaxe” because he was an overbearing man’
-

3.9 Residual points of syntax

The aim of this section is to introduce the learner to various aspects of Old Norse syntax that may cause difficulty (some will have been briefly alluded to in earlier parts of this *Grammar*). Only the essentials are dealt with. For more thorough accounts, see Faarlund 2004, Haugen 2001, Heusler 1932, Iversen 1973, Nygaard 1905.

3.9.1 Sentence word-order

Word-order in Old Norse is freer than in modern English. That does not mean, however, that words may appear in any sequence. One clear rule is that the finite verb must be the first or second element in a sentence, in dependent sentences most often the second. Awareness of this pattern can help to determine whether a sentence is to be analysed as independent and beginning with an adverb or dependent and introduced by a conjunction. For example:

- (a) *Síðan gekk hann til messu*

and:

- (b) *Síðan hann gekk til messu . . .*

are to be interpreted differently. (a) is an independent sentence in which the adverb *síðan* 'then' occupies first position, the finite verb *gekk* 'went' second, and the subject *hann* 'he' third. (b) is a dependent sentence introduced by the subordinating conjunction *síðan* 'since', in which the subject *hann* occupies first position and the finite verb *gekk* second. The full meaning of (a) is thus 'then he went to mass' and of (b) 'since he went to mass . . .' Being dependent, (b) requires the addition of an independent sentence to complete the utterance (cf. 3.8).

In English a finite verb in first position normally signals either a question (*can you come?*) or a command (*come here!*). In Old Norse declarative sentences too may have verb-first order. Thus:

Hefir þú mikit lið

may either be the question ‘have you a big force?’ or the declarative ‘you have a big force’. Normally the context will make clear how such a sentence is to be understood. Ambiguity can also be avoided by the use of the question introducer *hvárt* (in origin nom./acc. n. sg. of the interrogative pronoun *hvárr* ‘which of two’, cf. 3.2.5). Thus, while

Lifir hann enn
‘Lives he still’

may either be the question ‘is he still alive?’ or the statement ‘he is still alive’,

Hvárt lifir hann enn?

can only be the question.

As noted in 3.1.5 and elsewhere, the unmarked order of noun phrases in Old Norse (order not deliberately altered for emphasis) is subject — object. Often the subject will precede the finite verb giving subject — verb — object:

Þeir fundu konung
‘They met the king’

However, where some other word is in first position (a) or the verb is first (b), the order will be verb — subject — object (cf. above):

- (a) Þar fundu þeir konung
- (b) Fundu þeir konung

The position of the direct and indirect object in relation to one another is not fixed, morphological case (mostly) indicating the function (see 3.1.5, sentences 5, 16–19). A tendency for the indirect to precede the direct object is however noticeable.

The subject complement (3.1.5, sentence 1) also follows the subject in unmarked word-order, and the object complement (3.3.6, sentence 7) the object, as in:

Var hann inn mesti hofðingi
 ‘Was he the greatest ruler’
 ‘He was a very great ruler’

Þeir gerðu hann þegar líflátinn
 ‘They made him at-once life-lost’
 ‘They killed him at once’

Many sentences will of course contain more than subject, finite verb, object(s) and/or complement. However, the learner is unlikely to be much confused by the order in which such additional elements appear, even though this can vary considerably. Three features are worth noting. First, non-finite verb-forms may follow as well as precede objects and complements. E.g.:

Hann hafði heit strengt
 ‘He had oath sworn’
 ‘He had sworn an oath’

Eigi var hann jafnaðarmaðr kallaðr
 ‘Not was he fair-man called’
 ‘He was not called a fair man’

Second, although a finite verb may immediately follow a subordinating conjunction, it is common to insert a sentence element between them. This element may be of almost any type. E.g. (with intervening pronoun *vér*, supine *byggt* and adverb *þar* in bold):

Af þeira ætt er sú kynslóð komin, er **vér** kóllum Ása ættir, er **byggt** hafa Ásgarð ok þau ríki, er **þar** liggja til
 ‘From their union is that family-line come COMP [3.8.2.1] we call of-Æsir kinsfolk, COMP inhabited have Ásgarðr and those realms COMP there lie to’
 ‘From them has come the family line we call the Æsir kinsfolk, who have inhabited Ásgarðr and the realms which belong to it’

Third, provided the subject is the only noun phrase in the sentence, it may be postponed to the end. E.g.:

Tók þá brátt at brenna bæerinn
 ‘Took then soon to burn farmhouse-the’
 ‘Then the farmhouse soon began to burn’

Not uncommonly, an object or complement is fronted (moved into first position), either because it is an established discourse topic or to give it emphasis. These are cases of marked word-order (see 3.1.5, sentence 1). A fronted object will usually be detectable from the fact that it has a case other than the nominative and one different from that of any other noun phrase in the sentence, but a complement will have the same case as one of the other noun phrases (cf. above and 3.1.5, sentence 1, 3.3.6, sentence 7), often the nominative. Thus, in:

Ásu dóttur sína gipti hann Guðrøði konungi
 ‘Ása, daughter REFL. POSS., married he to-Guðrøðr king’
 He gave his daughter, Ása, in marriage to King Guðrøðr’

the accusative case of *Ásu dóttur sína* should warn the student against trying to interpret it as subject, notwithstanding it is the first noun phrase in the sentence. The student will either know, or can ascertain from a dictionary, that *gipta* is construed with a nominative subject, accusative direct object and dative indirect object. Since *Guðrøði konungi* is clearly dat., and *Ásu dóttur sína* clearly acc., *hann* must be nom. (rather than acc., cf. 3.2.1) and is thus the only candidate for subject. On the other hand, in:

Vitr maðr ertu
 ‘Wise man are-you’
 ‘You are a wise man’

both *vittr maðr* and *þú* (*ertu = ert þú*, cf. 3.2.1) are nominative. There is nevertheless no doubt that *þú* is subject and *vittr maðr* subject complement. In sentences of the *X is Y* type *X* is the topic and *Y* the comment. Thus, *you are a wise man* is acceptable English since *you* can be interpreted as an established discourse topic about which something

is being said, whereas **a wise man is you* is impossible because of the difficulty of interpreting *a wise man* as topic and *you* as something said about it. Not all examples are as clear-cut as this. Consider:

Dóttir Njarðar var Freyja
 ‘Daughter of-Njörðr was Freyja’
 ‘Freyja was Njörðr’s daughter’

Here we may legitimately wonder what is subject and what subject complement. The reason for identifying *Freyja* as subject is that *dóttir Njarðar* is more likely as a description of a named individual than a named individual is as a description of *dóttir Njarðar* (cf. English *?John’s daughter was Sally*).

It is not only objects and complements that are fronted in Old Norse. Adverbials (cf. *þar fundu þeir konung, eigi var hann jafnaðarmaðr kallaðr* above) and non-finite verbs (*þakka viljum vér yðr* ‘we want to thank you’) may also be topicalised or emphasised in this way.

Observe that in all these cases of fronting the finite verb remains the second sentence element (though not necessarily the second word). This is even the case where a dependent precedes an independent sentence — the former being reducible to a single element (cf. 3.8), e.g.:

Er jarl heyrði þetta, varð hann reiðr mjök
 ‘COMP earl heard this, became he angry much’
 ‘When the earl heard this, he became very angry’

Dependent *er jarl heyrði þetta* can be reduced to *þá* ‘then’, and where *þá* heads an independent sentence the finite verb, here *varð*, must be the next element.

3.9.1 Sentence word-order — Exercise

1. What sentence positions may the finite verb occupy in Old Norse? Give three examples.
 2. In what order do the different noun phrases appear in an unmarked Old Norse sentence? Give three examples.
 3. What is meant by fronting? Give three examples.
 4. Analyse the word-order of the following sentences:
 - (a) Fé þat allt gaf hann liðsmönnum sínum
‘He gave all that wealth to his followers’
 - (b) Fornjótr hefir konungr heitit
‘There was a king called Fornjótr’
 - (c) Hugðu þeir, er fyrir váru, at Rognvaldr jarl myndi þar fara
‘Those who were present thought that Earl Rognvaldr would be on the move there’
-

3.9.2 Word-order in noun phrases

Noun phrase word-order, like word-order in general, is freer in Old Norse than English. Words modifying a noun may, with certain restrictions, appear either before or after it. Thus we find both *gamall maðr* (adj. + noun) and *maðr gamall* (noun + adj.) ‘old man’, *þann guð* (pron. + noun) and *guð þann* (noun + pronoun) ‘that god’. Phrases containing a pronoun, definite article and adjective may have three different orders (cf. 3.3.5): *sá (h)inn blindi maðr* (pron. + def. art. + adj. + noun), *maðr sá (h)inn blindi* (noun + pron. + def. art. + adj.), and *sá maðr (h)inn blindi* (pron. + noun + def. art. + adj.) ‘the blind man’.

Possessive adjectives tend to come after the noun they modify unless they are stressed: *lið vart* ‘our army’, *móðir mín* ‘my mother’, *tungu hennar* ‘her language’, but *þat er ekki mitt skap* ‘that is not my inclination’ — with stress on ‘my’. This applies also to genitive modifiers: *þræll konungs* ‘the king’s slave’, *haugr Hálfðanar* ‘Hálfðan’s mound’, but *margra manna vitorð* ‘many men’s knowledge [i.e. known to many men]’ with stress on ‘many’. Regularly placed after the noun are epithets and appositional modifiers: *Eiríkr rauði* ‘Eiríkr the red’, *Þorfinnr jarl* ‘Earl Þorfinnr’.

Comparative and superlative adjectives normally precede the nouns they modify: (*h*)*in stærri skipin* ‘the larger ships’, (*h*)*inir spökustu menn* ‘the wisest men’. This is also true of adverbs modifying adjectives, though a few, such as the common *mjök*, *vel*, *betr*, *bezt*, tend to follow their head word: *ákafliða reiðr* ‘furiously angry’, but *gott mjök* ‘very good’, *hærðr vel* ‘well haired [i.e. with fine hair]’.

A further feature of noun phrases in Old Norse of which students should be aware is their proneness to discontinuity. Elements which belong together may be found at some distance from each other, separated by other elements. Consider the following examples (with the separated elements in bold):

Er **menn** váru út dregnir **flestir**, gekk maðr út í dyrrnar
 ‘COMP men were out dragged most, went man out into doorway’
 ‘When most men had been dragged out, a man went out into the doorway’

Maðr gekk í lyptingina í rauðum kyrtli **mikill ok vaskligr**
 ‘Man went onto poop-deck-the in red tunic large and manly’
 ‘A large and valiant-looking man in a red tunic came up onto the poop-deck’

Þorfinnr hafði **mikit skip ok vel búit**
 ‘Þorfinnr had a large and well-equipped ship’

Þórr fór fram á leið **ok þeir félagar**
 ‘Þórr went forward on way and those companions’
 ‘Þórr and his companions went on their way’

Such discontinuity should not on the whole cause students too much difficulty provided they pay proper attention to case, gender and number. The inflexions of nouns, pronouns and adjectives will normally suffice to make clear what belongs with what.

3.9.2 Word-order in noun phrases — Exercise

1. Where is the place of the adjective (including the possessive) in relation to the noun in Old Norse noun phrases? Give four examples, two indefinite, two definite, of Old Norse noun phrases containing adjectives.
 2. Where is the place of genitive modifiers in relation to the noun in Old Norse?
 3. Where is the place of adverbs in Old Norse in relation to the adjectives they modify?
 4. What is meant by discontinuity? Give two examples of its occurrence in Old Norse noun phrases.
-
-

3.9.3 Impersonal constructions

Certain verbs in Old Norse are construed without a subject. Many of these have to do with the weather, with the coming of the seasons or of parts of the day or night. Common to all of them is that they denote an event which has no obvious instigator; it is the event itself that the sentence ‘is about’ (cf. 3.1.5, sentence 1). Examples are (with the subjectless verb in bold):

Frost var veðrs, en áðr hafði **snjófat** nokkut
 ‘Frost was of-weather, but earlier had snowed somewhat’
 ‘The weather was frosty, but earlier it had snowed a bit’

Þegar at **haustaði**, tóku at vaxa reimleikar
 ‘At-once COMP became-autumn, began to grow hauntings’
 ‘As soon as autumn arrived the hauntings began to increase’

En at morni þegar **dagaði**, stendr Þórr upp ok þeir félagar
 ‘But in morning as-soon-as dawned gets Þórr up and those companions’
 ‘But in the morning as soon as dawn broke Þórr and his companions get up’

Because of their lack of a subject, constructions such as these are often known as ‘impersonal’ — a reference to the absence both of an instigator and of person agreement in the verb (cf 3.3.1, 3.6.1), 3rd person sg. being used as the default form. ‘Impersonal’ is not only applied to cases where the verb cannot have a subject, however, but also to those where a potential subject is left unexpressed. This often happens in Old Norse when the focus is on the object and the subject is of no interest in the context, e.g. (once again with the relevant verb(s) in bold):

- (a) **Hér hefr** kristni sǫgu
 ‘Here begins of-Christianity saga’
 ‘Here begins the history of the Church (in Iceland)’
- (b) Standi menn upp ok taki hann, ok **skal** hann **drepa**
 ‘Stand men up and seize him, and shall him kill’
 ‘Let men stand up and seize him; he is to be killed’
- (c) **Sjá má** nú, at ekki nýtir þú hér af
 ‘See can now that nothing benefit you here from’
 ‘One can see now that you get no benefit at all from this’

It is not uncommon for learners to take *sǫgu* in (a) or the second *hann* in (b) as the subject. However, the form *sǫgu*, which differs from nom. *saga*, and the meaning of *hann*, which can hardly be agent, warn against such hasty conclusions. *Sǫgu* is acc., the object of *hefr*, and the sense is something like ‘here one begins the history of the Church’. The Old Norse sentence has no word corresponding to ‘one’, however, and given that the subject and agent — the person or thing beginning the history — is unspecified, there are several ways of rendering the sense into English, e.g. ‘here we begin . . .’, rather than ‘here one begins’ or the passive ‘here is begun’ (cf. 3.6.4 and further below). Similarly in (b) both occurrences of *hann* are acc., the objects of *taki* and *drepa*, but whereas *taki* (3rd pl. pres. subj.) has *menn* as its subject (understood because coreferential with the expressed subject of *standi*), *drepa* is subjectless; *menn* cannot be subject here since the finite verb, the auxiliary *skal*, is sg. In English we must once again introduce an unspecified ‘one’, ‘we’, ‘you’, etc. as subject and agent — the person

or persons who are to do the killing — or we can make the rendering passive, whereby the Old Norse object *hann* will correspond to the English subject and the agent can be omitted: ‘he shall be killed’, ‘he is to be killed’ — by whom in particular is neither here nor there in the context. In (c) the impersonal construction is slightly easier to spot because there is no noun phrase at all in the independent sentence *sjá má nú*, the object of *sjá* being the dependent *at ekki nýtir þú hér af*. Otherwise (c) is not different in type from (a) or (b): the focus is on the object of *sjá* — the thing seen — not the subject — the person or persons who see. The seer or seers are unspecified and can thus be rendered ‘one’, ‘people’, etc. in English, or omitted altogether by substituting a passive for the Old Norse active phrase: ‘that you get no benefit at all from this can now be seen’.

Insofar as the direct object in active verb phrases becomes the subject when the verb is made passive, active phrases lacking a direct object will, if turned directly into passives (i.e. without further change), tend to be without a subject. In English such passivisation does not occur: we may say *the bed was slept in*, but not **was slept in the bed*. In Old Norse, on the other hand, subjectless passives are a regular feature. Thus, active:

Þá lögðu þeir at jarlsskipinu
 ‘Then laid they at earl’s-ship-the’
 ‘Then they attacked the earl’s ship’

Gekk hann inn nokkut fyrir lýsing
 ‘Went he in somewhat before dawn’
 ‘He went in shortly before dawn’

correspond to passive:

Þá var lagt at jarlsskipinu
 ‘Then was laid at earl’s-ship-the’
 ‘Then the earl’s ship was attacked’

Var gengit inn nokkut fyrir lýsing
 ‘Was gone in somewhat before dawn’
 ‘Someone went in shortly before dawn’

Students should take careful note of these and the other types of ‘impersonal’ construction mentioned above. By one means or another they will have to supply a subject when translating them into English.

The designation ‘impersonal’ has further been applied to Old Norse verbs construed without a nominative, or where the nominative noun phrase is not the first in unmarked word-order (see 3.9.1, 3.1.5, sentence 1). This is a moot point. Where there is no nominative, there is no person agreement in the verb — the default 3rd sg. being used (see above); to that extent ‘impersonal’ might be deemed an appropriate term. On the other hand, it has been shown that oblique (non-nominative) noun phrases that appear first in unmarked word-order behave like subjects in virtually every respect except the triggering of person agreement. And such phrases may certainly denote ‘persons’. While the question how constructions of this type are best described is not of primary concern to the learner, it is important for him/her to realise that where a noun phrase in a case other than the nominative is the first in a sentence, it is not automatically to be taken as a fronted object (see 3.9.1). Thus, in:

Pá skal hana engan hlut skorta
 ‘Then shall her no thing lack’
 ‘Then she shall lack nothing’

Ávalt er ek sé fagrar konur, þá minnir mik þessarrar konu
 ‘Always COMP I see beautiful women, then reminds me of-
 this woman’
 ‘Whenever I see beautiful women, then I remember this
 woman’

Tók konungi at orna undir feldinum
 ‘Began to-king to warm undir cloak-the’
 ‘The king began to get warm under the cloak’

Líkaði yðr vel Finnskatrinn, er Þórólfr sendi yðr?
 ‘Liked to-you well Lapp-tribute-the COMP Þórólfr sent
 to-you?’
 ‘Were you pleased with the Lapp-tribute that Þórólfr sent
 you?’

the accusatives *hana* and *mik* and the datives *konungi* and *yðr* are the first noun phrases in sentences whose word-order is not obviously marked. Even in *líkaði yðr vel Finnskatrinn*, where the second noun phrase is nominative, the difficulty of showing that dat. *yðr* has been fronted makes it hard to cast it in the role of object, and that in turn raises doubts about whether *Finnskatrinn* can be subject. In semantic terms, *hana*, *mik*, *konungi* and *yðr* represent ‘experiencers’ (the people experiencing the events denoted by the verbs), a sense regularly conveyed by the nominative in modern English and certain other European languages (cf. *I lack, I remember, I get warm, I am pleased*) — seemingly reflecting a common tendency to make the experiencer subject rather than the thing experienced. Certainly, natural English translations of Old Norse sentences like the above will tend to bring out the subjecthood of the first noun phrase.

Also regularly construed without nominatives are the passives of verbs whose direct object is in the genitive or dative, e.g.:

Þess var leitit við jarl
 ‘Of-that was sought of earl’
 ‘That was asked of the earl’

Mönnum var borgit flestum
 ‘To-men was saved most’
 ‘Most people were saved’

In the active, *leita* ‘seek’ ‘ask’ has a nominative subject and genitive object, *bjarga* ‘save’ a nominative subject and dative object. When passivised such verbs lose their nominative subject in the normal way (3.6.4), but the object does not become the new nominative subject. It remains in its original case. However, since in unmarked word-order (cf. 3.1.5, sentence 1) it precedes the verb phrase in the passive sentence, there is some justification for treating it as subject. It certainly becomes the theme of the sentence — ‘what it is about’ (cf. 3.1.5, sentence 1).

Only partially analogous are passives of verbs construed in the active with a nominative subject, a dative indirect object and a further argument in the genitive or dative. To active:

Þeir ljá jarli lífs
 ‘They grant [to-]earl [of-]life’
 ‘They spare the earl’s life’

Þeir héttu honum bana
 ‘They promised [to-]him [with-]death’
 ‘They threatened him with death’

correspond passive:

Engum er alls lét
 ‘To-none is [of-]all granted’
 ‘No one is granted everything’

Honum var heitit bana
 ‘To-him was promised [with-]death’
 ‘He was threatened with death’

In the passive versions the nominative subject is lost as before, but it is the indirect object (*engum, honum*) which moves into subject position rather than gen. *alls* or dat. *bana*. Although genitive and dative arguments of this type have been termed ‘direct objects’ (e.g. 3.1.5, sentences 11, 12, 16, 18, 19 and above in this section), their failure here to move into subject position suggests they retain something of the original syntactic and semantic role that caused them to be expressed by the genitive or dative in the first place. Just as, for example, the dative with which *kasta* is construed can be viewed either as direct object or instrumental phrase — ‘[to] throw something’ or ‘[to] throw with something’ (cf. 3.1.5, sentence 20) — so *ljá* + dat. + gen. may be taken as ‘[to] grant someone something’ or ‘[to] give to someone possession of something’, and *heita* + dat. + dat. as ‘[to] promise someone something’ or ‘[to] threaten someone with something’.

Nominativeless passive constructions are relatively easy to spot, and — where relevant — the student will normally be able to render the, or the first, genitive or dative noun phrase as the subject when translating, as above. More difficult is to recognise the accusative, genitive or dative that precedes other noun phrases in an active sentence not because it is fronted, but because the verb is thus construed. The student

should try to be alert to verbs that do not have a nominative subject (relatively few) and make an effort to learn them as a special category. It is important this be done. Subject and object can otherwise easily be confused. (See further the ‘postscript’ pp. 262–3.)

3.9.3 Impersonal constructions — Exercise

1. What do you understand by the term ‘impersonal’?
 2. Give Old Norse examples (a) of a verb always construed without a subject, and (b) of a construction in which a potential subject is left unexpressed.
 3. How would you translate examples (a) and (b) in your answers to the previous question into English?
 4. In what circumstances do Old Norse passive constructions lack a subject?
 5. The first noun phrase in an Old Norse sentence is often in the accusative, genitive or dative case. What are the different possibilities of interpretation in such examples?
 6. How are the main verbs in the following sentences construed?
 - (a) Líðr fram haustinu ok tekr at vetra
‘The autumn passes and winter comes on’
 - (b) Þess er enn ekki hefnt
‘That is not yet avenged’
 - (c) Ekki sá skipit fyrir laufinu
‘The ship could not be seen for the foliage’
 - (d) Draum dreymði mik í fyrri nátt
‘I dreamt a dream the night before last’
 - (e) Engum mun bóta synjat
‘No one will be refused compensation’
-
-

3.9.4 Accusative and infinitive

In English we may say: *I saw her open it, he asked the boys to sing*. What follows *saw* and *asked* is sometimes described as a non-finite clause object: we have a clause or sentence which is the equivalent of an object (cf. *I saw the letter, he asked a favour*), and it contains an

infinitive (*open, sing*) but no finite verb. This analysis, however, leaves out of account the fact that in a sense *her* is both the object of *saw* and the subject of *open*, and *the boys* both the object of *asked* and subject of *sing* (cf. *(I saw that) she opened it, (he asked the boys that) they should sing*). The term mostly used to describe the Old Norse counterparts of such English constructions is ‘accusative and infinitive’. While hardly achieving descriptive adequacy, this designation has the merit of emphasising accusative case, which marks direct object status, and suggesting a connection between the accusative and the following infinitive. Above all, it is a more precise term than non-finite clause object, which can cover a variety of constructions.

Old Norse accusatives and infinitives occur regularly after verbs of saying, thinking, and experiencing. E.g.:

Magnús bað hann fara sem honum líkaði
 ‘Magnus bade him go as to-him pleased’
 ‘Magnús said he could go as he pleased’

Vér ætlum hana litla hríð svá hafa verit kallaða
 ‘We think her little while thus have been called’
 ‘We think she has been called that only a short while’

Opt hefi ek heyrt yðr þat mæla
 ‘Often have I heard you that say’
 ‘I have often heard you say that’

In cases where the accusative object/subject of the infinitive is identical with the subject of the finite verb, the former is not expressed as a separate word; instead it is denoted by the *-sk* suffix (3.6.5.3), which can be considered to have reflexive function. Thus in:

Hon sagðisk vera dóttir Þorkels
 ‘She said-*sk* be daughter of-Þorkell’
 ‘She said she was Þorkell’s daughter’

the *-sk* can be interpreted literally as ‘herself’. Observe that the subject complement *dóttir* is nominative. This is the rule where the accusative of an acc. + inf. construction is to be found in the *-sk* suffix.

Where the accusative appears as a separate word denoting an entity different from the subject of the finite verb, a subject complement will agree with it by also appearing in the accusative — cf. acc. f. sg. *kallaða* in the second example above agreeing with *hana*, and:

Hann sagði Sigmund vera óbættan
 ‘He said Sigmundr be unatoned’
 ‘He said Sigmundr was unatoned [i.e. his death was uncom-
 pensated]’

where acc. m. sg. *óbættan* agrees with *Sigmund*.

In the case of the verb *þyk(k)ja* ‘seem’ ‘think’ we normally find a ‘nominative and infinitive’ construction. There are two variants of this. Occasionally the subject of the infinitive is ‘raised’ (i.e. moved into the higher sentence) and becomes the subject of *þyk(k)ja* (a), but more commonly *þyk(k)ja* appears in the default 3rd sg. form, with dative experiencer — denoting the person to whom the matter of the infinitive sentence ‘seems’ — as its most likely subject (see 3.9.3) and a nominative as the subject of the infinitive (b).

- (a) Eiríki konungi . . . þóttu þeir mjök hafa spottat sik
 ‘To-Eiríkr king seemed they much have mocked self’
 ‘King Eiríkr thought they had mocked him greatly’
- (b) Þá þótti mér þeir sækja at öllum megin
 ‘Then seemed to-me they come against on-all sides’
 ‘Then it seemed to me they attacked on all sides’

In (a) nom. *þeir* is the subject of *þóttu* as can be seen from the 3rd pl. verb-form. In (b), on the other hand, where *þótti* is 3rd sg., *þeir* can only be the subject of inf. *sækja*. When the subject of the infinitive is 3rd sg., as it often is, the two constructions are difficult to distinguish. In:

Þótti honum hon vel hafa gert
 ‘Seemed to-him she well have done’
 ‘He thought she had acted well’

hon can according to traditional analysis be the overt subject either

of *þótti* or of *gert*. In some modern approaches *dat. honum*, the first noun phrase, would be deemed the subject of *þótti*, as also *mér* in (b) above.

Subject raising is the norm with *þyk(k)ja* where the subject of the following infinitive denotes the same person as the experiencer (the person to whom the matter of the infinitive sentence ‘seems’). In, for example:

Þú þykkisk of fá drepit hafa mína hirðmenn óbætta
 ‘You seem-*sk* too few killed have my retainers unatoned’
 ‘You think you have killed too few of my retainers without
 paying compensation’

a putative **þykkir þér þú of fá drepit hafa . . .* is restructured in such a way that *þú*, the subject of *drepit*, becomes the subject of the finite sentence and the dative experiencer is converted into an *-sk* suffix. This is not unlike what happens with the *hon sagðisk vera . . .* type of construction above, though there there is no subject raising and the *-sk* suffix takes the place of an accusative rather than a dative. If we render *-sk* in the above example as ‘to yourself’, and translate fairly literally ‘you seem to yourself to have killed too few . . .’ we get something of the flavour of the original.

Concerning *þyk(k)ja*, it should finally be noted that the 3rd singular present indicative is often *þyk(k)i* rather than *þyk(k)ir* (see 3.6.9.1 point (15)).

Sometimes in accusative and infinitive constructions a past infinitive is encountered (see 3.6.6). In prose this is only likely to involve the forms *mundu*, *skyldu*, *vildu*, and occurs chiefly when the finite verb is past tense. E.g.:

Hann lézk heldr mundu at sinni gefa upp ríkit
 ‘He said-*sk* rather would for time give up earldom-the’
 ‘He said he would rather give up the earldom for the time
 being’

Þórðr kvað beggja þeira ráð þetta vera skyldu
 ‘Þórðr said of-both their decision this be should’
 ‘Þórðr said this should be their joint decision’

It is difficult to get the literal sense of *mundu* and *skyldu* across since English ‘would’ and ‘should’ are finite forms. Semi-literal renderings may be helpful here, using the infinitive marker *to* to direct attention to the past infinitive.

‘He said himself rather to would give up the earldom . . .’

‘Þórðr said this their joint decision to should be’

3.9.4 *Accusative and infinitive — Exercise*

1. Why are Old Norse accusative and infinitive constructions so called?
 2. What happens to the accusative in an accusative and infinitive construction when it denotes the same entity as the subject of the finite verb?
 3. Describe the different kinds of nominative and infinitive construction in which the verb *þyk(k)ja* is found.
 4. In what type of construction do past infinitives occur in Old Norse?
-
-

3.9.5 *Omissions*

Certain elements are regularly omitted from Old Norse sentences. Some can be readily understood from the context and will cause the learner no difficulty. A subject that is already established, for example, is usually omitted in Old Norse just as in English. Thus, in:

Karl hljóp á annat skip ok bað þá taka til ára
 ‘Karl jumped onto another ship and bade them take to oars’
 ‘Karl jumped onto another ship and told them to start rowing’

the subject of *bað* is not expressed — any more than in the English renderings — because it refers to the same person as the subject of the previous sentence, *Karl*.

3.9.5.1 Objects

Slightly more problematic for the learner, because characteristic of Old Norse but not of English, is the omission of the object where already established. E.g.:

- (a) Njáll tók fésjóðinn ok seldi Gunnari
 ‘Njáll took money-bag-the and gave to-Gunnarr’
 ‘Njáll took the bag of money and gave it to Gunnarr’
- (b) Konungr greip til sverðs ok brá
 ‘King grasped at sword and drew’
 ‘The king grabbed hold of the sword and drew it’

Here ‘it’, referring in (a) to the bag of money, in (b) to the sword, is lacking in Old Norse. This is because there is identity of reference with a preceding noun, *fésjóðinn* in (a), *sverðs* in (b). Observe that object omission is not dependent on case equivalence. In (a) the missing noun phrase would have had accusative case, just as *fésjóðinn*, but in (b) it would have been dative, while *sverðs*, the noun establishing the reference in (b), is genitive, governed by the preposition *til* (3.7.2). Indirect objects, too, may be omitted, as in:

- Konungr lét skíra Hákon ok kenna rétta trú
 ‘King let baptise Hákon and teach true faith’
 ‘The king had Hákon baptised and taught the true faith’

Note that the idiomatic English rendering obscures the omission; insertion of ‘him’ between ‘taught’ and ‘the’ would give a different sense — that it was the king himself who taught Hákon the true faith.

3.9.5.2 vera

The verb *vera* is often omitted, especially the infinitive (a) in connection with auxiliary verbs and (b) in accusative and infinitive constructions. The student should pay particular attention to this phenomenon since it can often cause misunderstanding.

Consider the following examples:

Þú munt þá ekki hér vel kominn
 ‘You will then not here well come’
 ‘You will not then be welcome here’

Þat mæltu sumir, at leitat skyldi um sættir
 ‘That said some, that sought should about settlement’
 ‘Some said that an attempt should be made to reach a settlement’

Þorfinnr kvað þat ósannligt, at . . .
 ‘Þorfinnr said that unjust that . . .’
 ‘Þorfinnr said it was unjust that . . .’

Tǫlðu sumir várkunn, at hann vildi eigi miðla ríkit
 ‘Said some cause that he wanted not divide earldom-the’
 ‘Some said there was understandable cause for his unwillingness to divide the earldom’

In the first example the copula (*vera*, the verb ‘be’) is the missing link needed to connect subject *þú* and the subject complement *vel kominn* (cf. *þú ert vel kominn* ‘you are welcome’). In the second *vera* is required to complete the passive construction *leitast skyldi vera* ‘should be sought’. The third and fourth examples illustrate accusative and infinitive constructions from which the infinitive is omitted. In the third the copula is what is wanted to connect *þat* and its complement *ósannligt* (cf. *þat er ósannligt* — subject + copula + subject complement), so the construction is to be understood as *Þorfinnr kvað þat ósannligt vera, at . . .* The fourth example too requires *vera* to be understood since *várkunn* can only be the object of *tǫlðu* in an accusative and infinitive construction (i.e. *tǫlðu sumir várkunn vera at . . .* is perfectly acceptable, but **tǫlðu sumir várkunn* without the ellipsis of *vera* is not).

Because all four contexts so clearly demand *vera*, it is readily understood or supplied by the reader familiar with Old Norse. The beginner will have to proceed more slowly and analytically: faced by a sentence that seems to lack an infinitive, and in doubt about the meaning, s/he should always try supplying *vera*. In most cases this will provide the solution.

Finite forms of *vera* are also sometimes omitted. As with the above, the prerequisite seems to be that the verb should be recoverable from the context. Consider:

Fimm menn höfðu bana af liði Helga, en sárir allir aðrir
 ‘Five men had death from force of-Helgi, but wounded all others’
 ‘Five of Helgi’s men were killed, and all the others were wounded’

The finite verb of the first sentence is *höfðu*, but that will not fit the context of the second. What we have in *sárir allir aðrir* is a fronted subject complement (*sárir*) followed by the subject (*allir aðrir*), and the copula is needed to connect them. The second sentence is thus to be understood: *en sárir váru allir aðrir*.

3.9.5.3 Verbs of motion

The infinitives of verbs of motion are often omitted when modified by an adverb or preposition phrase indicating destination. E.g.:

Sámr sagðisk vilja heim aptr
 ‘Sámr said-*sk* want home again’
 ‘Sámr said he wanted to go back home’

Ætlaði hann yfir á Nes
 ‘Intended he over to Nes’
 ‘He intended to go across to Caithness’

Because of the clear directional sense indicated by adverb or preposition phrase, such constructions are unlikely to cause the learner great problems.

3.9.5 Omissions — Exercise

1. In what circumstances may the object be omitted in Old Norse? Give examples.
 2. In what kinds of construction is *vera* commonly omitted? Give examples.
 3. What is understood in the sentence: *nú býsk hann út til Íslands* ‘now he gets ready to go to Iceland’?
-
-

3.9.6 Points of nominal syntax

Important aspects of nominal syntax not dealt with elsewhere are (1) certain idiomatic uses of personal pronouns and possessive adjectives; (2) what are often loosely termed ‘the genitive and dative of respect’.

3.9.6.1 Idiomatic uses of personal pronouns and possessive adjectives

Sometimes in Old Norse personal names are accompanied appositionally by a 3rd person pronoun of the same gender and number. Instead of *þar sitr Selsbani* ‘there sits Selsbani’, we find *þar sitr hann Selsbani* ‘there sits he [i.e. that fellow] Selsbani’, instead of *hann var faðir Eiríks hins sigrsæla ok Óláfs* ‘he was the father of Eiríkr the victorious and Óláfr’, *hann var faðir þeira Eiríks hins sigrsæla ok Óláfs* ‘he was the father of-them [i.e. of the pair] Eiríkr the victorious and Óláfr’. More commonly a 3rd plural or 1st or 2nd dual or plural pronoun is found together with a single name. E.g.:

Báru þeir Røgnvaldr eld at bænum
 ‘Carried they Røgnvaldr fire to house-the’
 ‘Røgnvaldr and the others set fire to the house’

Vit Arnviðr munum fara
 ‘We-two Arnviðr will go’
 ‘Arnviðr and I will go’

Here, as will be seen from the idiomatic translations, the pronouns are only partly in apposition to the personal names since they also contain a reference to one or more other people known from the context. The dual pronouns denote one additional person, the 1st and 2nd plural more than one. Thus *vér Arnviðr* would mean ‘Arnviðr and we (others)’, *þit Arnviðr* ‘Arnviðr and you [sg.]’, *þér Arnviðr* ‘Arnviðr and you (others)’. Since there is no dual 3rd person pronoun, *þeir Røgnvaldr* can mean ‘Røgnvaldr and he’ as well as ‘Røgnvaldr and the others’, depending on the context. Where men and women or a man and a woman are involved, the 3rd person neuter plural is used (cf. 3.2.1):

Þau dróttning tala jafnan
 ‘They queen talk constantly’
 ‘The queen and he talk constantly’

From the context of this particular example we know that only the queen and a single male are involved; in another context *þau dróttning* could mean ‘the queen and the others (including at least one male)’.

This usage is not confined to personal pronouns, but can also be found with possessive adjectives. E.g.:

Hverja ætlan hefir þú á um deilu ykkra Óláfs digra?
 ‘What view have you on about quarrel your-two Óláfr’s stout?’
 ‘What is your view of Óláfr the stout’s and your quarrel?’

Here the dual 2nd person possessive *ykkra* carries the same ‘inclusive’ sense as the personal pronouns in the previous examples. There is however a significant syntactic difference between *ykkra Óláfs digra* and, say, *vit Arnviðr*. The pronoun *vit* stands in the same case as *Arnviðr* (nom.), whereas *ykkra* takes its case (and gender and number) from *deilu* (acc. f. sg.) while *Óláfs digra* is in the genitive. The difference is occasioned by the fact that *vit* and *Arnviðr* form a joint subject, a pairing of two noun phrases, whereas *ykkra* and *Óláfs*, though both modify *deilu*, represent different word classes: adjective and noun. The possessive signals its modifier role by case, gender and number agreement, but the noun cannot — instead it goes into the genitive (the ‘possessive’ case, see 3.1.5, sentence 13). The close relationship between possessive adjectives and genitives is shown by the 3rd person pronouns (non-reflexive), whose genitive forms, *hans*, *hennar*, *þess*, *þeira*, double up as possessives (3.3.8.5 point (6)).

It should be observed that the juxtaposition of possessive adjectives and genitive noun phrases is also common in more unambiguous cases of apposition. E.g.:

Er þat vili vórr búandanna
 ‘Is that will our of-farmers-the’
 ‘That is the will of us farmers’

Two further points of nominal syntax involving possessives and pronouns require discussion.

In partitive constructions (3.2.6, sentence 20, 3.4.2, sentence 9) where a pronoun is the head word denoting the part, and the modifier denoting the whole would be expected to be a personal pronoun, the latter is usually replaced by the corresponding possessive adjective, which agrees in case, gender and number with the head word. E.g.:

Skal hverr yðvarr fara í friði fyrir mér
 ‘Shall each your go in peace before me’
 ‘Each of you shall go in peace as far as I am concerned’

Þá skal sá okkarr kjósa böen af öðrum, er sannara hefir
 ‘Then shall that-one our-two choose favour of other COMP
 truer has’
 ‘Then the one of us (two) who is right shall choose a favour
 of the other’

Instead of nom. m. sg. *hverr* ‘each’ + gen. *yðvar* ‘of you’ and nom. m. sg. *sá* ‘that one’ + gen. *okkar* ‘of us two’, we find nom. m. sg. *hverr yðvarr* ‘each your’ and nom. m. sg. *sá okkarr* ‘that one our-two’. Students should take careful note of this construction since experience has shown it can cause much confusion.

Contemptuous reference is a further case in which a possessive adjective is used where on the basis of English one might expect a personal pronoun. This can occur in both direct and indirect speech. Thus we find not only *fóli þinn* ‘fool your [i.e. you fool!]’, but also:

Hann bað þegja bikkjuna hans
 ‘He bade be-silent bitch-the his’
 ‘He told the dog to shut up’

where ‘the dog’ is used insultingly of a man.

3.9.6.2 *The genitive and dative of respect*

The genitive and dative can be used in Old Norse to specify the applicability of the verb phrase. The basic sense of such constructions is ‘with respect to’ ‘in respect of’ ‘as regards’, but idiomatic English will usually require a different translation. E.g. (with the genitive or dative phrases in bold):

Þegi þú **þeira orða**
 ‘Be-silent you of-those words’
 ‘Keep quiet with those words’

Vesall ertu **þinnar skjaldborgar**

‘Wretched are-you of-your shield-fortification’

‘You and your wretched wall of shields!’

Er Haraldr konungr varð **þessa tíðinda** vís, þá dró hann her saman

‘When Haraldr king became of-these tidings aware, then drew he army together’

‘When King Haraldr got news of these events, he gathered together an army’

Öll váru börn Svíakonungs vel **viti** borin

‘All were children of-Swedes-king well with-wit endowed’

‘All the children of the Swedish king were endowed with a good understanding’

Varð **þeim** mart talat

‘Became to-them much talked’

‘There was much talk between them’

Vín er **honum** bæði drykkur ok matr

‘Wine is to him both drink and food’

Dative phrases of respect often have the force of possessives. This applies notably where they complement preposition phrases denoting body parts. E.g. (with dative and preposition phrase in bold):

Skarði fell **fyrir fætr Þorkeli**

‘Skarði fell before feet to-Þorkell’

‘Skarði fell in front of Þorkell’s feet’

Loki greip upp mikla stöng ok rekr **á kroppinn erninum**

‘Loki grasped up big pole and drives onto body-the to-eagle-the’

‘Loki seized a big pole and drove it against the eagle’s body’

Þá laust hann sverðit **ór höndum honum**

‘Then struck he sword-the out-of hands to-him’

‘Then he struck the sword out of his hands’

3.9.6 Points of nominal syntax — Exercise

Analyse the phrases printed in bold in the following sentences:

- (a) **Þeir Þorfinnr** dvöðusk í eyjunni um nóttina
‘Þorfinnr and the others stayed on the island for the night’
- (b) Með henni mun nú vera **þeggja ykkur** hamingja
‘With her lies the good fortune of you both now’
- (c) En ek hefí hér vitnismenn þá, er handsal **okkart jarls** sá
‘But I have witnesses here who saw the earl’s and my agreement’
- (d) **Hverjum yðrum** þótti þat ráðligast?
‘Which of you thought it most advisable?’
- (e) Hrani sagði henni **hverra erinda** Haraldr fór á fund Sigríðar dróttningar
‘Hrani told her for what purpose Haraldr had gone to see Queen Sigríðr’
- (f) Þá lét Loki fallask í **kné Skaða**
‘Then Loki let himself drop onto Skaði’s knees’
-
-

3.9.7 Points of verbal syntax

A few remarks on verbal syntax need to be added to the basics set out at various points in section 3.6. These concern four areas: (1) the perfect and past perfect (3.6.2, 3.6.8, sentence 3); (2) the passive (3.6.4); (3) the ‘dative absolute’; (4) present participles expressing potentiality or obligation.

3.9.7.1 The perfect and past perfect

The perfect and past perfect of intransitive verbs of movement and change are construed with *vera* as well as *hafa*. E.g.:

Hann hafði komit út með Þorkatli
‘He had come out with Þorkell’
‘He had come to Iceland with Þorkell’

Maðr er hér kominn úti fyrir durum
‘Man is here come outside before doorway’
‘A man has arrived here outside the door’

Svá mun Hallgerði sýnask, sem hann hafi eigi sjálf dauður orðit
 ‘So will to-Hallgerður seem, as he has not self-dead become’
 ‘It will seem to Hallgerður as though he has not died a natural death’

Þá er myrkt var orðit, leituðu þeir sér til náttstaðar
 ‘Then COMP dark was become, searched they for-self for night-place’
 ‘When it had become dark, they looked for a place to spend the night’

The choice of auxiliary depends on the sense. Where the focus is on the action itself, *hafa* is used, where the state following the action is emphasised, we find *vera* (contrast English *he has gone there a lot recently* and *he is gone* (= *he is no longer present*)). Thus the first example above focuses on the travelling to Iceland rather than the being there, the third on the dying rather than the being dead. In the second and fourth examples, in contrast, the emphasis is on the man’s being outside the door and the state of darkness in which the searching took place.

It will be observed that where *vera* is the auxiliary, the past participle inflects as an adjective, agreeing with the subject in case, gender and number (cf. 3.6.6). Thus *maður* and *kominn* are both nom. m. sg. (*þá er myrkt var orðit* has no subject, so the nom. n. sg. (*orðit*) is used as the default form). With *hafa* as the auxiliary, on the other hand, the past participle tends to adopt the neuter nom./acc. sg. form, and is then often known as the supine (3.6.8, sentence 3). The reason for this difference lies in the auxiliaries themselves. Elements linked by *vera*, whatever its function, stand in the same case, the one element modifying the other, whereas non-auxiliary *hafa* is construed with a nominative subject and accusative object (cf., e.g., *hann hafði tvá knörru* ‘he had two merchant ships’). In perfect constructions with *hafa* the past participle does not normally modify anything; it combines with the auxiliary to form a single verb phrase. Thus in *hann hafði keypt tvá knörru* ‘he had bought two merchant ships’ *hafði keypt* is the verb phrase of which *tvá knörru* is the object. In origin, however, the perfect seems to have been a subject — verb — object — object complement construction (‘I have them bought’), which was gradually re-analysed as subject — verb phrase — object (‘I have bought them’).

One of the chief reasons for assuming this development is that in early Old Norse texts the past participle quite often agrees with an accusative object (never a genitive or dative, since *hafa* governed the accusative only). It seems, however, that at this relatively late stage in the history of the Old Norse perfect, participle-object agreement had ceased to carry the original ‘I have them bought’ meaning. Agreement and non-agreement give the appearance of being interchangeable — indeed, sometimes we find an inflected and an uninflected participle dependent on the same auxiliary, e.g. (with the participles in bold):

En jarlsmenn hófðu **barða** marga eyjarskeggja, en **tekit** Kúga bónda ok **settan** í fjotra
 ‘But earl’s-men had beaten many islanders, but taken Kúgi farmer and placed in shackles’
 ‘But the earl’s men had beaten many islanders and taken the farmer, Kúgi, and put him in shackles’

There is agreement here between *barða* and *marga eyjarskeggja* (acc. m. pl.), and *settan* and *Kúga bónda* (acc. m. sg.), but not between *Kúga bónda* (acc. m. sg.) and *tekit* (nom./acc. n. sg.). The function of the participle is however the same in all three cases: each combines with *hófðu* to form a verb phrase of which *marga eyjarskeggja* or *Kúga bónda* are the objects. The student may thus consider inflected participles in perfect constructions as ordinary supines and treat them in exactly the same way they would their uninflected counterparts (as in modern French).

Several other verbs combine with past participles to form periphrastic constructions, but of these only *fá* and *geta* are at all common. Both have the basic sense ‘get’, and their use with past participles is paralleled in English (cf. *he got it done*). As in the *hafa* constructions, the participle may either agree with an accusative object or not; where the object is genitive or dative, or there is no object, the nom./acc. n. sg. form is always used. E.g. (with the periphrastic verb phrases in bold):

Abraham **gat frelsta** frændr sína
 ‘Abraham got saved kinsmen his’
 ‘Abraham was able to save his kinsmen’

Ambáttirnar **fengu dregit** steininn
 ‘Bondwomen-the got dragged stone-the’
 ‘The bondwomen managed to drag the stone’

Sá **fekk þó borgit** sér nauðuliga
 ‘He got though saved self narrowly’
 ‘He just about managed to save himself, though’

In the first example *frelsta* agrees with *frændr sína* (acc. m. pl.), in the second and third examples the nom./acc. n. sg. form of the participle is used, once where the object is acc. m. sg. (*steininn*), once where it is dat. reflexive.

3.9.7.2 The passive

The Old Norse periphrastic passive formed with *vera* may be dynamic or static, just as its English counterpart with *be*. Dynamic passives denote an action or event, static passives the state after an action or event. Two typical examples illustrating the difference are:

Var sá hoggvinn fyrr, er síðar gekk
 ‘Was he cut-down earlier COMP later walked’
 ‘He (of two) who walked behind was slain first’

Hann nefndi mennina þá, er vagnir váru
 ‘He named men-the those COMP slain were’
 ‘He named the men who were slain’

The passive *var sá hoggvinn, er . . .* is the equivalent of the past tense active: *þeir hjoǵgu þann, er . . .* ‘they slew the one who . . .’, whereas *er vagnir váru* corresponds to the past perfect active *er þeir hǵfðu vagnit* ‘whom they had slain’, and could itself be expressed as a past perfect: *er vagnir hǵfðu verit* ‘who had been slain’. Of itself, *vera* + pp. is ambiguous; it is the context that determines whether the construction is to be understood as dynamic or static, just as in English (cf., e.g., ambiguous *the house was sold*, which may be expanded into the dynamic *the house was sold by the new agent* or the static *the*

house was already sold). A further contrastive pair of Old Norse examples illustrating present tense usage is:

Fjórir hleifar brauðs eru honum færðir hvern dag
 ‘Four loaves of-bread are to-him brought each day’
 ‘Four loaves of bread are brought to him each day’

Frá þessu segir í flokki þeim, er ortr er um Þormóð
 ‘From this says in poem that COMP composed is about
 Þormóðr’
 ‘It tells of this in the poem that is composed about Þormóðr’

The passive *eru honum færðir* is dynamic, the equivalent of active *þeir færa honum* ‘they bring to him’, while *ortr er* is static, corresponding to active *einnhverr hefir ort* ‘someone has composed’.

Sometimes passives are formed with auxiliary *verða* rather than *vera*. Such passives are always dynamic, and usually have one or more additional senses — commonly the notion of futurity and/or possibility. E.g.:

Hversu megu synir hans, þeir er getnir verða í útlegð, njóta þeira gjafa?
 ‘How may sons his, those COMP born are in exile, enjoy those gifts?’
 ‘How may his sons, those who will be born in exile, enjoy those gifts?’

Varð engi uppreist í móti konungi gǫr í þat sinn í Þrándheimi
 ‘Was no uprising a(-)gainst king made on that occasion in Þrándheimr’
 ‘No rebellion was made against the king on that occasion in Þrándheimr’

In the first example the talk is of sons who *may* be born *in the future*. The interpretation of the second example is less certain: it need be no more than a dynamic passive, but it could carry the additional sense that an uprising against the king was not possible on that occasion

(because of his superior force). More firmly endowed with the notion of (im)possibility is:

Hallbjörn hleypr til búðar, en sveinarnir til skógar, er þar var nær, ok verða eigi fundnir
 ‘Hallbjörn runs to booth, but boys-the to scrub, COMP there was near, and are not found’
 ‘Hallbjörn runs to the booth, but the boys run into the scrub which was nearby and cannot be found’

Occasionally in *verða*-passives the agent may be expressed by the dative, e.g.:

Honum varð litit upp til hlíðarinnar
 ‘By-him was looked up to hillside-the’
 ‘He looked up at the hillside’

Such constructions usually carry the implication that the action was a chance one, a sense of *verða* being ‘[to] happen’ (cf. *slíkt verðr opt ungunum mǫnnum* ‘such things often happen to young men’). A more precise idiomatic rendering of the above would therefore be: ‘He chanced to look up at the hillside’.

3.9.7.3 The ‘dative absolute’

The Old Norse ‘dative absolute’ construction consists of a noun phrase in the dative accompanied by a present or past participle in agreement, the two conveying what would otherwise be expressed by a dependent temporal sentence. Commonly the construction takes the form of a prepositional phrase introduced by *at*, but in more formal style the preposition may be dispensed with. E.g. (with the dative absolute in bold):

Ok **at liðnum þrim nóttum** fór hann at finna vísendamann
 ‘And with passed three nights went he to find soothsayer’
 ‘And when three nights had passed he went to find the soothsayer’

Vér skulum hér koma svá margir þingmenn, sem nú eru til nefndir, **at uppverandi sólu**

‘We shall here come as many assembly-members as now are to appointed, with up-being sun’

‘We are to come here, as many assembly members as are now appointed for the purpose, when the sun is up’

Þessum þrettán útgengnum váru aðrir þrettán inn leiddir

‘These thirteen out-gone were other thirteen in led’

‘When these thirteen had gone out, another thirteen were led in’

Höfum vér þar um talat **herra Erlingi ok öðrum góðum mönnum hjáverðum**

‘Have we there about spoken lord Erlingr and other good men present-being’

‘We have spoken about it in the presence of Lord Erlingr and other good men’

The idiomatic English renderings make clear the equivalence between dative absolutes and dependent temporal sentences. An alternative to ‘in the presence of Lord Erlingr and other good men’ is ‘when Lord Erlingr and other good men were present’. The construction with the past participle corresponds to a finite perfect or past perfect, that with the present to a finite present or past, depending on the context.

3.9.7.4 Present participles expressing potentiality or obligation

Present participles can appear in Old Norse as subject complements with the sense of what is suitable, possible or necessary, and with a passive interpretation. In this function, *geranda*, for example, means ‘do-able’ — ‘fit to be done’, ‘able to be done’ or ‘necessary to be done’, according to the context. A few examples will suffice to make the usage clear:

Hann fór suðr með landinu at leita, ef þar væri byggjanda
 ‘He went south along land-the to search if there might-be
 settleable’
 ‘He went south along the coast to see if it might be suitable
 for settlement there’

Jarl kvað þetta vera óþolanda
 ‘Earl said this be intolerable’
 ‘The earl said this was intolerable’

At kveldi er dagr lofandi
 ‘At evening is day to-be-praised’
 ‘The day should be praised when evening comes (and not
 before)’

The clarity of the context will determine the degree of precision with which the participle can be translated into English.

Outside this construction, the Old Norse present participle tends to correspond to the English *-ing* form of the verb and will give the learner little trouble: e.g. *hlæjandi* ‘laughing’, *skínandi* ‘shining’, *sofandi* ‘sleeping’.

3.9.7 Points of verbal syntax — Exercise

1. When is *hafa* and when *vera* used to form perfect and past perfect constructions?
 2. To what in Old Norse does the term ‘supine’ refer?
 3. What is the difference between an inflected past participle and an inflected supine in Old Norse?
 4. Give an example of a dynamic and a static passive in Old Norse and explain the difference.
 5. What characterises *verða*-passives?
 6. What is the Old Norse ‘dative absolute’? Give examples of the construction.
 7. Explain the meaning of the present participle in: *þat þótti þó ógeranda, at konungr vissi eigi þetta.*
-

3.9.8 Points of syntax affecting more than one type of phrase

Three matters require brief treatment: (1) adjectival and adverbial complements; (2) agreement between subject, verb and subject complement; (3) *-sk* verb forms and ‘preposition adverbs’.

3.9.8.1 Adjectival and adverbial complements

Complements of *vera* ‘[to] be’ and *verða* ‘[to] become’ are sometimes adverbs in Old Norse. In the case of the pair *vel* ‘well’ and *illa* ‘badly’, English tends to use adjectives in corresponding phrases. E.g.:

Þat er vel
‘It is good’ ‘It is right’

Konungur segir, at þat var illa at Arnljótr hafði eigi farit á hans fund
‘King says that it was badly that Arnljótr had not gone on his meeting’
‘The king says that it was bad that Arnljótr had not gone to see him’

Þú skalt heita þræll, ok svá vera
‘You shall be-called slave and so be’
‘You shall be called a slave and be so’

Varð Eyjólfur þá framarlega
‘Became Eyjólfur then forward’
‘Eyjólfur then came to be near the front’

In contradistinction to usage in the first two of the above sentences, adjectives may stand in apposition to subjects, objects or prepositional complements in Old Norse where English would employ an adverb or adverbial (cf. 3.5.4). This applies to comparatives and superlatives where a sequence or order is denoted, to quantifiers such as *einn* ‘one’, *allr* ‘all’, *hálfir* ‘half’, and to the locational terms *miðr* ‘middle’, *þverr* ‘transverse’. E.g.:

Skuluð þit bræðr fyrstir fara
 ‘Shall you-two brothers [as the] first go’
 ‘You two brothers shall go first’

Þrym drap hann fyrstan
 ‘Þrymr killed he [as the] first’
 ‘He killed Þrymr first’

Hann var einn konungr yfir landi
 ‘He was one king over country’
 ‘He alone was king over the country’

Hví ertu í blóði einu allr?
 ‘Why are-you in blood one all?’
 ‘Why are you completely covered in blood?’

Kom sú á hann miðjan
 ‘Came she onto him middle’
 ‘It hit him in the middle (of his body)’

(Cf. also 3.1.5, sentence 20.)

3.9.8.2 Agreement between subject, verb and subject complement

Although the verb in Old Norse normally agrees in number with the (nominative) subject of the sentence (3.1.1, 3.2, 3.6.1), there are exceptions to the rule. Where the verb precedes one or more of a sequence of conjoined subjects, it will often appear in the same number as the subject which is closest. E.g. (with the relevant agreement in bold):

Var þá **Ulfr** ok allir stafnbúarnir komnir at lyptingunni
 ‘Was then Ulfr and all forecastle-men-the come to poop-deck-the’
 ‘Then Ulfr and all the forecastle men had got to the poop-deck’

Týndisk fé allt ok meiri hlutr manna
 ‘Lost-sk property all and greater part of-men’
 ‘All the property was lost and most of the men’

Konungr var allmjök drukinn ok bæði þau
 ‘King was all-much drunk and both they’
 ‘The king was very drunk and she as well’

Observe that in the first sentence the past participle *komnir* agrees with the plural subject *allir stafnbúarnir* (or, equally possible, both subjects together) rather than the singular subject *Ulfur* and the singular verb. (On the use of *þau* in the last sentence, see 3.9.6.1.)

Even where it precedes a lone plural subject, a verb may appear in the singular if several words intervene. E.g. (with the singular verb in bold):

Eptir þat **dreif** at þeim fóstbræðrum vinir þeira ór Firðafylki
 ‘After that drifted to those foster-brothers friends their from Firðafylki’
 ‘After that their friends from Firðafylki thronged to (join) the foster-brothers’

In sentences of the type *X is Y*, the verb often agrees in number with *Y*, the subject complement, especially when the subject is *þat* ‘that’ ‘it’ or *þetta* ‘this’. E.g. (with the relevant agreement in bold):

Váru þat lítil sár ok mjög
 ‘Were that small wounds and many’
 ‘The wounds were small and many’

Ekki **munu** þetta friðarmenn vera
 ‘Not will this peace-men be’
 ‘These will not be men of peace’

Slíkt **eru** konungsmenn, sem þú ert
 ‘Such are king’s men as you are’
 ‘You are the sort of person to be a king’s man’

Notice further the propensity of past participles in such constructions to agree with the subject complement rather than the subject:

Var þat **mikill fjöldi orðinn**
 ‘Was it great multitude become’
 ‘It had become a great number’

Sometimes, however, agreement is with the subject:

Þat var Þorkell nefja, Karlshöfuð, ok Þorsteinn ok Einarr
 þambarskelfir
 ‘That was Þorkell nefja, Karlshöfuð, and Þorsteinn and Einarr
 þambarskelfir’

Þat var síðan **kallat** Kvernbítr
 ‘It was thereafter called Kvernbítr [m.]’

3.9.8.3 -sk verb forms and ‘preposition adverbs’

As pointed out in 3.6.5.3, the *-sk* form may have reflexive and reciprocal function. Often this is combined with use of a preposition, which, in an abstract sense, governs the reflexive or reciprocal to which the *-sk* form gives expression. Since, however, there is no overt prepositional complement in such constructions, the preposition has the appearance of an adverb (cf. 3.7.7). E.g. (with the *-sk* form and preposition given in bold):

Kormakr litask **um**
 ‘Kormakr looks-*sk* around’
 ‘Kormakr looks around him’

Þeir lögðusk allir niðr fyrir kirkjunni ok báðusk **fyrir**
 ‘They laid-*sk* all down before church-the and prayed-*sk* for’
 ‘They all laid themselves down before the church and prayed
 for themselves’

Ek hefī nú vel **um** búizk
 ‘I have now well around prepared-*sk*’
 ‘I have now protected myself all around’

Áttusk þeir **við** drykkju ok orðaskipti
 ‘Had-*sk* they with drinking and conversation’
 ‘They had drinks and conversation with each other’

Horfðusk þeir Gizurr **at** hofðunum
 ‘Faced-*sk* they Gizurr towards with-heads-the’
 ‘Gizurr and he faced towards each other with their heads’

Where the preposition is immediately followed by a noun phrase (or noun phrases) as in the last two sentences, the student should be particularly careful not to jump to the conclusion that the two belong together. Neither **við drykkju ok orðaskipti* nor **at hofðunum* is a prepositional phrase, *drykkju ok orðaskipti* being the accusative direct object of *áttu*, *hofðunum* a manner adverbial in the dative case.

3.9.8 Points of syntax affecting more than one type of phrase — Exercise

1. Old Norse sometimes employs adverbs as complements of *vera* ‘[to] be’ and *verða* ‘[to] become’. Give examples and compare and contrast Old Norse usage with English in this respect.
 2. In Old Norse an adjective standing in apposition to subject, object or prepositional complement often corresponds to an adverb or adverbial in English. Give examples and compare and contrast Old Norse usage with English in this respect.
 3. In what circumstances may an Old Norse verb not agree in number with a nominative subject?
 4. Give a grammatical analysis of the sentence *þau ræddusk opt við* ‘they often talked together’.
-

3.9.9 Adverbial *ok*

Sometimes *ok* appears at the beginning of an independent sentence with a sense equivalent to *þá* 'then'. In such cases a dependent temporal or conditional sentence almost always precedes (indeed, the *ok* or *þá* represents a recapitulation, in the form of an adverb, of the dependent sentence, cf. 3.8, 3.9.1). E.g.:

Ok í annat sinn er þeir raufa seyðinn, þá er stund var liðin,
ok var ekki soðit

'And for second time COMP they open cooking-pit-the, then
COMP short-while was passed, and was not cooked'

'And the second time they break open the cooking pit after a
short while had passed, then it was not cooked'

Ef maðr andask í úteyjum, ok eru þeir menn skyldir at færa
lík til kirkju, er . . .

'If man dies-*sk* in out-islands, and are those men bound to
take body to church, COMP . . .'

If a man dies on some outlying island, then those men are
responsible for taking the body to a church, who . . .

The second example is from a law text, where this use of *ok* for *þá* is very common.

A postscript on ‘impersonal’ constructions

The student may legitimately wonder why some verbs in Old Norse are construed without a nominative, and thus, apparently (cf. 3.9.3), without a subject. It was explained in 3.9.3 that sometimes this is because the focus is on the object and the subject is of no interest in the context. In, e.g.,

Hér hefr kristni sögu
 ‘Here begins of-Christianity saga’
 ‘Here begins the history of the Church (in Iceland)’

the writer draws attention solely to the work and its commencement. Who caused it to commence is of no relevance, and indeed the individual(s) concerned would probably be hard to identify. There is a similarity here with some passive constructions in English. In, e.g.,

The church was built in the fourteenth century

the point of interest is the time at which the building work took place, not who carried it out, which, as in the ON example, may not be (generally) known.

What is missing in both the ON and the English sentence is of course the agent — which is nevertheless there in the background, understood although unspecified. But it has been argued by some that an agent has also been omitted from those types of ON ‘impersonal’ (i.e. non-nominative) construction in which an animate instigator cannot be conceived (e.g. *daga* ‘dawn’, *skorta* ‘lack’, *dreyma* ‘dream’; cf. further 3.9.3, pp. 230, 233–4). The verbs concerned tend to denote natural events, the passing of time, (chance) occurrences, want, feelings, impressions, etc. What is suggested is that at the time such constructions arose there was a belief in a mythological agency or agencies which controlled the events by which people were affected. Thus in, e.g.,

Gaf þeim vel byri
 ‘Gave to-them well winds’
 ‘They got favourable winds’

Rak þá víða um hafit
 ‘Drove them widely across sea-the’
 ‘They drifted far across the sea’

Ragnhildi dróttning dreymði drauma stóra
 ‘Ragnhildr queen [acc.] dreamt dreams big [acc.]’
 ‘Queen Ragnhildr dreamt great dreams’

a recognised but (for whatever reason) unspecified power may have been conceived as directing the wind, driving boats across the sea, causing people to dream, and so on (cf. the further examples pp. 230, 233).

It is not claimed that speakers of Old Norse thought in these terms; rather that they were using linguistic constructions inherited from an earlier age (many Indo-European and non-Indo-European languages exhibit similar types of phrase). The interconnection between nominative case and agent role suggested by this line of reasoning can also be viewed as having a historical basis. In 3.1.2 it was stressed that no morphological case is uniquely associated with a particular syntactic function in Old Norse, and that is equally true of semantic roles. It is conceivable, however, that to begin with each case did have a unique semantic role and syntactic function, and that in this pristine system nominative denoted the agent. Then, over the thousands of years that followed, much restructuring took place, including perhaps loss and amalgamation of several cases — leading to the Old Norse system in which morphological case, syntactic function and semantic role are far less obviously interconnected.

Regardless of the correctness or otherwise of these ideas, the student may find them helpful in getting to grips with ‘impersonal’ constructions — a type alien to modern English. The closest equivalents are constructions such as *it is raining*, where *it* simply fills what would otherwise be an empty subject slot, or *it seems to me*, where the experiencer does not become subject but is presented as the recipient of external stimuli. We may also note the archaic construction *methinks*, comparable to ON *þyk(k)ir mér*.

References to linguistic terms explained in the *Grammar*

References (by page number) are to the place or places where the term is most clearly explained and/or exemplified, usually the first occurrence. Items which form the subject matter of a (sub-)section or (sub-)sections of the *Grammar* are not normally included; these can be located using the list of contents (pp. vii–xi). Terms that are used only once or twice and are explained where they occur are also mostly omitted.

- | | |
|----------------------------------|------------------------------------|
| absolute superlative 93 | dual 62 |
| accusative 22–7 | |
| accusative and infinitive 236–40 | experiencer 70, 234 |
| active 135–6 | |
| adverb of degree 128 | front(ing) [vowels] 41–2 |
| adverb of intensification 129 | fronting [sentence elements] 226–7 |
| adverb of manner 127 | |
| adverb of place 127 | genitive 22–7 |
| adverb of time 127 | genitive of type 35 |
| agent 31 | |
| agreement 38, 77–8, 131–2 | imperative 135 |
| analogical levelling 42 | independent sentence 200 |
| anaphoric pronoun 27 | indicative 134–5 |
| antecedent 208 | indirect object 32–3, 35 |
| attributive 77 | infinitive 140, 147–8 |
| auxiliary verb 133 | instrumental(ity) 24 |
| | intonation 4 |
| back vowel 42 | |
| | labial 39 |
| comparative 79 | lexical item 147 |
| complementiser 204 | |
| consonant cluster 13 | marked 226–7 |
| copula 242 | matrix sentence 200 |
| correlate 208–11 | modal auxiliary 152 |
| | monophthongisation 102 |
| dativ 22–7 | morphology 22 |
| dativ absolute 253–4 | mutation 39, 41 |
| definite article 56 | |
| dependent sentence 200–02 | nominative 22–7 |
| determiner 78–9 | noun phrase 31–2 |
| diphthong 9–10 | |
| direct object 32–3 | object 32–3 |
| discontinuity 220, 229 | object complement 89 |

- objective genitive 34, 90
- oblique 72
- paradigm 28
- partitive 74
- passive 135–6, 251–3
- past infinitive 147–8, 239–40
- past participle 147
- periphrastic 133
- positive 79
- possessive adjective 83
- possessive genitive 34
- postposition 181
- preaspiration 18–19
- predicate 131
- predicative 77
- preposition phrase 181
- present participle 147
- principal parts 148–9
- raised subject 238–9
- reciprocal 146
- reflexive 62
- reflexive possessive 83
- relative (pronoun) 201
- relative sentence 208
- rounded, rounding 39
- subject 31
- subject complement 32, 224–7
- subjective genitive 34, 91
- subjunctive 134–5
- subordinate clause 200–02
- superlative 79
- supine 156
- syntax 22
- that*-clause 202
- unmarked 31–2
- unvoiced 12
- voiced 12
- vowel gradation 141–2

Select glossary of linguistic terms not explained in the *Grammar*

- apposition** The relationship between two or more sentence elements with the same syntactic function and identity or similarity of reference. E.g. *hann átti Ragnhildi, dóttur Hrólfs* 'he was married to Ragnhildr, the daughter of Hrólfr', where *Ragnhildi* and *dóttur Hrólfs* are in apposition.
- assimilation** The influence of one sound on another, so that they become more alike or identical. E.g. *lykill* 'key' < **lykilr*, with assimilation *lr > ll*.
- beneficiary** The entity to which something is given, said, etc. or for which something is done, made, etc. E.g. *þeir veittu honum lið* 'they gave him support', where *honum* is the beneficiary.
- complement** A syntactic element that 'completes' another element. E.g. *var hann inn mesti höfðingi* 'he was a very great ruler', where *hann* is the subject and *inn mesti höfðingi* the subject complement; *í þenna tíma* 'at this time', where *í* is a preposition and noun phrase *þenna tíma* the prepositional complement.
- complex** Consisting of two or more separate elements. E.g. the preposition *fyrir norðan* 'north of'.
- compound** Consisting of two or more elements which are combined. E.g. *fjárskipti* 'division of property' a compound noun made up of gen. *fjár*, from *fé* 'property' 'money', and *skipti* 'division'.
- covert** Not expressed, understood. In, e.g., *þeim var engi kostur í brott at fara* 'there was no possibility for them to go away', the subject of *fara* is not expressed, but is understood as identical with the *þeim* of *þeim var engi kostur*.
- declarative** A sentence type used for statements, contrasting with interrogative, imperative, etc. E.g. *Páll jarl fór til Orkneyja* 'Earl Páll went to the Orkneys' is a declarative sentence, whereas *hvárt fór Páll jarl til Orkneyja?* 'did Earl Páll go to the Orkneys?' is interrogative and *farðu til Orkneyja!* 'go to the Orkneys!' imperative.
- goal** The entity affected by the action expressed by a verb. In, e.g., *þeir brenndu hann inni* 'they burnt him in his house', *hann* 'him' is the goal of the action, the person burnt.
- govern(ment)** A syntactic linkage whereby one word requires a particular morphological form of another word. E.g. the ON verb *hefna* 'avenge' governs the genitive of the person or thing avenged (*hann hefndi bróður síns* 'he avenged his brother'); the preposition *frá* governs the dative (*frá skipinu* 'from the ship').

head word The central word in a phrase. E.g. in *maðr gamall* ‘an old man’, the noun *maðr* is the head word, on which the adjective *gamall* is dependent; we find *maðr gekk út* ‘a man went out’, but not **gamall gekk út* ‘old went out’.

infinitive clause A clause (sentence) with one or more infinitives but no finite verb — one of several types of non-finite clause. E.g. in *dvel þú eigi at snúask til dróttins* ‘do not wait to turn to the Lord’, *at snúask til dróttins* is an infinitive clause whose covert (understood) subject is the *þú* of the finite *dvel þú eigi* (see **covert**).

infix An affix (a word element that can only be used when joined to another form) added within a word (see p. 65).

inflexion A change to any part of a word (root, affix, ending) signalling grammatical relations (case, gender, number, tense, mood, etc.), e.g. *hest* ‘horse’ (nom. sg.), *hests* (gen. sg.); *hǫrð* ‘hard’ (nom. f. sg., nom./acc. n. pl.), *harðir* (nom. m. pl.); *bít* ‘bite’ (1st sg. pres. indic.), *beit* (1st/3rd sg. past indic.).

intransitive A verb which cannot take a direct object, e.g. *liggja* ‘lie’ ‘be situated’.

modifier (modify) A word that is dependent on another word or phrase and qualifies its meaning. In, e.g., *sá inn gamli maðr* ‘the old man’, the words *sá inn gamli* are all dependent on the head word *maðr*: they qualify the meaning of *maðr*, introducing the attribute of age and making the phrase definite. In *draumr Hálfðanar*, the genitive *Hálfðanar* is dependent on *draumr* and qualifies its meaning, indicating whose the dream was (see **head word**).

overt Expressed, observable in the structure (see **covert**).

past perfect A verb construction found in Germanic (and some other) languages consisting of the past tense of *have* (*hafa* etc.) and a supine, usually expressing a time prior to some past point of time. In, e.g., *er þeir hǫfðu upp borit fǫngin, fóru þeir á land* ‘after they had carried up the baggage, they went ashore’, the carrying precedes the going ashore, which is itself in the past.

perfect As **past perfect**, but consisting of the present tense of *have* (*hafa* etc.) and a supine, and commonly expressing time viewed in relation to the present. In, e.g., *vér hǫfum fengið mikinn skaða á mönnum várum* ‘we have suffered great losses to our men’, the losses are presented as relevant to the situation in which the words are spoken.

phrase A sentence element consisting of one or more words, but usually reducible to a single word. E.g. *skrín ins helga Magnúss jarls* ‘the shrine of St Magnús the earl’ is a noun phrase, reducible to *þat* ‘it’; *í þann*

tíma ‘at that time’ is a preposition phrase functioning as an adverbial, reducible to *þá* ‘then’.

root The basic form of a word, to which nothing has been added. E.g. *tak-*, root of the verb *taka* ‘take’, *heið-*, root of the feminine noun *heiðr* ‘moor’, ‘heath’, *lang-*, root of the adjective *langr* ‘long’.

semantics The study of meaning in language; sometimes simply used as a synonym for meaning.

sentence The largest unit of grammar or syntax, i.e. the largest unit over which a grammatical or syntactic rule can operate. A sentence will always include one finite verb, and one only. Thus (finite verbs given in bold) *Go!* or *John kicked the ball into the net* are each sentences, whereas *Gosh!* or *Looking to the future* are not. The utterance *She smiled because she was given a toy, but she often scowls* contains three sentences: the independent (3.8) *she smiled* and [*but*] *she often scowls* and the dependent [*because*] *she was given a toy*. In traditional grammatical parlance what is here termed ‘sentence’ is known as a ‘clause’, ‘sentence’ being employed for broader and less clearly defined concepts such as ‘a statement that can stand on its own’.

sentence element Used in the *Grammar* synonymously with **phrase**.

simplex Consisting of a single element — non-complex or non-compound. E.g. *á* ‘on [etc.]’ is a simplex preposition as opposed to the complex *fyrir norðan* ‘north of’; *konungr* ‘king’ is a simplex noun as opposed to the compound *konungsmadr* ‘king’s man’.

stress Prominence given to a particular syllable because of the degree of articulatory force used in producing it. In, e.g., *Skotlandi* ‘Scotland’ (dat. n. sg.) there is primary stress on the first syllable, secondary stress on *-land-*, and little or no stress on the dative *-i* ending.

substantive An alternative term for ‘noun’ — the part of speech denoting persons, places, concrete objects, concepts (e.g. *Hrólfr*, *Ísland* ‘Iceland’, *hús* ‘house’, *gleði* ‘joy’). Formally substantives/nouns display certain types of inflexion, in Old Norse number: *konungr* ‘king’, *konungar* ‘kings’, case: *konungr* (nom.), *konungi* (dat.), and to a certain extent gender: *dropi* (m. with *-i* ending) ‘drop’, *gata* (f. with *-a* ending) ‘path’. Substantives/nouns also perform specific syntactic functions, appearing, e.g., as subject or object of a sentence or the complement of a preposition in a preposition phrase (examples under 3.1.5).

substantivised Used as a substantive/noun. The term is applied to adjectives that stand in place of a substantive/noun, e.g. *gott* ‘good [nom./acc. n. sg.]’, *fáir* ‘few [nom. m. pl.]’, *hit ellra* ‘the older [nom./acc. n. sg.]’ (see 3.3, 3.3.6, sentences 19–22, 26).

suffix An affix (see **infix**) coming after the form to which it is joined. Examples of ON suffixes are the weak past tense markers *-ð*, *-d*, *-t* (cf. *kasta-ð-i* ‘threw’, with root *kasta-*, past tense suffix *-ð* and 3rd sg. ending *-i*), and the definite article *-inn* (cf. *hest-r-inn* ‘the horse’, with root *hest-*, nom. sg. ending *-r* and suffixed nom. m. sg. def. art. *-inn*).

transitive Verb which can take a direct object, e.g. *drepa* ‘kill’, *hefna* ‘avenge’.

Bibliography

- Cleasby, Richard and Gudbrand Vigfusson 1957. *An Icelandic–English Dictionary* (2nd ed.). Oxford: Clarendon Press.
- Faarlund, Jan Terje 2004. *The Syntax of Old Norse*. Oxford: Oxford University Press.
- Gordon, E. V. 1957. *An Introduction to Old Norse* (2nd ed.). Oxford: Clarendon Press.
- Haugen, Einar 1972. *First Grammatical Treatise* (2nd ed.). London: Longman.
- Haugen, Odd Einar 2001 (and later printings). *Grunnbok i norrønt språk* (4th ed.). Oslo: Ad Notam Gyldendal.
- Heusler, Andreas 1932 (and later printings). *Altisländisches Elementarbuch* (3rd ed.). Heidelberg: Carl Winter.
- Hreinn Benediktsson 1972. *The First Grammatical Treatise*. Reykjavík: University of Iceland.
- Höskuldur Thráinsson 1994. 'Icelandic'. In: (E. König and J. van der Auwera eds) *The Germanic Languages*. London: Routledge, 142–89.
- Iversen, Ragnvald 1973 (and later printings). *Norrøn grammatikk* (7th ed.). Oslo: Aschehoug.
- Noreen, Adolf 1923. *Altisländische und altnorwegische Grammatik* (4th ed.). Halle: Niemeyer.
- Nygaard, M. 1905. *Norrøn syntax*. Kristiania: Aschehoug.
- Spurkland, Terje 1989. *Innføring i norrønt språk*. Oslo: Universitetsforlaget.
- Stefán Einarsson 1945 (and later printings). *Icelandic*. Baltimore: John Hopkins.
- Thomson, Colin D. 1987. *Icelandic Inflections*. Hamburg: Helmut Buske.
- Zoëga, Geir T. 1910. *A Concise Dictionary of Old Icelandic*. Oxford: Clarendon Press.

A NEW INTRODUCTION TO OLD NORSE

PART II: READER

A NEW
INTRODUCTION TO
OLD NORSE

PART II
READER

FOURTH EDITION

EDITED BY
ANTHONY FAULKES

VIKING SOCIETY FOR NORTHERN RESEARCH
UNIVERSITY COLLEGE LONDON
2007

© VIKING SOCIETY FOR NORTHERN RESEARCH

ISBN: 978-0-903521-69-7

First published 2001

Second edition with corrections and additions 2002

Third edition with corrections and additions 2005

Fourth edition with corrections and additions 2007

Reprinted with minor corrections 2008

Printed by Short Run Press Limited, Exeter

PREFACE

This fourth edition of *A New Introduction to Old Norse, Part II: Reader* contains, in addition to all those in previous editions, nine new texts: extracts from *The Book of Settlements*, *the Saga of Eiríkr the Red* (about an expedition to Vínland), *Njáls saga*, a law-book (*Grágás*), a learned text (treatise on physiognomy), examples of Old Danish and Old Swedish writings and the Norwegian King's Mirror; and two complete poems, another eddic (heroic) poem (*Hamðismál*) and the *ríma* about St Óláfr. The vocabulary of these texts is included in the fourth edition of *Part III: Glossary and Index of Names*.

The texts have been prepared and annotated by the following:

- I, XVII and XX: Michael Barnes.
- II, XVI and XIX: Anthony Faulkes.
- III, VIII, XXI and XXVII: Richard Perkins.
- IV, IX, X, XI and XXIV: Rory McTurk.
- V, VI, XV and XXVI: Alison Finlay.
- VII: Diana Whaley.
- XII and XXIII: David Ashurst.
- XIII and XXII: Carl Phelpstead.
- XIV: Peter Foote.
- XVIII: Elizabeth Ashman Rowe.
- XXV: John McKinnell.

The introductions are by the same writers, except in the case of Text I. This is by Anthony Faulkes, who has also been general editor of the whole volume, and compiled the main Glossary and Index in *Part III*, the fourth edition of which includes supplementary Glossaries and Indexes to the East Norse texts and the runic inscriptions by Michael Barnes. The general 'Introduction to the Study of Old Norse' is by Alison Finlay.

The plan of this volume was that it should include at least one extract from works in each of the main genres of Old Norse literature. This plan has now been fulfilled, and NION now offers an introduction to the whole range of early Scandinavian writings. Users of this book are reminded that several further complete Old Icelandic texts with glossaries are available in other Viking Society publications (see p. xxxiv below).

The first part of Text I, the extract from *Hrólf's saga*, has a comprehensive grammatical commentary. The remainder of the extract is fully glossed with virtually complete references. It is recommended that

students begin with this text to ensure that they understand the grammatical structure of Old Icelandic before proceeding to others where the grammatical information in the glossary and notes is much sparser. The succeeding texts are glossed with progressively fewer references, though it is hoped that all words have been explained on their first occurrence in each extract, so that it will not be necessary for them to be read in the order in which they are printed. Idioms and constructions are explained much more fully in the Glossary than is usual in teaching books because experience has shown that it is these that cause the greatest difficulty in understanding Old Icelandic texts; and numerous cross-references are included to help elementary students identify the entry forms of words that appear in the texts in guises that are difficult to recognise—another of the persistent problems of learning this language.

Spelling, of both texts and textual notes, has been normalised, using the symbols listed in *NION* I, §§ 2.1.1–2.1.3 (with the addition of ‘*ę*’ for the short open *e* in Old Norwegian). This also applies to the verses, and the language of these has not been archaised as has been the custom in most previous editions. Word forms have on the whole not been changed from what appears in the manuscripts, either to conform to what is believed to have been normal in the early thirteenth century for early sagas or to replace the modern forms that appear in late manuscripts (e.g. in those of *Hrólfs saga*); or to replace the Norwegian forms that appear in *Fagrskinna* and *Konungs skuggsjá*. This is intended to help students to become accustomed to the wide variety of forms (archaic, dialectal, post-classical or analogical) that appear commonly in editions (and dictionaries and grammars), and also to ensure that they are aware of the different forms that underlie the normalised texts that have traditionally been used in teaching, and of the variations in the language between AD 900 and 1400 over the wide cultural area inhabited by Vikings in the Middle Ages. It should also make it easier for them to progress to independent reading of texts where the language is not fully normalised. All such variant forms are included in the Glossary in *NION* III, with cross-references as necessary.

Emendations to the base texts have been marked by pointed brackets < > around letters added to the manuscript readings, square brackets [] around letters supplied that are illegible and italics for letters changed (the manuscript readings in the last case are given in footnotes).

CONTENTS

ABBREVIATIONS	viii
INTRODUCTION TO THE STUDY OF OLD NORSE	ix
CHRONOLOGY	xxxvii
MAP OF ICELAND	xl
LIST OF LAWSPEAKERS	xlii
I: HRÓLFS SAGA KRAKA	1
II: Snorri Sturluson: EDDA	15
III: Sturla Þórðarson: ÍSLENDINGA SAGA	23
IV: KORMAKS SAGA	35
V: BJARNAR SAGA HÍTÐELAKAPPA	43
VI: FAGRSKINNA	55
VII: Snorri Sturluson: HEIMSKRINGLA	79
A: ÓLÁFS SAGA TRYGGVASONAR	82
B: HARALDS SAGA SIGURÐARSONAR	89
C: THE ART AND CRAFT OF THE SKALDIC STANZA	94
VIII: Ari Þorgilsson: ÍSLENDINGABÓK	99
IX: ÞRYMSKVIÐA	127
X: VÖLUNDARKVIÐA	141
XI: ÞIÐREKS SAGA	155
XII: SAGA AF TRISTRAM OK ÍSQND	163
XIII: MARÍU SAGA	173
XIV: JÓNS SAGA HELGA	179
XV: LAXDELA SAGA	191
XVI: AUÐUNAR ÞÁTTTR	201
XVII: RUNIC INSCRIPTIONS	211
XVIII: MÖÐRUVALLABÓK	239
XIX: LANDNÁMABÓK	255
XX: EAST NORSE	261
XXI: EIRÍKS SAGA RAUÐA	281
XXII: ÓLÁFS RÍMA HARALDSSONAR	307
XXIII: PHYSIOGNOMY	323
XXIV: KONUNGS SKUGGSJÁ	333
XXV: HAMÐISMÁL	343
XXVI: NJÁLS SAGA	363
XXVII: GRÁGÁS	381

ABBREVIATIONS

- BS* = *The Book of the Settlements. Landnámabók*, tr. Hermann Pálsson and Paul Edwards (1972).
- CCIMA* = *Corpus Codicum Islandicorum Medii Aevi* I–XX (1930–56).
- CSI* = *The Complete Sagas of Icelanders* I–V, ed. Viðar Hreinsson *et al.* (1997).
- C–V* = Richard Cleasby and Gudbrand Vigfusson, *An Icelandic–English Dictionary*. 2nd ed. by William A. Craigie (1957).
- DMA* = *Dictionary of the Middle Ages*, ed. Joseph R. Strayer, 13 vols (1982–89).
- EÓS* = Einar Ól. Sveinsson, *The Age of the Sturlungs: Icelandic Civilization in the Thirteenth Century*, tr. Jóhann S. Hannesson (1953).
- Gr* = Michael Barnes, *A New Introduction to Old Norse*. Part I. *Grammar* (2004).
- Hkr* = Snorri Sturluson, *Heimskringla. History of the Kings of Norway*, tr. Lee M. Hollander (1964 and reprints).
- HOIC* = Jón Jóhannesson, *A History of the Old Icelandic Commonwealth*, tr. Haraldur Bessason (1974).
- ÍF* = *Íslensk fornrit* I– , 1933– .
- ION* = E. V. Gordon, *An Introduction to Old Norse*. 2nd ed. by A. R. Taylor (1957).
- Laws* = *Laws of Early Iceland. Grágás* I–II, tr. Andrew Dennis, Peter Foote, Richard Perkins (1980–2000).
- LP* = Sveinbjörn Egilsson, *Lexicon Poeticum*, rev. Finnur Jónsson (1931).
- MRN* = E. O. G. Turville-Petre, *Myth and Religion of the North* (1964 and reprints).
- MS* = Phillip Pulsiano (ed.), *Medieval Scandinavia: An Encyclopedia* (1993).
- NION* = *A New Introduction to Old Norse*.
- OddrÓT* = *Saga Óláfs Tryggvasonar af Oddr Snorrason munk*, ed. Finnur Jónsson (1932).
- ON* = Old Norse.
- PE* = *Edda: die Lieder des Codex Regius nebst verwandten Denkmälern*, ed. Gustav Neckel, 4th ed., rev. Hans Kuhn (1962).
- Skj* = *Den norsk-islandske skjaldedigtning* A I–II, B I–II, ed. Finnur Jónsson (1912–15).
- SnE, Gylfaginning* = Snorri Sturluson, *Edda. Prologue and Gylfaginning*, ed. Anthony Faulkes (2005).
- SnE, Háttatal* = Snorri Sturluson, *Edda. Háttatal*, ed. Anthony Faulkes (1999).
- SnE, Skáldskaparmál* = Snorri Sturluson, *Edda. Skáldskaparmál*, ed. Anthony Faulkes (1998).
- VAch* = Peter Foote and David M. Wilson, *The Viking Achievement* (1970).

INTRODUCTION TO THE STUDY OF OLD NORSE

1. Old Norse or Old Icelandic?

The main aim of this Reader, and ultimately of *A New Introduction to Old Norse* as a whole, is to introduce students to representative extracts from works in each of the major genres of literature surviving in Old Icelandic, along with the necessary apparatus for reading these texts in their original language. This introduction offers a brief overview of these genres, together with an account of their context. Some bibliographical references are given at the end of each section, and more general suggestions for further reading are listed at the end of this Introduction, but these bibliographies are not exhaustive, and tend to favour works available in English. More specific introductory material and bibliographical suggestions can be found in the Introduction to each text in the Reader.

The term 'Old Norse' has traditionally been used to refer to the language, literature and culture of medieval Scandinavia in the Middle Ages. Some scholars condemn the term as an appropriation of the culture and heritage of Iceland, and prefer the label 'Old Icelandic', since virtually all the surviving literary texts were either written in Iceland, or are preserved only in Icelandic manuscripts (Jónas Kristjánsson 1994). But 'Old Norse' does capture the fact that this literary heritage ultimately represents a culture originating in mainland Scandinavia, which was taken during the Viking Age (see 2 below) not only to the Viking colonies, including Iceland, that were established in the Atlantic, but also as far afield as Greenland and North America. According to accounts in the sagas, the impetus for the settlement of these colonies came primarily from Norway, though attempts have been made to gauge the accuracy of this account by scientific means, and to argue for a strong Celtic element in the early Icelandic population. The picture of strong cultural links between Norway, Iceland and settlements in Orkney, the Hebrides and northern Britain (including Ireland) has not been seriously challenged. The language of Norway and its colonies is referred to as West Norse, to distinguish it from East Norse, the language of Sweden and Denmark. For an account of the term 'Old Norse' as it applies to the language, see Grammar, 'Introduction' 1.2.

Apart from the runic inscriptions in Text XVII, the texts included in this Reader have an Icelandic emphasis, which reflects the

predominance of the Icelanders in recording the history of the Scandinavian peoples, developing new literary forms, and preserving texts of many kinds through copying and reworking over many centuries. But Texts VI, XI and XXIV originated in Norway and a selection of East Norse extracts is included in Text XX.

Even those primarily interested in the material culture — the history or archaeology — that comes within the sphere of Old Norse will find themselves extrapolating information from Icelandic texts. The study of Old Icelandic is also a starting point for runic studies, although there are virtually no genuinely medieval runic inscriptions in Iceland. But the medieval culture of Iceland is a rewarding study in itself. This remote outpost of Norway, first settled in the late ninth century, was the location for a unique political experiment; until 1262–64, when it became subject to the Norwegian crown, it remained a society without a king, ruled by an oligarchy of the most substantial landowners and chieftains. Though an Icelandic historian has recently described Iceland in this ‘Free State’ or ‘Commonwealth’ period as ‘a headless, feuding society’ (Helgi Þorláksson in McTurk 2005, 136), medieval Icelandic writers developed an ideology which represented it as self-sufficient and, within limits, egalitarian. The early history of their own society was represented in detail by Icelandic authors, but the historical account developed largely in the thirteenth century inevitably casts a mythologising glow over the period of settlement, and is treated with caution (if not dismissed) by modern historians. The literature of medieval Iceland is extraordinarily rich and includes at least two genres unparalleled elsewhere: the Sagas of Icelanders, highly sophisticated prose narratives relating the semi-fictionalised lives of early farmer heroes; and the highly-wrought skaldic poetry found in praise poems for Scandinavian and other rulers, usually composed by Icelandic poets, but also in less formal *lausavísur* (‘occasional verses’) scattered through the Sagas of Icelanders.

Though in Germany and North America Old Norse is usually taught in departments of Germanic or Scandinavian studies, in Britain it has traditionally been studied as part of a degree in English. This is a historical survival of the development of antiquarian interest in the Anglo-Saxon past which began in the seventeenth century; scholars seeking to fill gaps in their knowledge of Anglo-Saxon antiquities turned to the rich heritage of Norse texts. The Scandinavian and Anglo-

Saxon peoples were both offshoots of a common Germanic past: as well as speaking related languages, they shared a pre-Christian religion. There is evidence for this shared religion in the account of the Roman historian Tacitus, writing at the end of the first century AD, who refers in his *Germania* to the cult among the Germanic tribes of the goddess Nerthus, whose name is etymologically identical with that of the Norse god Njǫrðr. Yet extended accounts of this pagan religion are found only in Norse sources, the Prose Edda of Snorri Sturluson and the mythological poems of the Poetic Edda; early, sometimes pre-Christian references also survive in the diction of skaldic verses which Snorri's Edda was written to explicate. Tacitus also refers to the warlike ideology of these early Germanic warrior peoples, for whom 'it is infamy during life, and indelible reproach, to return alive from a battle in which their prince was slain. To preserve their prince, to defend him, and to ascribe to his glory all their own valorous deeds, is the sum and most sacred part of their oath.' This so-called 'heroic code' of extreme bravery in battle has been seen as informing poems in English such as *Beowulf* and *The Battle of Maldon*, no less than the poems of Sigurðr and other heroes in the Poetic Edda, and their literary heirs, the warrior-farmers of the Sagas of Icelanders. And *Beowulf* reveals a more tangible link with early Scandinavia, since it tells of the deeds of legendary heroes of the Danes, Swedes and other early Germanic peoples, and alludes to legendary history also reworked in Icelandic sources such as the fourteenth-century *Hrólfs saga kraka* (see Text I).

Tacitus, *Agricola and Germania*, tr. H. Mattingly (1973).

R. W. Chambers, *Beowulf: An Introduction* (1921).

Jónas Kristjánsson, 'Er Egilssaga "Norse"?', *Skáldskaparmál* 3 (1994), 216–31.

R. I. Page, *Norse Myths* (1990, 1994).

G. Turville-Petre, *Myth and Religion of the North* (1964).

A. Wawn, *The Vikings and the Victorians* (2000).

2. The Vikings

The period c.750–1050, known as the Viking Age, saw widespread incursions of Scandinavian peoples, mainly Norwegians and Danes, on the cultures of Western Europe. English and Frankish sources record the impact of the *wælwulfas* 'slaughter-wolves', as they are called in the Old English poem *The Battle of Maldon*, first as pagan despoilers of the rich resources of the monasteries on the Northumbrian coast,

and across the Channel north of the Seine estuary, in the late eighth century. They conquered and established colonies in Orkney, Shetland, the Hebrides and around the Irish coast in the ninth century, the time also of the settlement of the previously uninhabited Atlantic islands, Iceland and the Faroes. The further colonisation of Greenland, and exploration in North America, are recorded in the Icelandic ‘Vinland sagas’ (see Text XXI), though these settlements did not turn out to be permanent. The battle of Maldon in 991 was probably part of a campaign led by the Danish king Sven Forkbeard (Sveinn tjúguskegg in Icelandic texts), which culminated in his conquest of the English kingdom in 1013. England was ruled after him by his son Knut (Canute in English, Knútr in Icelandic texts); Scandinavian claims to English rule ended, however, with the defeat of the Norwegian Harald harðráði at Stamford Bridge in 1066.

While Viking raiders were ravaging in the west, similar activity was directed at eastern Europe and Russia from what is now Sweden. These Vikings targeted local resources, largely furs and slaves, which they obtained by seizure and the exaction of tribute. The term *Rus*, probably first used by the Finns of north-western Russia to refer to Scandinavians operating in their lands, gave what is now Russia its name. Trading routes were established to the Black Sea and as far south as Constantinople, where Scandinavians served the Byzantine Emperor as mercenary warriors in the Varangian guard.

The Anglo-Saxon and Frankish chroniclers who recorded the Viking raids from the point of view of their victims gave these heathen plunderers an understandably bad press. A more sympathetic representation had to await the development of written culture in Scandinavia following the conversion to Christianity *c.* 1000 AD; Icelandic writers of the twelfth and thirteenth centuries, recreating the history of the Viking period, cast a contrastingly heroic glow over the activities of their ancestors. Some testimony contemporaneous to events survives in the form of skaldic verse, derived from eulogies to warlike leaders of the Viking Age. This must have survived for two centuries or more in oral form before it was embedded in the prose works of later writers. Sagas based on these verses and reproducing their warlike ideology record the history of the Norwegian and other Scandinavian kings, and the writers of Sagas of Icelanders elaborated the deeds of ordinary Icelandic farmers into Viking heroic epics.

Further evidence from pre-Christian times survives in the form of runic inscriptions. The runic alphabet was used in Scandinavia before the introduction of Latin alphabet. Although inscriptions appear most often on memorial stones and are brief and formulaic, they chart the movements of those commemorated, frequently travellers from Sweden via the Baltic and Russia to Constantinople. Runic inscriptions also provide valuable linguistic evidence for the early development of the Scandinavian languages (see Text XVII).

The origin of the word Viking (*víkingr*) is obscure. It may derive from the region of Norway around Oslo, known in the Middle Ages as Víkin, or from the substantive *vík* ‘small bay’, suggesting that Vikings were prone to lurk in coves or bays, or from Old English *wic* ‘settlement’, particularly used in place-names of ports, associating them rather with centres of trade — whether as legitimate traders or attackers. In *The Battle of Maldon*, *wicingas* is used synonymously with many terms identifying the Norsemen as aggressors (*wælwulfas*) and, especially, seafarers (*brimlipende*, *sæmenn*). In Old Icelandic texts the word *víkingr* appears tainted with the same disapproval, and is usually applied not to heroic figures but to thugs and ‘berserker’; but *fara í víking* (to go on a Viking expedition) was a proper rite of passage for the young saga hero.

M. P. Barnes and R. I. Page, *The Scandinavian Runic Inscriptions of Britain* (2006).

S. Blöndal, *The Varangians of Byzantium*, tr. B. S. Benedikz (1978).

P. Foote and D. Wilson, *The Viking Achievement* (1970, repr. 1980).

G. Jones, *A History of the Vikings* (1984).

G. Jones, *The Norse Atlantic Saga* (1986).

J. Jesch, *Women in the Viking Age* (1991).

R. I. Page, *Runes* (1987).

Peter Sawyer, ed., *The Oxford Illustrated History of the Vikings* (1997).

3. The Early History of Iceland

The history of Iceland from its first settlement (dated to 870) down to 1118 is told in the *Íslendingabók* of Ari Þorgilsson (see Text VIII and p. 56 below), probably written about 1134. This book, which in the surviving manuscripts is called *Libellus Islandorum* — or rather the first, now lost version from 1122–33 on which it is based, which Ari refers to as *Íslendingabók* — is probably the first narrative work to

be written in Icelandic, though Ari himself refers to the first recording of parts of the laws in the eleventh century. Ari uses a system of chronology that relates events in the history of Iceland to the larger picture of the Christian history of Europe. He deals with the settlement and the establishment of the law; the founding of the *Alþingi*, the annual general assembly held at Þingvellir in south-west Iceland each summer at which legislation was passed and litigation pursued; the division of the country into *fjórðungar* ('quarters' or administrative districts; see map on pp. xl–xli); the settlement of Greenland; and — as a climax — the conversion to Christianity and the history of the early bishops.

A more detailed account of the settlement of Iceland is given in *Landnámabók* ('The Book of Settlements'), which may originally have been compiled as early as 1100 by contemporaries of Ari, who has been thought to have had a role in the compilation himself (see Text XIX). It records in topographical order the arrival in Iceland of some 430 settlers, giving details of their families and descendants. Surviving versions are from the thirteenth and fourteenth centuries and later, much expanded with material from Sagas of Icelanders and elsewhere, so that their historicity is hard to assess.

Ari's account of the conversion to Christianity in about 1000 AD tells a remarkable story of the adoption of the new religion by a consensus reached by the ruling oligarchy of large landholders and chieftains. A more detailed account is given in the thirteenth-century *Kristni saga*, probably written by Sturla Þórðarson. The history of the Church in the years 1056–1176 is chronicled in another thirteenth-century work, *Hungrvaka* ('Awakener of Hunger'), relating the history of the first five bishops of Iceland. The *Biskupa sögur*, more extensive biographies of the bishops of the eleventh to the fourteenth centuries, were often written by contemporaries of the bishops themselves or other clerics (see Text XIV).

The laws of the Icelandic commonwealth are preserved in the composite collection known as *Grágás* ('Grey Goose'), found in various fragments and copies the earliest of which is from the mid-twelfth century (see Text XXVII). It is difficult to assess the relation of the surviving material to the originally oral law, recited annually at the *Alþingi* by the lawspeaker, part of which, according to Ari, was first committed to writing in 1117–18. With the submission of Iceland to Norway in 1262–64 *Grágás* was superseded first by a law code

called *Járnsíða* and then by *Jónsbók*, of which many fine manuscripts survive. These codes were drafted in Norway.

The later secular history of Iceland down to the 1260s was told in *Sturlunga saga*, actually a compilation of sagas sometimes called *samtíðarsögur* ('Contemporary Sagas', or more accurately 'Sagas of Contemporaries') (see section 10 below and Text III), since they were written by contemporaries and sometimes eyewitnesses of the events related.

Íslendingabók. Landnámabók, ed. Jakob Benediktsson, *Íslenzk fornrit* I (1968).
Biskupa sögur I, ed. Sigurgeir Steingrímsson, Ólafur Halldórsson and P. Foote, *Íslenzk fornrit* XV (2003) (Includes *Kristni saga*, *Kristni þættir*, *Jóns saga ins helga*).

Biskupa sögur II, ed. Ásdís Egilsdóttir, *Íslenzk fornrit* XVI (2002) (Includes *Hungrvaka*, *Þórláks saga byskups*, *Páls saga byskups*).

Biskupa sögur III, ed. Guðrún Ása Grímsdóttir, *Íslenzk fornrit* XVII (1998) (Includes *Árna saga biskups*, *Lárentius saga biskups*).

Sturlunga saga I–II, ed. Jón Jóhannesson, Magnús Finnbogason and Kristján Eldjárn (1946).

Íslendingabók – Kristni saga. The Book of the Icelanders – The Story of the Conversion, tr. S. Grønlie (2007).

The Book of Settlements, tr. Hermann Pálsson and P. Edwards (1972).

Laws of Early Iceland I–II, tr. A. Dennis, P. Foote and R. Perkins (1980–2000).

Jón Jóhannesson, *A History of the Old Icelandic Commonwealth* (1974).

Jón Viðar Sigurðsson, *Chieftains and Power in the Icelandic Commonwealth* (1999).

D. Strömbäck, *The Conversion of Iceland* (1957).

Einar Ól. Sveinsson, *The Age of the Sturlungs*, *Islandica* XXXVI (1953).

J. Byock, *Viking Age Iceland* (2001).

Orri Vésteinsson, *The Christianization of Iceland: Priests, Power and Social Change 1000–1300* (2000).

4. The Language

This Reader offers texts, mostly in excerpts, in the original language from the full range of Old Icelandic literary genres. Many of the best-known texts can be read in translation, and references to some available translations are included at the end of each section of this Introduction and on pp. xxxiv–xxxvi as well as in the separate introductions to each extract. But experiencing the texts in their original language repays the difficulty of learning the language in many ways. This is of course true of literature in any language. In the particular case of

Icelandic, the distinctive laconic and often ironical style of the sagas is often diluted in translation. The highly specialised linguistic requirements of poetry, particularly the highly technical demands of skaldic poetry, cannot be adequately met in translation; and leaving aside issues of literary style, there are pitfalls in attempting to assess the validity of Old Norse texts as historical sources without reference to their original form and idiom, especially where their import depends on the intricate interweaving of prose with verse citation.

A basic introduction to the Old Norse language and its relation to Modern Icelandic can be found in *A New Introduction to Old Norse. Part I: Grammar*, Chapter 1, and a bibliography of grammatical and linguistic works on p. 267 of the same book (2nd edition). A supplementary list is included below, concentrating on dictionaries of most use to students, and works available in English.

Stefán Karlsson, *The Icelandic Language* (2004).

J. Fritznér, *Ordbog over det gamle norske Sprog* I–III (1883–96); IV, Finn Hødnebo, *Rettelser og Tillegg* (1972) (Old Norse–Danish/Norwegian).

R. Cleasby and G. Vigfusson, *An Icelandic-English Dictionary* (1874).

G. T. Zoega, *A Concise Dictionary of Old Icelandic* (1919).

Ordbog over det norrøne prosasprog/A Dictionary of Old Norse Prose (1: a–bam, 2: ban–da, 3: de–em) (1995–, in progress) (Old Norse–Danish and English).

Sveinbjörn Egilsson, *Lexicon Poeticum*, rev. Finnur Jónsson (1931) (Old Norse–Danish; poetic, particularly skaldic, vocabulary).

B. La Farge and J. Tucker, *Glossary to the Poetic Edda* (1992).

5. Sagas

The word *saga* is related to the verb *segja* ‘to say’, meaning to say or tell, and refers in medieval texts to almost any kind of narrative predominantly in prose (though the term is not used of some books that we would call chronicles). Icelandic medieval narratives are of many different kinds, some of them unique to Icelandic, others translations or adaptations of other European genres. Their division into different categories or types of saga is largely the work of modern scholars, however; though the terms *konungasögur* (‘Kings’ Sagas’) and *riddarasögur* (‘Knights’ Sagas’ or romances) occur occasionally in medieval contexts, the others are modern inventions.

The development of saga writing has sometimes been represented as a progression from the early translation of Latin Saints’ Lives into

the vernacular, to the full flowering of the Sagas of Icelanders, and then to a decline into a fashion for more fantastic forms; but this is misleading. The writing of one kind of saga did not cease with the development of new types, and some of the translations of ‘fantastic’ European romances are among the earliest sagas to be written. The reality is that most of these kinds of saga were being written concurrently throughout the medieval period, and cross-fertilised and influenced each other.

According to the Preface to Snorri Sturluson’s *Saga of St Óláfr*, *Þat var meirr en tvau hundruð vetra tólfræð er Ísland var byggt, áðr menn tæki hér sǫgur at rita* ‘It was more than 240 years after the settlement of Iceland that people began to write sagas here’ (*Heimskringla* II, 422). This places the beginning of saga writing at about 1110, which agrees with modern estimates; there is evidence of vernacular writing in Iceland from the early twelfth century (for an account of this early period of Icelandic writing, see Turville-Petre 1953). Snorri’s phrase *sǫgur at rita* highlights the necessary question whether there was such a thing as a pre-literary, oral saga. It is assumed that most of the sagas must go back to oral roots, but the question of the forms that oral narrative might have taken is still much debated (see Clover 1986), and discussions of the sagas as literary types must be limited to the written texts we know.

‘Ór Óláfs sǫgu ins helga inni sérstǫku’ in *Heimskringla* II, ed. Bjarni Aðalbjarnarson, *Íslenzk fornrit* XXVII (1945), pp. 419–51.

C. Clover, ‘The Long Prose Form’, *Arkiv för nordisk filologi* 101 (1986), 10–39.

P. Foote, ‘Sagnaskemtan: Reykjahólar 1119’, *Saga-Book* XIV, 226–39 (1953–56) (repr. in *Aurvandilstá* (1984), 65–83).

Gísli Sigurðsson, *The Medieval Icelandic Saga and Oral Tradition* (2004).

G. Turville-Petre, *Origins of Icelandic Literature* (1953).

6. Sagas of Icelanders

The best-known category of saga is the *Íslendingasögur* or Sagas of Icelanders, also known as Family Sagas. These are now taken to be the most distinctive and significant Icelandic saga form, although this was not always the case; in the nineteenth century, when the sagas were read more literally as historical sources, the Kings’ Sagas were valued more highly, at least by readers outside Iceland. There are about 40 Sagas of Icelanders, narrating events that mostly took place or were said to have taken place in the period 930–1030, which is therefore

often called the ‘Saga Age’. Many begin with preludes reaching back before the beginning of the settlement of Iceland in 870. The sagas range in length from just a few pages to the epic scope of *Njáls saga* (see Text XXVI), 159 chapters in the standard edition. Some, such as *Gísla saga* or *Grettis saga*, are biographically structured on the life of a single individual; others, such as *Laxdæla saga* (see Text XV), deal with several generations of the same family or of the inhabitants of a district. Most of the main characters, and some of the events of the sagas, are clearly historical, though their treatment is fictional. Since the sagas were written during the thirteenth century about events some three centuries earlier, they have been compared with historical novels (see Harris 1986), but this undervalues their genuinely historical intent to reconstruct the past in a manner which the author and audience probably thought of as likely to be true. From a modern perspective we can see that thirteenth-century preoccupations, and sometimes reflections of thirteenth-century events, have been projected onto the sagas’ recreation of the past, and in fact the whole project of the writing of the Sagas of Icelanders is often interpreted as a reaction to the turbulent political situation in thirteenth-century Iceland, a deliberate idealising of the distinctively Icelandic Commonwealth period at a time when Iceland was submitting to the Norwegian throne. It is also significant that the period covered by the sagas exactly spans the period of Iceland’s conversion to Christianity in 1000 AD, and a major preoccupation in many sagas is either the event of the conversion itself, or the contrast of the author’s attitude to the pagan past with his own Christian world view.

These sagas can be divided into sub-groups on the basis of their geographical origin within Iceland; those from the east (such as *Hrafnkels saga*) tend to be shorter, those from the north and west, such as *Kormaks saga* (see Text IV) and *Bjarnar saga Hítðlakappa* (see Text V), more often include skaldic verses, allegedly spoken by the characters in the sagas themselves. There are also thematic groupings: the ‘outlaw sagas’ about Grettir, Gísli and Hǫrðr, and the poets’ sagas, including those believed to be the very earliest Sagas of Icelanders, dealing with Icelanders who served as skalds at the courts of Scandinavian rulers. Also included in the Sagas of Icelanders are the so-called Vinland Sagas, dealing with the settlement of Greenland and the expeditions made from there to North America; the name derives from *Vínland*, meaning ‘land of wine’, the name given to one

of the places visited (see Text XXI). Archaeological investigations in North America have confirmed the presence of Viking settlers at L'Anse aux Meadows in Newfoundland, although the Vinland sagas include a good deal of fanciful and confused material.

The Sagas of Icelanders are sometimes described as feud sagas. Some critics have interpreted feud as a fundamental structuring device in these sagas, others have drawn the conclusion that feud was as much a preoccupation in medieval Icelandic society as it was in the literary world of the sagas.

Íslenzk fornrit II–XIV (1933–91).

Íslendinga sögur, ed. Jón Torfason et al., 2 vols (1985–86) (Version in Modern Icelandic spelling, also available on CD-rom with searchable concordance (1996)).

The Complete Sagas of Icelanders I–V, tr. Viðar Hreinsson et al. (1997); several of the sagas in this collection are reproduced in *The Sagas of Icelanders*, introduction by R. Kellogg (2000).

T. M. Andersson, *The Problem of Icelandic Saga Origins: A Historical Survey* (1964).

T. M. Andersson and W. I. Miller, 'Introduction'. In *Law and Literature in Medieval Iceland: Ljósvetninga saga and Valla-Ljóts saga* (1989).

Einar Ól. Sveinsson, *Dating the Icelandic Sagas* (1958).

J. Harris, 'Saga as Historical Novel'. In *Structure and Meaning in Old Norse Literature. New Approaches to Textual Analysis and Literary Criticism*. Ed. John Lindow, Lars Lönnroth and Gerd Wolfgang Weber (1986), 187–219.

K. Liestøl, *The Origin of the Icelandic Family Sagas* (1930).

W. I. Miller, *Bloodtaking and Peacemaking: Feud, Law and Society in Saga Iceland* (1990).

P. M. Sørensen, *Saga and Society* (1993).

J. Tucker, ed., *Sagas of Icelanders. A Book of Essays* (1989).

Vésteinn Ólason, *Dialogues with the Viking Age: Narration and Representation in the Sagas of the Icelanders* (1998).

7. Kings' Sagas

The sagas known as *konungasögur* or Kings' Sagas are mainly historical biographies of the kings of Norway, though other Scandinavian states are represented too: *Knýtlinga saga* concerns the kings of Denmark, and *Orkneyinga saga* the rulers of Orkney, technically not kings but jarls. According to a chronological model the Kings' Sagas would have to precede the Sagas of Icelanders, since their roots lie in earlier historical works, some in Latin, some in the vernacular, written

in both Norway and Iceland in the twelfth century. The *Íslendingabók* of Ari Þorgilsson (see Text VIII), from about 1130, is an example of this early historiography, and of course the surviving version concentrates on the history of Iceland; but Ari's preface tells us of an earlier version, now lost, that included *konunga ævi* ('lives of kings'). It is not clear what form these took or how detailed they were. For further details of early historiography, see the Introduction to Text VI below (pp. 56–58, and bibliography p. 60). The Kings' Sagas also have roots in hagiography (the lives of saints or *heilagra manna sögur*), since they draw on early lives of the two missionary kings of Norway, Óláfr Tryggvason, credited with the conversion of the Nordic countries, and his successor Óláfr Haraldsson *inn helgi* ('the Saint').

The fact that Icelanders were involved in historical writing from the start, in Norway as well as in Iceland, either as authors or as authoritative sources, must be linked with the fact that Icelanders had a virtual monopoly of the profession of court poet to Scandinavian rulers, composing the complex *dróttkvætt* ('court metre') or skaldic verse (see 12 below) that was used as an essential oral source by the writers of Kings' Sagas. It is said in the Prologue to Snorri Sturluson's *Heimskringla* that this poetry is the most reliable kind of historical source since the complexity of the metre renders it less prone to corruption and change than oral report not in verse would be. The stylistic technique developed in the Kings' Sagas, where a verse is cited as authority for what has been said in a prose passage, undoubtedly influenced the practice of citing verse in the Sagas of Icelanders too, where it is used to promote a realistic impression even in cases where it is not difficult to see that the verse cited has no historical authenticity.

The most distinguished example of the Kings' Saga genre is Snorri Sturluson's *Heimskringla* (see Text VII), a collection of sixteen sagas of kings of Norway from its legendary origins to the late twelfth century, structured as a triptych of which the central and longest third is the biography of King Óláfr the Saint. Snorri probably wrote the collection in the 1220s or 1230s; he had already written the saga of King Óláfr as a free-standing work before incorporating it in the collection. Snorri drew on earlier, shorter works covering all or some of the same historical span, such as *Morkinskinna* and *Fagrskinna* (see Text VI), but these are continuous narratives rather than being divided into biographies of individual kings. The writing of Kings'

Sagas after Snorri became a process of expansion, using his work as a basis but interpolating material of different kinds; ironically enough, a late compilation such as the fourteenth-century Flateyjarbók reinstates some of the more fantastic hagiographical or legendary material that Snorri had pruned from his sources. Another kind of elaboration found in both *Morkinskinna* and Flateyjarbók is the inclusion of *þættir* (the singular form is *þáttur*), often thought of as comparable to the modern short story but characterised by their context within the texture of the Kings' Sagas; they typically relate an encounter between the king in question and a visitor to his court, usually an Icelander, and help to reveal the king's character in a fictional, and often humorous mode (see *Auðunar þáttur*, Text XVI).

The assembling of the Kings' Sagas into these larger wholes tends to mask their diversity; in *Heimskringla* the mythological and legendary *Ynglinga saga*, drawing on poetic and oral sources to relate the descent of the early kings of Sweden and Norway from the pagan gods, contrasts both with the hagiographical Saga of St Óláfr and with sagas giving near-eyewitness accounts of events of the late twelfth century. *Hákonar saga Hákonarsonar*, indeed, written by Sturla Þórðarson, chronicles the life of the king who oversaw the submission of Iceland to Norway, and can be read alongside *Sturlunga saga* as a source for the thirteenth-century history of Iceland.

Flateyjarbók, ed. Guðbrandur Vigfússon and C. R. Unger, 3 vols (1860–68).
Heimskringla I–III, ed. Bjarni Aðalbjarnarson, Íslenzk fornrit XXVI–XXVIII (1941–51).

Hákonar saga Hákonarsonar, ed. G. Vigfusson, tr. G. Dasent, Icelandic Sagas II and IV, Rolls series (1887–94).

Knýtlinga saga, in *Danakonunga sögur*, ed. Bjarni Guðnason, Íslenzk fornrit XXXV (1982).

Orkneyinga saga, ed. Finnbogi Guðmundsson, Íslenzk fornrit XXXIV (1965).
Stories from the Sagas of the Kings, ed. A. Faulkes (1980).

Two Icelandic Stories, ed. A. Faulkes (1967, repr. 1978).

Heimskringla, tr. L. M. Hollander (1964).

S. Bagge, *Society and Politics in Snorri Sturluson's Heimskringla* (1991).

J. Harris, 'Theme and Genre in some *Íslendinga þættir*', *Scandinavian Studies* 48, 1–28 (1976).

J. Knirk, *Oratory in the Kings' Sagas* (1981).

E. A. Rowe, *The Development of Flateyjarbók* (2004).

D. Whaley, *Heimskringla, An Introduction* (1991).

8. Legendary sagas (*fornaldarsögur*)

The category of *fornaldarsögur* ('sagas of the ancient time'), known as Legendary or Mythical–Heroic Sagas, is more miscellaneous, encompassing about thirty texts many of which are based in the remote Germanic past and include many fantastic episodes and themes. The increasing popularity of these sagas in the fourteenth and fifteenth centuries, and the fact that the Sagas of Icelanders believed to be comparatively late (such as *Grettis saga*) show a taste for this kind of material, has led the *fornaldarsögur* to be dismissed as a late and even decadent form, the suggestion being that at a time of cultural decline the Icelanders sought refuge in an escapist view of the golden age of the heroic past. More recently an opposing interpretation has been that the increased taste, from the late thirteenth century onwards, for more fictional forms, including a readiness to engage with foreign models, represents a new literary self-confidence in Iceland. As far as chronology is concerned, it is important to bear in mind that what may have been the earliest example of this genre, *Skjöldunga saga*, a history of the earliest Danish kings which is now mostly lost, was written probably near the end of the twelfth century, before any of the Sagas of Icelanders were written. The legendary *Ynglinga saga* would also come into this category if it were not subsumed into Snorri's historical scheme. So sagas of this kind were being produced throughout the period of composition of the Sagas of Icelanders.

Some *fornaldarsögur* are prose retellings of known heroic poems; *Völsunga saga*, for instance, is a rather flat paraphrase of the legendary poems of the Poetic Edda, with the story of the dragon-slaying Sigurðr at its centre. Another group closer to folktale in its origins is sometimes called 'Adventure Tales' and includes themes such as the quest, sometimes but not always for a wife and kingdom. The way in which the *fornaldarsögur* put their diverse sources to use as entertainment can be illustrated by the story of Þóðvarr Bjarki in *Hrólfs saga kraka* (see Text I), which tells the essentially heroic story of a hero who rids the hall of the Danish King Hrólfr (the Hroþulf of *Beowulf*) of a marauding beast. A similar story is told in *Beowulf* in epic mode, but gets a burlesque treatment in the Icelandic saga.

Fornaldar sögur Norðurlanda I–IV, ed. Guðni Jónsson (1950).

Hervarar saga ok Heiðreks, ed. C. Tolkien and G. Turville-Petre (1956).

Saga Heiðreks konungs ins vitra (= *Hervarar saga*), ed. and tr. C. Tolkien (1960).

- The Saga of the Volsungs*, ed. and tr. R. G. Finch (1965).
Icelandic Histories and Romances, tr. R. O'Connor (2002).
The Saga of King Hrolf Kraki, tr. J. Byock (1998).
Seven Viking Romances, tr. Hermann Pálsson and P. Edwards (1985).
 Ármann Jakobsson et al., eds, *Fornaldarsagornas struktur och ideologi* (2003) (includes several articles in English).
 C. Clover, 'Maiden-Warriors and Other Sons', *Journal of English and Germanic Philology* 85, 35–49 (1986).
 Torfi Tulinius, *The Matter of the North. The Rise of Literary Fiction in Thirteenth-Century Iceland* (2002).

9. *Heilagra manna sögur*

Other saga genres are more closely related to their European counterparts. The genre of *heilagra manna sögur* ('sagas of holy people', Saints' Lives) has the distinction of being the first kind of saga to be written in Iceland. The practice of writing was introduced to Iceland by the Church, as elsewhere in Europe, and the first documents written in the vernacular language were, not surprisingly, translations of foreign religious texts, such as Saints' Lives, for the instruction of lay people. One of the earliest surviving is *Matheus saga*, one of the *postola sögur* (Sagas of Apostles), which must date from earlier than 1150; at the other extreme *Thómas saga erkibyskups*, a life of the twelfth-century English saint Thomas Becket, whose cult was enormously popular in Iceland, is extant in several versions from the thirteenth century and later. The genre is represented in this Reader by the account of a miracle from *Maríu saga* (Text XIII). Although this group belongs to an international genre, Turville-Petre and others argue that the realistic mode and use of dialogue of the native Icelandic genres can be traced back to the style of these early translated texts: as he says (1953, xx), 'the learned literature did not teach the Icelanders what to think or what to say, but it taught them how to say it'.

- Clemens saga*, ed. and tr. H. Carron (2005).
The Icelandic Legend of Saint Dorothy, ed. K. Wolf (1997).
Heilagra manna sögur, ed. C. R. Unger (1877).
The Old Norse–Icelandic Legend of Saint Barbara, ed. and tr. K. Wolf (2000).
Postola sögur, ed. C. R. Unger (1874).
Matheus saga postula, ed. Ólafur Halldórsson (1994).
Thómas saga erkibyskups, ed. C. R. Unger (1869).
 Jónas Kristjánsson, 'Learned Style or Saga Style?' In *Speculum Norrænum*, ed. U. Dronke et al. (1981), 260–92.

O. Widding et al., 'The Lives of the Saints in Old Norse Prose: A Handlist'. Updated version in M. Cormack, *The Saints in Iceland: Their Veneration from the Conversion to 1400* (1963).

10. Contemporary Sagas (*samtíðarsögur*)

The genre of *Heilagra manna sögur* has connections both with the lives of the missionary kings (see above under Kings' Sagas), and with the *biskupa sögur*, lives of the bishops of Iceland from the eleventh to the fourteenth centuries. Of these, the lives of the two bishops who achieved sanctity, Þorlákr and Jón of Hólar (see Text XIV), though classic hagiographies in their rhetoric and cataloguing of miracles, have features in common with the *samtíðarsögur* ('Contemporary Sagas'). These last are mainly collected into a large compilation called *Sturlunga saga* (see Text III), and deal with more recent events in Iceland's history than the Sagas of Icelanders, in particular the extensive feuds and factional war leading up to the submission of Iceland to Norway in 1262–64. With these sagas we come closest to the modern conception of history, and they are generally accepted as historically reliable in a way that the Sagas of Icelanders are not, but their effect of realism is often created using the same carefully contrived conventions as those of the more fictional genre.

Hrafns saga Sveinbjarnarsonar, ed. Guðrún P. Helgadóttir (1987).

Sturlunga saga, ed. Jón Jóhannesson et al., 2 vols (1946).

Þorgils saga ok Hafliða, ed. U. Brown (1952).

Sturlunga saga, tr. J. McGrew and R. G. Thomas (1970–74).

Einar Ól. Sveinsson, *The Age of the Sturlungs. Icelandic Civilization in the Thirteenth Century*, tr. Jóhann S. Hannesson, *Islandica* XXXVI (1953).

P. Foote, 'Sturlusaga and its Background', *Saga-Book* 13, 207–37 (1950–51).

G. Nordal, 'Sturlunga saga and the Context of Saga-Writing', in *Introductory Essays on Egils saga and Njáls saga*, ed. J. Hines and D. Slay (1992), 1–14.

G. Nordal, *Ethics and Action in Thirteenth-Century Iceland* (1998).

S. Tranter, *Sturlunga saga: The Role of the Creative Compiler* (1987).

11. *Riddarasögur*

The *riddarasögur* ('Sagas of Knights') or chivalric sagas can be divided into translations of romances popular in Europe and England, and indigenous Icelandic romances making use of the same courtly milieu and themes. As with the *fornaldarsögur*, the writing of *riddarasögur* is sometimes seen as a late development, but we know

from a preface attached to the earliest surviving one, *Tristrams saga ok Ísöndar* (see Text XII), that it was composed in 1226 at the court of King Hákon of Norway, which makes it squarely contemporaneous with the writing of the earliest Sagas of Icelanders. Although a new florid style was developed for the writing of *riddarasögur*, these early translations at least are strikingly similar to the Sagas of Icelanders in their use of an apparently impersonal narrative perspective, and while tending to stick closely to the events recorded in their originals, strip out most of the elements of description and refined analysis of emotion characteristic of their French originals.

Riddarasögur, ed. Bjarni Vilhjálmsson, 6 vols (1949–54).

Norse Romance I–III, ed. M. Kalinke (1999).

G. Barnes, 'The Riddarasögur: A Medieval Exercise in Translation', *Saga-Book* 19 (1977), 403–41.

G. Barnes, 'Arthurian Chivalry in Old Norse', in *Arthurian Literature VII* (1987), 50–102.

M. Kalinke, *King Arthur North by Northwest. The matière de Bretagne in Old Norse–Icelandic Romances* (1981).

M. Kalinke, 'Scribes, Editors, and the *riddarasögur*', *Arkiv för nordisk filologi* 97 (1982), 36–51.

H. G. Leach, *Angevin Britain and Scandinavia* (1921, repr. 1975).

P. M. Mitchell, 'Scandinavian Literature', in *Arthurian Literature in the Middle Ages*, ed. R. S. Loomis (1959), 462–71.

M. Schlauch, *Romance in Iceland* (1934, repr. 1973).

G. W. Weber, 'The Decadence of Feudal Myth: Towards a Theory of *Riddarasaga*', in *Structure and Meaning in Old Norse Literature. New Approaches to Textual Analysis and Literary Criticism*, ed. John Lindow, Lars Lönnroth and Gerd Wolfgang Weber (1986), 415–54.

12. Eddic poetry

Eddic poetry is so named after the collection of 29 poems called the Poetic Edda, preserved in a manuscript from c.1270 known as the Codex Regius, and dating from the ninth to the twelfth centuries. The origin of the term *edda* is uncertain. It was used of the Codex Regius collection by its seventeenth-century owner, Bishop Brynjólfur Sveinsson, who called it 'Sæmundar Edda' (mistakenly believing it to be written by the early Icelandic historian, Sæmundr Sigfússon) to distinguish it from Snorra Edda, the prose work by Snorri Sturluson. This suggests that in the seventeenth century the term was taken to imply a collection of mythological material, though it is clear that in

the Middle Ages, as for Snorri Sturluson, it meant ‘Art of Poetry’. The poems of the Codex Regius are arranged thematically, ten dealing with mythological material, nineteen with heroes of the legendary Germanic past. A section of perhaps eight leaves, now missing from the manuscript, would have included further heroic poems. Six mythological poems (or parts of them), one of which is not in the Codex Regius, are preserved in the fragmentary manuscript AM 748 I a 4to, from about 1300, which may have been another, similar poetical compilation, and a few others in manuscripts of Snorra Edda and elsewhere.

The metres of eddic poetry derive from the Germanic alliterative pattern essential also to Old English, Old Saxon and some Old High German verse. While the structural unit in these languages is the long line made up of two linked half-lines, eddic verse breaks up into stanzas of variable length, but most usually of eight lines (equivalent to four Old English long lines, the lines linked in pairs by alliteration). The prevailing metre, *fornyrðislag* ‘old story (or ‘talk’) metre’, normally includes two stressed syllables and a varying number of unstressed syllables in each line, and either one or two stressed syllables in the first half-line alliterate with the first stressed syllable of the second half-line. Variant metres are *málaháttir* ‘speeches metre’, in which each line is heavier, and made up of no fewer than five syllables, and *ljóðaháttir* ‘songs-form’, in which two lines of *fornyrðislag* are followed by a third, so called full line, which alliterates within itself. A basic account of eddic metres is found in Turville-Petre 1976, xiii–xvi.

The first four poems of the Edda focus on the god Óðinn, and — through his perpetual quest for wisdom — on mythological and gnomic lore. All are cast in direct speech. *Völuspá*, made up of Óðinn’s dialogue with a sybil from the giant world, relates the events — past, present and future — in the history of the gods, ending in their downfall at *ragnarøk* (‘the doom of the gods’) and the regeneration of the world and a new generation of gods. *Vafprúðnismál* and *Grímnismál* are both catalogue poems set in narrative frameworks; *Hávamál* ‘the speeches of the high one’ is itself a compilation of several separate poems, incorporating catalogues of gnomic wisdom as well as events from the god’s own history. *Skírnismál* narrates the winning by the god Freyr of the giant-bride Gerðr. The remaining mythological poems are concerned with Þórr, including the humorous *Hárbarðsljóð*, in

which Þórr is outwitted by the cunning of Óðinn, and *Þrymskviða*, the burlesque account of Þórr's journey to Jǫtunheimr to retrieve his stolen hammer (see Text IX). *Lokasenna* is a satirical poem in which the gods are comprehensively attacked by the ambiguous god-giant Loki, who accuses each of them in turn of immorality; it ends with Þórr's forcible silencing of Loki.

Vǫlundarkviða (see Text X), which tells of the supernatural smith Vǫlundr ('Weland' in Old English, later Wayland) and his revenge against the tyrant Níðuðr, may be seen as a bridge between the mythological poems proper, and those dealing with the world of men (though it is followed by the mythological *Alvíssmál*, another catalogue set in the narrative frame of a wisdom contest, about Þórr's encounter with a dwarf).

The heroic poems of the Edda deal with legendary figures — the two Helgis, Sigurðr, Gunnarr and Hamðir (see Text XXV) whose stories must originally have been distinct, but who, even before the compilation of the Codex Regius, were beginning to be linked into a cycle. This process culminated in the fourteenth-century *Vǫlsunga saga*, a prose retelling that completes the fusion of these legends into a single family saga and attempts to smooth out the elements of contradiction and overlap introduced by the juxtaposition of originally separate poems from a variety of styles and periods. At the centre is the hero Sigurðr, slayer of the dragon Fáfnir (Siegfried in German versions of the story), who is betrothed to the valkyrie Brynhildr but marries Guðrún Gjúkadóttir, and suffers vengeance at the hand of Guðrún's brother Gunnarr, who is married to Brynhildr.

Some figures in the eddic poems, such as the Atli of *Atlakviða* (Attila the Hun) and his enemy Gunnarr, king of the Burgundians, have an identifiable historical background and elements of their stories can be found in early histories such as that of the sixth-century Jordanes (see Dronke 1969, 29–38 and 192–96). The story of Sigurðr is told with considerable differences in the Middle High German *Nibelungenlied*.

Die Lieder des Codex Regius nebst verwandten Denkmälern, ed. G. Neckel, rev. H. Kuhn (1962).

Hávamál, ed. D. Evans, with *Glossary and Index* by A. Faulkes (1986–87).

Vǫluspá, ed. S. Nordal, tr. B. Benedikz and J. McKinnell (1978).

The Poetic Edda I: Heroic Poems, ed. and tr. U. Dronke (1969).

The Poetic Edda II: Mythological Poems, ed. and tr. U. Dronke (1997).

- The Poetic Edda*, tr. C. Larrington (1996).
 P. Acker and C. Larrington, eds, *The Poetic Edda: Essays on Old Norse Mythology* (2002).
 B. Fidjestøl, *The Dating of Eddic Poetry: A Historical Survey and Methodological Investigation* (1999).
 R. J. Glendinning and Haraldur Bessason, eds, *Edda. A Collection of Essays* (1983).
 T. Gunnell, *The Origins of Drama in Scandinavia* (1995).
 P. Hallberg, *Old Icelandic Poetry* (1975).
 J. McKinnell, *Both One and Many. Essays on Change and Variety in Late Norse Heathenism* (1994).
 K. von See et al., *Kommentar zu den Liedern der Edda I–V* (1993–2006).

13. Skaldic poetry

This term derives from the Old Norse word *skáld* ‘poet’, appropriately in that, while eddic poetry is anonymous, most skaldic poetry is attributed to a named poet. The Icelandic term for the metre most common in skaldic poetry is *dróttkvætt*, an adjective derived from *dróttkvæðr* ‘poetry in court metre’, referring to the aristocratic milieu of this poetic style. The earliest surviving skaldic poetry dates from the ninth century, but poems in skaldic metres, usually on religious subjects, continued to be composed throughout the fourteenth century. Skaldic poetry is famous for its convoluted syntax, elaborate diction and taxing alliterative, rhyming and syllable-counting requirements (for an exposition of these, see VII C below).

The Kings’ Sagas include accounts of skalds appearing at courts, in Norway and elsewhere, to offer poems in praise of rulers, and it seems there was a premium set on length and elaborate construction (there are stories of skalds who get into trouble by offering a mere *flokkr* or sequence of verses in place of a *drápa*, a formal poem of at least twenty stanzas, including at least one refrain); but most surviving poems are experienced in more fragmentary form, in quotations in Kings’ Sagas, often of no more than a single stanza, in the context of the event they refer to. Their reconstitution into long poems, few of which can be considered complete, and where the order of the stanzas is often in doubt, is the work of modern editors. On the other hand, the authors of the histories who cite these verses as corroboration for their historical narrative, and for whom they must often have been the only source, usually identify the poet by name and often give a

name to the poem to which the verse belongs as well (see Texts VI and VII for the citing of verses as historical evidence). Most early court poets were Norwegian, but from *c.*1000 most skalds seem to have come from Iceland.

In the Sagas of Icelanders the citing of verse is superficially similar in that an episode may be supported by the citation of a single verse, but the verse is more often woven into the fabric of the narrative as dialogue, or the comment of an individual on the events of the saga. These verses are usually *lausavísur* or free-standing verses, specific to the occasion they refer to, though attempts have been made to reconstruct longer poems from some. Like the verses in the Kings' Sagas, some of these verses must have survived in oral form from the time of their composition (which may often have been later than the events or claimed events to which they are tied in the sagas), and have been the sources for the thirteenth-century prose narratives in which they are incorporated. But their historical authenticity is harder to establish than that of the Kings' Sagas verses, and some are taken to be 'forgeries', or in less emotive terms, embellishments composed by the saga authors themselves to enhance the apparent historicity of their narratives.

A sub-group among the Sagas of Icelanders is the so-called poets' sagas, written mostly early in the thirteenth century, which seem to indicate an interest in the biographies of Icelandic poets. But although they quote a good deal of occasional verse attributed to the poet, they seem almost to avoid the public or historical role of the court poet (see Text IV, which features love verse by the poet Kormakr, and even a stanza he shares with his beloved, Steingerðr; and Text V, in which the rival poets Björn Hítðælakappi and Þórðr Kolbeinsson recite verses). The saga which investigates most closely the temperament and sensibility of the poet is *Egils saga Skallagrímssonar*, often supposed to be the work of Snorri Sturluson.

Another repository of skaldic poetry dismembered into single stanzas, and an invaluable source of information about it, is the Prose Edda of Snorri Sturluson (also known as Snorra Edda). In this treatise Snorri set out, according to his own account, to instruct young poets in the mysteries of skaldic verse at a time when its conventions may have become less popular and memories of the pagan religion that underpinned it were beginning to fade. The work consists of four parts: a Prologue; *Gylfaginning*, an outline of the pre-Christian Norse

religion supported by quotations from eddic mythological poems; *Skáldskaparmál* ('the language of poetry') giving an account of the kennings (poetic periphrases) and *heiti* (poetic synonyms) used by the skalds, and liberally exemplified by quotations; and *Háttatal* ('catalogue of verse-forms'), which takes the form of a poem, composed by Snorri himself, in 102 stanzas, each exemplifying a variant skaldic verse-form. His Edda is thus a vital source of information on both mythology and the skaldic craft. Although it is primarily a learned work, the stories in *Gylfaginning* and *Skáldskaparmál* are told with verve and humour (see Text II below). *Háttatal* was most probably composed after Snorri's first visit to Norway in 1218–20, and the rest of his Edda may well have been written later.

While the art of skaldic poetry had acknowledged roots in the pagan religion, its conventions were adapted after the Conversion to Christian themes. Poets of the Conversion period straddle the two religions: Hallfreðr vandræðaskáld, for instance, composed for both the pagan Jarl Hákon and, later, Hákon's proselytising Christian successor, Óláfr Tryggvason, and the poet's saga dramatises the story of his own conversion (in which he demands, and gets, the king's agreement to act as his godfather) and its implications for his poetic craft. By the twelfth century Church patronage was encouraging the development of a genre of religious *drápur*, adapting the conventions of *dróttkvætt* within a literate monastic culture, in contrast to the oral context of their predecessors. Where earlier encomiastic poems survive fragmentarily as scattered references within the Kings' Sagas, twelfth-century *drápur* such as *Geisli*, composed by the Icelander Einarr Skúlason for recitation at the shrine of St Óláfr in Niðaróss (Trondheim), probably in 1153, are the earliest to survive complete. Poets continued to compose extended poems in *dróttkvætt* into the fourteenth century, fusing traditional skaldic elements with themes derived from continental material.

A development from skaldic poetry, probably originating early in the fourteenth century and remaining popular well into the nineteenth, was the distinctively Icelandic genre of *rímur*. These long narrative poems, sometimes interspersed with lyrical passages called *mansöngvar* ('love poems'), often reworked the narrative material of sagas, usually *fornaldarsögur* and *riddarasögur*. They made use of skaldic diction but with rhythms closer to those of ballads. *Óláfs ríma Haraldssonar* (Text XXII) is the earliest surviving example.

- Den norsk-islandske skjaldedigtning*, AI–II: *Tekst efter håndskrifterne*, B I–II: *Rettet tekst*, ed. Finnur Jónsson (1912–15).
- Einarr Skúllason's Geisli*, A Critical Edition, ed. M. Chase (2005).
- Fourteenth-Century Icelandic Verse on the Virgin Mary*, ed. K. Wrightson (2001).
- Snorri Sturluson, *Edda: Prologue and Gylfaginning*, ed. A. Faulkes (2nd edn 2005).
- Snorri Sturluson, *Edda: Skáldskaparmál*, ed. A. Faulkes, 2 vols (1998).
- Snorri Sturluson, *Háttatal*, ed. A. Faulkes (1991).
- Snorri Sturluson, *Edda*, tr. A. Faulkes (1987).
- K. Attwood, 'Intertextual Aspects of the Twelfth-Century Christian *drápur*'. *Saga-Book* 24, 221–39.
- A. Faulkes, *What was Viking Poetry For?* Inaugural Lecture, University of Birmingham (1993).
- B. Fidjestøl, *Det norrøne fyrstediktet* (1982).
- B. Fidjestøl, *Selected Papers* (1997).
- R. Frank, *Old Norse Court Poetry*, *Islandica* XLII (1978).
- K. E. Gade, *The Structure of Old Norse Dróttkvætt Poetry*, *Islandica* XLII (1994).
- E. A. Kock, *Notationes Norrænæ* (1923–41).
- R. Meissner, *Die Kenningar der Skalden* (1921, repr. 1984).
- G. Nordal, *Tools of Literacy. The Role of Skaldic Verse in Icelandic Textual Culture of the Twelfth and Thirteenth Centuries* (2001).
- R. Perkins, 'Rowing Chants and the Origins of *dróttkvæðr hátttr*'. *Saga-Book* 21 (1984–85), 155–221.
- R. Poole, *Viking Poems on War and Peace: A Study in Skaldic Narrative* (1991).
- G. Turville-Petre, *Scaldic Poetry* (1969).

Website: Skaldic Poetry of the Scandinavian Middle Ages:
www.skaldic.arts.usyd.edu.au

14. Modern Icelandic

Icelandic is a conservative language and has changed less since the Middle Ages than the other Scandinavian languages, so that medieval texts are still comparatively accessible to the modern Icelandic reader. Many editions of medieval texts, including most of those in this Reader, are printed in a normalised spelling that aims to represent the language of the thirteenth century; though this differs somewhat from modern Icelandic spelling, it is much closer to modern spelling than is that of the original manuscripts. Although pronunciation has changed considerably, this is masked by the fact that many teachers of Old Norse

adopt modern pronunciation. For an account of differences between Old and Modern Icelandic pronunciation, see NION I, pp. 14–21.

Ásgeir Blöndal Magnússon, *Íslensk orðsifjabók* (1989) [etymological dictionary].

Ásta Svavarsdóttir and Margrét Jónsdóttir, *Íslenska fyrir útlendinga. Kennslubók í málfræði* (1998).

D. Neijmann, *Colloquial Icelandic. The Complete Course for Beginners* (2001).
Sverrir Hólmanson et al., *Concise Icelandic–English Dictionary* (1989).

15. Manuscripts

Attitudes to medieval literature in post-medieval Iceland were also conservative. As in other European countries, antiquarian interest in the medieval past began to develop in the Renaissance, but this went alongside an unbroken tradition of the copying of medieval texts. This continued long after the introduction of printing, with handwritten and printed texts existing side by side. Several thirteenth-century sagas are now preserved only in manuscripts from the seventeenth century and later. The spelling of texts reproduced in this Reader has been normalised, with conventional abbreviations expanded editorially; as an introduction to reading texts as they appear in early manuscripts, an extract from the fourteenth-century *Möðruvallabók* (Text IV) has been reproduced in facsimile as Text XVIII.

With the revival of antiquarian interest in the Nordic medieval past, and the consciousness of its preservation largely in Icelandic manuscripts, scholars in Scandinavia made collections of Icelandic manuscripts. The largest of these was built up over a lifetime by the Icelandic scholar Árni Magnússon, who was employed as assistant to the Danish Royal Antiquarian, Thomas Bartholin, and later as Professor of History at the University of Copenhagen. During a ten-year stint (1702–12) on a royal commission making a census of all the farms in Iceland he scoured the country for manuscripts and documents of all kinds; after his return to Denmark in 1713 he continued to obtain manuscripts in Norway and Denmark, as well as those he was given or sold by connections in Iceland. Many that he was unable to buy he copied, or commissioned others to copy; he also painstakingly researched the provenance of manuscripts. Despite a fire in Copenhagen in 1728 that destroyed a few dozen of Árni's manuscripts (together with all his printed books and some of his notes), Árni did more than anyone

else to preserve Iceland's medieval literary heritage. His collection was bequeathed to the University of Copenhagen when he died in 1730, and was the basis for the manuscript institute there that still carries his name. As a result of negotiations in the mid-twentieth century, a large proportion of this collection (mainly manuscripts whose subject matter related specifically to Iceland) has now been returned to Iceland, where it is housed in an institute that also bears Ární's name, The Ární Magnússon Institute for Icelandic Studies. The first manuscripts to be returned were the Codex Regius of the Poetic Edda and the great Kings' Saga compilation Flateyjarbók.

Many Icelandic manuscripts have been printed in facsimile editions. Some can also be viewed on the internet at:

<http://am.hi.is/WebView/>

<http://arnamagnaeansk.ku.dk/haandskriftssamlingen/eks/>

Hreinn Benediktsson, *Early Icelandic Script* (1965).

Corpus Codicum Islandicorum Medii Aevi I–XX (1930–56).

Early Icelandic Manuscripts in Facsimile I–XX (1958–93).

Íslensk handrit. Icelandic Manuscripts I– (1956–).

Gísli Sigurðsson and Vésteinn Ólason (eds), *The Manuscripts of Iceland* (2004).

Jónas Kristjánsson, *Icelandic Illuminated Manuscripts* (1993).

O. Bandle et al., *The Nordic Languages. An International Handbook of the History of the North Germanic Languages* I (2002).

General reference and further reading

C. Clover and J. Lindow, eds, *Old Norse–Icelandic Literature. A Critical Guide*. *Islandica* XLV (1985).

M. Clunies Ross, ed., *Old Icelandic Literature and Society* (2000).

P. Foote, *Aurvandilstá: Norse Studies* (1984).

E. V. Gordon, ed., *An Introduction to Old Norse*, 2nd ed. rev. A. R. Taylor (1957).

J. Jesch, *Ships and Men in the Late Viking Age: the Vocabulary of Runic Inscriptions and Skaldic Verse* (2001).

J. Jochens, *Old Norse Images of Women* (1996).

Jónas Kristjánsson, *Eddas and Sagas* (1988).

Kulturhistorisk leksikon for nordisk middelalder I–XXII (1956–78).

R. McTurk, ed., *A Companion to Old Norse–Icelandic Literature and Culture* (2005).

Sigurður Nordal, *Icelandic Culture*, tr. Vilhjálmur T. Bjarnar (1990).

P. Pulsiano, ed., *Medieval Scandinavia: An Encyclopedia* (1993).

Stefán Einarsson, *A History of Icelandic Literature* (1957).

Icelandic texts in English editions

Texts with notes and glossary:

- Bandamanna saga*, ed. H. Magerøy (1981).
Egils saga, ed. Bjarni Einarsson (2003).
Einar Skúlason's Geisli, A Critical Edition, ed. M. Chase (2005).
Gunnlaugs saga, ed. P. Foote and R. Quirk (1953).
Hávamál, ed. D. Evans, with *Glossary and Index* by A. Faulkes (1986–87).
Hervarar saga, ed. C. Tolkien and G. Turville-Petre (1956).
Hrafns saga Sveinbjarnarsonar, ed. Guðrún P. Helgadóttir (1987).
 Snorri Sturluson, *Edda: Prologue and Gylfaginning*, ed. A. Faulkes (2nd edn 2005).
 Snorri Sturluson, *Edda: Skáldskaparmál*, ed. A. Faulkes, 2 vols (1998).
 Snorri Sturluson, *Háttatal*, ed. A. Faulkes (1991, repr. 1999).
Stories from the Sagas of the Kings, ed. A. Faulkes (1980).
Two Icelandic Stories, ed. A. Faulkes (1978).
Two Tales of Icelanders: Ögmundar þáttur dytts og Gunnara Helmings. Ólkofra þáttur, ed. I. Wyatt and J. Cook (1993).
Vafþrúðnismál, ed. T. W. Machan (1989).
Víga-Glúms saga, ed. G. Turville-Petre (1960).
Völuspá, ed. S. Nordal, tr. B. Benedikz and J. McKinnell (1978).
Þorgils saga ok Hafliða, ed. U. Brown (1952).

Texts with parallel translation:

- Ágrip af Noregskonungasögum, ed. M. J. Driscoll (1995).
The Book of the Icelanders, ed. Halldór Hermannsson, *Islandica XX* (1930).
Clemens saga, ed. H. Carron (2005).
The First Grammatical Treatise, ed. Einar Haugen (1972), ed. Hreinn Benediktsson (1972).
Fourteenth-Century Icelandic Verse on the Virgin Mary (2001), ed. K. Wrightson (2001).
 R. Frank, *Old Norse Court Poetry*, *Islandica XLII* (1978).
Gunnlaugs saga, ed. P. Foote, tr. R. Quirk (1957).
Guta saga, ed. C. Peel (1999).
Hákonar saga Hákonarsonar, ed. G. Vigfusson, tr. G. Dasent, *Icelandic Sagas II and IV*, Rolls series (1887–94).
Hávamál, ed. D. E. M. Clarke (1923).
Historia Norwegie, ed. I. Ekrem and L. B. Mortensen, tr. P. Fisher (2003).
Jómsvíkinga saga, ed. N. Blake (1962).
Norse Romance I–III, ed. M. Kalinke (1999).
The Old Norse–Icelandic Legend of Saint Barbara, ed. and tr. K. Wolf (2000).
The Poetic Edda I: Heroic Poems, ed. and tr. U. Dronke (1969).
The Poetic Edda II: Mythological Poems, ed. and tr. U. Dronke (1997).

The Poetry of Arnórr jarlaskáld, ed. and tr. D. Whaley (1998).
Saga Heiðreks konungs ins vitra (= Hervarar saga), ed. and tr. C. Tolkien (1960).
The Saga of the Volsungs, ed. and tr. R. G. Finch (1965).

Translations of the Sagas of Icelanders:

The Complete Sagas of Icelanders I–V, ed. and tr. Viðar Hreinsson et al. (1997).
 Many of these translations are reproduced by Penguin under the heading
 ‘World of the Sagas’, as follows:
The Sagas of Icelanders, introduction by R. Kellogg (2000) [*Egils saga*,
Vatnsdæla saga, *Laxdæla saga*, *Hrafnkels saga Freysgoða*, *Bandamanna*
saga, *Gísla saga*, *Gunnlaugs saga*, *Refs saga*, *Grænlendinga saga*, *Eiríks*
saga rauða, *þættir*]
Egil’s Saga, tr. B. Scudder, introduction by Svanhildur Óskarsdóttir (2004).
Gísli Sursson’s Saga and the Saga of the People of Eyri, tr. Vésteinn Ólason,
 J. Quinn and M. Regal (2003).
Njál’s saga, tr. R. Cook (2002).
Sagas of Warrior Poets, ed. D. Whaley (2002) [*Kormaks saga*, *Bjarnar saga*
Hítðelakappa, *Hallfredar saga*, *Gunnlaugs saga*, *Víglundar saga*].
The Saga of Grettir the Strong, tr. Bernard Scudder (2005).

Other translations:

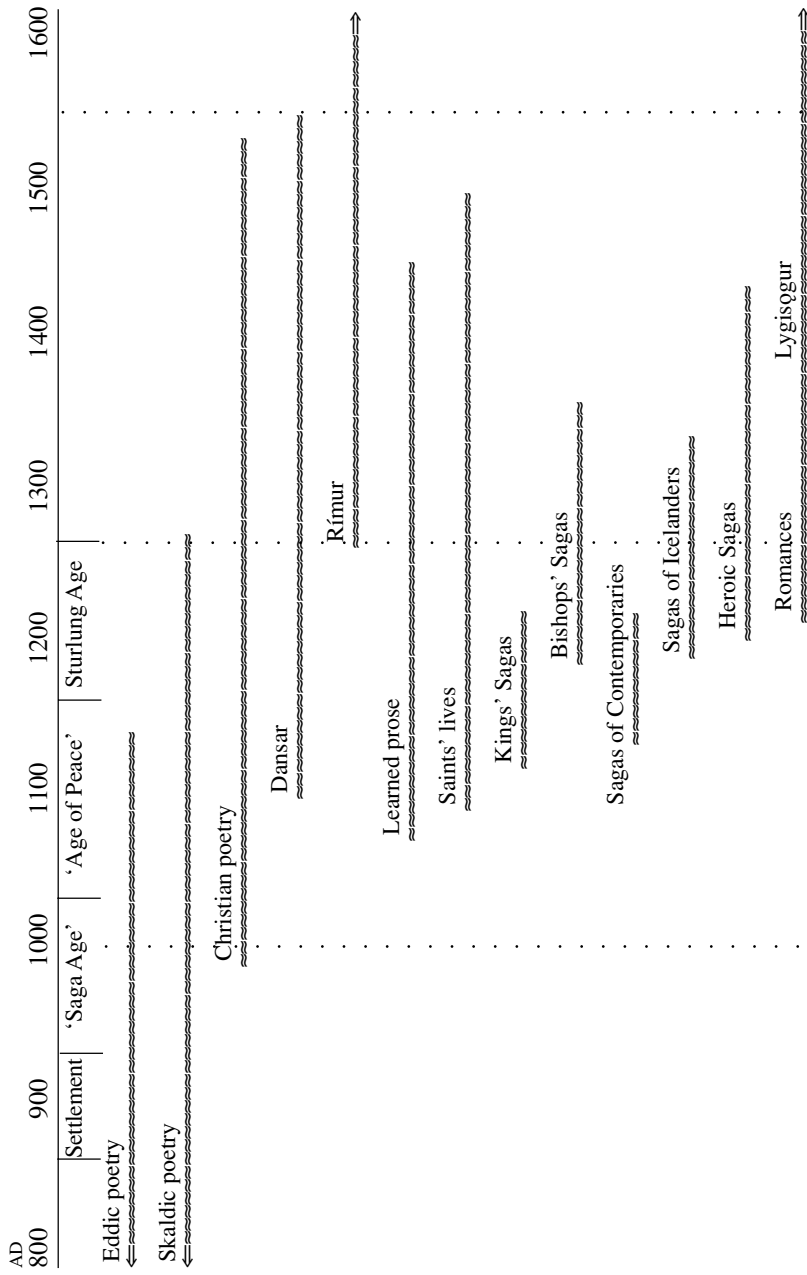
Arrow-Odd: a medieval novel, tr. Hermann Pálsson and P. Edwards (1970).
The Book of Settlements, tr. Hermann Pálsson and P. Edwards (1972).
 T. M. Andersson and W. I. Miller, *Law and Literature in Medieval Iceland:*
Ljósvetninga saga and Valla-Ljóts saga (1989).
Barðar saga, tr. Jón Skaptason and P. Pulsiano (1984).
The Confederates and Hen-Thorir, tr. Hermann Pálsson (1975).
Erik the Red and other Icelandic sagas, tr. G. Jones (1961).
Eyrbyggja saga, tr. P. Schach and L. M. Hollander (1959).
Fagrskinna, tr. A. Finlay (2004).
Fljótsdale saga and the Droplaugarsons, tr. E. Howarth and J. Young (1990).
Gautrek’s Saga, tr. D. Fox and Hermann Pálsson (1974).
Gongu-Hrolfs saga, tr. Hermann Pálsson and P. Edwards (1981)
Heimskringla, tr. L. M. Hollander (1964).
A History of Norway and the Passion and Miracles of the Blessed Óláfr, tr.
 D. Kunin, ed. C. Phelpstead (2001).
Hrafnkel’s Saga and Other Icelandic Stories, tr. Hermann Pálsson (1971).
Hrolf Gautreksson, tr. Hermann Pálsson and P. Edwards (1972).
Icelandic Histories and Romances, tr. R. O’Connor (2002).
King Haralds Saga by Snorri Sturluson, tr. Magnus Magnusson and Hermann
 Pálsson (1976).
Íslendingabók – Kristni saga. The Book of the Icelanders – The Story of the
Conversion. tr. S. Grønlie (2007).

- Karlamagnús saga: the saga of Charlemagne and his heroes*, tr. C. B. Hieatt (1975).
- Knytinga saga: History of the Kings of Denmark*, tr. Hermann Pálsson and P. Edwards (1986).
- Laws of Early Iceland I–II*, tr. A. Dennis, P. Foote and R. Perkins (1980–2000).
- Laxdaela Saga*, tr. Magnus Magnusson and Hermann Pálsson (1975).
- The Life of Gudmund the Good, Bishop of Hólar*, tr. G. Turville-Petre and E. S. Olszewska (1942).
- Morkinskinna*, tr. T. M. Andersson and K. E. Gade, *Islandica* LI (2000).
- Oddr Snorrason, *The Saga of Olaf Tryggvason*, tr. T. M. Andersson, *Islandica* LII (2003).
- Orkneyinga Saga: The History of the Earls of Orkney*, tr. Hermann Pálsson (1981).
- The Poetic Edda*, tr. C. Larrington (1996).
- The Saga of Bjorn, Champion of the Men of Hitardale*, tr. A. Finlay (2000).
- The Saga of the Jomsvikings*, tr. L. M. Hollander (1988).
- The Saga of King Hrolf Kraki*, tr. J. Byock (1998).
- The Saga of King Sverri of Norway*, tr. J. Sephton (1899, reissued 1994).
- The Saga of Tristram and Isond*, tr. P. Schach (1973).
- The Saga of the Volsungs: The Norse Epic of Sigurd the Dragon Slayer*, tr. J. Byock (1999).
- The Sagas of Kormak and the Sworn Brothers*, tr. L. M. Hollander (1949).
- Saxo Grammaticus, *History of the Danes*, tr. P. Fisher, ed. H. E. Davidson (1979–80).
- The Schemers and Víga-Glúm: Bandamanna saga and Víga Glúms saga*, tr. G. Johnston (1999).
- Seven Viking Romances*, tr. Hermann Pálsson and P. Edwards (1985).
- J. Simpson, *The Northmen Talk* (1965).
- J. Simpson, *Icelandic Folktales and Legends*, 2nd ed. (2004).
- The Skalds, A Selection of their Poems*, tr. L. M. Hollander (1968).
- Snorri Sturluson, *Edda*, tr. A. Faulkes (1987).
- Sturlunga saga*, tr. J. McGrew and R. G. Thomas (1970–74).
- Sven Aggesen, *Works*, tr. E. Christiansen.
- Theodoricus Monachus, *Historia de Antiquitate Regum Norwagiensium. An Account of the Ancient History of the Norwegian Kings*, tr. D. and I. McDougall (1998).
- Three Icelandic Outlaw Sagas. The Saga of Gisli, the Saga of Grettir, the Saga of Hord*, tr. A. Faulkes and G. Johnston (2004).
- Víga-Glúms saga*, tr. J. McKinnell (1987).
- Vikings in Russia: Yngvars saga and Eymund's saga*, tr. Hermann Pálsson and P. Edwards (1989).
- The Vinland sagas: Grænlendinga saga and Eirik's saga*, tr. Magnus Magnusson and Hermann Pálsson (1973).

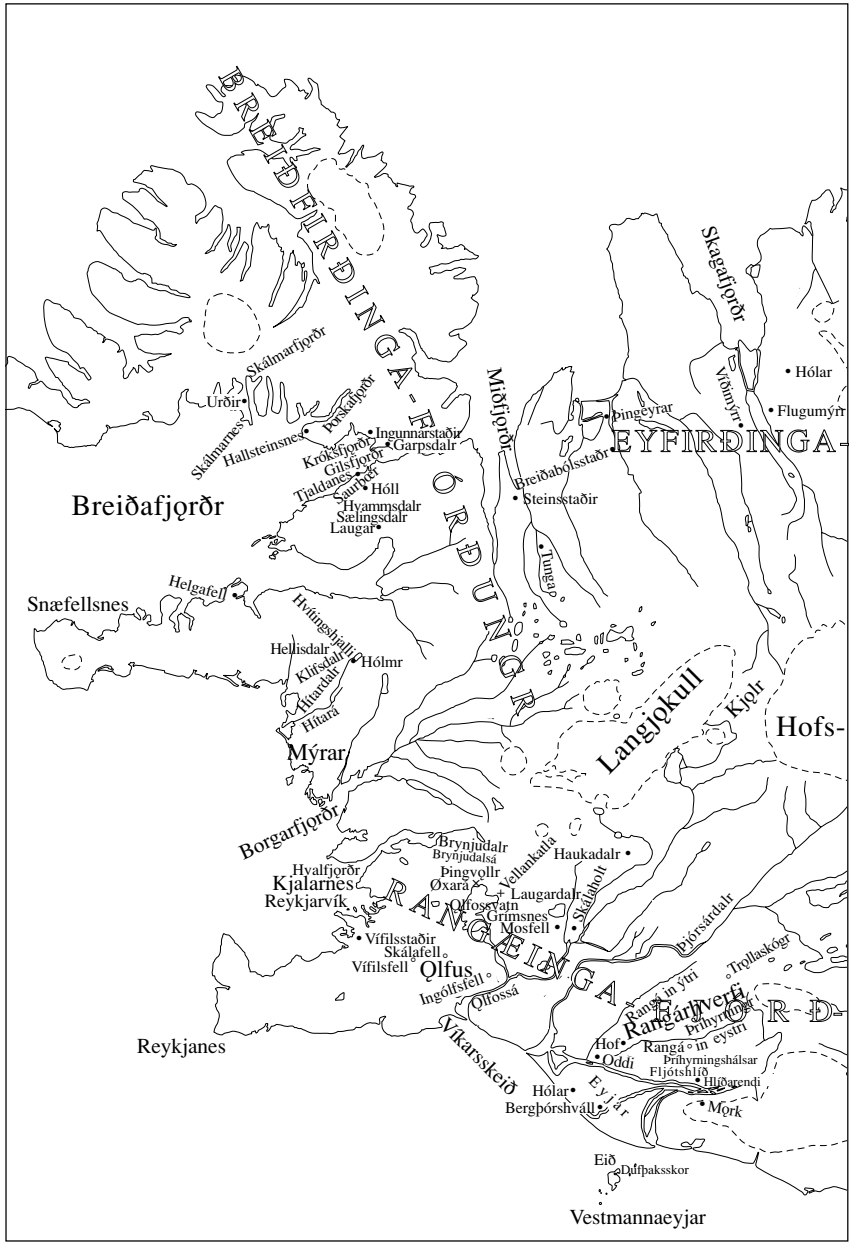
CHRONOLOGY

AD		Poets fl.
c. 725	<i>Beowulf</i> written	
793	First viking raid on Northumbria	
c. 850	Beginning of viking settlement in England	[Bragi the Old
c. 870	Beginning of viking settlement in Iceland	
871	Alfred the Great becomes king of England	
c. 885	Haraldr finehair becomes king of all Norway	[Þjóðólfr of Hvinir [Þorbjörn hornklofi
930	Foundation of <i>Alþingi</i>	
c. 965	Division of Iceland into quarters	[Eyvindr skáldaspillir
c. 985	Beginning of settlement of Greenland	[Egill, Kormakr
995	Óláfr Tryggvason becomes king of Norway	[Einarr skálaglamm
999/1000	Christianity accepted in Iceland	[Hallfreðr
c. 1000	Discovery of America by vikings	
c. 1005	Fifth court established	
1010	Burning of Njáll	
1014	Battle of Clontarf	[Sighvatr
1030	Fall of St Óláfr at Stikla(r)staðir	[Arnórr jarlaskáld
1056	First bishop at Skálholt. Sæmundr the Wise born	[Þjóðólfr Arnórsson
1066	Fall of Haraldr harðráði in England. Battle of Hastings	
1067/8	Ari the Wise born	
1096	Tithe laws introduced	
1106	First bishop at Hólar	
1117–18	Laws first written down	
c. 1125	<i>Íslendingabók</i> compiled	
1133	First monastery established (at Þingeyrar)	
c. 1150	Earliest Icelandic manuscript fragments	
1153	Archbishopric established at Niðaróss	[Einarr Skúlason
c. 1170	<i>First Grammatical Treatise. Hryggjarstykki</i>	
1179	Snorri Sturluson born	
c. 1190–1210	<i>Sverris saga</i>	
1197	Jón Loftsson dies	
1199	Bishop Þorlák of Skálholt declared saint	
1200	Bishop Jón of Hólar declared saint	
1214	Sturla Þórðarson born	
1215–18	Snorri lawspeaker	
1217	Hákon Hákonarson becomes king of Norway	
1218–20	Snorri's first visit to Norway	
c. 1220	The Prose Edda	
1222–31	Snorri lawspeaker again	
1226	<i>Tristrams saga</i>	

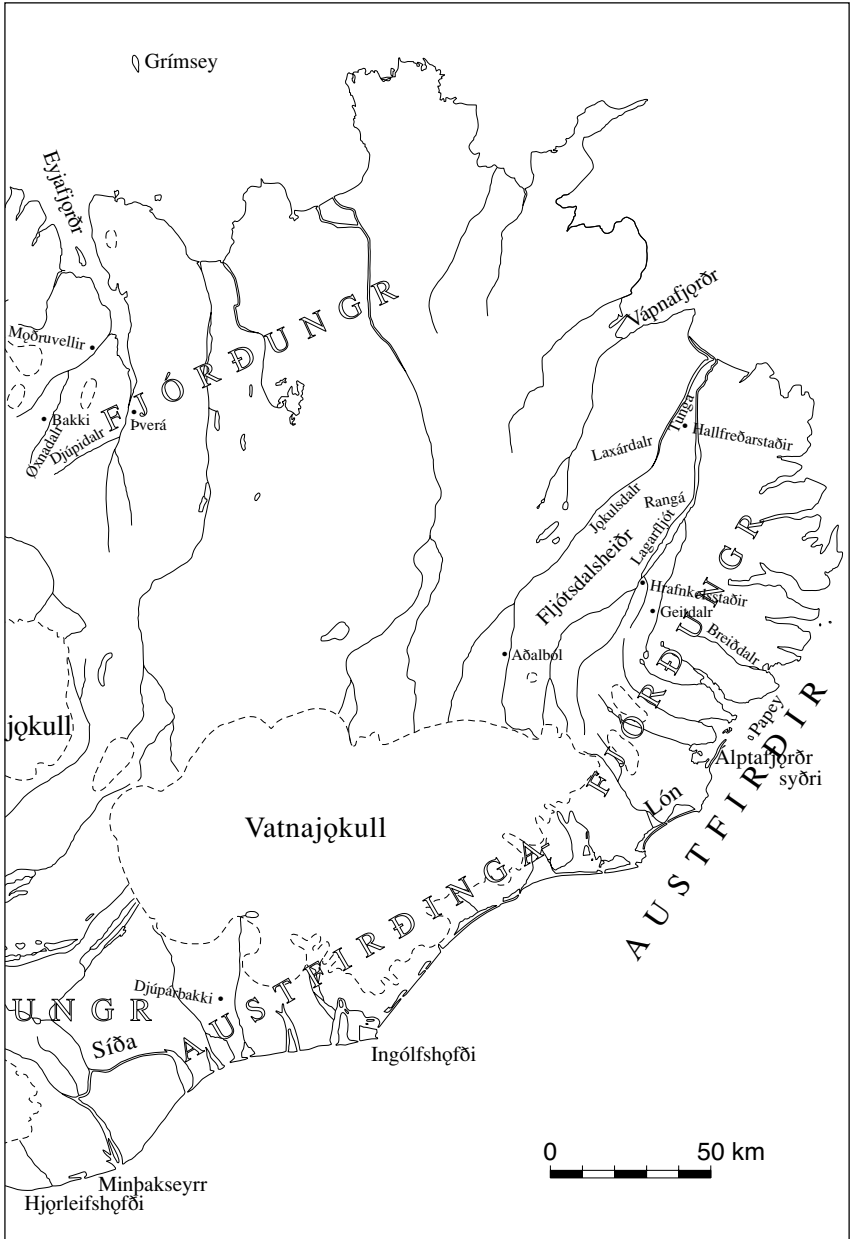
- 1237–9 Snorri's second visit to Norway
1240 Duke Skúli killed
1241 Snorri Sturluson killed 23rd September
c. 1250 Oldest surviving manuscript fragment of a saga of Icelanders
(*Egils saga*)
1261 Magnús Hákonarson crowned king in Norway
1262–4 Icelanders acknowledge the king of Norway as their sovereign
1263 King Hákon dies
c. 1275 Codex Regius of eddic poems. *Morkinskinna*
c. 1280 *Njáls saga*. *Hrafnkels saga*. King Magnús Hákonarson dies
1284 Sturla Þórðarson dies
c. 1320 *Grettis saga*
c. 1340 Chaucer born
c. 1350 Möðruvallabók written [Eysteinn Ásgrímsson
1382 Flateyjarbók begun
1397 Norway and Iceland come under Danish rule
1550 Reformation in Iceland
1944 Iceland regains complete independence



The diagram shows the approximate periods during which the various medieval Icelandic literary genres were cultivated. The dotted lines mark the time of the conversion to Christianity (1000), the end of the Commonweal (1262) and the Reformation (1550).



WEST ICELAND



EAST ICELAND

LAWSPEAKERS OF THE MEDIEVAL ICELANDIC COMMONWEALTH

1. Úlfjótr (cf. Text VIII, note 19; <i>Laws I</i> 1–2)	
2. Hrafn Hængsson	c.930–949
3. Þórarinn Ragabróðir Ólafsson	c.950–969
4. Þorkell máni Þorsteinsson	970–984
5. Þorgeir Ljósvetningagoði Þorkelsson	985–1001
6. Grímr Svertingsson	1002–1003
7. Skapti Þóroddsson	1004–1030
8. Steinn Þorgestsson	1031–1033
9. Þorkell Tjörvason	1034–1053
10. Gellir Þølverksson	1054–1062
11. Gunnarr inn spaki Þorgrímsson	1063–1065
12. Kolbeinn Flosason	1066–1071
13. Gellir Þølverksson (second time)	1072–1074
14. Gunnarr inn spaki Þorgrímsson (second time)	1075
15. Sighvatr Surtsson	1076–1083
16. Markús Skeggjason	1084–1107
17. Úlfheðinn Gunnarsson	1108–1116
18. Bergþórr Hrafnsson	1117–1122
19. Guðmundr Þorgeirsson	1123–1134
20. Hrafn Úlfheðinsson	1135–1138
21. Finn Hallsson	1139–1145
22. Gunnarr Úlfheðinsson	1146–1155
23. Snorri Húnbogason	1156–1170
24. Styrkár Oddason	1171–1180
25. Gizurr Hallsson	1181–1202
26. Hallr Gizurarson	1203–1209
27. Styrmir inn fróði Kárason	1210–1214
28. Snorri Sturluson	1215–1218
29. Teitr Þorvaldsson	1219–1221
30. Snorri Sturluson (second time)	1222–1231
31. Styrmir inn fróði Kárason (second time)	1232–1235
32. Teitr Þorvaldsson (second time)	1236–1247
33. Óláfr hvítaskáld Þórðarson	1248–1250
34. Sturla Þórðarson	1251
35. Óláfr hvítaskáld Þórðarson (second time)	1252
36. Teitr Einarsson	1253–1258
37. Ketill Þorláksson	1259–1262
38. Þorleifr heimr Ketilsson	1263–1265
39. Sigurðr Þorvaldsson	1266
40. Jón Einarsson	1267
41. Þorleifr heimr Ketilsson (second time)	1268
42. Jón Einarsson (second time)	1269–1270
43. Þorleifr heimr Ketilsson (third time)	1271

I: HRÓLFS SAGA KRAKA

Hrólfs saga is one of the sagas known as heroic, mythical, or ‘of ancient time’ (Modern Icelandic *fornaldarsögur*). Their main distinguishing feature is that they take place before the settlement of Iceland, chiefly in northern Europe (whereas most of the ‘Romance Sagas’ take place in southern Europe). They are often based on poems like the heroic lays of the Poetic Edda. *Hrólfs saga* contains stories associated with the Danish Skjöldung dynasty (also celebrated in the earlier but now mostly lost *Skjöldunga saga*), which seem to underlie some parts of the Anglo-Saxon poem *Beowulf* too. Hrólfr kraki corresponds to Hroðulf, nephew of King Hroðgar, and the historical background of the legends about these kings was Scandinavia in the fifth and sixth centuries of our era. In *Hrólfs saga*, however, the story has come under the influence of later genres, and Hrólfr and his *kappar* (‘champions’) are to a certain extent based on Charlemagne and his peers; the *kastali* (‘castle’) mentioned in the present extract, which appears to be separate from the traditional *holl* (‘hall’), also belongs to a later period. The double fight against the monster has certain similarities to *Beowulf*’s fights against Grendel and Grendel’s mother, and Bǫðvarr bjarki inherits some of *Beowulf*’s characteristics from his own bear-like father. The story as it is told here, however, lacks the high seriousness of *Beowulf* and the *Chansons de Geste*, and contains some of the comedy and irony which feature in other medieval Icelandic tales.

All the surviving manuscripts of *Hrólfs saga* were written in the seventeenth century or later, and although the original saga is believed to have been compiled in the fourteenth, none of the manuscripts seems to preserve the original text unchanged, and their language is more like Modern than Old Icelandic. Many late forms and spellings are retained here. They are explained in the grammatical notes. The present text is based on the manuscript AM 285 4to. Where this manuscript is incoherent it is emended from AM 9 fol.

The passage begins mid-way through chapter 23 with Bǫðvarr bjarki arriving at King Hrólfr’s court where he has come to seek service with the king (in the first part of the chapter Bǫðvarr has been visiting his two brothers, cf. line 149). On his way there through rain and mud he had lodged with a poor peasant and his wife who told him that their son Hǫttr was at the court and being badly treated by the courtiers; they asked Bǫðvarr to be kind to him.

King Hrólf's courtiers had been throwing bones into the corner where Hǫttr was cowering. There is a historical example of viking bone-throwing in the *Anglo-Saxon Chronicle* under the year 1012 (the martyrdom of Archbishop Alphege or Ælfheah) and a mythical one in Snorri Sturluson's *Edda*, *Gylfaginning* ch. 44; and one might also compare the *Odyssey* XX 287–319 and XXII 284–91; Judges 15: 15.

The abbreviations used in the grammatical notes are explained at the beginning of the Glossary in Part III; the figures in brackets refer to sections of the Grammar in Part I. Unlike the Grammar and Glossary, the grammatical notes here distinguish strong masculine nouns (sm.) from weak masculine (wm.), strong feminine nouns (sf.) from weak feminine (wf.), and strong neuter nouns (sn.) from weak neuter (wn.); see 3.1.4 and 3.1.8 in the Grammar.

Bibliography

The standard edition is *Hrólfs saga kraka*, ed. D. Slay (1960). There is a text with normalised spelling in *Fornaldarsögur Norðurlanda* I–IV, ed. Guðni Jónsson (1950), I 1–105.

The saga appears in English in *Eirik the Red and other Icelandic Sagas*, tr. G. Jones (1961); and in *The Saga of King Hrolf Kraki*, tr. Jesse L. Byock, Penguin Books (1998).

On the connection with *Beowulf* see *Beowulf and the Fight at Finnsburg*, ed. F. Klaeber (1950), xviii–xx; R. W. Chambers, *Beowulf: An Introduction* (1959). On the genre, see P. Hallberg, 'Some Aspects of the Fornaldarsögur as a Corpus', *Arkiv för nordisk filologi* 97 (1982), 1–35.

I: HRÓLFS SAGA KRAKA

Chapter 23

... Síðan ferr Bøðvarr leið sína til Hleiðargarðs. Hann kemr til konungs atsetu. Bøðvarr leiðir þegar hest sinn á stall hjá konungs hestum hinum beztu ok spyrr ðngvan at; gekk síðan inn í holl ok var þar fátt manna. 3

síðan adv. 'then'. **ferr** sv. 'goes': 3rd sg. pres. indic. of *fara* (3.6.10). **Bøðvarr** sm. 1
(personal name): nom., the subject of the sentence; the adv. *síðan* occupies the first position in the sentence, so *Bøðvarr* is in third position since the finite verb must be in first or second place (3.9.1). **leið** sf. 'way' 'journey' 'path': acc., the direct object of the sentence; *fara* does not normally take an object, but may be construed with so-called 'locative objects' (ones that indicate where something took place, cf. Eng. *he jumped the ditch*) — here we might translate 'on his way'. **sína** REFL. POSS. (referring back to the subject; 3.2.1) 'his': acc. f. sg., agreeing with *leið*. **til** prep. 'to'. **Hleiðargarðs** sm. (place-name): gen., the case always triggered by the prep. *til*; on the question of case, gender and number in compound nouns, see the analysis of *mannshönd* in line 6. **hann** pron. 'he': nom., the subject. **kemr** sv. 'comes': 3rd sg. pres. indic. of *koma—kom—kómu—komit*. **til** prep. 'to'. **konungs** sm. 'king's': gen., indicating possession or association, cf. the corresponding -'s in English. **atsetu** wf. 'residence': 2
gen., the case always triggered by the prep. *til*. **Bøðvarr** sm. (personal name): nom., the subject. **leiðir** wv. 'leads': 3rd sg. pres. indic. of *leiða*. **þegar** adv. 'at once' 'immediately'. **hest** sm. 'horse': acc., the direct object. **sinn** REFL. POSS. (referring back to the subject) 'his': acc. m. sg., agreeing with *hest*. **á** prep. 'into'. **stall** sm. 'stable': acc., the case triggered by the prep. *á* when motion is denoted. **hjá** prep. 'alongside' 'next to'. **konungs** sm. 'king's': gen., indicating possession, cf. the corresponding -'s in English. **hestum** sm. 'horses': dat., the case always triggered by the prep. *hjá*. **hinum** art. 'the': dat. pl., agreeing with *hestum*. **beztu** adj. 'best': weak dat. 3
pl. sup. — weak because the noun phrase is definite ('the best horses'; 3.3.2), dat. pl. agreeing with *hestum* (note that in classical ON the weak dat. pl. of adjectives ends in *-um* (3.3.4), but that in later texts this is increasingly replaced by *-u* by analogy with all other weak pl. adj. endings); on the word-order see 3.3.5, 3.9.2. **ok** conj. 'and'. **spyr** wv. 'asks': 3rd sg. pres. indic. of *spyrja*; the subject, *Bøðvarr* or *hann*, is understood. **ðngvan** pron. 'no one': acc. m. sg., the direct object; masculine is used since a human being is denoted and feminine gender has not been specified, masculine being the default gender (cf. *fáir* line 23). **at** prep. 'about': the prep. is here used absolutely, i.e. without a following noun or noun phrase, 'it' — *Bøðvarr*'s action — being understood (3.7.7); such usage is often classed as adverbial rather than prepositional. **gekk** sv. 'walked' 'went': 3rd sg. past indic. of *ganga—gekk—gengu—gengit*; the subject, *Bøðvarr* or *hann*, is understood. **síðan** adv. 'then'. **inn** adv. 'in'. **í** prep. 'to': the combination of adv. *inn* and prep. *í* corresponds to the English prep. 'into'. **holl** sf. 'hall': acc., the case triggered by *í* when motion is denoted. **ok** conj. 'and'. **var** sv. 'was': 3rd sg. past indic. of *vera* (3.6.10); in this sentence the finite verb (**var**) occupies first position, as is common in ON narrative style. **þar** adv. 'there'. **fátt** adj. 'few': strong nom. n. sg., the subject; n. sg. is used because the adj. does not modify a noun with a particular number or gender; in the absence of such a noun, the adj. takes over the function of head of the noun phrase (3.3; 3.3.6 (19–21)) and is modified by *manna*. **manna** sm. 'of men': gen., indicating type, i.e. *menn* are the type or class of which few were present.

- Hann sezk útarliga, ok sem hann hefr setit þar nõkkra hríð, heyrir hann þrausk nõkkut útar í hornit í einhverjum stað. Bõðvarr lítr þangat
- 6 ok sér at mannshõnd kemr upp ór mikilli beinahrúgu, er þar lá; hõndin var svõrt mjõk. Bõðvarr gengr þangat ok spyr hvern þar væri í beina-
- 4 **hann** pron. ‘he’: nom., the subject. **sezk** vv. ‘sits down’: 3rd sg. pres. indic., *-sk* form (3.6.5.3), of *setja*; the sense is reflexive, the literal meaning being ‘sets/places himself’. **útarliga** adv. ‘far out [i.e. near the door]’. **ok** conj. ‘and’; this conj. connects the immediately preceding independent sentence with the one beginning *heyrir hann þrausk nõkkut* at the end of line 4. **sem** conj. ‘when’ (3.8.2.1, end). **hann** pron. ‘he’: nom., the subject. **hefr** vv. ‘has’: 3rd sg. pres. indic. of *hafa* (3.6.7). **setit** sv. ‘sat’: supine (= pp. nom./acc. n. sg.) of *sitja—sat—sátu—setit*; *hefr* + *setit* forms a so-called perfect construction, the equivalent of Eng. *has sat* (3.6.2). **þar** adv. ‘there’. **nõkkra** pron. ‘some’ ‘a little’: acc. f. sg.; here used adjectivally, *nõkkra* (an abbreviated form of *nõkkura*) agrees with *hríð*. **hríð** sf. ‘while’: acc., since the phrase *nõkkra hríð* functions here as time adverbial (3.1.2, 3.1.5 (10)). **heyrir** vv. ‘hears’: 3rd sg. pres. indic. of *heyrja*; the finite verb is in first position because the independent sentence in which it occurs is immediately preceded by a dependent sentence (3.9.1). **hann** pron. ‘he’: nom., the subject. **þrausk** sn. ‘rummaging’: acc., the direct object. **nõkkut** pron. ‘some’ ‘a’: acc. n. sg.; here used adjectivally, *nõkkut* agrees with *þrausk*. **útar** adv. ‘farther out’: comp., consisting of *út* + comp. suffix *-ar*. **í** prep. ‘in’. **hornit** sn. + art. (*horn-it*) ‘the corner’: acc., the case triggered by *í* when motion is denoted; the English speaker may not conceive of hearing something somewhere as involving motion, but the clue is provided by the motion adv. *útar* — the hearing of *hann*, the subject, is directed farther out into the corner. **í** prep. ‘in’. **einhverjum** pron. ‘some’: dat. m. sg.; here used adjectivally, *einhverjum* agrees with *stað*. **stað** sm. ‘place’: dat., the case triggered by *í* when location is denoted; note that *stað* is one of those masculine nouns that has no ending in the dat. sg. (3.1.4, 3.1.8, paradigm 2). **Bõðvarr** sm. (personal name): nom., the subject. **lítr** sv. ‘looks’: 3rd sg. pres. indic. of *líta—leit—litu—liti*. **þangat** adv. ‘thither’ ‘there’. **ok** conj. ‘and’. **sér** sv. ‘sees’: 3rd sg. pres. indic. of *sjá* (3.6.10). **at** conj. ‘that’. **mannshõnd** sf. ‘man’s hand’: nom., the subject; note that although *manns*, gen. sg. of *maðr*, is sm., the gender of the compound is determined by the second element, *hõnd*; note further that the nom. case and sg. number of the compound is expressed by *hõnd* alone. **kemr** sv. ‘comes’: 3rd sg. pres. indic. of *koma—kom—kómu—komit*. **upp** adv. ‘up’. **ór** prep. ‘out of’. **mikilli** adj. ‘big’: strong dat. f. sg., agreeing with *beinahrúgu*. **beinahrúgu** wf. ‘bone-pile’ ‘pile of bones’: dat., the case always triggered by *ór*; like *mannshõnd* above, *beinahrúgu* is a compound, whose gender is determined and case and number expressed by the second element, *hrúgu*; in the following the structure of compounds will receive no further analysis. **er** conj. ‘which’. **þar** adv. ‘there’. **lá** sv. ‘lay’: 3rd sg. past indic. of *liggja—lá—lágu—legit*; the finite verb does not often immediately follow a subordinating conjunction, and here *þar* intervenes (3.9.1). **hõndin** sf. + art. (*hõnd-in*) ‘the hand’: nom., the subject. **var** sv. ‘was’: 3rd sg. past indic. of *vera* (3.6.10). **svõrt** adj. ‘black’: strong nom. f. sg. (3.3.2), agreeing with *hõndin*. **mjõk** adv. ‘very’ (3.9.2). **Bõðvarr** sm. (personal name): nom., the subject. **gengr** sv. ‘goes’: 3rd sg. pres. indic. of *ganga—gekk—gengu—gengit*. **þangat** adv. ‘thither’ ‘there’. **ok** conj. ‘and’. **spyr** vv. ‘asks’: 3rd sg. pres. indic. of *spyrja*. **hverr** pron. (interrog.) ‘who’: nom. m. sg.; *hverr* fulfils a double function here, (1) as a conjunction introducing the sentence, (2) as the subject (3.8.2.3); since a human being is denoted, masculine, the default gender, is used (see *õngvan*, line 3). **þar** adv. ‘there’. **væri** sv. ‘was’: 3rd sg. past subj. of *vera* (3.6.10); the subj. is normally used in dependent interrogative sentences where the main verb of the independent sentences of which they are the object is one of ‘asking’; on the word-order *hverr þar væri*, see the analysis of *lá* in line 6. **í** prep. ‘in’.

hrúgunni. Þá var honum svarat ok heldr óframliga:

‘Hǫttr heiti ek, bokki sæll.’

‘Því ertu hér,’ spyr Bǫðvarr, ‘eða hvat gǫrir þú?’

Hǫttr svarar, ‘Ek gøri mér skjaldborg, bokki sæll.’

Bǫðvarr segir, ‘Vesall ertu þinnar skjaldborgar!’

beinahrúgunni wf. + art. (*beinahrúgu-nni*) ‘the bone-pile’ ‘the pile of bones’: dat., the case triggered by *í* when location is denoted. **þá** adv. ‘then’. **var** sv. ‘was’: 3rd sg. past indic. of *vera* (3.6.10). **honum** pron. ‘to him’: dat., the indirect object; note that in the absence of a nominative subject, *honum* is the first (and only) noun phrase in the sentence (for an alternative analysis of the syntactic role of *honum* here, see 3.9.3); on the word-order *þá var honum*, see the analysis of *Bǫðvarr* in line 1. **svarat** vv. ‘answered’: pp. nom. n. sg. of *svara*; in the absence of a subject with a particular gender and number with which *svarat* could agree, n. sg. is used; nom. case is assumed since were there a subject, e.g. *þat*, it would be in the nom.; *var svarat*, the equivalent of Eng. *was answered*, forms the passive counterpart to active *NN svaraði* ‘NN answered’ (3.6.4). **ok** conj. ‘and’. **heldr** adv. ‘rather’. **óframliga** adv. ‘timidly’. **Hǫttr** sm. (personal name): nom., the subject complement — here in first position because it is emphasised (3.9.1). **heiti** sv. ‘am called’: 1st sg. pres. indic. of *heita*—*hét*—*hétu*—*heitit*. **ek** pron. ‘I’: nom., the subject. **bokki** wm. ‘buck’ ‘fellow’: nom., the case used when someone is being addressed. **sæll** adj. ‘happy’ ‘fortunate’: strong nom. m. sg., agreeing with *bokki*; the phrase *bokki sæll* may be translated ‘good fellow’ ‘good friend’ ‘kind sir’ or the like — it is a slightly formal term of endearment. **því** adv. (interrog.) ‘why’ (the more common word for ‘why’ is *hví*). **ertu** = *ert þú*. **ert** sv. ‘are’: 2nd sg. pres. indic. of *vera* (3.6.10). **þú** pron. ‘you’: nom., the subject. **hér** adv. ‘here’. **spyr** vv. ‘asks’: 3rd sg. pres. indic. of *spyrja*. **Bǫðvarr** sm. (personal name): nom., the subject. **eða** conj. ‘or’: when introducing a question *eða* is often closer in meaning to English *and* or *but* — here the former. **hvat** pron. (interrog.) ‘what’: acc. n. sg., the direct object; neuter is used because the pron. denotes a state or action — what *Hǫttr* is doing — and neuter is the gender for inanimate or abstract reference. **gørir** vv. ‘are . . . doing’: 2nd sg. pres. indic. of *gøra* (3.6.7); note that ON does not distinguish between simple (e.g. *do*) and continuous constructions (e.g. *are doing*), but expresses both meanings by the same form. **þú** pron. ‘you’: nom., the subject. **Hǫttr** sm. (personal name): nom., the subject. **svarar** vv. ‘answers’: 3rd sg. pres. indic. of *svara*. **ek** pron. ‘I’: nom., the subject. **gøri** vv. ‘am making’: 1st sg. pres. indic. of *gøra* (3.6.7); on the English translation of the present tense, see *gørir* in line 10. **mér** pron. ‘myself’ ‘for myself’: dat., the indirect object; note that there is no separate reflexive form of the 1st or 2nd person pronouns, and that *mér* can thus mean both ‘me’ and ‘myself’ (3.2.1). **skjaldborg** sf. ‘shield fortification’ ‘shield wall’: acc., the direct object; *skjaldborg* — a term denoting a battle formation in which men confront the enemy with an impenetrable wall of shields — is used here metaphorically to denote the protective construction *Hǫttr* is building out of the pile of bones. **bokki** wm. ‘buck’ ‘fellow’ (see line 9). **sæll** adj. ‘happy’ ‘fortunate’ (see line 9). **Bǫðvarr** sm. (personal name): nom., the subject. **segir** vv. ‘says’: 3rd sg. pres. indic. of *segja*. **vesall** adj. ‘wretched’: strong nom. m. sg., agreeing with *þú* (*ertu* = *ert þú*, cf. line 10), which has masculine reference; *vesall* is moved into first position in the sentence to give it emphasis, and since the verb, the *ert* of *ertu*, must be in either first or second position in an independent sentence, it comes next, pushing the subject, the *þú* of *ertu*, into third place (3.9.1). **ertu** (see line 10 and the analysis of *vesall* immediately above). **þinnar** poss. adj. ‘in respect of your’: gen. f. sg., agreeing with *skjaldborgar*. **skjaldborgar** sf. ‘shield fortification’ ‘shield wall’ (see line 11): gen., dependent on the adj. *vesall* and imparting the sense ‘in respect of’ ‘with regard to’.

Boðvarr þrífir til hans ok hnykkir honum upp ór beinahrúgunni. Höttr kvað þá hátt við ok mælti:

- 15 'Nú viltu bana mér! Gør eigi þetta, svá sem ek hefi nú vel um búizk, en þú hefr nú rofit í sundr skjaldborg mína, ok hafða ek nú gort hana

15 Gør eigi þetta] at þú görir þetta 285.

- 13 **Boðvarr** sm. (personal name): nom., the subject. **þrífir** sv. 'grabs': 3rd sg. pres. indic. of *þrifa—þreif—þrifu—þrifit*. **til** prep. 'at': the sense indicated is of movement towards Höttr — verb + prep. might be translated 'grabs hold of' or simply 'grasps'. **hans** pron. 'him': gen., the case always triggered by *til*. **ok** conj. 'and'. **hnykkir** vv. 'pulls': 3rd sg. pres. indic. of *hnykkja*. **honum** pron. 'him': dat., the direct object (3.1.5 (16) and (18)). **upp** adv. 'up'. **ór** prep. 'out of'. **beinahrúgunni** wf. + art. (*beinahrúgunni*) 'the bone-pile' 'the pile of bones': dat., the case always triggered by *ór*. **Höttr** sm. (personal name): nom., the subject. **kvað** sv. 'cried out': 3rd sg. past indic. of *kveða—kvað—kvaðu—kveðit*. **þá** adv. 'then'. **hátt** adv. 'loudly' (3.5.1). **við** prep. 'at': the prep. is used here absolutely, 'this' or 'this treatment' being understood as following *við* (3.7.7; see also *at* in line 3). **ok** conj. 'and'. **mælti** vv. 'said': 3rd sg. past indic. of *mæla*. **nú** adv. 'now'. **viltu** = *vilt þú*. **vilt** vv. 'want': 2nd sg. pres. indic. of *vilja* (3.6.7). **þú** pron. 'you': nom., the subject; *nú* occupies the first position in the sentence, so *þú* is in third position since the finite verb must be in first or second place (3.9.1). **bana** vv. 'kill': inf. **mér** pron. 'me': dat., the direct object (3.1.5 (16) and (18)). **gør** vv. 'do': imp. (2nd sg. pres.) of *gøra* (3.6.7); the subject of the imperative, *þú*, is omitted here as in English. **eigi** adv. 'not': since in English negative verb phrases are constructed with auxiliary *do* (e.g. *I do not drink* rather than **I drink not*), we must translate 'do not do!'. **þetta** pron. 'this': acc. n. sg.; neuter is used because the pronoun refers to an action — the destruction of the pile of bones — and neuter is the gender for inanimate or abstract reference. **svá** adv. 'so': the construction here is discontinuous — *svá*, which has its natural place before the *sem* that introduces the dependent sentence (3.8.2.4), modifies the adv. *vel*, which would normally immediately follow, but *vel* itself modifies the verb phrase *um búizk*, and has been attracted to the position preceding it inside the dependent sentence. **sem** conj. 'as' (3.8.2.4). **ek** pron. 'I': nom., the subject. **hefi** vv. 'have': 1st sg. pres. indic. of *hafa* (3.6.7). **nú** adv. 'now'. **vel** adv. 'well' (see the analysis of *svá* in this line). **um** prep. 'around': the prep. is used here absolutely since the noun phrase it governs is expressed by the *-sk* inflexion of *búizk* (3.9.8.3). **búizk** sv. 'protected myself' 'made myself secure': supine (= pp. nom./acc. n. sg.), *-sk* form (3.6.5.3), of *búa—bjó—bjoggu—búit*: as is clear from the translation, the *-sk* suffix here imparts a reflexive sense to the verb; *hefi* + *búizk* forms a so-called perfect construction, the equivalent of Eng. *have protected (myself)* (3.6.2). **en** conj. 'but'. **þú** pron. 'you': nom., the subject. **hefr** vv. 'have': 2nd sg. pres. indic. of *hafa* (3.6.7). **nú** adv. 'now'. **rofit** sv. 'broken': supine (= pp. nom./acc. n. sg.) of *rjúfa—rauf—rufu—rofit*; *hefr* + *rofit* forms a so-called perfect construction, the equivalent of Eng. *have broken* (3.6.2). **í sundr** adv. 'asunder' 'to pieces': although formally this phrase consists of prep. + adv., it functions as an adverb just like English *asunder* — historically prep. + adj.; often *sundr* is used on its own with the same meaning as *í sundr*. **skjaldborg** sf. 'shield fortification' 'shield wall': acc., the direct object of *rofit*. **mína** poss. adj. 'my': acc. f. sg., agreeing with *skjaldborg*; note that the possessive follows the noun it modifies, the usual word-order in ON (3.9.2). **ok** conj. 'and'. **hafða** vv. 'had': 1st sg. past indic. of *hafa* (3.6.7). **ek** pron. 'I': nom., the subject. **nú** adv. 'now'. **gort** vv. 'made': supine (= pp. nom./acc. n. sg.) of *gøra* (3.6.7); *hafða* + *gort* forms a so-called pluperfect or past perfect construction, the equivalent of Eng. *had made* (3.6.2). **hana** pron. 'her': acc., the direct object of *gort*: note that the femi-

svá háva útan at mér, at hon hefr hlíft mér við öllum höggum ykkar, svá ekkert högg hefr komit á mik lengi, en ekki var hon þó enn svá búin sem ek ætlaða hon skyldi vera.’ 18

Boðvarr mælti: ‘Ekki muntu nú fá skjaldborgina görða lengr.’

nine 3rd person pron. is used because the reference is to the feminine noun *borg*. **svá** 17
adv. ‘so’. **háva** adj. ‘high’: acc. f. sg., agreeing with *hana*; the nom. m. sg. form of this
adj. is *hár* (3.3.8.5, point (5)). **útan** adv. ‘from without’ ‘externally’ (3.5.1). **at** prep.
‘towards’ ‘up to’: together *útan at* might be translated ‘around’ — the wall extending
towards Hǫttr affords him protection from the outside world. **mér** pron. ‘me’: dat., the
case always triggered by *at*. **at** conj. ‘that’. **hon** pron. ‘she’: nom., the subject; on the
feminine gender, see *hana* in line 16. **hefr** ww. ‘has’: 3rd sg. pres. indic. of *hafa*. **hlíft**
ww. ‘protected’: supine of *hlífa*. **mér** pron. ‘me’: dat., the direct object (3.1.5 (16) and
(18)). **við** prep. ‘against’. **öllum** adj. ‘all’: dat. pl., agreeing with *höggum*. **höggum**
sn. ‘blows’: dat., the case triggered by *við* in the sense ‘against’ (3.7.4). **ykkar** poss.
adj. ‘your [dual]’: originally the 2nd dual poss. adj. was inflected for case, gender and
number (3.3.9), but in later ON the invariable form *ykkar* (formally gen. of the pronoun
(*þú*); 3.2.1) came to be the norm; the use of the dual here is unexpected since the
reference is to a large number of people, as the text goes on to make clear — possibly
Hǫttr is categorising Boðvarr as one entity and the courtiers as another, but more likely
this is a modern Icelandic usage, where the originally dual 1st and 2nd person forms are
used to denote all numbers higher than one; note that the possessive follows the noun it
modifies, the usual word-order in ON. **svá** conj. ‘so’: *svá* is normally an adverb, but it 18
regularly combines with a following *at* to form a two-word conjunction introducing
sentences of result or purpose (‘so that’; 3.8.2.2); occasionally the *at* is omitted, as here,
and *svá* then assumes the role of conjunction. **ekkert** pron. ‘no’: nom. n. sg.; here used
adjectivally, *ekkert* (a later form of *ekki*) agrees with *högg*. **högg** sn. ‘blow’: nom., the
subject. **hefr** ww. ‘have’: 3rd sg. pres. indic. of *hafa*. **komit** sv. ‘come’ ‘landed’:
supine of *koma*—*kóm*—*kómu*—*komit*. **á** prep. ‘on’. **mik** pron. ‘me’: acc., the case
triggered by *á* when motion is denoted. **lengi** adv. ‘for a long time’. **en** conj. ‘but’.
ekki adv. ‘not’: although formally the nom./acc. n. sg. form of the pron. *engi* ‘no one’
‘none’, *ekki* is often used synonymously with the adv. *eigi* ‘not’. **var** sv. ‘was’: 3rd sg.
past indic. of *vera* (3.6.10). **hon** pron. ‘she’: nom., the subject: *ekki* occupies first
position in the sentence (for reasons of emphasis), so the subject comes in 3rd place
since only one element may precede the finite verb (3.9.1); on the use of the feminine
gender, see line 16: *hana*. **þó** adv. ‘all the same’ ‘nevertheless’. **enn** adv. ‘yet’. **svá**
adv. ‘so’. **búin** sv. ‘prepared’ ‘constructed’: pp. nom. f. sg., agreeing with *hon*, of 19
búa—*bjó*—*bjoggu*—*búit*. **sem** conj. ‘as’. **ek** pron. ‘I’: nom., the subject. **ætlaða** ww.
‘intended’: 1st sg. past indic. of *ætla*. **hon** pron. ‘she’: nom., the subject. **skyldi** pret-
pres. vb. ‘should’: 3rd sg. past; formally *skyldi* may be either indic. or subj. (3.6.7), but
in a dependent sentence describing a hypothetical situation, i.e. what was intended, it is
likely to be subj. **vera** sv. ‘be’: inf. (3.6.10). **Boðvarr** sm. (personal name): nom., the 20
subject. **mælti** ww. ‘said’: 3rd. sg. past indic. of *mæla*. **ekki** adv. ‘not’ (see the analysis
of *ekki* in line 18). **muntu** = *munt þú*. **munt** pret.-pres. vb. ‘will’: 2nd sg. pres. indic.
of *munu* (3.6.7). **þú** pron. ‘you’: nom., the subject; on the word-order adv. + finite verb
+ subject, see the analysis of *hon* in line 18. **nú** adv. ‘now’. **fá** sv. ‘get’: inf. of *fá*—
fekk—*fengu*—*fengit*. **skjaldborgina** sf. + art. (*skjaldborg-ina*) ‘the shield fortification’
‘the shield wall’: acc., the direct object. **görða** ww. ‘made’ ‘constructed’: pp. acc. f. sg.
(a later form of *gorva*), agreeing with *skjaldborgina*, of *göra*; *fá* + *görða* forms a peri-
phrastic construction, the equivalent of Eng. *get made* (3.9.7.1). **lengr** adv. ‘any longer’:
comp.

- 21 **Høttr** *mælti*, ‘Skaltu nú bana mér, bokki sæll?’
 Bøðvarr bað hann ekki hafa hátt, tók hann upp síðan ok bar hann út
 ór höllinni ok til vatns nökkurs sem þar var í nánd, ok gáfu fáir at
 24 þessu gaum. Hann þváði hann upp allan.
 Síðan gekk Bøðvarr til þess rúms sem hann hafði áðr tekit, ok leiddi
- 21 **Høttr** sm. (personal name): nom., the subject. **mælti** ww. ‘said’: 3rd sg. past indic. of *mæla*. **skaltu** = *skalt þú*. **skalt** pret.-pres. vb. ‘shall’: 2nd sg. pres. indic. of *skulu* (3.6.7); the usual implication of *skulu* is intention, so that although ‘shall’ is the English cognate of *skalt*, an idiomatic English translation would be ‘do [you] intend to’ ‘are [you] going to’. **þú** pron. ‘you’: nom., the subject. **nú** adv. ‘now’. **bana** ww. ‘kill’: inf. **mér** pron. ‘me’: dat., the direct object (3.1.5 (16) and (18)). **bokki** wm. ‘buck’ ‘fellow’
- 22 (see line 9). **sæll** adj. ‘happy’ ‘fortunate’ (see line 9). **Bøðvarr** sm. (personal name): nom., the subject. **bað** sv. ‘bade’ ‘told’: 3rd sg. past indic. of *biðja—bað—báðu—beðit*. **hann** pron. ‘him’: acc., the direct object of **bað** (but see the analysis of *hafa* in this line). **ekki** adv. ‘not’ (see line 18). **hafa** ww. ‘behave’ ‘act’: inf. (3.6.7); the basic meaning of *hafa* is ‘have’, but when construed with an adv. and nothing further it takes on the sense of behaving in the manner denoted by the adv; *bað hann ekki hafa* is an acc + inf. construction, in which acc. *hann* can be analysed both as the direct object of *bað* and the subject of *hafa* (3.9.4). **hátt** adv. ‘loudly’, ‘noisily’ (3.5.1). **tók** sv. ‘took’ ‘lifted’: 3rd sg. past indic. of *taka—tók—tóku—tekit*. **hann** pron. ‘him’: acc., the direct object. **upp** adv. ‘up’. **síðan** adv. ‘then’. **ok** conj. ‘and’. **bar** sv. ‘carried’: 3rd sg. past indic. of *bera—bar—báru—borit*. **hann** pron. ‘him’: acc., the direct object. **út** adv. ‘out’.
- 23 **ór** prep. ‘from’. **höllinni** sf. + art. (*höll-inni*) ‘the hall’: dat., the case always triggered by *ór*. **ok** conj. ‘and’. **til** prep. ‘to’. **vatns** sn. ‘lake’: gen., the case always triggered by *til*. **nökkurs** pron. ‘some’ ‘a certain’: gen. n. sg.; here used adjectivally, *nökkurs* agrees with *vatns* and follows it. **sem** conj. ‘which’. **þar** adv. ‘there’. **var** sv. ‘was’: 3rd sg. past indic. of *vera* (3.6.10); on the word-order *sem þar var*, see the analysis of *lá* in line 6. **í** prep. ‘in’. **nánd** sf. ‘proximity’: dat., the case triggered by *í* when location is denoted; idiomatic English for *í nánd* would be ‘near by’. **ok** conj. ‘and’. **gáfu** sv. ‘gave’ ‘paid’: 3rd pl. past indic. of *gefa—gaf—gáfu—gefit*. **fáir** adj. ‘few’: strong nom. m. pl., the subject; although *fáir* is the sole element in the noun phrase and thus has no noun to agree with, it takes nom. m. pl. form because the referent is plural and probably exclusively male, and masculine is in any case the default gender where people in general are denoted (3.3; 3.3.6 (19–21)). **at** prep. ‘to’. **þessu** pron. ‘this’: dat. n. sg. — dat. case is automatic after *at*; on the neuter gender, see *þetta* in line 15. **gaum** sm. ‘heed’, ‘attention’: acc., the direct object. **hann** pron. ‘he’: nom., the subject. **þváði** ww. ‘washed’: 3rd sg. past indic. of *þvá*; more commonly this verb is strong (3.6.9.3). **hann** pron. ‘him’: acc., the direct object. **upp** adv. ‘up’ ‘thoroughly’. **allan** adj. ‘all’: acc. m. sg., agreeing with *hann*; more idiomatic English for *allan* would be the adverbial phrase ‘all over’. **síðan** adv. ‘then’. **gekk** sv. ‘went’: 3rd sg. past indic. of *ganga—gekk—gengu—gengit*. **Bøðvarr** sm. (personal name): nom., the subject. **til** prep. ‘to’. **þess** pron. ‘that’: gen. n. sg.; here used adjectivally, *þess* agrees with *rúms*. **rúms** sn. ‘seat’ ‘place’: gen., the case always triggered by *til*. **sem** conj. ‘which’. **hann** pron. ‘he’: nom., the subject. **hafði** ww. ‘had’: 3rd sg. past indic. of *hafa*. **áðr** adv. ‘previously’ ‘before’. **tekit** sv. ‘taken’: supine of *taka—tók—tóku—tekit*. **ok** conj. ‘and’. **leiddi** ww. ‘led’: 3rd sg. past indic. of *leida*. **eptir** prep. ‘after’. **sér** refl. pron. (referring back to the understood subject, *Bøðvarr*; 3.2.1; 3.2.6 (6) and (10)) ‘him’: dat., the case triggered by *eptir* in the sense ‘after [motion]’ ‘following’. **Høtt** sm. (personal name): acc., the direct object. **ok** conj. ‘and’. **setr** ww. ‘places’: 3rd sg. pres. indic. of *setja* (3.6.9.3).

eptir sér Høtt ok setr hann þar hjá sér. En hann er svá hræddr at skelfr
 á honum leggr ok liðr, en þó þykisk hann skilja at þessi maðr vill 27
 hjálpa sér. Eptir þat kveldar ok drífa menn at hollunni ok sjá Hrólfs
 kappar at Høtt var settr í bekk upp ok þykir þeim sá maðr hafa gort

hann pron. 'him': acc., the direct object. **þar** adv. 'there'. **hjá** prep. 'next to'. **sér** refl. pron. 'him': dat., the case always triggered by *hjá*; on the use of the refl. pron., see the previous *sér* in this line. **en** conj. 'but'. **hann** pron. 'he': nom., the subject. **er** sv. 'is': 3rd sg. pres. indic. of *vera*. **svá** adv. 'so'. **hræddr** adj. 'frightened': strong nom. m. sg., agreeing with *hann*. **at** conj. 'that'. **skelfr** sv. 'trembles': 3rd. sg. pres. indic. of *skjálfa*—*skalf*—*skulfu*—*skolfit*. **á** prep. 'on'. **honum** pron. 'him': dat., the case triggered by *á* when location is denoted; body-part possession is often indicated in ON by *á* + dat., corresponding to a possessive adj. in English — thus *á honum* here should be rendered 'his'. **leggr** sm. 'hollow bone [of arm or leg]': nom., the subject. **ok** conj. 'and'. **liðr** sm. 'joint': nom., the subject; the conjoined nouns *leggr ok liðr* are used here by synecdoche for the whole body, the sense being that Høtt trembled all over — that may be in part why the verb *skelfr* is sg., even though together *leggr ok liðr* make a pl. subject, but another possible reason is that *skelfr* precedes the subject, and that the writer was not clear in his mind at that point what form the subject was going to take (3.9.8.2). **en** conj. 'but'. **þó** adv. 'nevertheless'. **þykisk** ww. 'thinks': 3rd. sg. pres. indic., -*sk* form (3.6.5.3), of *þykja* (3.6.9.3); the sense is reflexive, the literal meaning being 'thinks himself' — the -*sk* takes the place of the direct (reflexive) object in an acc. + inf. construction 'thinks himself to . . . [i.e. thinks that he . . .]' (3.9.4). **skilja** ww. 'understand': inf. **at** conj. 'that'. **þessi** pron. 'this': nom. m. sg.; here used adjectivally, *þessi* agrees with *maðr*. **maðr** sm. 'man': nom., the subject. **vill** ww. 'wants': 3rd sg. pres. indic. of *vilja* (3.6.7); indic., rather than subj., is used because the dependent sentence describes not a hypothetical situation, but what Høtt understands to be a fact. **hjálpa** sv. '[to] help': inf. of *hjálpa*—*h(j)alp*—*hulpu*—*hólpit*. **sér** refl. pron. 28 (referring back to *Høtt*, the subject of the higher sentence, rather than *þessi maðr*; 3.2.1) 'him': dat., the direct object (3.1.5 (16) and (18)). **eptir** prep. 'after'. **þat** pron. 'that': acc., the case triggered by *eptir* in the sense 'after [time]'; on the neuter gender, see *þetta* in line 15. **kveldar** ww. 'evening draws on': 3rd sg. pres. indic. of *kvelda*; the construction is impersonal in the sense that no subject is conceived or expressed (3.9.3). **ok** conj. 'and'. **drífa** sv. 'drift': 3rd. pl. pres. indic. of *drífa*—*dreif*—*drifu*—*drifit*. **menn** sm. 'men': nom., the subject. **at** prep. 'to' 'towards'. **hollunni** sf. + art. (*hollu-nni*; 3.1.7.4 (3)) 'the hall': dat., the case always triggered by *at*. **ok** conj. 'and'. **sjá** sv. 'see': 3rd pl. pres. indic. of *sjá* (3.6.10). **Hrólfs** sm. (personal name): gen., indicating possession or association. **kappar** wm. 'champions' 'warriors': nom., the subject. **at** conj. 29 'that'. **Høtt** sm. (personal name): nom., the subject. **var** sv. 'was': 3rd. sg. past indic. of *vera*. **settr** ww. 'placed' 'put': pp. nom. m. sg. of *setja*, agreeing with *Høtt*. **í** prep. 'in(to)' 'on'. **bekk** sm. 'bench': acc., the case triggered by *í* when motion is denoted. **upp** adv. 'up'. **ok** conj. 'and'. **þykir** ww. 'seems': 3rd sg. pres. indic. of *þykja* (3.6.9.3). **þeim** pron. 'to them': dat., representing the experiencer, i.e. the person experiencing the process denoted by the verb (3.9.4); the construction *þykir þeim* is impersonal in the sense that there is no nominative subject (3.9.3) — though see *maðr* in this line. **sá** pron. 'that': nom. m. sg.; here used adjectivally, *sá* agrees with *maðr*. **maðr** sm. 'man': nom., the subject: we have here a hybrid construction, nom. + inf., where *sá maðr* is taken as the subject of the immediately following inf. clause rather than as the object of *þykir* (3.9.4); on a more abstract level the whole of the inf. clause *sá maðr hafa gort sik ærit djarfan* can be analysed as the subject of *þykir* in that this is what 'seems' to 'them'. **hafa** ww. 'have': inf. **gort** ww. 'made': supine of *gøra*.

- 30 sik *cerit* *djarfan*, *er þetta hefr til tekitt*. Illt *tillit* *hefr Høttr*, þá *hann sér kunningja sína*, því *hann hefr illt eitt af þeim reynt*; *hann vill lifa gjarnan ok fara aprt í beinahrúgu sína*, en *Boðvarr heldr honum*, svá *at hann*
- 33 *náir ekki í burt at fara*, því *hann þóttisk ekki jafnberr fyrir høgum*
- 30 **sik** refl. pron. (referring back to the subject, *sá maðr*; 3.2.1; 3.2.6 (6) and (10)) ‘himself’: acc., the direct object. **cerit** adv. ‘enough’, ‘sufficiently’. **djarfan** adj. ‘bold’ ‘arrogant’: strong acc. m. sg., the object complement agreeing with *sik*, which has masculine singular reference; an idiomatic translation of *þykir þeim sá maðr hafa gort sik cerit djarfán* would be ‘it seems to them the man has shown considerable arrogance’. **er** conj. ‘who’. **þetta** pron. ‘this’: acc. n. sg., the direct object; on the neuter gender, see *þetta* in line 15. **hefr** ww. ‘has’: 3rd sg. pres. indic. of *hafa*. **til** prep.: the prep. is used here absolutely, i.e. without a following noun or noun phrase (3.7.7), its function being to modify the sense of the verb. **tekitt** sv. ‘taken’ ‘undertaken’ ‘done’: supine of *taka—tók—toku—tekitt*; it is the prep. *til*, used in close collocation with *taka* ‘take’, that gives the sense ‘undertaken’ ‘done’. **illt** adj. ‘bad’ ‘expressing dislike’: strong acc. n. sg., agreeing with *tillit*. **tillit** sn. ‘look’ ‘glance’: acc., the direct object. **hefr** ww. ‘has’: 3rd. sg. pres. indic. of *hafa*. **Høttr** sm. (personal name): nom., the subject. **þá** conj. ‘when’: *þá* is normally an adverb meaning ‘then’, but it regularly combines with a following *er* to form a two-word conjunction with the meaning ‘when’; sometimes the *er* is omitted, as here, and *þá* then adopts the role of conjunction (3.8.2.1). **hann** pron. ‘he’: nom., the subject. **sér** sv. ‘sees’: 3rd sg. pres. indic. of *sjá* (3.6.10). **kunningja** wm. ‘acquaintances’: acc., the direct object. **sína** REFL. POSS. (referring back to the subject; 3.2.1) ‘his’: acc. m. pl., agreeing with *kunningja*. **því** conj. ‘because’: *því* is normally an adverb meaning ‘therefore’, but it regularly combines with a following *at* to form a two-word conjunction introducing sentences of reason or cause (3.8.2.2); sometimes the *at* is omitted, as here, and *því* then adopts the role of conjunction. **hann** pron. ‘he’: nom., the subject. **hefr** ww. ‘has’: 3rd sg. pres. indic. of *hafa*. **illt** adj. ‘bad’ ‘evil’: strong acc. n. sg., the direct object; on the absence of a noun with which *illt* can agree and the use of the n. sg., see *fátt* in line 3. **eitt** adj. ‘alone’: strong acc. n. sg., agreeing with *illt*; this is the same word as the numeral ‘one’, and although used here adjectivally, it corresponds most naturally to the Eng. adverbs ‘only’, ‘just’. **af** prep. ‘of’ ‘from’. **þeim** pron. ‘them’: dat., the case always triggered by *af*. **reynt** ww. ‘experienced’: supine of *reyna*. **hann** pron. ‘he’: nom., the subject. **vill** ww. ‘wants’: 3rd sg. pres. indic. of *vilja* (3.6.7). **lifa** ww. ‘[to] live’: inf. **gjarnan** adv.: the function of *gjarnan* here is to emphasise *vill* — we might translate the sentence ‘he wants very much to live’. **ok** conj. ‘and’. **fara** sv. ‘go’: inf. of *fara* (3.6.10). **aprt** adv. ‘back’. **í** prep. ‘in(to)’. **beinahrúgu** wf. ‘bone-pile’ ‘pile of bones’: acc., the case triggered by *í* when motion is denoted. **sína** REFL. POSS. (referring back to the subject, *hann*) ‘his’: acc. f. sg., agreeing with *beinahrúgu*. **en** conj. ‘but’. **Boðvarr** sm. (personal name): nom., the subject. **heldr** sv. ‘holds’: 3rd sg. pres. indic. of *halda—held—heldu—haldit*. **honum** pron. ‘him’: dat., the direct object. **svá** adv. ‘so’. **at** conj. ‘that’: see *svá* (1) in line 18. **hann** pron. ‘he’: nom., the subject. **náir** ww. ‘gets’ ‘manages’ ‘is able’: 3rd sg. pres. indic. of *ná*. **ekki** adv. ‘not’: see *ekki* in line 18. **í burt** adv. ‘away’. **at** inf. marker ‘to’. **fara** sv. ‘go’: inf. of *fara*. **því** conj. ‘because’: see *því* in line 31. **hann** pron. ‘he’: nom., the subject. **þóttisk** ww. ‘thought’ ‘felt’: 3rd sg. past indic., -*sk* form (3.6.5.3) of *þykja* (3.6.9.3); the -*sk* suffix here corresponds to a dative experiencer (as in *honum þótti* ‘to him seemed’), while *hann*, the subject of the infinitive clause (with omitted infinitive; 3.9.5.2) *hann ekki [vera] jafnberr* ‘he not [to be] equally exposed [i.e. he would not be equally exposed]’ is moved into the higher sentence and becomes the subject of *þóttisk* (3.9.4). **ekki** adv. ‘not’. **jafnberr** adj. ‘equally exposed’: strong

þeira, ef hann næði þangat at komask. Hirðmenn hafa nú sama vanða, ok kasta fyrst smám beinum um þvert gólfít til Bøðvars ok Hattar. Bøðvarr lætr sem hann sjái eigi þetta. Høttr er svá hræddr at hann tekr eigi á mat né drykk, ok þykir honum þá ok þá sem hann muni vera lostinn. Ok nú mælir Høttr til Bøðvars:

34 sama vanða] samt vanða sinn 285.

nom. m. sg., agreeing with *hann* (see the analysis of *þóttisk* in this line). **fyrir** prep. 'before' 'to'. **hoggum** sn. 'blows': dat., the case triggered by *fyrir* when location in front of is denoted. **þeira** poss. adj. 'their': the gen. of the 3rd pl. personal pronoun used with adjectival function (3.3.8.5 (6)). **ef** conj. 'if'. **hann** pron. 'he': nom., the subject. **næði** vv. 'managed' 'were able': 3rd sg. past subj. of *ná*; the subjunctive is normally used in sentences introduced by *ef* where the verb is in the past tense. **þangat** adv. 'thither' 'there'. **at** inf. marker 'to'. **komask** sv. 'come' 'get': inf., -*sk* form, of *koma*—*kom*—*kómu*—*komit*; the -*sk* suffix imparts a reflexive sense to the verb, the literal meaning being 'move oneself'. **hirðmenn** sm. 'courtiers': nom., the subject. **hafa** vv. 'have' 'maintain': 3rd pl. pres. indic. of *hafa*. **nú** adv. 'now'. **sama** adj. 'the same': weak acc. m. sg., agreeing with *vanða*; the weak form of this adjective suffices to express definite sense, though it is often found in conjunction with the def. art. **vanða** wm. 'custom' 'practice': acc., the direct object. **ok** conj. 'and'. **kasta** vv. 'throw': 3rd pl. pres. indic. of *kasta*. **fyrst** adv. 'at first'. **smám** adj. 'small': dat. pl., agreeing with *beinum*. **beinum** sn. 'bones': dat., with instrumental sense (3.1.5 (20)). **um** prep. 'over'. **þvert** adj. 'transverse': strong acc. n. sg., agreeing with *gólfít*; the sense of *þvert* is adverbial ('over the floor crossways') and strong forms of this adj. are normally used whether the noun phrase in which it occurs is definite or indefinite. **gólfít** sn. + art. (*gólf-it*) 'the floor': acc., the case always triggered by *um*. **til** prep. 'to'. **Bøðvars** sm. (personal name): gen., the case always triggered by *til*. **ok** conj. 'and'. **Hattar** sm. (personal name): gen., the case always triggered by *til*. **Bøðvarr** sm. (personal name): nom., the subject. **lætr** sv. 'acts': 3rd sg. pres. indic. of *láta*—*lét*—*létu*—*látit*. **sem** conj. 'as though'. **hann** pron. 'he': nom., the subject. **sjái** sv. 'sees': 3rd sg. pres. subj. of *sjá* (3.6.10; *sjái* is a later variant of *sé*); the subjunctive is used in sentences introduced by *sem* with the meaning 'as though', because what is expressed is unreal — Bøðvarr does see what is happening, but he pretends not to. **eigi** adv. 'not'. **þetta** pron. 'this': acc. n. sg., the direct object; on the neuter gender, see *þetta* in line 15. **Høttr** sm. (personal name): nom., the subject. **er** sv. 'is': 3rd sg. pres. indic. of *vera*. **svá** adv. 'so'. **hræddr** adj. 'afraid': strong nom. m. sg., agreeing with *Høttr*. **at** conj. 'that'. **hann** pron. 'he': nom., the subject. **tekr** sv. 'takes': 3rd sg. pres. indic. of *taka*—*tók*—*tóku*—*tekit*. **eigi** adv. 'not'. **á** prep. 'on(to)': *tekr á*, literally 'takes on(to)', means 'touches'. **mat** sm. 'food': acc., the case triggered by *á* when motion is denoted. **né** conj. 'nor' (3.8.1). **drykk** sm. 'drink': acc., the case triggered by *á* when motion is denoted (*eigi á mat né [á] drykk*). **ok** conj. 'and'. **þykir** vv. 'seems': 3rd sg. pres. indic. of *þykja* (3.6.9.3). **honum** pron. 'to him': dat., the case marking the experiencer of the 'seeming'. **þá** adv. 'then'. **ok** conj. 'and'. **þá** adv. 'then': *þá ok þá* means 'at every moment'. **sem** conj. 'as though'. **hann** pron. 'he': nom., the subject. **muni** pret.-pres. vb. 'will' 'must': 3rd sg. pres. subj. of *munu* (3.6.7); on the use of the subjunctive, see *sjái* in line 36. **vera** sv. 'be': inf. **lostinn** sv. 'hit': pp. nom. m. sg., agreeing with *hann*, of *ljósta*—*laust*—*lustu*—*lostit*; *vera* + *lostinn* form a passive construction, the equivalent of Eng. *be hit* (3.6.4). **ok** conj. 'and'. **nú** adv. 'now'. **mælir** vv. 'speaks' 'says': 3rd. sg. pres. indic. of *mæla*. **Høttr** sm. (personal name): nom., the subject. **til** prep. 'to'. **Bøðvars** sm. (personal name): gen., the case always triggered by *til*; on the word-order of *nú mælir Høttr*, see *Bøðvarr* in line 1.

- 39 ‘Bokki sæll, nú ferr at okkr stór knúta, ok mun þetta ætlat okkr til nauða.’
- 39 **bokki** wm. ‘buck’ ‘fellow’ (see line 9). **sæll** adj. ‘happy’ ‘fortunate’ (see line 9). **nú** adv. ‘now’. **ferr** sv. ‘travels’ ‘comes’: 3rd sg. pres. indic. of *fara* (3.6.10). **at** prep. ‘towards’. **okkr** pron. ‘us [dual]’: dat., the case always triggered by *at*. **stór** adj. ‘big’: strong nom. f. sg., agreeing with *knúta*. **knúta** wf. ‘knuckle-bone’: nom., the subject; when the subject comes after the verb, as here (see *Böðvarr* in line 1), it is common for it to be postponed, allowing phrases dependent on the verb, like *at okkr*, to follow it immediately. **ok** conj. ‘and’. **mun** pret.-pres. vb. ‘will’: 3rd sg. pres. indic. of *munu* (3.6.7). **þetta** pron. ‘this’: nom. n. sg., the subject: on the neuter gender, see *þetta* in line 15. **ætlat** ww. ‘intended’: pp. nom. n. sg., agreeing with *þetta*, of *ætla*; *mun . . . ætlat* is a contracted form of *mun . . . vera ætlat* (3.9.5.2), a passive construction, the equivalent of Eng. *will be intended* (3.6.4). **okkr** pron. ‘for us [dual]’: dat., the case of the intended beneficiary (a type of indirect object). **til** prep. ‘for’ ‘as’. **nauða** sf. ‘difficulties’ ‘harm’: gen., the case always triggered by *til*; pl. *nauðir* commonly corresponds to an Eng. sg.; a more idiomatic translation of *mun þetta ætlat okkr til nauða* is ‘this will be intended to harm us’.

Böðvarr bað hann þegja. Hann setr við holan lófann ok tekr svá við
42 knútunni ok fylgir þar leggrinn með. Böðvarr sendir aptr knútuna ok
setr á þann sem kastaði, ok rétt framan í hann með svá harðri svipan at
hann fekk bana. Slær þá myklum ótta yfir hirðmennina.

45 Kemr nú þessi fregn fyrir Hrólf konung ok kappa hans upp í
kastalann, at maðr mikilúðligr sé kominn til hallarinnar ok hafi drepit
einn hirðmann hans, ok vildu þeir láta drepa manninn. Konungr spyr,
48 hvárt hirðmaðrinn hefði verit saklauss drepinn.

‘Því var næsta,’ sögðu þeir.

Komsk þá fyrir Hrólf konung öll sannindi hér um. Hrólfr konungr
51 sagði þat skyldi fjarri, at drepa skyldi manninn.

‘Hafi þit hér illan vanða upp tekit, at berja saklausa menn beinum;
er mér í því óvirðing, en yðr stór skömm, at göra slíkt. Hefi ek jafnan
54 rætt um þetta áðr, ok hafi þit hér at öngvan gaum gefit, ok hygg ek at
þessi maðr muni ekki alllítill fyrir sér, er þér hafið nú á leit; ok kallið
hann til mín, svá ek viti hverr hann er.’

57 Böðvarr gengr fyrir konung ok kvaddi hann lystiliga. Konungr spyr
hann at nafni.

‘Hattargriða kalla mik hirðmenn yðar, en Böðvarr heiti ek.’

60 Konungr mælir, ‘Hverjar bætr viltu bjóða mér fyrir hirðmann minn?’
Böðvarr svarar, ‘Til þess gørði hann, sem hann fekk.’

Konungr mælir, ‘Viltu vera minn maðr ok skipa rúm hans?’

63 Böðvarr svarar, ‘Ekki neita ek at vera yðar maðr, ok munu vit ekki
skiljask svá buit, vit höttr, ok dveljask nær þér báðir, heldr en þessi
hefr setit; elligar vit fõrum burt báðir.’

66 Konungr segir, ‘Eigi sé ek at honum scemð, en ekki spara ek mat við
hann.’

Boðvarr gengr nú til þess rúms sem honum líkaði, en ekki vildi hann þat skipa sem hinn hafði áðr. Hann kippti upp í einhverjum stað þremr 69
mönnum, ok síðan settusk þeir Höttr þar niðr ok innar í höllinni en þeim var skipat. Heldr þótti mönnum ódælt við Boðvar, ok var þeim inn mesti ihugi á honum. 72

Ok sem leið at jólum, gørðusk menn þar ókátir. Boðvarr spurði Höttr hverju þat sætti; hann sagði honum at dýr eitt hafi komit þar tvá vetr í samt, mikit ok ógurligt. 75

‘Ok hefr vængi á bakinu ok flýgr jafnan. Tvau haust hefr þat nú hingat vitjat ok gørt mikinn skaða. Á þat bíta ekki vápn, en kappar konungs koma ekki heim, þeir sem eru einna mestir.’ 78

Boðvarr mælti, ‘Ekki er höllin svá vel skipuð sem ek ætlaða, at eitt dýr skal hér eyða ríki ok fé konungsins.’

Höttr sagði, ‘Þat er ekki dýr, heldr er þat it mesta tröll.’ 81

Nú kemr jólaaptann. Þá mælir konungr:

‘Nú vil ek at allir menn séu kyrrir ok hljóðir í nótt, ok banna ek öllum mínum mönnum at ganga í nokkurn háska við dýrit, en fé ferr 84
eptir því sem auðnar, því ek vil eigi missa menn mína.’

Allir heita hér góðu um, at gøra eptir því sem konungr bauð.

Boðvarr leynisk í burt um nóttina; hann lætr Höttr fara með sér, ok 87
gørði hann þat nauðugr ok kallar sér stýrt til bana. Boðvarr segir betr muni til takask. Þeir ganga í burt frá höllinni, ok verðr Boðvarr at bera Höttr, svá er hann hræddr. Nú sjá þeir dýrit, ok því næst æpir Höttr slíkt sem hann má ok kvað dýrit mundi gleypa hann. Boðvarr bað bikkju þá þegja ok kastar honum niðr í mosann, ok þar liggir hann ok eigi með öllu óhræddr, ok eigi þorir hann heldr heim at fara. Nú gengr 93
Boðvarr í móti dýrinu; þat hæfir honum, at sverðit er fast í umgjörðinni, er hann vildi bregða því. Boðvarr eggjar nú fast sverðit ok þá bragðar í umgjörðinni, ok nú fær hann brugðit umgjörðinni svá sverðit gengr 96
ór slíðrunum, ok leggr þegar undir bægi dýrsins ok svá fast at þegar stóð í hjartanu, ok datt þá dýrit til jarðar dautt niðr. Eptir þat ferr hann þangat sem Höttr liggir. Boðvarr tekr hann upp ok berr hann þangat 99
sem dýrit liggir dautt. Höttr skelfr ákaft. Boðvarr mælir:

‘Nú skaltu drekka blóð dýrsins.’

Hann er lengi tegr, en þó þorir hann víst eigi annat. Boðvarr lætr 102
hann drekka tvá sopa stóra; hann lét hann ok eta nokkut af dýrshjartanu. Eptir þetta tók Boðvarr til hans ok áttusk þeir við lengi. Boðvarr mælti:

‘Helzt ertu nú sterkr orðinn, ok ekki vænti ek þú hræðisk nú hirðmenn 105
Hrólfs konungs.’

Höttr svarar, ‘Eigi mun ek þá hræðask upp frá þessu ok ekki þik.’

‘Vel er þá orðit, Höttr félagi,’ segir Boðvarr. ‘Förum nú til ok reisum 108
upp dýrit ok búum svá um at menn hyggi kvikt muni vera.’

111 Þeir gøra nu svá. Eptir þat fara þeir heim ok hafa kyrrt um sik, ok
veit enginn maðr hvat þeir hafa iðjat.

Konungr spyrr um morguninn hvat þeir viti til dýrsins, hvárt þat
hafi nõkkut þangat vitjat um nõttina. Honum var sagt at fé allt væri
114 heilt í grindum ok ósakat. Konungr bað menn forvitnask hvárt engin
sæi líkindi til at þat hefði heim komit. Varðmenn gørðu svá ok kómu
skjótt aprt ok søgðu konungi at dýrit færi þar ok heldr geyst at borginni.
117 Konungr bað hirðmenn vera nú hrausta ok duga nú hvern eptir því
sem hann hefði hug til, ok ráða af óvætt þennan; ok svá var gørt, sem
konungr bauð, at þeir bjuggu sik til þess. Konungr horfði á dýrit ok
120 mælti síðan:

‘Øngva sé ek fōr á dýrinu, en hverr vill nú taka kaup til ok ganga í
móti því?’

123 Bøðvarr mælti, ‘Þat væri næsta hrausts manns forvitnisbót. Høttr
félagi, rektu af þér illmæli þat at menn láta, sem enginn krellr eðr dugr
muni í þér vera. Farþú nú ok dreptu dýrit. Máttu sjá at enginn er allfúss
126 til annarra.’

‘Já,’ svaraði Høttr, ‘ek mun til þessa ráðask.’

Konungr mælti, ‘Ekki veit ek hvaðan þessi hreysti er at þér komin,
129 Høttr, ok mikit hefr um þik skipazk á skammri stundu.’

Høttr mælti, ‘Gef mér til sverðit Gullinhjalta, er þú heldr á, ok skal
ek þá fella dýrit eða fá bana.’

132 Hrólftr konungr mælti, ‘Þetta sverð er ekki beranda nema þeim manni
sem bæði er gøðr drengr ok hraustr.’

Høttr sagði, ‘Ætla svá til, konungr, at mér muni svá háttat.’

135 Konungr mælti, ‘Hvat má vita, nema fleira hafi skipzsk um hagi þína
en sjá þykir? Því fæstir menn þykjask þik kenna, at þú sért hinn sami
maðr. Nú tak við sverðinu ok njót manna bezt, ef þetta er til unnit.’

138 Síðan gengr Høttr at dýrinu alldjarfliga ok høggr til þess, þá hann
kemr í høggefæri. Dýrit fellr niðr dautt. Bøðvarr mælir:

‘Sjáið nú, herra, hvat hann hefr til unnit.’

141 Konungr segir, ‘Víst hefr hann mikit skipazk, en ekki hefr Høttr
einn dýrit drepit; heldr hefr þú þat gørt.’

Bøðvarr segir, ‘Vera má at svá sé.’

144 Konungr mælir, ‘Vissa ek, þá þú komst hér, at fáir mundi þínir
jafningjar vera, en þó þyki mér þat þitt verk frægiligast, at þú hefr gert
hér annan kapp þar er Høttr er, ok óvænligr þótti til mikillar gæfu.

147 Nú vil ek hann heiti eigi Høttr lengr ok skal hann heita Hjalti upp frá
þessu; skaltu nú heita eptir sverðinu Gullinhjalta.’

Ok endar hér þennan þátt frá Bøðvari ok bræðrum hans.

II: Snorri Sturluson, EDDA: SKÁLDSKAPARMÁL

Skáldskaparmál is the second part of the Prose Edda, written by Snorri Sturluson in Iceland, probably after his first visit to Norway in 1218–20, and he may have been intermittently engaged on the work until his death in 1241. It is a treatise on poetry, claiming to be addressed to young poets; *Skáldskaparmál* ('the language of poetry') is mainly about poetic diction, and *Háttatal* ('enumeration of verse-forms'), the third part, is about metre and formal devices such as alliteration and rhyme. *Gylfaginning*, the first part, and the first section of *Skáldskaparmál*, given here, contain a series of mythological narratives that give the background to many of the kennings (periphrastic expressions, often metaphorical, for various concepts which sometimes require knowledge of the mythology of heathen Scandinavia for their understanding). A purportedly historical introduction to the mythology is provided in a Prologue to *Gylfaginning*, and in this first section of *Skáldskaparmál* the mythological narratives told to explain various kennings lead up to a story about the origin of the mead of poetry.

Like most of the rest of the Prose Edda, the first section of *Skáldskaparmál* is in dialogue form, the questions being asked by Ægir, a personification of the sea, and the stories being told by the god Bragi, according to Snorri a god of poetry. The setting is a feast, as in the eddic poem *Lokasenna*, and the dialogue, between one of the gods and a visitor to their hall, is reminiscent of both *Gylfaginning* and *Vafþrúðnismál*, another of the eddic poems.

The first story has a close parallel in the skaldic poem *Haustlǫng* by Þjóðólfr of Hvinir, a Norwegian poet of the ninth century, which is quoted by Snorri in other parts of his Edda, and the story of the origin of the mead of poetry is paralleled in *Hávamál* verses 104–10. There are allusions to all the stories told in this selection in skaldic kennings, but even though there are analogues for some of them from mythologies outside the Norse area, it is uncertain how ancient they are.

The text here is based on the Codex Regius (GkS 2367 4to; = R). Emendations are from Codex Wormianus (AM 242 fol.) or Codex Trajectinus (MS No. 1374, University Library, Utrecht).

Bibliography

Editions: Snorri Sturluson: *Edda. Prologue and Gylfaginning*. Ed. A. Faulkes. Clarendon Press (1982), repr. Viking Society for Northern Research (1988, 2000).

Snorri Sturluson: *Edda. Skáldskaparmál*. Ed. A. Faulkes. 2 vols. Viking Society for Northern Research (1998).

Snorri Sturluson: *Edda. Háttatal*. Ed. A. Faulkes. Clarendon Press (1991), repr. Viking Society for Northern Research (1999).

Translation: Snorri Sturluson. *Edda*. Tr. A. Faulkes. Everyman (1987).

II: Snorri Sturluson: EDDA

Skáldskaparmál

E[inn ma]ðr er nefndr Ægir eða Hlér. Hann bjó í ey þeiri er nú er kǫlluð [Hlé]sey. Hann var mjök fjǫlkunnigr. Hann gerði ferð sína til Ásgarðs, en er Æsir vissu ferð hans var honum fagnat vel 3 ok þó margir hlutir með sjónhverfingum. Ok um kveldit er drekka skyldi, þá lét Óðinn bera inn í hǫllina sverð, ok váru svá björt at þar af lýsti, ok var ekki haft ljós annat meðan við drykkju var 6 setit. Þá gengu Æsir at gildi sínu ok settusk í hásæti tólf Æsir, þeir er dómendr skyldu vera ok svá váru nefndir: Þórr, Njörðr, Freyr, Týr, Heimdallr, Bragi, Viðarr, Váli, Ullr, Hœnir, Forseti, Loki; 9 slíkt sama Ásynjur: Frigg, Freyja, Gefjun, Iðunn, Gerðr, Sigyn, Fulla, Nanna. Ægi þótti gøfugligt þar um at sjásk. Veggþili ǫll váru þar tjǫlduð með fǫgrum skjǫldum. Þar var ok áfenginn mjǫðr 12 ok mjök drukkit. Næsti maðr Ægi sat Bragi, ok áttusk þeir við drykkju ok orðaskipti. Sagði Bragi Ægi frá mǫrgum tíðindum þeim er Æsir hǫfðu átt. 15

Hann hóf þar frásǫgn at ‘þrír Æsir fóru heiman, Óðinn ok Loki ok Hœnir, ok fóru um fjǫll ok eyðimerkr ok var illt til matar. En er þeir koma ofan í dal nakkvarn, sjá þeir øxna flokk ok taka einn 18 uxann ok snúa til seyðis. En er þeir hyggja at soðit mun vera, raufa þeir seyðinn ok var ekki soðit. Ok í annat sinn er þeir raufa seyðinn, þá er stund var liðin, ok var ekki soðit. Mæla þeir þá sín á milli 21 hverju þetta mun gegna. Þá heyra þeir mál í eikina upp yfir sik at sá er þar sat kvazk ráða því er eigi soðnaði á seyðinum. Þeir litu til ok sat þar ǫrn ok eigi lítill. Þá mælti ǫrninn: 24

“Vilið þér gefa mér fylli mína af oxanum, þá mun soðna á seyðinum.”

‘Þeir játa því. Þá lætr hann sígask ór trénu ok sezsk á seyðinn ok 27 leggur upp þegar it fyrsta lær oxans tvau ok báða bógena. Þá varð Loki reiðr ok greip upp mikla stǫng ok reiðir af ǫllu afli ok rekr á kroppinn erninum. Ǫrninn bregzk við hǫggit ok flýgr upp. Þá 30 var fǫst stǫngin við kropp arnarins ok hendr Loka við annan enda. Ǫrninn flýgr hátt svá at fœtr taka niðr grjótit ok urðir ok viðu, [en] hendr hans hyggur hann at slitna munu ór ǫxlum. Hann kallar 33 ok biðr allþarfliga ǫrninn friðar, en hann segir at Loki skal aldri

lauss verða nema hann veiti honum svardaga at koma Iðunni út of
 36 Ásgarð með epli sín,¹ en Loki vil þat. Verðr hann þá lauss ok ferr
 til lagsmanna sinna ok er eigi at sinni sögð fleiri tíðindi um þeira
 ferð áðr þeir koma heim. En at ákveðinni stundu teygir Loki Iðunni
 39 út um Ásgarð í skóg nokkvorn ok segir at hann hefir fundit epli
 þau er henni munu gripir í þykkja, ok bað at hon skal hafa með
 sér sín epli ok bera saman ok hin. Þá kemr þar Þjazi jötunn í arnarham
 42 ok tekr Iðunni ok flýgr braut með ok í Þrymheim til bús síns.

‘En Æsir urðu illa við hvarf Iðunnar ok gerðusk þeir brátt hárir
 ok gamlir. Þá áttu þeir Æsir þing ok [spyr hvern annan] hvat síðarst
 45 vissi til Iðunnar, en þat var sét síðarst at hon gekk ór Ásgarði með
 Loka. Þá var Loki tekinn ok færðr á þingit ok var honum heitit
 bana eða píslum. En er hann varð hræddr þá kvazk hann mundu
 48 sækja eptir Iðunni í Jötunheima ef Freyja vill ljá honum valshams
 er hon á. Ok er hann fær valshaminn flýgr hann norðr í Jötunheima
 ok kemr einn dag til Þjaza jötuns. Var hann róinn á sæ, en Iðunn
 51 var ein heima. Brá Loki henni í hnotar líki ok hafði í klóm sér ok
 flýgr sem mest. [E]n er Þjazi kom heim ok saknar Iðunnar, tekr
 hann arnarhaminn ok flýgr eptir Loka ok dró arnsúg í flugnum.
 54 En er Æsirnir sá er valrinn flaug með hnotina ok hvar ornninn flaug,
 þá gengu þeir út undir Ásgarð ok báru þannig byrðar af lokarspánum,
 ok þá er valrinn flaug inn of borgina, lét hann fallask niðr við
 57 borgarvegginn. Þá slógu Æsirnir eldi í lokarspánu en ornninn mátti
 eigi stöðva er hann missti valsins. Laust þá eldinum í fiðri arnarins
 ok tók þá af fluginn. Þá váru Æsirnir nær ok drápu Þjaza jötun
 60 fyrir innan Ásgrindr ok er þat víg allfrægt.

‘En Skaði, dóttir Þjaza jötuns, tók hjálm ok brynju ok ǫll hervápn
 ok ferr til Ásgarðs at hefna fǫður síns. En Æsir buðu henni sætt
 63 ok yfirbætr, ok hit fyrsta at hon skal kjósa sér mann af Ásum ok
 kjósa at fótum ok sjá ekki fleira af. Þá sá hon eins manns fætr
 forkunnar fagra ok mælir:

66 “Þenna kýs ek, fátt mun ljótt á Baldri.”²

‘En þat var Njörðr ór Nóatúnum. Þat hafði hon ok í sættargjörð
 sinni at Æsir skyldu þat gera er hon hugði at þeir skyldu eigi mega,
 69 at hlægja hana. Þá gerði Loki þat at hann batt um skegg geitar
 nokkvorrar ok ǫðrum enda um hreðjar sér ok létu þau ymsi eptir

ok skrækti hvárttveggja við hátt. Þá lét Loki fallask í kné Skaða
ok þá hló hon. Var þá gjör sætt af Ásanna hendi við hana. 72

‘Svá er sagt at Óðinn gerði þat til yfirbóta við hana at hann tók
augu Þjaza ok kastaði upp á himin ok gerði af stjornur tvær.’

Þá mælir Ægir: ‘Mikill þykki mér Þjazi fyrir sér hafa verit, eða
hvers kyns var hann?’ 75

Bragi svarar: ‘Óvaldi hét faðir hans, ok merki munu þér at þykkja
ef ek segi þér frá honum. Hann var mjök gullauðigr, en er hann 78
dó ok synir hans skyldu skipta arfi, þá höfðu þeir mæling at gullinu
er þeir skiptu at hverr skyldi taka munnfylli sína ok allir jafnmargar.
Einn þeira var Þjazi, annarr Iði, þriði Gangr. En þat höfum vér 81
orðtak nú með oss at kalla gullit munntal þessa jötna, en vér felum
í rúnum eða í skáldskap svá at vér kōllum þat mál eða orðta«k»,
tal þessa jötna.’ 84

Þá mælir Ægir: ‘Þat þykki mér vera vel fólgit í rúnum.’

Ok enn mælir Ægir: ‘Hvaðan af hefir hafizk sú íþrótt er þér kallið
skáldskap?’ 87

Bragi svarar: ‘Þat váru upphöf til þess at guðin höfðu ósætt við
þat fólk er Vanir heita, en þeir lögðu með sér friðstefnu ok settu
gríð á þá lund at þeir gengu hváirtveggju til eins kers ok spýttu 90
í hráka *sínum*. En at skilnaði þá tóku goðin ok vildu eigi láta tynask
þat gríðamark ok sköpuðu þar ór mann. Sá heitir Kvasir. Hann er
svá vitr at engi spyr hann þeira hluta er eigi kann hann órlausn. 93
Hann fór víða um heim at kenna mōnnum fræði, ok þá er hann
kom at heimboði til dverga nokkvorra, Fjalars ok Galars, þá kōlluðu
þeir hann með sér á einmæli ok drápu hann, létu renna blóð hans 96
í tvau ker ok einn ketil, ok heitir sá Óðreyrir, en kerin heita Són
ok Boðn. Þeir blendu hunangi við blóðit ok varð þar af mjōðr sá
er hverr er af drekkur verðr skáld eða fræðamaðr. Dvergarnir sögðu 99
Ásum at Kvasir hefði kafnat í mannviti fyrir því at engi var þar
svá fróðr at spyrja kynni hann fróðleiks.

‘Þá buðu þessir dvergar til sín jötni þeim er Gillingr heitir ok 102
konu hans. Þá buðu dvergarnir Gillingi at róa á sæ með sér. En er
«þeir» fóru fyrir land fram, rōru dvergarnir á boða ok hvelfði skipinu.
Gillingr var ósyndr ok týndisk hann, en dvergarnir réttu skip sitt 105
ok reru til lands. Þeir sögðu konu hans þenna atburð, en hon kunni

illa ok grét hátt. Þá spurði Fjalarr hana ef henni mundi hugléttara
 108 ef hon sæi út á sæinn þar er hann hafði týnzk, en hon vildi þat. Þá
 mælti hann við Galar bróður sinn at hann skal fara upp yfir dyrrnar
 er hon gengi út ok láta kvernstein falla í höfuð henni, ok talði sér
 111 leiðask óp hennar, ok svá gerði hann. Þá er þetta spurði Suttungr
 bróðurson Gillings, ferr hann til ok tók dvergana ok flytr á sæ út
 ok setr þá í flœðarsker. Þeir biðja Suttung sér lífsgriða ok bjóða
 114 honum til sættar í fǫðurgjöld mjǫðinn dýra, ok þat verðr at sætt
 með þeim. Flytr Suttungr mjǫðinn heim ok hirðir þar sem heita
 Hnitbjörg, setr þar til gæzlu dóttur sína Gunnlǫðu. Af þessu kǫllum
 117 vér skáldskap Kvasis blóð eða dverga drekku eða fylli eða nakkvars
 konar lǫg Óðreris eða Boðnar eða Sónar eða farskost dverga, fyrir
 því at sá mjǫðr f[lut]ti þeim fjǫrlausn ór skerinu, eða Suttunga
 120 mjǫð eða Hnitbjarga lǫgr.’

Þá mælir Ægir: ‘Myrkt þykki mér þat mælt at kalla skáldskap
 með þessum heitum, en hvernig kómu þeir Æsir at Suttunga miði?’
 123 Bragi svarar: ‘Sjá saga er til þess at Óðinn fór heiman ok kom
 þar er þrælar nú slógu hey. Hann spyr ef þeir vili at hann brýni
 ljá þeira. Þeir játa því. Þá tekr hann hein af belti sér ok brýndi, en
 126 þeim þótti bíta ljárnir myklu betr ok fǫluðu heinina. En hann mat
 svá at sá er kaupa vildi skyldi gefa við hóf, en allir kváðusk vilja
 ok báðu hann sér selja, en hann kastaði heininni í lopt upp. En er
 129 allir vildu henda þá skiptusk þeir svá við at hverr brá ljánum á
 háls ǫðrum. Óðinn sótti til náttstaðar til jǫtuns þess er Baugi hét,
 bróðir Suttungs. Baugi kallaði illt fjárhald sitt ok sagði at þrælar
 132 hans nú höfðu drepizk, en talðisk eigi vita sér ván verkmanna.
 En Óðinn nefndisk fyrir honum Bǫlverkr. Hann bauð at taka upp
 nú manna verk fyrir Bauga, en mælir sér til kaups einn drykk af
 135 Suttunga miði. Baugi kvazk enskis ráð eiga af miðinum, sagði at
 Suttungr vildi einn hafa, en fara kvezk hann mundu með Bǫlverki
 ok freista ef þeir fengi mjǫðinn. Bǫlverkr vann um sumarit nú
 138 mannsverk fyrir Bauga, en at vetri beiddisk hann Bauga leigu
 sinnar. Þá fara þeir báðir <til Suttungs>. Baugi segir Suttungi bróður
 sínum kaup þeira Bǫlverks, en Suttungr synjar þverliga hvers dropa
 141 af miðinum. Þá mælir Bǫlverkr til Bauga at þeir skyldu freista
 véla nokkvorra, ef þeir megi ná miðinum, en Baugi lætr þat vel

vera. Þá dregr Bólverkr fram nafar þann er Rati heitir ok mæliR at
 Baugi skal bora bjargit ef nafarrinn bítr. Hann gerir svá. Þá segir 144
 Baugi at gognum er borat bjargit, en Bólverkr blæss í nafars raufina
 ok hrjóta spæinirir upp í móti honum. Þá fann hann at Baugi vildi
 svíkja hann, ok það bora gognum bjargit. Baugi boraði enn. En er 147
 Bólverk<r> blés annat sinn, þá fuku inn spæinirir. Þá brásk Bólverkr
 í orms líki ok skreið í nafars raufina, en Baugi stakk eptir honum
 nafrinum ok missti hans. Fór Bólverkr þar til sem Gunnlǫð var ok 150
 lá hjá henni þrjár nætr, ok þá lofaði hon honum at drekka af miðinum
 þrjá drykki. Í inum fyrsta drykk drakk hann all<t> ór Óðreri, en í
 qðrum ór Boðn, í inu<m> þriðja ór Són, ok hafði hann þá allan 153
 mjøðinn. Þá brásk hann í arnarham ok flaug sem ákafast. En er
 Suttungr sá flug arnarins, tók hann sér arnarham ok flaug eptir
 honum. En er Æsir sá hvar Óðinn flaug þá settu þeir út í garðinn 156
 ker sín, en er Óðinn kom inn of Ásgarð þá spýtti hann upp miðinum
 í kerin, en honum var þá svá nær komit at Suttungr mundi ná honum
 at hann sendi aptr suman mjøðinn, ok var þess ekki gætt. Hafði 159
 þat hverr er vildi, ok kǫllum vér þat skáldfífla hlut. En Suttunga
 mjøð gaf Óðinn Ásunum ok þeim mǫnnum er yrkja kunnu. Því
 kǫllum v[ér] skáldskapinn feng Óðins ok fund ok drykk hans ok 162
 gjøf hans ok drykk Ásanna.'

Notes

¹ According to *Gylfaginning* ch. 26, Bragi's wife Iðunn had charge of the golden apples from which the gods needed to take bites so as to remain eternally young.

² Baldr is described in *Gylfaginning* ch. 22 as the most beautiful of the gods and Skaði naturally hopes that she has chosen him.

III: Sturla Þórðarson: ÍSLENDINGA SAGA

Sturla Þórðarson (1214–84) belonged to the great Sturlung family and was nephew of Snorri Sturluson (d. 1241). His *Íslendinga saga* is the longest single saga in the compilation known as *Sturlunga saga*, which was probably made about 1300 and covers the history of Iceland from 1117 to 1264 with special attention to the thirteenth century. Other sagas in the collection (and by other authors than Sturla) are, for example, *Porgils saga ok Hafliða* (covering the period 1117–21), *Hrafns saga Sveinbjarnarsonar* (about a chieftain and notable physician from the Western Fjords killed in 1213), *Þórðar saga kakala* (about Sturla's cousin, Þórðr kakali Sighvatsson, and with a description of a famous sea-battle fought in Húnaflói in 1244) and *Svínfellinga saga* (about family feuds in south-eastern Iceland in the years 1248–52). The sagas of the *Sturlunga*-compilation (often referred to as 'Sagas of Contemporaries') have significant value as contemporary historical sources for the turbulent period leading up to the country's submission to Norway in 1262–64. This, perhaps paradoxically, was also a time of intense literary activity during which many of the Sagas of Icelanders were written.

Sturla's *Íslendinga saga* covers the period 1183–1262 and was probably composed towards the end of his life, between 1271 and 1284. Sturla's other literary works include *Hákonar saga gamla*, a biography of the Norwegian king Hákon Hákonarson (r. 1217–63; written 1264–65); *Magnúss saga lagabætis*, about Hákon's son Magnús (r. 1263–80), probably completed shortly after his death; a redaction of *Landnámabók*; and probably *Kristni saga*, which describes the conversion of Iceland and the early history of its church. Further, he may have written a version of *Grettis saga*. Sturla was also a poet and, for example, composed skaldic poetry in praise of the kings Hákon Hákonarson and his son Magnús lagabætir. He probably played a significant part in the compilation of the law-code *Járnsíða* which replaced the laws of the Commonwealth in 1271–73 (but which was itself replaced in 1281 by another called *Jónsbók*). Like other members of the Sturlung family, Sturla was closely involved in the often tumultuous political events of thirteenth-century Iceland (described not least in *Íslendinga saga*); but unlike several of them (for example, Snorri Sturluson), he survived the violence of the age and died of natural causes on the day after his seventieth birthday.

The protagonist of the story told in this extract, Gizurr Þorvaldsson (1208–68), played a central part in the history of Iceland in the period leading up to the end of the Commonwealth. After returning from Norway in 1252, Gizurr established himself at the farm Flugumýrr (modern Icelandic Flugumýri) in Skagafjörður in northern Iceland, in territory which Þórður Sighvatsson kakali had entrusted to Eyjólfur Þorsteinsson and Hrani Koðránsson. At the same time Gizurr sought to cement his relationship with Sturla Þórðarson by marrying his son Hallr to Sturla's daughter Ingibjörg. The wedding was celebrated at Flugumýrr in October 1253, and it was here, after many of the guests (including Sturla) had departed, that Eyjólfur and Hrani with a band of followers made their attack and eventually set fire to the farm. The extract describes the burning and the loss of Gizurr's wife Gróa and their three sons. Gizurr escaped, however, to take a dreadful revenge, and within two years many of the attackers of Flugumýrr, including Eyjólfur and Hrani, were dead by the actions of Gizurr and his allies.

Sturla's account of the burning has been admired for its vivid detail and objective narrative skill. It should be remembered that he had left the scene of the event only shortly before Eyjólfur's attack and that his own thirteen-year-old daughter Ingibjörg, the bride, was one of the major figures in the drama as, fatally, was his newly-acquired son-in-law, Hallr, son of Gizurr. He was probably, however, writing his account some twenty years after the event. Accounts of the burning at Flugumýrr (though not necessarily Sturla Þórðarson's) may well have influenced the story of the burning of Njáll and his sons as told in chapters 127–130 of *Njáls saga*.

The context of the episode given here may be summarised as follows. As noted above, Þórður Sighvatsson kakali had put Eyjólfur and Hrani Koðránsson in control of the territory (in effect the whole of Iceland) which had been assigned to him by King Hákon Hákonarson. Eyjólfur had control over the westerly part of the area, including Skagafjörður, and Hrani the easterly part with Eyjafjörður. When Gizurr arrived back from Norway in 1252, however, the farmers of Skagafjörður accepted him as their leader and the following year Gizurr drove Eyjólfur out of Skagafjörður and settled at Flugumýrr. Eyjólfur moved to Møðruvellir in Hørgárdalur. Goaded on by his wife Þuríður (the daughter of Sighvatr Sighvatsson who had been killed by Gizurr at the Battle of Örlygsstaðir in 1238), Eyjólfur, together with Hrani Koðránsson,

attacked Gizurr at Flugumýrr in an episode the latter part of which is described in this selection. The intention was to kill Gizurr, but as will be seen, he escaped. After Gizurr went abroad in 1254, hostilities continued between Eyjólfur and Gizurr's ally, Oddr Þórarinnsson, and in these Eyjólfur appears to have had the support of Heinrekr Kársson (bishop of Hólar, 1247–60). Eyjólfur and Hrafn Oddsson, a prominent chieftain from north-western Iceland, killed Oddr at his home in Skagafjörður early in 1255. Oddr's brother Þorvarðr allied himself with Þorgils Þorðvarsson skarði, Sturla Þórðarson and a third chieftain and attacked and killed Eyjólfur at Þveráreyrar on 19th July, 1255.

At the point where the selection begins, Gizurr and his companions in the farm at Flugumýrr have put up a stout and lengthy resistance to Eyjólfur and his band of assailants before the expedient of fire is resorted to. Time was not on the side of Eyjólfur and his band, who were in hostile territory (cf. lines 122–23). Their power base was in Eyjafjörður and eastwards from there, and they had to do something to resolve the impasse.

Sturlunga saga, and with it *Íslendinga saga*, is preserved in two medieval vellums, Króksfjarðarbók (AM 122 a fol.; written c.1350–70) and Reykjarfjarðarbók (AM 122 b fol.; written c.1375–1400). Both manuscripts (particularly the latter) are now defective and, in reconstructing lost parts of their texts, recourse must be had to the many copies in paper manuscripts (including a good one in the British Library) which were derived from them when they were more complete than now. The text of the selection here follows Króksfjarðarbók (ff. 101vb28–102vb26) but with certain emendations and additions mostly based on British Library Add. 11,127.

Bibliography

- Facsimile edition: Jakob Benediktsson (ed.), *Sturlunga saga: Manuscript no. 122 a fol. in the Arnarnagnæan Collection*, Early Icelandic manuscripts in facsimile I (1958). [= Króksfjarðarbók]
- Critical edition: Kr. Kålund (ed.), *Sturlunga saga*, 2 vols. (1906–11).
- Popular editions: Jón Jóhannesson, Magnús Finnbogason and Kristján Eldjárn (eds), *Sturlunga saga*, 2 vols. (1946). Örnólfur Thorsson (ed.), *Sturlunga saga*, 3 vols. (1988).

English translation: Julia McGrew and R. George Thomas (tr.), *Sturlunga saga*, 2 vols. (1970–74).

Background reading:

Gunnar Karlsson, *Samband við miðaldir* (1992), 164–71.

Jónas Kristjánsson, *Eddas and sagas* (1988), Index, s.v. Sturla Þórðarson.

W. P. Ker, *Epic and romance*, 2nd ed. (1908), 246–74.

MS, under *Hákonar saga gamla Hákonarsonar*; *Landnámabók*; *Magnúss saga lagabætis*; *Sturla Þórðarson*; *Sturlung Age*; *Sturlunga saga*.

Guðrún Nordal, 'Sturlunga saga and the context of saga-writing', in *Introductory essays on Egils saga and Njáls saga*, ed. John Hines and Desmond Slay (1992), 1–14.

III: Sturla Þórðarson: ÍSLENDINGA SAGA

Gizurr Þorvaldsson's escape from the burning at Flugumýrr, 1253

Chapter 172

... Ok þá er Eyjólfr sá at þeim sóttisk seint, <en uggði> at heraðsmenn myndi at koma, þá báru þeir eld at. Jón af Bakka hafði haft tjörupinn¹ með sér, ok þá tóku þeir gærur af þönum <er þar váru úti>² ok báru þar 3 í eld ok tjöruna. Sumir tóku tǫðu ok tráðu í gluggana ok lögðu þar eld í, ok varð þá reyk mikill brátt í húsunum ok svælumikit.

Gizurr lagðisk niðr í skálanum með setstokkinum öðrum megin ok 6 lagði nasirnar ok höfuðit við gólfrit³ ok þar Gróa, kona hans, hjá honum.⁴ Þorbjörn nef lá þar hjá þeim, ok horfðusk þeir Gizurr at höfðunum.⁵ Þorbjörn heyrði at Gizurr bað fyrir sér á marga vega háleitliga til 9 Guðs, svá at eigi kvazk hann slíkan formála heyrt hafa, en hann þóttisk eigi sinn munn mega í sundr hefja fyrir reyk. Ok eptir þat stóð Gizurr upp, ok helt Gróa á honum. Gizurr gekk í anddyrit syðra, ok var honum 12 þá erfitt mjök, bæði af reyk ok hita, ok var þat þá í hug at leita út heldr en vera lengr inni svældr.

Gizurr glaði stóð við dyrrin ok talaði við Kolbein grön ok bauð 15 Kolbeinn honum grið, því at þeir höfðu fyrr þat við mælkz at hvárr skyldi öðrum grið gefa, hvárr sem vald hefði til.⁶ Gizurr Þorvaldsson stóð at baki nafna sínum meðan þeir tǫluðu þetta, ok svalaði honum 18 heldr meðan. Gizurr glaði beiddisk at hann mundi kjósa mann með sér til griða. Kolbeinn játaði því, þegar frá væri Gizurr ok synir hans.

Þá kom þar til Gró í anddyrit Ingibjörg Sturludóttir ok var í náttserk 21 einum ok berfœtt.⁷ Hon var þá þrettán vetra gömul ok var bæði mikil vexti ok skǫrulig at sjá. Silfrbelti hafði vafizk um fœtr henni, er hon komsk ór hvílunni fram; var þar á pungr ok þar í gull hennar mǫrg. 24 Hafði <hon> þat þar með sér. Gróa varð fegin henni mjök ok segir at eitt skyldi yfir þær ganga báðar.

Ok er Gizuri hafði heldr svalat, þá var honum þat í hug at hlaupa 27 eigi út. Hann var í línklaedum ok í brynju, stálhúfu á höfði, sverðit Brynjubít í hendi. Gróa var ok í náttserk einum. Gizurr gekk at henni Gró ok tók fingrgull tvau ór brókabeltispungi sínum ok fekk henni í 30 hönd, því at hann ætlaði henni líf en sér dauða. Annat fingrgullit hafði átt Magnús biskup, föðurbróðir hans, en annat Þorvaldr, faðir hans.⁸ Kvazk hann vilja at þeira gripa nyti vinir hans, ef svá fœri sem hann 33

vildi. Gizurr fann þá á Gró at henni fannsk mikit um skilnaðinn þeira. Leitaði Gizurr þá innar eptir húsunum ok með honum Guðmundr, frændi hans. Hann vildi aldri við hann skilja. Þeir kómu at litlustofu ok ætluðu þar út at leita. Þá heyrði hann þar mannamál úti ok þolvan. Brott hvarf hann þaðan.

Chapter 173

Nú verðr þar frá at hverfa. Þær Gróa ok Ingibjörg gengu nú út at durunum. Gróa bað Ingibjörgu útgöngu. Þat heyrði Kolbeinn grön, frændi hennar,⁹ ok bað hana út ganga til sín. Hon kvazk eigi þat vilja, nema hon køri mann með sér. Kolbeinn kvað eigi þat mundu. Gróa bað hana út ganga, — ‘en ek verð at leita sveinsins Þorláks, systursonar míns,’ segir hon — Þorleifr hreimr var faðir hans.¹⁰ Sveinninn hafði út hlaupit áðr, ok loguðu um hann línklæðin er hann kom ofan á völlinn. Hann var tíu vetra gamall. Komsk hann til kirkju.¹¹

Þat er sumra manna sögn at Þorsteinn genja hryndi Gró inn í eldinn, ok þar fannsk hon í anddyrinu.¹²

Kolbeinn grön hljóp inn í eldinn eptir Ingibjörgu ok bar hana út til kirkju. Tóku þá húsin mjök at loga.

Hallr Gizurarson kom litlu síðar at þeim inum syðrum durunum ok Árni beiskr með honum, fylgðarmaðr hans.¹³ Þeir váru báðir mjök þreyttir ok móðir af hita. Borði var skotit um þverar dyrrnar.¹⁴ Hallr horfði lítt á ok hljóp þegar út yfir borðit. Hann hafði sverð í hendi ok ekki fleira vápna. Einarr Þorgrímsson var nær staddr er Hallr hljóp út, ok hjó í höfuð honum með sverði, ok var þat banasár.¹⁵ Ok er hann fell, hjó annarr á fótinn hægra fyrir neðan kné svá at nær tók af. Þórólfr munkr frá Þverá, ölgerðarmaðr, var nýgenginn áðr út ok var þar í túninu.¹⁶ Hann tók gæru, er þar lá, ok skaut undir Hall, þá er þeir Einarr gengu frá honum. Hann kippti öllu saman, Halli ok gærinni, á leið til kirkjunnar, þá er þeir hugðu eigi at. En Hallr var fáklæddr ok kom kulði í sár hans. Munkrinn var ok berfœttr, ok kól hann ok. Gat hann þó komit þeim báðum í kirkju of síðir.¹⁷

Árni beiskr hljóp þegar út eptir Halli. Hann drap fótum í borðit — var þá við aldr — ok fell, er hann kom út. Þeir spurðu, hverr þar fœri svá hrapalliga.

‘Árni beiskr er hér,’ segir hann, ‘ok mun ek ekki griða biðja. Sé ek ok, at sá liggr hér skammt frá mér er mér líkar eigi illa at ek hafa slíka fgr ok hann.’¹⁸

Kolbeinn mælti þá: ‘Man engi nú Snorra Sturluson, ef þú fær grið.’¹⁹
 Báðir unnu þeir Kolbeinn á honum ok Ari Ingimundarson; ok fleiri
 hjoggu þeir hann, ok lét hann þegar líf sitt. 72

Þá fell ofan skálinn, fyrst norðan af skálanum suðr um loptit
 er í var skálanum. Þessir menn urðu þar undir: Ísleifr Gizurarson, Ketil-
 björn, bróðir hans, Björn Ólafsson, Steinn smiðr, Kolbjörn, Ásgrímr. 75
 Guðlaugr piltur, Ketill sútari, Kormakr bryti létusk í klefanum. Sokki
 Ormsson lézk í litlustofu. Páll hét lausamaðr einn er fannsk dauðr
 í borðhúsi í stofunni. Snauðir menn kofnuðu níu í gestahúsi ok hét 78
 maðr Þorfinnr, faðir Þórólfs tinsmiðs. Hálftr þriðri tugr manna lézk í
 brennunni.

Halldórr Guðmundarson²⁰ gekk út suðrdrýr af búrinu, ok var þar 81
 fyrir Eyjólftr Þorsteinsson ok gaf honum grið. Ok er hann kom mjök at
 kirkjunni, var þar fyrir sá maðr er Þorkell smiðr hét, er síðan var veginn
 á Mõðruvøllum.²¹ Hann tók til hans ok kvað eigi svá ótt í kirkjuna, en 84
 annarr hjó til hans með sverði við forkirkjuna ok kom framan á hálsinn
 inum hœgra megin, ok hraut blóðit allt á kirkjuna. Var þat mikill áverki.
 Komsk hann við þat í kirkju. 87

Nú tóku øll húsin at loga, nema eldhús brann eigi ok litlastofa ok
 skyrbúr.

Chapter 174

Nú er at segja frá Gizuri Þorvaldssyni at hann kom at skyrbúri, ok 90
 hann Guðmundr, frændi hans, fylgði honum.²² Gizurr bað hann fara
 frá sér, kvað heldr mega einn fá nokkut undanbragð ef þess vildi auðna,
 þar sem þeir fengu eigi báðir. Þar kom þá ok Jón prestur Halldórsson,²³ 93
 ok kvað Gizurr þá báða skyldu brott fara frá sér at sinni. Gizurr steypiti
 þá af sér brynjunni ok stálhúfunni, en hafði sverðit í hendi. Þeir Jón
 prestur leituðu til suðrdura af búrinu ok fengu báðir grið. Gizurr 96
 Þorvaldsson gekk í búrit. Hann sá hvar skyrker stóð á stokkum í búrinu.
 Þar hleypti «hann» sverðinu Brynjubít ofan í skyrit svá at þat søkk upp
 um hjöltin. Gizurr sá at þar var ker í jörðu hjá, lítit, ok var í sýra.²⁴ En 99
 skyrkerit stóð þar yfir ofan ok hulði mjök sýrukerit þat er í jörðunni
 var. Þar var rúm þat er maðr mátti komask í kerit, ok fór Gizurr þar í
 kerit þat er «jörðunni var ok settisk niðr í sýruna í línklaðum einum, 102
 ok tók honum sýran í geirvortur. Kalt var í sýrunni.

Skamma hríð hafði hann þar setit áðr hann heyrði mannamál ok
 heyrði at um var talat, ef hann fyndisk, at þrír menn vóru til ætlaðir til 105

áverka við hann, ok skyldi sitt hogg hoggva hverr ok fara ekki ótt at, ok vita hvernig hann yrði við. Hrani²⁵ var til ætlaðr ok Kolbeinn gr̄on
 108 ok Ari Ingimundarson. Nú kómu þeir í búrit með ljósi ok leituðu allt. Þeir kómu at kerinu er Gizurr sat í kerinu,²⁶ ok lögðu í kerit þrír menn með spjótum eða fjórir. Þeir þrættu um: sǫgðu sumir, at fyrir yrði, en
 111 sumir ekki. Gizurr hafði lófana fyrir kviði sér sem hógligast, at þeir skyldi sem sízt kenna at fyrir yrði. Hann skeindisk á lófunum ok svá framan á beinum á skǫfnungunum. Váru þat lítil sár ok mǫrg. Svá
 114 hefir Gizurr sagt sjálf, áðr þeir kœmi í búrit, at hann skalf af kulða, svá at svaglaði í kerinu; en er þeir kómu í búrit, þá skalf hann ekki. Tvisvar leituðu þeir um búrit, ok fór svá í hvárttveggja sinn. Eptir <þat
 117 gengu> þeir í brott ok út ok bjoggusk í brott.

Gengu menn þá til griða, þeir er lífs váru, Guðmundr Fálkason, Þórðr djákni, Óláfr er síðan var kallaðr gestr, ok hafði Einarr Þorgrímsson
 120 unnit á honum.²⁷ Þá var í dagan. Stigu brennumenn þá á bak ok riðu út ór garði. Fótar-Orn²⁸ reið síðast ok segir Eyjólfvi at hann sá mann ganga til kirkju ok var leiddr, ok kvazk hyggja at Gizurr væri; kvað þat eitt
 123 ráð at snúa aptr. Þeir svǫruðu margir, kváðu þat ekki vera mega. Varð ok ekki af, at þeir sneri aptr.

Gizurr hafði þá gengit til kirkju, sem Orn ætlaði, því at svá var honum
 126 kalt orðit at hann þolði eigi lengr þar at vera. Ok er Gizurr kom í kirkju, váru klæði borin at honum, ok vermði sú kona hann á lærum sér er Hallfríðr hét ok var kǫlluð Garðafylja, er síðan var heimakona
 129 með Kálfi Brandssyni á Víðimýri.²⁹ Hann var háss orðinn mjök af reyk ok kulða. Gizurr hresstisk brátt ok bar sik vel ok drengiliga eptir slíka manna-
 raun ok harma. Hallr, son hans, andaðisk þá er nær var háfljóst

...

Notes

¹ Jón and his son, Ljótr ('Ugly') were probably the last to join Eyjólf's party. His farm lay in Øxnadalr, only a little to the east of Øxnadalshéiðr, the high ground to be crossed before Skagafjörðr, where Flugumýrr lay, was reached. It is natural, then, that it was he who should provide the *tjörupinnr*, particularly if it were a relatively heavy object (see below). After the burning, in October 1253, a band of men under Gizurr ravaged Bakki while Jón was absent. And in late January of the following year, they surprised him while he was sleeping in his house (rather than in the church there where he had slept since the burning) and killed him. The meaning of the word *tjörupinnr* is uncertain. It may refer to a piece of wood covered in tar which could be used in starting a fire. But it more probably refers to a small barrel (or other vessel) containing tar (cf. older English *pin*, 'small cask, keg').

² There would have been sheepskins stretched out to dry outside the farm at Flugumýrr.

³ Gizurr did this to be able to breathe the fresher air near the floor.

⁴ Gróa Álfisdóttir was Gizurr's second wife, whom he had only married in 1252. She was certainly mother of Hallr (line 51) and Ísleifr (line 74), and possibly also of Ketilbjörn (line 74).

⁵ Þorbjörn nef was son of Þórðr Narfason, brother of Helga, mother of the bride, Ingibjörg Sturludóttir.

⁶ On *grið*, cf. *Laws*, I 183–84, 210, 260. Gizurr *glaði* appears to have been a close companion and supporter of Gizurr Þorvaldsson for at least a quarter of a century. He survived the burning at Flugumýrr, quite possibly by accepting Kolbeinn's offer mentioned here. His home was at Lang(a)holt in Flói in southern Iceland. His by-name *glæði* means 'the Cheerful'. Kolbeinn Dufgusson *grøn* was one of the incendiaries. He was subsequently apprehended and killed at Espihóll in Eyjafjörðr in January, 1254, by one of a band of men under Gizurr Þorvaldsson. Gizurr composed a skaldic verse commemorating the killing. Cf. lines 40–41 and note 9.

⁷ Ingibjörg Sturludóttir was the daughter of Sturla Þórðarson, the author of *Íslendinga saga*, by Helga Þórðardóttir. She was newly wed to Hallr Gizurarson.

⁸ Þorvaldr Gizurarson (d. 1235), Gizurr's father, is known for, among other things, his foundation (1226) of the Augustinian monastery on the island of Viðey (off modern Reykjavík), of which he was first prior. See *HOIC*, 197–98 and Index.

⁹ Kolbeinn's father Dufgus was a nephew of Þórðr Sturluson, father of Sturla Þórðarson, father of Ingibjörg. Cf. line 15 and note 6.

¹⁰ Þorleifr Ketilsson hreimr (died 1289; married to Gróa's sister) had left the wedding-feast the day before the night of the burning (i.e. on Tuesday, 21st October, 1253), apparently leaving his son at Flugumýrr. He also joined Gizurr in the revenge for the burning. Þorleifr later distinguished himself by being elected lawspeaker (*logsögumaðr*) on three occasions (1263–1265, 1268, 1271) and was the last person to hold the position.

¹¹ Most of the churches of thirteenth-century Iceland were attached to farms and privately owned. It is natural that there should have been one at an important farm like Flugumýrr. In situations like the one described here, churches would have been regarded as places of sanctuary.

¹² This refers to the gruesome scene where Gizurr returns to the farm soon after the burning and finds the remains of his wife and his son, Ísleifr. Þorsteinn genja may well be identical with Þorsteinn Guðmundarson, who after the event praised the stout resistance presented by the defenders at Flugumýrr.

¹³ Árni beiskr was the man who dealt Snorri Sturluson his death-blow at Reykholt on 23rd September, 1241. He was killed by Kolbeinn grön Dufgusson and Ari Ingimundarson at Flugumýrr.

¹⁴ A board had been put across the doorway by the attackers to prevent escape from the burning building.

¹⁵ Einarr Þorgímsson was from Øxnahóll in Øxnadalr (cf. note 1). He was killed there in January, 1254, by Óláfr gestr in Gizurr's revenge for the burning (cf. lines 119–20).

¹⁶ Þórólfr munkr frá Þverá was presumably from Þverá, often called Munka-Þverá, in Eyjafjörðr. A Benedictine monastery was established there in 1155 (cf. *HOIC*, 194). Ale was specially brewed for great

feasts such as this one at Flugumýrr and Þórólfr had presumably played at least some part in this.

¹⁷ *þeim báðum* must refer to Hallr and Þórólfr himself.

¹⁸ Árni's reference to Hallr here presupposes a situation prior to the events described in lines 58–63; in other words, the narrative is here going back in time. Sturla recognised the difficulties of telling of a number of more or less simultaneous events. Earlier in the description of the events at Flugumýrr, he explicitly writes: 'Now a number of things happened simultaneously, but one can only tell about one thing at a time' (*Nú urðu margir atburðir senn, ok má þó frá einum senn segja*).

¹⁹ It is appropriate that Kolbeinn should draw attention to Snorri Sturluson's killing. His father was Snorri's nephew as well as Þórðr Sturluson's. Cf. lines 15–16, 40 and notes 6 and 9.

²⁰ Guðmundarson: so Króksfjarðarbók; but some manuscripts have Qgmundarson here, and earlier in *Íslendinga saga* (ch. 172), a Halldórr Qgmundarson is mentioned amongst the defenders of Flugumýrr 'er síðan var kallaðr hálshogg' (who afterwards was known as 'neck-chop'); cf. lines 85–86.

²¹ Møðruvellir was a farm in Hørgárdalur (not to be confused with Møðruvellir in Eyjafjörðr, about 33 km further south) some 50 km north-eastwards from Flugumýrr. In late January, 1254, three of the incendiaries were seized at Møðruvellir and killed. One of the three is named Þorgils Sveinsson, and it is quite possible that 'Þorkell' here is an error for 'Þorgils'.

²² Excavations of the eleventh-century farmhouse at Stöng in southern Iceland have revealed the remains of a *skyrbúr* and evidence of large vats, some half-buried in the earthen floor, and similar remains have also been found at the Augustinian monastery on the island of Viðey off modern Reykjavík (cf. note 8 above). *Skyr* was a common dish in Scandinavia of the Middle Ages and is still widely consumed in present-day Iceland (often eaten with sugar and milk or cream); it consists of milk, soured and thickened, and is sometimes likened to yoghurt.

Although modern *skyr* has something of the consistency of cream-cheese, medieval sources refer to it being drunk.

²³ Probably not the same as Prest-Jóan, who was involved in the killing of Kolbeinn grǫn (cf. note 6 above).

²⁴ *Sýra* was sour whey; this was a common drink in medieval Iceland and would have been stored in large quantities on farms. It was often mixed with water to make a drink called *blanda*.

²⁵ Hrani Koðránsson, of Grund in Eyjafjörðr, one of the incendiaries, was subsequently killed in revenge (May, 1254) on the island of Grímsey by a band of men under the leadership of Oddr Þórarinsson, an ally of Gizurr Þorvaldsson.

²⁶ The repetition of the antecedent *kerinu* is perhaps for emphasis, though *er Gizurr sat í* may mean ‘while Gizurr was sitting in [it]’ rather than ‘which Gizurr was sitting in’.

²⁷ Óláfr gestr survived the burning at Flugumýrr; cf. note 15 above.

²⁸ We learned earlier that Fótar-Ǫrn acted as look-out for Eyjólftr’s band. We are also told that during the attack he spent most of his time on his horse. The latter circumstance might be consistent with the suggestion that he may have been called Fótar-Ǫrn because he had something wrong with his leg or foot.

²⁹ Kálfr Brandsson had himself been at the wedding-feast but had presumably left before the attack by Eyjólftr. He later married Guðný, another daughter of Sturla Þórðarson. In 1259 he also allied himself with Gizurr Þorvaldsson against his enemy, Þórðr Andrésson. Like his father and grandfather before him, he lived at Víðimýrr, a major farm in Skagafjörðr.

IV: KORMAKS SAGA

The other Family Sagas with which *Kormaks saga* has most in common are *Hallfreðar saga*, *Bjarnar saga Híttdælakappa*, *Gunnlaugs saga ormstungu* and *Laxdæla saga*. In all of these apart from *Laxdæla saga* the hero, as in *Kormaks saga*, is a poet; and in all five sagas the hero seems to hesitate between, on the one hand, the idea of committing himself in marriage to a woman with whom he is intimately involved in Iceland and, on the other, the lure of the *útanferð* ('journey abroad'), the need (as the hero sees it) to travel abroad to win fame and fortune. *Kormaks saga* is exceptional among these sagas in that its hero's hesitation is attributed to supernatural causes, as this extract shows; and in the fact that the hero, Kormakr, does not travel abroad until relatively late in the history of his relations with Steingerðr, the woman with whom he is involved. *Kormaks saga* also resembles *Bjarnar saga* and *Gunnlaugs saga* but differs from *Hallfreðar saga* and *Laxdæla saga* in that its hero's journey abroad does not lead to his marrying another woman. *Kormaks saga* nevertheless raises the question of whether the supernatural explanation of Kormakr's failure to marry Steingerðr is to be seen as symbolic of an emotional ambivalence in his character, such as the heroes of the other four sagas all have, in greater or lesser degree.

Opinions have been divided as to whether these stories with the motif of the wavering hero owe more to European romances such as the story of Tristan and Isolde, a prose version of which was made in Norwegian in the thirteenth century as *Tristrams saga ok Ísöndar*, or to Germanic stories such as that of Sigurðr Fáfnisbani ('the slayer of Fáfnir'), a relatively full version of which is preserved in *Völsunga saga*, a thirteenth-century Icelandic *foraldarsaga* based largely on the heroic lays of the Poetic Edda. See Bjarni Einarsson, *Skáldasögur* ('sagas of poets', 1961; English summary, pp. 280–99). *Kormaks saga* is probably the oldest of the five Family Sagas listed above (see Paul Bibire's review of Bjarni Einarsson's *To skjaldesagaer* (1976) in *Saga-Book* XX:3 (1980), 238–40, p. 239), and may have influenced the other four. All five are anonymous, but probably written in the west or north-west of Iceland.

There has also been disagreement about whether or not the verses of *Kormaks saga* were composed along with the prose by the author of the saga at the time of its composition, i.e. early in the thirteenth

century. The claim that the author of the prose also composed the verse is made in spite of the apparent discrepancy in content between some of the verses and the prose (e.g. in the first verse in the extract here, it is Kormakr's shield that the scythe strikes against, rather than a sword as in the prose). Those who decide that the saga author did not compose the verse then debate whether the verses were made by the persons to whom they are attributed in the saga or indeed by any other poet or poets living between the time in which the events of the saga are set (the tenth century) and the author's time. See, besides the works already cited, Theodore M. Andersson, 'Skalds and troubadours', *Mediaeval Scandinavia* 2 (1969), 7–41; Bjarni Einarsson, 'The lovesick skald: a reply to Theodore M. Andersson', *Mediaeval Scandinavia* 4 (1971), 21–41; Einar Ól. Sveinsson, 'Kormakr the Poet and his Verses', *Saga-Book* XVII:1 (1966), 18–60; Peter Hallberg, *Old Icelandic poetry: eddic lay and skaldic verse*, tr. Paul Schach and S. Lindgrenson (1975), 141–53.

Kormaks saga is preserved in its entirety in Möðruvallabók (AM 132 fol.; = M), a mid fourteenth-century collection of Family Sagas. A small part of the saga (beginning half-way through chapter 3 and ending at a point corresponding to the end of line 56 of this extract) is also preserved on one of the three surviving leaves of the late fourteenth-century manuscript AM 162 F fol. (= 162; the other two leaves preserve parts of *Bjarnar saga Hítðelakappa*). The saga has been edited from these manuscripts by Theodor Möbius (1886) and by Einar Ól. Sveinsson (*ÍF* VIII, 1939, 201–302), and it is in the latter edition that the full text of the saga is most readily available. The present extract is based mainly on the text of that edition, though it has been collated with that of M as edited in facsimile by Einar Ól. Sveinsson (in *CCIMA* V, ff. 121v–122r). The interpretations of the verses reflected in the present text differ in several respects from those of Möbius and Einar Ólafur, and indeed from those of Finnur Jónsson in his critical edition of the verses in *Skj* B I 73–74. The readings from 162 given in the textual notes are derived from those supplied in the two editions of *Kormaks saga* just mentioned, as well as from those given by Finnur Jónsson in his diplomatic edition of the verses in *Skj* A I 82–83. Readings from 162 are, however, given only in cases where the text of M is in one way or another problematic.

The spelling of Kormakr's name with a short *a* (*Kormakr* as opposed to *Kormákr*), recommended by Einar Ól. Sveinsson in his article of 1966 referred to above, in preference to the long *á* spelling used in his 1939 edition of the saga, has been adopted here.

In this extract, which corresponds to chs 5–6 in *ÍF*, to a single chapter in M, Steingerðr's father Þorkell takes steps to end Kormakr's visits to his daughter, of which he disapproves. A literal transcription of the text of M can be found in extract XVIII, and a facsimile of the two pages of the manuscript at <http://vsnrweb-publications.org.uk/NION-2-facs.pdf>.

Bibliography

Edition: *Vatnsdæla saga*, ed. Einar Ól. Sveinsson, *ÍF* VIII, 201–302.

Translations: *The Sagas of Kormák and the Sworn Brothers*, tr. Lee M. Hollander (1949), 1–72; *Kormak's saga*, tr. Rory McTurk, in *CSI* I, 179–224.

McTurk's translation has been reprinted in revised form, and with notes, in *Sagas of Warrior-poets: Kormak's saga, the Saga of Hallfred Troublesome-poet, the Saga of Gunnlaug Serpent-Tongue, the Saga of Bjorn, Champion of the Hitardal People, Viglund's Saga*, ed. Diana Whaley (2002), 3–67, 269–74.

Russell Poole, ed., *Skaldsagas: Text, Vocation and Desire in the Icelandic Sagas of Poets* (2001).

IV: KORMAKS SAGA

Chapter 5: Fall Þorveigarsona

Þorveig hét kona; hún var mjök fjölkunnig. Hún bjó á Steinsstöðum í Miðfirði. Hon átti tvá sonu. Hét hinn ellri Oddr en hinn yngri Guðmundr; þeir váru hávaðamenn miklir. Oddr venr kvámur sínar í Tungu til Þorkels ok sitr á tali við Steingerði. Þorkell gerir sér dátt við þá bræðr ok eggjar þá at sitja fyrir Kormaki. Oddr kvað sér þat ekki ofrefli.

6 Þat var einnherver dag er Kormakr kom í Tungu; var Steingerðr í stofu ok sat á palli. Þorveigarsynir sátu í stofunni ok váru búnir at veita Kormaki tilræði er hann gengi inn, en Þorkell hafði sett qðrum megin dyra sverð brugðit, en qðrum megin setti Narfi ljá í langorfi. En þá er Kormakr kom at skáladyrum, skaraði ofan ljáinn ok mætti hann sverðinu, ok brotnaði í mikit skarð. Þá kom Þorkell at ok kvað Kormak 12 mart illt gera ok var málóði; snýr inn skyndiliga ok kveðr Steingerði af stofunni. Ganga þau út um aðrar dyrr, ok lýkr hann hana í einu útibúri; kvað þau Kormak aldri sjásk skulu. Kormakr gengr inn ok 15 bar hann skjótara en þá varði, ok varð þeim bilt.

Kormakr litask um ok sér eigi Steingerði, en sér þá bræðr er þeir stæru uku vápn sín, snýr í brott skyndiliga ok kvað vísu:

18 Hneit við Hrungnis fóta
hallvitjǫndum stalli,
inn var ek Ilmi at finna,
21 engisax, of genginn;
vita skal hitt, ef hætir
hand-Viðris mér grandí,
24 — ne Yggs fyr lið leggjum —
líti meira vítis.

Kormakr finnr eigi Steingerði, ok kvað vísu:

27 Braut hvarf ór sal sæta,
sunds erum hugr á Gunni,
hvat merkir nú, herkis,
30 hǫll þverligar alla?

21 engi sár *M.* fenginn *M.* 22 hann hættr *M.*

Rennda ek allt it innra
 Eir <h>árgeirs at þeiri,
 húns erum Hørn at finna, 33
 hús brágeislum, fúsir.

Eptir þat gekk Kormakr at húsi<nu> er Steingerðr var í ok braut upp
 húsit ok talaði við Steingerði. 36

Hon mælti, ‘Þú breytir óvarlīga, sækir til tals við mik, því at
 Þorveigarsynir eru ætlaðir til höfuðs þér.’ Þá kvað Kormakr:

Sitja sverð ok hvetja 39
 sín andskotar mínir,
 eins karls synir, inni;
 erut þeir banar mínir. 42
 En á víðum velli
 vega tveir at mér einum;
 þá er sem ær at úlfi 45
 óræknnum fjör sæki.

Þar sat Kormakr um daginn.

Nú sér Þorkell at þetta ráð er farit er hann hafði stofnat. Nú biðr hann 48
 Þorveigarsonu at sitja fyrir Kormaki í dal einum fyrir útan garð sinn.

Þá mælti Þorkell: ‘Narfi skal fara með ykk, en ek mun vera heima
 ok veita yðr lið, ef þér þurfuð.’ 51

Um kveldit ferr Kormakr í brott, ok þegar er hann kemr at dalnum,
 sá hann menn þrjá ok kvað vísu:

Sitja menn ok meina 54
 mér eina Gná steina;
 þeir hafa víl at vinna
 er mér varða Gná borða; 57
 því meira skal ek þeiri
 er þeir ala meira
 ofund um órar göngur 60
 unna sölva Gunni.

Þá hljópu Þorveigarsynir upp ok sóttu at Kormaki lengi. Narfi skráði

33 hlíns erumk *M.* 42 erat *M.*

63 um it ýtra. Þorkell sér heiman at þeim sœkisk seint, ok tekr vápn sín. Í
því bili kom Steingerðr út ok sér ætlan fǫður síns; tekr hon hann
hǫndum, ok kemsk hann ekki til liðs með þeim bræðrum. Lauk svá
66 því máli at Oddr fell, en Guðmundr varð óvígr ok dó þó síðan. Eptir
þetta fór Kormakr heim, en Þorkell sér fyrir þeim bræðrum.

Litlu síðar ferr Kormakr at finna Þorveigu ok kvezk ekki vilja byggð
69 hennar þar í firðinum.

‘Skaltu flytja þik í brott at ákveðinni stundu, en ek vil allra bóta
varna um sonu þína.’

72 Þorveig mælti, ‘Þat er líkast at því komir þú á leið at ek verða
heraðflóttá, en synir mínir óbœttir, en því skal ek þér launa at þú skalt
Steingerðar aldri njóta.’

75 Kormakr segir, ‘Því mantu ekki ráða, in vanda kerling.’

⟨Chapter 6⟩

Síðan ferr Kormakr at finna Steingerði jafnt sem áðr; ok eitt sinn, er
þau tala um þessa atburði, lætr hon ekki illa yfir. Kormakr kveðr vísu:

78 Sitja menn ok meina
mér ásjánu þína;
þeir hafa lögðis Loddu
81 linna fœtr at vinna,
því at upp skulu allar,
ǫlstafns, áðr ek þér hafna,
84 lýsigrund, í landi,
linns, þjóðár rinna.

‘Mæl þú eigi svá mikit um,’ segir Steingerðr. ‘Mart má því bregða.’

87 Þá kvað Kormakr vísu:

Hvern myndir þú, *Hrundar*,
Hlín, skapfrömuð, línu,
90 — líknsýnir mér lúka
ljós — þér at ver kjósa?

Steingerðr segir:

Bræðr mynda ek blindum, bauglestir, mik festa;	93
yrði goð, sem gerðisk, góð mér ok sköp, Fróða.	96

Kormakr segir, ‘Nú kaustu sem vera ætti; opt hefi ek higat mínar kvámur lagðar.’

Nú biðr Steingerðr Kormak stunda til fõður hennar ok fá hennar, ok fyrir sakir Steingerðar gaf Kormakr Þorkatli *gjafar*. Eptir þetta eigu margir menn hlut í, ok þar kom um síðir at Kormakr bað Steingerðar, ok var hon honum fõstnuð ok ákveðin brullaupsstefna, ok stendr nú kyrrt um hríð. Nú fara orð á milli þeirra, ok verða í nokkurar greinir um fjárfar, ok svá veik við breytliga, at síðan þessum ráðum var ráðit, fannsk Kormaki fátt um, en þat var fyrir þá sök at Þorveig seiddi til at þau skyldi eigi njótask mega.

Þorkell í Tungu átti son rosinn er Þorkell hét ok var kallaðr tann-gnjóstr; hann hafði verit útan um stund. Þetta sumar kom hann út ok var með fõður sínum.

Kormakr sækir ekki brullaupit eptir því sem ákveðit var, ok leið fram stundin. Þetta þykkir frændum Steingerðar óvirðing er hann bregðr þessum ráðahag, ok leita sér ráðs.

V: BJARNAR SAGA HÍTDÆLAKAPPA

Bjarnar saga Hítðælakappa, like *Kormaks saga*, belongs to the group of poets' sagas which tell of the rivalry between men for a woman's love. In the case of *Bjarnar saga*, the hero's rival, Þórðr Kolbeinsson, is a historically-attested court poet, whose eulogistic verses are preserved in texts of the Kings' Sagas; the more fictitious poetic reputation of the hero Bjørn Arngeirsson depends entirely on the frequently scurrilous verses preserved in his saga. The feud arises from competition for the love of Oddný Þorkelsdóttir, originally betrothed to Bjørn but married instead to Þórðr, who treacherously spreads a false report of the hero's death during his youthful adventures in Russia and England. On Bjørn's return to Iceland his justifiable antagonism to Þórðr inaugurates a lifelong hostility, involving an adulterous relationship with Oddný and a series of slanderous exchanges between the two poets, reflecting the details of life in a farming community in Borgarfjörðr in the west of Iceland. Slander, especially in verse, was an offence heavily punished by law in Iceland, a law also breached by Bjørn's erection of *níð* — a carved representation of Þórðr involved in a homosexual encounter. The sexual connotations of the insult correspond metaphorically to Bjørn's sexual appropriation of Þórðr's wife, as does the saga's unusually negative representation of Þórðr as a paradoxical blend of coward and aggressor. The feud finally modulates into the physical violence conventionally found in the Sagas of Icelanders, culminating in the scene reproduced below, in which Þórðr, assisted by a host of minor characters who have been drawn into the feud — including Þórðr's nominal son Kolli, who learns only in the course of battle that Bjørn is his real father — finally gets the better of the hero.

The saga is poorly preserved, mainly in the seventeenth-century paper manuscript AM 551 D a 4to (= 551). The first five chapters are missing, although a summary text survives in an expanded version of Snorri Sturluson's separate *Saga of St Óláfr*. Two leaves survive of the medieval manuscript (AM 162 F fol., = 162; late fourteenth century) from which the seventeenth-century copy was made; the first part of the text below (to line 45) is found on the second of these leaves. The saga's relatively unsophisticated structure and absence of overt influence from other sagas suggest an early date of composition, around 1220, although an attempt has recently been made to establish it as a

late and derivative work (Bjarni Guðnason 1994). The text refers to earlier traditions which served as its sources, and to the twelfth-century cleric Runólfur Dálksson, who may have written a short biography of Björn. Most of the verses cited must also be older than the prose.

The full text of the saga can be found in *ÍF* III. The following extract is based on that edition, with some modifications from *A Critical Edition of Bjarnar saga hítðælakappa*, edited by John LeC. Simon, unpublished Ph.D. thesis, University of London, 1966.

Bibliography

- Bjarnar saga hítðælakappa*. In *Borgfirðinga sögur*, ed. Sigurður Nordal and Guðni Jónsson (1938; reprinted with supplement 1951). *ÍF* III.
- John LeC. Simon, ed., *A Critical Edition of Bjarnar saga hítðælakappa*. Unpublished Ph.D. thesis, University of London (1966).
- Bjarnar saga Hítðælakappa*, ed. R. C. Boer (1893).
- The Saga of Bjorn, Champion of the Hitardal People*, tr. Alison Finlay. In *CSI* I, 255–304.
- The Saga of Bjorn, Champion of the Men of Hitardale*, tr. Alison Finlay (1999).
- Bo Almqvist, ‘The death forebodings of Saint Óláfr, King of Norway, and Rögnvaldr Brúsason, Earl of Orkney. A folkloristic and philological study’. In *Viking Ale: Studies on folklore contacts between the Northern and Western worlds*, ed. Eilís Ní Dhuibhne-Almqvist and Séamas Ó Catháin (1991), 30–64, and notes 243–55. Reprinted from *Béaloideas* 42–44 (1974–76), 1–40.
- Theodore M. Andersson, *The Icelandic Family Saga: An Analytic Reading* (1967). *Harvard Studies in Comparative Literature* 28.
- Theodore M. Andersson and William Ian Miller, *Law and Literature in Medieval Iceland: Ljósvetninga saga and Valla-Ljóts saga* (1989).
- Bjarni Guðnason, ‘Aldur og einkenni Bjarnarsögu Hítðælakappa’. In *Sagnþing helgað Jónasi Kristjánssyni sjötugum 10. apríl 1994*, ed. Gísli Sigurðsson, Guðrún Kvaran and Sigurgeir Steingrímsson (1994), 69–86.
- Ursula Dronke, ‘*Sem jarlar forðum*. The influence of *Rígsþula* on two saga episodes’. In *Speculum Norrænum: Norse Studies in Memory of Gabriel Turville-Petre*, ed. Ursula Dronke, Guðrún P. Helgadóttir, Gerd Wolfgang Weber and Hans Bekker-Nielsen (1981), 56–72.
- Preben Meulengracht Sørensen, *The Unmanly Man: Concepts of Sexual Defamation in Early Northern Society* (1983). The Viking Collection 1.
- W. H. Vogt, ‘Die Bjarnar saga hítðælakappa. Lausavísur, frásagnir, saga’. *Arkiv för nordisk filologi*, 27 (1921), 27–79.
- Russell Poole, ed., *Skaldsagas: Text, Vocation and Desire in the Icelandic Sagas of Poets* (2001).

V: BJARNAR SAGA HÍTDÆLAKAPPA

Chapter 32

Þat er sagt í 9ðru lagi frá Birni, at hann var snimma á fótum þann morgin ok mataðisk, en Sigmundur, húskarl hans, var farinn upp í dal. Birni þótti illar húsgrongur, er hann átti sökótt, ok þótti aldri ørvænt á hverri stundu hann þurfti manna við, ok var hann nokkut brúnvölr ok sagði Þórdísi, konu sinni, at hann myndi fara á Hvítingshjalla ok skera mōn á hrossum Þorsteins, áðr hann sendi þau vestr;¹ ok þó kvað hann heldr hafa harkat um draumana um nóttina ok kvazk þó ógørla vita fyrir hverju þat mun vera. Hann kvazk mjök opt á þá leið dreyma sem nú ok kvað þó nú mest um vera.

Hon mælti, ‘Þat vilda ek at þú færir hvergi frá húsi í dag, ok ertu óvarr um þik, þar er fjándmenn þínir sitja umhverfum þik; eða hvat dreymði þik?’

‘Ekki læt ek drauma ráða fōrum mínum,’ segir hann.

‘Eigi vilda ek at þú færir frá húsi, ok værir sem varastr um þik ok hefir þat fyrir engum spillt; en mér virðisk sem raunillar hafi verit svefnfararnar í nótt, ok seg mér hvat fyrir bar.’ En Björn kvað vísu:²

Undr er, ef ekki bendir,
opt vakir drengr at lengrum, 18
ógn hef ek fyrða fregna,
framvísar mér dísir,
því at armleggjar orma 21
Ilmr dagleggjar hilmis
heim ór hverjum draumi
hjalmfaldin býðr skaldi. 24

‘Þetta hefir mik opt dreymt,’ sagði hann, ‘ok nú með mestu móti í nótt.’

Hon latti hann frá húsi at fara, en hann lét ekki letjask. Húskarlar, þeir sem heima váru, fóru í skóg at hoggva við, ok var Björn einn 27 roskinna manna. Nú býr hann til hrossanna ok hefir manskæri mikil á linda ok høtt á høfði ok skjöld á hlið; sverð hafði hann í hendi, er Þorfinnr Þvarason átti.³ Björn var mikill maðr vexti ok vænn ok 30 freknótt, rauðskeggjaðr, skrofhárr ok dapreygðr ok manna bezt vígr.⁴

22 dagleggjar 162.

Sveinn fimmtán vetra gamall fór með honum. Ok er þeir gengu ór
33 túni, kvað Björn vísu:

Út geng ek með lið lítit,
lítt sé ek hers við víti;
36 sverð fylgir menmyrði⁵
mítt ok skjöldr enn hvíti;
en fyrir einum runni
39 ægis dýrs of Mýrar,
vöndr skal hjalts ór hendi
hrökkva, fyrr en ek stökkva.

42 Þeir fóru þá gótu er liggir til Hvítingshjalla; en þeir eigu at fara yfir
Hítará, skammt frá því er hon fellr ór vatninu. Ok er þeir hafa farit um
hríð, þá sér sveinninn sex menn fara í móti þeim frá stakkgarði af
45 Hvítingshjalla. Björn spyr sveininn ef hann sæi hrossin⁶ á hjöllunum,
kvað auðsæ vera munu fyrir litar sakir. Hann kvazk sjá hrossin ok svá
sex menn fara í mót þeim. Björn kvað þá enn vísu:

48 *Tveir eru*⟨m⟩, vörðr,⁷ en várum,
vápn-Eirar, vel fleiri;
opt ⟨v⟩ar ⟨s⟩kald und skildi
51 skól⟨kinn⟩i⟨s⟩ at jólum;
enn hraustgeði á hausti,
hoddlestis, kom vestan,
54 sveit vara seggja lítil
snarfengs, með lið drengja.

Björn hafði kyrtill góðan ok var í hosum ok vafit silkiræmu um fót sér,
57 þeiri er hann hafði skipt um við inn helga Ólaf konung.⁸ Hann brá
sverðinu er Þorfinnr Þvarason átti, ok mælti:

‘Illt sverð á hér góðr drengr,’ segir hann.

60 Kálfr sér þá brátt, þar sem hann var kominn, ok heldr eptir þeim ok
mælti:

‘Eigi er minni ván,’ segir hann, ‘at skipti með oss gæfunni; þeir
63 þóttusk mik hafa í hættu settan,⁹ en ek hygg at ek veiða nú þann björn,
er vér vildum allir veiða.’

48 *Tvær 551.* 52 *hraustgoði 551.* 54 *leggja 551.*

‘Skammt eigu þeir nú hingat, Björn,’ segir sveinninn, ‘því at þeir fara hart.’ 66

Björn svarar, ‘Því auðveldara mun okkr at taka hrossin sem fleiri beina at.’

Sveinninn mælti, ‘Ekki munu þetta friðarmenn vera; þeir eru allir 69 með vápnum. Ok enn sé ek fleiri menn, því at sumir fara eptir okkr ok enn vápnaðir.’

‘Eigi skyldir þú of mikit um gera,’ segir Björn; ‘kann vera, at þat sé 72 réttamenn.’¹⁰

Sveinninn mælti, ‘Ek sé enn fleiri menn, ok fara frá Hólmi; ok er okkr þat eitt ráð at snúa til Hellisdals, ok fõrum síðan Klifsdal ok 75 forðum okkr.’¹¹

Björn mælti, ‘Ekki hefi ek enn eltr verit hér til, ok svá mun enn, ok mun ek eigi apr hverfa; fõrum eptir Klifsandi til Klifsjørva, ok gjarnan 78 vilda ek fara til Grásteins ins mikla, ef vit mættim pangat komask.’

‘Eigi má ek þat vita,’ segir sveinninn, ‘hvé okkr má þat endask, því at menn sökja at okkr 9llum megin, ok sé ek þat gõrla, at sex eru hvar 81 saman, þótt sumir eigi lengra til okkar en sumir; ok sé ek nú alls eigi færi menn en fjóra ok tuttugu.’

Björn spyr, ‘Hvern veg er þeim mõnnum varit, er okkr eru næstir?’ 84

Sveinninn segir, ok þóttisk Björn kenna Kálf at frásõgn hans.¹² Kálfr var maðr mikill ok svartr, ok átti skammt til þeira á bak þeim, er Kolli ok synir Eiðs kómu fyrir þá. Dálkr ferr at frá Hólmi ok er sýnu first 87 þeim ok þeir er honum fylgja. Björn mælti við sveininn:

‘Far þú nú upp í hjallann eptir hrossunum, en ek mun hér bíða; ekki mun stoða at fara lengra.’ 90

Nú settisk Björn niðr, en sveinninn ferr at taka hrossin ok vildi víkja ok mátti eigi, því at þá hafði tekizk fundr þeira.

Þeir koma fyrst at Birni, Kálfr við setta mann, Kolli ok synir Eiðs 93 með honum við sex menn. Þorvaldr Eiðsson skýtr spjóti at Birni þegar er hann náir til hans. Björn tók spjótit á lopti ok sendi apr til eiganda. Þat kom á Þorvald miðjan, ok fell hann dauðr til jarðar. Þeir höfðu 96 komizk á milli hans ok Grásteins, svá at Björn komsk eigi pangat. Þórðr vildi hefna bróður síns ok hjó til Bjarnar mikit hõgg; en Björn helt á skildinum svá at handleggr hans var í mundriðanum, ok kom 99 hõggit á skjöldinn ok varð svá mikit, at handleggr Bjarnar gekk í sundr, ok fell skjöldrinn niðr. Þá þreif Björn sporð skjaldarins hinni hendinni

102 ok rak í hofuð Þórði, svá at hann fekk þegar bana; en sumir menn
segja at hann legði hann með soxunum til bana.¹³ Kolli sótti Björn
fast, nær í mesta lagi einna manna í sífellu, þótt vér kunnim eigi at
105 greina hvert sárafar hann veitti honum. Kálfr mælti, kvað honum nú
fyrir allt eitt koma, þótt hann felldi nokkura menn, ok kvað hann skyldu
nú eigi undan ganga.

108 ‘Er oss nú eigi mannfátt,’ segir hann.

Sumir mæltu at slá skyldi hring um Björn ok varðveita hann, at
hann komisk hvergi í brott, ok bíða Þórðar Kolbeinssonar at vega at
111 honum til lykða. Ok meðan þeir ræddusk þetta við, þá leysti Björn
manskæri af linda sér, ok váru þau nýhvött er hann fór heiman, bæði
mikil ok bitrilig. Nú kom Dálkr til með sex menn ok vill þegar sækja at
114 Birni, því at hann var hraustr karlmaðr, ok þóttisk hann varla á
hólmsök við Björn, er hann átti sonar síns at hefna. En Björn bregðr
sverðinu Þorfinns, er hann hafði heiman haft, ok hogggr á fót Dálki svá
117 hart at fótrinn brotnaði, en eigi beit, ok varð Dálkr óvígur ok fluttr á
brott þangat sem honum var óhætt.

Ok því næst kom Þórðr Kolbeinsson; ok er Björn sá hann, þá mælti
120 hann:

‘Seinn til slíks móts, lítill sveinn.’¹⁴

‘Sá skal þér þó nú nær standa í dag,’ segir Þórðr, ‘ok hoggva þik
123 klækishogg.’

‘Þau ein muntu hoggva,’ segir Björn, ‘meðan þú lifir.’

Þórði varð mismælt, ok vildi hann sagt hafa at sá skyldi hann hoggva
126 klámhoggvi þann dag.¹⁵ Björn grípr nú skærin, því at hann veit at
sverðit dugir ekki, ok hleypr at Þórði ok ætlar at reka á honum skærin.
Þórðr veiksk undan, en fyrir varð húskarl Þórðar er Grímr hét, ok
129 fekk þegar bana. Ok í því bili hjó Kálfr til Bjarnar ok veitti honum
mikil sár, ok fell Björn nú, svá at hann stóð á knjám ok varðisk með
skærunum af mikilli hugprýði, því at hann var inn mesti fullhugi, sem
132 opt hofðu raunir á orðit, ok veitti þeim mǫrg sár er hann sóttu. Þeir
sóttu hann nú svá fast, ok engi meir en Kolli.

Björn mælti, ‘Fast sækir þú mik í dag, Kolli,’ segir Björn.

135 ‘Eigi veit ek hverjum í er at þyrma,’ segir hann.

‘Svá er ok,’ segir Björn, ‘móðir þín mun þetta fyrir þik hafa lagt at
þú skyldir mér harðasta atgöngu veita; en sjá þykkjumk ek at annat
138 mun þér betr gefit en ættvísín.’¹⁶

Kolli segir, ‘Eigi þykkir mér þú þat snimma sagt hafa, ef mér er
nokkurr vandi á við þik.’

Ok þegar gengr Kolli brott ok hættir atsókninni. 141
 Björn varðisk mjök lengi með skærunum, svá at hann stóð á knjám,
 ok allir undruðusk þeir hví hann mátti slíka vörn veita, næsta vápnlauss
 maðr, svá margir sem þeir sóttu hann, ok þóttusk þó allir hafa fullleiksa, 144
 er honum urðu næstir. Nú er þat sagt at Þórðr hjó til Bjarnar, ok beit af
 honum þjóhnappana, ok fellr Björn þá. Þórðr vill þá eigi láta hoggva á
 milli ok hogggr af Birni hofuð í oðru hoggvi ok gengr á milli bols ok 147
 hofuðs,¹⁷ ok þá kvað Þórðr vísu:

Láskat, snarr at snerru,
 (segg þann bitu eggjar, 150
 hinn er fyrir heiði sunnan
 hugprýði mér *frýði*)
 at, morðvandar, myndak, 153
 meiðs hlutum rán af beiði
 (bitu þann fyrir sök sanna
 sverð) hans bani verða. 156

Þórðr tók hofuð Bjarnar ok batt við álar sér; lét þar hanga við soðul
 sinn.¹⁸ Kálfr kvazk vilja at þeir kæmi í Hólum ok lýsti þar víginu, ok
 lézk vilja færa þeim men, er Björn hafði haft á sér. Dálkr svarar ok 159
 kvað þat óskylt vera ok kappsamligt, kvað þat betr sóma at sýna sik í
 yfirbótum við frændr Bjarnar eptir þetta verk heldr en auka vansemð
 við þá. Þórðr lagði þar hvártki til. Kálfr reið þegar af vetfangi. Ok er 162
 þeir riðu í brott ok váru komnir ofan yfir Klifсанд, þá flugu móti þeim
 hrafnar nokkurir, ok þá orti Þórðr vísu þessa:

Hvert stefni þér, hrafnar, 165
 hart með flokk enn svartá?
 Farið ljóst matar leita
 landnorðr frá Klifсандi. 168
 Þar liggir Björn, en Birni
 blóðgoggl of skor stóðu;
 þollr hné hjalms á hjalla 171
 Hvítings ofar lítlu.

Notes

¹ The trimming of horses' manes has aristocratic and heroic resonances. Prymr, lord of the giants, is said to trim his horses' manes and twist golden collars for his dogs as he sits on his ancestors' burial mound (*Þrymskviða* 6); it is also named as one of the activities (along with making shafts for their spears and driving horses) which the murdered young sons of the great king Atli have not lived to perform (*Atlakviða* 37). The horses are a gift from Björn to the influential chieftain, Þorsteinn Kuggason, who had attempted to bring about a settlement between Björn and Þórðr.

² The verse includes a strange blend of pagan and Christian symbolism. The helmeted woman who invites the poet home — that is, to his death — suggests the valkyrie, one of the supernatural 'shield-maidens' whose function was to help Óðinn in his task of choosing warriors doomed to die. The chosen heroes would join the god in Valhøll and engage in perpetual warfare in preparation for the final battle against the predestined enemies of gods and men. But this apparition is explicitly associated with the 'ruler of day's fire', clearly a kenning for the Christian God, though it has been argued that the kenning may refer to Óðinn, or to a deity blending pagan and Christian conceptions. There is a parallel in a number of verses in *Gísla saga* in which the poet describes two women, one benign and one hostile, who appear to him in dreams; in one of these the expression *bjóða heim* 'invite home' is used, as in Björn's verse. It has been argued that the 'good' dream-woman is the poet's *fylgja* or protective spirit.

³ Þorfinnr Þvarason, Björn's cousin, is said earlier in the saga to have borrowed Björn's famous sword, though no reason is given. Þorfinnr has little role in the saga other than to account for the hero's weaponless state.

⁴ It is not uncommon for sagas to include a description of the hero shortly before his death, a passage described by Theodore M. Andersson as a 'necrology' (1967, 60–62), and generally used to present him in a positive light. It has been suggested that skalds were stereotypically portrayed as dark and ugly; Björn does not conform to this type, but shares his red hair and freckled colouring with another hero with

poetic leanings, Grettir. There are some indications that red hair or beard was associated with shrewdness and wit; Snorri goði in *Eyrbyggja saga* is also red-bearded, and *Rauðgrani* ‘Red-beard’ was one of Óðinn’s names. The purpose of the reference to Bjørn’s poor sight must be to motivate the dialogue between him and the boy who describes the approaching attackers (lines 44–85).

⁵ The man-kenning *menmyrðir* must refer to Bjørn himself, although it seems inappropriate that the verse stresses his ownership of the sword and shield he is carrying (Bjørn’s own weapons have, according to the prose narrative, been borrowed by his father, and he is carrying the inadequate sword of his cousin Þorfinnr Þvarason). This has been cited as one instance of the disparity between verse and prose in this part of the saga (Vogt 1921, 54, 65); it would be more accurate, in fact, to refer it to the multiplicity of traditions, in both verse and prose, about Bjørn’s last battle and the weapons he carried to it.

⁶ At this point the text preserved in the second of the two surviving medieval manuscript fragments breaks off; the remaining text comes from the seventeenth-century paper copy of this manuscript which is the major source for the saga.

⁷ Again it is inappropriate, though not unprecedented, for Bjørn to address the boy accompanying him with a full-blown warrior kenning (*vápn-Eirar vqrðr*). The author seems determined to push the idea of an unequal encounter to its extremity. Bjørn is attacked by no fewer than twenty-four, and while the saga’s presumed source, the verse, emphasizes the vulnerability of the warrior stripped of all but one of his supporters, the prose pares this down to the point where Bjørn’s companion, though adequate as an audience for his last verse, is negligible as a combatant, and in fact leaves the scene before the fight begins. The ‘bold man’ who ‘brought a band from the west in autumn’ may be Bjørn’s powerful ally Þorsteinn Kuggason.

⁸ Chapter 9 of the saga relates how Bjørn accidentally exchanges garters with King (later Saint) Óláfr of Norway as they dress after a communal bath; Bjørn continues to wear the garter all his life and is buried with it after his death. When his bones are later disinterred the garter is found

uncorrupted — a testimony to the king’s sanctity — and is claimed to be still in existence at the time of the saga’s writing, used as a belt on a set of mass vestments. Another version of this story exists in some manuscripts of Snorri’s *Saga of St Óláfr*.

⁹ *í hættu*: ‘in danger [of missing him]’. This must be the sense of Kálfr’s remark. It is improbable that he should be the first attacker to catch up with Björn in view of the detailed account of Þórðr’s disposition of forces, which places Kálfr not on the way to Hvítingshjalli, but in the opposite direction, towards Vellir. The subsequent narrative, however, makes it clear that Kálfr is overtaking Björn from behind; the six men the boy sees in front of them must be the sons of Eiðr, Kolli and their companions. Kálfr’s pun on the meaning of the name Björn, ‘bear’, is taken up later as the attackers encircle their disarmed opponent (line 109).

¹⁰ Björn’s insistence that the attackers are men of peace is clearly a heroic pretence, since he has already drawn his sword.

¹¹ The names appear in this order in the manuscripts, but have apparently been mistakenly reversed, as the route to Hellisdalr lies through Klifsdalr.

¹² For the literary convention of characters identified from a distance by their clothing, see *Laxdæla saga* ch. 63; Andersson and Miller (1989), 141 n. 38, 172 n. 90. See note 4 above.

¹³ This reference to two conflicting versions of the narrative is the strongest indication of the existence of differing traditions, presumably oral, about Björn’s life before the writing of the saga. In his examination of the relationship between verse and prose in the saga, Vogt (1921) suggests that the author was attempting to reconcile the testimony of the verse *Út geng ek með lið lítit*, lines 34–41, which says that Björn is carrying a sword and shield, with that of a narrative in which he is unarmed except for the mane-shears (his weapons having been borrowed by his father).

¹⁴ Björn’s slighting epithet *lítill sveinn* is also used of Þórðr in verses earlier in the saga.

¹⁵ Bo Almqvist, analysing this and other slips of the tongue in saga literature, argues that in folk-belief a slip of the tongue was a portent of death, and speculates that ‘it is not impossible that the folk tradition upon which the saga was based ascribed the slip of the tongue to Björn’ (1991, 248 note 30). But Almqvist also acknowledges that in literary manifestations of the theme, the person whose tongue slips is frequently made to reveal an accidental truth, in this case the cowardly strain in Þórðr’s own character. Þórðr intends to threaten Björn with a *klámhogg*, a blow struck from behind on the thighs or buttocks, shaming both because it implies that the victim was turning to flee, and also, as Meulengracht Sørensen argues, as ‘a symbolic action with a sexual component, corresponding to that of *níð*; the mutilated man was deprived of his manhood’ (1983, 68). The law-code *Grágás* includes *klámhogg* among injuries categorised as *in meiri sár*, ‘major wounds’. By involuntarily substituting the word *klækishogg*, ‘coward’s blow’, similar in sound and structure but opposite in meaning, Þórðr turns the shame upon himself.

¹⁶ This dramatic revelation to Kolli of his relationship with Björn concludes the ‘paternity theme’ (Dronke 1981) running through the saga. Once again traditional heroic motifs are called upon; in the Old High German *Hildebrandslied*, father and son fight to the death.

¹⁷ This phrase might conceivably have something to do with the ancient ritual of passing between a severed head and trunk in order to prevent the dead person from returning.

¹⁸ The cutting off of an enemy’s head as a trophy is frequently mentioned in the sagas. *Orkneyinga saga* tells of Jarl Sigurðr of Orkney tying the head of his defeated enemy, Melbrikta ‘Tooth’, to his saddle ‘for his own glory’, but wounding his leg on Melbrikta’s protruding tooth and eventually dying of the wound. The custom is thought to be of Irish origin.

VI: FAGRSKINNA

Fagrskinna is a history of Norway written in the early thirteenth century in Norway, possibly by an Icelander. It covers in a more compressed form the same time-span as Snorri Sturluson's *Heimskringla*, excluding the legendary *Ynglinga saga*: the period from the reign of the ninth-century Hálfðan svarti to 1177. Whether Snorri knew *Fagrskinna* is uncertain, but *Fagrskinna* and *Heimskringla* certainly share many features and at times the wording is identical, though the author of *Fagrskinna* falls short of Snorri's sophistication and skill. The author's taste for set-piece battles is well illustrated in the extract reproduced here; he gives full value to the account of this climactic scene found in his source, but dispenses with its hagiographic dwelling on the missionary efforts of Óláfr Tryggvason and does not aspire to the psychological and political depth of Snorri's account of the manoeuvrings preceding the battle.

The name *Fagrskinna*, 'beautiful parchment', was applied in the seventeenth century to a now lost manuscript of the work, which was apparently known in medieval times as *Nóregs konunga tal*, 'Catalogue of the kings of Norway'. Compared with the earlier prose Latin and vernacular histories which were its sources, the work is a well-constructed and serious attempt at historical objectivity, avoiding excesses of piety and fantastic elements, as witness the measured treatment in this extract of the legend of Óláfr Tryggvason's survival of the Battle of Svǫldr. The high proportion of verses, many of them unknown elsewhere, which are interwoven with the prose text and drawn on for authenticating detail, shows this author as a pioneer of the historiographical techniques perfected by Snorri.

The text survives in two versions, both now existing only in seventeenth-century and later copies of two medieval manuscripts. The older version (B, c.1250) is the basis of the text edited in Bjarni Einarsson's edition in *ÍF* XXIX and is that followed in this extract. This version, however, has numerous gaps which are filled by reference to the later version (A, c.1300); the latter third of the extract below follows the A version because of a lacuna in B. Although the surviving copies are Icelandic, the survival of many Norwegian word-forms reflects the origin of the text in Norway (see below).

The place of *Fagrskinna* in early Norse historiography

Histories of Norway and other Scandinavian topics were among the first texts to be written in Iceland, and provide important evidence of the transition from Latin to vernacular composition and of the shifting of the literary focus from continental Scandinavia to Iceland. The interrelationship of the various texts is difficult to disentangle, since some are completely lost, and others are now found only in later copies and reworkings that have often incorporated material from supposedly later works. The following is a summary account of historians and texts relevant to *Fagrskinna*:

Adam of Bremen, *Gesta Hammaburgensis ecclesiae pontificum*. The author was an eleventh-century canon who wrote (c.1073), in Latin, on matters of concern to the Archbishop of Bremen. Book 4 includes material, valuable because of its early date but sometimes of dubious accuracy, about the pre-Christian practices of the Scandinavian peoples.

Sæmundr Sigfússon ‘inn fróði’ (the Wise), an Icelandic scholar (d. 1133), is referred to as an authority in many historical texts. His lost work probably took the form of a chronological summary of the lives of the Norwegian kings. It is presumed to have been in Latin, since Ari, whose work was composed later, is referred to by Snorri Sturluson as the first writer of history in the vernacular.

Ari Þorgilsson is best known for his surviving short vernacular history of Iceland, now known as *Íslendingabók*; but the manuscript gives the surviving book a Latin title, *Libellus Islendorum*, and refers to an earlier, now lost, version as *Íslendingabók*, which it seems to say included lives of kings and genealogies. Whether these were in Latin or the vernacular, and whether they were more than brief regnal lists, is not known. The first version was written between 1122 and 1133 (see the introduction to VIII below).

Theodoricus monachus, *Historia de Antiquitate Regum Norwagiensium* ‘The Ancient History of the Norwegian Kings’. This is an account in Latin, brief but with many digressions, of the Norwegian kings from Haraldr hárfagri to Sigurðr Jóršalafari (d. 1130). Theodoricus (Þórir) was probably a Benedictine monk at Niðarhólmr in Trondheimsfjord in Norway who wrote the work for presentation to Archbishop Eysteinn (1161–88) of Niðaróss (modern Trondheim). Theodoricus claims to be the first to write down the material he records, naming as sources the memories preserved by Icelanders and in particular their poems, though he may not have known these directly. He may also have had access to regnal lists and chronologies such as those attributed to Ari and Sæmundr.

Historia Norwegiae. A Latin text found only in a fragmentary manuscript from 1500 or later, but originally written probably in Norway before 1200. After a geographical preface, it deals briefly with the history of Norway down to 1015, and probably concluded with an account of its conversion to Christianity.

Ágrip af Nóreagskonunga sögum. A short history (*ágrip* ‘summary’) in Norse, surviving, though incompletely, in an Icelandic copy (c.1230) of a Norwegian manuscript. The text was probably written sometime before 1200, and probably originally covered the reigns from Hálfðan svartí to 1177, though it now breaks off in the middle of the twelfth century. It is believed that the author made use of Theodoricus and of *Historia Norwegiae*, but the relative dating of the three texts is difficult to establish; it also incorporates vernacular poetry.

Oddr Snorrason, *Óláfs saga Tryggvasonar*. Oddr Snorrason was a monk at Þingeyrar in the north of Iceland who wrote a Latin life of Óláfr Tryggvason c.1190 (according to some c.1170). It now survives only in three different redactions (one fragmentary) of an Icelandic translation. Oddr made use of the early Latin histories as well as oral traditions, including skaldic verse. It is clear that Oddr’s work is the main source for *Fagrskinna*’s account of Óláfr, though the relationship is made problematic by the late date of the surviving translation, some versions of which may in turn have been influenced by *Fagrskinna* itself, as well as other later texts.

Gunnlaugr Leifsson, *Óláfs saga Tryggvasonar*. Gunnlaugr, also a monk at Þingeyrar, wrote another Latin life of Óláfr Tryggvason which probably used and expanded Oddr’s version. It is now lost, but some passages survive translated into Icelandic in the form of interpolations in *The Greatest saga of Óláfr Tryggvason* (*Óláfs saga Tryggvasonar en mesta*). This early fourteenth-century work is based on a version of the saga of Óláfr Tryggvason in *Heimskringla*, expanded with material relevant to the king’s life from a variety of texts.

Morkinskinna. In its present state this history, covering approximately the years 1035–1177, is found in an Icelandic manuscript from about 1275, of which about a third is apparently missing. This version is considered to be a reworking, including interpolations from *Ágrip* and additional skaldic stanzas, of an older text written c.1220, which may have lacked the many digressive anecdotes or *þættir* about Icelanders abroad; some argue, however, that these are integral to the work. The early *Morkinskinna* was an important source for the latter parts of *Fagrskinna* and *Heimskringla*.

Heimskringla. Snorri Sturluson is generally accepted as the author. He is believed to have written it c.1230, reworking his own earlier *Óláfs saga helga* as the centrepiece. It covers the same chronological range as *Fagrskinna*, with the addition of the largely legendary *Ynglinga saga*, but on a more ambitious scale, with the biographies of individual kings presented as self-contained

sagas. Snorri made wide use of existing prose sources although they are rarely overtly acknowledged; his account of the battle of Svǫlðr depends as heavily as *Fagrskinna* does on Oddr's *Óláfs saga Tryggvasonar*, but is more economically narrated, and more fully supported by Snorri's account of the events preceding it.

Snorri famously articulated the importance of skaldic verse as historical source material and cites it extensively, though there is proportionately more in *Fagrskinna*. Scholars disagree as to whether Snorri knew *Fagrskinna*; it may not have been known in Iceland before the composition of *Heimskringla*, though Snorri could have encountered it during his first visit to Norway. There are many similarities of structure and wording, but these can often be attributed to common sources, such as Oddr's *Óláfs saga*. It has been suggested that Snorri came to know *Fagrskinna* only at a late stage in the composition of *Heimskringla*.

The Battle of Svǫlðr

This extract (chapter 24 of the *ÍF* edition) tells of the defeat and death at Svǫlðr of King Óláfr Tryggvason in 999/1000, at the end of a five-year reign. He was celebrated as the bringer of Christianity to northern lands, as *Fagrskinna* relates: 'He was the first of the kings of Norway to hold the true faith in God, and from his direction and power all the kingdom of Norway became Christian, and the Orkneys, Faroes, Shetland, Iceland and Greenland.' This is an overstatement, since it was only the coastal areas of Norway that were touched by Óláfr's proselytising; it was left to his more celebrated namesake, King Óláfr Haraldsson (the Saint) to complete the conversion. Hagiographic legends concerning both kings began to spring up almost immediately after their deaths, and there is considerable transference of material from one body of legend to another: for instance, the famous tale of the breaking of Einarr þambarskelfir's bow at Svǫlðr, found in *Heimskringla* but not in *Fagrskinna*, is told of Óláfr Haraldsson at the Battle of Nesjar in the early thirteenth-century *Legendary Saga of St Óláfr*.

Fagrskinna's main source for the life of Óláfr was the hagiographic account by the Icelandic monk Oddr Snorrason, but *Fagrskinna* minimises the hagiographic element and heavily compresses the narration of the king's life, though the account of the battle, with its colourful heroic and rhetorical devices, is more expansive. We know of the events leading up to the battle from a variety of contradictory sources and traditions, most of which the author of *Fagrskinna* ignores.

The language of *Fagrskinna*

Although the text exists in late Icelandic copies, its Norwegian provenance is clear from the prevalence of Norwegian spellings. These are found in both versions, though the distribution is somewhat different in the two. At the time of the settlement of Iceland, the language was that taken there by settlers mostly from the western districts of Norway; by the thirteenth century, significant dialectal divergences can be detected in manuscripts. The following are the most conspicuous Norwegian features, and are retained where they occur in the extract edited here:

æy for *ey*. Where Icelandic *ey* is produced by *i*-mutation of *au*, the corresponding Norwegian form is *æy* or *øy* (*læypizk*, Icel. *hleypizk*; *læyniliga*, Icel. *leyniliga*).

a for *o*. The vowel produced by *u*-mutation of *a*, rendered in Old Icelandic by *o*, often does not occur in Norwegian where the *u* is, or would normally be, retained; in this text the *u* is often lost (*faðr*, Icel. *fǫður*; *annr*, Icel. *önnur*). The absence of mutation (i.e. the spelling with *a*) is more consistent in the B version (compare *frásögur*, line 320, from A, with *faðr*, line 42, and *hafuð*, line 76, from B).

l, r, n for *hl, hr, hn*. The voiceless initial consonant groups *hl, hr, hn*, were voiced to *l, r, n* in Norwegian (*ló*, Icel. *hló*; *ræddr*, Icel. *hræddr*). In one of the verses attributed to Hallfreðr *hnekki* is required for alliteration with *hertryggðar* and *hyggja*, so the *h* is added here to the manuscript form *nekkir* (line 178).

ú for *ó*. The negative prefix, more commonly *ó-* in Icelandic, was more commonly *ú-* in Norwegian; see here *úkristni* alongside *ókristni*.

sunr for *son(r)*. The Icelandic form *-son* is probably a reduction, because of its frequent unstressed use in nominal compounds, of the form represented in Norwegian as *sunr*.

hánum for *honum*. The Icelandic form *honum* derives from mutation of *á* to *ó* under the influence of a nasal consonant and following back vowel; the vowel was then reduced to *o* because it was frequently unstressed.

meðr and *viðr* for *með* and *við*. These forms are more prevalent in the A version (the latter part of this extract).

Other Norwegianisms (frequent occurrence of *æ* for *e*, vowel harmony in unaccented syllables, *y* for *i*, *gh* for *g*) are also found in this text but are not represented in this extract.

Where the text is extant in both versions, the earlier (B) version has been followed, but some emendations have been adopted from the A version without annotation.

Bibliography

- Fagrskinna: Nóregs kononga tal*, ed. Finnur Jónsson (1902–03). Samfund til Udgivelse af Gammel Nordisk Litteratur 30.
- Fagrskinna: Nóregs konunga tal*, in *Ágrip af Nóregskonunga sögum. Fagrskinna — Nóregs konunga tal*, ed. Bjarni Einarsson (1985). *ÍF* XXIX.
- Fagrskinna, A Catalogue of the Kings of Norway*, tr. Alison Finlay (2004).
- Adam of Bremen, *Gesta Hammaburgensis ecclesiae pontificum*, ed. W. Trillmich and R. Buchner in *Quellen des 9. und 11. Jahrhunderts zur Geschichte der hamburgischen Kirche und des Reiches* (1978), 135–499.
- Adam of Bremen, *History of the Archbishops of Hamburg-Bremen*, tr. Francis J. Tschan (1959).
- Ari Þorgilsson, *Íslendingabók*, in *Íslendingabók. Landnámabók*, ed. Jakob Benediktsson (1968). *ÍF* I.
- The Book of the Icelanders (Íslendingabók) by Ari Þorgilsson*, ed. and tr. Halldór Hermannsson (1930). *Islandica* 20.
- Theodoricus monachus, *Historia de antiquitate regum Norwagiensium*, in *Monumenta Historica Norvegiæ*, ed. G. Storm (1880, repr. 1973), 1–68.
- Theodoricus monachus, *Historia de antiquitate regum Norwagiensium. An account of the Ancient History of the Norwegian Kings*, tr. David and Ian McDougall (1998).
- Historia Norwegiae*. In *Monumenta Historica Norvegiæ*, ed. G. Storm (1880, repr. 1973), 69–124. Translation in *A History of Norway and The Passion and Miracles of the Blessed Óláfr*, tr. Devra Kunin, ed. Carl Phelepstead (2001).
- Ágrip af Nóregskonungasögum. A Twelfth-Century Synoptic History of the Kings of Norway*, ed. and tr. M. J. Driscoll (1995).
- Saga Óláfs Tryggvasonar af Oddr Snorrason munk*, ed. Finnur Jónsson (1932).
- Óláfs saga Tryggvasonar en mesta I–III*, ed. Ólafur Halldórsson (1958–2000). Editiones Arnarnæ.
- The Saga of King Olaf Tryggvason who Reigned over Norway A.D. 955 to A.D. 1000*, tr. John Sephton (1895). [*The Greatest Saga of Óláfr Tryggvason*]
- Morkinskinna*, ed. Finnur Jónsson (1932). Samfund til Udgivelse af Gammel Nordisk Litteratur 53.
- Morkinskinna: The Earliest Icelandic Chronicle of the Norwegian Kings (1030–1157)*, tr. T. M. Andersson and Kari Ellen Gade (2000). *Islandica* 51.
- T. M. Andersson, ‘Kings’ Sagas (Konungasögur)’. In *Old Norse-Icelandic Literature. A Critical Guide*, ed. Carol J. Clover and John Lindow (1985). *Islandica* 45.
- Gustav Indrebø, *Fagrskinna* (1917). Avhandling fra Universitetets historiske Seminar 4.
- Bjarni Einarsson, ‘Fagrskinna’, *MS* 177.

VI: FAGRSKINNA

Chapter 24: The Death of Óláfr Tryggvason

Sveinn Danakonungr þóttisk missa mikilla eigna þeira er vera skyldu í tilgjöf Gunnhildar konu hans, því at Þyri hafði eignir þær er Haraldr konungr, faðir hennar, hafði gefit henni. En Búrizleifr þóttisk þá mjök svikinn, þó at hann hefði tilgjöf þá er Þyri skyldi hafa, því at konan kom eigi til hans.¹ Af atkalli Gunnhildar ok áeggjun sendi Sveinn konungr menn eptir Þyri ok lét fylgja henni nauðgri á Vinðland til fundar Búrizleifs konungs, ok gerði hann brullaup til hennar. En hon vildi eigi eiga heiðinn mann þá heldr en fyrr, ok var hon svá nær sjau með konunginum at hon þá at þeim hvárki mat né drykk, ok með ráðum fóstrfaðr síns gat hon læypizk á braut á skóg einn ok svá til þess er hon kom til sjóvar, ok fengu þau þar eitt lítit skip ok fóru til Danmarkar. En hon þorði þar eigi at leggja, því at hon uggði at Sveinn konungr, bróðir hennar, myndi þegar láta fylgja henni til Vinðlands apr, ef hann vissi at hon væri þar komin. Hon fór þá læyniliga til Nóregs á fund Óláfs konungs ok bað hann leggja til hjálpræði með sér. Hann tók við henni ok gerði sér at eiginkonu án ráði Sveins konungs, bróður hennar.

Hon bað Óláf konung opt at hann skyldi heimta fé hennar at Búrizleifi konungi á Vinðlandi, ok kallaðisk hafa lítit af því er hon átti með réttu at hafa. Þá gerði konungr ferð sína ór landi, bauð út liði miklu ok hafði sex tigu skipa, fór austr til Vinðlands í gegnum Danakonungs ríki fyrir útan hans þökk ok vilja. Óláfr konungr fær mikit fé, ok allt eignaðisk hann þat er hann vildi, ok olli því mest liðveizla Ástríðar, dóttur Búrizleifs konungs, er átti Sigvaldi jarl at Jómi.

Þá er Óláfr konungr fór af Vinðlandi, sigldi hann yfir til Danmarkar lítinn byr ok fagrt veðr, ok fóru þau skip fyrir er smæri váru, en þau síðar er stærri váru, fyrir því at þau þurftu meira veðrit en þau er smæri váru. Við einn hólma fyrir Vinðlandi váru saman komnir margir stórir höfðingjar. Þessi hólmi heitir Svölðr.² Í þessum flota var Sveinn Danakonungr, er miklar sakar þóttisk eiga við Óláf konung. Sú var ein at Óláfr átti Þyri, systur hans, ok fengit hennar at ólceyfi hans. Annr sök var at hann sagði at Óláfr hafði sezk í skattlönd hans, Nóregs ríki, er Haraldr konungr, faðir hans, hafði lagt undir sik.³ Sigvaldi jarl var þar með Danakonungi fyrir þá sök at hann var Danakonungs jarl. Í þessum flota var ok mikill höfðingi, Óláfr sværski Svíakonungr, er

36 hefna þóttisk eiga á Óláfi konungi mikillar svívirðingar. Hann hafði
slitit festarmálum ok lostit með glófa sínum Sigríði, móður Óláfs
39 konungs, dóttur Skoqlar-Tósta.⁴ Þá samu Sigríði átti þá Sveinn
Danakonungr, ok var hon mjök fýsandi at Sveinn Danakonungr gerði
Óláfi konungi mein eða svívirðing. Ok í þessu liði var Eiríkr jarl
42 Hákonarsunr, er mestar sakar þóttisk eiga við Ólaf konung ok hans
mennt, er verit hafðu nær drápi faðr hans, Hákonar, ok flæmt ór landi
alla sunu hans ok sezsk í ríkit eptir.

Ástríðr hafði fengit Óláfi konungi ellifu skip, ok skyldi þetta lið
45 fylgja konunginum til þess er hann kæmi um Danmörk. En þat var
mest til at þau Búrízleifr ok Ástríðr tóku svá vel við Óláfi konungi, at
Geila hafði verit dóttir Búrízleifs konungs ok systir Ástríðar, er Óláfr
48 konungr hafði átta þá er hann var á Vinðlandi.⁵ Óláfr Tryggvasunr
hafði alls eitt skip ok sjau tigu skipa, sem segir Halldórr ókristni:⁶

31 Œyna fór ok einu,
unnviggs, konungr sunnan,
sverð rauð mætr at morði
meiðr, sjau tigung skeiða,
54 þá er húnlagar hreina
hafði jarl⁷ um krafða,
sætt gekk seggja áttar
57 sundr, Skánunga fundar.

Þessir höfðingjar hafðu úvígjan her ok lágu í höfn einni innan at
hólmanum, en skip Óláfs konungs sigldu hit ýtra fyrir, þá er höfðing-
60 jarnir váru uppi á hólmanum ok sá til er flotinn sigldi austan.
Þeir sá at smá skip sigldu fyrir. Nú sjá þeir eitt mikit skip ok mjök
glæsilig.

63 Þá mælti Sveinn konungr, 'Farum til skipa sem tíðast, þar siglir nú
Ormr enn langi austan.'⁸

Þá svaraði Eiríkr jarl, 'Bíðum enn, fleiri hafa þeir stór skip en Orm
66 enn langa.'

Ok svá var. Þetta skip átti Styrkár af Gimsum. Þá sá þeir enn annat
skip mikit ok vel búit, höfðaskip.

69 Þá mælti Sveinn konungr, 'Nú man hér fara Ormr enn langi, ok
verðum eigi of seinir í móti þeim.'

Þá svaraði Eiríkr jarl, ‘Eigi man þetta vera enn Ormr enn langi; fá hafa enn farit stór skip þeira, en mǫrg munu til vera.’ 72

Svá var þat sem jarlenn sagði. Nokkur skip fóru þá um áðr en skip sigldi með stafaðu segli. Þat var skeið ok miklu meira en annr skip þau er siglt hafðu. Þá er Sveinn konungr sá at þetta skip hafði engi hafuð, stóð hann upp, mælti ok ló við: 75

‘Ræddr er Óláfr Tryggvasunr nú, eigi þorir hann at sigla með höfðum dreka síns; farum nú ok leggjum at sem harðast.’ 78

Þá svaraði Eiríkr jarl, ‘Eigi er þetta, herra, Óláfr konungr. Kenni ek þetta skip, opt hefi ek þat sét, þat á Erlingr Skjálgssunr,⁹ ok er betr at vér leggim um skut hánnum til þessar orrostu.¹⁰ Þeir drengir eru þar innan borðs at vér megum víst vita ef vér hittum Óláf Tryggvasun. Betra er oss skarð í flota hans en skeið þessi svá búin.’ 81

Þá mælti Óláfr Svíakonungr, ‘Eigi skyldum vér æðrask at leggja til bardaga við Óláf, þó at hann hafi skip mikit. Er þat skǫmm ok neisa, ok man þat spyrjask á öll lönd, ef vér leggjum hér með óvígjan her, en hann siglir þjóðleið fyrir útan.’ 84

Þá svaraði Eiríkr jarl, ‘Herra, lát sigla þetta skip; ek man segja þér góð tíðendi, at eigi man Óláfr Tryggvasunr um oss hafa siglt, ok þenna dag munum vér kost eiga at berjask við hann. Nú eru hér margir höfðingjar ok væntir mek þeirrar riðar at allir vér skulum hafa ærit at vinna fyrr en vér skiljumsk.’ 87

Þá mæltu þeir enn, er fram kom eitt mikit skip, ‘Þetta man vera Ormr enn langi, ok eigi vill Eiríkr jarl,’ sagðu Danir, ‘berjask ok hefna faðr síns, ef hann vill eigi nú.’ 93

Jarlenn svaraði reiðr mjök, ok lét vera eigi minni ván at Danum myndi eigi vera óleiðari at berjask en hánnum eða hans mannum. Þá var eigi langt at bíða þess er þrjú skip sigla ok eitt miklu mest, ok hafði drekahafuð gyllt. 96

Þá mæltu allir at jarlenn hafði satt sagt, ‘ok hér ferr nú Ormr enn langi.’ 99

Eiríkr jarl svaraði, ‘Eigi er þetta Ormr enn langi,’ ok bað þá þó til leggja ef þeir vildi. Þá tók Sigvaldi jarl skeið sína ok reri út til skipanna, lét skjóta upp skildi hvítum.¹¹ Þeir laða seglum ok bíða. Þetta et mikla skip er Tranan, er stýrði Þorkell nefja, konungs frændi.¹² Þeir spyrja Sigvalda hver eru tíðendi. 102

Hann sagði þeim þau tíðendi af Sveini Danakonungi, ‘þau er Óláfi Tryggvasyni er skylt at vita, ok þarf hann þess, at hann varisk.’ 105

Þá létu þeir Þorkell fljóta skipen ok bíða. Því næst sá þeir Sveinn 108

111 konungr sigla fjögur skip ok eitt miklu mest ok á drekahafuð, þau er gull eitt váru á at sjá. Þá mæltu allir senn:

‘Furðu mikit skip er Ormr enn langi. Ekki langskip man jafnfrítt í verðdu vera, ok mikil rausn er at láta gera slíkan grip.’

114 Þá mælti Sveinn Danakonungr, ‘Hátt mun Ormr enn langi bera mik. Hánum skal ek stýra í kveld fyrr en sól setisk,’ ok hét á lið sitt at búask skyldi.

117 Þá mælti Eiríkr jarl svá at fáir menn hæyrðu, ‘Þó at Óláfr Tryggvasunr hefði ekki meira skip en þat er nú má sjá, þá man Sveinn konungr við Danaher einn aldrigi þessu skipi stýra.’

120 Sigvaldi, er hann sá hvar skipen sigldu, bað þá Þorkel nefju draga Ormenn undir hólmennt, lét veðret þeim betr standa at sigla á hafet ok at fara landhallt við stór skip ok lítinn byr. Þeir gerðu svá, heimtu undir hólmann þessi fjögur, fyrir því at þeir sá sum sín skip undir hólmann róa, ok grunaði þá at vera myndi nokkur tíðendi, beita á veðr þeim nær hólmanum, lóðu seglum ok taka til ára. Þetta et mikla skip er kallat Ormr enn skammi. Þá sá þeir hofðingjarnir hvar sigla þrjú skip allstór ok et fjórða síðast. Þá mælti Eiríkr jarl við Svein konung ok við Óláf Svíakonung:

129 ‘Standið nú upp ok til skipa; nú man ek eigi þræta at Ormr enn langi siglir, ok þar megu þér nú hitta Óláf Tryggvasun.’¹³

132 Þá þagnaðu þeir allir ok varð at ótti mikill, ok margr maðr ræddisk þar við sinn bana.

Óláfr Tryggvasunr sá hvar menn hans hafðu lagt undir hólmann, ok þóttisk vita at þeir myndu hafa spurt nokkur tíðendi, vendir ok þessum skipum inn at hólmanum ok lóðu seglum. Sigvaldi stýrði skeið sinni inn með hólmanum í móti liði konunganna, er innan fóru. Fyrir þessa sök kvað Stefnir þetta um Sigvalda:¹⁴

138 Mankat ek nefna
— nær man ek stefna:
niðrbjúgt er nef
141 á níðingi —
þann er Svein konung
sveik ór landi,
144 en Tryggva sun
á talar dró.

Sveinn Danakonungr ok Óláfr Svíakonungr ok Eiríkr jarl hafðu gort

þat ráð á milli sín, ef þeir felldi Óláf Tryggvasun, at sá þeira er þessu 147
 væri næstr skyldi eignask skip hans ok allt lutskipti þat sem fengisk í
 orrostu, en veldi Nóregskonungs skyldi hafa at þriðjungi hverr við
 annan. 150

Þá sá Óláfr konungr ok menn hans at þeir váru sviknir, ok at sjór allr
 var þakðr í nánd þeim af herskipum, en Óláfr konungr hafði lítit lið,
 sem segir Hallfrøðr, er lið hafði siglt í fra hánum:¹⁵ 153

Þar hyggek mjök til misstu
 — mǫrg kom drótt á flóttu —
 gram þann er gunni framði, 156
 gengis Þrœnzkra drengja.
 Næfr vá einn við jofra
 allvaldr tvá snjalla 159
 — frægr er til slíks at segja
 siðr — ok jarl enn þriðja.

Þá lagði í sinn stað hverr þeira þriggja höfðingja, Sveinn Danakonungr 162
 með sitt lið, Óláfr Svíakonungr með Svíaher; þriðja stað bjó Eiríkr jarl
 sitt lið.

Þá mælti við Óláf konung einn vitr maðr, Þorkell dyrðill: 165
 ‘Hér er ofrefli liðs, herra, við at berjask. Dragum upp segl vár ok
 siglum út á haf eptir liði váru. Er þat engum manni blœyði at hann ætli
 hóf fyrir sér.’ 168

Þá svaraði Óláfr konungr hátt, ‘Leggi saman skipen ok tengið,
 herklæðisk menn ok bregðið sverðum. Ekki skulu mínir menn á flóttu
 hyggja.’ 171

Þetta orð váttaði Hallfrøðr á þá lund:

Geta skal máls þess, er mæla
 menn at vápna sennu 174
 dolga fangs við drengi
 dáðoþflan bǫr kváðu.
 Baðat hertryggðar hyggja 177
 <h>nekkir sína rekka
 — þess lifa þjóðar sessa
 þróttar orð — á flóttu. 180

Þá spurði Óláfr Tryggvasunr menn sína, ‘Hverr er höfðingi fyrir þessu liði, er hér liggir næst oss?’

- 183 Þeir svaraðu, ‘Þat hyggjum vér at Sveinn Danakonungr sé.’
 Þá mælti Óláfr konungr, ‘Eigi skulum vér óttask þat lið, því at aldri báru Danir sigr í orrostu, þá er þeir barðusk á skipum við Norðmenn.’
- 186 Enn spurði Óláfr konungr, ‘Hverir liggja þar út í frá ok hafa mǫrg skip?’
 Hánun var sagt at þar var Óláfr Svíakonungr. Óláfr konungr segir: ‘Ekki þurfum vér at óttask Svía, rossæturnar. Þeim man vera blíðara
- 189 at sleikja blótbolla sína en ganga upp á Orm enn langa undir vápn yðr.’¹⁶
 Þá spurði enn Óláfr Tryggvasunr, ‘Hverir eigu þau skip en stóru, er þar liggja út í frá flotanum?’
- 192 Hánun var sagt at þat var Eiríkr jarl Hákonarsunr með Járnbardann, er allra skipa var mest.¹⁷ Þá mælti Óláfr konungr:
 ‘Mjök hafa þeir tignum mannum í þenna her skipat í móti oss, ok af
- 195 þessu liði er oss ván harðrar orrostu. Þeir eru Norðmenn sem vér ok hafa opt sét blóðug sverð ok margt vápnaskipti, ok munu þeir þykkjask eiga við oss skaplígan fund, ok svá er.’
- 198 Þessir fjórir höfðingjar, tveir konungar ok tveir jarlar, leggja til orrostu við Óláfr Tryggvasun, ok er Sigvalda lítt við orrostuna getit. En þó segir Skúli Þorsteinssunr í sínum flokki at Sigvaldi var þar:¹⁸

- 201 Fyglða ek Frísa dolgi,¹⁹
 fekk ungr þar er spjǫr sungu
 — nú finnr ǫld at eldumk —
- 204 aldrbót, ok Sigvalda,
 þá er til móts við mæti
 malmpings í dyn hjalma
- 207 sunnr fyrir Svǫlðrar mynni²⁰
 sárlauk roðinn bárum.

- Þessi orrosta varð harðla snǫrp ok mannskæð. Fellu Danir mest, því at
- 210 þeir váru næstir Norðmannum. Þeir heldusk eigi við ok leggja í frá ór skotmáli, ok fór þessi herr, sem Óláfr Tryggvasunr sagði, meðr alls engan orðstír, en eigi at síðr²¹ var hǫrð orrosta ok lǫng; fell af hvárum-
- 213 tveggja mikit lið ok mest af Svíum, ok þar kom at Óláfr svænski sá þat at bezta ráði fyrir sér ok sínu liði at vera sem fjarst ok lét síga á hǫmlur aprt undan, en Eiríkr jarl lá viðr síbyrðt. Óláfr konungr Tryggvasun

hafði lagt Orm enn langa í millum Orms ins skamma ok Trønunnar, 216
en hin smæstu skipin ýzt. En Eiríkr jarl lét frá höggva hvert sem roðit
var, en lagði at þeim er eptir váru.

Nú er smæri skip Óláfs konungs ruðusk, stukku mennirnir undan 219
ok gengu upp á hin stærri skipin. Varð í því mikit mannsþjall í hvárn-
tveggja flokkenn. En svá sem liðit fell af skipum Eiríks jarls, þá kom
annat eigi minna í staðenn af Svíum ok Danum, en ekki kom í staðenn 222
þess liðs er fell af Óláfi konungi. Ruðusk þá skip hans öll önnr nema
Ormr enn langi eigi, fyrir því at hann var borði hæstr ok bazt skipaðr,
en meðan liðit var til, þá hafði þangat á gengit, ok hafði hann haldit 225
sinni fullri skipan at manntali, þó at sumir létisk fyrir hánum. En þá er
roðinn var Ormr enn skammi ok Tranan, þá lét Eiríkr þau í frá höggva,
en síðan lagðisk Járnbarðinn síbyrðr viðr Orm enn langa, sem segir 228
Halldórr úkristni:²²

Fjörð kom heldr í harða,
hritu rœyr saman drœyra, 231
tungl skórusk þá tingla
tangar, Ormr enn langi,
þá er borðmikinn Barða 234
brynflagðs reginn lagði
— jarl vann hjalms und holmi
hríð — við Fáfnis síðu.²³ 237

Gerðisk snarpra sverða,
slitu drengir frið lengi, 240
þá er gullin spjör gullu,
gangr um Orm enn langa.
Dolgs kváðu fram fylgja 243
fráns leggbita hánum
svænsla menn at sennu
sunnr ok danska runna.

Hykkat ek vægð at vígi 246
— vann drótt jöfur sóttan,
fjörð kom<sk> jarl at jörðu —
ögnharðan sik spörðu, 249

234 borðmikill *MS*. 245 í *MS*.

þá er fjarðmýils færðuð
 folkharðr á tröð Barða
 252 — lítt var Sifjar sóti
 svangr — viðr Orm enn langa.

Þessi orrosta var svá hørð, fyrst af sókn drengiligri ok þó mest af
 255 vörnenni, er alla vega lögðu skip at Ormenum, en þeir er vörðusk
 gengu svá í mót at þeir stigu niðr af borðunum ok í sjóinn ok sukku
 niðr með vápnum sínum ok gættu eigi annars en þeir berðisk á landi
 258 ok vildu æ fram.²⁴ Svá kvað Hallfrøðr:²⁵

Sukku niðr af Naðri,
 naddfárs í boð sárir,
 261 baugs, gerðut við vægjask,
 verkendr Heðins serkjar.
 Vanr man Ormr, þótt Ormi
 264 alldýrr konungr stýri,
 þar er hann skríðr meðr lið lýða,
 lengi slíkra drengja.

267 Þá fellu menninir fyrst um mitt skipit, þar sem borðen váru lægst, en
 fram um stafnenn ok aprt í fyrrirúminu heldusk menninir lengst viðr.
 Þá er Eiríkr jarl sá at Ormrinn var auðr miðskipa, þá gekk hann upp
 270 meðr fimmtánda mann, ok er þat sá Úlfr enn rauði ok aðrir stafnbúar,
 þá gengu þeir ór stafninum framan ok svá hart at þar er jarlenn var at
 jarlenn varð undan at rökkva ok aprt á skip sitt, ok þá er hann kom á
 273 Barðann, þá eggjaði jarlenn sína menn at sætti at vel, ok gengu þá upp
 í annat sinn meðr miklu liði. Var þá Úlfr ok allir stafnbúarnir komnir
 at lyptingunni, en roðit var allt skipit fram. Sótti þá lið Eiríks jarls
 276 allumveginn at þeim Óláfi konungi, svá sem Halldórr úkristni segir:²⁶

Hét á heiptar nýta
 hugreifr — með Óleifi
 279 aprt stökk þjóð um þoptur —
 þengill sína drengi,

þá er hafvita hǫfðu
hallands um gram snjallan 282
— varð um Vinða myrði
vápnræið — lokit skeiðum.

Þá sótti Eiríkr jarl aptr at fyrirrúminu meðr sína menn ok var þar hǫrð 285
viðtaka. Óláfr konungr hafði verit þann dag allan í lyptingunni á
Orminum. Hann hafði gylltan skjöld ok hjálm, þunga ringabrynju ok
svá trausta at ekki festi á henni, ok er þó svá sagt at ekki skorti vápna- 288
burðenn at lyptingunni, fyrir því at allir menn kenndu konungenn, af
því at vápn hans váru auðkennd ok hann stóð hátt í lypting. En í hjá
konungenum stóð Kolbjörn stallari meðr þvílíkan vápnabúnað sem 291
konungrenn hafði. Nú fór þessi orrosta sem líkligt var, þar sem
hvárttveggja hǫfðu raustir á hizk, at þeir létusk þó er fámennari váru,
ok þá er allt var fallit lið Óláfs konungs, þá ljóp hann sjálf fyrir borð, 294
ok brá skildinum upp yfir hafuð sér ok svá Kolbjörn stallari, en hans
skjöldr varð undir honum á sjónum, ok kom hann sér eigi í kafit, ok
þeir menn er váru á smám skipum tóku hann ok hugðu at konungrinn 297
væri sjálfr. Hann fekk þó grið af jarlenum. En eptir þat, þá ljópu allir
fyrir borð, þeir er eptir lifðu ok þó flestir sárir, ok þeir er griðin fengu
váru af sundi teknir. Þat var Þorkell nefja, Karlshafuð ok Þorsteinn ok 300
Einarr þambarskelfir.²⁷

En eptir þat er orrostunni var lokit, þá eignaðisk Eiríkr jarl Orm enn
langa ok önnr skip Óláfs ok margs manns vápn, þeira er drengiliga 303
hafðu borit til dauðadags. Þat hefir Hallfrøðr vátat, at Þorkell nefja
flýði svá at ǫll váru skip Óláfs konungs roðin.²⁸

Ógræðir sá auða 306
armgrjóts Tranu fljóta
— hann rauð geir at gunni
glaðr — ok báða Naðra, 309
áðr en hjaldrþorinn heldi,
hugframr í bǫð ramri,
snotr á snœrivitni 312
sunds Þórketill²⁹ undan.

Þessi orrosta hefir frægust verit á Norðrlandum, af því at sagt er um

315 vörn drengiliga, þar næst af atsókn ok sigrenum, er þat skip varð unnit
 á djúpum sæ er engi maðr ætlaði vápnum sótt verða, en þó mest fyrir
 sakar þess er þvílíkr hofðingi fell er þá var frægastr á danska tungu.
 318 Svá mikit gerðu menn sér um at vingask í allri umræðu við Óláf konung
 at mestr lutr manna vildi eigi hœyra at hann myndi fallit hafa, nema
 létu at hann var í Vinðlandi eða í Suðrriki, ok eru margar frásögur um
 321 þat gǫrvar. En hans ástvinir ræddusk at þat myndi logit vera, ok
 lýsti Hallfrøðr því vandræðaskáld, sá maðr er svá mikit hafði unnt
 konungenum at menn segja at eptir fall konungsins fekk hann vanheilsu
 324 af harmi, þá er hán um vannsk til dauðadags.³⁰ Þetta vitni bar Hallfrøðr:³¹

Veit ek eigi hitt, hvár<ð> Heita
 hungrdœyfi skal ek læyfa
 327 dynsæðinga dauðan
 dýrbliks eða þó kvikvan,
 alls sannliga segja
 330 — sár mun gramr at hváru,
 hætt er til hans at fréttu —
 hvárttveggja mér seggir.

Samr var árr um ævi
 oddflag<ð> hinn er þat sagði,
 at lofða gramr lífði,
 336 læstyiggs burar Tryggva.
 Vera kveðr ǫld ór éli
 Óláf kominn stála;
 339 menn geta máli sǫnnu —
 mjök er verr en svá — ferri.

Ok enn kvað hann þetta:

342 Mundut þess, er þegnar
 þróttharðan gram sóttu,
 — fer ek meðr lýða líði
 345 landherðar — skǫp verða,

325 hætta *MS*. 344 lífi *MS*, líði *Heimskringla*.

at mundjökuls myndi
 margdýrr koma stýrir
 — geta þykkjat mér gotnar 348
 glíkli<g>s — ór her slíkum.

Ok enn kvað hann:

Enn segir auðar kenni 351
 austr ór malma gnaustan
 seggr frá sárum tyggja
 sumr eða brott of komnum. 354
 Nú er sannfregit sunnan
 siklings ór styr miklum,
 kann ek eigi margt at manna, 357
 morð, veifanar orði.

Ok enn sagði hann:³²

Norðmanna hygg ek nenninn 360
 — nú er þengill fram genginn,
 dýrr hné dróttar stjóri —
 dróttin und lok sóttan; 363
 grams dauði brá gæði
 góðs úfárar þjóðar.
 Allr glepsk f<g>iðr af falli 366
 flug<s>tyggs sunar Tryggva.

Notes

¹ *Fagrskinna*, ch. 19, outlines the abortive betrothal of Pyri, arranged by Jarl Sigvaldi of Jónsborg as part of a peace settlement between King Sveinn of Denmark and Búrizleifr, King of the Wends:

Next Sigvaldi sent word to his father-in-law, King Búrizleifr, and said that King Sveinn had come to Jónsborg, and that he himself was willing to arbitrate between them or else allow King Sveinn to go back to Denmark. In turn, he persuaded King Sveinn to make peace with King Búrizleifr according to the settlement that Sigvaldi decided between them. If he was not willing to do that, then he would come into the presence and power of King Búrizleifr. They came to terms in this way, that each of the kings agreed to Jarl Sigvaldi's judgement, and when they had settled this by a binding agreement between them, the jarl pronounced the terms of their settlement, saying first that King Sveinn should marry Gunnhildr, daughter of King Búrizleifr, and her dowry should be that part of Wendland which the Danes had conquered in the realm of the king of the Wends. On the other hand, King Búrizleifr was to marry Pyri, daughter of King Haraldr and sister of King Sveinn. She had previously been married to Styrbjörn, son of King Óláfr of the Swedes; her father, King Haraldr, was still alive then. He had given her extensive estates on Fyn and south in Falster and Bornholm. Jarl Sigvaldi made a division in this way: Búrizleifr was to keep that part of Wendland which had previously been apportioned to the estates of Gunnhildr, Búrizleifr's daughter, whom King Sveinn was to marry, and King Haraldr's daughter Pyri was now to have that; and Gunnhildr Búrizleifsdóttir was now to possess all those estates in Denmark which Pyri had owned, and receive all her bridal gift in Denmark, and Pyri all her bridal gift in Wendland, except that the jarl reserved from the division Jónsborg and all the districts that he specified. Then King Búrizleifr and Jarl Sigvaldi prepared a great feast in Jónsborg, and at that feast the wedding of King Sveinn and the betrothal of King Búrizleifr were celebrated.

After that, King Sveinn went home to his kingdom with his wife Gunnhildr. They later had two sons, the elder called Knútr ríki (the Great), the younger Haraldr.

When King Sveinn came back from Wendland, he sent word to his sister Pyri, and told her everything he had agreed in Wendland with King Búrizleifr. Pyri was not pleased at this news, for she was Christian, and said that she would rather die among Christians than come into the power of a heathen king and violate her Christianity. She stayed on her estates and looked after her property for some years after that.

² The site of the battle is uncertain. *Fagrskinna* and *Heimskringla* agree

in locating it by an unidentified island, Svǫlðr, in the southern Baltic, while *Ágrip* and Adam of Bremen say that it took place in Øresund, between Sjælland and Skåne.

³ Sveinn's father, Haraldr Gormsson, had seized power in Norway in alliance with Jarl Hákon, after the death in battle of King Haraldr gráfeldr (976). Óláfr Tryggvason established himself as king on the death of Jarl Hákon (995).

⁴ *Heimskringla* (*Óláfs saga Tryggvasonar*, ch. 61) relates Óláfr Tryggvason's breach of his betrothal to the pagan Sigríðr (mother of King Óláfr of Sweden), on her refusal to accept Christianity, calling her *hundheiðin* 'absolutely heathen, ?heathen as a dog' and slapping her face with his glove. The words *með glófa sínnum* occur only in the A version of *Fagrskinna*.

⁵ Óláfr's marriage to Geila during his early Viking adventures is mentioned only briefly in *Fagrskinna*, but *Heimskringla*, in which she is called Geira, gives a probably fictitious account of the marriage and of Geira's death three years later.

⁶ This verse is also cited in *Heimskringla* and Oddr Snorrason's saga of Óláfr. Nothing is known of the poet Halldórr ókristni other than the verses cited in the Kings' Sagas, four of them in *Fagrskinna*; some or all of these belong to a poem in honour of Jarl Eiríkr, to which Snorri refers. This verse supports the timing of the battle during Óláfr's return from Wendland (*sunnan*), rather than on his way south as Adam and *Ágrip* assert, and is the source for the statement in the prose that Óláfr commanded 71 ships. This is contradicted in other sources; *Historia Norwegiae* assigns the 71 ships to Óláfr's opponents, and according to Theodoricus, 'it is said that with only eleven ships he engaged in battle against seventy'. *Fagrskinna* is vague about the size of the *úvígr herr* opposing Óláfr, although he is still overwhelmed by force of numbers, presumably because the actual battle involves only the small number of Óláfr's ships lured into Sigvaldi's trap.

⁷ It is unclear whether this jarl is Eiríkr Hákonarson — referred to elsewhere in Halldórr's verses, as here, as *jarl* without further qualification — or the treacherous Sigvaldi. The verse is also cited in *Heimskringla* (*ÍF* XXVI, 352), where Snorri explicitly uses it as a source

for his account of Sigvaldi's apparent support for Óláfr: 'This verse says that King Óláfr and Jarl Sigvaldi had 71 ships when they sailed from the south.' See note 14 below.

⁸ *Fagrskinna* (ch. 23) recounts the building of *Ormr inn langi*, Óláfr's famous 'Long Serpent':

King Óláfr had a ship built at Hlaðahamrar. It was much larger and more splendidly built than other longships. It had thirty-four rowing-benches. On it were placed dragon-heads decorated with gold, and that ship was called *Ormr inn langi* (the Long Serpent). On this ship there was to be no man younger than twenty and none older than sixty. Many things were forbidden to the men who were to be on the *Ormr*, and none was to be on it unless he was an impressive man in some way, and many examples show that on that ship were only heroes, and no cowards or weaklings.

⁹ Erlingr Skjálǫgsson was Óláfr Tryggvason's brother-in-law.

¹⁰ *leggim um skut hánnum til þessar orrostu*: go into this battle round his stern, that is, after he has sailed on, avoiding a confrontation with him.

¹¹ *lét skjóta upp skildi hvítum*: showing a white shield was a token of peaceful intentions.

¹² Porkell nefja was Óláfr Tryggvason's half-brother, according to *Heimskringla* (*Óláfs saga Tryggvasonar*, ch. 52).

¹³ The long, tension-building scene in which the leaders wrongly identify one ship after another as the Long Serpent is an obvious literary device, and has been traced to the ninth-century *De Gestis Karoli Magni* by the Monk of St Gall, where it occurs in an account of the approach of Charlemagne's army against the Langobards. Its treatment in *Fagrskinna* is somewhat confused and repetitive. In the more succinct version of *Heimskringla*, there are four rather than six false alarms; the sightings help to identify two of the leaders serving with the king, as well as his two lesser named ships, the *Trana* 'Crane' and *Ormr inn skammi* 'the Short Serpent', both of which were introduced earlier in the narrative of Óláfr's reign. *Fagrskinna* mentions both these ships here for the first time, and is undecided whether Porkell nefja commands the *Trana* or *Ormr inn skammi*. According to *Heimskringla*, *Ormr inn skammi* was commanded by Porkell nefja, the *Trana* by Porkell dyrðill, the king's uncle (mentioned in *Fagrskinna* simply as 'a wise man').

¹⁴ This *fornyrðislag* verse, attributed to the poet Stefnir Þorgilsson, is also found in Oddr Snorrason's saga, which also quotes a Latin version of it said to have been composed by Oddr. *Heimskringla* does not cite the verse but, like Oddr's saga, gives a clearer account of Sigvaldi's treachery. He is sent by the alliance against Óláfr to lure him from Wendland, assuring him that there is no army lying in wait for him. *Fagrskinna* presents him less ambiguously as a subordinate of King Sveinn of Denmark, and Skúli Þorsteinsson's verse (below) associates him with Eiríkr's force. The allusion in the verse to Sigvaldi's tricking Sveinn into leaving his country is to the story recorded in ch. 19 of *Fagrskinna* (see note 1 above) of Sigvaldi feigning sickness in order to capture King Sveinn and carry him off to an enforced settlement with the Wends.

¹⁵ Hallfreðr vandræðaskáld ('troublesome poet') was an Icelandic poet who composed extensively in honour of King Óláfr, and also, paradoxically, for the king's enemies, the jarls Hákon and Eiríkr. *Hallfreðar saga* records his conversion to Christianity by Óláfr, who agreed to act as his godfather, and his probably fictitious love affairs. This and the subsequent verse are also found in Oddr Snorrason's saga and *Heimskringla*, and these and the other verses of Hallfreðr's in this extract are believed to belong to the *erfidrápa* 'memorial lay' composed by Hallfreðr after the king's death. *Hallfreðar saga* relates his composition of another poem in Óláfr's honour during his lifetime; nine surviving verses or half-verses about the king's early viking adventures, preserved in *Fagrskinna* and elsewhere, are attributed to this poem.

¹⁶ These are conventional gibes at the stereotypically pagan Swedes. A verse in *Hallfreðar saga* includes a similar taunt (*ÍF* VIII, 188):

heldr mun hœli-Baldri
hrævinns fyr því minna,
vón erumk slíks, at sleikja
sinn blóttrygil innan.

[The boastful Baldr of the carrion-maker (god of the sword = warrior, man) will find it less trouble — so I expect — to lick out the inside of his sacrifice-bowl (than to fight).]

¹⁷ Eiríkr's ship *Járnbarði* ('the Iron-Beak') or *Barði* (as the ship is named in Halldór's next verse), is mentioned earlier in *Fagrskinna*,

but without description. The related neuter noun *barð* was used of a ship's prow and of the edge of a steep hill.

¹⁸ Skúli Þorsteinsson was an Icelandic poet, grandson of Egill Skalla-Grímsson. *Egils saga* ends with a reference to his presence at Svǫldr: 'hann var stafnbúi Eiríks jarls á Jármbardanum, þá er Óláfr konungur Tryggvason fell' (*ÍF* II, 300). Little is known of him in historical sources, and of his poetry only this verse and a number of half-stanzas preserved in *Snorra Edda* survive, most of them probably belonging to the *flokkr* referred to here, about the poet's deeds.

¹⁹ *Frísa dolgr* 'enemy of Frisians' is presumably Eiríkr.

²⁰ *Svǫldrar mynni* 'mouth' suggests that Svǫldr may actually have been a river; Icelandic authors, presumably unfamiliar with the topography, seem to have interpreted the references to it in verse sources as the name of the island referred to in the subsequently cited verse of Halldórr (line 236).

²¹ At this point a lacuna begins in the older (B) text. The remainder of this extract follows the A version, and some changes in the spelling conventions are noticeable: *viðr*, *meðr* instead of *við*, *með*, and definite article forms with *i* rather than *e* (*inn* for *enn*); on the other hand, the mutated vowel *ǫ* before *u* occurs more frequently.

²² The next three verses are also found in Oddr Snorrason's saga and the first two of them also in *Heimskringla*.

²³ *Fáfnir*, the name of the legendary dragon killed by Sigurðr, refers to Ormr inn langi.

²⁴ The suggestion that the defenders fought so furiously that they stepped overboard as if they were fighting on land is presumably an over-literal interpretation of Hallfreðr's following verse, 'sukku niðr af Naðri'.

²⁵ Also in Oddr Snorrason's saga and in *Heimskringla*.

²⁶ Also in Oddr Snorrason's saga and in *Heimskringla*.

²⁷ MS *þambaskelmir*, emended in accordance with *Heimskringla* and

other texts. *Heimskringla*, following Oddr's saga, includes a colourful anecdote in which the breaking of Einarr the master-archer's bow by an enemy arrow signals Óláfr's downfall:

'Hvat brast þar svá hátt?' Einarr svarar, 'Nóregi ór hendi þér, konungr.'

[‘What broke so loudly there?’ Einarr answered, ‘Norway, out of your hands, King.’]

The story may be inspired by a misinterpretation of the element *þomb* ‘belly’, which could also mean ‘bowstring’, in the nickname *þambar-skeðfir* (see VII B:2, note 12). As recorded here, Einarr survives the battle to become a significant figure in the histories of Óláfr Haraldsson and his successors (cf. *Haralds saga Sigurðarsonar* in *Heimskringla*, extract VII B below).

²⁸ This verse is also in *Heimskringla* and Oddr Snorrason's saga.

²⁹ *Þórketill* is an archaic form of Þorkell, its trisyllabic form necessary to preserve the metre of the verse. The use of such archaic forms tends to confirm the authentic age of the verse, although they are common enough to be imitated by later poets.

³⁰ Legends of Óláfr's survival and possible future return to Norway are widespread, and sprang up almost immediately after the battle, as the reference in Hallfreðr's verse testifies. According to Theodoricus, ‘some say that the king then escaped from there in a skiff, and made his way to foreign parts to seek salvation for his soul.’ Oddr Snorrason's saga records a tradition that he ended his life as a monk in Syria or ‘Girkland’, i.e. the Byzantine empire. The author of *Fagrskinna* more sceptically sees in the rumours evidence for the sense of loss suffered by the king's followers.

³¹ The next four verses are also found in *Heimskringla*. Only the first half-verse is found in Oddr Snorrason's saga.

³² This verse is found only in *Fagrskinna*, except for the last two lines, which are quoted as the second half of the poem's *stef* ‘refrain’ in *Hallfreðar saga* and Oddr Snorrason's saga.

VII: Snorri Sturluson: HEIMSKRINGLA

Snorri's cycle of sixteen sagas about Norwegian kings is often regarded as supreme among the *konungasögur* 'Kings' Sagas'. Works such as *Morkinskinna*, *Fagrskinna* and sagas of individual kings including Óláfr Tryggvason and Óláfr Haraldsson have chronological precedence, and they provided Snorri both with material and with literary models (see the list of historiographical antecedents in the introduction to extract VI above). Nevertheless, *Heimskringla* is outstanding for its scope, balance, literary verve, and shrewd penetration of human nature and political motive.

Heimskringla may be seen as a triptych, in which the great saga of Óláfr Haraldsson (St Óláfr), adapted from Snorri's earlier separate saga, is flanked by sagas about his predecessors and successors. Extract A, from the concluding saga of the first 'third' of *Heimskringla*, shows something of the variety of the work. The narrative follows the adventures of Óláfr Tryggvason in the British Isles before his coming to power in Norway c.995, as he engages in routine raiding and acquires, through a mix of supernatural influences and his own practical flair, a new religion, a distinguished wife and a famous dog. Many of the plot motifs have a distinctly folkloristic tinge — test, assumed identity, prophecy, rivalry in love and a 'helpful animal' — and can be paralleled, for instance, in I. Boberg's *Motif-Index of Early Icelandic Literature* (1966). The theme of Icelandic independence under threat — of contemporary interest to Snorri writing probably in the years around 1230 — is then dramatised in the famous *landvættir* incident (ch. 33). Extract B, from the racy *Haralds saga Sigurðarsonar*, is set in the mid eleventh century. It illustrates on a small scale Snorri's gift for constructing powerful narrative, as he builds an expectation of treachery through skilful disposition of information and through manipulation of viewpoint as we follow the jealous gaze of Haraldr watching his rival from a balcony, and enter the darkened chamber with the doomed Einarr. Within *Haralds saga* as a whole the episode contributes to the portrayal of the power-hungry monarch who so well deserved his nickname *harðráði* 'the hard-ruler, the ruthless', and it explores themes which run throughout *Heimskringla*: law, leadership, and the precarious balance of power between the royal descendants of Haraldr hárfagri, the dynasty of the Hlaðajarlar, the *lendir menn* and the free farmers. Both extracts also illustrate the construction of prose

narratives from the suggestions of skaldic verses, of which Snorri cites over six hundred in the work as a whole.

Most of the events told in the two extracts appear in others of the Sagas of Kings, but never with the same literary or ideological emphasis. There is, for instance, a strongly clerical flavour to the account of Óláfr's baptism in Oddr Snorrason's *Óláfs saga Tryggvasonar* and *The Greatest Saga of Óláfr Tryggvason (Óláfs saga Tryggvasonar en mesta; this is partly dependent on Heimskringla)*. The *Morkinskinna* account of the death of Einarr þambarskelfir contains some of the same fine dramatic strokes as Snorri's, including Einarr's words, *Myrkt er í málstofu konungs*, 'it is dark in the king's council-chamber', but the circumstances leading up to his killing are quite different, and, as in *Fagrskinna*, the narrative is much more favourable to King Haraldr. Snorri's account bears a strong resemblance to that in the fragmentary *Hákonar saga Ívarssonar* (an unusual early thirteenth-century Icelandic biography of an eleventh-century Norwegian chieftain who was neither a king nor a saint), but being more streamlined it has greater dramatic impact.

Snorri Sturluson had much experience of the world, which to some extent conditioned his view of the past. An ambitious Icelandic magnate honoured with office at the Norwegian court, lawyer, poet and mythographer, he lived at a time when struggles between the leading Icelandic families, tensions between ecclesiastical and secular powers and pressure from Norway were opening the way for Iceland's formal submission to the Norwegian crown in 1262–64. His fascination with the complexities of political and social relationships is as apparent in *Heimskringla* as it is in Snorri's own life as glimpsed through *Sturlunga saga* and other prose works (see further Bagge 1991; Whaley 1991).

The present text is based on the manuscript readings presented in Finnur Jónsson's four-volume *Heimskringla* (1893–1901, I 307–18 and III 132–37), supplemented by Bjarni Aðalbjarnarson's edition (*Íslenzk fornrit* XXVI 264–72 and XXVIII 122–26). Of the manuscripts, *Kringla*, a thirteenth-century vellum of which only one leaf survives, is considered to have, in general, the text closest to Snorri's original; and it is from its opening words *Kringla heimsins* 'the circle of the world', that the grandiose modern title of the work derives. The text of *Kringla* is preserved in seventeenth-century copies, especially AM 35, 36 and 63 fol. (which cover the three parts of

Heimskringla respectively and are referred to in the notes as K), and 18 fol. in the Royal Library Stockholm (Stock. papp. fol. nr 18). The ‘K’ readings have been adopted except where an alternative is clearly superior. The manuscripts most closely related to K are AM 39 fol. (= 39) and Codex Frisianus or Fríssbók (= F), while a second group is formed by Jöfraskinna (surviving mainly in two paper copies known as J1 and J2) and AM 47 fol. (= 47), known as Eirspennill, which contains little more than the final third of *Heimskringla*.

Chapter headings are taken from 18; most are supported in at least one other manuscript, often J2.

Bibliography

Editions: *Heimskringla. Nóregs konunga sögur af Snorri Sturluson* I–IV, ed. Finnur Jónsson (1893–1901); Snorri Sturluson, *Heimskringla* I–III, ed. Bjarni Aðalbjarnarson, *ÍF* 26–28 (1941–51).

Translations: Snorri Sturluson, *Heimskringla. Part One: The Olaf Sagas* I–II, tr. Samuel Laing, revised Jacqueline Simpson (1964); *Part Two: Sagas of the Norse Kings*, tr. Samuel Laing, revised Peter Foote, Everyman’s Library (1961). *Heimskringla or the Lives of the Norse Kings*, tr. Erling Monsen and A. H. Smith (1932); *Heimskringla. History of the Kings of Norway* by Snorri Sturluson, tr. Lee M. Hollander (1964, repr. 1977).

Background:

Diana Whaley, *Heimskringla: An Introduction*. Viking Society for Northern Research (1991).

Sverre Bagge, *Society and Politics in Snorri Sturluson’s Heimskringla* (1991).

Bo Almqvist, *Norrön niddiktning I: Nid mot furstar* (1965).

Hákonar saga Ívarssonar, ed. Jón Helgason and Jakob Benediktsson, Samfund til Udgivelse af Gammel Nordisk Litteratur 62 (1952).

R. Meissner, *Die Kenningar der Skalden* (1921).

For other Kings’ Sagas see Introduction and Bibliography to VI above.

VII A: ÓLÁFS SAGA TRYGGVASONAR

Chapter 30: Hernaðr Óláfs konungs

Síðan helt Óláfr Tryggvason til Englands ok herjaði víða um landit.
3 Hann sigldi allt norðr til Norðimbralands ok herjaði þar. Þaðan helt hann norðr til Skotlands ok herjaði þar víða. Þaðan sigldi hann til Suðreyja ok átti þar nokkurar orrostur. Síðan helt hann suðr til Manar
6 ok barðisk þar. Hann herjaði ok víða um Írland. Þá helt hann til Bretlands ok herjaði víða þat land, ok svá þar er kallat er Kumraland. Þaðan sigldi hann vestr til Vallands ok herjaði þar. Þá sigldi hann
9 vestan ok ætlaði til Englands. Þá kom hann í eyjar þær er Syllingar heita, vestr í hafit frá Englandi. Svá segir Hallfreðr vandræðaskáld:¹

12 Gerðisk ungr við Engla
ofvægr konungr bægja.
Naddskúrar réð nærir
Norðimbra sá morði.
15 Eyddi ulfa greddir
ógnblíðr Skotum víða
(gerði seims) með sverði
18 (sverðleik í Mön skerðir).

21 Ýdrógar lét ægir
eyverskan her deyja
— Týr var tjörva dýrra
tírar gjarn — ok Íra.
24 Barði brezkrar jarðar
byggvendr ok hjó tyggi
— gráðr þvarr geira hríðar
gjóði — kumrskar þjóðir.

27 Óláfr Tryggvason var fjóra vetr í hernaði síðan er hann fór af Vinðlandi til þess er hann kom í Syllingar.

22 týjar *K*; most manuscripts have tírar.

Chapter 31: Skírðisk Óláfr konungr í Syllingum

Óláfr Tryggvason, þá er hann lá í Syllingum, spurði hann at þar í 30
eyjunni var spámaðr nokkurr, sá er sagði fyrir óorðna hluti, ok þótti
morgum monnum þat mjök eptir ganga. Gerðisk Óláfi forvitni á at
reyna spádóm manns þess. Hann sendi þann af monnum sínum er 33
fríðastr var ok mestr, ok bjó hann sem vegligast, ok bað hann segja at
hann væri konungr, því at Óláfr var þá frægr orðinn af því um öll lönd
at hann var fríðari ok gøfugligri ok meiri en allir menn aðrir. En síðan 36
er hann fór ór Garðaríki hafði hann eigi meira af nafni sínu en kallaði
sik Óla ok kvazk vera gerzkr.

En er sendimaðr kom til spámansins ok sagðisk vera konungr, þá 39
fekk hann þessi andsvor:

‘Ekki ertu konungr, en þat er ráð mitt at þú sér trúr konungi þínum.’

Ekki sagði hann fleira þessum manni. Fór sendimaðr apr ok segir 42
Óláfi, ok fýsti hann þess at meir at finna þenna mann er hann heyrði
slík andsvor hans, ok tók nú ifa af honum at hann væri eigi spámaðr.
Fór þá Óláfr á hans fund ok átti tal við hann ok spurði eptir hvat 45
spámaðr segði Óláfi fyrir, hvernug honum myndi ganga til ríkis eða
annarrar hamingju.

Einsetumaðrinn svaraði með helgum spádómi: 48

‘Þú munt verða ágætr konungr ok ágæt verk vinna. Þú munt morgum
monnum til trúar koma ok skírnar. Muntu bæði þér hjálpa í því ok
morgum öðrum. Ok til þess at þú ifir eigi um þessi mín andsvor, þá 51
máttu þat til marks hafa: þú munt við skip þín svikum mæta ok flokkum,
ok mun á bardaga rætask, ok muntu týna nokkuru liði ok sjálfr sár fá,
ok muntu af því sári banvænn vera ok á skildi til skips borinn. En af 54
þessu sári muntu heill verða innan sjau náttu ok brátt við skírn taka.’

Síðan fór Óláfr ofan til skipa sinna, ok þá mætti hann þar ófriðar-
monnum þeim er hann vildu drepa ok lið hans. Ok fóru þeira viðskipti 57
svá sem einsetumaðr hafði sagt honum, at Óláfr var sárr borinn á skip
út, ok svá at hann var heill á sjau nóttum. Þóttisk þá Óláfr vita at
þessi maðr myndi honum sanna hluti sagt hafa ok þat, at hann var 60
sannr spámaðr, hvaðan af sem hann hefði þann spádóm.

Fór þá Óláfr annat sinn at finna þenna mann, talaði þá mart við
hann, spurði vendiliga hvaðan honum kom sú speki er hann sagði 63
fyrir óorðna hluti. Einsetumaðr segir at sjálfr Guð kristinna manna lét
hann vita allt þat er hann forvitnaðisk, ok segir þá Óláfi morg stórmerki

66 Guðs. Ok af þeim fortöllum játti Óláfr at taka skírn, ok svá var at Óláfr var skírðr þar ok allt fǫruneyti hans.² Dvalðisk hann þar mjök lengi ok nam rétta trú, ok hafði þaðan með sér presta ok aðra lærða menn.

69 Chapter 32: Óláfr fekk Gyðu

Óláfr sigldi ór Syllingum um haustit til Englands, lá þar í höfn einni, fór þá með friði, því at England var kristit ok hann var ok kristinn. En þar fór um landit þingboð nokkut, ok allir menn skyldu til þings koma.

En er þing var sett, þá kom þar dróttning ein er Gyða er nefnd, systir Óláfs kvárans er konungur var á Írlandi í Dyflinni. Hon hafði gipt verit á Englandi jarli einum ríkum. Var sá þá andaðr, en hon helt eptir ríkinu. En sá maðr var í ríki hennar er nefndr er Alvini, kappi mikill ok hólmgöngumaðr. Hann hafði beðit hennar, en hon svaraði svá at hon vildi kjør af hafa, hvern hon vildi eiga af þeim mönnum er í hennar ríki váru, ok var fyrir þá sök þings kvatt at Gyða skyldi sér mann kjósa. Var þar kominn Alvini ok búinn með inum beztum klæðum, ok margir aðrir váru þar vel búnir. Óláfr var þar kominn ok hafði vásklæði sín ok loðkápu ýzta, stóð með sína sveit út í frá öðrum mönnum.

84 Gyða gekk ok leit sér á hvern mann þann er henni þótti nokkut mannsmót at. En er hon kom þar sem Óláfr stóð, ok sá upp í andlit honum ok spyrr hverr maðr hann er, hann nefndi sik Óla.

87 ‘Ek em útlendr maðr hér,’ segir hann.

Gyða mælti, ‘Viltu eiga mik, þá vil ek kjósa þik.’

‘Eigi vil ek neita því,’ segir hann.

90 Hann spurði hvert nafn þessarar konu var, ætt eða øðli.

‘Ek em,’ segir hon, ‘konungsdóttir af Írlandi. Var ek gipt higat til lands jarli þeim er hér réð ríki. Nú síðan er hann andaðisk, þá hefi ek stýrt ríkinu. Menn hafa beðit mín ok engi sá er ek vilda giptask. En ek heiti Gyða.’

Hon var ung kona ok fríð. Tala þau síðan þetta mál ok semja þat sín á milli. Festir Óláfr sér Gyðu.

Alvina líkar nú ákafliga illa. En þat var siðr á Englandi, ef tveir menn kepptusk um einn hlut, at þar skyldi vera til hólmganga. Býðr Alvini Óláfi Tryggvasyni til hólmgöngu um þetta mál. Þeir leggja með sér stefnulag til bardaga, ok skulu vera tólf hvárir. En er þeir finnask, mælir Óláfr svá við sína menn at þeir geri svá sem hann gerir. Hann

hafði mikla ðxi. En er Alvini vildi hoggva sverði til hans, þá laust 102
hann sverðit ór höndum honum ok annat hogg sjálfan hann, svá at
Alvini fell. Síðan batt Óláfr hann fast. Fóru svá allir menn Alvina at
þeir váru barðir ok bundnir ok leiddir svá heim til herbergja Óláfs. 105
Síðan bað hann Alvina fara ór landi brott ok koma eigi apr, en Óláfr
tók allar eigur hans. Óláfr fekk þá Gyðu ok dvalðisk á Englandi en
stundum á Írlandi. 108

Þá er Óláfr var á Írlandi, var hann staddr í herferð nokkurri, ok fóru
þeir með skipum. Ok þá er þeir þurftu strandhoggva, þá ganga menn
<á land> ok reka ofan fjölda búsmala. Þá kómr eptir einn bóndi ok bað 111
Ólaf gefa sér kýr þær, er hann átti. Óláfr bað hann hafa kýr sínar, ef
hann mætti kenna.

‘Ok dvel ekki ferð vára.’ 114

Bóndi hafði þar mikinn hjarðhund. Hann vísaði hundinum í nauta-
flokkana, ok váru þar rekin mǫrg hundruð nauta. Hundrinn hljóp um
alla nautaflokkana ok rak brott jafnmǫrg naut sem bóndi sagði at hann 117
ætti, ok váru þau ǫll á einn veg mǫrkuð. Þóttusk þeir þá vita at hundrinn
myndi rétt kennt hafa. Þeim þótti hundr sá furðu vitr. Þá spyrr Óláfr ef
bóndi vildi gefa honum hundinn. 120

‘Gjarna,’ segir bóndi.

Óláfr gaf honum þegar í stað gullhring ok hét honum vináttu sinni.
Sá hundr hét Vígi ok var allra hunda beztr. Átti Óláfr hann lengi síðan.³ 123

Chapter 33: Frá Haraldi Gormssyni

Haraldr Gormsson Danakonungr spurði at Hákon jarl hafði kastat
kristni en herjat land Danakonungs víða. Þá bauð Haraldr Danakonungr 126
her út ok fór síðan í Nóreg. Ok er hann kom í þat ríki er Hákon jarl
hafði til forráða, þá herjar hann þar ok eyddi land allt ok kom liðinu í
eyjar þær er Sólundir heita. Fimm einir bæir stóðu óbrenndir <í Sogni> 129
í Læradal, en fólk allt flýði á fjöll ok markir með þat allt er komask
mátti.

Þá ætlaði Danakonungr at sigla liði því til Íslands ok hefna níðs 132
þess, er allir Íslendingar höfðu hann níddan. Þat var í lögum haft á
Íslandi, at yrkja skyldi um Danakonung níðvísu fyrir nef hvert er á
var landinu.⁴ En sú var sök til, at skip þat, er íslenzkir menn áttu, braut 135
í Danmǫrk, en Danir tóku upp fé allt ok kǫlluðu vágrek, ok réð fyrir

bryti konungs, er Birgir hét. Var níð ort um þá báða. Þetta er í níðinu:⁵

- 138 Þá er sparn á mó *Marnar*
 morðkunnr Haraldr sunnan,
 varð þá Vinða myrðir⁶
 141 vax eitt, í ham faxa,
 en bergsalar Birgir
 bændum rækr í landi
 144 — þa<v> sá ǫld — í jǫldu
 óríkr fyrir líki.⁷

Haraldr konungr bauð kunngum manni at fara í hamförum til Íslands
 147 ok freista hvat hann kynni segja honum.⁸ Sá fór í hvalslíki. En er hann
 kom til landsins, þá fór hann vestr fyrir norðan landit. Hann sá at fjöll
 ǫll ok hólar váru fullir af landvéttum, sumt stórt en sumt smátt.⁹ En er
 150 hann kom fyrir Vápnafjörð, þá fór hann inn á fjörðinn ok ætlaði á land
 at ganga. Þá fór ofan ór dalnum dreki mikill ok fylgðu honum margir
 ormar, þoddur ok eðlur ok blésu eitri á hann. En hann lagðisk í brott
 153 ok vestr fyrir land, allt fyrir Eyjafjörð. Fór hann inn eptir þeim firði.
 Þar fór móti honum fugl svá mikill at vængirnir tóku út fjöllin tveggja
 vegna, ok fjölði annarra fugla, bæði stórir ok smáir. Braut fór hann
 156 þaðan ok vestr um landit ok svá suðr í Breiðafjörð ok stefndi þar inn á
 fjörð. Þar fór móti honum griðungr mikill ok óð á sæinn út ok tók at
 gella ógurliga. Fjölði landvéttu fylgði honum. Brott fór hann þaðan ok
 159 suðr um Reykjanes ok vildi ganga upp á Víkarsskeiði. Þar kom í móti
 honum bergrisi ok hafði járnstaf í hendi, ok bar höfuðit hæra en fjöllin,
 ok margir aðrir jötvar með honum.¹⁰

162 Þaðan fór hann austr með endlöngu landi.
 ‘Var þá ekki,’ segir hann, ‘nema sandar ok øræfi ok brim mikit fyrir
 útan, en haf svá mikit millim landanna,’ segir hann, ‘at ekki er þar
 165 fært langskipum.’

Þá var Brodd-Helgi í Vápnafirði, Eyjólfur Valgerðarson í Eyjafirði,
 Þórðr gellir í Breiðafirði, Þóroddr goði í Qlfusi.¹¹
 168 Síðan snøri Danakonungr liði sínu suðr með landi, fór síðan til
 Danmerkr, en Hákon jarl lét byggva land allt ok galt enga skatta síðan
 Danakonungi.

138 mǫrnis *K*, Mǫrnar *Jómsvíkinga saga* (291). 145 ríki *K*, líki *J1*, *F*,
Jómsvíkinga saga (291).

Notes

¹ The following two stanzas belong to a sequence of verses about Óláfr's viking exploits which also appears in Oddr Snorrason's *Óláfs saga Tryggvasonar* and in *Fagrskinna* and is edited by Finnur Jónsson in *Skj* A I 156–59, B I 148–50, where the two are printed as stanzas 8 and 9. Oddr Snorrason and the *Fagrskinna* author quote 8a and 9b as a single stanza, then 8b (lines 7–8 then 5–6) and 9a as another. Bjarne Fidjestøl suggests that Snorri's ordering and his prefatory prose represent a rearrangement in the interests of greater geographical coherence (*Det norrøne fyrstediktet*, 1982, 106–09).

² According to the *Anglo-Saxon Chronicle* (E and F versions), Óláfr (Anlaf) was confirmed at Andover in 994, with King Æthelred as his sponsor.

³ The faithful Vígi is portrayed as pining to death after his master's fall in Oddr Snorrason's saga and *The Greatest Saga of Óláfr Tryggvason*.

⁴ One verse per head (literally 'nose') of the population would of course have resulted in an impossibly long poem, unless only the chieftains were meant; but it is likely that each person was supposed to contribute a single free-standing verse (*lausavísa*). As Almqvist (1965, 164–65 and 232) suggests, this may be a play on the idea of a poll-tax.

⁵ This verse is also quoted in AM 291 4to, a manuscript of *Jómsvíkinga saga*. Almqvist (1965, 119–85 and 221–35) gives a full discussion of the verse and the whole episode.

⁶ Almqvist (1965, 182–84) suggests that *Vindā myrðir* 'slayer of Wends' and *morðkunnr* 'battle-famed' may be ironic, taunting the Danes for their lack of success against the Wends.

⁷ Birgir is *fyrir* 'in front', and *í . . . jöldu líki* 'in a mare's form' neatly parallels *í ham faxa* 'in the shape of a horse', hence implying a jibe about passive homosexuality of the sort common in *níð* 'slander'. The association of horses with sexual energy is also traditional.

⁸ The following episode is virtually unique to *Heimskringla*. Elsewhere Snorri frequently prefers more rational explanations to supernatural ones, but here he vividly dramatises the hazards of sailing a fleet to a land whose coast is unfamiliar and inhabitants hostile. In *The Greatest Saga of Óláfr Tryggvason* these are merely presented in the form of

sober arguments which dissuade Haraldr from his intended invasion.

⁹ The *landvættir* (or *landvéttir*: ‘land-beings’ or ‘land-spirits’) appear in other sources, including *Landnámabók*, as supernatural guardians or rulers of the land.

¹⁰ The resemblance of the four main creatures — a dragon, a huge bird, an ox and a giant — to the Evangelist symbols of Christian iconography has been pointed out, e.g. by Einar Ól. Sveinsson in *Minjar ok Menntir, Afmælisrit helgað Kristjáni Eldjárn* (1976), 117–29, but Almqvist (1965, 136–47 and 225–27) argues for origins in the native concepts of fetches, shape-shifters and dream figures. Whether or not these four are to be counted among the *landvættir* is unclear. The case against is put by Almqvist (1965, 147–50 and 227–28), who is supported by Jón Hnefill Aðalsteinsson, ‘Landvættir, verndarvættir lands’, in *Skæðagrös* (1997), 83. The four figures were adopted to support the armorial bearings of Iceland in 1919.

¹¹ The neat representation of all four quarters of Iceland by fabulous defenders and a parallel set of prominent chieftains is characteristic of Snorri’s often systematic approach. Almqvist points out (1965, 146–47 and 227) the match of Þórðr gellir’s nickname, which means ‘bellower’ and is recorded as a name for an ox, with the bellowing ox of Breiðafjörðr.

VII B: HARALDS SAGA SIGURÐARSONAR

Chapter 40: Frá Einari þambarskelfi

Einarr þambarskelfir var ríkastr lendra manna í Þrándheimi.¹² Heldr var fátt um með þeim Haraldi konungi. Hafði Einarr þó veizlur sínar, þær 3 sem hann hafði haft meðan Magnús konungr lifði. Einarr var mjök stórauðigr. Hann átti Bergljótu, dóttur Hákonar jarls, sem fyrr var ritat.¹³ Eindriði var þá alroskinn, sonr þeira. Hann átti þá Sigríði, dóttur 6 Ketils kálfs ok Gunnhildar, systurdóttur Haralds konungs. Eindriði hafði fríðleik ok fegrð af móðurfrændum sínum, Hákonari jarli eða sonum hans, en vøxt ok afl hafði hann af föður sínum, Einari, ok alla þá atgørvi 9 er Einarr hafði um fram aðra menn. Hann var inn vinsælsti maðr.¹⁴

Chapter 42: Frá Haraldi konungi

Haraldr konungr var ríklundaðr, ok óx þat sem hann festisk í landi «nu», 12 ok kom svá at flestum mǫnnum dugði illa at mæla í móti honum eða draga fram annat mál en hann vildi vera láta. Svá segir Þjóðólfr skáld.¹⁵

Gegn skyli herr sem hugnar	15
hjaldrvitjaðar sitja	
dolgstærandar dýrum	
dróttinvandr ok standa.	18
Lýtr folkstara feiti	
(fátt er til nema játta	
þat sem þá vill gotnum)	21
þjóð ǫll (konungr þjóða).	

Chapter 43: Frá Einari þambarskelfi

Einarr þambarskelfir var mest forstjóri fyrir bóndum allt um Þrándheim. 24 Helt hann upp svörum fyrir þá á þingum er konungs menn sóttu. Einarr kunnir vel til laga. Skorti hann eigi dirfð til at flytja þat fram á þingum, þó at sjálfr konungr væri við. Veittu honum lið allir bæendr. Konungr 27 reiddisk því mjök, ok kom svá at lykðum at þeir þreyttu kappmæli. Segir Einarr at bæendr vildu eigi þola honum ólög, ef hann bryti landsrétt á þeim. Ok fór svá nokkurum sinnum milli þeira. Þá tók Einarr at 30 hafa fjölmenni um sik heima, en þó miklu fleira «þá» er hann fór til

býjar svá at konungr var þar fyrir. Þat var eitt sinn at Einarr fór inn til
 33 býjar ok hafði lið mikit, langskip átta eða níu ok nær fimm hundruðum
 manna. En er hann kom til bæjar, gekk hann upp með lið þat. Haraldr
 konungr var í garði sínum ok stóð út í loptsvolum ok sá er lið Einars
 36 gekk af skipum, ok segja menn at Haraldr kvað þá:¹⁶

Hér sé ek upp enn orva
 Einar, þann er kann skeina
 39 þjalfa, þambarskelfi,
 þangs, fjölmennan ganga.
 Fullafli bíðr fyllar
 42 (finn ek opt, at drífr minna)
 hilmis stóls (á hæla
 húskarla lið jarli).

Rjóðandi mun ráða
 randa blíks ór landi
 oss,¹⁷ nema Einarr kyssi
 48 øxar munn enn þunna.

Einarr dvalðisk í býnum nokkura daga.

Chapter 44: Fall Einars ok Eindriða

51 Einn dag var átt mót, ok var konungr sjálf á mótinu. Hafði verit tekinn
 í býnum þjófr einn ok var hafðr á mótinu. Maðrinn hafði verit fyrr
 með Einari, ok hafði honum vel getizk at manninum. Var Einari sagt.
 54 Þá þóttisk hann vita at konungr myndi eigi manninn láta undan ganga
 fyrir því at heldr þótt Einari þætti þat máli skipta. Lét þá Einarr vápnask
 lið sitt, ok ganga síðan á mótit. Tekr Einarr manninn af mótinu með
 57 valdi. Eptir þetta gengu at beggja vinir ok báru sáttmál milli þeira.
 Kom þá svá at stefnulagi var á komit. Skyldu þeir hittask sjálfir.

Málstofa var í konungsgarði við ána niðri. Gekk konungr í stofuna
 60 við fá menn, en annat lið hans stóð úti í garðinum. Konungr lét snúa
 fjöl yfir ljórann, ok var lítit opit á. Þá kom Einarr í garðinn með sitt
 lið. Hann mælti við Eindriða, son sinn:

63 ‘Ver þú með liðinu úti, við engu mun mér þá hætt.’

39 þjalma *K*, þjalfa *Hulda*, *Hrokkinskinna*, *Flateyjarbók*; -skelmi *K*, -skelfi
 39, *Fagrskinna (B)*, *Hulda*.

Eindriði stóð úti við stofudyrrin. En er Einarr kom inn í stofuna, mælti hann:

‘Myrkt er í málstofu konungsins.’ 66

Jafnskjótt hljópu menn at honum, ok lögðu sumir en sumir hjoggu. En er Eindriði heyrði þat, brá hann sverðinu ok hljóp inn í stofuna. Var hann þegar felldr ok báðir þeir. 69

Þá hljópu konungsmenn at stofunni ok fyrir dyrrin, en bóndum fellusk hendr, því at þeir höfðu þá engan forgöngumann. Eggjaði hverr annan, segja at skömm var er þeir skyldu eigi hefna höfðingja síns, en þó 72 varð ekki af atgöngunni. Konungr gekk út til liðs síns ok skaut á fylking ok setti upp merki sitt, en engi varð atganga bóandanna. Þá gekk konungr út á skip sitt ok allt lið hans, røri síðan út eptir ánni ok svá út 75 á fjørð leið sína.

Bergljót, kona Einars, spurði fall hans.¹⁸ Var hon þá í herbergi því er þau Einarr höfðu haft út í bænum. Gekk hon þegar upp í konungsgarð, 78 þar sem bóndaliðit var. Hon eggjaði þá mjök til orrostu, en í því bili røri konungr út eptir ánni. Þá mælti Bergljót:

‘Missum vér nú Hákonar Ívarssonar, frænda míns. Eigi mundu 81 banamenn Eindriða róa hér út eptir ánni, ef Hákon stæði hér á árbakkanum.’

Síðan lét Bergljót búa um lík þeira Einars ok Eindriða. Váru þeir 84 jarðaðir at Óláfskirkju hjá leiði Magnúss konungs Ólafssonar.

Eptir fall Einars var Haraldr konungr svá mjök óþokkaðr af verki þessu at þat einu skorti á, er lendir menn ok bændr veittu eigi atferð 87 ok heldu bardaga við hann, at engi varð forgöngumaðr til at reisa merki fyrir bóandaherinum.

Notes

¹² Einarr þambarskelfir Eindriðason's adult life spans the first half of the eleventh century, and he plays a prominent role in the sagas of several rulers of Norway (see the *Fagrskinna* extract in this volume). The meaning of his nickname has been debated, but 'bow-string trembler' or 'paunch-shaker' are among the possible interpretations (B. Fidjestøl argues for the former in *Nordica Bergensia* 14 (1997), 6–8). *Lendir menn*, literally 'landed men', were powerful royal officers who had been granted rights to revenues and entertainment from farms in a certain territory. *Veizla*, literally 'grant, allowance', hence 'feast', was applied to the entertainment of the *lendr maðr* and his followers, and extended to encompass broader rights and the farms from which they were extracted. According to *Óláfs saga helga* ch. 21 in *Heimskringla*, Einarr's *veizlur* in Þrándheimr go back to the reign of the earls Eiríkr and Sveinn at the beginning of the eleventh century, as does his marriage to their sister Bergljót.

¹³ See *Óláfs saga Tryggvasonar* (in *Heimskringla*) ch. 19.

¹⁴ Ch. 41, an account of Ormr jarl and other descendants of the earls of Hlaðir, still a notable force in Norway at this time, is omitted here.

¹⁵ The stanza is from *Sexstefja* 'Poem with six refrains'; its second half comprises the only one of these that is preserved. It is also quoted in *Hákonar saga Ívarssonar* p. 7 and in the manuscripts Hulda and Hrokkinskinna.

¹⁶ The next stanza is also in *Hákonar saga Ívarssonar* p. 8, *Fagrskinna* (manuscripts B, A), Hulda, Hrokkinskinna and Flateyjarbók; in *Snorra Edda* the second half (only) is quoted to illustrate the use of *húskarlar* to refer to *hirðmenn* 'king's followers, retainers'. The following half-stanza is also in *Hákonar saga Ívarssonar* p. 9, *Fagrskinna* (manuscripts B, A), Hulda, Hrokkinskinna and Flateyjarbók.

¹⁷ The pronoun *oss* 'us' seems to be used here for sg. 'me' — perhaps an instance of the 'royal we', though such use of pl. personal pronouns for sg. is common in skaldic poetry. Alternatively, the sense could be 'me and mine'.

¹⁸ Bergljót was the daughter of Earl Hákon inn ríki ('the mighty') Sigurðarson. Her fleeting appearance as a 'female inciter' figure here

is emphasised in manuscripts 39, F and 47, where this sentence begins a new chapter, headed *Frá Bergljót* (39), *Frá Bergljótu H. dóttur* (47; untitled in F). On this figure, see J. M. Jochens, 'The female inciter in the Kings' Sagas', *Arkiv för nordisk filologi* 102 (1987), 100–19. Bergljót's scene is absent from *Morkinskinna* and *Fagrskinna*.

VII C: THE ART AND CRAFT OF THE SKALDIC STANZA

This section offers a brief introduction to the techniques of skaldic poetry as illustrated by a stanza from VII A above. It was composed, according to medieval sources, by Hallfreðr vandræðaskáld (‘troublesome poet’) in praise of King Óláfr Tryggvason at the end of the tenth century. It has been chosen here because it typifies in so many ways the court poetry which is the best-known application of the skaldic art. The text follows the *Heimskringla* version (see VII A above, and Glossary and Notes; also *Den norsk-islandske Skjaldedigtning*, ed. Finnur Jónsson (1912–15), A I 158–9 for text in manuscript spelling with variant readings).

Ýdrógar lét ægir
eyverskan her deyja
— Týr var tjörva dýrra
tírar gjarn — ok Íra.
Barði brezkrar jarðar
byggvendr ok hjó tyggi,
— gráðr þvarr geira hríðar
gjóði — kumrskar þjóðir.

Stanza re-ordered as if prose:

Ægir ýdrógar lét eyverskan her ok Íra deyja.
Týr dýrra tjörva var tírar gjarn.
Tyggi barði byggvendr brezkrar jarðar ok hjó kumrskar þjóðir.
Gráðr þvarr geira hríðar gjóði.

Translation:

The foe of the bow-string [warrior] caused the island army and the Irish to die.
The Týr of precious swords [warrior] was eager for glory.
The prince beat the inhabitants of the ‘British’ land and felled the Cumbrian peoples.
Hunger diminished for the osprey of the storm of spears [battle > raven].

Metrical features:

The metre is *dróttkvætt* ‘court metre’, that of some five-sixths of the skaldic corpus. Its main features, setting aside certain licences, variations and complications, are these:

i. The stanza (*vísa*) consists of eight lines (*vísuorð*). The two half-stanzas (*vísuhelmingar* or *helmingar*, sg. *helmingr*) are metrically independent and often syntactically so. (In some cases they are also preserved as separate entities.)

ii. Each line has six syllables.

iii. Each line ends with a trochee (– x, i.e. heavy, stressed syllable followed by an unstressed one).

iv. Lines are linked in pairs by alliteration, shown here in bold: two alliterating sounds (*stuðlar*) in each odd line and one (the *hofuðstafr* ‘chief stave/post’) in the first stressed syllable of each even line. Any vowel or diphthong alliterates with any other, though preferably an unlike one (as in lines 1–2 of the stanza above, where it will also be noted that the pattern of alliteration helps to mark the clause boundaries).

v. Individual lines contain pairs of internal rhymes or *hendingar*, indicated here by italics. These link the sounds in stressed syllables, the second rhyme in the line always falling on the penultimate syllable. The rhyme involves the vowel (or diphthong) in each syllable and one or more postvocalic consonant(s), but where there is no postvocalic consonant belonging to the same syllable, the rhyme consists of vowel only. There are two types of internal rhyme. Odd lines normally have half-rhyme (*skothending*) in which the vowels are different but one or more of the postvocalic consonants are identical. Even lines have full rhyme (*aðalhending* ‘chief rhyme’) in which vowels and one or more postvocalic consonant(s) are identical. Quite frequently an *aðalhending* is introduced into an odd line, as in lines 3 and 5 of the stanza above.

vi. There are further constraints on the patterns of stress within the line, and on the distribution of alliteration and internal rhyme.

Clause arrangement and word order:

The highly inflected nature of the Old Norse language means that syntactic relations can usually be made clear by grammatical endings and are less heavily dependent on word order than they are in languages such as modern English; and the skalds exploit this potential flexibility to an often quite extraordinary extent. Within clauses there are frequent departures from the ‘normal’, ‘prose’ order, though because the syntax is usually quite straightforward this rarely causes real difficulties. It is in the arrangement of clauses within the *helmingr* that skaldic style differs most from the everyday. Although skalds frequently use a

straightforward sequential pattern, each clause finishing before the next starts (pattern *ab*, or *abc* etc.), they also play with clause boundaries, suspending a clause while interrupting with another and hence making what can be termed ‘frame’ patterns (as in the first *helmingr* of the specimen stanza, where the clauses form a pattern *aba*) or ‘interlace’ patterns (*abab* etc.). Combined patterns are also possible, as in the second *helmingr* of the specimen stanza. This could be analysed in two ways: i) as ‘sequence’ and ‘frame’ in the pattern *abcb*, since the *a* clause *barði . . . byggvendr* could be understood as complete, with an understood ‘he’ as subject of *barði*; or ii) as ‘frame’ and ‘interlace’ in the pattern *abacb*, since once *tyggi* in line 6 has been reached, it can be taken as subject of *barði* in the *a* clause as well as of *hjó* in the *b* clause. This is the analysis represented above in ‘Stanza re-ordered as if prose’. By breaking the linear flow of language, the skalds can allow phrases to float free, resonating with more than one clause in the helming, and they can also produce special effects, for instance mimicking simultaneous actions or expressing the brokenness of intense emotion.

Content:

The stanza promotes a general military ideology and the reputation of a specific, though unnamed, viking leader, who is grammatical subject of four out of the five verbs. The defeated enemy is always referred to by collective terms, and is always the grammatical and conceptual object. The claims about the slaughter of these enemies are extremely generalised, as are the intercalated clauses about the hero’s desire for glory and the waning of the raven’s hunger (because, it is understood, the hero provides carrion), and all these belong to an informal repertoire of motifs which are constantly deployed, and ingeniously varied, by skalds.

Diction:

Much of the skalds’ virtuosity goes into expressing recurrent key concepts such as ‘man, ruler, battle, ship, sword, gold, woman’ by means of

- i. Poetic appellations known as *heiti*, such as *tjor(r)* ‘sword’ (or possibly ‘spear’), and *tyggi* ‘ruler, prince’ in the stanza by Hallfreðr. *Heiti* are words which are rare or non-occurring in prose, and often redolent with connotations in addition to the main concepts to which they re-

fer. Thus *hilmir* ‘ruler, prince’ has etymological associations with *hjalmr* ‘helmet’ and therefore may hint at a ‘helmet-provider’, ‘helmet-bearer’ or ‘defender’, while *huginn* ‘raven’ contains a mythological allusion since it is a generalised application of a proper name referring to one of Óðinn’s two raven scouts.

ii. Kennings, stereotyped and more or less figurative periphrases consisting of at least two elements, usually *heiti*, one functioning as the ‘base word’ and the other as the ‘determinant’ or qualifier. The base word is in whatever grammatical case is required by the syntax, while the determinant is either in the genitive case and separate from the base word, as in *græðis hestr* ‘ocean’s horse’ = ship, or is compounded with the base word, as in *skýrann* ‘cloud-hall’ = sky. Some kennings, including one in the Hallfreðr stanza, are ‘double’ (*tvíkennt*) since the determinant of a kenning is itself a kenning. Where this device is repeated, the kenning is ‘extended’, ‘driven’ or perhaps ‘in-laid’ (*rekit*).

The kennings in the specimen stanza are:

ýdrógar ægir: ‘bow-string’s terrifier / foe’ = warrior.

Týr tjörva dýrra: ‘Týr (god) of precious swords = warrior’: the adj. *dýrra* ‘precious’ is not essential to the working of the kenning.

geira hríð: ‘spears’ storm’ = battle, its *gjóðr* ‘osprey’ = raven; a *tvíkennt* expression.

The elements are juxtaposed according to certain stereotyped patterns which are almost infinitely variable. Here battle is ‘spears’ storm’, but almost any word for weather could be substituted, and any word for weapons or armour.

The difficulty of skaldic poetry:

Skaldic poetry has a reputation for tortuous and riddling complexity, and some poems, for example the best of the tenth-century pagan compositions, are indeed extremely challenging to the textual skills, mythical knowledge and historical imagination of modern readers. Verses such as the specimen here, however, are (local textual problems aside) readily interpretable. Although the skalds liked to surprise by novelty and by ingenious variation on themes, their art is very much based on the fulfilment of expectations, grammatical and poetic. In the verse above, for example, the past tense *lét* ‘caused’ is extremely likely to be completed by an infinitive, so that although *deyja* is separated from

it by three words, the audience will be listening or looking for such a completion. The god-name *Týr* similarly sets up the expectation of a ‘warrior’ or ‘man’ kenning with a term for battle, weapon, ship or treasure as its determinant, and this is fulfilled almost immediately by *tjörva* ‘of swords’ (cf. Meissner 1921, 259–63, 273–79). Again, since many skaldic battle poems refer to the beasts of battle (raven, eagle or wolf) being fed or cheered (since the hero makes carrion of his enemies), *gráðr* ‘hunger, greed’ triggers anticipation of a motif of this kind. It is therefore fully possible for modern readers, like the original early Nordic audiences, to acquire a set of frameworks for interpretation, above all by gaining experience of the poetry, but also by consulting reference works on poetic diction such as Snorri Sturluson’s *Edda*, the medieval *pulur* or lists of *heiti* (printed in *Skj* A I 649–90; B I 656–80), *LP*, or Meissner 1921, though in all these cases we should beware of a too normative approach, and in the last two cases the examples are sometimes based on heavily emended texts.

Preservation:

On the preservation of skaldic poetry in general, see p. xxv above. The specimen stanza, together with others in praise of Óláfr, is preserved in the *Óláfs saga Tryggvasonar* by Oddr Snorrason ch. 82, *Fagrskinna* ch. 23, *Óláfs saga Tryggvasonar* ch. 30 in *Heimskringla*, and *Óláfs saga Tryggvasonar en mesta* ch. 77 (cf. note 1 on p. 87 above; on these sources see p. 60 above). In the first two sources, this and others of Hallfreðr’s verses about Óláfr are cited continuously, whereas in the last two they are punctuated by prose narrative and are in a somewhat different order. The two *helmingar* of the specimen above do not form a single stanza in Oddr’s saga and *Fagrskinna* but are the second *helmingar* of two different stanzas.

VIII: Ari Þorgilsson: ÍSLENDINGABÓK

Ari Þorgilsson was probably born in 1068 on the Snæfellsnes peninsula of Iceland and died in 1148. He lost his father and grandfather while still a boy and at the age of seven went to live with a maternal relative, Hallr Þórarinnsson of Haukadalsr (cf. line 184) in the southwestern part of the country. At Haukadalsr he must have come into contact with some of the most prominent, learned and travelled Icelanders of the time, in particular various members of the great Mosfellings family (cf. note 35 below) to which belonged the first bishops of Iceland, Ísleifr Gizurarson and his son, Gizurr Ísleifsson, who would have resided at Skálholt some 25 km. away. And Ísleifr's son Teitr (cf. line 8) actually lived in Haukadalsr where he ran a small school. Ari became one of Teitr's pupils and he refers to him as his *fóstri* 'fosterer' and the wisest man he knew. It must have been at Haukadalsr and under the influence of men like Teitr and Hallr that Ari developed his interest in history and related subjects. Ari tells us in ch. 9 of *Íslendingabók* that he spent fourteen winters at Haukadalsr, which means he must have quit the place in about 1089. We have no precise knowledge of how and where he spent the remaining years of his long life. But he was an ordained priest and it can reasonably be inferred that he lived for some of this time at least in his ancestral area of Snæfellsnes. He could well have held a chieftaincy (*goðorð*) there.

Ari's only preserved work, the second version of his *Íslendingabók*, covers less than twenty pages in its main manuscript. Its contents may be summarised as follows.

The Prologue (= lines 1–6) tells us of the circumstances surrounding the writing of the first (now lost) version of the work and, in rather unclear terms, of the changes made in producing the second version. There follows a genealogy (which may well be a later interpolation) of Haraldr hárfagri going back to the Swedish king Óláfr trételgja. Then comes a list of contents of the book's ten chapters. Chapter 1 (lines 7–34) deals with the settlement of Iceland, presenting Ingólfr as the first settler. Chapter 2 names four main settlers of the east, south, west and north of the country and tells (lines 35–43) how a Norwegian called Úlfjóttr first 'brought law' out to Iceland. Chapter 3 (lines 44–63) deals with the establishment of the Alþingi. Chapter 4 gives an account of certain changes made in the Icelandic calendar (see *HOIC*, 44–45). Chapter 5 describes the events which led to the division of the

country into quarters (see *HOIC*, 49–52). A short chapter 6 (lines 64–74) and a lengthier chapter 7 (lines 75–149) cover respectively the discovery and settlement of Greenland by Eiríkr enn rauði and the formal acceptance of Christianity by the Icelandic Alþingi. Chapter 8 tells of the so-called ‘foreign’ or ‘missionary’ bishops who visited Iceland in the tenth and eleventh centuries (see *HOIC*, 138–44) and of events during the long lawspeakership of Skapti Þóroddsson (1004–30), including the establishment of the so-called Fifth Court (see *HOIC*, 70–74; *Laws I*, 83–88, 244–45). Ísleifr Gizurarson, the first man to be formally consecrated as bishop of Iceland (1056–80), is the subject of Chapter 9 (see *HOIC*, 144–46). And the final chapter 10 (of which lines 150–97 form a major part) deals with Gizurr Ísleifsson (bishop of Iceland from 1082 to 1106; bishop of Skálholt from 1106 to 1118). Although the last words of ch. 10 are *Hér lýk sk sjá bók* (‘This book ends here’), two further items follow in both the extant manuscripts: (i) genealogies from original settlers of Iceland down to these five bishops: Ísleifr Gizurarson and his son Gizurr, Jón Ögmundarson (cf. line 191), Þorlákr Rúnólfsson (cf. line 1) and Ketill Þorsteinsson (cf. also line 1); (ii) a genealogy from the mythical Yngvi Tyrkjakonungur down to Ari himself, ending with the words *en ek heitik Ari*, ‘and I am called Ari’.

As noted, Ari’s information in his Prologue on the changes he made in the first version of his work to produce the second is rather unclear and there has been much modern scholarly discussion on the matter. This has led to only uncertain and differing conclusions. The primary issue to be addressed in this context is whether the second version of *Íslendingabók* represents an abridgement or an expansion of the first (cf. notes 1 and 3 below).

It is normally assumed that Ari had virtually no written sources about the early history of Iceland. But he may well have used Sæmundr Sigfússon’s now lost work on the Norwegian kings which, it is assumed, was written in Latin (see p. 56 above; cf. line 145). And there is evidence to suggest that he knew such written works on non-Icelandic matters as Adam of Bremen’s *Gesta Hammaburgensis ecclesiae pontificum* (cf. again p. 56), various works by the Venerable Bede and, quite clearly, a life of the martyr King Edmund, whoever its author (cf. lines 12–14). But it was primarily oral sources that he relied on for information about Icelandic history. He obviously learnt a great deal from acquaint-

tances from his time at Haukadals: Teitr Ísleifsson would have been of particular importance to him in this respect (cf. lines 8–9, 36, 144), as well as Hallr Þórarinnsson, Sæmundr Sigfússon (cf. lines 2, 145) and bishop Gizurr Ísleifsson himself. He also received information from people from his home area in the west of Iceland, his uncle Porkell Gellisson (cf. lines 10, 73–74) and Þórirðr Snorradóttir (cf. line 11). At least two lawspeakers, Markús Skeggjason (cf. line 152) and Úlfheðinn (cf. line 55) would have been his informants (cf. note 51 below).

The preserved version of *Íslendingabók* was, then, based on an earlier one which Ari says he wrote for the bishops Þorlákr Rúnólfsson and Ketill Þorsteinsson and subsequently showed to them and to the priest Sæmundr Sigfússon. From the wording of his statement and other factors it is clear that the first version must have been written between 1122 (when Ketill became bishop) and 1133 (when both Þorlákr and Sæmundr died). The preserved version of *Íslendingabók* refers to the lawspeakership of Goðmundr Þorgeirsson (lines 170–71) which ran from 1123 to 1134. If this reference is original to the second version, then it must, of course, have been written in or after 1134. But there are good reasons for assuming that it is a later interpolation. Further there are reasons for thinking that Ari wrote his first version fairly early on in the period 1122–33 and produced the second version within four or five years of it.

Ari's work has great importance for the study of Icelandic history and literature. It is, in effect, the oldest original prose work in Icelandic and decades passed before other works of historiography were written in that language. *Íslendingabók* exercised considerable influence on later Icelandic literature, as did *Landnámabók*, the original (and now lost) version of which is probably also from his hand. Snorri Sturluson, writing some hundred years later, makes particular reference to him in the prologue to his *Heimskringla*. It is Ari's specific mention of his oral sources and his careful attention to chronology in *Íslendingabók* that give his work such value. It is true that he does not always tell his story well. For example, his description of the foundation of the Alþingi (lines 44–55) is somewhat inconsequential. But his account of the conversion of Iceland shows him as an excellent narrator. And however desultory Ari's narrative may occasionally seem, the value of his whole book can hardly be overestimated.

Although there are various minor witnesses, we have to rely mainly

on two seventeenth-century paper manuscripts written by Jón Erlendsson (died 1672) for our text of the second version of *Íslendingabók*. AM 113 b fol. (the better of the two) and AM 113 a fol. both go back directly to a lost original probably written about 1200 or perhaps a little earlier (and thus, of course, not Ari's original). AM 113 a fol. was written in 1651, AM 113 b fol. probably rather later. The text of the selections here is based on AM 113 b fol. (designated 'A') as follows: (a): f. 1r2–11; (b): ff. 1v4–2r14; (c): ff. 2r23–3r9; (d): f. 4r25–v13; (e): ff. 4v14–6v10; (f): ff. 8r17–9v2. Most of the emendations are from AM 113 a fol. (designated 'B').

Bibliography

Facsimile edition: Jón Jóhannesson (ed.), *Íslendingabók Ara fróða. AM 113 a and 113 b, fol.* Íslenzk handrit. Icelandic manuscripts I (1956). [Contains a useful 'Introduction' in English]

Critical edition: Ari Þorgilsson hinn fróði, *Íslendingabók*, ed. Anne Holtmark (1951); rev. Hallvard Magerøy and Tor Ulset (1978).

Normalised edition with English translation: Ari Þorgilsson, *The Book of the Icelanders (Íslendingabók)*, ed. and tr. Halldór Hermannsson (1930).

Íslenzk fornrit edition (*ÍF I*): *Íslendingabók*. In *Íslendingabók, Landnámabók*, ed. Jakob Benediktsson (1968).

Background reading:

Björn Þorsteinsson, *Thingvellir. Iceland's National Shrine*, tr. Peter Foote (1987).

The Book of the Settlements. Landnámabók, tr. Hermann Pálsson and Paul Edwards (1972).

Finn Gad, *The History of Greenland, I. Earliest Times to 1700*, tr. Ernst Dupont (1970).

Jónas Kristjánsson, *Eddas and Sagas*, tr. Peter Foote (1988), Index, under 'Ari Þorgilsson the Wise'.

Gwyn Jones, *The Norse Atlantic Saga*, 2nd ed. (1986).

Knud J. Krogh, *Viking Greenland* (1967).

MS, under *Íslendingabók*.

Dag Strömbäck, *The Conversion of Iceland*, tr. Peter Foote (1975).

G. Turville-Petre, *Origins of Icelandic Literature* (1953), 88–108.

VIII: Ari Þorgilsson: ÍSLENDINGABÓK

(a) Prologue¹

«Ísland þetta er fyrst byskupum órum, Þorláki ok Katli, ok sýndak bæði þeim ok Sæmundi presti.² En með því at þeim líkaði svá at hafa eða þar viðr auka, þá skrifaða ek þessa of et sama far, fyr utan áttartölu ok konungaævi,³ ok jókk því er mér varð síðan kunnara ok nú er gerr sagt á þessi en á þeirri. En hvatki es *mi<s>*sagt es í fræðum þessum, þá er skylt at hafa þat heldr, er sannara reynisk . . .

(b) The settlement of Iceland⁴

Chapter 1

«Ísland byggðisk fyrst úr Norvegi á dögum Haralds ens hárfagra,⁵ Hálfðanar sonar ens svarta, í þann tíð — at ætlun ok tölur þeira Teits fóstura míns,⁶ þess manns er ek kunna spakastan, sonar Ísleifs byskups; ok Þorkels fǫðurbróður míns Gellissonar, er langt munði fram;⁷ ok Þórirðar Snorra dóttur goða,⁸ es bæði vas margspök ok óljúgfróð — es Ívarr, Ragnars sonr loðbrókar,⁹ lét drepa Eadmund enn helga Engla- konung.¹⁰ En þat vas sjau tegum «vetra» ens níunda hundraðs eptir burð Krists, at því es ritit es í sögu hans.¹¹

Ingólfr hét maðr nóroenn, es sannliga er sagt at færi fyrst þaðan til Íslands, þá es Haraldr enn hárfagri var sextán vetra gamall, en í annat sinn fám vetrum síðarr.¹² Hann byggði suðr í Reykjarvík. Þar er Ingólfs- hǫfði kallaðr fyr austan Minþakseyri, sem hann kom fyrst á land, en þar Ingólfsfell fyr vestan Qlfossá, es hann lagði sína eigu á síðan.

Í þann tíð vas Ísland viði vaxit á miðli fjalls ok fjöru.¹³

Þá váru hér menn kristnir, þeir er Norðmenn kalla papa.¹⁴ En þeir fóru síðan á braut, af því at þeir vildu eigi vesa hér við heiðna menn, ok létu eptir bœkr írskar ok bjöllur ok bagla; af því mátti skilja at þeir váru menn írskir.¹⁵

En þá varð fǫr manna mikil mjök út hingat úr Norvegi til þess un- z konungrinn Haraldr bannaði, af því at honum þótti landauðn nema. Þá sættusk þeir á þat, at hverr maðr skyldi gjalda konungi fimm aura,¹⁶ sá er eigi væri frá því skiliðr ok þaðan færi hingat. En svá er sagt at

4 jóki A. 5 nú sagt A.

Haraldr væri sjau tegu vetra konungr ok yrði áttroeðr. Þau hafa upphöf
 30 verit at gjaldi því es nú er kallat landaurar.¹⁷ En þar galzk stundum
 meira en stundum minna, unz Óláfr enn digri¹⁸ gørði skýrt at hverr
 maðr skyldi gjalda konungi hálfa mörk, sá er fœri á miðli Norvegs ok
 33 Íslands, nema konur eða þeir menn es hann næmi frá. Svá sagði Þorkell
 oss Gellissonr.

(c) The establishment of the Alþingi¹⁹

Chapter 2

. . . En þá es Ísland vas víða byggt orðit, þá hafði maðr austrœnn fyrst
 36 lög út hingat úr Norvegi sá er Úlfjótr hét — svá sagði Teitr oss — ok
 váru þá Úlfjótsslög kǫlluð — hann var faðir Gunnars er Djúpdœlir eru
 komnir frá í Eyjafirði²⁰ — en þau váru flest sett at því sem þá váru
 39 Golþingslög eða ráð Þorleifs ens spaka Hørða-Kárasonar²¹ váru til,
 hvar við skyldi auka eða af nema eða annan veg setja. Úlfjótr var
 austr í Lóni. En svá es sagt at Grímr geitskǫr væri fóstbróðir hans, sá
 42 er kannaði Ísland allt at ráði hans, áðr Alþingi væri átt. En honum fekk
 hverr maðr penning til á landi hér, en hann gaf fé þat síðan til hofa.²²

Chapter 3

<A>lþingi vas sett at ráði Úlfjótis ok allra landsmanna þar er nú es. En
 45 áðr vas þing á Kjalarnesi, þat es Þorsteinn Ingólfs sonr landnáma-
 manns, faðir Þorkels mána lǫgsgummanns, hafði þar, ok hǫfðingjar
 þeir es at því hurfu.²³ En maðr hafði sekr orðit of þræls morð eða
 48 leysings, sá er land átti í Bláskógum; hann es nefndr Þórir kroppin-
 skeggi; en dóttursonr hans es kallaðr Þorvaldr kroppinskeggi, sá es
 fór síðan í Austfjörðu ok brenndi þar inni Gunnar, bróður sinn. Svá
 51 sagði Hallr Órækjasonr.²⁴ En sá hét Kolr es myrðr var. Við hann es
 kennd gjá sú es þar es kǫlluð síðan Kolsgjá, sem hræin fundusk. Land
 þat varð <síðan> allsherjarfé, en þat lögðu landsmenn til Alþingis neyzlu.
 54 Af því es þar almenning at víða til Alþingis í skógum ok á heiðum
 hagi til hrossa hafnar. Þat sagði Úlfheðinn oss.

Svá hafa ok spakir menn sagt at á sex tegum vetra yrði Ísland albyggt
 57 svá at eigi væri meirr síðan.

Því nær tók Hrafn lofsögu,²⁵ Hængs sonr landnámamanns, næstr Úlfjóti, ok hafði tuttugu sumur; hann var úr Rangárhverfi. Þat var sex tegum vetra eptir dráp Eadmundar konungs, vetri eða tveim áðr Haraldr enn hárfagri yrði dauðr, at tölum spakra manna. Þórarinn Ragabróðir, sonr Óleifs hjalta, tók lofsögu næstr Hrafni ok hafði önnur tuttugu; hann vas borgfirzkr.

(d) The settlement of Greenland²⁶

Chapter 6

Land þat es kallat es Grœnland fannsk ok byggðisk af Íslandi. Eiríkr enn rauði hét maðr breiðfirzkr es fór út heðan þangat ok nam þar land er síðan es kallaðr Eiríksfjörðr.²⁷ Hann gaf nafn landinu ok kallaði Grœnland ok kvað menn þat myndu fýsa þangat farar, at landit ætti nafn gott.²⁸

Þeir fundu þar manna vistir bæði austr ok vestr á landi,²⁹ ok keiplabrot ok steinsmíði þat es af því má skilja at þar hafði þess konar þjóð farit es Vínland hefir byggt ok Grœnlendingar kalla Skrælinga.³⁰

En þat vas, es hann tók byggva landit, fjórtán vetrum eða fimmtán fyrr en kristni kvæmi hér á Ísland, at því er sá talði fyrir Þorkeli Gellissyni á Grœnlandi er sjálfr fylgði Eiríki enum rauða út.³¹

(e) The Alþingi accepts Christianity³²

Chapter 7

Óláfr rex Tryggva sonr, Óláfs sonar, Haralds sonar ens hárfagra, kom kristni í Nóreg ok á Ísland.³³

Hann sendi hingat til lands prest þann er hét Þangbrandr ok hér kenni mönnum kristni ok skírði þá alla es við trú tóku.³⁴ En Hallr á Síðu, Þorsteins sonr, lét skírask snimhendis, ok Hjalti Skeggjasonr úr Þjórsárdali ok Gizurr enn hvíti Teits son, Ketilbjarnar sonar, frá Mosfelli, ok margir höfðingjar aðrir.³⁵ En þeir vátu þó fleiri es í gegn mæltu ok neittu. En þá er hann hafði hér verit einn vetr eða tvá, þá fór hann á braut ok hafði vegit hér tvá menn eða þrjá þá er hann höfðu nítt.³⁶ En hann sagði konunginum Óláfi es hann kom austr allt þat es hér hafði yfir hann gingit, ok lét örvænt at hér mundi kristni enn takask.

En hann³⁷ varð við þat reiðr mjök ok ætlaði at láta meiða eða drepa
87 ossa landa fyrir, þá es þar váru austr.

En þat sumar et sama kvámu útan heðan þeir Gizurr ok Hjalti, ok
þágu þá undan við konunginn, ok hétu honum umbsýslu sinni til á
90 nýja leik at hér yrði enn við kristninni tekit, ok létu sér eigi annars ván
en þar mundi hlýða. En et næsta sumar eptir fóru þeir austan, ok prest
sá es Þormóðr hét, ok kvámu þá í Vestmannaeyjar es tíu vikur váru af
93 sumri,³⁸ ok hafði allt farizk vel at. Svá kvað Teitr þann segja es sjálfr
var þar.³⁹ Þá vas þat mælt et næsta sumar áðr í lögum at menn skyldi
svá koma til Alþingis es tíu vikur væri af sumri, en þangat til kvámu
96 viku fyrr.

En þeir fóru þegar inn til meginlands ok síðan til Alþingis ok gátu at
Hjalta at hann vas eptir í Laugardali með tólfta mann, af því at hann
99 hafði áðr sekr orðit fjarbaugsmaðr et næsta sumar á Alþingi of goðgá.⁴⁰
En þat vas til þess haft, at hann kvað at Lögbergi kviðling þenna:⁴¹

102 Vil ek eigi goð geyja;
grey þykir mér Freyja.⁴²

En þeir Gizurr fóru unz þeir kvámu í stað þann í hjá Qlfossvatni, es
kallaðr es Vellankatla, ok gørðu orð þaðan til þings, at á mót þeim
105 skyldi koma allir fulltingsmenn þeira, af því at þeir höfðu spurt at
andskotar þeira vildi verja þeim vígi þingvöllinn. En fyrr en þeir færi
þaðan, þá kom þar ríðandi Hjalti ok þeir er eptir váru með honum. En
108 síðan riðu þeir á þingit, ok kvámu áðr á mót þeim frændr þeira ok
vinir, sem þeir höfðu æst. En enir heiðnu menn hurfu saman með
alvæpni ok hafði svá nær at þeir myndi berjask at <eigi> of sá á miðli.
111 En annan dag eptir gengu þeir Gizurr ok Hjalti til Lögbergs ok báru
þar upp erindi sín. En svá er sagt, at þat bæri frá, hvé vel þeir mæltu.
En þat gørðisk af því, at þar nefndi annarr maðr at oðrum vátta, ok
114 sögðusk hvárir úr lögum við aðra, enir kristnu menn ok enir heiðnu,
ok gingu síðan frá Lögbergi.

Þá báðu enir kristnu menn Hall á Síðu at hann skyldi lög þeira upp
117 segja, þau es kristninni skyldi fylgja. En hann leystisk því undan við
þá, at hann keypti at Þorgeiri lögsgumanni, at hann skyldi upp segja;
en hann vas enn þá heiðinn.⁴³ En síðan er menn kvámu í búðir,⁴⁴ þá

lagðisk hann niðr Þorgeirr ok breiddi feld sinn á sik ok hvíldi þann 120
dag allan ok nóttina eptir ok kvað ekki orð. En of morguninn eptir
settisk hann upp ok gørði orð at menn skyldi ganga til Lögbergis.

En þá hóf hann tölur sína upp, es menn kvámu þar, ok sagði at honum 123
þótti þá komit hag manna í ónýtt efni ef menn skyldi eigi hafa allir lög
ein á landi hér, ok talði fyrir mǫnnum á marga vega at þat skyldi eigi
láta verða, ok sagði at þat mundi at því ósætti verða, es vísaván vas at 126
þær barsmíðir gørðisk á miðli manna es landit eyddisk af. Hann sagði
frá því, at konungar úr Norvegi ok úr Danmǫrku høfðu haft ófrið ok
orrostur á miðli sín langa tíð, til þess unz landsmenn gørðu frið á miðli 129
þeira, þótt þeir vildi eigi. En þat ráð gørðisk svá, at af stundu sendusk
þeir gersemar á miðli; enda helt friðr sá meðan þeir lifðu.⁴⁵

‘En nú þykkir mér þat ráð,’ kvað hann, ‘at vér látim ok eigi þá ráða 132
er mest vilja í gegn gangask, ok miðlum svá mál á miðli þeira, at
hvárirtveggju hafi nakkvat síns máls, ok høfum allir ein lög ok einn
sið. Þat mon verða satt, es vér slítum í sundr lögina, at vér monum slíta 135
ok friðinn.’

En hann lauk svá máli sínu at hvárirtveggju játtu því, at allir skyldi 138
ein lög hafa, þau sem hann réði upp at segja.

Þá vas þat mælt í lögum at allir menn skyldi kristnir vesa ok skírni 138
taka, þeir er áðr váru óskírðir á landi hér. En of barna útburð skyldu
standa en fornu lög ok of hrossakjots át.⁴⁶ Skyldu menn blóta á laun, 141
ef vildu, en varða fjörbaugsgarðr ef vátum of kvæmi við. En síðar
fám vetrum var sú heiðni af numin sem önnur.

Þenna atburð sagði Teitr oss at því er kristni kom á Ísland. 144

En Óláfr Tryggvason fell et sama sumar at sögu Sæmundar prests.⁴⁷
Þá barðisk hann við Svein Haraldsson Danakonung ok Óláf enn sænska 147
Eiríks son at Uppsölum Svíakonungs, ok Eirík, es síðan vas jarl at
Norvegi, Hákonarson.⁴⁸ Þat vas þremr tegum vetra ens annars hundraðs
eptir dráp Edmundar, en þúsundi eptir burð Krists at alþýðu tali.⁴⁹

(f) Events during Gizurr's episcopacy⁵⁰

Chapter 10

. . . Gizurr byskup vas ástsælli af öllum landsmǫnnum en hverr maðr 150
annarra þeira es vér vitim hér á landi hafa verit. Af ástsæld hans ok af

tølum þeira Sæmundar með umbráði Markúss lögsgumanns⁵¹ vas
 153 þat í lög leitt, at allir menn tölðu ok virðu allt fé sitt ok sóru at rétt virt
 væri, hvárt sem vas í lönðum eða í lausaaurum, ok gørðu tíund af
 síðan.⁵² Þat eru miklar jartegnir, hvat hlýðnir landsmenn váru þeim
 156 manni, es hann kom því fram at fé allt vas virt með swardögum þat es
 á Íslandi vas, ok landit sjálft ok tíundir af gørvar ok lög á lögð, at svá
 skal vesa, meðan Ísland es byggt. Gizurr byskup lét ok lög leggja á
 159 þat, at stóll byskups þess es á Íslandi væri skyldi í Skálaholti vesa, en
 áðr vas hvergi, ok lagði hann þar til stólsins Skálaholtsland ok margra
 kynja auðœfi önnur, bæði í lönðum ok í lausum aurum.⁵³ En þá es
 162 honum þótti sá staðr hafa vel at auðœfum þróazk, þá gaf hann meir en
 fjórðung byskupsdóms síns til þess at heldr væri tveir byskupsstólar á
 landi hér en einn, svá sem Norðlendingar æstu hann til.⁵⁴ En hann
 165 hafði áðr látit telja búendr á landi hér, ok váru þá í Austfirðingafjórðungi
 sjau hundruð heil, en í Rangæingafjórðungi tíu, en í Breiðfirðingafjórðungi
 níu, en í Eyfirðingafjórðungi tólf, en ótaldir váru þeir es eigi
 168 áttu þingfararkaupi at gegna of allt Ísland.⁵⁵

«Úlfheðinn Gunnars sonr ens spaka tók lögsgu eptir Markús ok
 hafði níu sumur; þá hafði Bergþórr Hrafnssonr sex, en þá hafði
 171 Goðmundr Þorgeirssonr tólf sumur.⁵⁶ Et fyrsta sumar es Bergþórr sagði
 lög upp vas nýmæli þat gørt at lög ór skyldi skrifa á bók at Hafliða
 Mássonar of vetrinn eptir at sgu ok umbráði þeira Bergþórs ok annarra
 174 spakra manna þeira er til þess váru teknir.⁵⁷ Skyldu þeir gørva nýmæli
 þau öll í lögum er þeim litisk þau betri en en fornu lög. Skyldi þau
 segja upp et næsta sumar eptir í löggrétu ok þau öll halda es enn meiri
 177 hlutr manna mælti þá eigi gegn. En þat varð at fram fara, at þá vas
 skrifaðr Víglóði ok margt annat í lögum ok sagt upp í löggrétu af
 kennimönnum of sumarit eptir.⁵⁸ En þat líkaði öllum vel, ok mælti því
 180 manngi í gegn.

Þat vas ok et fyrsta sumar es Bergþórr sagði lög upp, þá var Gizurr
 byskup óþingfærr af sótt. Þá sendi hann orð til Alþingis vinum sínum
 183 ok höfðingjum at biðja skyldi Þorlák Rúnólfs son Þorleiks sonar, bróður
 Halls í Haukadali,⁵⁹ at hann skyldi láta vígjask til byskups. En þat
 gerðu allir svá sem orð hans kvámu til, ok fekksk þat af því, at Gizurr
 186 hafði sjálfr fyrr mjök beðit, ok fór hann útan þat sumar en kom út et
 næsta eptir ok vas þá vígðr til byskups.

Gizurr vas vígðr til byskups þá es hann var fertøgr.⁶⁰ Þá vas Gregórius
 189 septimus páfi.⁶¹ En síðan vas hann enn næsta vetr í Danmörku ok kom

of sumarit eptir hingat til lands. En þá es hann hafði verit fjóra vetr ok
tuttugu byskup, svá sem faðir hans, þá vas Jóan Ögmundarsonr vígðr
til byskups fyrstr til stóls at Hólum;⁶² þá vas hann vetri miðr en hálf- 192
sextøgr. En tólf vetrum síðar, þá es Gizurr hafði alls verit byskup
sex vetr ens fjórða tegar, þá vas Þorlákr vígðr til byskups; hann lét
Gizurr vígja til stóls í Skálaholti at sér lifanda. Þá vas Þorlákr tveim 195
vetrum meir en þrítøgr, en Gizurr byskup andaðisk þremr tegum náttu
síðar í Skálaholti á enum þriðja degi í viku <quinto> kalendas Junii⁶³
...

Notes

¹ On the Prologue to *Íslendingabók* and the difficulties it presents, see Turville-Petre 1953, 88–102; Jón Jóhannesson 1956, xiv–xxiii. The problems revolve around: (a) the meaning of *fyr útan*; (b) what the words *áttartala* and *konungaævi* refer to; and to some extent (c) the meaning of *of et sama far*. On these problems see note 3 below and *NION* III, s.v. **far**.

² Sæmundr Sigfússon was a member of the Oddaverjar family, with its ancestral home at Oddi, just east of where the River Rangá in ýtri flows into Þverá (south-western Iceland) (cf. *HOIC* 231–32, 362). He studied on the Continent and is credited with a now lost synoptic work about the kings of Norway believed to have been written in Latin. After his death, he became a legendary figure in Icelandic folklore and, for example, the poems of the Elder Edda were wrongly attributed to him (cf. Jónas Kristjánsson 1988, 25–26). Like Ari Þorgilsson, he was nicknamed *inn fróði*, ‘the Learned’. Cf. p. 56 above; Turville-Petre 1953, 81–87; *MS*, s.v. *Sæmundr Sigfússon inn fróði*.

³ *of et sama far*: ‘on the same subject’; or ‘covering the same ground’ (so *ION* 207); or possibly ‘in the same way’.

The majority of scholars understand *fyr útan* to mean ‘without’, i.e. that *áttartala* and *konungaævi*, which were to be found in the earlier version of *Íslendingabók*, have been omitted in the second, preserved, version. But others have suggested that they mean ‘apart from’ and that the *áttartala* and *konungaævi* are an addition to the earlier version and are to be found in the preserved version.

áttartolu is formally singular but is probably used here in a collective sense; the element *-ævi* in *konungaævi* is plural. The first word may be roughly translated ‘genealogies’, the second ‘lives of kings’. Precisely what are referred to here is less certain and depends to some extent on the interpretation *fyr útan* in line 3. If *fyr útan* is taken to mean ‘apart from’ and the items referred to are assumed to be present in the preserved version of *Íslendingabók*, then the word *áttartala* might refer (for example) to the genealogies of the bishops following ch. 10 (referred to by Ari himself as *kyn byskupa Íslendinga ok áttartala*), and *konungaævi* might refer to various chronological statements in the present *Íslendingabók* relating events in Icelandic history to the

lives of foreign kings (cf. lines 7–14, 145–49). If the items in question were in the earlier version but have been removed in the preserved one, then this matter becomes a much more speculative one, and one which has received much scholarly attention (cf. note 20 below).

⁴ On the discovery and settlement of Iceland, see *BS*; Jones 1986, especially 27–72; *MS*, s.v. *Iceland*; *HOIC* 1–34.

⁵ While it is not possible to give exact dates, Haraldr hárfagri probably lived from about 855 to about 935. He is said to have been descended from the Swedish Yngling dynasty and his father, Hálfðan inn svartí, was king of Vestfold. Haraldr succeeded to the throne as a young man and, partly in alliance with the earl of Hlaðir, Hákon Grjótgardsson, extended a hegemony widely in Norway. Sometime in the 890s he won a decisive sea-battle at Hafrsfjorden (near Stavanger) and in so doing established control of the south-western part of the country. He may, to a certain extent, therefore, be regarded as the first ruler of all Norway, though when written sources represent his tyranny as a major cause of emigration by Norwegian chieftains to Iceland, there is doubtless some exaggeration involved. Cf. *MS*, s.v. *Haraldr hárfagri* (“fair-hair”) *Hálfðanarson*.

⁶ Teitr, a son of Ísleifr Gizurarson, was Ari’s main mentor and teacher (cf. *fóstri*). It is he whom Ari refers to most frequently as an informant (cf. lines 36, 93, 144). He seems to have had several other pupils as well as Ari. He died in 1110.

⁷ Porkell Gellisson is also mentioned in *Laxdæla saga*. He is said to have lived at the important farm of Helgafell on Snæfellsnes. See also note 31 below.

⁸ Þóriðr died in 1112 at the age of 88. Her father, Snorri goði Þorgríms-son (d. 1031), appears in *Eyrbyggja saga* as a major character and in several other sources.

⁹ Ívarr was a prominent Viking chieftain of the second half of the ninth century. The sources about him include, in addition to Icelandic ones, *The Anglo-Saxon Chronicle*, Irish annals, Adam of Bremen’s

Gesta (cf. p. 56 above) and Saxo Grammaticus's *Gesta Danorum*. He was presumably a leader of the large Danish army which invaded East Anglia in 865 (cf. note 10 below). He also took part in an attack on York at about the same time in which the rival English kings Ælla and Osbert were killed. *The Annals of Ulster* describe him as the 'king of the Northmen of all Ireland and Britain'. He died in about 873. The legendary Ragnarr loðbrók could well represent a combination of two different historical figures, one of whom is likely to have been a parent of the historical Ívarr. However this may be, Ari probably conceived loðbrók as a nickname for Ragnarr and then in some such sense as 'shaggy breeches'. Cf. Rory McTurk, *Studies in Ragnars saga loðbrókar and its major Scandinavian analogues* (1991).

¹⁰ Edmund the Martyr, king of the East Angles, resisted the Danish invasion of his kingdom, was taken prisoner and, when he rejected Ívarr's demands for tribute and allegiance, was put to death (20th November 869) by being shot with arrows. On the apparent discrepancy between the date of Edmund's death in 869 and that given by Ari in lines 13–14 (i.e. 870), see note 49 below.

¹¹ It is uncertain what written work about St Edmund is referred to. *De miraculis Sancti Eadmundi*, written shortly before 1100 by the English cleric Hermannus, is perhaps the most likely, though Abbo of Fleury's *Passio Sancti Eadmundi* (written c.988) is another possibility. Cf. Strömbäck 1975, 19 note 1.

¹² Ingólfr is traditionally regarded as the first Scandinavian settler in Iceland and founder of modern Reykjavík. Ari gives no name for his father but some later sources refer to him as the son of Orn, others of Björnólfr, the latter perhaps more correctly. Cf. *HOIC* 13 footnote 35.

¹³ Modern research supports the suggestion here that, at the time of its settlement, Iceland was much more extensively wooded than in Ari's own. In the intervening period, over-exploitation by man and overgrazing by livestock led to deforestation. The birch continues to be the main type of tree in Iceland, but various kinds of willow, as well as the rowan and juniper, are also found quite widely.

¹⁴ *papar* (the word goes back ultimately to Latin *papa*, ‘father’) were Irish anchorite monks who had found their way to the Scottish islands, the Faroes and Iceland. Their presence in these places is suggested by place-names containing the element *pap-* (e.g. *Papa Stour* in Shetland, *Papey* off eastern Iceland). The Irish monk Dicuill, writing about 825, gives an account of an island in the far north he calls *Thile* which was visited by clerics some thirty years earlier. Most scholars have identified this with Iceland and Irishmen would thus have been first to set foot in Iceland, as early as the beginning of the ninth century. See *Diculi Liber de mensura orbis terrae*, ed. and tr. J. J. Tierney (1967), 75–77; *HOIC* 3–7; Strömbäck (1975), 60–67; *A History of Norway and The Passion and Miracles of the Blessed Óláfr*, tr. Devra Kunin, ed. with introduction and notes by Carl Phepstead (2001), 8 and 84–85.

¹⁵ It is not certain that books actually written in Irish are meant; books which were ‘Irish’ in their appearance, style and decoration may rather be intended. Cf. Ian McDougall, ‘Foreigners and Foreign Languages in Medieval Iceland’, *Saga-Book XXII* (1986–89), 180–82. The Irish monks would doubtless have counted their books great treasures. *Bagall* is a loan-word probably either from Old Irish (*bachall*) or Old English (cf. Middle English *bag(h)el*), both words themselves being ultimately derived from Latin *baculus*. The Icelandic word is often translated ‘crozier’ but may refer rather to the long stout walking-sticks (Latin *cambutta*) used by Irish monks. For illustrations of medieval croziers (though of a later date) found in Iceland, see *HOIC* 398 and Björn Þorsteinsson 1987, 52. *Bjöllur* probably means small hand-bells. Such items have been found in Iceland and some of them, though they must derive from a date later than any Irish presence there, may have associations with the British Isles. See further P. W. Joyce, *A Social History of Ancient Ireland* (1903), I 343, 352–54, 372–78.

¹⁶ An ounce (*eyrir*) was a weight of about 27 g, and while basically used of silver as a medium of exchange, was also transferred to measure other media (homespun in ells, for instance) by a system of equivalences. There were eight ounces (*aurar*) to a mark (*mork*) (cf. line 32 below). Cf. *HOIC* 328–35; *Laws* II 386, 389–90.

¹⁷ *Landaurar*, ‘land dues’, were primarily a toll which Icelanders were obliged to pay the king of Norway on arrival in that country. It was abolished by *Gamli sáttmáli*, ‘the Old Pact’, of 1262–64 which brought Iceland under Norwegian rule. But the word is also used in some sources of a tax imposed on those leaving Norway for other places. See *HOIC* 109–17, 282–87; *Laws* II 211 note 100.

¹⁸ Óláfr enn digri or Óláfr helgi Haraldsson is one of the most important figures of the Viking Age and the sources about him are numerous and diverse. He was a great-great-grandson of Haraldr enn hárfagri, born in Norway in about 995. He appears to have participated in wide-ranging Viking raids at an early age which took him to places as far apart as Finland and Spain. He was involved in the Danish attacks on England in the years 1009–1014 and was baptised in Rouen in Normandy at about this time. He returned to Norway in 1015 and established himself as the first effective ruler of the whole country. During his reign, Óláfr consolidated his power by the elimination of various petty chieftains and strengthening the civil administration of the country. He also continued the process of the conversion in which Óláfr Tryggvason had earlier played such an important part (cf. note 33 below). Because of external threats, primarily from Canute the Great, he was forced to seek asylum with Yaroslav in Russia in 1028 but returned two years later with a small army only to be defeated and killed at the Battle of Stiklarstaðir (modern Stiklestad) in Trøndelag on 29th July 1030. Although never officially canonised, Óláfr became the object of a considerable cult after his death and is regarded as patron saint of Norway. His shrine in the cathedral at Trondheim became a place of pilgrimage and a number of churches (not least in Britain) are dedicated to him. See *MS*, s.v. *Óláfr*, *St.*; *Óláfs saga helga*.

¹⁹ On Ari’s account of Úlfljótr’s Law and the establishment, site and institutions of the Alþingi, see *HOIC* 35–93; *Laws* I 1–6, 53–138; Björn Þorsteinsson 1987; *MS*, s.v. *Alþingi*. Some scholars take Ari’s statements about Úlfljótr’s Law as historically suspect (see note 21 below). Certainly the clauses found in various sources purporting to be from Úlfljótr’s Laws (cf. Halldór Hermannsson in Ari Thorgilsson 1930, 76–77) are probably most reasonably regarded as antiquarian reconstructions from the twelfth or thirteenth century.

²⁰ Certain critics who think that Ari omitted the *áttartala* found in the earlier version of *Íslendingabók* when he made his second version (see note 3 above) have pointed to the words in this parenthesis as a possible vestige of material he unwittingly left behind when otherwise removing genealogical material (see Jón Jóhannesson 1956, xxi).

²¹ Golaþingslög was the law for western and southern Norway (cf. *MS* 385–86). It has been argued that Golaþingslög was not established until about 950, i.e. at a time later than the events here described. Further, the fact that the preserved Golaþingslög and laws of the Icelandic Commonwealth are so different makes it seem improbable that the former influenced the latter at an earlier stage of the development of both.

Porleifr is a shadowy figure who appears in a number of Kings' Sagas. Some sources make him a relation of Úlfjlótr or connect him with the establishment of Golaþingslög.

²² What Ari says of Grímr's mission here is not entirely clear. The purpose of his search may have been to find a suitable meeting-place for the Alþingi. But it may have been to collect views on the very establishment of the assembly. The statement that each man gave Grímr a penny is also problematic. If he indeed gave the money to the temples (*hof*), this would suggest a close association between these institutions and the political administration of Iceland in heathen times. Cf. *HOIC* 38–39, 54–55.

²³ It is disputed whether the reference is to a local assembly or to some sort of forerunner to the Alþingi. For a review of the arguments, see Halldór Hermannsson in Ari Thorgilsson 1930, 78; *HOIC* 35–40. A local assembly called Kjalarnessþing certainly existed during the Commonwealth period (see *HOIC* 76–77).

²⁴ Little or nothing is known of this informant of Ari's. He may have hailed from eastern Iceland.

²⁵ The lawspeaker of the medieval Icelandic Commonwealth was elected for a period of three years, though he could always be re-elected. It was his duty to recite all sections of the law at Lögberg (see note 41 below) during his term of office and the Assembly Procedures

Section (*þingskaparþáttur*) every year. He received a fee and half of the fines imposed by judgments at the General Assembly. Cf. Strömbäck 1975, 15 and note; *HOIC* 47–49; *Laws* I 187–88, 249–50; II 384–85.

²⁶ On the discovery and settlement of Greenland by Scandinavians, see *BS* 48–50; *HOIC* 98–101; Krogh 1967; Gad 1970; Jones 1986, 73–114; *MS*, s.v. *Greenland, Norse in*.

²⁷ The main sources for Eiríkr the Red and his family are *Íslendingabók*, *Landnámabók*, *Grænlandinga saga* and *Eiríks saga rauða* (cf. Jones 1986, 142–235). Eiríkr is said to have lived in the inner part of Eiríksfjörður at Brattahlíð (Qassiarsuk), where extensive Norse archaeological remains have been found. Eiríksfjörður, together with Einarsfjörður immediately to the south of it, formed the central part of Eystribyggð ('Eastern Settlement'), the more southerly of the two medieval Scandinavian settlements in Greenland. The other settlement, Vestribyggð ('Western Settlement'), lay in the area to the east of Greenland's present-day capital, Nuuk. Both settlements were on the southern part of the west coast of Greenland. See the map in *ÍF* IV.

²⁸ It is easier to understand the reasoning attributed to Eiríkr here if we remember that, as well as denoting the colour green, Old Norse *grænn* can mean 'good; hopeful; advantageous', where no notion of physical colour is present (cf. C–V 218). Thus in *Finnboga saga* ch. 6 (*ÍF* XIV 262), the superlative of the adjective is used with an understood noun *kostr*, the expression meaning 'the best alternative': *sá mun grænstr at segja satt*. Further, the noun *kostr* is used in the compound *land(s)kostr*, 'quality, potential of (a) land for settlement' (cf. *Eiríks saga rauða* ch. 11 (*ÍF* IV (1985), 430); *Vatnsdæla saga* ch. 15 (*ÍF* VIII 40–41)).

²⁹ *austr ok vestr á landi* is probably a reference to the two Scandinavian settlements in Greenland, Eystribyggð and Vestribyggð (cf. note 27 above).

³⁰ The first element of the compound *keiplabrot* appears to be genitive plural of *keipull*, attested otherwise only in *SnE*, *Skáldskaparmál* 128. Different etymologies have been suggested for *keipull*: it may be a

loan-word (cf. Latin *caupulus*, Old English *cuopel*, ‘small ship’; Welsh *ceubol*, ‘ferry-boat’). Or it may be a diminutive of *keipr*, ‘boat’. It is not certain that the word *keipull* by itself necessarily denoted a skin boat, though doubtless it was remains of skin boats of some kind that Eiríkr and his men found. But for these, the word *húðkeipr* was the most precise term (e.g. in *Flóamanna saga* ch. 23 (*ÍF* XIII 289), and was used of the vessels of the *Skrælingar* in *Grænlinga saga* ch. 4 (*ÍF* IV (1985), 255–56 — also *keipr*) and *Eiríks saga rauða* ch. 11 (*ÍF* IV (1985), 428).

The artefacts referred to by Ari in this paragraph were probably left behind by some early culture of Inuit, most probably the Dorset culture, which had visited and moved on from the areas of Greenland in question centuries before the arrival of the Scandinavians. Certainly vestiges of Dorset-culture settlement have been found in both the Eastern and Western Settlements by modern archaeologists. *Vínland* (literally ‘Wine-land’) refers to some area on the eastern side of the North American continent visited by Scandinavians from about AD 1000 onwards. The name is also known to us from Adam of Bremen’s *Gesta* (see p. 56 above) and e.g. *Grænlinga saga* and *Eiríks saga rauða*. Although we do not know its exact definition, it may have included Newfoundland, on the northern tip of which island a Scandinavian site has been discovered at L’Anse aux Meadows. While there is archaeological evidence to suggest that there may have been contacts between Scandinavians and Dorset-Inuits in Newfoundland, we have no need to assume that in using the word *Skrælingar* here Ari is referring specifically to Dorset-Inuits. The word seems to have been applied indiscriminately by medieval Scandinavians to any non-Scandinavian people they encountered in Greenland or North America. Moreover, it is perfectly possible that the Scandinavians had not met with the Inuit in Greenland at the time from which Ari has his information; the Thule-Inuit (ancestors of the Inuit of modern Greenland) probably did not enter the northern part of the country from the Canadian islands until about AD 1100 at the earliest.

³¹ Porkell’s visit to Greenland, which must have taken place in the period c.1050–70 (cf. *ÍF* I 14 note 3), is mentioned only here. For another example of Ari mentioning his informants’ own sources, see lines 93–94 below and note 39.

³² On the conversion of Iceland, see Turville-Petre 1953, 48–69; *HOIC* 118–38; Strömbäck 1975; *MS*, s.v. *Conversion*. In addition to this account by Ari, the chief primary sources are Theodoricus monachus's *Historia de antiquitate regum Norwagiensium*, *Historia Norwegiae*, Ágrip, Oddr Snorrason's *Óláfs saga Tryggvasonar*, Snorri Sturluson's *Heimskringla*, *Njáls saga*, *Kristni saga* and *Óláfs saga Tryggvasonar en mesta*. The account in *Kristni saga* is particularly detailed.

³³ At an early age (he was born c.968) Óláfr Tryggvason took part in Viking expeditions and *The Anglo-Saxon Chronicle* tells of his attacks on England in the early 990s (which involved the extortion of Danegeld). According to some sources, he was baptised in the Isles of Scilly (cf. pp. 83–84 above). He became king of Norway in 995 and during his short reign strove to further the cause of Christianity not only in Norway itself but also in the Scandinavian colonies in the west. In Norway his success was only partial. He died fighting King Sveinn Haraldsson (see lines 145–49 below and Text VI above). Cf. Strömbäck 1975, 31–37; *MS*, s.v. *Óláfr Tryggvason*; *Óláfs saga Tryggvasonar*.

Ari uses a number of Latin words (such as *rex* instead of *konungr*) and Latinisms in *Íslendingabók* (cf. line 197 below). This he may have done under the influence of specific Latin sources.

³⁴ Pangbrandr (also known as Theobrand(us)) is mentioned in a number of sources (cf. note 32 above), some of which cite what are ostensibly contemporary verses about him. He appears to have been of either Flemish or Saxon origin. The element *Pangbrand-* appears in a number of Icelandic place-names, suggesting perhaps that he travelled widely in the country; see *HOIC* 128–31; Strömbäck 1975, 25–26.

³⁵ Hjalti Skeggjason was Gizurr enn hvíti's son-in-law, and plays an important part in *Njáls saga*. Gizurr belonged to what was perhaps one of the most distinguished Icelandic families of the Commonwealth period, the descendants of Ketilbjörn the Old, the original settler of a large part of south-western Iceland which included Mosfell, Skálholt and Haukadalsr. As seen here, he played an important part in the introduction of Christianity into Iceland and is a major figure in *Njáls*

saga. Among his descendants were his son Ísleifr, first bishop of Iceland (1056–80), Gizurr, second bishop of Iceland (1082–1106) and first bishop of Skálholt (1106–18), and Gizurr Þorvaldsson (1208–68), who played an important part in the history of Iceland leading up to the end of the Commonwealth (see extract III above). The family (or parts of it) are sometimes referred to as the Mosfellingar, sometimes as the Haukdælir.

³⁶ *þá er hann hófðu nítt*, ‘who had insulted him’; probably more specifically ‘who had composed scurrilous verses about him’ The noun *níð* has roughly the sense of ‘defamation’, often of a sexual character; cf. Preben Meulengracht Sørensen, *The Unmanly Man. Concepts of Sexual Defamation in Early Northern Society*, tr. Joan Turville-Petre (1983), 28–32, 79–81; *Laws* II 197 note 16. Some of the verses said to have been composed about Þangbrandr have been preserved.

³⁷ I.e. Óláfr Tryggvason.

³⁸ The first day of summer was Thursday, 9th–15th April (cf. *Laws* II 15 note 84). Gizurr and Hjalti’s arrival in Iceland must have been 18th–24th June and thus more or less coincided with the beginning of the Assembly (Alþingi) (cf. *Laws* I 57).

³⁹ Strömbäck (1975, 19) cites this sentence as an instance of how meticulous Ari could be in referring to his informants and their sources: ‘We may note, for example, that he establishes the fact that the two chieftains who were to bring Christianity to Iceland first landed in mid-June . . . in Vestmannaeyjar by referring to one of his best-informed source-men [i.e. Teitr; cf. lines 8–9, 36, 144], who had himself been told this by *a man who was there on the islands* at the time.’

⁴⁰ *Fjörbaugsgarðr*, ‘lesser outlawry’, involved banishment from Iceland for three years (see *Laws* I 250). Under the laws of the Commonwealth, the penalty for reciting shaming slander (*níð*; see note 36 above) about another person was full outlawry (*skóggangr*); see *Laws* II 197–99.

⁴¹ On *Lögberg*, see *Laws* I 251; *HOIC* 41–44; Björn Þorsteinsson 1987, 41–42 and *passim*. It was at *Lögberg* that the recital of the laws by the lawspeaker took place (cf. note 25 above).

⁴² *At geyja goð* probably means ‘to blaspheme (the) gods’; cf. the word *goðgá* (line 99) which must mean ‘blasphemy’ (the second element of this word comes from the same root as *geyja*). The verse is ironical: ‘I do not wish to blaspheme the gods; (but) Freyja seems to me to be a bitch.’ It is in the metre *málaháttir* with internal and end-rhymes (cf. *ION* 317; *SnE*, *Háttatal* st. 83, or, in some versions, st. 80, 81, 85, 88, and p. 87). On the voluptuous fertility-goddess Freyja, see *MRN* 175–79; *MS*, s.v. *Freyr and Freyja*. In *Oddrót*, *Njáls saga* (ch. 102) and *Óláfs saga Tryggvasonar en mesta* two further lines are added: *Æ mun annat tveggja / Óðinn grey eða Freyja*, ‘One of the two, either Óðinn or Freyja, will always be a bitch.’ Cf. Strömbäck 1975, 13–14.

⁴³ It seems probable that Hallr was simply bribing Þorgeirr; *Oddrót* says that Óláfr Tryggvason had given Gizurr and Hjalti a substantial sum of money before they left Norway ‘to make friends with chieftains’. Cf. Strömbäck 1975, 30–31.

⁴⁴ *búðir* were the temporary shelters used by those attending the Alþingi at Þingvellir and assemblies elsewhere in Iceland. Their walls would have been made of turf and stone and when in use they would have been roofed with awnings of canvas or homespun. See Björn Þorsteinsson 1987, 32–34.

⁴⁵ Þorgeirr’s exemplum cited here is not historical and no real events are referred to. In *Kristni saga* the names of the two fictitious kings are given as Tryggvi (of Norway) and Dagr (of Denmark).

⁴⁶ The exposure of unwanted infants (especially females) after birth (*barna útburðr*) appears to have been practised in heathen Iceland and is referred to in the sagas (e.g. *Gunnlaugs saga ormstungu* ch. 3). There was general Christian opposition to the consumption of horse-meat (*hrossakjots át*) in the Middle Ages, probably due to its association with heathen ritual rather than to the Mosaic Law, and, as Ari

implies, it was later forbidden in the laws of the Icelandic Commonwealth (cf. *Laws I* 49). Cf. Strömbäck 1975, 17 note 1 and 29 note 2.

⁴⁷ The location of the battle is disputed. It may have taken place off the German island of Rügen (cf. p. 58 above and **Svǫlðr** in *NION* III).

⁴⁸ Sveinn Haraldsson (Sven Forkbeard) revolted against his father, Haraldr Gormsson, to ascend the throne of Denmark in about 986. In the 990s he was involved in attacks on England, one of them together with Óláfr Tryggvason. He also laid claim to Norway and after his defeat of Óláfr Tryggvason recorded here had control of much of that country. In 1013 he led a speedy invasion of England. Ethelred the Unready was driven into exile and Sveinn was king of the country for a few months until his death at Gainsborough on 3rd February 1114. Cf. *MS*, s.v. *Sven Haraldsson (Forkbeard)*.

Óláfr enn sænski (known in Swedish as Olof Skötkonung), son of King Erik the Victorious, ruled from c.995 and died c.1021. He is probably the first king who could be said to have ruled all Sweden, though only for a limited time. He embraced Christianity himself and attempted to impose it on his subjects, but was eventually frustrated by the heathen faction.

Eiríkr Hákonarson was son of Hákon Sigurðarson Hlaðajarl who had ruled Norway c.970–95. After the fall of Óláfr Tryggvason, Eiríkr and his brother Sveinn had control of parts of the country, though as subordinates of Sveinn Haraldsson. After Eiríkr was summoned to England by Canute in 1015, Óláfr Haraldsson (digri) returned to Norway and defeated Sveinn at the Battle of Nesjar. Eiríkr died in England as earl of Northumbria in about 1024.

⁴⁹ Modern chronological investigations suggest that Christianity was in fact accepted at the Alþingi in June 999, and that Óláfr Tryggvason fell in battle in the September of that same year. The apparent discrepancy arises from the fact that Ari began his year on 1st September, as was not uncommon at the time. Cf. Strömbäck 1975, 2 note 1.

By the expression *at alþýðu tali* Ari refers to the system (now common) of dating historical events from the birth of Christ. This was introduced by Dionysius Exiguus (*fl.* AD 500) and fostered by the Venerable Bede (d. 735). Systems using other dates for Christ's birth

were known in medieval Iceland, including that connected with Gerlandus of Besançon (*fl.* AD 1100) which assumes that Christ was born seven years later than Dionysius and Bede reckoned.

⁵⁰ On Bishop Gizurr Ísleifsson, see *HOIC* 147–53; Turville-Petre 1953, 79–82. He was son of Ísleifr, first bishop of Iceland, and grandson of Gizurr enn hvíti who played such a notable role in the introduction of Christianity to Iceland (see lines 80, 88, 111 above). He was born in 1042, consecrated in 1082 (cf. note 60 below) and died in 1118. On laws of tithes, see *Laws* II 221–35, 398–99 and references; *HOIC* 147–50, 169–78. On the writing down of the secular laws, cf. *HOIC* 89–93; *Laws* I 9–16. And on Jón Ögmundarson and the foundation of the see of Hólar, see Turville-Petre 1953, 109–42, 197–99; *HOIC* 153–56; *MS*, s.v. *Jóns saga ens helga*. Cf. note 62 below and section XIV.

⁵¹ Earlier in chapter 10 of *Íslendingabók*, Ari mentions Markús as his informant for the terms of office of all the lawspeakers before his own time and gives Markús's sources for the lawspeakers before his (Markús's) time. Markús was a poet and composed, for example, a memorial poem in honour of King Eirik Ejegod of Denmark (d. 1103).

⁵² Iceland was the first of the Scandinavian countries to introduce tithes, at the Alþingi in 1096 or 1097. The amount was one per cent of a man's unencumbered possessions; one quarter was sent to the bishop, a second quarter to the priest, a third to the local church and a fourth to the poor.

⁵³ The land at Skálholt had originally been part of Gizurr's family estate (cf. note 35 above). After the death of his mother, Gizurr had it established by law that the bishop of Iceland should live at Skálholt. Before that, no particular place of residence had existed.

⁵⁴ The diocese of Skálholt was to cover the eastern, southern and western quarters, while that of Hólar (established in 1106) was to cover the northern quarter. But the northern quarter was the largest and most populous, so Gizurr was giving up claim to more than one fourth of the tithes he had previously received. See *HOIC* 151.

⁵⁵ For the boundaries of the four quarters of medieval Iceland, see the map in *Laws* I 280. Rangæingafjórðungr is often called Sunnlendingafjórðungr, Breiðfirðingafjórðungr Vestfirðingafjórðungr and Eyfirðingafjórðungr Norðlendingafjórðungr. Most (but not all) scholars regard the word *hundrað*, ‘hundred’, used here as referring to the so-called ‘long’ or ‘duodecimal’ hundred (i.e. 120) rather than the ‘decimal’ hundred (i.e. 100) (cf. C–V 292–93; *Gr* 3.4.1). If this is right, then the total number of farmers who paid assembly attendance dues in Iceland was about 4,560, otherwise about 3,800. These figures have been used to calculate the total population of Iceland at the end of the eleventh century and have produced estimates as high as 80,000.

Pingfararkaup was paid by every householder with means above a prescribed level if he or a proper substitute did not attend the General Assembly and was received by those who did attend (cf. *HOIC* 61; *Laws* II 366 and references; Björn Þorsteinsson 1987, 25).

⁵⁶ The words *en þá hafði Goðmundr Þorgeirssonr tólf sumur* are probably not original to the second version of *Íslendingabók*, that is, they were very likely added to it later, either by Ari himself or by someone else. Cf. p. 101 above.

⁵⁷ Hafliði Másson (d. 1130) lived at Breiðabólstaðr (in modern Vestur-Húnavatnssýsla). He was one of the most powerful chieftains of his time. His feud with Þorgils Oddason over the years 1117–21 is the subject of *Þorgils saga ok Hafliða*, one of the sagas of the compilation known as *Sturlunga saga* (cf. p. 23 above). The text written at Breiðabólstaðr in the winter of 1117–18, referred to by modern scholars as ‘Hafliðaskrá’, is mentioned in the *Konungsbók* version of *Grágás*, the laws of the Icelandic Commonwealth, where it is said that ‘everything in the book which Hafliði had made is to be accepted unless it has since been modified, but only those things in the accounts given by other legal experts which do not contradict it, though anything in them which supplies what is left out there or is clearer is to be accepted’; cf. *Laws* I 190–91, 4–5, 9–16.

⁵⁸ It was probably read out by clerics rather than the lawspeaker, Bergþórr, because the latter could not read.

⁵⁹ It was at Hallr's home in Haukadalsr that Ari was brought up (cf. p. 99 above). Hallr has been referred to as 'one of the main channels through which tradition flowed from ancient to medieval Iceland' (Turville-Petre 1953, 89). He died at the age of ninety-four in 1089. Although he could neither read nor write, he had an excellent memory and could, for example, remember his baptism by the missionary Pangbrandr. He had been in the service of King Óláfr Haraldsson of Norway and was renowned for his good works.

⁶⁰ Gizurr's consecration was attended with certain difficulties. Gizurr would normally have been consecrated by the archbishop of Hamburg–Bremen, under whose authority the church in Iceland came. In the Investiture Controversy between the papacy and the German Empire (cf. *DMA* VI, 498–500 and references), however, the archbishop of the time, Liemar, had allied himself with the Emperor (Henry IV) against Pope Gregory VII (see note 61 below) who had then suspended and excommunicated him (1074). Gizurr, who supported the Pope, was therefore forced to travel to visit Gregory to seek advice, and it was at his bidding that Gizurr was consecrated by archbishop Hartwig of Magdeburg (on 4th September 1082). It was partly these circumstances which were the cause of the relatively long interval between Ísleifr's death (5th July 1080) and Gizurr's consecration. Cf. *HOIC* 147.

⁶¹ Gregory VII (originally Hildebrand) is regarded as one of the great reforming popes of the Middle Ages. His letters attest to his concern for the fortunes of the Church in places as far apart as Spain, Norway and Hungary.

⁶² Jón Ógmundarson was born about 1052 and was first bishop of Hólar from 1106 until his death in 1121. Hafliði Másson may have been involved in the choice of Hólar as a suitable location for the centre of the northern see (cf. *HOIC* 153). As bishop, Jón established a school at Hólar and also planned the foundation of the first Icelandic monastery at Þingeyrar, though this was not established until 1133. He strove against the remnants of heathen practice and belief which were still alive in his diocese. For example, he forbade the naming of the days of the week after the pagan gods and this prohibition is reflected in present-day Icelandic (see XIV:79–82 below). The Alþingi

officially endorsed the cult of Jón as a saint in 1200. See references in note 50 above.

⁶³ *quinto kalendas Junii* is short for *quinto die ante kalendas Junii*, ‘the fifth day before the calends of June’. According to the Roman calendar, the calends (*kalendae*) of a month was its first day. The ordinal numeral *quintus* is inclusive, counting the days at both ends (i.e. the day referred to and the day of the calends). The date is, therefore, 28th May. The addition of the word *quinto* is made on the basis of *Hungrvaka*, a synoptic history of the early bishops of Iceland. On the Roman calendar, see e.g. Benjamin Hall Kennedy, *The Revised Latin Primer*, ed. and revised by James Mountford (1962), 215–17.

IX: ÞRYMSKVIÐA

Þrymskviða, an eddic poem in which the god Þórr, disguised as the goddess Freyja, recovers his hammer from the giant Þrymr, who has refused to give it back unless he is granted Freyja in marriage, is preserved only in the Codex Regius of the Poetic Edda, GkS 2365 4to. This manuscript dates from the second half of the thirteenth century, but gives clear signs of having been copied from an older exemplar. Few scholars would now accept E. V. Gordon's view (*ION*, 136) that *Þrymskviða* 'was probably composed about 900'; compelling reasons have been adduced for regarding it as much younger than that, perhaps even from the first half of the thirteenth century. One of these is the fact that it departs occasionally from the traditional rules of Old Norse alliterative poetry; in its first two lines it uses end-rhyme, and in line 112, which echoes line 104, it appears to sacrifice alliteration for an effect of near-repetition. With its frequent use of repetition, indeed (most notably at lines 10, 35 and 45), it may show the influence of European ballad poetry, Scandinavian examples of which are not reliably attested until the thirteenth century. Furthermore, the fundamentally comic tone and subject-matter of *Þrymskviða* strongly suggest that, in the many cases where it shows close similarity of wording to other eddic poems, it is more likely to have been the borrower than the lender, since the contexts in which the relevant words occur in the other poems are mostly serious, and the borrowing of a serious passage for comic purposes in a poetic tradition is a more likely development than the reverse process. This at least suggests that *Þrymskviða* is relatively late among the surviving eddic poems, even if it does not tell us much about its precise date. Examples are *Þrymskviða* line 5 (repeated at lines 10, 35 and 45), which is word for word the same as the line in *Brot af Sigurðarkviðu* (st. 6) introducing Guðrún Gjúkadóttir's question to her brothers about the whereabouts of her husband Sigurðr, whom they have slain; *Þrymskviða* line 23 (echoed at line 25), which is identical with the sybil's rhetorical question about the end of the world in *Völuspá* (st. 48); *Þrymskviða* lines 53–55, which are identical with the lines in *Baldrs draumar* (st. 1) describing the debate among the gods and goddesses as to the reason for Baldr's ominous dreams; and *Þrymskviða* lines 108–09, which recall the description in *Guðrúnarkviða I* (st. 27) of how Brynhildr Buðladóttir's eyes flashed fire at the sight of Sigurðr's dead body. In at least one

case, rather than placing a serious passage from an earlier eddic poem in a comic context, *Prymskviða* may be building on a situation in such a poem where elements of comedy are already present. It is especially tempting, for example, to regard Loki's words to Þórr in line 69, *þegi þú*, as an echo of *Lokasenna*, where the phrase occurs altogether sixteen times, and is four times used by Þórr in addressing Loki with the accompanying insult *rog vættr* 'effeminate creature' (*Lokasenna*, st. 57, 59, 61, 63); in *Prymskviða* it is used by Loki in addressing Þórr at the very moment when Þórr is afraid of being accused of effeminacy himself, as a result of having to dress up as a bride. The comic tone of *Prymskviða* does not in itself justify the view that the poem is of late, post-pagan date. 'It does not follow that those who told humorous tales about the gods had ceased to believe in them' (Turville-Petre 1953, 19). On the other hand, the fact that virtually no record is found outside *Prymskviða*, either in Snorri Sturluson's Prose Edda or elsewhere, of a myth of Þórr's loss and recovery of his hammer, might suggest, together with the tone of the poem, that *Prymskviða* was composed as a relatively late, comic, literary response to pre-Christian Scandinavian mythology, and that the story it tells was largely the product of literary invention.

It was considerations of this kind that led Peter Hallberg (1954, 51–77) to argue that Snorri Sturluson (died 1241) was the author of *Prymskviða*. Snorri, with his vast knowledge of Old Norse mythology and poetry, would certainly have been well equipped to compose a convincing pastiche of a mythological eddic poem. In doing so in the case of *Prymskviða*, according to Hallberg, Snorri invented the 'myth' of Þórr's loss and recovery of his hammer, but was too conscientious a scholar to include any reference to it in his Prose Edda, which was intended as, among other things, a compendium of ancient myths. Taking the view that Snorri was especially fascinated by the idea of an awe-inspiring glance of the eye, Hallberg compared lines 108–09 of *Prymskviða* to the description of Þórr hooding his eyes in *Gylfaginning* 37/18–21 and to the description of King Eiríkr Bloodaxe's piercing gaze in *Arinbjarnarkviða* (st. 5), a poem attributed in *Egils saga Skallagrímssonar*, of which Hallberg believed Snorri was the author, to the tenth-century poet Egill Skallagrímsson, the saga's hero (see *ÍF* II 259). It has recently been argued by Baldur Hafstað (1994) that Snorri was the author of *Arinbjarnarkviða* itself, as well as of *Egils saga*.

This view, if it can be accepted, might lend some slight support to Hallberg's argument.

Those who wish to argue for a late date for *Þrymskviða* cannot afford to ignore (as Hallberg seems to do) the fact that it makes frequent use of the particle *um* (or *of*) before verbs, whether in the past tense (as in lines 2, 5, etc.), the past participle (as in lines 26, 81, 93, 128, etc.) or the infinitive (as in line 101, cf. line 109). In *Þrymskviða* this particle occurs in contexts where, in Primitive Norse, the verbs in question would have had a prefix; in the case of *um komit*, line 93, for example, the prefix would have been **ga-*, cognate with the prefix *ge-* found in certain circumstances in verbs and other parts of speech in Old English and Modern German. Whereas in Old Norse, as the Glossary confirms, the *offum* particle is meaningless, the prefixes it has replaced would in the prehistory of Old Norse have modified to a greater or lesser extent the senses of the words in which they occur; the prefix **ga-*, for example, might have imparted a perfective aspect or perhaps the sense of 'together' to the verb in which it occurred, so that the primitive Norse equivalent of *um komit* in *Þrymskviða* line 93 might have meant 'come together', 'assembled'. The fact that, from a historical-linguistic point of view, the *offum* particle seems to be used 'correctly' in *Þrymskviða*, i.e. in positions where, in Primitive Norse, a prefix would have occurred, strongly suggests that the poem is considerably older than Hallberg (for example) would claim. On the other hand, while it is uncertain how knowledgeable Old Norse speakers were of ancient forms of their language (see Einar Ól. Sveinsson 1966, especially 38–42), the possibility that the *Þrymskviða* poet was using the particle as a deliberate means of archaising his style should not be discounted (though see Fidjestøl 1999, 228); and John McKinnell has recently argued (2000, 2, 14; 2001, 333, 335) that the poet has here been influenced by the use of the prefix *ge-* in late Old English verse. These considerations may not weigh heavily enough to allow for a date of as late as the thirteenth century for the composition of *Þrymskviða*, however, and Hallberg's view that the poem dates from that century, and particularly his view that it was composed by Snorri Sturluson, should be treated with caution.

Bibliography

- Stanza numbers of Eddic poems correspond to those in *PE* (1962).
Beowulf and the Fight at Finnsburg, ed. Fr. Klaeber, 3rd ed. (1950).
- Margaret Clunies Ross, 'Reading *Þrymskviða*', in *The Poetic Edda: Essays on Old Norse Mythology*, ed. Paul Acker and Carolyne Larrington (2002), 177–94.
- Einar Ól. Sveinsson, 'Kormakr the Poet and his Verses', *Saga-Book* XVII:1 (1966), 18–60.
- Bjarne Fidjestøl, *The Dating of Eddic Poetry: a Historical Survey and Methodological Investigation*, ed. Odd Einar Haugen, Bibliotheca Arnamagnæana XLI (1999).
- John Frankis, 'Sidelights on Post-Conquest Canterbury: towards a Context for an Old Norse Runic Charm (*DR* 419)', *Nottingham Medieval Studies* 44 (2000), 1–27.
- Baldur Hafstað, 'Er Arinbjarnarkviða ungt kvæði?' in *Sagnaþing helgað Jónasi Kristjánssyni sjötugum 10. apríl 1994*, ed. Gísli Sigurðsson *et al.* (1994), 19–31.
- Peter Hallberg, 'Om *Þrymskviða*', *Arkiv för nordisk filologi* 69 (1954), 51–77.
Hervarar saga ok Heiðreks, ed. G. Turville-Petre (1956).
- Jonna Louis-Jensen, '“Halt illu fráñ Būfa!” — til Tolkningen af Kvinneby-Amuletten fra Öland', in *Northern Lights: Following Folklore in North-Western Europe. Aistí in adhnó do Bho Almqvist: Essays in Honour of Bo Almqvist*, ed. Séamas Ó Catháin *et al.* (2001), 111–26 (with English summary, p. 124).
- John McKinnell, 'Myth as Therapy: the Usefulness of *Þrymskviða*', *Medium Ævum* 69 (2000), 1–20.
- John McKinnell, 'Eddic poetry in Anglo-Scandinavian Northern England', ch. 19 in *Vikings and the Danelaw. Select Papers from the Proceedings of the Thirteenth Viking Congress, Nottingham and York, 21–30 August 1997*, ed. James Graham-Campbell *et al.* (2001), 327–44.
- Jón Karl Helgason, '“Þegi þú, Þórr!”: Gender, Class, and Discourse in *Þrymskviða*', in *Cold Counsel: Women in Old Norse Literature and Mythology: a Collection of Essays*, ed. Sarah M. Anderson with Karen Swenson (2002), 159–66.
- Preben Meulengracht Sørensen, *The Unmanly Man: Concepts of Sexual Defamation in Early Northern Society*, tr. Joan Turville-Petre (1983).
- Richard Perkins, '*Þrymskviða*, Stanza 20, and a Passage from *Víglundar saga*', *Saga-Book* XXII:5 (1988), 279–84.
- Richard Perkins, 'The Eyrarland Image: *Þrymskviða*, stanzas 30–31', in *Sagnaþing helgað Jónasi Kristjánssyni sjötugum 10. apríl 1994*, ed. Gísli Sigurðsson *et al.* (1994), 653–64.
- Folke Ström, *Níð, ergi and Old Norse Moral Attitudes*, The Dorothea Coke Memorial Lecture in Northern Studies delivered at University College London 10 May 1973 (1974).

Sǫrla þáttur, in *Fornaldarsögur Norðurlanda*, ed. Guðni Jónsson (1950), I 365–82.

G. Turville-Petre, *Origins of Icelandic literature* (1953).

Þiðriks saga af Bern, ed. Henrik Bertelsen (1905–11).

The notes below are highly selective. Entries for mythical and legendary figures and locations mentioned in the poem will be found in Rudolf Simek, *Dictionary of Northern Mythology*, tr. Angela Hall (1993), in Andy Orchard, *Dictionary of Norse Myth and Legend* (1997), and in John Lindow, *Handbook of Norse Mythology* (2001). Although it has entries for only the major mythological figures, much useful information, including an entry on *Þrymskviða* itself (by Alfred Jakobsen), will be found in *MS*. John Lindow's descriptive bibliography, *Scandinavian Mythology: an Annotated Bibliography*, Garland Folklore Bibliographies 13 (1988), supplied as it is with a 90-page Index, will also be found helpful. Readers of German will find indispensable the commentary on *Þrymskviða* in Klaus von See *et al.*, *Kommentar zu den Liedern der Edda II: Götterlieder (Skírnismál, Hárbarðsljóð, Hymiskviða, Lokasenna, Þrymskviða)* (1997), 508–75.

IX: ÞRYMSKVIÐA

3 Reiðr var þá Ving-Þórr er hann vaknaði
ok síns hamars um saknaði;
skegg nam at hrista, skor nam at dýja,
réð Jarðar burr um at þreifask.

6 Ok hann þat orða alls fyrst um kvað:
'Heyrðu nú, Loki, hvat ek nú mæli,
er engi veit jarðar hvergi
né upphimins: Áss er stolinn hamri!'

9 Gengu þeir fagra Freyju túna,
ok hann þat orða alls fyrst um kvað:
12 'Muntu mér, Freyja, fjaðrhams ljá,¹
ef ek minn hamar mættak hitta?'

Freyja kvað:
15 'Þó mynda ek gefa þér, þótt ór gulli væri,
ok þó selja, at væri ór silfri.'

18 Fló þá Loki, fjaðrhamr dunði,
unz fyr útan kom Ása garða
ok fyr innan kom jötna heima.

21 Þrymr sat á haugi, þursa dróttinn,²
greyjum sínum gullbönd snøri
ok mörum sínum mōn jafnaði.

24 Þrymr kvað:
'Hvat er með Ásum? Hvat er með álfum?
Hví ertu einn kominn í Jötunheima?'

'Illt er með Ásum, <illt er með álfum>;
hefir þú Hlórriða hamar um fólgin?'

‘Ek hefi Hlórriða hamar um fólgin
 átta røstum fyr jørð neðan;
 hann engi maðr aprt um heimtír,
 nema fœri mér Freyju at kvæn.’ 30

Fló þá Loki, fjaðrhamr dunði,
 unz fyr útan kom jøtna heima
 ok fyr innan kom Ása garða;
 mœtti hann Þór miðra garða,
 ok þat hann orða alls fyrst um kvað: 33

‘Hefir þú erindi sem erfiði?
 Segðu á lopti løng tíðindi;
 opt sitjanda sǫgur um fallask
 ok liggjandi lygi um bellir.’ 39

‘Hefi ek erfiði ok ørindi;
 Þrymr hefir þinn hamar, þursa dróttinn;
 hann engi maðr aprt um heimtír
 nema hánnum fœri Freyju at kván.’ 42

Ganga þeir fagra Freyju at hitta,
 ok hann þat orða alls fyrst um kvað:
 ‘Bittu þik, Freyja, brúðar líni.
 Vit skulum aka tvau í Jøtunheima.’³ 45

Reið varð þá Freyja ok fnasaði;
 allr Ása salr undir bifðisk;
 stökk þat ít mikla men Brísinga.⁴
 ‘Mik veiztu verða vergjarnasta,
 ef ek ek með þér í Jøtunheima.’ 51

Senn váru Æsir allir á þingi
 ok Ásynjur allar á máli,
 ok um þat réðu ríkir tívar
 hvé þeir Hlórriða hamar um sætti. 54

57 Þá kvað þat Heimdallr, hvítastr Ása —
vissi hann vel fram, sem Vanir aðrir⁵ —
‘Bindu vér Þór þá brúðar líni;
60 hafi hann it mikla men Brísinga.

Látum und hánum hrynja lukla
ok kvennváðir um kné falla,
63 en á brjósti breiða steina,
ok hagliga um höfuð typpum.’

Þá kvað þat Þórr, þrúðugr Áss:⁶
66 ‘Mik munu Æsir argan⁷ kalla,
ef ek bindask læt brúðar líni.’

Þá kvað þat Loki Laufeyjar sonr:
69 ‘Þegi þú, Þórr,⁸ þeira orða;
þegar munu jötnar Ásgarð búa,
nema þú þinn hamar þér um heimtir.’

Bundu þeir Þór þá brúðar líni
ok inu mikla meni Brísinga;
72 létu und honum hrynja lukla,
75 ok kvennváðir um kné falla,
en á brjósti breiða steina,
ok hagliga um höfuð typðu.

Þá kvað þat Loki Laufeyjar sonr:
78 ‘Mun ek ok með þér ambótt vera;
vit skulum aka tvau í Jötunheima.’⁹

81 Senn váru hafrar heim um reknir,
skyndir at sköklum, skyldu vel renna.
Björg brotnuðu, brann jörð loga,
84 ók Óðins sonr í Jötunheima.

- Þá kvað þat Þrymr, þursa dróttinn:
 ‘Standið upp, jötnar, ok stráíð bekki!
 Nú færið mér Freyju at kván, 87
 Njarðar dóttur ór Nóatúnum.
- Ganga hér at garði gullhyrndar kýr,
 øxn alsvartir jötni at gamni; 90
 fjölp á ek meiðma, fjölp á ek menja,
 einnar mér Freyju ávant þykkir.’
- Var þar at kveldi um komit snimma, 93
 ok fyr jötna ǫl fram borit;
 einn át oxa, átta laxa,
 krásir allar þær er konur skyldu; 96
 drakk Sifjar verr sáld þrjú mjaðar.
- Þá kvað þat Þrymr, þursa dróttinn:
 ‘Hvar sáttu brúðir bíta hvassara? 99
 Sáka ek brúðir bíta in breiðara,
 né in meira mjöð mey um drekka.’
- Sat in alsnotra ambótt fyrir, 102
 er orð um fann við jötuns máli:
 ‘Át vætr Freyja átta nóttum,
 svá var hon óðfús í Jötunheima.’ 105
- Laut und línu, lysti at kyssa,
 en hann útan stökk endlangan sal.
 ‘Hví eru ǫndótt augu Freyju? 108
 Þykki mér ór augum <eldr um> brenna.’
- Sat in alsnotra ambótt fyrir,
 er orð um fann við jötuns máli: 111
 ‘Svaf vætr Freyja átta nóttum,
 svá var hon óðfús í Jötunheima.’

- 114 Inn kom in arma jötna systir,¹⁰
hin er brúðfjár¹¹ biðja þorði.
'Láttu þér af höndum hringa rauða,
- 117 ef þú ǫðlask vill ástir mínar,
ástir mínar, alla hylli.'
- Þá kvað þat Þrymr, þursa dróttinn:
120 'Berid inn hamar brúði at vígja;
leggið Mjöllni í meyar kné;
vígid okkr saman Várar hendi.'¹²
- 123 Hló Hlórríða hugr í brjósti
er harðhugaðr hamar um þekði.
Þrym drap hann fyrstan, þursa dróttinn,
126 ok ætt jötuns alla lamði.
- Drap hann ina ǫldnu jötna systur,
hin er brúðfjár of beðit hafði;
129 hon skell um hlaut fyr skillinga
en högg hamars fyr hringa fjöld.
Svá kom Óðins sonr endr at hamri.

Notes

¹ *fjaðrhams*: what seems to be involved here is a flying suit which can be worn without the wearer himself (or herself) changing into the form of a bird. While the motif of transformation into a bird for purposes of flight is common enough in Old Norse mythology and elsewhere, the idea of a detachable and transferable flying apparatus is relatively rarely attested. See McKinnell 2000, 2, 14, and McKinnell 2001, 335–36.

ljá: if four is taken as the minimum number of syllables per half-line in the metre to which *Þrymskviða* conforms, i.e. *fornyrðislag* (cf. *ION* §180), the monosyllable *ljá*, following here the disyllable *fjaðrhams*, means that the half-line in which it occurs is of the ‘short’ type, having only three syllables. Such ‘short types’ are also known as ‘reduced’ half-lines (see *ION* §178), since they reflect a reduction in syllable number resulting from various sound changes that took place in the course of the development of Old Norse from Primitive Norse. While reduced half-lines were apparently regarded as ‘permissible variants’, there can be little doubt that the metre of the poem would have sounded more regular if, in this line, the older (disyllabic) form *léa* had been employed in recitation. This consideration may be used together with the one involving the *oflum* particle (see the introduction above) as an argument either for the poem’s antiquity or, alternatively, for the view that the poet was making deliberate use of archaism. See also the notes to lines 65, 69 and 115 below.

² *Þrymr sat á haugi*: E. V. Gordon, in his note to this line (*ION*, 241), emphasises the royal and chieftainly associations of mounds. It may also be worth noting here that in the eddic poem *Hlǫðskviða* (*PE* 302–12), st. 14, *Hlǫðr*, the illegitimate son of King *Heiðrekr*, is referred to as sitting on a mound by one of the other characters in the poem in what appears to be a disparaging statement; this at any rate was the view of G. Turville-Petre, who in commenting on this stanza acknowledged that a king’s authority might be symbolised by his sitting on a mound, but mainly emphasised that ‘it was the practice of herdsmen to watch their stock from a mound, and there was no trade more deeply despised than that of the herdsman’ (see *Hervarar saga ok Heiðreks* 1956, 87).

þursa dróttinn: this phrase, which is repeated in lines 41, 85, 98, 119 and 125, also occurs in the Canterbury and Sigtuna runic charms,

dating probably from the eleventh and tenth centuries respectively, where it is used in each case as a hostile term of address with reference to the disease or infection against which the charm is directed. On these see John Frankis 2000 and Jonna Louis-Jensen 2001. On the possible significance of this usage for the interpretation of *Þrymskviða*, see note 12 below.

³ It is not clear whether it is Þórr or Loki who is speaking here. For a compelling argument that it is Þórr, see Perkins 1988. The view that it is Þórr is apparently also accepted by McKinnell 2000, 5; see further note 9 below.

⁴ *men Brísinga*: Freyja's necklace. From parts of Snorri's *Skáldskaparmál* for which Snorri cites as sources the poems *Húsdrápa* and *Haustlög*, by Úlfr Uggason (tenth century) and Þjóðólfr of Hvinir (ninth century) respectively, it is possible to piece together a story of how Loki stole the Brísingamen from Freyja and how the god Heimdallr recovered it after he and Loki had contended for it in the form of seals (see *SnE*, *Skáldskaparmál* 19–20, 32). The anonymous fourteenth-century *Sorla þáttur* tells how Freyja obtained a necklace as a result of sleeping in turn with each of the four dwarves who made it; how Loki stole this necklace at Óðinn's request by biting Freyja in the form of a flea while she was asleep, thus causing her to move so that he could unclasp it from her neck; and how Óðinn returned the necklace to Freyja after she had undertaken to start a fight between two kings that would constantly renew itself until a Christian warrior should intervene and kill them (this is the battle known as Hjaðningavíg, of which Snorri gives an account, also in *SnE*, *Skáldskaparmál* 72–73). The *Brísinga men* of Old Norse sources may or may not be identical with the *Brösinga mene* of *Beowulf*, line 1199, which according to that poem (lines 1197–1201) was carried off to a 'bright stronghold' by one Hāma, who was escaping the hostility of Eormenric, and who 'chose eternal gain' (see *Beowulf and the Fight at Finnsburg* 1950, 45, 177–79). This story has an analogue in the mid-thirteenth-century Norwegian *Þiðriks saga af Bern*, based on Low German sources. *Þiðriks saga* does not mention any *Brísinga men*, but tells in chs 345 and 430 how Heimir (cf. Hāma) was forced to flee the enmity of Erminrikr (cf. Eormenric) and entered a monastery, bringing with him, among other

things, ten pounds' worth of movable property (*Þiðriks saga af Bern*, 1905–11, II 176–77, 375–77). For the view that in *Þrymskviða* the *Brisingamen* is a symbol of female sexuality, corresponding to the hammer as a symbol of male sexuality, see McKinnell 2000, 3–7, and cf. note 12 below.

⁵ *sem Vanir aðrir*: the natural meaning of these words is 'like other Vanir', but since *Heimdallr* was one of the *Æsir*, not one of the *Vanir*, as the preceding line confirms, this half-line might perhaps be translated 'like those others, the *Vanir*'. But if the poem was written in Christian times, the lines may reflect the confusion of the author about the categories of Norse mythology.

⁶ *þrúðugr Áss*: another 'reduced' half-line of only three syllables, where an older, disyllabic form of *Áss* (cf. Primitive Norse **ansur*) would have allowed perfect metrical regularity; cf. note 1 above.

⁷ *argan*: for valuable studies of what is conveyed by this adjective in Old Norse, see Ström 1974, and Meulengracht Sørensen 1983.

⁸ *þegi þú, Þórr*: since the two syllables of *þegi* are 'resolved', counting metrically as one (see *ION* §177), this amounts to another 'reduced' half-line of only three syllables, in which an older, disyllabic form of *Þórr* (cf. Primitive Norse **þunrar*) would have allowed perfect metrical regularity; cf. note 1 above.

⁹ Note the exact repetition here of line 47. There the use of the neuter plural form *tvau*, which would be expected where the two referred to are of different sexes, is plainly justified by the fact that a god (whether *Þórr* or *Loki*, cf. note 3 above), is addressing a goddess, *Freyja*. Here, however, the god *Loki* is addressing another god, *Þórr*. As McKinnell (2000, 5) points out, the use of *tvau* here has usually been interpreted in terms of gender role, i.e. as mockery of *Þórr*, with *Loki* addressing *Þórr* as a woman now that he is dressed like one; this is clearly the view of Perkins (1988, 282, 284). McKinnell (2000, 5–6) argues interestingly that it is to be explained rather in terms of *Loki* literally turning into a female, and *Þórr*, though disguised as a female, actually remaining male.

¹⁰ *jǫtna systir*, here and in line 127, may be just a kenning for ‘troll-wife’ rather than meaning literally ‘giants’ sister’.

¹¹ *hin er brúðfjár* (cf. also line 128): since *hin er* might very well have been pronounced as one syllable (with substitution of older *es* for *er* permitting the elided form *hin’s*), this (like the identical first half of line 128) is probably to be taken as a metrically ‘reduced’ half-line, in which the older, disyllabic element *-féar* (as opposed to the monosyllabic *-fjár*) in *brúðfjár* would have allowed perfect metrical regularity; cf. note 1 above.

¹² Richard Perkins (1994) argues that Þórr’s hammer is a phallic symbol, and that the placing of a hammer in the bride’s lap was a feature of pagan Scandinavian wedding ceremonies. His view that *Prymskviða* is about the loss and recovery of Þórr’s virility may be interestingly compared with McKinnell’s view (2000) of the poem in terms of Jungian psychology as being about the male fear of lost manhood (symbolised by the stolen hammer) and the female fear of male betrayal (symbolised by the broken necklace), cf. note 4 above. Frankis (2000, 2–5), on the other hand, suggests that the verb *vígja* ‘to bless’ as used in line 122 may carry with it something of the sense of ‘consign to perdition’, in which, he believes, the same verb is used in the Canterbury runic charm, where the object of the verb, *þik*, has the same referent as the phrase *þursa dróttinn* (cf. *Prymskviða*, lines 19, 41, 85, 98, 119 and 125), which immediately follows it, and which evidently refers to the blood-poisoning against which the charm is directed. In this view, Þórr’s recovery of his hammer and his use of it to destroy *Prymr* immediately afterwards would presumably symbolise recovery from, or the successful treatment of, some kind of medical condition.

Vár, according to *SnE*, *Gylfaginning* 29/36–38, ‘listens to people’s oaths and private agreements that women and men make between each other. Thus these contracts are called *várar*. She also punishes those who break them.’

X: VQLUNDARKVIÐA

Vqlundarkviða, which immediately follows *Prymskviða* in the Codex Regius, has long been regarded as one of the oldest eddic poems, i.e. as dating from the ninth century. A recent argument that it shows the influence of late Old English verse (see McKinnell 2001, 331–35), however, implies a date of composition in the tenth century or even later. It tells how Vqlundr and his two brothers meet and marry three swan-maidens, who after nine years fly away and leave them. While two of the brothers, Egill and Slagfiðr, go in search of their wives, Vqlundr stays behind, working at the craft of ring-making, and hoping for his wife's return. He is then robbed by King Níðuðr of one of the rings he has made, is captured by him and hamstrung, and forced to serve him as a smith. After discovering that the stolen ring has been given to the king's daughter, Bqðvildr, Vqlundr takes revenge, first by beheading the king's two young sons and presenting their parents and Bqðvildr with some bowls, gems and brooches made from the boys' skulls, eyes and teeth respectively; and secondly by seducing Bqðvildr, after assuring her that he will repair the ring, the breaking of which she has feared to reveal to anyone but him. Able now to fly, Vqlundr responds from the air to a question from Níðuðr about the fate of his two sons by first enjoining him to swear not to harm the woman by whom he, Vqlundr, may have a child, and then telling him how he has disposed of the two princes, and that Bqðvildr is pregnant. He flies off, leaving the distraught Níðuðr to hear from Bqðvildr herself about the nature of her relations with Vqlundr.

This story finds a lengthy parallel in that of Velent (= Vqlundr), which forms part of *Þiðreks saga af Bern*, a thirteenth-century Old Norse prose presentation of what are mainly German narrative traditions. Velent, the son of the giant Vaði, is trained in smithcraft by two dwarves, of whose intention to kill him, however, he learns from his father before the latter's death. Velent kills the dwarves and takes possession of their tools and precious metal. He builds a kind of submarine by hollowing out a tree-trunk and fitting it with glass windows, and arrives in this vessel in the realm of King Níðungr, whose service he enters and who at first treats him well. The king's smith, Amilias, challenges him to make a sword that will cut through some armour that Amilias himself undertakes to make. Taking up the challenge, and dissatisfied with the first sword he makes, Velent reduces it to

dust by filing, feeds the file-dust to some poultry, and makes another sword from the birds' droppings. Still not fully satisfied, he follows the same procedure with the second sword, thus making a third, which he calls *Mímungr*. With *Mímungr*, he cuts through Amilias's armour and kills him, in accordance with the terms of the challenge. He replaces him as the king's smith, and becomes famous as such. His fortunes then change, however. King *Níðungr*, marching to meet an invading army, realises after five days' march that he has not brought with him his victory stone, and fears defeat as a result. He promises his daughter and half his kingdom to the man who can bring him the stone by the following morning, and *Velent*, the only one to undertake the task, manages by riding on his horse *Skemmingr* to fetch the stone on time. On his return, however, the king's steward attempts to bribe *Velent* into giving him the stone so that he, rather than *Velent*, can claim the king's reward, whereupon *Velent* kills the steward. He conveys the stone to the king, whose victory is thus assured, but the king, angered by the killing of the steward, who had been his favourite retainer, makes *Velent* an outlaw. *Velent* then tries to take revenge on the king by poisoning him, but is foiled in the attempt, and is punished for it by having tendons cut in both his legs, so that he is unable to walk. He adjusts to this situation by feigning willingness to comply with the king's requirement that he resume work as his smith. When two of the king's three sons ask him to make missiles for them he says that they must first visit him walking backwards soon after a fall of snow, which they do the next day after snow has fallen in the night. *Velent* kills them, and makes various items of household equipment for the king from their bones, including cups from their skulls. When the king's daughter breaks her finest ring (not one of *Velent*'s in this account) and fears to admit it to her parents, *Velent* tells her maid that the princess herself must visit him before he will repair it. When she does so, he locks her in the smithy with him and has intercourse with her. Having sent for his brother *Egill*, a skilled archer, *Velent* obtains from him the feathers of some birds he has shot, and uses them to make a feather-costume, which enables him to fly. In it he flies onto a tower, from which he reveals to *Níðungr* what he has done with his sons' bones, and taunts him with the likelihood that he has made his daughter pregnant. He then flies off. The king orders *Egill* on pain of death to shoot at *Velent*, but *Egill* aims deliberately at *Velent*'s left armpit, knowing

that Velent has secreted there a bladder filled with the blood of the king's slain sons. He punctures the bladder, and Níðungr, seeing the blood, believes Velent dead. When Níðungr dies soon afterwards, his surviving son succeeds him, and Velent establishes friendly relations with him and marries his sister, who by now has given birth to Velent's son, Viðga, to whom Velent passes on in due course the sword Mímungr and a shield on which a golden serpent is depicted.

While there are obviously close similarities between these two accounts, the differences between them make it safest to assume a common source for them both, rather than a direct relationship between them. Echoes of the story they tell are found in various Old English poems: in *Deor*, where Welund (= Vǫlundr, Velent) and Beadohild (= Bǫðvildr) are dwelt on as examples of patience under suffering — Welund because of his subjection to bondage by Niðhad (= Níðuðr), and Beadohild because her discovery that she was pregnant caused her even more distress than the death of her brothers; in *Waldere*, where Weland's (*sic*) skills as a smith are praised, and from which it emerges that Peodric (= Þiðrikr) intended to give Widia (= Viðga), the grandson of Niðhad and son of Weland, the sword Mimming (= Mímungr), because he, Widia, had once saved Peodric; and in *Beowulf*, where a fine battle-dress is described as 'the work of Weland'. In a verse passage in King Alfred's Old English translation of Boethius's *De consolazione Philosophiae* reference is made to 'the bones of the wise Weland, that goldsmith who was long ago most famous'; and in the medieval German Latin poem *Waltharius* there is mention of a coat of mail made by Weland, *Wielandia fabrica*, that shields Waltharius (= Waldere) from his attackers. Pictorial representations of the story are found in carvings on the whalebone casket of Northumbrian origin known as the Franks casket, dated to c.700, and preserved in the British Museum; on the picture stone Ardre VIII, dated c.800, on the Swedish island of Gotland; and in stone carvings from northern England dating from the ninth and tenth centuries, found variously on a hogback tomb preserved fragmentarily in Bedale Church, North Yorkshire, and on stone crosses preserved, more or less fragmentarily, in the Parish Church and the City Museum of Leeds, West Yorkshire, and in Sherburn Church, near Filey, North Yorkshire. Weland and Wade (= Vaði) have come to be associated through local legend with specific places in England, Denmark, and Germany; and Chaucer twice mentions Wade,

once in *Troilus and Criseyde* and once in *The Canterbury Tales*, referring in the latter instance, in the Merchant's Tale, to 'Wades boot' (Wade's boat) in a context of 'muchel craft' — an allusion, surely, to the underwater boat made, according to *Piðriks saga*, by Velent, son of Vaði. This list of reflexes of the story is by no means exhaustive.

Bibliography

- Ásgeir Blöndal Magnússon, 'Um ögurstund', in *Sjóttú ritgerðir helgaðar Jakobi Benediktssyni 20. júlí 1977*, 2 vols, ed. Einar G. Pétursson and Jónas Kristjánsson (1977), I 20–29.
- Finn Hødnebo, *Ordbog over Det gamle norske Sprog af Dr. Johan Fritzner: rettelser og tillegg* (= vol. IV of the four-volume 4th edition of Fritzner's dictionary, published in 1973) (1972).
- Hans Kuhn, *Edda: die Lieder des Codex Regius nebst verwandten Denkmälern, herausgegeben von Gustav Neckel: II. Kurzes Wörterbuch*, 3rd revised edition of Neckel's *Kommentierendes Glossar* (1968).
- Beatrice La Farge and John Tucker, *Glossary to the Poetic Edda: based on Hans Kuhn's Kurzes Wörterbuch* (1992).
- Alec McGuire and Ann Clark, *The Leeds Crosses*. Drawings by Peter Brears (1987).
- John McKinnell, 'Eddic Poetry in Anglo-Scandinavian Northern England', ch. 19 in *Vikings and the Danelaw: Select Papers from the Proceedings of the Thirteenth Viking Congress, Nottingham and York, 21–30 August 1997*, ed. James Graham-Campbell *et al.* (2001), 327–44.
- John McKinnell, 'The context of *Völundarkviða*', in *The Poetic Edda: Essays on Old Norse Mythology*, ed. Paul Acker and Carolyne Larrington (2002), 195–212.
- The Poetic Edda II: Mythological Poems*, ed. Ursula Dronke (1997), 239–328.
- Paul Beekman Taylor, '*Völundarkviða*', in *MS*, 711–13.
- Tvær kviður fornar: Völundarkviða og Atlakviða með skýringum*, ed. Jón Helgason (1966).
- Piðriks saga af Bern*, ed. Henrik Bertelsen, 2 vols (1905–11), I lxxvi–viii, 73–139.
- Porgils saga ok Hafliða*, ed. Ursula Brown (1952).

The notes below are more selective than in the case of *Prymskviða*. Exhaustive notes on *Völundarkviða* will be found in Dronke's edition (in *The Poetic Edda II* (1997) and (in Icelandic) in that of Jón Helgason (*Tvær kviður fornar* (1966)), both listed in the Bibliography above. Entries on 'Völund' and '*Völundarkviða*' (*sic*) will be found in Andy Orchard's *Dictionary of Norse Myth and Legend* (1997), and reference may also be made to John Lindow's *Scandinavian Mythology: an Annotated Bibliography*, Garland Folklore Bibliographies 13 (1988).

X: VQLUNDARKVIÐA

Frá Vqlundi

Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur;
hon hét Bøðvildr. Bræðr «váru» þrír, synir Finnakonungs. Hét einn 3
Slagfiðr, annarr Egill, þriði Vqlundr. Þeir skriðu ok veiddu dýr.
Þeir kvámu í Úlfdali ok gerðu sér þar hús. Þar er vatn er heitir 6
Úlfsjár. Snemma of morgin fundu þeir á vatnsströndu konur þrjár,
ok spunnu lín. Þar váru hjá þeim álpthamir þeira. Þat váru
valkyrjur. Þar váru tvær dætr «H»lǫðvés konungs, Hlaðguðr svanhvít 9
ok Hervør alvitr. En þriðja var Qlrún, Kíars dóttir af Vallandi. Þeir
höfðu þær heim til skála með sér. Fekk Egill Qlrúnar, en Slagfiðr
Svanhvítar, en Vqlundr Alvitrar. Þau bjuggu sjau vetr. Þá flugu 12
þær at vitja víga ok kvámu eigi aptr. Þá skreið Egill at leita Qlrúnar,
en Slagfiðr leitaði Svanhvítar, en Vqlundr sat í Úlfdølum. Hann
var hagrastr maðr, svá at menn viti, í fornum sögum. Níðuðr konungr
lét hann hǫndum taka, svá sem hér er um kveðit. 15

Frá Vqlundi ok Níðaði

Meyjar flugu sunnan, myrkvið í gognum,
Alvitr unga, ørlǫg drýgja; 18
þær á sævar strönd settusk at hvílask,
drósir suðrænar, dýrt lín spunnu.

Ein nam þeira Egil at verja, 21
fǫgr mærl fira, faðmi ljósum;
ǫnnur var Svanhvít, svanfjaðrar dró;
en in þriðja, þeira systir, 24
varði hvítan háls Vqlundar.

Sátu síðan sjau vetr at þat,
en inn átta allan þráðu, 27
en enn níunda nauðr um skilði;
meyjar fýstusk á myrkvan við,
Alvitr unga, ørlǫg drýgja. 30

- Kom þar af veiði veðreygr skyti;
 Slagfiðr ok Egill sali fundu auða;
 33 gengu út ok inn ok um sásk.
 Austr skreið Egill at Qlrúnu,
 en suðr Slagfiðr at Svanhvítu.
- 36 En einn Völundr sat í Úlfdǫlum;
 Hann sló gull rautt við gimfastan,¹
 lukði hann alla lindbauga vel;
 39 svá beið hann sinnar ljós<›ar
 kvánar, ef hánum koma gerði.
- 42 Þat spyr Níðuðr, Níara dróttinn,
 at einn Völundr sat í Úlfdǫlum;
 nóttum fóru seg<›ir, negldar váru brynjur,
 skildir bliku þeira við inn skarða mána.
- 45 Stigu ór sǫðlum at salar gafli,
 gengu inn þaðan endlangan sal;
 sá þeir á bast bauga dregna,
 48 sjau hundruð allra, er sá seggr átti.
- Ok þeir af tóku, ok þeir á létu,
 fyr einn útan, er þeir af létu.
- 51 Kom þar af veiði veðreygr skyti,
 Völundr, líðandi um langan veg.
 Gekk brúnni beru hold steikja;
 54 hár brann hrísi, allþur<› fura,
 viðr enn vin<›þurri, fyr Vólundi.
- 57 Sat á berfjalli, bauga talði,
 álfa ljóði, eins saknaði;
 hugði hann at hefði Hlǫðvés dóttir,
 Alvítr unga, væri hon aprtr komin.

Sat hann svá lengi at hann sofnaði, 60
 ok hann vaknaði vilja lauss;
 vissi sér á höndum höfgar nauðir,
 en á fótum fjötur um spenntan. 63

‘Hverir ro jofrar, þeir er á lögðu
 bestibýrsíma² ok mik bundu?’

Kallaði nú Níðuðr, Níara dróttinn: 66
 ‘Hvar gaztu, Völundr, vísi álfa,
 vára aura í Úlföllum?’

‘Gull var þar eigi á Grana³ leiðu, 69
 fjarri hugða ek vart land fjöllum Rínar;
 man ek at vér meiri mæti áttum,
 er vér heil hjú heima várum. 72

‘Hlaðguðr ok Hervör borin var Hlödvé,
 kunn var Ölrún, Kíars dóttir.’

Hon inn um gekk ennlangan sal, 75
 stóð á gólfi, stillti röddu:
 ‘Era sá nú hýrr, er ör holti ferr.’

Níðuðr konungr gaf dóttur sinni Bøðvildi gullh-ring þann er hann 78
 tók af bastinu at Völundar. En hann sjálfr bar sverðit er Völundr
 átti. En dróttning kvað:

‘Tenn hánum teygjask, er hánum er tét sverð 81
 ok hann Bøðvildar baug um þekkir;
 ámun eru augu ormi þeim enum frána;
 sníðið ér hann sína magni 84
 ok setið hann síðan í sævar stöð.’⁴

Svá var gort, at skornar váru sínar í knésfótum, ok settr í hólmeinn 87
 er þar var fyrir landi, er hét Sævarstaðr.⁵ Þar smíðaði hann konungi

alls kyns górsimar. Engi maðr þorði at fara til hans nema konungr
einn.

90 Vǫlundr kvað:

‘Skínn Níðaði sverð á linda,
þat er ek hvesta, sem ek hagast kunna,
93 ok ek herðak sem mér hægst þótti:
sá er mér, fránn mækir, æ fjarri borinn;
sékka ek þann Vǫlundi til smiðju borinn.
96 Nú berr Bǫðvildr brúðar minnar
— bíðka ek þess bót — bauga rauða.’

Sat hann, né hann svaf, ávalt, ok hann sló hamri;
99 vél gørði hann heldr hvatt Níðaði.

Drifu ungir tveir á dýr sjá,
synir Níðaðar, í sævar stöð.

102 Kómu þeir til kistu, kröfðu lukla,
opin var illúð, er þeir í sá;
fjöld var þar menja, er þeim mögum sýndisk
105 at væri gull rautt ok górsimar.

‘Komið einir tveir, komið annars dags!
Ykkur læt ek þat gull um gefit verða.
108 Segiða meyjum né salþjóðum,
manni öngum, at it mik fyndið.’

Snemma kallað*ði* seggr *á* annan,
111 Bróðir á bróður: ‘Göngum baug sjá!’

Kómu til kistu, kröfðu lukla,
opin var illúð, er þeir í litu.
114 Sneið af höfuð húna þeira,
ok undir fen fjöturs fætr um lagði;
en þær skálar, er und skörum váru,
117 sveip hann útan silfri, seldi Níðaði.

En ór augum jarknasteina
 sendi hann kunnigri konu Níðaðar;
 en ór tönnum tveggja þeira 120
 sló hann brjóstkringlur, sendi Bøðvildi.

Þá nam Bøðvildr baugi at hrósa,
 er brotit hafði: 123
 ‘Þoriga ek at segja, nema þér einum.’

Völundr kvað:

‘Ek bæti svá brest á gulli, 126
 at feðr þínum fegri þykkir,
 ok mæðr þinni miklu betri,
 ok sjálfri þér at sama hófi.’ 129

Bar hann hana bjóri, því at hann betr kunnir,
 svá at hon í sessi um sofnaði.
 ‘Nú hefi ek hefnt harma minna, 132
 allra nema einna íviðgjarra.

‘Vel ek,’ kvað Völundr, ‘verða ek á fitjum⁶
 þeim er mik Níðaðar námu rekkar.’ 135
 Hlæjandi Völundr hófsk at lopti.
 Grátandi Bøðvildr gekk ór eyju,
 tregði fgr friðils ok fōður reiði. 138

Úti stendr kunnig kván Níðaðar,
 ok hon inn um gekk endlangan sal;
 en hann á salgarð settisk at hvílask: 141
 ‘Vakir þú, Níðuðr, Níara dróttinn?’

‘Vaki ek ávalt, vilja laus<s>,
 sofna ek minnst sízt mína sonu dauða; 144
 kell mik í hofuð, kōld eru mér ráð þín,
 vilnumk ek þess nú, at ek við Völund dæma.

147 ‘Seg þú mér þat, Völundr, vísi álfa:
af heilum hvat varð húnum mínum?’

‘Eiða skaltu mér áðr alla vinna,
150 at skips borði ok at skjaldar rønd,
at mars bægi ok at mækis egg,
at þú kveljat kván Völundar,
153 né brúði minni at bana verðir,
þótt vér kván e*>*gim, þá er þér kundið,
eð*<*a> jóð eigim innan hallar.

156 ‘Gakk þú til smiðju þeirar er þú gørðir,
þar fiðr þú belgi blóði stokkna.
Sneið ek af hofuð húna þinna,
159 ok undir fen fjöturs fætr um lagðak.

‘En þær skálar, er und skørum váru,
sveip ek útan silfri, senda ek Níðaði;
162 en ór augum jarknasteina
senda ek kunnigri kván Níðaðar.

‘En ór tønnum tveggja þeira
165 sló ek brjóstkringlur, senda ek Bøðvildi;
nú gengr Bøðvildr barni aukin,
eingadóttir ykkur beggja.’

168 ‘Mæltira þú þat mál er mik meirr tregi,
né ek þik vilja, Völundr, verr um níta;
erat svá maðr hár at þik af hesti taki,
171 né svá qflugr at þik neðan skjóti,
þar er þú skollir við ský uppi.’

Hlæjandi Völundr hófsk at lopti,
174 En ókátr Níðuðr sat þá eptir.

‘Upp rístu, Þak<k>ráðr, þræll minn inn bezti,
bið þú Bøðvildi, meyna bráhvítu,
ganga fagrvarið við föður røða.’ 177

‘Er þat satt, Bøðvildir, er soggðu mér:
sátuð it Völundr saman í hólmi?’

‘Satt er þat, Níðaðr, er sagði þér: 180
sátu vit Völundr saman í hólmi
eina ogurstund⁷ — æva skyldi!
Ek vætr hánúm <vinna> kunnak, 183
ek vætr hánúm vinna máttak.’

Notes

¹ *við gimfastan*: the Codex Regius here has *við gimfástan*. La Farge and Tucker (1992, 85), following Hans Kuhn (1968, 75), understand *gimfastan* as the masculine accusative singular of a compound adjective *gimfastr* ‘fireproof’, formed from *gim*, n., a poetic word for ‘fire’, and from the adjective *fastr*, meaning ‘fast’ in the sense of ‘firm’, ‘fixed’. On this basis they take *gimfastan* to refer here to the fireproof quality of an anvil, a suggestion which involves assuming the implicit presence in the sentence of the noun *steði*, m., ‘anvil’ in its accusative singular form, *steðja*. The phrase *við gimfastan <steðja>* would thus mean ‘on a fireproof anvil’. Another possible reading is *við gimfastan*, which would involve taking *gim* as the accusative singular of a masculine noun **gimr* ‘gem’, which is not otherwise attested in Old Norse (where, however, the compound *gimsteinn*, m. ‘precious stone’ is found). Since *gim*, m., is the usual Old English word for ‘gem’, ‘jewel’, McKinnell (2001, 331), who adopts this reading, sees *gim* here as one example of Old English influence on *Vǫlundarkviða*. The meaning of the phrase, in this reading, would be ‘round the firmly-held gem’ (cf. also *The Poetic Edda* II, ed. U. Dronke (1997), 245, 308). A third possibility is to read *við gimfástan*, with *gim* taken once again as the accusative singular of a masculine noun meaning ‘gem’ and as qualified by *fástan*, the masculine accusative singular of the superlative form, *fástr*, of the adjective *fár* (found most often in compounds such as *dreyrfár* ‘blood-coloured’), meaning ‘multicoloured’ or ‘highly coloured’, ‘bright’. This reading, which would give the meaning ‘round the brightest (of) gem(s)’, is the one adopted in Jón Helgason’s edition, *Tvær kviður fornar* (1966), 59. Of these three possibilities, it is the first that is favoured here.

² *bestibyrsíma*: previous commentators have found the element *-byrr* problematic, and have preferred to discount it by emending to *bestisíma*, taking *-síma* as the accusative singular of *sími*, m., ‘rope’, ‘cord’, ‘bond’ (or of *síma*, n., ‘thread’), and as forming together with *besti*, n., ‘bast’, ‘bark-fibre’ (= *bast*, n., cf. line 47) a compound noun *bestisími*, m. (or *bestisíma*, n.), meaning ‘bast rope’, ‘cord made of bark-fibre’. It may be noted, however, that Hødnebo (1972, 67), gives under *byrr*, m. (‘fair wind [for sailing]’, ‘favourable wind’), the phrase *binda byr við*

as meaning ‘to delay’, ‘hold back’, though it is not clear from the example he gives whether these meanings are to be understood in a transitive or intransitive sense: ‘bundu eigi lengi síðan byr við ok riðu apr síðan skyndiliga.’ What seems to emerge from this example (which is from *Þorgils saga ok Haflíða*, cf. the edition of Ursula Brown (1952, 37, 89)) is that the phrase means ‘to restrict (or tie) one’s time of departure to (the opportunity afforded by) a fair wind’, i.e. to delay or postpone a projected journey until such time as conditions are favourable. If the phrase may be taken as indicating that the noun *byrr* had associations of delay or restraint (as well as of auspiciousness), it is conceivable that *byrsími*, m., or *byrsíma*, n., might be interpreted as meaning ‘a rope or cord used for the purpose of (temporarily) restraining someone’, i.e. for tying someone up (until the time is ripe for his or her release). On this basis it may be very tentatively suggested that what is present here is the accusative singular of either *bestibysími*, m., or *bestibysíma*, n., meaning ‘a restrictive rope or cord made of bast or bark-fibre’.

³ *Grana*: Grani was the horse ridden by Sigurðr Fáfnisbani (see the introduction to IV, above), and used by him for, among other things, transporting the gold he won as a result of slaying the dragon Fáfnir; see *PE*, 188. *Grana leið* ‘Grani’s path’ therefore presumably means Gnitahiðr (*PE* 180), which together with the mention of the mountains of the Rhine in the next line suggests that there has been some contamination of the story of *Vǫlundr* with that of Sigurðr.

⁴ *sævar stǫð*: ‘landing place by the sea’. The landing place in question seems to have been on an island, to judge from the phrases *ór eyju* and *í hólmi*, the former occurring in line 137 and the latter in lines 179, 181. Although *sær* can mean ‘lake’ as well as ‘sea’, the latter meaning seems the more likely one in the present context, in view of the possible tidal connotations of the word *ǫgurstund*, see the note on that word below. The writer of the prose narrative accompanying *Vǫlundarkviða* in the Codex Regius has clearly understood the expression *sævar stǫð* as a place-name (see note 7, below), and as the name of an island, see lines 86-87.

⁵ Here the expression *sævar stǫð* (see the previous note) appears to

have been understood as a place-name, with the noun *stǫð*, f., ‘landing place’, ‘place where boats are beached’, being replaced by the noun *stadr*, m. ‘place of settlement’, here suffixed to *Sævar-*.

⁶ *verða ek á fitjum*: ‘if I could get (or rise?) on upward-pushing feet’. One meaning of *fit*, f., is the ‘web’ of the kind found on the feet of certain aquatic birds, which might suggest that *Völundr* is here speaking of himself as partaking of the nature of such a bird, and envisaging leaving the island referred to in line 137 either by swimming or flying. Another meaning is the ‘hind flipper’ of a seal or walrus; according to Jón Helgason (*Tvær kviður fornar* 1966, 74), the expression *verða á fitjum* would express well the idea of a seal moving into an upright position by sitting up on its hind flippers. Given the German connections of the story (see the Introduction) it is likely that the noun *fit* also carries here something of the sense of Middle Low German *vittek* ‘wing’ (cf. *Tvær kviður fornar* 1966, 74, and La Farge and Tucker 1992, 61).

⁷ *ǫgurstund*: Ásgeir Blöndal Magnusson (1977) argues convincingly that this word as used here reflects two meanings: (1) ‘the (brief) period of time between the reaching by the tide of its highest level and its beginning to ebb’, for which the Modern Icelandic dialect expression *að bíða eftir ögrinu* ‘to wait for the turning of the tide’ provides evidence; and (2) ‘a time of great distress’, which finds support in evidence from c.1500, cited by Ásgeir Blöndal and also by Jón Helgason (*Tvær kviður fornar* 1966, 80), that *ögr*, *ögur*, n., could mean ‘heavy heart’. The meaning here may well be no more than ‘a brief time of great distress’, though it is perfectly possible that the tidal associations are present here as well; cf. note 4, above.

XI: ÞIÐREKS SAGA

This extract from *Þiðreks saga af Bern* (cf. the introduction to X, above) has been chosen for the Reader partly because of the relative simplicity of its style, which makes it easy for beginners to read, and partly because it offers an opportunity for comparison of German treatments of the story of the fall of the Burgundians (called the Niflungar in the extract) with the Old Norse ones. The German traditions of this event are chiefly represented by the *Nibelungenlied*, an epic poem in Middle High German dating from c.1205, and the Old Norse ones by the anonymous mid thirteenth-century Icelandic prose *Vǫlsunga saga* and its eddic sources, most especially (as far as the extract is concerned) the anonymous poems *Atlakviða* and *Atlamál*. What is described in the extract is the reception by Grímhildr of her brothers at the court of her husband, the Hunnish king Attila, where she has urged him to invite them (see *Þiðriks saga*, ed. H. Bertelsen, II, 279–80); in *Þiðreks saga* his court is located at Soest in Westphalia, as the name Susa in the extract (line 11) shows. In the *Nibelungenlied* the reason for the invitation is the wish of Kriemhilt (as Grímhildr is there named) to be avenged on her brothers for the slaying of her former husband Siegfried, who corresponds to the Sigurðr (or in *Þiðreks saga* Sigurðr sveinn) of Old Norse sources. In *Vǫlsunga saga* and its relevant sources, the invitation comes from Atli (the Attila of the extract), whose motive is lust for the treasure that Sigurðr had won by his slaying the dragon Fáfnir, and which, after Sigurðr had married Guðrún (the Grímhildr of the extract), had been acquired by her brothers (i.e. the Burgundians) when they brought about his death. Guðrún had then reluctantly married Atli, who now covets the treasure. Of these two versions of the story, the Old Norse one is thought to be the older. *Þiðreks saga*, itself an Old Norse work, though containing mainly German narrative material, is in general closer to the German version than to the Old Norse one, but falls somewhere between the two. From the extract it is clear, for example, that while Grímhildr deeply mourns the death of her former husband, which is consistent with the revenge motive of the German version, she is also interested in whether her brothers have brought the treasure of the Niflungar with them, which is consistent with the emphasis in the Old Norse version on her new husband's lust for it. The present discussion, which

is aimed at providing an immediate context for the extract below, concentrates on the events and characters of the story as it is told in *Piðreks saga*; neither the extract itself, nor what is said here specifically about *Piðreks saga*, should be allowed to give rise to assumptions about the content of the story as told elsewhere, whether in the German or Old Norse versions. Parts of the story not covered by the extract are referred to by volume and page numbers of Bertelsen's edition.

In the extract (lines 15–18), it is said that fires were prepared for the Niflungar on their arrival at Attila's court, and that they dried themselves. This is to be understood in the light of the fact, reported shortly before the extract begins, that they had encountered bad weather on their way to Soest and got wet (II, 295). It is also perhaps intended to recall the fact that, earlier on their journey, their ship had capsized while they were crossing the Rhine, after which they dried themselves by fires at the castle of Roðingeirr, Margrave of Bakalar (Pöchlarn) (who also features in the extract; see below) (II, 286–92). On that occasion the business of drying themselves had exposed the bright armour they were wearing, as it also does in the scene described in the extract (lines 18–19). The brothers of Grímhildr mentioned in the extract are Gunnarr, Gíslher and Gernoz (see lines 28–30 and 54). Hogni is their half-brother, having been conceived as a result of their mother sleeping with a supernatural being in the temporary absence of their father (I, 319–23). In referring to himself (as he seems to be doing in line 25 of the extract) as *óvin*, a word which can mean 'devil' as well as 'enemy', Hogni is probably alluding partly to his semi-supernatural, illegitimate origins and partly to the fact that Grímhildr has little reason to feel friendly towards him, because it was he who had killed her husband Sigurðr sveinn, as she had suspected from the start; he had in fact speared him between the shoulder-blades (II, 264–68), where Grímhildr, in the extract (line 35), recalls that he was wounded. Fólkhær is a kinsman of the Niflungar, as the extract makes clear (line 55), and Aldrian (line 44) is the son of Attila and Grímhildr (II, 308). Piðrekr, for whom the Ostrogothic king Theoderic (d. 526) is the historical prototype, is of course the main character of *Piðreks saga*, from which the extract is taken; and Roðingeirr and Hildibrandr (lines 56–57) are among the many heroic figures with whom Piðrekr becomes associated in the course of his career, which, as T. M. Andersson (1986, 368–72) has shown, constitutes the backbone of

the saga's plot. Hildibrandr had been Þiðrekr's foster-father when he was a boy (I, 34), and Roðingeirr, who had been present with Þiðrekr at the marriage of Grímhildr to Attila and been given by Gunnarr on that occasion the sword Gramr, which had belonged to Sigurðr sveinn (II, 278–79), gave the sword to Gíslher (II, 294) when the Niflungar visited him, as described above, on their way to Attila's court, on which journey he then joined them (II, 295). Ironically and tragically, it is with this same sword that Gíslher kills Roðingeirr in the battle that follows what is described in the extract (II, 320–21). Þiðrekr, it is emphasised near the end of the extract (line 73), was the first to warn the Niflungar — albeit obliquely — of the hostile intentions of Grímhildr and her husband. That they hardly needed any warning, however, is apparent from Hǫgni's no less oblique words to Grímhildr on his arrival (line 25), and from the fact that, earlier in the story, he had suspected treachery and advised his half-brothers against accepting the invitation (II, 281–84).

There are three main manuscripts of *Þiðreks saga*: a Norwegian vellum (Stock. Perg. fol. nr 4) marred by several lacunae and dating from the late thirteenth century, and two complete Icelandic paper manuscripts (AM 177 fol. and AM 178 fol.), both dating from the seventeenth century. The Norwegian manuscript, Stock. Perg. fol. nr 4, is referred to by Bertelsen and here as *Mb*. The present extract, which is in normalised spelling, has been prepared with the help of Bertelsen's and Guðni Jónsson's editions and collated with the relevant part of the text as it appears in the facsimile edition of *Mb* produced by P. Petersen and published in 1869. It is from this facsimile edition that the readings from *Mb* given below in footnotes are taken. The editor is grateful to David Ashurst for supplying photocopies of the relevant pages, 119r–120r, from the copy of this edition held in the British Library, and for guidance as to the meaning of Hǫgni's words to Grímhildr in reply to her question about the treasure of the Niflungar.

Bibliography

- Theodore M. Andersson, 'The epic source of Niflunga saga and the Nibelungenlied', *Arkiv för nordisk filologi* 88 (1973), 1–54.
- Theodore M. Andersson, *The Legend of Brynhild* (1980).
- Theodore M. Andersson, 'An interpretation of *Þiðreks saga*', in *Structure and Meaning in Old Norse Literature: New Approaches to Textual Analysis and Literary Criticism*, ed. John Lindow *et al.* (1986), 347–77.
- Theodore M. Andersson, 'Composition and Literary Culture in *Þiðreks saga*', in *Studien zum Altgermanischen: Festschrift für Heinrich Beck*, ed. Heiko Uecker (1994), 1–23.
- M. J. Driscoll, review of *The Saga of Thidrek of Bern*, tr. E. R. Haymes (see below), *Journal of English and Germanic Philology* 89 (1990), 389–93.
- R. G. Finch, 'Þiðreks saga af Bern', in *MS 662–63. Das Nibelungenlied*, ed. Helmut de Boor (on the basis of Karl Bartsch's edition, first published in 3 vols, 1870–80), 13th ed., revised (1956).
- The Nibelungenlied*, tr. A. T. Hatto (1969).
- Photo-lithographisk Aftryk af Pergamentscodex No. IV Folio i det kongelige Bibliothek i Stockholm, indeholdende Didrik af Berns Saga*. Udført i Opmaalingscontorets photographiske Anstalt af P. Petersen (Christiania, 1869).
- The Poetic Edda I: Heroic Poems*, ed. Ursula Dronke (1969).
- The Saga of Thidrek of Bern*, tr. Edward R. Haymes (1988) (cf. the review of M. J. Driscoll, above).
- The Saga of the Volsungs: the Norse Epic of Sigurd the Dragon Slayer*, tr. Jesse L. Byock (1990).
- Þiðreks saga af Bern*, ed. Guðni Jónsson, 2 vols (1954).
- Þiðriks saga af Bern*, ed. Henrik Bertelsen, 2 vols (1905–11).
- Volsunga saga. The Saga of the Volsungs*, ed. and tr. R. G. Finch (1965).

XI: ÞIÐREKS SAGA

Frá drottningu Grímhildi

Drottning Grímhildr stendr í einum turn ok sér fõr bræðra sinna ok þat, at þeir ríða nú í borgina Susa. Nú sér hon þar margan nýjan skjõld 3 ok marga hvíta brynju ok margan dýrligan dreng.

Nú mælti Grímhildr, ‘Nú er þetta it græna sumar fagrt. Nú fara mínir bræðr með margan nýjan skjõld ok marga hvíta brynju, ok nú 6 minnumk ek hversu mik harmar in stóru sár Sigurðar sveins.’

Nú grætr hon allsárliga Sigurð svein ok gekk í móti þeim Niflungum ok bað þá vera vel komna ok kyssir þann er henni var næstr, ok hvern 9 at qðrum. Nú er þessi borg nálíga full af mǫnnum ok hestum, ok þar eru ok fyrir í Susa mǫrg hundruð manna ok svá hesta, svá at ei fær tǫlu á komit. 12

Frá bræðrum Grímhildar

Attila konungr tekr vel við sínum mágum, ok er þeim fylgt í hallirnar, þær sem búnar eru, ok gervir fyrir þeim eldar. En Niflungar fara 15 ekki af sínum brynjum, ok ekki láta þeir sín vápn at sinni.

Nú kemr Grímhildr inn í hǫllina, þar er fyrir váru hennar bræðr við eld ok þurka sik. Hon sér hversu þeir lypta upp sínum kyrtlum ok þar 18 undir eru hvítar brynjur. Nú sér Hǫgni sína systur Grímhildi ok tekr þegar sinn hjálm ok setr á hǫfuð sér ok spennir fast ok slíkt it sama Fólkhær. 21

Frá Grímhildi ok bræðrum

Þá mælti Grímhildr: ‘Hǫgni, sittu heill. Hvárt hefir þú nú fært mér Niflungaskatt þann er átti Sigurðr sveinn?’ 24

Þá svarar Hǫgni, ‘Ek færi þér,’ segir hann, ‘mikinn óvin; þar fylgir minn skjõldr ok minn hjálmr með mínu sverði, ok eigi leifða ek mína brynju.’ 27

Nú mælti Gunnarr konungr við Grímhildi: ‘Frú systir, gakk hingat ok sit hér.’

Nú gengr Grímhildr at sínum unga bræðr Gíslhær ok kyssir hann ok 30 sitr í hjá honum ok milli ok Gunnars konungs, ok nú grætr hon sárlíga.

11 hundað *Mb.* 14 fylkt *Mb.*

33 Ok nú spyr Gíslher, ‘Hvat grætr þú, frú?’

Hon svarar, ‘Þat kann ek vel þér segja. Mik harmar þat mest nú sem jafnan þau stóru sár, er hafði Sigurðr sveinn sér miðil herða ok
36 ekki vápn var fest á hans skildi.’

Þá svarar Hogni, ‘Sigurð svein ok hans sár látum nú vera kyrr ok getum eigi. Attila konung af Húalandi, gerum hann nú svá ljúfan
39 sem áðr var þér Sigurðr sveinn. Hann er hálfu ríkari, en ekki fær nú at gert at græða sár Sigurðar sveins. Svá verðr þat nú vera sem áðr er orðit.’

42 Þá stendr upp Grímhildr ok gengr í brott.

Því næst kemr þar Þiðrekr af Bern ok kallar at Niflungar skulu fara til borðs. Ok honum fylgir son Attila konungs, Aldrian. Nú tekr
45 Gunnarr konungr sveininn Aldrian ok berr í faðmi sér út. En Þiðrekr konungr af Bern ok Hogni eru svá góðir vinir, at hvárr þeira leggrr hǫnd sína yfir annan ok ganga svá út ór hǫllinni ok alla leið þar til er
48 þeir koma til konungs hallar. Ok á hverjum turn ok á hverri hǫll ok á hverjum garði ok á hverjum borgarvegg standa nú kurteisar konur, ok allar vilja Högna sjá, svá frægr sem hann er um ǫll lǫnd af hreysti
51 ok drengskap. Nú kómu þeir í hǫll Attila konungs.

Frá Attila konung*⟨i ok⟩* bræðrum Grímhildar

Attila konungr sitr nú í sínu hásæti ok setr á hægri veg sér Gunnarr
54 konung, sinn mág, ok þar næstr sitr junkherra Gíslher, þá Gernoz, þá Hogni, þá Fólker, þeira frændi. Á vinstri hlið Attila konungs sitr Þiðrekr konungr af Bern ok Roðingeirr margreifi, þá meistari Hildibrandr. Þessir allir sitja í hásæti með Attila konungi. Ok nú er skipat þessi hǫll fyrst með inum tignustum mǫnnum ok þá hverjum at ǫðrum. Þeir drekka þat kveld gott vín, ok hér er nú in dýrligsta veizla ok með
60 alls konar fǫngum er bezt megu vera, ok eru nú kátir. Ok nú er svá mikill fjöldi manna kominn í borgina, at hvert hús er fullt nálíga í borginni. Ok þessa nótt sofa þeir í góðum friði ok eru nú allkátir ok
63 með góðum umbúnaði.

Þá er morgnar ok menn standa upp, kemr til Niflunga Þiðrekr konungr ok Hildibrandr ok margir aðrir riddar*⟨ar⟩*. Nú spyr Þiðrekr
66 konungr hversu þeim hafi sofizk þá nótt. Þá svarar Hogni ok lætr sér hafa vel sofnat:

38 sjá *Mb*.

‘En þó er mitt skap ekki betra en til meðallags.’

Nú mælir Þiðrekr konungr, ‘Ver kátr, minn góði vin Hogni, ok glaðr 69
ok með oss vel kominn ok vara þik hér í Húnalandi, fyrir því at þín
systir Grímhildr grætr enn hvern dag Sigurð svein, ok alls muntu þess
við þurfa, áðr en þú komir heim.’ 72

Ok nú er Þiðrekr inn fyrsti maðr, er varat hefir Niflunga. Þá er þeir
eru búnir, ganga þeir út í garðinn. Gengr á aðra hlið Gunnari konungi
Þiðrekr konungr, en á aðra meistari Hildibrandr, ok með Högna gengr 75
Fólkher. Ok nú eru allir Niflungar upp staðnir ok ganga um borgina
ok skemta sér.

XII: SAGA AF TRISTRAM OK ÍSQND

The *Saga af Tristram ok Ísqnd*, also known as *Tristrams saga ok Ísqndar*, occupies an important position in the history of medieval literature. In part this is because it provides the only complete, though condensed, account of the twelfth-century *Roman de Tristan* by Thomas (of Britain, or d'Angleterre), which now exists otherwise only in fragments, but which formed the basis for Gottfried von Strassburg's unfinished masterpiece, *Tristan und Isold*. From the nineteenth century to the present day the saga has therefore been a major source for the study of the Tristan legend. And the legend itself continues to fascinate now, as it did in the Middle Ages, because it is the quintessential tale of a compulsive love that transcends all other loyalties.

The importance of this saga specifically for Old Norse–Icelandic studies is that it was probably the first of the large-scale works to be translated from French at the behest of Hákon Hákonarson, king of Norway 1217–63. As such it helped to create an enthusiasm in the north for stories of the romance type — which show a concern for love as well as fighting, for the fantastic, for emotions quite freely expressed, for beauty and other sensory delights, for elegant manners, for costly display, and not least for accomplishments such as the knowledge of languages and music. The romance translations made for King Hákon, which embody these characteristics, make up a significant corpus in their own right. They would still do so, assuming that they had survived, even if they had not exerted influence beyond Norway; but in fact they soon arrived in Iceland, where themes and concerns from them were drawn into the Sagas of Icelanders, and where native imitations started to be written and to develop a character of their own. Eventually the romantic sagas, generally known today as *riddarasögur* (Sagas of Knights), came to be one of the dominant genres of Old Icelandic literature.

As regards the saga's origin, the main piece of evidence is the prologue found in the seventeenth-century Icelandic manuscript AM 543 4to, which contains the earliest complete version of the work now extant. This states that the translation was made at Hákon's command in 1226 by a certain Brother Robert. Such attributions always leave room for scepticism, but in this case there is wide agreement that the statements of the prologue are highly plausible, for in most of its parts the saga bears a strong stylistic likeness to

other romance translations made for King Hákon that are preserved in Iceland, and also — most significantly — to *Strengleikar*, a collection of short pieces based on Breton *lais*, which has survived in a Norwegian manuscript from c.1270 and is probably close to its original form. It is apparent, nevertheless, that the *Saga af Tristram ok Ísǫnd* as we have it is by no means identical to Brother Robert's version and that it has been modified, as one would expect, during the centuries of its transmission in Iceland. It was probably Robert himself who pushed the material in the direction of native sagas by concentrating on the story and omitting the many long passages of reflection that may be said to adorn, or alternatively to clog, the French text; but the very few leaves of the saga surviving from medieval manuscripts, which are themselves Icelandic and no earlier than the mid-fifteenth century, render Thomas's words at somewhat greater length than is the case with the later manuscripts, and thus show that the saga has undergone at least one further round of shortening. There are signs too of material being added from sources other than Thomas. The consequence is that the work contains many discontinuities and inconsistencies, some of which are mentioned in the notes to the extract given here; but often enough, when Thomas or Gottfried seem bent on maximum elaboration, the saga strikes to the heart of the matter in a way that is astute, honest and humane (see note 11 below, for example).

One of the most noticeable features of the *Saga af Tristram ok Ísǫnd* is the style in which many of its parts are written. It is not unlikely that this so-called 'court style', which is common to the Hákonian romances, was established by Brother Robert, or perhaps developed for the very first time, in this particular saga. The most obvious characteristics are the following: the frequent use of constructions based on present participles, which is regarded as unidiomatic in classical Old Norse; a good deal of alliteration, whether in formal pairs or in longer *ad hoc* strings; the habitual use of synonymous doublets, with or without alliteration; and repetitions of an underlying lexical item in varied forms. There is also the occasional recourse to rhyme and other forms of wordplay. These mannerisms derive from medieval Latin prose and can also be observed, in different concentrations, in the 'learned style' translations of Latin texts and in the 'florid style' of later religious works; but in the court romances they are integrated with the relatively plain manner displayed by native

Icelandic sagas, eschewing simile and working for the most part in sentences that are not especially complex. No doubt the purpose of the verbal decorations was to dignify the prose in general, and in particular to indicate the importance of passages where such decorations are in high density.

All the stylistic features just mentioned, except rhyme, are well represented in the extract given here, which comes from the last third of the saga when Tristram and Ísönd have been forced to part, Tristram to live in Brittany and Ísönd to remain with her husband in Cornwall. The description of the Hall of Statues is not extant in the fragments of Thomas's work (nor did Gottfried reach so far in the story), but the episode must originally have been present in the poem because one of the fragments (lines 941–1196) begins with Tristan recalling his love and kissing his beloved's image, corresponding to a point in ch. 81 of the saga. Grotesque though the episode may seem to modern taste, it clearly caught the Icelandic imagination, as shown by the fact that it is echoed in several native romances (cf. Schach 1968), notably in *Rémundar saga keisarasonar* ch. 7.

The passage has been transcribed from the manuscript mentioned above, AM 543 4to. Norwegianisms of the types listed on page 59 above do not occur in the manuscript orthography of the extract except for the occasional appearance of *y* in place of *i*; this feature has been retained here only for the name Bryngvet, which is consistently spelled thus. In general the spelling of the manuscript is post-medieval but has been normalised in line with the usage of *ÍF*, and the following substitutions have been made: *konungr* for *kóngur*, *inn* for *hinn* etc., *lifanda* for the Norwegian neuter form *lifandi* and *eigi* for *ei*.

Bibliography

Primary:

Saga af Tristram ok Ísönd samt Möttuls saga, ed. Gísli Brynjólfsson (1878).

Tristrams saga ok Ísöndar, ed. Eugen Kölbing (1878).

Saga af Tristram og Ísönd, ed. Bjarni Vilhjálmsson in *Riddarasögur* I (1951), 1–247.

Paul Schach, 'An Unpublished Leaf of *Tristrams Saga*: AM 567 Quarto, XXII, 2', *Research Studies* (Washington State University) 32 (1964), 50–62.

Paul Schach, 'The Reeves Fragment of *Tristrams saga ok Ísöndar*', in *Einarsbók. Afmæliskeðja til Einars Ól. Sveinssonar. 12 desember 1969*,

- ed. Bjarni Guðnason, Halldór Halldórsson and Jónas Kristjánsson (1969), 296–308.
- Saga af Tristram og Ísönd*, ed. Vésteinn Ólason (1987).
- Tristrams saga ok Ísöndar*, ed. and tr. Peter Jorgenson in *Norse Romance*, ed. Marianne E. Kalinke, I (1999) 23–226.
- The Saga of Tristram and Ísönd*, tr. Paul Schach (1973).
- Gottfried von Strassburg, *Tristan und Isold*, ed. Friedrich Ranke (1961).
- Rémundar saga keisarasonar*, ed. Bjarni Vilhjálmsson in *Riddarasögur V* (1951), 161–339.
- Strengleikar: An Old Norse Translation of Twenty-one Old French Lais*, ed. and tr. Robert Cook and Mattias Tveitane (1979). Norrøne Tekster 3.
- Thomas, *Le Roman de Tristan*, ed. Joseph Bédier (1902).

Background:

- Geraldine Barnes, ‘The *Riddarasögur*: A Medieval Exercise in Translation’, *Saga-Book* 19 (1974–77), 403–41.
- Geraldine Barnes, ‘The *Riddarasögur* and Medieval European Literature’, *Medieval Scandinavia* 8 (1975), 140–58.
- Foster W. Blaisdell Jr., ‘The So-called “Tristram-Group” of *Riddarasögur*’, *Scandinavian Studies* 46 (1974), 134–39.
- Alison Finlay, ‘“Intolerable Love”: *Tristrams saga* and the Carlisle *Tristan* Fragment’, *Medium Ævum* LXXIII.2 (2004), 205–24.
- Peter Hallberg, ‘Is There a “Tristram-Group” of *Riddarasögur*?’, *Scandinavian Studies* 47 (1975), 1–17.
- Sylvia C. Harris, ‘The Cave of Lovers in the *Tristramssaga* and Related *Tristan* Romances’, *Romania* 98 (1977), 306–30 and 460–500.
- Henry Goddard Leach, ‘Tristan in the North’, in *Angevin Britain and Scandinavia* (1921), 169–98.
- Paul Schach, ‘The Style and Structure of *Tristrams saga*’, in *Scandinavian Studies: Essays Presented to Dr Henry Goddard Leach on the Occasion of His Eighty-fifth Birthday*, ed. Carl F. Bayerschmidt and Erik J. Friis, (1965), 63–86.
- Paul Schach, ‘Some Observations on the Influence of *Tristrams saga ok Ísöndar* on Old Icelandic Literature’, in *Old Norse Literature and Mythology. A Symposium*, ed. Edgar C. Polomé (1968), 81–129.
- Maureen F. Thomas, ‘The Briar and the Vine: *Tristan* Goes North’, *Arthurian Literature* 3 (1983), 53–90.

XII: SAGA AF TRISTRAM OK ÍSQND

Chapter 80

Nú lætr Tristram skunda smíðinni þat er hann má, ok líkar honum þar vel undir fjallinu. Smíða þar trésmíðir ok gullsmíðir, ok var nú allt kompásat ok búit saman at fella. Tristram lofaði þá smíðunum heim 3 at fara, ok fylgði þeim til þess <er> þeir váru ór eyzni komnir ok síðan h<eim> til síns fóstrlands. Nú hefir Tristram øngvan féлага þar hjá sér nema jötuninn;¹ ok báru þeir nú allt starf smíðanna ok felldu saman 6 hválfhúsit, svá sem efnit var áðr af smíðunum til búit, allt steint ok gyllt með inum bezta hagleik.² Ok mátti þá berliga sjá smíðina fullgørva, svá at enginn kunni betr æskja. 9

Undir miðju hválfinu reistu þeir upp líkneskju eina, svá hagliga at líkams vexti ok andliti at enginn ásjáandi maðr kunni annat at ætla en kvikt væri í öllum limunum, ok svá frítt ok vel gørt at í öllum heiminum 12 mátti eigi fegri líkneskju finna.³ Ok ór munnum stóð svá góðr ilmr at allt húsit fylldi af, svá sem öll jurtakyn væri þar inn<i>, þau sem dýrust eru. En þessi inn góði ilmr kom með þeiri list ór líkneskjunni, 15 at Tristram hafði gørt undir geirvörtunni jafnsítt hjartanu eina boru á brjóstinu, ok setti þar einn bauk fullan af gullmølnum grøsum, þeim sætustum er í váru öllum heiminum. Ór þessum bauk stóðu tveir reyrstafir af brenndu gulli, ok annarr þessara skaut ilm út undan hnakkanum þar sem mættisk hárit ok holdit, en annarr með sama hætti horfði til munnins. Þessi líkneskja var, at sköpun, fegrð ok 21 mikilleik, svá lík Ísqnd dróttningu svá sem hon væri þar sjálf standandi, ok svá kviklig sem lifandi væri. Þessi líkneskja var svá hagliga skorin ok svá tignarliga klædd sem sómði inni tignustu dróttningu. Hon hafði 24 á hofði sér kórónu af brenndu gulli, gørva með alls konar hagleik — ok sett með inum dýrustum gimsteinum ok öllum litum.⁴ En í því laufinu sem framan var í enninu stóð einn stórr smaragdus, at aldri 27 bar konungr eðr dróttning jafngóðan. Í hægri hendi líkneskjunnar stóð eirvöndr eðr valdsmerki, í inum efra endanum með flúrum gørt, innar hagligustu smíðar: leggr viðarins var allr klæddr af gulli ok settr með 30 fingrgullssteinum; gulllaufin váru it bezta Arabíagull; en á inu efra laufi vandarins var skorinn fugl með fjöðrum ok alls konar litum fjaðranna ok fullgørt at vængjum, blakandi sem hann væri kvikr ok 33

lifandi. Þessi líkneskja var klædd inum bezta purpura með hvítum skinum; en þar fyrir var hon klædd purpurapelli, at purpurinn merkir
 36 harm, hrygð, vólk ok vesplð er Ísönd þolði fyrir ástar sakir við Tristram. Í hægri hendi helt hon fingrgulli sínu, ok þar var á ritat orð þau er Ísönd dróttning mælti í skilnað þeira: ‘Tristram,’ kvað hon, ‘tak þetta
 39 fingrgull í minning ástar okkar, ok gleym eigi hörmum okkar, vólk <i> ok vesplðum, er þú hefir þolat fyrir mínar sakir ok fyrir þínar.’⁵

Undir fótum hennar var einn fótkestill steyptr af kopar í líking þess
 42 vanda dvergs er þau hafði rægt fyrir konunginum ok hrópat;⁶ líkneskjan stóð á brjósti honum því líkast sem hon skipaði honum undir fœtr sér, en hann lá opinn undir fótum hennar því líkt sem hann væri
 45 grátandi. Hjá líkneskjunni var gøf af brenndu gulli lítill skemtan, rakki hennar, hōfuð sitt skakandi ok bjōllu sinni hringjandi, gøft með miklum hagleik.⁷ En öðru <m> megin dvergsins stóð ein líkneskja lítill, eptir
 48 Bryngvet, fylgismey dróttningar; hon var vel sköpuð eptir fegð sinni ok vel skryðd inum bezta búnaði, ok helt sér í hendi kerri með loki, bjōðandi Ísönd dróttningu með blíðu andliti. Umbergis kerit vāru þau
 51 orð er hon mælti: ‘Ísönd dróttning, tak drykk þennan, er gøft var á Írlandi Markis konungi.’⁸ En öðru <m> megin í herberginu, sem inn var gengit, hafði hann gøft eina mikla líkneskju í líking jōtunsins, svā
 54 sem hann stœði þar sjālfr einfœttr ok reiddi báðum hōndum jārnstaf sinn yfir ǫxl sér at verja líkneskjuna; en hann var klæddr stōru bukkskinni ok loðnu — ok tók kyrtillinn honum skammt ofan, ok var
 57 hann nakinn niðr frá nafla — ok gnísti tōnnum, grimmr í augum, sem hann vildi berja alla þā er inn gengu.⁹ En öðru <m> megin dyranna stóð eitt mikitt león steyptr af kopar ok svā hagliga gøft at enginn hugði
 60 annat en lifanda væri, þeir er þat sæi. Þat stóð á fjórum fótum ok barði hala sínum um eina líkneskju, er gøft var eptir ræðismanni þeim er hrōpaði ok rœgði Tristram fyrir Markis konungi.¹⁰
 63 Enginn kann at tjā né telja þann hagleik er þar var á þeim líkneskjum er Tristram lét þar gōra í hválfinu. Ok hefir hann nú allt gøft þat er hann vill at sinni, ok fær nú í vald jōtunsins ok bauð honum, sem
 66 þræli sínum ok þjōnustumanni, þetta svā vel at varðveita at ekki skyldi þar nærri koma; en hann sjālfr bar lyklana bæði at hválfhúsinu ok líkneskjunum. En jōtunninn hafði allt fé sitt frjālst annat. Ok líkaði
 69 þetta Tristram vel, er hann hefir slíku á leið komit.

42 hōfuðu.

Chapter 81

Sem Tristram hafði lokit starfi sínu, þá reið hann heim til kastala síns sem hann var vanr, etr ok drekkur ok sefr hjá Ísodd, konu sinni, ok var kærri með félagum sínum.¹¹ En eigi er honum hugr at eiga líkamslosta 72 við konu sína, en þó fór hann leynt með, því engi maðr mátti ætlan hans né athœfi finna, því allir hugðu <at> hann byggði hjónskapliga sem hann skyldi með henni. En Ísodd er ok svá lunduð at hon leyndi 75 fyrir hverjum manni svá tryggiliga at hon birti hvárki fyrir frændum sínum né vinum.¹² En þá er hann var í burtu ok gørði líkneskjur þessar, þá þótti henni mjök kynligt, hvar hann var eða hvat hann gørði. 78

Svá reið hann heim ok heiman um einn leynistíg at enginn varð varr við hann, ok kom svá til hválfhússins. Ok jafnan sem hann kom inn til líkneskju Ísöndar, þá kyssti hann hana svá opt sem hann kom, 81 ok lagði hana í fang sér ok hendr um háls sem hon væri lifandi, ok ræddi til hennar mörpum ástsamligum orðum um ástarþokka þeira ok harma. Svá gørði hann við líkneskju Bryngvetar, ok minntisk á 84 öll orð þau er hann var vanr at mæla við þær. Hann minntisk ok á alla þá huggan, skemtan, gleði ok ynði er hann fekk af Ísönd, ok kyssti hvert sinn líkneskit, er hann ihugaði huggan þeira; en þá var hann hryggr 87 ok reiðr, er hann minntisk á harm þeira, vás ok vesalðir, er hann þolði fyrir sakir þeira er þau hrópuðu, ok kennir þat nú líkneskju hins vánda ræðismanns. 90

Notes

¹ The giant, Moldagog, is introduced in ch. 73 as the owner and defender of the land. Tristram defeats him in single combat by chopping off one of his legs, at which point the giant swears loyalty to Tristram and surrenders his treasures along with his territory; in return Tristram fashions a wooden leg for his new vassal (ch. 76).

² Ch. 78 says that the main structure of the vaulted building had been made by an earlier giant who abducted the daughter of a certain Duke Orsl and brought her to the place, where he inadvertently killed her because of his size and weight (*sakir mikilleik<s> hans ok þunga*) while trying to have sex. The fragments of Thomas's poem do not contain this story, but versions of it are told by Wace and Geoffrey of Monmouth.

³ *Kvikt* and subsequent words modifying *líkneskja* have the neuter form, perhaps by attraction to *annat*. But *fullgort* in line 33 (modifying *fugl*) and *gort* in line 46 (modifying *skemtan* or *rakki*) are also neuter where one would expect masculine or feminine forms, and it is probably to be explained as the use of 'natural' gender (or rather referring to animals and statues as neuter, as often in English) and the tendency to looseness in grammar that is common in seventeenth-century manuscripts and was reversed by nineteenth-century purists. In all three cases the adjective is separated from its noun. Cf. Gr 3.9.8.2.

⁴ The words *kórónan var* are to be understood in front of *sett*.

⁵ The full account of the parting is in ch. 67.

⁶ In the Norwegian original there would have been perfect alliteration on *rægt* and *hrópat* (*rópat*; the initial breathing in such words is early lost in Norwegian, see p. 59 above); likewise on the phrase *hryggr ok reiðr* in the final sentence of the extract. The dwarf, who appears for the first time in ch. 54, tries to gather evidence against the lovers by sprinkling flour between their beds so that King Markis will see Tristram's footprints (ch. 55). He is with the king when the lovers are discovered embracing in an orchard — the event that brings about their separation (ch. 67). There is no indication in the rest of the saga that he is ever punished for his enmity towards Tristram and Ísönd, or that he regrets it at all; nevertheless his tears, as depicted in the sculpture, are to be understood primarily as signifying remorse, though with

overtones of cowardice. In much Old Norse literature it is shameful for males to weep except when mourning a person of rank, but in the romances it is common even for heroes to weep at moments of strong emotion, as Tristram himself does when he parts from Ísönd (ch. 68).

⁷ Ísönd's dog, a gift from Tristram, came originally from Elfland (*Álfheimar*, ch. 61). In the saga he is portrayed as a large animal that hunts wild boar and deer when Tristram and Ísönd are living together in the woods (chs 63 and 64); but Gottfried (line 16,659) specifies two separate animals and represents the one of elvish origin as a small lapdog (line 15,805). Ch. 61 of the saga lays much emphasis on the delights of sensory perception, commenting on the silkiness and wonderful colours of the dog's coat, and saying that the sound of his bell transported Tristram 'so that he hardly knew whether he was the same man or another one' (*svá at hann kenndi varla hvárt hann var inn sami eða annarr*).

⁸ Ísönd's mother prepares a wine-like love potion and tells Bryngvet to serve it to Ísönd and King Markis on their wedding-night; but before Bryngvet can do so another servant finds it and unwittingly gives some to Ísönd and Tristram, thus causing all the pain that ensues from their love (ch. 46). Bryngvet perseveres with her instructions and serves more of the potion to Markis and his bride; on the evidence of the statue it appears that she hoped to rectify the situation by allowing Ísönd to fall in love with Markis, but ch. 46 says only that she gave the potion to the king without his knowledge, and that Ísönd did not drink it on that occasion.

⁹ The giant's trouserless condition is not mentioned elsewhere. Possibly it is meant to recall what was said of the chamber's previous owner and his size (note 2 above); but in any case its message is clearly 'Keep out, or else'.

¹⁰ *Maríadokk*, the steward referred to, is introduced as Tristram's friend and bed-partner, and as the man who first discovered the adulterous affair: he woke up in the night, noticed that Tristram was missing, went out in search of him and heard him talking with Ísönd (ch. 51). In the same chapter the saga states that it was not until a long time after this event that 'malicious persons' (*öfundarmenn*) told Markis

what was going on, and *Maríadokk* is not actually named as one of the tell-tales. Gottfried, however, states in his poem that the corresponding character, *Marjodoc*, quickly went to the king and pretended to have heard rumours (lines 13, 637–51). The end-on approach of the lion, which appears only in this passage, no doubt involves maximum disgrace for the steward.

¹¹ After parting with *Ísönd*, *Tristram* marries *Ísodd*, daughter of the duke of Brittany. The saga states bluntly that he does so either in the hope that new love will drive out old or because he wants a wife ‘for benefit and pleasure’ (*til gagns ok gamans*, ch. 69), this and the next sentence standing in place of much logic-chopping in Thomas (lines 235–420). On his wedding night, however, *Tristram* decides not to consummate the marriage because thoughts of *Ísönd* intrude, and he pretends to be ill (ch. 70). The assertion that his sickness was nothing else than pining for the other *Ísönd* (*ekki var önnur sótt Tristrams en um aðra Ísönd*, ch. 70) confirms that in the saga, as in the poems of Thomas and Gottfried, the two women originally had the same name.

¹² *Ísodd* has promised *Tristram* not to tell anyone that they do not have sex (ch. 70). Ch. 96 suggests that at one point she thinks he wants to become a priest or monk — possibly a joke. Eventually a chance event forces her to tell her brother *Kardín*, who then construes *Tristram*’s behaviour as an insult to the family (chs 82 and 83); but *Kardín* abandons any thought of a feud with *Tristram* when he sees the statue of *Bryngvet*, which he initially mistakes for a real woman, and falls in love (ch. 86). This, in fact, is the only narrative function fulfilled by the episode of the statues.

XIII: MARÍU SAGA

A Miracle of the Virgin Mary

Biographies of the saints and stories of miracles demonstrating their sanctity were among the most popular and influential literary forms of the Middle Ages. The earliest written texts brought to Iceland by Christian missionaries included Latin hagiographic narratives, and scholars have argued that they exerted seminal influence on the origins of Icelandic literature (see Turville-Petre 1953; Jónas Kristjánsson 1981 and 1986; Foote 1994).

Among the saints a special and pre-eminent place was accorded to Mary, the mother of Jesus. Her cult gained increasing importance in twelfth- and thirteenth-century Europe and in the thirteenth century the Marian prayer *Ave Maria* (known as *Mariúvers* in Old Norse) became one of the few texts all Christians were required to know by heart. Twice as many churches were dedicated to Mary as to the next most popular saint in pre-Reformation Iceland (St Peter) and she was the patron saint of Hólar Cathedral. Several Marian feasts were prominent in the Icelandic calendar and four were provided with sermons in the *Old Icelandic Homily Book*. A sizeable corpus of Marian poetry in Old Icelandic also survives (on the cult of Mary in Iceland see Cormack 1994, 126–29; some Marian poetry is accessible in Wrightson 2001).

Mariú saga is an Icelandic prose account of the life of the Virgin Mary that, unusually for this type of text, intersperses biographical narrative with theological reflection on a wide range of more or less closely related topics. The deeply learned saga-writer drew on a number of source texts including the Gospels of Matthew and Luke, the apocryphal Gospel known as Pseudo-Matthew, and especially *Evangelium de nativitate Mariae*, an apocryphal account of the birth and early life of Mary believed during the Middle Ages to be by St Jerome. For historical background the writer used Books 16 and 17 of *Antiquities of the Jews* by the first-century Jewish historian Flavius Josephus; and other sources include various books of the Old and New Testaments and texts by Saints Jerome, Gregory the Great, Augustine and John Chrysostom.

A detailed description of the Fourth Lateran Council in chapter 23 of *Mariú saga* indicates that the saga must have been written after

1215. *Guðmundar saga* records that a saga of the Virgin Mary was written by a priest called Kygri-Björn Hjaltason (died 1237/38) and as there is no evidence of any *Maríu saga* other than the one which survives circulating in Iceland before the sixteenth century it seems probable that Kygri-Björn composed the surviving text. This would mean it was written sometime between 1216 and 1236 (in which year Kygri-Björn was elected bishop of Hólar; he then went abroad, possibly to have his election confirmed, and died shortly after his return). Turville-Petre has suggested a slightly narrower dating of between 1224 and 1236 (Turville-Petre 1972, 107).

Fourteen of the nineteen surviving manuscripts of *Maríu saga* include collections of miracle stories involving the Virgin Mary (the other five manuscripts are fragments and may originally have included miracle stories too). An additional twenty-five manuscripts contain only miracle stories, without the saga, but as these are fragmentary manuscripts it remains unclear whether the saga and miracles were ever transmitted separately. The miracle collections vary in size, contents and origin; they appear in manuscripts dating from c.1225–50 onwards.

Unger's edition of *Maríu saga* (1871) prints two slightly different texts of the saga (from Holm perg. 11 4to and AM 234 fol.) and over 200 miracle stories, many of them in more than one version. Three different versions of a miracle of the Virgin are given below in texts normalised from Unger's edition (this miracle story, also known from Latin and Old French sources, is briefly discussed in Widding 1965, 132–35). The three versions illustrate three different prose styles. The earliest of the three is found in AM 232 fol., a fourteenth century manuscript (c.1350). The writer has rendered the narrative in a concise and straightforward style free of rhetorical elaboration and like that characteristic of the Sagas of Icelanders. The version in AM 635 4to, a paper manuscript from the early eighteenth century (c.1700–25), translates more closely from Latin, attempting greater fidelity to the style and language of the original and also providing much more circumstantial detail than AM 232 fol. The third text comes from Holm perg. 11 4to (c. 1325–75; some readings have been adopted from Holm perg. 1 4to (c. 1450–1500)). This is written in the so-called florid style, a 'high' style developed during the second half of the thirteenth century especially in religious writing. Characteristic features of the florid style

found in the extract below include extensive use of adjectives and adverbs, the use of doublets, and use of the present participle where Saga Style would prefer a clause with a finite verb. A delight in rhetorical amplification that is another characteristic of the Florid Style is also notable in this, the longest of the three accounts of the miracle.

Bibliography

- C. R. Unger, ed., *Mariu saga: Legender om Jomfru Maria og hendes jertegn* (1871). [The standard edition]
- Ásdís Egilsdóttir, Gunnar Harðarson, Svanhildur Óskarsdóttir, eds, *Maríu-kver: sögur og kvæði af heilagri guðsmóður frá fyrri tíð* (1996). [An edition of the saga, selected miracles and a variety of other medieval Icelandic Marian texts, in modernised Icelandic]
- Margaret Cormack, *The Saints in Iceland: Their Veneration from the Conversion to 1400*, *Subsidia hagiographica* 78 (1994).
- Margaret Cormack, 'Sagas of Saints', in Margaret Clunies Ross, ed., *Old Icelandic Literature and Society* (2000), 302–25.
- Peter Foote, 'Saints' Lives and Sagas', in Hans Bekker-Nielsen and Birte Carlé, eds, *Saints and Sagas: A Symposium* (1994), 73–88.
- Jónas Kristjánsson, 'Learned Style or Saga Style?' in Ursula Dronke et al., eds, *Speculum Norroenum: Norse Studies in Memory of Gabriel Turville-Petre* (1981), 260–92.
- Jónas Kristjánsson, 'The Roots of the Sagas', in Rudolf Simek, et al., eds, *Sagnaskemmtun: Studies in Honour of Hermann Pálsson on his 65th Birthday, 26 May 1986* (1986), 183–200.
- G. Turville-Petre, *Origins of Icelandic Literature* (1953).
- G. Turville-Petre, 'The Old Norse Homily on the Assumption and *Maríu saga*,' *Mediaeval Studies* 9 (1947), 131–40; reprinted in his *Nine Norse Studies* (1972), 102–17.
- Ole Widding et al., 'The Lives of the Saints in Old Norse Prose: A Handlist,' *Mediaeval Studies* 25 (1963), 294–337. [Lists manuscripts of *Maríu saga* and the associated miracle stories on pp. 321–24]
- Ole Widding, 'Jartegn og *Maríu saga*. Eventyr', in Hans Bekker-Nielsen et al., *Norrøn fortællekunst: kapitler af den norsk-islandske middelalderlitteraturs historie* (1965), 127–36.
- Ole Widding, 'Norrøne Marialegender på europæisk baggrund', *Opuscula X, Bibliotheca Arnarnagæana* XL (1996), 1–128. [A detailed comparison of the contents of the surviving Norse miracle collections and analysis of their relations to contemporary Latin collections; English summary on pp. 125–28]
- Kellinde Wrightson, ed., *Fourteenth-Century Icelandic Verse on the Virgin Mary. Drápa af Maríugrát. Vitnisvísur af Maríu. Maríuvísur I–III* (2001).

XIII: MARÍU SAGA

A Miracle of the Virgin Mary

AM 232 fol.:

Munklífi eitt var í fjalli því, er Tumba¹ heitir. Þar stóð Mikjáls kirkja hjá munklífinu. Í musterinu var Maríu líkneskja, ok svá ger sem
3 Dróttinn sæti í knjám henni, ok var silkidúkr breiddr yfir höfuð þeim.
Þar kómu opt reiðar stórar ok eldingar, ok laust eitt sinn svá kirkjuna,
at hon brann ǫll, en líkneskja Maríu var heil, ok svá stallrinn, er hon
6 stóð á. Hvergi var á silkidúkinn runnit, er á líkneskjunni var. Munkar
lýstu þessi jartegn, ok lofuðu allir Guð, þeir er heyrðu. Vér eigum
þess Guð at biðja, at hann leysi oss svá frá eilífum eldi sem líkneskit
9 frá þessum eldshita.

AM 635 4to:

Eldr brenndi eigi líkneski várrar frú

Í fjalli því, er Tumba heitir í sjónum, er kirkja hins helga Michaelis
12 engils. Í þeim stað er mikill fjöldi munka, er þar þjóna Guði. Þat bar
til einn tíma, at með leyndum Guðs dómi² sló elding kirkjuna ok
brenndi hana alla. Þar var líkneskja Guðs móður Marie ger með tré. Yfir
15 höfðinu líkneskjunni var einn silkidúkr. Sem eldrinn kom til þess
staðar, er skriptin stóð í, brenndi hann allt umkringis, en sjálfa líknes-
kjuna tók ekki, sem hann óttaðisk at koma henni nær, svá at eigi brann
18 þat silkitjald sem var yfir líkneskjunni, ok eigi dökknaði þat sjálft af
reyk eðr hita. Eitt flabellum gert með páfuglafjöðrum, er studdisk við
líkneskit, brann ok eigi. Gerði Guð þessa jartegn at sýna viðrkvæmiligt
21 vera, at eigi mætti eldrinn granda líkneskju þeirar, sem með hjarta ok
líkam helt heilagt skírlífi með ǫðrum dygðum, svá at engi hiti lostasemi
mátti tendrask með henni. Svá hlífði Guðs móðir, sem þér heyrðuð,
24 sinni líkneskju í eldinum sýnandi með því, at hon má auðveldliga
með Guðs miskunn frelsa frá helvítis eldi þá sem henni þjóna.

2 musterinn.

Holm perg. 11 4to:

Eldr grandaði eigi líkneski várrar frú.

Svá er sagt, at eitt munklífi með miklum mannfjöldá í regluligum 27
 lifnaði hreins skírlíffis stendr á fjalli því, er Tumba heitir. Þar er
 Michials kirkja hjá munklífinu. Í því musteri var líkneski várrar frú
 sancte Marie sœmiliga með tré formeruð á þann hátt, sem Dróttinn 30
 várr sæti í knjám henni ok væri dúkr af silki breiddr yfir höfuð þeim.
 Í sǫgðum stað kómu opt stórar reiðarþrumur ok eldingar, ok einn tíma
 kom svá hryggiliga til efnis, at kirkjuna laust, svá at hon brann ǫll ok 33
 hvert þat herbergi, sem þar stóð nærri umbergis. En fyrr sǫgð líkneskja
 Guðs móður var heil ok óskǫdd, svá sem eldrinn hefði hana óttazk,
 týnandi allri sinni grimmðarnáttúru svá framarliga, at engis kyns 36
 reykjarþefr eða eldsbrunalitr hafði heldr snortit sagðan dúk en sjálfa
 líkneskjuna, slíkt sama fótstallinn, er hon stóð á. Lýstu munkar þessi
 jartegn, ok lofuðu allir Guð, er heyrðu. Þat var viðrkvæmiligt ok vel 39
 trúanligt, sem birtisk í sǫgðu stórtákni, at þessa heims eldr þyrði eigi
 at snerta þeirar líkneskju, sem bæði var hrein mæri í hug ok líkama,
 flekklaus með ǫllum greinum af hverjum sem einum bruna veraldliga 42
 girnda. Nú sem Guðs móðir sancta María, verndaⁿdi sína líkneskju,
 sem vér sǫgðum, af þeim eldsbruna, gefr oss fullkomliga skilja, at sér
 þjónandi menn má hon auðveldliga frelsa af eilífum eldi, því³ sém 45
 <vér> iðuliga verandi í hennar þjónustu standandi, at hon sé oss veitandi
 sem vér erum mest þurfandi, sem <er> alla hluti fáandi, af sínum sœtasta
 syni þiggjandi, þeim er lifir ok ríkir með feðr ok helgum anda útan enda. 48
 Amen.

40 þessi *Holm perg. 11 4to.* 43 verndandi *Holm perg. 1 4to;* verndaði *Holm perg. 11 4to.* 46 vér iðuliga *Holm perg. 1 4to;* iðuligast *Holm perg. 11 4to.*

Notes

¹ A church was built on Mount Tumba, near Avranches in south Normandy, after an apparition of the Archangel St Michael there in the eighth century. In AD 1000 a Benedictine monastery was established on the mount, which now takes its name, le Mont-Saint-Michel, from the Archangel who appeared there.

² In Latin *occulto Dei iudicio*, a phrase often used of events in which God moved in a mysterious way. Cf. Job 11: 7–9; Romans 11: 33. Cf. also XIV:11 below.

³ *því* ('for this reason') seems to introduce the main clause in this immensely complicated sentence.

XIV: JÓNS SAGA HELGA

The first native bishop in Iceland was Ísleifr Gizurarson. He was consecrated in 1056 as bishop of the whole population. He was succeeded in 1081 by his son, Gizurr (died 1118), whose patrimony, Skál(a)holt, in the south of the country, was made the official episcopal seat by an act of the Alþingi. About 1100 Bishop Gizurr agreed that the people of the Northern Quarter should have a bishop of their own, with a cathedral at Hólar in Hjaltadalr (Skagafjörður). With the approval of clergy and people he selected a middle-aged priest from the South of Iceland, Jón Ögmundarson (born 1052), as the first bishop of Hólar. Jón duly went abroad to seek archiepiscopal and papal sanction and in 1106 was consecrated in Lund (then of course in Denmark) by Özurr (Asser), bishop there since 1089 but now newly installed as archbishop and metropolitan of the Scandinavian churches. Jón returned to Iceland by way of Norway where he collected a cargo of timber for the new church he intended to build as his cathedral. We have no contemporary record of his activities as diocesan of the Northern Quarter. He died in 1121.

In 1193 Bishop Þorlákr Þórhallsson of Skálholt died and miracles attributed to his intercession were soon reported. His cult was formally established by the Alþingi in 1199. This seems to have prompted the Northerners to seek a saint for themselves. Invocation of Jón Ögmundarson, their first bishop, was deemed successful, and Jón's *dies natalis*, 23 April, was made a day of national observance in 1200. Soon after, as was essential, a work on the new saint's *vita et acta* was composed in Latin by Gunnlaugr Leifsson, Benedictine monk of Þingeyrar (born c.1140, died 1219; cf. note 4 to extract below). At the same time, a similar book was composed in Icelandic; the author apparently borrowed some material from Gunnlaugr's work. This *Jóns saga Hólabyskups ins helga* is known in three recensions but only one of them exists as a unified work. This is the so-called S text, found whole in AM 234 fol., written c.1340, and in fragments in other manuscripts, the oldest in AM 221 fol., written c.1300. This recension is in a plain style and is an abridgment of an early work which is also represented in the so-called H recension. This is known only in two manuscripts, paper from the early seventeenth century, Holm papp. 4:o nr 4 and AM 392 4to, independent copies of a late medieval exemplar. Its style is like that of the S recension but it is generally

fuller and probably often closer to the early text that was their common original. Unfortunately, it is defective at the beginning and has a large lacuna in the middle. The third recension, called L, is a revision, made c.1320–30, of a text more like H than S. It survives incomplete in Holm perg. fol. nr 5, written c.1365; part of the text missing there is supplied by fragments in AM 219 fol. from about 1400. The saga in this form has a good many passages rewritten in the Latinate style that became fashionable in Iceland towards 1300 and flourished especially between about 1320 and 1350 (cf. the introduction to extract XIII above). It is also unique in introducing two whole *þættir*, one concerning Sæmundr inn fróði Sigfússon (1056–1133), which is not found elsewhere, and one concerning Gísl Illugason, known separately in the compilation of kings' sagas found in the codexes called *Hulda* and *Hrokkinskinna* but adapted in L to suit the hagiographer's purpose.

The text printed below follows the S recension but with preference given to H in lines 17, 115–16, 128, 133–38 and 142, and to L in lines 155, 165–91 (see notes below). In this last passage typical features of 'florid' style and vocabulary are *sagðra* 168, 172, *hvern* 169, *prédikandi* 176, *undir stjórn ok yfirboði* 177, *ritandi* 178, *mektugir* 182, *jungfrú* 185, *sögðum* 186, *kynnandi* 190.

Bibliography

The text here is based on that in *Biskupa sögur* I (2003), *ÍF* XV, 202–20. There is a translation in *Origines Islandicae*, ed. and tr. Gudbrand Vigfusson and F. York Powell (1905, repr. 1976), I 534–67, and several extracts, including some of the text printed here, but from the L redaction, in *The Northmen Talk*, tr. Jaqueline Simpson (1965), 65–76.

XIV: JÓNS SAGA HELGA

Chapter 8

Á þessu sumri hóf Jón byskup yfirförf sína yfir ríki sitt ok tók at stýra Guðs kristni med mikilli stjórni. Hirti hann vanda menn af því veldi er honum var gefit af Guðs hálfu, en styrkti góða menn ok siðláta í 3 mörpum góðum hlutum.

Inn helgi Jón byskup hafði skamma stund at stóli setit at Hólum áðr en hann lét leggja ofan kirkju þá er þar var. Sjá kirkja hafði gjör verit 6 næst þeiri er Oxi Hjaltason hafði gjöra látit. Þat hyggja menn at sú kirkja hafi mest gjör verit undir tréþaki á öllu Íslandi er Oxi lét gjöra, ok lagði til þeinar kirkju mikil auðræði ok lét hana búa innan vel ok 9 vandliga ok þekja blýi alla. En sú kirkja brann upp öll med öllu skrúði sínu at leyndum dómi Guðs.¹ Enn helgi Jón byskup lét gjöra kirkju at Hólum mikla ok virðuliga, sú er stendr þar í dag, ok hefir hún þó verit 12 bæði þakið ok margir hlutir aðrir at gjörvir síðan.² Enn helgi Jón byskup sparði ekki til þessar kirkjugjörðar þat er þá væri meiri Guðs dýrð en áðr ok þetta hús væri sem fagrligast gjört ok búit. Hann valði þann 15 mann til kirkjugjörðarinnar er þá þótti einnhverr hogastr vera. Sá hét Þóroddr <Gamlason>,³ ok var bæði at inn helgi Jón sparði eigi at reiða honum kaupit mikit ok gott, enda leysti hann ok sína sýslu vel ok 18 góðmannliga. Þat er sagt frá þessum manni at hann var svá næmr þá er hann var í smíðinni, þá heyrði hann til er prestlingum var kennd íþrótt sú er grammatica heitir, en svá loddí honum þat vel í eyrum af miklum 21 næmleik ok athuga at hann gjörðisk enn mesti íþróttamaðr í þess konar námi.

Þá er Jón hafði skamma stund byskup verit, þá lét hann setja skóla 24 heima þar at staðnum vestr frá kirkjudyrum ok lét smíða vel ok vandliga, ok enn sér merki húsanna.⁴ En til þess at stýra skólanum ok kenna þeim mörnum er þar settisk í, þá valði hann einn enn bezta klerk ok enn 27 snjallasta af Gautlandi. Hann hét Gísli ok var Finnason. Hann reiddi honum mikit kaup til hvárstveggja, at kenna prestlingum ok at veita slíkt upphald heilagri kristni með sjálfum byskupi sem hann mátti sér 30 við koma í kenningum sínum ok formælum. Ok ávalt er hann prédikaði fyrir fólkinu, þá lét hann liggja bók fyrir sér ok tók þar af slíkt er hann talaði fyrir fólkinu, ok gjörði hann þetta mest af forsja ok lítillæti, at 33

þar hann var ungr at aldri þótti þeim meira um vert er til hlýddu at þeir
 sæi þat at hann tók sínar kenningar af helgum bókum en eigi af einu
 36 saman brjóstviti. En svá mikil gipt fylgði þó hans kenningum at
 menninir þeir er til hlýddu kómusk við mjök ok tóku mikla skipan ok
 góða um sitt ráð. En þat er hann kenndi í orðunum þá sýndi hann þat í
 39 verkunum. Kenningar hans váru linar ok léttbærar öllum góðum
 mǫnnum, en vitrum mǫnnum þóttu vera skapligar ok skemtiligar, en
 vándum mǫnnum varð ótti at mikill ok sǫnn hirting. Um allar stórhátíðir
 42 þá var þar fjölmenni mikit, því at þannug var þá mikit erendi margra
 manna, fyrst at hlýða tíðum, svá fagrliga sem þær váru fram færðar,
 þar með boðorðum byskups ok kenningum þeim hinum dýrðligum er
 45 þar var þá kostr at heyra, hvárt sem heldr váru fram fluttar af sjálfum
 byskupi eða þessum manni er nú var frá sagt.

Skamma stund hafði enn helgi Jón byskup verit áðr hann tók at fœra
 48 síðu manna ok háttu mjök í annat efni en áðr hafði verit, gjörðisk
 hirtingasamr við ósiðamenn, en var blíðr ok hægr öllum góðum mǫnnum,
 en sýndi á sjálfum sér at allt þat er hann kenndi í orðunum, þá fylldi
 51 hann þat í verkunum. Sýndisk svá vitrum mǫnnum þeim er gjörst vissu
 hans ráð at hann yrði sjaldan afhuga því er sjálf Dróttinn mælti til
 sinna lærisveina: ‘Luceat lux vestra coram hominibus ut videant opera
 54 vestra bona et glorificent patrem vestrum qui in celis est.’⁵ Þessi orð
 mæla svá: ‘Lýsi ljós yðart fyrir mǫnnum til þess at þeir sjái góð verk
 yður ok dýrki þeir fõður yðarn þann er í himnum er.’

57 Enn helgi Jón byskup lagði ríkt við þat sem síðan hefir haldizk, at
 menn skyldu sækja til tíða á helgum dögum eða á öðrum vandatíðum,
 en bauð prestinum at segja optliga þá hluti er þeir þyrftu at vita. Hann
 60 bauð mǫnnum at hafa hversdagliga háttu sem kristnum mǫnnum sómir,
 en þat er at sækja hvern dag síð ok snemma kross eða kirkju ok flytja
 þar fram bænir sínar með athuga. Hann bauð at menn skyldu hafa,
 63 hverr í sínu herbergi, mark ins helga kross til gæzlu sjálfum sér. Ok
 þegar er maðrinn vaknaði, þá skyldi hann signa sik ok syngja fyrst
 Credo in Deum ok segja svá trú sína almáttkum Guði ok ganga svá
 66 síðan allan daginn vápnaðr með marki heilags kross, því er hann merkti
 sik með þegar er hann vaknaði, en taka aldri svá mat eða svefn eða
 drykk at maðr signi sik eigi áðr. Hann bauð hverjum manni at kunna
 69 Pater noster ok Credo in Deum ok minnask sjau sinnum tíða sinna á

hverjum degi, en syngja skylduliga hvert kveld áðr hann sofnaði Credo in Deum <ok> Pater noster.⁶

Ok at vér lúkum þessu máli í fám orðum, þá fekk hann svá samit 72
 síðu sinna undirmanna á skömmu bragði með Guðs fulltingi at heilug
 kristni í Norðlendingafjórðungi hefir aldri staðit með slíkum blóma,
 hvárki áðr né síðan, sem þá stóð meðan fólkit var svá sælt at þeir 75
 höfðu slíks byskups stjórn yfir sér. Hann bannaði ok með ǫllu alla
 óháttu ok forneskju eða blótskapi, gjörninga eða galdra ok reis í móti
 því með ǫllu afli, ok því hafði eigi orðit af komit með ǫllu meðan 78
 kristnin var ung. Hann bannaði ok alla hindrvitni þá er fornir menn
 höfðu tekit af tunglkvámum eða dægum eða eigna daga heiðnum
 mǫnnum eða guðum, sem er at kalla Óðins dag eða Þórs, ok alla þá 81
 hluti aðra er honum þóttu af illum rótum rísa.⁷

Leikr sá var mǫnnum tíðr er ófagrligr er, at kveðask skyldu at,
 karlaðr at konu en kona at karlmanni, klækiligrar vísur ok hæðiligrar 84
 ok óáheyriligrar. En þat lét hann af takask ok bannaði með ǫllu at gjöra.
 Mansǫngs kvæði eða vísur vildi hann eigi heyra kveðin ok eigi láta
 kveða.⁸ Þó fekk <hann> því eigi með ǫllu af komit. 87

Þat er sagt ífrá at hann kom á hljóð at Klængr Þorsteinsson, sá er
 síðan varð byskup í Skálaholti, en var þá prestlingr ok ungr at aldri,
 las bók þá er kǫlluð er Ovidius Episto<la>rum.⁹ Í þeiri bók býr mansǫngr 90
 mikill. En hann bannaði honum at lesa þess konar bækur ok kallaði þó
 hverjum manni mundi ærit höfugt at gæta sín við líkamligri munúð ok
 rangri ást, þó at hann kveykti eigi upp hug sinn til þess meðr ne einum 93
 síðum eða þess konar kvæðum.

Hann var ok iðinn at því at sníða af mǫnnum ljóta <ǫlstu>, ok svá fór
 hann kænliga með því at sá kom nálíga engi á hans fund at eigi fengi 96
 hann á nǫkkura lund leiðréttan fyrir sakir guðligrar ástar ok kostgæfi
 þeirar er hann lagði á hverjum manni at hjálpa. Ok ef hann lagði
 mǫnnum harðar skriptir á hendr fyrir sakir mikilla glæpa, en þeir gengi 99
 undir vel ok lítillátliga, þá var skammt at bíða áðr helgasta hans brjóst,
 þat er heilagr andi hafði valit sér til byggðar, þá samharmaði þeira
 meínlætum ok létti <hann> þá nǫkkut skriptunum. Ok þá sǫmu menn¹⁰ er 102
 hann hafði fyrr barða fyrir sakir guðligrar ástar ok umvandanar, þeim
 hinum sǫmum líknaði hann þá miskunnsamliga er þeir váru við skilðir
 sína anmarka. Ok sá er alla sína undirmenn elskaði sem bræðr eða 105

syni, þá fœddisk hann af engra manna annmörkum eða vanhögum, en
 samfagnaði því er gðrum gekk vel en harmaði þat allt er annan veg
 108 varð. Hann var maðr svá huggóðr at varla mátti hann sjá eða vita þat
 er mǫnnum var til meins, en svá ǫrr ok mildr við fátœka menn at varla
 hafði hans maki fengizk. Hann var sannr faðir allra fátœkra manna.
 111 Huggaði hann ekkjur ok fõðurlausa, ok engi kom svá harmþrunginn á
 hans fund at eigi fengi á nõkkurn veg huggan af hans tilstilli. Svá var
 hann ástsæll við allt fólk at engi vildi nálíga honum í móti gjõra, ok var
 114 þat meirr fyrir sakir guðligrar ástar þeirar er allir menn unnu honum
 en líkamligrar hræzlu. «Skõruglīga flutti hann fram alla þá hluti er til
 byskuplíg embættis kómu,»¹¹ ok þar er hann braut sína fýsi í marga
 117 staði en gjõrði Guðs vilja, ef hann fann þat at þat var eigi allt eitt fyrir
 sakir líkamlígis eðlis, þá launaði Guð honum þat svá í hõnd þegar at
 hann okaði undir hann alla hans undirmenn í heilagri hlýðni.
 120 En heilagr Johannes lífði líf sitt eptir guðlígri setningu ok góðra
 manna dœmum, var á bœnum nætr ok daga, vakði mikit ok fastaði
 lǫngum ok deyddi sik í mǫrgum hlutum til þess at þá mætti hann meira
 123 ávõxt gjalda Guði en áðr af þeim hlutum ǫllum er honum váru á hendi
 fólgnir. Ok til þess at hann mætti þá vera frjál Sari en áðr tíðir at veita
 eða formæli eða aðra hluti þá fram at fœra er Guðs kristni væri mest
 126 upphald at, þá valði hann menn til forráða fyrir staðinn með sér þá er
 fyrir skyldu sjá staðarins eign, með húsfreyju þeiri gõfugri er hann
 hafði áðr átta «er Valdis hét». ¹² Einn af þeim mǫnnum var prestur virðuligr
 129 sá er Hámundr hét Bjarnarson. Hann var afi Hildar nunnu ok einsetu-
 konu sem enn man getit verða síðar í þessu máli. Næst Hámundi var
 at ráðum prestur sá er Hjalti hét ok var frændi byskups. Af leikmǫnnum
 132 var sá maðr me«st» í ráðum er var gõfugr at ætt. Hann hét Ǫrn ok var
 son Þorkels af Víðimýri. Þessir menn hõfðu aðra menn at undir sér,
 þá er sumir ǫnnuðusk um eign staðarins eða lǫnd, en sumir um vinnu
 135 eða aðra iðju á staðnum, sumir at hirða verkfœri eðr greiða fyrir um
 verkreiða, «sumir» til ferða, sumir til atflutninga til staðarins, sumir at
 þjóna fátœkum mǫnnum, ok var byskup áminnandi at þat væri myskunn-
 138 samlīga gjõrt, sumir at taka við gestum ok veita þeim beina,¹³ því at á
 hverri hátið sóttu menn á fund byskups, hundrað manna eða stundum
 tvau hundruð eða nõkkuru fleiri, því at hinn heilagi Jón byskup hafði

115–16 *inserted from H.* 128 *inserted from H.* 130 Hámunda S. 133–38
 Þessir . . . beina *thus H.*

þat í formælum sínum at honum þótti því at einu til fulls ef hverr maðr 141
 í <hans sýslu ok allra helzt innan> heraðs, sá er fǫng hefði á, kæmi *um*
 sinn hit sjaldnasta at vitja staðarins at Hólum á tólf mánuðum. Ok fyrir
 þá sǫk varð þar svá fjölmennt at skírdegi eða páskum at þar skorti þá 144
 eigi fjǫgur hundruð manna allt saman, karlar ok konur. Ok þó at margir
 af þessum mǫnnum hefði vistir með sér, þá váru hinir fleiri er á byskups
 kosti váru, ok af honum váru saddir bæði andligri fœzlu ok líkamligri, 147
 ok styrktir með byskupligri blezan fóru með fagnaði til sinna heim-
 kynna.

Margir siðlátir menn réðusk þangat heim til staðarins ok gáfu fé 150
 með sér, en sumir fœddu sik sjálfir til þess at hlýða kenningum byskups
 ok tíðagjörð, ok gjörðu sér hús umhverfis kirkjugarðinn.

Heilagr Jón byskup tók marga menn til læringar ok fekk til góða 153
 meistara at kenna þeim, Gísli Finnason, er fyrr gátum vér, at kenna gram-
 maticam, en <einn franzeis,> Ríkina prest, kapulán sinn ok ástvin, at
 kenna sǫng eða versagjörð, því at hann var ok hinn mesti lærdómsmaðr.¹⁴ 156
 Þá var þat ekki hús nálíga er eigi væri nǫkkut iðnat í þat er til nytseðar
 var. Þat var hinna ellri manna háttr at kenna hinum yngnum, en hinir
 yngri rituðu þá er náms varð í milli. Þeir váru allir samþykkir, ok eigi 159
 deildu þeir ok engi ǫfundaði annan. Ok þegar er til var hringt tíða, þá
 kómu þeir þar allir ok fluttu fram tíðir sínar með miklum athuga. Var
 ekki at heyra í kórinn nema fagr sǫngr ok heilagt bœnahald. Hinir ellri 162
 menn kunnu sér at vera vel siðaðir, en smásveinar váru svá hirtir af
 meistorum sínum at þeir skyldu eigi treystask með gáleysi at fara.

Allir hinir sœmiligstu kennimenn í Norðlendingafjórðungi váru 165
 nǫkkura hríð til náms at Hólum, þá sem várr aldr, segir bróðir
 Gunnlaugr, mátti muna, sumir af barndómi, sumir á fulltíða aldri.
 Margir af sagðra meistara lærisveinum ǫnduðusk á várum dögum. 168
 En einn af þeim varð Ísleifr Hallsson, hvern Jón byskup æskti at verða
 skyldi byskup næst eptir hann ok ténaðarmann¹⁵ síns byskupsdóms
 ef hann mœddi elli, en hann andaðisk fyrr en herra byskup. En at ek 171
 nefna nǫkkura sagðra lærisveina, þá er ek sá mínum augum, var einn
 af þeim Klængr er síðan var byskup í Skál<a>holti. Var hann tólf vetra
 gamall á hendi fólgin Jóni byskupi af móður sinni til frœðináms, ok 174
 varð hann hinn bezti klerkr ok var lengi síðan sœmiligr kennimaðr í
 Hólakirkju, hinn mesti upphaldsmaðr kristinnar, prédikandi fagrliga

142 *inserted from H.* heraðinu S. til S. 155 *inserted from L.* 165–91 *from L.*

177 Guðs orð undir stjórn ok yfirboði tveggja Hólabyskupa, Ketils ok
 Bjarnar. Hafði hann marga vaska lærisveina undir sér, ritandi bækur
 margar ok merkiligar, þær sem enn tjásk at Hólum ok víða annars
 180 staðar. Vilmundr var þar ok lærðr, er fyrstr var ábóti á Þingeyrum,
 svá ok Hreinn er þar var hinn þriði ábóti. Margir váru ok þar aðrir í
 skóla, þeir er síðan urðu mektugir kennimenn, Ísleifr Grímsson, frændi
 183 byskups, Jón svartí, Bjarni Bergþórsson, Björn, er síðan var hinn þriði
 byskup at Hólum, ok margir aðrir þeir er langt er frá at segja. Þar var
 ok í fræðinæmi hreinferðug jungfrú er Ingunn hét. Öngum þessum
 186 var hon lægri í sögðum bókklistum. Kenndi hon mörgum grammaticam
 ok fræddi hvern er nema vildi. Urðu því margir val menntir undir
 hennar hendi. Hon rétti mjök latínubækur, svá at hon lét lesa fyrir sér,
 189 en hon sjálf saumaði, tefldi eða <vann> aðrar hannyrðir meðr heilagra
 manna sögum, kynnandi mönnum Guðs dýrð eigi at eins meðr orðum
 munnnáms heldr ok meðr verkum handanna.¹⁶

Notes

¹ *at leyndum dómi Guðs* = Latin *oculto Dei iudicio*. Cf. XIII:13 above and note.

² According to H and L, Bishop Jón shipped a cargo of Norwegian timber to Iceland on his return voyage from Lund. (Icelanders had the right to free timber from Norwegian forests that were royal property; cf. *Laws* II 211.) This information is omitted in S. Oxi Hjaltason's church was probably built about 1050. It is not known when it burned down and when it was replaced by the church Bishop Jón demolished to make way for his new cathedral. Jón's church stood, though repaired from time to time, until about 1290.

³ Þóroddr is called Gamlason in H and L. He has been identified as the Þóroddr *rúnameistari* mentioned in connection with a grammatical treatise, possibly the man of the same name who was a householder in Dalasýsla (western Iceland) in the first half of the twelfth century.

⁴ *ok enn sér merki húsanna* is absent in H. L has *hvern* [sc. *skóla*] *vér sáam með várum augum, segir bróðir Gunnlaugr, er latínusöguna hefir saman sett*.

⁵ 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven' (Matt. 5: 16).

⁶ The Apostles' creed and the Lord's prayer were obligatory learning; see *Laws* I 26. In the course of the thirteenth century the Hail Mary was included as part of this basic Christian knowledge. The ultimate source for the seven canonical hours observed daily by men in secular orders and members of monastic foundations was Psalm 119: 164 (Vulgate 118: 164), 'Seven times a day do I praise thee . . .' (so in the Authorised Version). Laymen were also encouraged to observe them as far as possible.

⁷ The reform which abolished old weekday names that had reference to pagan deities is attributed to St Silvester (pope 313–35). It became common form in the Latin liturgical calendar but elsewhere in Western Europe was effective, at least in large part, only in Icelandic and Portuguese.

⁸ Exchange of scurrilous or lewd verses, often impromptu, is attested in various sources though, naturally enough, few texts of this kind have survived. Such pastimes were always frowned on by churchmen. *Mansöngur*, literally ‘maid-song’, referred to love-poetry in general; making and repeating such verse could be counted an offence punishable at law; see *Laws* II 198. The term *mansöngur* was later used of the conventional introduction to *rímur*, often addressed to a lady or ladies, but not always with love as the theme. See e.g. W. A. Craigie, *Specimens of Icelandic Rímur* I (1952), 291–93; T. Gunnell, *The Origins of Drama in Scandinavia* (1995), 85–86, 144, 346–48.

⁹ Ovid’s verse-epistles are *Epistulae Heroidum* and *Epistulae ex Ponto*, and presumably the title in S and H refers to the former (on the fateful loves of notable ladies). For the summary remark in S, *Í þeiri bók býr mansöngur mikill*, H has: *En í þeiri bók kennir þeim er les brogð til þess er horfir til saurlífis ok munaðsemi*; and L has: *En í þeiri bók talar meistari Ovidius um kvenna ástir ok kennir meðr hverjum hætti menn skulu þær gilja ok nálgask þeira vilja*. These descriptions and the account of Bishop Jón’s reaction are much more appropriate to Ovid’s *Ars amatoria*, as the title in L, *de arte*, makes explicit. The switch to [*liber*] *Epistolarum* in the joint source of S and H may stem from some editorial delicacy. All Ovid’s works, including the *Art of Love*, were common school reading in the Middle Ages.

¹⁰ The object of *líknaði* is *þá sömu menn . . . þeim inum sömum*. The first phrase is acc., the second dat.; *líkna* normally takes the dat., and the explanation of the discrepancy is presumably that the writer did not know what verb was to come when he began writing the sentence. Cf. I:27 note above and Gr 3.9.8.2.

¹¹ The words *Sköruglīga . . . kómu* are introduced from H.

¹² These men and Bishop Jón’s wife, Valdís, are not mentioned in other sources.

¹³ *Þessir menn* (line 133) . . . *veita þeim beina*: thus H. S has: *Þessir menn önnuðusk mest þat er til staðarins kom ok skipuðu mönnum til sýslu, sumum til atflutningar við staðinn um þá hluti er <við þótti> þurfa. Sumir váru settir til verknaðar, sumir at þjóna fátækum mönnum, ok var byskup vandr at því at þat væri miskunnsamliga gjört,*

sumir at taka við gestum. L says only: *Sumir menn váru skipaðir at taka meðr gestum*.

¹⁴ Ríkini has a German name and was probably Frankish rather than French. The description, *einn franzeis*, is in L, not in S; H lacks this paragraph and the rest of the extract.

¹⁵ *-mann*: the case form is influenced by *hvern*, and would be correct in an acc. and inf. construction after *æskti*. It is possibly an instance of anacoluthon rather than an instance of the acc. form *mann* for nom. *maðr*, a substitution sometimes found in late fourteenth-century manuscripts.

¹⁶ Lines 165–91 are from the L recension. A comparable passage in S is an abridgment of a similar text. Ketill Þorsteinsson was bishop of Hólar 1122–45, Björn Gilsson 1147–62. Vilmundur Þórólfsson was the first abbot of Þingeyrar, 1133–48; Hreinn Styrmisson was the third abbot there, 1166–71. The identity of Ísleifr Grímsson and Jón svarti is uncertain. Bjarni Bergþórsson is thought to be a priest of that name who is mentioned in other sources as an expert in *computus* (mathematics and astronomy) and nicknamed *inn tölvisi*; he died in 1173. Ingunn was probably the Inguðr Arnórsdóttir who is recorded as an informant in a list in OddrÓT, a list which is thought to be derived from Gunnlaugr Leifsson's work on the same king.

XV: LAXDÆLA SAGA

Laxdæla saga is generally thought to have been written about the middle of the thirteenth century, because of its fully developed style and structure, the reference made in it to earlier sagas and other written sources, and the apparent influence on it of European romance. At its centre is the 'love triangle' story involving Kjartan, Guðrún and Bolli, which echoes, and probably draws upon, the plot common to poets' sagas such as *Kormaks saga* and *Bjarnar saga Híttdælakappa* (see Finlay 1997), but its range is much wider. It is the saga that perhaps most fully deserves the label 'Family Saga': not only is the descent of all the important characters traced from the one Norwegian chieftain, Ketill flatnefr, but many of the disputes that arise in its course involve family relationships, often the problematic ones between half- and foster-brothers, and marriage and divorce are among its prevailing themes. This in itself has the consequence that the role and concerns of women are unusually prominent in the saga, and the author's evident interest in and sympathy for a woman's point of view has led to speculation that the author may have been a woman (e.g. Kress 1986). It is not out of the question, of course, that a male author could enter into this point of view (an alternative candidate for authorship is Óláfr Þórðarson hvítaskáld, nephew of Snorri Sturluson and author of a treatise on prosody), particularly if, for whatever reason, he was writing for a predominantly female audience.

The feminine perspective is clear from the beginning of the saga in the unusually prominent role given to Unnr in djúpúðga, daughter of Ketill flatnefr, who takes on the conventionally masculine task of founding a settlement and a dynasty in Iceland; she is the ancestress of the Laxdælir ('people of Laxárdalr'), the family from whom the saga derives its name, and to which Kjartan and Bolli belong. The saga relates the evolution of this family over several generations before Guðrún Ósvífrsdóttir (whose family is descended from one of Unnr's brothers) is introduced. The unusual elaboration of this early part of the saga, which goes far beyond the brevity of the conventional saga prelude, has prompted much discussion of the saga's structure; it is generally felt to introduce and define themes that play a part in the central conflict of the saga. Some have gone so far as to argue that, rather than building up a background against which Kjartan and Bolli can be seen as idealised and heroic figures (as Madelung 1972, for

example, suggests), the opening chapters present Unnr as an exemplary figure, representing family loyalty and generosity, against which the behaviour of the three central figures is measured and found wanting (Conroy and Langen 1988). Ursula Dronke argues for a further moral decline in what she calls the ‘Age of Pewter’ (1979, 137) after the death of Kjartan.

The position of Guðrún as the focus of the saga is established not only by her dominant personality — believed to be partly modelled on two heroic women in the poems of the Poetic Edda, her namesake Guðrún Gjúkadóttir and the valkyrie Brynhildr, who is also cheated of the man she should have married — but also by the saga’s marking out of her four marriages as a narrative sequence. This is achieved by Guðrún’s four dreams in Chapter 33, which foreshadow the four marriages that the saga subsequently relates. The tidily predicted sequence is interrupted by her love for and loss of Kjartan, a pattern repeated in her dialogue at the very end of the saga with her son Bolli, who asks her ambiguously which man (*maðr* ‘man’, but possibly also ‘husband’) she has loved most. At first she responds with a comparison of the four men she has married; but her final reply, *Þeim var ek verst er ek unna mest* (‘I treated worst the one I loved best’), must surely refer to Kjartan — though the question is debated to this day.

The earliest surviving (but fragmentary) manuscripts of *Laxdæla saga* are from the end of the thirteenth century. The only complete medieval version of the saga is in the mid-fourteenth-century Möðruvallahók, in which other Sagas of Icelanders (including *Kormaks saga* and *Njáls saga*) are also preserved (see p. 239 below). Editions of the saga are based on this text. The extract edited here follows the text of Möðruvallahók as it is represented in the editions of Kålund and Einar Ól. Sveinsson. The textual notes show where readings other than those of Möðruvallahók have been adopted; these readings are from late paper manuscripts, and may in many cases be scribal corrections. The Möðruvallahók text shows signs of later alteration which sometimes obscures the original reading; examples of this have not been noted here if the likely original reading is indicated by the evidence of other manuscripts.

Bibliography

- Laxdæla saga*, ed. Einar Ól. Sveinsson (1934). *ÍF* V.
- Laxdæla saga*, ed. Kr. Kálund (1889–91).
- The Saga of the People of Laxardal*, tr. Keneva Kunz. In *CSI* V 1–120. Other translations of the saga are reviewed in Auerbach 1998–2001.
- Loren Auerbach, 'Female Experience and Authorial Intention in *Laxdæla saga*'. *Saga-Book* XXV (1998–2001), 30–52.
- Heinrich Beck, '*Laxdæla saga* — A Structural Approach'. *Saga-Book* XIX (1974–77), 383–402.
- Patricia Conroy and T. C. S. Langen, '*Laxdæla saga*: Theme and Structure'. *Arkiv för nordisk filologi* 103 (1988), 118–41.
- Robert Cook, 'Women and Men in *Laxdæla Saga*'. *Skáldskaparmál* 2 (1992), 34–59.
- Ursula Dronke, 'Narrative insight in *Laxdæla saga*'. In *J. R. R. Tolkien, Scholar and Story-teller: Essays in Memoriam*. Ed. Mary Salu and Robert T. Farrell (1979), 120–37.
- Alison Finlay, 'Betrothal and Women's Autonomy in *Laxdæla saga* and the Poets' Sagas'. *Skáldskaparmál* 4 (1997), 107–28.
- Hjalmar Falk, *Altwestnordische Kleiderkunde* (1919).
- Judith Jesch, *Women in the Viking Age* (1991).
- Jenny Jochens, *Women in Old Norse Society* (1995).
- Helga Kress, "'You will find it all rather monotonous"; on Literary Tradition and the Feminine Experience in *Laxdæla saga*'. In *The Nordic Mind. Current Trends in Scandinavian Literary Criticism*. Ed. Frank Egholm Andersen and John Weinstock (1986), 181–95. [Originally published in Icelandic in *Konur skrifa, til heiðurs Önnu Sigurðardóttur* (1980), 97–109.]
- Laws of Early Iceland* I–II, tr. A. Dennis *et al.* (1998–2000).
- Margaret Arendt Madelung, *The Laxdæla Saga: Its Structural Patterns* (1972). University of North Carolina Studies in the Germanic Languages and Literatures, 74.

XV: LAXDÆLA SAGA

Chapter 34: Af Þorvaldi

Þorvaldr hét maðr, sonr Halldórs Garpsdalsgoða. Hann bjó í Garpsdal
3 í Gilsfirði, auðigr maðr ok engi hetja.¹ Hann bað Guðrúnar Ósvífrs-
dóttur á Alþingi þá er hon var fimmtán vetra gomul. Því máli var *eigi*
fjarri tekit, en þó sagði Ósvífr at þat myndi á kostum finna, at þau
6 Guðrún váru eigi jafnmenni. Þorvaldr talaði óharðfærlega, kvazk konu
biðja, en ekki fjár. Síðan var Guðrún fóstnuð Þorvaldi, ok réð Ósvífr
einn máldaga, ok svá var skilt, at Guðrún skyldi ein ráða fyrir fé þeira
9 þegar er þau koma í eina rekkju, ok eiga alls helming, hvárt er samfarar
þeira væri lengri eða skemmri. Hann skyldi ok kaupa gripi til handa
henni svá at engi jafnfjáð kona ætti betri gripi, en þó mætti hann
12 halda búi sínu fyrir þær sakar. Ríða menn nú heim af þingi. Ekki var
Guðrún at þessu spurð, ok heldr gerði hon sér at þessu *ógetit*, ok var
þó kyrrt.² Brúðkaup var í Garpsdal at tvímánuði. Lítt unni Guðrún
15 Þorvaldi ok var erfið í gripakaupum; váru engar gersimar svá miklar
á Vestfjörðum at Guðrúnu þœtti eigi skapligt at hon ætti, en galt
fjánskap Þorvaldi ef hann keypti eigi, hversu dýrar sem metnar váru.
18 Þórðr Ingunnarson³ gerði sér dátt við þau Þorvald ok Guðrúnu ok var
þar lǫngum, ok fell þar *mǫrg* umræða á um kærleika þeira Þórðar ok
Guðrúnar. Þat var eitt sinn at Guðrún beiddi Þorvald gripakaups.
21 Þorvaldr kvað hana ekki hóf at kunna ok sló hana kinnhest.⁴ Þá mælti
Guðrún:

‘Nú gaftu mér þat er oss konum þykkir miklu skipta at vér eigim vel at
24 gǫrt, en þat er litarapt gott, ok af hefir þú mik ráðit brekvísi við þik.’

Þat sama kveld kom Þórðr þar. Guðrún sagði honum þessa svívirðing
ok spurði hann hverju hon skyldi þetta launa. Þórðr brosti at ok mælti:

27 ‘Hér kann ek gott ráð til. Gerðu honum skyrtu ok brautgangs hǫfuð-
smátt ok seg skilit við hann fyrir þessar sakar.’⁵

Eigi mælti Guðrún í móti þessu, ok skilja þau talit. Þat sama vár
30 segir Guðrún skilit við Þorvald ok fór heim til Lauga. Síðan var gǫrt
féskipti þeira Þorvalds ok Guðrúnar, ok hafði hon helming fjár alls,
ok var nú meira en áðr. Tvá vetr hǫfðu þau ásamt verit. Þat sama vár
33 seldi Ingunn land sitt í Króksfirði þat sem síðan heitir á Ingunnar-
stǫðum, ok fór vestr á Skálmarnes; hana hafði átt Glúmr Geirason,

sem fyrir var ritat. Í þenna tíma bjó Hallsteinn goði á Hallsteinsnesi fyrir vestan Þorskafjörð; hann var ríkr maðr ok <meðallagi> vinsæll. 36

Chapter 35: Af Kotkeli ok Grímu

Kotkell hét maðr er þá hafði út komit fyrir litlu. Gríma hét kona hans; þeira synir váru þeir Hallbjörn slíkisteinsauga ok Stígandi. Þessir menn 39 váru suðreyskir. Öll váru þau mjök fjölkunnig ok inir mestu seiðmenn. Hallsteinn goði tók við þeim ok setti þau niðr at Urðum í Skálmarrfirði, ok var þeira byggð ekki vinsæl. 42

Þetta sumar fór Gestr <til þings ok fórr> á skipi til Saurbœjar sem hann var vanr. Hann gisti á Hóli í Saurbœ. Þeir mágar léðu honum hesta, sem fyrir var vant.⁶ Þórðr Ingunnarson var þá í fõr með Gestu ok kom 45 til Lauga í Sælingsdal. Guðrún Ósvífrsdóttir reið til þings ok fylgði henni Þórðr Ingunnarson. Þat var einn dag er þau riðu yfir Bláskógahaiði — var á veðr gott — þá mælti Guðrún: 48

‘Hvárt er þat satt, Þórðr, at Auðr, kona þín, er jafnan í brókum ok setgeiri í, en vafit spjõrrum mjök í skúa niðr?’⁷

Hann kvazk ekki hafa til þess fundit. 51

‘Lítit bragð mun þá at,’ segir Guðrún, ‘ef þú finnr eigi, ok fyrir hvat skal hon þá heita Bróka-Auðr?’

Þórðr mælti, ‘Vér ætlum hana litla hríð svá hafa verit kallaða.’ 54

Guðrún svarar, ‘Hitt skiptir hana in meira, at hon eigi þetta nafn lengi síðan.’

Eptir þat kómu menn til þings; er þar allt tíðindalaust. Þórðr var 57 lõngum í búð Gestu ok talaði jafnan við Guðrúnu. Einn dag spurði Þórðr Ingunnarson Guðrúnu hvat konu varðaði ef hon væri í brókum jafnan svá sem karlar. <Guðrún svarar:> 60

‘Slíkt víti á konum at skapa fyrir þat á sitt hóf sem karlmanni, ef hann hefir hõfuðsmátt <svá> mikla at sjái geirvõrtur hans berar, brautgangssõk hvártveggja.’⁸ 63

Þá mælti Þórðr, ‘Hvárt ræðr þú mér at ek segja skilit við Auði hér á þingi eða í heraði, ok gera ek þat við fleiri manna <ráð>, því at menn eru skapstõrir, þeir er sér mun þikj<a> misboðit í þessu?’ 66

Guðrún svarar stundu síðar, ‘Aptans bíðr óframs õk.’

Þá spratt Þórðr þegar upp ok gekk til Lõgbergs ok nefndi sér vátta at hann segir skilit við Auði, ok fann þat til saka at hon skarsk í 69 setgeirabrœkr sem karlkonur.⁹ Brœðrum Auðar líkar illa ok er þó kyrrt.

Þórðr ríðr af þingi með þeim Ósvífrssonum. En er Auðr spyr þessi
72 tíðindi, þá mælti hon:

Vel er ek veit þat,
var ek ein um látin.

75 Síðan reið Þórðr til féskiptis vestr til Saurbæjar með tólfta mann ok
gekk þat greitt, því at Þórði var óspart um hversu fénu var skipt. Þórðr
rak vestan til Lauga mart búfé. Síðan bað hann Guðrúnar; var honum
78 þat mál auðsótt við Ósvífr, en Guðrún mælti ekki í móti. Brullaup
skyldi vera at Laugum at tíu viku-*m* sumars; var sú veizla allskorulig.
Samfyr þeira Þórðar ok Guðrúnar var góð. Þat eitt helt til at Þorkell
81 hvelpr ok Knútr fóru eigi málum á hendr Þórði Ingunnarsyni, at þeir
fengu eigi styrk til. Annat sumar eptir höfðu Hólmenn selfyr í *Hvamms-*
dal; <var> Auðr at seli. Laugamenn höfðu selfyr í Lambadal; sá gengr
84 v<est>r í fjöllin af *Sælingsdal*. Auðr spyr þann mann er smalans gætti
hversu opt hann fyndi smalamann frá *Laugum*. Hann kvað þat jafnan
vera, sem líkligt var, því at *háls einn* var á milli *seljanna*. Þá mælti Auðr:
87 ‘Þú skalt hitta í dag smalamann frá *Laugum*, ok máttu segja mér
hvat manna er at vetrhúsum eða í seli, ok ræð allt vingjarnlíga til
Þórðar, sem þú átt at gera.’

90 Sveinninn heitr at gera svá sem hon mælti. En um kveldit, er smala-
maðr kom heim, spyr Auðr tíðinda. Smalamaðrinn svarar:
‘Spurt hefi ek þau tíðindi er þér munu þykkja góð, at nú er breitt
93 hvílugólf milli rúma þeira Þórðar ok Guðrúnar, því at hon er í seli en
hann heljask á skálasmíð, ok eru þeir Ósvífr tveir at vetrhúsum.’
‘Vel hefir þú njósnað,’ segir hon, ‘ok haf sōðlat hesta tvá er menn
96 fara at sofa.’

Smalasveinn gerði sem hon bauð, ok nökkuru fyrir sólarfall sté
Auðr á bak, ok var hon þá at vísu í brókum. Smalasveinn reið qðrum
99 hesti ok gat varla fylgt henni, svá knúði hon fast reiðina. Hon reið
suðr yfir *Sælingsdalsheiði* ok nam eigi staðar fyrr en undir túngarði
at *Laugum*. Þá sté hon af baki, en bað smalasveininn gæta hestanna
102 meðan hon gengi til húss.

Auðr gekk at durum ok <var opin hurð>; hon gekk *til eldhúss* ok at
lokrekku þeiri er Þórðr lá í ok svaf. Var hurðin fallin aprt en eigi
105 lokan fyrir. Hon gekk í *lokrekkiuna*, en Þórðr svaf ok horfði í lopt

82 Lamba- *M.* 84 at baki dalnum *M.* 85 Þórðar *M.* 86 dalrinn *M.* áнна
M. 103 inn *M.* 105 at lockreckiunni *M.*

upp. Þá vakði Auðr Þórð, en hann snerisk á hliðina er hann sá at maðr var kominn. Hon brá þá saxi ok lagði at Þórði ok veitti honum áverka mikla ok kom á höndina hægri; varð hann sárr á báðum geirvortum. 108 Svá lagði hon til fast at saxit nam í beðinum staðar. Síðan gekk Auðr brott ok til hests ok hljóp á bak ok reið heim eptir þat.

Þórðr vildi upp spretta er hann fekk áverkann, ok varð þat ekki, því 111 at hann mæddi blóðrás. Við þetta vaknaði Ósvífr ok spyrr hvat títt væri, en Þórðr kvazk orðinn fyrir áverkum nökkurum. Ósvífr spyrr ef hann vissi hvern á honum hefði unnit, ok stóð upp ok batt um sár 114 hans. Þórðr kvazk ætla at þat hefði Auðr gort. Ósvífr bauð at ríða eptir henni; kvað hana fámenna til mundu hafa farit, ok væri henni skapat víti. Þórðr kvað þat fjarri skyldu fara; sagði hana slíkt hafa at 117 gort sem hon átti.

Auðr kom heim í sólarupprás, ok spurðu þeir bræðr hennar hvert hon hefði farit. Auðr kvazk farit hafa til Lauga ok sagði þeim hvat til 120 tíðinda hafði gortz í fõrum hennar. Þeir létu vel yfir ok kváðu of lítit mundu at orðit. Þórðr lá lengi í sárum, ok greru vel bringusárin, en sú höndin varð honum hvergi betri til taks en áðr. 123

Kyrnt var nú um vetrinn. En eptir um vátit kom Ingunn, móðir Þórðar, vestan af Skálmarnesi. Hann tók vel við henni. Hon kvazk vilja ráðask undir áraburð Þórðar; kvað hon Kotkel «ok konu hans ok sonu» gera 126 sér óvært í fjárránum ok fjölkynngi, en hafa mikit traust af Hallsteini goða. Þórðr veiksk skjótt við þetta mál ok kvazk hafa skyldu rétt af þjófum þeim þótt Hallsteinn væri at móti; snarask þegar til ferðar við 129 tíunda mann. Ingunn fór ok vestr með honum. Hann hafði ferju ór Tjaldanesi. Síðan heldu þau vestr til Skálmarness. Þórðr lét flytja til skips allt lausafé þat er móðir hans átti þar, en smala skyldi reka fyrir 132 innan fjorðu. Tólf váru þau alls á skipi; þar var Ingunn ok önnur kona. Þórðr kom til bæjar Kotkels með tíunda mann; synir þeira Kotkels váru eigi heima. Síðan stefndi hann þeim Kotkeli ok Grímu ok sonum 135 þeira um þjófnæð ok fjölkynngi ok lét varða skóggang; hann stefndi sökum þeim til Alþingis ok fór til skips eptir þat.

Þá kómu þeir Hallbjörn ok Stígandi heim er Þórðr var kominn frá 138 landi, ok þó skammt; sagði Kotkell þá sonum sínum hvat þar hafði í gortz meðan þeir váru eigi heima. Þeir bræðr urðu óðir við þetta ok kváðu menn ekki hafa fyrr gengit í berhogg við þau um svá mikinn 141

fjándskap. Síðan lét Kotkell gera seiðhjall mikinn; þau fœrðusk þar á
 upp ǫll; þau kváðu þar <harðsnúin> frœði. Þat váru galdrar.¹⁰ Því næst
 144 laust á hríð mikilli. Þat fann Þórðr Ingunnarson ok hans fǫrunautar,
 <þar sem hann var á sæ staddr>, ok til hans var gǫrt veðrit. Keyrir
 skipit vestr fyrir Skálmarnes. Þórðr sýndi mikinn hraustleik í sæliði.
 147 Þat sá þeir menn er á landi váru at hann kastaði því ǫllu er til þunga
 var, útan mǫnnum. Væntu þeir menn er á landi váru Þórði þá landtǫku,
 því at þá var af farit þat sem skerjótast var. Síðan reis boði skammt
 150 frá landi, sá er engi maðr munði at fyrir hefði uppi verit, ok laust
 skipit svá at þegar horfði upp kjǫlrinn. Þar drukknaði Þórðr ok allt
 fǫruneyti hans, en skipit braut í spán, ok rak þar kjǫlinn er síðan heitir
 153 Kjalarey; skjǫld Þórðar rak í þá ey er Skjaldarey er kǫlluð. Lík Þórðar
 rak þar þegar á land ok hans fǫrunauta; var þar haugr orpinn at líkum
 þeira, þar er síðan heitir Haugsnes.

Notes

¹ Þorvaldr and his father Halldórr, together with their location in Garpsdalr and Þorvaldr's marriage to Guðrún, are mentioned in *Landnámabók* (ÍF I 160).

² The medieval collection of laws *Grágás*, written mostly in the thirteenth century but incorporating earlier material, confirms that betrothal was a contract between the prospective husband and the bride's male relatives (*Laws* II 53). Some saga narratives, however, represent women protesting at not being consulted (e.g. *Laxdæla saga* ch. 23), or suggest that a marriage arranged without the bride's consent could end in disaster (*Njáls saga* chs 9–11). Jenny Jochens (1995, 44–48) argues that this emphasis on consent arose as a response to the Church's insistence on marriage as a contract between equal partners.

³ Þórðr was the son of the poet Glúmr Geirason (referred to in line 34), some of whose verses in honour of sons of King Haraldr hárfagri of Norway are cited in the Kings' Sagas, but his second name derives from the name of his mother Ingunn. He is said in *Laxdæla saga* (ÍF V 87) to be *sakamaðr mikill* 'much given to lawsuits'; his taste for litigation is evident in this extract and leads to his downfall.

⁴ In other sagas too, the disgrace of a slap in the face triggers a wife's rebellion against her husband (*Bjarnar saga Hítðelakappa* ch. 12, *Eyrbyggja saga* ch. 14, *Njáls saga* chs 11, 16, 48).

⁵ *Grágás* (*Laws* II 63–66) refers to the possibility of divorce instigated by either party (though in this later, Christian, context the permission of the bishop is to be sought in many cases). On the basis of observations made by Arab and other visitors to Viking cultures (Jesch 91–92), as well as numerous references to divorce in the Sagas of Icelanders, this situation is generally thought to represent the remaining traces of a more liberal pre-Christian system of divorce virtually on demand, on grounds such as dishonour, or sexual or other incompatibility (Jochens 55–60). The wearing of women's clothes, such as the low-cut shirt referred to here, by a man was an offence in law (see note 8 below), but nowhere else is this referred to as grounds for divorce.

⁶ The Gestr referred to is Gestr Oddleifsson, well-known in *Laxdæla saga* and elsewhere for his ability to foretell the future (in Chapter 33 he interprets the dreams of Guðrún as foreshadowing her four marriages). It is said on his introduction to the saga that he is in the habit of staying at Hóll with Þórðr and his two brothers-in-law (the *mágar* referred to here) on his way to the Alþingi.

⁷ *Brækr* ‘breeches’ here denotes an exclusively male garment. Falk (1919, 121) considers that the word could also apply to a garment worn by women (and that this is what makes Skarpheðinn’s gift to Flosi of *brækr blár* in chapter 123 of *Njáls saga* insulting), but that the feminine version would be open around the legs; in this case it is the additional specification of a piece let in to form the seat (*setgeiri* *î*) that identifies it as masculine wear. The word *spjarrar* has sometimes been taken to refer to the integral socks attached to one kind of (men’s) trousers (*leistabrækr*), but probably means bands of cloth wrapped around the lower legs; this is mentioned elsewhere as male dress.

⁸ Wearing clothes proper to the opposite sex is prohibited in *Grágás* (*Laws* II 69–70), but is not said there to be grounds for divorce: ‘If women become so deviant that they wear men’s clothing, or whatever male fashion they adopt in order to be different, and likewise if men adopt women’s fashion, whatever form it takes, then the penalty for that, whichever of them does it, is lesser outlawry.’

⁹ *karlkonur*, plural of *karlkona* ‘masculine woman’, is found only in *Möðruvallabók* (other manuscripts have *karlmaðr* ‘man’ or *karlar* ‘men’). The word does not occur in any other text.

¹⁰ The most detailed account of the practice of the magic rite called *seiðr*, in chapter 4 of *Eiríks saga rauða*, also refers to a pedestal or platform on which the witch sits, in that case surrounded by women, one of whom chants a traditional poem, corresponding to the *galdrar* referred to here. The songs of the magician-family are said later in *Laxdæla saga* to sound pleasant (*fǫgr var sú kveðandi at heyra*); on this later occasion they cause the victim’s immediate death, but more usually *seiðr* operates by influencing the weather, as in the case of Þórðr.

XVI: AUÐUNAR ÞÁTTIR

The word *þáttir* (pl. *þættir*) in Old Icelandic meant literally ‘a strand in a rope’, but early developed various metaphorical meanings with the basic sense of ‘a subsidiary part of something’. As a literary term it meant a short prose narrative constituting a chapter or integral episode in a saga. Though a few narratives that are classed as *þættir* are found as independent stories in manuscripts, the majority are found as parts of sagas, particularly Sagas of Kings. One group is associated with the missionary kings Óláfr Tryggvason and Óláfr Haraldsson, the saint, and the sagas of these kings contain various *þættir* relating to the victory of Christianity over heathendom in the late tenth and eleventh centuries. But the largest group of *þættir* is found in sagas of Haraldr harðráði (king of Norway 1046–66); some of these relate to the conflict between Haraldr harðráði and his kinsman Magnús góði Ólafsson during the period of their joint rule over Norway c.1046 (see *MS*, s.v. *þáttir*).

Many of the *þættir* may be older than the sagas in which they are preserved, and may originally have been independent stories. Linguistic archaisms in some of them (e.g., in *Auðunar þáttir, of, fyr, þars* and the suffixed pronoun *-k*) suggest that they may come from the earliest period of saga-writing in Iceland, the late twelfth century; there is little to support the idea that they were orally composed, but they are all anonymous. The majority that have survived have Icelanders as their main characters (there are 49 so-called *Íslendinga þættir*, ‘Tales of Icelanders’, in *CSI*), though these are often unhistorical and their adventures fictional. The story is often about how an insignificant Icelander travels abroad to a foreign (usually Norwegian) court and surmounts various difficulties to get the better of the foreigners, including the ruler himself, and returns to Iceland having made his fortune. Though the settings are historical, the events are mostly of minor historical significance. But the way in which these stories must have supported the developing feeling of Icelandic identity and national pride is obvious.

Auðunar þáttir follows this last pattern. Though nothing that happens in the story is impossible (gifts of polar bears from the Arctic to European rulers were not all that uncommon in the Middle Ages), it clearly has affinities to folk-tales (see *ÍF* VI, c–civ). Great emphasis is laid on the hero’s *gæfa* or *gipta* ‘luck’, ‘good fortune’ (a sort of innate power emanating from a person predisposing his undertakings to

success), though Auðunn is also presented as having a deal of skill in managing the eminent persons with whom he comes into contact. Auðunn is not known from other sources, though the *þáttur* says he came from the Western Fjords of Iceland (line 2) and the historical Þorsteinn Gyðuson (d. 1190; mentioned in *Sturlunga saga*, *Guðmundar saga biskups* and Icelandic annals; he lived on Flatey in Breiðafjörður) is said to be descended from him (line 191 below). The story is supposed to take place about 1050–60 (the hostilities between Norway and Denmark referred to in line 33 continued, off and on, from soon after Magnús Ólafsson's death in 1047 until 1064; the events of these years are described in detail in *Morkinskinna*, *Fagrskinna* and *Heimskringla*; see Gwyn Jones, *A History of the Vikings* (1984), 406–08).

Auðunar þáttur survives in three versions. One is in *Morkinskinna* (GkS 1009 fol., written c.1275), a history of the kings of Norway from 1035–1177 probably first compiled c.1220 (see p. 57 above). A second is in *Flateyjarbók* (GKS 1005 fol.), a huge compilation of Kings' Sagas and other texts, written c.1387–1395, with additions made c.1450–1500; *Auðunar þáttur* is among these additions, in the saga of the kings Magnús Ólafsson and Haraldr harðráði in a redaction deriving mainly from the original *Morkinskinna* compilation. The third version appears in two later compilations of Kings' Sagas, *Hulda* (AM 66 fol., c.1350–1375) and *Hrokkinskinna* (GKS 1010 fol., c.1400–1450), which are also derived from the original *Morkinskinna* compilation, but have a text more similar to that in *Flateyjarbók* than to that in GkS 1009 fol. (see *MS*, s.v. *Hulda–Hrokkinskinna*). The version in GkS 1009 fol. seems likely to be closest to the original of the three, though it has probably been shortened, while each of the three versions contains some details that are not in either of the others.

Bibliography

The *Morkinskinna* text is printed with original spelling in *Morkinskinna*, ed. Finnur Jónsson (1932), 180–87, and in normalised spelling in *ION* 129–35 and *ÍF* VI, 359–68; the *Flateyjarbók* text is in *Flateyjarbók*, ed. Sigurður Nordal (1944–45), IV 195–200.

There is a translation in *CSI* I 369–74 and translation and discussion in Arnold R. Taylor, ‘Auðunn and the Bear’, *Saga-Book* XIII (1946–53), 78–96. The *Morkinskinna* version is also translated in *Eirik the Red and Other Icelandic Sagas*, tr. Gwyn Jones (The World’s Classics, 1961), 163–70, and the *Flateyjarbók* version in *Hrafnkel’s Saga and Other Icelandic Stories*, tr. Hermann Pálsson (Penguin Books 1971), 121–28. See also *MS*, s.v. *Auðunar þáttir vestfirzka*; Joseph Harris, ‘Theme and Genre in Some *Íslendinga þættir*’, *Scandinavian Studies* 48 (1976), 1–28.

There is a translation of the whole of the *Morkinskinna* compilation in *Morkinskinna: The Earliest Icelandic Chronicle of the Norwegian Kings (1030–1157)* by Theodore M. Andersson and Kari Ellen Gade (2000).

XVI: AUÐUNAR ÞÁTR

Frá því er Auðunn enn vestfirzki færði Sveini konungi bjarndýri

Maðr hét Auðunn, vestfirzkr at kyni ok féllitill. Hann fór útan vestr þar
3 í fjörðum með umbráði Þorsteins, búanda góðs, ok Þóris stýrimanns,
er þar hafði þegit vist of vetrinn með Þorsteini. Auðunn var ok þar ok
starfaði firir honum Þóri ok þá þessi laun af honum, útanferðina ok
6 hans umsjá. Hann Auðunn lagði mestan hluta fjár þess er var fyr móður
sína áðr hann stigi á skip, ok var kveðit á þriggja vetra björg. Ok nú
fara þeir út heðan, ok fers <k> þeim vel, ok var Auðunn of vetrinn eptir
9 með Þóri stýrimanni — hann átti bú á Mæri. Ok um sumarit eptir fara
þeir út til Grænlands ok eru <þar> of vetrinn. Þess er við getit, at Auðunn
kaupir þar bjarndýri eitt, gjørsimi mikla, ok gaf þar firir alla eigu sína.
12 Ok nú of sumarit eptir þá fara þeir aprt til Nóregs ok verða vel reiðfara;
hefir Auðunn dýr sitt með sér ok ætlar nú at fara suðr til Danmerkr á
fund Sveins konungs ok gefa honum dýrit. Ok er hann kom suðr í
15 landit þar sem konungr var firir, þá gengr hann upp af skipi ok leiðir
eptir sér dýrit ok leigir sér herbergi. Haraldi konungi var sagt brátt at
þar var komit bjarndýri, gjørsimi mikil, ok á íslenzkr maðr. Konungr
18 sendir þegar menn eptir honum, ok er Auðunn kom firir konung, kveðr
hann konung vel. Konungr tók vel kveðju hans ok spurði síðan:

‘Áttu gjørsimi mikla í bjarndýri?’

21 Hann svarar ok kvezk eiga dýrit eitthvert.
Konungr mælti, ‘Villtu selja oss dýrit við slíku verði sem þú keyptir?’
Hann svaraði, ‘Eigi vil ek þat, herra.’

24 ‘Villtu þá,’ sagði konungr, ‘at ek gefa þér tvau verð slík, ok mun þat
réttara, ef þú hefir þar við gefit alla þína eigu?’
‘Eigi vil ek þat, herra,’ sagði hann.

27 Konungr mælti, ‘Villtu gefa mér þá?’
Hann svaraði, ‘Eigi, herra.’
Konungr mælti, ‘Hvat villtu þá af gjöra?’

30 Hann svaraði, ‘Fara,’ segir <hann>, ‘til Danmerkr ok gefa Sveini
konungi.’

Haraldr konungr sagði: ‘Hvárt er at þú ert maðr svá óvitr at þú hefir
33 eigi heyrð ófrið þann er í milli er landa þessa, eða ætlar þú giptu þína

svá mikla at þú munir þar komask með gjørsimar er aðrir fá eigi komizk klakklaust þó at nauðsyn eigi til?’

Auðunn svaraði, ‘Herra, þat er á yðru valdi, en öngu játum vér oðru 36 en þessu er vér höfum áðr ætlat.’

Þá mælti konungr, ‘Hví mun eigi þat til at þú farir leið þína sem þú vill, ok kom þá til mín er þú ferr apt, ok seg mér hversu Sveinn konungr 39 launar þér dýrit, ok kann þat vera at þú sér gæfumaðr.’

‘Því heit ek þér,’ sagði Auðunn.

Hann ferr nú síðan suðr með landi ok í Vik austr ok þá til Danmerkr; 42 ok er þá uppi hverr penningr fjárens, ok verðr hann þá biðja matar bæði fyr sik ok fyr dýrit. Hann kómr á fund ármanns Sveins konungs þess er Áki hét, ok bað hann vista nokkverra bæði fyr sik ok fyr dýrit. 45

‘Ek ætla,’ sagði hann, ‘at gefa Sveini konungi dýrit.’

Áki lézk selja mindu honum vistir ef hann vildi. Auðunn kvezk ekki til hafa firir at gefa. 48

‘En ek vilda þó,’ sagði hann, ‘at þetta kvæmisk til leiðar at ek mætta dýrit færa konungi.’

‘Ek mun fá þér vistir sem it þurfið til konungs fundar, en þar í móti 51 vil ek eiga hálf dýrit, ok máttu á þat líta at dýrit mun deyrja fyrir þér, þars it þurfuð vistir miklar, en fé sé farit, ok er búit við at þú hafir þá ekki dýrsins.’ 54

Ok er hann lítr á þetta, sýnisk honum nokkvot eptir sem ármaðrinn mælti firir honum, ok sættask þeir á þetta, at hann selr Áka hálf dýrit, ok skal konungr síðan meta allt saman. Skulu þeir fara báðir nú á fund 57 konungs, ok svá gjöra þeir, fara nú báðir á fund konungs ok stóðu fyr borðinu. Konungr íhugaði hverr þessi maðr mindi <vera> er hann kenndi eigi, ok mælti síðan til Auðunar: 60

‘Hverr ertu?’ sagði hann.

Hann svaraði, ‘Ek em íslenzkr maðr, herra,’ sagði hann, ‘ok kominn nú útan af Grænlandi ok nú af Nóregi, ok ætlaðak at færa yðr bjarndýr 63 þetta; keyptak þat með allri eigu minni, ok nú er þó á orðit mikit fyrir mér: ek á nú hálf eitt dýrit’ — ok sagði konungi síðan hversu farit hafði með þeim Áka ármanni hans. Konungr mælti: 66

‘Er þat satt, Áki, er hann segir?’

‘Satt er þat,’ sagði hann.

Konungr mælti, ‘Ok þótti þér þat til liggja, þar sem ek settak þik 69 mikinn mann, at hepta þat eða tálma er maðr gjörðisk til at færa mér

gørsimi ok gaf fyr alla eign, ok sá þat Haraldr konungr at ráði at láta
 72 hann fara í friði, ok er hann várr óvinr? Hygg þú at þá, hvé sannligt þat
 var þinnar handar, ok þat væri makligt at þú værir drepinn. En ek mon
 nú eigi þat gjöra, en braut skaltu fara þegar ór landinu ok koma aldri
 75 apr síðan mér í auglýn. En þér, Auðunn, kann ek slíka þökk sem þú
 gæfir mér allt dýrit, ok ver hér með mér.’

Þat þekkisk hann ok er með Sveini konungi um hríð.

78 Ok er liðu nokkverjar stundir, þá mælti Auðunn við konung:
 ‘Braut fýsir mik nú, herra.’

Konungr svarar heldr seint, ‘Hvat villtu þá,’ segir hann, ‘ef þú vil
 81 eigi með oss vera?’

Hann sagði, ‘Suðr vil ek ganga.’

‘Ef þú vildir eigi svá gott ráð taka,’ sagði konungr, ‘þá mindi mér
 84 fyr þikkja í, er þú fýsisk í brott.’

Ok nú gaf konungr honum silfr mjök mikit, ok fór hann suðr síðan
 með Rúmferlum, ok skipaði konungr til um ferð hans, bað hann koma
 87 til sín er <hann> kvæmi apr. Nú fór hann ferðar sinnar unz hann kemr
 suðr í Rómaborg. Ok er hann hefir þar dvalizk sem hann tíðir, þá ferr
 hann apr; tekr þá sótt mikla, gjörir hann þá ákafliga magran. Gengr
 90 þá upp allt féit þat er konungr hafði gefit honum til ferðarinnar, tekr
 síðan upp stafkar<ls> stíg ok biðr sér matar. Hann er þá kollótr ok heldr
 ósælligr. Hann kemr apr í Danmörk at páskum þangat sem konungr
 93 er þá staddr, en ei<gi> þorði hann at láta sjá sik ok var í kirkjuskoti ok
 ætlaði þá til fundar við konung er hann gengi til kirkju um kveldit. Ok
 nú er hann sá konunginn ok hirðina fagrliga búna, þá þorði hann eigi
 96 at láta sjá sik. Ok er konungr gekk til drykkju í hollina, þá mataðisk
 Auðunn úti, sem siðr <er> til Rúmferla meðan þeir hafa eigi kastat staf
 ok skreppu. Ok nú of aptaninn, er konungr gekk til kveldsöngs, ætlaði
 99 Auðunn at hitta hann, ok svá mikit sem honum þótti fyrr fyr, jök nú
 miklu á, er þeir váru drukknir hirðmenninir. Ok er þeir gengu inn apr,
 þá þekði konungr mann ok þóttisk finna, at eigi hafði frama til at ganga
 102 fram at hitta hann. Ok nú er hirðin gekk inn, þá veik konungr út ok mælti:
 ‘Gangi sá nú fram er mik vill finna; mik grunar, at sá muni vera
 maðrinn.’

105 Þá gekk Auðunn fram ok fell til fóta konungi, ok varla kenndi konungr
 hann. Ok þegar er konungr veit hverr hann er, tók konungr í hönd
 honum Auðuni ok bað hann <vel> kominn.

‘Ok hefir þú mikit skipazk,’ sagði hann, ‘síðan vit sámsk,’ — leiðir 108
hann eptir sér inn. Ok er hirðin sá hann, hlógu þeir at honum, en konungr
segir:

‘Eigi þurfu þér at honum at hlæja, því at betr hefir hann sét fyr sinni 111
sál heldr en ér.’

Þá lét konungr gjöra honum laug ok gaf honum síðan klæði, ok er 114
hann nú með honum.

Þat er nú sagt einhverju sinni of várit, at konungr býðr Auðuni at 117
vera með sér á lengðar ok kvezk mindu gjöra hann skutilsvein sinn ok
leggja til hans góða virðing. Auðunn sagði:

‘Guð þakki yðr, herra, sóma þann allan, er þér vilið til mín leggja,
en hitt er mér í skapi, at fara út til Íslands.’

Konungr sagði, ‘Þetta sýnisk mér undarliga kosit.’ 120

Auðunn mælti, ‘Eigi má ek þat vita, herra,’ sagði hann, ‘at ek hafa 123
hér mikinn sóma með yðr, en móðir mín troði stafkarls stíg út á Íslandi,
því at nú er lokit þjörg þeiri er ek lagða til áðr ek færa af Íslandi.’

Konungr svaraði, ‘Vel er mælt,’ sagði hann, ‘ok mannliga, ok muntu 126
verða giptumaðr; sjá einn var svá hlutrinn, at mér mindi eigi mislíka at
þú færir í braut heðan, ok ver nú með mér þar til er skip búask.’

Hann gørir svá.

Einn dag, er á leið várit, gekk Sveinn konungr ofan á bryggjur, ok 129
váru menn þá at at búa skip til ýmissa landa, í Austrveg eða Saxland,
til Svíþjóðar eða Nóregs. Þá koma þeir Auðunn at einu skipi föguru, ok
váru menn at at búa skipit. Þá spurði konungr:

‘Hversu lízk þér, Auðunn, á þetta skip?’ 132

Hann svaraði, ‘Vel, herra.’

Konungr mælti, ‘Þetta skip vil ek þér gefa ok launa bjarndýrit.’

Hann þakkaði gjöfina eptir sinni kunnustu. Ok er leið stund ok skipit 135
var albúit, þá mælti Sveinn konungr við Auðun:

‘Þó villdu nú á braut, þá mun ek nú ekki letja þik, en þat hefi ek 138
spurt at illt er til hafna firir landi yðru, ok eru víða øræfi ok hætt skipum.
Nú brýtr þú ok týnir skipinu ok fénu, lítt sér þat þá á, at þú hafir fundit
Svein konung ok gefit honum gjørsimi.’

Síðan seldi konungr honum leðr-hosu fulla af silfri. 141

‘Ok ertu þá enn eigi félauss með öllu, þótt þú brjótir skipit, ef þú 141
fær haldit þessu. Verða má svá enn,’ segir konungr, ‘at þú týnir þessu

144 fé; lítt nýtr þú þá þess er <þú> fannt Svein konung ok gaft honum gjörsimi.’

Síðan dró konungr <hring> af hendi sér ok gaf Auðuni ok mælti:

147 ‘Þó at svá illa verði at þú br<j>óttir skipit ok týnir fénu, eigi ertu félauss ef þú kemsk á land, því at margir menn hafa gull á sér í skipsbrotum; ok sér þá at þú hefir fundit Svein konung, ef þú heldr hringinum. En þat vil ek ráða þér,’ segir hann, ‘at þú gefir eigi hringinn, nema þú þikkisk eiga svá mikit gott at launa nokkverjum gofgum manni; þá gef þeim hringinn, því at tignum monnum sómir at þiggja.

153 Ok far nú heill.’

Síðan lætr hann í haf ok kómr í Nóreg ok lætr flytja upp varnað sinn, ok þurfti nú meira við þat en fyrr er hann var í Nóregi. Hann ferr nú síðan á fund Haralds konungs ok vill efna þat er hann hét honum áðr hann fór til Danmerkr, ok kveðr konung vel. Haraldr konungr tok vel kveðju hans.

159 ‘Ok sezk niðr,’ sagði hann, ‘ok drekk hér með oss.’

Ok svá gjörir hann. Þá spurði Haraldr konungr:

‘Hverju launaði Sveinn konungr þér dýrit?’

162 Auðunn svaraði, ‘Því, herra, at hann þá at mér.’

Konungr sagði, ‘Launat minda ek þér því hafa. Hverju launaði hann enn?’

165 Auðunn svaraði, ‘Gaf hann mér silfr til suðrgöngu.’

Þá sagði Haraldr konungr, ‘Mörgum manni gefr Sveinn konungr silfr til suðrgöngu eða annarra hluta, þótt ekki færi honum görsimar.

168 Hvat er enn fleira?’

‘Hann bauð mér,’ sagði Auðunn, ‘at gørask skutilsveinn hans ok mikinn sóma til mín at leggja.’

171 ‘Vel var þat mælt,’ sagði konungr, ‘ok launa mindi hann enn fleira.’

Auðunn sagði, ‘Gaf hann mér knörr með farmi þeim er hingat er bezt varit í Nóreg.’

174 ‘Þat var stórmannligt,’ sagði konungr, ‘en launat minda ek þér því hafa. Launaði hann því fleira?’

Auðunn sagði, ‘Gaf hann mér leðrhosu fulla af silfri ok kvað mik þá eigi félausan ef ek helda því, þó at skip mitt bryti við Ísland.’

177 Konungr sagði, ‘Þat var ágætliga gort, ok þat minda ek ekki gort hafa; lauss minda ek þikkjask, ef ek gæfa þér skipit. Hvárt launaði hann fleira?’

‘Svá var víst, herra,’ sagði Auðunn, ‘at hann launaði; hann gaf mér hring þenna er ek hefi á hendi, ok kvað svá mega at berask at ek týnda fénu öllu, ok sagði mik þá eigi félausan, ef ek ætta hringinn, ok það 183 mik eigi lóga, nema ek ætta nokkverjum tignum <manni> svá gott at launa at ek vilda gefa. En nú hefi ek þann fundit, því at þú áttir kost at taka hvártveggja frá mér, dýrit ok svá líf mitt, en þú lézt mik fara 186 þangat í friði sem aðrir náðu eigi.’

Konungr tók við gjöfinni með blíði ok gaf Auðuni í móti góðar gjafar áðr en þeir skilðisk. Auðunn varði fénu til Íslandsferðar ok fór út þegar 189 um sumarit til Íslands ok þótti vera inn mesti gæfumaðr.

Frá þessum manni, Auðuni, var kominn Þorsteinn Gyðuson.

XVII: RUNIC INSCRIPTIONS

The terms 'rune' and 'runic' have been used to mean many different things, as the relevant entries in the *Oxford English Dictionary* will confirm. It is important to stress that here (as in all serious linguistic work) 'runes' and 'runic' refer to a set of symbols used for writing language — and nothing else. Like Roman, Greek or Cyrillic letters, runes denote speech sounds: they are an alphabetic type of script, and can in principle be used to write any language (indeed a fair number of medieval runic inscriptions are in Latin). Runes do *not* constitute a language in themselves. Neither are they to be associated with mystical poems or with fortune-telling, supernatural powers or similar mumbo-jumbo. It should further be noted that runes are an epigraphic script: they are found carved or scratched into stone, wood, bone, metal, etc., but were not normally written with ink on parchment. This means that the messages they carry are laconic; runic inscriptions do not preserve lengthy pieces of literature.

The origin of the runic alphabet has been the subject of much speculation, but as yet there is no consensus about when, where and for what reasons it was brought into being. The oldest extant rune-inscribed artefacts are dated to AD 200 or a little earlier. From the third century we have a reasonable number. Most have been found in southern Scandinavia, with a concentration in the area which now comprises Denmark, but a few have an eastern European provenance. These early inscriptions tend to consist of one or two words only and are hard to classify typologically. Names appear to be common, but it is often difficult to decide whether a particular name refers to the object on which it is carved, the owner, or the maker. Some of the inscriptions seem to belong to the world of trade. None obviously reflects a religious milieu. On the basis of the available evidence it has been suggested that the runic alphabet originated in southern Scandinavia in the first century of the Christian era. It is argued that Germanic peoples from this region trading with the Roman Empire perceived the need for a system of writing. That they did not simply adopt the Roman alphabet is put down to their distance from Roman culture. By no means all subscribe to this thesis, however. Some have sought to derive the runes from the Greek alphabet, others from various North Italic scripts. It has also been argued that several features of early runic writing, for example the fact that it can run right to left as

well as left to right, point to a much earlier date of origin than the physical evidence implies. One theory has it that runic script derives from archaic Greek epigraphy and may be as old as the fifth or fourth century BC. All we can say for certain is that the runes must be somewhat older than the earliest datable inscriptions because of the latter's relatively wide geographical distribution. It also seems likely that there is some connection between the runes and classical Roman capitals: the correspondences of form and sound are too striking to be ignored (e.g. ᚱ /r/, ᚨ /h/, ᚠ /f/, ᚦ /t/, ᚷ /b/, and, less immediately transparent, ᚹ /t/, ᚫ /k/, ᚢ /u/, ᚼ /s/).

The runic alphabet of the period AD c.200–700 is known as the older *futhork* (*futhork* after its first six characters), and is preserved complete or in fragmentary form in nine inscriptions. These early recordings of the runic alphabet show considerable homogeneity in the form of the individual runes and, not least, the order in which they appear. The fact that variation exists, however, means it is more helpful for the student to present a reconstructed older *futhork*, based on typical forms and the most commonly attested order.

ᚹ ᚢ ᚷ ᚱ ᚷ < X ᚱ ᚨ ᚦ | ᚱ ᚠ ᚫ ᚹ ᚼ ᚦ ᚷ ᚱ ᚱ ᚠ ᚫ ᚼ ᚱ ᚫ ᚼ ᚱ ᚫ
 f u þ a r k g w h n i j æ p z s t b e m l ŋ o d

Fig. 1 The older *futhork*

The **ŋ** symbol indicates that this rune denoted the velar nasal sound of southern English *sing* (possibly sometimes a following /g/ as well, as in northern English).

Virtually all meaningful inscriptions written with the older runes in Scandinavia are in a form of language that pre-dates Old Norse. No examples will therefore be given here. Students who wish to familiarise themselves with this early linguistic stage should consult Antonsen (1975) or Krause (1966).

The runic alphabet did not remain unchanged. In Frisia and Anglo-Saxon England it was expanded to take account of sound changes in the forms of Germanic spoken in these areas (the best account of English runes and their uses is Page, 1999). For reasons that are by no means clear, the Scandinavians went the opposite way from their Anglo-Saxon

cousins. At a time when the number of distinctive speech sounds in their language was rising, they ejected eight runes from the *fuþark* and simplified the forms of many of the characters they retained. This reform, which took place no later than *c.*700, seems to have been universally accepted. The new alphabet, known to modern scholars as the younger *fuþark*, appears in two fairly distinct variants, one more drastically simplified than the other. The simpler runes are known as ‘short-twig’, and are found chiefly in Sweden, Norway and their colonies in the period *c.*700–1000 (less appropriate names sometimes used of these characters are ‘Swedish-Norwegian runes’ and ‘Rök runes’ — the latter after the famous Rök stone from Östergötland, Sweden). The more complex runes are called ‘long-branch’ and are associated with Denmark throughout the Viking Age and early medieval period and with Sweden after *c.*1000 (less appropriate names here are ‘Danish runes’ or ‘normal runes’). In Norway post-1000 rune-writers replaced certain short-twig with long-branch characters. The resulting alphabet is often known as the ‘Norwegian mixed *fuþark*’. In illustrating these different manifestations of the younger *fuþark*, reconstructed alphabets are once again presented, based on common usage; the order of the runes is always the same.

ƿ ᚋ ᚛ ᚠ ᚡ ᚢ ᚣ ᚤ ᚥ ᚦ ᚧ ᚨ ᚩ ᚪ ᚫ ᚬ ᚭ ᚮ ᚯ ᚰ ᚱ ᚲ ᚳ ᚴ ᚵ ᚶ ᚷ ᚸ ᚹ ᚺ ᚻ ᚼ ᚽ ᚾ ᚿ
f u þ ā r k h n i a s t b m l r

Fig. 2 The short-twig younger *fuþark*

ƿ ᚋ ᚛ ᚠ ᚡ ᚢ ᚣ ᚤ ᚥ ᚦ ᚧ ᚨ ᚩ ᚪ ᚫ ᚬ ᚭ ᚮ ᚯ ᚰ ᚱ ᚲ ᚳ ᚴ ᚵ ᚶ ᚷ ᚸ ᚹ ᚺ ᚻ ᚼ ᚽ ᚾ ᚿ
f u þ ā r k h n i a s t b m l r

Fig. 3 The long-branch younger *fuþark*

ƿ ᚋ ᚛ ᚠ ᚡ ᚢ ᚣ ᚤ ᚥ ᚦ ᚧ ᚨ ᚩ ᚪ ᚫ ᚬ ᚭ ᚮ ᚯ ᚰ ᚱ ᚲ ᚳ ᚴ ᚵ ᚶ ᚷ ᚸ ᚹ ᚺ ᚻ ᚼ ᚽ ᚾ ᚿ
f u þ o r k h n i a s t b m l y

Fig. 4 The Norwegian mixed *fuþark*

The \tilde{a} symbol indicates that this rune denoted a nasal *a*-sound (for most of the Viking Age, at least), as in French *manger*.

Towards the end of the Viking Age Christianity became the official religion in Scandinavia, bringing with it the Roman alphabet and medieval European culture. Conceivably, knowledge of an alphabet in which it was possible to denote speech sounds more precisely than the runic — with its limited inventory of sixteen characters — encouraged rune-writers to seek ways of expanding their medium. Whatever the cause, between about 1000 and 1200 various expedients were adopted to increase the range of runic characters available. In some cases diacritic dots were placed on runes (𐌺, for example, tended to denote a voiced velar — and perhaps palatal — as distinct from ʃ, which stood for the unvoiced counterpart(s); 𐌥 was used for front unrounded vowels lower than /i/). Another method was to differentiate existing variants, so that what had been two forms of the same rune became two separate characters, each denoting a different sound (𐌦 was thus restricted to /a/ and 𐌦 to /o/, while 𐌥 came to denote /æ/ and 𐌥 to /ø/ or /φ/). The upshot of these reforms was what is generally known as the medieval *futhork*. That the example given in Fig. 5 below is a modern construct must be strongly emphasised. While complete older and younger *futhorks* of various kinds are attested, medieval alphabet inscriptions tend to be based firmly on the sixteen runes of the younger *futhork*. Odd supplementary characters may be included, but seldom more than one or two. Quite possibly rune-writers did not consider the medieval additions to the *futhork* to be new runes, simply variations on the existing sixteen.

𐌺 𐌛 𐌜 𐌝 𐌞 𐌟 𐌠 𐌡 𐌢 𐌣 𐌤 𐌥 𐌦 𐌧 𐌨 𐌩 𐌰 𐌱 𐌲 𐌳 𐌴 𐌵 𐌶 𐌷 𐌸 𐌹 𐌺 𐌻 𐌼 𐌽 𐌾 𐌿
 f u þ o r k h n i a s t b m l y ǣ ǫ ü k ï æ c z ı ǣ p o

Fig. 5 The medieval *futhork*

Double dots are used here in transliterating dotted runes, to indicate that not all these supplementary characters had a fixed sound value. 𐌛, for example, might denote /ø/ or /y/, and even /o/ in some areas, while 𐌥 regularly stood for both /æ/ and /e/ until the differentiation of 𐌦 and 𐌦. Occasionally a dotted rune may even have the same value as its undotted counterpart.

During the Viking and Middle Ages many different types of runic inscription were made. Best known are perhaps the commemorative rune stones which span the period *c.*750–1100. After 1100 the raised stone with its emphasis on the commissioner(s) — the living — goes out of fashion and is replaced by the grave-slab which concentrates attention on the dead. Inscriptions are also found on a variety of loose objects: wood, bone, metal — even leather and pottery. Some of these are charms, some marks of ownership, some brief letters; yet others take the form of statements, express wishes, or record crude jokes; not a few seem to be pure gobbledygook. There is also a substantial corpus of runic graffiti. Those carved into the walls or furniture of churches are often of a pious nature, some of the other examples are more racy. Church furniture may also carry more formal inscriptions, recording, for example, who made an object or its purpose.

After some four hundred years of coexistence with the Roman alphabet, runes dropped out of fashion in Scandinavia. It is impossible to give anything like a precise date for their demise since in one or two places they continued to be used for particular purposes long after they had been forgotten elsewhere — in Gotland until *c.*1600, in Iceland until well into the seventeenth century, and in the Swedish province of Dalarna — there increasingly mixed with letters of the Roman alphabet — as late as the nineteenth century.

Runic inscriptions are important. Although often extremely laconic, many of them were composed in the pre-manuscript period and — unlike most manuscript texts — are originals. They can throw light on Scandinavian history, culture and language, not least the last. Runic writing tends to be more orthophonic (i.e. true to the pronunciation) than its Roman-alphabet counterpart, presumably because runes were not learnt in a school or scriptorium and carvers adopted a less disciplined approach to orthography. Through runic writing we can thus learn at first hand something of the forms of Scandinavian in use during the Viking and Middle Ages.

Each of the runic texts below is presented in four different ways: (1) by a normalised representation of the runes; (2) as a transliteration (in bold); (3) as an edited text (in italics); (4) in English translation.

The normalisation of runes is a process akin to printing handwritten texts in the Roman alphabet: in principle each rune appears in one form only. However, variants that are diagnostic of a particular type of alphabet are retained.

The aim of the transliteration is to make the text more accessible to the reader without knowledge of runes, while preserving as much of possible of the original orthography. What is transliterated is therefore in each case the distinctive rune (so that, for example, ᚿ is always rendered as **k**, ᚺ and ᚠ as **s**, and so on). While it is sensible to give one's transliteration a helpful phonological profile (rendering ᚿ ᚺ ᚠ as **fuþ**, for example, rather than, say, as **xyz**) it cannot be over-emphasised that we are not dealing here with phonetic transcription: ᚿ is rendered as **k** whether it denotes /k/, [g] or [ɣ] (a voiced velar spirant, as the *g* in ON or modern Icelandic *eiga*, cf. *NION* I 11, 17), ᚺ is given as **u** whichever rounded vowel it stands for (/u/, /o/, /y/, /ø/ or the semi-vowel [w]), etc. Nor is modern punctuation or spacing introduced in the transliteration; the text is given line by line as it appears in the original. Separation marks are however reproduced as **:** for convenience whatever their actual form. Round brackets indicate that a rune, group of runes or separator is uncertain, square brackets that the material within them is conjectured or supplied from an earlier drawing or photograph. A slur over two or more transliterated runes marks a bind-rune (a runic ligature).

The distance of some of the edited texts from the Old Norse of grammars and dictionaries makes normalisation problematic. In the selection offered here Norwegian and Norwegian-inspired inscriptions have been treated like the Icelandic texts in *NION* II. For Danish and Swedish inscriptions the normalisation practice of Peterson (1994) has been used as a guideline, but the editor has felt free to depart from it to indicate notable phonological features. Long vowels are marked with an acute accent, as in Old Icelandic; *R* stands for the reflex of Germanic /z/, most recently identified as a voiced palatal fricative with sibilant quality. Note that *æ* can denote a short as well as a long vowel.

Bibliography

- Elmer H. Antonsen, *A Concise Grammar of the Older Runic Inscriptions* (1975).
- Michael P. Barnes, 'The origins of the younger *futhorc* — a reappraisal'. In *Runor och runinskrifter* (1987), 29–45. Kungl. Vitterhets Historie och Antikvitets Akademien, Konferenser 15.
- Michael Barnes, 'Standardisation and variation in Migration- and Viking-Age Scandinavian'. In *Útnorðr: West Nordic Standardisation and Variation*, ed. Kristján Árnason (2003), 47–66.
- Solbritt Benneth *et al.*, eds, *Runmärkt: från brev till klotter — runorna under medeltiden* (1994).
- Anders Bæksted, *Islands runeindskrifter* (1942). Bibliotheca Arnamagnæana II.
- DR = Lis Jacobsen and Erik Moltke, eds, *Danmarks runeindskrifter 1–2* (1941–42).
- Klaus Düwel, *Runenkunde* (3rd ed., 2001).
- Katherine Holman, *Scandinavian Runic Inscriptions in the British Isles: Their Historical Context* (1996). Senter for middelalderstudier, Norges teknisk-naturvitenskapelige universitet, Skrifter 4.
- Sven B. F. Jansson, *Runes in Sweden* (2nd ed., 1987).
- Wolfgang Krause, *Die Runeninschriften im älteren Futhork 1–2* (1966). Abhandlungen der Akademie der Wissenschaften in Göttingen, philologisch-historische Klasse, dritte Folge, 65.
- Erik Moltke, *Runes and Their Origin: Denmark and Elsewhere* (1985).
- NIyR = Magnus Olsen *et al.*, eds, *Norges innskrifter med de yngre runer 1–6* (1941, in progress).
- R. I. Page, *Runes* (1987).
- R. I. Page, *An Introduction to English Runes* (2nd ed., 1999).
- Lena Peterson, *Svenskt runordsregister* (2nd ed. 1994). Runrön 2.
- SR = *Sveriges runinskrifter 1–15* (1900, in progress). (This series is subdivided by province — e.g. vol. 2 is *Östergötlands runinskrifter*, vols 6–9 *Upplands runinskrifter* — and edited by a variety of scholars.)

XVII: RUNIC INSCRIPTIONS

A: KÄLVESTEN



(Photo: Michael Barnes)

ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ
 ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ
 ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ
 ᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱᚱ

stikur:karpi:kublþau:
aftauintsunusin:safialaustr
miraiuisli:uikikrfapi
aukrimulfr

Styggur(?) gærði kumbl þau aft Øyvind sunu sinn. Sá fial austr mer Øyvísl. Víkingr fáði auk Grímulfr.

‘Styggur(?) made these memorials after Øyvindr his son. He fell east with Øyvísl. Víkingr wrote and Grímulfr.’

This inscription is designated Ög 8 in *SR*. It is from Östergötland in central southern Sweden and dated to the ninth century.

In runic writing it is not uncommon for a single character to denote the final sound of one word and the initial sound of the next, as in **aukrimulfr**. It is necessary only that the two sounds denoted can be expressed by one and the same rune. The spellings **kubl** and **uikikr** reflect the omission of homorganic nasals that is a feature of runic spelling. When /m/ occurs immediately before /p/ or /b/, and /n/ before /k/, /g/, /t/ or /d/, rune-writers often do not designate the nasal; the **b** in **kubl** thus indicates /mb/, the second **k** in **uikikr** /ng/. On the possible use of **i** for /y/, see Bryggen (2) below.

The word *kumbl* is almost always plural and is thought to denote a monument made up of more than one element. In the earliest Viking-Age inscriptions, as in those from before the Viking Age, there seems to be no way of distinguishing between ‘that’ and ‘this’: *þau* defines *kumbl*, but not obviously as something close at hand or more distant. *Aft* is a short form of the preposition *eptir*, parallel to *fyr* for *fyrir* and *und* for *undir*. The short forms are on the whole earlier than their longer counterparts. *Sunu* is an old acc. sg. form with the original *-u* preserved (as it may also possibly be in the *-u-* in *Styggur*, though the etymology of this name is uncertain). The demonstratives *sá*, *sú* are regularly used in Viking-Age runic inscriptions to denote ‘he’, ‘she’. *Fial* is an East

Scandinavian variant of West Scandinavian *fell*. The preposition **mir**, apparently reflecting a spoken form lacking [ð], is attested only in a handful of runic inscriptions from Sweden. Outside the Swedish province of Hälsingland, use of the verb *fá* to denote the making of a runic inscription is an indicator of considerable age; it is a term found in older *fubark* inscriptions (in the form **fa(i)hido** ‘[I] made’) and in the earliest of those in the younger *fubark*. *Auk* is an older form of *ok* with the diphthong preserved (the conjunction is related to the verb *auka* ‘increase’). For personal names in the above text and for personal and place-names in Glavendrup, Jelling, Andreas II and Gripsholm below, see *Dictionary of Proper Names in Scandinavian Viking Age Runic Inscriptions* (available at <http://www.sofi.se/SOFIU/runlex/>).

The Kälvesten inscription is notable for being the earliest to document a Scandinavian expedition to the east. Rune forms and language combine to suggest a date in the first half of the ninth century.

B: GLAVENDRUP



(Photo and © National Museum of Denmark)



(Photo and © National Museum of Denmark)

(Side C)

†↑·R|↑†·H†·N†R†|·|H·H↑†|††††H|
 †|↑†|·|†† †↑·††††·↑R†Y|

(Side A)

raknhiltr:sa
ti:stainþānsi:auft
ala:sauluakupa
uial(i)þshaiþuiarþanþiakn

(Side B)

ala:sunir:karþu
kubl:þausi:aft:faþur
sin:auk:hāns:kuna:auft
uar:sin:in:suti:raist:run

ar:þasi:aft:trutin:sin
þur:uiki:þasi:runar

(Side C)

at:rita:sa:uarþi:is:stainþansi
ailti:iþa aft:ānān:traki

Ragnhildr satti stæin þennsi aft Alla, Sølva goða, véa liðs, hæið-verðan þegn. Alla synir gærðu kumbl þausi aft faður sinn auk hans kona aft ver sinn. En Sóti ræist rúnar þassi aft dróttin sinn. Þórr vígi þassi rúnar. At retta(?) sá verði es stæin þennsi ailti(?) eða aft annan dragi.

‘Ragnhildr placed this stone after Alli, leader of the Sølvar, priest of the host, a noble thane. Alli’s sons made these memorials after their father and his wife after her husband. But Sóti carved these runes after his lord. Þórr hallow these runes. May he be reckoned a pervert(?) who removes(?) this stone or drags it [for use as a memorial] after another.’

This inscription has the number 209 in *DR*. It is from Fyn and dated to the tenth century.

For notes on *kumbl* and *auk*, see the Kälvesten inscription above.

There is disagreement about what the sequences **au**, **ai** and **ia** denote in Danish inscriptions of the mid- and late Viking Age. Some argue that after the East Scandinavian monophthongisation /au/ > /ø:/, /ei/ > /e:/, /øy/ > /ø:/, digraphic spellings were used to denote vowel sounds for which the younger *fupark* had no specific symbols, **au** denoting /ø/ or /ɔ/ and **ia** or **ai** /æ/. Others believe that in the case of **ia**, at least, some kind of diphthongisation is reflected (cf. Swedish dialectal *jär* as a reflex of *hér* ‘here’). The question cannot easily be resolved. We may note that **au** became a common way of indicating /ɔ/ throughout the Scandinavian runic world — including the West where there was no monophthongisation — and that the Glavendrup inscription consistently spells historical /au/ and /ei/ digraphically, indicating perhaps that the carver still used the historical diphthongs in his speech. In the East Scandinavian of the Viking Age the demonstrative pronoun meaning ‘this/these’ usually consisted of the basic pronoun *sá*, *sú*, *þat* plus the

deictic (pointing) particle *-sa* or *-si*. Hence *þenssi* (acc. m. sg.), *þassi* (< *þar* + *si*, acc. f. pl.), *þausi* (acc. n. pl.). Acc. *faður* lacks labial mutation (cf. *NION* I 39–41), as commonly in East Scandinavian.

The sequence **ala:sauluakupaial(i)þshaiþuiarþanþiakn** has been taken in different ways. *DR* sees *sólva* as an epithet, ‘the pale’, agreeing with *Alla*; *gōða* is reckoned to be modified by *véa* (gen. pl.), giving ‘priest of (the) temples’; that leaves *liðs hæiðverðan þegn*, which is said to mean ‘noble thane of the retinue’, with ‘thane’ a rank in a king’s or nobleman’s body of retainers. Further permutations are possible. In favour of the interpretation offered on p. 223 above are the references to **nura kuþi** ‘leader of the Ness-dwellers(?)’ in the Helnæs and Flemløse I inscriptions (*DR* 190; 192; cf. also Icelandic *Ljósvetningagōði*), and the suspicion that *liðs* would probably follow *hæiðverðan þegn* if it modified the phrase, as *véa* supposedly follows *gōða*. With the order *liðs hæiðverðan þegn*, which implies definition of *þegn*, we would perhaps also expect the adjective to have weak inflexion. It is unfortunate that this part of the inscription is so hard to interpret, for it clearly contains information on the structure of tenth-century Danish society. As construed on p. 223 above, the man commemorated was *gōði* (secular leader?) of a group of people, *véi* (priest? — cf. Gothic *weiha* with that meaning) of a body of men, and a *þegn* — perhaps the holder of some military rank. That the offices enumerated are three may be significant. The making of the monument is attributed to three agencies (Alli’s sons, Ragnhildr and Sóti), and the Tryggevælde inscription (*DR* 230), apparently commissioned by the same Ragnhildr and also carved by Sóti, describes a (different) monument made up of three elements.

Whatever Alli’s functions, it is clear they were not performed in a Christian society. That is amply confirmed by the invocation *Þórr vígi þassi rúnar*; almost certainly by the final part of the inscription too, though important elements of this are obscure. We may surmise with Niels Åge Nielsen (*Runestudier*, 1968, 14–15) that **rita** is a way of writing *retta*, from earlier **hretta* and related to Old Icelandic *skratti* ‘unmanly sorcerer’, but the meaning of **ailti** is hard to determine. Conceivably we are dealing here with the verb *elta* ‘chase’. Whatever the exact interpretation, the warning against tampering with the runestone has several parallels (*Runestudier*, 16–52), and all seem to stem from entirely heathen milieus. To this may be added the heathen ship-setting that forms part of the Glavendrup monument.

C: JELLING II

(Side A)

*†R†††R:†N†N†A:B†B:††N†N†
†N†B†††N†H†††††††N†R††††N†H††
†N††††††††N†N†N††N†N†††††††
*†R†††††R[.]††††††††††††††††††††



(Photo: Michael Barnes)

(Side B)

††††††††††††††

(Side C)

𐌹𐌺𐌺𐌹:𐌹𐌸(𐌸)𐌺[𐌹]𐌹𐌸𐌺𐌺[𐌹]𐌹𐌺𐌺𐌹𐌸𐌺𐌺

(Side A)

haraltr:kunukr:baþ:kaurua
kubl:þausi:aft:kurmfajursin
aukaft:þāurui:muþur:sina:sa
haraltr[:]ias:sār:uan:tanmaurk

(Side B)

ala:auk:nuruiak

(Side C)

:auk:t(ā)ni[:](karþi)[:]kristnā

Haraldr konungr bað gqrva kumbl þausi aft Gorm faður sinn auk aft Þórví móður sína. Sá Haraldr es sér vann Danmørk alla auk Norveg auk dani gærði kristna.

‘King Haraldr ordered these memorials to be made after Gormr, his father, and after Þórví, his mother. That Haraldr who won for himself all Denmark and Norway and made the Danes Christian.’

This inscription has the number 42 in *DR*. It is from northern Jutland and dated to the period *c.*960–80.

For notes on the spellings **kunukr**, **kubl** and **auk**, and on the word *kumbl* itself, see *Kälvesten* above; for digraphic spellings of expected monophthongs and the forms *þausi* and *faður*, see *Glavendrup*.

Conceivably **ā** was inserted into **þāurui** as a means of indicating the nasal quality of the root vowel (*þór-* < **þunra-*); it is otherwise hard to understand why the name should have been written in this way. **nuruiak** represents the earliest recorded form of the name ‘Norway’; it is noteworthy that it lacks the dental spirant denotation of OE *Norðweg*.

The *Haraldr konungr* of the inscription is the Danish King Haraldr Blue-tooth, who ruled from somewhen around the middle of the tenth century until *c.*985; *Gormr* is his predecessor, King Gormr the Old, and *Þórví* the famed *Þyri Danmarkar bót* (‘Denmark’s betterment’,

an epithet that perhaps has its origins in the Jelling I inscription — DR 41 — made by Gormr in her memory). All three figures appear in various of the Icelandic Kings' Sagas. Here Haraldr speaks to us directly. The stone, he states, is raised in memory of his father and mother, but he goes on to claim mighty achievements for himself, to the extent that the inscription is more a celebration of his own life than that of his parents. Scholars have wondered why Haraldr would have waited so long before erecting the memorial, and it has been suggested the part of the inscription that records Haraldr's deeds was added later (for which there is some physical evidence). It is also possible that an earlier inscription in memory of Gormr and Þórví was replaced by Jelling II. The claim that Haraldr won for himself the whole of Denmark is probably to be understood to mean that he consolidated the strong position that Gormr had established, perhaps extending his power eastwards (it is far from clear what *Danmørk* encompassed in the tenth century). That he won Norway receives some support from Einarr Skálaglamm's poem *Vellekla* (980s?), where it is said that Norway north of the Oslofjord area lay under Earl Hákon (stanza 17) and that *konungr mykmarkar Hloðvinjar* 'the King of Jutland' commanded the earl to defend the Dannevirke (protective wall in southern Jutland) against the enemy (stanza 27). There are different accounts of when and in what circumstances Haraldr became Christian (940s? c.960?). The statement *dani gærði kristna* must refer to the introduction of Christianity as the official religion of 'Denmark', an event that presumably took place not long after Haraldr's conversion. Individual families will have been Christian before this and others will have remained heathen for a time afterwards. (The most important sources for Danish history in the tenth century are presented and translated into Danish in Jørgen Bjerneum, *Kilder til vikingetidens historie*, 1965. See further the collection of articles entitled 'Jelling problems' in *Mediaeval Scandinavia* 7, 1974, 156–234; Moltke 1985, 202–20; Else Roesdahl, *The Vikings*, 1992, 161–65.)

D: ANDREAS II



(Photo: Michael Barnes)

𐌹𐌾𐌿𐌴𐌹𐌺𐌰𐌹𐌴𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰𐌹𐌸
sānt:ulf:hin:suarti:raisti:krus:pāna:aftir:arin:biaurk:kuinu:sina

Sandulfr hinn svarti reisti kross þenna eftir Arinbjörg, kvinnu sína.

‘Sandulfr the black raised this cross after Arinbjörg, his wife.’

This inscription is MM (Manx Museum) no. 131, from the far north of the Isle of Man. Together with the bulk of the Manx runic corpus it has been dated, chiefly on art-historical grounds, to the tenth century.

For notes on the digraphic spelling of /s/, see Glavendrup.

Sandulfr, the subject of the sentence, lacks the nom. m. sg. *-r* ending. Several of the Manx inscriptions show aberrant grammatical forms, and this has been attributed to prolonged contact with speakers of other languages (notably Gaelic). The long prepositional form **aftir** (see *Kälvesten* above) appears to conflict with the tenth-century dating of the inscription. Other runological and linguistic features of the Manx inscriptions too suggest they may be later than conventionally supposed, but art historians continue to insist on the tenth century (see Katherine Holman, 'The dating of Scandinavian runic inscriptions from the Isle of Man', *Innskrifter og datering/Dating Inscriptions*, 1998, 43–54). *Kvinna* 'woman' 'wife' is a variant form of *kona* (whose gen. pl. is *kvenna*).

While 'stones' were raised in Denmark, Norway and Sweden, the Norse settlers in the Isle of Man (and some of the other colonies in the British Isles) opted for crosses. The Irish tradition of raising crosses without legend and the Norse habit of raising rune-stones seem to have merged. Whether this apparent blending of Gaelic and Norse culture is enough to explain the extraordinarily high level of runic activity in Man (over 30 inscriptions or fragments thereof survive) is uncertain. It may simply be that fashions spread more easily in a relatively small island community.

*Þæir fóru drængila
fiarri at gulli
auk austarla
ærne gáfu.
Dóu sunnarla
á Serklandi.*

‘Tolla had this stone raised after her son, Haraldr, Ingvarr’s brother. They went manfully, far in search of gold, and in the east gave [food] to the eagle. Died in the south in Serkland.’

This inscription runs in one continuous line along the body of the carved snake. It is designated Sö 179 in *SR* and is from Södermanland in eastern Sweden, dated to the eleventh century.

The pronoun *þæir* was initially forgotten and added below the line. Although the rune-writer makes regular use of separation points, the division is not always between words. In two cases a single character denotes the final sound of one word and the initial sound of the next (**þinsat** = *þennsa at*, **a:ustarlar:ni** = *austarla ærni*, see Kälvesten above), and while the separation in **sunar:la:asirk:lan:ti** might be thought to have morphemic (relating to word-structure) or phonological rationale, that in **a:ustarlar** is harder to fathom.

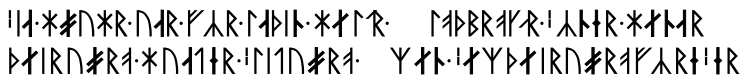
The small number of runes available to those who carved in the younger *fubark* makes a sequence like **tula** difficult to interpret. Initial **t** may stand for /t/ or /d/, **u** for any rounded vowel, and **l** for a long or short consonant. The guess that the stone’s commissioner was called *Tolla* is prompted by the thought that **tula** may conceal a hypocoristic name. These are often derived from full names and tend to exhibit weak inflexion and a long medial consonant. *Tolla* is a plausible hypocoristic form of *Þorlaug*, *Þorleif*/*Þorlǫf* or *Þorljót*. The preposition *at* ‘after’ ‘in memory of’ is most probably an assimilated form of *aft*; it triggers the accusative and is not to be confused with the *at* that triggers the dative (see *NION* I 186; cf. *NION* III, **at**¹). The adverb suffix *-la* (*drængila*, *austarla*, *sunnarla*) is also found in Old West Norse (e.g. *harðla* ‘very’, *síðla* ‘late’), but is less common there.

Over twenty-five Swedish rune-stones commemorate men who accompanied Ingvarr on an expedition to the east. There is also an Icelandic saga telling of his exploits, *Yngvars saga víðfjorla*. Though

this seems to be largely fiction, some of what it says agrees with other sources. Thus saga and rune-stones agree that the expedition headed east, and the 1041 date the saga gives for Ingvarr's death is confirmed by three Icelandic annals. We are probably safe in assuming that all the Ingvarr stones are from the 1040s. This great expedition met its end in 'Serkland'. The name occurs in Swedish runic inscriptions other than those raised in memory of Ingvarr's followers, in skaldic verse, and in Icelandic prose literature. Scholars differ about the location of Serkland. An influential view connects *serk-* with the name Saracen and holds that Ingvarr and his followers made their way to what is now Syria and Iraq by way of the Russian rivers (see, however, Kirsten Wolf's article '*Yngvars saga víðfjara*' and accompanying bibliography in Phillip Pulsiano and Kirsten Wolf, eds, *Medieval Scandinavia, An Encyclopedia*, 1993, 740).

Apart from the raiser formula (the initial statement detailing who commissioned the stone, after whom, and their relationship), the inscription is composed in *fornyrðislag*, the metre of most of the Eddic poems. Alliteration in the first two lines is on *f-* (*fóru*, *fiarri*), in lines three and four on vowels (*austarla*, *ærní*), and in the last two on *s-* (*sunnarla*, *Serklandi*). Verse is common enough in eleventh-century Swedish inscriptions (see Frank Hübler, *Schwedische Runendichtung der Wikingerzeit*, 1996).

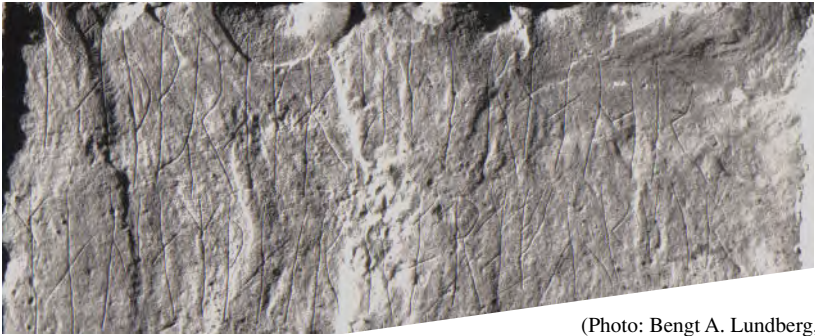
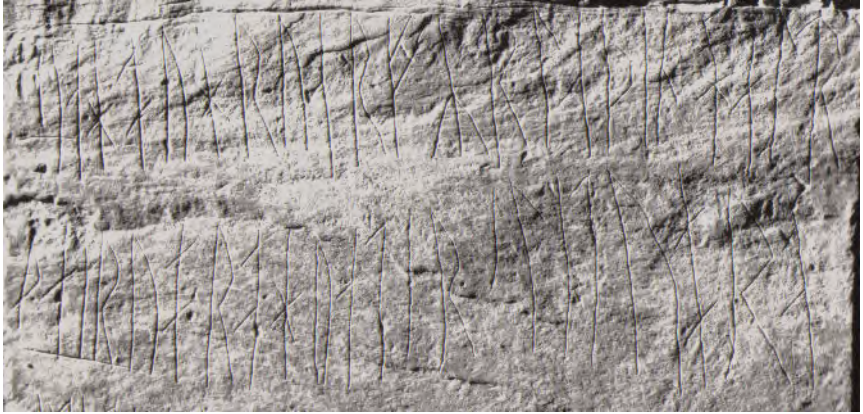
F: MAESHOWE no. 23



**sia:hquhr:uar:fyr:lapin:hælftr: loppbrokâr:synir:hænar
þæiruqoro:huatir:slituqoro: mæn:sæmpæiruqorofyrisir**

Sjá haugr var fyrr hlaðinn heldr Loðbrókar. Synir hennar, þeir vóru hvatir, slíkt vóru menn, sem þeir vóru fyrir sér.

'This mound was built before Loðbrók's. Her sons, they were bold. Such were men, as they were of themselves [i.e. they were the sort of people you would really call men].'



(Photo: Bengt A. Lundberg,
Central Board of National Antiquities, Stockholm)

This inscription is edited in Michael P. Barnes, *The Runic Inscriptions of Maeshowe, Orkney* (1994), 178–86. It is carved into two adjacent stones (the splits in the two lines of runes are indicated by spaces in the transcription and transliteration above) of one of the walls of the pre-historic chambered cairn known as Maeshowe on the Orkney Mainland. The likelihood is that most of the thirty-three runic inscriptions in the cairn were the work of Norwegian passers-by rather than native Orcadians and that they were all made towards the middle of the twelfth century.

In medieval runic inscriptions **h** is commonly used to denote [ɣ] (see p. 216 above). The spelling **laþin** indicates Norwegian or at least non-Icelandic authorship (contrast Icel. *hlaðinn*). The use of *heldr* in

the sense ‘than’ is well documented (cf. Johan Fritzner, *Ordbog over det gamle norske Sprog*, 1883–1972, I 782–83). The thrice-repeated **uōro** ‘were’ indicates a labially mutated root vowel. In normalised Old Icelandic this word is usually written *váru*, reflecting early thirteenth-century coalescence of /ɔ:/ (a long low back rounded vowel, cf. *NION* I 8–9) with its non-mutated counterpart /a:/. Not all have agreed that the sequence **slituōro** is to be interpreted *slíkt vōru*. It has been read as part of a compound *sléttvōrumenn* ‘smooth-hide men’, judged to be used in playful antithesis to the name Loðbrók ‘shaggy breeches’. If **slit** does denote *slíkt* we must assume a pronunciation [sli:xt], with the unvoiced velar spirant [x] (as in Scots *loch*, cf. *NION* I 11–12, 17–18) perhaps confused with preaspiration — if indeed that feature existed in twelfth-century Scandinavian.

The inscription apparently makes reference to the legendary character Ragnarr loðbrók and his famous sons, but uses the feminine pronoun *hennar* in the process. Three possible explanations for this suggest themselves. (1) The grammatical gender of *brók* (f.) has overridden natural gender. (2) To the carver, Loðbrók was not Ragnarr’s nickname but the name of a woman. (3) A (puerile) joke is being made at Ragnarr’s expense based on the feminine gender of *brók*. Given the jocular nature of many of the Maeshowe graffiti, the last explanation is perhaps the most plausible.

G: BRYGGEN (BERGEN)

(1) B 279; *NlyR* 651



(Photo: J. E. Knirk; © Museum of Cultural History, University of Oslo, Norway)

Þǫrkællmyntærísintirþirbībar

þōrkællmyntærísintirþirbībar

Þorkell myntari sendir þér pipar.

‘Porkell moneyer sends you pepper.’

(2) B 17

(Side A)

ᚠ|ᚠ: ƿ|ᚠ: ƿ|ᚠ: ƿ|ᚠ
 ƿ|

(Side B)

ƿ: ᚠᚢᚠᚱᚱ: *ᚠᚠᚠ: 1ᚢᚱᚱᚠ

(Side A)

ost:min:kis:mik
ki

(Side B)

f:uþork:hnia:tbmly

Ást mín, kyss mik.

‘My love, kiss me’ (accompanied by an enigmatic **ki** — perhaps the beginning of a second **kis** — and followed or preceded by the complete younger runic alphabet).

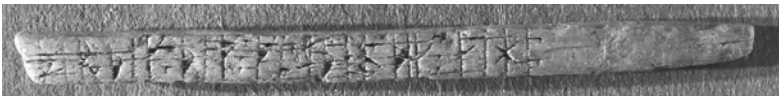
(3) B 380



(Photo: J. E. Knirk; © Museum of Cultural History, University of Oslo, Norway)

(Side A)

*ᚠ|ᚠ: 1ᚠᚢᚠ: 1ᚱ: 1*ᚠ*ᚠᚱ: ƿ|ᚠᚠᚠᚱ



(Photo: J. E. Knirk; © Museum of Cultural History, University of Oslo, Norway)

(Side B)

ᚢᚠᚱ: ᚢ|ᚱ: ᚢ|ᚱ: ƿ|ᚱ: 1ᚠᚢᚠ: ᚢ|ᚱ: 1ᚠᚱ:

(Side A)

hæil:sīþu:ok:ihuhum:kōþom

(Side B)

þor:þik:þik̄:ki:opin:þik:æihi:

Heil(l) sé þú

ok í hugum góðum.

Þórr þik þiggi.

Óðinn þik eigi.

‘Be you hale and in good spirits. Þórr receive you. Óðinn own you.’

Most of the Bryggen inscriptions have received only preliminary publication. They have an archaeological number prefixed by B. Those included in the corpus edition *Norges innskrifter med de yngre runer* have an *NIyR* number as well. A selection of the Bryggen runic finds was discussed by Aslak Liestøl in his article ‘Runer frå Bryggen’, *Viking* 27 (1963), 5–53. Vol. 6 of *NIyR* deals with the inscriptions in Latin and with those classified as business letters and owners’ tags. The whole corpus is available on the internet at <http://www.nb.no/baser/runer/ribwww/english/runeindex.html>

In terms of age the Bryggen inscriptions, which can be reasonably precisely dated by fire layers, stretch from the late twelfth to the early fifteenth century. They are written on a variety of materials, most commonly wood but also bone, leather, metal, stone and pottery. Their content is also varied. Three fairly typical examples are presented here: (1) is from the world of commerce, (2) expresses a lover’s heartfelt desire, (3) is of uncertain import but carries echoes of Norse poetry.

(1) is carved on a small piece of wood and was found above the 1198 fire layer. It was presumably a note or label accompanying a parcel of pepper despatched by Þorkell. Notable in this inscription is the doubling of **l** to mark a long consonant — a Roman-alphabet practice sometimes adopted by medieval rune-writers. The spelling **myntæri** suggests weakening of both vowels in the *-ari* suffix.

(2) is carved on both sides of a piece of wood. It was found above the 1248 fire layer. The spelling **ost** indicates a pronunciation in the region of /ɔ:st/ (for /ɔ:/ see p. 234 above), implying rounding of /a:/,

a characteristic feature of most mainland Scandinavian dialects by the late Middle Ages. It is strange to find *kyss* written **kis** in the thirteenth century. As long as there was no separate rune for /y(:)/, either **u** or **i** were in theory possible symbols for this high front rounded vowel since /y/ shared the features [high] and [front] with /i/ and [high] and [rounded] with /u/ (cf. Kälvesten above). In fact **u** was the rune normally used to denote /y(:)/ in the Viking Age; it seems to have become the preferred symbol for all rounded vowels. Whether **kis** reflects unrounding of /y/, known from a few modern Norwegian dialects, is uncertain. Another Bryggen inscription, B 118, writes the same word **kys**.

Partial or complete *fuparks* are very common in the Bryggen material. Some have attributed their use to a belief in the magic powers of the runic alphabet — the conviction that it could help ward off evil or, as here, achieve a particular aim. This is highly uncertain. *Fuparks* may have been carved for practice, to demonstrate literacy, or for other mundane reasons (cf. Karin Seim, *De vestnordiske futhark-innskriftene fra vikingtid og middelalder — form og funksjon*, 1998, 198–335). Notable in this *fupark* is the use of separation points. Why there should be a separator after the initial **f** is uncertain. The division of the younger *fupark* into three groups of six, five and five runes respectively is, however, a well-established practice — and the basis of a widespread type of runic cryptography (cf. Page 1999, 80–88).

(3) is carved on both sides of a piece of wood. It was found under the 1198 fire layer. On the use of **h** to denote [ɣ], see Maeshowe no. 23 above. The sequence **sibu** is presumably to be construed as 2nd sg. pres. subj. of *vera* ‘[to] be’ + pronoun. The verb-form lacks the usual *-r* ending, however, and is possibly to be seen as a cross between subjunctive and imperative.

The text appears to be in verse. The metre has been identified as *galdralag*, a variant of *ljóðahátt* notorious for its irregularity (see *SnE*, *Háttatal* 100–01). Certainly side A of the inscription not only has alliteration, but carries distinct echoes of *Hymiskviða* 11 (*PE* 90):

Ver þú heill, Hymir,
í hugum góðum.

How far side B’s text is to be seen as a continuation of A’s is unclear, as is its purpose. It is hard to suppose that belief in the Norse gods

persisted in Bergen into the late twelfth century. Perhaps the writer intended a curse, along the lines of the well-documented *troll hafi/taki* . . . ‘the trolls have/take . . .’. At the time the inscription was made Óðinn and Þórr might well have been regarded as trolls. Alternatively there may be a further literary allusion here (cf., e.g., *Hárbarðsljóð* 60, *PE* 87). If the allusion is specific, however, it must be to literature that has not survived.

XVIII: MÖÐRUVALLABÓK

The Möðruvallabók Text of Chapter Five of *Kormaks saga*: A Palaeographical Commentary

The manuscript known as Möðruvallabók (AM 132 fol., Stofnun Árna Magnússonar á Íslandi) got its name in the late nineteenth century from Möðruvellir in Eyjafjörður, where Magnús Björnsson (d. 1662), the first known owner of the book, lived. (For information about the book's contents and history, see Einar Ól. Sveinsson 1933.) Möðruvallabók is datable only by the forms of its language, spelling and letters, which suggest that it was written in the middle of the fourteenth century. Mistakes in the names of places in eastern Iceland indicate that the manuscript was not written in that part of the country, and a reference to Miðfjörður as being in the west shows that it was probably put together in northern Iceland, for a scribe from southern or western Iceland would think of Miðfjörður as lying to the north. Möðruvallabók contains eleven Sagas of Icelanders and must have been expensive to produce, for it is both large (consisting of 200 leaves measuring 34 × 24 cm) and elaborately decorated with coloured initials ornamented with romanesque foliage or simple pen flourishes. The book was produced by a team of scribes; one wrote the text (leaving blank spaces for the chapter headings and the initials, as well as for the verses in *Egils saga*), another copied in the missing verses and a third wrote the chapter headings and drew and coloured the initials. A fourth scribe wrote part of the text of *Egils saga* on folio 83 recto.

Chapter Five of *Kormaks saga* begins towards the bottom of the second column on fol. 121 verso. The initial 'P' is three lines high, indicating that it begins an 'ordinary' chapter. 'Important' chapters, such as the first chapter of a saga, were usually given larger initials four, five or six lines high, a graphic indication of their 'larger' significance.

The text is written in what is called Gothic formal textual script or Gothic book hand (to distinguish it from the half-cursive script used in documents). Compared with Carolingian scripts, the letters are compressed vertically, the vertical elements have been made uniform, the serifs and curved elements have been broken into angles, and the bows of different letters that face each other are 'fused' or overlapped. Characteristic letter shapes are the 'two-storey a', whose neck bends to touch its bow, and the tall letters such as 'l' and 'k', whose ascenders start

with a serif on the left instead of looping round to the right, as in half-cursive. Unlike their European counterparts, Icelandic scribes of Gothic script did not always use round ‘s’ in final position, and they preferred an angular form of the Carolingian ‘f’ (ƒ), except in Latin words, where they used the proper Gothic ‘f’ that stands on the guide line. In the first half of the fourteenth century, the upper arm becomes looped, and in the second half of the fourteenth century, the bottom arm becomes looped as well (þ). As with the Carolingian scripts, ‘i’ and ‘j’ are not dotted, and ‘u’ and ‘v’ are used interchangeably for both the consonant and the vowel (even to the extent of sometimes putting an accent over ‘v’ to indicate a long vowel). Capital initials are not regularly used at the beginning of sentences and in proper nouns; instead, they occur at the beginning of chapters, paragraphs, verses and speeches. Occasionally they are used to signal important nouns, some of which may be names.

In the following transcription, letters in italics are expansions of abbreviations. Facsimiles of the two manuscript pages can be seen at <http://vsnrweb-publications.org.uk/NION-2-facs.pdf>. Compare the normalised text in extract IV.

fol. 121v, col. 2, line 28:

Þorveig het kona. *hon* var **fall þorueigarsona** | ði

Observe the ‘round r’ after the ‘o’ in *Þorveig* (ʀ); the shape results from writing an ‘r’ using the right-hand curve of the ‘o’ for the upright. Round ‘r’ is generally used after a letter with a bow, such as ‘o’ or ‘d’ (which has the form ð). The letter above the first ‘h’ is a ‘t’, though it looks like an ‘r’. Icelandic abbreviations generally have one of the omitted consonants above the word, with no indication of what the omitted vowel is or whether it goes before or after the superscript consonant. The abbreviation for *hon* (‘h’ with superscript ‘o’) breaks the rule just given for superscript letters, but it is because ‘h’ with a horizontal stroke through the ascender (the stroke is a general sign of abbreviation) is the abbreviation for the extremely common word *hann*. A different abbreviation must therefore be used for *hon*. The line breaks off to leave space for the chapter heading, which is in red ink. The virgule before the ‘ði’ at the very end shows that these letters belong with ‘haf’ in the line above (i.e. *hafði*, the last word of Chapter 4).

line 29:

*mio*g fiolkunnig *hon* bio asteinstodum í

Note that ‘q’ is written without the hook, long vowels are usually written without accent marks, and there is no point at the end of the sentence. All

these absences are common. The second ‘n’ in *fjolkunnig* is not written but is indicated by a horizontal stroke above, which here signifies a nasal consonant. (In such abbreviations, the stroke is often to the left of the ‘n’ that is written, making it difficult to see whether the transcription should be ‘nn’ or ‘m’.) No space separates the preposition *á* from its object *Steinsstöðum*; this is a frequent practice. Also frequent is the practice of using a single consonant to represent two, resulting in ‘steinstodum’ for *Steinsstöðum*.

line 30:

miðfirði. hon atti .íj. sonu. het hinn ellri

Note the regular ‘r’ after the ‘i’. Roman numerals were usually set off by a point before and after, and the last ‘i’ took the form of ‘j’. The usual abbreviations for *hon* and *hét* appear, as well as the nasal stroke for the second ‘n’ in *hinn*.

line 31:

oddr en hinn yngri guðmundr þeir varo hauaðamenn

Note the round ‘r’ after the letters with bows: ‘d’ (ð) in *Oddr* and *Guðmundr* and ‘þ’ in *þeir*. There were several variants of ‘y’, but all have a dot to distinguish them from ‘ij’. Note the superscript ‘i’ above the ‘g’ in ‘yng’; generally a superscript vowel stands for ‘r’ or ‘v’ plus that vowel, and here it stands for ‘ri’. Two more very common abbreviations appear here: ‘þr’ with a stroke through the ascender of the ‘þ’ stands for *þeir*, and ‘v’ with a superscript ‘o’ stands for *varo* (i.e. *váru*). The stroke over ‘mn’ simply signals an abbreviation; it is not a nasal stroke, although it looks like one.

line 32:

miklir. Oddr venr kuamur sinar itungu til

As mentioned in the introduction, Icelandic scribes did sometimes use initial capitals for names, but it can be difficult to tell whether a letter is meant to be large or not. The ‘O’ here is definitely large, and some would read the ‘o’ at the beginning of line 31 as large as well, though it is not as large as this one. Note the abbreviation sign over the ‘m’ in *kvámur*; shaped something like ∞, it actually evolved from a round ‘r’, which as a superscript letter was the Latin abbreviation for ‘ur’ and was so used in Icelandic.

line 33:

þorkels. & sitr a tali við Steingerði. þorkell gerir ser dádt við þa bræðr

The abbreviation for all case forms of *Þorkell* is ‘þ’ with a stroke through the ascender followed by ‘k’ with a stroke through the ascender. These strokes are general signals of abbreviation and do not indicate nasal consonants.

There is no indication of case; here it is expanded to *Porkels* because the preceding *til* always takes the genitive. Note the shape of the ampersand. It is actually a ligature of ‘e’ and ‘t’, i.e. *et*, the Latin word for ‘and’. Although it is borrowed from Latin, Icelandic scribes most likely thought of it as *ok* rather than *et*, and it may be transcribed *ok*, which is how the scribe spells the word on fol. 122r, col. 1, line 34. The scribe’s usual abbreviation for *Steingerðr* (irrespective of case) appears here: a capital ‘S’, a small ‘t’, and an abbreviation sign something like a flattened ‘S’ (cf. the more rounded form of this sign in line 36 below). The ‘v’ with superscript ‘i’ is a common abbreviation for *við*. The zigzag over the ‘g’ in *gerir* (called a ‘tittle’, and much like the abbreviation sign in *Steingerðr*) stands for a front vowel or diphthong plus ‘r’. The abbreviation for *bræðr* is ‘bb’; the idea is that if one ‘b’ stands for *bróðir*, then two b’s stand for the plural. Note that in the text of extract IV, the vowel *æ* of *bræðr* is archaised/normalised to *bræðr*.

line 34:

& eggjar þa at sitia firir kormaki. Oddr quað ser þat ecki

The abbreviation for *fyrir* is ‘f’ with a superscript ‘i’. This word was often spelled *firir* (the unrounded first vowel resulting from low-stress conditions, cf. *þikkja* for *þykkja* and *mindí* for *myndi*), so without an unabbreviated example to guide us, we cannot be certain which spelling the scribe would use. If the scribe does use *firir* when spelling it out in full, the abbreviated form should be expanded to *firir* as well (a principle that applies to any abbreviated word). *Kormakr* is abbreviated by a stroke through the ascender of its first letter. The expansion here in the dative is controlled by the preceding preposition. The spelling of *quað* is unusual; the standard form would be ‘kð’ with either a sign something like a ‘w’, which means ‘v’ or ‘r’ plus ‘a’, or a superscript ‘a’, also indicating ‘v’ or ‘r’ plus the vowel, but the scribe here employs both. Although ‘qv’ is a common alternative for ‘kv’, the spelling *quað* on fol. 122r, col. 1, line 4 suggests that the use of ‘q’ here is because it affords space for an abbreviation sign (and also avoids confusion with the ‘k’ abbreviation for *Kormakr*). It therefore might be more representative of the scribe’s orthography to expand the abbreviation with ‘q’ as *quað*, but ‘q’ is retained here to show what is actually on the page. Finally, what looks like a ‘þ’ with a superscript ‘a’ is more likely to be ‘þ’ with a stroke through the ascender, which is a very common abbreviation for *þat*. This abbreviation appears more clearly in the next line.

line 35:

ofrefli. þat var einnhuern dag er kormakr kom i tun

Apart from the abbreviation for *þat*, the most interesting thing to see in this line is how the nasal stroke signifies an ‘n’ in *einnhvern* and an ‘m’ in *kom*.

line 36:

gu. var Steingerðr i stofu & sat a palli. þorueigar synir sátv

Note the superscript ‘r’ in *var* and *Þorveigar*, indicating ‘ar’. Note also the doubled ‘s’; as with the doubled ‘b’ in line 34, a single ‘s’ is an abbreviation for *son*, and two s’s stand for the plural *synir*. This abbreviation is set off by a point before and after.

line 37:

i stofunni & varo bunir at véita kormaki til ræði er hann gengi

The front-vowel-plus-r sign appears over ‘bun’; here the front vowel is an ‘i’. The accent over the ‘v’ must be treated as a graphical flourish, but in fol. 122r, col. 1, line 3 it represents a long vowel, cf. fol. 122r, col. 1, line 34. The scribe often abbreviates names by putting a point after the first letter, but here he has put a point before and after the ‘k’ as well, as he did with the abbreviation for *synir* in the previous line. Note that the elements of the compound word *tilræði* are separated by a space (cf. the running together of a preposition and its object in line 29). The very common abbreviation for *hann* (‘h’ with a stroke through the ascender) appears at last.

line 38:

inn. en þorkell hafði sett odrum megin dyra sverð

Do not mistake the two t’s of *sett* for ‘ct’, despite the almost non-existent cross-bar of the first ‘t’. The round ‘r’ with a stroke through the tail in ‘od^r’ is the Latin sign for ‘rum’, here yielding *odrum*. The scribe spells *dura* as *dyra* (an extension of the i-mutation forms occurring in other parts of the paradigm); note the dot over the ‘y’ (see note to line 31 above). The front-vowel-plus-r sign appears over ‘svð’; here the front vowel is an ‘e’.

line 39:

brugðit. en oðrum megin setti Narfi lia i langorfi.

What looks like a majuscule ‘H’ is actually a majuscule ‘N’. This letter shape is inherited from early Carolingian script and developed from the fashion of making the angle of the cross-bar of the ‘N’ shallower and shallower, until at last it was horizontal rather than diagonal. Note also how the letters of *langorfi* are spread rather far apart; presumably the scribe was stretching the word so that it would reach to the end of the line.

line 40:

en þa er kormakr kom at skaladyrum. skaraði ofan

The ‘r’ over the ‘e’ is not an abbreviation; it is simply the second letter of the word written superscript, perhaps to save space. This turned out not to be necessary, for when the scribe came to write *skarði ofan*, he had to space the letters widely to fill the line. Scribes frequently faced the problem of whether to right-justify the line by stretching one word or compressing two.

line 41:

liaim. & mætti hann sverðínu & brotnaði i mikit

The accent over the ‘i’ in *sverðínu* does not represent a long vowel; it may be intended to help the reader distinguish between the minim of the ‘i’ and the minims of the ‘n’. The final ‘it’ of *mikit* is indicated by a stroke through the ascender of the ‘k’; this is another common use of that sign.

fol. 122r, col. 1, line 1:

skarð. þa kom þorkell at & quað kormak mart illt gera & var

The expansion *Kormak* in the accusative case is determined by its being the object of the preceding verb.

line 2:

maloði. snyr inn skyndiliga & kueðr Steingerði af sto

Similarly, the expansion *Steingerði* in the dative case is determined by the preceding verb. The letters ‘sto’ at the end of the line are the first part of the word *stofunni*. Note that the scribe does not use a hyphen to indicate a word divided at the line break.

line 3:

funni. ganga þau út vm aðrar dyrr. & lykr hann hana

Here we see an accent placed over ‘v’ to indicate a long vowel. The small capital ‘r’ with a dot over it is a combination of two abbreviations for the same thing: small capital consonants (most frequently ‘G’, ‘N’ and ‘R’) were used to represent geminates, but doubled consonants could also be indicated by a dot over a single capital consonant.

line 4:

ieinu vtiburi. kuað þau kormak all dri siaz skulu. kormakr

The letters ‘slu’ with a stroke through the ‘l’ is the usual abbreviation for *skulu*. Perhaps to fill out the line, the scribe uncharacteristically spells out the first syllable of *Kormakr* and indicates the rest of the word with a general abbreviation sign.

line 5:

gengr inn & bar hann skiotara at en þa varði. & varð

line 6:

þeim bilt. kormakr litaz vm. & ser eigi steingerði. en ser þa bræðr

An ‘e’ with a superscript ‘i’ was a common abbreviation for *eigi*.

line 7:

er þeir stuku vapn sín. snyr i brott skyndiliga.

The scribe clearly writes *stuku* (which would normally represent *stukku*, the past plural of *stökkva*), but this may be an error for *struku* (the past plural of *strjúka*), which gives better sense.

line 8:

& quað visu. Hneit við hrungnis fota. halluitindum

The abbreviation ‘.q.v.’ for the phrase *kvað visu* is common. Note the large initial marking the start of the verse, as well as the ‘v’ (for *vísa*) in the space between the columns (cf. lines 12, 19, 28). The scribe clearly writes *halluitindum*, but this is an error for *halluitiondum* (i.e. *hallvitjondum*).

line 9:

stalli. inn var ek ilmi at finna. engi sar of fenginn

The words *sár* and *fenginn* are subject to emendation because it is difficult to interpret the line as it stands, but the letters are all quite clear.

line 10:

vita skal hitt ef hann hættir. handuiðris mer grandí ne

The letters ‘sl’ with a stroke through the ‘l’ is the usual abbreviation for *skal*.

line 11:

yggs fir líð leggium. litis meira vitiss. kormakr finnr. Steingerði

Note the small capital ‘G’ (without a dot) for the geminate in *yggs*. The spelling ‘litis’ is an error for *lítils*. The sense of the passage shows that the scribe (or his exemplar) has left out *eigi* or *ecki* from the phrase *Kormakr finnr Steingerði*.

line 12:

& quað visu. Braut huarf or sal sæta. sunnz erum

Note the use of ‘z’ to represent ‘ds’. Most often it represents ‘ts’ (which is how the two sounds in *sunds* would have been pronounced).

line 13:

hugr a gunni. huat merkir nu herkiss haull þuer

line 14:

ligar alla renda ek allt it iðra. eirar geirs at

The scribe (or his exemplar) has left out the ‘h’ in *hárgeirs*.

line 15:

þeiri. hlins erumc haur at finna. hus brageislum fu

What looks like ‘o’ by the ‘h’ is actually the Latin abbreviation for ‘us’ and was so used in Icelandic.

line 16:

sir. Eptir það geck kormakr at husi er Steingerðr var i & braut vpp husit

The scribe or his exemplar has omitted the suffixed article *-nu* from *húsi*.

line 17:

& talaði við Steingerði. hon mælti. þu breytir ouarlīga. sækir til tals

The letters ‘mli’ with a stroke through the ‘l’ is a common abbreviation for *mælti*. Note that the last letter of *tals* is superscript to keep it within the column.

line 18:

við mik þviat þorveigar synir ero ætlaðer til hofuðs þer. þa

line 19:

quað kormakr. Sitia suerð & huetia. sin andskotar minir

line 20:

eins karls synir inni erað þeir banar minir. enn a

line 21:

viðum velli. vega tueir at mer einum. þa er sem ærat

line 22:

vlfí oræknum fíor sæki. þar sat kormakr vm daginn. Nu sér

line 23:

þorkell. at þetta ráð er farit er hann hafði stofnat. Nu

The letters ‘þta’ with a stroke through the ascender of the ‘þ’ is the usual abbreviation for *þetta*.

line 24:

biðr hann þorveigar sonu at sitia firir kormaki i dal einum firir vtan garð

line 25:

sin. þa mæli þorkell. Narui skal fara með ykr. en ek mun

The sign that looks like a ‘3’ after the ‘m’ of *með* developed from the semicolon (;). It is a Latin abbreviation used to represent several combinations of letters, including ‘et’. In Iceland it was adopted as an abbreviation for ‘eð’.

line 26:

vera heima & veita yðr lið ef þer þurfit. vm kue

line 27:

lldit ferr kormakr i brott & þegar er hann kemr at dalnum sa hann menn

Note the superscript ‘o’ above ‘btt’. A superscript vowel usually stands for ‘r’ or ‘v’ plus that vowel, and here it stands for ‘ro’.

line 28:

.ííj. & quad visu. Sitia menn & meina. mer eína gnásteina

line 29:

þeir hafa vilat vinna er mer varða gna borða. þvi meira

line 30:

skál ek þeiri. er þeir ala méira aufund vm varar gongur.

line 31:

ynna saulua gunni. þa hliopu þorueigar synir vpp & sottu at

Note the ligature of the two p’s; this is a space-saving device like the use of ‘i’ after ‘o’.

line 32:

kormaki lengi. Narui skriaði vm it ytra. þorkell ser heiman

line 33:

at þeim sækiz seint & tekr vápn sín i því bili kom steingerðr

The stroke over the ‘v’ is a flourish and not an indication of a long vowel.

line 34:

ýt & ser ætlan foður síns. tekr hon hann hondum. ok

In contrast to the ‘v’ in the previous line, the stroke over the ‘v’ here is an indication of a long vowel.

line 35:

kemz hann ecki til liðs með þeim bræðrum lauk sua því ma

line 36:

li at oddr fell en Guðmundr varð ouigr & do þo siðan

line 37:

eptir þetta for kormakr heim. en þorkell ser firir þeim bræðrum litlu si

line 38:

ðar ferr kormakr at finna þorveigu. & kuez ecki. vilia by

line 39:

gð hennar þar i firðinum. skaltu flytia þik i brott

Note the abbreviation for *skaltu*: the usual abbreviation for *skal* (cf. line 10 above), followed by ‘tu’.

line 40:

at aqueðinni stundu. en ek vil allra bota varna

The spelling of *áqueðinni* with a ‘q’ shows that the scribe freely uses both ‘q’ and ‘k’ before ‘v’ (‘u’) even when he does not need to use ‘q’ in order to have space above the letter for an abbreviation.

line 41:

vm sonu þína. þorveig mælti. þat er likaz at því komir þu a leið

The abbreviation ‘m.’ could stand for either *mællir* or *mælti*, but because the scribe writes *mælti* in lines 17 and 25, we assume that *mælti* is meant here as well. The last letters of the line are difficult to read because the

word was compressed to fit the tiny space left at the end of the column.

col. 2, line 1:

at ek verða herað flotta en synir minir obættir. en þvi skal

line 2:

ek þer launa at þu skalt steingerðar all dri níota. kormakr segir. þuí

Note the superscript ‘i’ after the ‘d’ in ‘alld’. A superscript vowel usually stands for ‘r’ or ‘v’ plus that vowel, and here it stands for ‘ri’. The stroke above the ‘i’ in *njóta* is probably meant to distinguish the ‘i’ from the ‘n’; it does not indicate a long vowel. The abbreviation ‘s.’ could stand for either *segir* or *sagði*, and as ‘*segir*’ is found in line 9 below, ‘s.’ is expanded as *segir* here as well.

line 3:

mantu ecki raða en vanda kerling. Siðan ferr

Note that *Siðan* does not start a new chapter in this version of the text.

line 4:

kormakr at finna Steingerði iamt sem aðr. ok eitt sinn er þau tala

The nasal consonant supplied in the expansion of ‘iat’ is ‘m’ because the scribe’s spelling of *jafnt* without ‘f’ suggests that that his pronunciation of this word was /yamnt/ rather than /yant/.

line 5:

vm þessa atburði. lætr hon ecki illa ifir. kormakr quað visu. Sitia

A ligature of ‘þ’ and long ‘s’, with a stroke through the ascender, is the abbreviation for *þess*. Here the following ‘a’ gives the case ending.

line 6:

menn & meina. mer asianu þína. þeir hafa laugdis

line 7:

loddu. linna fætr at vinna. þviat vpp skulu allar aI

Note the ligature of ‘a’ and ‘v’. The scribe does not often use ligatures, and in this case may have done so in order to fit the last word into the text column. Instead of ‘q’, itself a ligature of ‘a’ and ‘o’, the spelling ‘au’ or ‘av’ was often used in Icelandic for the labial mutation of *a* (cf. *haull* in col. 1, line 13, above).

line 8:

stafns aðr ek þer hafna. lysigrund i landi. linnz

The letters ‘ld’ with a general abbreviation stroke stand for *land*.

line 9:

þioðár renna. Mælþu eigi sua mikit vm segir Steingerðr

Note the uncial (i.e. Continental early medieval Latin) form of the capital ‘M’.

line 10:

mart ma þvi bregða. þa quað kormakr visu. Hvern munder

line 11:

þu grundar hlin skapfraumuð linu. liknsy

line 12:

nir mer luka. lios þer at ver kiosa. Steingerðr segir. Braðr

line 13:

munda ek blindum. bauglestir mik festa. yrði

The exaggerated serif of the ‘d’ in *blindum* makes the minim before it look like an ‘i’, but it is not.

line 14:

goð sem gerðiz. goð mer & skaup froða. kormakr segir. Nu kaustu

The ‘z’ at the end of *gerðiz* stands for ‘st’, which is a late alternative for the *-sk* suffix (see *NION* I, § 3.6.5.3).

line 15:

sem vera ætti opt hefi ek higat minar kuamur

line 16:

lagðar. Nu biðr steingerðr kormakr stunda til foður hennar

line 17:

& fa hennar & firir saker steingerðar gaf kormakr þorkatli giofum. ep

The abbreviation for *hennar* (‘hnar’ with a stroke through the ascender of

the ‘h’) is unusual. Perhaps influenced by the dative case of *Þorkatli*, the scribe has put *gjafar* in the dative.

line 18: *tír þetta eigu margir menn hlut i & þar kom vm siðir*

line 19:

at kormakr bað Steingerðar. & var hon honum fostnut & aqueðin

line 20:

brullaupsstefna & stendr nu kyrt vm hrið nu

line 21:

fara orð a milli þeirra. & verða i nockurar greinir

The letters ‘þra’ with a stroke through the ascender of ‘þ’ are the common abbreviation for *þeirra*.

line 22:

vm fiarfar. & sua veik við breytiliga at siðan

There is a rather thick accent mark over the ‘i’ of *veik* which lends it the appearance of a long ‘s’, but the sense calls for *veik* and not *vesk*, which is meaningless.

line 23:

þessum raðum var raðit. fanz kormaki fatt vm. en þat var firir

line 24:

þa sauk at þorveig seiddi til at þau skyllði eigi nio

line 25:

taz mega. þorkell i tungu atti son roskinn er

line 26:

þorkell het. & var kallaðr tangniostr.hann hafði ver

line 27:

it vtan vm stund. þetta sumar kom hann út. & var með

line 28:

foður sínum. kormakr sækir eigi brullaupit. eptir því sem a

line 29:

kueðit var & leið framm stundin. þetta þikir fræn

line 30:

dum *Steingerðar* ouirðing er hann bregðr þessum raða hag & lei

line 31:

Bersi het **kuanfang bersa** | ta ser raðs.

As with the first line of Chapter Five, the first line of the next chapter includes a large decorated initial to signal the start of the new chapter, the heading for which is in red in the centre of the line, and the end of the last line of the previous chapter fills the space at the end of the line and is marked off by a virgule.

As has emerged from the preceding commentary, Icelandic scripts changed over time. (For illustrations of these scripts down to 1300, see Hreinn Benediktsson 1965.) The earliest script was the Carolingian minuscule that was current when Latin letters were first taught to Icelanders. This script was used through the first quarter of the thirteenth century, and was gradually superseded by a Carolingian Insular script that was used through the rest of the century. By the fourteenth century, various kinds of Gothic script had become predominant. A formal textual Gothic was used for de luxe books, but for letters, charters and other documents a half-cursive Gothic was used, and this informal script gave rise to a formal half-cursive that was used in books. Not surprisingly, most manuscripts show signs of the transition from one script to another, signs that help establish the date of the manuscripts. The formal textual Gothic script of *Möðruvallabók* suggests a date of the fourteenth or fifteenth century, and the presence of all three kinds of ‘f’ (ƒ) on fol. 121v, col. 2, lines 29 and 30; with the upper arm looped on fol. 121v, col. 2, lines 35 and 37; and with the lower arm looped as well (þ) on fol. 121v, col. 2, line 36) somewhat narrows the date to closer to the middle of the fourteenth century.

Scripts changed slowly, making it difficult to pinpoint the date of an undated manuscript on that basis alone, but the Icelandic language itself and its spelling evolved somewhat more rapidly, providing additional evidence for a manuscript’s age. Keep in mind that scribes often worked from written texts, and sometimes they would retain

the earlier forms that they saw in their exemplars, although in general their copies reflect contemporary forms. This text of *Kormaks saga* is definitely from the fourteenth century; *es* has been replaced by *er*, ‘þ’ is absent from non-initial positions, and ‘d’ has begun to replace ‘ð’. Yet there are none of the changes that arose in the second half of the century: *á* is not written ‘aa’ (cf. fol. 121v, col. 2, line 29), ‘e’ does not become ‘ei’ before ‘ng’ and ‘nk’ (cf. fol. 121v, col. 2, line 37), and *enn* or *inn* has not been replaced by *hinn* as the definite article (*en* is used on fol. 122r, col. 2, line 3, though *hinn* appears, before an adjective, on fol. 121v, col. 2, lines 30 and 31).

It is the combination of these various factors that has led to the dating of *Möðruvallabók* to the middle of the fourteenth century. On the basis of its orthography, it could be from the first half of the century, but the double-looped ‘þ’ makes it more likely to be just a little later. The chronological range of these palaeographic and linguistic forms is reflected in the way the date is given in the recent analysis by Degnbol *et al.* 1989, which uses the formulation ‘c.1330–1370’ instead of the near-equivalent ‘c.1350’.

Bibliography

- Einar Ól. Sveinsson, ed. 1933. *Möðruvallabók (Codex Möðruvallensis): MS. No. 132 fol. in the Arnarnagnæan Collection in the University Library of Copenhagen*. Corpus codicum islandicorum medii aevi 5.
- Degnbol, Helle, Bent Chr. Jacobsen, Eva Rode and Christopher Sanders, eds 1989. *Ordbog over det norrøne prosasprog / A Dictionary of Old Norse Prose. Registre / Indices*.
- Hreinn Benediktsson. 1965. *Early Icelandic Script as Illustrated in Vernacular Texts from the Twelfth and Thirteenth Centuries*. Íslenzk handrit / Icelandic Manuscripts II.

XIX: LANDNÁMABÓK

Landnámabók (The Book of the Settlements) is thought to have been first compiled in the first half of the twelfth century, probably by several collaborators including Ari Þorgilsson, who also wrote *Íslendingabók* (The Book of the Icelanders, see Text VIII above), and Kolskeggr Ásbjarnarson (see *ÍF* I 395; both these men were nick-named *inn fróði* ‘the learned’, or, in the case of the latter, *inn vitri* ‘the wise’). It must have been based on information provided by contemporary landowners in various parts of Iceland. It contains accounts of the first settlers in each area of Iceland in the late ninth and early tenth centuries, beginning with Ingólfr Arnarson (cf. Text VIII above, note 12) in the southwest of the country, and going round the coast clockwise until it came back to the southwest (though the original work seems to have begun in the south, at the eastern limit of the Southern Quarter). It covers about 430 settlers (men and women), contains 3,500 personal names and about 1500 farm-names. The genealogies of settlers are traced both down to the time of the compilers and back to their origins in Norway or other parts of northern Europe. Since there was no state taxation of landholdings in the Icelandic Commonwealth, the original purpose of the work, insofar as it was not simply historical, may be presumed to have had something to do with assertion of inheritance rights, or more generally to do with the establishment of a national identity.

The work does not survive in its original form, but a version of it, known as *Styrmisbók*, was made by the priest and historian Styrmir Kárason (died 1245; lawspeaker at the Alþingi 1210–14 and 1232–35; prior of the monastery on Viðey near Reykjavík 1235–45). From this were derived the five surviving redactions. Only a fragment of the *Melabók* version survives, on parts of two poorly preserved leaves written at the end of the fourteenth or beginning of the fifteenth century. This version was probably compiled by Snorri Markússon of Melar in Melasveit (d. 1313) and seems to have been based fairly closely on *Styrmisbók*, with some additions from *Sagas of Icelanders*. *Sturlubók* was compiled by the historian Sturla Þórðarson (died 1284), nephew of Snorri Sturluson, but is only preserved in AM 107 fol., written by Jón Erlendsson (died 1672). It is this version that first introduced the changed geographical arrangement of the work, beginning now with the settlement of Ingólfr. Sturla also added a great deal of new material from *Sagas of Icelanders* and other histories

or pseudo-historical writings (while some early Sagas of Icelanders may have themselves included material from *Styrmisbók*). *Hauksbók* was compiled by *lögmaðr* (one of the two highest government officials in Iceland) Haukr Erlendsson (died 1334) in 1306–08. Part of this redaction survives in Haukr's own hand in AM 371 4to, part in AM 105 fol., written again by Jón Erlendsson. Haukr used both *Styrmisbók* and *Sturlubók*, and also introduced material from other sources, including Sagas of Icelanders. *Skarðsárbók* was compiled by Björn Jónsson of Skarðsá (died 1655) in the 1630s, and survives in various copies, the most important of which is AM 104 fol., written by Ásgeir Jónsson (died 1707). It was based principally on *Sturlubók* and *Hauksbók*. Finally, there is *Þórðarbók*, compiled by Þórður Jónsson (died 1670) probably between 1644 and 1651, and preserved in what is largely Þórður's autograph in AM 106 and 112 fol. It is based on *Skarðsárbók* and *Melabók* and some other sources, and can be used for reconstructing the lost *Melabók* text.

The extract below comprises chapters 6–9 of the *Sturlubók* version (AM 107 fol., ff. 2v21–5v5; S), with some corrections from *Hauksbók* (H). They tell mainly of the settlement of Ingólfr, held to be the first Icelandic settler, in south-west Iceland, where he lived at what is now the capital of Iceland, Reykjavík (there is a parallel to most of this in *Flóamanna saga* chs 2–3, *ÍF* XIII 233–37). Like many other settlers, he initially appropriated a huge area, comprising the whole of the south-western peninsular of Iceland, but this was subsequently divided up among a number of later arrivals.

Bibliography

Landnámabók is edited by Jakob Benediktsson in *ÍF* I. This is based on *Sturlubók*, with all the divergent passages in *Hauksbók* printed on facing pages, and with the whole of what survives of *Melabók* printed on the lower part of the relevant pages. Variants and additional material from *Skarðsárbók* and *Þórðarbók* are indicated in textual notes, while the whole of *Skarðsárbók* with full variants and most of the additional passages from *Þórðarbók* are printed in the same editor's *Skarðsárbók. Landnámabók Björns Jónssonar á Skarðsá* (1958 and 1966). The *Sturlubók*, *Hauksbók* and *Melabók* versions are all included in full in *Landnámabók* (1900), ed. Finnur Jónsson. All the primary manuscripts are reproduced in facsimile in *Landnámabók. Ljósprentun handrita*, ed. Jakob Benediktsson (1974), which has an introduction in English as well as in Icelandic. *Sturlubók* is translated into English in *BS*.

There is discussion in English in Jakob Benediktsson, 'Landnámabók. Some Remarks on its Value as a Historical Source', *Saga-Book* XVII (1969), 275–92; *MS* 373–74; G. Turville-Petre, *Origins of Icelandic Literature* (1953), ch. 4.

XIX: LANDNÁMABÓK

<Chapter 6>: Frá Björnólfi

jörnólfr hét maðr, en annarr Hróaldr; þeir váru synir Hrómundar Gripssonar. Þeir fóru af Þelamörk fyrir víga sakir ok staðfestusk í 3
Dalsfirði á Fjöllum. Sonr Björnólfs var Örn, faðir þeira Ingólfs ok Helgu, en Hróalds son var Hróðmarr, faðir Leifs.

Þeir Ingólfr ok Leifr fóstbræðr fóru í hernað með sonum Atla jarls 6
ens mjóva af Gaulum, þeim Hásteini ok Hersteini ok Hólmsteini. Með þeim fóru öll skipti vel, ok er þeir kvámu heim, mæltu þeir til samfara með sér annat sumar. En um vetrinn gørðu þeir fóstbræðr veizlu sonum 9
jarlsins. At þeiri veizlu strengði Hólmsteinn heit at hann skyldi eiga Helgu Arnardóttur eðr öngva konu ella. Um þessa heitstrenging fannsk mǫnnum fátt, en Leifr roðnaði á at sjá, ok varð fátt um með þeim 12
Hólmsteini er þeir skilðu þar at boðinu.

Um vǫrit eptir bjoggusk þeir fóstbræðr at fara í hernað ok ætluðu til móts við sonu Atla jarls. Þeir fundusk við Hísargafl, ok loğðu þeir 15
Hólmsteinn bræðr þegar til orrostu við þá Leif. En er þeir höfðu barizk um hríð, kom at þeim Ölmóðr enn gamli, son Hǫrða-Kára, frændi Leifs, ok veitti þeim Ingólfi. Í þeiri orrostu fell Hólmsteinn, en Hersteinn 18
flýði.

Þá fóru þeir Leifr í hernað. En um vetrinn eptir fór Hersteinn at þeim Leifi ok vildi drepa þá, en þeir fengu njósn af fǫr hans ok gørðu 21
mót *honum*. Varð þá enn orrosta mikil, ok fell þar Hersteinn.

Eptir þat dreif at þeim fóstbræðrum vinir þeira ór Firðafylki. Váru þá menn sendir á fund Atla jarls ok Hásteins at bjóða sættir, ok sættusk 24
þeir at því at þeir Leifr guldu eignir sínar þeim feðgum.

En þeir fóstbræðr bjoggu skip mikit er þeir áttu, ok fóru at leita lands þess er Hrafna-Flóki hafði fundit ok þá var Ísland kallat. Þeir 27
fundu landit ok váru í Austfjörðum í Álptafirði enum syðra. Þeim virðisk landit betra suðr en norðr. Þeir váru einn vetr á landinu ok fóru þá aptr til Nóregs. 30

Eptir þat varði Ingólfr fé þeira til Íslandsferðar, en Leifr fór í hernað í vestrvíking. Hann herjaði á Írland ok fann þar jarðhús mikit.¹ Þar gekk hann í, ok var myrkt þar til er lýsti af sverði því er maðr helt á. 33
Leifr drap þann mann ok tók sverðit ok mikit fé af honum; síðan var

2 Space is left for a large ornamented capital at the beginning of each chapter, and also at line 104. 4 Fjöllum H, Fjöllum S. 22 honum H, þeim S.

hann kallaðr Hjörleifr. Hjörleifr herjaði víða um Írland ok fekk þar
 36 mikit fé; þar tók hann þræla tíu er svá hétu: Dufþakr ok Geirrøðr,
 Skjalðbjörn, Halldórr ok Drafdittr; eigi eru nefndir fleiri. En eptir
 þat fór Hjörleifr til Nóregs ok fann þar Ingólf fóstbróður sinn. Hann
 39 hafði áðr fengit Helgu Arnardóttur, systur Ingólfs.

⟨Chapter 7⟩

Þenna vetr fekk Ingólfr at blóti miklu ok leitaði sér heilla um forloğ
 42 sín, en Hjörleifr vildi aldri blóta. Fréttin vísaði Ingólfi til Íslands. Eptir
 þat bjó sitt skip hvárr þeira mága til Íslandsferðar; hafði Hjörleifr
 herfang sitt á skipi en Ingólfr félagsfé þeira, ok loğðu til hafs er þeir
 45 váru búnir.

⟨Chapter 8⟩

Sumar þat er þeir Ingólfr fóru til at byggja Ísland, hafði Haraldr
 48 hárfagri verit tólf ár konungr at Nóregi; þá var liðit frá upphafi þessa
 heims sex þúsundir vetra ok sjau tigir ok þrír vetr, en frá holdgan Dróttins
 átta hundruð ok sjau tigir ok fjögur ár. Þeir hořđu samflot þar til er þeir
 51 sá Ísland; þá skilði með þeim.

Þá er Ingólfr sá Ísland, skaut hann fyrir borð onðugissúlum sínum
 til heilla;² hann mælti svá fyrir at hann skyldi þar byggja er súlurnar
 54 kæmi á land. Ingólfr tók þar land er nú heitir Ingólfshořði, en Hjörleif
 rak vestr fyrir land ok fekk hann vatnfátt. Þá tóku þrælarnir írsku þat
 ráð at knoða saman mjøl ok smjör, ok kølluðu þat óþorstlátt; þeir nefndu
 57 þat minþak. En er þat var til búit, kom regn mikit, ok tóku þeir þá
 vatn á tjöldum. En er minþakit tók at mygla, kořtuðu þeir því fyrir
 borð, ok rak þat á land þar sem nú heitir Minþakseyr. Hjörleifr tók
 60 land við Hjörleifshořða, ok var þar þá fjørðr, ok horfði botninn inn at
 hořðanum.

Hjörleifr lét þar gjöra skála tvá, ok er onnur toptin átján faðma,
 63 en onnur nítján. Hjörleifr sat þar um vetrinn. En um várit vildi hann
 sá; hann átti einn uxa ok lét hann þrælana draga arðrinn. En er þeir
 Hjörleifr váru at skála, þá gerði Dufþakr þat ráð at þeir skyldu drepa
 66 uxann ok segja at skógarbjörn³ hefði drepit, en síðan skyldu þeir ráða
 á þá Hjörleif ef þeir leitaði bjarnarins. Eptir þat soğðu þeir Hjörleifi
 þetta. Ok er þeir fóru at leita bjarnarins ok dreifðusk í skógin, þá

settu þrælarnir at sérhverjum þeira ok myrðu þá alla, jafnmarga sér. 69
 Þeir hljópu á brutt með konur þeira ok lausafé ok bátinn. Þrælarnir fóru í eyjar þær er þeir sá í haf til útsuðrs, ok bjoggusk þar fyrir um hríð.

Vífill ok Karli hétu þrælar Ingólfs; þá sendi hann vestr með sjó at 72
 leita ǫndvegissúlna sinna. En er þeir kvámu til Hjǫrleifshǫfða, fundu þeir Hjǫrleif dauðan. Þá fóru þeir aprt ok sǫgðu Ingólfi þau tíðindi; hann lét illa yfir drápi þeira Hjǫrleifs. Eptir þat fór Ingólfr vestr til 75
 Hjǫrleifshǫfða, ok er hann sá Hjǫrleif dauðan, mælti hann:

‘Lítit lagðisk hér fyrir góðan dreng, er þrælar skyldu at bana verða, ok sé ek svá hverjum verða ef eigi vill blóta.’ 78

Ingólfr lét búa grǫft þeira Hjǫrleifs ok sjá fyrir skipi þeira ok fjárhlut. Ingólfr gekk þá upp á hǫfðann ok sá eyjar liggja í útsuðr til hafs; kom honum þat í hug at þeir⁴ mundu þangat hlaupit hafa, því at bátinn var 81
 horfinn; fóru þeir at leita þrælanna ok fundu þá þar sem Eið heitir í eyjunum. Váru þeir þá at mat er þeir Ingólfr kvámu at þeim. Þeir vurðu felmsfullir ok hljóp sinn veg hverr. Ingólfr drap þá alla. Þar heitir 84
 Dufþaksskor er hann⁵ lézk. Fleiri hljópu þeir fyrir berg þar sem við þá er kennt síðan. Vestmannaeyjar heita þar síðan er þrælarnir váru drepnir, því at þeir váru Vestmenn. Þeir Ingólfr hǫfðu með sér konur þeira er 87
 myrðir hǫfðu verit; fóru þeir þá aprt til Hjǫrleifshǫfða; var Ingólfr þar vetr annan.

En um sumarit eptir fór hann vestr með sjó. Hann var enn þriðja vetr 90
 undir Ingólfsfelli fyrir vestan Qlfusá. Þau missari fundu þeir Vífill ok Karli ǫndvegissúlnur hans við Arnarhvál fyrir neðan heiði.

⟨Chapter 9⟩

93

⟨Ingólfr fór um várit ofan um heiði; hann tók sér bústað þar sem ǫndvegissúlnur hans hǫfðu á land komit; hann bjó í Reykjarvík; þar eru 96
 enn ǫndugissúlnur þær í eldhúsi. En Ingólfr nam land milli Qlfusár ok Hvalfjarðar fyrir útan Brynjudalsá, milli ok Øxarár ok ǫll nes út.

Þá mælti Karli: ‘Til ills fóru vér um góð heruð er vér skulum byggja útnes þetta.’ 99

Hann hvarf á brutt ok ambátt með honum. Vífli gaf Ingólfr frelsi, ok byggði hann at Vífilstoptum; við hann er kennt Vífilsfell; þar bjó ⟨hann⟩ lengi, varð skilríkr maðr. Ingólfr lét gjǫra skála á Skálafelli; þaðan sá 102
 hann reyki við Qlfusvatn ok fann þar Karla.

101 kennt Vífilsfell *first written* kendr Vífilsd(alr) in S. 102 Skála- H, Skalla- S (skála also witten with -ll- in S in line 62).

105 Þingólfr var frægastr allra landnámsmanna, því at hann kom hér at
 óbyggðu landi ok byggði fyrstr landit; gørðu þat aðrir landnámsmenn
 eptir hans dæmum.

108 Ingólfr átti Hallveigu Fróðadóttur systur⁶ Lopts ens gamla; þeira
 son var Þorsteinn, er þing lét setja á Kjalarnesi áðr Alþingi var sett.⁷
 Son Þorsteins var Þorkell máni lögsgumaðr, er einn heiðinna manna
 hefir bezt verit siðaðr at því er menn vita dæmi til. Hann lét sik bera í
 111 sólargeisla í banasótt sinni ok fal sik á hendi þeim Guði er sólina hafði
 skapat; hafði hann ok lifat svá hreinliga sem þeir kristnir menn er bezt
 eru siðaðir. Son hans var Þormóðr, er þá var allsherjargoði er kristni
 114 kom á Ísland. Hans son var Hamall, faðir Más ok Þormóðar ok Torf«a».

Notes

¹ There is a record of such an event in Iceland in 874; see *ÍF* I cxxxvi.

² Such high seat pillars may have had carvings of heathen gods on them; presumably the gods were believed to guide the pillars ashore at a propitious place, and they would have been re-used in the settler's new home in Iceland. See particularly *Eyrbyggja saga* ch. 4 (*ÍF* IV 7–10).

³ There have never been any brown bears in Iceland, though polar bears have sometimes reached there on drift ice.

⁴ I.e. *þrælarnir* (so Þórðarbók).

⁵ I.e. Dufþakr.

⁶ Þórðarbók has, more correctly, *fǫðursystur*.

⁷ See Text VIII above, lines 44–47 and note 23.

XX: EAST NORSE

Old Norse, as defined in *NION* I, 1.2, refers to Viking-Age and medieval Icelandic (c.870–1550) and Norwegian (c.750–1350). The term has, however, sometimes been used more widely, to include pre-Reformation Swedish and Danish, and also the Scandinavian colonial languages (besides Icelandic) that resulted from Viking-Age expansion and settlement. *ION*, for example, has separate sections devoted to ‘West Norse’ (Icelandic and Norwegian) and ‘East Norse’ (Danish and Swedish). This terminological uncertainty has various causes. Literary and historical scholars have tended to focus almost exclusively on the medieval writings of Iceland and Norway, so that for them Old Norse easily became synonymous with the shared literary idiom of those two countries. Added to that, the English word ‘Norse’ is not far removed from Scandinavian *norsk(r)* ‘Norwegian’ (from which language Icelandic is of course descended). Those concerned with linguistic history, on the other hand, seeking English equivalents for the Danish/Norwegian terms *vestnordisk* and *østnordisk* (Swedish *västnordiska*, *östnordiska*), tended to alight on ‘West Norse’ and ‘East Norse’, though some have preferred ‘Old West Scandinavian’ and ‘Old East Scandinavian’.

Traditionally the East/West division is seen as the first major dialect split in Scandinavian. Prior to that, a relatively homogeneous North or North-West Germanic is supposed to have existed, a daughter language of Common or Proto-Germanic, itself descended from Indo-European. Differences between East and West emerge during the Viking Age (c.750–1050) and early Middle Ages (c.1050–1200), and are clearly manifested in the oldest preserved vernacular manuscripts from Scandinavia (Iceland and Norway c.1150, Denmark and Sweden c.1250–75).

How far the traditional view of pre-Reformation Scandinavian linguistic history reflects reality has increasingly been questioned. In the light of what is currently known about language change and diversity, it is hard to believe that a uniform speech community stretching from Helgeland in Norway to southern Jutland, from the Baltic to the North Sea, can have existed at any period. Nor is it easy to see how the radical changes of the Scandinavian syncope period (c.550–700), whereby a language not far removed from Common Germanic developed into an idiom close to Old Norse, could have

been accomplished without considerable dialectal variation — at least while the changes were under way. The alternative is to assume that throughout the Scandinavian-speaking world a rising generation began simultaneously to alter their speech patterns in identical ways — a scenario that runs counter to the little evidence that exists and seems to be without parallel. It is possible that political and social factors in the early Viking Age worked in favour of linguistic uniformity, giving us the ‘Common Scandinavian’ of linguistic handbooks, but it is hard to identify precisely what factors these might have been. More likely, there was always dialectal variation of one kind or another, but the sparseness of the sources hides it from our view.

At the start of the manuscript age differences must have existed not only between West and East Norse, but between speech communities all over the Scandinavian world. That, at least, is what the earliest preserved vernacular texts indicate. Beneath the overlay of regional and scriptorium-based norms of writing, a dialect continuum can be glimpsed, running from southern Jutland through the Danish islands to Skåne and thence further north, east and west into Sweden and Norway.

Medieval writings from Denmark and Sweden may thus be expected to show features of East Norse, of regional and of local (scriptorium-based or dialectal) type. In addition there will be variation depending on the age of text or manuscript. The Scandinavian Middle Ages (c.1050–1550) were, like the syncope period, a time of great linguistic change. It was then that the grammars of Danish, Norwegian and Swedish lost most of their inherited inflexions, and speech was Germanised through the adoption of vast numbers of words, idioms and derivational affixes from Low German, the language of the Hanseatic traders (many of whom populated the growing Scandinavian towns such as Bergen, Lund, Stockholm).

The West Norse/East Norse dichotomy as it appears in manuscript sources comes down to a limited range of phonological and morphological criteria. The principal shibboleths are enumerated here (grammatical abbreviations are explained at the beginning of the glossary in *NION* III).

(1) In eastern Scandinavia the falling diphthongs /ei/ /au/ /øy/ were monophthongised to /e:/ /ø:/ /ø:/ respectively, e.g. O. Icel. *steinn* ‘stone’, *lauf* ‘foliage’, *dreyma* ‘[to] dream’, O. Swed. *sten*, *løf*, *dröma*.

(2) Labial mutation (*NION* I, 3.1.7.1), although not infrequently attested in East Scandinavian runic inscriptions, is largely absent from Danish and Swedish vernacular manuscripts, e.g. O. Icel. *hofn* 'harbour' *kolluðu* 'called [3rd pl.]', O. Dan. *hafn*, *kallathufo*.

(3) Front mutation (*NION* I, 3.1.7.2) is also lacking in the East in specific cases: (a) the present tense sg. of strong verbs, e.g. O. Icel. *kømr* 'comes', O. Swed. *kom(b)er*; (b) the past subjunctive of strong verbs and weak verbs of the *krefja* 'demand' and *hafa* 'have' types, e.g. O. Icel. *væri* 'would be', *hefði* 'would have', O. Dan. *vare*, *hafðhe*; (c) where the conditioning factors are /gi/ /ki/, e.g. O. Icel. *tekit* 'taken [supine]', O. Swed. *takit*; (d) where the conditioning factor is /z/ (which ultimately developed to /r/), e.g. O. Icel. *gler* 'glass', O. Dan. *glar*.

(4) In eastern Scandinavia there are more occurrences and more types of breaking (*NION* I, 3.1.7.3) than in the West, e.g. O. Icel. *ek* 'I', *syngva* '[to] sing', O. Swed. *iak*, *siunga*.

(5) /u/ often developed to /o/ in western Scandinavia while remaining unchanged in the East, e.g. O. Icel. *boð* 'message' 'command', O. Dan. *buth*.

(6) The Germanic diphthong /eu/ developed regularly to [ju:] in most eastern forms of Scandinavian, but in the West it became [jo:] immediately before /h/, /m/ and dental consonants (and occasionally in other contexts), e.g. O. Icel. *brjóta* 'break', O. Swed. *briuta*.

(7) Initial [w-] is lost in the West immediately before /r/, e.g. O. Icel. *rangr* 'crooked' 'wrong', O. Swed./Dan. *wrangær*.

(8) Nasal + /p/ /t/ /k/ commonly assimilates to /p:/ /t:/ /k:/ in western Scandinavia, e.g. O. Icel. *kroppinn* 'crooked', *brattr* 'steep', *ekkjja* 'widow', O. Swed. *krumpin*, *branter*, *ænkia*.

(9) In eastern Scandinavia the -sk form of the verb (*NION* I, 3.6.4, 3.6.5.3) is simplified to -s, e.g. O. Icel. *skiljask* '[to] part [from]', *nefnask* '[to] call oneself' '[to] be called', O. Dan. *skiljas*, *nefnæs*.

(10) In western Scandinavia the 2nd pl. verb ending is -ð, in Sweden and eastern Denmark (Skåne) -n; in the rest of Denmark the consonant is lost, leaving the ending -æ/-e, e.g. O. Icel. *hafid* 'have [2nd pl. pres.]', O. Swed. *hauin*, (central and western) O. Dan. *hauæ*.

(11) In western Scandinavia the dat. pl. form of the suffixed definite article is -num, in Sweden and northern Skåne it is -in/-en, in Denmark otherwise -num/-nom, e.g. O. Icel. *steinunum* 'the stones [dat. pl.]', O. Swed. *stenomen*, O. Dan. *dyefflonom* 'the devils [dat. pl.]'.

The East/West division is by no means absolute (as items 10 and especially 11 indicate). Various western features are found in Danish manuscripts, especially those from Jutland (types of palatal mutation as in *slær* 'hits', O. Swed. *slar*, lack of breaking as in *æk* 'I', O. Swed. *iak*, 'o' rather than 'u' spellings as in *both* 'message' 'command', O. Swed. *bup*). Nor can the language of Gotland easily be classified as

West or East Norse. In common with the former it retains the falling diphthongs, e.g. *bain* 'bone', *draumbr* 'dream', *droyma* '[to] dream'; on the other hand, it prefers /u/ even where O. Swed. and O. Dan. have /o/, e.g. *fulc* 'people', *lufa* '[to] permit', O. Swed. *folk*, *loua*. Other areas of the medieval Scandinavian world also have their linguistic peculiarities (as indicated above). Haugen offers an introduction to the variety in his 'Checklist of dialectal criteria in O[ld] Sc[andinavian] manuscripts (1150–1350)' (1976, 210–13).

Time as well as place can affect the language of medieval Scandinavian manuscripts. Around 1300 written Norwegian and Swedish still by and large retained the inflexional system inherited from North Germanic. By 1400, this system was in an advanced state of collapse. Danish succumbed earlier. Manuscripts from around 1300 show that Jutlandic apocope (loss of final vowels) and Zealandic reduction of unstressed vowels to /ə/ had already taken place, sweeping away the many inflexions dependent on the /a/ /i/ /u/ trichotomy (e.g. corresponding to O. Icel. *kallaða*, *kallaði*, *kølluðu* 'called [1st sg., 3rd sg., 3rd pl. indic.]' we find simply *kallæth* or *kallæthe*). Only in Skåne, where little or no reduction had occurred, does the language of the earliest Danish manuscripts regularly exhibit traditional case endings and verbal inflexions.

By the fifteenth century the influence of Low German had begun to make itself felt in Danish, Swedish and Norwegian manuscripts (introducing words such as *æra* 'honour', *handel* 'trade', *stolter* 'splendid' 'gallant', *bruka* 'use' and derivational affixes like *an-*, *be-*, *-aktig*, *-het*, Middle Low German *êre*, *handel*, *stolt*, *brûken*, *an-*, *be-*, *-achtich*, *-heit*). In Norway this influence resulted in part from the Swedification and ultimately Danicisation of the written language. So strong was the Danish input that by the time of the Reformation Norwegian had all but ceased to exist as a written medium.

Four samples of eastern Scandinavian are now provided, two from Sweden and two from Denmark. They have been selected for their linguistic (and generic) variety. Different geographical areas are represented, different stages in the development of Swedish and Danish and different styles. Unlike Old Icelandic and to some extent Old Norwegian texts, those from eastern Scandinavia are not customarily normalised. The manuscript spellings are thus retained here, although abbreviations are expanded without comment.

Bibliography

- Michael P. Barnes, 'Language'. In *Medieval Scandinavia: an Encyclopedia*, ed. Phillip Pulsiano and Kirsten Wolf (1993), 376–78.
- Michael [P.] Barnes, 'Language'. In *A Companion to Old Norse-Icelandic Literature and Culture*, ed. Rory McTurk (2005), 173–89.
- Einar Haugen, *The Scandinavian Languages: an Introduction to their History* (1976).
- Einar Haugen, *Scandinavian Language Structures: a Comparative Historical Survey* (1982).
- Åke Holmbäck and Elias Wessén, *Svenska landskapslagar* 1 (1933).
- Gunnar Knudsen, *Mariager Legende-Haandskrift Gl. kgl. Saml. 1586 4to* (Samfund til udgivelse af gammel nordisk litteratur 44, 1917–30).
- Erik Kroman, *Danmarks gamle købstadlovgivning* 1, *Sønderjylland* (1951).
- Rolf Pipping, *Erikskrönikan enligt cod. Holm. D 2* (Samlingar utgivna av Svenska fornskrift-sällskapet, part 158, 1921; reprinted as part 231, 1963).
- Rolf Pipping, *Kommentar till Erikskrönikan* (Svenska litteratursällskapet i Finland 187, 1926).
- Jerker Rosén, 'Erikskrönikan', *Kulturhistoriskt Lexikon för nordisk medeltid* 4 (1959), 28–34.
- C. J. Schlyter, *Samling af Sweriges Gamla Lagar* 3 (1834).
- Lars Vikør, *The Nordic Languages: their Status and Interrelations* (3rd ed., 2002).
- Elias Wessén, *De nordiska språken* (1965 and later printings).

XX A: THE PROVINCIAL LAW OF UPPLAND

The age of this law is uncertain, but there are indications that parts of it may have existed in oral form in the late Viking Age. There are five medieval manuscripts. The text printed below — the preface to the law — follows Uppsala Universitetsbibliotek B 12 (from the first half of the fourteenth century), f. 1. The complete manuscript is published in Schlyter (1834), and a modern Swedish translation with extensive commentary is available in Holmbäck and Wessén (1933), see especially 7, 10–12. Many of the sentiments expressed in the passage about the purpose and role of the law (lines 5–10) are to be found in similar form in the prefaces to other Scandinavian provincial law texts.

Notes on the language

1. Monophthongisation of /ei/ /au/ /øy/ is marked throughout, e.g. *heþin* (11) ‘heathen’, *giþtæ* (3) ‘of the Geats [gen. pl.]’, *gømaes* (7) ‘be observed’, O. Icel. *heiðinn*, *gauta*, *geymast*.

2. Labial mutation is absent, e.g. *lagh* (1) ‘law’, *allum* (3) ‘to all [dat. pl.]’, O. Icel. *lög*, *ollum*.

3. Front mutation is absent in the past subj. form *warin* (10) ‘were [3rd pl.]’ and the supine (*aff*) *takit* (18) ‘remove’, O. Icel. *væri*, *tekit*.

4. The scribe writes ‘v’ rather than ‘o’ in *Gvþ* (1) ‘God’, cf. early West Norse *göð*, later *gud*.

5. The scribe writes ‘iu’ rather than ‘io’ in *þiuffnæþ* (24) ‘theft’, cf. O. Icel. *þjófnadr*.

6. Historical [w] is shown in initial position before /r/, e.g. *wrangum* (9) ‘wrongdoers [dat. pl.]’, O. Icel. *röngum*.

7. The *-sk* verb form appears as *-s* throughout, e.g. *gømaes* (7) ‘be maintained’, *haldæes* (7) ‘be kept’, *skiptis* (20) ‘is divided’, O. Icel. *geymask*, *haldask*, *skiptisk*.

8. The 3rd pl. past subj. form *warin* (10) ‘were’ shows the *-n* ending typical of O. Swed. and the O. Dan. of Skåne (contrast O. Icel. *væri*). Final *-n* was generally lost in Viking-Age Scandinavian, but retained in certain forms in East Norse, cf. O. Swed. *øghon*, O. Dan. *øghæn* ‘eyes’, O. Icel. *augu*.

9. A characteristic feature of O. Swed. is the development of /d/ between /n:/ and /r/ and /l:/ and /r/, of /b/ between /m/ and /l/ and /m/ and /r/, and of /p/ between /m/ and /n/ and /m/ and /t/ (the linguistic term for this phenomenon is segmentation). Examples from the passage below are: *aldræ* (20) ‘of all [gen. pl.]’, *Fæmpti* (25) ‘[the] fifth’, O. Icel. *allra*, *fimti*.

10. Characteristic of the O. Swed. of the province of Uppland is the use of ‘-æ’ in unstressed syllables (especially endings) rather than ‘-a’. There are examples throughout the passage below, e.g. *sweæ* (3) ‘of the Swedes’, *wææ* (5) ‘[to] be’, *timæ* (11) ‘time [dat. sg.]’ ‘era’. In other kinds of O. Swed. we find either ‘-a’, or a mixture of ‘-a’ and ‘-æ’ dependent either on the quantity of the preceding stressed syllable or the quality of its vowel.

11. The inflexional system inherited from Germanic is still more or less intact in the B 12 manuscript of *The Provincial Law of Uppland*, though there are signs of incipient breakdown. The genitive is not necessarily found after *mellum* ‘between’ and *til* ‘to’, e.g. *mellum ræt ok o ræt* (6–7) ‘between right and wrong’, *til næfst* (8) ‘for the chastisement’, nor the dative after *aff* ‘off’ ‘from’ and *i* ‘in’, e.g. *aff . . . warpt rap* (17–18) ‘according to . . . our deliberations’, *i kristnu ræt* (14) ‘in the Christian Law’. Acc. m. sg. *þæn* ‘the’ has been extended into the nom., e.g. *þæn fyrsti ær* (21) ‘the first is’.

XX A: THE PROVINCIAL LAW OF UPPLAND

Gvþ siælwær skipaði fyrstu lagh. ok sændi sinu folki mæþ moyses.
ær fyrsti laghmaþær war. fore hans folki. Swa sændir ok en waldughær
3 kunungær sweæ oc giøtæ. Byrghir son magnusæ. kununx. allum þem
ær byggia mellum haffs ok sæw strøms ok øþmorþæ bok þessæ mæþ
wigers flokkum. ok laghum. upplænzku. Lagh skulu wææ satt ok
6 skipað almænni til styrks baþi rikum ok fatøkum. ok skiæl mellum
ræt ok o ræt. Lagh skulu gømæs ok haldæs fatøkum til wærnær.
spakum til friþær. æn o spakum til næfst ok ognær. Lagh skulu wææ
9 rætwisum ok snællum til sømdær. æn wrangum ok o snællum til
rætningær. warin allir rætwisir þa þurfpti æi lagha wiþ. Laghæ yrkir
war wiger spa. heþin i. heþnum timæ. Hwat ær wi hittum .i. hans
12 lagsaghu ær allum mannum þarflikt ær. þæt sætium wi[r] .i. bok
þessæ. þæt o þarfft ær. ok þungi ær. at þæt uilium wi[r] utæn lykkia.
Hwat ok ær hin heþne læt affat wææ swa sum ær. i. kristnu ræt ok
15 kirkiu laghum. þæt skulum wi[r] til økia .i. upbyriæn þæssæri bok.
Ok wiliu wir fylghia .i. laghum þæmmæ warum forfæþrum. Erik-
inum hælg hæ. Byrghiri iarli. ok magnus[i] kunung[i] ok aff wari
18 brysthyggiu. ok warþt rap. hwat wir gitum til satt. ællr aff takit. sum
allum snællum samþykkis a. þa skulum wir samæn sættia til þarwæ
aldræ mannæ. ær byggia þær wir fyrmer saghþum. Bok þæssæ skiptis
21 .i. attæ laghæ balkæ. þæn fyrsti ær kirkiu balkær. ær man skal <sial>
sinæ mæþ giøma. Annær balkær ær um kunung. ok kununx eþsøre.
ok skipwistir hans. ok um roþæræt. Þriþi balkær ær um giptæ mal. ok
24 um ærffþir. Fierþi balkær ær um drap saer. ran. þiuffnæþ. ok fyndir.
Fæmpti ær um iorþir. Sætti ær um løsøræ kiøp ok giæstning. Siundi
ær bygningæ balkær. Attundi ok siþærsti ær um þingmal.

12, 13, 15, 17 letters written but subsequently erased. 21 word omitted by scribe, supplied by Schlyter (1834, 7) from other manuscripts.

XX B: THE TOWN LAW OF FLENSBORG

Apparently first written in Latin, this law was revised and put into Danish about 1300. The principal manuscript of the Danish text (now in Flensburg Stadsarkiv) stems from this period. The extracts printed below are found on ff. 1–2 (preface and *Vm arf*), 14–15 (*skipthiuf*, *skip i hauæn*). The complete text is published (without commentary) in Kroman (1951), 113–35, the sections below on pp. 113–14, 128.

Notes on the language

1. Monophthongisation of /ei/ /øy/ is marked throughout (except in the negative adverb ‘ey’ (6), cf. modern Danish and Swedish *ej*), e.g. *them* (5) ‘them’, *døðr* (8) ‘dies’, (*han*) *gømxæ* (19) ‘[let him] keep’, O. Icel. *þeim*, *deyr*, *geymi*.

2. Labial mutation is absent in (*the*) *hafth* (6) ‘they had’, O. Icel. *þeir hofðu*. It is however marked in *børn* (13), *børnæ* (11) ‘children’, *logh* (13) ‘law’. The product of labial mutation regularly develops to /ø/ in Danish when immediately followed by /l/ and /t/ (cf. modern Danish *øl* ‘beer’, *ørn* ‘eagle’). N. pl. *logh* has exceptionally retained the mutated vowel (albeit probably as /o/); other neuter nouns with root /a/ exhibit the same vowel in sg. and pl., e.g. *land* ‘country’ ‘countries’, *blath* ‘leaf’ ‘leaves’. Forms such as *oll* (8) ‘all’ do not reflect labial mutation, but rather rounding of /a/ immediately before /l:/ (common in manuscripts from southern Jutland), cf. *ollæ* (4), *olt* (20) ‘all’, O. Icel. *allir*, *allt*.

3. Front mutation is absent in the sg. pres. indic. forms *takær* (9) ‘takes’, *hauær* (11) ‘has’, *kummær* (32) ‘comes’, O. Icel. *tekr*, *hefr*, *kømr*. It is however found in *fæær* (19) ‘gets’, *hæuær* (22) ‘has’, which is in keeping with the position in many Jutlandic dialects past and present (cf. above).

4. Breaking is absent from *stæel* (29) ‘steals’. Jutlandic follows West Norse in being less prone to breaking than the generality of eastern dialects, cf. O. Icel. *stelr*, O. Swed. and central and eastern O. Dan. *stæel*.

5. The scribe writes ‘iu’ rather than ‘io’ in *iutland* (5) ‘Jutland’, *skipthiuf* (28) ‘ship thief’, cf. O. Icel. *Jótland*, *þjófr*. Note, however, the forms *spiyt* (15) ‘speer’, *stiyp mothær* (22) ‘stepmother’, *nytæ* (23) ‘[let them] enjoy’, which indicate the development /iu:/ > /iy:/ > /y:/ (cf. modern Danish *bryde* ‘break’, *dyb* ‘deep’, *nyde* ‘enjoy’, but also *Jylland* ‘Jutland’).

6. Nasal + /t/ is unassimilated in *wintær* (3) ‘winters’, cf. O. Icel. *vetr*. We also find ‘nt’ written where East as well as West Norse normally has ‘(t)’, e.g. *ient* (29) ‘[indef. art.]’, *sint* (32) ‘[refl. poss.]’, O. Icel. *eitt*, *sitt*, O. Swed. *et*, *sit*. These may be unassimilated forms too, but they could be analogical new formations in which the root morpheme (*i*)*en-*, *sin-* has been extended into the n. sg.

7. The *-sk* verb form appears as *-s* throughout, e.g. *byriæs* (1) ‘begins’, *skiftæs* (21) ‘be divided’, *økæs* (26) ‘increases’, cf. O. Icel. *byrjask*, *skiptask*, *eyksk*.

8. Characteristic of central and Jutlandic O. Dan. is the weakening of unstressed vowels: on Zealand and the other islands they tend to be reduced to [ə], commonly written ‘e’ or ‘æ’; in Jutland word-final vowels are often apocopated (lost). The extracts below show both reduction to [ə] and loss, e.g. *liuær* (8) ‘lives’, *theræ* (26) ‘their’, *kunæ* (17) ‘wife’, *hafth* (6) ‘had’, *æfn* (15) ‘means’, *mell* (26) ‘between’, *scul* (29) ‘are to’, cf. O. Icel. *lifir*, *þeira*, *konu*, *høfðu*, *efni*, *milli*, *skulu*.

9. Jutlandic dialects often exhibit diphthongisation of /e:/ and /o:/. In the extracts below we find, e.g., *ien* (9) ‘one’, *gwoz* (20) ‘property’. It is this diphthongisation that gives, for example, modern Danish *hjem* as opposed to Icel. *heim*, Swed *hem*.

10. The forms *iauæn* (9) ‘equal’, *gaghin* (27) ‘gain’ may reflect the syllabification of final /-n/ (cf. O. Icel. *jafn*, *gagn*), but it has also been suggested that these spellings could represent an early attempt to mark the glottal catch (*støð*), characteristic of many kinds of modern Danish.

11. Little of the inherited Germanic inflexional system remains in the Flensburg law text. With a few exceptions nominal and verbal endings are either apocopated or appear as *-æ*, *-ær*, *-æs* or *-s* (cf. the examples under item 8 above, and additionally *byriæs* (1) ‘begins’, *thers* (27) ‘theirs’, O. Icel. *byrjask*, *þeira*). Not only have many of the traditional inflexional distinctions disappeared, there has also been much analogical restructuring. We find, for example, *bymens* (1) ‘townsmen’s’, *fathærs* (24) ‘father’s’, *thers* (27) ‘theirs’, where the *-s* originally appropriate to the gen. sg. of certain nouns, pronouns and adjectives has been generalised as a possessive ending (O. Icel. *bæjarmanna*, *føður*, *þeira*); further: *klæthær* (10) ‘clothes’ and *børnæ* (21) ‘children’, where the plural morphemes *-r* and *-æ/-e* (the latter not uncommon in Danish) have been extended to neuter nouns which originally had no plural ending in Old Norse (O. Icel. *klæði*, *børn*).

12. Grammatical gender no longer follows the pattern inherited from Germanic (and ultimately Indo-European). Masculine and feminine have largely coalesced, while words modifying certain neuter nouns are not marked for neuter gender, e.g. *thinnae scra* (4) ‘this legal code’, O. Icel. *þessa skrá* (acc. f. sg.), *annæn kunæ* (17) ‘another wife’, O. Icel. *aðra konu* (acc. f. sg.), *ien par* (11) ‘one pair’, O. Icel. *einu pari* (dat. n. sg.), *hwær barn* (18–19) ‘each child’, O. Icel. *hvert barn* (nom. n. sg.). During the Middle Ages written Danish gradually loses the features that distinguish masculine and feminine gender, leading to the two-gender system of the modern standard language. Most Jutlandic dialects ultimately drop the neuter sg. *-t* marker in adjectives, while an area of western Jutland abandons the old gender system entirely, introducing a new distinction between countable nouns, which are common (m. + f.) gender, and non-countables, which are neuter. The confusion seen

in the extract below is presumably an indication of the way grammatical gender was developing in Jutland.

13. As early as medieval Danish we find that counting between 50 and 99 may be by the score, as it is in the modern language. Here *fýrsin tiughæ* (2) denotes 'eighty', i.e. 'four times twenty' (modern Danish *firs*).

XX B: THE TOWN LAW OF FLENSBORG

Hær byriæs bymens skra af flænsborgh.

Fra wors hærræ aar, thusænd wintær. oc tuhundræth. fiyrsin tiughæ,
3 oc fiyræ wintær. a fyrmer wor frugh aftæn.¹ aldærmen oc rathmen, oc
ollæ bymæn i flænsborgh, lotæ scriuæ thinnæ scra, thær hærtugh
woldemar af iutland gaf them. oc stathfæst mæth sin naath oc wold.
6 for thi at the hafth ey fyr stathæligh skra.

Vm arf.

Af husbond døør i by, oc husfrugh liuær. i oll arf skift, oc af oll arf,
9 hun takæ iauæn löt with aruing thær mest takær. Thær yuær ien full
sæng. Af thry par klæthær, takæ hun then mæthælst. af tu par then
krankær. af ien par, faangær hun ekki. Af hun hauær athælkunæ bõrnæ.
12 the mugh krauæ theræ fæthærn, hwannær the wilæ. Enn liuær fathær,
oc døør mothær. mæth engi logh, bõrn krauæ theræ mæthærn. tho at
fathær takær annæn husfrø. Fathær scal tho giuæ hwær syn thre mark
15 penning. skiold. swørth. oc spiyt. af æfn ær til.

Vm arf.

Thær fathær takær annæn kunæ. for brollæp. ellær brollæps dagh.
18 fathær gif ut bõrn mæthærn.² ellær næfnæ gwoth witnæ til, mykæt hwær
barn fæær til siit mæthærn. Oc han gømæ thet e mæth the wilæ. En
for glømer han thet. tha skal olt hans gwoz, oc thet gwoz thær han
21 fæk mæth hans kunæ skiftæs iauænt i tu. oc halft takæ hans bõrnæ. oc
halft han mæth theræ stiyp mothær. Af hun hæuær bõrn fyr with annæn
sin gift man.³ the nytæ then samæ ræt, thær sagh ær. En brollups kost
24 skal af fathærs löt ut gangæ. sum mothærs iorthæ færth. af ien barn löt.⁴

Vm arf.

E mæth arf ær mell fathær oc bõrn vskift. økæs theræ gooz, ellær
27 nøkæs. gaghin oc skathæ wæræ oll thers.

skipthiuf

Hwo sum stæl i skip. skipmen scul ham sættæ i ient vbygd øland
30 mæth tundær oc eldiærn. oc thrigi dagh cost.

skip i hauæn

Hwannær skip kummær i hafn. ænik skipman ma fœræ sint gooz af skip, vtæn styræman, oc skipmenz orlof.

33

Notes

¹ 15th August, the festival of the Assumption. The Latin text of the law has *in crastino assumptionis beatae uirginis*, i.e. 16th August.

² ‘Where the father takes another wife, the father is to distribute to the children the inheritance which comes from the mother before the wedding or the wedding day.’

³ ‘If she already has children by another husband . . .’

⁴ ‘But the wedding expenses are to be taken from the father’s share, [just] as the mother’s funeral [expenses are to be taken] from one child’s share [of the inheritance].’

XX C: ERIK'S CHRONICLE (ERIKSKRØNIKAN)

Erik's Chronicle is a verse history of Swedish political affairs covering the period from the early thirteenth century until the election of Magnus Eriksson as king in 1319. Although the text was probably composed in the 1320s, the earliest extant manuscripts are from the second half of the fifteenth century. The genesis of *Erik's Chronicle* is poorly understood. Some have thought to see traces of Västergötland dialect in the text, and have connected the work to that part of Sweden, but in the forms in which we have the poem it is the late medieval character of the O. Swed. that is most striking. The extract printed below, lines 862–93 of the poem, is taken from p. 20 of Royal Library, Stockholm, MS D 2, dated 1470–80. The complete manuscript is edited in Pipping (1921), and there is a detailed commentary on *Erik's Chronicle* in Pipping (1926). See also Rosén (1959).

Notes on the language

1. Monophthongisation of /ei/ /øy/ is marked throughout, e.g. *swena flere* (5) 'many squires', *lððst* (8) 'untied', O. Icel. *sveinar fleiri, leyst*.
2. Labial mutation is absent, e.g. *haffdo* (8) 'had', *allom* (11) 'all', *margh* (28, 32) 'many a', O. Icel. *hǫfðu, ǫllum, mǫrg*.
3. The scribe writes 'u' rather than 'o' in *skutin* (27) 'pushed aside', *brutin* (28) 'broken', O. Icel. *skotin, brotin*.
4. The scribe writes 'iw' rather than 'io' in the nickname *diwr* (21), O. Icel. *dýr* (<**deura*), Faroese *djór*.
5. Segmentation of /d/ between /n:/ and /r/ and of /p/ between /m/ and /n/ is found (cf. passage A, Notes on the language 9), e.g. *andre* (5) 'other', *kompne* (3) 'come [pp.]', O. Icel. *aðrir* (< **annrir, *anþrir*), *komnir*.
6. The vowels of unstressed syllables are mostly written 'a', 'e', 'o' as in modern Swedish, though 'i' and 'u' also occur, e.g. *thera* (8) 'their', *hallande* (18) 'Halland [dat. sg.]', *waro* (3) 'were', *bordhin* (27) 'the tables', *lupu* (30) 'ran [3rd pl.]' 'knocked', O. Icel. *þeira, Hallandi, váru, borðin, hlupu*. The rules governing the spoken and written forms of unstressed vowels in O. Swed. are complex, but by the second half of the fifteenth century 'a', 'e' and 'o' predominate in writing. The form *sagdo* in line 11 is presumably a scribal error, since the subject is singular.
7. M. nom. pl. *-r* is lost, e.g. *kompne* (3) 'come [pp.]', *andre slike* (21) 'other such [people]', *swena* (5) 'squires', O. Icel. *komnir, aðrir slikir, sveinar*. This is a reflection of a general tendency in O. Swed. for historical [r] (so-called 'palatal r') to be dropped in unstressed position immediately following

a vowel. The tendency is seen most clearly in certain texts from Östergötland and Småland, and seems to weaken in dialects further north and east.

8. There is evidence for the lengthening of short stressed syllables, a development that affected all forms of Scandinavian in one way or another between c.1200 and 1550, e.g. *samma* (2) ‘same’ (lengthened consonant), *wiid* (9) ‘at’, *maat* (9) ‘food’ (lengthened vowel), O. Icel. *sǫmu*, *við*, *mat*.

9. The inherited Germanic inflexional system has in large part been abandoned. This is not the result of the merger or loss of unstressed vowels as in Zealandic and Jutlandic Danish, but stems chiefly from a failure (of uncertain cause) to maintain the inflexional distinctions still potentially available in the language. Acc. replaces dat. in *gawo sik* (7) ‘gave themselves’, *aff sik* (8) ‘from themselves’, O. Icel. *gáfu sér*, *af sér*; acc. replaces gen. in *jnnan then samma tiidh* (2) ‘within the same period’, *mellom gardhin ok ena broo* (15) ‘between the farm and a certain bridge’, O. Icel. *innan* + gen. (normally), (*álf*) *milli/millum* + gen.; indeterminate case replaces gen. in *til swerike* (22) ‘to Sweden’, O. Icel. *til Svíþjóðar*; dat. replaces acc. in *ælskade them* (26) ‘loved them’, O. Icel. *elskaði þá*; the demands of rhyme overwhelm the strong nom. m. sg. adjectival ending in, e.g., *goodh* (13) ‘fine’, *stark* (19) ‘strong’, O. Icel. *góðr*, *sterkr*; acc. m. sg. *then* has replaced nom. m. sg. *sa* (10) ‘that’ (a very early change in O. Swed., cf. passage A, Notes on the language 11), and acc. f. sg. *þa* (2) ‘that’ ‘the’, O. Icel. *sá*, *þá*.

10. Middle Low German influence is seen in the loan words *hælade* (13) ‘warrior’, *kamp* (14) ‘battle’, *bestoodh* (14) ‘fought’, *bleff* (32) ‘remained’ (cf. Low German *helet*, *kamp*, *bestân*, *blîven*). Note also the prefix *be-* (cf. Low German *be-*), which becomes productive in the mainland Scandinavian languages. The phrases *The danske* (3) ‘the Danes’ and *the vplænzske* (12) ‘the Upplanders’, with their preposed definite articles, are probably also Low German inspired (cf. O. Icel. *danir*, *upplendingar*).

11. Danish influence, not uncommon in late O. Swed., is found in the replacement of the reflexive pronoun and reflexive possessive by the corresponding 3rd pl. pronoun and possessive, e.g. *them* (25) ‘themselves’, *thera* (8) ‘their’, for *sik*, *sina(r)*.

XX C: ERIK'S CHRONICLE (ERIKSKRØNIKAN)

jNnan Etake war een striidh
tha jnnan then samma tiidh¹
3 The danske² waro tha kompne tiit
herra benkt aff alsø ok palne hwit
Ok andre riddare ok swena flere
6 wæl hwndrada ørss ok æn mere
Ok gawo sik alle godha trøst
ok haffdo thera plator aff sik lødøst
9 Ok satho wiid bord ok fingo sik maat
tha øpte then man i træno saat
Ok sagdo them allom tidhande
12 at the vplænzske³ komo ther ridhande
Herra wlff karsson een hælade goodh
huilkin kamp han ther bestoodh
15 mellom gardhin ok ena broo
han sagde ther aff æ til han doo
wæl twhundradhe ørss waro thee
18 herra peder porsse aff hallande
een rasker hælade fromer ok stark
han war wt driffwen aff danmark
21 Ok offe diwr ok andre slike
the waro tha rymde til swerike⁴
Ok haffdo eth hertoghanom⁵ eth hald
24 hertoghen lente them gotz ok wald⁶
Swa at the matto them wæl næra
ok ælskade them wæl ok haffde them kæra
27 bordhin wordo tha rasklika skutin
ok margh dør sønnder brutin
The hafdo summi latit sina hesta i stal
30 thera swena lupu hwar annan vm koll
Thera ørss waro tha rasklika hænt
margh plata bleff ther ospent

23 eth (1)] *error for aff 'from'; the scribe probably anticipated the following eth.*

Notes

¹ In 1277, following certain other acts of war committed by the Danes and the deposed Swedish king Valdemar Birgirsson in south-western Sweden.

² The Danish forces.

³ The Swedish forces, fighting on behalf of the Swedish king, Magnus Birgirsson, younger brother of Valdemar.

⁴ If Peder Porse and Offe Diwr are to be identified with the Peder Porse and Uffo Dyre who were said to be among those responsible for the murder of the Danish king, Erik Klipping, we have to assume a chronological error in *Erik's Chronicle*, since the murder did not take place until 1286, nine years after the events portrayed here. There is evidence to suggest that at least some of those implicated in the death of King Erik fled to Sweden and obtained protection from King Magnus (Pipping (1926), 339–40; see also note 5 below).

⁵ Before he became king of Sweden, Magnus bore the title 'duke'. He was elected king in 1275, but *Erik's Chronicle* has got events out of order (cf. note 4 above).

⁶ Magnus gave the fleeing Danes succour (*hald*), granting them estates and power (i.e. fiefs).

XX D: THE MARIAGER BOOK OF LEGENDS

The Mariager Book of Legends is the (modern) title given to manuscript GKS 1586 4to (Royal Library, Copenhagen), a compilation of hagiographic literature and miracles translated into Danish from Latin, focusing in particular on the life and works of St Jerome (c.345–420). GKS 1586 4to dates itself to 1488, and states that it was written in the Birgittine monastery of Mariager, north-eastern Jutland, by brother Nicolaus Magni. Rather than Jutlandic, the language reflects the embryonic Zealandic standard that came increasingly to characterise late medieval written Danish, although various Jutlandic features can be found here and there throughout the manuscript. The extract printed below is taken from an apocryphal letter of St Cyril (c.315–86), Bishop of Jerusalem (c.349–86), to St Augustine (354–430), Bishop of Hippo (North Africa, c.396–430), and is found on ff. 97v–98r of GKS 1586 4to. The complete manuscript is published in Knudsen (1917–30).

Notes on the language

1. Monophthongisation of /ei/ /øy/ is marked throughout (except in the negative adverb ‘ey’ (12), cf. modern Danish and Swedish *ej*), e.g. *them* (3) ‘them’, *helighet* (4) ‘holiness’, *hørdhe* (11) ‘heard [pp.]’, O. Icel. *þeim*, *heilagleiki*, *heyrð*.

2. Front mutation is absent in the preterite subjunctive form *haffdhæ* (2) ‘had’ as is usual in East Norse, O. Icel. *hefðir* (though it is questionable how far a separate subjunctive mood is still a recognisable category in Danish at this late date).

3. Breaking is found in *iek* (8, 12) ‘I’, O. Icel. *ek*. The original broken form is *iak* (thus O. Swed., cf. modern Swed. *jag*), but in Danish the [j] fronts the immediately following /a/ (modern Dan. *jeg*).

4. The form *sywffn* (14) for earlier *sjun* ‘vision’ ‘revelation’, O. Icel. *sjón*, *sýn*, seems to reflect a north-eastern Jutlandic dialect development whereby [ju:] > [yw].

5. The *-sk* form of the verb appears as *-s* in *lighnes* (5) ‘resembles’, O. Icel. *líkisk*.

6. The segmentation of /d/, /b/ and /p/ occurs in O. Dan. as well as O. Swed. (cf. passage A, Notes on the language 9), but in Dan. the development is in most cases reversed during the fourteenth century. However, /d/ sometimes remains between /n:/ and /r/, as in *andhre* (5) ‘other’ (<*annrik, *anþrik.).

7. The vowels of unstressed syllables are written ‘-e’ or ‘-æ’, both almost certainly reflecting some form of the central vowel [ə], e.g. *withæ* (1) ‘know’,

sændhe (4) 'sent', *sthoraē* (10) 'great', *ware* (11) 'were', O. Icel. *vita*, *sendir*, *stóru*, *váru*. Although the manuscript was written in Jutland, there are only occasional signs of the apocope of word-final vowels, as in the weak adjectival form *hedherligh* (15) 'honourable', O. Icel. *heiðarligi*.

8. Vowel + voiced velar spirant [ɣ] is normally diphthongised in medieval Danish. Following back vowels [ɣ] > [w], which is reflected in the forms *saffdh* (2) 'told', *saw* (< *sagh*, with analogical [ɣ]) (15) 'saw', O. Icel. *sagt*, *sá*.

9. In O. Dan. /p/ /t/ /k/ > /b/ /d/ /g/ medially between vowels and finally immediately following a vowel. This development is only sporadically marked in pre-Reformation writing, cf. *noghet* (< *nokot*) (3) 'something', *liighæ* (4) 'comparable', but *withæ* (1) 'know', *oc* (*passim*) 'and', *iek* (8) 'I', O. Icel. *nokkut*, *líkr*, *vita*, *ok*, *ek*, modern Dan. *noget*, *lig*, *vide*, *og*, *jeg*.

10. The inherited Germanic inflexional system has been almost wholly abandoned and replaced by something akin to the system of standard modern Danish. Morphological case is not much in evidence outside personal pronouns, and verbs are inflected for number and little else (this feature was finally discarded from the written language in the late nineteenth century). Lack of case inflexion can be seen in, e.g., *i thynæ breffwe* (3) 'in your letters', *aff mænneske* (11) 'by people', *for manghe daghe* (16) 'many days ago', O. Icel. *í bréfum þínum*, *af mǫnnum*, *fyrir mǫrgum dögum* (all dat.); there is no gender marking in, e.g., *thynæ breffwe* (3) 'your letters' (with analogical plural *-æ/-e*, cf. O. Icel. nom./acc. pl. *bréf þín*), *æren* (5) 'the glory' (f. indistinguishable from m.); the absence of personal inflexion from verbs is documented in, e.g., *thu haffdhæ* (2) 'you had', *Wij som withe* (9) 'we who know', O. Icel. *þú hefðir*, *vér sem vitum*. Preserved inflexional distinctions are, e.g., *war* (4) 'was', *ware* (11) 'were', *iek* (13) 'I', *mik* (16) 'me', *Wij* (9) 'we', *oss* (8) 'us'.

11. Middle Low German influence is seen in the loan words *ære(n)* (5) 'honour' 'glory', *bewiisthe* (6) 'demonstrated', *megtughe* (6) 'powerful', *thwiffwell* (7) 'doubt', *forklaræ* (12) 'establish' (cf. Low German *êre*, *bewisen*, *mechtich*, *twîvel*, *vorklaren*). Note also the prefixes *be-* and *for-* and the suffix *-het* (Low German *be-*, *vor-*, *-heit*), which become productive in the mainland Scandinavian languages (as already here in, e.g., *helighet* (4) 'holiness', *sandhet* (8) 'truth', where *-het* is used to derive abstract nouns from native adjectives).

12. The orthography reflects a tendency to employ superfluous consonants, a usage which reached its culmination in sixteenth- and seventeenth-century handwritten Danish, e.g. *haffdhæ* (2) 'had', *skreffsth* (3) 'wrote', *thwiffwell* (7) 'doubt'.

XX D: THE MARIAGER BOOK OF LEGENDS

Kæresthe Augustine sigher sanctus Cyrillus Thu skalth withæ At
manghe haffwe ther vnder paa ligherwiiss som thu haffdhæ saffdh
3 them noghet nyth oc vherligh Ther thu skreffst i thynæ breffwe
som thu sændhe mik. at jeronimus war liighæ i helighet johanni
baptisthæ. oc andhre apostelæ Oc at han lighnes them oc i æren
6 Hwicketh thu bewiisthe meth megtughe skæll oc vnderlighe sywffn
Sanneligh ther er enghen thwiffwell vppa Mæn thet er alzwærdugst
at throo j all sannesthe sandhet oc gudelighet Oc wænther iek at oss
9 skall enghen vnder oc thwiffwell hændhe ther om Wij som withe
hans helgesthe leffneth. oc hans sthoræ vnderlighe jærthegnæ som
aldrigh ware førre hørdhe aff menneske Oc forthy at thynæ skæll
12 ware swa sthoræ till at forklaræ thes sandhet Tha bør thet sik ey at iek
skall ther till legghe noghre læthæ skæll oc eenfaldughe Thy will iek
offwergiffwe them alle oc sighe aff een vnderligh sywffn som then
15 hedherligh Cyrillus biscopp i alexandria saw som han withner i sith
breff ther han sændhe mik for manghe daghe

XXI: EIRÍKS SAGA RAUÐA

There are various literary sources for our knowledge of medieval Norse visits to America (*Vínland*, *Markland*). As early as c.1073, Adam of Bremen writes in his *Gesta Hammaburgensis ecclesiae pontificum* (see pp. 56 and 60 above) that Sven Estridsson, the Danish king and one of Adam's main informants, 'also told me of another island discovered by many in that ocean'. Adam continues: 'It is called Wineland because vines grow there of their own accord, producing the most excellent wine. Moreover, that unsown crops abound there, we have ascertained not from fabulous conjecture but from the reliable report of the Danes.' Half a century or so later, Ari Þorgilsson in his *Íslendingabók* alludes to the inhabitants of Vínland, the *Skrælingar*, in connection with traces of human beings found by Eiríkr rauði in Greenland (see p. 105 and note 30 to Text VIII above). An Icelandic geographical treatise (*landalýsing*) which may be as old as the beginning of the thirteenth century mentions Helluland (cf. lines 21–25 below), Markland (cf. lines 26–29 below) and Vínland and says that some people think that Vínland is an extension of Africa (cf. *HOIC* 104–06; *Alfræði íslenzk* I 1908, 12). The two 'Vínland sagas', *Grænlandinga saga* and *Eiríks saga rauða* (respectively about 25 and 40 pages in the editions in the *Íslenzk fornrit* series) contain circumstantial, but often unreliable, accounts of various voyages said to have been made to Vínland. An Icelandic annal for the year 1347 records a visit to Markland by a party of Greenlanders that must have taken place at about that time (cf. *HOIC* 104).

It can be safely deduced from literary evidence alone that the Norse visited the American continent centuries before Columbus's voyages to it around 1500. In 1960, however, the Norwegian Helge Ingstad made the significant archaeological discovery of a Norse site at L'Anse aux Meadows on the northern tip of Newfoundland, and this he subsequently excavated in the following decade together with his archaeologist wife, Anne Stine Ingstad. The site at L'Anse aux Meadows consists of the remains of three largish halls and five other buildings, one of which was used for producing iron from local bog-ore. Radiocarbon analyses indicate a general dating to around the year 1000. It appears to have been occupied over a relatively short period of time and may have lain deserted for a year or more between visits. An important activity there seems to have been the repair of ships.

There is little or no archaeological sign at L'Anse aux Meadows of any crop or animal husbandry.

Few, then, now doubt that the Norsemen visited the mainland of the North American continent in the Middle Ages. The historical realities were probably somewhat as follows. The first visits can reasonably be dated to the period 980–1010 and it is quite possible that, as some written sources suggest, it was Leifr, son of Eiríkr rauði, or some other member of Eiríkr's circle, who made the first landings. Over the next three and a half centuries or so there would doubtless have been many voyages to North America, of only a few of which there is any record in the written sources. Most of these would have had their starting point in the Eastern Settlement of the Norse colony in Greenland (cf. notes 26 and 27 to Text VIII above) and many would probably only have reached the closest part of the mainland, Labrador, from where much-needed timber might be fetched. The finds at L'Anse aux Meadows confirm beyond doubt the presence of the Norsemen in Newfoundland. And it is entirely probable that they got further south, very possibly to the southern side of the Gulf of St Lawrence (and there found the wild grapes growing which gave rise to the name *Vínland*; cf. note 8 below). On the other hand, it is far less certain that they rounded the inhospitable coasts of Nova Scotia and penetrated further down the eastern coasts of what is now the U.S.A. In such areas as they did visit, they doubtless encountered members of the indigenous population, whether Inuit or Native American, whom they called 'Skrælingar' (cf. note 13 below). Some of the sources (e.g. the extract from *Eiríks saga rauða* edited here) suggest that permanent agrarian colonisation was intended at least by Þorfinnr karlsefni Þórðarson. But while Þorfinnr may have been a historical figure who mounted a major expedition to *Vínland* (and whose son Snorri may indeed have been born in North America), the evidence of archaeology for actual settlement is virtually non-existent. Quite why the Norsemen failed to establish any permanent foothold in North America is difficult to say (cf. Perkins 2004, 62–63 and references there). The sources themselves suggest that the hostility of the *Skrælingar* played a major part in discouraging settlement by the Norsemen (cf. lines 153–54 below). This may have been a factor. But it was probably as much the length and tenuousness of lines of communication with the nearest Norse settlement in Greenland, itself small and fragile, that were decisive. At all events it seems likely that

the last Norse voyages from Greenland to North America took place around or not long after 1350, and by the beginning of the fifteenth century the Greenland colony itself appears to have been in terminal decline.

As already indicated, it is *Eiríks saga rauða* and *Grænlandinga saga* that give the most detailed medieval accounts of visits to Vínland. *Eiríks saga rauða* must have been written before c.1302–10, the date of the oldest text (in Hauksbók, AM 544 4to). There are certain reasons to suggest that this saga was first written no earlier than 1263, but these are not entirely decisive and some scholars believe that it may have existed, in some version or other, as early as the first decades of the thirteenth century (cf. *ÍF* IV 1985, 367–69; Perkins 2004, 34–36, 52–53). *Grænlandinga saga* cannot be dated more precisely than to between about 1200 (the time that saga-writing is thought to have begun) and c.1387 (the date of the sole manuscript, Flateyjarbók). Although some of the same main characters appear in the two sagas and they both have accounts of voyages to Vínland as an important part of their narrative, there are also substantial differences between the stories they tell. In addition to an initial sighting by one Bjarni Herjólfsson, *Grænlandinga saga* tells of four separate visits to Vínland, under the leadership of Leifr (son of Eiríkr rauði), Þorvaldr (also Eiríkr's son), Þorfinnr karlsefni and Freydís (said to be the daughter of Eiríkr) respectively. *Eiríks saga rauða* has no mention of the sighting by Bjarni Herjólfsson and tells of only two visits (an unplanned visit by Leifr in ch. 5 and Þorfinnr karlsefni's expedition in chs 8–12). It is uncertain what relationship there is between *Grænlandinga saga* and *Eiríks saga rauða* and which of them is the older. It is perhaps more likely that *Grænlandinga saga* was written first and that it is, on the whole, truer to historical reality. *Eiríks saga rauða* appears to be more concerned with telling the life-story of Þorfinnr karlsefni and more particularly that of his wife Guðríðr Þorbjarnardóttir. But whichever of the two sagas is taken as the older, the possibility cannot be excluded that the author of the later of them knew the earlier in some way and used it as a source.

While the Vínland Sagas are the most detailed accounts of Norse visits to America, their limitations as historical sources must be emphasised. They were written at the earliest some two hundred years after the events they purport to describe took place. They contradict

each other in various ways. They present a vague and confused picture of the topography of the lands in the West. Some of the place-names they mention are doubtless fictional and those that may be genuine are difficult or impossible to locate with any degree of certainty (cf. note 1 below). The descriptions given of the Skrælingar are distorted in certain respects (cf. note 13 below). Alongside the named persons in *Eiríks saga rauða* and *Grænlandinga saga* who probably existed in reality (e.g. Leifr Eiríksson, Þorfinnr karlsefni Þórðarson), there are also a number who are entirely fictional. Thus the Þórhallr veiðimaðr of *Eiríks saga rauða* is an invented character (cf. line 9 and note 2 below); and doubtless the daughter of Eiríkr rauði called Freydís who appears both in *Eiríks saga rauða* and *Grænlandinga saga* is also entirely fictional and the expedition she and her husband are said in ch. 7 of *Grænlandinga saga* to have undertaken never took place; cf. Perkins (2004, 46–53). The narratives contain much exaggeration and the fantastic sometimes intrudes (cf. the story of Freydís in lines 132–42 and that of the uniped in lines 172–91 below). The aim of the authors was often more to tell a good story than to record history. As historical sources, then, the Vinland Sagas must be approached with a high degree of circumspection and their shortcomings never lost sight of. But with this said, it must also be stressed that the stories they tell and the picture they give of the lands in the West must often contain some kernel of historical truth, and an expedition to North America led by a historical Þorfinnr karlsefni very possibly really did take place.

For his account of Vinland and Þorfinnr karlsefni's expedition there, the author of *Eiríks saga* could well have had at least some genuine and accurate information, quite possibly in oral form. He may well have read *Grænlandinga saga* (see above). It has been argued that he knew at first hand Adam of Bremen's *Gesta Hammaburgensis ecclesiae pontificum* (see above) and was influenced by it. He may also have been influenced by sagas (such as *Yngvars saga víðfjörla*) which tell of Scandinavian expeditions in Russia and eastwards from there. The three verses which he incorporates into his narrative (see note 11 and lines 183–90) were probably not his own compositions and must therefore be ranked amongst the saga's sources for the passages in which they occur.

The excerpts edited here are from the saga now generally known as *Eiríks saga rauða* and its heading in 557 (f. 27r1) is *Saga Eiríks rauða*.

It is possible that in 544 the saga had the heading *Saga Þorfinns karlsefnis*, though if so it is no longer legible, and this could even have been its original name (cf. *ÍF* IV 1985, 338–41). Certainly the saga concerns itself more than with any other persons with Þorfinnr karlsefni, son of Þórðr hesthǫfði, and perhaps more particularly with Guðríðr, daughter of the Þorbjörn mentioned in line 16 below. Its ch. 3 tells of Guðríðr's arrival in Greenland with her father, ch. 6 of her marriage to Þorsteinn, son of Eiríkr rauði, and Þorsteinn's subsequent death. Ch. 7 introduces Þorfinnr karlsefni and relates how he sails to Greenland together with Snorri Þorbrandsson, Bjarni Grímólfsson and Þórhallr Gamlason (see lines 3–5 below); it also tells of Þorfinnr's marriage to the widowed Guðríðr. It has been related in ch. 5 how Leifr, son of Eiríkr rauði, went to Norway where King Óláfr Tryggvason bade him preach Christianity in Greenland. We are told in the briefest terms how, on his voyage back to Greenland, he unexpectedly came across lands before unknown, where grape-vines and self-sown wheat grew (*ÍF* IV 1985, 415). In Greenland he successfully preached the faith; further, there was much talk there of sailing in search of the country he had discovered. At the beginning of ch. 8, the scene is set at Brattahlíð, the home of Eiríkr rauði in Greenland after Þorfinnr's marriage to Guðríðr. It should be noted that the text of 557 is here, as elsewhere, somewhat corrupt and the start of a new chapter is not marked. Some of the characters who play a part in the subsequent narrative are only cursorily introduced or not at all (like Freydís, daughter of Eiríkr rauði and wife of Þorvarðr, for instance; see lines 132 and 162). On the historicity of the various characters in the saga, see Perkins (2004, 46–53).

Eiríks saga rauða is preserved in two vellums: (1) AM 544 4to (= 544), part of the important codex Hauksbók (cf. *MS* 271–72) named after Haukr Erlendsson (d. 1334) and written in the first decade of the fourteenth century. The text of *Eiríks saga* was written partly by Haukr himself and partly by two other scribes. (2) AM 557 4to (*Skálholtsbók*; = 557), probably written around 1420 by Óláfr Loptsson (d. c.1458). These two manuscripts present the saga in somewhat different forms. 557 offers us an often rather garbled text written by a careless and unpractised scribe, but one which is probably more faithful to the original of the saga than that of 544. 544's text (as has been shown in greatest detail by the Swedish scholar Sven B. F. Jansson in his 1945

monograph) appears to have undergone substantial rationalisation and revision by its three scribes, including both lengthening and shortening. For this reason, 557 (ff. 32v6–33v6; 33v25–35r12) rather than 544 is made the basis for the edition of the following excerpts from the saga (ch. 8 and chs 10, 11 and 12), though obvious errors are corrected and missing words supplied from 544 unless otherwise stated. The text of 557 is, however, in need of substantial emendation, and while this can often be carried out on the basis of the Hauksbók redaction (in 544), it has not been possible to eliminate all its illogicalities (especially the topographical ones). This should not be forgotten, and readers must reconcile themselves to some measure of inconsistency and obscurity remaining (e.g. at lines 146–48). In defence of the scribe of 557, it may be said that the manuscript he was copying was quite possibly difficult to read, and that some of the imperfections of narrative in his text may also have been found in it. The chapter divisions and chapter numbering are based partly on the manuscripts, partly on previous editions. The scribe of 557 made use of various abbreviations (e.g. for the personal name *Karlsefni*), which are here silently expanded.

Bibliography

- Facsimile editions: Arthur Middleton Reeves (ed.), *The finding of Wineland the Good* (1890 and reprints). [Contains facsimiles with parallel transcriptions of *Eiríks saga rauða* from both AM 557 4to and AM 554 4to (Hauksbók) as well as of *Grænlandinga saga* from Flateyjarbók]
- Dag Strömbäck (ed.), *The Arna-Magnæan manuscript 557, 4to containing inter alia the history of the first discovery of America, CCIMA XIII* (1940).
- Jón Helgason (ed.), *Hauksbók. The Arna-Magnæan manuscripts 371, 4^{to}, 544, 4^{to}, and 675, 4^{to}* (1960).
- Critical edition: the best critical edition of *Eiríks saga rauða* is that incorporated into Sven B. F. Jansson's study of its two main texts, *Sagorna om Vinland. I. Handskrifterna till Erik den rödes saga* (1945, 26–81).
- Íslenzk fornrit edition: in the original issue of *ÍF* IV 193–237 (1935, reprinted with corrections 1957), which contained primarily *Eyrbyggja saga*, *Eiríks saga rauða* was edited mainly on the basis of AM 544 4to by Matthías Þórðarson, as well as *Grænlandinga saga* based on its only manuscript, Flateyjarbók. In 1985, Ólafur Halldórsson produced a supplementary volume (*Viðauki*) with continuing pagination comprising a text of *Eiríks saga rauða*, now based on AM 557 4to, and a substantial introduction; the contents of this volume were also included as an appendix to the reprint of the 1935 edition. The whole is referred to here as *ÍF* IV (1985).

English translations: numerous translations of the two Vinland sagas into English exist. Both the following contain translations of *Eiríks saga rauða* based mainly on the version in AM 557 4to (as well as translations of *Grœnlendinga saga* and much background material).

Gwyn Jones, *The Norse Atlantic saga*, 2nd edition (1986).

Magnus Magnusson and Hermann Pálsson, *The Vinland sagas. The Norse discovery of America. Grœnlendinga saga and Eirik's saga* (1965 and reprints).

Background reading: there is a huge body of secondary literature concerning the Norsemen in America. A comprehensive bibliography (best up to 1992) is Robert Bergersen, *Vinland bibliography. Writings relating to the Norse in Greenland and America* (1997). It should be noted that many contributions to the subject have been amateurish or biased or over-speculative and should be treated with some circumspection.

Geraldine Barnes, *Viking America. The First Millennium* (2001).

William W. Fitzhugh and Elisabeth I. Ward (eds), *Vikings. The North Atlantic Saga* (2000).

G. M. Gathorne-Hardy, *The Norse Discoverers of America* (1921); 2nd ed. (1970) with a new preface by the author and a preface by Gwyn Jones.

Anne Stine Ingstad, *The Norse Discovery of America. Volume I: Excavations of a Norse Settlement at L'Anse aux Meadows, Newfoundland 1961–1968*, 2nd edition (1985). [The fullest account of the Norse finds at L'Anse aux Meadows, Newfoundland]

Shannon Lewis-Simpson (ed.), *Vinland Revisited: the Norse World at the Turn of the First Millennium. Selected Papers from the Viking Millennium International Symposium, 15–24 September 2000, Newfoundland and Labrador* (2003).

Ian McDougall, 'The Enigmatic *einþætingr* of *Eiríks saga rauða*'. In *Frejas psalter. En psalter i 40 afdelinger til brug for Jonna Louis-Jensen*, ed. Bergljót S. Kristjánsdóttir and Peter Springborg, 2nd edition (1997, 128–32). *MS*, under *America, Norse in; L'Anse aux Meadows; Maine coin; Viking hoaxes; Vinland Map; Vinland Sagas*.

Fridtjof Nansen, *In Northern Mists I–II* (1911).

Richard Perkins, 'The *Furðustrandir* of *Eiríks saga rauða*'. *Mediaeval Scandinavia* 9 (1976, 51–98).

Richard Perkins, 'Medieval Norse Visits to America: Millennial Stocktaking'. *Saga-Book* 28 (2004, 29–69).

Erik Wahlgren, 'Fact and Fancy in the Vinland Sagas'. In *Old Norse Literature and Mythology. A Symposium*, ed. Edgar C. Polomé (1969, 19–80).

Erik Wahlgren, *The Vikings and America* (1986).

Andrew Wawn and Þórunn Sigurðardóttir (eds), *Approaches to Vinland. A Conference on the Written and Archaeological Sources for the Norse Settlements in the North-Atlantic Region and Exploration of America. The Nordic House, Reykjavík, 9–11 August 1999* (2001).

Other works referred to:

Alfræði íslenzk I. Ed. K. Kålund (1908).

Kenneth Baitsholts, 'Humour, Irony, and Insight: The First European Accounts of Native North Americans'. In Lewis-Simpson (2003, 365–75).

Andrew Breeze 'An Irish Etymology for *kjafal* "hooded cloak" in *Þorfinns Saga*', *Arkiv för nordisk filologi* 113 (1998, 5–6).

Carleton S. Coon, *The Hunting Peoples* (1974).

Alan Crozier, 'Arguments against the **Vinland* Hypothesis'. In Lewis-Simpson (2003, 331–37).

Birgitta Wallace Ferguson, 'L'Anse aux Meadows and *Vinland*'. In Wawn and Þórunn Sigurðardóttir (2001, 134–46).

Helgi Guðmundsson, *Um haf innan* (1997).

A History of Norway and The Passion and Miracles of the Blessed Óláfr, tr. Devra Kunin, ed. Carl Phelpstead (2001).

Kevin McAleese, 'Skrælingar Abroad—Skrælingar at Home?' In Lewis-Simpson (2003, 353–64).

Daniel Odess, Stephen Loring and William W. Fitzhugh, 'Skræling: First Peoples of Helluland, Markland, and *Vinland*'. In Fitzhugh and Ward (2000, 193–205).

Ólafur Halldórsson, 'The Conversion of Greenland in Written Sources'. In Hans Bekker-Nielsen, Peter Foote, Olaf Olsen (eds), *Proceedings of the Eighth Viking Congress. Århus 24–31 August 1977* (1981, 203–16).

Richard Perkins, 'Potenti murmure verborum grandia cete maris in littora trahunt'. In Heinrich Beck and Else Ebel (eds), *Studien zur Isländersaga. Festschrift für Rolf Heller* (2000, 223–30).

Haakon Shetelig and Hjalmar Falk, *Scandinavian Archaeology*, tr. E. V. Gordon (1937).

Sverrir Jakobsson, "'Black Men and Malignant-Looking". The Place of the Indigenous Peoples of North America in the Icelandic World View'. In Wawn and Þórunn Sigurðardóttir (2001, 88–104).

Birgitta Wallace, '*Vinland* and the death of Þorvaldr'. In Lewis-Simpson (2003, 377–90).

XXI: EIRÍKS SAGA RAUÐA

Porfinnr karlsefni Þórðarson's expedition to Vínland

<Chapter 8>

... Ætluðu þeir Karlsefni ok Snorri at leita Vínlands¹ ok tōluðu menn margt um þat. En því lauk svá at þeir Karlsefni ok Snorri bjuggu skip sitt ok ætluðu at leita Vínlands um sumarit. Til þeirar ferðar réðusk þeir Bjarni ok Þórhallr með skip sitt ok þat fōruneyti er þeim hafði fylgt. 3 6

Maðr hét Þorvarðr. Hann var mágr Eiríks rauða. <Hann fór ok með þeim, ok Þorvaldr, son Eiríks.>

Þórhallr var kallaðr veiðimaðr.² Hann hafði lengi verit í veiðifōrum með Eiríki um sumrum ok hafði hann margar varðveizlur. Þórhallr var mikill vexti, svartr ok þursligr. Hann var heldr við aldr, ódæll í skapi, hljóðlyndr, fámálugr hversdagliga, undirfōrull ok þó atmælasamr ok fýstisk jafnan hins verra. Hann hafði lítt við trú blandazk síðan hon kom á Grœnland. Þórhallr var lítt vinsældum horfinn, en þó hafði Eiríkr lengi tal af honum haldit. Hann var á skipi með þeim Þorvaldi, því at honum var víða kunnigt í óbyggðum. Þeir hōfðu þat skip er Þorbjōrn hafði út þangat ok réðusk til ferðar með þeim Karlsefni, ok vāru þar flestir grœnlenzkir menn á. Á skipum þeira var³ fjōrir tigr manna annars hundraðs. 9 12 15 18

Sigldu þeir undan síðan til Vestribyggðar ok til Bjarneyja. Sigldu þeir þaðan undan Bjarneyjum norðanveðr. Vāru þeir úti tvau dœgr. Þá fundu þeir land ok reru fyrir á bátum ok kōnnuðu landit ok fundu þar hellur margar ok svá stórar at tveir menn máttu vel spyrnask í iljar. Melrakkar vāru þar margir. Þeir gāfu nafn landinu ok kōlluðu Helluland. 21 24

Þá sigldu þeir norðanveðr tvau dœgr ok var þá land fyrir þeim ok var á skógr mikill ok dýr mōrg. Ey lá í landsuðr undan landinu ok fundu þeir þar bjarndýr ok kōlluðu Bjarney. En landit kōlluðu þeir Markland, þar er skógrinn <var>. 27

Þá er liðin vāru tvau dœgr, sjá þeir land ok þeir sigldu undir landit. Þar var nes, er þeir kvāmu at. Þeir beittu með landinu ok létu landit á 30

1 *No chapter division or heading in 557.* 7 Þorvaldr 557. 14 þá 557. 18 fjórir tigr] *written* fjōrutigi 557. 20 Bjarneyja 557. 22 *spelt* 'kavnavdu' 557. 29 var] *editorial conjecture.*

stjórnbörða. Þar var øræfi ok strandir langar ok sandar. Fara þeir á
 33 bátum til lands ok fundu kjöl af skipi ok kölluðu þar Kjalarnes. Þeir
 gáfu ok nafn ströndunum ok kölluðu Furðustrandir,⁴ því at langt var
 með at sigla. Þá gjörðisk vágskorit landit ok heldu þeir skipunum at
 36 vágunum.

Þat var þá er Leifr var með Óláfi konungi Tryggvasyni ok hann bað
 hann boða kristni á Grœnlandi⁵ ok þá gaf konungr honum tvá menn
 39 skozka. Hét karlmaðrinn Haki en konan Hekja. Konungr bað Leif taka
 til þessara manna ef hann þyrfti skjótleiks við, því at þau váru dýrum
 skjótari.⁶ Þessa menn fengu þeir Leifr ok Eiríkr til fylgðar við Karlsefni.
 42 En er þeir höfðu siglt fyrir Furðustrandir, þá létu þeir ena skozku menn
 á land ok báðu þau hlaupa í suðrátt ok leita landskosta ok koma apr
 áðr þrjú dægr væri liðin. Þau váru svá búin at þau höfðu þat klæði er
 45 þau kölluðu *kjafal*;⁷ þat var svá gjört at hattr var á upp ok opit at hliðum
 ok engar ermar á ok kneppt í milli fóta; helt þar saman knappr ok
 nezla, en ber váru «þau» annars staðar. Þeir kǫstuðu akkerum ok lágu
 48 þar þessa stund.

Ok er þrír dagar váru liðnir hljópu þau af landi ofan ok hafði annat
 þeira í hendi *vínber* en annat hveiti sjálfsáit.⁸ Sagði Karlsefni at þau
 51 þóttusk fundit hafa landskosti góða. Tóku þeir þau á skip sitt ok fóru
 leiðar sinnar, þar til er varð fjarðskorit. Þeir lögðu skipunum inn á
 fjörð «e»inn. Þar var ey ein út fyrir ok váru þar straumar mikli«r» ok um
 54 eyna; þeir kölluðu hana *Straumsey*. Fugl var þar svá margr at trautt
 mátti fœti niðr koma í milli eggjana. Þeir heldu inn með firðinum ok
 kölluðu hann *Straumsfjörð* ok báru farminn af skipunum ok bjuggusk
 57 þar um. Þeir höfðu með sér alls konar fé⁹ ok leituðu sér þar landsnytja.
 Fjöll váru þar ok fagrt var þar um at litask. Þeir gáðu einskis nema at
 kanna landit. Þar váru grǫs mikil. Þar váru þeir um vetrinn ok gjörðisk
 60 vetr mikill, en ekki fyrir unnit, ok gjörðisk illt til matarins, ok tókusk
 af veiðarnar. Þá fóru þeir út í eyna ok væntu at þar mundi gefa nokkut
 af veiðum eða rekum. Þar var þó lítit til matfanga en fé þeira varð þar
 63 vel. Síðan hétu þeir á Guð, at hann sendi þeim nokkut til matfanga ok
 var eigi svá brátt við látit sem þeim var annt til.

33 fengu skjól 557. 35 ok heldu *written twice in 557*. 39 Hekja *written*
 'haakia' or 'hækia' in 557. 41 Leifi 557. 42 *written enu 557*. 45 bjafal
 557. hattr] hattrinn 557. 50 vínker 557. 51 þóttisk 557. 53 fjörðinn
 557. 61 veiðirnar 557.

Þórhallr hvarf á brott ok gengu menn at leita hans. Stóð þat yfir þrjú
dægr í samt. Á hinu fjórða dægri fundu þeir Karlsefni ok Bjarni hann 66
Þórhall á hamargnípu einni. Hann horfði í lopt upp ok gapði hann
bæði augum ok munnni ok nǫsum ok klóraði sér ok klýpti sik ok þulði
nǫkkut. Þeir spurðu því hann væri þar kominn. Hann kvað þat ǫngu 69
skipta; bað hann þá ekki þat undrask, kvezk svá lengst lifat hafa at
þeir þurftu ekki ráð fyrir honum at gjǫra. Þeir báðu hann fara heim
með sér. Hann gjǫrði svá. 72

Litlu síðar kom þar hvalr, ok drifu menn til ok skáru hann, en þó
kenndu menn eigi hval» þat var. Karlsefni kunni mikla skyn á
hvǫlum ok kenndi hann þó eigi. Þenna hval suðu matsveinar ok átu af 75
ok varð þó ǫllum illt af.

Þá gengr Þórhallr at ok mælti: ‘Var eigi svá at hinn rauðskeggjaði
varð drjúgari en Krístr yðvarr? Þetta hafða ek nú fyrir skáldskap minn, 78
er ek orta um Þór fulltrúann. Sjaldan hefir hann mér brugðizk.’

Ok er menn vissu þetta vildu ǫngvir nýta ok kǫstuðu fyrir bjǫrg
ofan ok sneru sínu máli til Guðs miskunnar. Gaf þeim þá út at róa ok 81
skorti þá eigi birgðir.¹⁰

Um várit fara þeir inn í Straumsfjǫrð ok hǫfðu fǫng af hvarutveggja
landinu, veiðar af meginlandinu, eggver ok útróðra af sjónum.¹¹ 84

.....

Chapter 10

Karlsefni fór suðr fyrir land ok Snorri ok Bjarni ok annat lið þeira.
Þeir fóru lengi ok til þess er þeir kvámu at á þeiri er fell af landi ofan ok 87
í vatn ok svá til sjóvar. Eyrar váru þar miklar fyrir árósinum, ok mátti
eigi komask inn í ána nema at háflæðum. Sigldu þeir Karlsefni þá til
áróssins ok kǫlluðu í Hópi¹² landit. Þar fundu þeir sjálfsána hveitiakra 90
þar sem lægðir váru, en vínviðr allt þar sem holta kenndi. Hverr lækr
var þar fullr af fiskum. Þeir gjǫrðu þar grafir sem landit mǫttisk ok
flóðit gekk efst; ok er út fell váru helgir fiskar í grǫfunum. Þar var 93
mikill fjǫlði dýra á skógi með ǫllu móti. Þeir váru þar hálfan mánuð
ok skemmtu sér ok urðu við ekki varir. Fé sitt hǫfðu þeir með sér.

66 Bjarni] barmaði 557. 75 hvǫlum] hvalnum 557. 78 drjúgarr (spelt
‘drúgarr’) 557. á added after ek 557. 85 Chapter division, no heading 557.
88 eyjar 557. 91 vín- written twice 557.

96 Ok einn morgin snemma, er þeir lituðusk um, sáu þeir níu húðkeipa¹³ ok var veift trjánum af skipunum ok lét því líkast í sem í hálmþústum ok ferr sólarsinnis.¹⁴ Þá mælti Karlsefni:

99 ‘Hvat mun þetta tákna?’

Snorri svarar honum: ‘Vera kann a<t> þetta sé friðartákna ok tókum skjöld hvítan ok berum í mót.’¹⁵

102 Ok svá gjörðu þeir. Þá reru hinir í mót ok undruðusk þá, ok gengu þeir á land. Þeir váru smáir menn ok illiligir ok illt höfðu þeir hár á höfði. Eygðir váru þeir mjök ok breiðir í kinnunum ok dvöldusk þar
105 um stund ok undruðusk. Reru síðan í brott ok suðr fyrir nesit.

Þeir höfðu gjört búðir sínar upp frá vatninu ok váru sumir skálarnir nær meginlandinu en sumir nær vatninu. Nú váru þeir þar þann vetr.
108 Þar kom alls eng<i> snjár ok allr fénaðr gekk þar úti sjálfala.

Chapter 11

<E>n er vára tók, geta þeir at líta einn morgin snemma at fjölði húðkeipa
111 reri sunnan fyrir nesit, svá margir sem kolum væri sá<t> ok var þá veift á hverju skipi trjánum. Þeir brugðu þá skjöldum upp ok tóku kaupstefnu sín á millum ok vildi þat fólk helzt kaupa rautt klæði. Þeir
114 vildu ok kaupa sverð ok spjót en þat þönnuðu þeir Karlsefni ok Snorri. Þeir höfðu ófölván belg fyrir klæðit ok tóku spannarlangt klæði fyrir belg ok bundu um höfuð sér, ok fór svá um stund. En er minnka tók
117 klæðit, þá skáru þeir í sundr svá at eigi var breiðara en þvers fingrar breitt. Gáfu þeir Skrælingar jafnmikit fyrir eða meira.

Þat bar til at griðungr hljóp ór skógi, en¹⁶ þeir Karlsefni áttu, ok gall
120 hátt við. Þeir fælask við, Skrælingar, ok hlaupa út á keipana ok reru suðr fyrir land. Varð þá ekki vart við þá þrjár vikur í samt. En er sjá stund var liðin, sjá þeir sunnan fara mikinn fjölða skipa Skrælinga,
123 svá sem straumr stœði. Var þá veift trjánum öllum rangsælis ok ýla allir Skrælingar hátt upp. Þá tóku þeir¹⁷ rauða skjöldu ok báru í mót. Gengu þeir þá saman ok þjörðusk. Varð þar skothríð hörd. Þeir höfðu
126 ok valslöngur, Skrælingar. Þat sjá þeir Karlsefni ok Snorri at þeir færðu upp á stöngum, Skrælingarnir, knött mikinn ok blán at lit ok fló upp á land yfir liðit ok lét illiliga við þar er niðr kom. Við þetta sló ótta
129 miklum yfir Karlsefni ok á lið hans, svá at þá fýsti einskis annars en

97 veitt 557. 106 búðir] byggðir 557. 109 Chapter division, no heading 557. 111 þó 557.

halda undan ok upp með ánni ok til hamra nokkurra. Veittu þeir þar viðtöku harða.

Freydís kom út ok sá er þeir heldu undan. Hon kallaði: 132

‘Því renni þér undan slíkum <a>uvirðismönnum, svá gildir menn er mér þœtti líkligt at þér mættið drepa þá svá sem búfé? Ok ef ek hefða vápn þœtti mér sem ek munda betr berjask en einnhverr yðvar.’ 135

Þeir gáfu öngvan gaum hvat sem hon sagði. Freydís vildi fylgja þeim ok varð hon heldr sein, því at hon var eigi heil. Gekk hon þá eptir þeim í skóginn er Skrælingar sœkja at henni. Hon fann fyrir sér mann dauðan, Þorbrand Snorrason,¹⁸ ok stóð hellusteinn í höfði honum. Sverðit lá hjá honum, ok hon tók þat upp ok býzk at verja sik með. Þá koma Skrælingar at henni. Hon tekr brjóstit upp ór serkinum ok slettir á sverðit. Þeir fælask við ok hlaupa undan ok á skip sín ok heldu á brottu.¹⁹ Þeir Karlsefni finna hana ok lof<a> happ hennar. 141

Tveir menn fellu af Karlsefni, en fjórir af Skrælingum, en þó urðu þeir²⁰ ofrliði bornir. Fara þeir nú til búða sinna ok íhuga hvat fjölmenni þat var er at þeim sótti á landinu. Sýnisk þeim nú at þat eina mun liðit hafa verit er á skipunum kom, en annat liðit mun hafa verit þver-sýningar. 147

Þeir Skrælingar fundu ok mann dauðan ok lá øx hjá honum. <Einn þeira tók upp øxina ok høggr með tré, ok þá hverr at øðrum, ok þótti þeim vera gersimi ok bíta vel.>²¹ Einn þeira hjó í stein ok brotnaði øxin. Þótti honum þá öngu nýt, er eigi stóð við grjótinu, ok kastaði niðr. 150

Þeir þóttusk nú sjá, þótt þar væri landskostir góðir, at þar mundi jafn<an> ófriðr ok ótti á liggja af þeim er fyrir bjuggu. Bjuggusk þeir á brott ok ætluðu til síns lands. Sigldu þeir norðr fyrir ok fundu fimm Skrælinga í skinnhjúpum sofanda ok höfðu með sér skrokka ok í dýramerg dreyra blandinn. Virtu þeir svá at þeir mundu gjörvir af landinu. Þeir drápu þá. 156

Síðan fundu þeir nes eitt ok <á> fjölða dýra. Ok þann veg var nesit at sjá sem mykiskán væri, af því at dýrin lágu þar um vetrna. 159

Nú koma þeir í Straumsfjörð ok er þar alls gnóttir. Er þat sumra manna sōgn at þau Bjarni ok Freydís²² hafi þar eptir verit ok tíu tigur manna með þeim ok hafi eigi farit lengra, en þeir Karlsefni ok Snorri höfðu suðr farit ok fjórir tigur manna ok hafi eigi lengr verit í Hópi en vart tvá mánuðu ok hafi hit sama sumar aptr komit. 165

154 en þeir 557. 159 fjölði 557. written vag 557. 161 gnóttir] konar 557. 164, 165 hafi] hafðir 557.

Karlsefni fór á einu skipi at leita Þórhalls,²³ en liðit var eptir, ok fóru þeir norðr fyrir Kjalarnes, ok berr þá fyrir vestan fram ok var landit á
 168 bakborða þeim. Þar váru eyðimerkr einar. Ok er þeir höfðu lengi farit fellr <á> af landi ofan ór austri ok í vestr. Þeir lög<ð>u inn í árósin ok lágu við hinn syðra bakkann.

171 <Chapter 12>

Þat var einn morgin. Sjá þeir Karlsefni fyrir ofan rjóðrit flekk nokkurn svá sem glitaði við þeim ok æptu þeir á. Þat hræðisk ok var þat
 174 einfœtingr ok skýzk ofan þangat sem þeir lágu. Þorvaldr, son Eiríks hins rauða, *sat við stýri ok skaut einfœtingr or í smáþarma honum. Þorvaldr dró út qrina ok mælti:*

177 *‘Feitt er um ístruna. Gott land höfum vér fengit kostum en þó megum vér varla njóta.’*

Þorvaldr dó af sári þessu litlu síðar. Þá hleypr einfœtingr á braut ok
 180 *norðr aprt. Þeir hljópu eptir einfœtingi ok sáu hann stundum. Ok því næst sem hann leitaði undan, hljóp hann út á vág einn. Þá hurfu þeir aprt.*

Þá kvað einn maðr kviðling þenna:

183 Eltu seggir,
 allsatt var þat,
 einn einfœting
 186 ofan til strandar.
 En kynligr maðr
 kostaði rásar
 189 hart of stopi<ð>.
 Heyrðu, Karlsefni!

Þeir fóru þá í brott ok norðr aprt ok þóttusk sjá Einfœtingaland.²⁴ Vildu
 192 þeir þá eigi lengr hætta liði sínu. Þeir ætluðu qll <ein> fjöll, þau er í Hópi váru ok <þessi> er <nú> fundu þeir. Fóru þeir aprt ok váru í Straumsfirði hinn þriðja vetr.

169 lágu inn í árósinum 557. 171 *No chapter division or heading in 557.* 175–80 *sat . . . aprt]* Þá mælti Þorvaldr: ‘Gott land höfum vér fengit.’ Þá hleypr einfœtingrinn á brott ok norðr aprt ok skaut áðr í smáþarma á Þorvaldi. Hann dró út qrina. Þá mælti Þorvaldr: ‘Feitt er um ístruna.’ 577. 180–81 *[því næst]* *editorial conjecture; þótti 557.* 192 *557 adds at kanna after ætluðu.* 193 *þeir before fundu 557.* 194 *vetr]* *written vintr 557. Cf. p. 269, 6 above.*

Gengu menn þá mjök sleitum. Sóttu <þeir> er kvánlausir váru í hendr 195
þeim er kvángaðir váru. Þar kom til hit fyrsta haust Snorri, son
Karlsefnis, ok var hann <þá þrívetr> er þeir fóru á brott.²⁵

Höfðu þeir sunnanveðr ok hittu Markland ok fundu Skrælinga fimm; 198
var einn skeggjaðr ok tvær konur, þörn tvau. Tóku þeir Karlsefni til
sveinanna²⁶ en hitt komsk undan ok sukku í jörð niðr. En sveinana
höfðu þeir með sér ok kenndu þeim mál ok váru skírðir. Þeir nefndu 201
móður sína Vætildi ok <föður> Óvægi. Þeir sögðu at konungar stjórnuðu
Skrælingalandi. Hét annarr Avaldamon, en annarr hét Valdidida.²⁷ Þeir
kváðu þar engi hús ok lágu menn í hellum eða holum. Þeir sögðu land 204
þar oðru megin gagnvart sínu landi ok gengu menn þar í hvítum klæðum
ok æptu hátt ok báru stangir ok fóru með flíkr. Þat ætla menn Hvíttra-
mannaland.²⁸ 207

Nú kvámu þeir til Grænlands ok eru með Eiríki rauða um vetrinn.²⁹

Notes

¹ This is the first mention of Vínland in *Eiríks saga rauða*. The subsequent account of Þorfinnr karlsefni's voyage contains various place-names, as follows: (a) (referring to Greenland and in addition to the term Grænland itself): Vestribyggð (line 20; cf. notes 27 and 29 to Text VIII above), Bjarneyjar (lines 20, 21); (b) (referring apparently to lands in the west beyond Greenland): Vínland (lines 2, 4), Helluland (line 25), Bjarney (line 28), Markland (lines 29, 198), Kjalarnes (lines 33, 167), Furðustrandir (lines 34, 42), Straumsey (line 54), Straumsfjörðr (lines 56, 83, 161, 194), Hóp (lines 90, 193), Einfœtingaland (line 191), Skrælingaland (line 203), Hvíttramannaland (lines 206–07). 544 also refers to Írland it mikla (cf. note 28 below). In connection with the names listed under (b), two issues arise: (i) how far they were genuine place-names used for localities on the North American continent or islands off it, and (ii) how far any of those that are genuine can be identified with actual places or areas in North America. As to (i), we can be relatively certain that e.g. Markland was a genuine place-name and that e.g. Einfœtingaland was not (cf. note 24 below). Cf. also note 4 below. In connection with (ii), it should be noted that it is extremely difficult or impossible to locate any of the place-names which may be genuine with any degree of certainty. This applies, for example, to *Kjalarnes*, found both in *Eiríks saga rauða* and in *Grænlandinga saga* ch. 4. On the other hand, it is quite likely that the place-name Markland was used for Labrador. And for some conjecture as to where Hóp could have been, see note 12 below. Cf. Perkins (2004, 55–57).

² Þórhallr *veiðimaðr* is obviously a fictional character. He conforms to the stereotype of the recalcitrant and often mischievous heathen who sometimes appears in the sagas and comes to bad end. One of his main roles in the narrative of *Eiríks saga rauða* is to act as a vehicle for two verses in ch. 9, which in turn have their own special function (cf. note 11 below). The word *veiðimaðr* could be used of both fishermen and hunters but was particularly used of whalers. Cf. Perkins (1976, 65–66, 70).

³ Lack of concord between verb and subject is found also in lines 32 and 161; this is not all that uncommon in Old Norse when the subject

follows the verb, cf. Text XXIV, lines 4, 14–17, 28–29, 51–52 and note 2 below and *NION* I, 3.9.8.2.

⁴ It seems unlikely that the word *Furðustrandir* was ever used by the Norsemen as a place-name for any locality or geographical feature in North America. The reason the author of *Eiríks saga rauða* had for placing these beaches of such length between Greenland and Vínland may have been to represent Vínland as much further south and thus much closer to Africa than it really was. This may have been in line with current geographical theory which regarded Vínland as an extension of Africa (cf. the geographical treatise (*landalýsing*) mentioned in the introduction, p. 281 above). This may also explain why the saga placed a uniped in Vínland; cf. lines 173–81 and note 24 below. But any certainty on a matter like this is impossible. See further Perkins (1976, particularly pp. 82–85).

⁵ The account (in *Eiríks saga rauða* ch. 5) of King Óláfr Tryggvason (on whom see note 33 to Text VIII above) bidding Leifr preach Christianity in Greenland and of Leifr subsequently fulfilling this mission is in all probability entirely unhistorical. Cf. *HOIC* 100–01; Ólafur Halldórsson (1981).

⁶ The adjective *skozkr* is sometimes used in Icelandic sources in the sense ‘Irish’ and this meaning may be intended here. *Skozkir menn* seem to have had a reputation for being fleet-footed; cf. *Eyrbyggja saga*, ch. 18 (*ÍF* IV 1985, 33) where we are told of a man called Nagli, described as *mikill maðr ok fóthvatr* and *skozkr at kyni*. Cf. Nansen (1911, I 339–43); Jones (1986, 283–85).

⁷ Andrew Breeze (1998, 5–6) argues that *kjafal* is a corruption of an early Irish word *cochall* (itself from Latin *cucullus*) which has a sense of ‘cowl, hood, hooded cloak’. On 557’s reading *bjafal*, cf. *ÍF* IV (1985, 424, note 10), and its reading *vínker* (an error for *vínber*) in line 50 below.

⁸ Adam of Bremen (see Introduction above), *Grænlendinga saga* and *Eiríks saga rauða* all imply that grapes grew in the place called Vínland (Adam of Bremen calls it *Winland*) and Adam and *Grænlendinga saga* (*ÍF* IV 1985, 253) more or less specifically connect the name given to

the country with the presence of grapes there. There has been much discussion of the grapes of Vínland. A number of scholars have argued that the Norsemen did not find wild grapes in North America and that their appearance in the sources must have some other explanation. It has, for example, been suggested that the accounts of grapes are purely literary borrowings and go back to accounts of the *Insulae Fortunatae* (or similar legendary places) in Isidor of Seville's *Etymologiae* and classical sources (cf. Nansen 1911, I 345–84; II 1–65). But such arguments are to some extent anticipated and countered by, for instance, Adam's own statement on this matter. Nor is there any good reason for believing that berries of some sort (rather than grapes proper) are referred to. And an interpretation of the first element of the name *Vínland* as originally the word *vin* f. (with a short vowel; cf. C–V 707) meaning 'pasture', may be confidently dismissed. Further, there is probably no good reason for rejecting the sources' statement on this matter. Wild grapes (e.g. riverbank grapes, *Vitis riparia*) do grow in eastern North America, at present as far north as the St Lawrence River and New Brunswick. In the more favourable climatic conditions of the Middle Ages they were perhaps to be found rather further north than they are today. They were remarked upon by some of the early post-Columbian explorers of the area, for example Jacques Cartier, who explored the St Lawrence in the 1530s (cf. Gathorne-Hardy 1921, 154–59; Jones 1986, 123–24). Thus the Norsemen could well have reached the areas where grapes grew. The references to self-sown wheat (*hveiti sjálfsát* in line 50, *sjálfsánir hveitiakrar* in line 90; cf. Adam of Bremen's 'unsown crops') is more difficult to explain and there is no mention of it in *Grænlandinga saga*. It is true that Cartier reports fields of wild cereals on the St Lawrence. But identification with any known North American plant appears rather uncertain. The suggestion that the accounts of wheat in Vínland were indeed literary borrowings from legends of the *Insulae Fortunatae* (or similar places) to pair with its grapes, which may have existed in reality, is not implausible. Cf. Perkins (2004, 59–60).

⁹ Both *Eiríks saga rauða* and *Grænlandinga saga* imply that the Norsemen took livestock with them on their expeditions to Vínland (cf. lines 95 and 119–20). There is, however, little or no archaeological evidence for this.

¹⁰ The implication of the saga's account here is clearly that by composing poetry in honour of his patron Þórr (cf. *Þórr fulltrúinn*, line 79), Þórhallr has persuaded the god to strand a whale as food for the starving company. Certainly there is evidence elsewhere that praise-poetry was composed in honour of Þórr, that the god was thought of as something of a hunter and killer of whales and that he had the control over wind and wave necessary to beach a whale. But the Norsemen had various other forms of magic for luring fish and other sea-animals (e.g. seals) to land as well. For example, Adam of Bremen tells how the inhabitants of northernmost Norway employ 'a powerful mumbling of words' to draw whales to land. Nor was such magic the preserve of the Norsemen: for example, in Coon (1974, 129–30) there is a description of how a whale ritualist of the Nootka tribe of Indians (Vancouver Island) sought to get whales to drift ashore by a grisly process involving a human corpse. This he did after four days of ritual fasting in a remote shrine overlooking the sea from which whales could be seen. See further on this passage in *Eiríks saga rauða*, Perkins (2000, 223–30).

¹¹ In ch. 9 of *Eiríks saga rauða* (omitted in the present selection) we are told how Þórhallr veiðimaðr, apparently disappointed by the absence of wine at Straumfjörðr, breaks away from the main expedition with nine others and heads north in search of Vínland. He is storm-driven by a westerly wind across to Ireland and there is brutally beaten and enslaved and dies. Before he sets sail, two stanzas in *dróttkvætt* are quoted, which Þórhallr is said to have declaimed. In the first of these, which the prose tells us was uttered as Þórhallr was carrying water on board his ship, he complains that despite being promised the finest drink, no wine has touched his lips; he has rather to wield a bucket. The second verse is an exhortation to put out to sea and to leave others boiling whales on Furðustrandir, though in the prose of the saga, it is in Straumfjörðr that meat from the stranded whale is cooked. An older school of saga-criticism, which took the sagas far more seriously as history than is now customary, believed that these two verses were composed more or less under the circumstances described in the saga. They have even been claimed to be among 'the first recorded American poetry'. But in fact it is very unlikely that the occasion for the original composition of the verses was that

described in the prose of the saga and, as remarked in note 2 above, Þórhallr veiðimaðr is not to be regarded as a historical character. On the other hand, they were probably not composed by the author of the saga either and we can only guess at the circumstances of their origin. It is possible that the first verse was composed while the bailing of a ship was in progress. The second verse may have been used amongst groups of men engaged in hunting whales and processing their blubber (cf. Perkins 1976, 69–82). At all events, although the author of the saga probably formed his fictitious narrative partly to fit these verses, he also cunningly intended his audience to take them as corroboration of such details of his narrative as Þórhallr's disappointment at the lack of wine at Straumsfjörðr and the Furðustrandir of lines 34 and 42, which had their own special function in his account (cf. note 4 above).

¹² Place-names are often presented in this way in Old Norse writings (i.e. in the dative case preceded by the preposition normally used with them); cf. Text XV:33–34 above and *NION* I, 3.1.8 (p. 54).

While attempting to locate the various places mentioned in the Vínland Sagas is a hazardous business (cf. note 1 above), it is not impossible that Hóp was a genuine place-name and also not impossible that it referred to a locality on the south-western side of the Gulf of St Lawrence, more specifically around the mouth of the Miramichi River in New Brunswick. Here there are lagoons, sheltered from the sea by protective sandbars, to which the Old Norse word *hóp* might be applicable (see C–V 281; cf. Wallace 2003, 381 for an aerial photograph). It is in this area that some scholars would locate Vínland (e.g. Ferguson 2001). Wild grapes are found there, and also the place-name *Baie du Vin* apparently given by post-Columbian French settlers referring to them (cf. Crozier 2003, 336). A large concentration of Micmac Indians was also to be found there (cf. note 13 below). Nevertheless, no certain identification of Hóp can be made on the basis of these facts.

¹³ With the arrival of these nine skin boats (*húðkeipar*) at Hóp, the Skrälingar are introduced into *Eiríks saga rauða* and later in the saga (lines 153–54) we are told that it is fear of Skräling hostility that causes Karlsefni and his band to abandon their attempt to settle in Vínland. The Skrälingar are mentioned in various other Old Norse

sources, including Ari's *Íslendingabók* (see Text VIII, lines 69–71), *Grænlandinga saga* and *Historia Norwegiae* (see *History of Norway* 2001, 3). The etymology of the word *Skrælingar* is uncertain but it very probably had pejorative connotations. The Norsemen certainly used it of the Inuit (Eskimo) peoples they came into contact with in Greenland. But they doubtless also had some contact with Native American (American Indian) peoples as well as Inuit in the parts of the North American mainland (with Newfoundland) they visited, and they appear to have used the word also of them. The accounts of *Skrælingar* in *Eiríks saga rauða* and in *Grænlandinga saga* may reflect such encounters. There seem to have been Dorset Inuit at least in Labrador at the time. And the Native American peoples the Norsemen might have come across could have been (the ancestors of) the Innu in Labrador, the Beothucks (now extinct) in Newfoundland or the Micmacs in Nova Scotia, Prince Edward Island and New Brunswick. Cf. Odess et al. (2000); McAleese (2003).

The Norsemen would have regarded the *húðkeipr* ('skin boat') as the traditional vessel of *Skrælingar*. One might here think first of the umiaks of the Inuit rather than Indian canoes made of birch-bark. But both the Beothucks and the Micmacs seem to have had canoes covered with moose or deer skins and were also practised canoeists, and at least the Micmacs were traders and evidently owned canoes in largish numbers (cf. lines 110–11 and 122–23). See also note 30 to Text VIII.

Modern scholarship has expended much effort and ingenuity on attempting to square Norse accounts of the *Skrælingar* in the two *Vínland* sagas with what is otherwise known about the Inuit and Native Americans who inhabited these parts (cf. e.g. Gathorne-Hardy 1921, 173–95 for a traditional approach; and for a more modern one, Sverrir Jakobsson 2001). There is much that seems realistic in the saga's descriptions. For example, the account of trade between the Norsemen and *Skrælingar* (lines 112–18) seems fairly true to life. The *Skræling* interest in red cloth makes one think of the Beothucks of Newfoundland whose predilection for the colour red probably gave rise to the expression 'Red Indians'. The incident described in lines 149–52 gives quite a realistic picture of a person unacquainted with iron weapons (as both the Native Americans and Inuit of the area would have been; cf. lines 113–14). The *dýramergr dreyra blandinn* ('marrow from animal bones mixed with blood') which the five sleeping *Skrælingar*

have with them in bark containers (lines 155–57) has been interpreted as some form of pemmican used as iron rations by certain Native American tribes while out hunting (cf. Gathorne-Hardy 1921, 179). Much less convincingly, the large sphere used as a weapon by the Skrälingar (lines 126–28) has been compared with some sort of ballista thought to have been used by an Algonquin people (cf. *ION* 219, note to lines 378–81). Unfortunately, the physical description of the Skrälingar in lines 103–04 (where 544 has *svartir* for 557's *smáir*) is hardly illuminating. And there are certainly various suspect elements in the accounts of the Skrälingar in *Eiríks saga*. For example, the names given to four of them in lines 201–03 were clearly invented on the basis of Norse name-elements or other European names (cf. note 27 below). The accounts of them in *Eiríks saga* could well be influenced by stories of exotic peoples encountered by Norsemen on their journeys east of Scandinavia (e.g. in Muslim countries). And when we find that the Skräling arrow which kills Þorvaldr Eiríksson in ch. 4 of *Grænlendinga saga* is shot by a uniped in ch. 12 of *Eiríks saga rauða*, we see that the inhabitants of Norse America were in danger of joining the ranks of the fantastic peoples known to saga-authors from the learned literature of medieval Europe.

¹⁴ As in other cultures, in the Old Norse world anticlockwise motion (cf. *rangsaelis*, line 123) had sinister or baleful associations. Conversely, clockwise motion (*sólarsinnis*) would have been regarded as auspicious and conducive to good fortune. The (saga's) mention of the waving of pieces of wood (by the Skrälingar) may be some reminiscence (based on observation) of the movement of paddles on (an) Indian or Inuit canoe(s).

¹⁵ We hear elsewhere of the display of white shields and red shields (line 124) as tokens of peace and hostility respectively (cf. the terms *fríðskjöldr*, 'peace-shield' and *herskjöldr*, 'war-shield'); cf. also line 112 above and Text VI above, line 104 and note 11. But for red shields as 'peace-shields, see Shetelig and Falk (1937, 401).

¹⁶ *en* (*er* in 544) here looks as though it might be being used as a relative pronoun; cf. *ÍF* IV (1985, 429, note 4); C–V 128. But in this instance at any rate, it is better regarded as anacoluthon ('— and Karlsefni and his people owned it —').

¹⁷ This pronoun presumably refers to the Norsemen.

¹⁸ It is not certain who is referred to here. It is possible that *Þorbrandr Snorrason* is an error for *Snorri Þorbrandsson*, mentioned earlier as Þorfinnr karlefni's partner and one of the leaders of the expedition (e.g. lines 3, 86, 100, 114). Certainly we never hear what eventually became of Snorri Þorbrandsson at the end of the saga (though cf. lines 161–65). Alternatively (but perhaps less probably), we must assume that Snorri Þorbrandsson had with him a son called Þorbrandr on the expedition and that it is he who is referred to here, although he has not been mentioned earlier (cf. Introduction, p. 285 above). See also *ÍF* IV (1985, 383–84 and 437); Perkins (2004, 50–51).

¹⁹ This episode, in which Freydís appears to put the Skrælingar pursuing her to flight by slapping her naked breast with a sword, has mystified commentators. For discussion, cf. Barnes (2001, 27–30 and references).

²⁰ This pronoun refers to Karlsefni and his band; cf. Jansson (1945, 73, 163–64, 167).

²¹ The words in brackets are supplied here from 544. Sven B. F. Jansson (1944, 144; cf. 73) regarded them as an addition by the redactor of the version in 544, but Ólafur Halldórsson (*ÍF* IV 1985, 430, note 11) is probably right in thinking that they (or words of similar meaning) were omitted by the scribe of 557.

²² 544 has *Guðríðr*, which is perhaps more logical. Guðríðr Þorbjarnardóttir, wife of Þorfinnr karlsefni, plays a major part in both *Eiríks saga rauða* and *Grænlandinga saga* and is in all probability a historical figure. She was mother of the Snorri who was born on this expedition (cf. lines 196–97).

²³ Cf. note 11 above.

²⁴ In chapter 4 of *Grænlandinga saga* (*ÍF* IV 1985, 256), Þorvaldr, son of Eiríkr rauði, dies from an arrow-wound sustained in a skirmish with the Skrælingar; this account may even have some basis in historical fact (cf. Perkins 2004, 47 and 61). Here in ch. 12 of *Eiríks saga rauða*,

it is a uniped who shoots the fatal arrow into Þorvaldr's entrails. The most plausible explanation for the introduction of this uniped is that according to medieval Icelandic notions of geography Vínland was thought to be an extension of Africa and unipeds were believed to live in Africa (cf. Jones 1986, 285; Magnusson and Hermann Pálsson 1965, 15 and 39; Barnes 2001, 27–28; see p. 281 above). The verse about the uniped (lines 183–90) has been the subject of an essay by Ian McDougall (1997), who produces good reasons for believing that it is an adaptation of a riddle about a pen. The uniped (*einþættingr*) represents the pen itself and the men (*seggir*) who chase it are the fingers of the hand holding it; the 'shore' (*strönd*) down to which the men chase the pen would be the bottom margin of the page or the writing surface in general. McDougall adduces parallels from other Icelandic and Old English riddles. The verse might have been introduced by the author of the saga to give support to the place-name *Einfættingaland*, which is probably fictitious and may even have been invented by the author of the saga himself (cf. notes 1, 4 and 11 above). Þorvaldr's words in lines 177–78 resemble those attributed to Þormóðr Kolbrúnarskáld Bersason, mortally wounded by an arrow at the Battle of Stiklarstaðir (Stiklestad) (see *ÍF* XXVII 393; VI 276; *Hkr* 520–21; cf. also *ION* 219, note to line 434; Perkins 1976, 87, note 46).

²⁵ Snorri, like his father Þorfinnr karlsefni and mother Guðríðr Þorbjarnardóttir, may have been a historical figure and was quite possibly the first European known by name to have been born on the North American mainland, or at any rate in Newfoundland (cf. note 22 above; Perkins 2004, 64).

²⁶ This story, in which two Skräling boys are captured and taken back to Greenland, is perhaps not unrealistic. Jacques Cartier, the post-Columbian explorer of the St Lawrence, returned to France with two captured natives after his first voyage to these parts in 1534. For further similar instances, see Baitsholts (2003, 366 and references there).

²⁷ The names of the mother and father of the Skräling boys are inventions made up from Norse words or name-elements (cf. Barnes 2001, 30, note 81; Perkins 2004, 51–53). *Vætildir*: *vættir* f. means 'spirit'; (*h*)*ildir* is common as the second element in a number of Norse women's

names (e.g. Bryn(h)ildr); Óvægir is related to the adjectives *óvægr*, ‘unmerciful’ and *óvæginn*, ‘unyielding’ (cf. the attested personal name *Óþyrmir* related to *óþyrmir*, ‘merciless man’ and *óþyrmiligr*, ‘unmerciful, harsh’). And the names of the two kings whom the boys say rule Skrälingaland, Avaldamon and Valdidida (in 557; Avaldidida in 544), are probably based on those of the king of Garðaríki, Valdamarr or Valdimarr, and his consort Allogía (mentioned, for example, in OddrÓT 23). It has been suggested that the boys’ report that Skrälingaland was ruled by two kings may reflect the situation in Norway between 1261 and 1263: Hákon Hákonarson was king 1217–63, while his son Magnús was crowned in 1261 and died in 1280 (see Helgi Guðmundsson 1997, 63, note 42).

²⁸ 544 adds *eða Írland it mikla* ‘or Ireland the Great’ after *Hvítamannaland*. *Írland it mikla* is also mentioned in *Landnámabók* (ÍF I, 162; cf. BS 61). There we are told that it lay six days’ sailing (*sex dægra sigling*) west of Ireland and near Vínland.

²⁹ The account of Þorfinnr’s expedition to Vínland finishes here. The two following chapters (13 and 14) into which the remainder of the saga is conventionally divided tell how the ship captained by Bjarni Grímólfs-son (cf. lines 5 and 162 above) sinks under dramatic circumstances (ch. 13), and of Karlsefni and Guðríðr’s return to Iceland and their descendants. 544 concludes with a genealogy down to Haukr Erlends-son written in in Haukr’s own hand.

XXII: ÓLÁFS RÍMA HARALDSSONAR

Óláfs ríma Haraldssonar was composed c.1350–70, and is preserved in the late fourteenth-century manuscript known as *Flateyjarbók* (GKS 1005 fol.). The poem is the earliest surviving example of what became the most popular literary genre in Iceland between the fifteenth and nineteenth centuries. *Rímur* are narrative poems based, in almost every case, on prose sources. They are sometimes referred to as ‘metrical romances’ in English; nearly eighty *rímur* survive from before 1600, and about half of these are based on *riddarasögur*, with about another quarter of the corpus based on *fornaldarsögur*. *Óláfs ríma* is one of only nine pre-1600 *rímur* based on *Íslendingasögur* or (as here) *konungasögur*. It is also an unusually short example of the genre: most *rímur* consist of several cantos or fits using different metrical forms, but *Óláfs ríma* consists of a single *ríma* of sixty-five stanzas. Unlike many later examples of the genre, *Óláfs ríma* does not begin with a *mansǫngr* (literally, ‘love song’), a non-narrative introduction in the tradition of courtly love poetry.

Óláfs ríma is composed in *feyskeytt*, the most common *ríma* stanza form. The first and third lines of each quatrain contain four stressed syllables, any two of which (other than the first and second) alliterate with one another. The second and fourth lines of the quatrain contain three stressed syllables, of which the first in each line alliterates with the two alliterating stresses of the preceding odd-numbered line. In addition, the quatrain rhymes *abab*; the *a* rhymes are monosyllabic and the *b* rhymes trochaic.

Foreign literary traditions influenced the development of the *rímur* (the name of the genre is related to French *rime*, and already in this first example of the genre there is some emphasis on courtesy (st. 31), and warriors are in one place (st. 24) referred to as *riddarar* ‘knights’), but the influence of skaldic and eddic poetry is readily apparent, not least in the characteristically native poetic vocabulary employed, though there are also the loan-words *fánga*, *klókr* and *júngr* (Low German), *pín* (Old Saxon, Old English), *stríð* in the sense ‘warfare’ (Old Saxon). *Heiti* and kennings are more common in later *rímur* than in *Óláfs ríma*, but poetic diction employed in the poem includes fifteen *heiti* for ‘king’, and smaller numbers for ‘man/warrior’, ‘battle’, and ‘sword’. The few kennings in *Óláfs ríma* are all two-element only and simple, conventional ones found frequently in skaldic battle-

poetry; there are six for ‘battle’ (*randa glam* (st. 38), *darra él* (st. 41), *randa regn* (st. 46), *darra þing* (st. 54), and *odda hríð* and *málma leikr* (st. 55; maybe also *hjørva gnauð*, st. 56), one for ‘sword’ (*unda naðr*, st. 40), one for ‘man/warrior’ (*qrva meidr*, st. 2), and one for ‘breast’ or ‘heart, mind’ (*hyggju strendr*, st. 19). As Vésteinn Ólason notes (1985, 9), the kenning *fálu hestr* (‘horse of a giantess’ = wolf) in stanza 41 is the only one in the poem to employ a mythological allusion.

Óláfs ríma is about an important saint, but the poet makes little use of the Christian skaldic diction developed in medieval Icelandic religious poetry; examples include *dróttinn himna hallar* (‘Lord of the heavenly mansion’; st. 2), *himna gramr* (‘King of heavens’; st. 51); note also *bragníngur allra þjóða* (‘king of all peoples’; st. 65) and the description of Óláfr as *Kristz et bjarta blóm* (‘the bright flower of Christ’; st. 62). But although the vocabulary of *Óláfs ríma* is influenced by that of skaldic poetry, the word order is much simpler, and according to Vésteinn Ólason 1985, 9, often ‘comes close to that of the spoken language’.

The poem celebrates St Óláfr, King of Norway (r. 1015–30). It begins with general praise of his achievements, concentrates mainly on an account of events just before and during the Battle of Stiklastaðir, in which he was killed by rebellious subjects, and ends (after brief references to his burial, translation and posthumous miracles) with a request that the saint intercede for the poet. St Óláfr, protomartyr and patron of Norway, was a figure of immense religious and ideological importance in medieval Norway and Iceland. He was the subject of a wide range of written texts, including Latin hagiography and historical writing, skaldic battle-poetry, hagiographic skaldic verse, and prosimetric sagas (for a survey of early Norwegian and Icelandic texts about St Óláfr see Kunin and Phelpstead 2001, xxvi–xli). The high point of this textual tradition is Snorri Sturluson’s *Óláfs saga helga*, originally composed as an independent saga and later incorporated in his *Heimskringla*. Snorri’s saga provided the source material for *Óláfs ríma* and so it is the version of the saint’s life referred to in the notes to the text below.

The continuing importance of St Óláfr in the later Middle Ages is attested by his prominence in *Flateyjarbók*, in which *Óláfs ríma* immediately follows Einarr Skúlason’s *Geisli* (1152–53), the skaldic

poem in praise of Óláfr composed to celebrate the establishment of an archiepiscopal see at his shrine in Trondheim. *Flateyjarbók* also includes a much-augmented version of *Óláfs saga helga*. The manuscript ascribes *Óláfs ríma* to Einarr Gilsson, who was briefly a *logmaðr* (law-man, one of the two highest government officials in Iceland) in the north and west of Iceland in the late 1360s. It has been suggested that Einarr was a friend of Jón Hákonarson, the man who commissioned *Flateyjarbók*, and that *Óláfs ríma* might have been copied into *Flateyjarbók* from the poet's autograph manuscript (see Björn K. Þórólfsson 1934, 298–99; Rowe 2005, 299). *Óláfs ríma* and *Geisli* were added to the beginning of *Flateyjarbók* by its second scribe, Magnús Þórhallsson, c.1390. Rowe argues that the inclusion of *Óláfs ríma* in the manuscript 'underscores the points made by the inclusion of *Geisli*: the reader's focus should be on St Óláfr (and specifically on Óláfr as a martyr and saint, rather than as a king), and the manuscript should contain as many kinds of poetry as possible' (2005, 300).

This edition of *Óláfs ríma* has been normalised from Finnur Jónsson's text (1905, 1–9); for a facsimile of *Flateyjarbók* see CCIMA XX. One notable linguistic feature commonly found in the *rímur* that has been retained in this edition is the frequent apocope of the strong masculine nominative inflectional ending *-r*; other features of fourteenth-century Icelandic in general that are here retained are the diphthongisation or lengthening of short vowels before *-ng* and lowering of *á* to *o* after *v* (except where *á* is required by the rhyme).

Bibliography

- Ágrip af Nóregskonungasögum: A Twelfth-Century Synoptic History of the Kings of Norway, ed. M. J. Driscoll (1995).
 Björn K. Þórólfsson, *Rímur fyrir 1600* (1934).
 William A. Craigie, *Specimens of Icelandic Rímur from the Fourteenth to the Nineteenth Century/Sýnisbók íslenskra rímna frá upphafi rímnakvedskapar til loka nútjándu aldar*, 3 vols (1952).
 Finnur Jónsson, ed., *Rímnasafn: Samling af de ældste islandske rimer*, 2 vols, Samfund til udgivelse af gammel nordisk litteratur 35 (1905–22).
 Peter A. Jorgensen, 'Rímur'. In *MS 536–37*.
 Devra Kunin, tr., and Carl Phepstead, ed., *A History of Norway and the Passion and Miracles of the Blessed Óláfr* (2001).

Elizabeth Ashman Rowe, *The Development of Flateyjarbók: Iceland and the Norwegian Dynastic Crisis of 1389* (2005).

Snorri Sturluson, *Heimskringla*, ed. Bjarni Aðalbjarnarson. In *ÍF* XXVI–XXVIII; translated in *Hkr*.

Snorri Sturluson, *Óláfs saga helga*. In *ÍF* XXVII, II 3–415.

Vésteinn Ólason, 'Kveðið um Ólaf helga: Samanburður þriggja íslenskra bókmenntagreina frá lokum miðalda,' *Skirnir* 157 (1983), 48–63.

Vésteinn Ólason, 'Saint Olaf in Late Medieval Icelandic Poetry'. In Carol L. Edwards and Kathleen E. B. Manley, eds, *Narrative Folksong, New Directions: Essays in Appreciation of W. Edson Richmond* (1985), 2–17.

XXII: ÓLÁFS RÍMA HARALDSSONAR

Óláfs ríma Haraldssonar er Einar Gilsson kvað

1. Óláfr kóngr ǫrr ok fríðr
átti Noregi at ráða;
gramr var æ við bragna blíðr,
borinn til sigrs ok náða.
2. Døglíng helt svó dýran heiðr
dróttni himna hallar;
eingi skýr ǫrva meiðr
ðóllíngs frægðir allar.
3. Mildíng hafði mentir þær,
er mestar vóru í heimi;
hvergi frægra hilmí fær
hvórki af gleði né seimi.
4. Fimm hefir kóngr kristnat lǫnd,
kann ek ǫll at nefna;¹
gramr vill jafnan rjóða rǫnd
ok rángan úsið hefna.
5. Rán ok stuldi refsti hann
ok ræktar stjórn í landi;
hilmir lagði á heiðni bann
ok hefndi stórt með brandi.
6. Gramr nam lǫgmál setja svá
at seggir þolðu valla;
dálígan lét hann dauða fá
dróttinssvikara alla.
7. Rekkar ýfðuz ræsi á mót
ok rétti harðla sǫnnum;
vóru kóngi heimsklig hót
hafin af sjálfs síns mǫnnum.

8. Hárekr var fyrir brögnum bystr,
búinn at stríða stilli;
Þórir hundr er þann veg lyster,
þriði var Kálfr enn illi.²
9. Kálfr var fyrr með kóngi sá
kærr í öllum ráðum;
nú er hann horfinn hilmi frá,
heiðri sviptur ok dáðum.
10. Þrændir geingu Þóri á hönd,
þeim var ljúft at herja;
háleysk þjóð vill rjóða rønd
ok ríkit kóngi verja.
11. Fylkir ríkr, frægr ok mildr
fréttir safnað þenna;
þá vill hilmir hraustr ok gildir
hvergi undan renna.
12. Bragníng lætr byrja ferð
bónða³ múg í móti;
hann vill jafnan hræra sverð
ok herða skot með spjóti.
13. Siklíng hafði safnat þá
sínur gorpum snjóllum;
lofðúngs kann ek lýði at tjá,
lángt bar gramr af öllum.
14. Hlýri kóngrs var harðla júngr,
hann vil ek fyrstan nefna,
víst nam Haraldr⁴ þykkju þúngr
Þrændum stríð at hefna.
15. 'Get ek ei hrotta höggit rønd,'
Haraldr talar við garpa,

‘bindi menn við mína hönd
mæki þann enn snarpa.’

16. Rognvaldr⁵ var mildr ok merkr
með þeim kóngi góða;
Brúsa son nam briggða sterkr
brand í dreyra at rjóða.
17. Finnur Árnason⁶ frækn ok hraustr
fylgir jöfri sterkum;
Björn stallari⁷ tryggir ok traustr
trúr vel ræsi merkum.
18. Sá var annar Árna mögr,
ýtar Þorberg kalla,
hann lét stálin stinn ok föggr
í sterkum hlífum gjalla.
19. Þormóðr var við Kolbrún kendr,⁸
kónsins skáld it fríða,
sá berr hvassar hyggju strendr
hvar sem garpar stríða.
20. Náðuz menn í niflúngs flokk
nær sem risar at líta;
þeir hafa bragnar brynjurokk
brandi skorit enn hvíta.
21. Geingu fram fyr kónsins kné
ok kvøddu stilli enn teita;
buðu þeir bæði fylgd ok fé
frægum sjóla at veita.
22. Gramr réð spyrja garpa þá:
‘Gerið mér heiti at inna;
trú skulu greina seggir svá
at satt megi til þess finna.’

23. ‘Ópt hafa þegnar þrjózku hefnt,
þat mun eingi lasta;
Gauka-Þóri hafa gumnar nefnt
glaðan ok Hafra-Fasta.⁹
24. Treystum vér á mátt ok megn,
er margan riddara þrýðir;
aungva hafa af Ásum fregn
okkrir sterkir lýðir.’
25. ‘Taki þér heldr helga trú
himna kóngs með blóma,
virðar, kastið villu nú
ok verið með oss í sóma.’
26. Lýðir gerðu lykt á því
at leysa þenna vanda;
skírnarbrunn fara skatnar í
ok skynda Guði til handa.
27. Þrekstórr kom til þeingils maðr,
þann frá ek Arnljót¹⁰ heita,
tók hann skírn ok gekk þó glaðr
grams í flokkinn teita.
28. Garpar fleiri at fylki renn¹¹
en fyrðar mega þat telja;
siklíngr nam sæmdarmenn
sér til liðs at velja.
29. Kálfr hafði múga manns
merkta völlu víða;
níðíngligt var nærsta hans
niðflung þeim at stríða.
30. Bjálfa klæddiz hordum Hundr
ok hans sveitúngar margir;
þat hafa geysigrimmigt undr
gert Búfinnar¹² argir.

31. Ræsir talar við Þorgils¹³ þá,
þat var mest af þryði:
‘Þér vil ek silfr í sjóði fá
þú seð með auma lýði.’
32. Þorgils hugsar þeingils mál:
‘Þér innið framar hóti;
gef fyr þeira garpa sál
er gánga oss í móti.’
33. Herrinn drífr á hilmis fund
at heyja ímön stránga;
svó var þrútin þeira lund,
at þraut varð fram at gánga.
34. Múginn þessi geysiz gegn
gram með sárum vilja;
lögðu á orku ok allt sitt megn
jǫfur við land at skilja.
35. Á Stiklastoðum var róman remd¹⁴
ríkum kóngi í móti;
þar vóru skopt með höndum hremd
ok hörðu kastað grjóti.
36. Hárekr eggjar herlið sitt,
heitr mǫrgum sóma.
‘Lúki garpar geysistrítt
gram fyr harða dóma.’
37. Góða sverðit Hneitir hét,
hafði gramr til víga;
þar fyr margan þeingill lét
þegn at jörðu hníga.
38. Gumnar hlaupa geystir fram
grams fyr merkit væna,

reisa þannig randa glam
ok rísta skjöldu græna.

39. Gellini tók at geysaz hart
ok gerði rómu stránga;
sannliga lét hann seggja mart
sáran dauða fátanga.
40. Árna synir sinn unda naðr
einart drógu af magni;
kendiz ei svó klókr maðr
kæmi hlíf at gagni.
41. Þormóðr nam brytja bráð
bleikum fálu hesti,
varði kóng með dygð ok dáð,
darra él hann hvesti.
42. Þórir hundr þrautar gildr
þreif sitt spjót it snarpa;
laga var hann ok hoggva mildr
við harða kóngrsins garpa.
43. Þorsteinn hét sá er Þóri viðr
þar nam fram at gátanga;
sá var kendr knarrarsmiðr,¹⁵
kominn í villu stránga.
44. Kóngrinn hjó til Þóris þá,
þat frá ek undrum sætti,
ekki beit hans bjálfann á,
brast sem grjóti mætti.¹⁶
45. Björn stallari bystr ok reiðr
barði Hund í móti;
síðan hné við sannan heiðr
seggr á Þóris spjóti.

46. Þorgeirr¹⁷ vóð í randa regn,
ræsi náði at finna;
snarr réð kóngr þrjózkum þegn
þessi orð at inna.
47. ‘Þeygi gerir þú, Þorgeir, rétt
at þreyngir mōnnum mínum;
lypta ek þér af lægri stétt,
lokit mun sigri þínum.’
48. Kóngrin hjó með Hneiti þá,
svó hrauð af eggjum báðum;
Þorgeir dauðr á lýngi lá,
lífi sviptur ok dáðum.
49. Þorsteinn réð á þeingils kné
þunnri oxu at sníða,
síðan lét hann fjör með fé
ok fell í ánauð stríða.
50. Björtum varp sér brandi frá
buðlúngs hönd in mæta,
sjóli bað með sonnu þá
sjálfann Guð sín gæta.
51. Þórir lagði í kóngsins kvið
køldum snótar ráðum;¹⁸
hilmis sál tók hæstan frið
himna grams með náðum.
52. Kálfr hjó til bragníngs bystr
batt sér þúngan vanda,
ramliga var hann á reiði lustr
ræsi þeim at granda.
53. Myrkri sló yfir menn ok hjörð
við mildíngs dýran dauða,

49/3 hann] *MS* adds líf.

litu þá hvórki lög né jörð,
lýð aflar þat nauða.

54. Þá kom Dagr¹⁹ með dreingi sín
darra þing at heyja;
margr hlaut við mikla pín
maðr af sút at deyja.
55. Æsilig var odda hríð,
undrum frá ek þat gegna,
mátti ekki meira stríð
af málma leiki fregna.
56. Hræðilig var hjörva gnauð,
harðar brynjur sprúngu,
dreingir feingu dapra nauð,
ðorr á hlífum súngu.²⁰
57. Stórt var þetta manna mót,
mest kom hjálp til bragna,
daufir feingu ok blindir bót,
bjúgir heilsu fagna.²¹
58. Þorgils geymdi þeingils lík,
þat fór heldr af hljóði;
maðr tók sýn fyr merkin slík
af mætu kóngsins blóði.
59. Fróni er huldr fylkir mætr
firðr nauð ok grandí;
líkami kóngs var mildr ok mætr
mánuðr tólf í sandi.²²
60. Þeim kom virðum vóndzlig þraut
at vísis feingu reiði;
geislar skinu um grund á braut
grams af dýru leiði.²³

61. Lýðir tóku upp líkama hans,²⁴
lutu þá kóngi snjöllum,
hár ok negl var heilags manns
hátt at vexti ǫllum.²⁵
62. Hildings taka þá helgan dóm
halir í skrín at leggja;
nú er Kristz et bjarta blóm
ok blíðuz miskunn seggja.
63. Dróttni færði ǫðlíngr ǫnd,
ýtum líkam seldi;
nú er hann Guðs á hægri hönd
himins í æzta veldi.
64. Buðlúngs heiðr er bjartr ok ríkr
bæði um lönd ok geíma,
fæddiz eingi fylkir slíkr
fyrri norðr í heima.
65. Reiðzt þú ei þó, þeingill, þér
þyrða ek vísu at bjóða;
biðr ek Ólaf bjarga mér
við bragníng allra þjóða.²⁶

Notes

¹ The conversion of five (or six) countries is attributed to St Óláfr's predecessor and namesake, Óláfr Tryggvason, rather than to St Óláfr in several Icelandic and Norwegian sources; the list (and number) of countries varies slightly: see, for example, *Historia Norvegiae* (Kunin and Phelpstead 2001, 21); *Ágrip* (1995), ch. 19; *OddrÓT*, ch. 52; and cf. Snorri's account of Óláfr Tryggvason's missionary endeavours in his *Óláfs saga Tryggvasonar* in *ÍF* XXVI, chs 47, 53, 73, 95–96.

² Hárekr ór Þjóttu, son of Eyvindr skáldaspillir, Þórir hundr ('the dog'), and Kálfr Árnason were prominent chieftains who led the rebellion against King Óláfr. Þórir hundr was, however, one of the first people to recognise Óláfr's sanctity after his death.

³ Óláfr's opponents are usually characterised as *bændr*, but the leaders of their army were of higher social status.

⁴ Haraldr Sigurðarson, later known as *harðráði* ('hard ruler'), was king of Norway 1046–66. He was Óláfr's half-brother. On st. 15/3–4 cf. *ÍF* XXVII 364.

⁵ Rognvaldr Brúsason was the son of Earl Brúsi of Orkney. When King Óláfr settled a dispute between rival earls he required Rognvaldr to remain at the Norwegian court in order to ensure that Brúsi kept to the agreement. Rognvaldr remained there for many years; see *Óláfs saga helga* ch. 102; in *Haralds saga Sigurðarsonar* in *ÍF* XXVIII, ch. 1 Snorri tells how Earl Rognvaldr helped Haraldr Sigurðarson to escape from the battle at Stiklastaðir.

⁶ Two brothers of Óláfr's opponent Kálfr mentioned here supported the king, Finnur and Þorbergr (cf. stt. 18 and 40).

⁷ Earlier in Óláfr's reign Björn stallari ('the marshal') had undertaken a diplomatic mission to try to make peace with the king of Sweden. He had later visited the king in exile in Russia and reported on the state of affairs in Norway.

⁸ The court poet Þormóðr Kolbrúnarskáld figures prominently in the last part of Snorri's *Óláfs saga helga* and is also a central character in *Fóstbræðra saga*. Snorri records how he recited *Bjarkamál in fornu*

before the battle at Stiklastaðir and later died as a result of wounds received in the battle (*Óláfs saga helga* chs 208, 233–34). Þormóður acquired his nickname after dedicating a poem to a woman called Þorbjörg kolbrún ('coal brow').

⁹ Gauka-Þórir and Hafrafasti (Afrafasti in *Heimskringla* and most manuscripts of Snorri's separate *Óláfs saga helga*; Hafrafasti in *Flateyjarbók*) were brothers and robbers who decided to join Óláfr's army before the battle, but Óláfr would accept their help only if they first submitted to Christian baptism (*Óláfs saga helga* chs 203, 205).

¹⁰ Arnljótr gellini (cf. stanza 39) was also required to convert to Christianity before Óláfr would accept his help in the battle: see *Óláfs saga helga* chs 141, 215.

¹¹ *renn* is presumably for *renna*, with the *-a* elided with the vowel at the beginning of the next line so as to preserve the rhyme.

¹² The Lappish inhabitants of Finnmark. Lapps were traditionally associated with sorcery. Þórir's protective magic cloaks are described in *Óláfs saga helga* ch. 193 (cf. ch. 228).

¹³ Þorgils Hálmuson, a farmer at Stiklastaðir, fulfilled his promise to bury the king's body after the battle; cf. st. 58 below and see Snorri's *Óláfs saga helga* chs 210 and 236–38.

¹⁴ The Battle of Stiklastaðir (or Stiklarstaðir) took place on 29 July 1030. Cf. note 18 to Text VIII above.

¹⁵ In *Óláfs saga helga* ch. 222 Snorri tells how Þorsteinn knarrarsmiðr ('ship-builder') fell out with King Óláfr and was punished for his violent crimes by having a large ship he had built confiscated; Þorsteinn vowed to repay the king by being the first to strike him if he could get close enough in the battle against him. Snorri's account of the fatal blows inflicted on Óláfr by Þorsteinn, Þórir hundr and Kálfr Árnason is in *Óláfs saga helga* ch. 228.

¹⁶ I.e. presumably the king's sword broke. But he is still using Hneitir at 48/1, and his sword is not said to be broken in *ÍF* XXVII 383–84.

¹⁷ According to Snorri's account, Þorgeirr of Kvistsstaðir supported the rebels against Óláfr despite having earlier been elevated in social status by the king; see st. 47/3–4 and *Óláfs saga helga* chs 225, 227.

¹⁸ Cf. the proverb *köld eru kvenna ráð* 'cold are the counsels of women' in e.g. *Njáls saga* (ÍF XII 292); and the episode in *Óláfs saga helga* ch. 123 (ÍF XXVII 213) where Sigríðr, Þórir hundr's sister-in-law, urges Þórir to stab the king with the spear that had killed her son Ásbjörn.

¹⁹ Óláfr had exiled Dagr's father King Hringr of Heiðmørk from Norway, but on Óláfr's own return journey to Norway from exile in Russia he sent word to Dagr that if he were to regain Norway with Dagr's help he would grant him dominions as great as his ancestors had held there (*Óláfs saga helga* ch. 199). Dagr's renewal of the battle following Óláfr's death is recounted in *Óláfs saga helga* ch. 229.

²⁰ Craigie (1952, I 285) suggests that some verses may be missing between stanzas 56 and 57, where the story jumps to the evening after the battle when the first of the miracles took place (*Óláfs saga helga* ch. 236).

²¹ Cf. Matthew 11: 5.

²² Óláfr's body was secretly buried in a sandbank by the River Nið near Trondheim (*Óláfs saga helga* ch. 238).

²³ On the light from St Óláfr's grave see *Óláfs saga helga* ch. 238.

²⁴ The translation of Óláfr's body took place on 3 August 1031. His remains were enshrined in Trondheim, later the location of the Norwegian archiepiscopal see.

²⁵ The miraculous growth of the dead saint's hair and nails is recorded in many texts, including Snorri's *Óláfs saga helga* chs 244–45.

²⁶ The final prayer is presumably for the poet to be saved from the judgment of Christ on doomsday, which is a normal request, rather than from Christ himself.

XXIII: ENCYCLOPEDIA LITERATURE

PHYSIOGNOMY

The passage below is offered as an example of the kind of learned literature collected and edited by Kr. Kålund under the title *Alfræði íslenzk*. In line with Kålund's title, material of this type is often known as encyclopedic literature, specimens of which are to be found in Icelandic manuscripts from as early as c.1200, though the majority of the encyclopedic manuscripts that survive are from the fourteenth and fifteenth centuries. It must be stressed that the compilations in which such writing is found, in the Old Norse context, are not encyclopedias in the modern sense. The Middle Ages did indeed produce some influential Latin works of a truly encyclopedic nature in that their authors aimed at giving systematic and comprehensive accounts of lore concerning the whole world and its inhabitants; notable among these are the *Etymologiae* of St Isidore of Seville and the *Imago mundi* of Honorius Augustodunensis, the former being a work from the early seventh century that gained lasting currency throughout Europe, and the latter belonging to the first half of the twelfth century. The *Imago mundi* appears to have been especially popular in medieval Iceland: it is likely that there was a twelfth-century Icelandic translation of it, which has not survived; the fifteenth-century manuscript AM 685 a 4to contains a vernacular adaptation of the first part of the work; and AM 435 12mo, from which the passage below is drawn, refers to the work by name in the paragraph immediately before the one with which the present excerpt begins (*Alfræði* III 98). It can be said in general, however, that the Old Icelandic manuscripts which are compilations of encyclopedic literature function not as full descriptions of the world but as 'micro-libraries' (Clunies Ross and Simek 1993) consisting of unsystematised collections of works, or pieces of works, commonly dealing with such subjects as geography, the peoples of the world, the properties of stones, liturgical matters and computus (i.e. calculation, but in particular the art of calculating the correct dates of moveable feasts in the ecclesiastical year). AM 435 12mo, for example, includes sections on computus, the Icelandic calendar and the ceremonial of the Mass, but in addition its first fifteen folios are devoted to the subject of physiognomy.

As expressed pithily by the Peripatetic author of *Physiognomica*, long thought to be Aristotle himself, the basic proposition of the ancient and medieval science of physiognomy was that ‘dispositions follow bodily characteristics’ (Aristotle, *Minor Works* 1936, 85); in other words, the personality of a human individual can be perceived by observing the person’s physical appearance. This idea had been endorsed by the real Aristotle in the *Prior Analytics* (70^b 7–38), which was available to the Middle Ages in a Latin translation by Boethius (*Aristoteles latinus* 1962, 5–139). The basis of physiognomy as understood by Aristotle was not simply the observation of human beings and their personalities but rather the drawing of analogies between humans and animals; as Ross’s commentary on Aristotle’s work (1949, 501) puts it, the methodology depends on ‘the inferring of mental characteristics in *men* from the presence in them of physical characteristics which in some other kind or kinds of animal go constantly with those mental characteristics’. Remnants of this way of thinking can be seen in the references to bears, horses, sea-monsters, snakes, birds, goats and spiders in the passage below (lines 6, 60, 63, 66, 69 and 95–96). For the Middle Ages, perhaps the most influential writer on physiognomy was Marcus Antonius Polemon (c.88–144), whose work on the subject is lost in its original Greek form but survives in Latin and Arabic translations and in a later Greek paraphrase. It is Polemon who is the ultimate source for the material included in the Old Norse passage reproduced here. Contrary to the impression given by Kålund (*Alfræði* III xv), however, the more direct source for the passage is a later Latin work based on Polemon, the *Anonymi de physiognomonia liber*, or something quite like it; this fact is shown by the sequence of the topics discussed, which is radically different from that of Polemon, and by the close correspondence of many sentences. Details of the correlation between the Icelandic text and the Latin works are given in the notes below.

In other types of Old Norse literature, such as sagas of Icelanders and eddic poems, it is quite common for physical characteristics to be mentioned in ways that may imply some kind of significance for the personality or social status of the people who bear them. An interesting topic for further study would be that of the differences and similarities between the beliefs implicit in such references and the system of physiognomic lore outlined here. This is not the place

to enter into such a study, but some pointers have been given in the accompanying notes.

The text is a normalised version of AM 435 12mo, folios 8r–13r, based on Kålund's transcription (*Alfræði* III 98–103). The manuscript, which has been dated to c.1500, shares its physiognomic material with another encyclopedic manuscript from Iceland, the Codex Lindesianus (John Rylands University Library, Manchester, Icel I; = L), c.1473, which has been described by Eiríkur Magnússon (1896–97). The passage includes a high proportion of unusual vocabulary, noted by Eiríkur (pp. 11–14) and Kålund (*Alfræði* III xvi–xvii), including *blauthærðr* (line 3), *fávitugr* (line 80), *fjórhyrindr* (line 32), *hugsanarmikill* (line 2), *ónæmi* (line 46), *rálitill* (line 38; here emended to *rólitill*), *stundanarmikill* (line 19), *útrauðr* (line 37), *þunnhærðr* (line 3) and *þykkhærðr* (line 4). The word *trítli* (line 39; MS *trillti*), which does not occur in L, is especially problematical; the reading given here is based on a suggestion made by Kålund (*Alfræði* III xvii).

Bibliography

- Kr. Kålund with N. Beckman (vol. 2), eds, *Alfræði íslenzk.* 3 vols (1908–18).
Anonymi de physiognomonia liber latinus. In R. Foerster, ed., *Scriptores physiognomonici graeci et latini.* 2 vols (1893), II 1–145.
 Marcus Antonius Polemon, *Polemonis de physiognomonia liber arabice et latine*, ed. G. Hoffmann. In R. Foerster, ed., *Scriptores physiognomonici graeci et latini.* 2 vols (1893), I 93–294.
 Aristotle, *Minor Works*, ed. and tr. W. S. Hett (1936).
Aristoteles latinus III 1–4. *Analytica priora*, ed. L. Minio-Paluello (1962).
 M. Clunies Ross and R. Simek, 'Encyclopedic Literature'. In *MS* 164–66.
 E. C. Evans, *Physiognomics in the Ancient World* (1969).
 Anne Holtsmark, 'Encyklopedisk litteratur'. In *Kulturhistoriskt Lexicon för nordisk medeltid.* 22 vols. (1956–78).
 Eiríkur Magnússon, 'Codex Lindesianus', *Arkiv för nordisk filologi* 13 (1896–97), 1–14.
 'Polemon'. In S. Hornblower and A. Spawforth, eds, *The Oxford Classical Dictionary*, 3rd ed (2003).
 W. D. Ross, ed., *Aristotle's Prior and Posterior Analytics* (1949).

XXIII: ENCYCLOPEDIA LITERATURE

PHYSIOGNOMY

- 3 <S>vá segja fornir fræðimenn, at eptir náttúrligu eðli sé karlmanna hugr skjótr ok ákafr í sinni fýst, iðjufullr ok hugsanarmikill, en kvenna hugr miskunnsamr ok óttagjarn.¹ Blauthærðir menn ok þunnhærðir sýna skjótt hugvit; þykkhærðir menn síngjarnir ok óhræddir. Þat háf er þrøngir mjök saman ok hrøkkur nokkut yfir enninu, sýnir grimman hug, ok því samþykkir hárfærð á skógbjarnar hofði. Gulir lokkar, þykkvir ok nokkut ljósir, sýna mann ónæman. Dökkjarpir lokkar, ef þeir eru mátuliga þunnir, sýna góðsiðuga menn ok hægt skaplyndi.²
- 9 Hofuð mjök mikit sýnir heimskan mann, en þollótt hofuð ok skammt óvitran ok óminnigan. Lítit hofuð ok yfir ofan svá sem slétt sýnir lausungar mark ok óvenju. Aflangt hofuð ok vaxit nokkut svá sem hamarr segir mann vera forsjálan ok athugasaman.³
- 12 Enni þat er mjök er mjótt, segir mann vera ónæman ok gráðgan; en þat er mjök er langt, segir litla skynsemðargrein. Kringlótt enni sýnir reiðan mátt. Lítit enni ok niðrlútt sýnir óframan hug ok lýtalausan. Ferhrynt enni meðr mátuligum mikilleik sýnir mann mikilhugaðan með mikilli vizku.⁴
- 18 Ef brýnn eru þar til bjúgar sem þær koma saman viðr nefit, merkja glöggvan mann ok stundanarmikinn í 9llum sínum gerðum; en ef þar verðr nokkut mjótt meðal, þat sýnir hryggan mann ok óvitran. En ef bjúgleikr brúnanna hne<i>gisk niðr til augna ok beri niðr af mjök þykkvar kinnr, merkir vanræktar hug. En ef brúna háf eru mjök löng ok mörq, þat merkir grimman mann ok mikilhugaðan.⁵
- 24 Augu þau sem bjar<t>liga skína, segja til fagrferðugra siða; en ef þau eru óstaðföst, svá at þau renna stundum skjótt, en stundum sé þau kyr, merkja illa hluti válkask í huginum ok vera eigi fram komna.⁶ Gul augu með skínandi birti merkja djarfan mann ok til illgerða vakran. Mikil augu skjálfandi ok svört merkja drykkjumann ok kvennamann.⁷ Augu hreinliga svört merkja óstyrkan hug ok krap<t>lausan. Svört augu með rauðum dropum merkja réttlátan hug, dyggan ok hugvitran.⁸ Þar sem í svörtum augum sýnask smádropar ákafliga rauðir ok nokkurir fjórhyrmdir ok nokkurir bleikir, en aðrir gulir, ok hringar þeir, er liggja útán um sjáldrinn, hafi á sér blóðslit, ok sé augun mikil ok birti sú sem fylgir sjáldrnum hrærisk svá sem hrærisk sjáldrinn, þvílík augu merkja
- 12 athugan saman

þann hug er um fram er allan hræðýra hátt, því at hvat er af óhæfundi má hugsat vera ór þvílíkum augum máttuligt at fremja, ok eigi munu 36
varna við heimamannligu blóði. Þau augu sem eru mjök útrauð ok þó rólítill,⁹ birta stillingarlausan ok <ó>støðugan líkam. Snørp augu ok snøp í trífli,¹⁰ ef þau eru vát, sýna sannsøglan mann, skjótan ok forsjálan í 39
sínnum gerðum. Þau augu sem optliga lúkask upp ok aptr, sýna óttafullan hug ok vanmegnan.¹¹ Augu mjök opin merkja heimsku ok óframa, en þau sem mjök eru lukt, merkja hræriligan hug ok í öllum gjörðum 42
sínnum óstaðfastan.

Eyru þau sem hátt standa ok eru mjök mikil, merkja athugaleysi, heimsku ok óvizku; en mjök lítill eyru hafa illgjörða mark. Mjök 45
kringlótt eyru merkja ónæmi, en aflöng ok þröng merkja öfundar mark; þau sem liggja nær höfðinu sýna leti.¹²

Feitar kinnr ok mjök þykkvar merkja leti ok ofdrykkju, en þær er mjök 48
eru þunnar merkja illgirmi. Kringlóttar kinnr sýna öfund.¹³

Opnar nasir gefa af sér gleðimark ok styrktar, en þunnar ok langar óstaðfesti ok léttleika. Þat nef er niðr af enni ok fram er hvarki mjök 51
hátt né lágt, heldr jafnt viðr sik ok rétt, sýnir af sér karlmannligt mark með staðfesti ok vizku. Nasir minni en hæfiligt er, er þjófa mark.¹⁴

Allt saman andlit, ef þat er kjötsfullt, þykkt ok feitt, merkir óþrifnaðar 54
mark ok munhugðar. Bjúgleitt andlit vísar til undirferli ok vælar meðr slægð.¹⁵

Þunnar varrir, ef hin efri er nokkuru meiri en hin neðri, sýnir mikil- 57
hugaðan mann ok sterkan; en þunnar varrir meðr litlum munni sýna óstyrkan hug ok slægan. Ef varrir hanga nokkut svá niðr frá munnum, sýna óþrifnaðar mark, því at þat mark finnsk á ösnum ok hestum. Líttill 60
munnr hæfir kvenna álitu og þeim hugum er kvennligir eru. Sá munnr er um fram hátt er víðr, sýnir mann gráðgan, ómjúkan ok ómildan, því at svá mikit gin hæfir sjóskrímslum.¹⁶ 63

Haka sú er nokkut svá er löng, sýnir manninn miðr reiðan ok miðr skelfðan. Þeir sem hafa litla hoku eru ómjúkir ok öfundsjúkir; þessa sagði meistari Plato höggormum líka. Nytsamligra manna haka er vel 66
mátuliga mikil ok nokkut svá ferhyrmd. Sú haka er mjök er löng, sýnir prettóttan hug.¹⁷

Sú rödd er lík er fugla rödd eðr geita sýnir heimsku mark, en þeir er 69
sína rödd hefja upp á fugla hátt, eru léttir ok auðveldir. Sú rödd sem er óstyrk ok nokkut grátlig, sýnir hryggan ok grunsemðarfullan hug. Þeira

72 manna rödd er rennr í nefit, svá at nefit samhljóði röddinni, þeir eru lygnir ok illgjarnir ok fagna annarra illgjörðum.¹⁸

Langr háls ok þunnr merkir þann er illt hugsar. Kringlótt háls sýnir
75 hugar krapt ok líkams lítillæti. Skammr háls er mark þess er djarfr er. Sá háls er mjök berr sik réttan sýnir óvenju ok þrjótlyndi.¹⁹

Brjóst þat sem lengra er en kviðrinn, sýnir vitran mann.²⁰ Brjóst þat
78 sem með kviðinum er hult miklu hári, merkir óstöðugan mann útan siðlæti ok mildi. Brjóst þat er mjök er hult miklu kjöti, segir ónæma menn ok fávituga, en ef eitt saman brjóstit hefir hárit, sýnir hugfullan mann.²¹

81 Þunnar herðar ok uppréttar vísa til þess manns er gjarna sitr um aðra.²² Armleggir, ef þeir eru svá langir at þá er maðrinn stendr með réttum líkama, taki lengstu fingr mjök til knjá, þó at aðrir fingr taki eigi jafnlangt,
84 sýnir lítilláta menn ok styrka; en ef fingr eru <eigi> lengri en á mjöðmína eða litlu lengra, sýnir illgjarna menn þá er fagna annarra illgjörðum.²³

Mjök skammr hendr ok litlar sýna styrka menn ok vituga. Feitar
87 hendr ok meir skammir fingr en hæfiligt er, birta mann ómerkan. Snúnar hendr ok þunnar sýna málgan mann ok gráðgan. Hvítir negl ok blautir, sléttir ok þunnir ok líttat rjóðir harðla vel skínandi, segja it hæsta hugvit;
90 bjúgir negl sýna óvitra ok gráðga. Mjök samfelldir fingr sýna illgjarnan ok ágjarnan, en litlir fingr ok *feit* segja djarfan ok ofundsjúkan. Litlir fingr ok þunnir sýna *hei* skan mann.²⁴

93 Þunnar ok þröngvar síður sýna hræddan mann, en kjötmiklar ok harðar sýna mann ónæman; því eru þær af spekingum kallaðar kóngurváfum líkar.²⁵

96 Sá hlutr fótleggjar sem undir knénu er, kallask at bókmáli sura; ef þar er fullt mjök, svá at þat þyngi fótinn, merkir mann stillingarlausan ok óhreinan. Blautar surae eru kvensligar.²⁶

99 Feitir fœtr ok skammir sýna mjök óstyrkan mann, en mjök langir prettóttan, mjök þunnir ok skammir illgjarnan. Þeir er langa fœtr hafa ok stíga hátt ok langt, eru vanir at vera mikilhugaðir menn ok fljótvirkir.
102 Sá er fljótliga gengr ok haldi sér þó svá apr, lýtr niðr, sem hann beri allan líkamann bjúgan,²⁷ merkir ofundsjúkan ok slægan. Sá sem hefir skamma fœtr ok berr þá skjótliga, er sagðr vera illgjarn ok óstyrkr.²⁸

105 Svatr skinnslitr segir mann slægan, en hvítr skinnslitr ok nokkut rjóðr segir styrka menn ok hugfulla. Ákafliga hvítr skinnslitr með bleikum merkir þrotnanda krapt ok óstyrkt af ofkaldri náttúru. Eldsligr skinnslitr

með skínöndum augum snýsk til æði. Meðalskinnsliþr, hvítr ok svarþr, ok bregði á nokkut brúnu, sýnir mann með góðu hugviti ok góðum siðum.²⁹ 108

Notes

¹ For the probable source of this sentence see *Anonymi de physiognomonia liber 4* (hereafter *Anon.*, all references being to section numbers).

² For the material on hair see *Anon.* 14, which includes the reference to the bear (*ursus*) whereas Polemon ch. XL specifies only a likeness to a wild animal (*similitudo ferae agrestis*). In connection with this topic it should be noted that hair curling over the forehead seems to have been regarded as an ugly feature in medieval Iceland, since in *Kormaks saga* (*ÍF* VIII 210) Steingerðr Þorkeldsdóttir refers to this characteristic as the one blemish in the otherwise handsome Kormakr. An emphasis on particularly beautiful hair, however, is often taken to indicate points at which Old Norse literature has been influenced by European romance traditions, as in the case of the description of Sigurðr in *Völsunga saga* (ed. R. G. Finch 1965, 41), which is probably based on a passage in *Piðreks saga* (ed. Guðni Jónsson 1954, 255), the latter work being a translation of some German romance. See also the descriptions of various characters in *Trójumanna saga* (ed. Jonna Louis-Jensen 1963, 64–70), an Icelandic work that dates from the first half of the thirteenth century and is based on a well-known Latin text that the Middle Ages ascribed to Dares Phrygius; the passage gives prominence to the hair colour of each person mentioned, though it is not clear whether personality traits are to be inferred from the descriptions. Colouring, however, is definitely associated with social status, and hence character type, in the eddic poem *Rígsþula*, which has been dated as early as the eleventh century or as late as the mid-thirteenth and which gives black hair to the prototypical *þræll*, whereas it declares the original *jarl* to have been blond. It is most likely that nobility and beauty are the associations that the author of *Njáls saga* (*ÍF* XII 53) has in mind when he says that Gunnarr Hámundarson had thick golden hair, rather than the characteristic that could be inferred from the physiognomic text above.

³ *Anon.* 16. See also Polemon XXX.

⁴ *Anon.* 17. See also Polemon XXVII.

⁵ *Anon.* 18. See also Polemon XLVIII.

⁶ The material on eyes is a greatly abridged version of *Anon.* 21–44 (see also Polemon I) generally conforming to the sequence of topics in the Latin text but with interpolations. The sources of individual statements, where it has been possible to identify them, are indicated in the notes that follow. The two parts of the paragraph's first sentence are from *Anon.* 21 and 23 respectively.

⁷ *Anon.* 23.

⁸ This and the following sentence concerning black eyes are from *Anon.* 27, which includes references to wild beasts and the slaying of close kindred, which may be reflected in the references to *hrædýra háttr* and *heimamannligt blóð* in lines 35 and 37. In Old Norse literature there is an association between black eyes and Icelandic poets: in *Kormaks saga* (*ÍF* VIII 211) the eponymous skald says *Svört augu berk* in a stanza replying to criticism of this feature made by a handmaid of Steingerðr Porkelsdóttir, the object of the poet's love; and *Heimskringla* (*ÍF* XXVII 140) preserves a stanza by Sigvatr Þórðarson referring to *augun þessi íslenzk . . . svörtu*, apparently replying to a comment made by a woman in the court of Rognvaldr jarl of Gautland, to the effect that Sigvatr has come with his black eyes to gain the gold ring that the jarl gives him. The latter exchange seems to be somewhat flirtatious, as is the comment in *Kormaks saga*; but it may also imply an accusation of avarice on the part of the poet, which would accord with the statement in *Anon.* 27, omitted in the Old Norse text above, that black eyes *lucris avidum indicant* 'indicate a person greedy for gain'.

⁹ The MS reading *rálútil*, though it is explained by Eiríkur Magnússon as an otherwise unrecorded term meaning something like 'with rather indistinct corners' (*rá* f. corner), is more likely to be an error in the archetype for *rólútil*, which fits the context much better.

¹⁰ The MS reading 'trillti' is not a known word in Icelandic, but Kålund in the introduction to *Alfræði* III (p. xvii) suggests a link with Norwegian *trilla*, *trilta* 'toddle, run', Modern Icelandic *trítla* 'mince,

trot'. Cf. also *trítill* 'top'; 'urchin'. It might then be dative of *trítill* m., meaning 'small movements', and here it has accordingly been emended to *trítli*. Alternatively the word might be **trilt* n., with the same meaning, and the text would then require no emendation.

¹¹ *Anon.* 41.

¹² *Anon.* 47. See also Polemon XXIX.

¹³ *Anon.* 49. See also Polemon XXVIII.

¹⁴ *Anon.* 51, but here the correspondence is closer to Polemon XXVI, which includes a reference to the mark of thieves. Note that in *Njáls saga* (ÍF XII 7) it is the eyes rather than the nose that can carry physical signs of a propensity to commit theft, since Hrútr Herjólfsson, on seeing Hallgerðr Høskuldsdóttir for the first time, asks *hvaðan þjófsaugu eru komin í ættir várar* 'whence thief's eyes are come into our family'.

¹⁵ *Anon.* 50. See also Polemon XXVIII.

¹⁶ *Anon.* 48, but the passage is closer to Polemon XXV, which includes a reference to crocodiles, corresponding to *sjóskrimsl*.

¹⁷ *Anon.* 52 refers to snakes but not to Plato; Polemon XXIV does not mention either.

¹⁸ The material on the voice corresponds to *Anon.* 78, though the Latin text refers to sheep rather than *geitr*. Polemon LII mentions neither sheep nor goats.

¹⁹ *Anon.* 53–55, Polemon XXIII. There appears to be some confusion or corruption here as both Latin texts declare a short neck to be a sign of timidity.

²⁰ *Anon.* 63. See also Polemon XV.

²¹ *Anon.* 73. See also Polemon XLIV.

²² *Anon.* 58. This statement is not present in the corresponding passage of Polemon, XX.

²³ *Anon.* 59. See also Polemon XXI.

²⁴ *Anon.* 59–60. See also Polemon III–IV. Concerning the words *samfelldir fingr*, Kålund (*Alfræði* III xvii) declares that they answer to the phrase *digitos cum unguibus cohaerentes* ‘joined fingers with nails’ in Polemon IV; in fact, however, the sentence in which they occur is a rendering of *digiti cum coniuncti sunt et cohaerent, immundum hominem significant* ‘when fingers are conjoined and cohere, they signify an impure man’ (*Anon.* 60). The phrase *litlir fingr ok feitir*, in the emended text above, corresponds to *digiti . . . parvi et crassi* ‘small and thick fingers’ in *Anon.* 60 and provides a clear antithesis with *litlir fingr ok þunnir*, which correspond to *digiti . . . parvi et tenues* ‘small and slender fingers’.

²⁵ *Anon.* 65. The Latin word corresponding to *kongurváfa* is *rana* ‘frog’. This is not in Polemon, and it is possible that the Latin text used by the Norse compiler had a spelling for *rana* that he took for the Greek ἀράχνη ‘spider’, and he perhaps understood the simile to refer to thinness of limbs. At this point the Old Norse text omits material relating to the back, lower spine, pelvis, thigh and knee found in *Anon.* 66–70.

²⁶ *Anon.* 71 mentions σφύρα ‘ankles’ rather than *sura* ‘calf’. The final sentence, to the effect that soft calves are womanish, corresponds to one in *Anon.* 72, which actually refers to feet. See also Polemon VII.

²⁷ ‘. . . and yet holds himself backwards, bowing down, so that he carries his whole body curved.’ This rather confusing description appears to mean that the person bends himself in the middle with head and knees forward, putting his body in the shape of a C.

²⁸ The first sentence of this paragraph corresponds to one in *Anon.* 72; the rest relates to *Anon.* 75. See also Polemon V and L.

²⁹ *Anon.* 79. See also Polemon XXXVI. The phrase *með bleikum* (line 106) does not have a correlative in the corresponding sentences of either Latin text.

XXIV: KONUNGS SKUGGSJÁ

Konungs skuggsjá, or *Speculum regale*, was written in Norway, most probably in the 1250s, in the form of a dialogue between a father and his son, the former answering the latter's questions. It is in three parts, the first dealing with matters of interest to a merchant, the second with life at court and how a king's retainer should behave, and the third with the duties of the king, especially his duties as a judge. The work is anonymous, but it may safely be assumed that the author was a cleric closely associated with the royal circle, who probably wrote his 'king's mirror' for the enlightenment of King Hákon Hákonarson's sons, Hákon the Young (1232–57) and Magnús (1238–80), the latter of whom, Magnús the Lawmender, succeeded his father in 1263.

Konungs skuggsjá is preserved in some sixty manuscripts, both Norwegian and Icelandic; their interrelationship is discussed in Holm-Olsen 1952, 116–79 and Holm-Olsen 1987, 12–17. The text of the extract below reflects that of the so-called main manuscript, AM 243 b a fol., as edited in Holm-Olsen 1983, 48–49; it has also been collated with the relevant folios (62–64) of that manuscript as edited in facsimile by Flom (1915). The manuscript was written in Norway, most probably in Bergen, in c.1275 (Holm-Olsen 1983, xii). In the extract as edited here, Norwegian spellings and word-forms have been retained, as in the extract from *Fagrskinna* (cf. p. 59 above), though with the main differences that short, open *e* is represented by *ɛ* (corresponding to the long sound *æ*), and the Norwegian *i*-mutation of *au* by *øy* (often written *œy*).

The extract, from the second part of *Konungs skuggsjá*, is of great historical sociolinguistic interest for the light it throws on the uses of the singular, dual and plural forms of the first and second person pronouns (cf. *Gr* 3.2, 3.2.1) in the spoken language(s) of Norway and Iceland in the thirteenth century (cf. *Gr* 1.2). As Helgi Guðmundsson (1972, 39) notes: 'Of course the usage in question may not have been precisely the same in Iceland as in Norway, but in view of the close connections between the two countries at that time it cannot have been widely divergent.' The father is here advising the son on the appropriate uses of the pronominal forms. The plural is to be used in addressing the king (lines 3–4) or an influential person (57–58) or someone who deserves respectful treatment (61), such as a chieftain (72–75); this has become established as the custom among wise and

courteous men (59–60). One should however guard against using the plural with reference to oneself when speaking to the king (4–6), or (it is implied) to anyone of higher rank than oneself, lest it be thought that one considers oneself the equal of such a person (82–84). Even when talking to an equal or to an inferior one should not seek to elevate oneself by speaking of oneself in the plural (84–86). Only a fool would refer to himself in the plural and to the king in the singular when addressing the king (4–6).

In other words, the first and second person plural forms, used respectively with reference to oneself and to the one addressed, are both felt to be honorific. Although in *Konungs skuggsjá* as a whole the father and son do not always follow in their own dialogue the father's recommendations as given here, as Helgi Guðmundsson (1972, 41) has noted, they do so in the extract itself: the son uses the plural in addressing the father (lines 22–23, 54), while referring to himself in the singular (22, 24, 50, 54), and the father addresses the son in the singular (1–10, 12–13, 25–26, 30, 47–49, 82–85), while also referring to himself in the singular (25–26, 29–32). It is true that the father uses first person plural forms at lines 28, 34, 40 and 42, but it seems clear that in doing so here he is speaking neither of himself as an individual, nor of just himself and his son, but of mankind (or at least Christendom) in general. When he is speaking of just himself and his son, on the other hand, he uses dual forms, as at lines 47 and 49. In this last respect, i.e. in using the dual to refer to just themselves, father and son are not entirely consistent, either, in *Konungs skuggsjá* as a whole, as Helgi Guðmundsson (1972, 46) has also noted, though Helgi's examples give the impression that the father is more consistent in this respect than the son. In the brief speech within the father's speech with which the extract opens, where the father is indicating to the son how the king should be addressed (lines 10–12), the father naturally follows his own rules in presenting the son as addressing the king in the plural and as referring to himself in the singular.

There is however one exception to the father's rule that a superior should be addressed in the plural, as the son diffidently points out to him (lines 15–24), i.e. that it is customary to address God in the second person singular. At lines 18–19 and 20–21 the son gives examples of what his experience has led him to regard as, respectively, the correct and incorrect uses of the personal pronoun in addressing the Almighty.

The father's reply, which is also somewhat diffident, since he claims that this is a matter more for theologians than for him (25–29), confirms by implication the accuracy of the son's observation in acknowledging that the question here raised deserves an answer (29–31). The father then explains this particular usage in terms of the singularity of the Christian God as opposed to other gods (32–39), an explanation which accords interestingly with one recently offered, in the context of the history of English but expressed in relatively general terms, by Smith (1991, 135). It may however be noted that Strang (1970, 139–40), also writing in the context of English while expressing herself in general terms, explains this usage by reference not to so much to the singularity of God as to His specialness. Once the use of the plural pronoun for polite address to a single person has been introduced into a language, she argues, it is likely to snowball, since in cases of doubt one would rather be polite than risk giving offence. The use of the plural to a single human superior would thus acquire the status of what Strang calls a central function, from which the use of the singular in addressing God, who is regarded as a special case, would become an exception.

In response to the question, asked by the son at lines 14–15 and again at lines 54–57, of why influential people should be addressed in the plural, the father justifies this on the grounds, firstly, that it is an old-established practice (57–61), and secondly that the plural form of address appropriately reflects the plurality of the responsibilities of those addressed. Chieftains, for example, are responsible for many more people than just themselves and their households (61–75), and the king does not function alone, but is surrounded by a retinue of counsellors (77–81). This explanation of the use of the plural in addressing a superior also accords interestingly with explanations by modern writers on language as to how this practice may have arisen. Pointing out that the polite use of the plural to refer to a single addressee 'seems to be very general in unrelated languages' (including Hungarian, Quechua, Tamil and many African languages), Brown and Levinson (1987, 198–99, cf. 202) suggest two possible motives for it: first, it provides the addressee with a 'let-out' in allowing him, theoretically at least, to interpret the address as not necessarily directed specifically at him; and second, it enhances his sense of status in treating him as the representative of a group rather than as a relatively powerless individual. Comparable to this second motive would be the motivation

for the use of the high-status or 'royal' first person plural 'we', against the use of which, in the extract (lines 4–6, 82–86), the father advises the son, the implication being that it is appropriately used only by people of very high or responsible status.

Brown and Gilman (1960, 255–61) described the semantic evolution, as they saw it, of second person singular and plural pronoun forms, calling them respectively *T* and *V* (from Latin *tu* and *vos*) in French, English, Italian, Spanish and German, and maintaining that in these languages a set of norms crystallised in *T* and *V* usage at different stages between the twelfth and fourteenth centuries. This set of norms, which they called the power semantic, involved the downward and upward use of *T* and *V*, respectively, between people of unequal social status, and the use of *V* and *T* respectively between equals of the upper and lower classes. (A later development, they argued, was the solidarity semantic, whereby an intimate *T* came to be used between people not necessarily of equal status but sharing the same views and/or behaviour dispositions; they left unexplained, however, the use of *T* for addressing God.) Helgi Guðmundsson (1972, 60–61) noted examples in Old Norse-Icelandic of a distinction between ordinary (i.e. non-honorific) and honorific uses of the first and second person pronouns from as early as the tenth century (in skaldic poetry), attributing it to influence from Central and Southern Europe, while at the same time recognising it as a widely attested feature; he also showed (1972, 94–99) that, in Icelandic, an increased honorific use of the second person plural pronoun in the seventeenth century led to the need for an unequivocally defined 'ordinary' plural. As a result, the second person dual pronouns gradually acquired plural meaning, as did also, mainly by analogy, the first person dual pronouns. Thus the Icelandic dual pronouns lost their dual meanings and came to be used as ordinary plurals, whereas the old plural forms *vér*, *þér* etc. were reserved exclusively for honorific use. The resulting situation is reflected in present-day Icelandic by the use of *við* (< *vit*) 'we' and *þið* (< *þit*) 'you' in plural meanings, and by the genitive forms *okkar*, *ykkar* in the meanings 'our' and 'your' (pl.) respectively; honorific *vér* and *þér*, however, are now found for the most part only in the written language. Icelandic is unusual in using old dual forms in plural meanings, but a parallel development has taken place in Faroese (Helgi Guðmundsson 1972, 122–24).

Bibliography

- Brown, Penelope and Stephen C. Levinson (1987), *Politeness: some universals in language usage*.
- Brown, Roger and Albert Gilman (1960), 'The pronouns of power and solidarity', in *Style in language*, ed. by Thomas A. Sebeok, 253–76.
- Finnur Jónsson, ed. (1920), *Konungs skuggsjá = Speculum regale udgivet efter håndskrifterne af Det kongelige nordiske oldskriftselskab*.
- Finnur Jónsson, tr. (1926), *Kongespejlet: Konungs skuggsjá i dansk oversættelse*.
- Flom, George T., ed. (1915), *The Arnarnaganean manuscript 243 B a, folio at Det kongelige biblioteket, Copenhagen: the main manuscript of Konungs skuggsjá in phototypic reproduction with diplomatic text*.
- Graves, Robert (1958), *The Greek myths*.
- Hagen, Friedrich Heinrich von der (1836), 'Die deutschen Wochentagegötter', *Germania* 1, 18–38, 344–77.
- Helgi Guðmundsson (1972), *The pronominal dual in Icelandic*.
- Holm-Olsen, Ludvig (1952), *Håndskrifterne av Konungs skuggsjá. En undersøkelse av deres tekstkritiske verdi*.
- Holm-Olsen, Ludvig, ed. (1983), *Konungs skuggsjá utgitt for Kjeldeskriftfondet*. Second edition.
- Holm-Olsen, Ludvig, ed. (1987), *The king's mirror: AM 243a fol.*
- Larson, Laurence Marcellus, tr. (1917), *The king's mirror (Speculum regale – Konungs skuggsjá)*.
- Meissner, Rudolf, tr. (1944), *Der Königspiegel: Konungsskuggsjá aus dem Altnorwegischen übersetzt*.
- Smith, Jeremy J. (1999), *Essentials of Early English*.
- Strang, Barbara M. H. (1970), *A history of English*.
- Strutynski, Udo (1975), 'Germanic divinities in weekday names', *Journal of Indo-European studies* 3, 368–84.
- Svanhildur Óskarsdóttir (2005), 'Prose of Christian instruction', in *A companion to Old Norse-Icelandic literature and culture*, ed. by Rory McTurk, 338–53.

XXIV: KONUNGS SKUGGSJÁ

Faðir: . . . Nú kann svá til at þera at konungr mælir til þín nokkur orð,¹ þá skalt þú þat varaz vandliga í andsvorum þínum at eigi margfaldir
3 þú engi þau atkvæði er til þín horfa, þó at þú margfaldir svá sem til
byrjar öll þau atkvæði er til konungs horfir.² En enn heldr skaltu þat
varaz, sem fól kann stundum at henda, at eigi margfaldir þú þau atkvæði
6 er til þín horfa, en þú einfaldir þau er til konungsins horfa.

En ef svá kann til at verða at konungr mælir til þín nokkur orð, þau
er þú nemir eigi ok þarftu annat sinni eftir at fréttu, þá skalt þú hvárki
9 segja ‘há’ né ‘hvat’, heldr skalt þú ekki meira um hafa en kveða svá at
orði: ‘Herra’. En ef þú vilt heldr spyrja með fleirum orðum: ‘Herra
minn, látið yðr eigi firi þykkja at ek spyrja hvat þér mæltur til mín, því
12 at <ek> nam egi gørla.’ Ok lát þek þó sem fæstum sinnum þat henda at
konungr þurfi optar en um sinn orð at herra firi þér áðr en þú nemir.

Sunr: Hver skynsemð er til þess at þá er þetr at öll atkvæði sé marg-
15 faldat, þau er mæla skal til ríkismanna, heldr en einfaldat? En ef maðr
biðr bœnar sinnar til Guðs, er allum er fremri ok hæri, þá eru einfaldat
í hverri bœn öll þau atkvæði er til hans horfa, ok kveðr svá at orði
18 hverr er sína bœn flytr við Guð: ‘Þú, Dróttinn minn, allsvaldandi Guð,
høyriðu bœn mína ok miskunna mek betr en ek sé veðr’. En engan
mann høyri ek svá taka til orðs: ‘Þér, Dróttinn minn, høyrið bœn mína
21 ok gørið þetr við mik firi sakar miskunnar yðarrar en ek sé veðr’.

Nú veit <ek> egi at allfróðlig sé spurning mín. En þó, með því at þér
hafið lofat mér at spyrja slíks sem mek forvitnar, þá vænti ek þó góðrar
24 órlausnar sem fyrr, þó at ek spyri þernskliga.

Faðir: Víst vil ek þat gjarna allt firi þér skýra er ek em til föerr, en eigi
veit ek hví þú forvitnar þetta mál svá gjorsamlega við mek at firi þat
27 skal skynsemð veita hversu atkvæðum er skipat í hēlgum bönum, því
at lærið þér vóru mundu þar kunna þetr svara um þá luti er til guðdómsins
er en ek. En með því at hverr spurning lítr jamnan til svara, þá vil ek
30 skýra þetta mál firi þér með skjótri ræðu, svá sem mér sýniz vænligast,
ok vil ek því fyst svara er mér þykki ágætast vera.

Nú ætla ek firi því svá skipat atkvæðum í hēlgum bönum at heldr sé
33 einfaldat en margfaldat ákall guðlegs nafs, at allir þeir er á Guð trúu
skili þat til fulls at vér trúum á einn Guð sannan, en eigi á marga
falsguða, sem heiðnir menn trúðu forðum á sjau guða. Kallaðu svá at

36 einn guð stýrði himnaríki, en annarr himintunglum, hinn þriði þessum
 heimi ok ávæxtum jarðar, hinn fjórði höfum ok vötnum, en hinn fimti
 vindum ok lopti, hinn sétti mannviti ok málsþeki, en hinn sjaundi hælvíti
 ok dauða.³ 39

Nú skulum vér firi því gofga einn Guð, þann er allar skepnur þjóna,
 ok biðja til hans með einföldu atkvæði, at efi þýðiz flærðsamir guðar til
 42 verra ákalla firi þat at vér margfaldim atkvæði at fleiri væri guð en
 einn í ákalli guðlegs nafns.⁴ Þessir lutir ganga ok til at skammsýnir
 menn mætti þat hyggja at fleiri væri guð en einn efi með margfaldaðu
 atkvæði væri á hans nafn kallat, ok er þat réttlíga tilskipat ok vitrlega at
 45 einföld trú ok heilög hafi ekki rúm eða villustíg at ganga af rétttri þjóðgatu.
 Nú efi þér skilz eigi til fulls þessi ræða, þá meğum vit enn fleira til
 finna. En efi þessi ræða má þek leiða til fullrar skilningar, þá meğum
 48 vit vel víkja okkarri ræðu til andsvara um þá luti aðra er þú spurðir.

Sunr: Þessir lutir skiljaz mér vel ok þykki mér vera bæði sannligir ok
 þó nauðsynlegir at firi því skal⁵ heldr einfaldaz en margfaldaz oll
 51 atkvæði til Guðs at hvárki megi rétt trú spillaz firi margfalt atkvæði ok
 eigi megi slægir úvinir undir þýðaz þat ákall er einföld trú ok rétt vísar
 þeim ífrá. En ek vil nú at þér skýrið þat firi mér er ek spurða um
 54 veraldar ríkismenn, hví oll atkvæði þætti þætr til þeirra margfaldat en
 einfaldat?

Faðir: Þar er þó ærnu firi svarat, at firi þá sök þykki þætr vera mælt til
 57 ríkismanna með margfaldu atkvæði heldr en einfaldu, at hœveðskir menn
 hafa þat funnit firi andverðu, ok hœfir þat síðan snúiz til siðvenju meðr
 allum vitrum monnum ok hœveðskum þeim til sœmðar sem við er mælt,
 60 ok til þess er kominn at þiggja sœmðaratkvæði. En þetta efi funnu
 þeir til, er frá andverðu skipaðu þessum atkvæðum, at ríkismenn eru
 eigi sem einnhverr annarra, sá er firi sér einum þætr áhyggju ok sínu
 63 hýski ok á firi fá menn svor at veita. En höfðingjar þera áhyggju firi
 ollum þeim er undir þeim eru at þjónustu eða at veldi, ok hafa þeir eigi
 eins manns svor í munni, heldr eigu þeir firi marga svor at veita, ok efi
 66 góðr höfðingi fellr ífrá, þá er eigi sem eins manns missi, heldr er þat
 mikil missa allum þeim er af honum tóku upphald eða sœmðir, ok er
 69 sem allir verði minni firi sér, síðan er þeir missa höfðingja síns, en
 þeir váru meðan hann lifði, nema því at eins at sá komi annarr í stað er
 þeim sé jamvel viljaðr sem hinn er frá fell.

72 Nú með því at höfðingjar halda upp með mörgum hvártveggja
sæmðum ok andsvörum ok margfaldri áhyggju, þá er þat velt til
leggjandi þeim til sæmðar at kenna þá með margföldu atkvæði í allri
75 ræðu frá því er til þeirra þarf at ræða er smæri eru ok minni firi sér.⁶
En þessir lutir eru þeir enn er þá vátu til funnir eða hugleiddir, er þetta
var fyrsta sinni til siðar tækit, at konungar eða aðrir ríkismenn þá eru
78 eigi einir saman í ráðagerð sinni, heldr hafa þeir með sér marga aðra
vitra menn ok gofga; ok man þá svá sýnaz, ef til höfðingja verðr mælt
meðr margfaldu atkvæði, at þá sé eigi til konungs eins mælt, heldr til
81 allra þeirra er í ráðagerð eru með hánúm ok hans eru ráðgjafar. Ek gat
þess ok nokkut í hinu fyrra orði at þú skalt viðr því sjá at þú margfaldir
annur þau atkvæði er til þín horfa, at eigi virðir þú þek jamnan hinum
84 er þú ræðir viðr ok meiri er en þú. En þó at þú ræðir viðr jammaka
þinn eða minna mann en þú sér, þá þerr þér ekki sjálfum at virða þik
með margfaldaðu atkvæði.

Notes

¹ *Nú* followed by verb and subject in inverted word order, even when the verb is not subjunctive, makes the opening clause conditional ('Now if it should come about that . . .'), and the main clause usually then opens with a correlative *þá* or *ok*. There are three examples of this in the extract from *Grágás*, XXVII:12, 16, 45 below.

² Lack of concord between subject and verb is not all that uncommon in Old Norse prose, but it is normally found only when the subject and verb are widely separated in the sentence and the verb precedes the subject (as in lines 16–17, where the lack of concord is between subject and participle, and 51–52), and especially when the subject consists of a sequence of conjoined subjects (see *NION* I, 3.9.8.2). There are examples in other texts in this book in I:26–27 (see commentary), XIX:23, XXI:18, 32 and 161. But it is remarkable that in this extract there are several examples of lack of concord where the verb does not precede the subject, as here and in lines 14–15 (where the lack of concord is again between subject and participle) and 28–29. Even though another of the principal manuscripts of this text, AM 243 a 4to, has regular concord in all these cases except the one corresponding to that of lines 28–29, where it has *horfir* instead of *er*, it seems unlikely that they are all the result of scribal error. Nor does it seem a possible solution to take the verbs in lines 4, 14–15 and 29 as impersonal, especially since *horfa* is clearly not impersonal in lines 3 and 17, and nor is *eru einfaldat* in line 16. What is further remarkable in this text is that the first three examples all concern the word *atkvæði* 'verbal expression' 'mode of address'. Since it is an abstract noun, the plural may not have been perceived to have any difference in meaning from the singular, and the grammatical plural may well have been taken by the scribe on occasion as a 'logical singular'.

³ According to Finnur Jónsson ('Indledning', 1920, 60), it is the gods of classical (as opposed to Old Norse) mythology that are meant here; he tentatively suggests that the seven gods in question are, respectively, Jupiter, Sol, Liber (or Saturn), Neptune, Mercury, Apollo and Pluto. He also offers the alternative suggestion that the deities in question may be those associated with the days of the week, without, however, making it clear whether he is thinking of classical or Germanic deities in

this context. On the former, see Graves (1958, 15–17, 27–30, 258–60); on the latter, see Hagen (1836) and Strutynski (1975).

⁴ The syntax of this rather tortuous sentence is not entirely clear. While *firi því . . . at* in lines 40–41 can be taken to mean ‘for this reason . . . that’, i.e. ‘so that’, ‘in order that’ and *firi þat at* in line 42 to mean ‘because’, ‘as a result of the fact that’, the second *at* in line 42 perhaps means ‘as if’, ‘on the assumption that’.

⁵ Cf. note 2.

⁶ It is difficult to see how the last clause links to the rest of the sentence, and if the *er* is relative, what the antecedent is. The meaning may be ‘. . . in every speech about what needs to be spoken to them (by those who) are lower in rank and of less importance’ or ‘. . . in every speech about what needs to be spoken to them when they (the speakers) are lower in rank and of less importance’. On the other hand, Finnur Jónsson (1926, 84) and Meissner (1944, 121; though not Larsson 1917, 190) understand *frá* to mean ‘as distinct from’ and take *þeirra* as the antecedent of the particle *er* that occurs later in the line, giving a meaning something like ‘. . . in all speech, as distinct from (differently from?) the speech needed for addressing those who are lower in rank and of less importance’.

XXV: HAMÐISMÁL

Hamðismál is the last poem in the Codex Regius of the Poetic Edda, and its content forms the last episode in the legend cycle of Sigurðr and the Burgundian royal family, of whom Guðrún, Hamðir and Sörli are the last survivors.

It is probably one of the earliest surviving eddic poems, although in an anonymous traditional poem it is always possible that different stanzas may be of various dates and authorship. However, it has been convincingly argued by Magnus Olsen (1936, 123–30) and Ursula Dronke (1969, 214–17) that this poem is deliberately echoed several times in some skaldic verses attributed to Torf-Einarr, Jarl of Orkney, which probably date from around 890 (*Skj B I* 27–28). In celebrating his own revenge for the killing of his father by Hálfðanr, son of King Haraldr hárfagri of Norway, Einarr refers to himself as a *fjórðungr* ‘quarter’ of the force represented by himself and his brothers (Torf-Einarr st. 2/4), just as *Hamðismál* refers to the brothers decreasing their force at *þriðjungi* ‘by a third’ (line 55). This image of brothers forming equal fractions of an overall unit is not found elsewhere in ON verse. Immediately after this, Einarr tells his men to throw stones on the body of his dead enemy (st. 2/5–8) and then declares how glad he is that *geirar . . . bitu* ‘spears bit’ the ruler’s son (st. 3/1–4). This looks like a deliberately ironic echo of Jǫrmunrekkr’s recognition that *geirar ne bíta* ‘spears do not bite’ the brothers and they must be stoned (line 92); again, the combination of *geirar* with the verb *bíta* is not found anywhere else in ON verse. Finally, looking forward to further conflict, Einarr says that his enemies do not know *hverr ilþorna arnar / undir hlýtr at standa* ‘who will have to stand under the heel-thorns (i.e. claws) of the eagle’ (st. 4/7–8); this is probably indebted to lines 106–07 of *Hamðismál*, as we can see from the verb *standa*, which seems surprising in Einarr’s verse but makes perfect sense in *Hamðismál*’s image of the heroes standing on the dead like eagles perching on the slain.

More tentatively, Dronke suggests (1969, 213–14) that some lines of *Hamðismál* may already have been familiar to the earliest known skaldic poet, Bragi Boddason (flourished c.850). Bragi’s *Ragnarsdrápa* is a poem of thanks to his patron for the gift of a ceremonial shield painted with mythological and legendary scenes, one of which was the brothers’ attack on Jǫrmunrekkr’s hall (*Ragnarsdrápa* 3–6, *Skj B I* 1–2). One phrase in *Ragnarsdrápa* (3/5) resembles *Hamðismál* 83 (*rósta varð í*

ranni ‘there was tumult in the hall’), and the image of the *ǫlskálir* ‘ale-cups’ (*Ragnarsdrápa* 4/5–6, *Hamðismál* 83–84) rolling among the blood and severed limbs is similar in the two poems. However, both of these may have been commonplace elements that could be expected in any poetic description of this scene, and in other respects Bragi’s account seems significantly different from the version in *Hamðismál*. For example, he seems to say that *Jǫrmunrekk* was asleep when the brothers arrived in his hall. It seems most likely that *Ragnarsdrápa* and *Hamðismál* are independent of each other, and therefore that *Hamðismál* (or at least major elements of it) should be dated to c.890 or a little earlier.

Like some other early eddic poems (e.g. *Atlakviða*), *Hamðismál*, from the standpoint of the ‘classical’ Icelandic poetry of the late tenth century onwards, is rather irregular in metre, with stanzas and lines of varying lengths. Most of it is in the traditional *fornyrðislag* metre, ‘the metre of ancient words (or deeds?)’, with two stressed syllables in each half-line, usually with only one of those in the first half-line bearing alliteration. One stanza is in the radically different *ljóðahátt* ‘metre of (magic) songs’, in which each pair of half-lines is followed by a single heavy half-line that alliterates only within itself (lines 102–05; see note 35). Some individual half-lines, while not technically irregular, show heavy concentrations of unstressed syllables including unstressed finite verbs (e.g. lines 21a, 62a). Line 66 has no alliteration at all, but this may be due to a nom. pl. noun or adjective having dropped out of the first half-line. Elsewhere, the alliteration does not always conform to the conventions of later Icelandic verse, and *hr-* is made to alliterate with *r-* in line 90, *hv-* with *v-* in line 100 (but with *h-* in lines 12 and 73) and *sv-* with *s-* in lines 9 and 32. The normal rule is that it is the first stressed syllable in the second half-line (i.e. the third in the whole line) that carries the alliteration, but in lines 77, 78 and 88 the alliteration is carried by the final stressed syllable of the line. This may be because the word order of these lines has been subject to scribal alteration. Line 32 has double transverse alliteration (*Hitt – hyggju, Sǫrli – svinna*), but this is probably a deliberate ornament rather than an irregularity. The poem is in a bad state of preservation, and many of these ‘irregularities’ may be the result of scribal corruption; others may be due to the early date of composition, when the rules may not have developed the strictness that became customary

in later Icelandic poetry. Since the poem shows great brilliance in other respects, it is unlikely that they reflect the incompetence or carelessness of the poet.

The legend of the death of Jǫrmunrekkr grew out of the fall of the historical Ostrogothic king Ermanaric in 375 AD. According to his contemporary, the historian Ammianus Marcellinus (1935–39, Book xxxi, ch. 3; Hamilton 1986, 415), Ermanaric was

a warlike king whose many heroic exploits had made him a terror to his neighbours. Ermanaric was hard hit by the violence of this unexpected storm (i.e. an invasion by the Huns). For some time he endeavoured to stand his ground, but exaggerated reports circulated of the dreadful fate which awaited him, and he found release from his fears by taking his own life.

Ammianus clearly does not tell the whole story of the historical events, and perhaps did not know the details, but the king's terrified suicide seems surprising, for his successors did not immediately collapse before the Hunnish onslaught, but organised an orderly retreat to the line of the River Dniester. This suggests that the historical Ermanaric may have been decrepit with age or physically disabled, though we have no contemporary evidence for or against this.

The next source on Ermanaric is the Ostrogothic historian Jordanes, who wrote his *Getica* c.550, basing his work on that of Cassiodorus (who was also of Gothic origin and wrote c.520, i.e. about 150 years after the events). Jordanes's account runs as follows (1882, 91–92, §§ 315–19; my translation):

Hermanaricus King of the Goths had, as we related above, become the conqueror of many peoples, but while he was thinking what to do about the arrival of the Huns, the perfidious nation of the Rosomoni, whom he had then enslaved along with others, took this opportunity of betraying him. And so the King, stirred up with rage, ordered that a certain woman of that nation who is remembered by the name Sunilda should be tied to wild horses because of her husband's treacherous desertion of him, and that she should be torn to pieces by having them driven in different directions. In vengeance for their sister, her brothers Sarus and Ammius attacked Hermanaricus in the side with iron; wounded in this way, he dragged out his wretched life with a disabled body. Hearing of his miserable state, Balamber King of the Huns moved his forces into the territory of the Ostrogoths; certain Visigoths had also planned among themselves to separate themselves from alliance with the Ostrogoths.

Meanwhile Hermanaricus, unable to bear either the pain of his wound or the incursions of the Huns, died at a great age and full of days in the one hundred and tenth year of his life. His death gave the Huns the opportunity to gain victory over those Goths who, as we have said, occupied the eastern region and were known as Ostrogoths.

This account introduces the prototypes of Svanhildr, Hamðir and Sqrli and the sibling relationship between them, although it makes Svanhildr the wife of a rebellious tribal leader rather than of the Jǫrmunrekkr figure himself. It also gives her a manner of death similar to that in the poem, though not identical with it. Dronke (1969, 193–96) argues persuasively that there is no essential contradiction between the accounts of Ammianus and Jordanes, and that the latter could be substantially historical, but we have no real evidence either for or against this view. Despite his ferocious treatment of Sunilda, Jordanes seems, unlike the poet of *Hamðismál*, to admire Hermanaricus and to sympathise with him against both the Huns and the treacherous Rosomoni. This may explain why he says nothing of the suicide, which might have seemed dishonourable, and instead stresses the king's achievements and his great age. There is no reason to doubt that Sunilda may have been a historical woman, and the name Sarus was also known among the Goths (it was also the name of a commander of the Ostrogothic military forces in Ravenna c.500, see Randers-Pehrson 1983, 108), but it is a little suspicious that both Ammius and Sarus can be interpreted as functionally meaningful names. Ammius corresponds to OE *hama* 'skin' and ON *hamðir* may mean 'the one provided with a *hamr* (skin or form of another creature)' or 'the mail-coated one', and Sarus seems to be related to OE *searu* 'craftiness', 'skill', 'armour' and OHG *saro* 'mailcoat'. In *Hamðismál* the brothers seem to be immune to weapons, and in *Skáldskaparmál*, *Vǫlsunga saga* and Saxo Grammaticus, Guðrún provides them with armour or an enchantment that makes them invulnerable to weapons. If the names of the brothers mean 'the one with a skin' and 'the armoured one', they may have been invented to describe their role, in which case the names of the actual historical revengers, if they existed, have been forgotten, as the tribal name Rosomoni was soon to be.

It is clear that Svanhildr's affair with Randvér and the treacherous role of Bikki were not part of the story known to Jordanes, and there is no evidence either for the tragic killing of Erpr in his time. But Randvér,

Erpr and Jónakr are all mentioned in *Ragnarsdrápa*, and by the time of the poet of *Atlakviða* (possibly c.900), Bikki must have become a byword for treachery, since Atli's treacherous warriors (in another story altogether) can simply be called *Bikka greppar* 'Bikki's men' (*Atlakviða* 14/3). At some time between c.550 and c.850, therefore:

- 1) Svanhildr became the wife of Jǫrmunrekkr himself;
- 2) Randvér (possibly 'shield-warrior') was invented to supply the young wife with sexual temptation along the lines of the Phaedra story;
- 3) Bikki (who as Becca King of the Baningas receives what looks like a blameless mention between Eormanric (Jǫrmunrekkr) and Gifca (Gjúki) in the OE *Widsið* 19) became the traitor who caused the lovers' deaths;
- 4) Erpr ('swarthy') was invented as the bastard brother who offers to help as hand helps hand or foot helps foot, but is murdered for his pains.

It is worth noticing that the poet of *Hamðismál* feels no necessity to tell the whole of this story. His focus is on the compulsion to heroic revenge and the mistakes of his two protagonists, and for this purpose Bikki could be completely ignored and the affair between Svanhildr and Randvér reduced to the mere fact of their violent deaths. So far as either he or Bragi tells the tale, they might have been falsely accused (as they are in Saxo's version of the story).

Later versions of the Scandinavian strand of the legend can be found in *SnE*, *Skáldskaparmál* ch. 42 (1998, 49–51), *Völsunga saga* chs 40–42 (1943, 87–91; 1990, 106–09) and (in a more complicated form) in Saxo Grammaticus VIII, ch. x, 7–14 (1931–35, I 233–35; 1979–80, I 256–58). For the very different traditions of Ermanaric in Old English and Middle High German, see Brady (1943).

Bibliography

- Sophus Bugge, ed., *Sæmundar Edda hins fróða* (1867).
 Ursula Dronke, ed., *The Poetic Edda I: Heroic Poems* (1969).
 Barent Sijmons and Hugo Gering, eds, *Die Lieder der Edda I–III* (1888–1931).
 Ammianus Marcellinus, *Rerum gestarum libri qui supersunt*, ed. and trans. J. C. Rolfe, 3 vols. (1935–39); trans. Walter Hamilton as *The Later Roman Empire, A.D. 354–378* (1986).
 Jordanes, *Getica*, ed. Theodor Mommsen (1882). In *Monumenta Germaniae historica. Auctores antiquissimi* 5, 1.

- Völsunga saga*, ed. Guðni Jónsson in *Fornaldarsögur Norðurlanda I* (1943); trans. Jesse Byock as *The Saga of the Volsungs* (1990).
- Morkiskinna*, ed. Finnur Jónsson (1932); tr. T. M. Andersson and Kari Ellen Gade (2000). *Islandica* 51.
- Saxo Grammaticus = *Saxonis Gesta Danorum*, ed. J. Olrik and H. Ræder, 2 vols (1931–35); Books I–IX trans. Peter Fisher and Hilda Ellis Davidson as Saxo Grammaticus, *The History of the Danes*, 2 vols (1979–80).
- Beowulf*, ed. F. Klaeber (1941).
- Beowulf*, tr. Seamus Heaney (1999).
- Richard Hamer, *A Choice of Anglo-Saxon Verse* (1970).
- Lex Burgundionum*, in *Monumenta Germaniae historica*, Legum Sectio I, Vol. II.i (1892).
- Theodore M. Andersson, ‘Cassiodorus and the Gothic Legend of Ermanaric’, *Euphorion* 57 (1963), 28–43.
- Caroline Brady, *The Legends of Ermanaric* (1943).
- Caroline Brady, ‘The Date and Metre of the *Hamðismál*’, *Journal of English and Germanic Philology* 38 (1939), 201–16.
- Caroline Brady, ‘Óðinn and the Norse Jörmunrekkr Legend’, *PMLA* (1940), 910–30.
- George T. Gillespie, *A Catalogue of Persons Named in German Heroic Literature (700–1600)* (1973).
- S. Gutenbrunner, ‘Über den Schluss des Hamdirliedes’, *Zeitschrift für deutsches Altertum* (1951–52), 6–12.
- Joseph Harris, ‘Eddic Poetry’. In *Old Norse-Icelandic Literature: A Critical Guide*, ed. Carol J. Clover and J. Lindow (1985), 68–156. *Islandica* 45.
- Ursula Hennig, ‘Gab es ein “Jüngeres” Hamdirlied?’, *Beiträge zur Geschichte der deutsche Sprache und Literatur* [Tübingen] 82 (1960), 44–69.
- L. M. Hollander, ‘The Legendary Form of *Hamðismál*’, *Arkiv för nordisk Filologi* 77 (1962), 56–62.
- John McKinnell, *Meeting the Other in Norse Myth and Legend* (2005).
- Magnús Olsen, ‘Torv-Einar og *Hamðismál*’, *Bidrag til Nordisk Filologi tillägnade Emil Olson* (1936), 123–30.
- Justine D. Randers-Pehrson, *Barbarians and Romans. The Birth Struggle of Europe, A.D. 400–700* (1983).
- Franz R. Schröder, ‘Die Eingangsszene von *Guðrúnarhvöt* und *Hamðismál*’, *Beiträge zur Geschichte der deutsche Sprache und Literatur* [Tübingen] 98 (1976), 430–36.
- Klaus von See, ‘*Guðrúnarhvöt* und *Hamðismál*’, *Beiträge zur Geschichte der deutsche Sprache und Literatur* [Tübingen] 99 (1977), 241–49.
- Tom A. Shippey, ‘Speech and the Unspoken in *Hamðismál*’. In *Prosody and Poetics in the Early Middle Ages. Essays in Honour of C. B. Heatt* (1995), 180–96.
- E. O. Gabriel Turville-Petre, *Myth and Religion of the North* (1964).

XXV: HAMÐISMÁL

Spruttu á tái¹ tregnar íðir
græti álfa² in glýstomu.
Ár um morgin³ manna þolva 3
sútir hverjar sorg um kveykva.

Vara þat nú né í gær,
þat hefir langt liðit síðan; 6
er fátt fornara, fremr var þat hálfu,
er hvatti Guðrún, Gjúka borin,⁴
sonu sína unga at hefna Svanhildar.⁵ 9

‘Systir var ykkur Svanhildr um heitin,
sú er Jormunrekkr jóm um traddi
hvítum ok svörtum á hervegi,⁶ 12
grám, gangtómum Gotna hrossum.

Eptir er ykr þrungit þjóðkonunga,
lifið einir ér þátta ættar minnar. 15

Einstæð em ek orðin sem osp í holti,
fallin at frændum sem fura at kvisti,
vaðin at vilja sem viðr at laufi, 18
þá er in kvistskæða kœmr um dag varman.’⁷

* * *

Hitt kvað þá Hamðir inn hugumstóri:
‘Lítt myndir þú þá, Guðrún, leyfa dáð Høgna, 21
er þeir Sigurð svefni ór vøkðu.
Saztu á beð, en banar hlógu.

Bœkr⁹ váru þínar inar bláhvítu 24
ofnar vølundum¹⁰ — flutu í vers dreyra.

Svalt þá Sigurð, saztu yfir dauðum,
glýja þú ne gáðir; Gunnarr þér svá vildi.¹¹ 27

20 *written* ‘hugom stóri’, i.e. hugumstærri?

- Atla þóttiz þú stríða at Erps morði
ok at Eitils aldragi — þat var þér enn verra.
30 Svá skyldi hverr ǫðrum verja til aldraga
sverði sárbeitu at sér ne stríddit.¹²
- Hitt kvað þá Sǫrli — svinna hafði hann hyggju —
33 ‘Vilkat ek við móður málum skipta.
Orðz þikkir enn vant ykru hváru.
Hvers biðr þú nú, Guðrún, er þú at gráti ne færat?
- Bræðr grát þú þína ok buri svása,¹³
niðja náborna leidda nær rógi.
Ok skaltu ok, Guðrún, gráta báða,
39 er hér sitjum feigir á mǫrum; fjarri munum deyjja.’
- Gengu ór garði gǫrvir at eiskra.
Liðu þá yfir, ungir, úrig fjöll,
42 mǫrum húnlenzkum morðz at hefna.
- Fundu á stræti stórbrǫgðóttan.
‘Hvé mun jarpskammr okr fultingja?’
- Svaraði inn sundrmæðri; svá kvaz veita mundu
fulting frændum sem fótr ǫðrum.
‘Hvat megi fótr fæti veita,
48 né holdgróin hǫnd annarri?’
- Þá kvað þat Erpr einu sinni
— mærr um lék á mars baki:
51 ‘Illt er blauðum hal brautir kenna.’
Kóðu harðan mjök hornung vera.¹⁴
- Drógu þeir ór skíði skíðijárn,
mækis eggjar at mun flagði.¹⁵
54 Þverðu þeir þrótt sinn at þriðjungi —
létu mǫg ungan til moldar hníga.

Skóku loða, skálmir festu, 57
ok goðbornir smugu í guðvefi.

Fram lágu brautir; fundu vástígu
ok systur son¹⁶ sáran á meiði, 60
vargtré vindkøld vestan bæjar.
Trýtti æ trönu hvøt,¹⁷ títt varat bíða.¹⁸

Glaumr var í høllu, halir qlreifir, 63
ok til gota¹⁹ ekki gerðut heyra
áðr halr hugfullr í horn um þaut.

Segja fóru Jørmunrekki 66
at sénir váru seggir und hjálmum:
'Ræðið ér um ráð, ríkir eru komnir!
Fyr mátkum hafið ér mōnnum mey um tradda.' 69

Hló þá Jørmunrekkr, hendi drap á kampa,
beiddiz at brøngu, bōðvaðiz at víni;²⁰
skók hann skør jarpa, sá á skjøld hvítan, 72
lét hann sér í hendi hvarfa ker gullit.

'Sæll ek þá þøttumk ef ek sjá knætta
Hamði ok Sørla í høllu minni. 75
Buri mynda ek þá binda með boga strengjum,
goðbørn²¹ Gjúka festa á gálga.'

Hitt kvað þá hróðrglōð,²² stóð of hleðum,²³ 78
mæfingr mælti við mōg þenna:²⁴

* * *

'... því at þat heita at hlýðigi myni.²⁵
Mega tveir menn einir tíu hundruð Gotna 81
binda eða berja²⁶ í borg inni há?'

Styrr varð í ranni, stukku qlskálar,
í blóði bragnar lágu, komit ór brjósti Gotna. 84

- Hitt kvað þá Hamðir inn hugumstóri:
 ‘Æstir, Jormunrekkr, okkarrar kvámu,
 87 bræðra sammœðra,²⁷ innan borgar þinnar.
 Fœtr sér þú þína, höndum sér þú þínum,²⁸
 Jormunrekkr, orpit í eld heitan.’
- 90 Þá hraut við inn reginkunngi,²⁹
 baldr í brynju, sem björn hryti:
 ‘Grýtið ér á gumna, allz geirar ne bíta,
 93 eggjar né járn Jónakrs sonu.’
- ‘Bql vanntu, bróðir, er þú þann belg leystir:
 opt ór þeim belg³⁰ bql ráð koma.
 96 Hug hefðir þú, Hamðir, ef þú hefðir hyggjandi;
 mikils er á mann hvern vant er manvits er.
- Af væri nú haufuð ef Erpr lifði,³¹
 99 bróðir okkarr inn bœðfrækni er vit á braut vágum,
 verr inn vígfrækni³² — hvottumk at dísir —,
 gumi inn gunnhelgi — gørðumz at vígi.’³³
- 102 ‘Ekki hygg ek okr vera úlfa dæmi,
 at vit mynir sjálfir um sakask
 sem grey norna,³⁴ þau er gráðug eru
 105 í auðn um alin.’³⁵
- Vel hofum vit vegit, stöndum á val Gotna
 ofan, eggmóðum, sem ernir á kvisti.
 108 Góðs hofum tírar fengit, þótt skylim nú eða í gær³⁶ deyja.
 Kveld lifir maðr ekki eptir kvið norna.’
- Þar fell Sqrli at salar gafli,
 111 en Hamðir hné at húsbaki.³⁷

Þetta eru kǫlluð Hamðismál in fornu.

94 before this speech Hitt kvað þá Hamðir inn hugumstóri: (*but the speaker here must be Sqrli, since the þú in line 94 is certainly Hamðir*). 100 varr inn viðfrækni. 102 ykr.

Notes

¹ The *tá* was a strip of beaten earth outside the main door and along the front of Norse houses. It was a traditional place for private conversations and could be used figuratively to refer to them, cf. *Morkinskinna* (1932, 89; 2000, 151): *ok heimtask nú á tá inir vitrustu menn, ok hafa tal milli sín* ‘Some of the wisest men were assembled and took counsel’. Here it probably refers to the secrecy of the discussion between Guðrún and her sons.

² Sijmons and Gering (1883–1931, III.ii 428) take *græti álfa* as a kenning for morning (because dwarves, who may be identical with ‘dark elves’, are turned to stone if the daylight touches them, as at the end of *Alvíssmál*), but no comparable kennings have been found. It is more probably a reference to the female family spirits (*dísir* or *fylgjur*, perhaps originally the spirits of dead ancestors; see Turville-Petre 1964, 221–31, and McKinnell 2005, 198–200) who were believed to preside over the fortunes of a household. Here they may be said to weep because of the coming extinction of the family. This statement contrasts with the more negative view taken by Hamðir and Sǫrli, who blame the *dísir* for having provoked their own killing of Erpr (see line 100). See also note 15 below.

³ Early morning is a traditional time for brooding grief in Germanic literature; cf. *Beowulf* lines 2450–62 (1941, 92; 1999, 77–78); *The Wife’s Lament* lines 35–36; *The Wanderer* lines 8–9 (Hamer 1970, 74–75; 174–75).

⁴ According to the *Lex Burgundionum* (1892, 43) ‘Law of the Burgundians’ (c. 500), Gibica (= ON Gjúki) was the founder of the Burgundian royal dynasty. In legend, Gjúki is the father of Gunnarr, Högni and Guðrún, but only the first of these is clearly based on a historical person (King Gundaharius, killed by the Huns in 437; for sources, see Dronke 1969, 34–36). The figure of Guðrún may be indirectly derived from Ildico (= Hild), who according to Jordanes (1882, 123; §§ 617–19) was the wife whom Attila the Hun had just married on the night he died in bed of a nosebleed in 453. As Dronke demonstrates, a rumour soon grew up that Attila had been murdered by his new wife, and if her motive was assumed to be a Burgundian desire for revenge on the Hunnish king, it would be natural to give her name a

first element that began with G, like other Burgundian royal names. This explains why the heroine in German versions of the story is called Kriemhilt. But in ON sources, Grímhildr (literally ‘mask-battle’) becomes the name of the heroine’s mother, and the almost synonymous Guðrún (literally ‘war-secret’, or perhaps ‘god-secret’) has been invented for the heroine herself, possibly because the extra character of the mother was needed to explain the magic potion that causes Sigurðr to fall in love with Guðrún and forget his previous love for Brynhildr.

⁵ According to the cycle of legend related in the Poetic Edda and in *Völsunga saga*, Guðrún was married three times, first to the hero and dragon-slayer Sigurðr, whom she loved and by whom she had Svanhildr; next to Atli (= Attila the Hun), whom she murdered, along with their two sons Erpr and Eitill; and finally to King Jónakr, the father of her sons Hamðir and Sqrli. On the death of Svanhildr, see Introduction above.

⁶ There were no paved military roads in Scandinavia. The important motif of roads and paths may have survived from earlier German or Old English versions of the story because of the idea that the stones finally ‘take vengeance’ for the blood of Erpr having been shed on them; see lines 43, 59 and 92.

⁷ It was a traditional summer task of women on Norwegian farms to strip small branches from the trees during warm weather; twigs and pine needles were then dried and used for kindling and bedding, while deciduous leaves were fed to the farm animals (see Dronke 1969, 227).

⁸ A stanza must be missing here, since line 21 implies that Guðrún has just compared her sons’ courage unfavourably with that of her dead brothers Gunnarr and Högni (for whose heroic death see *Atla-kviða*). This lost stanza may have been used by the poet of st. 3 of the later poem *Guðrúnarhvöt* (Dronke 1969, 146) which immediately precedes *Hamðismál* in the Codex Regius:

‘Urðua it glíkir	þeim Gunnari,	‘You have not become like Gunnarr and
		his brother,
né in heldr hugðir	sem var Högni.	nor equipped with courage as Högni was.
Hennar munduð it	hefna leita,	You would have tried to avenge her
ef it móð ættið	minna bræðra,	if you had the heart of my brothers,
eða harðan hug	Húnkonunga.’	or the firm mind of the Hunnish kings.’

Most of this may in fact come verbatim from *Hamðismál*, as the following stanza of *Guðrúnarhvot* certainly does (cf. lines 20–24 of this edition of *Hamðismál*), but this cannot be regarded as certain. The only element in it which is probably not indebted to the lost stanza of *Hamðismál* is its reference to ‘Hunnish kings’ (probably an allusion to Sigurðr, who is of Hunnish origin only in later German and Norse tradition). But the lost stanza may have included the same implication that because they are not sons of her beloved Sigurðr, Guðrún places a lower value on the lives of Hamðir and Sqrli than on that of Svanhildir. This would help to motivate their sense of rage at the way she taunts them into undertaking their suicidal venture, and the adjective *hugum-stóri* ‘mighty in courage’ which is applied to Hamðir immediately afterwards suggests her unfairness in accusing them of cowardice (though it may also be a fixed epithet that was commonly attached to him; cf. line 85).

⁹ Before the arrival of Latin literacy in the Germanic world there were no ‘books’ in the modern sense of the word. This is one of a number of instances in Old Norse where *bók* seems to refer to pieces of embroidered cloth (in this case bed-covers); cf. also *Sigurðarkviða in skamma* 49/7–8, where the dying Brynhildir offers *bók ok blæju, bjartir váðir* ‘an embroidered cloth and coverlet, bright clothes’ to any one of her maids who is prepared to die with her, and cf. the verb *gullbóka* ‘to embroider in gold’ in *Guðrúnarkviða II* 14/6. For the argument that the modern use of the word may be derived from a comparison of manuscript illumination with embroidery, see Dronke (1969, 228).

¹⁰ *Vǫlundr* is familiar as the legendary master-craftsman of the Germanic world and the protagonist of *Vǫlundarkviða*, but the word occasionally appears, as here, as a common noun meaning ‘craftsman’ (cf. also *Merlínusspá II*, 7/2 and Snorri Sturluson, *lausavísa* 4/8; *Skj B II* 25, 89). It is not clear whether or not these instances are derived from the proper name, whose etymology is obscure (largely because it is difficult to derive ON *Vǫlundr*, OF *Galans* from the same root as OE *Wēlund/Wēland*, MHG *Wielant*). It is possible that they may indeed have different origins, with the common noun *vǫlundr* being related to ON *val*, *vǫl*, OHG *wala* ‘choice’ (cf. ON *velja* ‘to choose’), hence ‘one who makes choice things’, while forms of the name with a long

front vowel could have come about by association with the noun *vél* ‘device, trick’. In that case, the proper name *Vǫlundr* may be derived from the common noun rather than vice versa.

¹¹ In lines 21–27 Hamðir reminds Guðrún that the brothers she has praised were also the murderers of Sigurðr. As the compiler of the prose links in the Codex Regius points out at the end of *Brot af Sigurðarkviðu* (PE 201), there were various versions of how Sigurðr died. In *Brot* itself and in *Guðrúnarkviða I* the brothers kill him out of doors and report his death to Guðrún, but the poet of *Hamðismál* prefers the tradition shared by *Sigurðarkviða in skamma*, in which they kill him when he is asleep in bed with her. In *Sigurðarkviða in skamma* and *Vǫlsunga saga* the murder is actually carried out by Gothormr, the younger brother of Gunnarr and Hǫgni, who has not sworn an oath of foster-brotherhood with Sigurðr as they have. This may be an elaboration from a time later than that of *Hamðismál*, or this poet may simply have omitted it for the sake of brevity; whether they did the killing themselves or not, Gunnarr and Hǫgni were responsible for Sigurðr’s death.

¹² In lines 28–31 Hamðir points out that Guðrún ought to realise that some revenges are too costly to the revenger to be worthwhile, as when she herself slaughtered Erpr and Eitill, her sons by Atli, as part of her annulment of their marriage following his murder of Gunnarr and Hǫgni. Ironically, Hamðir and Sǫrli will soon murder another Erpr, Jónakr’s son by another woman, and one instance of the name may have been borrowed from the other. However, since its meaning (‘swarthy’, cf. OE *eorp* ‘dark’, ON *jarpr* ‘brown’) is appropriate to both of them (with Erpr in *Hamðismál* even being called *jarpskammr* ‘the short brown man’), it is not possible to tell which if either is the original. The fact that the name lacks the vowel-breaking that was normal in this word suggests either that it fossilised at an early stage or that it has been borrowed from Old High German or Old Saxon, where this change did not take place (cf. OE *eorðe*, ON *jǫrð*, but OHG, OS *erda* ‘earth’).

¹³ This phrase is curiously echoed in *Atlakviða* st. 39, which claims that Guðrún never wept for either her brothers or her sons. The tradition that Guðrún could not weep later became fixed (see *Brot*, closing

prose, and most of *Guðrúnarkviða I*), but it is not possible to say whether or not it already existed when *Hamðismál* was composed.

¹⁴ In the Codex Regius, lines 48–51 are placed at the beginning of the encounter between Erpr and his brothers (before line 43 in this text), but this seems an obvious mistake. Line 43 clearly introduces the scene, which Hamðir and Sqrli begin by decrying Erpr's offer of help (presumably because they regard him as an outsider and beneath them). His reply that he would help them as one foot or hand helps the other recalls versions of the story in which they later stumble on the way to carry out their revenge and realise the truth of his words (see *SnE Skáldskaparmál* ch. 42, *Völsunga saga* ch. 44 and cf. Dronke 1969, 199–202). The poet may have omitted the latter half of this motif for the sake of brevity, and/or because it was so well known that it could be assumed from Erpr's words here. However, their killing of him is well motivated by his suggestion that they are cowardly (using what is probably a proverb). They have had to endure this damaging insult from their mother, but will not tolerate it from their bastard brother.

¹⁵ The *flagð* 'ogress, giantess, hag' here may be either Hel, the female figure who presides over the world of the dead, or a malicious *dís* who wants to see the destruction of the family. If the first interpretation is right, the idea may be akin to that in *Ynglingatal* 7 (*Skj* B I 8), where Hel is said to enjoy (sexual) pleasure from the body of King Dyggvi. The second would suggest that the poet agrees with the view expressed by one of the brothers that the *dísir* provoked them to kill Erpr (line 100; but see line 2 above for a very different view, also in the mouth of the narrator).

¹⁶ Strictly, Jormunrekkr's son Randvér (see Bragi, *Ragnarsdrápa* 3, c.850; *Skj* B I 1) is their half-sister's stepson, but the emotional shock is reinforced by citing the sister's son relationship, which was particularly sacred in Germanic society. According to *Skáldskaparmál* ch. 42 and *Völsunga saga* ch. 42, Svanhildr and Randvér were tempted into planning to marry each other by Jormunrekkr's evil counsellor Bikki, who then informed on them, with the result that both were executed. In *Hamðismál* Randvér has evidently been wounded as well as hanged, which may suggest an Odinic sacrifice; cf. *Hávamál* st. 138, *Gautreks saga* ch. 7 and Turville-Petre (1964), 47.

¹⁷ Hanged and slain men are often indicated by reference to the carrion birds that feasted on them, but this is a strange example, because the crane is not a carrion bird. It should probably be understood as an abbreviation of some such kenning as *blóðtrani* ‘blood-crane’ (i.e. raven), cf. Óttarr svarti, *Knútsdrápa* 8/3 (*Skj* B I 274).

¹⁸ The Codex Regius reading *biðja* ‘to ask (for something)’ makes no sense here, and is probably a scribal error for *bíða* ‘to wait, linger’.

¹⁹ *gota* is a poetic word, but may refer either to (Gothic) horses (a sense also found in a runic verse on the Rök stone, c.900) or to warriors (originally ‘Goths’); in this latter sense it is used of the Burgundians in *Grípisspá* 35/6, *Brot* 9/4, *Atlakviða* 20/3, and Guðrún’s mother Grímhildr is called *gotnesk kona* ‘Gothic woman’ in *Guðrúnarkviða II* 17/2. But in *Hamðismál* it seems unlikely that it refers to Hamðir and Sǫrli, since this would introduce an unnecessary confusion with Jǫrmunrekkr and his men, who actually are Goths and are referred to as such (though always with the alternative gen. pl. form *Gotna*) in lines 81, 84 and 105. The reference is probably to the sound made by the brothers’ approaching horses.

²⁰ The vocabulary of this line is unusual and probably deliberately exotic, as part of the portrait of an arrogant foreign ruler. In ON *beiða* usually means ‘to demand’, but the context of *beiddisk* here seems rather to demand the sense ‘stirred himself up’, which is common in the corresponding words in OHG, OS and OE; the word here could either be a survival from an older version of the story in one of these languages or a deliberate exoticism introduced by this poet. The word *brǫngu* is found nowhere else in ON verse, but may be related to MLG *prank* ‘battle, quarrel’, and could be another foreign borrowing. The verb *bǫðva* is also found nowhere else, though it is obviously derived from the feminine noun *bǫð* ‘battle’, of which there are about fifteen examples in skaldic verse.

²¹ The MS reading here could be interpreted either as *góð börn Gjúka* ‘good children of Gjúki’ (Sijmons and Gering, Kuhn in *PE*, among others) or as *godbörn Gjúka* ‘divinely descended children of Gjúki’. As Dronke points out (1969, 234) the latter is metrically more satisfactory, and is formally paralleled in Þórðr Særeksson’s description

of Skaði as *göðbrúðr* (*lausavísa* 3/6, *Skj* B I 304). Most Germanic royal families claimed divine ancestry, though in this context *Jǫrmunrekkr* may be mocking this claim.

²² The word *hróðrglǫð* ‘(woman) pleased by glorious behaviour’ is not found elsewhere, but for such similar compounds as *hróðrauðigr* ‘rich in glory’, *hróðrfinginn* ‘devoted to glory’, *hróðrfúss* ‘eager for glory’, see *LP* 286–67, and for *flugglǫð* ‘rejoicing in flight’ (a name for an arrow), see *LP* 143. *-glǫð* is also found as the second element in some female personal names (e.g. *Menglǫð*, the half-giantess who befriends the hero in *Orms þáttur Stórolfssonar*; and there is another *Menglǫð* in the late eddic poems *Grógaldur* and *Fjölsvinnsmál*), but there is no evidence that *hróðrglǫð* is a proper name here, though some editors have regarded her as the mother or mistress of *Jǫrmunrekkr*. Nor is it likely that it refers to *Guðrún*, as argued by Sijmons and Gering (1888–1931, III.ii 440), since this scene is taking place at *Jǫrmunrekkr*’s court, far from the home of *Guðrún* (see line 39). The speaker seems to be simply an anonymous woman (or possibly one of the *dísir* of line 100) whose function is to admire the two young heroes.

²³ A *hleði* was a wooden shutter or sliding door to a *lokrekka* ‘closing bed, sleeping cubicle’ in the hall; it was sometimes used by women as a way of peeping into the hall without being seen themselves (e.g. *Kormaks saga* ch. 3), and in this case it may explain how a woman in *Jǫrmunrekkr*’s court can express a viewpoint that she would hardly dare to state openly.

²⁴ Several different emendations have been suggested here, to *við mögu sína* ‘to her sons’ (assuming that the speaker is *Guðrún*, see above), *við mög svinnan* ‘to the wise young man’ or *við mögþegna* ‘to the young knights’), but the MS reading makes sense (‘to that young man’), and should not be emended merely because it is surprising to find a singular here. It probably refers to *Hamðir*, the leader of the brothers.

²⁵ This line seems disjointed, with no explanation of its opening *því at* ‘because’; a line has probably been lost before it. Both halves of the line are metrically deficient. Some re-writings have been suggested: *því er þar hættu* ‘one ought to desist from that (which) . . .’; *því átt at heita* ‘you ought to promise that (which) . . .’, *því áttat heita*

‘you ought not to promise that (which) . . .’ — all excellent suggestions, and improvements metrically, but for the fact that they are not what the MS appears to say.

hlýðigi: *-gi* is an originally emphatic particle used after a negative that came to be used as a negative particle when the *ne* was lost (e.g. **manni** ‘no one’). Apart from emendations, the only possibility for *hlýði* is that it is an otherwise unknown feminine noun meaning ‘silence’ (cf. **hljóðr** *adj.* ‘silent’). The line might then be translated ‘. . . because they are vowing what would be no silence (i.e. not kept quiet) — sc. a famous deed’, except that in this sense *heita* requires an object in the dative, not accusative case, and the line is probably corrupted beyond help other than emendation.

²⁶ The brothers are not literally trying to bind the Goths, but to kill them; *binda ok berja* seems to have been a generalised phrase meaning ‘to gain complete victory over (someone)’.

²⁷ This word is tragically ironic in the middle of Hamðir’s ill-advised speech of exultation over his enemy, since it contrasts with *sundrmæðri* (line 45) and thus reminds us of the crucial absence of Erpr from the revenge.

²⁸ For the motif of hands and feet, see lines 46–48 and note 14 above. Erpr’s absence and Hamðir’s vaunting delay the decapitation of Jǫrmunrekkr long enough to give him time to tell the Goths how to kill the brothers. They are invulnerable to weapons (see Introduction), so they can only be killed by stoning.

²⁹ *reginkunngi* is usually taken to refer to Jǫrmunrekkr’s divine ancestry (cf. *reginkunnum*, referring to runes in *Hávamál* 80/3; *áskungar*, referring to the norms in *Fáfnismál* 13/4), and this must be part of the sense, but Dronke convincingly suggests that *reginkunnigr* here also has the sense ‘knowledgeable about divine powers’ and refers to the common belief that dying men could acquire supernatural perception (and the ability to curse their enemies effectively; cf. also *Fáfnismál*).

³⁰ *þann belg leystir* may refer to Hamðir opening his own mouth in lines 86–89, which offered the delay that enabled Jǫrmunrekkr to

give the orders that led to the death of the brothers. But *belg* is only otherwise used in this sense in a proverbial metaphor for an old man as a bag from which words pour out, cf. *Hávamál* st. 134, and in line 95 the reference is certainly to Jǫrmunrekkr speaking in lines 92–93. Some editors have emended the first half of line 95 (Sijmons–Gering to *opt ór belg orðgum* ‘often from a talkative bag’; Dronke to *opt ór rauðom belg* ‘often from a red (i.e. bleeding) bag’), but neither seems necessary, even though Dronke cites a prose parallel in *Njáls saga* ch. 91. What Sǫrli means is that this particular ‘bag’ (i.e. Jǫrmunrekkr) often speaks words that have evil consequences. If *belg* in line 94 also means Jǫrmunrekkr, *er þú þann belg leystir* would have to mean ‘when you left that bag free to speak’.

³¹ It is not clear which brother is speaking here. Lines 94–97 are clearly spoken by Sǫrli; it makes sense for Hamðir to have the last word (i.e. lines 106–09); and lines 102–05 look like a rejoinder to the previous lines. One might see lines 98–101 as a continuation of the speech in which Sǫrli blames Hamðir and 102–05 as Hamðir’s rather self-excusing reply (as I have done here). Alternatively, lines 98–101 may be Hamðir’s belated realisation of his mistakes (as Dronke assumes), in which case lines 102–05 look like a conciliatory reply by Sǫrli. Unfortunately, one’s view of the end of the poem seems likely to depend on which interpretation is adopted, and I can see no reliable way of choosing between them.

³² Codex Regius *varr inn við frækni* makes no sense; *víðfrækni* ‘bold in killing’ (Neckel–Kuhn and Dronke) would be parallel in form and meaning to *þoðfrækni* in the preceding line, and thus seems preferable to *viðfrægi* ‘widely famous’ (Bugge and Sijmons–Gering).

³³ Sijmons–Gering and Dronke emend to *gørðumk* ‘they made me’, to produce a grammatical parallel to *hvottumk* in the previous line, but ‘we forced ourselves to the killing’ is quite possible for *gørðumz*. ‘We prepared ourselves for a killing’ also makes reasonable sense (more or less the equivalent of ‘we did do the killing’), and would acknowledge that even if the brothers were provoked by the *dísir*, they know that they must ultimately take the responsibility for Erpr’s death themselves.

³⁴ ‘Norns’ bitches’ are obviously she-wolves, though no exact parallel has been found. Dronke points out that the poet avoids suggesting that wolves are the Norns’ ‘steeds’ because that would associate the Norns with giantesses and troll-women (such as Hyndla, who rides a wolf in *Hyndluljóð* st. 5).

³⁵ Unlike the rest of the poem, lines 102–05 are in *ljóðahátt* ‘the metre of (magic) songs’ (see Introduction) which is also used in didactic or proverbial poems such as *Hávamál*. The different metre here has led to speculation that these lines may have been added by another poet, but the change of metre could be due merely to the content, which resembles proverbial advice (cf. *Fáfnismál*). On other metrical irregularities in the poem, see Introduction.

³⁶ *í gær* usually means ‘yesterday’, but Dronke suggests on the basis of one case in Gothic that it may here have an archaic sense ‘tomorrow’, or more generally ‘some other day’.

³⁷ Dronke (1969, 190–92) sees a dichotomy between the attack in the hall and the fact that the brothers ultimately die outside the building, and concludes that lines 110–11 may be the work of another poet. But their deaths outside the hall can be explained in several other ways (e.g. they tried to fight their way out; they were rushed outside because it was easier to stone them there; they had to get outside so that the stones could complete their ‘revenge’; see note 6 above), and her supposition seems unnecessary.

XXVI: NJÁLS SAGA

Njáls saga (referred to in the manuscripts as *Brennu-Njáls saga* ‘Saga of Njáll of the Burning’) was probably written 1275–90. It is the longest and in many ways the greatest of the Sagas of Icelanders, combining several originally separate narratives and involving a large number of characters from all over Iceland, although the main events are located in the south-west of the country.

The two extracts reproduced here represent the climaxes of the first two parts of the saga: the extraordinary fight to the death of the great warrior Gunnarr, and the burning in his house of Gunnarr’s friend Njáll and his sons. The feuds leading up to these events are largely disparate, but the two parts (which some have thought derive from two separate sagas) are linked both by the friendship and common desire for peace of the contrasting heroes, and thematically. This is clear from the overt comparison made, in the preamble to the burning at Bergþórshváll, between the burners and the more honourable attackers who had scorned to resort to the use of fire against Gunnarr (B, lines 60–66). The two parts of the saga are separated by the so-called *Kristni þáttur*, recounting the conversion of Iceland to Christianity, in which Njáll is given a leading (but no doubt fictitious) role; this section forms a pivot between the perspectives of the two parts, contrasting the noble pagan Gunnarr with his Christian, indeed almost saintly friend — whose killers are also Christian. The last part of the saga relates the lengthy quest of Njáll’s son-in-law Kári, who survives the burning, to track down and kill the burners one by one, before he is finally reconciled with their leader Flosi.

This reconciliation is symptomatic of the fact that violence in the saga is more often a response to the demands of honour, in particular the duty of revenge, than the result of personal animosity. The leaders of both attacks are represented as upstanding men forced by these imperatives to take an action they regret. Flosi is a sincere Christian; Gizurr inn hvíti Teitsson, who leads the attack on Gunnarr, figures later in the saga as one of the first to bring Christianity to Iceland (a historical reality confirmed by *Íslendingabók*; his son Ísleifr was to be Iceland’s first bishop). Gizurr is drawn into the feud by the need to avenge those reluctantly killed by Gunnarr. This theme is introduced to the saga by the sequence of incidents in which Gunnarr and Njáll struggle to maintain their friendship in the face of the attempts of

their wives to draw them into a feud. Although they share a militant determination to protect their husbands' honour literally to the death, these women are contrasted by their attitudes to their marital situation: Bergþóra famously declares her determination not to be separated in death from the man she was married to when young (B, lines 163–64), whereas Hallgerðr proudly sacrifices each of her three husbands after a slight on her honour. Mǫrðr Valgarðsson too, described more than once as *slægr ok illgjarn* 'cunning and ill-disposed' (*ÍF* XII 70, 119), plays an unequivocally villainous role in both the first and the second parts of the saga, fomenting quarrels and acting as a ringleader in the attack on Gunnarr. He is said to be envious of Gunnarr, to whom he is related (their mothers were first cousins according to the saga's genealogy). Once again Christianity forms the fault-line between the morally upright and the disreputable, since Mǫrðr and his father, Valgarðr inn grái, are prominent among the opponents to the Conversion (ch. 102). Christianity changes the saga's perspective, but does not simplify it. The Christian burners are seen as more unscrupulous than their pagan predecessors who had attacked Gunnarr; and Njáll himself, though his death is infused with hagiographical overtones, remains bound by the ethic of revenge, choosing to die because he is too old to avenge his sons and will not live with shame. The overwhelming desire for harmony, shared by Gunnarr and Njáll even before the coming of the new faith, is set against the demands of the traditional code of honour, but this simple equation is complicated by conflicts of family loyalty, sexual desire and the ambiguous role of the law.

Njáls saga survives in nineteen medieval manuscripts (dating from between 1300 and 1550) as well as numerous later copies, demonstrating its popularity throughout its history (Einar Ól. Sveinsson 1953). None of these early manuscripts is complete and some are no more than fragments. The text used in these extracts is that of Reykjabók (*R*), the earliest extant manuscript, written around 1300. This and the manuscripts related to it cite more skaldic verse than the other manuscript groups, both in the body of the text and written later in the margins. The saga is also included in the fourteenth-century Möðruvallabók (*M*) (see pp. 36, 192 and 239 above), which has supplied some readings in the text. The chapter headings are those of *R*, written in a different but contemporary hand to that of the text, but the chapter numbers are those conventional in editions and translations.

Bibliography

- Njála*, *udgivet efter gamle Håndskrifter*. Ed. Konráð Gíslason et al. (1879–96).
Brennu-Njálssaga (Njála) Ed. Finnur Jónsson (1908). Altnordische Saga-Bibliothek.
- Brennu-Njáls saga*, ed. Einar Ól. Sveinsson (1954). *ÍF* XII. [Based on Mǫðruvallabók.]
- Njáls saga: The Arnarnagnæan Manuscript 468, 4^{to}* (1962). Manuscripta Islandica. [Facsimile of Reykjabók.]
- Brennu-Njálssaga. Texti Reykjabókar*. Ed. Sveinn Yngvi Egilsson (2004).
- Njal's saga*, tr. Robert Cook. In *CSI* III 1–220. Also published by Penguin, 2001.
- Scriptores historiae Augustae*, trans. D. Magie et al. (1922–23, reprinted 1991). Loeb Classical Library.
- Jesse Byock, *Viking Age Iceland* (2001).
- Ursula Dronke, *The Role of Sexual Themes in Njáls saga* (1981). Dorothea Coke Memorial Lecture.
- Einar Ól. Sveinsson, *Studies in the Manuscript Tradition of Njáls saga* (1953). *Studia Islandica* 13.
- Hjalmar Falk, *Altnordische Waffenkunde* (1914).
- Lars Lönnroth, *Njáls saga: A Critical Introduction* (1976).
- Ian Maxwell, 'Pattern in *Njáls saga*'. *Saga-Book* 15 (1957–61), 17–47.
- Guðrún Nordal, 'Attraction of Opposites: Skaldic Verse in *Njáls saga*'. In *Literacy in Medieval and Early Modern Scandinavian Culture*, ed. Pernille Hermann (2005).
- Evert Salberger, 'Elfaraskáld – ett tilnamn i *Njáls saga*'. *Scripta Islandica* 24 (1973), 15–24.

XXVI A: THE DEATH OF GUNNARR

Chapter 76: Atreið til Hlíðarenda

Um haustit sendi Mǫrðr Valgarðsson orð at Gunnarr mundi vera einn
3 heima, en lið allt mundi vera niðri í Eyjum at lúka heyverkum. Riðu
þeir Gizurr hvíti ok Geirr goði austr yfir ár þegar þeir spurðu þat, ok
austr yfir sanda til Hofs. Þá sendu þeir orð Starkaði undir Þríhyrningi,
6 ok fundusk þeir þar allir er at Gunnari skyldu fara, ok réðu hversu at
skyldi fara. Mǫrðr sagði at þeir mundu eigi koma á óvart Gunnari
nema þeir tæki bónda af næsta bæ, er Þorkell hét, ok léti hann fara
9 nauðgan með sér at taka hundinn Sám ok færi hann heim einn á bæinn.¹

Fóru þeir síðan austr til Hlíðarenda, en sendu eptir Þorkatli. Þeir
tóku hann hǫndum ok gerðu honum tvá kosti, at þeir mundu drepa
12 hann, ella skyldi hann taka hundinn, en hann kœri heldr at leysa líf sitt
ok fór með þeim. Traðir váru fyrir norðan garðana at Hlíðarenda, ok
námu þeir þar staðar með flokkinn. Bóndi Þorkell gekk heim á bæinn,
15 ok lá rakkinn á húsum uppi, ok teygir hann rakkann á braut með sér í
geilar nǫkkurar. Í því sér hundrinn at þar eru menn fyrir, ok leypr á
hann Þorkel upp ok greip nárann. Qnundr ór Tröllaskógi hjó með øxi
18 í hǫfuð hundinum svá at allt kom í heilann. Hundrinn kvað við hátt
svá at þat þótti þeim með ódæmum miklum vera, <ok fell hann dauðr
niðr>.

21 Chapter 77: Víg Gunnars frá Hlíðarenda

Gunnarr vaknaði í skálanum ok mælti, ‘Sárt ertu leikinn, Sámr fóstri,
ok bít svá sé til ætlat at skammt skyli okkar í meðal.’

24 Skáli Gunnars var gerr af viði einum ok súðþaktr útan ok gluggar
hjá brúnásunum ok snúin þar fyrir speld.² Gunnarr svaf í lopti einu í
skálanum ok Hallgerðr ok móðir hans. Þá er þeir kómu at, vissu þeir
27 eigi hvárt Gunnarr mundi heima vera, ok báðu at einhverr mundi
fara heim fyrir ok vita hvers víss yrði. En þeir settusk niðr á vǫllinn.
Þorgrímr Austmaðr gekk upp á skálann. Gunnarr sér at rauðan kyrtíl
30 bar við glugginn, ok leggur út með atgeir á hann miðjan.³ Þorgrími
skruppu fœtrnir ok varð lauss skjöldrinn, ok hrataði hann ofan af
þekjunni. Gengr hann síðan at þeim Gizuri er þeir sátu á vellinu <mr>.
33 Gizurr leit við honum ok mælti:

11 gerðu *M*, gerði *R*. 18 at *M*, er *R*. 19–20 words supplied from *M*.

‘Hvárt er Gunnarr heima?’

Þorgrímr segir, ‘Vitið þér þat, en hitt víska ek, at atgeirr hans er heima.’
Síðan fell hann niðr dauðr. 36

Þeir sóttu þá at húsunum. Gunnarr skaut út orum at þeim ok varðisk vel, ok gátu þeir ekki at gert.⁴ Þá hljópu sumir á húsin ok ætluðu þaðan at at sækja. Gunnarr kom þangat at þeim orunum, ok gátu þeir ekki at gert, ok fór svá fram um hríð. Þeir tóku hvíld ok sóttu at í annat sinn. Gunnarr skaut enn út, ok gátu þeir ekki at gert ok hrukku frá í annat sinn.

Þá mælti Gizurr hvíti, ‘Sækjum at betr, ekki verðr af oss.’ 42

Gerðu þá hríð ina þriðju ok váru við lengi. Eptir þat hrukku þeir frá.

Gunnarr mælti, ‘Or liggir þar úti á vegginum, ok er sú af þeira orum, ok skal ek þeiri skjóta til þeira, ok er þeim þat skømm ef þeir fá gæig af vápnum sínum.’ 45

Móðir hans mælti, ‘Ger þú eigi þat, at þú vekir þá, er þeir hafa áðr frá horfit.’ 48

Gunnarr þreif orina ok skaut til þeira, ok kom á Eilíf Orundarson, ok fekk hann af sár mikit. Hann hafði staðit einn saman, ok vissu þeir eigi at hann var særðr. 51

‘Hönd kom þar út,’ segir Gizurr, ‘ok var á gullhringr, ok tók or er lá á þekjunni, ok mundi eigi út leitað viðfanga ef gnógt væri inni, ok skulu vér nú sækja at.’⁵ 54

Morðr mælti, ‘Brennu vér hann inni.’

‘Þat skal verða aldri,’ segir Gizurr, ‘þótt ek vita at líf mitt liggi við. Er þér sjálfrátt at leggja til ráð þau er dugi, svá slægr maðr sem þú ert kallaðr.’ 57

Strengir lágu á vellinum ok váru hafðir til at festa með hús jafnan.

Morðr mælti, ‘Tøku vér strengina ok berum um ássendana, en festum aðra endana um steina, ok snúum í vindása ok vindum af ræfrit af skálanum.’ 60

Þeir tóku strengina ok veittu þessa umbúð alla, ok fann Gunnarr eigi fyrr en þeir höfðu undit allt þakit af skálanum. Gunnarr skýtr þá af boganum svá at þeir komask aldri at honum. Þá mælti Morðr í annat sinn at þeir mundi brenna <Gunnar inni>. 63

Gizurr mælti, ‘Eigi veit ek hví þú vill þat mæla er engi vill annarr, ok skal þat aldri verða.’ 66

38 í R. 41 þrukku R? 45 skumm R. 53 út M, vítt R. 54 skulu vér M, skalt þú *incompletely corrected to* skulu þér ?R. 65 Gunnar inni M, Gráskinna, Bæjarbók, Oddabók.

Í þessu bili hleypr upp á þekjuna Þorbrandr Þorleiksson ok hogg-
 69 í sundr bogastrenginn Gunnars. Gunnarr þrífir atgeirinn báðum höndum
 ok snýsk at honum skjótt ok rekr í gegnum hann ok kastar honum á
 völlinn. Þá ljóp upp Ásbrandr, bróðir hans. Gunnarr leggir til hans
 72 atgeirinum ok kom hann skildi fyrir sik. Atgeirr renndi í gegnum
 skjöldinn ok í meðal handleggjana. Snaraði Gunnarr þá atgeirinn
 svá at klofnaði skjöldrinn, en brotnuðu báðir handleggirnir, ok fell
 75 hann út af vegginum. Áðr hafði Gunnarr sært átta menn, en vegit þá
 tvá. Þá fekk Gunnarr sár tvau, ok sögðu þat allir menn at hann brygði
 sér hvárki við sár né við bana.

78 Hann mælti til Hallgerðar, ‘Fá mér leppa tvá ór hári þínu, ok snúid
 þit móðir mín saman til bogastrengs mér.’⁶

‘Liggr þér nokkut við?’ segir hon.

81 ‘Líf mitt liggr við,’ segir hann, ‘því at þeir munu mik aldri fá sótt
 meðan ek kem boganum við.’

‘Þá skal ek nú,’ segir hon, ‘muna þér kinnhestinn,⁷ ok hirði ek aldri
 84 hvárt þú verr þik lengr eða skemr.’⁸

‘Hefir hverr til síns ágætis nokkut,’ segir Gunnarr, ‘ok skal þik þessa
 eigi lengi biðja.’

87 Rannveig mælti, ‘Illa ferr þér, ok mun þín skömm lengi uppi.’

Gunnarr varði sik vel ok fræknliga ok særir nú aðra átta menn svá
 stórum sárum at mǫrgum lá við bana. Gunnarr verr sik þar til er hann
 90 fell af mœði. Þeir særðu hann mǫrgum stórum sárum, en þó komsk
 hann ór höndum þeim ok varði sik þá lengi, en þó kom þar at þeir
 drápu hann. Um vörn hans orti Þorkell Elfaraskáld í vísu þessi:⁹

93 Spurðu vér hvé varðisk

vígmóðr kjalar slóða

Glaðstýrandi geiri,

96 Gunnarr, fyrir Kjöl sunnan.

Sóknrýrir vann sára

sextán viðar mána

99 hríðar herðimeíða

hauðmens, en tvá dauða.

Gizurr mælti, ‘Mikinn öldung höfum vér nú at velli lagit, ok hefir oss
 102 erfitt veitt, ok mun hans vörn uppi meðan landit er byggt.’

68 Þorleiksson *M*, Þorkelsson *R*. 73–74 words supplied from *M*. 95
 glaðstýranda *M*; gnýstærandi (*written -adni*) *R*. 98 viður *R*.

Síðan gekk hann til fundar við Rannveigu ok mælti, ‘Villtu veita mǫnnum várum tveimr jörð, er dauðir eru, ok sé hér heygðir?’

‘At heldr tveimr, at ek munda veita yðr ǫllum,’ segir hon. 105

‘Várkunn er þat,’ segir hann, ‘er þú mælir þat, því at þú hefir mikils misst,’ ok kvað á at þar skyldi öngu ræna ok öngu spilla. Fóru á braut síðan. 108

Þá mælti Þorgeirr Starkaðarson, ‘Eigi megum vera heima í búum várum fyrir Sigfússonum, nema þú, Gizurr, eða Geirr sér suðr hér nǫkkura hríð.’ 111

‘Þetta mun svá vera,’ segir Gizurr, ok hlutuðu þeir, ok hlaut Geirr eptir at vera. Síðan fór hann í Odda ok settisk þar. Hann átti sér son er Hróaldr hét. Hann var laungetinn, ok hét Bjartey móðir hans ok var 114 systir Þorvalds hins veila, er veginn var við Hestlæk í Grímsnesi. Hann hrósaði því at hann hefði veitt Gunnari banasár. Hróaldr var með fǫður sínum. Þorgeirr Starkaðarson hrósaði öðru sári at hann 117 hefði Gunnari veitt. Gizurr sat heima at Mosfelli. Víg Gunnars spurðisk ok mæltisk illa fyrir um allar sveitir, ok var hann mǫrgum mǫnnum harmdauði. 120

Notes

¹ The dog *Sámr* (the name means ‘dark-coloured’) was a gift to Gunnarr from Óláfr pái (a major figure in *Laxdæla saga*), who claimed to have been given it on his journey to Ireland (ch. 70). It has been pointed out that, if this story were true, the dog would have been more than thirty years old when Gunnarr received it (Finnur Jónsson 1908, 156). Óláfr credits the dog with great intelligence in discerning between friend and enemy and a readiness to lay down its life for its master, effectively anticipating its role in warning Gunnarr of the attack.

² For the construction of the typical Icelandic farmhouse at this period, see Byock 2001, 358–68 (though the buildings discussed there are constructed of turf, as was usual, rather than the overlapping boards of *Hlíðarendi*). The *brúnásar* (referred to by Byock as ‘rafter-bracing roof beams’) were two beams running along the tops of the rows of interior pillars; these beams supported the rafters at the point where the pitch of the roof changed from steep to shallow, supporting the weight of the roof (especially heavy if made of turf) and allowing the use of shorter timbers for rafters. The *gluggar* were probably unglazed skylights in each side of the sloping roof just below the *brúnásar*.

³ The *atgeirr* is an unusual weapon, apparently a large and heavy spear with a cutting edge on its head, like a halberd, used mostly for thrusting and hewing, but occasionally also thrown; Gunnarr’s ability to do this demonstrates his unusual strength and skill as a warrior (Falk 1914, 62–83). Gunnarr wins the weapon in a battle against a Viking on his travels in the Baltic, and is said to carry it ever afterwards; it has special powers, making a resounding noise as an omen of its impending use in a killing (ch. 30).

⁴ The saga’s hyperbolic account of Gunnarr’s fighting prowess includes special mention of his skill in archery: ‘Hann skaut manna bezt af boga ok hæfði allt þat, er hann skaut til’ (ch. 19); it is also referred to in ch. 17 of *Hænsa-Þóris saga* (*ÍF* XII, 53 note 1).

⁵ *Eyrbyggja saga* (ch. 47) refers to this incident, attributing this observation to Geirr goði. The mismatch between Gunnarr’s intention to shame his opponents by injuring them with their own weapon, and his attackers’ assumption that he has simply run out of ammunition, recognises his heroic status.

⁶ Stories of bowstrings made of women's hair (and the use of these stories as illustrations of loyalty) can be found in classical sources, such as *Historia Augusta* from c.400 AD:

Nor can we fail to mention the extraordinary loyalty displayed by the Aquileans in defending the Senate against Maximinus. For, lacking bowstrings with which to shoot their arrows, they made cords of the women's hair. It was said that this once happened at Rome as well, whence it was that the Senate, in honour of the matrons, dedicated the temple of Venus Calva (i.e. the Bald). (*Scriptores Historiae Augustae* III 377–78)

⁷ See note 4 to the extract from *Laxdæla saga*, p. 199 above. Each of Hallgerðr's three husbands slaps her face, and in each case the humiliation leads to his death.

⁸ Here a verse is added in the margin of *R*, introduced with 'Gunnarr kvað þá vísu'. This verse is included in an appendix in *ÍF* XII 477. For the marginal verses in *R*, thought to have been added to the manuscript by its earliest readers, see Nordal 2005.

⁹ Þorkell Elfaraskáld is not known from elsewhere, and this is the only verse attributed to him. It has been suggested (Salberger 1973) that his nickname means 'poet of the traveller (*fari*) to the *Elfr* (the River Elbe, known as Göta älv in modern Sweden)', alluding to Gunnarr's exploits in Sweden as related in chs 29–30, where he acquires the *atgeirr*.

XXVI B: THE BURNING OF NJÁLL

〈Chapter 127〉

Nú er þar til máls at taka at Bergþórshváli, at þeir Grímr ok Helgi fóru til Hóla — þar váru þeim fósturuð börn — ok sögðu móður sinni at þeir mundu ekki heim um kveldit. Þeir váru í Hólum allan daginn.

Þar kómu fátækar konur ok kváðusk komnar at langt. Þeir bræðr spurðu þær tíðinda. Þær kváðusk engi tíðindi segja.

‘En segja kunnu vér nýlundu nokkura.’

Þeir spurðu hver sú væri ok báðu þær eigi leyna. Þær sögðu svá vera skyldu.

‘Vér kómun at ofan ór Fljótshlíð, ok sá vér Sigfússonu alla ríða með alvæpni. Þeir stefndu upp á Þríhyrningshálsa, ok váru fimmtán í flokki. Vér sá-m ok Grana Gunnarsson ok Gunnar Lambason, ok váru þeir fimm saman. Þeir stefndu ina sömu leið, ok kalla má at nú sé allt á fgr ok flaugun um heraðit.’

Helgi Njálsson mælti, ‘Þá mun Flosi kominn austan, ok munu þeir allir koma til móts við hann, ok skulu vit Grímr vera þar Skarpheðinn er.’

Grímr kvað svá vera skyldu, ok fóru þeir heim.

Þenna aptan inn sama mælti Bergþóra til hjóna sinna, ‘Nú skulu þér kjósa yðr mat í kveld, at hverr hafi þat er mest fýsir til, því at þenna aptan mun ek bera síðast mat fyrir hjón mín.’

‘Þat skyldi eigi vera,’ segja þau.

‘Þat mun þó vera,’ segir hon, ‘ok má ek miklu fleira af segja ef ek vil, ok mun þat til merkja at þeir Grímr ok Helgi munu heim koma áðr menn eru mettir í kveld. Ok ef þetta gengr eptir, þá mun svá fara fleira sem ek segi.’

Síðan bar hon mat á borð. Njáll mælti:

‘Undarliga sýnisk mér nú. Ek þikjumskj sjá um alla stofuna, ok þiki mér sem undan sé gafflveggrinn, en blóð eitt allt borðit ok matrinn.’

Þá fannsk qlum mikit um þetta nema Skarpheðni. Hann bað menn ekki syrgja né láta oðrum herfiligum látum svá at menn mætti orð á því gera.

‘Ok mun oss vandara gert en oðrum at vér berim oss vel, ok er þat at vánun.’

1 No chapter division in R. The preceding chapter heading is Frá Flosa ok brennumönnum.

Þeir Grímr ok Helgi kómu heim áðr borðin váru ofan tekin, ok brá mǫnnum mjök við þat. Njáll spurði hví þeir færi svá hverft, en þeir 36
sögðu slíkt sem þeir höfðu frétt. Njáll bað øngvan mann til svefnis fara ok vera vara um sik.

Chapter 128: Viðrtal Njáls ok Skarpheðins

39

Nú talar Flosi við sína menn: ‘Nú munu vér ríða til Bergþórshváls ok koma þar fyrir matmál.’

Þeir gera nú svá. Dalr var í hválnum,¹⁰ ok riðu þeir þangat ok bundu 42
þar hesta sína ok dvöldusk þar til þess er mjök leið á kveldit.

Flosi mælti, ‘Nú skulu vér ganga heim at bænum ok ganga þrøngt ok fara seint ok sjá hvat þeir taki til ráðs.’ 45

Njáll stóð úti ok synir hans ok Kári ok allir heimamenn ok skipuðusk fyrir á hlaðinu, ok váru þeir nær þremr tígum. Flosi nam stað ok mælti: ‘Nú skulu vér at hyggja hvat þeir taka ráðs, því at mér lízk svá, ef 48
þeir standa úti fyrir, sem vér munim þá aldri sóttá geta.’

‘Þá er vár fōr ill,’ segir Grani Gunnarsson, ‘ef skulum eigi þora at at sækja.’ 51

‘Þat skal ok eigi vera,’ segir Flosi, ‘ok munu vér at sækja þótt þeir standi úti. En þat afroð munu vér gjalda, at margir munu eigi kunna frá at segja hvárir sigrask.’ 54

Njáll mælti til sinna manna, ‘Hvat sjái þér til, hversu mikit lið þeir hafa?’

‘Þeir hafa bæði mikit lið ok harðsnúit,’ segir Skarpheðinn, ‘en því 57
nema þeir þó nú stað at þeir ætla at þeim muni illa sækjask at vinna oss.’

‘Þat mun ekki vera,’ segir Njáll, ‘ok vil ek at menn gangi inn, því at illa sóttisk þeim Gunnarr at Hlíðarenda, ok var hann einn fyrir. En 60
hér eru hús rammlig, sem þar váru, ok munu þeir eigi skjótt sækja.’

‘Þetta er ekki þann veg at skilja,’ segir Skarpheðinn, ‘því at Gunnar sóttu heim þeir höfðingjar er svá váru vel at sér at heldr vildu frá 63
hverfa en brenna hann inni. En þessir munu þegar sækja oss með eldi ef þeir megu eigi annan veg, því at þeir munu allt til vinna at yfir taki við oss. Munu þeir þat ætla, sem eigi er ólíkligt, at þat sé þeira bani ef 66
oss dregr undan. Ek em ok þess ófúss at láta svæla mik inni sem mel-rakka í greni.’

69 Njáll mælti, ‘Nú mun sem optar, at þér munu <ð> bera mik ráðum, synir mínir, ok virða mik engis. En þá er þér váruð yngri þá gjörðuð þér þat eigi, ok fór yðart ráð þá betr fram.’

72 Helgi mælti, ‘Gerum vér sem faðir várr vill. Þat mun oss bezt gegna.’
 ‘Eigi veit ek þat víst,’ segir Skarpheðinn, ‘því at hann er nú feigr. En vel má ek gera þat til skaps fozður míns at brenna inni með honum,
 75 því at ek hræðumsk ekki dauða minn.’

Hann mælti þá við Kára, ‘Fylgjumsk vel, mágr, svá at engi skilisk við annan.’

78 ‘Þat hefi ek ætlat,’ segir Kári, ‘en ef annars verðr auðit þá mun þat verða fram at koma, ok mun ek ekki mega við því gera.’

‘Hefndu vár en vér þín,’ segir Skarpheðinn, ‘ef vér lifum eptir.’

81 Kári kvað svá vera skyldu. Gengu þeir þá inn allir ok skipuðusk í dyrrin.

Flosi mælti, ‘Nú eru þeir feigir, er þeir hafa inn gengit, ok skulu vér
 84 heim ganga sem skjótast ok skipask sem þykkvast fyrir dyrrin ok geyma þess at engi komisk í braut, hvárki Kári né Njállssynir, því at þat er várr bani.’

87 Þeir Flosi kómu nú heim ok skipuðusk umhverfis húsin, ef nokkurar væri laundyrir á. Flosi gekk framan at húsunum ok hans menn. Hróaldr Qzurarson hljóp þar at sem Skarpheðinn var fyrir, ok lagði til hans.

90 Skarpheðinn hjó spjótit af skapti fyrir honum ok hjó til hans, ok kom øxin ofan í skjöldinn, ok bar at Hróaldi þegar allan skjöldinn, en hyrnan sú in fremri tók andlittit, ok fell hann á bak aprtr ok þegar dauðr. Kári

93 mælti:

‘Lítt dró enn undan við þik, Skarpheðinn, ok ertu vár fræknastr.’

‘Eigi veit ek þat víst,’ segir Skarpheðinn, ok brá við grönum ok
 96 glotti at.¹¹ Kári ok Grímr ok Helgi lögðu út mörpum spjótum ok særðu marga menn. En Flosi ok hans menn fengu ekki at gert.

Flosi mælti, ‘Vér höfum fengi <tr> mikinn mannskaða á mönnum
 99 várum. Eru margir sárir, en sá veginn er vér mundum sízt til kjósa. Er nú þat sét at vér getum þá eigi með vápnum sóttá. Er sá nú margr er eigi gengr jafnskoruliga at sem létu. En þó munu vér nú verða at gera
 102 annat ráð fyrir oss. Eru nú tve <ir> kostir til, ok er hvárgi góðr: sá annarr at hverfa frá, ok er þat várr bani; hinn annarr at bera at eld ok brenna þá inni, ok er þat stórr ábyrgðarlutr fyrir Guði, er vér erum
 105 menn kristnir sjálfir.¹² En þó munu vér þat bragðs taka.’

99 it added after sárir R.

Chapter 129: Bøjarbruni at Bergþórshváli

Þeir tóku nú eld ok gerðu bál mikit fyrir dyrunum. Þá mælti Skarpheðinn: 108

‘Eld kveykvið þér nú, sveinar, eða hvárt skal nú búa til seyðis?’

Grani Gunnarsson svarar, ‘Svá skal þat vera, ok skaltu eigi þurfa heitara at baka.’ 111

Skarpheðinn mælti, ‘Því launar þú mér, sem þú ert maðr til, er ek hefnda fōður þíns, ok virðir þat meira er þér er óskyldara.’¹³

Þá báru konur sýru í eldinn ok slökktu niðr fyrir þeim. Kolr Þorsteins- 114 son mælti til Flosa:

‘Ráð kemr mér í hug. Ek hefi sét lopt í skálanum á þvertrjám, ok skulu vér þar inn bera eldinn ok kveykva við arfasátu þá er hér stendr 117 fyrir ofan húsin.’¹⁴

Síðan tóku þeir arfasátuna ok báru í eld. Fundu þeir eigi fyrr, er inni váru, en logaði ofan allr skálinn. Gerðu þeir Flosi þá stór bál 120 fyrir ǫllum dyrum. Tók þá kvennafólkit illa at þola, þat sem inni var. Njáll mælti til þeira:

‘Verðið vel við ok mælið eigi æðru, því at él eitt mun vera, ok skyldi 123 langt til annars slíks. Trúið þér ok því, at Guð er svá miskunnsamr at hann mun oss eigi bæði brenna láta þessa heims ok annars.’

Slíkar fortölur hafði hann fyrir þeim ok aðrar hraustligri. Nú taka 126 ǫll húsin at loga. Þá gekk Njáll til dyra ok mælti:

‘Hvárt er Flosi svá nær at hann megi heyra mál mitt?’

Flosi kvazk heyra mega. Njáll mælti: 129

‘Villt þú nokkut taka sættum við sonu mína eða lofa nokkurum mǫnnum útǫngu?’

Flosi svarar, ‘Eigi vil ek við sonu þína sættum taka, ok skal nú yfir 132 lúka með oss ok eigi fyrr frá ganga en þeir eru allir dauðir, en lofa vil ek útǫngu konum ok börnum ok húskǫrlum.’

Njáll gekk þá inn ok mælti við fólkit, ‘Nú er þeim út at ganga ǫllum 135 er leyft er. Ok gakk þú út, Þórhalla Ásgrímsdóttir, ok allr lýðr með þér, sá er lofat er.’

Þórhalla mælti, ‘Annarr verðr nú skilnaðr okkarr Helga en ek ætlaða 138 um hríð, en þó skal ek eggja fōður minn ok bræðr at þeir hefni þessa mannskaða er hér er gerr.’¹⁵

117 þar *written þr with superscript abbreviation for ar R.* 133 fyrr *written f with superscript i (= firr or firir) R.* 137 lofat er *written twice R.*

- 141 Njáll mælti, ‘Vel mun þér fara, því at þú ert góð kona.’
Síðan gekk hon út ok mart lið með henni.
Ástríðr af Djúpárbakka mælti við Helga Njálsson, ‘Gakktu út með
144 mér, ok mun ek kasta yfir þik kvenskikkju ok falda þik með höfuðdúki.’
Hann talðisk undan fyrst, en þó gerði hann þetta fyrir böen þeira.
Ástríðr vafði höfuðdúk at höfði Helga, en Þórhildr kona Skarpheðins
147 lagði yfir hann skikkjuna, ok gekk hann út á meðal þeira, ok þá gekk
út Þorgerðr Njálsdóttir ok Helga, systir hennar, ok mart annat fólk.
En er Helgi kom út, mælti Flosi, ‘Sú er há kona ok mikil um herðar
150 er þar fór. Takið <hana> ok haldið henni.’
En er Helgi heyrði þetta, kastaði hann skikkjunni. Hann hafði haft
sverð undir hendi sér ok hjó til manns, ok kom í skjöldinn ok af sporðinn
153 ok fótinn af manningum. Þá kom Flosi at ok hjó á hálsinn Helga svá at
þegar tók af höfuðit.
Flosi gekk þá at dyrum ok kallaði á Njál ok kvazk vildu tala við
156 hann ok Bergþóru. Njáll gerir nú svá. Flosi mælti:
‘Útgöngu vil ek bjóða þér, Njáll bóndi, því at þú brennr ómakligr
inni.’
159 Njáll mælti, ‘Eigi vil ek út ganga, því at ek em maðr gamall ok lítt
til búinn at hefna sona minna, en ek vil eigi lifa við skömm.’
Flosi mælti þá til Bergþóru, ‘Gakktu út, húsfreyja, því at ek vil þik
162 fyrir öngan mun inni brenna.’
Bergþóra mælti, ‘Ek var ung gefin Njáli. Hefi ek því heitit honum
at eitt skyldi ganga yfir okkr bæði.’
165 Síðan gengu þau inn bæði. Bergþóra mælti:
‘Hvat skulu vit nú til ráða taka?’
‘Ganga munu vit til hvílu okkarrar,’ segir Njáll, ‘ok leggjask niðr;
168 hefi ek lengi værugjarn verit.’
Hon mælti þá við sveininn Þórð Kárason, ‘Þik skal út bera, ok skaltu
eigi inni brenna.’
171 ‘Hinú hefir þú mér heitit, amma,’ segir sveinninn, ‘at vit skyldim
aldri skilja meðan ek vilda hjá þér vera, en mér þíkkir miklu betra at
deyja með ykkir Njáli en lifa eptir.’¹⁶
174 Hon bar þá sveininn til hvílnunnar. Njáll mælti við brytja sinn:
‘Nú skaltu sjá hvar vit leggjumsk niðr ok hversu ek bý um okkr, því
at ek ætla heðan hvergi at hrærask, hvárt sem mér angrar reykr eða
177 brunni. Máttu nú nær geta hvar beina okkarra er at leita.’

Hann sagði svá vera skyldu.

Þar hafði slátrat verit uxa einum, ok lá þar húðin. Njáll mælti við brytjann at hann skyldi breiða yfir þau húðina, ok hann hét því. Þau 180 leggjask nú niðr bæði í rúmit ok leggja sveininn í millum sín. Þá signdu þau sik ok sveininn ok fálu Guði ǫnd sína á hendi ok mæltu þat síðast svá menn heyrði. Þá tók brytinn húðina ok breiddi yfir þau 183 ok gekk út síðan.¹⁷ Ketill ór Mǫrk tók í móti honum ok kippti honum út.¹⁸ Hann spurði vandliga at Njáli, mági sínum, en brytinn sagði allt it sanna. Ketill mælti, 186

‘Mikill harmr er at oss kveðinn, er vér skulum svá mikla ógæfu saman eiga.’

Skarpheðinn sá er faðir hans lagðisk niðr ok hversu hann bjó um 189 sik. Hann mælti þá:

‘Snemma ferr faðir várr at rekkju, ok er þat sem ván er: hann er maðr gamall.’ 192

Þá tóku þeir Skarpheðinn ok Kári ok Grímr brandana jafnskjótt sem ofan duttu, ok skutu út á þá, ok gekk því um hríð. Þá skutu þeir spjótum inn at þeim, en þeir tóku ǫll á lopti ok sendu út aprt. Flosi bað þá 195 hætta at skjóta, ‘því at oss munu ǫll vápnaskipti þungt ganga við þá. Megu þér nú vel biða þess er eldrinn vinnr þá.’

Þeir gera nú svá. Þá fellu ofan stórviðinir ór ræfrinu. 198

Skarpheðinn mælti þá, ‘Nú mun faðir minn dauðr vera, ok hefir hvárki heyrtil hans styn né hósta.’

Þeir gengu þá í skálaendann. Þar var fallit ofan þvertré ok brunnit 201 mjök í miðju. Kári mælti til Skarpheðins:

‘Hlauþu hér út, ok mun ek beina at með þér, en ek mun hlaupa þegar eptir, ok munu vit þá báðir í brott komask ef vit breytum svá, 204 því at hingat leggr allan reykinn.’

Skarpheðinn mælti, ‘Þú skalt hlaupa fyrri, en ek mun þegar á hæla þér.’ 207

‘Ekki er þat ráð,’ segir Kári, ‘því at ek komisk vel annars staðar út þótt hér gangi eigi.’

‘Eigi vil ek þat,’ segir Skarpheðinn. ‘Hlauptu út fyrri, en ek mun 210 þegar eptir.’

‘Pat er hverjum manni boðit at leita sér lífs meðan kostr er,’ segir Kári, ‘ok skal ek ok svá gera. En þó mun nú sá skilnaðr með okkr 213

verða at vit munum aldri sjásk síðan, því at ef ek hleyp ór eldinum, þá mun <ek> eigi hafa skap til at hlaupa inn aptr í eldinn til þín, ok mun
 216 þá sína leið fara hvárr okkar.’

‘Þat hlægir mik,’ segir Skarpheðinn, ‘ef þú kemsk á brott, mágr, attu mun hefna mín.’

219 Þá tók Kári einn setstokk loganda í hönd sér ok hleypr út eptir þvertrénu. Kastar hann þá stokkinum út af þekjunni, ok fell hann at þeim er úti váru fyrir. Þeir hlupu þá undan. Þá loguðu klæðin ǫll á Kára ok
 222 svá hárit. Hann steypir sér þá út af þekjunni ok stiklar svá með reykinum.

Þá mælti einn maðr er þar var næstr, ‘Hvárt hljóp þar maðr út af
 225 þekjunni?’

‘Fjarri fór þat,’ segir annarr, ‘heldr kastaði þar Skarpheðinn eldi-stokki at oss.’

228 Síðan grunuðu þeir þat ekki. Kári hljóp til þess er hann kom at læk einum. Hann kastaði sér þar í ofan ok sløkkti á sér eldinn. Síðan hljóp hann með reykinum í gróf nõkkura ok hvíldi sik, ok er þat síðan kǫlluð
 231 Káragróf.

Notes

¹⁰ The *dalr* is a depression in the hill (*hváll*) on which the farmhouse stood. It can still be seen, but is too small to have concealed the 100 men said (in ch. 124) to have taken part in the burning, together with the two horses of each (*ÍF* XII 325, note 3).

¹¹ Skarpheðinn is described as having an ugly mouth and protruding teeth (ch. 25), and his grin emphasises his threatening appearance at many points in the saga.

¹² The Christianity of the burners is emphasised by their having stopped at the church at Kirkjubær to pray on their way to Bergþórs-hváll (ch. 126).

¹³ Grani is the son of Gunnarr of Hlíðarendi, but is said to resemble his mother Hallgerðr in temperament (ch. 75).

¹⁴ The use of the chickweed to kindle the fire that will burn Njáll and Bergþóra was predicted by an old servant-woman, Sæunn, but Skarpheðinn refused to remove it, since fate cannot be avoided (ch. 124).

¹⁵ Þórhalla's father, Ásgrímr Elliða-Grímsson, and her brother Þórhallr (fostered by Njáll, who taught him law) later conduct the lawsuit against the burners.

¹⁶ Þórðr, son of Kári and of Helga Njálsdóttir, has been fostered by Njáll (ch. 109).

¹⁷ The ox-hide covering Njáll and Bergþóra provides a rational explanation for the undamaged state of their bodies when they are found, but this state is also used to imply an almost saint-like quality in Njáll (ch. 132).

¹⁸ Ketill of Mork is one of the Sigfússynir, and therefore among Njáll's attackers; but he is also the husband of Njáll's daughter Þorgerðr, who has left the house along with the other women of the household (line 148).

XXVII: GRÁGÁS

The name *Grágás* (literally ‘grey goose’) is a convenient if somewhat arbitrary label of obscure origin used collectively for the laws of the medieval Icelandic Commonwealth as preserved in a number of manuscripts. The two most important manuscripts are GkS 1157 fol. (also called Codex Regius or, as here, Konungsbók; = K) and AM 334 fol. (also known as Staðarhólsbók; = S). K is normally dated to c.1260, Staðarhólsbók to c.1280. Other manuscripts or fragments which preserve parts of *Grágás* include AM 315 d fol. (two leaves), written perhaps as early as c.1150–75 and one of the oldest Icelandic manuscripts in existence.

Compared with other laws of medieval Scandinavia, *Grágás* is a work of enormous size and detail. In Vilhjálmur Finsen’s edition of 1852, the Konungsbók text of *Grágás* takes up some 460 pages; printed in the same series (also in 1852) with identical format and type, the next longest of the early Scandinavian laws, *Erik’s law of Zealand* (cf. MS 384), covers only about 130 pages.

The contents of K may be roughly divided into fifteen sections, as follows (the symbol § is used for the chapters into which the texts of *Grágás* are divided in Finsen’s editions): (1) *Kristinna laga þáttir* (‘Christian laws section’, §§ 1–19); (2) *Þingskapabáttir* (‘Assembly procedures section’, §§ 20–85); (3) *Vígslóði* (‘Treatment of homicide’, §§ 86–112); (4) *Baugatal* (‘The wergild ring list’, § 113) (together with *Griðamál*, ‘Truce speech’, § 114, and *Tryggðamál*, ‘Peace guarantee speech’, § 115); (5) *Lqgsogumannsþáttir* (‘The lawspeaker’s section’, § 116); (6) *Lqgréttuþáttir* (‘The Law Council section’, § 117); (7) *Arfaþáttir* (‘Inheritance section’, §§ 118–27); (8) *Ómagabálkr* (‘Dependents section’, §§ 128–43); (9) *Festaþáttir* (‘Betrothals section’, §§ 144–71); (10) *Landbrigðaðáttir* (‘Land-claims section’, §§ 172–20); (11) *Um fjárleigur* (‘On hire of property’, §§ 221–26); (12) *Rannsóknabáttir* (‘Searches section’, §§ 227–33); (13) *Um hreppaskil* (‘On commune obligations’, §§ 234–36); (14) A section containing miscellaneous articles relating to such diverse matters as verbal injury by poetry or harm from tame bears, §§ 234–54; (15) *Um tíundargjald* (‘On tithe payment’, together with further miscellaneous provisions, §§ 255–68). The texts of K and S differ substantially. Staðarhólsbók does not have sections corresponding to (2), (4), (5), (6), (12), (13), (14) and (15) and the sections it does have appear in the order (1), (7), (8), (9), (11),

(3), (10). But sometimes matter in K in the sections absent in S is paralleled by matter in other sections present in S. Where the matter of the two texts is essentially the same, S is very often more detailed, better organised and has more ‘modern’ content than K. And both S and other manuscripts contain much matter not found in K at all.

A long tradition lies behind the preserved texts of *Grágás*, stretching back to oral recitations of what must have been essentially heathen law by the first lawspeakers at the Alþingi in the fourth decade of the tenth century (cf. Text VIII (c) and notes 19 and 21 to that text). The acceptance of Christianity in 999 must inevitably have led to profound changes in the law (cf. VIII:123–43). Further, in 1096 or 1097 a law of tithe was introduced (cf. VIII:150–68; *HOIC* 147–53). And in the period 1122–33, *Kristinna laga þáttur* was compiled and recorded in written form (cf. *HOIC* 160–69). Meanwhile, in the winter of 1117–18, at the home of Hafliði Másson at Breiðabólstaðr (in present-day Vestur-Húnavatnssýsla), some, at least, of the oral secular laws had also been committed to writing under the supervision of Bergþórr Hrafnsson, lawspeaker at the time, and other legal experts (cf. VIII:168–80; *HOIC* 89–93; *Laws* I 9–13). The result of these men’s work was doubtless the book referred to in K § 117 (cf. *Laws* I 190–91) as *skrá sú er Hafliði lét gera* (‘the screed which Hafliði had made’), called *Hafliðaskrá* by modern scholars, and it is generally supposed that the preserved manuscripts of *Grágás* (apart from *Kristinna laga þáttur*) go back in part ultimately to *Hafliðaskrá*. Law-making did not cease with the appearance of *Hafliðaskrá* and *Kristinna laga þáttur*, and texts of *Grágás* would have proliferated, developed and been expanded in various ways over the period after 1130, not least as a result of new legislation by the Law Council (*logréttu*). After Iceland’s submission to the Norwegian king in 1262–64, the main part of *Grágás* was superseded by *Járnsíða* in 1271 (itself replaced by *Jónsbók* in the early 1280s). *Kristinna laga þáttur*, however, remained in force in the diocese of Skálholt until 1275 and in the diocese of Hólar until 1354, and other sections of *Grágás* continued to be invoked in cases for which the much briefer *Jónsbók* provided insufficient guidance. It is uncertain how *Grágás* acquired the distinctly literary quality it has in contrast to that of the continental Scandinavian laws of the Middle Ages which are far more oral and primitive in their style. It could well have done so in connection with the first writing down of

the laws in the second decade of the twelfth century (cf. Ólafur Lárusson 1958, 87–89; *Laws* I 14–15).

Grágás gives us a picture of numerous aspects of life, both everyday and ceremonial, in the medieval Icelandic Commonwealth. In many respects it presents a different and truer picture than many of our other sources (such as the Sagas of Icelanders). The passage selected here as a sample is the ‘Lawspeaker’s section’ (*Lögsoðgumansþátttr*), only preserved in K (pp. 83a17–84a14), where it is the shortest section (consisting of a single chapter, § 116). The lawspeaker would have been a central figure in public life in Iceland during the Commonwealth period and particularly prominent at the meetings of the General Assembly (*Alþingi*) held every summer at Þingvellir and attended by people from all over the country. He was elected for a term of three summers but could be re-elected. At the annual meetings of the *Alþingi* he had the important function of presiding at the Law Council, the foremost legislative body in the country. He also had the duty of reciting *Þingskapátttr* at Lögberg (‘the Law Rock’) every summer and the rest of the laws over the three-year period of his office. For a fuller account of the lawspeaker’s position within the framework of the constitution of the Icelandic commonwealth, the student is referred to the chapter ‘Form of government’ in *HOIC* 35–93, supplemented by a reading of *Þingskapátttr* and *Lögrétuþátttr* as well, of course, as the passage edited here (see *Laws* I 53–38, 189–93, 187–88).

There were some 43 lawspeakers from the time of the institution of the *Alþingi* until 1271 and it is possible to draw up a complete list of them (see p. 389 below and Jón Sigurðsson 1886, 1–4) based on medieval sources such as *Íslendingabók* and lists in the manuscripts DG 11, which also contains a version of Snorra Edda (see pp. 15–21 above), and AM 106 fol., which also contains a version of *Landnámabók* (see pp. 255–60 above). The list extends from the shadowy Úlfjótr (cf. VIII:39–41) to Þorleifr hreimr Ketilsson (cf. III:44 above). It includes such notables as Þorgeirr Þorkelsson Ljósvetningagoði who, according to Ari Þorgilsson (VIII:116–43), played an important role in the conversion of Iceland to Christianity; Skapti Þóroddsson, who held the position longest of all (1004–30) and who must have had some hand in changes to the law resulting from the Conversion and also in the institution of the Fifth Court (*fimmtardómtr*; cf. *HOIC* 70–74; *Laws* I 83–88, 244–45); the eleventh-century poet Markús Skeggjason

(died 1107; cf. VIII:152 and note 51); and in the thirteenth century three prominent political and literary figures, all members of the Sturlung family, Snorri Sturluson and his nephews Sturla Þórðarson and Óláfr Þórðarson.

Apart from his official function as an authority on legal matters, the lawspeaker would have been a repository for much other information, not only current politics and gossip, but also history, lore and tradition. Indeed, the annual meetings of the Alþingi attended by people from all over the country and with the lawspeaker at the centre of its proceedings must have been a strong force for the preservation of a language that was hardly marked by regional differences and of a vigorous and dynamic oral tradition during the days of the Icelandic Commonwealth. This oral tradition would have concerned the past as well as the present and would have become a rich source for thirteenth-century Icelanders writing about bygone times.

Bibliography

Facsimile edition: Páll Eggert Ólason (ed.), *The Codex Regius of Grágás*, CCIMA III (1932).

Critical editions:

Vilhjálmur Finsen (ed.), *Grágás. Islændernes Lovbog i Fristatens Tid udgivet efter det kongelige Bibliotheks Haandskrift* (1852; reprints 1945, 1974). [Text of K and various fragments, including AM 315 d fol.]

Vilhjálmur Finsen (ed.), *Grágás efter det Arnamagnæanske Haandskrift Nr. 334 fol., Staðarhólsbók* (1879; reprint 1974). [Text of S]

Vilhjálmur Finsen (ed.), *Grágás. Stykker, som findes i det Arnamagnæanske Haandskrift Nr. 351 fol. Skálholtsbók og en Række andre Haandskrifter* (1883; reprint 1974) [Texts of various minor manuscript sources; apparatus includes a detailed 'Ordregister' (in Danish) of technical vocabulary on pp. 579–714]

Popular edition: Gunnar Karlsson, Kristján Sveinsson, Möður Árnason (eds), *Grágás. Lagasafn íslenska þjóðveldisins* (1992). [In modern Icelandic spelling; includes the whole of the Staðarhólsbók text (pp. 1–369) and parts of the text of K without parallel in S (pp. 371–480)]

English translation: *Laws of early Iceland. Grágás. The Codex Regius of Grágás with material from other manuscripts I–II*, tr. Andrew Dennis, Peter Foote, Richard Perkins (1980–2000). [= *Laws*. A complete translation of K, with 'Additions' from other sources (mainly S) which either amplify the contents of K or supply matter not found in it. Apparatus includes 'A guide to technical vocabulary'.]

Background reading:

Björn Þorsteinsson, *Thingvellir. Iceland's national shrine*, tr. Peter Foote (1987).

H.-P. Naumann, 'Grágás'. In *Reallexikon der germanischen Altertumskunde von Johannes Hoops, zweite . . . Auflage*, ed. Heinrich Beck *et al.* (1973–), XII 569–73.

Jón Sigurðsson, 'Lögsögumannatal og lögmanna á Íslandi'. In *Safn til sögu Íslands og íslenzkra bókmenta II* (1886), 1–250.

HOIC 35–93.

MS under *Alþingi*; *Goði*; *Grágás*; *Iceland*; *Laws 2. Iceland*.

Ólafur Lárusson, 'On Grágás – the oldest Icelandic code of law'. In *Þriðji Víkingafundur. Third Viking Congress, Reykjavík 1956 (Árbók Hins íslenska Fornleifafélags. Fylgirit, 1958)*, ed. Kristján Eldjárn (1958), 77–89.

Beck, Heinrich, *Wortschatz der altisländischen Grágás (Konungsbók)* (1993).
[A concordance of the *Konungsbók* text]

For maps of Þingvöllr (with for instance the site of Lögberg marked), see *HOIC* 42, *Laws I* 281, Björn Þorsteinsson (1987), 9–11.

XXVII: GRÁGÁS

Lögsögumannsbáttir

- Svá er enn mælt at sá maðr skal vera nokkurr ávalt á landi óru er
3 skyldr sé til þess at segja lög mǫnnum, ok heitir sá lögsögumaðr. En
ef lögsögumanns missir við, þá skal ór þeim fjórðungi taka mann til
at segja þingskǫp¹ upp it næsta sumar er hann hafði síðarst heimili í.
6 Menn² skulu þá taka sér lögsögumann ok sýsla þat föstudag hverr vera
skal áðr sakir sé lýstar.³ Þat er ok vel ef allir menn verða sáttir á einn
mann. En ef loqréttumaðr nokkurr stendr við því er flestir vilja, ok⁴
9 skal þá hluta í hvern fjórðung lögsaga skal hverfa. En þeir fjórðungs-
menn er þá hefr hlutr í hag borit skulu taka lögsögumann þann sem
þeir verða sáttir á, hvárt sem sá er ór þeirra fjórðungi eða ór ǫðrum
12 fjórðungi nokkurum, þeirra manna er þeir megu þat geta at. Nú verða
fjórðungsmenn eigi á sáttir, ok skal þá afl ráða með þeim. En ef þeir
eru jafnmargir er loqréttusetu eigu er sinn lögsögumann vilja hvárir,
15 þá skulu þeir ráða er biskup sá fellr í fullting með er í þeim fjórðungi
er.⁵ Nú eru loqréttumenn nokkurir þeir er níta því er aðrir vilja, fá
engan mann sjálfir til lögsögu, ok eigu enskis þeirra orð at metask.
18 Lögsögumann á í loqréttu at taka, þá er menn hafa ráðit hverr vera
skal, ok skal einn maðr skilja fyrir en aðrir gjalda samkvæði á, ok
skal þrjú sumur samfast inn sami hafa, nema menn vili eigi breytt
21 hafa.⁶ Ór þeirri loqréttu er lögsögumaðr er tekinn skulu menn ganga
til Lögbergs ok skal hann ganga til Lögbergs ok setjask í rúm sitt ok
skipa Lögberg þeim mǫnnum sem hann vill. En menn skulu þá mæla
24 málum sínum.

Þat er ok mælt at lögsögumaðr er skyldr til þess at segja upp logbáttu
alla á þremr sumrum hverjum en þingskǫp hvert sumar.⁷ Lögsögumaðr
27 á upp at segja syknuleyfi ǫll at Lögbergi svá at meiri hlutr manna sé
þar, ef því um náir, ok misseristal, ok svá þat ef menn skulu koma
fyrir til Alþingis en tíu vikur eru af sumri,⁸ ok tína imbrudagahald⁹ ok
30 föstuþinganga, ok skal hann þetta allt mæla at þinglausnum.

Þat er ok¹⁰ at lögsögumaðr skal svá gerla þáttu alla upp segja at engi
viti einna miklugi gǫrr. En ef honum vinnsk eigi fróðleikr til þess, þá
33 skal hann eiga stefnu við fimm loğmenn in næstu dægr áðr eða fleiri,

9 En] *The scribe first wrote Ef then altered it to En.* 15 fellr] *The scribe first wrote er then altered it to fellr.* 20 hafa] hafi K.

þá er hann má helzt geta af, áðr hann segi hvern þátt upp; ok verðr hverr maðr útlagr þremr morkum er ólofat gengr á mál þeirra, ok á lögsgumaðr sœk þá. 36

Lögsgumaðr skal hafa hvert sumar tvau hundruð álna vaðmála af lögrettufjám fyrir starf sitt.¹¹ Hann á ok útleðir allar hálfar, þær er á Alþingi eru dæmðar hér,¹² ok skal dæma eindaga á þeim öllum annat 39 sumar hér í búandakirkjugarði,¹³ miðvikudag í mitt þing. Útlagr er hverr maðr þremr morkum er fé lætr dæma, ef hann segir eigi lögsgumanni til ok svá hverir dómssuppsöguváttar hafa verit. 42

Þat er ok, þá er lögsgumaðr hefr haft þrjú sumar lögsgögu, ok skal hann þá segja upp þingskœp it fjórða sumar fœstudag inn fyrra í þingi. Þá er hann ok lauss frá lögsgögu ef hann vill. Nú vill hann hafa lögsgögu 45 lengr, ef aðrir unna honum, þá skal inn meiri hlutr lögrettumanna ráða.

Þat er ok at lögsgumaðr er útlagr þremr morkum ef hann kemr 48 eigi til Alþingis fœstudag inn fyrra, áðr menn gangi til Lögbergs, at nauðsynjalausu, enda eigu menn þá at taka annan lögsgögunn ef vilja. 51

Notes

¹ I.e. some of the material from Þingskapaþáttur (Assembly Procedures Section, *Laws* I 53–138), and probably some of Lögsgögunnsþáttur (The Lawspeaker's Section, *Laws* I 187–88) and Lögrettuþáttur (The Law Council Section, *Laws* I 189–93) too.

² I.e. *lögrettumenn* (members of the Law Council).

³ I.e. the first Friday of the Assembly, which would have been the one between 19th and 25th June. Cf. *Laws* I 53–54.

⁴ Opening a main clause that stands after a subordinate clause (especially one beginning with *ef* or *nú = ef*) with *ok* instead of *þá* is especially common in legal texts, but also occurs quite widely elsewhere (see lines 13, 17, 43 below and Texts II:21, XXI:38, and cf. Glossary under **ok**, **nú**, **ef**, **þá**¹ and *Gr* 3.9.9).

⁵ The Skálaholt bishop had authority over the East, South and West Quarters, the Hólar bishop over the Northern Quarter. Cf. Extract VIII, notes 54–55; *Laws* I 35–36.

⁶ I.e. after the three years, a new lawspeaker will be appointed unless men do not wish to have him changed.

⁷ Cf. *Laws* I 193.

⁸ The *misseristal* would have been the calendar for the coming year. Cf. *Misseristal* (Calendar), *Laws* I 51 and *Laws* I 111–12.

⁹ Ember Days (*imbrudagar*) are four groups each of three days at various times of the year observed in the Middle Ages as days of fasting and abstinence.

¹⁰ Sc. *mælt* ‘prescribed (that)’ (cf. lines 25 above and 43 and 48 below; *Laws* I 12–13).

¹¹ The only source of Law Council funds (*logréttufé*) that is mentioned in *Grágás* is payments for leave to marry within the remoter degrees of kinship (*Laws* II 55, 60–61, 81), but it may be that all licences had to be paid for. The lawspeaker was the only paid officer under the laws of the Icelandic Commonwealth.

¹² See *Laws* I 80 for an exception to this. It is also stated that he shares in fines imposed at the spring assembly he participates in, and that if he himself is fined for failure to discharge all the duties required of him, half is due to the man who prosecutes him and half to the judges of the case (*Laws* I 193). Cf. lines 48–51 below.

¹³ We hear of two churches at Þingvellir during the commonwealth period, one in public ownership which collapsed in a storm in 1118, the other, known as *búandakirkja*, belonged to the local farmer and would have been a burial church (cf. *Laws* I 29, footnote 17). It is the churchyard of this latter which must be referred to here and which is often mentioned as the legally prescribed place for payments (e.g., besides here, *Laws* I 172, 205; cf. Björn Þorsteinsson 1987, 49–54).

A NEW INTRODUCTION TO OLD NORSE

PART III: GLOSSARY AND INDEX OF NAMES

A NEW INTRODUCTION TO OLD NORSE

PART III

GLOSSARY AND INDEX OF NAMES

COMPILED BY

ANTHONY FAULKES

FOURTH EDITION

SUPPLEMENT I: GLOSSARY AND INDEX OF
NAMES TO EAST NORSE TEXTS

SUPPLEMENT II: GLOSSARY AND INDEX OF
NAMES TO RUNIC TEXTS

COMPILED BY

MICHAEL BARNES

VIKING SOCIETY FOR NORTHERN RESEARCH

UNIVERSITY COLLEGE LONDON

2007

© VIKING SOCIETY FOR NORTHERN RESEARCH

ISBN: 978-0-903521-70-3

First published 2001

Second edition with corrections and additions 2002

Third edition with corrections and additions 2005

Fourth edition with corrections and additions and two supplements 2007

Reprinted 2008

Printed by Short Run Press Limited, Exeter

GLOSSARY AND INDEX OF NAMES

References to the Grammar are to paragraphs (e.g. *Gr* 3.5.2.1; ex. = exercise) and those to texts are to the number of the text followed by the line number (e.g. II:62). A second occurrence of the same word in a line is indicated by (2).

Syntactical explanations and common pronouns and conjunctions are referred to the appropriate paragraphs in the Grammar for full information. Cross-references are given for verbal and nominal forms where the vowel in the first syllable differs from the head-word form, except for some forms involving the alternation of *a* and *o*.

Principal parts of verbs are identified by *pres.*, *past*, *past pl.*, *subj.*, *pp*. For *pres.* and *past*, the 3rd person sg. is given, for *past pl.* the 3rd person pl., for *pp*. the nom. m. sg., except for those verbs that are more often found in the n. form (supine), where the nom./acc. n. sg. is given. See *Gr* 3.9.7.1.

In the alphabetical order the acute accent is disregarded; *d* and *ð* are treated as one letter, *h* comes after *y* and is followed by *æ*, *œ*, *o* and *ø*, and *ç* is not distinguished from *e*. Words from Text XXII with lengthened or diphthongised vowels before *-ng* are not listed separately from words without these changes.

Abbreviations

<i>acc.</i>	accusative	<i>pl.</i>	plural
<i>act.</i>	active	<i>pos.</i>	positive
<i>adj.</i>	adjective	<i>poss.</i>	possessive
<i>adv.</i>	adverb(ial)	<i>pp.</i>	past participle
<i>art.</i>	article	<i>prep.</i>	preposition
<i>aux.</i>	auxiliary	<i>pres. (part.)</i>	present (participle)
<i>comp.</i>	comparative	<i>pret.-pres.</i>	preterite present
<i>conj.</i>	conjunction	<i>pron.</i>	pronoun
<i>dat.</i>	dative	<i>refl.</i>	reflexive
<i>def.</i>	definite	<i>rel.</i>	relative
<i>f.</i>	feminine	<i>sf.</i>	strong feminine
<i>gen.</i>	genitive	<i>sg.</i>	singular
<i>imp.</i>	imperative	<i>sm.</i>	strong masculine
<i>impers.</i>	impersonal	<i>sn.</i>	strong neuter
<i>indic.</i>	indicative	<i>subj.</i>	subjunctive
<i>inf.</i>	infinitive	<i>sup.</i>	superlative
<i>interrog.</i>	interrogative	<i>sv.</i>	strong verb
<i>m.</i>	masculine	<i>vb.</i>	verb
<i>n.</i>	neuter	<i>wf.</i>	weak feminine
<i>neg.</i>	negative	<i>wk.</i>	weak
<i>nom.</i>	nominative	<i>wm.</i>	weak masculine
<i>num.</i>	numeral	<i>wn.</i>	weak neuter
<i>pass.</i>	passive	<i>wv.</i>	weak verb

For abbreviated bibliographical references see *NION* II, p. x.

á¹ *prep.* (*Gr* 3.7.4); *with acc.* on I:18, 77, II:27, VI:251, XXII:5/3, XXVII:7; onto II:30, III:86, VI:272, X:47, XIX:80, XXI:120, XXV:77, XXVI A: 28, 38, XXVI B:11, 27; over VIII:120; in, to XXV:97; to II:46, VI:6, VIII:18, X:110, XXI:14, XXII:33/1, XXIII:84, XXVI A:9, 16 (to *or* at); at I:119, XXII:49/1, XXV:72, 92, XXVI A:30, B:194; in III:9, XXII:24/1, XXIII:70; into I:2, II:74, VI:10, VII B:76, XXI:181, XXII:44/3 (postposition); for X:29, XXI:52; *with dat.* in I:121, 129, II:23, VI:19, VIII:5, 7, IX:37, XVI:122, XIX:4, XXI:38, 94, XXII:52/3, XXIII:33, 60, XXVI B:98, XXVII:2, 26 (i.e. over); on I:27, 76, II:66, V:171, VI:36, 312, IX:19, X:6, XI:48, XIX:44, XXI:15, XXII:45/4, XXIII:6, XXV:1, 12, 99, XXVI A:15, B:116, 229; upon XXI:129; from in/on VIII:78, 116; at III:84, V:3, VII B:25, IX:53, XV:33 (in a place-name, cf. *Gr* 3.1.8 ex.), XXII:35/1, XXVII:38; **í smáparma á Þorvaldi** at Þorvaldr's guts XXI:175–80, *textual note*; in relation to, against VII B:30; about I:72; for XXII:26/1, XXVII:39; *as adv.* (*Gr* 3.7.7) I:55 (see **leita**), 130 (see **halda**), III:54 (see **horfa**), VI:111 (see **sjá**), VIII:19 (see **leggja**), X:49 (see **láta**), X:64 (see **leggja**), XXII:34/3 (see **leggja**); on it XXI:27, i.e. on her breast XXI:142 (1), 159, XXVI A:52, were on it XXI:46; in them XXVI B:88; in it VII B:61, about this VI A:32; **á upp** on it at the top XXI:45; **er hon stóð á** which it stood on XIII:6, 38; **var á veðr gott** it was fine weather (on that day) XV:48; **á braut** see **braut**; **á miðli**, **á milli** see **milli**; **á mót(i)** see **mót²**; **á at sjá** see **sjá**;

á² see **eiga**

á³ *f.* river, stream (*Gr* 3.1.7.5 (2), 3.1.8.(16), 3.1.9 ex. 8) XXI:87, 169; **yfir ár** across the rivers XXVI A:4; *with suffixed def. art.* XXI:89, **við ána niðri** down by the river VII B:59, **eptir ánni, með ánni** along the river VII B:75, 80, XXI:130

-**a** *neg. suffix with verbs* not V:54, IX:100, X:77, 95, 97, 108, 124, 168, XXV:5

ábóti *m.* abbot XIV:180, 181

ábyrgðar(h)lutr *m.* matter involving responsibility XXVI B:104

Aðalból *n.* 'chief dwelling, manor' *Gr* 3.1.8 ex.

áðr *adv.* before, earlier, previously I:25, 54, 69, III:45, IV:76, VIII:45, 94, 99, 140, 160, 165, XI:39, 40, XV:32, XVI:37, XIX:39; already XXVI A:75; just now XXVI A:47; just before III:58; first X:149, XIV:68, XXI:175–80, *textual note*; at first XV:123; **næstr áðr** preceding XXVII:33; **kvámu áðr** had already come VIII:108; *as*

conj. (*Gr* 3.8.2.4) before II:38, III:104, 114, IV:83, V:6, VIII:42, 60, XIV:70, 100 (. . . **þá**), XVI:7, 123, 157, XIX:108, XXI:44, XXVI B:35, XXVII:7, 34, 49, until XXV:65; **áðr en** *as conj.* before, until VI:73, 310, XI:72, XIV:5, XVI:189, XXIV:13

aðra, aðrar, aðrir *see annarr*

áeggjun *f.* instigation, urging VI:5 (*dat. with af, parallel to atkalli*)

af *prep. with dat.* (*Gr* 3.7.3); from, of I:31, II:25, VI:19, 212, X:9, 31, 148, XI:38, 43, XV:12, 71, XVI:15, XIX:3, 7, XXI:15, 33, 83, XXIV:68, XXVI A:8, 44, 61, 90, 153, 220, XXVII:37; by VIII:150, 178, XXII:7/4; from among II:63, VI:213, VII A:33, 78 (2); from on VI:221, 259; off I:124, V:145, 147, VI:256, X:79, XV:84, XIX:34, XXI:56, XXII:48/2, XXIV:46, XXVI A:31, B:90; away from V:162; beyond XXII:13/4; out of III:81; **tíu vikur váru/eru af sumri** ten weeks of summer were/have passed VIII:92, XXVII:29; by, because of III:13, 53, 114, VIII:182; by means of, with XIV:2, XXII:58/2; as a result of VI:5, 254, 315, 366, VII A:66, VIII:151, XXI:179, XXII:54/4, 55/4, 58/4; for XXII:3/4; caused by XXIII:107; as a consequence of VI:324, VII B:86; consisting of II:55; made of XIII:31; about, concerning VI:107, XXII:24/3; with II:29, V:131, VI:152, XXII:31/2, 40/2; **af þessu** for this reason II:116; **af því** from this VIII: 23; **af því at, af því . . . at** (*Gr* 3.8.2.2) because VI:289, 314 (*see því*), VII A:35–36, VIII:22, XXI:160; *as adv.* (*Gr* 3.7.7) II:6 *see þar*; off II:59, X:49, 50, 114, 158, XXV:98, XXVI A:60; away VIII:40; of them II:64, 74, of it (them) VIII:154, 157; from it II:99, XXI:76; (some) of it XXI:75; with it XVI:29; by it, as a result of it VIII:127; from among them VII A:78 (1); about it XXVI B:23; **þá er . . . af** those from whom XXVII:34; **bera af** *see bera*

afarkostr *m.* harsh treatment *Gr* 3.3.5 ex. 9

áfenginn *adj. pp.* strong (of drink) II:12

afhuga *adj. indeclinable with dat.* **verða afhuga** having one's mind turned from, have out of one's mind XIV:52

afi *m.* grandfather XIV:129

afl *n.* strength II:29, VII B:9; the majority XXVII:13; **með öllu afli** with all his strength XIV:78

afla (*past aflaði, pp. aflat*) *vv. with gen. and dat.* bring (about), cause something for some one XXII:53/4

aflangr *adj.* very long XXIII:11, 46

afroð *n.* cost, price, penalty XXVI B:53

- ágjarn** *adj.* covetous, ambitious, impetuous; *acc. sg. n. as noun* an ambitious (etc.) person XXIII:91
- ágæti** *n.* glory, renown; **til síns ágætis nǫkkut** something in which they take pride, something which brings them fame (by which they are remembered?) XXVI A:85
- ágætliga** *adv.* splendidly, excellently XVI:178
- ágætr** *adj.* excellent, famous VII A:49; *sup. n.* **ágæstast** most excellent (i.e. because it relates to divinity or theology) XXIV:31
- áhyggja** *f.* concern, responsibility XXIV:63, 64; anxiety XXIV:73
- aka** (*pres. ek, past ók, pp. ekinn*) *sv.* drive (*Gr* 3.6.9.3 ex. 1) IX:47, 52, 84
- ákafliða** *adv.* extremely VII A:97, XVI:89, XXIII:31, 106; furiously *Gr* 3.5.3 (3)
- ákaftr** *adj.* furious, violent, vehement, impetuous XXIII:2; *n. as adv.* **ákaftr** violently I:100; *sup. n. as adv.* **sem ákafast** as hard as he could II:154
- ákall** *n.* invocation XXIV:33, 42
- Áki** *m.* King Sveinn's steward XVI:45, 47, 56, 66, 67
- akkeri** *n.* anchor XXI:47
- ákveðinn** *adj. pp.* agreed, appointed *Gr* 3.3.9 ex. 27, II:38, IV:70, 102 (*understand var*); *n.* **ákveðit** IV:110
- ál** *f.* strap, saddle-strap; **við álar sér** to his saddle-straps V:157
- ala** (*pres. elr, past ól, past pl. ólu, pp. alinn*) *sv.* nourish (thoughts or feelings) IV:59; breed, rear, bring up XXV:105
- albúinn** *adj.* (*pp.*, *cf.* **búa**) completely ready XVI:136
- albyggðr** *adj.* (*pp.*) fully settled, fully colonised, occupied VIII:56
- aldinn** *adj.* ancient; *acc. sg. f. wk.* **öldnu** IX:127
- aldr** (*gen. aldrs*) *m.* age; generation XIV:166; **at aldri** in age XIV:34, 89; **á fulltíða aldri** in adulthood XIV:167; **við aldr** advanced in years III:65, XXI:11
- aldrbót** *f.* 'life-betterment', advancement, fame, glory VI:204 (*object of fekk*)
- aldri** *adv.* never II:34, III:36, IV:14, 74, V:3, XII:27, XIX:42, XXVI A 56, 64, 81, XXVI B:49, 172, 214; not at all, not in the least XXVI A:83
- Aldrian** *m.* young son of King Attila XI:44, 45
- aldrigi** *adv.* never VI:119, 184, XIV:67, 74, XVI:74
- aldrilag** *n.* death XXV:29

- álengðar** *adv.* for the future, indefinitely XVI:116
- álin** *f.* (*pl.* **álnar**) ell (a measure of length; in early Icelandic = 49 cm., later 54–57 cm.; ells of homespun were used as a standard of currency) XXVII:37 (*gen. pl.*, cf. *Gr* 3.4.2 (5))
- álit** *n.* face, looks XXIII:61
- álfr** *m.* elf IX:23, X:57, 67, 147, XXV:2
- alldjarfliga** *adv.* very boldly I:138
- alldýrr** *adj.* very fine, very worthy VI:264
- allfróðligr** *adj.* very wise, very sensible XXIV:22
- allfrægr** *adj.* much spoken of, very famous II:60
- allfúss** *adj.* very eager (**til** for it, to do it) I:125
- allkátr** *adj.* very merry, very cheerful XI:62
- alllítill** *adj.* very small; **ekki alllítill fyrir sér** of no small importance or ability I:55
- allr** *adj.* all *Gr* 3.3.9 ex. 12, 18, I:83, II:80, 127, VI:43, 151, 274, 366, IX:53, 54, 96, 118, XII:14, XIII:14, XIV:165, XV:31, XIX:8, XXI:108 (2), XXII:2/4, XXIII:19, XXIV:4, 40, XXVI A:119, B:46; the whole IX:49; *acc. sg. m.* **allan** II:153, VI:286, X:27 (*sc. vetr*), all over I:24, every XXIII:35, the whole XXVI B:4, 91, his whole XXIII:103; *dat. sg. m.* **öllum** XXII:61/4; *f.* **öll** the whole VII B:22, entirely XIII:5, XIV:10; *acc. sg. f.* **alla** IV:30 (*with höll*), IX:126 (*with ætt*), XI:47, XVI:11, XXVI A:62, all over XIV:10; **alla stofuna** the whole room XXVI B:28; *dat. sg. f.* **allri** all XIII:36, every VI:318, XXIV:74; *n.* **allt** all I:113, III:86, VI:148, 294, XVI:90, XXII:34/3, the whole VI:275, VII A:128, 169, XVI:76, XXVI A:63, B:29, the whole of VIII:42, his whole XXVI A:3; everything II:152, V:106 (*subject of koma?*), VIII:93, XIII:16, XV:57, XXVI B:14, 65 (anything); everywhere III:107; **allt þat er, allt þat es, þat allt er** everything that VI:22, VII A:130, VIII:84, XII:64, XIV:107, XXIV:25; **þetta allt** all this XXVII:30; **allt saman** altogether XIV:145, the whole business XVI:57; **allt eitt** all the same XIV:117; *gen. sg. n.* **alls** of everything XV:9, XXI:161, **alls þess** (*gen. with þurfa*) all that (care) XI:71 (*or alls adv.* entirely?); *dat. sg. n.* **öllu** II:29, it all, everything; **því öllu er** everything that XV:147; **öllu saman** everything together III:60; **með öllu** altogether, entirely I:93, XIV:76, XVI:142; *pl.* **allir** they all, everyone I:86, VI:100, 111, 298, VIII:137, XII:74, XIII:7, XXIV:69; **allir menn** everyone XXVI A:76, XXVII:7; **allir er** all those who V:144; **þeir allir, allir þeir** they all

V:69, 143, VI:131, XXVI B:16; **þeir allir er, allir þeir er** all those who XXIV:33, XXVI A:6; **vér allir, allir vér** we all V:64, VI:91; *acc. pl. m.* **alla** all X:38, XXVI B:10, XXVII:26, every X:149, **þá alla** them all XIX:69, 84, **alla þá er** all those who XII:58; *f. pl.* **allar** IV:82, XXVII:38, they all XI:50; *n. pl.* **öll** II:11, III:88, VI:86, 223, 305, VII A:35, XI:50, XIX:97, XXVI B:221, XXVII:27, complete II:61, the whole I:50, them all XXII:4/2, XXVI B:195, **öll váru þau** they were all XV:40, **öll ein** all the same XXI:192; *gen. pl.* **allra** IV:70, VI:193, VII A:123, VIII:44, X:133, XXII:65/4, of all XIX:104, **til allra þeirra** to all those who XXIV:81, *with sup.* of all *Gr* 3.5.3 (12), *with num.* all told, in all X:48; *dat. pl.* **öllum** I:17, 84, VIII:179 (everyone), XXII:9/2, XXVI A:105, B:121, XXVII:39, they/them all XXI:76, XXII:13/4, XXVI B:30, **allum** XXIV:60, *dat. of comparison* than/to all XXIV:16, **allum þeim er** for all those who XXIV:68; *n. as adv.* **allt** all the way, right VII A:3, 153; **allt í heilann** right to the brain XXVI A:18; **allt saman** altogether, the whole of XXIII:54; **allt um** all over, over the whole of VII B:24; **allt þar sem** everywhere where XXI:91; *gen. sg. n. as adv.* **alls** in all V:82, VI:49, VIII:193, XV:133, at all VI:211, **alls fyrst** first of all IX:5, **alls engi** no . . . at all XXI:108; **alls/allz as conj.** since VI:329, XXV:92

allsannr (*n. allsatt*) *adj.* very true XI:184

allsárliga *adv.* very bitterly XI:8

allsherjafé *n.* public property VIII:53 (not recorded elsewhere)

allsherjargoði *m.* supreme priest/chieftain XIX:113 (his chief duty was to open or hallow the proceedings of the Alþingi every year)

allsköfuligr *adj.* very splendid, magnificent XV:79

allstórr *adj.* very large VI:127

allsvaldandi *adj.* (*pres. part.*) ‘all-ruling’, almighty XXIV:18

allumveginn = **öllumveginn** *adv.* on all sides VI:276 (*cf.* **megin**)

allvaldr *m.* all-powerful one, ruler (King Óláfr; *subject of vá*) VI:159

allþarfliga *adv.* most earnestly II:34

allþurr *adj.* very dry X:54 (*f. with fura*)

almáttigr *adj.* almighty; **almáttkum Guði** to almighty God XIV:65

almenning *f.* (land) where common rights exist (*Laws* II 29 note 19, 414) VIII:54

álna(r) *see alin*

Álptafjörðr enn syðri *m.* fjord in south-east Iceland XIX:28

álpahamr *m.* swan-shape, swan form X:7

alroskinn *adj.* (*pp.*) quite grown up VII B:6

- alsnotr** *adj.* very clever, absolutely clever IX:102
- alsvartr** *adj.* completely black, pure black IX:90
- Alvini** *m.* (spelled **Alfvini** in *K* and some other manuscripts; variants: **Alvini**, **Alfini**) fictional Englishman VIIA:76, 80, 97, 99, 102, 104, 106
- alvitr** *adj.* all-wise, absolutely wise; as a byname X:9; **Alvitr** *f.* as a personal name X:11, 18, 30, 59
- alvæpni** *n.* full armour; **með alvæpni** fully armed VIII:110, XXVI B:11
- Alþingi** *n.* general assembly (legislative and judicative assembly for the whole of Iceland held annually in late summer at **Þingvöllr**) VIII:42, 44, 53, 54, 95, 97, 99, 182, XV:4, 137, XIX:108, XXVII:29, 49; **á Alþingi hér** here at the Alþingi XXVII:39
- alþýða** *f.* general public; **at alþýðu tali** according to the common reckoning VIII:149
- ambátt/ambótt** *f.* handmaid IX:79, 102; female slave XIX:100
- amen** *interjection* (ecclesiastical Latin, ultimately from Hebrew) ‘so be it’ XIII:49
- áminna** (*past* **áminnti**, *pp.* **áminnt**) *vv.* remind, admonish; *pres. part.* **áminnandi** insistent XIV:137
- amma** *f.* grandmother; in address XXVI B:171
- ámunr** *adj.* with *dat.* reminiscent of, similar to X:83
- án** *prep.* with *dat.* (*Gr* 3.7.6) without, lacking; **án ráði** with *gen.* without consultation with VI:16; **þóttisk varla án** felt he hardly lacked V:114
- ána** *see* **á³**
- ánauf** *f.* hardship, torment (of Hell?) XXII:49/4
- andaðr** *adj.* (*pp.*) dead VII A:75
- andask** (*past* **andaðisk**, *past pl.* **önduðusk**) *vv. refl.* die III:131, VII A:92, XIV:168, 171
- anddyri** *n.* entrance, porch III:12 (with *suffixed def. art.*), III:21 (with *suffixed def. art.*), III:48 (with *suffixed def. art.*)
- andi** *m.* spirit; **heilagr andi** the Holy Spirit XIII:48, XIV:101
- andligr** *adj.* spiritual XIV:147
- andlit** *n.* face VII A:85, XII:11, 50, XXIII:54; with *suffixed def. art.* his face XXVI B:92
- andskoti** *m.* enemy, adversary IV:40 (*pl. subject of* **sitja ok hvetja**), VIII:106
- andsvar** *n.* reply, answer; *pl.* VII A:40, 44, 51, XXIV:2, 49, responsibility XXIV:73
- andvaka** *adj.* sleepless *Gr* 3.3.8.5 (6)
- andverða** *see* **öndverða**

angra (*past angraði, pp. angrat*) *wv. with dat.* distress XXVI B:176
ann see unna

annar(r) (*f. qnnur, n. annat*) *pron. adj.* (*Gr* 3.4.1) other, another, a second II:20, 81, 148, VI:67, 274, VII A:62, 103, VIII:16, 40, 62, XIX:2, 89, XXII:18/1, XXIV:8, 36, XXVI A:40, B:102, 226; the second X:4, XV:98; next XV:81, XIX:9, XXVI B:125; another (man) III:57, 85; other XXVI B:148; any other II:6, VII B:14; different XXVI B:138; **engi annarr** no one else XXVI A:66; **sá annarr er** some other person who XXIV:70; **sá annarr (kostr) . . . hinn annarr** the first (choice) . . . the second/other XXVI B:103; *f. qnnur* another XV:133, **annr** VI:31; *n. annat* other XII:68, next XV:82, (*i.e. lið*) other troops, more men VI:222; **annat sumar** for the following summer XXVII:39; **eigi annat** nothing else I:102; **margt annat** much else VIII:178; **annat . . . en** something other than V:137, anything other than XII:11, 60, XVI:35; **annat lið hans** the rest of his troops VII B:60, **annat lið þeira** the rest of their party XXI:86, **annat liðit** the other troop XXI:147; *gen. annars* another XXVI B:124, something else XXVI B:78; **eigi annars ván** no other expectation VIII:90; **eigi annars en** no differently than if VI:257; **einskis annars en** nothing else than XXI:129; **ens annars hundraðs** of the second hundred (*Gr* 3.4.2 (9)) VIII:148, XXI:18; **annars dags** tomorrow X:106; **annars staðar** elsewhere XIV:179, XXI:47, XXVI B:208; *acc. m. sg. annan* I:146 (another), II:31 (the other), VIII:111 (the next), X:110 (the other), XI:47 (the other), XXVI B:77 (another), XXVII:50 (another); **annan veg** in any other way XXVI B:65; *dat. sg. m. qðrum* II:70, XXVII:11, a second II:153, the other XXV:46; *gen. sg. f. annarrar* VII A:47; *dat. sg. f. annarri* (help) the other XXV:48; *dat. sg. n. qðru* V:1, 147, XXVI A:117; **øngu qðru en** nothing else than XVI:36; *m. pl. aðrir* others VII A:81, XIV:181, XVI:34, 187, XXIII:32, XXVII:16, 46, other VII A:36, 161, VIII:81, IX:58, XIV:105, the other VI:270, XXIII:83, the others XXVII:19; *acc. pl. m. aðra* VII A:68, VII B:10, other XXIV:78, the other XXVI A:60, another XXVI A:88, the others VIII:114, other people XXIII:81; **þá luti aðra** the other things XXIV:49; *f. pl. aðrar* others XXVI B:126, other, different IV:13; *n. pl. qnnr* VI:303; **annr þau** the other VI:74, **annur þau** those other XXIV:83; **sem qnnur** like the others VIII:143; **skip hans öll qnnr** all his other ships VI:223; *gen. pl. annarra* VII A:155, of others (other people) XXIII:73, 85;

- einnhverr annarra** anyone else XXIV:63; **hverr maðr annarra** any other man VIII:150; **enginn annarra** no one else I:126; *dat. pl. qðrum* other XXVI B:31, others, other people VII A:51, XXV:30, XXVI B:33; one (of two): **qðru(m) megin** on one side III:6, XII:52, on the other side XXI:205; **annarr/annat/qnnur . . . annarr/annat/qnnur** one . . . the other III:31–32, XIX:62–63, XXI:203, **qðrum . . . qðrum** IV:8–9, XII:52–58; **annarr/annat þessara/þeira . . . annarr/annat** one of them . . . the other XII:19–20, XXI:49–50 (cf. *Gr* 3.2.1 (1), 3.9.6.1); **á aðra hlið** (*with dat.*) . . . **en á aðra** on one side of someone . . . and on the other XI:74; **annarr at qðrum, hvern at qðrum** one after another VIII:113, XI:10; **hverjum at qðrum** each (group, rank) after the other XI:58; **hverr við annan** with each other VI:150; **hverr annan** each other II:44; **hverr qðrum** (*poss. dat.*) II:130; **hvárr qðrum** each to the other III:17
- annask** (*past aðnaðisk, past pl. qnnuðusk*) *vv. -sk form* take care of; **qnnuðusk um** were occupied with XIV:134
- ánni** *see* á³
- annmarki** *m.* fault, wickedness XIV:105, 106
- annr** = **qnnur**, *see* **annarr**
- annt** *adj. with dat.* desirous; **er annit til** (someone) wants (something) XXI:64
- aptann** *m.* evening XV:67, XVI:98; **þenna aptan** this evening XXVI B:21, **þenna aptan inn sama** that same evening XXVI B:19
- aptr** *adv.* back I:32, 42, 116, III:123, 124, V:78, 95, VI:14, 272, VII A:42, 106, IX:29, X:12, 59, XVI:12, 39, 87, XIX:30, 74, 88, XXI:43, 165, 180, 193, XXVI B:195; backwards II:159, VI:215, XXVI B:92, 215, leaning backwards? XXIII:102; aft VI:268, 285, to the rear of the ship VI:279; **fallinn aptr** closed XV:104
- ár¹** *f.* oar VI:125
- ár²** *n.* year XIX:48, 50
- ár³** *adv.* early XXV:3
- Arabíagull** *n.* Arabian gold XII:31
- áraburðr** *m.* protection XV:126
- árbakki** *m.* bank of the river VII B:83 (*with suffixed def. art.*)
- arðr** (*gen. arðrs*) *m.* plough; *with suffixed def. art.* XIX:64
- arfasáta** *f.* heap of chickweed; **arfasátu þá er** the heap of chickweed which XXVI B:117
- arfr** *m.* inheritance II:79

- argr** *adj.* effeminate, perverted IX:66; dastardly, wicked XXII:30/4 ('some wicked Búfinnar')
- Ari Ingimundarson** *n.* 1226–1258; one of the incendiaries at Flugumýr III:71, 107
- ármaðr** *m.* steward XVI:44, 55 (*with suffixed def. art.*)
- armgrjótt** *n.* 'arm-rock', stones of the arm, gold rings or jewels, wealth VI:307 (*gen. with ógrœðir*)
- armleggr** *m.* arm V:21, XXIII:82
- armr**¹ *adj.* miserable, wretched IX:114
- armr**² *m.* arm *Gr* 3.1.7.1 ex. 3, 3.1.7.2
- arn-** *see* **qrn**
- Arnardóttir** *f.* daughter of Qrn Björnólfsson XIX:11, 39
- arnarhamr** *m.* eagle shape, eagle form II:41, 53 (*with suffixed def. art.*), 154, 155
- Arnarhváll** *m.* a hillock in Reykjavík XIX:92
- Árni Ármóðsson** *m.* XXII:18/1, 40/1; **Árna synir** = Finnur and Þorbergr XXII:40/1
- Árni beiskr** *m.* III:52, 64, 67
- Arnljótr gellini** *m.* a robber XXII:27/2, 39/1
- arnsúgr** *m.* 'eagle-sucking' or 'eagle-noise', the wind (or its sound) caused by an eagle's wings II:53
- áróss** *m.* river-mouth, mouth of a river XXI:88, 169
- árr** *m.* messenger, servant, user; **árr oddflagðs** *is a kenning for an unnamed warrior* VI:333 (subject of **var samr**)
- ásamt** *adv.* together XV:32
- Ásbrandr Þorleiksson** *m.* XXVI A:71
- Ásgarðr** *m.* the home of the **Æsir** II:3, 45, 62, IX:70; the fortification round the home of the **Æsir** II:36, 39, 55, 157
- Ásgrindr** *f. pl.* the gates of the (home of the) **Æsir** II:60
- Ásgrímr** *m.* died in the fire at Flugumýr III:75
- ásjáandi** *m. (pres. part.)* onlooker (cf. **sjá**); **enginn ásjáandi maðr** no person looking at it XII:11
- ásjána** *f.* look, face; **ásjánu þína** the sight of your face IV:79 (*object of meina mér*)
- asni** *m.* ass, donkey; *dat. pl.* **qsnúm** XXIII:60
- Áss** *m.* a god, one of the **Æsir**, q.v.; = Þórr IX: 8 (i.e. the speaker), 65
- ássendi** *m.* end of roof-beam (projecting at the gable; cf. **brúnáss**) XXVI A:59

- ást** *f.* love (**við** of or for someone) XII:36, 39, XIV:93, 97; *pl.* affections IX:117, love XIV:90, *note*
- ástarþokki** *m.* feeling(s) of love XII:83
- Ástríðr** *f.* daughter of Búrizleifr VI:23, 44, 46, 47
- Ástríðr af Djúpárbakka** *f.* wife of Grímr Njálsson XXVI B:143, 146
- ástsamligr** *adj.* loving, affectionate XII:83
- ástsæld** *f.* popularity VIII:151
- ástsæll** *adj.* beloved, popular (**við** with) XIV:113; *comp.* **ástsælli af** more popular with VIII:150
- ástvinr** *m.* close friend VI:321, XIV:155
- Ásum** *see* **Æsir**
- Ásynja** *f.* a goddess, female **Áss**; *pl.* **Ásynjur** II:10, IX:54
- at**¹ *prep. with dat.* (*Gr* 3.7.3) at II:91, X:45, XVI:109, 111, XIX:10, XXI:45, XXV:110, XXVI A:13, B:2, XXVII:27 (2), 30; in VI:24, 246, 308, VIII:147, XIX:65, XXII:61/4; of VIII:30; to I:23, 28, II:7, III:29, 39, VI:244, 285, VII B:70, IX:131, XI:30, XVI:130, XIX:23, XXI:87, XXII:28/1, 37/4, XXV:35, 54, 101, XXVI A:101, B:155; into I:128, IX:82, X:136; towards, up to I:17, 39, 116, 138, VI:135, XIX:60, 83 (2), XXI:35 (2), XXVI A:32; in, over XIX:48; after VIII:113; against IV:45 (*i.e.* of), VI:289, XXVI A:6; beside IX:89; with respect to, by II:64, XVI:2, XXV:55; in XXIII:96, XXIV:65; with, in XXV:28; with regard to VI:226, 357 (*with orði*), XII:10, as regards XII:21, (of) XXV:17, 18; according to VI:330, VIII:8, 61, 149; (swear) by X:150; in, to be gained from I:66; about, concerning I:58; from V:85, VI:18; for IX:90; for, in search of IV:32, X:34, 35; with, (while engaged) at XXV:71; engaged in, busy with XIX:83 (1); as IV:91, IX:30, 43, 87; in accordance with VIII:42, 44, 173; **at því sem** in accordance with how VIII:38; **at því er/es** about how VIII:144, according to what VIII:14, 73; *in 'dat. absolute' construction* (*Gr* 3.9.7.3) VIII:195, **at óbyggðu landi** while the land was uninhabited XIX:104; *of time* at, in II:37, 38, 138, IX:93 (to?), towards I:73, at the beginning of XV:14; *with gen.* at the house of VIII:172, X:79 (*Gr* 3.1.5 (13)); *with acc.* **at þat** after that X:26; *as adv.* about it I:3, in it II:77, XV:21, XXIV:5, of them XIV:41, **er ... at** in which XIV:126; busy, employed XIV:133, XVI:131; **hér at** to this I:54; **at þar er** to where VI:271
- at**² *conj.* that (*Gr* 3.1.2.1, 2) I:6, 27, 29, 46, 51, 54, 74, 83, 94, 113, 115, 116, 119, 125, 134, 136, 143, 144, 145, II:16 (*after þar*), 19, 22 (*after mál*, saying that), 63, 145, VI:75, 147, 151, 203, 335, 346

- (with **þess** 342), VIII:2, 15, 23, X:42, 109, 152, XV:20, 23, XVI:31, XIX:10 (2), XXI:50, XXII:47/2, XXIII:1, XXIV:1 (2), 11, XXV:67, 103, XXVI A:2, 35, B:33, XXVII:2, 25; *as rel.* (*Gr* 3.8.2.1, p. 212) which XXVI A:117, such that XII:27, XIV:96 (2)?, XVI:125 (1), in which, by which I:124; so that III:111, V:109 (2), VIII:90, XIII:46, XIV:72, XXIV:26? 42 (2)? 45? 51? 83, XXVI B:20; in such a way that, so that XIV:33, 96 (2), XXII:60/2; when, if I:79; **attu** = **at þú** that you XXVI B:218; **til at** in order that XXVI B:65; **þeir at** such that VI:82; **þat at** that which, what XXV:80; *after svá* I:17, 26, 36, 43, 97, 109, II:5, 73; **þó . . . at** though, even if IX:15
- at**³ *particle with inf.* to I:33, 34, 52, 53, 63, 84, 86, 89, 93, II:11, 35, 69, IV:5, 20, 56, VI:20, 160, 331, VII A:32, VIII:3, 6, IX:3, 44, X:12, 13, 19, XIX:12, 24, XXI:2, XXII:1/2, XXIII:36, XXIV:1 (1), 8, XXV:9, XXVI A:9, XXVII:17, 18; in order to IX:120, XXII:33/2, XXV:42; intending to II:62 (see **taka**), 94; engaged in: **at hirða** looking after XIV:135, **at lúka** finishing XXVI A:3
- at**⁴ *adv. with comparative* because of this; **at lengrum** the longer V:18; **þess at meir** all the more VII A:43; **at heldr** the rather, all the more XXVI A:105; **eigi at siðr** none the less VI:212
- at neg. suffix with verbs** V:149, VI:138, 177, 246, 348, X:152, 170, XXV:33, 35, 62
- át**¹ *n.* eating VIII:141
- át**² *see eta*
- atburðr** *m.* event, what had happened II:106, VIII:144; *acc. pl.* **atburði** IV:77
- atferð** *f.* attack VII B:87
- atflutning** *f.* supplies, provisions; **til atflutninga** fetching supplies XIV:136
- atganga** *f.* attack V:137, VII B:73 (*with suffixed def. art.*), VII B:74
- atgeirr** *m.* halberd, thrusting spear XXVI A:30, 35, 69
- atgørvi** *f.* ability VII B:9
- athugaleysi** *n.* heedlessness, carelessness XXIII:44
- athugasamr** *adj.* attentive, careful, thoughtful, reflective XXIII:12
- athugi** *m.* attentiveness XIV:22; **með athuga** with devotion XIV:62, 161
- athæfi** *n.* conduct, way of behaving XII:74
- átján** *num.* eighteen *Gr* 3.4.1
- átjándi** *num. adj.* eighteenth *Gr* 3.4.1
- atkall** *n.* demand VI:5
- atkvæði** *n.* expression XXIV:3; mode *or* form of address XXIV:41, 52, 62

- Atli Buðlason** *m.* Attila the Hun, former husband of Guðrún XXV:28 (cf. **Attila**)
- Atli enn mjóvi** *m.* XIX:6, 15, 24. Cf. *Landnámabók, ÍF I* 370–76, and *Flóamannasaga, ÍF XIII* 231–45
- atmælasamr** *adj.* given to finding fault, abusive XXI:12
- atreið** *f.* ride XXVI A:1
- atseta** *f.* residence I:2
- atsókn** *f.* attack VI:315; *with suffixed def. art.* his attack V:141
- átt¹** *see eiga*
- átt²** *f.* family line; **seggja átt** the race of men; *gen. with sætt (i.e. among)* VI:56
- átta¹** *num.* eight (*Gr* 3.4.1) VII B:33, IX:28, 95, 104, XIX:50, XXVI A:75
- átta²** *see eiga*
- áttartala** *f.* genealogy (perhaps collective) VIII:4
- áttí¹** *ordinal num.* eighth X:27
- áttí², áttir** *see eiga*
- Attila** *m. (indeclinable)* king of the Huns (died AD 453) XI:14, 38, 44, 51, 52, 53, 55, 57; cf. **Atli Buðlason**
- áttæðr** *adj.* 80 years old VIII:29
- attu = at² þú**
- áttu, áttum, áttusk** *see eiga*
- átu** *see eta*
- auðigr** *adj.* wealthy *Gr* 3.3.8.5 (1), 3.3.9 (10), (20), XV:3
- auðit** *pp. with gen.* fated XXVI B:78
- auðkenndr** *adj. pp.* easily recognised VI:290
- auðn** *f.* wilderness, uncivilised wasteland XXV:105
- auðna** (*pres.* **auðnar**, *past* **auðnaði**, *pp.* **auðnat**) *vv. impers. with gen.* something is granted by fate; **ef þess vildi auðna** if it were granted by fate III:92 (*unless auðna is here a f. noun and the subject, meaning fate*); **eptir því sem auðnar** as fate determines I:85
- auðr¹** *adj.* empty VI:269, X:32 (*with sali*); *acc. with sá Tranu ok báða Naðra fljóta* VI:306
- auðr²** *m.* wealth VI:351 (*gen. with kenni*)
- Auðr** *f.* wife of Þórðr Ingunnarson XV:49, 64, 69, 70, 71, 83, 84, 86, 91, 98, 103, 106, 109, 115, 119, 120
- auðræði** *n. pl.* property, wealth, XIV:9
- auðsótttr** *a. (pp., cf. sækja)* easily won, soon granted (with dat., to someone; **við** by) XV:78
- auðsær** *adj.* easy to see V:46

- Auðunn** *m.* a young Icelander, apparently a member of farmer Þorsteinn's household XVI:1, 2, 4, 6, 8, 10, 13, 18, 36, 41, 47, 60, 75, 78, 97, 99, 105, 107 (**honum Auðuni** *Gr* 3.9.6.1), 115, 117, 121, 130, 132, 136, 146, 162, 165, 169, 172, 176, 181, 188, 189, 191
- auðveldliga** *adv.* easily XIII:24, 45
- auðveldr** *adj.* easy; compliant, tractable XXIII:70; *comp. n. as adv.* **því auðveldara mun okkr** it will be the easier for us V:67
- auðæfi** *n. pl.* wealth, income VIII:161, 162
- auga** *n.* eye *Gr* 3.1.8.(30); *pl.* II:74, IX:108, X:83, XIV:26, *note*, XXI:68, XXIII:21, 24, 29; *pl. with suffixed def. art.* **augun** XXIII:33; **í augum** in his looks XII:57; **mínum augum** with my own eyes XIV:172
- augsyn** *f.* sight; **mér í augsyn** into my sight XVI:75
- auka** (*pres. eykr, past jók, past pl. jóku, pp. aukinn*) *sv.* increase, add to V:161; **auka við, auka þar viðr** add to it VIII:3, 40; **jók nú miklu á** it was now become much worse XVI:99; *past with suffixed 1st person pron.* **jókk** with *dat. object* VIII:4; *pp.* **gengr barni aukin** is great with child X:166
- aumr** *adj.* poor, needy XXII:31/4
- aungr** = **øngr**, *see engi*
- aura, aurar, aurum** *see eyrir*
- austan** *adv.* from the east, westwards VI:60, 64, XXVI B:15; *i.e.* to Iceland VIII:91; **fyr austan** east of VIII:18
- Austfirðingafjórðungr** *m.* the Eastern Fjords Quarter (of Iceland) VIII:165
- Austfirðir** *m. pl.* the Eastern Fjords (of Iceland) VIII:50
- Austmaðr** *m.* easterner, Norwegian *Gr* 3.1.9 ex.12, XXVI A:29
- austr** *n.* the east; **ór austri** from the east XXI:169; *as adv.* eastwards VI:21, 352, VII A:162, X:34, XVI:42, XXVI A:4, 10, *Gr* 3.5.3 (8); *i.e.* to Norway VIII:84; in the east VIII:41 (of Iceland), 69 (of Greenland); *i.e.* in Norway VIII:87
- Austrvegr** *m.* 'the eastern route', the countries east of the Baltic XVI:129
- austrœnn** *adj.* from the east, *i.e.* Norwegian VIII:35
- auvirðismaðr** *m.* worthless wretch, contemptible person XXI:133
- Ávaldamon** *m.* a native king in North America XXI:203
- ávalt** *adv.* constantly X:98, 143, always XIV:31, XXVII:2
- ávant** *adj. n. with gen.* someone (is) lacking IX:92
- áverki** *m.* wound III:86, XV:107, 111, 113; *gen. pl.* **tíl áverka við hann** for the wounding or butchering of him III:106
- ávöxtr** *m.* increase, interest XIV:123; *dat. pl.* **ávöxtum** fruit XXIV:37

bað, baðat *see* **biðja, -at**

báðir (*n. bæði, gen. beggja*) *pron. adj.* both (*Gr* 3.4.1) II:139, III:26, XII:54, XV:108, XVI:57, XXVI A:69, 74; *we* both I:64 (*with vit Hǫttr*), I:65 (*with vit*), XXVI B:204; **ok báðir þeir** as were they both VII B:69; *n. (Gr* 3.9.6.1) **okkr bæði** us both XXVI B:164; **þau bæði** XXVI B:165; *acc. m. báða* II:28, VI:309, **okkr báða** both of us XXV:38, **þá báða** both of them III:94, VII A:137; *gen. beggja vinir* friends of both of them VII B:57; **ykkur beggja** of you both X:167; *dat. báðum* XXII:48/2, **þeim báðum** them both III:63 (*see note*)

báðu *see* **biðja**

bagall *m. crozier* VIII:23

bak *n.* back XXV:50; **at baki** *with dat.* behind someone III:18; **á bak** on horseback III:120, XV:98, 110; **á bak þeim** behind them V:86; **fell á bak aptr** fell over backwards XXVI B:92; **af baki** off one's horse XV:101; *with suffixed def. art. á bakinu* on its back I:76

baka (*past bakaði, pp. bakat*) *vv.* bake XXVI B:111

bakborði *m.* port side of ship; **á bakborði þeim** on their port side XXI:168

bakki *m.* bank XXI:170

Bakki *m.* farm in northern Iceland III:2

bál *n.* fire XXVI B:107, 120 (*pl.*)

baldr *adj.* bold (or *m.* lord) XXV:91

Baldr *m.* a god, one of the **Æsir**, son of **Óðinn**; *dat. Baldri* II:66

ballr *adj.* dangerous, destructive, fatal; *n. pl. bǫll* XXV:95

bana (*pres. banar, past banaði, pp. banat*) *vv. with dat.* kill I:15, 21

banamenn *m. pl.* slayers VII B:82

banasár *n.* mortal wound III:56, XXVI A:116

banasótt *f.* mortal sickness, last (final) illness XIX:111

bani *m.* death I:44, 88, 131, II:47, V:102, 103, 129, VI:132, XXVI A:77; **við bana** close to death XXVI A:89; ; cause of death, slayer IV:42, V:156, XXV:23; **verða at bana** *with dat.* cause the death of someone X:153, XIX:77 (*understand* of him); **þat sé þeira bani** it would be (lead to) their death XXVI B:66; **þat er várr bani** that will lead to our deaths XXVI B:86

bann *n.* ban, prohibition XXII:5/3

banna (*pres. bannar, past bannaði, pp. bannat*) *vv. with dat. of person(s)* forbid I:83, VIII:26, XIV:76, 79, XXI:114; **banna at gera** forbid its being done, forbid the practice XIV:85

banvænn *adj.* likely to die, appearing mortally wounded, deadly sick VII A:54

bar *see* **bera**

bardagi *m.* battle (*Gr* 3.1.7.1, 3.1.8 (9)) VI:85, VII A:53, VII B:88; fight VII A:100

barða, barði¹ *see* **berja**

barði² *m.* a ship with a projection at the front for ramming; **Barði** as name of a ship (= **Járnbarðinn**) VI:234 (*object of lagði*), VI:251 (*object of færðuð*); with suffixed *def. art.* **Barðinn** VI:273

barðisk, barðr, barðusk, barizk *see* **berja**

barma (*past barmaði, pp. barmat*) *wv.* complain, lament XXI:66, *textual note*

barn *n.* child VIII:140, X:166; *pl.* **þörn** XXVI B:3; **þörn tvau** two were children XXI:199; *dat. pl.* **þörnum** children XXVI B:134

barndómr *m.* childhood XIV:167

barsmiðir *f. pl.* fighting VIII:127

báru *see* **bera**

bast *n.* bast (rope), rope made of the inner bark of a tree X:47, with suffixed *def. art.* X:79

bátr *m.* (rowing) boat XIX:70, 81, XXI:22, 33

batt *see* **binda**

bauð *see* **bjóða**

Baugi *m.* a giant II:130, 131, 134, 135, 138, 139, 141, 142, 144, 145, 146, 147, 149

bauglestir *m.* ‘ring-damager’, one who breaks or uses up, *i.e.* gives away (gold) rings, a *kenning* for generous man (= **Kormakr**) IV:94 (*nom. phrase used in address*)

baugr *m.* ring; arm-ring X:47, 56, 82, 97, 122; *collective sg.* X:111; *descriptive gen. with serkjar*, shirt made of rings, mail-coat VI:261; or **baugr Heðins serkjar**, the circle of Heðins shirt (*gen. with verkendr*) = shield?

baukr *m.* (= **buðkr**) small box (for herbs) XII:17; the form **baukr** is generally only found in 17th-century texts; the form **bauðk** in line 18 appears to be a compromise between the two.

bazt *adv. sup.* best VI:224

beðit *see* **biðja**

beðr *m.* bed XV:109, XXV:23

beggja *see* **báðir**

beið *see* **bíða**

beiða (*pres. beiðir, past beiddi, pp. beiddr*) *wv.* 1. with *acc. and gen.*

- ask (someone for something) XV:20. **2. -sk form beiðask** (*with acc. and gen.*) ask (someone for something) for oneself, request, demand II:138, III:19; **beiddiz at** stirred himself up for, spurred himself to XXV:71 (*see note*)
- beiðir** *m.* demander, ruler; *in kenning for* shield-user, man, warrior (= Björn), **beiðir meiðs morðvandar** V:154
- bein** *n.* **1.** leg III:113. **2.** bone I:35, 52, XXVI B:177
- beina** (*past beindi, pp. beindr*) *vv.* assist; **beina at (með þér)** lend (you) a hand V:68, XXVI B:203
- beinahrúga** *f.* pile of bones I:6, 32; *with suffixed def. art.* I:7, 13
- beini** *m.* hospitality XIV:138
- beiskr** *adj.* bitter; *as nickname* III:52, 64, 67
- beit** *see* **bíta**
- beita** (*past beitti, pp. beitt*) *vv.* cause to bite; **beita á veðr** *with dat.* sail (**þeim** their ships; *unless þeim goes with hólmanum*) close to the wind VI:124, XXI:31
- bekkr** *m.* bench, seating platform I:29; *acc. pl.* **bekki** IX:86. *Cf.* **pallr**
- belgr** *m.* animal skin, pelt XXI:115; bellows X:157 (*acc. pl.*); skin bag (i.e. the limbless body of Jǫrmunrekkr) XXV:94, 95 (*see note*)
- bella** (*pres. bellir, past belldi, pp. bellt*) *vv.* deal in, utter IX:39
- belti** *n.* belt II:125
- ben** *f.* wound *Gr* 3.1.7.3–5 ex. 4
- benda** (*past bendi, pp. bendr*) *vv.* (*Gr* 3.6.9.3 ex. 4) indicate, give a foreboding (**mér** to me) V:17
- bera**¹ (*pres. berr, past bar, past pl. báru, past subj. bæri* (*Gr* 3.6.5.2), *pp. borinn*) *sv.* (*Gr* 3.6.6) **1.** carry I:22, 89, 99, II:5, 55, III:49, VI:114, XI:45, XII:6, 67, XIX:110, XXI:56, 206, XXVI B:174; **berr** **þá** carries them, moves them XXIII:104; bear XXIV:63; put XXVI B:27; take XXVI B:117; wear X:79, 96, XII:28; hold VII A:160; **berr sik** holds itself XXIII:76; bear (witness) VI:324; overpower, overpower X:130; **bera ráðum** overrule XXVI B:69; **bera ofrliði** overpower (*or* outnumber?) XXI:145; **bera sigr** win victory VI:185; *imp. pl.* **berum** let us carry (it) XXI:101; **berið** bring IX:120; *subj. beri* were/is carrying XXIII:102; *1st person past bárum* we (i.e. I?) bore (*vb. after þá er*) VI:208; *pp. hefr borit* has been drawn XXVII:10; **hafðu borit** had borne them (*Gr* 3.9.5.1) VI:304; (**vera**) **borinn** be carried VII A:54, (be) taken X:94, 95, (be) born (*with dat., to someone*) X:73, XXV:8 (i.e. she was his daughter); *pres. part. berandi* (able)

to be carried (*with dat.*, by someone) I:132; **bera af** surpass XXII:13/4; **bera niðr af** stick out underneath further (*or* force them away down?) XXIII:21; **bera at** bring up III:2, put on III:127; **bera at eld** make use of fire, set fire to it (the house) XXVI B:103; *pp.* **borit fram** served out (*with var line* 93) IX:94; **bera fyrir** serve to XXVI B:21; **bera þar í** put into them III:3; **bera í** pour on XXVI B:114; **bera eld í** set it on fire, set fire to it XXVI B:119; **bera milli** take from one to the other, mediate, negotiate VII B:57; **bera saman ok** compare with II:41; **borinn til** born for XXII:1/4; **bera um** take them round XXVI A:59; **bera upp** announce, set forth, make known VIII:111; **bera sik vel** comport oneself well XXVI B:33, bear up well III:130. **2. impers. with acc.** **bar hann** he appeared IV:15; **berr þá** they are carried (by wind and currents) XXI:167; **bar at . . . skjöldinn** the shield was driven against XXVI B:91; **þat bæri frá** it was outstanding, extraordinary VIII:112; **bera fyrir** appear (to someone in a dream) V:16; **bera til** come about, happen XIII:12, XXI:119, XXIV:1; **þik skal út bera** you shall be carried out XXVI B:169; **bar við** was carried, i.e. passed, against *or* in front of XXVI A:30; *with dat.* **berr þér** it behoves you, you ought XXIV:85; **-sk form at berask** happen, turn out XVI:182

bera² f. she-bear X:53 (*dat. of respect, Gr* 3.9.6.2)

berar *see* **berr¹**

berðisk *see* **berja**

berfjall n. bear-skin X:56

berfættr adj. barefooted III:22, 62

berg n. cliff XIX:85

Bergljót f. daughter of Jarl Hákon VII B:5, 77 (*see note*), 80

bergrisi m. mountain giant VII A:160

bergsalr m. rock-hall, cave VII A:142

Bergþóra Skarphedinsdóttir f. Njáll's wife XXVI B:19, 156, 161, 163, 165

Bergþórr Hrafnsson m. lawspeaker 1117–22, died 1123 VIII:170, 171, 173, 181

Bergþórshváll m. Njáll's home in the south of Iceland XXVI B:2, 40, 106

berhogg n. pl. open blows, *in the phrase ganga í berhogg við* come out openly against (**um** with) XV:141

berja (*pres.* **berr**, *past* **barði**, *pp.* **barðr/bariðr**) *sv.* **1.** (*Gr* 3.6.9.2 (3), (6), 3.6.10) beat, strike I:52 (pelt), VII A:23, 105, XII:58, 61;

- overcome, defeat XXV:82; **berja í móti** attack XXII:45/2; **barða** (*pp. acc. pl. m.*) chastised XIV:103. **2. -sk form berjask** (*Gr* 3.6.10) fight VI:90, 94, 97, VII A:6, VIII:110, XXI:135; *past* **barðisk** was fighting VIII:146, **þorðusk** fought XXI:125; *past subj.* **berðisk** were fighting VI:257; *pp.* **höfðu barizk** had been fighting XIX:16; **at berjask við** to fight against VI:166; *past pl.* **barðusk við** VI:185
- berliga** *adv.* plainly, fully, absolutely XII:8
- Bern** *f.* Verona XI:43, 46, 56
- bernskliga** *adv.* childishly, like a child XXIV:24
- berr¹** *adj.* bare, exposed XV:62; naked XXI:47
- berr²** *see* **bera¹**
- berserkr** *m.* berserk *Gr* 3.1.9 ex. 8
- Bersi Véleifsson, Hólmgöngu-Bersi** *m.* first husband of Steingerðr XVIII:122rb31
- bestibysíma** X:65 *see note*
- betr** *adv. comp.* better (*Gr* 3.5.2) I:88, II:126, V:138, 160, VI:121, X:131, XVI:111, XXI:135, XXIV:14, 28, XXVI A:42, B:71; **betr . . . en** better than XXIV:21; **betr en** more than XXIV:19; **er betr** it will be better VI:80
- betri** *adj. comp.* better (*Gr* 3.3.8.3) VIII:175, X:128, XI:68, XV:123, XIX:29; finer XV:11; *n.* (*as adv.?*) XXVI B:172; **betra er oss** will be better for us VI:83
- bezt** *adj. sup.* (*Gr* 3.3.8.3) best I:3, VI:214, VII A:80, 123, X:175; finest XII:8, 31; **er bezt megu vera** the best that can be XI:60; **inn bezt** a very fine XIV:175; **einn inn bezta klerk** one of the best scholars XIV:27
- bezt** *adv. sup.* (*Gr* 3.5.2) best, most advantageously XVI:173, XXVI B:72, most finely XIX:110, 112; **manna bezt** very well, as well as any V:31; **njót manna bezt** use it best of anyone I:137 (*see* **njóta**)
- biða** (*past* **beið**, *past pl.* **biðu**, *pp.* **biðinn**) *sv.* wait V:89, VI:104, 109, XIV:100; linger XXV:62; **biðum** let us wait VI:65; *with gen.* wait for V:110 (*inf. with skyldi*), X:39, XV:67, be waiting for VII B:41; **biða þess er** wait until VI:98, XXVI B:197; *with suffixed neg. and pron. and acc. object* **biðka þess bót** I shall not see (experience) redress for this X:97
- biðja** (*past* **bað**, *past pl.* **báðu**, *pp.* **beðinn**, *n.* **beðit**) *sv.* (*Gr* 3.6.9.1 (5), (10)) **1. with acc. and gen.** ask, beg (someone for something; *and with dat.*, for someone) II:34, 40, 113 (**sér** for themselves), III:40,

- 67, VI:18, VIII:183, IX:115, XVI:43, 45, XXV:35, XXVIA:27; **biðja sér matar** beg for one's food XVI:91; *impers.* **skal þik þessa eigi lengi biðja** you shall not be asked for this for long (i.e. repeatedly) XXVIA:86; pray (for something) XIII:8; *imp.* **bið þú** ask, tell X:176; *pp.* demanded IX:128, pressed for it VIII:186; *with gen. of person* ask for someone's hand in marriage IV:101, XV:3, 7, 77, *pp.* VII A:77, 93. **2.** pray XXIV:41; **biðr ek** I pray XXII:65/3; **biðja fyrir sér** pray for oneself, i.e. say one's prayers III:9; **biðja bœnar sinnar** say one's prayer, make one's request XXIV:16. **3.** *with acc. and inf. order/tell/ask* (someone to do something) I:22, 41, 91, 114, 117, II:128 (**sér** to them), 147; III:91, IV:48, 99, VI:15, VII A:34, 111, VIII:116, XV:101, XVI:86, 183, XXI:37, 39, 43, XXVI B:8, 30; **bað öngvan mann** said no one was to XXVI B:37; **baðat hyggja** told (them) not to think VI:177; **bað/báðu þá/hann** told them/him VI:102, XXI:70, 71, XXVI B:195; **bað þá Þorkel nefju** told Þorkell nefja and his companions VI:120; **biðja (vera) vel kominn** bid welcome XI:9, XVI:107; command VII A:106; pray XXII:50/3
- bifask** (*past bifðisk*) *wv. refl.* shake IX:49
- bikkja** *f.* bitch; *with def. art. or demonstrative pron. as an insulting or contemptuous form of address* cur I:92
- bil** *n.* moment (of time); **í því/þessu bili** at that moment IV:64, V:129, VII B:79, XXVI A:68
- bilt** *adj. n. as adv.* startled, afraid; **varð þeim bilt** they hesitated, their hearts failed them IV:15
- binda** (*past batt, past pl. bundu, pp. bundinn*) *sv.* (*Gr* 3.6.9.1 (3, 6, 10), 3.6.9.2 (2)) bind, tie, fasten V:157 (**við** to; *see Gr* 3.9.5.1); tie up VII A:104, 105, X:65, XXV:76, 82, tether XXVI B:42; *with dat.* with, in something; *imp.* **bittu** IX:46; **bindu vér** let us tie IX:59 (*Gr* 3.6.9.1 (13)); **bindi menn** let men tie XXII:15/3 (**við** to); **batt sér** brought on himself XXII:52/2; **binda um** tie (a cord or a strip of cloth) round II:69 (*with the cord in the dat., qðrum enda* II:70), XXI:116, wrap up, bandage XV:114; **-sk form for pass.** **bindask láta** let oneself be tied IX:67
- birgðir** *f. pl.* sustenance, provisions XXI:82
- Birgir** *m.* king of Denmark's reeve VII A:137, 142
- birni** *see* björn
- Birni** *see* Björn Arngeirsson
- birta** (*past birti, pp. birt*) *wv.* brighten, illuminate; reveal XXIII:38,

- 87; **birti** revealed it (**fyrir** to) XII:76; **-sk form birtisk** was revealed, was made manifest XIII:40
- birti** *f.* brightness XXIII:27, 33
- biskup** *m.* bishop III:32 (*as title*), XXVII:15 (**er biskup sá . . . með er** with whom the bishop . . . who)
- bíta** (*past* **beit**, *past pl.* **bitu**, *pp.* **bitinn**) *sv.* bite (*Gr* 3.6.6) IX:99, 100; cut II:126, 144, V:117, 145, 150, 155; **ok bíta vel** and that it cut well XXI:151; **bíta (á)** bite into, pierce, penetrate I:77, XXV:92; **ekki beit á** it did not make an impression on XXII:44/3
- bitrliigr** *adj.* sharp, keen V:113
- bittu** *see* **binda**
- bjálfi** *m.* fur, (animal) skin with fur on it XXII:30/1 (*dat.* with an animal skin); *with suffixed def. art.* **hans bjálfan á** on/into that skin coat of his XXII:44/3
- bjalla** *f.* bell VIII:23, XII:46
- bjarg** (*pl.* **björg**) *n.* rock IX:83; *with suffixed def. art.* II:144, 145, 147; cliff XXI:80
- bjarga** (*past* **bargu**, *past pl.* **burgu**, *pp.* **borginn**) *sv.* *with dat.* save XXII:65/3
- bjarnar** *see* **björn**
- Bjarnar** *see* **Björn Arngeirsson**
- bjarndýr/bjardýri** *n.* an animal in the form of a bear, a (wild) bear XVI:11, 17, 63, 134, XXI:28
- Bjarney** *f.* 'Bear Island' XXI:28
- Bjarneyjar** *f. pl.* 'Bear Islands' XXI:20, 21
- Bjarni Bergþórsson** *m.* XIV:183
- Bjarni Grímólfsson** *m.* XXI:5, 66, 86, 162
- Bjartey** *f.* XXVI A:114
- bjartliga** *adv.* brightly, clearly XXIII:24
- bjartr** *adj.* bright, shining XXII:50/1, 62/3; *n. pl.* **björt** II:5
- bjó** *see* **búa**
- bjóða** (*pres.* **býðr**, *past* **bauð**, *past pl.* **buðu**, *pp.* **boðinn**) *sv.* **1.** offer XV:115, XIX:24, XXII:21/3; *with dat. and acc.* offer someone something I:60, II:62, 113, III:15, XXII:65/2, XXVI B:157; *pres. part.* **bjóðandi** offering it XII:50. **2.** *with dat.* invite II:102, 103, V:24, XVI:115, 169; challenge VII A:98; **bjóða út** summon, muster, levy VI:20, VII A:126. **3.** *with dat.* ask, command I:86, 119, VII A:146, B:22 (*inf. with vill*), XIV:62, 68, XV:97; charge XII:65,

XIV:59, 60; *pp.* (*impers. pass.*, *Gr* 3.9.3) **boðit** bidden (by nature or instinct) XXVI B:212

bjoggu, bjuggu *see* **búa**

bjórr *m.* beer; *instrumental dat.* with beer X:130

bjúgleikr *m.* curvature, crookedness XXIII:21

bjúgr *adj.* curved, bent, crooked XXIII:18, 90, 103; *pl. as substantive*

bjugir cripples XXII:57/4

bjúgleitr *adj.* crooked-looking XXIII:55

bjöllu, bjöllur *see* **bjalla**

björg¹ *f.* means of subsistence, keep, maintenance XVI:7, 123

björg² *see* **bjarg**

björn (*gen.* **bjarnar**, *dat.* **birni** *Gr* 3.1.7.2 (2), 3.1.7.3–5 ex. 1) *m.* bear XIX:67 (*with suffixed def. art.*), XXV:91; *as word-play on the name of* Björn Arneirsson Hítöelakappi V:63

Björn Arneirsson Hítöelakappi *m.* V:16, 27, 30, 33, 45, 47, 56, 65, 67, 77, 84, 85, 88, 91, 95, 97, 98, 103, 109, 111, 115, 119, 124, 126, 130, 134, 136, 142, 146, 159, 169; *gen. sg.* **Bjarnar** V:title, 98, 100, 129, 145, 157, 161; *dat. sg.* **Birni** V:1, 3, 93, 94, 114, 147, 169 (*poss. dat. with skör*)

Björn Gilsson *m.* bishop at Hólar 1146–62 XIV:178, 183

Björn Ólafsson *m.* died in the fire at Flugumýrr III:75

Björn stallari (dígr) *m.* XXII:17/3, 45/1

Björnólfr Hrómundarson *m.* Icelandic settler XIX:2, 4

björtum *see* **bjartr**

bláhvítr *adj.* blue and white (striped) XXV:24

blaka (*past* **blakaði**, *pp.* **blakat**) *wv.* flap; *pres. part.* XII:33

blanda (*pres.* **blendr**, *past* **blett**, *past pl.* **blendu**, *pp.* **blandinn**) *sv.* *with dat.* mix II:98, XXI:157

blandask (*past* **blandaðisk**, *pp.* **blandazk**) *wv.* **-sk form** mix oneself, become mixed; **blandask við** be involved in, have dealings with, have to do with XXI:13

blár *adj.* (*Gr* 3.3.9 ex. 3) dark, blue-black; *acc. m. sg.* **blán** XXI:127

blása (*pres.* **blæss**, *past* **blés**, *past pl.* **blésu**, *pp.* **blásinn**) *sv.* blow II:145, 148; *with dat.* spit, belch forth VII A:152

Bláskógaheiðr *f.* heath near Þingvöllr XV:47

Bláskógar *m. pl.* woods near Þingvöllr VIII:48

blauðr *adj.* cowardly XXV:51

blauthærðr *adj.* (*pp.*) soft-haired XXIII:3

blautr *adj.* soft XXIII:88, 98

bleikr *adj.* pale XXIII:32; grey (of a wolf) XXII:41/2; **með bleikum** with pale or grey patches XXIII:106 (a word may be missing, or perhaps the word is here a noun, = **bleikja** *f.* white colouring)

blendu *see blanda*

blés(u) *see blása*

bleyði *f.* cowardice; **er engum manni bleýði at** it is not cowardice for any man to VI:167

blezan *f.* blessing XIV:148

blíði *f.* friendliness; **með blíði** graciously XVI:188

blíðr *adj.* happy; cheerful, friendly XII:50; kindly XIV:49 (*with dat.* towards), XXII:1/3 (**við** towards); *sup.* XXII:62/4; *n. as adv.* **þeim man vera blíðara** it will be pleasanter for them, they will find it pleasanter VI:188

blik *n.* gleam, flash; *in kenning for sword* **randa blik** (that which flashes against shields; *gen. with rjóðandi, forming a kenning for warrior*) VII B:46

blikja (*past pl. bliku*) *sv.* shine, flash, gleam X:44

blindr *adj.* blind; *dat. sg. with bræðr, i.e. even if he were blind* IV:93; *pl. blindir* blind people XXII:57/3

blóð *n.* blood I:101, II:96, 117, XXII:58/4, XXIII:37, XXV:84; *instrumental dat. blóði* with blood X:157; *with suffixed def. art.* II:98, III:86; **blóð eitt** nothing but blood XXVI B:29

blóðgagl *n.* 'goose of blood', *kenning for raven* (or other carrion bird); *pl. V:170*

blóðrás *f.* loss of blood XV:112

blóðslitr *m.* the colour of blood XXIII:33

blóðugr *adj.* bloody VI:196

blóm *n.* flower XXII:62/3

blómi *m.* flowering; **staðit með slíkum blóma . . . sem stóð** flourish as well as it did XIV:74–75; glory, blessedness, salvation XXII:25/2

blót *n.* (heathen) sacrificial feast XIX:41

blóta (*pres. blætr* Gr 3.6.5.2, *past blét, past pl. blétu, pp. blótinn*) *vv.* worship, sacrifice (to heathen gods) (Gr 3.6.9.3) VIII:141, XIX:42, 78

blótbolli *m.* sacrificial bowl, cup used in heathen sacrifices VI:189

blótskapr *m.* heathen worship, pagan sacrifice XIV:77 (*pl.*)

blý *n.* lead XIV:10

blæss *see blása*

blæýði = bleyði

- bóandaherr** *m.* peasant army VII B:89 (with suffixed def. art.)
- bóandi** = **bóndi**; *gen. pl. with suffixed def. art.* VII B:74
- boð** *n.* feast, banquet (which might last several days) *Gr* 3.1.9 ex. 3, XIX:13 (with suffixed def. art.)
- boða** (*past boðaði, pp. boðat*) *vv.* proclaim, preach XXI:38
- boði** *m.* submerged rock, shoal II:104; breaker over a shoal XV:149
- Boðn** *f.* name of a vat II:98, 118, 153
- boðorð** *n.* commandment XIV:44 (dat. pl. object of **hlýða**)
- bogastrengr** *m.* bowstring XXVI A:69, 79
- bogi** *m.* bow XXV:76; with suffixed def. art. his/my bow XXVI A:64, 82
- bógr** *m.* shoulder; *acc. pl. with def. art.* II:28; *dat. sg. bægi* I:97, X:151 (withers)
- bók** (*pl. bækr*) *f.* book (*Gr* 3.1.7.2 and (6), 3.1.8 (19)) VIII:23, 172, XIV:32, 90, 91, 178; embroidered coverlet XXV:24
- bokki** *m.* buck; in an ingratiating form of address I:9, 11, 21, 39
- bóklitir** *f. pl.* literary skills, book-learning XIV:186
- bókmál** *n.* the Latin language; **at bókmáli** in Latin XVIII:97
- bolr** *m.* trunk (of the body): **ganga á milli bols ok hofuðs** *i.e.* sever the head from the body (the understood subject is probably the blow or the weapon, rather than Þórðr) V:147
- bóndalið** *n.* band of peasants, farmers VII B:79 (with suffixed def. art.)
- bóndi** (*nom. pl. bændr*) *m.* farmer, peasant (*Gr* 3.1.7.2, twice) VII A:111, 115, 117, 120, B:24, 27, 29, 70, 87, XXII:12/2, XXVI A:8; *as title* XXVI A:14, in address XXVI B:157
- bora**¹ (*past boraði, pp. borat*) *vv.* bore (a hole in) II:144, 147; *pp. n.* II:145
- bora**² *f.* hole XII:16
- borð** *n.* board III:53, 54 (with suffixed def. art.), 64 (with suffixed def. art.); table XXVI B:27; with suffixed def. art. XVI:59, XXVI B:29, 35 (*pl.*: they would have been trestle tables); **til borðs** to table, to eat XI:44; **þar innan borðs** on board that ship VI:82; side (of a ship) X:150, *nom. pl. with suffixed def. art. borðen* VI:267; *dat. pl. with suffixed def. art.* VI:256; **borði hæstr** highest in the side, highest sided VI:224; **fyrir borð** overboard VI:294, 299, XIX:52
- borðhús** *n.* a cupboard or closet (in which the movable tables, trestles and related items were kept when not in use for meals) III:78
- borði** *m.* tapestry, embroidery IV:57 (*gen. pl.*)
- borðmikill** *adj.* high-sided (of a ship) VI:234
- borg** *f.* fortification, fortress, castle XXV:82, 87; with suffixed def. art. (*Gr* 3.1.9 ex. 7) I:116, II:56; city XI:3, 10, 61, 62, 76

- borgarveggr** *m.* wall of fortification II:57 (*with suffixed def. art.*); city wall XI:49
- borgfirzkr** *adj.* from Borgarfjörðr VIII:63
- borin, borinn, borit** *see* **bera**
- bót** (*pl. bætr*) *f.* compensation *Gr* 3.1.7.2 (3); redress (*with gen., for something*) X:97; cure XXII:57/3
- bóta** *see* **bætr**
- botn** *m.* head, upper end (of a fjord) XIX:60 (*with suffixed def. art.*)
- brá** *see* **bregða**
- bráð** *f.* meat, food XXII:41/1
- bráðr** *adj.* quick XVIII:122rb12; *n. brátt* *as adv.* soon, quickly II:43, III:5, 130, V:60, VII A:55, XVI:16, XXI:64
- bragð** *n.* **1.** moment; **á skömmu bragði** in a brief period of time XIV:73. **2.** movement; **lítit bragð mun þá at** it must be a very slight thing, there can't be much sign of it XV:52. **3.** device; *especially in pl. brogð* stratagems (**til þess er** in order to bring about what) XIV:90, *note*; **þat bragðs taka** adopt this as our strategy XXVI B:105
- bragða** (*past bragðaði, pp. bragðat*) *vv. impers. bragðar* there is movement I:95
- brágeisli** *m.* 'eyelash-ray (of light)', *kenning for eye*; *dat. pl. object of rennda ek* IV:34
- Bragi** *m.* god of poetry (one of the Æsir) II:9, 13, 14, 77, 88, 123
- bragnar** *m. pl.* men XXII:1/3, 8/1, 57/2, XXV:84
- bragning(r)** *m.* ruler, king XXII:12/1, 52/1, 65/4
- bráhvitr** *adj.* with white eyelashes X:176
- brandr¹** *m.* firebrand, piece of burning wood XXVI B:193 (*with suffixed def. art.*)
- brandr²** *m.* sword(-blade) XXII:5/4, 16/4, 50/1; *collective sg. dat. as instrumental* with their swords XXII:20/4
- branga** *f.* battle XXV:71
- brann** *see* **brenna²**
- brásk** *see* **bregða**; **brast** *see* **bresta**
- brátt** *see* **bráðr**
- brattr** (*f. brött*) *adj.* steep *Gr* 3.3.9 ex.14
- braut¹** *f.* path, way XXV:51; road XXV:59; **á braut** on the road XXV:99; **á braut, í braut** *adv.* away II:42, IV:27, VI:10, VII A:155, VIII:22, 83, XVI:74, 126, 137, XXI:179, XXVI A:15, 107, B:85; **á braut af** away from, i.e. out from, up from XXII:60/3; *cf. brott*
- braut²** *see* **brjóta**

- brautgangr** *m.* separation; **brautgangs** *descriptive gen.* such that it would be grounds for divorce XV:27
- brautgangssøk** *f.* grounds for divorce, accusation warranting divorce XV:62
- bregða** (*past brá, past pl. brugðu, pp. brugðit*) *sv. with dat.* move I:96 (*pp. with fær*); put VI:295; change II:51; bring to an end VI:364; break off, fail to fulfil IV:111; prevent (the fulfilment of something), cause to fail IV:86; **bregða á** move against, strike II:129; *subj. ok bregði á* tending (if it tends) towards XXIII:109; **bregða sverði/saxi** draw a sword I:95, V:57, 115, VII B:68, XV:107; *imp. pl. bregðið sverðum* draw your swords VI:170; **bregða upp** lift up, raise XXI:112; **brá grönnum við** drew back his lips (*i.e.* grimaced or grinned) at it XXVI B:95; *subj. hann brygði sér við* he was taken aback by, was affected by, flinched at or in the face of XXVI A:76; *impers. with dat. brá monnum mjök við* people were very taken aback by XXVI B:35; *refl. bregðask* change oneself, turn II:148, 154; *pres. bregzk við* jerks away in response to II:30; *with dat. bregðask* fail someone XXI:79; *pp. n. brugðit* drawn IV:9
- breiða** (*past breiddi, pp. breiddr*) *vv. spread* VIII:120, XIII:3, XXVI B:180; *inf. be spread out* IX:63? *see breiðr*
- Breiðafjörðr** *m.* fjord in western Iceland VII A:156, 167
- Breiðdalr** *m.* valley in south-eastern Iceland *Gr* 3.1.8
- Breiðfirðingafjórðungr** *m.* the Breiðafjörðr Quarter (of Iceland) VIII:166
- breiðfirzkr** *adj.* from Breiðafjörðr VIII:65
- breiðr** (*n. breitt Gr* 3.3.8.2–5 ex. 4) *adj.* broad IX:63 (*see also breiða*), XXI:104; *with gen. of the amount of breadth* XXI:118; wide XV:92; *comp. breiðara* broader XXI:117; *comp. n. as adv. breiðara* with larger bites IX:100
- brekvísi** *f.* importunate demand, insistent begging for things (*við* from someone) XV:24
- brenna**¹ *f.* (house-)burning III:80 (*with suffixed def. art.*)
- brenna**² (*past brann, past pl. brunnu, pp. brunnit*) *sv. intransitive* burn, be consumed by fire (*Gr* 3.6.5.2) III:88, IX:83, 109, X:54, XIII:5, 17, 20; **brann upp ǫll** was completely burned down XIV:10; **ok brunnit** and it was burned XXVI B:201; **brenna inni** be burned in the house XXVI B:74, 157, 170
- brenna**³ (*past brenndi, pp. brenndr*) *vv. transitive* burn *Gr* 3.6.10,

- XIII:10, 14, 16, XXVI B:125; **brenna inni** burn (someone) in their house VIII:50, XXVI A:65, B:64, 104, 162; **brennu vér hann inni** let us burn him in his house XXVI A:55; **brennt gull** refined gold XII:19
- brennumenn** *m. pl.* burners XXVI B:1, *textual note*
- bresta** (*past* **brast**, *past pl.* **brustu**, *pp.* **brostinn**) *sv. intransitive* burst *Gr* 3.6.6; **brast** it (i.e. the king's sword, see note) shattered XXII:44/4
- brestr** *m.* break, crack X:126
- Bretland** *n.* Wales VII A:7
- breyta** (*past* **breytti**, *pp.* **breyttr**) *wv.* change; **breytt hafa** to have it changed XXVII:20; *intransitive with adv.* behave (in a certain way) IV:37, act XXVI B:204
- breytiliga** *adv.* strangely, unexpectedly IV:104
- brezkr** *adj.* British (*i.e.* Welsh? The word usually refers to Celtic peoples, but occasionally appears to refer to the English) VII A:23
- brigða** *adv.* extremely XXII:16/3
- brim** *n.* surf VII A:163
- bringusár** *n.* wound in the chest XV:122
- Brísingar** *m. pl.* a family or people IX:50 (*see note*), 60, 73
- brjóst** *n.* breast, chest IX:63, 76, 123, XIV:100, XXIII:77, XXV:84 (collective sg.); **á brjósti honum** on his breast XII:43; *with suffixed def. art.* its chest XII:17, her breast XXI:141, the chest XXIII:80
- brjóstkringla** *f.* round brooch for the breast X:121, 165
- brjóstvit** *n.* mother-wit XIV:36
- brjóta** (*pres.* **brýtr**, *past* **braut**, *past pl.* **brutu**, *pp.* **brotinn**) *sv.* break (*transitive*) *Gr* 3.6.5.2; go against, force (stifle), crush XIV:116; **brýtr þú** should you wreck XVI:139; *pres. subj.* **þótt þú brjótir** though you should wreck XVI:142; *past subj.* **bryti** were to break, violate VII B:29; *impers. with acc.* be wrecked VII A:135, XVI:177 (*past subj.*); **skipit braut í spán** the ship was broken to pieces XV:152; *pp.* **er brotit hafði** which she had broken X:123; **brjóta upp** break into IV:35
- Brodd-Helgi** (Þorgilsson) *m.* 10th-century Icelander who lived at Hof in Vápnafjörður VII A:116
- bróðir** (*dat. sg.* **bræðr**, *pl.* **bræðr**) *m.* brother (*Gr* 3.1.7.2 (7)) II:109, 131, 139, III:75, IV:4, 16, 65, 67, VI:13, VIII:50, 183, X:3, 111, XI:6, 17, XIV:105, XV:119, 140, XXV:94 (in address), 99, XXVI A:71; *as title for a monk* XIV:26, *note*, 166; *gen. sg.* **bróður** V:98, VI:17; *dat. sg.* **bræðr** IV:93 (Fróði's (half-)brother = Kormakr; *with mik festa*), XI:30; *nom. pl.* **þeir bræðr** the brothers XXVI B:5,

- þeir Hólmsteinn bræðr** Hólmsteinn and his brothers XIX:16; *acc. pl. bræðr* XXV:36, XXVI B:139; *gen. pl. bræðra* XI:2, XXV:87; *dat. pl. bræðrum* I:149
- bróðurson** *m.* nephew II:112 (*probably an error for son, which is what appears in other manuscripts; cf. II:114*)
- bróka, brókum** *see* **brækr**
- Bróka-Auðr** *f.* ‘breeches-Auðr’, *nickname* XV:53
- brókabeltispungur** *m.* purse on the belt of one’s breeches III:30
- brosa** (*past brosti, pp. brosat*) *wv.* smile (*at at this*) XV:26
- brotit** *see* **brjóta**
- brotna** (*past brotnaði, pp. brotnat*) *wv. intransitive* break, be broken IV:11, V:117, IX:83, XXI:151, XXVI A:74
- brott, á brott, á brottu, í brott, á brutt** *adv.* away III:38, 94, 117, IV:17, 70, V:110, 141, 163, VI:354, VII A:106, 117, 152, 158, XI:42, XV:110, XVI:84, XIX:70, XXI:105, 142, XXVI B:204, 217; *off* XIX:100; *fara í brott* leave IV:52
- brú** (*pl. brýr*) *f.* bridge *Gr* 3.1.7.2 ex. 4, 3.1.8 ex.
- brúðfé** (*gen. brúðfjár*) *n.* ‘bride-fee’, bridal gift IX:115, 128
- brúðkaup** *n.* (= **brullaup**) wedding XV:14
- brúðr** *f.* bride IX:46, 99, 100, wife X:96, 153; *acc. sg. brúði* (*Gr* 3.1.8 (17)) IX:120
- brugðit, brugðizk, brugðu** *see* **bregða**
- brullaup** *n.* wedding IV:110 (*with suffixed def. art.*), VI:7, XV:78
- brullaupsstefna** *f.* date for a wedding IV:102
- brún** (*pl. brýnn*) *f.* eyebrow XXIII:18, *gen. pl. XXIII:22, with suffixed def. art. XXIII:21*
- brúnáss** *m.* roof beam (longitudinal beam along the middle of the sloping roof lying on the tops of one of the two lines of pillars) XXVI A:25
- bruni** *m.* burning, fire XIII:42
- brunnit, brunnu** *see* **brenna**²
- brúnn** *adj.* brown (*dat. with beru*) X:53; *n. as substantive nokkut brúnu* brownish colour XXIII:109
- brúnvqlr** *adj.* frowning V:4
- Brúsi Sigurðsson** *m.* XXII:16/3
- brutt** *see* **brott**
- brutu** *see* **brjóta**
- brygði** *see* **bregða**

- bryggja** *f.* quay, jetty XVI:128
- bryna** (*past* **brýndi**, *pp.* **brýndr**) *vv.* sharpen, hone II:124 (*subj.*), 125
- brynflagð** *n.* giantess or trollwife of the mail-coat, *kenning for* battle-axe VI:235
- Bryngvet** *f.* Ísönd's maidservant *or* lady-in-waiting XII:48, 84
- brynja** *f.* coat of mail (chain-mail) II:61, III:28, 95 (*with suffixed def. art.*), X:43, XI:4, 16, 19, 27, XXII:56/2; **í brynju** in his coat of mail XXV:91
- Brynjubitr** *m.* 'mail-coat biter', name of a sword III:29, 98
- Brynjudalsá** *f.* river flowing into the head of Hvalfjörðr XIX:97
- brynjuokkr** *m.* mail-gown, coat of mail XXII:20/3 (*collective*)
- brýnn** *see* **brún**
- brýr** *see* **brú**
- bryti**¹ *m.* steward, bailiff, reeve VII A:137, XXVI B:174, *with suffixed def. art.* XXVI B:180; *as surname* III:76
- bryti**² *see* **brjóta**
- brytja** (*past* **brytjaði**, *pp.* **brytjat**) *vv.* chop XXII:41/1
- brýtr** *see* **brjóta**
- bræðr**, **bræðra**, **bræðrum** *see* **bróðir**
- brækr** *f. pl.* breeches XV:49, 98
- brøgnum** *see* **bragnar**
- brøngu** *see* **branga**
- brøtt** *see* **brattr**
- bú** *n.* farmstead, dwelling (*Gr* 3.1.8 ex.) II:42, XXVI A:109; establishment XV:12, XVI:9
- búa** (*pres.* **býr**, *past* **bjó**, *past pl.* **bjoggu/bjuggu**, *pp.* **búinn**, **búit/bút**) *sv.* (*Gr* 3.6.9.1 (9), 3.6.9.3 and ex. 6) **1.** live, dwell XV:2, 35, XIX:95, 101; *past* II:1, IV:1; **er fyrir bjuggu** who dwelt there already XXI:154; inhabit, live in IX:70; live together, keep house X:11; **býr** is included XIV:90. **2.** prepare XVI:131, XIX:79, XXI:3; fit out VII A:34, XIV:9, XIX:26; array, station, position VI:163; **búa til** prepare for XXVI B:109, get things ready for V:28, fit out for (going to) XIX:43; **búa sik til** get ready for I:119; **búa um** prepare for burial, lay out VII B:84; **búa um okkr/sik** arrange us/myself, dispose us/myself XXVI B:175, 189; **búum um** let us arrange it I:109; *pp.* **búinn** constructed I:19, fitted out VII A:80, 81 (*pl.* **búnir**), ready IV:7, XXII:8/2; **svá búin** thus equipped (*i.e.* without figureheads) VI:83; **lít til búinn** ill-equipped, quite unable XXVI B:160; *pl.*

- búnir, búnar** ready, prepared XI:15, 74, XIX:45; finished XII:3; clothed, attired XVI:95, fitted out XXI:44; *pp. n.* **vel búit** well equipped (*Gr* 3.9.2) VI:68; **var til búit** had been prepared XII:7, was ready XIX:57; **er búit við** there will be a danger, you may expect XVI:53; **bút svá sé** it looks as if it is, maybe it is, probably it is XXVIA:23; **svá búit** *as adv. phrase* in these circumstances, without more ado I:64. **3. -sk form** prepare oneself, get ready VI:115, XIX:14; get ready to leave XVI:126; **býzk** gets ready XXI:140; **um búask** protect oneself all round I:15; *past pl.* **bjoggusk/bjuggusk í/á brott** got ready to go, started to leave III:117, XXI:154; **bjoggusk þar fyrir** set themselves up there XIX:71; **bjoggusk þar um** settled themselves in there, camped there XXI:56
- búandakirkjugarðr** *m.* the farmer's churchyard, the householder's churchyard XXVII:40
- búandi** (*pl.* **búendr**) *m.* farmer, freeholder VIII:165, XVI:3
- búð** *f.* booth, a shelter for use during the summer assembly VIII:119, XV:58; shelter, temporary dwelling (on an expedition) XXI:106, 145
- búðkr** *m.* small box (for herbs); *see* **baukr**
- búðlúngr** *m.* king XXII:50/2, 64/1
- búðu** *see* **bjóða**
- búfé** *n.* livestock XV:77; farm animals XXI:134
- Búfinnar** *m. pl.* 'farm Finns', settled (not nomadic) Finns, i.e. Lapps XXII:30/4
- búinn** *see* **búa**
- bukkskinn** *n.* (billy-)goatskin XII:56
- búna, búnar, búnir** *see* **búa**
- búnaðr** *m.* adornment, attire XII:49
- bundinn, bundu** *see* **binda**
- búr** *n.* store-house; *with suffixed def. art.* III:81, 96, 97, 108
- burðr** *m.* birth VIII:13, 149
- Búrizleifr** *m.* king of Vindland (Boleslav I Chrobri, r. 992–1025) VI:3, 7, 18, 24, 46, 47
- burr** *m.* son VI:336 (*gen. with ævi*), IX:4; *acc. pl.* **huri** XXV:36; **huri þá** those boys XXV:76
- burt, í burt** *adv.* away I:33, 65, 87, 89 (*cf.* **brott**); **í burtu** (gone) away XII:77
- búsmali** *m.* cattle, especially milch-cows VII A:111
- bústaðr** *m.* dwelling-place *Gr* 3.1.8 ex.; a site for a home XIX:94

bút, bý *see* **búa**

býðr *see* **bjóða**

byggð *f.* dwelling, abode; settlement XV:42; **byggð hennar** her staying, her to stay IV:68; **sér til byggðar** as its dwelling XIV:101

byggva/byggja (*past byggði, pp. byggðr*) *vv.* settle (on or in) VII A:169, VIII:17, XIX:47, 53, 98, 101; live in VIII:72; live XII:74; *pp. n.* **byggjt** settled VIII:35, inhabited VIII:71 (*supine*), 158, XXVI A:102; *-sk form byggjask* be settled VIII:7, 64

byggvendr *m. pl.* inhabitants VII A:24

býr¹ *see* **búa**

býr² (*gen. býjar*) *m.* = **bær**; town VII B:32, 33; *with suffixed def. art.* VII B:49, 52

byrðr *f.* load II:55, *Gr* 3.1.7.3–5 ex.1

byrja (*past byrjaði, pp. byrjat*) *vv.* **1.** begin, set out on XXII:12/1 **2.** *impers. with dat.* be fitting, be proper (**til** for this, in these circumstances) XXIV:4

byrr *m.* (fair, favourable, following) wind; *adv. acc.* **lítinn byr** with a slight wind VI:26, 122

byskup *m.* bishop VIII:1, 159, 187, 191, XIV:24; *as title* VIII:9, 150, 158, 182, 196, XIV:1, 169

byskupligr *adj.* episcopal XIV:116, 148

byskupsdómr *m.* bishopric, diocese VIII:163, XIV:170

byskupsstóll *m.* bishop's see, bishopric VIII:163

bystr *adj.* (*pp.*) bristled; fierce, violent, hostile XXII:45/1; **Hárekr** . . . **bystr** the fierce Hárekr XXII:8/1

býzk *see* **búa**

bæði¹ *conj.* both I:133, III:13, 22, V:112 (*understand váru*), VII A:50, 155, VIII:2, 11, 69, XII:67, XIII:41, XIV:13, XVI:44, XXI:68, XXII:21/3, XXIV:50, XXVI B:57, 125; **var bæði at** it was the case both that XIV:17

bæði² *see* **báðir**

bægja (*past bægði, pp. bægt*) *vv.* **1.** cause to give way. **2.** *-sk form gerðisk bægja við* = **bægðisk við** did strive against, contend with VII A:12

bæri *see* **bera**¹

bægi *see* **bógr**

bæjarbruni *m.* farm-burning, burning of a farm XXVI B:106

bækr *see* **bók**

bœn *f.* prayer XIV:62, 121, XXIV:16, 17, 27; **fyrir bœn þeira** at their entreaty XXVI B:145

bœnahald *n.* (saying of) prayers, praying XIV:162

bœndr *see bóndi*

bœr (*gen. bæjar*) *m.* farmstead VII A:129, XV:134, XXVI A:8, *with suffixed def. art.* XXVI A:9, B:44; (in Norway) town VII B:34, *with suffixed def. art.* VII B:78; settlement, city XXV:61; *cf. býr*²

bœta (*past bætti, pp. bætt*) *vv.* repair; *pres. ek bæti* I shall mend X:126

bœtr *f. pl.* atonement, compensation I:60, IV:70 (*gen. pl.*)

böð *f.* battle VI:260, 311

böðfrækn *adj.* bold in battle XXV:99

Böðvarr bjarki (Bjarnarson) *m.* I:1, 2, 5, 7, 10, 12, 13, 20, 22, 25, 32, 35, 36, 38, 41, 42, 57, 59, 61, 63, 68, 71, 73, 79, 87, 88, 89, 91, 94, 95, 99, 100, 102, 104, 108, 123, 139, 143, 149

böðvaz (*past böðvaðiz*) *vv.* -**sk** form become eager for battle, become belligerent XXV:71

Böðvildr (*dat. and acc. Böðvildi*) *f.* daughter of Níðuðr X:3, 78, 82, 96, 121, 122, 137, 165, 166, 176, 178

böjl *n.* misfortune, affliction XXV:3; evil, harm XXV:94

böll *see ballr*

böllótttr *adj.* ball-shaped, round like a ball XXIII:9

bölvá (*past bölváði, pp. bölvat*) *vv.* curse 3.6.9.2 (6)

bölván *f.* curse, cursing III:37

Bölværkr *m.* ‘mischief-causer’, assumed name of Óðinn II:133, 136, 137, 140, 141, 145, 148, 150

bönd *n. pl.* bonds, a term for the heathen gods; **bergsalar bönd** is a kenning for giants, but here seems to refer to **landvættir** VII A:143

börðusk *see berja*

börn *see barn*

börr *m.* conifer, tree, in kenning for warrior (King Óláfr), **dáðöflgan börr dolga fangs** (*acc. in acc. and inf. construction after menn kváðu; Gr 3.9.4*) VI:176

Credo in Deum (Latin) ‘I believe in God’, the Creed XIV:65, 69, 70 **dáð** *f.* deed; ability to fight XXII:48/4 (*pl.*); manliness, courage, valour XXII:9/4 (*pl.*), 41/3, XXV:21

dáðöflugr *adj.* mighty in deeds (*with börr*) VI:176

dagan *f.* dawn III:120 (**í dagan** just dawning)

- dagleygr** *m.* day's flame or fire, *i.e.* the sun V:22 (*gen. with hilmis*)
- dagr** (*dat. sg. degi*) *m.* day *Gr* 3.1.7.2, XIV:80, XXI:49, XXV:19; *acc. of time einn dag, einnhvern dag* one day II:50, IV:6, VII B:51, XV:47, XVI:128; **hvern dag** every day XI:71, XIV:61; **þann dag** that day V:126; **allan daginn** all day XIV:66, the whole day XXVI B:4; **þann dag allan** all that day VI:286, VIII:121; **þenna dag** on this day, today VI:90; **annan dag eptir** the next day VIII:111; **annars dags** tomorrow X:106; **noðkura daga** a few days VII B:49; *dat. sg. degi* (*Gr* 3.1.7.2) VIII:197; **á hverjum degi** every day XIV:70; **um daginn** during the whole day IV:47; **í dag** today V:10, 122, 134, XIV:12, XV:87; *in pl. time* VIII:7; **á várum dögum** in our time XIV:168
- Dagr Hringsson** *m.* XXII:54/1
- dáligr** *adj.* miserable XXII:6/3
- Dálkr** of Húsafell *m.* enemy of Björn Hítðœlakappi V:87, 113, 117, 159; *dat. with part of the body* V:116
- dalr** *m.* valley (*Gr* 3.1.7.1) II:18, IV:49, V:2; hollow XXVI B:42; *dat. sg. with suffixed def. art.* IV:52, VII A:151
- Dalsfjörðr** *m.* fjord in western Norway XIX:4
- Danaherr** *m.* army of Danes VI:119
- Danakonungr** *m.* king of the Danes VI:1, 21, 30, 34, 39, 107, 183, VII A:125, 126, 132, 134, 170, VIII:146
- Danir** *m. pl.* Danes, the Danes VI:94, 209, VII A:136; *dat. pl.* **Danum** VI:96, 222
- Danmörk** *f.* Denmark VI:45, VII A:136, VIII:128, 189, XVI:92; *gen. Danmarkar* VI:12, 25, **Danmerkr** VII A:169, XVI:13, 30, 42, 157
- danskr** *adj.* Danish VI:245; **á danska tungu** in the area where the Danish language (*i.e.* Old Norse) is spoken, in Scandinavia VI:317
- dapr** *adj.* sad XXII:56/3
- dapreygðr** *adj.* dim-sighted V:31
- darr** (*pl. dorr*) *n.* spear XXII 41/4, 54/2, 56/4
- datt** *see detta*
- dátt** *adj. n. in phrase gera sér dátt við* become friends with, make friends with IV:4, XV:18
- dauðadagr** *m.* the day of one's death; **til dauðadags** until their dying day VI:304, until his dying day VI:324
- dauði** *m.* death III:31, VI:364, XXII:6/3, 39/4, 53/2, XXIV:39, XXVI B:75
- dauðr** *adj.* dead III:77, V:96, VI:327 (*acc. with hungrdœyfi, parallel*

to **eða þó kvikvan**), VIII:61, XIX:74, XXI:139, XXII:48/3, XXVI A:19, 104, B:92,133; **saztu yfir dauðum** you sat over him dead XXV:26; **sízt mína sonu dauða** since my sons died X:144; (**vann**) **tvá dauða** caused two (men) to be dead, i.e. killed them XXVI A:100; *n.* **dautt** I:98, 100, 139

daufur *adj.* deaf; *pl.* **daufir** deaf people XXI:57/3

degi *see* **dagr**

deila (*past deildi, pp. deilt*) *vv.* dispute, quarrel XIV:160

detta (*past datt, past pl. dattu, pp. dottinn*) *sv.* (*Gr* 3.6.5.2) drop, fall I:98, XXVI B:194

deyða (*past deyddi, pp. deyddr*) *vv.* kill; **deyða sik** mortify oneself XIV:122

deyja (*past dó, past pl. dó, pp. dáinn*) *sv.* die (*Gr* 3.6.9.1 (8), 3.6.9.3 II:79, IV:66, VII A:20, XVI:52 (**fyrir þér** on you), XXI:179, XXII:54/4, XXV:39, 108, XXVI B:173

digr *adj.* stout VIII:31

dirfð *f.* boldness (**til** for, to) VII B:26

dís *f.* lady; goddess, valkyrie *or* norn (perhaps a guardian spirit?) V:20 (*subject of bendir, though pl.; cf.* I:27, *note; Gr* 3.9.8.2), XXV:100

djákni *m.* deacon III:118

djarfr *adj.* bold I:30, XXIII:27, 75; *acc. sg. m.* **djarfan** a bold person XXIII:91

Djúpárbakki *m.* farm in southern Iceland, east of **Síða** XXVI B:143

Djúpdælir *m. pl.* people of Djúpidalr in northern Iceland VIII:37

djúpr *adj.* deep; **á djúpum sæ** on the open sea VI:316

djöfull *m.* devil *Gr* 3.1.7.3–5 ex. 1; cf. 3.1.7.4 (1)

dó *see* **deyja**

dolgsterandi *m.* (*pres. part.*) ‘hostility increaser’, warrior (*here* King Harald; *dat. with hugnar*) VII B:17

dólg/dolgr *n.* hostility; battle (*gen. pl.*) VI:175; *gen. sg. with runna* VI:242

dólgr/dolgr *m.* enemy; **Frisa dolgr** = Earl Eiríkr VI:201

dómandi *m.* judge (*Gr* 3.1.7.2 (7)); *pl.* **dómendr** II:8

dómr *m.* judgment; sentence XXII:36/4; decision; **með leyndum Guðs dómi, at leyndum dómi Guðs** by the inscrutable decree of God XIII:13, XIV:11; relic(s) (of a saint) XXII:62/1

dómsuppsöguvátr *m.* witness of the announcement of judgment XXVII:42

dóttir (*pl. døtr*) *f.* daughter (*Gr* 3.1.7.2 (7), 3.1.8 (22)) II:61, 116, VI:23, 38, 47, VII B:6, VIII:11, IX:88, X:2, 8, 58, 74, 78, XV:4

dóttursonr *m.* grandson (daughter's son) VIII:49

Drafdittr *m.* Irish slave XIX:37 (**Drafdrittr** in other manuscripts; perhaps from **draf** *n.* refuse, **drittr** *m.* dirt)

draga (*pres. dregr, past dró, past pl. drógu, pp. dreginn*) *sv.* (*Gr* 3.6.9.1 (4), 3.6.9.3) **1.** draw XVI:146, XXI:176, XXV:53, pull XIX:64, *i.e.* row VI:120; **draga fram** bring out II:143, bring forward, propose VII B:14; **draga (sverð)** draw *or* wield? XXII:40/2; *1st person pl. pres. dragum upp* let us hoist VI:166; **draga á talar** entrap, betray VI:145; *impers. make, cause (by pulling)* II:53; **ef oss dregr undan** if we escape, get away XXVI B:67; **lítt dró enn undan við þik** there was no escaping you XXVI B:94; *pp. acc. pl. m. dregna* threaded, drawn X:47. **2.** wear X:23

drakk *see* **drekka**

drap, drápu *see* **drepa**

dráp *n.* slaying, killing VI:42, VIII:60, 149

draumr *m.* dream V:13, 23; *acc. pl. with suffixed def. art. V:7*

dregna *see* **draga**

dreifask (*past dreifðisk*) *vv. -sk form* scatter; spread out XIX:68

dreingr *see* **drengir**

drekahafuð *n.* dragon's head (as figurehead) VI:99; *pl. ok á drekahafuð* and on it dragon's heads VI:110

dreki *m.* dragon VII A:151; dragon-ship, large warship usually with a dragon's head on the prow and/or stern VI:78

drekka¹ (*past drakk, past pl. drukku, pp. drukkinn*) *sv.* drink I:101, 103, II:99, 151, 152, IX:97, 101, XI:59, XII:71; *imp. drekk* XVI:159; *inf. with skyldi* II:4; *pp. (impers. pass., var understood)* II:13 ('there was much drinking'; *Gr* 3.9.3)

drekka² *f.* drink II:117

drengiliga *adv.* manfully III:130, VI:303, *Gr* 3.5.1–3 ex. 6 (b)

drengiligr *adj.* valiant VI:254, 315

drengr/dreingr *m.* (valiant) man, manly man I:133, XI:4; (*i.e.* the poet, Björn) V:18; (*i.e.* Þorfinnr Þvarason) V:59; **góðr drengr** a fine fellow XIX:77; **þeir drengir . . . at** such valiant men that VI:81; *in pl. warriors, nom. pl. dre(i)ngir* VI:239 (*subject of slitu*), XXII:56/3, *acc. pl. dre(i)ngi* VI:175, 280 (*acc. with hét á*), XXII:54/1; *gen. pl. drengja* V:55, VI:157, 266 (*gen. with vanr*)

drengskapr *m.* nobility XI:51

drepa (*past drap, past pl. drápu, pp. drepinn/drepit*) *sv.* (*Gr* 3.6.5.2) **1.** strike IX:125, 127; **drepa á** touch, stroke XXV:70; *with dat. drepa*

- fótum í** stumble against III:64. **2.** kill I:46, 47, 51, 142, II:59, 96, VII A:57, VIII:12, 86, XVI:73, XIX:21, 34, 65, 84, 86, XXI:158, XXVI A:11, 92; slaughter XXI:134; **hefði drepit** had killed it XIX:66; *imp. with suffixed pron. dreptu* I:125. **3. -sk form pp. in reciprocal sense (Gr 3.6.5.3) hǫfðu drepið** had killed each other II:132
- dreyma** (*past dreymði, pp. dreymðr*) *vv.* dream V:8; *impers. with acc. of dreamer and of what is dreamed hvat dreymði þik?* what did you dream? V:12; *pp.* V:25
- dreyri** *m.* blood XXII:16/4, XXV:25; clotted blood XXI:157
- drífa** (*past dreif, past pl. drifu, pp. drifinn*) *sv.* drift I:28, be driven, surge, throng VII B:42, XIX:23 (*Gr 3.9.8.2*), XXI:73; hurry X:100; rush XXII:33/1
- drjúgari** *adj. comp.* more lasting, i.e. more successful; **verða drjúgari** *en* do better than, get the better of XXI:78
- dró, drógu** *see draga*
- dropi** *m.* drop II:140; *pl.* flecks? XXIII:30
- drós** *f.* lady X:20
- drótt** *f.* troop, following of a king or earl VI:362 (*gen. with stjóri*); *men* VI:155, 247 (*subject of vann*)
- dróttinn** *m.* lord VI:363 (*acc. in acc. and inf. construction; verb to be understood*), IX:19, 41, X:41, 66, 142; the Lord, = God, *dat.* **dróttni**, **Dróttni** XXII:2/2, 63/1; **Dróttinn** the Lord (Jesus) XIII:3, XIV:52, XIX:49; **Dróttinn várr** XIII:30; **Dróttinn minn** God XXIV:18
- dróttinssvikari** *m.* traitor, one who betrays his lord XXII:6/4
- dróttinvandr** *adj.* loyal to their lord (*refers to herra*) VII B:18
- dróttning** *f.* queen (*Gr 3.2.7.4 (3)*) VII A:73, XII:24; the queen X:80; *as title* XI:1, 2, XII:22
- drukinn** *adj. (pp.)* drunk XVI:100
- drukna** (*past druknaði, pp. druknat*) *vv.* drown (*intransitive*) XV:151
- drýgja** (*past drýgði, pp. drýgt*) *vv.* carry out, engage in; suffer? X:18, 30
- drykkja** *f.* drink, drinking, feasting, banquet II:6, 14, XVI:96
- drykkjumaðr** *m.* drinker XXIII:28
- drykkur** *m.* drink, draught I:37, II:134, 152, 162, 163, VI:9, XII:51, XIV:68
- dreymi = dreymi** *m.* blood VI:231
- Dufpákr** *m.* Irish slave XIX:36, 65 (Irish Dubthach)
- Dufpákskor** *f.* overgrown sloping ledge in a cliff on Vestmannaeyjar XIX:85

- duga** (*past dugði, pp. dugat*) *wv.* be of use, be valiant I:117; be helpful XXVI A:57; **duga ekki** be useless V:127; *with dat.* **dugir illa** does not benefit, does no good for VII B:13
- dugr** *m.* valour, effectiveness I:124
- dúkr** *m.* cloth XIII:31, 37
- dunði** *see dynja*
- dura, durum, durunum** *see dyrr*
- duttu** *see detta*
- dvelja** (*past dvalði, past pl. dvölðu, pp. dvalinn*) *wv.* **1.** delay (*imp.*) VII A:114. **2.** *-sk form refl.* stay I:64 (*understand munu vit*), VII A:67, 107, B:49, XXI:104; wait XXVI B:43; *pp.* **dvalizk** XVI:88
- dvergr** *m.* dwarf II:95, 102, XII:42; *pl. with suffixed def. art.* II:99
- Dyflinn** *f.* Dublin VII A:74
- dygd** *f.* virtue XIII:22; valour; faithfulness, fidelity XXII:41/3
- dyggr** *adj.* trustworthy, faithful XXIII:30
- dýja** (*past dúði*) *wv.* (*transitive*) shake (up and down) IX:3
- dynja** (*past dunði*) *wv.* roar, boom, whirr IX:16
- dynr** *m.* noise; *in kenning for battle,* **dynr hjalma** VI:206
- dynsæðingar** *m.* ‘noise-seagull’; *in the kenning* **Heita dýrbliks dynsæðingar** ‘seagulls of the noise of the gleam of Heiti’s beast’; seagulls of battle *means* carrion birds, eagles or ravens VI:327 (*gen. pl. with hungrdæyfi; a six-element kenning!*)
- dýpri** *adj. comp.* deeper (*cf.* **djúpr**) *Gr* 3.3.8.2
- dýr** *n.* (wild) animal, beast I:74, 80, 81, XVI:13; *pl.* game X:4, XXI:27, 94, 159; *dat. of comparison* **dýrum** than wild animals XXI:40; *with suffixed def. art.* I:84, 90, 91, 94, 97, 98, 100, 101, 109, 112, 116, 119, 121, 125, 131, 138, 139, 142, XVI:14, 161; **dýrit eitthvert** a beast of a kind XVI:21; **dýrin** wild animals; *in kenning for ship,* **ægis dýr** V:39, **Heita dýr-** VI:328
- dýramergr** *m.* animal marrow XXI:157
- dýrblik** *n.* ‘beast-gleam’; **Heita dýr**, beast of the sea-king, *is a kenning for ship*; the gleam of the ship *is a shield*, since shining shields were fastened along the sides of viking ships VI:328 (*gen. with dynsæðinga*; the noise, **dynr**, of the shield *is* battle)
- dýrð** *f.* glory XIV:190; **þat er þá væri meiri Guðs dýrð en áðr** such that then (i.e. with it) would be to the greater glory of God than before (without it) XIV:14
- dyrðill** *m.* ‘short tail’; *as a nickname perhaps means* ‘dandy’ VI:165
- dýrðligr** *a.* glorious XIV:44

dýrka (*past dýrkaði, pp. dýrkat*) *vv.* glorify; **ok dýrki þeir** and (that) they may glorify XIV:56

dýrliigr *adj.* splendid XI:4; *sup.* most splendid XI:59

dyrr *f. or n. pl.* door(way) (*Gr* 3.1.7.2) IV:13; *with suffixed def. art.* II:109, III:15, 53, VII B:70, XXVI B:82, 84; *gen. pl.* **dyra** IV:9, XXII B:127, *with suffixed def. art.* **dyranna** (= of the doorway) XII:58; *dat. pl.* **durum** XV:103, **dyrum** XXVI B:121, 155, **-dyrum** IV:10, XIV:25, *with suffixed def. art.* **durunum** III:40, 51, **dyrunum** XXVI B:107

dýrr *adj.* precious II:114 (*Gr* 3.3.5), X:20, splendid VII A:21 (*gen. pl.*), B:17, XXII:19/2, *textual note*; high XXII:2/1; worthy, noble, glorious XXII:53/2, 60/4; expensive XV:17; dear (?) VI:362 (*with stjóri*); *n. pl. as substantive* precious objects, treasures X:100; *sup.* **dýrastr** most precious *or* expensive XII:15, 26

dýrshjarta *n. with suffixed def. art.* the animal's heart I:103

dægr *n.* day (12 hours); *pl. i.e.* lucky and unlucky days? XIV:80; **in næstu dægr áðr** during the preceding 24 hours XXVII:33; **tvau dægr** for 24 hours, but in this text it is likely that **dægr** has become just an alternative to **dagr**, so that **tvau dægr** would mean two days (of 24 hours) XXI:21, 26, 30, **þrjú dægr** three days XXI:44, 66, **á hinu fjórða dægri** on the fourth day XXI:66

dæma (*past dæmði, pp. dæmðr*) *vv.* converse X:146; judge, adjudge, impose by judgment XXVII:39 (1); **skal dæma** (*impers.*) shall be fixed, enjoined by judgment XXVII:39 (2); **er fé lætr dæma** who has money awarded him by judgment XXVII:41;

dæmi *n.* example XIV:121, XXV:102; **eptir hans dæmum** following his example XIX:106; **vita dæmi til** know examples of it *or* precedents for it XIX:110

dætr *see* **dóttir**

döglíng(r) *m.* king XXII:2/1

dögum *see* **dagr**

dörr *see* **darr**

dökkjarpr *adj.* dark chestnut, dark brown XXIII:7

dökkna (*past dökknaði, pp. dökknat*) *vv.* be darkened XIII:18

dökkr *adj.* dark *Gr* 3.3.8.5 (5)

Eadmundr *m.* St Edmund (841–69), martyr, king of the East Angles VIII:12, 60, 149

eða, eðr *conj.* *or* (*Gr* 3.8.1) I:124, II:1, 47, 83, 131, III:110, VI:40,

- 320, 328, 354, VII A:46, B:8, 33, VIII:3, XII:28, XIII:37, XIV:58, XV:10, 65, XVI:129, 167, XXI:118, XXIII:85, XXIV:46, 76, XXVI A:84, 110, XXVII:11, 33; and VIII:33, X:155; **eða . . . ella** or otherwise, or else XIX:11; *linking a question to a statement* (*Gr* 3.8.1) II:75, V:11, XXVI B:109; *linking two parts of a question* (*Gr* 3.8.1) I:10, VII A:90, XII:78, XVI:33, XXVI B:130
- eðla** *f.* adder VII A:152
- eðli** *n.* nature XIV:118, XXIII:1
- ef** *conj.* if (*Gr* 3.8.2.4) I:34, 137, II:48, 107, 108, III:33, IV:22, 51, V:45, VI:14, 82 (*or* whether?), 86, 147, VII B:82, VIII:124, 142, IX:52, 67, 117, XIV:170, XV:17, 52, XVI:25, XIX:67, 78, XXI:40, 134, XXIII:7, 18, 57, XXV:74, XXVI A:45, 53, B:23, 48, XXVII:4, 7, 13, 28, 32; **ef . . . ok . . . þá** XXVII:8 (*see* **ok** and note 4); if (as a result) IX:12; whether VII A:120, XV:113; to see if II:142, X:40, in case XXVI B:87
- efna** (*past* **efnaði**, *pp.* **efnat**) *vv.* perform, fulfil XVI:156
- efni** *n.* state VIII:124; material(s) XII:7; reason XXIV:61; **koma til efnis** come to pass, come about XIII:33; **mjök í annat efni** onto a very different course, into a very different direction XIV:48
- efri** *adj. comp.* upper XII:29, **hin efri** the upper one XXIII:57; topmost XII:31
- efst** *adv.* highest XXI:93
- egg¹** *f.* edge X:151, XXII:48/2, XXV:54; *pl.* **eggjar** *i.e.* weapons, swords V:150, (neither) sharp weapons XXV:93
- egg²** *n.* egg XXI:55 (*with suffixed def. art.*)
- eggja** (*past* **eggjaði**, *pp.* **eggjat**) *vv.* (*Gr* 3.6.9.2 (6)) incite, urge I:95, IV:5, VI:273, VII B:71, 79, XXII:36/1, XXVI B:139
- eggmóðr** *adj.* wearied by edges (swords), *i.e.* slain by swords XXV:107 (*with val*)
- eggver** *n.* sea-birds' breeding ground, sea-birds' eggs XXI:84
- Egill** *m.* brother of Vǫlundr X:4, 10, 12, 21, 32, 34
- ei** *adv.* not XI:11, XXII:15/1, 40/3, XXIV:12, 41
- Eið** *n.* isthmus, neck of land in Vestmannaeyjar XIX:82
- eiðr** *m.* oath X:149
- Eiðr** (of Hurðarbak) *m.* father of Þórðr and Þorvaldr V:87, 93
- eiga¹** (*pres.* **á**, *pres. pl.* **eigu**, *past* **átti**, *pp.* **átt**) *pret.-pres. vb.* have, own (*Gr* 3.6.7) II:49, 135, III:32, IV:2, 107, V:30, 58, 59, VI:30, 41, 67, 80, 90, VII A:112, 123, 135, VIII:48, IX:91, X:2, 48, 71, 155, XVI:9, 21, 151, XIX:26, 64, XXVII:14, 35; possess XI:24, XV:9

(*after skyldi*), 132; XVI:52, 65; **ok á** and owned it (*Gr* 3.9.5.1) XVI:17; **en . . . áttu** and it belonged to XXI:119; **saman eiga** share XXVI B:188; **hann á** he receives, there are due to him XXVII:38; **áttu** do you have XVI:20; hold (a meeting) II:44, VII B:51, VIII:42, XXVII:33; hold, engage in VII A:5, 45; marry VI:8, VII A:78, 88, XIX:10; be married to VI:24, 31, 38, 48 (*pp. acc. f. sg. átta*), VII B:5, 6, X:154, XV:34, **er hann hafði aðr átta** to whom he had previously been married XIV:128; *3rd pl. hverir eigu* to whom belong VI:190; *pres. subj. eigi lengra til* are further off from V:82, **at hon eigi** that she may have XV:55, **þó at nauðsyn eigi til** though they have urgent business requiring it XVI:34, **eigim** XV:23; *past átti* had owned X:80, was married to XIX:107; **átti sér son** had a son XXVI A:113; **slíkt sem hon átti** what she had to (do) XV:118; **átti skammt til** was a short distance away from V:86; **eigu skammt hingat** are not far off, will not be long in coming V:65; *reciprocal past pl. áttusk þeir við* had with each other, exchanged, shared (*Gr* 3.6.5.3, 3.9.8.3; *cf.* I:15, *note*) II:13, wrestled with each other, fought I:104; *past subj. ætta, ætti* had VIII:67, XVI:183, owned VII A:118, XV:11, should have (possess) XV:16; *past subj. impers. ætti* ought IV:97; *supine átt* been concerned in, been involved in II:15; **eiga (at) with inf.** have to, need to V:42, 115, VI:36, have the duty to (of) VIII:168, XIII:7, XXII:1/2; **á at** has to XXIV:64, XXVII:27, should (be) XV:61, is to be XXVII:18; **eigu at** are to, shall (be) XXVII:17, must, may XXVII:50; **átt/átti at** ought to VI:19, XV:89

eiga² *f.* possession VII A:107, VIII:19; **alla eiga sína** everything he possessed XVI:11, *cf.* XVI:25

eigandi (*pl. eigendr*) *m. pres. part.* (3.1.7.2 ex. 4, 3.1.8 (10)) (its) owner V:95

eigi¹ *neg. adv.* not I:15, 36, 37, 66, 85, 93, 102, 107, 147, II:23, 24, 37, 58, 68, 91, III:10, 68, 88, IV:16, V:14, 62, VI:5, 129, 184, 325, 357, VII A:44 (**at hann væri eigi** of his being), VIII:22, 28, 57, 90, 110, 167, X:12, 69, XI:26, XII:39, XIII:17, XV:4, XVI:23, 33, XIX:37, 78, XXI:64, 74, XXIII:26, 36, XXIV:2, 47, XXVI A:7, 27, B:8, 50, XXVII:13, 32, 41; not then XXVII:20; no XVI:28; **eigi meira** no more VII A:37; **eigi minna** no fewer VI:222; **eigi at síðr** none the less VI:212; **nema eigi** except not, but not VI:224

eigi² *see eiga*

eiginkona *f.* wife VI:16 (**sér** to himself)

- eign** *f.* property XIV:127, 134; possession XIX:25; *gen. pl.* VI:1, 2; **alla eign** all he possessed XVI:71
- eigna** (*past eignaði*, *pp.* **eignat**) *vv.* assign; *inf.* **eða eigna** or assigning XIV:80; **-sk form eignask** gain possession of, get VI:22, 148, 302
- eik** *f.* oak II:22 (*with suffixed def. art.*)
- eilífr** *adj.* eternal XIII:8, 45
- Eilífr Qnundarson** *m.* enemy of Gunnarr XXVI A:49
- Eina(r) Gilsson** *m.* fourteenth-century Icelandic poet XXII:heading
- Einarr þambarskelfir** (Eindriðason) *m.* 11th-century Norwegian chieftain VI:301 (*see note*), VII B:1, 2 (*see note*), 3, 4, 9, 10, 23, 24, 25, 29, 30, 32, 35, 38 (*acc. with sék ganga*), 47, 49, 50, 53, 55, 61, 64, 77, 78, 84, 86
- Einarr Þorgrímsson** *m.* one of the incendiaries at Flugumýrr, later killed on his own farm by Óláfr gestr III:55, 59, 119
- einart** *adv.* incessantly, without stopping *or* immediately, boldly? XXII:40/2
- eindagi** *m.* settlement day; **dæma eindaga á þeim** fix as settlement day for them (to be paid) XXVII:39
- Eindriði** *m.* son of Einarr þambarskelfir and Bergljót VII B:6, 7, 50, 62, 64, 68, 82, 84
- einfalda** (*past einfaldaði*, *pp.* **einfaldat**) *vv.* use in the singular, use a singular form in XXIV:6 (*subj.*), 56; **-sk form skal einfaldaz** should be used in the singular XXIV:51
- einfaldr** *adj.* single, simple XXIV:46, 53; singular XXIV:41, 58
- einfœtingaland** *n.* the land of the unipeds XXI:191
- einfœtingr** *m.* uniped (a mythical kind of man with only one very large foot) XXI:174, 175, 179, 185 (*object of eltu*)
- einfœttr** *adj.* (*pp.*) one-legged, on one leg XII:54
- eingadóttir** *f.* only daughter X:167
- eingi = engi**
- einhverju, einhverjum** *see einhverr*
- einmæli** *n.* private discussion II:96
- einn** (*n. eitt*) *num. pron. adj.* one (*Gr* 3.4.1) I:47 (one of), II:50, 64, 81, 97, 134, VI:49, VIII:82, 164, X:2, 50 (*sc. ring*), 57 (*sc. ring*), 182, XIV:172, XV:20, XVI:128, XXI:166, 172, 182, XXIV:34, 36, XXVI B:224, XXVII:19; a single, any I:79, V:38, VII A:98; the same IV:41, VII A:118, VIII:125, 134, XV:9, XXI:192, XXVII:7; a certain I:74, II:1, 90, III:77, IV:13, 49, 55, VI:10, 11, 28, 58, 61,

165, VII A:70, 73, 75, 111, B:52, X:86, XIV:155, XVI:11, 130, XXI:53, 67, 159, 181, XXVI B:229; *as indefinite art.* a XI:2, XII:10, 16, 17, 27, 41, 79, XIII:1, 15, 19, XXVI A:25, B:179, 219; a single ('this one ox') II:18, XIX:64; one person III:92, IX:95?; **einn inn bezta klerk** one of the best scholars XIV:27; only XV:86; alone, only VI:119, IX:92 (*gen. sg. f. einnar*), X:89, XV:8 (1), XXIV:80; **sjá einn** that alone XVI:125; alone, on one's own I:142, II:51, VI:158, IX:24, 95 (*or acc. one with oxa*), X:36, XV:8 (2), 74, XXVI A:2, 9; to oneself II:136; *with gen. pl.* the only one (left) V:27; **einn heiðinna manna** alone of (among) heathen men XIX:109; **eitt** one of them (of the ships) VI:98, 110; **þat eitt** that alone XV:80; **þat eina** only that, that alone XXI:146 ('that must have been the only troop'); **hálf eitt** only half XVI:65; **ein(n) þeira** one of them X:21, XXI:149; **sú var ein (søk)** that was one (cause of resentment) VI:30; **af við einum** entirely of wood XXVI A:24; **mér einum** me (when I am) on my own IV:44; **þér einum** to you alone X:124; **firi sér einum . . . ok** for himself alone and for, just for himself and XXIV:63; **ne einn = neinn** no, not any XIV:93; **einn fyrir** (only) one to face, only one against them XXVI B:60; **einn/einir saman** on his own XXVI A:50, on their own XXIV:78; **eitt saman** alone, only XXIII:80; **einir tveir** just the two of you X:106; only VII A:129; alone, only, nothing but I:31, III:22, 29, 102, V:124, VII A:141; **eitt ráð** the only thing to do III:122, V:75 (**okkr** for us); **él eitt** only a passing storm XXVI B:123; **gull eitt** nothing but gold, pure gold VI:111; **vax eitt** nothing but wax (*i.e.* a pliable person, weakling) VII A: 141; *n. eitt as substantive* one thing, the same thing (*i.e.* the same fate) III:26, XXVI B:164; **allt eitt** all the same V:106, XIV:117; *dat. sg. n. einu* one XXV:49; **ok einu** and one *with sjau tígum* VI:50; **því at einu** only then XIV:141; *nom. pl. einir ér* only you XXV:15; **tveir einir** only two, just two XXV:81; **einir** only, nothing but XXI:168; *gen. pl. einna manna* of anyone, of all the men V:104; **allra nema einna** all except only? all except a few? X:133; **einna mestir** greatest of all I:78; *gen. sg. n. as adv. eigi at eins . . . heldr ok* not only . . . but also XIV:190; **nema því at eins at** except only if XXIV:70; *dat. sg. n. as adv. einu* only VII B:87; *gen. pl. as intensive adv. einna* (= by far) **miklugi górr** very much more extensively XXVII:32

einnhverr (*n. eitthvert*) *pron.* (*Gr* 3.2.3) a certain, one IV:6; someone XXVI A:27; **einnhverr yðvar** any of you XXI:135; **einnhverr**

- annarra** anyone else, other people XXIV:63; **einnhverr hagrastr** one of the most skilful XIV:16; **dýrit eitthvert** a beast of a kind XVI:21; *dat. sg. m.* **einhverjum** some I:5, a certain, one I:69; **einhverju sinni** one time, sometime (*the phrase belongs in the following at-clause*) XVI:115
- einsetukona** *f.* anchoress XIV:129
- einsetumaðr** *m.* hermit VII A:48 (*with suffixed def. art.*), VII A:58, 64
- einskípa** *adj.* with one ship *Gr* 3.3.8.5 (6)
- einskis** *see* **ekki**²
- einstæðr** *adj.* standing alone, lonely XXV:16
- Eir** *f.* name of a goddess or a valkyrie; *dat. with at* (for, in search of) **þeiri Eir hárgeirs**, *kenning for woman* (= Steingerðr; *cf. SnE, Skáldskaparmál* ch. 31) IV:32; *in kenning for valkyrie* **vápn-Eir** V:49
- Eiríkr Hákonarson (Hákonarsunr)** *m.* earl in Norway (died c.1024) VI:40, 65, 71, 79, 88, 94, 102, 117, 127, 146, 163, 192, 215, 217, 221, 227, 269, 275, 285, 302
- Eiríkr (enn) rauði (Þorvaldsson)** *m.* Eiríkr the Red VIII:64 (complement), 74, XXI:7, 8, 10, 14, 41, 174, 208
- Eiríkr (Bjarnarson)** *m.* king of the Swedes, father of Óláfr enn scenski VIII:147
- Eiríksfjörðr** *m.* a fjord in south-west Greenland (Tunulliarfik) VIII:66
- eirvöndr** *m.* copper wand or rod XII:29
- eiskra** (*past eiskraði, pp. eiskrat*) *vv.* howl or roar with rage XXV:41
- Eitill** *m.* son of Atli and Guðrún XXV:29
- eitr** *n.* poison VII A:152
- eitt** *see* **einn**
- eitthvert** *see* **einnhverr**
- ek**¹ *pron. first person I* (*Gr* 3.2.1) I:9, 11, 15, 16, 19, 53, 54, 56, 59, 63, 66, 79, 83, 85, 105, 107, 121, 127, 128, 131, 144, 147, VI:344, 357, 360, VIII:1, 101, IX:6, 14, 27, 40, 52, 67, 79, 91, 100, X:70, 126, XI:7, XVI:23, XXI:78, 134, XXII:15/1, XXIV:11, 81, XXV:16, 74, XXVIA:35, B:23; *referring to writer* XIV:171, 172 or *poet* XXII:4/2, 27/2, 44/2, 55/2, 65/2, 3; *duplicating suffixed -k* IX:12, X:93, 183, 184, XVI:69; *duplicating suffixed -k and with suffixed neg. -a or -at* VI:138, 246, IX:100, X:95, 97, 124; *see -k*
- ek**² *see* **aka**
- ekkert** *neg. pron. adj. n.* no I:18
- ekki**¹ *neg. adv.* not I:18, 22, 33, 55, 63, 66, 68, 77, 78, 79, 105, 107,

- 128, 132, 141, II:6, 20, 21, 159, III:67, IV:68, 75, 110, V:13, 77, 89, VI:170, 188, 288 (2), VII A:41, 114, 164, XI:16, 68, XIII:17, XV:7, 12, 42, XVI:137, 167, XXI:70, 121, XXII:44/3, 55/3 (or **ekki**²), XXIV:46 (? or **ekki**²), 85, XXV:102, XXVI B:4, 31, 59, 62, 75, 228; **sumir ekki** others (that there was) not III:111
- ekki**² *neg. pron. n.* nothing (*Gr* 3.2.4) III:124, VI:288 (1), VII A:163, B:73, 39, XI:39, XII:66, XIV:14, XV:78, XVI:47, XXI:60, 95, XXIV:9, XXV:64, XXVI A:38, 42, B:79, 97; no, not a, not any I:81, VI:112, VIII:121, XI:36, XV:21, XXII:55/3 (or **ekki**¹), XXIV:46 (? see **ekki**¹), XXV:109; **þat ekki hús** no single building XIV:157; **ekki meira skip** no greater ship VI:118; none (no men) VI:222; **ekki dýrsins** none of the bear, no bear at all XVI:54; **ekki nema** nothing but XIV:162; *gen.* **einskis** nothing XXI:58; **einskis annars** nothing else XXI:129; **enskis** over no part (**af** of) II:135; **enskis metask** be valued at nothing, be deemed worthless XXVII:17; *with partitive gen.* (*Gr* 3.4.2.(5)) **ekki fleira** nothing else II:64, VII A:42. *Cf.* **engi ekkja** *f.* widow XIV:111
- él** *n.* storm; **él eitt** only a passing storm (only one storm?) XXVI B:123; **él stála** VI:337 and **darra él** XXII:41/4 are kennings for battle
- eldask** (*past* **eldisk**) *vv.* grow old; *1st person pres.* **eldumk** VI:203
- eldhús** *n.* kitchen III:88; the main living-room of a medieval house XIX:96; a large public room with fires in it XV:103
- elding** *f.* lightning XIII:4, 13
- eldistokkr** *m.* blazing brand (piece of wood) XXVI B:226
- eldr** *m.* fire III:47 (*with suffixed def. art.*), IX:109, XI:15, 18, XIII:8, 15 (*with suffixed def. art.*), 25, XXV:89, XXVI B:64, 107; **bera eld at** bring fire to it III:2; **bera (þar) eld í, leggja þar eld í, slá eldi í** set fire to (it) II:57, III:3, 4, XXVI B:119
- eldsbrunalitr** *m.* colour of burning, scorch mark XIII:37
- eldsbruni** *m.* burning of fire XIII:44
- eldshiti** *m.* fiery heat XIII:9
- eldsligr** *adj.* fiery XXIII:107
- ella** *adv.* else, otherwise XIX:11, alternatively XXVI A:12
- elli** *f.* old age *Gr* 3.1.8 ex., XIV:171
- ellifu** *num.* eleven (*Gr* 3.4.1) VI:44
- elligar** *adv.* otherwise I:65
- ellri** *adj. comp.* elder (*Gr* 3.3.8.3) IV:2; older XIV:158, 162
- elska** (*past* **elskaði**, *pp.* **elskaðr**) *vv.* love XIV:105; *pp.* **elskaðr** loved *Gr* 3.3.9 (11), (16)

elta (*past elti, pp. eltr*) *wv. chase* V:77, XXI:183

elztr *adj. sup. oldest* Gr 3.3.8.3

em *see vera*

embætti *n. office* XIV:116

en¹ *conj.* **1.** but, and (*Gr* 3.8.1); I:16, 18, 26, 27, 32, 53, 59, 66, 68, 77, 84, 102, 121, 141, 145, II:3, 17, III:1, IV:2, 43, V:38, 169, VI:3, VII A:142, VIII:2, 16, IX:63, 76, 107, 130, X:11, 24, XI:15, 68 (1), XIII:5, XIV:120, XV:5, 24, XVI:36, XIX:2, 9, 12, XXI:14, XXIII:2, 19, XXIV:4, XXV:23, 111, XXVI A:3, 35, 100, B:29, 64, XXVII:3, 8, 19; while VI:86, XIV:189; whereas VIII:159. **2.** *with comp.* than (*Gr* 3.8.2.4) I:64, 70, 136, III:14, IV:15, V:41, 83, 133, 161, VI:8, 27, 65, 74, 97, 118, 189, 340, VII A:36, 160, B:14, VIII:5, 150, 162, 164, 175, 192, 196, XI:68 (2), XIII:37, XIV:115, XV:32, 123, XVI:155, XIX:29, XXI:117, 135, 164, XXII:28/2, XXIII:53, 57, 77, XXIV:9, 13, 29, 69, 84, XXVI A:63, B:33, 173, XXVII:29; than that he VII A:37; after **annarr/annat/annars** XII:11, 60, XIV:48, XVI:37, XXI:129, than that, but that VIII:91, than if VI:257, (different) from what XXVI B:138

en² *see enn*², *inn*²

enda¹ (*past endaði, pp. endat*) *wv. impers. with acc.* end I:149

enda² *conj.* (and) moreover VIII:131, XXVII:50; and also that XIV:18

endask (*past endisk*) *wv. refl. with dat.* serve, help, be of use to V:80

endi *m.* end II:31, 70 (*dat. with batt*), XII:29 (*with suffixed def. art.*), XIII:48, XXVI A:60 (*with suffixed def. art.*)

endlangr/ennlangr *adj.* the whole length of IX:107, X:46, 75, 140;

með endlöngu landi along the whole length of the coast VII A:162

endr *adv.* again IX:131

engi, enginn, eingi, øngr, aungr *neg. pron.* no one (*Gr* 3.2.4) II:93, 100, III:70, V:133, IX:7, XII:9, 63, 79, XIV:111, XXII:23/2, XXVI A:66, B:85, XXVII:31, none XXVI B:76; *acc. sg. m.* **øngvan** I:3; *dat. sg. m.* **engum** V:15; *gen. sg. n.* **engis** at nothing XXVI B:70; *dat. sg. n.* **engu/øngu** nothing VII B:63, XXI:69, XXVI A:107, for nothing XXI:152; **øngu qðru** to nothing else XVI:36; *cf. ekki*²; *dat. pl. of comparison øngum þessum* than none of these (*with lægri*) XIV:185; **sá kom nálíga engi** there was almost no one came XIV:96; **engi sá er** none such that VII A:93; **enginn annarra** no one else I:125; **enginn . . . þeir er** no one who XII:59; *as adj.* **e(i)ngi/enginn** no XXII:2/3, 64/3, no, not any I:114 (*n. pl. with líkindi*), 124, VI:75, XII: 11, XIII:22, XV:11, 15; not a XV:3; **engi/enginn maðr** no one

I:111, VI:167, 316, IX:29, X:88, XII:73, XIV:106 (*pl.*), XV:150; **alls engi snjár** no snow at all XXI:108; **engi varð (til)** there was no (. . . available) VII B:74, 88; *acc. sg. m. engan/ongan/ongvan* no, not any I:54, VI:212, VII B:71, XII:5, XXI:136, XXVI B:162; **ongvan/engan mann** no one XXIV:19, XXVI B:37, XXVII:17; *acc. sg. f. ongva* I:121, XIX:11, **aungva** XXII:24/3; *gen. sg. n. engis* no XIII:36; *dat. sg. m. ongum* after *neg.* any X:109; *m. pl. ongvir* none of them XXI:80; *acc. pl. m. enga* VII A:169; *f. pl. engar* no, not any XXI:46, *n. pl. engi* no XXI:204, XXVI B:6, (*after neg.*) any of XXIV:3

engill *m.* angel XIII:12

engisax *n.* ‘meadow-sword’, ‘meadow-chopper’, *i.e.* scythe; *subject of hneit við* IV:21

Englakonungr *m.* king of the English VIII:12

England *n.* England VII A:2, 9, 10, 70, 71, 75, 97, 107

Englar *m. pl.* the English VII A:11

enn¹ *adv.* in addition, further, again II:86, 147, V:47 (*i.e.* a second), VI:93, 186, 190, 341, 350, 351, 359, XIV:130, XVI:164, XIX:22, XXIV:76; still V:77 (2), VI:71, VIII:90, XI:71, XIV:179, XVI:143, 171, XIX:96, XXIV:4, 47, XXVI A:41, B:94, XXV:29; for ever XXV:34; also V:71, XXVII:2; yet I:18, V:77 (1), VI:67, 72; any further VIII:85; a little longer VI:65; **enn fleiri** still more V:70, 74; **Hvat er enn fleira?** What else was there? XVI:168; **enn meira** still more XV:55; **enn þá** still at that time VIII:119

enn² (*f. en, n. pl. en*) *def. art.* (*Gr* 3.3.5) the, *see inn*²

enni *n.* forehead XII:27, XXIII:51; **enni þat er** a forehead which XXIII:13

ennlangr = **endlangr**

enskis *see ekki*²

enu *see inn*²

Epistolarum *gen. pl. of Latin epistola f.* letter; as title of Ovid’s work *Heroides (Liber Epistolarum Heroidum)* XIV:90

epli *n.* apple; *acc. pl.* II:36, 39

eptir *prep.* (*Gr* 3.7.4) *with acc.* after (*of time*) I:28, 98, 104, 110, III:11, 130, IV:35, V:161, VI:298, 323, VII B:57, 86, VIII:13, 60, 169, XIV:170, XXV:109; **eptir þat** after this XV:57, 137, XIX:23, 31, XXVI A:43; **eptir þat er** *as conj.* after VI:302; *with dat.* after I:26, 148, II:48, 149, III:49, VI:167, XXI:137, 180; to fetch V:89, VI:6,

- XV:116, XVI:18; behind III:64, XVI:16; along VII B:75, 80, XXVI B:219; along, through III:35, V:78, VII A:153; in accordance with XII:48, XIV:120, XVI:135, XIX:106, XXIII:1; **nøkkvot eptir sem** somewhat in accordance with what XVI:55; **eptir því sem** as I:85, 86, IV:110, as much as, to the extent that I:117; (in the likeness) of XII:47, 61; *as adv.* back II:70; to the rear XXV:14; after, behind VII A:111 (*see koma*), XXVI B:204, 211; about XXIV:8; afterwards (after him?) VI:43; after, following VIII:121, 173, 179, 187, 190; **annan dag eptir** the next day VIII:111; **et næsta sumar eptir, annat sumar eptir, um sumarit eptir** the following summer VIII:176, XV:82, XVI:9; **eptir um várit, um várit eptir** the following spring XV:124, XIX:14; **of vetrinn eptir** (for) the following winter XVI:8; **vera eptir** be left, remain VI:218, stay behind VIII:98, 107, XXI:166, XXVI A:113; **vera þar eptir** stay behind there XXI:162; **halda eptir** keep VII A:76; **ganga eptir** be fulfilled VII A:32; **lifa eptir** survive, be still alive VI:299
- er**¹ I:26, 36, 53, 81, 90, 94, 125, 133, II:1 (1), 2, 60, VI:105 (1), 340, VIII:5, 6, 30, IX:23, X:94, XV:73, 88, XVI:32, XXIII:13 (2), 35 (2, 3), XXV:7, XXVII:16 (1), 45: *see vera*
- er**² *conj.* (*Gr* 3.8.2.1) when, where, that, who, which, *etc.* I:6, 30, 55, 95, 130, II:1 (2), 3, 4, 8, 15, 18, 19, 20, 23 (**því er**), 40, 47, 49, 52, 54 (*twice*), 68, 110, III:3, 23, 27, 45, 77, 109 (*while; see note*), IV:6, 8, 111, V:3, 29, 32, 42, 86 (*while*), VI:1, 19, 24, 26, 33, 35, 42, 60 (*while*), 75 (1), 93, 105 (2), 120, 136 (*as*), 153 (*when*), 173 (*which*), 182, 190, 193, 219 (*as*), 255 (1; *when*), 270 (*when*), 293 (*who*), 315 (*whereby*), 316 (*which*), 317 (1; *that*), 317 (2; *who*), 334 (*who*), 342 (*when*), VII A:43, 63 (*by which*), B:87 (*so that*), VIII:4 (*which*), 6 (*which*), 9 (*whom*), 10 (*who*), IX:1 (*when*), 7 (*which*), 103 (*who*), 124 (*when*), X:5 (*which*), 48, 50 (*which*), 72 (*when*), 77 (*who*), 79 (*which*), 87 (*which*), 103 (*when*), 104 (*which*), 116 (*which*), 123 (*which*), 160 (*which*), 168 (*which*), 178 (*what*), 180 (*what*), XI:35 (*which*), XII:69 (*that*), XIV:26, *note* (*who*), 107 (*which*), 180 (*who*), 183 (*who*), 185 (*who*), XV:38 (*who*), 47, 71, 106, 111 (*when*), XVI:4 (*who*), 14 (*when*), 34 (*where*), 39 (*when*), 59 (*whom*), 100 (1) (*since*), XIX:8, 13 (*when*), 26 (*which*), 36 (*who*), 44 (*when*), 64 (*while*), 77 (*that*), 85 (*where*), 98 (*so that*), XXI:5, 16 (*which, that*), 31 (*where*), 42 (*when*), 44 (*which*), 49 (*when*), 79 (*which*), 80, 93 (*when*), 132, 133 (*that*), 138 (*when*), 146 (*which*), 152 (*when, if*), 197 (*when*),

XXII: *title*, 24/2 (which), 32/4 (who), XXIII:4, 35 (1) (which), XXIV:3 (which), 16 (1) (who), 49 (which), 75 (2) (those who? when they? *see note*), 76 (2) (when), XXV:8, 22 (when), 35 (which), 39 (who), 94 (when, in that), 97 (2) (when), 99 (whom), XXVI A:6, 8 (who), 32 (where), 47 (when), 52 (which), 104 (who), 106 (2) (when, that), 113 (who), B 99 (1) (whom), 104 (2) (when), 112 (that), 113 (1) (which), 149 (1) (when), 150 (who), 187 (2) (that *or* when?), 189 (where *or* how), 224 (who), XXVII:2 (2) (who), 21 (1) (at which), 35 (who); **nú . . . er** now that XXVI B:83; **þar er** where I:146; **þess er var** such as there was XVI:6; **þeim . . . er** to those who V:132; **þat er** which III:100, 102, XII:64, a . . . which XXIII:13; **þat . . . er** what XXVI A:66; **þeir er** they who IV:57, VI:255; **þær er** which IX:96; **sá . . . er** one . . . in respect of whom III:68; **er . . . þau** those which, such as VIII:175 (*see þau*); **er . . . í** in which XXVII:5, **er . . . í hag** in whose favour XXVII:10

ér *pron. pl. 2nd person Gr* 3.2.1, XVI:112, XXV:15 (note that this is not a dual form; perhaps Erpr is included), 92; *in address to the king* XXV:68, 69; *with imp. vb.* X:84

era, erat *see vera*

erendi *see erindi*

erfiði *n.* toil, trouble, labour IX:36, 40

erfiðr *adj.* difficult; awkward, demanding, hard to please XV:15; *n. as substantive or adv.* **var honum erfitt** he was exhausted III:13; **hefir oss erfitt veitt** it has proved difficult for us XXVI A:102

erfingi *m.* heir *Gr* 3.1.7.5 (4)

erindi, erendi, ørindi *n. pl.* 1. errand, message, mission (*Gr* 3.1.7.3–5 ex. 4, 3.1.8 (28)) VIII:112; **þannug var þá mikit erendi margra manna** many people had important reasons for going there at those times XIV:42. 2. result of an errand, news IX:36, 40

Erlingr Skjálgssunr (of Sóli, south-west Norway, modern Sole) *m.* son of Þórólfr skjálgr ('squinting') VI:80

ermr *f.* sleeve XXI:46

erni(r) *see ørn*

Erpr¹ *m.* son of Atli and Guðrún XXV:28

Erpr² *m.* son of Jónakr, half-brother of Hamðir and Sqrli XXV:49, 98

ert, ertu, eru, erum, erumk, erut *see vera*

es¹ = **er**¹ VIII:5 (2), 14 (2)

es² = **er**² VIII:5 (1), 11 (1), 11 (2; when), 14 (1), 19 (where), 30, 33, 65, 93

et = it, *see inn*²

eta (*past át, past pl. átu, pp. etinn*) *sv.* eat (*Gr* 3.6.9.3) I:103, IX:95, 104, XII:71, XXI:75

eyf. island (*Gr* 3.1.7.5 (4), 3.1.8 (15)) II:1, XV:153, XXI:27, 53; *acc. sg. with suffixed def. art. eyna* XXI:54, 61; *dat. sg. eyju* X:137; *dat. sg. with suffixed def. art. eyjunni* VII A:31, *eynni* XII:4; *pl. eyjar* VII A:9, 129, XIX:71, 80; *dat. pl. with suffixed def. art. í eyjunum* i.e. on Vestmannaeyjar XIX:83

eyða (*past eyddi, pp. eyddr*) *wv.* (*Gr* 3.6.9.1 (7)) lay waste I:80, VII A:128; *with dat.* destroy VII A:15; **-sk form eyddisk** would be laid waste VIII:127

eyðimörk *f.* wilderness; *pl. eyðimerkr* desolate (forest) land II:17, XXI:168

Eyfirðingafjórðungr *m.* the Quarter of the people of Eyjafjörðr (northern Iceland) VIII:167

eygðr *adj.* (*pp.*) having eyes of a certain kind; **eygðr mjök** with large eyes XXI:104

Eyjafjörðr *m.* fjord in the north of Iceland VII A:153, 166, VIII:38

Eyjar *f. pl.* = Landeyjar, the district where Njáll's farm Bergþórshváll was located, adjoining Fljótshlíð where Gunnarr's farm Hlíðarendi was XXVI A:3

Eyjólfr Valgerðarson *m.* 10th-century Icelander who lived at Møðruvellir in Eyjafjörðr VII A:166

Eyjólfr Þorsteinsson (*ofsi*) *m.* (c.1224–1255) the leader of the incendiaries at Flugumýrr III:1, 82, 121

eyra *n.* ear XIV:21, XXIII:44

eyrir (*pl. aurar*) *m.* (*Gr* 3.1.7.2) ounce (of silver; one eighth of a **mörk**²) VIII:27; **í lausum aurum** in movable property VIII:161; *in pl.* money, treasures, gold X:68

eyrr *f.* sand- or gravel-bank XXI:88

eyverskr *adj.* of the islands (*probably* the Hebrides) VII A:20

fá¹ (*pres. fær, past fekk, past pl. fengu/feingu, pp. fenginn*) *sv.* (*Gr* 3.6.9.1 (8), 3.6.9.3) get, obtain I:61, II:49, III:70, 96, VI:11, 22, XIII:47 (*pres. part. fáandi*), XV:82; **fekk hann af** he got from it XXVI A:50; find XXI:177; *with suffixed neg. þú ne færat* you will not get XXV:35; receive VI:298, 299, VII A:40, 53, XII:86, XV:111, XIX:21, XXII:57/3, XXVI A:76; win (*1st person past fekk*) VI:202, XIX:35; suffer XXII:6/3, 56/3, 60/2, XXVI A:45, B:98; take (a

sickness), begin to suffer from VI:323, XIX:55; **fá bana** be killed I:44, 131, V:102, 129; find, use, manage III:92; be able III:93; *past subj.* **fengi** might get II:137; **at eigi fengi** that he did not get XIV:112; *with dat. of person* provide someone with something VI:44, XVI:51, hand over to, give to someone VIII:42, XXII:31/3; *imp.* **fá mér** give me XXVI A:78; *with gen.* gain, win XXV:108; *with f. gen.* obtain (a promise of) marriage with someone IV:99, marry VI:31 (*supine fengit*; *understand hafði*), VII A:69, 107, X:10, XIX:39; **fekk at** got provisions for XIX:41; **fá í hǫnd** *with dat. of person*, hand to someone III:30; **fá í vald** *with gen.* put in someone's hands, hand over to someone XII:65; **fá til** provide as, hand over for XXI:41, *subj.* **fái til** but put forward for XXVII:16; **fá til** *with inf.* get, provide (someone to do something) XIV:153; *with pp.* get (something done) I:20, manage to (do something) I:96, XIV:72, 87, 96, XVI:34, 143, XXVI B:97; **fá mik sótt** overcome me XXVI A:81; *impers.* **hvergi fær** there is nowhere to be found XXII:3/3; **ei fær tǫlu á komit** they cannot be numbered XI:11, **ekki fær nú at gert at** (*with inf.*) nothing can now be done about XI:39; **-sk form subj.** **fekksk** was granted, was brought about VIII:185; **fengisk** would be got, would be gained VI:148; *pp.* **fengizk** been found XIV:110

fá² *see fár*

faðir *m.* father (*Gr* 3.1.7.2 (3, 7), 3.1.8.8) II:77 (*subject*), III:32, 79, VI:3, 33, VIII:37, 46, 191, XIV:110, XIX:4, 114, XXIV:1, XXVI B:72; *acc.* **foður** X:177, XIV:56, XXVI B:139; **ok foður** and (said their) father (was called) XXI:202; *gen.* **foður** II:62, IV:64, 99, X:138, XXVI B:74, 113, **faðr** VI:42, 95; *dat.* **foður** IV:109, VII B:9, XXVI A:117, **feðr** X:127, XIII:48

faðmr *m.* outspread arms, embrace X:22; **í faðmi sér** in his arms XI:45; *as a measure*, fathom (approximately 6 foot) XIX:62 (cf. *Gr* 3.4.2 (7))

Fáfnir *m.* name of a dragon; = dragon-ship (**dreki**; *here* = Ormr inn langi) VI:237

fagna (*past fagnaði*, *pp.* **fagnat**) *vv.* *with dat.* welcome; rejoice in XXII:57/4, XXIII:73, 85; *impers. pass.* (*Gr* 3.9.3) II:3

fagnaðr *m.* joy XIV:148

fagr (*f.* **fögr**, *n.* **fagrt**) *adj.* beautiful (*Gr* 3.3.8.4 (1)) II:65, IX:9 (*with túna*), 44 (*with Freyju*), X:22, XIV:162; **fagrt var at** it was beautiful to XXI:58; fair, fine VI:26, XI:5, *dat. sg. n.* **fögru** XVI:130; *n. pl.* **fögr** XXII:18/3; *dat. pl.* **fögrum** II:12

- fagrferðugr** *adj.* virtuous XXIII:24
- fagrliga** *adv.* beautifully, finely, splendidly XIV:43, 176; *sup.* **ok þetta hús væri sem fagrligast gort ok búit** and that this building might be as beautifully built and fitted out as could be XIV:15
- fagrvariðr** *adj.* (*pp.*) fair-robed, beautifully dressed, with beautiful adornments X:177
- fái** *see* fá¹
- fáir** *see* fár
- fáklæddr** *pp.* lightly clad, having few clothes on III:61
- fal** *see* fala
- fala** (*past* **falaði**, *past pl.* **föluðu**, *pp.* **falat**) *wv.* offer to buy, ask (*or* demand) to buy II:126
- fála** *f.* giantess, whose horse is a wolf (*SnE*, *Gylfaginning* 46/26) XXII:41/2
- falda** (*pres.* **feld**, *past* **felt**, *past pl.* **feldum**, *pp.* **faldinn**) *sv.* put a woman's head-covering on someone, cover someone's head XXVI B:144
- fall** *n.* fall (in battle), death IV:Chapter 5, *heading*, VI:323, 366, VII B:50, 77, 86, XVIII:121vb28
- falla** (*pres.* **fellr**, *past* **fell**, *past pl.* **fellu**, *pp.* **fallinn**, **fallit**) *sv.* (*Gr* 3.6.5.2, 3.6.6) **1.** fall I:139, II:110, V:101, IX:62 (hang down), XXII:49/4, XXVI A:19, 74; fall down III:57, 65, V:96, 130, 146, VII A:104, B:92, 198; collapse III:73, XXVI A:90; fall dead IV:66; (fall in battle) VI:212, 221, 223, 267, 317, VIII:145, XIX:18, XXI:144, XXV:110; **fellu Danir mest** the Danes had the most losses VI:209; *of water*, flow V:43, XXI:87, 169; **er út fell** when it (the tide) went out XXI:93; **fell þar á** there came to be about it XV:19; **falla aptr** close (intransitive) XV:104; **falla at** fall towards *or* close to XXVI B:220; **falla (í)frá** die XXIV:67, 71; **falla í fullting með** join in supporting XXVII:15; **falla til** fall at XVI:105; *supine* **fallit** VI:294, 319; *pp.* **fallinn at** deprived of, bereft of XXV:17. **2.** **-sk form with dat.** **fallask** fail someone, escape someone's memory IX:38; **fallask hendr** one's hands fail one, one is at a loss VII B:70; *refl.* **láta fallask** let oneself drop II:56, 71
- falsguð** *m.* false god XXIV:35
- fálu** *see* fela
- fám** *see* fár
- fámálugr** *adj.* of few words, reserved XXI:12
- fámennr** *adj.* having few men; with few companions XV:116; *comp.* **fámennari** having fewer troops, be outnumbered VI:293

fang¹ *n.* embrace; **í fang sér** in his arms XII:82; *pl.* **fong** provisions XI:60, XXI:83 (= **matfong**); means, opportunity (**á** for it) XIV:142

fang² *n.* tunic; *in kenning for* coat of mail **dólga fang** VI:175

fánga (*past* **fángaði**, *pp.* **fángat**) *wv.* = **fá**¹, receive XXII:39/4

fann, **fannsk**, **fannt** *see* **finna**

far¹ *n.* range, subject, ground; **of et sama far** on the same subject, covering the same ground, *or possibly* in the same way VIII:3

far² *see* **fara**

fár (*n.* **fátt**) *adj.* **1.** few *Gr* 3.3.9 ex. 13; *pl.* **fáir** VI:117, few people I:23, 144; *n. pl.* **fá** VI:71 (*with* **stór skip**); *dat. pl.* **fám** VIII:17, 143, XIV:72; **firi fá menn** for few people XXIV:64; **við fá menn** accompanied by a few men VII B:60; *n. as substantive* **fátt** few I:3, little II:66, few things XXV:7; **fátt er til** there is little choice VII B:20; **finnask fátt um** *see* **finna**. **2.** cold, hostile; **var/varð fátt um með** there was/came to be coolness (little warmth) between VII B:3, XIX:12

fara (*pres.* **ferr** *Gr* 3.6.5.2, *past* **fór**, *past pl.* **fóru**, *past subj.* **færi**, *pp.* **farinn/farit**) *sv. go* (*Gr* 3.6.6, 3.6.9.3 ex. 2, 3.6.10) I:1, 32, 33, 87, 93, 98, 110, II:16, 17, 36, 109, 123, III:94, IV:50, V:2, VI:11, 14, 50, VIII:50, X:43, XI:5, XV:30, 34, XIX:6, 71, XXI:32, XXII:26/3, XXVI A:10, B:38; travel XVI:2, 42, 88; pass IV:103; sail VI:122, 136, VIII:65, XXI:7, 86, 122; come I:39, VI:72 (*supine* **farit**), 100, X:77, XVI:39; be coming VI:69; turn out VI:292, VII A:57; happen XXVI B:25; fare, suffer VII A:104; *with acc. of route*, travel along V:42; *pres.* **ferr** will go I:84; **farið** you are going V:167; **forum** (we) shall go I:65, let us go V:78, let us go along (*with acc. of route*) V:75; **farum** let us go VI:63, 78; **ok fara** and (they are) coming (*inf. after sé?*) V:74; *imp.* **far**, **far þú**, **farþú** go I:125, V:89, XVI:153; *past* **þat fór** this went on, took place XXII:58/2; **fóru** they went XXVI A:107, men went XXV:66; **fóru vér** we have travelled XIX:98; *pres. subj.* **farir** XVI:38; *past subj.* **færi** was going III:65, VIII:28, 32, was moving I:116, travelled VIII:15, went (on) VIII:106; **ok færi hann** and he was to go XXVI A:9; **at þú færir** that you went V:10, that you should go XVI:126; **færi** were behaving, were carrying on, acting XXVI B:36; *pp.* **farit** travelled (*supine*) V:43, gone on XXI:168; **hafi eigi farit** had not gone on XXI:163; **hvert hon hefði farit** where she had been XV:120, **þar farit** passed that way VIII:70; finished, done for, come to nothing IV:48, gone, been

used up XVI:53; *with gen.* **fara leiðar sinnar** go (on) one's way XXI:51; *with dat.* **fara málum** bring a lawsuit XV:81; **fara af** leave VI:25, VII A:27, XVI:123, XIX:3, *subj.* **færa af** left XVI:123; take off XI:15; **þá var af farit** then was past XV:149; **fara aptr** return VII A:42; **fara at** approach V:87, go to it, start to do it III:106 (*inf. after skyldi*), go against XIX:20, XXVI A:6; **hversu at skyldi fara** how they were to go about it XXVI A:7; **fara at** *with inf.* go to, start to V:91, XV:96, XIX:82; **fara eptir** go after *or* behind, follow, pursue V:70; **fara frá** leave III:91; **fara fram** come about VIII:177; **fór betr fram** went on better XXVI B:71; **fara með (meðr)** *with dat.* use, deal in VI:344, travel by VIIA:109; go about something XIV:95; **hversu farit hafði með** what had passed between XVI:65; **fara með(r)** *with acc.* behave with, act with VI:211, XIV:164, go about with XXI:206; **fara leynt með** keep it secret XII:73; **fara ór landi brott** leave the country VII A:106; **fara til** approach X:88; **förum til** let us go up (to it) I:108; **til hafa farit** have come there XV:116; **fara um** go across, go by VI:73, **fóru vel** went well XIX:8; *impers.* **fór** it went III:116, **fór svá fram** this went on XXVI A:40, **fór svá** this happened VII B:30, so it went on XXI:116, **fjarri fór þat** (it was) far from it XXVI B:226, **færi** (*past subj.*) it went III:33, **ferr** it moved, the motion was XXI:98; **ferr vel/illa** *with dat.* someone behaves well/badly XXVI A:87, **vel mun þér fara** you will act well XXVI B:141; **-sk form** perish *Gr* 3.6.10; **farizk vel at** gone well in it VIII:93; *impers.* **fersk þeim vel** they get on well, they have a good voyage XVI:8

farar *see* **för**

farmr *m.* cargo XVI:172, XXI:56

farskostr *m.* means of transport, conveyance II:118

fasta (*past fastaði, pp. fastat*) *vv.* fast, abstain from food XIV:121

fastna (*past fastnaði, pp. fastnat*) *vv.* betroth; *pp.f. föstnuð* IV:102, XV:7

fastr *adj.* (stuck) fast I:94; *f. föst (við to)* II:31; *n. as adv.* **fast** hard I:95, V:104, 134; tightly, fast VII A:104, XI:20; **svá fast** so hard I:97, XV:99, 109; thus hard, hard like this V:133

fátt *see* **fár**

fátækr *adj.* poor XIV:109, 110; **fátækar konur** beggar-women XXVI B:5

fávítugr *adj.* foolish, not clever or sensible XXIII:80

faxi *m.* 'maned one', horse VII A:141

fé (*gen. fjár*) *n.* property, valuables VI:18, 22, VII A:136, VIII:153, 156, XV:31, 76 (*with suffixed def. art.*), XIX:36; possessions XXII:49/3; wealth XII:68; livestock I:80, 84, 113; cattle, domestic animals XXI:57, 62, 95; money VIII:43, XIV:150, XV:7, 8, XVI:6, 53, 144, XIX:31, XXII:21/3; payment of money or equivalent XXVII:41; *with suffixed def. art. féit* the money XVI:90, **fjárins** of his money XVI:43; **fénu** the goods, cargo XVI:139; **fénu qllu** all the money XVI:183

feðgar *m. pl.* father and son XIX:25

feðr *see* **faðir**

feginn *adj. with dat.* pleased with someone (*i.e.* to see them, because they were there) III:25

fegrð *f.* beauty VII B:8, XII:21, 48

fegri *adj. comp.* fairer, more beautiful X:127, XII:13

feigr *adj.* doomed, near death, under the influence of death XXV:39, XXVI B:73, 83

feingu *see* **fá**

feitir *m.* fattener, feeder VII B:19 (**folkstara feitir** *is a kenning for a warrior, here King Haraldr, who kills his enemies and provides food for carrion birds; dat. with lýtr*)

feitir *adj.* fat XXIII:48, 86, 99; *n.* **feitt** XXI:177, XXIII:54

fekk *see* **fá**

fela (*past fal, past pl. fálu, pp. fólgin/folgin*) *sv.* (*Gr* 3.6.9.3) **1.** hide, conceal II:82 (*understand it, gold, as object (Gr* 3.9.5.1)); *pp.* II:85, IX:26, 27. **2.** entrust, commit XIX:111, XXVI B:182; **fela í hendi** *with dat.* commit to someone's charge XIV:124, 174

félagi *m.* comrade, friend I:108, 124; companion XII:5, 72

félagsfé *n.* shared possessions, joint goods XIX:44 (*understand hafði*)

félauss *adj.* without money XVI:142, 177

feldr *m.* cloak VIII:120

félítill *adj.* poor XVI:2

fell *see* **falla**

fella (*pres. fellir, past felldi, pp. felldr*) *vv.* fell, cause to fall, kill I:131, V:106 (*past subj.*), VI:147 (*past subj.*), VII B:69; **fella saman** fit together XII:6; **búiit saman at fella** finished being fitted together XII:3

fellr, fellu, fellusk *see* **falla**

felmsfullr *adj.* fearful, panic-stricken XIX:84

- fen** *n.* fen, muddy ground; pool of water in a forge for tempering steel X:115, 159
- fénaðr** *m.* livestock XXI:108
- fengi, fenginn, fengisk, fengit, fengizk, fengu** *see* fá
- fengr** *m.* booty II:162
- ferð** *f.* journey, expedition II:2, 38, XV:129, XVI:86, XXI:4, 17, XXII:12/1; **fara ferðar sinnar** go on one's way XVI:87; **til ferða** on journeys, as messengers XIV:136; going, departure VII A:114; **gera ferð sína** make one's way, set out VI:20
- ferhyrindr** *adj.* (*pp.*) square XXIII:16, 67
- ferja** *f.* ferry, large rowing-boat, transport boat XV:130
- ferr** *see* fara
- ferri = fjarri**
- fersk** *see* fara
- fertøgr** *adj.* forty years old VIII:188
- féskipti** *n.* division of property XV:31, 75
- fasta** (*past festi, pp. festr*) *vv.* **1.** stick, fix XI:36; fasten, make fast; gird on XXV:57; *inf. festa* (I would) fasten XXV:77; **festum** let us fasten XXVI A:60; **til at festa með** for securing XXVI A:58. **2.** betroth IV:94 (**sik** oneself), VII A:96 (**sér** to oneself). **3.** *impers. with acc. festa á* stick fast to, make an impression on (**ekki festi á** *i.e.* everything glanced off it) VI:288. **4.** **-sk form festisk** established himself, became more powerful VII B:12
- festarmál** *n. pl.* betrothal, engagement VI:37
- fiðr** *see* finna
- fiðri** *n.* feathers (*collective*) II:58
- fimm** *num.* five (*Gr* 3.4.1) VII A:129, B:33, VIII 27, XXI:155, 198, XXII:4/1, XXVII:33; **fimm saman** five in all, in a group of five XXVI B:13
- fimmtán** *num.* fifteen (*Gr* 3.4.1) V:32, VIII:72, XV:4, XXVI B:11
- fimmtándi** *num.* fifteenth (*Gr* 3.4.1); **meðr fimmtánda mann** *i.e.* with fourteen others, in a party of fifteen VI:270 (*Gr* 3.4.2 (8))
- fim(m)ti** *num. adj.* fifth *Gr* 3.4.1, XXIV:37
- fingr** (*gen. fingrar, pl. fingr*) *m.* finger XXI:117, XXIII:83, 87
- fingrgull** *n.* gold (finger-)ring III:30, 31 (*with suffixed def. art.*), XII:37
- fingrgullssteinn** *m.* ring-stone XII:31
- finna** (*pres. finnr/fiðr, past fann, past pl. fundu/funnu, pp. fundit/funnit/funnir*) *vv.* **1.** find, discover (*Gr* 3.6.9.2 (2), 3.6.9.3) II:39,

VIII:69, IX:103, X:6, 32; XII:13, XVI:185, XIX:27, 32, 73, 82, 91, XXI:22 (2), 51, XXII:46/2, XXV:59; visit, see IV:20, 33 (*inf. with fúsir at*), 68, 76, VII A:62; meet VII A:43, XVI:103, 139, 144, 149, XXI:143, XXV:43; meet with XXI:198; sight, come across XXI:22 (1); discover XII:74, XXI:193, find out, know XXII:22/4; realise II:146, XV:144; feel XIV:117; notice VI:203; **ef þú finnr eigi** if you don't notice it XV:52; **fann eigi fyrr en** did not notice until, the first thing [he] knew was that XXVI A:62, *similarly* XXVI B:119; **hafa þat funnit** thought it up XXIV:59; *pres.* **finn ek opt** I have often seen, noticed VII B:42; **þar fiðr þú** there you will find X:157; **finnr eigi** cannot see IV:26; *past subj.* **fyndi** met XV:85; **it fyndið** you have been to see X:109; **finna á** *with dat.* notice in someone, from someone's behaviour or demeanour III:34; **finna til** notice XV:51; adduce, call to mind, find to say XXIV:48; find for it, adduce XXIV:61, 76; **finna til saka** bring forward as the offence, give as reason XV:69. **2. -sk form for pass.** **finnsk** is found XXIII:60, **fannsk** was found III:48, was discovered VIII:64, **fundusk** were found VIII:52, *subj.* **fyndisk** were found III:105; *in reciprocal sense* **finnask** meet each other VII A:100, XIX:15, XXVI A:6; *impers.* **finnsk mikit um** *with dat. of person* one is greatly affected by III:34, XXVI B:30, **finnsk fátt um** *with dat. of person* one loses interest in something, one becomes unconcerned about something IV:105; **fannsk mǫnnum fátt um** people made no comment about, people took no notice of XIX:11

Finnakonungr *m.* king of the Lapps X:3

Finnason *m.* son of Finni XIV:28

Finnr Árnason *m.* XXII:17/1

firar *m. pl.* men; *gen. pl.* among men, human X:22

Firðafylki *n.* Firðir (a district in western Norway; Fjordane) XIX:23

firði *see* fjörðr

firðr *see* firra

firi, firir *see* fyrir

firra (*past firðr, pp. firðr*) *vv. with dat.* remove from, free from XXII:59/2

first *adv. with dat.* furthest from V:87

fiskr *m.* fish XXI:92; *pl.* **helgir fiskar** halibut XXI:93

fit *f.* webbed foot X:134 (*see note*)

fjaðra *see* fjöðr

fjaðrhamr *m.* feather-form, bird-shape IX:11, 16

Fjalarr *m.* a dwarf II:95, 107

- Fjalir** *f. pl.* district in western Norway (south-west Fiordane) XIX:4
- fjall** *n.* (*Gr* 3.1.7.1, 2) mountain (*collective*) VIII:20, XII:2 (*with suffixed def. art.*), XIII:1; *pl.* **fjöll** II:17, VII A:130, 148, XXI:58, 192, XXV:41; *with suffixed def. art.* VII A:154, 160, XV:84; *dat. pl.* **fjarri fjöllum** far from the mountains X:70
- fjándmaðr** *m.* enemy V:11
- fjándskapr** *m.* hostility, animosity XV:17, 142
- fjár** *see fé*
- fjara** *f.* (*Gr* 3.1.7.1) foreshore VIII:20
- fjarðmýill** *m.* ‘fjord-lump’ is a *kenning* for rock (in the sea) or skerry; *gen. with tröð* VI:250
- fjárfar** *n.* money matters IV:104
- fjarðskorinn** *adj.* (*cf. skera*) indented with fjords XXI:52
- fjárhald** *n.* economic affairs II:131
- fjárhlutr** *m.* property, valuables XIX:79
- fjarrán** *n.* robbery, theft XV:127
- fjarri, ferri** *adv.* far off XXV:39; by no means, out of the question I:51; **eigi fjarri tekít** by no means rejected XV:5; **fjarri skyldu fara** should by no means be done XV:117; **fjarri fór þat** (it was) far from it XXVI B:226; *with dat.* far from X:70, 94; what is far from VI:340 (*with geta*)
- fjárskipti** *n.* division of property *Gr* 3.1.8 ex.
- fjarst** *adv. sup.* furthest away; **sem fjarst** the furthest away possible VI:214
- fjórði** *num. (ordinal) adj.* fourth (*Gr* 3.4.1) VI:127, VIII:194, XXI:66, XXIV:37, XXVII:44
- fjórðungr** *m.* Quarter (of Iceland) VIII:163, XXVII:9, 11; **ór þeim fjórðungi . . . er hann hafði síðarst heimili í** from the Quarter in which he last had his home XXVII:4
- fjórðungsmaðr** *m.* man who lived in a certain Quarter of Iceland; **þeir fjórðungsmenn er . . . í hag** the men of the Quarter in whose favour XXVII:9
- fjórhyrndr = ferhyrndr** *adj.* square XXIII:32
- fjórir** *num.* four (*Gr* 3.4.1) III:110 (**þrír eða fjórir**), V:83, VI:198, VII A:27, VIII:190, XII:60, XXI:18, 144, 164; *n.* **fjögur** VI:110, 123, XIV:145, XIX:50
- fjórtán** *num.* fourteen (*Gr* 3.4.1) VIII:72
- fjúka** (*pres. fýkr, past fauk, past pl. fuku, pp. fokinn*) *sv.* fly, be blown II:148
- fjõðr** *f.* feather XII:32; *gen. pl.* **fjaðranna** in the feathers (*see litr*) XII:33

fjögur *see* **fjórir**

fjöl *f.* board, flat piece of wood VII B:61

fjöld *f.* multitude, abundance IX:91, 130, X:104

fjöldi *m.* a large number VII A:111, 155, 158, XI:61, XIII:12; multitude XXI:94, 110, 122, 159

fjolkunnigr *adj.* skilled in magic II:2, IV:1, XV:40

fjolkynngi *f.* witchcraft, sorcery XV:127, 136

fjöll, **fjöllum** *see* **fjall**

fjólmeni *n.* a large following, a large number of men VII B:31;

fjólmeni mikit a very large number of people XIV:42; **hvat**

fjólmeni þat var what the huge crowd had been XXI:145

fjólmennr *adj.* having a large following, well attended VII B:40 (*acc. with Einar þambarskelfi*); full of people XIV:144

fjör *n.* life IV:46 (*object of sæki*), XXII:49/3

fjörbaugsgarðr *m.* lesser outlawry VIII:142

fjörbaugsmaðr *m.* a man subject to the lesser outlawry VIII:99

fjörð¹ *adv.* in the former (year), last year VI:230

fjörðr (*acc. fjörð², dat. firði*) *m.* fjord (*Gr* 3.1.7.1) VII A:150 (*with suffixed def. art.*), 153, B:76; XIX:60, XXI:53; fjord (and the valley leading into it; *with suffixed def. art. þar í firðinum* ‘in that fjord’, ‘in that district’) IV:69; **þar inn á fjörð** into that fjord VII A:157; **inn með firðinum** in along the fjord XXI:55; **vestr þar í fjörðum** (from) the Western Fjords (of Iceland) XVI:2; *as first part of compound fjörðjörð* ‘land of fjords’, *i.e.* Norway, *separated by tmesis* VI:248

fjörlausn *f.* deliverance (from death), ransom II:119

fjör *see* **fjara**

fjöturr *m.* fetter X:63; part of the forge? X:115, 159

flá (*past fló, past pl. flógu, pp. fleginn*) *sv. flay Gr* 3.6.9.3

flabellum *n.* (Latin word) fan XIII:19

flagð *n.* giantess XXV:54 (see note)

flaug *see* **fljúga**

flaugun *f.* flight, flying; **á för ok flaugun** a-coming and a-going, in bustle, commotion XXVI B:14

fleiri *adj. comp.* (*Gr* 3.3.8.3) more (in number) II:37, V:49, 74, VII B:31, XIV:140, XV:65, XXII:28/1, XXIV:10, 42; any more, any others XIX:37; in addition XVI:168; more numerous VIII:81; more people V:67; **váru inir fleiri** those ones were more numerous

- XIV:146; **fleiri þeir** others of them III:71, XIX:85; **eða fleiri** or more (i.e. **logmenn**) XXVII:33; **ekki fleira** no more, no other III:55, nothing else II:64, VII A:42; **fleiri en** more than, other than, other besides VI:65; **enn fleira** yet more XXIV:47, with yet more XVI:171; **því fleira** with more than that XVI:175; *n. as substantive fleira* more, other things I:135, XXVI B:23, 26
- flekklauss** *adj.* unspotted, immaculate XIII:42
- flekkr** *m.* spot, small patch (of ground) XXI:172
- flestr** *adj. sup.* most (*Gr* 3.3.8.3) VII B:13; *nom. pl. flestir* most of them VI:299, XXI:18 (subject of **váru**), most men, the majority XXVII:8; *n. pl. þau váru flest* they were most(ly), most of them were VIII:38
- flík** *f.* piece of cloth; *pl. flíkr* flags (probably) XXI:206
- fljóta** (*pres. flýtr, past flaut, past pl. flutu, pp. flotinn*) *sv.* float; drift, lie in the water without sail VI:109, 307 (*with sá Trana ok báða Naðra*); **fljóta í** swim (of bedclothes) in, be soaked in XXV:25
- fljótliga** *adv.* quickly XXIII:102
- Fljótshlíð** *f.* a high moor in eastern Iceland *Gr* 3.1.8 ex.
- Fljótshlíð** *f.* area in southern Iceland XXVI B:10
- fljótvirkr** *adj.* fast-working, fast-acting XXIII:101
- fljúga** (*pres. flýgr Gr* 3.6.5.2, *past flaug/fló Gr* 3.6.9.1 (2), *past pl. flugu, pp. floginn*) *sv.* fly I:76, II:30, 32, 42, 54, 154, 155, V:163, IX:16, X:11, 17; **fló upp á land** it flew up inland XXI:127
- fló** *see fljúga*
- flóð** *n.* high tide, flood tide XXI:93
- flokk** *m.* 1. herd II:18; flock V:166; band of men, gang VII A:52; troop, army XXII:20/1, 27/4; party XXVI B:12; *with suffixed def. art.* company, army, force VI:221, their men, their followers XXVI A:14. 2. a poem comprising a series of stanzas without refrains VI:200
- Flosi Þórðarson** *m.* leader of the burners XXVI B:1, *textual note*, 40, 44, 47, 52, 83, 87, 88, 97, 98, 115, 120, 128, 129, 132, 149, 153, 155, 156, 161, 195
- floti** *m.* assembly of ships, fleet VI:29, 35, 83; *with suffixed def. art.* VI:60, 191
- flótti** *m.* flight, running away VI:170, 180; **koma á flóttu** take to flight VI:155
- flugr** *m.* flight, flying II:53 (*with suffixed def. art.*), II:59 (*with suffixed def. art.*), II:155

- flugstyggr** *m.* who shuns flight, who is reluctant to flee VI:367
- flugu** *see* **fljúga**
- flúr** *n.* flower-shaped ornament XII:29
- flutu** *see* **fljóta**
- flutti, fluttar, fluttr** *see* **flytja**
- flýgr** *see* **fljúga**
- flýja** (*past* **flýði**, *pp.* **flýðið**) *vv.* flee VI:305, VII A:130, XIX:19
- flytja** (*past* **flutti**, *pp.* **fluttr** *Gr* 3.3.8.5 (2), 3.6.9.1 (7)) *vv.* carry, transport II:112, 115, V:117 (*pp.* with **varð** forming *passive*), XV:131; bring II:119; move (one's home) IV:70; **flytja upp** carry ashore XVI:155; **flytja fram** propose, argue for, present a case VII B:26, deliver XIV:45, perform, repeat XIV:61, 161, present XIV:115; **flytja við** present to, perform to, offer to XXIV:18
- flæma** (*past* **flæmði**, *pp.* **flæmt**) *vv.* cause to flee, drive away, cast out (*supine* with **hafðu**) VI:42
- flærðsamr** *adj.* false XXIV:41
- flæðarsker** *n.* skerry, rock covered at high tide II:113
- fnasa** (*past* **fnasaði**) *vv.* snort IX:48
- fól** *n.* fool XXIV:5 (*pl.*)
- fólginn, fólgit** *see* **fela**
- fólk** *n.* people II:89, VII A:130, XIV:75, 113, XXVI B:135, 148; **þat fólk** these people XXI:113; **fyrir fólkinu** before the people XIV:32
- folkharðr** *adj.* strong in battle (*with the implied subject of* **ferðuð**, you, Eiríkr jarl) VI:251
- Fólkher** *m.* kinsman of (Gunnarr and) Hǫgni XI:21, 76
- folkstari** *m.* 'battle-starling', *kenning* for carrion bird, eagle or raven, *gen.* with **feiti** VII B:19
- fór, fóru** *see* **fara**
- forða** (*past* **forðaði**, *pp.* **forðat**) *vv.* with *dat.* save V:76
- forðum** *adv.* in the past, once upon a time XXIV:35
- forǫngumaðr** *m.* leader VII B:71, 88
- forkirkja** *f.* porch of a church III:85 (*with suffixed def. art.*)
- forkuðr** *f.* strong desire *Gr* 3.1.7.4 (5)
- forkunnar** *adv.* exceptionally *Gr* 3.5.3 (9), II:65
- forlög** *n. pl.* future, destiny XIX:41
- formáli** *m.* prayer(s) III:10
- formera** (*past* **formeraði**, *pp.* **formeraðr**) *vv.* form, fashion, shape XIII:30 (Latin *formare*)

- formæli** *n.* prayer; exhortation XIV:31, 125, 141
- forn** *adj.* ancient VIII:141, 175, X:14, XXIII:1; old (from early times) XXV:112; **fornir menn** men of olden times XIV:79; *comp.* **fornari** older, earlier, longer ago XXV:7
- forneskja** *f.* heathen practices, witchcraft XIV:77
- forráð** *n. pl.* management; **hafa til forráða** have administration of VII A:128; **til forráða fyrir** for the administration of XIV:126
- Forseti** *m.* a god (one of the **Æsir**) II:9
- forsjá** *f.* prudence; **af forsjá** out of prudence XIV:33
- forsjáll** *adj.* prudent, foresighted XXIII:12, 39
- forstjóri** *m.* leader (**fyrir** over) VII B:24
- fortölur** *f. pl.* arguments, representations, persuasive speeches VII A:66, XXVI B:126
- fóru** *see fara*
- forvitna** (*past forvitnaði, pp. forvitnat*) *vv.* enquire into, want to know about XXIV:26; *impers. with acc. slíks sem mik forvitnar* whatever I want (am curious) to know XIV:23; **-sk form refl.** desire to know VII A:65; enquire, find out I:114
- forvitni** *f.* curiosity (**á** about something) VII A:32
- forvitnisbót** *f.* cure for curiosity I:123
- fóstbróðir** (*pl. -bræðr*) *m.* foster-brother *or* sworn brother (in pl. can also refer to two men brought up in the same household) VIII:41, XIX:6, 9, 38
- fóstra** (*past fóstraði, pp. fóstraðr*) *vv.* foster, bring up; **þar váru þeim fóstruð börn** there their children were being fostered, brought up XXVI B:3
- fóstrfaðir** *m.* foster-father, tutor? guardian? VI:10
- fóstri** *m.* fosterer, foster-father VIII:9; foster-son, foster-brother; fosterling XXVI A:22 (in address to dog)
- fóstrland** *n.* native country XII:5
- Fótar-Qrn, Qrn** *m.* III:121 (*see note*), 125
- fótkistill** *m.* box-pedestal XII:41
- fótlegr** *m.* leg XXIII:96
- fótr** *m.* (*Gr* 3.1.7.2 and (2), (4), 3.1.8 (7)) foot, leg III:57 (*with suffixed def. art.*), V:116 (*with dat. of owner*), XXV:47, XXVI B:153 (leg); **sem fótr qðrum** as, like one foot (helps) the other XXV:46; *acc. sg. um fót sér* round his leg V:56, *with suffixed def. art. fótinn* the leg XXIII:97; *gen. sg. Fótar-* used as a nickname III:121; *dat. sg. fœti*

XXV:47, **fœti niðr koma** put down one's foot XXI:55; *pl. fœtr* II:32 (*i.e.* Loki's), II:64, III:23 (*with dat. of person (poss. dat.)*), X:115, 159, XXIII:99 (probably feet rather than legs), 100, XXV:88 (probably legs rather than feet; *obj. of sér*); **undir fœtr sér** under her feet XII:44; *with suffixed def. art. and dat. of person* XXVIA:31; *gen. pl. fóta* IV:18, XXI:46 (legs), **til fóta konungi** at the king's feet XVI:105; *dat. pl. fótum* II:64, III:64, X:63, XII:41, 60; **á fótum** on one's feet, up V:1; **fœtr linna Loddu loððis** is a *kenning* for sword-blades (legs of swords) IV:81 (*object of hafa at vinna*)

fótstallr *m.* pedestal XIII:38

frá¹ *prep. with dat.* (*Gr* 3.7.3) from I:89, 107, 147, III:58, VIII:28, 80, XIII:8, 25, XVI:186, 191, XIX:48; away from III:60, V:10, VIII:115, XXII:9/3 (*after noun*); *of direction*, of V:168; *denoting origin or residence*, of XXVIA:21; about I:149, II:14, 78, III:90, V:1, VI:353, VIII:128, XIV:184; concerning VII A:124, B:1, 11, 23, X:1, 16, XI:1, XXVI B:1, *textual note*; about XIV:19; absent, excluded III:20; **frá sér** from him, down; **í frá** away from VI:153; **þar út í frá** out there beyond VI:191; **frá því er** from where V:43, about that which XXIV:75 (see note 6); **koma frá** see **koma**; *as adv.* away XXVI A:41, 48, free VI:217; **þar frá** from this III:39; **í frá** away VI:210, 227; **upp frá** above XXI:106; **þar út í frá** out there beyond VI:186; **bæri frá** see **bera**; **falla frá** see **falla**; **næmi frá** see **nema**²; *cf. ifrá frá*² see **fregna**

fram *adv.* forward VI:242, XVI:103, XXII:21/1, XXVI B:71; (to go) forward, (to) advance VI:258; ahead XXV:59; on(wards) XXI:167; forward on a ship, towards the prow VI:268, 275; (down) to the front XXIII:51; out IX:94 (see **bera**), (from one's clothing) II:143, (towards the entrance of a building) III:24, (into view, from behind the headland) VI:93; **fram at** (*with þraut*) on to XXII:33/4; *of time* on, by IV:111, back VIII:10, into the future IX:58; **fyrir fram** *with acc.* along, past II:104; **um fram** beyond, in greater measure than VII B:10, XXIII:35; **um fram hátt** beyond moderation XXIII:62; **fram fara, fara fram** see **fara**; **koma fram** see **koma**

framan *adv.* from the front, *i.e.* towards the rear, aft VI:271; **framan í** on the front of XII:27; **framan á** *as prep. with dat. or acc.* on the front of III:85, 113; **framan at** up to from the front XXVI B:88; **rétt framan í hann** straight in his face I:43

framar *adv. comp.* more, further XXII:32/2

- framarliga** *adv.* greatly, fully XIII:36
- frami** *m.* boldness, courage; **at eigi hafði frama til at** that he did not have the courage to XVI:101
- framvís** *adj.* prescient, having knowledge of the future V:20
- fránn** *adj.* sharp X:94; gleaming (*with leggbita*) VI:243, glittering X:83
- franzeis** *m.* Frank, Frankish person XIV:155
- frásaga** *f.* story VI:320
- frásögn** *f.* story, narrative, account II:16; description V:85
- fregn** *f.* intelligence, news I:45; knowledge XXII:24/3
- fregna** (*past frá, past pl. frágu, pp. freginn*) *sv.* (*Gr* 3.6.9.3 and ex. 8) hear (of), learn (of) XXII:27/2, 44/2, 55/2, 4; *pp. in agreement with direct object (ögn)* V:19
- freista** (*past freistaði, pp. freistat*) *vv. with gen.* try II:141; find out II:137, VII A:147
- freknótt** *adj.* freckled V:31
- frelsa** (*past frelsaði, pp. frelsat*) *vv.* free, deliver XIII:25, 45
- frelsi** *n.* freedom XIX:100
- fremja** (*past framði, pp. framit*) *vv.* promote, perform, do XXIII:36; **fremja gunni** wage war VI:156
- fremr** *adv. comp.* further off, further back (in time), earlier; **hálfu fremr** twice as far off, twice as early XXV:7
- fremri** *adj. comp.* superior (to) XXIV:16; foremost XXVI B:92
- frétt** *f.* intelligence, reply, oracle XIX:42
- frétta** (*past frétti, pp. frétt*) *vv.* **1.** hear, get intelligence (*til* about) VI:331, XXII:11/2; *pp. frétt* heard, learned XXVI B:37. **2.** **frétta (eptir)** ask (about) XXIV:8
- Freydis** *f.* daughter of Eiríkr rauði XXI:132, 136, 162
- Freyja** *f.* a goddess (of fertility, i.e. a sex-goddess) VIII:102, IX:9, 11, 13, 30, 43, 44, 46, 48, 87, 92, 104, 108, 112; one of the **Vanir**, though here described as an **Ásynja** II:10, 48
- Freyr** *m.* a god, one of the **Vanir**, though here described as one of the **Æsir** II:8
- friðarmaðr** *m.* man of peace V:69
- friðill** *m.* lover X:138
- friðleikr** *m.* handsomeness VII B:8
- friðartákn** *n.* sign of peace, token of peace XXI:100
- friðr** *m.* peace VI:239 (*object of slitu*), 366, VIII:129, 131 136 (*with suffixed def. art.*), XVI:72, 187, XXII:51/3; quarter, truce II:34;

- fara með friði** travel peacefully VII A:71; **í góðum friði** very peacefully XI:62
- fríðr** (*n. frítt*) *adj.* handsome VII A:95, XXII:19/2; beautiful XII:12; magnificent XXII:1/1; *comp.* VII A:36; *sup.* VII A:34
- fríðstefna** *f.* peace-conference II:89
- Frigg** *f.* a goddess, one of the **Ásynjur**, wife of **Óðinn** II:10
- Frísir** *m. pl.* Frisians VI:201
- frjáls** *adj.* free *Gr* 3.3.8.4 (1); *n. frjálst* freely, without restraint XII:68; *comp. frjálsari* more free XIV:124
- frjósa** (*past fróri, past pl. fröru, pp. frørit*) *sv.* freeze *Gr* 3.6.9.3 and ex. 11
- Fróðadóttir** *f.* daughter of Fróði Vémundarson XIX:107
- Fróði** *m.* son of Ogmundr and half-brother of Kormakr; *gen. with bræðr* IV:96
- fróðleikr** *m.* knowledge, learning, information II:101, XXVII:32 (**honum** in him, i.e. his knowledge)
- fróðr** *adj.* well informed, learned II:101
- frón** *n.* land, earth XXII:59/1 (*instrumental*, ‘with earth’)
- frú** *f.* lady; **vár frú** Our Lady, the Virgin Mary XIII:10, 26; *in address* XI:28, 33
- frýja** (*past frýði*) *vv.* taunt; *with dat. and gen.* taunt someone for lack of something, challenge someone’s something V:152
- frægð** *f.* fame, renown; *pl.* famous deeds XXII:2/4
- frægiligastr** *adj. sup.* most likely to bring renown I:145
- frægr** *adj.* renowned (**af for**) VII A:35, XI:50; famous, bringing fame, glorious (*with siðr*) VI:160; *comp. frægri af* more renowned for XXII:3/3; *sup. frægastr* most famous, most renowned VI:317, XIX:104; *f. frægust* the most famous VI:314
- frækni** (**frækn**) *adj.* valiant, brave XXII:17/1
- frændi** (*pl. frændr*) *m.* relative, kinsman III:36, 41, 91, IV:111, V:161, VI:105, VII B:81, XI:55, XII:76, XIV:131, 182, XIX:17, XXV:17, 46
- fræða** (*past fræddi, pp. fræddr*) *vv.* instruct XIV:187
- fræðamaðr/fræðimaðr** *m.* man of learning, scholar II:99; writer XXIII:1
- fræði** *n.* knowledge, learning II:94; *in pl.* history, learned work VIII:5; spells XV:143
- fræðinám/fræðinæmi** *n.* acquisition of knowledge, learning, study, education XIV:174, 185
- fræknastr** *adj. sup.* boldest XXVI B:94

- frœknliga** *adv.* bravely XXVI A:88
- fugl** *m.* bird VII A:154, 155, XII:32, XXIII:69; fowl, sea birds
(*collective sg.*) XXI:54
- fuku** *see* **fjúka**
- Fulla** *f.* a goddess, one of the **Ásynjur** II:11
- fullaflí** *adj.* having complete power (refers to Einarr þambarskelfir, the implied subject of **biðr**) VII B:41
- fullgörr** *adj.* (*pp.*, *cf.* **gera**) completed XII:9; **fullgört at** complete with XII:33 (*with* **fugl**, *cf.* note 3)
- fullhugi** *m.* dauntless, courageous man V:131
- fullkomliga** *adv.* perfectly XIII:44
- fullleiksa** *adj.* *indeclinable* **hafa fullleiksa** have enough to do, have one's hands full V:144
- fullr** *adj.* full *Gr* 3.3.9 ex. 23, XI:61; **fullr af** full of VII A:149, XI:10, XII:17, XVI:141, XXI:92, complete VI:226, XXIV:48; *n.* **fullt** rounded, bulging XXIII:97; **til fulls** thoroughly (done), adequate XIV:141, fully, absolutely XXIV:34, 47
- fulltíða** *adj.* full-grown *Gr* 3.3.8.5 (6); **á fulltíða aldri** in adulthood XIV:167
- ful(l)ting** *n.* help XIV:73, XXV:46; support XXVII:15
- fulltingsmenn** *m. pl.* supporters VIII:105
- fulltrúi** *m.* patron; *with suffixed def. art.* my patron XXI:79
- fulthinga** (*past* **fulthingði**, *pp.* **fulltingðr**) *vv.* help XXV:44
- fundit** *see* **finna**
- fundr** *m.* find II:162; meeting, encounter V:92, VI:197; rendezvous (*with gen.* with; *gen. object of* **hafði krafða**) VI:57; **á hans fund** to meet him, to see him VII A:45, XIV:96, 112; **á fund, til fundar** *with gen.* to meet, to see someone, to the home of someone VI:7, 15, XVI:14, 44, XIX:24, to engage (battle) with someone XXII:33/1, **sækja á fund** go to visit someone XIV:139; **til konungs fundar** until your meeting with the king XVI:51; **til fundar við** to see, to speak to someone XXVI A:103; **ætlaði til fundar við** planned to go to meet XVI:94
- fundu, funnit, funnu** *see* **finna**
- fura** *f.* pine-wood X:54; fir (tree) XXV:17
- furðu** *adv.* wonderfully, amazingly VII A:119; **furðu mikit skip** an amazingly large ship VI:112
- Furðustrandir** *f. pl.* 'amazing strands or coastline' XXI:34, 42

fúss *adj.* eager; *nom. pl. complement of erum referring to the implied pl. subject* (Kormakr, ‘authorial’ we) IV:33

fylgd/fylgð *f.* support, help, service, attendance XXII:21/3; company, assistance: **til fylgðar við** to accompany or assist someone XXI:41

fylgðarmaðr *m.* follower III:52

fylgismær (*dat. -mey*) *f.* female attendant, maidservant XII:48

fylgja (*past fylgði, pp. fylgt*) *vv. with dat.* follow, accompany III:91, V:36, 88, VI:242 (*inf. in acc. and inf. construction after kváðu*), VII A:151, 158, VIII:74, XII:4, XV:46, XXII:17/2; keep up with XV:99, XXI:136; come with XXI:6; serve VI:201; take, convey VI:6, 13; go with VI:45, XI:44, XIV:36; be attached I:42; belong to XXIII:34, apply to VIII:117; **þar fylgir** there goes with it, in addition XI:25; *impers. pass. er þeim fylgt* they are conducted XI:14; **-sk form fylgjask** stick together XXVI B:76

fylkir *m.* leader of troops, war-leader, ruler XXII:11/1, 28/1, 64/3

fylla (*past fyllði, pp. fyllt*) *vv.* fill; fulfil, carry out XIV:50; *impers. fyllði af* was filled with it XII:14

fyllr *f.* fill (of food or drink) II:25, 117; *with gen. fyllr hilmis stóls* the filling of the throne (*gen. object of biðr; i.e. he is waiting to fill the throne himself*) VII B:41

fyndi, fyndið, fyndisk *see finna*

fyr *prep. with acc. or dat.* (= **fyrir**) before, in front of IX:94, X:55, XVI:58, XXII:21/1, 38/2; for XVI:6, 44, in return for XXII:36/4; instead of IX:129, 130; as a result of XXII:58/3; in the face of, in despite of (= *dat. of disadvantage*) XXV:69; *in complex prepositions with acc.* (*Gr 3.7.1*) **fyr austan** east of VIII:18; **fyr innan** inside IX:18; **fyr . . . neðan** beneath IX:28; **fyr útan** outside IX:17, except for VIII:3, X:50; **fyr vestan** west of VIII:19; *as adv.* for it XVI:71; **fyr þikkja í** be displeased about it XVI:84; **þar fyr** with its help, by means of it XXII:37/3; *see also sjá, þykkja*

fyrðar *m. pl. poetical word for men; gen. pl.* V:19, XXV:28/2

fyrir/firir/firi *prep.* (*Gr 3.7.4*) **1.** *with dat.* in front of III:111, IV:5 (*see sitja*), VII B:89, XXI:88, XXVI B:121; before XIV:55, 188, XXI:26, XXVI B:104; **fyrir sér** in front of her XXI:138; before, in the face of I:33, V:38; at the head of XXII:8/1; for XXIV:63, 64 (2); **firi þér** for you XXIV:13, 25, **firi mér** for me XXIV:54; **fyrir þeim** before them, for them XI:15; over VI:181; off (the coast of) VI:28, X:87, on the coast of XVI:138; because of III:11, XXVI A:110;

presaging V:8; **fyrir honum** to him, in addressing him II:133, for him (*equivalent to dat. of disadvantage*) XXVI B:90, *similarly* **fyrir þeim** XXVI B:114, **fyrir hánnum** on his side, from his troop VI:226, **fyrir þér** on your hands, on you XVI:52; **fyrir litlu** a short while before XV:38; **minni firi sér** of less consequence XXIV:75 (*cf. mikill*); **verða minni firi sér** be diminished, lose their power and importance XXIV:69; **alllítill fyrir sér** of very little importance or power I:55; **fyrir því at** *as conj.* (*Gr* 3.8.2.2) because II:100, 118, VI:27, 123, 224, 289, XI:70; **firi því . . . at** for this reason . . . that, in order that XXIV:32–33, 40–41, 51–52; **fyrir því at heldr þótt** any the more because of this that, even though VII B:55. **2. with acc.** for II:134, IV:100, 105, V:155, VI:34, 136, VII A:79, XIX:3, XXIV:21; on behalf of XXII:32/3, XXIV:64 (1); **fyrir oss** for ourselves XXVI B:102; before I:45, 50, 57; to the entrance of VII A:150, 153, in front of VII B:70, XXVI:84; over VI:294, 299, XIX:52; **fyrir land** along the coast XIX:55; past XXI:42; in return for I:60, XXI:78, XXVII:38, in exchange for XXI:115; **fyrir sik** in front of himself XXVI A:72; **fyrir þá** (from) in front of them V:87, for them, on behalf of them VII B:25; because of, as a result of XXIV:52; **fyrir hvat** why XV:52; **at firi þat** so that for that, so that in relation to it, so that as a result? XXIV:26; **firi þat at** because, as a result of the fact that XXIV:42; *of time*, before XV:97, XXVI B:41; *in complex prepositions with acc.* (*Gr* 3.5.1, 3.5.3 (7), 3.7.1) **fyrir norðan** to the north of VII A:148, XXVI A:13; **fyrir sunnan** south of V:151, XXVI A:96; **sunnan fyrir** from the south round XXI:111; **fyrir vestan** west of XV:36, XIX:91, west of it XXI:167; **fyrir innan** inside II:60, XV:132 (*see innan*); **fyrir neðan** below III:57, XIX:92 (*see heiðr*); **fyrir ofan** above XXI:172, XXVI B:118, **fyrir . . . ofan** down over XXI:80; **fyrir útan** beyond, outside IV:49, beyond, west of XIX:97, without VI:21; **sunnr fyrir** in the south off VI:207; **suðr firir** southwards along XXI:86, south past XXI:105; **vestr fyrir** west along (the coast) VII A:153, west past XV:146; **fyrir fram** along II:104; **fyrir sakar þess er** for this reason, that VI:316. **3. as adv.** there, in front III:110, 112, XXVI B:47, in front VII A:145 (*with varð line* 140), there present IX:102; there already XXI:154, to be found XI:17, in residence XVI:15; in the way, in its path V:128; **eigi lokan fyrir** the bolt was not across XV:105; in advance VII A:64; ahead VI:26, XXVI A:28; past VI:59, 61, past it, along its/the coast

XXI:22, 155; for it, as a punishment VIII:87; in return XVI:48; for it XXI:118; **einn fyrir** only one to face XXVI B:60; **sem . . . var fyrir** where . . . was positioned XXVI B:89; **út fyrir** out in the sea off it XXI:53; **fyrir útan** round the outside, round the edge (of the shore) VII A:163, round the seaward side of the island(s), on the open sea VI:87; **úti fyrir** out in front of the house XXVI B:49; **þeim er úti váru fyrir** those who were out there (on that side) XXVI B:221; **þar fyrir** in front of them XVI:A:25, in front (of the doorway) there, in front of it III:82, 83, ahead there XXVI A:16; **vera þar fyrir** be (already) present there VII B:32, XI:11; **þar . . . firir** about that XXIV:57; **gaf þar firir** gave for it XVI:11; **þar fyrir . . . at** for this reason . . . that XII:35

fyrirrum *n.* ‘forward place’, the position on a warship in front of the raised stern section; *with suffixed def. art.* VI:268, 285

fyrir *adv. comp.* previously, earlier, before III:16, VI:8, VII B:52, VIII:186, XIV:103, XV:45, 141, 150, XVI:99, XXIV:24, the last time XVI:155; above (in a book) VII B:5, XV:35, XIV:154, XV:35; **fyrir sogð** aforesaid, aforementioned XIII:34; **var fyrir** had previously been XXII:9/1; **vikur fyrir** a week earlier VIII:96; **fyrir en** *as conj.* before V:41 (lines 38–39 belong in the clause **fyrir en** introduces), VI:92, 115, VIII:73, 106, XIV:171, XXVII:29; until XV:100; **eigi fyrir en** not before, not until XXVI A:63, B:119, 133

fyrri¹ *adj. comp.* former, first (of two) *Gr* 3.3.5 ex. 6, XXVII:44, earlier XXIV:82

fyrri² *adv.* first, in front XXVI B:206, 210; before XXII:64/4

fyrst/fyrst *adv.* first III:73, V:93, VIII:1, 7, 15, 18, 35, IX:5 (*adj. n.?*), XIV:64, XXIV:31; at first I:35; firstly VI:254, XIV:43; to begin with VI:267, XI:58, 145

fyrstr *adj. sup.* (*Gr* 3.4.1) first II:152, VIII:171, 181, IX:125, XXII:14/2, XXIV:77; the first XIV:180; the first one VIII:192; **byggðir fyrstr landit** was the first to settle in the country XIX:105 (*Gr* 3.9.8.1); **inn fyrsti** the first XI:73, **hit fyrsta** XXI:196; *wk. n. acc. as adv.* **it fyrsta, hit fyrsta** first of all, to begin with II:28, 63

fýsa (*past fýsti, pp. fýst*) *vv. with acc. and gen.* give encouragement to someone for, encourage someone into something VIII:67; *impers. with acc.* **fýsti hann** he was eager VII A:43; **braut fýsir mik** I want to leave XVI:79; **þá fýsti einskis annars en** they desired nothing else but XXI:129; **þat er mest fýsir til** what he most longs for XXVI

- B:20; *pres. part.* **fýsandi** desirous, importunate VI:39; **-sk form fýsask** with *gen.* be eager for, desire something XXI:13; **fýsask á** become eager for X:29; **fýsask í brott** be eager to leave, want to leave XVI:84
- fýsi f.** desire XIV:116
- fyst** *see* **fyrst**
- fýst f.** desires, eagerness XXIII:2
- fæða** *see* **fœða**
- fælask** (*past fældisk*) *wv.* **-sk form** be frightened (**við** by it, by this) XXI:120, 142,
- fær, færat** *see* **fá**
- færa** *see* **fœra**
- færi, færri** *adj. comp.* fewer *Gr* 3.3.8.2–5 ex. 4, V:83
- fæstr** *adj. sup.* very few I:136; **sem fæstum sinnum** as infrequently as possible XXIV:12
- fæða/fæða** (*past fœddi, pp. fœddr*) *wv.* feed, give food to, *Gr* 3.6.9.3 ex. 5; **fœddu sik sjálfir** provided for their own maintenance XIV:151; **-sk form fæddisk** there has been born XXII:64/3; **fœðask af** feed on, rejoice in, exult in? XIV:106
- færa¹/færa** (*past fœrði/færði, pp. fœrðr/fært/fært*) *wv.* bring II:46, IX:30 (*subj.*), XI:23, 25, XIV:47; present XVI:50, 63, 167; take (*with dat.* to someone) V:159; *imp. pl.* **fœrið** IX:87; *past fœrðuð* you brought VI:250; **færði** presented, delivered XXII:63/1; **færa fram** perform, discharge XIV:43, 125; **færa upp** raise up XXI:126; **-sk form fœrðusk þar á upp** got up onto it XV:142
- færa²** *see* **fara**
- færi, færir** *see* **fara and fœra**
- færr** *adj.* passable, safe (*with dat.*, for) VII A:165; **til færr** capable of, able to do XXIV:25
- fæti, fætr** *see* **fótr**
- fæzla f.** food XIV:147
- fœður** *see* **faðir**
- fœðurbróðir** *m.* (paternal) uncle III:32, VIII:10
- fœðurgjöld** *n. pl.* compensation for one's father's death II:114
- fœðurlauss** *adj.* fatherless, orphan XIV:111
- fœðursystir** *f.* (paternal) aunt XIX:107 (see note 6)
- fœgr, fœgru, fœgrum** *see* **fagr**
- fœgnuðr** *m.* joy *Gr* 3.1.7.1, 3.1.8 (6)
- fólfr (fólvr-)** *adj.* pale *Gr* 3.3.8.1, 3.3.8.2–5 ex. 4, 3.3.9 (6), (20)

föluðu *see* **fala**

föng, föngum *see* **fang**¹

för (*gen. sg. farar*) *f.* journey; fate III:69; movement I:121; coming XI:2; going, departure X:138; migration VIII:25, 67; expedition XXVI B:50; **á för** a-travelling XXVI B:14; *dat. pl. förum*¹ travels, movements V:13, XV:121, XIX:21; **í för með** travelling with, in company with XV:45

förull (förl-) *adj.* rambling 3.3.8.2–5 ex. 4

förum² *see* **fara**

förunautr *m.* companion; **ok hans förunauta(r)** and those who were with him XV:144, 154

föruneyti *n.* following VII A:67, XXI:5; company; **allt föruneyti hans** everyone with him XV:152

föstnuð *see* **fastna**

föstudagr *m.* Friday; *acc. of time* on the Friday XXVII:6; **föstudag inn fyrri í þingi** on the first Friday of the Assembly XXVII:44

föstuígangr *m.* the beginning of Lent; *gen. pl. föstuígangra(hald)* the (dates) of the observance of the beginnings of fasting, i.e. the date of the beginning of Lent XXVII:30

-g = -k

gá (*past gáði, pp. gát*) *vv. with gen.* give heed or thought to XXI:58, care about XXV:27

gaf *see* **gefa**

gafll *m.* gable, gable-wall X:45, XXV:110

gafllveggr *m.* gable wall XXVI B:29 (*with suffixed def. art.*)

gaft, gaftu, gáfu *see* **gefa**

gagn *n.* advantage, help, use; **koma at gagni** do (him) any good XXII:40/4

gagnvart *prep. with dat.* opposite *Gr* 3.7.3, XXI:205

gakk *see* **ganga**

Galarr *m.* a dwarf II:95, 109

galdr *m.* magic; *pl. galdrar* incantations, sorcery XIV:77, XV:143

gáleysi *n.* heedlessness, wantonness, irresponsibility XIV:164

gálgi *m.* gallows XXV:77

gall *see* **gjalla**

galt, galzk *see* **gjalda**

gamall (*f. gömul, pl. gamlir*) *adj.* (3.3.8.1, 3, 5 (1), 3.3.9 (8), (14), 3.3.9 ex. 7, 16) old II:44, III:22, 46, V:32, VIII:16 (*Gr* 3.4.2 (7)),

XXVI B:159; **enn gamli** as nickname XIX:17, 107; *with the number of years in the gen.* XV:4; **tólf vetra gamall** at the age of twelve XIV:174

gaman (*dat. sg. gamni* *Gr* 3.1.7.3–5 ex. 4) *n.* delight, pleasure; **jötni at gamni** for the giant's pleasure IX:90

ganga¹ (*pres. gengr, past gekk, past pl. gengu/gingu/geingu, pp. gengit/gingit*) *sv.* (*Gr* 3.6.9.1 (3, 4, 12), 3.6.9.3) walk, go I:3, 7, 25, 57, 68, 84, 89, 93, 121, II:45, 55, III:12, 41, V:34, 147, VII A:151, IX:89, X:33, 137, XI:8, 74, XVI:128, XIX:33, XXI:102, XXII:27/3, XXIII:102, XXIV:46, XXV:40, XXVI A:14, 32, B:44, XXVII:21; *come* I:96, X:177; *lead* XV:83; *flow (of water)* XXI:93; *with gen. of destination* go to, approach IX:9; *with acc.* walk through *Gr* 3.1.9 ex. 14 (*cf. fara*), X:46, 75; *pres. gengr* is going X:166; **gongum** let us go X:111; *imp. gakk* come XI:28, **gakk þú** go X:156, you go XXVI B:136, **gakkstu** XXVI B:143, you come XXVI B:161; *past subj. gengi* II:110, IV:8, XV:102, XVI:94; **hafði þangat á gengit** (men, **liðit**; *Gr* 3.9.5) had boarded it VI:225; **ganga á** intrude on XXVII:35; **ganga á hönd** *with dat.* submit to someone, join someone's band XXII:10/1; **ganga at** come up/over, approach XXI:77, go against, attack I:138, XXVI B:101, enter upon, begin II:7, intervene VII B:57, **ganga framán at** approach from the front XXVI B:88; **ganga eptir** follow XXI:137, be fulfilled VII A:32, be proved true XXVI B:25; **ganga frá** leave, be finished with III:60; *impers. skal eigi frá ganga* there will be no going away, no finishing with it XXVI B:133; **ganga fram** come forward XVI:101, 105, advance, attack XXII:43/2; *subj. gangi sá nú fram* let that one now come forward XVI:103; **at ganga fram at** to come on to XXII:33/4; **ganga í** wear XXI:205; **ganga í mót** advance, oppose, go against the enemy, meet the enemy VI:256; **ganga oss í móti** are/will be fighting against us XXII:32/4; **ganga ór** go from, leave VI:271; **ganga saman** close, engage XXI:125; **ganga sleitum** *see sleita*; **ganga í sundr** break in two V:100; **ganga sundr** be broken VI:56; **ganga til at** result in, lead to XXIV:43; *impers. with dat. hvernug honum mundi ganga til* how successful he would be in obtaining VII A:46; **ganga undan** get away, escape V:107; **láta undan ganga** let off VII B:54; **ganga undir** undergo, accept XIV:99; **ganga upp** go ashore VII A:159, VII B:34, 40 (*inf. with sé ek Einar*), XVI:15, go aboard VI:269, 273; be used up XVI:89; **ganga upp á** board, go aboard VI:189,

- 220; **nú er þeim út at ganga öllum er** now it is for all those to go out to whom, now all those are to go out to whom XXVI B:135; **gengr vel** *with dat.* someone gets on well, things go well for someone XIV:107; **ganga yfir** befall III:26, VIII:85, XXVI B:164; *impers.* **gekk því** this went on XXVI B:194, *subj.* **gangi eigi** it be impossible XXVI B:209; *as aux. with inf.* go to, begin to X:53; **-sk form gangask í gegn** confront each other, enter into conflict VIII:133; *pp.* **var of genginn** had gone IV:21, **fram genginn** departed (from life) VI:361, **sem inn var gengit** where one went in, i.e. at the entrance XII:53
- ganga**² *f.* going; visit IV:60
- gangr** *m.* movement, activity; **sнарpra sverða gangr** *is a kenning for battle (subject of gerðisk)* VI:241
- Gangr** *m.* a giant II:81
- gangtarnr** *adj.* trained in its paces (of horses) XXV:13
- gapa** (*past gapði, pp. gapat*) *vv. with dat.* open wide XXI:67
- Garðafylja** *f.* ‘Filly of Garðar’; Garðar is a common farm-name in Iceland, and the nickname may refer to Hallfríðr’s place of birth or abode III:128
- Garðaríki** *n.* Russia VII A:37
- garðr** *m.* courtyard XI:74, XXV:40; *with suffixed def. art.* II:156, VII B:60, 61; *in Iceland,* farmyard or hayfield enclosure IV:49; *pl. with suffixed def. art.* buildings or enclosures XXVI A:13; farmyard, farm enclosure, farmyard wall; **hér at garði** beside this enclosure IX:89; **ór garði** off the premises III:121; (in Norway and other continental countries) premises, house (in a town) VII B:35, XI:49; *pl.* courts, dwelling, abode IX:17; *gen. of place* **miðra garða** in the middle of the courts IX:34
- garpr** *m.* brave man, soldier XXII:13/2, 19/4, 22/1, 28/1, 32/3
- Garpsdalr** *m.* valley in Gilsfjörðr XV:2, 14
- Garpsdalsgoði** *m.* **goði** of Garpsdalr XV:2
- gat** *see geta*
- gata** (*pl. gøtur Gr 3.1.7.1 ex. 3*) *f.* path; *acc.* **þá gøtu** along that path V:42
- gátu, gátum** *see geta*
- Gauka-Þórir** *m.* robber XXII:23/3
- Gaular** *f. pl.* district in Norway south-east of Trondheim XIX:7
- gaurm** *m.* heed, attention I:24, 54, XXI:136
- Gautland** *n.* Götaland (southern Sweden) XIV:28
- gaztu** *see geta*

gefa (*pres. gefr, past gaf, past pl. gáfu, past subj. gæfi, pp. gefinn, pp. n. gefit*) *sv.* give II:25, 127 (**við** in exchange), III:17, IV:100, VI:3, VII A:112, VIII:43, 66, IX:14, X:78, 107, XVI:14, XIX:100, XXI:24, 38; give away XVI:150; pay I:23, 54; *imp. gef* I:130 (**til** for this purpose), XVI:152, XXII:32/3; **gaftu** you have given XV:23; *subj. gæfir* were giving XVI:76; **annat mun þér betr gefit** you are better disposed to other things, you are more talented at other things V:138; **gefa af sér** give out, proclaim XXIII:50; **gefa (þar) firir/ fyrir** give for it XVI:11, XXI:118; **firir at gefa** to give in return XVI:48; **gáfu fé með sér** gave money with themselves (i.e. for their maintenance), brought money with them (on entry to the foundation) XIV:150; *pp. f. gefin* given in marriage XXVI B:163; *impers. gefa* be found, be obtainable XXI:61; **gaf þeim** it was given them, they were enabled XXI:81

Gefjun *f.* a goddess, one of the **Ásynjur** II:10

gegn¹ *adj.* advantageous; worthy, reliable VII B:15

gegn² *adv.* (cf. *Gr* 3.7.3) against VIII:133 (*see ganga*); **í gegn** against it VIII:180 (*or prep. with því*); in opposition VIII:81; *as prep. with dat.* against XXII:34/1

gegna (gegndi) *vv. with dat.* mean, signify, be caused by II:22; meet, pay, discharge VIII:168; amount to (= **sæta**) XXII:55/2; be suitable for XXVI B:72

gegnum, í gegnum *prep. with acc.* through (*Gr* 3.7.1) VI:21, XXVI A:70, 72

gegnvart *prep.* opposite *Gr* 3.7.3

geigr *m.* hurt, injury XXVI A:45

geil *f.* lane, sunken path between fields or enclosures XXVI A:16

Geila *f.* daughter of **Búrizleifr** VI:47

geimi/geimr *m.* sea XXII:64/2

geirr *m.* spear VI:308, VII A:25, XXV:92; *dat. (instrumental) geiri* with a spear XXVI A:95

Geirr goði Ásgeirsson *m.* XXVI A:4, 110, 112

Geirrøðr *m.* Irish slave XIX:36

geirvarta *f.* nipple XII:16, XV:62, 108; **honum í geirvörtur** as far as his nipples III:103

geisli *m.* shaft of light XXII:60/3

geit *f.* (she-)goat II:69, XXIII:69 (*gen. pl. with rödd*)

Geitdalr *m.* valley in eastern Iceland *Gr* 3.1.8 ex.

geitskǫr *f.* (or **geitskor** *f.* or **geitskór** *m.*?) nickname (= ‘goat-hair’?) VIII:41

gekk *see* **ganga**

gella (*past* **gellði**) *vv.* roar, bellow VII A:158

Gellini *m.* = Arnljótr **gellini**

gellir *m.* ‘bellower’, a nickname VII A:167

Gellisson *m.* son of Gellir Þorkelsson (1017–73) VIII:10, 34, 74

geingu *see* **ganga**¹

gengi¹ *f.* support, following, troop VI:157 (*gen. object of* **misstu**)

gengi², **genginn**, **gengit**, **gengr**, **gengu** *see* **ganga**¹

genja *f.* large frightening creature; a kind of axe; *as* nickname III:47 (perhaps with reference to the first meaning, or to an axe that the man owned)

gera/gjǫra/göra/görva (*pres.* **gerir/görir**, *past* **gerði/görði/gjörði**, *pp.* **gerr/gjorr/görir/gert/gjort/gört/gjörvir**) *vv.* (*Gr* 3.6.7) **I.** do I:10, 53, 77, 86, 88, 110, 115, 118, 142, II:68, 69, 73, 111, 144, IV:12, VI:122, VII A:101, VIII:185, X:86, XII:84, XIV:85, XV:89, 90, 97, XVI:74, 127, 160, 47/1, XIX:105, XXVI B:74, 145, 213; **gera nú svá** now do so XXI:72; *imp.* **gör** I:15, **ger þú eigi** do not do XXVI A:47, **gerðu honum** make (for) him XV:27; **gerum vér** let us do XXVI B:72; *subj.* **geri** should do VII A:101, **ok gera ek þat** where I might (or so that I may) do it XV:65; perform, hold VI:7; make I:11, 16, 29, 145, II:74 (**af** of them), VI:146, VIII:1, 31, 129, 174, XII:16, XV:13 (*see* **ógetit**), 18 (*see* **dátt**), 30, XVI:116, XIX:65, XXI:45, 92, XXVI B:107, provide, hold (*with dat.*, for someone) XIX:9; **gerum** let us make XI:38; **görði** was doing XII:78, was making XII:77; **gjörði svá** did so XXI:72, **svá gjörðu þeir** they did so XXI:102; **gjörðuð þér** you did XXVI B:70; **gerðu** they carried out XXVI A:43; get ready XVI:113; devise X:99; set, calculate, pay VIII:154, 157; enact VIII:172; perform XIII:20; build VI:113, X:5, 156, XIV:11, 152, XV:142, XIX:62, 102, XXI:106; bring about VII A:17, XXII:26/1; put up, i.e. fight XXII:39/2; cause VI:39, XV:126; **gera ferð sína** make one’s way, set out II:2, VI:20; **gera kost** *with dat.* give someone a choice XXVI A:11; **gera orð** send word VIII:104, 122; **gera orð á** make remarks/comments about XXVI B:32; **gera annat ráð** make another plan, try another course of action XXVI B:101; **af gera** do with it XVI:29; **gjǫra af** banish, exile, outlaw from XXI:157; **gera at** do something about XI:40, attend to

XV:24, make into VI:16; **fengu/gátu ekki at gert** achieved nothing XXVIA:38, B:97; **margir hlutir aðrir at gjörvir síðan** many other repairs *or* improvements (have been) done on it since XIV:13; **slíkt hafa at gort** had acted in such a way in this matter XV:118; **gera eptir** make in the likeness of XII:61; **gera ráð fyrir** look after XXI:71; **göra mót** *with dat.* act against, oppose someone XIX:21; **honum í móti gjöra** do anything (*or go*) against him XIV:113; **gera til** earn I:61, direct at XV:145; **gera mikit um** make much of it V:72; **gera sér mikit um** be much concerned about, care much about VI:318; **görið betr við mik** act better towards me, treat me better XXIV:21; **ekki við því gera** to do nothing to prevent it XXVI B:79; *pp.* **gerr** built XXVI A:24, done, committed XXVI B:140; **görr** prepared, brewed (*with dat.*, for) XII:51; *f.* **ger, gjör** made, fashioned XIII:2, 14, built XIV:6; **gjör** *as adj.* fulfilled, complete II:72; *acc. f.* **gørða** made, constructed I:20; *n.* **gert/gort/gjort** made XII:59; XIII:19, XXI:45, XXII:30/4; **vel gort** well made XII:12; **gjort/gort** done XIV:138, XVI:178; *m. pl.* **gervir** (are) made (*i.e.* lit) XI:15, **görvir at** ready to, on the point of XXV:40; *f. pl.* **görvir** made, *i.e.* told VI:321; *as aux. with inf. as meaningless periphrasis* X:40, *imp.* **gerið** XXII:22/2, *with suffixed neg. -t*, **gerðut** did not VI:261; *impers.* **gjörir hann** he becomes XVI:89. 2. **-sk form gørask** become XVI:169; **gerðisk, gjörðisk/gerðusk/gørðusk** became I:73, II:43, XIV:22, 48, XXI:35, it became XXI:60; **sem gerðisk** however it might turn out (*or if it happened?*) IV:95; **gerðisk/gjörðisk** took place VI:238, there came XXI:59; there came to be (*with dat.*, in someone, *i.e.* someone came to have) VII A:32; **gørðisk** would take place VIII:127, turned out, worked VIII:130; **gerðisk af því** came about as a result of this VIII:113; **hafði gørzk, hafði í gørzk** had taken place XV:121, 140; **gjörðisk til** set about, took the trouble to XVI:70; **gørðumz** we forced ourselves (we were forced?) XXV:101 (see note and *Gr* 3.6.4, 3.6.5.3); *used as auxiliary with inf.* **gerðisk bæga við = bægdisk við** did contend with VII A:11; *with suffixed neg.* **gerðut** did not XXV:64

gerð/gjörð *f.* doing, deed; **í qllum sínum gerðum/gjörðum** in everything he does XXIII:19, 42; activity XXIII:40

Gerðr *f.* a goddess, one of the **Ásynjur** II:10

gerla *adv.* (= **gørla**) extensively, completely, fully, comprehensively XXVII:31

Gerno *m.* brother of Gunnarr and Grímhildr XI:54

gerr¹ *adv. comp.* more clearly, more completely VIII:5

gerr² *see* **gera**

gersemi/gersimi/gjørsimi/gørsimi *f.* treasure, jewel, precious gift VIII:131, X:88, 105; valuable thing XV:15, XVI:11, 34, 140, 145, 167, XXI:151

gerv- *see* **gera**

gerzkr *adj.* from **Garðaríki**, Russian VII A:38

gestahús *n.* visitors' quarters III:78

gestr *m.* guest XIV:138; a rank of retainer at the Norwegian court (*Gr* 3.1.9 ex. 6) III:119 (*see MS* 284)

Gestr Oddleifsson *m.* XV:43, 45, 58 (*see note* 6)

geta (*past gat, past pl. gátu, pp. getinn*) *sv.* 1. *get; with suffixed 2nd person pron. gatzu* did you get X:67 (*Gr* 3.6.9.1 (10)); **geta af** gain (knowledge) from, learn from XXVII:34; **geta at** *with dat.* obtain from VIII:97; **þat geta at** get to do it XXVII:12; *as aux. with pp.* manage (to do something; *Gr* 3.9.7.1) III:62, VI:10, XV:99, XXVI A:38; **get ek ei** I cannot XXII:15/1, **þá aldri sótta geta** never manage to defeat them XXVI B:49, **getum þá eigi með vápnum sótta** will never be able to defeat them with weapons XXVI B:100; *as aux. with at and inf.* **geta at** get to do something, happen to do something XXI:110. 2. *with gen.* mention, speak of VI:173, XIV:130, XXIV:81; **getum eigi** let us not speak of them XI:38; **þess er við getit** it is further said/told XVI:10; tell VI:339, 348 (*inf. in nom. and inf. construction with þykkjat; Gr* 3.9.4); **er getit** *with gen.* someone is mentioned (**við** in connection with) VI:199. 3. guess, gauge, predict XXVI B:177. 4. **-sk form impers. getask vel at** *with dat.* (one) thinks well of someone, likes someone: **hafði honum vel getizk at manningum** he had thought well of the man VII B:53

geyja (*past gó*) *sv.* bark at; abuse, blaspheme VIII:101

geyma (*past geymði/geymdi, pp. geymdr*) *vv.* take care of XXII:58/1; *with gen.* **geyma þess at** make sure that XXVI B:85

geysaz (*past geysti*) *vv.* **-sk form** rush XXII:39/1, surge XXII:34/1

geysigrímligr *adj.* very, exceedingly terrible XXII:30/3

geysistriðr *adj.* extremely severe; *n. as adv.* **geysistrítt** very harshly (*or as substantive, very harsh treatment?*) XXII:36/3

geystr *adj.* (*pp.*) rushing furiously XXII:38/1

geyst *adv.* (*or adj. (pp.) n.*) furious(ly), at great speed I:116

- gi** *intensive suffix*; **miklugi gørr** more extensively by far, by very much XXVII:32. Cf. XXV, note 25.
- gildi** *n.* feast, banquet II:7
- gildr** *adj.* fine, worthy XXI:133, XXII:11/3; *with gen.* great, mighty, doughty in XXII:42/1
- gilja** (*past* **giljaði**, *pp.* **giljaðr**) *vv.* beguile, seduce XIV:90, *note*
- Gillingr** *m.* a giant II:102, 103, 105, 112
- Gilsfjörðr** *m.* fjord in north-west Iceland XV:3
- gimfastr** *adj.* X:37, *see note*
- Gimsar** *f.* (?) *pl.* estate near Trondheim, Norway (modern Gimsan) VI:67
- gimsteinn** *m.* precious stone, jewel XII:26
- gin** *n.* mouth (of animal), maw XXIII:63
- gingu, gingit** *see* **ganga**
- gipt** *f.* good fortune, grace XIV:36
- gipta**¹ (*past* **gipti**, *pp.* **gipt**) *vv.* give in marriage *Gr* 3.9.1, VII A:75, 91; *-sk form for passive* be married (to) or *refl.* marry oneself (to) VII A:93
- gipta**² *f.* luck (= **gæfa**) XVI:33
- giptumaðr** *m.* person of good luck (= **gæfumaðr**) XVI:125
- girnd** *f.* desire, lust XIII:43
- Gíslher** *m.* brother of Gunnarr and Grímhildr XI:30, 33, 54
- Gísli Finnason** *m.* XIV: 28, 154
- gista** (*past* **gisti**, *pp.* **gist**) *vv.* lodge, stay (overnight) XV:44
- Gizurr glaði** (the Cheerful) *m.* III:15, 19
- Gizurr hvíti Teitsson** *m.* VIII:80, 88, 111, XXVI A:4, 32, 33, 42, 52, 56, 66, 101, 110, 112, 118
- Gizurr Ísleifsson** *m.* bishop 1082–1118 VIII:150, 158, 181, 185, 188, 193, 195, 196
- Gizurr Þorvaldsson** *m.* 1208–68 III:6, 8, 9, 11, 12, 17, 20, 27, 29, 34, 35, 90, 91, 94, 96, 99, 101, 109, 111, 114, 122, 125, 126, 130
- gjá** *f.* ravine *Gr* 3.1.7.3–5 ex. 4, VIII:52
- gjafar** *see* **gjöf**
- gjald** *n.* tax (*Gr* 3.1.7.1 ex.5) VIII:30
- gjalda** (*pres.* **geldr**, *past* **galt**, *past pl.* **guldu**, *pp.* **goldinn**) *vv.* pay (*Gr* 3.6.9.1 (3)) VII A:169, VIII:27, 32, XIV:123, XXVI B:53; hand over XIX:25; give XXVII:19; repay with XV:16; *-sk form past* **galzk** was paid VIII:30
- gjalla** (*pres.* **gellr**, *past* **gall**, *past pl.* **gullu**) *sv.* resound, clang VI:240,

XXII:18/4; bellow; **ok gall hátt við** and it bellowed loudly at the same time XXI:119

gjarn *adj.* eager (*with gen.*, for something) VII A:22

gjarna/gjarnan *adv.* (*Gr* 3.5.2) willingly, gladly I:31, V:78, VII A:121, XXIV:25; eagerly, is keen to XXIII:81

gjóðr *m.* osprey; **gjóðr geira hríðar**, osprey of battle VII A:26, *is a kenning for a carrion bird, eagle or raven (dat. of respect, 'in or for the raven'; cf. note to I:12); when his hunger is diminished a battle has taken place*

Gjúki *m.* father of Guðrún, Gunnarr and Högni XXV:8, 77 (see note 4)

gjöf *f.* gift II:163, IV:100 (*pl. gjafar*), XVI:188; *with suffixed def. art.* XVI:135, 188

gjöld *see gjald*

gjör, **gjóra**, **gjörði**, **gjörðisk**, **gjörðuð**, **gjör** *see gera*

gjörð *see gerð*

gjörningr *m.* sorcery XIV:77

gjørsamliga *adv.* particularly XXIV:36

gjørsimi = **gersemi**

gjörst *adv. sup.* most accurately, most intimately XIV:51

gjört, **gjörvir** *see gera*

glaðr (*f. glöð* *Gr* 3.3.8.1 ex.3) *adj.* glad, cheerful VI:309 (*with hann, subject of rauð*); happy XXII:23/4 (*acc. sg. m. 'the happy Gauka-Pórir'*); *wk. form as nickname* III:15, 19

Glaðstýrandi *m. (pres. part.)* horse-steersman *or* -captain (in apposition to **Gunnarr**) XXVI A:95. **Glaðr** is the name of a mythical horse (see *SnE, Skáldskaparmál* 90/2 and 463), **Glaðr kjalar slóða** 'horse of the keel's path, i.e. of the sea' *is a kenning for ship, whose steersman is a seafarer, meaning Gunnarr*

glam *n. din, clash* XXII:38/3 (**randa glam** *probably a kenning for battle*)

glaurm *m.* merriment, revelry XXV:63

gleði *f.* joy *Gr* 3.1.7.4 (4), XII 86; happiness, entertainment? XXII:3/4

gleðimark *n.* sign of cheerfulness, indication of cheerfulness XXIII:50

gleðja (*past gladdi, pp. gladdr*) *vv.* gladden *Gr* 3.6.9.1 (7)

glepja (*past glapða, pp. glapðr*) *vv.* 1. confuse, confound. 2. **-sk form pres. for pass. glepsk** will be disturbed, destroyed VI:366

gleyma (*past gleymði, pp. gleymðr*) *vv. with dat.* forget XII:39 (*imp.*)

gleypa (*past gleypiti, pp. gleypit*) *vv.* swallow I:91

glíkligr (= **líkligr**) *adj.* likely, probable; *n. as substantive glíkligs (gen. object of geta)* what is likely VI:349

- glíta** (*past glítaði, pp. glítaðr*) *wv.* glitter XXI:173
- glófi** *m.* glove VI:37
- glotta** (*past glotti*) *sv.* grin (at at it) XXVI B:96
- glugg** *m.* window (opening) III:4 (*acc. pl. with suffixed def. art.*); **ok gluggar** and (there were) windows XXVI A:24
- Glúmr Geirason** *m.* poet, father of Þórðr Ingunnarson XV:34
- glý** *n.* joy XXV:27
- glýstamr** *adj.* ‘joy-hindered’, joyless XXV:2
- glæsilig** *adj.* splendid; *n.* **ok mjög glæsiligt** and (it was) a very splendid one (*see Gr 3.9.2*) VI:62
- glæpr** *m.* misdeed, crime XIV:99
- gløð** *see glaðr*
- gløgg** *adj.* clear-sighted, perceptive XXIII:19
- Gná** *f.* name of a goddess; in kennings for woman (= Steingerðr; cf. *SnE, Skáldskaparmál* ch. 31): **Gná steina** (*object of meina*) IV:55; **Gná borða** (*object of varða*) IV:57
- gnauð** *f.* noise, din XXII:56/1; **hjørva gnauð** ‘din of swords’ *may be a kenning for battle*
- gnaustan** *f.* clashing; **malma gnaustan** *is a kenning for battle* VI:352
- gnísta** (*past gnísti, pp. gníst*) *wv.* with *dat.* gnash XII:57
- gnógr** *adj.* enough; *n.* as substantive **gnógt** enough XXVI A:53
- gnóttir** *f.* abundance, plenty (alls of everything; cf. *Gr 3.9.8.2* and XXI:18, 32 and note 3) XXI:161
- gnýstærandi** *pres. part.* increaser of the clash (of battle), warrior XXVI A:95, *textual note*
- goð** *n.* (heathen) god, *see guð*
- goðbarn** *n.* divinely descended child or offspring XXV:77
- goðborinn** *adj.* (*pp.*) as substantive one born of gods, descended from a god XXV:58
- goðgá** *f.* ‘barking at gods’, blasphemy VIII:99
- goði** *m.* one of 36–39 priest-chieftains in pre-Christian Iceland VII A:167, VIII:11; as title XV:35, 41, XXVI A:4
- góðmannliga** *adv.* like a good man, conscientiously XIV:19
- Goðmundr Þorgeirssonr** *m.* lawspeaker 1123–1134 VIII:171
- góðr** (*n.* **gott** *Gr 3.3.8.4 (3b)*) *adj.* good (*Gr 3.3.8.3, 3.3.9 ex. 21, 24*) V:59, VI:89, 365 (*with grams*), VIII:68, XI:46, XV:24, XIX:98, XXI:51, XXII:37/1, XXIV:67, XXV:108, XXVI B:102; *n.* **gott kostum** with good qualities XXI:177; *acc. sg. m.* **góðan** XIX:77; *wk. dat. sg. m.* **góða** XXII:16/2; *acc. sg. f.* **góða** XIV:38 (cf. *Gr 3.9.2*); *gen. sg. f.*

- góðrar** satisfactory XXIV:23; *acc. m. pl.* **góða** XIV:15; fine V:56, XVI:3, 188; happy XV:80; noble-minded I:133; kind (*complement of yrði mér*) IV:96; *wk. form* **góði** XI:69; *n.* **gott** as substantive **svá (mikit) gott** such (great) goodness, such a (great) favour or kindness XVI:151, 184
- góðsiðugr** *adj.* well-conducted, well-bred XXIII:8
- Golapingslög** *n. pl.* the early law of the assembly at Gola (Gula), western Norway VIII:39
- gólf** *n.* the unboarded floor down the middle of a medieval hall, the ground X:76; *with suffixed def. art.* **um þvert gólfitt** *i.e.* across the room I:35, **við gólfitt** close to the floor III:7
- Gotar** *m. pl.* Goths; *gen. pl.* **Gotna** XXV:84, 106, *partitive gen.* (*Gr* 3.2.6 (20)) XXV:81, = Gothic XXV:13; *gen. pl.* **gota** Goths, men, horses (uncertain which) XXV:64 (*see note*)
- gotnar** *m. pl.* *poetical form for men* VI:348 (*subject of þykkjat mér, Gr* 3.9.4), VII B:21 (*dat. with vill bjóða*)
- gott** *see* **góðr**
- gráðr** *m.* greed, hunger VII A:25 (a battle sates the hunger of carrion birds)
- gráðugr** *adj.* greedy XXIII:13, 62, 88, 90, XXV:104
- grafa** (*pres.* **grefr**, *past* **gróf**, *past pl.* **grófu**, *pp.* **grafinn**) *sv. dig Gr* 3.6.5.2
- grafir** *see* **grøf**
- Grágás** *f.* 'grey (wild) goose', the name given to the Icelandic Law-Book under the Commonwealth XXVIII:*title*
- grammatica** *f.* (Latin word) grammar, *i.e.* the Latin language XIV:21, 154, 186
- gramr** *m.* hostile, fierce one; ruler; = Óláfr Tryggvason VI:282, 330, 343, 364, *acc. after hyggr ek with inf. misstu* (*Gr* 3.9.4) VI:156; **lofða gramr** is a *kenning for king* (here King Óláfr) VI:335; = Óláfr helgi XXII:1/3, 13/4, 22/1, 27/4, 34/2; **himna gramr** = God XXII:51/4
- grand** *n.* injury; *dat. object of hœtir* IV:23; injury XXII:59/2
- granda** (*past grandaði*, *pp.* **grandat**) *vv. with dat.* injure, damage XIII:21, 26, XXII:52/4
- Grani Gunnarsson** *m.* son of Gunnarr of Hlíðarendi XXVI B:12, 50, 110
- Grani** *m.* a horse X:69, *see note*
- granni** *m.* neighbour *Gr* 3.1.7.1
- grannr** *adj.* thin *Gr* 3.3.8.1

- grár** *adj.* grey *Gr* 3.3.8.5 (3, 4), 3.3.9 (5, 15, 20), XXV:13
- gras** *n.* herb XII:17; *pl.* **grøs** plants, herbage, pasture XXI:59
- Grásteinn inn mikli** ('Greystone the Great') *m.* a rock in Hítardalur V:79, 97
- gráta** (*pres.* **grætr** (*Gr* 3.6.5.2), *past* **grét**, *pp.* **grátinn**) *sv.* weep (*Gr* 3.6.6) II:107, XI:31; bewail, weep for XI:8, 71, XXV:38; **hvat grætr þú** what are you weeping for XI:33; *imp.* **grát þú** XXV:36; *pres. part.* **grátandi** X:137, XII:45
- grátligr** *adj.* tearful XXIII:71
- grátr** *m.* weeping; **at gráti** so as to cause you to weep, to your sorrow XXV:35
- greddir** *m.* feeder; **úlfa greddir** feeder of wolves, warrior (who provides corpses for the wolves to eat), *i.e.* Óláfr Tryggvason VII A:15
- Gregórius septimus** *m.* Gregory VII (pope 1073–85) VIII:189
- greiða** (*past* **greiddi**, *pp.* **greiddr**) *vv.* prepare, put in order; **greiða fyrir um** keep in repair XIV:135
- greiðr** *adj.* smooth, clear of obstacles; *n. as adv.* **gekk þat greitt** it went smoothly XV:76
- grein** *f.* branch; type; **með öllum greinum** in every way XIII:42; disagreement IV:103
- greina** (*past* **greindi**, *pp.* **greindr**) *vv.* describe, give details V:105; specify XXII:22/3
- greip** *see* **grípa**
- greni** *n.* lair, hole (of a fox) XXVI B:68
- greru** *see* **gróa**
- grét** *see* **gráta**
- grey** *n.* (female) dog IX:20 (*dat. pl.* for his dogs); bitch, cur VIII:102; *pl.* **grey norna** bitches of the Norns, she-wolves XXV:104
- gríð** *n. pl.* truce, quarter II:90, III:16, 17, 67, 70, 82, 96, VI:298; *with suffixed def. art.* VI:299; **ganga til gríða** be given quarter III:118
- gríðamark** *n.* symbol of truce II:92
- gríðungr** *m.* bull VII A:157, XXI:119
- Gríma** *f.* Hebridean woman, wife of Kotkell XV:37, 38, 135
- Grímhildr** *f.* wife of Atli, sister of Gunnarr and half-sister of Högni XI:2, 5, 13, 17, 19, 22, 23, 28, 30, 42, 52, 71
- grimmðarnáttúra** *f.* fierce nature, fierceness XIII:36
- grimmr** *adj.* fierce XII:57, XXIII:5, 23
- Grímr** *m.* Þórðr Kolbeinsson's farmhand V:128

- Grímr geitskǫr** *m.* 10th-century Icelander VIII:41
- Grímr Njálsson** *m.* XXVI B:2, 16, 18, 24, 35, 96, 193
- Grímsnes** *n.* area in southern Iceland XXVI A:115
- grind** *f.* fence; *pl.* pen, fold I:114
- grípa** (*past greip, past pl. gripu, pp. gripinn*) *sv.* grasp II:29, V:126; seize in the jaws, bite XXVI A:17
- gripakaup** *n.* the purchase of an ornament XV:20; *pl.* the buying of ornaments XVI:15
- grip** *m.* precious object, precious possession II:40 (í in them), III:33, VI:113; (domestic) animal *Gr* 3.1.8 ex.; *pl.* fine ornaments XV:10
- grjót** *n.* rock, stones (collective) XXII:35/4, 44/4; *with suffixed def. art.* II:32, XXI:152
- gróa** (*pres. grœr, past greri, pp. gróit*) *sv.* grow; heal XV:122
- Gróa Álfsdóttir** *f.* (*acc., gen., dat. Gró; Gr* 3.1.7.5 (2)) died in the fire at Flugumýrr III:7, 12, 21 (*gen.*), 25, 29, 30 (*dat.*, **henni Gró**), 34 (*dat.*), 39, 40, 42, 47 (*acc.*)
- gróf** *f.* pit XXVI B:230
- gruna** (*past grunaði, pp. grunat*) *wv. impers. with acc. of person and acc. of thing* suspect, guess; be suspicious about XXVI B:228; **mik grunar** I suspect, I feel sure XVI:103; **grunaði þá** they guessed VI:124
- grund** *f.* ground XXII:60/3
- Grund** *f.* *see* **Hrund**
- grunsemðarfullr** *adj.* suspicious XXIII:71
- grýta** (*past grýtti, pp. grýtt*) *wv.* **throw stones** (á at); *imp. pl.* **grýtið ér á** stone XXV:92
- grænn** *see* **grœnn**
- grætr** *see* **gráta**
- grœða** (*past grœddi, pp. grœddr*) *wv.* heal XI:40
- Grænland** *n.* Greenland VIII:64, 67, 74; XVI:10, 63, XXI:14, 38, 208
- Grœnlenzkr** *adj.* Greenlandic, of Greenland; **Grœnlenzkir menn** Greenlanders, people of Greenland XI:18
- Grœnlendingar** *m. pl.* Greenlanders, Norse settlers in Greenland VIII:71
- grœnn/grænn** *adj.* green XI:5, XXII:38/4
- grœti** *n. pl.* weeping XXV:2
- grøf** (*pl. grafir*) *f.* pit, trench XXI:92, 93
- grøftr** *m.* burial XIX:79

- grøn** *f.* moustache; lip XXVI B:95; *as nickname* III:15, 49
- guð, goð** *n. and m.* (heathen) god XIV:81; *m. sg.* XXIV:36, cf. **fleiri guð en einn** XXIV:44; *m. pl.* **guðar** XXIV:41, **guða** XXIV:35; *n. pl.* IV:95 (*subject of yrði góð mér*), XXIV:42, *with suffixed def. art.* II:88, 91
- Guð** *m.* God III:10, VII A:64, 66, XIII:7, 8, 12, 13, 14, 20, 23, 25, 35, 39, 43, XIV:2, 3, 11, 14, 65, 73, 117, 118, 123, 125, 177, 190, XVI:118, XIX:111, XXI:63, 81, XXII:26/4, 50/4, XXIV:16, 18, 33, 34, 40, 52, XXVI B:104, 124; **Guði á hendi** into God's hand XXVI B:182
- guðdómr** *m.* divinity, theology; **er til guðdómsins er** which relate to theology XXIV:28 (cf. note 2 and *Gr* 3.9.8.2)
- Guðlaugr piltr** (boy, lad) *m.* died in the fire at Flugumýr III:76
- guðligr/guðlegr** *adj.* godly, divine XIV:97, XXIV:33, 43
- Guðmundr Fálkason** *m.* III:118
- Guðmundr** (ofsi) *m.* a relative and follower of Gizurr Þorvaldsson III:35; **hann Guðmundr** the aforementioned Guðmundr III:91
- Guðmundr** *m.* son of Þorveig IV:2, 66
- Guðriðr Þorbjarnardóttir** *f.* XXI, note 22
- Guðrún Gjúkadóttir** *f.* XXV:8, 21, 35, 38
- Guðrún Ósvífrsdóttir** *f.* XV:3, 6, 7, 8, 13, 14, 16, 18, 20, 22, 25, 29, 30, 31, 46, 48, 52, 55, 58, 59, 60, 67, 77, 78, 80, 93
- guðvefr** *m.* costly fabric; *pl.* clothing made of this XXV:58
- guldu** *see gjalda*
- gull** *n.* gold II:82 (*with suffixed def. art.*), IX:14, X:37, 69, XII:19, 30; an object made of gold X:126, XVI:148; *dat. sg. with suffixed def. art.* II:79; **gull eitt** nothing but gold, pure gold VI:111; *pl.* pieces of gold (jewellery or rings) III:24
- gullauðigr** *adj.* rich in gold II:78
- gullband** *n.* golden band or collar IX:20
- gullhringr** *m.* gold (arm-)ring VII A:122, X:78, XXVI A:52
- gullhyrindr** *adj.* (*pp.*) golden-horned, with gilded horns IX:89
- Gullinhjalti** *m.* 'Goldenhilted', name of a sword I:130, 148
- gullinn** *adj.* golden VI:240; *n.* **gullit** XXV:73
- gullauf** *n.* gold leaf XII:31 (*pl.*, *with suffixed def. art.*)
- gullmalinn** *pp.* (*of mala*) ground in a golden mill? XII:17
- gullsmiðr** *m.* goldsmith XII:2
- gullu** *see gjalla*
- gulr** *adj.* yellow XXIII:6, 26

- gumi** *m.* man XXV:101
- gunnar** *m. pl.* men XXII:23/3; *acc. pl.* **gunna** the men XXV:92
- Gunnarr** *m.* 10th-century Icelander VIII:50
- Gunnarr** *m.* brother of Grímhildr XI:28, 31, 45, 53, 74; son of Gjúki XXV:27
- Gunarr Hámundarson** *m.* at Hlíðarendi XXVI A:2, 6, 21, 22, 24, 25, 27, 29, 34, 37, 39, 41, 44, 49, 62, 63, 65, 69, 71, 73, 75, 76, 85, 88, 89, 96, 116, 118, B:60, 62
- Gunnarr Lambason** *m.* XXVI B:12
- Gunnarr Úlfjótsson** *m.* 10th-century Icelander VIII:37
- Gunnarr enn spaki (Þorgrímsson)** *m.* lawspeaker 1063–65 and 1075 VIII:169
- gunnheilagr (-helgi)** *adj.* inviolable in battle, i.e. he against whom one should not fight (because he is one's brother) *or* inviolate, invincible XXV:101
- Gunnhildr** *f.* daughter of **Búrizleifr** VI:2, 5
- Gunnhildr** *f.* daughter of Sigurðr sýr, King Haraldr's father VII B:7
- Gunnlaugr Leifsson** *m.* monk at Þingeyrar XIV:26, *note*, 167
- Gunnlōð** *f.* a giantess II:116, 150
- gunnr** *f.* battle; *acc.* **gunni** VI:156, *dat.* **gunni** VI:308
- Gunnr** *f.* a name for a valkyrie; *in kennings* for woman (= Steingerðr; cf. *SnE*, *Skáldskaparmál* ch. 31): **Gunnr herkis sunds** IV:28; **þeiri Gunnri sölva** that woman (*dat. object of unna*) IV:61
- Gyða** *f.* queen of Óláfr Tryggvason VII A:69, 73, 79, 84, 88, 94, 96, 107
- Gyða** *f.* mother of **Þorsteinn** XVI:191
- gylltr** *adj. pp.* gilded XII:8; *acc. sg. m.* **gylltan** VI:287; *n.* **gyllt** VI:99
- gæfa**¹ *f.* luck, good fortune; *dat. sg. with suffixed def. art.* V:62; success I:146. Cf. **gipta**²
- gæfa**², **gæfir** *see gefa*
- gæfumaðr** *m.* person of good luck, a successful person XVI:40, 190
- gær, í gær** *adv.* yesterday XXV:5; some other day XXV:108
- gæra** *f.* (sheep)skin (with the fleece on it) III:3, 59, 60 (*dat. sg. with suffixed def. art.*)
- gæta** (*past gætti, pp. gætt*) *vv. with gen.* look after, take care of, pay attention to II:159; watch XV:84, look after XV:101; **gæta sín** take care of him XXII:50/4; **gæta sín við** guard oneself from XIV:92; **gættu eigi annars** regarded it no differently, took no more care VI:257
- gæzla** *f.* keeping, guardianship; **til gæzlu sjálfum sér** as protection for himself XIV:63; **þar til gæzlu** in charge of it II:116

- gœði** *n.* well-being, good fortune VI:364 (*dat. object of brá*)
- gøfga** (*past gøfgaði, pp. gøfgaðr*) *vv.* worship XXIV:40
- gøfugligr** *adj.* magnificent, splendid II:11; *comp.* nobler in appearance VII A:36
- gøfugr** *adj.* noble XIV:127, 132, XVI:151, XXIV:79; *sup. gøfgastr* Gr 3.3.9 ex. 28
- gøgnum** *adv. and prep. with acc.* through II:145, 147; **í gøgnum** *postposition* (Gr 3.7) X:17
- gømul** *see gamall*
- gøngum** *see ganga*¹
- gøngur** *see ganga*²
- gør, gørða, gørðumz** *see gera*
- gørla** *adv.* clearly V:81, XXIV:12. Cf. **gerla**
- gørr, gørt, gørva, gørvar, gørvir, gørzkr** *pp. see gera*
- gør, gøra, gørask, gørða, gørði(r), gørðisk, gørðu, gørðusk, gørið, gørir, gørva** *see gera*
- gørr** (= **gerr**¹) *adv. comp.* more extensively, more fully; **einna miklugi gørr** XXVII 32 *see einna*; cf. **gerla**
- gørsimi** *see gersemi*
- há**¹ *interrog. interjection* = **hvat** XXIV:9
- há**² *see há*¹
- haf**¹ *n.* sea VI:167, XVI:154, XXIV:37; open sea XIX:44, 71, 80; *with suffixed def. art. á hafet, í hafit* out to sea VI:121, VII A:10; ocean VII A:164
- haf**² *see hafa*
- hafa** (*pres. hefr/hefir, past hafði, past pl. höfðu/hafðu, past subj. hefði, pp. haft*) *vv.* have (Gr 3.6.7) I:30 (2), 69, 118, II:79, 88, 136 (*it, i.e. the mead, understood as object*), III:17, 54, VI:19, 20, 49, 118, VII A:61, IX:40, 41, X:58 (*it, i.e. the missing ring, understood as object*; Gr 3.9.5.1), XI:35, XIV:178, XV:31, XVI:13, XXI:10, 103, XXII:3/1, XXIII:80, XXV:32, XXVI A:85, B:56, XXVII:5; put, place III:111; take VII A:52, X:10, XIX:43; receive XXVII:37; get II:67; meet (a certain kind of weather) XXI:198; bring V:116; carry, bear XXIII:45; wear, have on V:28, 56, 159 (**á sér** on himself), XXI:44; use II:6, VII A:37, XV:82, 83, 130, XXI:16; keep VI:2, VII B:3, 31, VIII:3, XXVII:45; accept VIII:6; hold II:51, VIII:46, 59, 62, 170, XXVII:43; maintain I:34; carry on VIII:128 (*pp. haft*); keep to XIV:60; behave, act I:22; *pres. hefr* it has I:76 (1; Gr 3.9.5); **hefir þú** do you have IX:36; **höfum vér** we have II:81; **höfum allir**

let us all have VIII:134; **hafi þit** you have (*Gr* 3.6.9.1 (14)) I:52, 54; *past pl.* **hafðu** VI:58, 146, 304; *imp.* **haf sǫðlat hesta tvá** have two horses saddled XV:95; *pres. subj.* **at ek hafa** that I should have III:68; **hafir** may have XVI:53; **hafi** had I:74, may have I:135, has VI:85, may gain, win VIII:134; **hafi hann** let him have IX:60; **hafi ekki** should not have (*or* should have no, *see* **ekki**¹, **ekki**²) XXIV:46; **hafi á sér** have in them XXIII:33; *past subj.* **ef ek hefða** if I had XXI:134, **hefðir þú** you would have XXV:96, **þú hefðir** you had XXV:96, **þó at hann hefði** even if he got VI:4; **hafa af** inherit from VII B:8, 9; **hafa menn at** have people employed XIV:133; **hafa fyrir** receive in return for, exchange for XXI:78, 115; **hafði fyrir þeim** put before them, presented to them XXVI B:126; **hafa í** include in XIV:140; **hafa með sér** take away with one XIX:87, XXI:201, bring with her II:40; **hafði haft með sér** had brought with him III:2; **hǫfðu með sér** had brought with them XXI:57, kept with them XXI:95; **hafa þar með sér** take along with one III:25; **hafa til** have available, have for it I:118, use as a pretext, bring as a charge for VIII:100, use for XXII:37/2 (*cf.* *Gr* 3.9.5.1), *with at and inf.* XXVI A:58; **hafa um** use, say about it XXIV:9; **hafa kyrrt um sik** keep quiet I:110; **hafa út** bring out VIII:35, **hafði út** had brought out XI:17; **hafa þaðan** take away from there, get to go along VII A:68; *impers.* **hafði nær** it came close VIII:110; *pp. forming pass.* **var haför** was brought, was presented VII B:52; *as aux. with supine forming present or past perfect* (*Gr* 3.9.7.1) I:4, 15, 16, 17, 18, 25, 29, 30 (1), 31, 46 (*pres. subj.*), 48 (*past subj.*), 53, 55, 65, 76 (2), 111, 113 (*pres. subj.*), 115 (*past subj.*), 129, 140, 141, 142, 145, II:15, 39, 75, 86, 100, III:10, 104, 114, 119, IV:8, 48, V:15 (**hafi pres. subj.**), 57, 77, 96, 116, 125, 132, 159, VI:3, 33, 42 (*past pl.* **hafðu**), 72, 281, 304 (**hafðu**), VIII:29, IX:128, X:132, XI:23, XV:24, 26, *note*, 114 (*past subj.*), XVI:4, XIX:16, 27, 39, XXI:5, 9, 177, XXII:4/1, 13/1, 30/3, XXIV:59, XXV:6, 106, XXVI A:47, 50, 63, XXVII:10, 18, **þér hafið** you have XXIV:23, **hafi þar eptir verit** remained behind there XXI:162, **ok hafi eigi farit lengra** and that they did not travel further XXI:163 (*similarly* XXI:164, 165), **hefir þat** that has (never) V:15, **hefr haft** has had (held) XXVII:43, **hafði haft** had held VII B:4, had been holding XXVI B:151, **hǫfðu haft** had used VII B:78, **hefði veitt** had given XXVI A:116; *with pp. in agreement with the direct object* (*Gr* 3.9.7.1) IV:97, V:19, 63, VI:48, 55, IX:26, 27, XXII:29/1, XXV:69; *as aux. with inf.* **hafa at vinna** will have to overcome IV:80

hafin, hafizk *see* **hefja**

Hafliði Másson *m.* died 1130 VIII:172

hafna¹ (*past hafnaði, pp. hafnat*) *vv. with dat.* forsake, renounce IV:83

hafna² *see* **høfn**

háflœðr *f.* high tide XXI:89

hafr (*pl. hafrar*) *m.* (billy) goat IX:81

Hafra-Fasti *m.* robber XXII:23/4

haft *see* **hafa**

hafuð *see* **høfuð**

hafviti *m.* beacon of the sea, *kenning for* gold VI:281

hagi *m.* pasture VIII:55

hagleikr *m.* skill XII:8, 25, 47, 63

hagliga *adv.* neatly, nicely IX:64; skilfully XII:23, 59

hagligr *adj.* skilful, skilfully made (**at** in respect of) XII:10; *sup.* XII:30

hagr¹ *m.* state, situation VIII:124; **i hagr** *with dat.* in someone's favour XXVII:10; *pl.* condition, nature I:135

hagr² *adj.* skilful; *sup.* **hagast** most skilful XIV:16; **hagast maðr** the most skilful of men X:14; *n. as adv.* **sem ek hagast kunna** as skilfully as I knew how X:92

haka *f.* chin XXIII:64; *acc.* **høku** XXIII:65

Haki *m.* a Scot, Scotsman XXI:39

Hákon Ívarsson *m.* 11th-century Norwegian (great-grandson of Hákon Hlaðajarl) VII B:81, 82

Hákon Sigurðarson Hlaðajarl *m.* the Great (*inn ríki*), ruler in Norway c.970–95 VI:42, VII A:125, 127, 169, B:5, 8

Hákonarson/-sunr *m.* son of Hákon Hlaðajarl VI:41, 192, VIII:148

halda (*pres. heldr, past helt, past pl. heldu, pp. haldinn, n. haldit*) *sv.* (*Gr* 3.6.9.1 (3, 10) **1.** last VIII:131 (*intransitive*); *with dat.* hold I:32, VII B:88 (*i.e.* fight; **eigi** *goes with this verb too*), XII:37, 49, XV:12 (*i.e.* not lose), XXVI B:150 (*imp. pl.*); keep hold of, hold on to XVI:143, 149, 177 (*subj.*); maintain, keep up VI:225; hold a course: **heldu skipunum** steered the ships, sailed XXI:35; *with acc.* hold, uphold XXII:2/1; keep, preserve VIII:176; maintain XIII:22; **halda tal af** depend on the words of, value what is said by (*or* hold conversations with?) XXI:15; **halda á** hold on to I:130, III:12, V:99; **helt á** was holding XIX:33; **halda á brottu** paddle away XXI:142; (*subj.*) **haldi sér þó aþr** and yet (if he) holds himself (leaning) backwards (*i.e.* with legs sloping backwards, body sloping forwards?) XXIII:102; **halda at** make one's way towards I:116 (could also be **heldr**¹); **halda**

- eptir** make one's way in pursuit of V:60, *with dat.* keep VII A:75 (**eptir** *is adv. here*); **halda inn með** sail in along XXI:55; **helt þar saman** there held it together there XXI:46; **halda til** make one's way to, lay one's course for VII A:2, 3, XV:131; **helt til** was the reason XV:80; **halda undan** get away XXI:130, retreat XXI:132; *past subj.* **heldi undan** made off VI:310; **halda upp** *with dat.* maintain, discharge XXIV:72, **halda upp svorum** be spokesman VII B:25. 2. **-sk form** **haldizk** remained in force, remained valid, continued to be observed XIV:57; **haldask við (viðr)** stand firm VI:210, hold out VI:268
- háleitliga** *adv.* loftily; fervently III:9 (**á marga vega** *i.e.* showing many kinds of devotion or eloquence)
- háleyskr** *adj.* of Hálógaland (in northern Norway) XXII:10/3
- hálf** *f.* region, part; **af Guðs hálfu** on behalf of God XIV:3
- Hálfdan enn svartí (Goðrøðarson)** *m.* 9th-century Norwegian king *Gr* 3.1.8 ex., VIII:8
- háfljóst** *adv.* half-light, twilight (in the morning) III:131
- hálf** *adj.* half III:79, VIII:32; XVI:52, XXI:94; **hálf eitt** only half XVI:65; **hálfar allar** half of all XXVII:38; *dat. sg. n. with comp.* **hálfu ríkari** twice as powerful XI:39; **hálfu fremr** twice as far off (in time) XXV:7
- hálfsextøgr** *adj.* 55 years old; **vetri miðr en hálfsextøgr** 54 years old VIII:192
- hali** *m.* tail; **hala sínum** with his tail XII:61
- háll** *adj.* slippery *Gr* 3.3.8.4 (1)
- hallandi** *m.* (*pres. part.*) one who causes something to sink, waster; *in kenning for* (generous) man (Eiríkr jarl), *gen. sg.* **hallands hafvita** distributor of gold VI:282 (*gen. with skeiðum*; *anomalous strong declension*)
- hallar** *see holl*
- Hallbjörn slikisteinsauga** *m.* son of Kotkell XV:39, 138
- Halldórr** *m.* Irish slave XIX:37
- Halldórr Guðmundarson** *m.* III:81, *see note*
- Halldórr Heðinsson Garpsdalsgoði** *m.* XV:2
- Halldórr ókristni, úkristni** ('unchristian') *m.* Icelandic poet, early eleventh century VI:49, 229, 276
- Hallfreðarstaðir** *m. pl.* farm in eastern Iceland *Gr* 3.1.8 ex.
- Hallfreðr/Hallfrøðr vandræðaskáld** ('troublesome poet') *m.* Icelandic poet (died c.1007) VI:153, 172, 258, 304, 322, 324, VII A:10

- Hallfreðr** *m.* father of Hrafnkell *Gr* 3.1.8 ex.
- Hallfríðr Garðafylja** *f.* III:128
- Hallgerðr Høskuldsdóttir** *f.* wife of Gunnarr at Hlíðarendi XXVIA:26, 78
- hallir** *see* **holl**
- Hallr Gizurarson** *m.* the bridegroom, who died from wounds the morning after the fire III:51, 53, 55, 59, 60, 61, 64, 131
- Hallr Órækjasonr** *m.* VIII:51
- Hallr (Þórarinnson)** *m.* of Haukadalsr (995–1089) VIII:184
- Hallr Þorsteinsson** *m.* of Síða (Síðu-Hallr), c.950–1020 VIII:78, 116
- Hallsteinn goði** *m.* XV:35, 41, 127, 129
- Hallsteinsnes** *n.* farm in north-western Iceland XV:35
- Hallveig Fróðadóttir** *f.* XIX:107
- hallvitjandi** *m.* hall-visitor; *dat. pl. hallvitjendum* *poss. dat. in generic sense referring to* Kormakr (*i.e.* it was his shield) IV:19
- hálpúst** *n.* flail (**hálmr** *m.* straw); **sem í hálpústum** like with flails, like the sound of flails XXI:97
- halr** *m.* man XXII:62/2, XXV:51, 63, 65
- háls** *m.* 1. neck II:130, III:85 (*with suffixed def. art.*), X:25, XXIII:74; **á hálsinn Helga** on Helgi's neck XXVI B:153; **ok hendr um háls** and (laid) his arms round her neck XII:82. 2. ridge XV:86
- Hamall Þormóðarson** *m.* XIX:114
- hamarr** *m.* hammer IX:2, 12, 26, 41, 56, 71, 120, 124, 130; *dat. sg. hamri* (*see Gr* 3.1.7.5 (1)) IX:8, 131, *instrumental* X:98; *crag: gen. pl. hamra* XXI:130; hammer? back of an axe? *crag, precipice?* XXIII:12
- hamarsgnípa** *f.* peak of a crag XXI:67
- Hamðir** *m.* son of Guðrún and King Jónakr XXV:20, 75, 85, 94, *textual note*, 96, 111
- Hamðismál** *n. pl.* 'speeches of Hamðir' XXV:112
- hamfarir** *f. pl.* travelling in a changed shape VII A:146 (**í** by means of)
- hamingja** *f.* good fortune VII A:47
- hamla** *f.* oar-thong, thole-strap, a loop to hold the oar in position against the rowlock when rowing; **síga á hqmlur** pull against the oar-thongs, *i.e.* draw backwards, row astern VI:214
- hamr** *m.* shape, form VII A:141
- Hámundr Bjarnarson** *m.* XIV:129, 130
- hana** *pron. acc.* her, it (*Gr* 3.2.1) I:16, II:69, XV:21
- hand-** *see* **hond**

handlegg *m.* arm V:99, 100

hand-Viðrir *m.* Viðrir is a name for Óðinn; ‘Viðrir of the hand’, ‘hand-god’ means Týr, the god whose hand was bitten off by the wolf Fenrir (*SnE, Gylfaginning* ch. 34); his **grand**, ‘injury’, is the loss of a hand, which is what Kormakr thinks he is being threatened with IV:23

hanga (*past hekk, past pl. hengu, pp. hanginn*) *sv.* hang (*Gr* 3.6.9.3) V:157, XXIII:59

hann, hans *pron.* (*Gr* 3.2.1, 3.3.9 ex. 15) he, him, it, his, its *etc.* I:4, 5, 13, 22, 24, 87, 88, 90, 91, 92, 98, 102, 104, 149, II:1, 3, III:91 (*see Guðmundr* (ofsi)), IV:10 (= it, the scythe-blade), VI:5, VII A:30 (2; *in apposition to Óláfr*), VIII:14 (i.e. Edmund’s), IX:1, 5, 29 (it, i.e. the hammer), 34, 42, 107, XI:25, 38 (*in apposition to Attila konung*), XV:2, 26, 36, 38, XIX:10, XXI:7, 66 (*in apposition to Þorhall*), XXII:5/1, XXV:32, XXVI A:8, 17 (*in apposition to Þorkel*), 19, 35, B:46, 156, XXVII:5, 22; **hann Auðunn** this Auðunn XVI:6; = Ormr enn langi VI:265; = King Óláfr VI:331; the aforementioned VIII:120; **hans** of his XXII:30/2, 44/3; **til hans** to him XXIV:17, 41; **var . . . hans** it was . . . of him XXII:29/3

hannyrðir *f. pl.* handwork, needlework, embroidery XIV:189

hánum = **honum**

happ *n.* good luck XXI:143

hár¹ (*f. há, n. hátt, pl. hávir* *Gr* 3.3.9 ex. 29) *adj.* high *Gr* 3.3.8.5 (3), X:54 (with **viðr**), XXV:82; tall X:170, XXVI B:149; long XXII:61/4; *acc. sg. f. háva* I:17; *n. as adv. hátt* high II:32, VI:114, XXIII:101, high up VI:290, XXIII:44, 52, loud(ly) I:14, II:71, 107, XXI:120, 206, XXVI A:18, noisily I:22, in a loud voice VI:169; **hátt upp** out loud XXI:124

hár² *n.* hair XII:20 (*with suffixed def. art.*), XXI:103, XXII:61/3, XXIII:4, 22 (*pl.*), 78, 80 (*with suffixed def. art.*), XXVI A:78; **hárit** his hair XXVI B:222

Haraldr Gormsson *m.* king of Denmark (died c.986) VI:2, 33, VII A:124, 125, 126, 139, 146

Haraldr (Sigurðarson) harðráði (‘harsh-ruler’) *m.* king of Norway 1046–66 VII B:3, 7, 11, 12, 34, 36, 86, XVI:16, 32, 71, 156, 157, 160, 166, XXII:14/3, 15/2

Haraldr hárfagri Hálfðanarson *m.* Norwegian king c.885–935 *Gr* 3.1.8 ex., VIII:7, 16, 26, 29, 60, 75, XIX:47

- Haraldsson** *m.* son of Haraldr bluetooth Gormsson (died c.986) VIII:146
- harðhugaðr** *adj.* (*pp.*) tough-minded IX:124
- harðla** *adv.* very, extremely VI:209, XXII:14/1, XXIII:89, absolutely XXII:7/2
- harðr** (*f.* **hørð**) *adj.* (*Gr* 3.3.8.1, 3.3.9 (2)) hard XXII:35/4 (*dat. sg. n.* **hørðu**); fierce (of battles) VI:195, 212, 254, 285, XXI:125; firm (ones) XXIII:94; violent I:43; strong XXI:131; harsh XIV:99, XXII:36/4; tough XXII:42/4, XXV:52; resistant XXII:30/1, 56/2; **í harða** (i.e. **raun**?) into a hard (time), into a harsh trial VI:230; *comp.* **harðari** *Gr* 3.3.9 (18); *sup.* **harðastr** V:137 (*Gr* 3.3.9 (12, 17)); *n. as adv.* **hart** hard V:117, i.e. fast V:66, 166, XXI:189, violently VI:271, XXII:39/1; *sup.* **sem harðast** as hard as we can VI:78
- harðsnúinn** *adj.* (*pp.*) ‘hard-twisted’, powerful, virulent XV:143; well-knit, staunch XXVI B:57
- Hárekr** ór Þjóttu Eyvindarson *m.* XXII:8/1, 36/1
- hárfagri** *adj.* finehaired, *nickname* VIII:7, 16, 61, 75, XIX:48
- hárfærð** *f.* the hairstyle XXIII:6
- hárgeirr** *m.* ‘hair-spear’, *kenning for comb* IV:32
- harka** (*past* **harkaði**, *pp.* **harkat**) *vv. impers.* it goes badly (**um** with something), something goes badly V:7
- harma** (*past* **harmaði**, *pp.* **harmat**) *vv.* grieve for, sorrow over XIV:107; *impers. with acc. of person and acc. of thing* cause (someone) to sorrow, grieve (someone) XI:7, 34
- harmdauði** *m.* sorrowful death; **morgum mǫnnum harmdauði** lamented by many XXVI A:120
- harmr** *m.* grief III:131, VI:324, XII:36, XXVI B:187; sorrow XII:39, 84, 88; injury, wrong(s) X:132
- harmþrunginn** *adj.* (*pp.*) weighed down by grief XIV:111
- hárr** *adj.* hoary, grey II:43
- hart** *see* **harðr**
- háski** *m.* danger I:84
- háss** *adj.* hoarse III:129
- Hásteinn** *m.* son of **Atli enn mjóvi** XIX:7, 24. Cf. *Landnámabók*, *ÍF* I 371–76 and *Flóamanna saga*, *ÍF* XIII 232–37, where he is called Hallsteinn
- hásæti** *n.* high seat, throne XI:53; *pl.* II:7, XI:57
- hátíð** *f.* festival XIV:139
- hátt** *see* **hár**¹

hatta *see* **hǫttr**

háttá (*past háttaði, pp. háttat*) *wv.* arrange, fashion; **at mér muni svá háttat** that I am of that nature I:134

Hattar *see* **Hǫttr**

Hattargriði *m.* Hǫttr's protector I:59

hattr *m.* hood XXI:45

hátttr *m.* manner, way (of doing something) XIII:30, XXIII:70; *dat. sg. með sama hætti* in the same way XII:21, **með hverjum hætti** in what way, by what means, how XIV:90, *note*; custom XIV:158; nature XXIII:35; measure, moderation; **um fram hátt** beyond measure XXIII:62; *pl.* behaviour, way of life XIV:48, 60

haudrmen *n.* necklace of the land, *kenning for sea* (**haudr** is a poetical word for land, *see* *SnE, Skáldskaparmál* 303)

haufuð *see* **hǫfuð**

haugr *m.* (grave-)mound IX:19, XV:154

Haugsnæs *n.* headland on Skálmarnes XV:155

Haukadalur *m.* in south-west Iceland VIII:184 (north of Geysir)

haust *n.* autumn I:76 (*acc. of time*), V:52, VIIA:70 (*with suffixed def. art.*), XXI:196, XXVI A:2 (*with suffixed def. art.*)

háva, hávir *see* **hár**

hávaðamaðr *m.* noisy, rowdy, assertive person IV:3

heðan *adv.* from here XXVI B:176; from this country (Iceland) VIII:65, 88, XVI:8, (from Denmark) XVI:126

Heðinn *m.* legendary king, whose shirt is a coat of mail VI:262

hefi, hefir, hefða, hefði *see* **hafa**

hefja (*pres. hefr, past hóf, past pl. hófu, pp. hafinn/hafit*) *sv.* (*Gr* 3.6.9.1 (5)) **1.** begin (*cf. Gr* 3.9.3 (a)) II:16; **hefja upp** begin VIII:123, XIV:1. **2.** lift, raise XXII:7/4, **hefja upp** XXIII:70; **hefja í sundr** open III:11. **3.** *-sk form (refl.)* originate II:86 (*pp. hafizk*); **hófsk** lifted himself X:136, 173

hefna (*past hefndi, pp. hefndr*) *wv. with gen.* avenge II:62, V:98, 115, VI:36 (**á** on), 94, VII A:132, B:72, X:132, XXV:9, 42, XXVI B:113, 139, 160; **hefna mín** avenge me XXVI B:218; *imp.* **hefndu vár en vér þín** you avenge us and we (shall avenge) you XXVI B:80; *with acc.* punish XXII:4/4, 23/1, **hefndi** punished it XXII:5/4; *with dat. and acc.* punish someone for something XXII:14/4

hefr *see* **hafa and hefja**

heiðinn (heiðn-) *adj.* heathen (*Gr* 3.3.8.5 (1), 3.3.9 (20)) VI:8, VIII:22, 109, 114, 119, XIV:80, XIX:109, XXIV:35

- heiðni** *f.* heathen practice(s) VIII:143, XXII:5/3
- heiðr**¹ *f.* (*Gr* 3.1.7.4 (2), 3.1.8 (17)) heath, moor V:151, VIII:54; **fyrir neðan heiði** below the the heath (i.e. west of Mosfellsheiði and Hellisheiði in south-west Iceland); **ofan um heiði** down over Hellisheiði XIX:94
- heiðr**² *m.* honour XXII:9/4, 45/3; glory XXII:64/1; **haldr heiðr** *with dat.* hold someone in honour XXII:2/1
- heilagr (helg-)** *adj.* (*Gr* 3.3.8.4 (3c), 3.3.8.2–5 ex. 4, 3.3.9 ex. 24) holy, blessed XIII:22, 48, XIV:5, 30; saintly XXII:61/3; sacred XIV:35; *acc. sg. m.* **helgan** XXII:62/1, *f.* **heilug** XIV:73, **heilög** XXIV:46, *acc. sg. f.* **helga** XXII:25/1; *dat. sg. m.* **helgum** divine VII A:48, XXIV:27; *pl.* **helgir menn** saints: **heilagra manna sögur** lives of saints XIV:189; **helgir dagar** holy days XIV:58; **helgir fiskar** halibut XXI:93; *strong form as title* blessed XIV:120; *wk. form inn helgi Jón* St John XIV:17; *acc. sg. m. inn helga* (the) Saint V:57, **enn helga** VIII:12, *gen. sg. hins helga* XIII:11; *sup. helgasta hans* his most holy XIV:100
- heili** *m.* brain; *with suffixed def. art.* its brain XXVI A:18
- heill**¹ *adj.* whole, healed, recovered VII A:55; healthy, thriving X:148; safe, unharmed I:114, XIII:5, 35; at least, good, complete VIII:166; united, undivided X:72; **verða heill** recover VII A:55; **far heill** farewell XVI:153; *as greeting sittu heill* ‘sit in health’, hail as you sit XI:23; **eigi heil** pregnant, with child XXI:137
- heill**² *f.* (good) fortune *Gr* 3.1.8 ex.; *pl.* omens, auspices XIX:41
- heilsa** *f.* (restoration to) health XXII:57/4
- heim**¹ *adv.* home II:38, 52, 115, IV:67, XI:72, XII:3, 79, XV:12, 30, 110, XXVI B:18; in (to the dwelling) IX:81, to the buildings XIV:150; to the house XXVI A:28, B:84; back I:78, 93, 110, VII A:105, X:10, XII:70 (*i.e.* to the shieling XV:910, XXI:71 (*i.e.* to the camp)); back home XXVI B:4, 24; **koma heim** get back home XIX:8, visit, pay a call I:115, *i.e.* to Valhøll or Hel, to death V:23; **heim á bæinn (at bænum)** up to the farm (*i.e.* to Gunnarr’s farm) XXVI A:9, 14, (*i.e.* to Njáll’s farm) B:44; **sækja heim** attack (someone) in their home XXVI B:63
- heim**² *see heimr*
- heima** *adv.* at home II:51, IV:50, X:72, XV:135, XXVI A:27, 34, 109, 118; in the house V:27, in his house XXVI A:3; when at home VII B:31; in the precinct XIV:25
- heimakona** *f.* female household servant III:128

heimamaðr *m.* member of a household, servant, workman XXVI B:46

heimamannligr *adj.* human (domestic servant's, member of household's?) XXIII:37

heiman *adv.* from home, out (into the world) II:16, 123, from the house IV:63; **fara heiman** set out (from home) V:112; **hafði heiman haft** had brought with him from home V:116; **heim ok heiman** to and from his home XII:79

heimboð *n.* invitation to stay; **at heimboði** as a guest II:95

Heimdallr *m.* a god (one of the Æsir) II:9, IX:57

heimili *n.* home XXVII:5

heimkynni *n.* home, household XIV:148

heimr *m.* world II:94, XII:12, XIII:40, XIX:49, XXII:3/2, XXIV:37; *pl.* i.e. where someone dwells IX:18, 32; **norðr í heima** into northern lands XXII:64/4; **þessa heims ok annars** in this world and the next XXVI B:125

heimska *f.* foolishness XXIII:41, 45, 69

heimskligr *adj.* foolish XXII:7/3

heimskr *adj.* foolish XXIII:9, 92

heimta (*past heimti*, *pp. heimt*) *vv.* get back, recover IX:29, 71 (**þér** for yourself); **heimta at** claim from, recover from VI:18; draw, pull (*i.e.* row) VI:122

hein *f.* whetstone II:125; *with suffixed def. art.* II:126, 128

heipt *f.* fury (in battle), hostility (*gen. with nýta*) VI:277

heit *n.* vow promise XIX:10

heita¹ (*pres. heitr*, *past hét*, *past pl. hétu*, *pp. heitit*) *sv.* (*Gr* 3.6.9.3) *with dat. of person and dat. of thing* **1.** threaten; *impers. pass.* (*Gr* 3.9.3) II:46. **2.** promise VII A:122, VIII:89, XV:90, XVI:41 (*with two datives*), 156, XXII:36/2 (*with two datives*), XXVI B:171 (*with two datives*), 180; **heita góðu** make fair promises I:86; *with acc.* (!) vow XXV:80; *pp.* **því heitit honum** promised him this XXVI B:163. **3. heita á** call upon (to do something), command VI:115, 277; pray to XXI:63

heita² (*pres. heitir*, *past hét*, *past pl. hétu*, *pp. heitit*) *sv.* (*Gr* 3.6.9.3) be called I:9, 59, 147 (*subj.*), 147 (*inf.*), II:77, 89, 92, 97, 102, 115, 130, III:83, 128, IV:1, 107, V:128, VI:29, VII A:10, 94, 123, 129, 137, VIII:51, X:2, 87; XIII:1, XIV:16, 185, XV:2, 53, XVI:2, 45, XIX:36, XXI:39, 203, XXII:27/2, 37/1, XXVI A:114; be named I:148, VIII:15, 36, 65; **hét** was called XXVI A:8; . . . **hét maðr**,

- maðr hét . . .** there was a man called . . . XV:38, XIX:2, XXI:7; **hét kona hans** his wife was called XV:38; **ok hét maðr** and one was a man called III:78; **hétu** were the names of XIX:72; **heitir** has been called, is known as XV:33, 152, 155; **þar heitir** the place is called XIX:84, the place has been called XIX:86; **þar sem heitir/heita** in a place called II:115, XIX:82; **þar er nú heitir** in the place now called XIX:54; *pp.* **var um heitin** was called XXV:10
- heiti** *n.* name II:122; *pl.* your names XXII:22/2
- Heiti** *m.* a sea-king, legendary viking VI:325
- heitr** *adj.* hot XXV:89; *comp. acc. sg. m. (or n. as adv?)* **heitara** hotter XXVI B:111 ('you will not need it hotter for baking')
- heitstrenging** *f.* vowing XIX:11
- Hekja** *f.* Scottish woman XXI:39
- helda, heldi** *see* **halda**
- heldr**¹ *adv. (comp.)* (*Gr* 3.5.2) rather, somewhat *Gr* 3.5.1–3 ex. 6 (d), I:8, 71, 116 (could also be **heldr**²; cf. *ÍF* XIII 350), III:19, 27, V:7, VI:230, VII B:2, XV:13, XVI:80, 91, XXI:11, 137, XXII:58/2; rather XIV:45, XXVI A:12; but rather XXIII:52, XXIV:78; most X:99; instead, rather I:81, 142, VIII:6, XXII:25/1, XXIV:9, 10; **enn heldr** still more XXIV:4; **eigi heldr** not either I:93; **heldr mega einn** it would be easier for one (rather than two) III:92; **heldr vildu** they would rather XXVI B:63; **heldr . . . þar** it was rather that XXVI B:226; **heldr en** rather than I:64 (*emphasising the comp. nær*), III:13, *with betr* V:161, XVI:111, XXIV:15, 58; any more than VI:8; **heldr . . . en** rather than, instead of VIII:163, XXIV:32, 51, any more . . . than XIII:37; **fyrir því at heldr þótt** any the more because of this that, even though VII B:55; **eigi at eins . . . heldr ok** not only . . . but also XIV:191
- heldr**² *pres. of* **halda**
- heldu, heldusk** *see* **halda**
- Helga Arnardóttir** (daughter of Orm) *f.* sister of Ingólfr XIX:4, 11, 39
- Helga Njalsdóttir** *f.* wife of Kári XXVI B:148
- helga, helgan, helgastr, helgi, helgir, helgum** *see* **heilagr**
- heljask** (*past heljaðisk*) *vv.* **-sk form** work oneself to death (**á** at) XV:94
- Helgi Njálsson** *m.* XXVI B:2, 15, 24, 35, 72, 96, 138, 143, 146, 149, 151, 153
- hella** *f.* flat stone, slab of rock XXI:23
- hellir** *m.* cave *Gr* 3.1.9 ex. 14, XXI:204

- Hellisdalr** *m.* valley to the north-west of Hítardalr V:75
- Helluland** *n.* ‘land of flat rocks’ XXI:25
- hellusteinn** *m.* flat stone XXI:139
- helmingr** *m.* half XV:31; **helmingr alls** half of everything, half their total assets XV:9
- helt** *see* **halda**
- helvíti** *n.* Hell XIII:25
- helzt** *adv. sup.* (*Gr* 3.5.2) most; best XXVII:34; exceedingly I:105; most of all XXI:113; **allra helzt** especially XIV:142
- henda** (*past hendi*¹) *vv.* **1.** catch in the hand II:129. **2.** befall, happen to (at in it, in this) XXIV:5; **lát þek þat henda** let that happen to you XXIV:12
- hendi**², **hendr** *see* **hønd**
- hennar, henni** *pron.* her, it, etc. (*Gr* 3.2.1), XI:17, XIV:188, XV:47, XXI:138, 143, XXVI B:142, 150; **henni** to her XI:9, *poss. dat.* XIII:3
- hepta** (*past hepti*, *pp. hept*) *vv.* obstruct XVI:70
- hér** *adv.* here I:10, 80, 144, V:59, VI:69, VII B:37, 82, XI:29, XV:64, XVI:76, XXV:39, XXVI A:104, 110, B:61, 117; (i.e. at the Alþingi) XXVII:39, 40; in this country VIII:21, 22, 83, 85, XVI:122; to this country (Iceland) XIX:104; in this book, as follows X:15; **á landi hér, hér á landi** in this country VIII:43, 151; in this I:52; . . . **er hér** it is (I am) . . . III:67; **hér at** to this I:54, beside this IX:89; **hér til** up to now V:77, for this XV:27; **hér um** about this I:50, 86; **hér . . . þar er Høttr er** here where Høttr is, i.e. out of Høttr I:146
- herað** *n.* district XIV:142 (sc. Skagafjörðr?), XIX:98, XXVI B:14 (*with suffixed def. art.*); **í heraði** in one’s own district or area XV:65
- heraðflótta** *adj.* (*Gr* 3.3.8.5 (6)) fleeing the district, exiled from the district IV:73
- heraðsmaðr** *m.* person from the district, local inhabitant (here of Skagafjörðr) III:1
- herbergi** *n.* lodgings, quarters VII A:105, B:77 (*sg.*), XVI:16; building, house XII:52, XIII:34; chamber XIV:63
- herða** (*past herði*, *pp. hert*) *vv.* harden, temper; *with suffixed pron.* X:93; give power to, carry out forcefully (*or* multiply, promote) XXII:12/4
- herðar** *f. pl.* shoulders, XXIII:81; **sér miðil herða** between his shoulders XI:35; **mikil um herðar** broad across the shoulders XXVI B:149

- herðimeidr** *m.* ‘promoting tree’; **herðimeidar hríðar mána viðar hauðormens** trees that promote battle, *kenning* for warriors (Gunnarr’s attackers) XXVI A:99 (object of **vann sára**)
- herfang** *n.* booty XIX:44
- herferð** *f.* military expedition, raid VII A:109
- herfiligr** *adj.*, wretched, horrible, shameful XXVI B:31
- herja** (*past herjaði, pp. herjat*) *vv.* raid, make raids (on) VII A:2, 3, 126, 128, XIX:32, XXII:10/2
- herkir** *m.* *poetical term* for fire; **sunds herkir** is a *kenning* for gold (see *SnE, Skáldskaparmál* ch. 33) IV:29
- herklæðask** (*past herklæddisk*) *vv. refl.* arm oneself, put on armour; *3rd person subj. as imp.* (‘let men arm themselves’) VI:170
- herlið** *n.* troops XXII:36/1
- herma** (*past hermdi, pp. hermdr*) *vv.* repeat XXIV:13
- hernaðr** *m.* warfare, raiding VII A:1, 27; raiding expedition(s), viking raid(s) XIX:6, 14
- herr** *m.* host VI:58, 86, 194, 349; men V:35 (*gen. with víti*), VII B:15; army VI:211, VII A:20, 127; *with suffixed def. art.* XXII:33/1
- herra** *m.* lord XIV:171; *used in address to a king or earl (vocative)* I:140, VI:79, 88, 166, XVI:23, 28, 36, my lord XXIV:10
- hersir** *m.* lord, a man of high rank in early Norway *Gr* 3.1.7.3–5 ex. 4; cf. 3.1.7.5 (1)
- herskip** *n.* warship VI:152
- Hersteinn** *m.* son of **Atli enn mjóvi** XIX:7, 18, 20, 22
- hertryggð** *f.* warlike confidence VI:177 (*gen. with hnekkir*)
- hervápn** *n. pl.* weapons of war, armour II:61
- hervegr** *m.* military road, high road XXV:12
- Hervor** *f.* a valkyrie X:9, 73
- Hestlœkr** *m.* stream in southern Iceland XXVI A:115
- hestr** *m.* horse (*Gr* 3.1.8 (1)) I:2, XI:10, XV:44, 95, XXIII:60, XXVI B:43; *with suffixed def. art.* XV:101; **af hesti** from horseback X:170; steed XXII:41/2 (to prepare food for a giantess’s steed (wolf) is to kill men in battle)
- hét, hétu** *see heita*¹, *heita*²
- hetja** *f.* hero XV:3
- hey** *n.* hay II:124
- heygja** (*past heygði, pp. heygðr*) *vv.* bury (in a **haugr**); **ok sé hér heygðir** and that they be buried here XXVI A:104

- heyja** (*past háði, pp. hát/háit*) *vv.* perform, conduct *Gr* 3.6.9.3; hold, fight (a battle) XXII:33/2, 54/2
- heyra/høyra/hœyra** (*past heyrði/høyrði/hœyrði, pp. heyrtr*) *vv.* hear (*Gr* 3.6.6) I:4, II: 22, III:9, 10, 37, 104, VII A:43, B:68, XIII:23, XIV:45, XXVI B:128; hear of (it) XIII:7, XVI:33; **høyri ek** do I hear XXIV:20; *imp. with suffixed pron. heyrðu/ høyrðu* hear IX:6, XXIV:19, listen XXI:190; *imp. pl. hœyrið* XXIV:20; *past pl. hœyrðu* VI:117; **at heyra** to be heard XIV:162; **vildi eigi hœyra at hann myndi hafa** would not hear of his having VI:319; **heyra til** listen XIV:20, hear (anything) from/of XXV:64; *impers. hefir heyrtr til hans* there has been heard from him XXVI B:200
- heyverk** *n. pl.* haymaking XXVI A:3
- higat = hingat**
- Hildibrandr** *m.* son of Reginbaldr and foster-father of Þiðrekr af Bern XI:56, 65, 75
- hildíngr** *m.* king XXII:62/1
- Hildir** *f.* a nun XIV:129
- hilmir** *m.* lord, ruler VII B:43, XXII:3/3, 9/3, 33/1, 51/3; **daglegjgar hilmir** = God (*or Óðinn; see note*) V:22 (*gen. with Ilmr*)
- himinn** (*pl. himnar* *Gr* 3.1.7.3–5 ex. 4) *m.* the sky II:74; heaven XXII:63/4; *pl. heaven* XIV:56; *gen. pl. himna* skies XXII:2/2, 25/2, 51/4
- himintungl** *n. pl.* heavenly bodies XIV:36
- himnaríki** *n.* the kingdom of heaven, the heavens XXIV:36
- hindrvitni** *f.* superstition XIV:79
- hingat, higat** *adv.* here, to this place I:76, IV:97, V:65, XI:28; this way XXVI B:205; to this country (Iceland) VIII:25, 28, 36; **higat/ hingat til lands** into this country VII A:91 (England), VIII:190 (Iceland); **hingat í Nóreg** here to Norway XVI:172
- hinn¹** *pron.* (*Gr* 3.2.2) the other man I:69; *dat. sg. f. hinni* the other V:101; *m. pl. hinir* those (others) XIV:146, the others XXI:102; *n. pl. ok hin* with the others II:41; **hinn er, hin er** that one who V:151, IX:115, the one who VI:334 (with **árr**), XXIV:71; **hinn annarr** the other, the second (choice) XXVI B:103; *n. hitt* that IV:22, VI:325; this other thing, this on the contrary XVI:119, this on the other hand XXVI A:35; but this XV:55, XXV:20, 78; the others (*sc. fólk*, the man and the two women) XXI:200; *dat. sg. n. hinu* but it was this that XXVI B:171

- hinn²** *def. art. = inn²* (Gr 3.3.5) the I:136, IV:2 (*with comp.*), XIII:11, XIV:156 (*with sup.*), XXI:77, 170, 175, XXVI A:115; *with ordinal numerals* XXI:194, XXIV:36–38; **hins verra** (for) what was worse XXI:13; **hinum er** to him that XXIV:83; *f.* **hin** XXIII:57; *n.* **hit** II:63, XIV:143 (*with sup.*), XXI:165, 196; **hit ýtra** on the outer (seaward) side VI:59; *dat. sg. n.* **hinu** XXI:66, XXIV:82; *acc. pl.* **hin** VI:217, 220 (**hin skipin**, Gr 3.3.5); *dat. pl.* **hinum** I:2, XIV:44, 104
- hirðf.** following of a king or earl; *with suffixed def. art.* XVI:95, 102, 109
- hirða** (*past hirði, pp. hirt*) *vv.* keep, put for safe keeping II:115; look after; **at hirða** looking after XIV:135; mind, care about XXVI A:83
- hirðir** *m.* shepherd Gr 3.1.7.5 (1)
- hirðmaðr** *m.* king's man, courtier I:47, *with suffixed def. art.* I:48; **fyrir hirðmann minn** for my follower I:60; *pl.* **hirðmenn** I:34, 59, 105, 117, *with suffixed def. art.* I:44, XVI:100
- hirta** (*past hirti, pp. hirtr*) *vv.* chastise XIV:2, discipline XIV:163
- hirtingf.** chastisement XIV:41
- hirtingasamr** *adj.* severe, strict in discipline XIV:49
- Hisargafi** *m.* (part of an) island off the coast of Norway XIX:15
- hit** *see hinn²*
- Hítará** *f.* river in Hítardalr (western Iceland) V:43
- Hítðelakappi** *m.* champion of the men of Hítardalr (western Iceland) V:*title*
- hiti** *m.* heat III:13, 53, XIII:19, 22
- hitt¹** *pron. n., see hinn¹*
- hitta** (*past hitti, pp. hitt²*) *vv.* **1.** meet Gr 3.6.9.1 (7), 3.6.9.3 ex. 4, XV:87, XVI:99, 102; see, visit IX:44; come upon, find IX:12; reach, arrive at XXI:198; meet in battle VI:82, 130. **2.** **-sk form reciprocal** meet each other VII B:58; *supine* **hizt á** had an encounter, come into collision VI:293
- hizt** *see hitta*
- hjá** *prep. with dat.* (Gr 3.7.3) by, with II:151, XII:5, 71, XXVI B:172; next to I:2, 26, III:7, VII B:85; by, near X:7, XIII:2, XXI:140, XXVI A:25; (**í**) **hjá** by the side of VI:290, XI:31, XII:45, situated close to VIII:103; *as adv.* **þar hjá** nearby III:99
- hjaldrvitjuðr** *m.* battle-frequenter, warrior (*here* King Haraldr; *gen. with herr*) VII B:16
- hjaldrþorinn** *adj.* bold in battle VI:310 (*with Þorketill*)
- hjalli** *m.* ledge (on a hillside) V:89 (*with suffixed def. art., i.e.*

- Hvítingshjalli); *second element of compound separated* V:171, *see* **Hvítingshjalli**; *dat. pl. with suffixed def. art.* **hjöllunum** V:45
- hjalmfaldinn** *adj.* (*pp.*) helmeted (of a valkyrie, Ilmr) V:24
- hjálmr/hjalmr** *m.* helmet II:61, V:171, VI:206, 236, 287, XI:20, 26; **und hjálmum** wearing helmets XXV:67
- hjálp** *f.* help; healing XXII:57/2
- hjálpa**, *earlier* **hjalpa** (*past* **halp/hjalp**, *past pl.* **hulpu**, *pp.* **hólpinn/holpinn**) *sv. with dat.* help I:28; **at hjálpa** helping XIV:98; benefit, bring salvation to VII A:50
- hjálpæði** *n.* helping advice; **leggja til hjálpæði með sér** plan with her a way to save her VI:15
- hjalt** *n.* hilt (*usually pl.*, **hjölt**) III:99 (*with suffixed def. art.*), V:40
- Hjalti**¹ *m.* ‘Hilted’, name given to Hǫttr I:147; *as nickname* VIII:62
- Hjalti**² *m.* priest at Hólar XIV:131
- Hjalti Skeggjasonr** *m.* Icelander, 10th–11th century VIII:79, 88, 98, 107, 111
- hjarðhundr** *m.* shepherd’s dog, herdsman’s dog VII A:115
- hjarta** *n.* heart *Gr* 3.1.7.1, XIII:21; *with suffixed def. art.* its heart I:98, the heart XII:16
- hjó**, **hjoggu** *see* **hoggva**
- hjón** *n. pl.* household XXVI B:19, 21
- hjónskapliga** *adv.* in conjugal fashion XII:74
- hjú** *n. pl.* married couple, household, family X:72
- hjöllum** *see* **hjalli**
- hjölt** *see* **hjalt**
- hjørð** *f.* herd *Gr* 3.1.7.3; animals generally XXII:53/1
- hjør** *m.* sword XXII:56/1
- Hjørleifr** *m.* = **Leifr Hróðmarsson** XIX:35, 38, 42, 43, 54, 59, 62, 63, 65, 67, 74, 75, 76, 79
- Hjørleifshöfði** *m.* headland on south coast of Iceland XIX:60, 73, 76, 88
- hlað** *n.* pavement (in front of the homestead) XXVI B:47 (*with suffixed def. art.*)
- hlaða** (*pres.* **hleðr**, *past* **hlóð**, *past pl.* **hlóðu**, *pp.* **hlaðinn**) *sv.* 1. load. 2. *with dat.* lay down; lower (sails); *pres. pl.* **laða** VI:104, *past pl.* **lóðu** VI:125, 135
- Hlaðguðr** *f.* a valkyrie X:8, 73
- hlaupa/laupa** (*pres.* **hleypr/leypr**, *past* **hljóp/ljóp**, *past pl.* **hljópu/ljópu/hlupu**, *pp.* **hlaupinn**, *n.* **hlaupit**) *sv.* (*Gr* 3.6.5.2, 3.6.6) 1. run,

jump, leap III:49, 54, IV:62, V:127, VI:294 (*past* **ljóp**), 298 (*past pl.* **ljópu**), VII A:116, B:67, 68, XV:110, XIX:70, 84, XXI:43, 49, 119, 120, 142, 179, 180, XXVI A:16, 38, 68, B:89, 203, 206, 221; flee XIX:81; *imp.* **hlaupu út** you jump out XXVI B:203, 210; **hlaupa fram** charge XXII:38/1; **hlaupa fyrir** jump over XIX:85; **hlaupa út** rush out, (try to) escape III:27; jump out III:45, 64. **2. pp.** -**sk form læypizk** run off, escape VI:10

hlaut *see* **hljóta**

hleði *m.* shutter XXV:78

Hleidargarðr *m.* palace of the Danish kings; modern Lejre in Denmark I:1

Hlér *m.* alternative name for **Ægir** II:1

Hlésey *f.* 'Hlér's island', = Læsø in the Kattegat off Denmark II:2

hleypa (*past* **hleypti**, *pp.* **hleypt**) *vv.* transitive with *dat.* cause to run; **hleypa ofan í** thrust down into III:98

hleypr *see* **hlaupa**

hlið *f.* side XI:55, XXI:45; with suffixed *def. art.* **á hliðina** onto his side XV:106; **á hlið** at his side V:29

hlið *f.* slope, hillside *Gr* 3.1.8 (13)

Hliðarendi *m.* 'end of the slope', Gunnarr's home in southern Iceland XXVI A:1, 10, 13, 21, XXVI B:60

hlíf *f.* shield XXII:18/4, 40/4

hlífa (*past* **hlífði**, *pp.* **hlíft**) *vv.* with *dat.* protect I:17, XIII:23

Hlín *f.* name of a goddess; **Hlín línu** is a *kenning* for a woman (= Steingerðr; cf. *SnE*, *Skáldskaparmál* ch. 31) IV:89 (*the nom. phrase is used to address her*)

hljóð *n.* silence; sound; **koma á hljóð** become aware, hear it rumoured, find out XIV:88; **af hljóði** in silence, on the quiet (secretly) XXII:58/2

hljóðlyndr *adj.* taciturn, uncommunicative XXI:12

hljóðr *adj.* quiet, silent I:83

hljóp, **hljópu** *see* **hlaupa**

hljóta (*past* **hlaut**, *past pl.* **hlutu**, *pp.* **hlotinn**) *sv.* (3.6.6 ex. 4) get, suffer V:154, IX:129; **hljóta at** with *inf.* get as one's lot XXVI A:112, have to, be forced to XXII:54/3

hló, **hlógu** *see* **hlæja**

Hlórriði *m.* a name for Þórr IX:26, 27, 56, 123

hlupu *see* **hlaupa**

hluta (*past* **hlutaði**, *pp.* **hlotat**) *vv.* cast lots XXVI A:112; *impers.* **skal þá hluta** lots are then to be drawn (as to, to decide) XXVII:9

hluti *m.* part, share XVI:6

hlutr/lutr *m.* **1.** thing II:4 (**váru** ‘were’ is understood in this sentence), II:93, VII A:98, XIII:47, XIV:13, 59, 82, 115, XVI:167; **í mǫrgum góðum hlutum** in many good ways XIV:4; **sjá einn var svá hlutrinn at** that alone was the thing (i.e. reason) such that XVI:126; *nom. pl. hlutir* XXIV:43; *acc. pl. hluti* XXIV:28, events (*object of sagði fyrir*) VII A:31, 60, 64, **þá luti aðra** the other things XXIV:49. **2.** part; **sá hlutr** that part (of something) XXIII:96; (**enn**) **meiri hlutr manna** the majority of people VIII:177, XXVII:27, *similarly* XXVII:46; **mestr lutr manna** the greatest portion of men, the majority of people VI:319; share II:160; **eiga hlut í** be involved in something IV:101. **3.** lot; the lot XXVII:10

hlýða (*past hlýddi*) *vv.* listen; **er til hlýddu** who were listening to him XIV:34, 37; *with dat.* listen to, hear XIV:43, 151; *impers. hlýðir* it will do; **þar mundi hlýða** it would work VIII:91

hlýðinn *adj. with dat.* obedient to, compliant to VIII:155

hlýðni *f.* obedience XIV:119

hlýri *m.* brother XXII:14/1

hlæja (*pres. hlær, past hló, past pl. hlógu, pp. hleginn*) *sv.* (*Gr* 3.6.9.3) laugh II:72, XVI:109, 111; *past hló* IX:123, XXV:70, **ló við** laughed (at it) VI:76; *past pl. hlógu* XXV:23; *pres. part. hlæjandi* laughing X:136, 173

hlægja (*past hlægði*) *vv.* cause to laugh, make laugh II:69; **þat hlægir mik** that gladdens me XXVI B:217

Hlōðvér *m.* legendary king (= Louis, Ludwig) X:8, 58, 73 (*dat.*)

hnakki *m.* nape of the neck XII:20 (*with suffixed def. art.*)

hné *see hníga*

hneigjask (*past hneigðisk*) *vv.* **-sk form** bend XXIII:21

hneit *see hníta*

Hneitir *m.* ‘cutter’, St Óláfr’s sword XXII:37/1, 48/1

hnekkir *m.* one who halts or checks, puts an end to; **hertryggðar hnekkir** *i.e.* successful battle-leader (who destroys the enemy’s confidence; *subject of baðat hyggja*) VI:178

hníga (*past hné, past pl. hnigu, pp. hniginn*) *sv.* (*Gr* 3.6.9.3 ex. 1) sink down, *i.e.* fall (in battle) V:171, VI:362, XXII:37/4, 45/3, XXV:56, 111

hníta (*past hneit, past pl. hnitu, pp. hnitinn*) *sv.* strike (**við** against) IV:18; **hníta saman** strike against each other (*i.e.* in battle) VI:231

- Hnithjörg** *n. pl.* a mountain II:116, 120
- hnót** (*pl. hnótr/hnetr*) *f.* nut (*Gr* 3.1.7.2) II:51, 54 (*with suffixed def. art.*)
- hnykkja** (*pres. hnykkir, past hnykkti, pp. hnykktt*) *vv. with dat.* pull, snatch I:13
- hoddlestir** *m.* ‘hoard-harmer’ *i.e.* ‘hoard diminisher’ *means* ‘generous man’, *here* Þorsteinn Kuggason (*gen. with sveit seggja*) V:53
- hof** *n.* (heathen) temple VIII:43
- Hof** *n.* farm in southern Iceland XXVI A:5
- hóf¹** *see hefja*
- hóf²** *n.* moderation; what is reasonable II:127 (*object of gefa*); reason, restraint (**at** in it) XV:21; **ætla hóf fyrir sér** know what is sensible for oneself, keep within one’s capabilities VI:168; **at sama hófi** to the same degree, just as good X:12; **á sitt hóf** in respect of herself *or* to the same extent, equally *or* proportionately? XV:61
- hófsk** *see hefja*
- hógliga** *adv.* gently; *sup. sem hógligast* as gently as he could III:111
- hola** *f.* hollow, hole XXI:204
- Hólabyskup** *m.* bishop of Hólar in Hjaltadalr XIV:177
- Hólakirkja** *f.* the church at Hólar in Hjaltadalr XIV:176
- Hólar¹** *m. pl.* bishop’s see in Hjaltadalr, inland from Skagafjörðr, northern Iceland VIII:192, XIV:5, 12, 143, 166, 184
- Hólar²** *m. pl.* = Álfhólar, farm on Eyjar (Landeyjar) XXVI B:3, 4
- hold** *n.* flesh X:53, XII:20 (*with suffixed def. art.*)
- holdgan** *f.* incarnation XIX:49
- holdgróinn** *adj. (pp.)* rooted in the (same) flesh XXV:48
- hóll** *m.* hill VII A:149
- Hóll** *m.* farm in Saurbær, western Iceland XV:44
- hólmganga** *f.* duel, a fight to settle a dispute VII A:98, 99
- hólmqongumaðr** *m.* fighter of duels VII A:77
- hólmi** *m.* islet, small island VI:28, 29; *with suffixed def. art.* VI:60, 123, 124, 125, 133, 135, 136
- hólmr** *m.* = hólmi X:86, 179, 181; *acc. sg. with suffixed def. art.*
- hólmenn** VI:121
- Hólmr** *m.* Björn Hítðelakappi’s farm in Hítardalr, western Iceland V:74, 87, 158
- Hólmsteinn** *m.* son of Atli enn mjóvi XIX:7, 10, 13, 16, 18
- hólmsøk** *f.* a cause for duelling, a reason for holding a duel V:115
- holr** *adj.* hollow, cupped I:41

- Hólmenn** *m. pl.* the people of **Hóll** XV:82
- holt** *n.* wood X:77; ?stony hill XXV:16; low hill *or* ridge XXI:91
- hon/hún** *f. pron.* she, it (*Gr* 3.2.1) I:17, 18, 19, IX:105, 129, X:3, 59, 75, XI:8, 31, XIII:5, 24, XV:26, XXI:13 (it, i.e. Christianity), 136, XXVI A:80, 105, B:23; **hún** it XIV:12
- honum/hánnum** *pron. dat. sg.* (*Gr* 3.2.1) (to) him I:27, 32, 37, 66, 68, 74, 92, 94, 113, VIII:26, XI:31, XV:25, XIX:34, XXI:15, XXIV:68, XXVI A:11, 33, B:74, XXVII:32; **hánnum** VI:97, 187, 243 (*dat. with fylgja*, = Eiríkr jarl), IX:43, 61, X:40, 183, 184, XXIV:81, it VI:115; **honum Auðuni** him, Auðunn XVI:107; **firir honum Þóri** for this Þórir XVI:5; *poss. dat. í andlit honum* into his face VII A:86, **í smáparma honum** into his guts XXI:175, **ór hǫndum honum** from his hands VII A:103, **tenn hánnum** his teeth X:81
- Hóp** *n.* ‘lagoon’; *place-name formed with prep.* (*Gr* 3.1.8 ex.) XXI:90, 164, 193
- horfa** (*past horfði, pp. horft*) *vv.* **1.** face (in a certain direction) XII:21, XV:105, XIX:60; gaze XXI:67; **horfa á** look at I:119, look at something, look ahead III:54; **horfa til** tend towards XIV:90, *note*, refer to XXIV:3, 4, 83; **horfa upp** be turned upwards XV:151. **2.** *-sk form with reciprocal sense horfðusk þeir at* they faced each other III:8 (*Gr* 3.9.8.3)
- horfit, horfinn** *see hverfa*
- horn** *n.* corner I:5 (*with suffixed def. art.*); horn (musical instrument) XXV:65
- hornungr** *m.* bastard XXV:52
- hósti** *m.* cough XXVI B:200
- hosur** *f. pl.* hose, drawers, trousers V:56
- hót¹** *n. pl.* threats (*with dat.*, against someone) XXII:7/3
- hót²** *n.* a little, somewhat; *dat. as adv. with comp.* XXII:32/2
- hrafn** *m.* raven (*Gr* 3.1.7.4) V:164, 165
- Hrafn** *m.* father of Bergþórr VIII:170
- Hrafn Hængsson** *m.* lawspeaker 930–49 VIII:58, 62
- Hrafna-Flóki** *m.* Flóki Vilgerðarson XIX:27. He was one of the first viking explorers of Iceland (see *ÍF* I 36–39), and used ravens to help him find it.
- Hrafnkell** (*dat. Hrafnkatli*) **Hallfreðarson** *m.* *Gr* 3.1.8 ex.
- hráki** *m.* spittle II:91
- Hrani (Koðránsón)** *m.* III:107, *see note*

- hrapalliga** *adv.* hurriedly, headlong, in a hurry III:66
- hrata** (*past hrataði, pp. hratat*) *vv.* fall; **hrata ofan** tumble down XXVI A:31
- hrauð** *see* **hrjóða**
- hraustgeðr** *adj.* bold-minded; **enn hraustgeði** the bold-minded one (Þorsteinn Kuggason) V:52
- hraustleikr** *m.* valour, vigour, courage, manliness XV:146
- hraustligr** *adj.* valiant, brave-sounding, encouraging; *comp.* XXVI B:126
- hraustr** *adj.* tough, bold, valiant I:117, 123, 133, V:114. XXII:11/3; *pl. as substantive raustir* valiant ones VI:293
- hraut** *see* **hrjóta**
- hreðjar** *f. pl.* scrotum, testicles II:70
- hreimr** *m.* cry, noise, shriek; *as nickname* III:44
- hreinferðugr** *adj.* pure, chaste XIV:185
- hreinliga** *adv.* purely, absolutely XXIII:29; **svá hreinliga sem** as pure a life as XIX:112
- hreinn**¹ *m.* reindeer; *acc. pl. (with hafði krafða)* in *kenning* for ships, **húnlagar hreina** VI:54
- hreinn**² *adj.* pure *Gr* 3.3.9 (3), XIII:28, 41; *comp.* **hreinni** *Gr* 3.3.8.4 (1), 3.3.9 (20); *sup.* **hreinstr** *Gr* 3.3.9 (20)
- Hreinn Styrmisson** *m.* abbot at Þingeyrar from 1166 (died 1171) XIV:151
- hremma** (*past hrem(m)di, pp. hrem(m)dr*) *vv.* clutch, hold firmly XXII:35/3
- hressask** (*past hresstisk*) *vv. refl.* recover III:130
- hreysti** *f.* toughness, courage, boldness I:128; valour XI:50
- hríð/ríð** *f.* **1.** (period of) time, while: **um hríð** for a while IV:103, V:44, XVI:77, XIX:17, 71, XXVI A:40, B:194, for a time, once XXVI B:139; *acc. in adv. phrase nokk(u)ra hríð, skamma hríð, litla hríð* for a short time I:4, III:104, XV:54, for a while XXVI A:111, for a certain period XIV:166. **2.** storm XV:144; **hjalms hríð** (*object of vann*), **geira hríð**, **odda hríð** are *kennings* for battle VI:237, VII A:25, XXII:55/1; also **hríð mána víðar hauðmens** storm of shields XXVI A:99 (*gen. with herðimeiða*). **3.** attack, onset, assault XXVI A:43; *gen. (object of væntir mek)* **þeirar ríðar** at such a battle that VI:91
- hrinda** (*past hratt, past pl. hrundu, pp. hrundit*) *sv.* push; *past subj. hryndi* III:47

- hringja** (*past hringði, pp. hringt*) *wv.* (cause to) ring (*with dat.*) XII:46 (*pres. part.*); **hringja til tíða** ring (a bell) for divine services XIV:160
- hringr** *m.* ring, circle V:109, XXIII:32 (i.e. iris?); (gold) ring IX:116, 130, XVI:146, 182; *with suffixed def. art.* XVI:150, 183
- hrís** *n.* brushwood X:54 (*instrumental dat.*)
- hrista** (*past hristi, pp. hrist*) *wv.* (*transitive*) shake IX:3
- hrjóða** (*pres. hrýðr, past hrauð, past pl. hruðu, pp. hroðinn/roðinn, n. hroðit/roðit*) *sv.* strip, clear (of men, by killing them); *pp. roðinn, n. roðit* VI:217, 227, 275; **váru roðin** had been cleared VI:305; *impers. hrauð af* splinters or sparks flew off? XXII:48/2; **-sk form for pass. ruðusk** were stripped VI:219, 223
- hrjóta**¹ (*pres. hrýtr, past hraut, past pl. hrutu, pp. hrotinn*) *sv.* fly, be flung II:146, splash III:86
- hrjóta**² (*pres. hrýtr, past hraut, past pl. hrutu, pp. hrotinn*) *sv.* roar, growl (**við** in response) XXV:90; *past subj. sem björn hryti* as a bear would have roared (growled) XXV:91
- Hróaldr Geirsson** *m.* XXVI A:114, 116
- Hróaldr Hrómundarson** *m.* Icelandic settler XIX:2, 5
- Hróaldr Qzurarson** *m.* of Breiða XXVI B:88, 91
- Hróðmarr Hróaldsson** *m.* XIX:5
- hróðglaðr** *adj.* glad of fame XXV:78 (see note 22)
- Hrólfkraki** *m.* legendary Danish king I:28, 45, 50, 106, 132
- Hrómundr Gripsson** *m.* XIX:2. He is the subject of a *fornaldarsaga*
- hrópa** (*past hrópaði, pp. hrópat*) *wv.* slander, defame falsely XII:42, 62, 89
- hrósa** (*past hrósaði, pp. hrósat*) *wv. with dat.* praise, glory in X:122; boast of XXVI A:116, 117
- hross** *n.* horse V:6, VIII:55, XXV:13; *acc. pl. with suffixed def. art.* V:45, 46, 67, 91; *gen. pl. with suffixed def. art. hrossanna* V:28; *dat. pl. with suffixed def. art. V:89*
- hrossakjöt** *n.* horseflesh VIII:141
- (h)rossæta** *f.* horse-eater, one who eats horseflesh; *acc. pl. with suffixed def. art.* VI:188
- hrotti** *m.* sword; *dat. as instrumental hrotta* with my sword XXII:15/1
- hrukku** *see hrökkva*
- Hrund** *f.* name of a valkyrie IV:88; *written Grund* XVIII:122rb11
- Hrungnir** *m.* a giant IV:18
- hrygð** *f.* sorrow XII:36

- hryggiliga** *adv.* sadly, unhappily XIII:33
- hryggr** *adj.* sad XII:87; mournful XXIII:20, 71
- hrynja** (*past hrundi, pp. hrunit*) *vv.* jangle IX:61
- hryndi** *see* **hrinda**
- hræ** *n.* corpse; *in pl. (with suffixed def. art.)* the remains of the body VIII:52
- hræðask** (*past hræddisk*) *vv.* be afraid of, fear I:105 (*subj.*), 107, XXVI B:75; **ræddusk** were afraid VI:321; **ræddisk við** was in fear of VI:131
- hræddr** *adj. pp.* frightened, afraid I:26, 36, 90, II:47; fearful XXIII:93; **ræddr** VI:77
- hræðiligr** *adj.* dreadful, fearful XXII:56/1
- hrædýr** *n.* carrion animal XXIII:35 (*gen. pl. with hátt*)
- hræra** *see* **hræra**
- hræzla** *f.* fear XIV:115
- hræra (hræra)** (*past hrærdi, pp. hrært*) *vv.* move (transitive), wield XXII:12/3; **-sk form** move (intransitive) XXI:173, XXIII:34, XXVI B:176
- hræriligr** *adj.* movable, changeable XXIII:42
- hrökkva/rökkva** (*past hrökk, past pl. hrukku, pp. hrokinn*) *sv.* fall back; **hrökkva frá** withdraw, draw back XXVI A:41; **rökkva undan** draw back, give way, retreat VI:272; swing, be wielded V:41; curl (of hair) XXIII:5
- húð** *f.* hide (of an animal) XXVI B:179 (*with suffixed def. art.*)
- húðkeipr** *m.* skin boat (i.e. canoe), boat made of animal hide XXI:96, 110
- hugða, hugði, hugðu** *see* **hyggja**
- hugfrám** *adj.* valiant at heart VI:311 (*with Þorketill*)
- hugfullr** *adj.* full of courage, brave XXIII:80, 106, valiant XXV:65
- hugga** (*past huggaði, pp. huggat*) *vv.* comfort, console XIV:111
- huggan** *f.* comfort, consolation XII:86, 87, XIV:112
- huggóðr** *adj.* kind-hearted XIV:198
- hugleiða** (*past hugleiddi, pp. hugleiddr*) *vv.* consider, bear in mind XXIV:76
- huglétttr** *adj.* light of heart; *comp. n. as adv.* **henni mundi hugléttara** she would be happier, comforted II:107
- hugna** (*past hugnaði, pp. hugnat*) *vv. with dat.* please VII B:15
- hugprýði** *f.* courage, valour V:131, 152
- hugr** *m.* thought, mind IX:123, XIII:41, XIV:93, XXIII:2, 5, 15, 26 (*with suffixed def. art.*), 30, 59, 61 (*pl., thoughts?*); attitude XXIII:22;

heart, courage I:118, XXV:96; **í hug (honum)** in his mind III:13, 27; **kom honum þat í hug at** it occurred to him that XIX:81, **kemr mér í hug** has come into my mind XXVI B:116; **erum hugr á** my mind is on IV:28; **eigi er honum hugr at** he has no mind to, no desire to XII:72

hugreifr *adj.* glad of mind VI:278 (with **þengill**)

hugsa (*past* **hugsaði**, *pp.* **hugsat**) *vv.* think, consider XXIII:36; think about, ponder XXII:32/1; plan XXIII:74

hugsunarmikill *adj.* thoughtful XXIII:2

hugvistórr *adj.* great of heart, courageous XXV:20, 85

hugvit *n.* intelligence, understanding, good sense XXIII:4, 89, 109

hugvitr *adj.* clever, intelligent XXIII:30

hulði, huldr/hulit/hult *see* **hylja**

hún = hon

Húnaland *n.* the land of the Huns XI:38, 70

hunang *n.* honey II:98

hundr *m.* dog VII A:115 (with *suffixed def. art.*), 116 (with *suffixed def. art.*), 119, 123, XXVI A:9 (with *suffixed def. art.*); *poss. dat.* XXVI A:18 (with *suffixed def. art.*); *as nickname* XXII:8/3, 42/1

Hundr *m.* = Þórir hundr XXII:30/1, 45/2

hundrað *n.* (*Gr* 3.4.1, 2 (5, 6)) hundred VIII:13, 148 (*see* **tegr**), XIV:139; **hundrað heilt** a good hundred, *or perhaps* a full hundred, i.e. 120? VIII:166; **fjorir tígir annars hundraðs** 140 (*Gr* 3.4.2 (9)) XXI:19; *pl.* **hundrað** VII A:116, VII B:33, X:48, XI:11, XIV:140, XIX:50; = 120 XXV:81, XXVII:37

hungrðeyfir *m.* ‘hunger-allayer’; he who allays the hunger of carrion birds is a successful warrior who provides dead bodies for them to eat (here = King Óláfr) VI:326 (*object of* **skal ek læyfa**)

húnlenzkr *adj.* Hunnish, from Hunland XXV:42

húnlögr *m.* mast-top liquid, *kenning for* the sea; *gen. with* **hreina** VI:54 (**húnn**¹ *m.* was a four-sided structure fixed to the top of a mast, crow’s-nest)

húnn² *m.* cub; young boy X:114, 148, 158; one of the pieces used in a board-game IV:33

hurð *f.* door XV:103, with *suffixed def. art.* XV:104

hurfu *see* **hverfa**

hús *n.* building XI:61, XII:14, XIV:15, 26, 157, XXVI A:58 (*pl.*); with *suffixed def. art.* room IV:35, 36; house X:5, XIV:152 (*pl.*), XV:102, XXI:204, home V:10; *acc. of what is travelled over* (with

- rennda ek** IV:34; *pl. with suffixed def. art.* III:5, 35, 88; *pl. buildings, farmstead* XXVI A:15, B:61, *with suffixed def. art.* XXVI A:37, 38, B:87, 88, 118
- húsbak** *n.* back of the building XXV:111
- húsfreyja** *f.* mistress of the house, housekeeper XIV:127; *in address lady* XXVI B:161
- húsganga** *f.* (people going on a) visit V:3
- húskarl** *m.* farmhand V:2, 26, 128; servant, workman XXVI B:134; *in Norway, member of a king's or jarl's bodyguard or following* VII B:44
- hvaðan, hvaðan af** *adv.* (*Gr* 3.8.2.3) where from, from what origin I:128, II:86, VIIA:63; **hvaðan af sem** *as conj.* from wherever VII A:61
- hválf** *n.* vault XII:10; vaulted room XII:64
- Hvalfjörður** *m.* 'whale-fjord', fjord in western Iceland XIX:97
- hválfhús** *n.* vaulted building or chamber XII:7, 67, 80
- hváll** *m.* hillock, knoll; *with suffixed def. art.* (i.e. Bergþórshváll) XXVI B:42
- hvalr** *m.* whale XXI:73, 74 (see **hvat**); *dat. pl.* **hvólum** XXI:75
- hvalslíki** *n.* the form of a whale VII A:147
- Hvamsdalr** *m.* valley in western Iceland above Saurbær XV:82
- hvar**¹ *adv. conj.* where (*Gr* 3.8.2.1, 3) II:54, 156, III:97, VI:120, 126, IX:99, X:67, XXVI B:175; as to where XII:78, as to what VIII:40; **hvar sem** wherever XXII:19/4
- hvar**² *adv.* in each place, everywhere; **sex eru hvar saman** they are all in groups of six V:81
- hvarf**¹ *n.* disappearance II:43
- hvarf**² *see hverfa*
- hvarfa** (*past hvarfaði, pp. hvarfat*) *vv. intransitive* turn round, wave about XXV:73
- hvárgi** *pron.* neither *Gr* 3.2.4, XXVI B:102; *n.* **lagði hvártki til** supported neither side (in the dispute), contributed nothing on either side V:162; *n. as adv.* **hvárki/hvórki . . . né** neither . . . nor XII:76, XIV:75, XXII:3/4, 53/3, XXIII:51, XXIV:8–9, XXVI A:77, B:85; **hvárki . . . ok eigi** XXIV:52; **svá . . . at . . . hvárki** without either VI:9
- hvárr** *pron.* each (of two) (*Gr* 3.2.5, 3.8.2.3) III:16, XI:46; **hvárr okkar** each of us XXVI B:216; **sitt skip hvárr** each his own ship XIX:43; *pl.* **hvárir** which (side) XXVI B:54, each (side) VII A:100, VIII:114, XXVII:14; **hvárr sem** whichever III:17; **at hváru** according to both, in either case VI:330; **ykru hváru** to each of you XXV:34

hvárt *interrog. adv.* (*Gr* 3.8.2.3) whether I:48, 112, 114, VI:325, XXVI A:27, 84; *introducing a direct question* (*Gr* 3.9.1) XI:23, XV:64, XXVI B:109, 224, **hvárt launaði hann** did he reward XVI:179, **hvárt er (þat)** can it be XV:49, XVI:32, is . . . ? XXVI A:34, B:128; **hvárt sem, hvárt er** *as conj.* whether VIII:154, XIV:45, XV:9, XXVI B:176, XXVII:11

hvártki = **hvarki**, *n. of hvárgi*

hvártveggja *pron.* each of the two; *n.* **hvárttveggja** II:71, III:116, both (*i.e.* that he is dead and alive) VI:332 (*object of sannliga segja*), XVI:186; *acc. sg.* **í hvárntveggja flokkenn** on each side, in each force VI:220; *gen. sg.* **til hvárstveggja** for each of these two things XIV:29; *dat. sg. n.* **hvárutveggja** XXI:83; *nom. pl.* **hvarirtveggju** each side, both sides II:90, VIII:134, 137; *dat. pl.* **af hvarumtveggja** from each of the two sides, from both sides VI:212; *n. as adv.* **hvártveggja** both XXIV:72, **hvárttveggja** on both sides VI:293, in each case XV:63

hvass (*f.* **hvøss**) *adj.* sharp *Gr* 3.3.9 (4); keen, bold (of the heart or mind) XXII:19/3; *comp.* **hvassari** *Gr* 3.3.9 (20); *comp. n. as adv.* **hvassara** more keenly IX:99; *sup.* **hvassastr** *Gr* 3.3.8.5 (2), 3.3.9 (20), 3.3.9 ex. 26

hvat *pron.* what (*Gr* 3.2.5, 3.8.2.3); I:10, 111, 112, 135, 140, II:44, IV:29, V:11, 16, VII A:45, IX:6, 23, X:148, XII:78, XV:59, XVI:80, 168, XXI:99, XXIV:11, XXVI B:45; what for XI:33; to what extent, how VIII:155, XXV:47; *with gen.* **hvat ráðs** what plan XXVI B:48, **hvat manna** what (kind of) people XV:88, **hvat hvala** what kind of whale XXI:74; **hvat sem** whatever XXI:136; **hvat er** whatever is XXIII:35; *as interjection* what? XXIV:9

hvatr *adj.* quick; *n. as adv.* **hvatt** vigorously, swiftly X:99

hvatki *pron.* whatever *Gr* 3.2.5; **hvatki es** *as conj.* VIII:5

hvat *see hvetja*

hvé *adv.* how (*Gr* 3.8.2.3) V:80, VIII:112, IX:56, XVI:72, XXV:44. XXVI A:93

hveiti *n.* wheat XXI:50

hveitiakr (*gen.* **-akrs**) *m.* wheat-field XXI:90

hvelfa (*past* **hvelfði**) *vv. impers. with dat.* overturn, capsize II:104

hvelpr *m.* whelp, puppy; *as nickname* XV:81

hvenær *adv.* when *Gr* 3.8.2.3

hverfa (*past* **hvarf**, *past pl.* **hurfu**, *pp.* **horfinn/horfit**) *sv.* turn III:38, 39 (*i.e.* in the narrative), V:78, XXI:181; fall XXVII:9; **hverfa at**

attend VIII:47; **hverfa braut/á brott/á brutt** go away IV:27, go off, disappear XIX:100, XXI:65; **hverfa frá** turn away, leave off, give up XXVI A:48, B:64, 103; **hverfa saman** gather together VIII:109; *pp.* **horfinn** disappeared, gone XIX:82; *with dat.* surrounded by, blessed with XXI:14; **horfinn frá** turned away from, turned against XXII:9/3

hverft *adv.* changeably, unpredictably, suddenly XXVI B:36

hvergi *adv.* nowhere, not at all V:10, 110, VIII:160, XIII:6, XXII:3/3, XXVI B:176; in no way XV:123, *after a neg.* anywhere at all IX:7

hvernig, hvernug *adv.* (*Gr* 3.8.2.3) how II:122, III:107; as to how VII A:46

hverr (*n. hvert*) *pron.* **1.** who, which, what (*Gr* 3.2.5) I:7, 56, 121, III:65, VI:106, 181, XV:114, XVI:59, 106, XXIV:14, XXVII:6, 18;

hverr maðr what kind of person, who VII A:86; *f.* **hver** what XXVI B:8; *acc. sg. m.* **hvern** which IV:88 (*with skapfrömuð*), VII A:78; *as rel.* which XIV:26, *note*, whom XIV:169, **í hvern** into which XXVII:9, **hvern er** whoever, anyone who XIV:187, **hvern veg** how V:84; *dat. sg. m.* **hverjum** (to) whom V:135, what XIV:90, *note*; *n.*

hvert what V:105; **hvert nafn . . . var** what the name . . . was VII A:90; *gen. sg. n.* **hvers** of what II:76, XXVI A:28, for what XXV:35;

dat. sg. n. **hverju** what I:74, V:8, *with gegna* II:22, with what, how XV:26, XVI:161; *m. pl.* **hverir** who VI:186, 190, X:64, XXVII:42; *f. pl.* **hverjar** what (kind of) I:60; **hverr er** whoever II:99, 160, XXIV:18.

2. each V:23, VI:162, VIII:27, 31, 43, XIV:63, XIX:84, XXVI B:20, XXVII:34; every XI:48, 49, XII:76, XVI:43, XXI:91, 112, XXIV:17, 29, XXVII:26; every, any II:140, V:4; all (the) XXV:4; each one/

person XXV:30; everyone XXVI A:85; **hverr maðr annarra** any other man VIII:150; **hverr maðr . . . er** anyone who XXVII:35, 41;

hverjum to each, to everyone XIX:78; **hverjum manni** to every person XXVI B:212; *n.* **hvert** each VII A:134, XXVII:37, each one (ship) VI:217, every XI:61, XII:86, **hvert þat** every single XIII:34;

acc. sg. m. **mann hvern er** everyone who XXV:97; **duga hvern** each one to be valiant I:117 (*after bað, parallel to hirðmenn vera hrausta*),

hvern dag every day XIV:61; **hverr . . . annan (qðrum)** each other II:44, 129, VII B:71; **hverr við annan** with each other VI:149; **hverr at qðrum** one after the other (did so) XXI:150; **hvern at qðrum** one after another XI:9; **hverjum at qðrum** (with) each ones (group, rank) after the other(s) XI:58; **hverjum sem einum** each and every

- XIII:42; á þremr sumrum hverjum over every three summers; **hverr . . . sína (sitt)** each his own, *i.e.* in turn II:80, III:106; **sér hvern** each one separately VII A:84
- hversdagligr** *adj.* daily, everyday XIV:60, usually XXI:12
- hversu** *adv.* how *Gr* 3.8.2.3, XI:7, 18, 66, XV:76, 85, XVI:39, 65, 132, XXIV:27, XXVI A:6, B:55, 175; **hversu . . . sem** however XV:17
- hvert¹** *adv.* (*Gr* 3.8.2.3) whither, to what place V:165, XV:119
- hvert²** *see* **hverr**
- hvesa** (*past* **hves(s)ti**, *pp.* **hves(s)t**) *vv.* sharpen X:92; stir up, excite: **hvesa darra él** (*i.e.* battle) *is* to fight energetically XXII:41/4
- hvetja** (*pres.* **hvetr**, *past* **hvatti**, *pp.* **hvattr**) *vv.* whet, sharpen IV:39; urge, incite, goad XXV:8; *with suffixed pron.* **hvøttumk at** incited me to it XXV:100
- hví** *adv. conj.* (*Gr* 3.2.5, 3.8.2.3) why V:143, IX:24, 108, XVI:38, XXIV:26, 55, XXVI A:66, B:36
- hvíla¹** *f.* bed III:24 (*with suffixed def. art.*), XXVI B:167, 174 (*with suffixed def. art.*)
- hvíla²** (*past* **hvíldi**) *vv.* rest, lie quiet VIII:120; **hvíla sik = hvílask** rest oneself XXVI B:230; **-sk form hvílask** have a rest X:19, 141
- hvíld** *f.* rest XXVI A:40
- hvilugólf** *n.* bed closet, bed space XV:93
- Hvítingshjalli** *m.* a ledge on a hillside in Hítardalr, western Iceland V:5, 42, 45; **hjalli Hvítings** V:172
- hvítr** *adj.* white VI:104, X:25, XII:34, XXI:101, 205, XXIII:88, 106, 108, XXV:12; shining V:37, XI:4, 19, XXII:20/4, XXV:72; *sup.* IX:57; *wk. form as nickname* ('white-haired') VIII:80, XXVI A:4, 42
- Hvítramannaland** *n.* the land of the white men XXI:206
- hvórki** *see* **hvárgi**
- hvøllum** *see* **hvalr**
- hvøss** *see* **hvass**
- hvøt** *f.* incitement, bait XXV:62
- hvøttumk** *see* **hvetja**
- hyggja¹** (*past* **hugði**, *past pl.* **hugðu**, *pp.* **hugðr**, *n.* **hugat**) *vv.* think (*Gr* 3.6.9.2 (3)) I:54, II:19, 33, 68, III:122, V:63, VI:154, 183, 297, X:58, XII:59, 74, XIV:7, XXIV:44; **hygg (hugða) ek** *with acc. and pp. (adj.)* (*verb to be understood*) I think (thought) VI:360, X:70, XXV:102; *1st sg. pres. with suffixed pron. -k and suffixed neg. -at, hykkat* I do not think (*with acc. and inf.*) VI:246; *subj.* **hyggi** may

- think (that) I:109; **hyggja á** think of VI:171; **baðat hyggja á** told (them) not to think of VI:177; **hyggja at** pay attention, watch III:61, observe XXVI B:48, consider XVI:72 (*imp.*)
- hyggja**² *f.* thought XXII:19/3; mind, wit XXV:32
- hyggjandi** *f.* intellect, forethought XXV:96
- hykkat** *see* **hyggja**
- hylja** (*past* **hulði**, *pp.* **huldr/hulit/hult**) *vv. transitive* hide III:100; *pp.* **huldr** hidden, covered XXII:59/1, **hult** covered XXIII:78, 79
- hylli** *f.* favour IX:118
- hyrna** *f.* point, horn, corner of an axe-blade; *with suffixed def. art.* **hyrnan sú in fremri** the foremost (i.e. upper) point of the axe-blade XXVI B:91
- hýrr** *adj.* gentle, friendly X:77
- hýski** *n.* household, family XXIV:64
- hæðiligr** *adj.* disgraceful XIV:84
- hægri** *see* **hœgri**
- hæll** *m.* heel; **á hæla** *with dat.* on someone's heels VII B:43, XXVI B:206
- hæra** *adv. (n. adj.) comp. (Gr 3.3.8.5 (3))* higher VII A:160
- hæri** *adj. comp.* higher XXIV:16
- hæstr** *adj. sup.* highest VI:224, XXIII:89, noblest? XXII:51/3
- hætta**¹ *f.* danger V:63
- hætta**² (*past* **hætti**, *pp.* **hættr**¹) *vv. with dat.* leave off, stop V:141, XXVI B:196
- hætta**³ (*past* **hætti**, *pp.* **hættr**²) *vv. with dat.* risk, endanger XXI:192
- hætti** *see* **háttr**
- hættr**³ *adj.* dangerous XVI:138 (*with dat.* for); *n. as adv. with dat.* and **við** one (is) in danger of something; **við engu mun mér þá hætt** I shall then be in no danger VII B:63; **hætt er** it is problematical, doubtful, unreliable, uncertain VI:331
- hæfa** (*past* **hæfði**, *pp.* **hæft**) *vv. with dat.* **1.** befall, happen (to someone) I:94. **2.** suit, be suitable for XXIII:61; befit (be proper to?) XXIII:63
- hæfiligr** *adj.* proper, fit XXIII:53, 87
- hœgr** *adj.* gentle (*with dat.* to) XIV:49, mild, easy? XXIII:8
- hœgri/hægri** *adj. comp.* right (as opposed to left) III:57, 86, XII:28, XV:108, XXII:63/3; **á hœgra veg sér** on his right hand side XI:53; *sup. n. as adv.* **hœgst** most suitable X:93

Hængr *m.* = Ketill hængr, Icelandic settler VIII:58

Hœnir *m.* a god (one of the **Æsir**) II:9, 17

hœta (*past* **hœtti**, *pp.* **hœtt**) *vv.* with *dat.* of person and thing threaten someone with something IV:22 (*the subject is understood*: Narfi or Þorkell)

hœve(r)skr *adj.* courtly, well-bred, polite XXIV:58

hœyra = **heyra**

hǫfðaskip *n.* ship with figurehead(s) at prow and/or stern; dragon-ship VI:68

hǫfði¹ *m.* headland; with *suffixed def. art.* XIX:61, 80

hǫfði² *see* **hǫfuð**

hǫfðingi (*acc. sg.*, *gen. sg.*, *acc. pl.*, *gen. pl.* **hǫfðingja**) *m.* chief, leader VI:181 (**fyrir** over), VII B:72 (*gen. sg.*); ruler, prince VI:35, 162 (*gen. pl.*), 317, XXIV:67; *nom. pl.* **hǫfðingjar** rulers, leaders VI:29, 58, 91, 198, XXIV:64; chieftains, leading men VIII:46, 81, 183, XXVI B:63; with *suffixed def. art.* VI:59; **þeir hǫfðingjarnir** the chieftains VI:126 (*Gr* 3.3.5)

hǫfðu *see* **hafa**; **hǫfðum** *see* **hǫfuð**

hǫfn *f.* 1. harbour (*Gr* 3.1.7.1, 2) VI:58, VII A:70, XVI:138. 2. grazing, feed VIII:55

hǫfuð (*dat. sg.* **hǫfði**) *n.* head II:110 (**henni** *poss. dat.*), V:147, 148, 157, IX:64, XII:46, XVIII:9, **hafuð** his (Jǫrmunrekkr's) head XXV:98; *acc. pl.* **hǫfuð** X:114, 158, **hafuð** figureheads VI:76; with *suffixed def. art.* his head III:7, VII A:160, XXVI B:154; **á hǫfði** on his head III:28, V:29, on their heads XXI:104, with *gen.* on the head of XXIII:6; **á hǫfuð/hǫfði sér** on his/her head XI:20, XII:25; **at hǫfði Helga** on (round/over) Helgi's head XXVI B:146; **í hǫfuð** in my head X:145; **í hǫfuð honum** at his head III:56, V:102, in his head XXI:139; **í hǫfuð hundinum** on/into the dog's head XXVI A:18; **um hǫfuð sér** round their heads XXI:116; **yfir hafuð sér** above his head VI:295; **yfir hǫfuð þeim** over their heads XIII:3; **til hǫfuðs þér** to kill you IV:38; *dat. pl.* **hǫfðum** figureheads VI:77, with *suffixed def. art.* **hǫfðunum** with their heads (*i.e.* they were lying head to head) III:8

hǫfuðdúkr *m.* head-cloth (-scarf) or hood XXVI B:144

hǫfuðsmátt *f.* opening for the head, neck (of a garment) XV:28, 62

hǫfugr *adj.* heavy; *f. pl.* **hǫfgar** X:62; *n.* **œrit hǫfugt** hard enough XIV:92

hǫfum¹ *see* **hafa**

hǫfum² *see* **haf**

hogg *n.* blow I:17, 18, 33, III:106, V:98, IX:130, XXII:42/3; **annat hogg** with a second blow VII A:103; *dat. sg.* (*Gr* 3.1.7.3–5 ex. 4) **í ǫðru hoggvi** with the second blow V:147; *gen. pl.* **hoggva** V:146; *with suffixed def. art.* II:30, V:100

hoggfæri *n.* striking distance, range (of a sword) I:139

hoggormr *m.* poisonous snake, viper XXIII:66

hoggva¹ (*pres.* **hogggr**, *past* **hjó**, *past pl.* **hjoggu**, *pp.* **hoggvit/hoggit**) *sv.* (*Gr* 3.6.5.2, 3.6.9.3) strike III:56, 57, 72, 106, V:116, 122, 124, 125, 129, 147, VIIA:24, XXVIA:17; strike with the edge of a weapon VII B:67, XXII:15/1, cut XXVI A:68; *with dat. of the weapon* VII A:102; cut, cut down V:27; **hoggva á** strike (a blow) on XXVI B:153; **hoggva af** cut off XXVI B:90; **hoggva frá**, **hoggva í frá** cut free, cut away (cf. line 169) VI:217, 227; **hjó í** hacked at XXI:151; **hogggr með** with it strikes XXI:150; **hoggva til** strike at I:138, III:85, V:98, 145, XXII:44/1; **hoggva til manns** struck at a man XXVI B:152

hoggva², hoggvi *see* **hogg**

Hogni *m.* son of Gjúki, (half-)brother of Gunnarr XI:19, 23, 25, 37, 46, 50, 55, 66, 69, 75, XXV:21

høku *see* **haka**

høll (*gen.* **hallar**) *f.* hall I:3, IV:30 (*object of merkir*), XI:48; **himna høll** heaven XXII:2/2; *with suffixed def. art.* (*Gr* 3.1.9) I:79; *acc. sg. with suffixed def. art.* **høllina** II:5, XI:17, XVI:96, *gen. sg. with suffixed def. art.* **hallarinnar** I:46, *dat. sg.* **høllu** XXV:63; *dat. sg. with suffixed def. art.* **høllinni** I:23, 70, 89, XI:47, **høllunni** (*Gr* 3.1.7.4 (3)) I:28, *pl. with suffixed def. art.* **hallirnar** XI:14; **innan hallar** within your hall, *i.e.* in your household X:155

hønd (*gen. sg.* **handar**, *dat. sg.* **hendi**, *nom. pl.* **hendr**, *gen. pl.* **handa**) *f.* hand (*Gr* 3.1.7.2 (3)) I:6 (*with suffixed def. art.*), XII:28, 54, XIV:191 (*with suffixed def. art.*), XXII:35/3, XXIII:87, XXV:48, XXVI A:69; hand or arm XXII:15/3, XXV:88; arm XV:108 (*with suffixed def. art.*), XXII:50/2, XXVI A:52; **leggja hønd sína yfir** lay one's arm over (someone's shoulders) XI:47; **sú høndin** the one arm XV:123; **hendi** with his hand XXV:70, **hinni hendinni** in the other hand (cf. *Gr* 3.3.5) V:101; **Várar hendi** by the hand of Vár IX:122; **þinnar handar** on your part XVI:73; **hægri hønd** right hand (side) XXII:63/3; *pl.* **hendr** II:31 (*understand váru fastar*),

II:33 (= arms; *subject of munu slítna*), VII B:71 (*see fallask*); *dat. pl. hǫndum* arms (object of *orþit*) XXV:88, in her arms IV:65; **taka hǫndum** seize, take hold of XXVI A:11, capture X:15; **á hendi** on my arm XVI:182; **á hendi** *with dat.* into someone's hands *or* care XIV:174; **á hendi þeim Guði** into the hands of that God XIX:111; **ganga á hǫnd** *with dat.* submit to someone, join someone's band XXII:10/1; **á hendr** against XV:81; **sér á hǫndum** on his hands (arms) X:62; **af hendi sér** from his arm XVI:146; **þér af hǫndum** from your hands IX:116; **af hendi** *with gen.* on someone's part II:72; **henni í hǫnd** into her hand III:31; **tók í hǫnd honum** took him by the hand XVI:106; **í hǫnd þegar** on the spot XIV:118; **í hǫnd sér** in his hand XXVI B:219; **sér í hendi** in his/her hand XII:49, XXV:73; **í hendr** against *or* from XXI:195; **í hendi** (he had) in his/her hand III:29, 54, 95, V:29, VII A:160, XXI:50; **ór hendi** from, *i.e.* while held in, my hand V:40; **ór hǫndum honum** from his hands VII A:103; **komsk ór hǫndum þeim** escaped them XXVI A:91; **til handa henni** for her XV:10; **Guði til handa** into God's hands XXII:26/4; **undir hendi sér** under his arm XXVI B:152; **undir hennar hendi** in her hands, under her care XIV:188

hǫrð, hǫrðu, hǫrðum *see harðr*

Hǫrða-Kárason *m.* son of Hǫrða-Kári VIII:39

Hǫrða-Kári *m.* ninth-century Norwegian XIX:17

Hǫrn *f.* a name for the goddess Freyja; **Hǫrn húns** is a kenning for woman (= Steingerðr; playing board-games being conceived as one of the activities proper to a woman, cf. *SnE, Skáldskaparmál* ch. 31); *object of erum fúsir at finna* IV:33

hǫttr *m.* hat, hood (*Gr* 3.1.7.1 ex. 5, 3.1.7.2 (2)) V:29

Hǫttr (*gen. Hattar*) *m.* a farmer's son visiting Hleiðargarðr I:9, 11, 13, 21, 26, 29, 35, 36, 38, 73, 81, 87, 90, 99, 100, 107, 108, 123, 127, 129, 130, 134, 141, 146, 147; **vit Hǫttr Hǫttr** and I I:64; **þeir Hǫttr** he and Hǫttr I:70

hǫggr *see hǫggva*

høyra *see heyra*

í prep. (*Gr* 3.7.4) *with dat.* in, on I:7, 53, 69, 70, 94, 96, 98, 114, 125, II:1, III:74 (*with skálanum*), VI:290, 311, VIII:5, 14, IX:123, X:2, XI:2, XIX:3, 18, XXI:16, 104, XXII:3/2, 18/4, XXIII:2, XXIV:17, XXV:16, XXVI A:3, 22, B:68, XXVII:40; **í því** in this, as a result of this VI:220, at that moment XXVI A:16; dressed in III:28; of, from

(a place) IV:107, VIII:184, XI:11; *with acc.* into I:32, 45, 84, 92, 139, II:5, 18, 39, 42 (*understand flýgr*), VI:256, IX:24, 84, X:5, XI:17, XV:9, XXI:169 (2), XXII:26/3 (*with skírnarbrunn*), 27/4, 49/4, 51/1, XXV:58, 89, XXVI A:15, B:230, XXVII:9, 15 (1), 18; to I:3, IV:3, V:158, VIII:92, IX:47, XI:3, 14, XV:50 (2), XVI:129, XXI:83, 88, 169; in, on II:7, 22, IX:121, X:85, XXII:62/2, XXVII:22; on I:29, V:89, XIX:6; onto XIX:71 (1), XXI:61; *of time*, at, on II:20, III:120, VIII:8, 16, 20, XII:38, XV:35; *as adv.* into it II:91, in it III:99, IV:11 (*Gr* 3.7.7), in them XV:50 (1), inside X:103, in the affair IV:101, in this matter V:135; **ok í** and in them XXI:156; **þar í** into it XIX:33; **er . . . í** in which II:40, IV:35, XIII:16, XXVII:5; **í brott** *see brott*; **í burt** *see burt*; **í frá** *see frá*, **ífrá**; **í gegn** *see gegn*²; **í gognum** *see gognum*; **í hjá** *see hjá*; **í mót**, **í móti** *see mót*²; **í meðal** *see meðal*; **í nánd** *see nánd*; **í sundr** *see sundr*

ið f. deed XXV:1

Iði m. a giant II:81

iðinn adj. diligent (at **því** in this) XIV:95

iðja¹ (*past iðjaði, pp. iðjat*) *vv.* do, be busy with I:111

iðja² *f.* activity, business XIV:135

iðjufullr adj. active, hard-working XXIII:2

iðna (*past iðnaði, pp. iðnat*) *vv.* work, do; **eigi væri nökkuð iðnat í** some work was not done in, was not used for some work XIV:157

iðuliga adv. constantly XIII:46

Iðunn f. a goddess, one of the **Ásynjur**, wife of **Bragi** II:10, 50; *acc.*

Iðunni II:38, 42; *gen.* **Iðunnar** II:43, 45, 52; *dat.* **Iðunni** II:35, 48

ífa (*past ifaði, pp. ifat*) *vv.* doubt, have doubts (**um** about) VII A:51 (*subj.*)

ífi m. doubt (at **hann væri eigi** as to whether he was not, *i.e.* of his being) VII A:44

ífrá, í frá adv. = **frá**; **segja ífrá** tell, narrate XIV:88; **vísa ífrá** *with dat.* refuse XXIV:54; **falla (í)frá** die XXIV:67, 71

íhuga (*past íhugaði, pp. íhugat*) *vv.* consider, wonder XVI:59; think about XII:87, XXI:145

íhugi m. concern; **var þeim inn mesti íhugi á honum** they were greatly worried by him I:72

il f. sole of the foot XXI:23

illa¹ *adv.* (*Gr* 3.5.2) badly *Gr* 3.5.3 (1), III:68 (*see líka*), VII A:97 (*see líka*), VII B:13 (*see duga*), XV:70 (*see líka*), XVI:147 (*see verða*);

badly, badly affected (**við** by) II:43, 107; **illa at þola** be badly affected XXVI B:121; **láta illa yfir** express disapproval of something IV:77, be dismayed by XIX:75; **mælask illa fyrir** be spoken ill of, be condemned XXVI A:119; wickedly XXVI A:87; with difficulty XXVI B:58, 60

illa² *see* **illr** (*Gr* 3.3.5 ex. 5)

illgerðir/illgjörðir *f. pl.* evil doings, deeds XXIII:27, 45, 73, 85

illgirni *f.* ill-nature, malice XXIII:49

illgjarn *adj.* malicious, ill-natured XXIII:73, 85, 104; *m. acc. sg.* an ill-natured person XXIII:91, 100

illiliga *adv.* horribly, hideously XXI:128

illiligr *adj.* evil-looking XXI:103

illmæli *n.* slander I:124 (**þat at** in which)

illr (*n. illt*) *adj.* (*Gr* 3.3.5 ex. 5, 3.3.8.3) bad I:52; evil XIV:82, XXIII:26 (*acc. pl. m.*); **þá er vár för ill** then our journey will have turned out poorly (will have been wasted) XXVI B:50; **enn illi** the evil/wicked XXII:8/4; **þykkja illar** be displeased with (something) V:3 (*f. acc. pl.*); *n. illt* I:30 (dismal, dismayed), II:131 (poor), V:59, nasty, ugly (with **hár**) XXI:103; *n. as substantive illt* evil, harm I:31, IV:12, XXIII:74; **til ills** for poor reward, to poor advantage XIX:98; *n. as adv. illt er* it is bad IX:25, XXV:51; **vera illt til** *with gen.* something is difficult to obtain II:17, difficult to find XVI:138; **gjörðisk illt til matarins** food became difficult to find XXI:60; **varð öllum illt af** it made them all ill XXI:76

illúð *f.* evil intent X:103, 113

ilmr *m.* smell, scent XII:13, 19

Ilmr *f. name of a goddess used in kennings for females; in kenning for valkyrie, hjalmfaldin armleggjar orma Ilmr* helmeted lady of arm-rings V:22; *acc. Ilmi as a half-kenning (i.e. there is lacking the usual genitive of an attribute of a human being) for Steingerðr* IV:20

imbrudagahald *n.* the observance of Ember Days XXVII:29

ímóti *see* **mót**² (*Gr* 3.7, 3.7.3)

ímun/ímön *f.* battle XXII:33/2

in¹ *adv. with comp.* the (more) IX:100, 101, XV:55

in² *see* **inn**²

ina *see* **inn**²

Ingibjörg Sturludóttir *f.* III:21, 39, 40 (*dat.*, for Ingibjörg), 49

Ingólfr *m.* Icelandic settler VIII:15, 45, XIX:4, 18, 31, 38, 39, 42, 44, 47, 52, 54, 72, 74, 75, 79, 80, 83, 84, 87, 88, 94, 96, 100, 102, 104, 107

- Ingólfssfell** *n.* mountain in the south-west of Iceland VIII:19, XIX:91
Ingólfshöfði *m.* headland in the south-east of Iceland VIII:17, XIX:54
Ingunn *f.* XIV:185
Ingunn Þórólfsdóttir *f.* mother of Þórðr XV:33, 124, 130, 133
Ingunnarstaðir *f. pl.* farm in Króksfjörðr, western Iceland; **á Inngunnarstaðum** (cf. *Gr* 3.1.8 ex.) XV:33
inir *see inn*²
inn¹ *adv.* in I:3, II:5, 56, 148, IV:20, VII A:150, B:64, IX:114, 120, X:33, 75, XI:17, XII:58, XXI:89, XXVI B:59, 81, 135; *i.e.* into the hall XVI:100, 102, 109; *i.e.* towards the shore VI:135, 136, VIII:97, XXI:52, 169, *i.e.* away from the open sea XXI:55, 83; inland XIX:60; inside XXVI B:165; **inn í** inside into XXVI B:215; **þar inn** into it (the lopt) XXVI B:117; **sem inn var gengit** where one went in, *i.e.* at the entrance XII:52
inn², **enn** *def. art.* = **hinn** (*Gr* 3.3.5) the with following *adj.* V:37, 52, 57, VI:270, VII B:37, 48, X:44, 55, XXII:20/4, 50/2, XXV:20, 45, 90, 99, XXVI B:19, XXVII:20; with *comp.* **inn fyrri** the first XXVII:44, **inn meiri** the greater XXVII:46; with *sup.* I:72, VII B:10, XI:58, 73; with *ordinal num.* VI:161, X:27, 28; **enn illi** the Wicked XXII:8/4, **inn mikli** the Great V:79, **enn langi** the Long VI:64, 66; **enn helgi** the Saint(ly) VIII:12, XIV:11, **enn digri** the Stout VIII:31, **enn hárfargi** the Fine-haired VIII:61; **flokk enn svartá** your black flock V:166; **kóngsins skáld it fríða** the handsome poet of the king XXII:19/2; *gen. sg. m.* **ens** VIII:7, 8, **ens mjóva** XIX:7, **ens gamla** XIX:107; *dat. sg. m.* **inum** II:152, III:86, **enum** VIII 74; *f. in* IX:102, 114, X:24, XXV:19, **en** X:9, XXVI B:92; *acc. sg. f.* **ina** IX:127, XXVI A:43, B:13; *dat. sg. f.* **inni** XXV:82; *n. it, et* I:81, II:28 (*with sup.*), IV:31, 63, VI:127, VIII:3, IX:60, XI:20, XXII:42/2, 62/3, XXIII:89 (*with sup.*), XXVII:5, 44; *dat. sg. n.* **inu** IX:73; *m. pl.* **enir** VIII:109; **inir mestu** very great XV:40; *acc. pl. m.* **ena** XXI:42, **enu** XXI:42, *textual note* (cf. C–V under *hinn*); *f. pl.* **inar** XXV:24; *n. pl.* **en** VI:190, **in** XI:7, XXV:2, 112, XXVII:33; *dat. pl.* III:51; **þetta it** this XI:5, **þetta et mikla skip** the large ship (*Gr* 3.3.5) VI:104, 125, **þat it mikla men** IX:50; **þræll minn inn beztí** my best servant (*Gr* 3.3.5) X:175; **ormi þeim inum frána** to (those of) the glittering serpent X:83; **mæki þann enn snarpa** this sharp sword here XXII:15/4; *used in addressing an insult to someone* **in vándá kerling** you evil old woman IV:75
inna (*past inntí, pp. innt*) *vv.* tell XXII:22/2; speak XXII:46/4; **þér**

- innið** you mean (or *imp.* speak: ‘go a little further in your speech’?) XXII:32/2
- innan** *adv.* inside XIV:9; from inside, *i.e.* out (from behind the island) VI:136; *as prep. with gen.* (*Gr* 3.7.2) within X:155, XIV:142; inside XXV:87, **þar innan borðs** on board that ship VI:82; *of time* within VII A:55; **innan at** *with dat.* on the inner shore of, on the side (of the island) facing the mainland VI:58; **fyr/fyrir innan** *with acc.* inside II:60, IX:18, **fyrir innan fjörðu** round by the heads of the fjords XV:133, *see* **fyr innan, fyrir innan**
- innar** *adv. comp.* further in (away from the door) I:70, III:35
- inni** *adv.* inside, indoors III:14, IV:41, XXVI A:53, B:120; in his house VIII:50, XXVI A:55, B:64; in the house XXVI B:74; in their house XXVI B:104; **þar inni** inside it XII:14
- innri** *adv. comp.* inner; **et innra hús** the inside of the house IV:31
- inu, inum** *see* **inn²**
- Írar** *m. pl.* the Irish VII A:22 (along with **eyverskan her**, the object of **lét deyja**)
- Írland** *n.* Ireland VII A:6, 74, 91, 108, 109, XII:52, XIX:32, 35
- írskr** *adj.* Irish VIII:23, 24
- Ísland** *n.* Iceland VII A:132, 134, 146, VIII:7, 16, 20, 33, 35, 42, 56, 64, 73, 76, 144, 157, 158, 159, 168, XIV:8, XVI:119, 122, 123, 177, 190, XIX:27, 42, 47, 51, 52, 114
- Íslandsferð** *f.* journey to Iceland XVI:189, XIX:31, 43
- Ísleifr Gizurarson¹** *m.* son of **Gizurr Þorvaldsson**; died in the fire at Flugumýr III:74
- Ísleifr Gizurarson²** *m.* son of **Gizurr hvíti**, bishop 1056–80 VIII:9
- Ísleifr Grímsson** *m.* XIV:182
- Ísleifr Hallsson** *m.* XIV:169
- Íslendingabók** *f.* Book of the Icelanders VIII:1
- Íslendingar** *m. pl.* Icelanders VII A:133
- íslenzkr** *adj.* Icelandic (*Gr* 3.3.9 ex. 2) VII A:135, XVI:17, 62
- Ísodd** *f.* wife of Tristram XII:71, 75,
- ístra** *f.* paunch; *acc. with suffixed def. art.* **ístruna** my paunch XXI:177
- Ísönd** *f.* wife of King Markis, beloved of Tristram XII:22, 36, 38, 50, 51, 81, 86
- it¹** *see* **inn²**
- it²** *pron. dual 2nd person* *Gr* 3.2.1, X:109, XVI:51 (*i.e.* Auðunn and the bear), 53; **it Völundr** you and Völundr X:179

- Ívarr** *m.* son of **Ragnarr Loðbrók** VIII:12
- íviðgjarn** *adj.* malicious (with **harma**?) X:133
- íþrótt** *f.* craft, art, skill II:86, XIV:20
- íþróttamaðr** *m.* skilled person XIV:22
- já** *adv.* yes I:127
- jafn/jamn** *adj.* equal, the same *Gr* 3.1.7.3, 3.3.8.4 (1); *acc. sg. m. jamnan* with *dat.* equal to XXIV:83; *n. jafnt viðr sik* justly proportioned? XXIII:52; *n. as adv. jafnt sem* just as IV:76
- jafna** (*past jafnaði, pp. jafnat*) *vv.* trim, cut to an even length IX:21
- jafnan/jamnan** *adv.* always XI:35, XII:80, XV:49, XXI:13, XXIV:29; constantly XXI:154; continually, repeatedly *Gr* 3.5.3 (2), I:53, XV:58; all the time XV:60, 85, XXII:4/3; generally I:76, XXVIA:58
- jafnberr** *adj.* so exposed (*i.e.* as now) I:33
- jafnfjáðr** *adj.* of equal means, of the same means XV:11
- jafnfríðr** *adj.* as beautiful, as fine; *n. jafnfrítt* VI:112
- jafngóðr** *adj.* as good; *acc. sg. m.* one (an emerald) as good XII:28
- jafningi** *m.* equal I:145
- jafnlangt** *adv.* as far XXIII:83
- jafnmargr** *adj.* equally many, the same number II:80, VII A:117; *pl. jafnmargir* of equal number, equal in number XXVII:14; *acc. pl. m. jafnmarga sér* the same number as themselves XIX:69
- jafnmenni** *n.* equal (in rank or status) XV:6
- jafnmikit** *adj. n. as subst.* as much, the same amount XXI:118
- jafnsitt** *adv. with dat.* as low as, at the same level as XII:16
- jafnskjótt** *adv.* immediately, at once VII B:67; **jafnskjótt sem** as soon as XXVI B:193
- jafnsköruliga** *adv.* as outstandingly, prominently, splendidly, boldly (**sem** as) XXVI B:101
- jalda** *f.* mare VII A:144 (*gen. with líki*)
- jammaki (jafnmaki)** *m.* equal XXIV:84
- jamnan** *see jafnan and jafn*
- jamvel (jafnvel)** *adv.* as well (**sem** as) XXIV:71
- jarða** (*past jarðaði, pp. jarðaðr*) *vv.* bury VII B:85
- jarðar** *see jörð*
- jarðhús** *n.* underground chamber XIX:32
- jarknasteinn** *m.* precious stone X:118, 162
- jarl** *m.* (in England) earl VII A:75, 92; (in Norway) ruler next in rank to a king VI:198, VII B:44 (*poss. dat. with á hæla*), VIII:147; =

- Eiríkr jarl VI:55 (*subject of hafði um krafða*; see note), 236, 248; **ok jarl enn þriðja** (*with vá við, parallel to jofra tvá*) and a jarl (who was) the third VI:161; viceroy, subject ruler VI:34; *as title* VI:24, 33, 40, 65, 103, 163, 217, 269, 275, 302, VII A:125, 169, B:5, 8, XIX:6, 15; *with suffixed def. art.* **jarlenn** VI:73, 96, 100, 271, 272, 273, **jarlsins** XIX:10, **jarlenum** VI:298
- járn** *n.* iron; *pl.* weapons XXV:93
- Járnbarðinn** *m.* name of a ship (with an iron strengthening or projection on the prow for ramming) VI:192, 228
- járnstafur** *m.* iron pole, iron staff VII A:160, XII:54
- jarpr** *adj.* brown, dark-brown, reddish brown XXV:72
- jarpskamr** *adj.* (*as subst.*) short (reddish) brown(-haired) one XXV:44
- jarategn** *f. or n.* sign, token VIII:155; miracle XIII:7 (*pl.*), 20
- játa/játta** (*past játti/játaði*) *vv.* *with dat. or acc.* agree (to something) II:27, 125, III:20, VII A:66, B:20, VIII:137, XVI:36
- Jóan (Jón) Ögmundarsonr** *m.* bishop at Hólar 1106–1121 VIII:191
- jóð** *n.* child X:155
- Johannes** *m.* Latin form of **Jón** XIV:120
- jók** see **auka**
- jól** *n. pl.* **1.** feast; the wolf's feast is the carrion resulting from a battle; 'at the wolf's feast' means therefore 'in battle' V:51. **2.** Yule, midwinter feast later identified with Christmas I:73
- jólaaptann** *m.* Yule-Eve, Christmas Eve I:82
- Jóm** *n.* a district in present-day Poland VI:24
- Jón af Bakka** *m.* one of the incendiaries at Flugumýrr, subsequently (late January 1254) killed on his own farm III:2
- Jón prestr Halldórsson** *m.* III:93, 95
- Jón svartir** *m.* XIV:183
- Jón Ögmundarson** *m.* bishop at Hólar 1106–21 XIV:1, 5, 11, 13, 24, 47, 57, 140, 153, 169, 174; cf. **Johannes** XIV:120
- Jónakr** *m.* father of Hamðir and Sqrli XXV:93
- jór** *m.* horse XV:12
- jungfrú** *f.* young lady, maiden XIV:185
- júngr** (= **ungr**) *adj.* young XXII:14/1
- Júnii** (Latin) *gen.* of June VIII:197
- junkherra** *m.* young lord, prince XI:54
- jurtakyn** *n. pl.* varieties of aromatic herbs XII:14
- jofurr** *m.* prince, ruler; *acc. sg.* (*object of vann*) VI:247, XXII:34/4;

dat. sg. **jǫfri** XXII:17/2; *nom. pl.* **jǫfrar** X:64; *acc. pl.* **jǫfra** kings VI:158

Jǫkulsdalr *m.* valley in eastern Iceland *Gr* 3.1.8 ex.

jǫldu *see* **jalda**

jǫrð *f.* earth, ground III:99, 100 (*with suffixed def. art.*), IX:28, 83, XXI:200; the earth XXIV:37; land VII A:23, XXII:53/3, *dat. sg.* **jǫrðu** XXII:37/4; a piece of ground XXVI A:104; *adv. gen. sg.* **jarðar** on earth IX:7; **til jarðar** to the ground I:98, V:96; *as second part of compound* **fjorðjorð** ‘land of fjords’, *i.e.* Norway, *separated by tmesis* VI:248

Jǫrð *f.* a goddess, personification of the earth, mother of Þórr IX:4

Jǫrmunrekk *m.* (Ermanaric, Ostro-Gothic king, d. AD 375) XXV:11, 66, 70, 86, 89

Jǫtunheimar *m. pl.* giantland, the world of giants II:48, 49, IX:24, 47, 52, 80, 84, 105, 113

jǫtunn *m.* giant; *with suffixed def. art.* XII:6, 53; *as title* II:41, 50, 59, 61; *gen. sg.* IX:103, 126; *dat. sg.* **jǫtni** II:102, *dat. of respect* for the giant IX:90; *nom. pl.* **jǫtnar** VII A:161, IX:70, 86; *acc. pl.* IX:94 *gen. pl.* **jǫtna** II:82, 84, IX:18, 114

-k/-g *suffixed 1st person pron. with verbs* V:153, VIII:2, 4, XVI:63, 64; *duplicating ek* IX:12, X:93, 159, 183, 184, XVI:69; *duplicating ek and with suffixed neg.* VI:138, 246, IX:100, X:95, 97, 124, **vilkat ek** I do not want XXV:33

kaf *n.* plunge, dive; *with suffixed def. art.* **í kafit** under water VI:296

kafna (*past* **kafnaði**, *past pl.* **kǫfnuðu**, *pp.* **kafnat**) *vv.* become choked, suffocate II:100, III:78

kala (*pres.* **kell**, *past pl.* **kólu**, *pp.* **kalinn**) *sv. impers. with acc.* one gets very cold (frozen, frostbitten) III:62, X:145

kald *adj.* cold XXII:51/2; *f.* **köld** X:145; *n.* **kalt var** it was cold III:103; **svá var honum kalt orðit** he had become so cold III:126

kalendas *f. pl.* (Latin word) kalends, the first day of a month VIII:197

kálfr *m.* calf; *as nickname* VII B:7

Kálfr Árnason *m.* XXII:8/4, 9/1, 29/1, 52/1 (see note 2; but at 52/1 it may be **Kálfr Arnfinnsson** that is referred to, see *ÍF* XXVII 385, note 2)

Kálfr Brandsson *m.* III:129

Kálfr illviti (the Ill-willed) *m.* enemy of Björn Hítðelakappi V:60, 85, 93, 105, 129, 158, 162

kalla (*past kallaði, past pl. kǫlluðu/kallaðu, pp. kallaðr/kallat* *Gr* 3.3.8.4 (2)) *vv.* (*Gr* 3.6.6) **1.** call I:59, II:82, 86, 95, VI:126, VII A:37, VIII:21, IX:66, XXI:28 (2), 45, call him XXII:18/2 (*Gr* 3.9.5.1); call out II:33, X:66, XI:43; shout XI:132; declare XIV:91; **kallaðu svá at** they claimed that XXIV:35; **sem er at kalla** such as to call it (a day) XIV:81; **kalla á** call out to X:110, XXVI B:155, call on, invoke XXIV:45; declare (something *or* someone to be) I:88, II:131, VII A:136, XIX:56; *pres. 1st pl. kǫllum* II:83, 116, 160; *past 3rd pl. ok kǫlluðu* and they called it/them (*Gr* 3.9.5.1) XXI:24, 28 (1), 34, **kǫlluðu þar** called that place XXI:33; *imp. pl. kallið* summon I:55; *pp. er/es/var/váru kallaðr/kǫlluð/kallat* is/was known as II:2, III:128, IV:107, VIII:18, 30, 37, 49, 52, XV:153, is called XIV:90; **svá verit kallaða** been called that XV:54; **þetta er kǫlluð** this is called XXV:112 (*verb in agreement with complement; see Gr* 3.9.8.2); **ok þá var kallat** and (which) then (thereafter) was called XIX:27; **er síðan kǫlluð** has since been called XXVI B:230; **síðan var hann kallaðr** after that he was known as XIX:35; **Þórhallr var kallaðr** a certain Þórhallr was known as XXI:9; **kallaðar, kallaðr** said to be XXIII:94, XXVI A:57; *impers. kalla má* one may say XXVI B:13. **2.** *-sk form kallask* is called XXIII:96; **kallaðisk** claimed that she, declared that she VI:19

kann *see kunna*

kanna (*past kannaði*) *vv.* investigate, explore VIII:42, XXI:22

kappi *m.* man of valour, fighting man VII A:76; warrior, champion I:29, 45, 77, 146

kappmæli *n. pl.* dispute; **þreyta kappmæli** enter into a dispute, start to argue VII B:28

kappsamligr *adj.* provocative, rash V:160

kapulánn *m.* chaplain XIV:155

Káragróf *f.* 'Kári's pit *or* hollow' XXVI B:231

Kári Sǫlmundarson *m.* Njáll's son-in-law XXVI B:46, 76, 78, 81, 85, 92, 96, 193, 202, 208, 213, 219, 221, 228

karl *m.* (old) fellow, churl IV:41; man, male XIV:145, XV:60

Karli *m.* slave XIX:72, 92, 98, 103

karlkona *f.* masculine woman XV:70

karlmaðr *m.* man V:114; male XIV:84, XV:61, XI:39, XXIII:1

karlmannligr *adj.* manly; **karlmannligt mark** a sign of manliness XXIII:52

Karlsefni *n.* = Þorfinnr (*m.*) karlsefni Þórðarson XXI:2, 3, 17, 41, 50,

- 66, 74, 86, 98, 114, 119, 126, 129, 143, 163, 166, 172, 190, 197, 199; **af Karlsefni** of Karlsefni's troop XXI:144. The name, originally a nickname, means 'the makings of a man', a promising lad
- Karlshafuð** *n.* (Eiríksson), one of Óláfr Tryggvason's followers VI:300
- kasta** (*past kastaði, past pl. kəstuðu, pp. kastat*) *vv.* with *dat.* throw (*Gr* 3.6.9.1 (7)) I:35, 43, 92, II:74 (*understand* them, the eyes as *object* (*Gr* 3.9.5.1)), II:128, XIX:58, XXI:80, 152, XXII:35/4 (*impers. pass.*), XXVIA:70, B:144, 220; cast (anchor) XXI:47; throw overboard XV:147; put aside, reject, apostatise from VII A:125; cast off (*imp.*) XXII:25/3; throw off XXVI B:151; lay aside XVI:97; **kasta sér** throw oneself XXVI B:229
- kastali** *m.* castle, fortress I:46 (*with suffixed def. art.*), XII:70
- katlar** *see* **ketill**
- Katli** *see* **Ketill**
- kátr** *adj.* cheerful, merry, full of good cheer XI:60, 69
- kaup** *n.* bargain, agreement II:140; payment, reward (**til** for it) I:121; wages, salary XIV:18 (*with suffixed def. art.*), 29; **sér til kaups** as his payment II:134
- kaupa** (*past keypti, pp. keypt*) *vv.* (*Gr* 3.6.9.3) buy II:127, XV:10, XVI:11, XXI:113; **keyptak** I bought XVI:64; **sem þú keyptir** as you bought it for XVI:22; **kaupa at** make a bargain with VIII:118
- kaupmaðr** (*pl. kaupmenn*) *m.* merchant *Gr* 3.1.9 ex.14
- kaupstefna** *f.* market, trading XXI:113
- kaus** *see* **kjósa**
- keiplabrot** *n. pl.* pieces of (small) boats VIII:69
- keipr** *m.* small boat, canoe; = **húðkeipr** XXI:120 (*with suffixed def. art.*)
- kell** *see* **kala**
- kem, kemr, kemsk** *see* **koma**
- kenna** (*past ken(n)di, pp. ken(n)dr*) *vv.* **1.** with *acc. and dat.* teach II:94, XIV:20, 26, 154, 186, XXI:201, XXV:51; preach VIII:78; **kennir** (he or it) teaches, shows XIV:90, *note*. **2.** perceive, feel III:112; *impers. with gen.* **þar sem holta kenndi** where ridges could be seen XXI:91. **3.** recognise I:136, V:85, VI:79, 289, VII A:113 (*understand* them as *object*, *Gr* 3.9.5.1), 119, XVI:105, XXI:75; know XVI:59, XXI:74; **-sk form kendiz ei** there was not found XXII:40/3. **4.** with *acc. and dat.* impute to, accuse of, blame on XII:89. **5.** denote, refer to (**þá** them; **með** by) XXIV:74; **kenndr** called, known as XXII:43/3; **kenna við** name after VIII:52, XIX:86, 101, XXII:19/1

- kennimaðr** *m.* teacher XIV:175; *pl.* **kennimenn** clerics, clergymen VIII:179, XIV:165, 182
- kenning** *f.* teaching, preaching; *pl.* XIV:31, 35, 36, 39, 151
- kennir** *m.* one who knows, experiences, deals in (*with gen.*), *in kenning for man* (here = the poet, Hallfrøðr) **kennir auðar** VI:351 (*dat. with segir*)
- keppa** (*past* **keppti**, *pp.* **keppt**) *vv.* contend, compete; **-sk form in reciprocal sense** contend with each other VII A:98
- ker** *n.* vat II:90, 97, 157, III:99; *with suffixed def. art.* III:101, 109; **þar í kerit** into that cask III:102; *pl. with suffixed def. art.* **kerin** II:97, 158; cup, goblet XII:49, 50 (*with suffixed def. art.*), XXV:73
- kerling** *f.* old woman (*Gr* 3.1.8 (14)) IV:75
- Ketilbjörn (Gizurarson)** *m.* son of Gizurr Þorvaldsson; died in the fire at Flugumýr III:74
- Ketilbjörn (Ketilsson)** *m.* Icelandic settler VIII:80
- ketill** (*pl.* **katlar**) *m.* pot (*Gr* 3.1.7.2 ex. 4, 3.1.8 (3)) II:97
- Ketill kálfr** *m.* of Hringunes (modern Ringnes) in Norway VII B:7
- Ketill ór Mørk** *m.* son-in-law of Njáll and one of the burners; son of Sigfúss Sighvatsson, brother of Práinn Sigfússon XXVI B:184, 186
- Ketill sútari** (cobbler) *m.* died in the fire at Flugumýr III:76
- Ketill** (*dat.* **Katli**) **Þorsteinsson** *m.* 1074/75–1145, bishop at Hólar 1122–45; married to Gróa, daughter of Bishop Gizurr Ísleifsson VIII:1, XIV:177
- keyptak**, **keypti** *see kaup*a
- keyra** (*past* **keyrði**, *pp.* **keyrt**) *vv.* drive; *impers.* **keyrir skipit** the ship was driven XV:145
- Kíarr** *m.* legendary king (perhaps = Caesar) X:9, 74
- kinnhestr** *m.* blow *or* slap on the cheek XV:21, XXVI A:83 (*with suffixed def. art.*)
- kinn** (*pl.* **kinnr**) *f.* cheek XXI:104 (*with suffixed def. art.*), XXIII:22, 48
- kippa** (*past* **kippti**, *pp.* **kippt**) *vv.* *with dat.* snatch, pull quickly I:69, III:60, XXVI B:184
- kirkja** *f.* church XIII:1, XIV:6, 61; **til kirkju** to the church III:46, 50, 122, to church XVI:94; *with suffixed def. art.* III:83, 84, 86 (*i.e.* the wall of the church), XIII:4; *gen. sg. with suffixed def. art.* III:61
- kirkjudýrr** *m.* *pl.* church-entrance XIV:25
- kirkjugarðr** *m.* churchyard XIV:152
- kirkjugjörð** *f.* building of a church XIV:14
- kirkjuskot** *n.* recess in the side of a church XVI:93

- kista** *f.* chest, box X:102, 112
- kjafal** *m.* a kind of tunic (cf. Old Irish *cabhail* ‘body of a shirt’) or hooded cloak (Old Irish *cochall*) XXI:45 (see note)
- Kjalarey** *f.* island in Breiðafjörður XV:153
- Kjalarnes**¹ *n.* promontory north of Reykjavík in the south-west of Iceland VIII:45, XIX:108
- Kjalarnes**² *n.* promontory in North America XXI:33, 167
- kjósa** (*pres.* **kýss**, *past* **kaus/køri**, *past pl.* **køru**, *pp.* **kørit/kosit**) *sv.* (*Gr* 3.6.9.3 and ex. 11) choose (**sér** for oneself) II:63, 64 (**at** by), II:66, III:19, VII A:80, 88, XXVI A:12; **kjósa yðr mat** choose food for yourselves XXVI B:20; *inf. with myndir þú* IV:91 (**þér** for yourself; **at** as); **kaustu** you have chosen IV:97; **mundum sízt til kjósa** would least have chosen (to be killed) XXVI B:99; *past subj. køri* might choose III:42; *pp.* **undarliga kosit** a strange thing to choose, a strange choice XVI:120
- kjöl** *m.* keel XXI:33, XXVI A:94; *with suffixed def. art.* XV:151, 152
- Kjöl** *m.* area in central Iceland XXVI A:96
- kjöt** *n.* flesh; *dat. sg.* with flesh XXIII:79
- kjötmikill** *adj.* fleshy; *f. pl.* **kjötmiklar** fleshy ones (cheeks) XIII:93
- kjotsfullr** *adj.* full of meat, meaty, fleshy XXIII:54, 94
- kjør** *n.* choice (**af** from what was available) VII A:78
- klakklaust** *adv.* without harm, unscathed XVI:35
- klámhogg** *n.* obscene blow, shaming blow, a blow in the rear; *dat. sg. (instrumental)* **klámhoggvi** V:126 (see note)
- klefi** *m.* small room, closet (often apparently a partitioned-off alcove of a larger room, used for sleeping or storage; here presumably the same as the **lopt**) III:76 (*with suffixed def. art.*)
- klerkr** *m.* cleric, scholar XIV:27, 175
- Klifstrandr** *m.* an area of sand in Hítardalr west of Hítará V:78, 163, 168
- Klifsdalr** *m.* valley between Hellisdalr and Hítardalr V:75
- Klifsjörvi** *m.* a sandbank in Hítardalr west of Hítará V:78
- klóf** *f.* claw; *dat. pl.* **klóm** II:51
- klofna** (*past* **klofnaði**, *pp.* **klofnaðr**) *vv. intransitive* split XXVI A:74
- klókr** *adj.* clever, skilful XXII:40/3
- klóra** (*past* **klóraði**, *pp.* **klóraðr**) *vv. with dat.* scratch XXI:68
- klyfjaðr** *adj. (pp.)* pack-saddled *Gr* 3.3.9 ex. 19
- klýpa** (*past* **klýpti**, *pp.* **klýpt**), *vv.* pinch XXI:68
- klæða** (*past* **klæddi**, *pp.* **klæddr**) *vv.* dress; *pp.* **klæddr** clothed, clad XII:24, 30; **-sk form** **klæddiz** clothed himself XXII:30/1

- klæði** *n.* cloth XXI:113; article of clothing XXI:44; *in pl.* clothes III:127, VII A:81, XVI:113, XXI:205; **klæðin ǫll á Kára** all the clothes Kári had on XXVI B:221
- klækiligr** *adj.* lewd, indecent XIV:84
- klækishogg** *n.* shameful blow, base blow V:123
- Klængr Þorsteinsson** *m.* bishop at Skálaholt 1152–76 XIV:88, 173
- kná** (*past knátti*) *vv.* can; *past subj.* **knætta** could XXV:74
- knappr** *m.* button XXI:46
- knarrasmiðr** *m.* ‘ship-builder’, nickname (*see* **knorr**) XXII:43/3
- kné** *n.* knee (*Gr* 3.1.7.5 (2), (3), 3.1.8 (29)) II:71, III:57, IX:62, XXII:21/1; *acc.*, *object of sníða* XXII:49/1; *dat. sg. with suffixed def. art.* **knénu** XXIII:97; *pl.* lap IX:121; *gen. pl.* **knjá** XIX:83; *dat. pl.* **í knjám henni** on her lap XIII:3; **hann stóð á knjám** he was down on his knees V:130, **svá at hann stóð á knjám** while still down on his knees V:142
- knepa** (*past kneppti*, *pp.* **kneppt**) *vv.* fasten, button; *pp.* **ok kneppt** and it was buttoned XXI:46
- knésfótr** *m.* the back of the knee X:86
- knoða** (*past knoðaði*, *pp.* **knoðat**) *vv.* knead XIX:56
- knúði** *see* **knýja**
- knúta** *f.* knuckle-bone I:39; *with suffixed def. art.* I:42
- Knútr** *m.* brother of Auðr XV:81
- knýja** (*past knúði*, *pp.* **knúinn**) *sv.* drive forward, force onward XV:99
- knætta** *see* **kná**
- knorr** *m.* (merchant) ship XVI:172
- knotttr** *m.* ball XXI:127
- kóðu** *see* **kveða**
- kol** *n.* coal, charcoal; cinders, ashes XXI:111
- kól** *see* **kala**
- Kolbeinn grǫn** (moustache) **Dufgusson** *m.* died January, 1254 III:15, 16, 20, 40, 42, 49, 70, 71, 107
- Kolbjörn** *m.* Óláfr Tryggvason’s marshal VI:291, 295
- Kolbjörn** (veljungr) *m.* died in the fire at Flugumýrr III:75
- Kolbrún** *f.* = Þorbjörg kolbrún Glúmsdóttir XXII:19/1. She lived in the Western Fjords of Iceland. Her nickname **kolbrún** (‘coal-brow’) is from her black hair and eyebrows
- Kolli inn prúði** (the Splendid, the Elegant) *m.* supposed to be son of Björn Hítðelakappi’s enemy Þórðr Kolbeinsson V:86, 93, 103, 133, 134, 139, 141

kollótttr *adj.* bald XVI:91

Kolr *m.* a slave in 10th-century Iceland VIII:51

Kolr Þorsteinsson *m.* one of the burners XXVI B:114

Kolsgjá *f.* ‘Kol’s Rift’, a ravine or small gorge, possibly at Þingvöllum VIII:52 (see Björn Þorsteinsson, *Thingvellir. Iceland’s National Shrine*, tr. Peter Foote (1987), 37)

koma (*pres. kemr/kømr, past kom, past pl. kómu/kvámu, pp. kominn, n. komit, m. pl. komnir* Gr 3.3.9 (7)) *sv. 1.* come (Gr 3.6.9.3 and ex. 12) I:1, 6, 74, 78, 115, 139, II:18, 38, 41, 52, III:21, IV:6, V:119, VI:5, 14 (*pp. f. komin*), 230, VIII:18, 88, 95 (**kvámu** they used to come), 103, IX:17, 18, X:40, XI:17, 43, XIII:4, XV:9, 25, XVI:14, XIX:57, XXI:14, XXII:27/1, 43/4, XXV:19, 95, XXVI A:52, B:5, 24, XXVII:28; *of time*, arrive I:82; *imp. kom* come XVI:39; *imp. pl. komið* come X:106; *pres. subj. komir* come XI:72; *past kom* it went XXVI A:18; *2nd sg. past komst* I:144; *past subj. kemi/kvæmi* came III:114, VI:45, VIII:73, XVI:87, XIX:54, should come XIV:142, should go V:158; *pp. em kominn* have come XVI:62, **var komit** was come, had arrived XVI:17, **sé kominn** is come I:46, **mun kominn** must be come XXVI B:15; *pp. m. pl. komnir* come, reached V:163, arrived XXV:68; **koma á hit**, strike V:96, 99, land on I:18 (*supine*), get on to VI:272; **kom á** it struck XXVI A:49, it struck/hit him on III:85, XV:108; **ei fær tölur á komit** one cannot put a number on them, they cannot be numbered XI:12; **koma á, koma á leið** with *dat.* bring about, arrange IV:72, VII B:58 (*impers. pass.*, Gr 3.9.3), XII:69; **koma á flóttu** take to flight VI:155; **koma á óvart** with *dat.* take someone by surprise XXVI A:7; **kvámu áðr** had already come VIII:108; **koma af** abolish XIV:87; **því hafði eigi orðit af komit með öllu** that had not been entirely abolished XIV:78; **koma aptr** come back XXI:43, **kvámu eigi aptr** did not return X:12; **koma at** reach, get hold of II:122, IX:131, arrive, come up III:2, IV:11, come to IV:52, approach, come up to XIX:17, get up to, reach XXI:141; get to IV:10, V:93, VI:274 (**var komnir**: *vb. sg. in agreement with first part of a subject placed after the vb.*, see Gr 3.9.8.2), XIX:83, get into I:128 (*pp. f. komin*); **vér kómum at** we came here XXVI B:10; **er þeir kómu/kvámu at** when they got there (to Gunnarr’s home) XXVI A:26, where they came ashore XXI:31; **þá kom Flosi at** then Flosi came up XXVI B:153; **komnar at** come there XXVI B:5; **kæmi** (*past subj.*)

hlíf at gagni that his shield was of use, was any help (to him) XXII:40/4; **kom at þeim qrunum** got at them with arrows XXVI A:39; **koma eptir** follow VII A:111; **komnir frá** descended from VIII:38; **var kominn frá** was descended from XVI:191; **koma fram** come about, happen XXVI B:79; **ok vera eigi fram komna** and that they have not (yet) taken place, not yet happened, not yet brought into effect XXIII:26; **koma því fram at** bring it about that VIII:156; **koma fyrir/firir** come before, reach I:45; come into the presence of XVI:18; **koma skildi fyrir sik** bring one's shield in front of one XXVI A:72; **koma heim** approach the house XXVI B:87, get back home XIX:8; **koma í** arrive at VII A:9, 28, X:5, get into III:61, hit XXVI B:152; **koma í stað** take his place XXIV:70; **koma með** with *acc.* bring V:53, XXII:54/1; **koma niðr** with *dat.* put down XXI:55; **þar er niðr kom** where it came down XXI:128; **koma nær** with *dat.* approach XIII:17; **koma ofan** land III:45; **kom ofan í** came down onto (i.e. the top of his shield) XXVI B:91; **koma ór** escape from VI:338, 348 (*inf. with myndi*), **vera kominn ór** to have escaped from VI:338, **eða [frá hánum] brott of komnum** (*pp. dat. sg. m.*) **ór** or about him having escaped from, or that he had escaped from VI:354, **komit ór** (which had) flowed from XXV:84; **koma saman viðr** meet near (*or* meet with?) XXIII:18; **komnir saman** assembled VI:28; **koma til** arrive, come up V:113, be born XXI:196, reach VI:11, XIX:73, attend VII A:72, be required by, concern XIV:116; **kvámu til** came for it, prescribed (i.e. in accordance with his instructions) VIII:185; **ok til þess er kominn at** and (who) has reached a position where he deserves to, and (who) deserves to XXIV:61; **vel kominn** welcome XI:9, 70, XVI:107; **ek kem boganum við** I can make use of my bow against them XXVI A:82; **sér við koma** employ himself for, involve himself in XIV:31; **koma þar** arrive there XXVI B:41. **2. impers.** **þar kom at, kom þar at** it came to this that, the outcome was that IV:101, XXVI A:91, it reached the point where VI:213; **honum fyrir allt eitt koma** it would all come to the same thing for him V:106; **kom svá** it came about, it turned out, came to the point (that) VII B:13, 28, 58; **var komit** it was come (*or* [people] had arrived) IX:93; **of kvæmi við** with *dat.* were brought concerning it, it was prosecuted using (witnesses) VIII:142. **3. with dat.** bring II:35, VII A:128, introduce VIII:76, lead VII A:50, get (someone somewhere) III:63; *pp. (impers. pass.)* **komit** would be brought VIII:124; **honum var svá**

nær komit it was such a close thing for him, it so nearly happened for him II:158; **koma sér** get oneself VI:296. **4. -sk form** manage to come, get I:34, III:24 (**fram** out, *i.e.* towards the door), V:79, 110 (*pres. subj.*), XVI:34, 148, XXVI B:85 (*pres. subj.*), 204; **komisk vel út** may easily get out XXVI B:208; **er komask mátti** that it was possible to take VII A:130; **komsk eigi** could not get V:97; **komask at** *with dat.* get up to, get at XXVI A:64, gain possession of, win VI:248; **komask fyrir** reach, be revealed to, become known to I:50; **komask í** manage to get into III:87, 101; **komask inn í** get into XXI:89; **komsk ór hondum þeim** escaped them XXVI A:90; **komask til** (manage to) reach III:46, manage to get to IV:65; **kvæmisk** (*past subj.*) **til leiðar** should be able to come about, should be brought about XVI:49; **komsk undan** got away XXI:200; **komask við** be touched *or* moved XIV:37; *pp.* **komizk** got V:97; **fá eigi komizk** do not manage to get XVI:34

komþása (*past komþásaði, pp. komþásaðr*) *vv.* accomplish, complete XII:3

kómu *see koma*

kona (*gen. pl. kvenna*) *f.* woman III:127, IV:1, VII A:90, 95, VIII:33, IX:96, X:6, XIV:90, *note*, 145, XV:6, 11, 23, 59, 61, 133, XIX:11, XXIII:2, 61, XXVI B:141; wife II:103, 106, III:7, V:5, VI:2, VII B:77, X:119, XII:71, XV:38, 49; lady XI:49; female XIV:84, XXI:39; *with suffixed def. art.* VI:4; *pl.* **konur** women, wives XIX:70, 87, XXVI B:5, 114, 134; **ok tvær konur** and two were women XXI:199

konar *m. gen. sg. in phrase nakkvars konar* some kind of (*i.e.* some term for) II:118; **þess konar** of that kind, of the same kind VIII:70, that kind of XIV:22; **alls konar** all kinds of XI:60, XII:25, 32, XXI:57

kóngr *m. = konungr* XXII:1/1

konungaævi *n. pl.* lives of kings VIII:4

konungr *m.* king, the king I:1, 2, 47, 57, 60, 62, 66, 77, 82, 86, 112, 114, 116, 117, 119, 128, 135, 141, 144, VI:51, 105, 198, 264, VII A:35, 137, B:22 (*subject of vill bjóða*), 27, 51, 54, VIII:29, 32, X:2, XI:48, XVI:15, XIX:48, XXI:38, 202, XXIV:1; *as title* I:45, 50, 106, 132, V:57, VI:3, 6, 7, 15, 38, 142, 215, VII A:1, 146, B:3, 4, 7, 11, 12, 35, 85, 86, X:8, 14, 78, XI:14, XVI:14, XXI:37; *in address, as vocative* I:134; *with suffixed def. art.* I:80, VI:9, 45, 136 (*gen. pl.*), 289, 291, 292, 297, 323, VII B:66, VIII:26, 84, XXIV:6; *dat. sg.* **konungi** to the king XVI:50, for the king X:87

konungsdóttir *f.* king's daughter, princess VII A:91

- konungsgarðr** *m.* king's premises, residence, palace VII B:59, 78
- konungsmenn** *m. pl.* the king's men VII B:70
- koparr** *m.* copper XII:41, 59
- Kormakr (Ögmundarson)** *m.* IV:5, 6, 8, 10, 11, 14, 16, 26, 35, 38, 47, 49, 52, 62, 67, 68, 75, 76, 77, 87, 97, 99, 100, 101, 110
- Kormakr bryti** (steward, bailiff) *m.* died in the fire at Flugumýrr III:76
- kóróna** *f.* crown XII:25
- kórr** *m.* choir, chancel; **í kórinn** from in the chancel XIV:162
- kosit** *see* **kjósa**
- kosta** (*past* **kostaði**, *pp.* **kostat**) *vv.* put forth effort; **kosta rásar** run at great speed XXI:180
- kostgæfi** *f.* care, concern XIV:97
- kostr** *m.* opportunity, chance VI:90, XIV:45, XVI:185, XXVI B:212; choice, alternative XXVI B:102; **gera kost** *with dat.* give someone a choice XXVI A:11; charge, expense XIV:147; *pl.* qualities: **gott land kostum** a land with fine qualities XXI:177; terms (of marriage agreement) XV:5
- Kotkell** *m.* a Hebridean XV:37, 38, 126, 134, 139, 142; *dat.* **Kotkatli** XV:135
- krafða** *see* **krefja**
- kraptauss** *adj.* lacking strength XXIII:29
- kraptr** *m.* strength, power XXIII:75, 107
- krás** *f.* delicacy, dainty IX:96
- krefja** (*past* **krafði**, *past pl.* **krøfðu**, *pp.* **kraför**) *vv.* (*Gr* 3.6.6) *with gen. and acc.* demand (something from someone/something) X:102,112; order, summon (ships to a rendezvous), *pp.* **um krafða** *in agreement with direct obj.* (**hreina**, *acc. pl.*) VI:55 (*Gr* 3.9.7.1)
- krellr** *m.* strength, spirit, valour I:124
- kringlóttir** *adj.* round, circular XXIII:14, 46
- kristinn** *adj.* Christian VII A:64, 71, XIV:60; *n.* **kristit** VII A:71; *m. pl.* **kristnir** VIII:21, 139; XIX:112, XXVI B:105; *wk. pl.* **kristnu** VIII:114, 116
- kristna** (*past* **kristnaði**, *pp.* **kristnat**) *vv.* convert (to Christianity) XXII:4/1
- kristni** *f.* Christianity VII A:126, VIII:73, 76, 78, 85, 144, XIV:2, 30, 74, 125, XIX:113, XXI:38; *with suffixed def. art.* VIII:90, 117, XIV:79, 176
- Kristr** *m.* Christ VIII:14, 149, XXI:78, XXII:62/3

- Króksfjörðr** *m.* fjord in north-western Iceland XV:33
- kroppinskeggi** *m.* a nickname, ‘crop-beard’? ‘crooked beard’? VIII:48, 49
- kroppr** *m.* body II:30 (*with suffixed def. art.*), II:31
- kross** *m.* cross, crucifix XIV:61
- kröfðu** *see* **krefja**
- kulði** *m.* cold(ness) III:62, 114, 130
- kumrskr** *adj.* Cumbrian VII A:26
- kunna** (*pres.* **kann**, *past* **kunni**) *pret.-pres. vb.* know (*Gr* 3.6.7) II:93, X:154, XIV:68, XV:21 (**at** in it), 27, XXI:74; know to be VIII:9; know how to II:161, VII B:38, X:92, *with suffixed pron.* X:183; be able, can XI:34, XXIV:28, XXVI B:7, 53; respond: **kunna illa** be distressed II:106; feel XVI:75; **kunni** could XII:9; **hann betr kunni** he was wiler (than she) X:130; **kann vera at, vera kann at** maybe V:72, XXI:100; **kann þat vera at** it may be that XVI:40; **Nú kann svá til at bera at** If it should happen that XXIV:1; **ef svá kann til at verða at** if it should come about that XXIV:7; *subj.* **kunnim eigi** are not able V:104; **kynni** knew how to, was able II:101, might be able to VII A:147; **kann ek eigi margt at** I take little notice of (do not greatly understand? am not greatly bothered by?) VI:357; **kunna vel til** have good knowledge of, good understanding of VII B:26; **kunna at** *with inf.* be able to, can XII:11, 63, **kunnu sér at vera** knew how to be, were sensible enough to be XIV:163
- kunnasta** *f.* ability; *acc.* **kunnustu** (*Gr* 3.1.7.1) XVI:135
- kunnigr** *adj.* cunning X:119, 139, 163; knowledgeable, skilled in magic; *dat. sg. m.* **kunngum** VII A:146; familiar: **honum var víða kunnigt** he had knowledge of many places, he was widely experienced XXI:16
- kunningi** *m.* acquaintance; *acc. pl.* **kunningja** I:31
- kunnr** *adj.* (well) known, renowned X:74; *comp.* better known VIII:4
- kurteiss** *adj.* courtly XI:49
- kvað** *see* **kveða**
- kvaddi** *see* **kveðja**
- kváðu** *see* **kveða**
- kváma** *f.* coming, visit IV:3, XXV:86; **leggja kvámur sínar** direct one’s visits IV:98
- kvámu** *see* **koma**
- kván** *f.* wife IX:43, 87, X:40, 139, 152, 154, 163
- kvánfang** *n.* marriage XVIII:122rb31

kvángaðr *adj.* (*pp.*) married XXI:196

kvánlauss *adj.* without a wife, unmarried XXI:195

kváran Irish surname; *cúarán* (*m.*) in Old Irish means a shoe or sock VII A:74

Kvasir *m.* a wise being created by the gods II:92, 100, 117

kvaz, kvazk *see kveða*

kveða (*pres. kveðr, past kvað, past pl. kváðu/kóðu, pp. kveðinn*) *sv.*

1. cry out I:14. **2.** say, declare, speak, utter, express (especially in verse) I:91, IV:17, 26, 77, 87, V:16, 148, VI:137, 258, 341, 350, VII B:36, VIII:100, 121, 132, IX:5, 13, X:80, 90, 125, 134, XII:38, XIV:86, XXV:20; compose and deliver (a poem) XXII:*heading*; speak aloud, recite XXI:182; chant XV:143; *with acc. and inf.* (*Gr* 3.9.4) III:42, 92, 123, IV:5 (*inf. understood*), 11, 14, V:6, 9, 105, VI:337, VIII:67, 93, XV:21, 85, XXI:69, **kváðu þar engi hús** said there were no houses there XXI:204, (**menn**) **kváðu, kóðu** they said VI:176, 242, XXV:52, **kvað mik** (*inf. understood*) said I would be XVI:176, **kvað svá vera skyldu** said so it should be XXVI B:18, 81; **kveða á** give orders XXVI A:107; **var kveðit á** it was determined (to be), stipulated as, agreed to for XVI:7; **kveða af** summon from IV:12; **kveða svá at orði** utter this, express oneself thus XXIV:9; **er at oss kveðinn** has been allotted to us XXVI B:187; **kveða um** relate X:15; **kvað við** cried out (at it), howled at it XXVI A:18. **3.** *refl. pres. kvezk* says that he II:136, IV:68, XVI:21, 47, 116, XXI:70, *past kvazk, kvaz* said that he/she II:23, 47, 135, III:33, V:7, 8, 158, VII A:38, XV:6, 51, 115, XXV:45, said he was XV:113, XXVI B:129, 155; **eigi kvazk hann hafa** he said he had never III:10; **kváðusk** said that they II:127, said they were XXVI B:5; *reciprocal kveðask at* exchange verses, recite verses to each other XIV:83

kveðja¹ (*pres. kveðr, past kvaddi, past pl. kvøddu, pp. kvatt*) *vv.* **1.** greet, salute I:57, XVI:18, 157, XXII:21/2. **2.** *with gen.* summon, convoke VII A:79 (*impers. pass., Gr* 3.9.3)

kveðja² *f.* greeting, salutation XVI:19, 158

kveld *n.* evening XI:59, XV:25; *with suffixed def. art.* (*Gr* 3.1.9) II: 4, IV:52, XXVI B:43; **í kveld** this evening VI:115, XXVI B:20, 25; **um kveldit** in the evening XV:90, XVI:94, that evening XXVI B:4; *acc. of time hvert kveld* every night XIV:70, **ekki kveld** through no evening, not for one evening XXV:109

kvelda (*past kveldaði, pp. kveldat*) *vv. impers. kveldar* it becomes evening I:28

- kveldsöngur** *m.* evensong XVI:98
- kvelja** (*past kvalði, pp. kvalit*) *vv.* kill? torment; *with neg. suffix at þú kveljat (imp. for subj.)* that you will not torment X:152
- kvenna** *see kona*
- kvennafólk** *n.* womenfolk XXVI B:121 (*with suffixed def. art.*)
- kvennamaður** *m.* women's man, womaniser XXIII:28
- kvennligr** *adj.* womanly, feminine XXIII:61
- kvenskikkja** *f.* woman's cloak XXVI B:144
- kvensligr** (i.e. **kvenskligr**) *adj.* feminine XXIII:98
- kvennváðir** *f. pl.* women's clothes IX:62
- kvernsteinn** *m.* millstone II:110
- kveykja/kveykva** (*past kveykti, pp. kveykt*) *vv.* kindle; **kveykvið þér** you are lighting *or* are you lighting? XXVI B:109; arouse, awaken XXV:4; **kveykja upp til þess** inflame, arouse to it XIV:93; **kveykva við** kindle (the fire) with *or* set fire to it with XXVI B:117
- kvezk** *see kveða*
- kviðlingur** *m.* little poem VIII:100, XXI:182
- kviður¹** *m.* belly XXII:51/1, XXIII:77 (*with suffixed def. art.*); **fyrir kviði sér** in front of his belly III:111
- kviður²** *m.* verdict, sentence, decree XXV:109
- kvikligr** *adj.* lifelike XII:23
- kvikr** *adj.* alive I:109, XII:12, 33; *acc. sg. m. kvikvan with hungrdæyfi, parallel to dauðan* VI:328
- kvistr** *m.* twig, branch XXV:17, 107
- kvistskæður** *adj.* damaging to branches; *f. as subst. in kvistskæða* the branch-damaging girl XXV:19
- kvæði** *n.* poem *Gr* 3.1.7.5 (1), XIV:86, 94
- kvæmi, kvæmisk** *see koma*
- kvæn** *f.* wife IX:30
- kvöddu** *see kveðja¹*
- kvöl** *f.* torment *Gr* 3.1.7.1
- Kymraland** *n.* Cumberland VII A:7
- kyn** *n.* family, origin II:76, XVI:2; kind: **alls kyns** all kinds of X:88, **margra kynja** of many kinds VIII:161; **engis kyns** no kind of XIII:36
- kynligr** *adj.* strange; wondrous XXI:187; **þótti henni kynligt hvar** was mystified about where XII:78
- kynna** (*past kynnti, pp. kynnt*) *vv.* make known (*pres. part.*) XIV:190
- kynni** *see kunna*
- kýr** *f.* cow *Gr* 3.1.7.2 and (3, 5), 3.1.8 (21); *pl.* VII A:112, IX:89

- kyrr** *adj.* quiet I:83; at rest XXIII:25; **hafa kyrrt um sik** keep quiet I:110; *n. pl.* **látum vera kyrr** let (something) be quiet, *i.e.* let us not speak of XI:37; *n. as adv.* **kyrrt** uneventful IV:103, XV:124; **er/var þó kyrrt** yet there was no trouble XV:14, 70
- kyrtill** *m.* tunic V:56, XI:18, XXVI A:29; *with suffixed def. art.* **kyrtillinn** his tunic XII:56
- kýs** *see* **kjósa**
- kyssa** (*past kyssti, pp. kysstr*) *vv.* kiss IX:106, XI:9, 30, XII:81, 86; *subj. after nema* VII B:47 (to kiss the mouth of the axe = be executed)
- kæmi** *see* **koma**
- kærleikr** *m.* intimacy XV:19 (*pl.*)
- kærr** *adj.* dear; **kærr með** friendly towards XII:72, highly valued by, close to, intimate with XXII:9/2
- kæmi** *see* **koma**
- kænliga** *adv.* skilfully, ably; **svá fór hann kænliga með því** he went about this so skilfully XIV:96
- køld** *see* **kaldr**
- kølluð, kølluðu, køllum** *see* **kalla**
- køngurváfa** *f.* spider XXIII:94
- kønnuðu** *see* **kanna**
- køstuðu** *see* **kasta**
- køttr** *m.* cat *Gr* 3.1.7.2 (3)
- kømr** *see* **koma**
- køri** *see* **kjósa**
- lá** *see* **liggja**
- laða = hlaða**
- lag** *n.* thrust (*gen. pl. with mildr*) XXII:42/3; **í qðru lagi** on the other hand V:1; **í mesta lagi** to the greatest degree, hardest of all V:104
- Lagarfljót** *n.* lake in eastern Iceland *Gr* 3.1.8 ex.
- lagðar, lagði, lagðisk, lagit** *see* **leggja**
- lágr** (*n. lágt*) *adj.* low *Gr* 3.3.8.2; low down XXIII:52
- lagsmaðr** *m.* companion, fellow; *gen. pl.* **lagsmanna** II:37
- lagt** *see* **leggja**
- lágu** *see* **liggja**
- lamb** *n.* lamb *Gr* 3.1.7.1 ex. 5
- Lambadalr** *m.* valley on the west side of Sælingsdalr XV:82, *textual note*, 83
- lamði** *see* **lemja**

- land** (*pl. lǫnd* *Gr* 3.1.7.1) *n.* land VII A:126, 169, VIII:48, 52, XIX:54 (2), XXI:22, 59, 177, XXII:5/2, 64/2, XXVI A:102; his land XXII:34/4; estate XIV:134, XV:33; country VI:42, 86, VII A:7, 35, B:46, VIII:64, X:70, XI:50, XVI:33, 138, XIX:27, XXII:4/1, XXVII:2; *with suffixed def. art.* the country VII A:2, 72, 148, 156, B:12, VIII:66, 67, XVI:15, XIX:28, 29 (2), 105, the land XIX:29 (1), XXI:24, 92; coast II:104, XXI:167; shore II:106; **á land** ashore VII A:111, 150, VIII:18, XV:154, XVI:148, XIX:54, 59, XXI:43, 103; **upp á land** in from the sea XXI:128; **á landi** ashore, on dry land VI:257, XV:147, 148; **er á var landinu** which was in the country VII A:135; **á landi hér** in this country (Iceland) VIII:43, 125, 140, 164; **þar . . . á landi** in that country (Greenland) VIII:69; **á landinu** on the landward side? XXI:146; **af landi** from off the land XXI:169; **af landi ofan** from inland to the shore XXI:49; **af hvárutveggi landinu** from the land on both sides XXI:84; **kominn frá landi** put out from the shore XV:139; **fyrir landi** off the coast X:87; **fyrir land (fram)** along the coast II:104, XIX:55, XXI:86; **í landi** in the country (*with allar þjóðar*) IV:84, *i.e.* from in the country VII A:143; **með landi** along the coast VII A:168, XVI:42; **með endilöngu landi** along the whole length of the coast VII A:162; **millim landanna** between the (two) countries VII A:164; **ór landi** abroad VI:20, out of the country, so as to make him leave the country VI:142; **til lands** to the shore XXI:33; **til síns lands** to their own country XXI:155; **higat til lands** into this country VII A:92; *pl. lǫnd* estates VIII:154
- landauðn** *f.* depopulation VIII:26
- landaurar** *m. pl.* 'land-ounces', land dues VIII:30
- landhallt** *adv.* keeping close to the shore VI:122
- landherðr** *f.* 'land-shoulder', mountain; *gen. with lýða* VI:345
- landi** *m.* countryman VIII:87
- landnámamaðr/landnámsmaðr** *m.* settler VIII:45, 58, XIX:104, 105
- landnorðr** *adv.* north-east; **landnorðr frá** to the north-east of V:168
- landskostir** *m. pl.* qualities of the land, resources XXI:43; **landskostir góðir** good land XXI:51, 153
- landsmenn** *m. pl.* people (inhabitants) of the country (Iceland) VIII:44, 53, 150; the people of those countries (Norway and Denmark) VIII:129
- landsnytjar** *f. pl.* produce of the land XXI:57
- landsréttr** *m.* the law of the land VII B:29

landsuðr *n.* south-east; **í landsuðr** to the south-east XXI:27

landtaka *f.* reaching land, making the shore XV:148

landvétrr/landvætrr *f.* guardian spirit of a country VII A:149 (*see note*), 158

langorf *n.* a long (scythe-)handle; **í langorfi** on a long handle IV:9

langskip *n.* long ship, viking ship VI:112, VII A:165, VII B:33

langr (*f. sg. and n. pl. lǫng*) *adj.* long (*Gr* 3.3.8.1, 2) VIII:129, IX:37, X:52, XXI:32, XXIII:14, 22, 64; *wk. form in name enn langi* VI:64, 66; *f. lǫng* VI:212; **mjǫk langir** very long ones XXIII:99; *n. langt* a long time VI:98, XIV:184, XXV:6, XXVI B:124, a long way (in time) VIII:10, over a long distance, from far away XXVI B:5; **stíga langt** take long strides XXIII:101; **langt var at** it took a long time to XXI:34; **lángt af** (by) far, by a long way XXII:13/4; *dat. pl. as adv. lǫngum* for long periods XIV:122, XV:19, 58

las *see lesa*

láskat *see liggja*

lasta (*past lastaði, pp. lastat*) *vv.* blame, criticise, find fault with XXII:23/2

láta (*pres. lætr, past lét, past pl. létu, pp. látinn*) *sv.* (*Gr* 3.6.9.1 (10), 3.6.9.3 ex. 7) **1.** lose III:72, XXII:49/3; loose, let go (of); *imp. láttu þér af höndum* hand over IX:116; put, let go XXI:42; put aside XI:16; put, keep XXI:31; **láta einn** leave on one's own XV:74; **láta á** put (them, *i.e.* the rings) on X:49; **láta af** leave off, keep back X:50; **láta eptir** leave behind VIII:23, (*intransitive*) give way, allow oneself to be drawn back II:70; **láta í haf** put out to sea XVI:154 (1). **2.** *with inf.* let, allow II:91, V:13, 26, VI:88 (*imp. lát*), 109, VII B:54, VIII:132, XI:37, XIV:86, XVI:71; *imp. pl. látið yðr* let yourself XXIV:11; *2nd person sg. past lézt* XVI:186; **láta verða** be allowed to happen VIII:126; *imp. lát þek þat henda* let that happen to you XXIV:12; cause (something to be done), have (something done) I:47, II:5, 96, VI:6, 13, 104, 113, 214, 217, 227, VII A:169, B:55, 60, 84, VIII:86, 158, 165, 194, IX:74, X:107, XII:1, 64, XIV:6, 188, XV:131, 141, XVI:154 (2), XIX:62, 79 (**lét búa . . . ok sjá fyrir**), 102, 108; **látum** let us make IX:61; **ok léti hann** and made him XXVI A:8; **lét sik bera** had himself carried XIX:110; **láta drepa** have (someone) killed VIII:12; **oss brenna láta** have us burned XXVI B:125; **fé lætr dæma** has money awarded him by judgment XXVII:41; **lét gjöra honum laug** had a bath prepared for him XVI:113; **lét taka**

- hann hǫndum** had him captured X:15; cause, make (someone *or* something do something) I:87, 102, 103, VII A:19, 64, XIX:64, XXII:6/3, 18/3, 37/3, 39/3, XXV:56, 73; **lætr byrja ferð** has an expedition mounted XXII:12/1; **láta hanga** let something hang (*Gr* 3.9.5.1) V:157; **láta falla** drop II:110; **láta sjá sik** let oneself be seen XVI:94; **láta svæla mik** let myself be suffocated XXVI B:67; **láta vera** have accepted, have followed, have done VII B:14; *with inf. understood* let there be: **láta hoggva á milli** leave (space) between blows, pause between blows V:146; *with -sk inf.* let oneself do something II:27, 56, 71; **læt bindask** let myself be tied IX:67; **lét skírask** had himself baptised VIII:79; **láta vígjask** let oneself be ordained VIII:184. **3.** behave; utter; **láta herfiligum látum** behave in a shameful way, utter shameful sounds XXVI B:31; **láta sem** act as if I:36; *impers.* sound **lét í sem** it sounded like XXI:97; **láta við** answer, respond to, grant (a prayer) XXI:64; **lét illiliga við** it made a horrible noise XXI:128; **láta vel yfir** express satisfaction about it XV:121; **láta illa yfir** express disapproval of something IV:77, be dismayed by XIX:75; **láta at** give as one's opinion that VI:320; **láta sem** declare that, give as one's opinion that, speak as if I:124; **sem létu** as they said they would XXVI B:101. **4.** *with acc. and inf.* (*Gr* 3.9.4) say, declare II:142, VI:121; **lét vera** declared there was VI:96; **-sk form látask** say that one V:159, **lézk** said that he XVI:47; *with impers. vb.* **lætr sér hafa vel sofnat** said he had fallen asleep easily XI:66; *with inf. understood* declare it to be VIII:85, declare there to be VIII:90. **5.** **-sk form** (*cf.* **4** above) lose, be defeated VI:293; be lost, die, perish, *past lézk* III:77, 79, XIX:85, *past pl. létusk* III:76, *past subj. létisk* VI:226 (**fyrir hánum** on his side)
- latínubók** *f.* book written in Latin XIV:188
- latínusaga** *f.* saga written in Latin XIV:26, *note* (*with suffixed def. art.*)
- latti** *see* **letja**
- látum**¹ *see* **læti**
- látum**² *see* **láta**
- lauf** *n.* leaf XII:32, XXV:18; thin plate of metal XII:27
- Laufey** *f.* a goddess (perhaps), mother of Loki IX:68, 78
- laug** *f.* bath *Gr* 3.1.8 (11), XVI:113
- Laugamenn** *m. pl.* the people of Laugar XV:83
- Laugar** *f. pl.* 'hot springs', Ósvífr's farm in western Iceland XV:30, 46, 77, 79, 85, 87, 101, 120

Laugardalr *m.* valley about 20 km east of Þingvöllr (and outside the Assembly boundaries) VIII:98

lauk *see* **lúka**

laun¹ *f.* secrecy; **á laun** in secret VIII:141

laun² *n. pl.* reward XVI:5

launa (*past* **launaði**, *pp.* **launat**) *vv.* with *dat.* of the person and of the payment repay, reward IV:73, XVI:163; **því launar þú mér . . . er** that is how you reward me . . . for XXVI B:112; with *acc.* repay, give reward for: **ok launa bjarndýrit** in reward for the wild bear XVI:134; with *dat.* of the person and *acc.* of what the repayment is for XVI:40, 151, 185; with *acc.* of what is being paid for and *dat.* of payment XV:26; with *dat.* of person and of the payment and *acc.* of what the payment is for XVI:161; **launa í hǫnd þegar** repay out of hand, on the spot XIV:118

laundyr *f. pl.* secret doorway XXVI B:88

laungetinn *adj.* (*pp.*) ‘secretly begotten’, illegitimate XXVI A:114

lausaurar *m. pl.* movable property, chattels VIII:154

lausafé *n.* movable property, chattels XV:132, XIX:70

lausamaðr *m.* unattached person, a man without legal domicile III:77

lauss *adj.* free II:35, 36; quit, free of obligation XVI:179; **lauss frá** quit of, free from XXVII:45; with *gen.* without, deprived of, lacking X:61, 143; **lausir aurar** movable property VIII:161; **verða lauss** with *dat.* ‘become loose for someone’: **Þorgrími varð lauss skjöldrinn** Þorgrímr dropped his shield XXVI A:31

laust *see* **ljósta**

lausung *f.* looseness (of living), lying, unreliability XXIII:11

laut *see* **lúta**

lax *m.* salmon IX:95

Laxárdalr *m.* valley in eastern Iceland *Gr* 3.1.8 ex.

leðrhosa *f.* leather bag or purse XVI:141, 176

léðu *see* **ljá**

leggbiti *m.* ‘leg-biter’, name for a sword (*gen.* with **sennu**) VI:243

leggja (*past* **lagði**, *past pl.* **lǫgðu**, *pp.* **lagiðr/lagðr/lagit/lagt**) *vv.* (*Gr* 3.6.9.3) **1.** put III:4, 7, X:115; with *suffixed pron.* X:159; place VI:216; lay IX:121, XI:46, XII:82, XXII:5/3, 62/2, XXVI B:147; thrust, stab I:97, III:109, V:103 (*past subj.* **legði** stabbed), VII B:67, XXII:51/1; *metaphorically* lay (*see* **liðr**): *1st person pl. referring to the speaker* IV:24 (‘I shall not lay’); appoint, make, arrange (an

appointment) II:89, VII A:99; land, come ashore VI:12; put (a ship; *in dat. if expressed*), sail VI:133, 162, 210, XXI:52, 169, *with acc.* position VI:235; direct: *pp. f. pl.* **lagðar** (*in agreement with direct object*) IV:98; lay down (**á þat** about this) VIII:158; **á loðð** laid down about it VIII:157; **leggja á** place on, impose X:64; put into it XXII:34/3; **leggja á at hjálpa** devote to helping XIV:98; **leggja á hendr** *with dat.* impose on someone XIV:98; **leggja eigu sína á** take possession of VIII:19; **leggja at** (*with dat.*) thrust, stab at XV:107, attack VI:218, 255; **leggjum at** let us attack VI:78; **lagit at velli** laid to the ground, felled XXVI A:101; **leggja fyr** put in trust for XVI:6; **leggja fyrir** urge (someone to do something), lay down (something as someone's duty) V:136; **leggja ofan** pull down XIV:6; *imp. (or 3rd person pl. subj.?)* **leggi saman** (let them) position side by side VI:169; **leggja til** contribute, give (*or support*) an opinion V:162, contribute to, endow (with) VIII:160, XIV:9, set apart for, devote to VIII:53, put forward, offer VI:15, XXVI A:57, lay *or* place upon XVI:117, 118, 170, lay down, provide XVI:123, sail to, put out to XIX:44, advance (ships) to, engage in (sea battle) VI:81 (*pres. subj. leggim; see note*), 84, 198, XIX:15, approach, make for, attack (in ships) VI:103, thrust, lay on XV:109, **leggja til hans** (*with dat.*) thrust at him (with a weapon) XXVI A:71, B:89; *pres. part. vel til leggjandi* properly to be offered XXIV:74; **leggja undir sik** subjugate, conquer VI:33; **leggja upp** put away, swallow II:28; **leggja út** thrust out XXVI A:30, *with weapon in dat.* XXVI B:96; **leggja ríkt við** *see ríkr. 2. impers.* is being blown XXVI B:205. **3. -sk form leggjask** make one's way, set off VII A:152; position itself, be positioned VI:228; **leggjask niðr** lie down III:6, VIII:120; **lítit lagðisk fyrir góðan dreng** it didn't take much to finish a fine fellow off (i.e. he came to a shameful end) XIX:77

leggr *m.* bone (of arm or leg; *collective*) I:27; *with suffixed def. art.* I:42; stem XII:30

leið¹ *f.* way XVI:38, XXVI B:13; **á leið til** away towards III:60; **á þá leið sem** in the same way as V:8; **alla leið** all the way XI:47; *dat. sg. leiðu* path X:69; **leið sína** on one's way I:1, VII B:76; **sína leið fara** go his own way XXVI B:216; **fara leiðar sinnar** go on one's way XXI:52; **koma á leið** *with dat.* bring something about XII:69 (cf. **koma 3**); **komask til leiðar** manage to come about XVI:49

leið² *see líða*

- leiða** (*past leiddi, pp. leiddr, n. leitt*) *wv.* lead, bring I:2, 25, XXIV:48; **leiða eptir sér** pull behind oneself, take with one XVI:15; **leiðir hann eptir sér inn** takes him in with him XVI:108; **í lög leitt** made law VIII:153; conduct, escort VII A:105; *pp.* **leiddr** brought XXV:37; **var leiddr** was being helped III:122
- leiðask** (*past leiddisk*) *wv.* -**sk** form *impers.* with *dat.* and *acc.* one gets tired of something II:111
- leiði** *n.* tomb VII B:85; grave XXII:60/4
- leiðréttá** (*past leiðrétti, pp. leiðréttir*) *wv.* correct; *pp. acc. sg. m.* **leiðréttan** XIV:97 (*Gr* 3.9.7.1)
- leifa** (*past leifði, pp. leift*) *wv.* leave behind XI:26
- Leifr Eiríksson** *m.* XXI:37, 39, 41
- Leifr Hróðmarsson** *m.* Icelandic settler XIX:5, 6, 12, 16, 17, 20, 21, 25, 31 34. See **Hjorleifr**
- leiga**¹ *f.* hire, wages II:138
- leiga**² (*past leigði, pp. leigt*) *wv.* rent XVI:16
- leika** (*past lék, past pl. léku, pp. leikinn*) *sv.* play *Gr* 3.6.5.2, 3.6.6; swing to and fro, rock back and forth XXV:50; *transitive* treat XXVI A:22
- leikmaðr** *m.* layman XIV:131
- leikr** *m.* game XIV:83; bout, attempt; **á nýja leik** for a fresh attempt, ‘for a new go’ VIII:90; **málma leikr** *kenning* for battle XXII:55/4
- leit** *see* **líta**
- leita** (*past leitaði, pp. leitat*) *wv.* search III:108, 116; investigate, find out, discover XXI:43; *with gen.* look for, try to find III:43, IV:112 (**sér** for themselves), V:167, X:13, XIX:26, 67, 73, 82, XXI:2, 65, 166; seek XIX:41; **leita sér** seek out for oneself XXI:57; **leita sér lifs** try to preserve one’s life XXVI B:212; *impers. with gen.* **hvar beina okkarra er at leita** where our bones are to be sought (for burial) XXVI B:177; **leita á** attack, assault I:55; seek to go: **leita innar** make one’s way further in III:35; **leita til** make one’s way to III:96; **leita undan** try to get away XI:180; **leita út** try to get out III:13, 37; *impers. with gen.* **mundi eigi út leitat** would not be sought outside XXVI A:53
- leitt** *see* **leiða**
- lék** *see* **leika**
- lemja** (*past lamði, pp. lamiðr*) *wv.* batter IX:126
- lendr maðr** *m.* ‘landed man’, one who held land in fief from the king, and acted as his local lieutenant, military leader and counsellor; next

- in rank to a **jarl** in Norway; *pl.* **lendir menn** landowners VII B:2 (*see note*), 87
- lengi** *adv.* for a long time (*Gr* 3.5.2) I:18, 102, 104, IV:62, VI:239, 123, XIV:175, XV:56, 122, XIX:102, XXI:9, XXVI A:43, 91, B:168; *i.e.* for ever VI:266 (*with vanr man, line* 263), XXVI A:86, 87; a long way XXI:87, 168; **mjök lengi** for a very long time V:142, VII A:67; **svá lengi** for such a long time X:60
- lengr** *adv. comp.* (any) longer, further (*Gr* 3.5.2) I:20, 147, III:14, 126, XXI:164, XXVII:46; **lengr eða skemr** for a longer or shorter time XXVI A:84; **eigi lengr** not any longer XXI:192
- lengri** *adj. comp.* (*Gr* 3.3.8.2, 3.3.9 ex. 6; *cf.* **langr**) longer, lasting for a longer time XV:10; **eiga lengra til** have further to go to, be further off from V:82; greater in length XXIII:77, 84; *n. as adv.* **lengra** (*Gr* 3.5.3 (10)) further V:90, XXI:163, XXIII:85; *dat. pl. as adv.* **at lengrum** the longer (because of this) V:18
- lengst** *adv.* longest (*Gr* 3.5.2) VI:268; for a very long time XXI:70 (**svá lengst** for such a very long time?)
- lengstr** *adj. sup.* longest XXIII:83 (*weak nom. pl. m., see Gr* 3.3.2)
- león** *n.* lion XII:59
- leppr** *m.* lock (of hair) XXVI A:78
- lesa** (*pres.* **les(s)**, *past* **las**, *past pl.* **lásu**, *pp.* **lesinn**) *sv.* gather; read *Gr* 3.6.9.1 (11), XIV:90, *note*, 91; **las** was reading XIV:90; **hon lét lesa fyrir sér** she had them read to her XIV:188
- lét, léti, létisk** *see láta*
- leti** *f.* laziness, sloth XXIII:47
- letja** (*past* **latti**, *pp.* **lattr**) *vv.* **1.** (try to) dissuade (someone from doing something), urge someone not to do something V:26; hinder, stop XVI:137. **2.** *refl.* be dissuaded; **láta ekki letjask** not let oneself be dissuaded V:26
- léttá** (*past* **létti**, *pp.* **létt**) *vv.* *with dat.* lighten XIV:102
- léttbærr** *adj.* easy to bear (*with dat.* for someone) XIV:39
- léttleiki** *m.* irresponsibility, lack of seriousness, lack of earnestness XXIII:51
- létttr** *adj.* light; friendly or cheerful XXIII:70; *sup.* **léttasti** *Gr* 3.3.8.1
- létu, létusk** *see láta*
- leyfa/leyfa** (*past* **leyfði**, *pp.* **leyfðr**) *vv.* **1.** praise VI:326, XXV:21. **2.** *with dat.* permit; *impers. pass.* **þeim öllum er leyft er** all those to whom it is permitted XXVI B:136

- leyna** (*past leyndi, pp. leynt*) *vv.* **1.** conceal XXVI B:8; **leyndi** hid it (**fyrir** from) XII:75; *pp.* **leyndr** hidden (i.e. from men) XIII:13, XIV:11; *n. as adv.* **leynt** secretly; **fór hann leynt með** he kept it secret XII:73. **2. -sk form** hide oneself; **leynask í burt** steal away I:87
- leyniliga** *adv.* secretly; **lœyniliga** VI:14
- leynistígr** *m.* secret path XII:79
- leypr** *see hlaupa*
- leysa** (*past leysti, pp. leystir*) *vv.* (*Gr* 3.6.9.1 (7)) **1.** make free, unfasten V:111; open XXV:94; solve XXII:26/2; free, release, redeem, deliver XIII:8, XXVI A:12; discharge, carry out XIV:18. **2. -sk form leysask því undan** get oneself out of it in this way VIII:117
- leysingr** *m.* freedman VIII:48
- lézk** *see láta*
- lið** *n.* help, support IV:51, 65 (**með** of, for), VII B:27; following, companionship V:34, VII B:33, 34; people, (members of a) household, (work)men XXVI A:3, B:142; troop, band V:55, VI:265, 274, 275, VII B:44 (*subject of drifir*), XXI:128, 129, 146, XXVI B:55; troops, army, force VI:20, 40, 44, 152, 153, 163, 164, 166, 167, 182, 184, 195, 214, VII A:53, 57, 128 (*with suffixed def. art.*), 132, 168, B:35, 56, XXII:28/4; fleet, sea-force VI:136; men VI:115, 221 (*with suffixed def. art.*), 223, 225 (*with suffixed def. art.*), 294, VII B:61, 63 (*with suffixed def. art.*), 75; **liði sínu** members of their expedition XXI:192; **mikit lið** a large number of men VI:213; **annat lið hans/þeira** the rest of his troops VII B:60, the other members of their party XXI:86; **liðit** the (remainder of the) expedition XXI:166
- lið** *n.* strong drink; *the strong drink of giants is poetry (see II:88–163)* VI:344 (*dat. with ek fer meðr*)
- liða** (*pres. liðr, past leið, past pl. liðu, pp. liðinn*) *sv.* **1.** pass (of time) II:21, IV:110, XVI:78, 135, XXI:30, 44, 122; *impers. liðr á with acc.* something draws to a close XVI:128; **til þess er mjök leið á kveldit** until it was nearly dark XXVI B:43; **leið at** it came close to, approached I:73; *pp.* **liðit/liðnir** passed XXI:49, XXV:6; **var liðit** had passed (*Gr* 3.9.8.2) XIX:48. **2.** travel XXV:41; *pres. part. liðandi* gliding, travelling on skis X:52
- liðr** *m.* limb; joint I:27 (*collective*); *metaphorical phrase leggja fyr lið* put aside, abandon IV:24
- liðveizla** *f.* help, support VI:23
- líf** *n.* life III:31, 72, XIV:120, XVI:186, XXII:48/4, XXVI A:12, 56, 81, B:212; *gen. sg. as adv.* alive III:118

lifa (*past lifði, pp. lifat*) *wv.* live I:31, V:124, VIII:131, XIII:48, XIV:120, XIX:112, XXI:70, XXV:109, XXVI B:160, be alive VI:335, VII B:4, XXIV:70, XXV:15, *i.e.* are not forgotten VI:179; **lifði** (*subj.*) were alive XXV:98; **lifa eptir** survive, be still alive VI:299, XXVI B:80, 173; *pres. part.* **lifandi** alive XII:23, 34, 60, 82; **at sér lifanda** with himself living, while he was still living VIII:195 (*Gr* 3.9.7.3)

lifnaðr *m.* (conduct of) life, way of life XIII:28

lífsgrið *n. pl.* quarter, sparing of one's life II:113

liggja (*pres. liggr, past lá, past pl. lágu, pp. legit*) *sv.* (*Gr* 3.6.9.3) **1.** lie I:6, 92, 99, 100, II:151, III:8, 59, 68, V:169, XII:44, XXII:48/3, XXIII:47, XXV:59, 84; lie at anchor *or* beached VI:58, 86, VII A:30, 70; lie, *i.e.* be positioned VI:182, 186, 191; be situated XIX:80; **þeir lágu** they (*i.e.* their ships) lay, were lying XXI:47, 174; be placed XXIII:32; lie in bed XV:122; sleep XXI:204; **liggr** is lying XXVI A:44, **lá** was lying XXI:140, XXVI A:15, 52, B:179, **lágu** were lying XXVI A:58; **liggja á** lie upon them, oppress them, trouble them XXI:154; **lét hann liggja fyrir sér** he placed in front of himself XIV:32; **er Þórðr lá í** which Þórðr was lying in XV:104; **liggja til** lead to V:42, be appropriate XVI:69; **liggja viðr/við** lie (be positioned) close by VI:215, lie (at anchor) on XXI:170; **liggja við** be at stake, depend on it XXVI A:81; **liggr þér nokkut við** does anything depend on it for you, is it important to you XXVI A:80; *subj.* **liggi við** were at stake, depended on it XXVI A:56; *impers. mǫrgum lá við bana* many were at the point of death XXVI A:89; *pres. part. as noun* **liggjandi** one who is lying down IX:39. **2. -sk form past with suffixed neg. -at: láskat . . . at** (line 153) it did not fail (to happen) that V:149

lík *n.* corpse VII B:84 (*pl.*), XV:153, 154, XXII:58/1

líka¹ (*past líkaði, pp. líkat*) *wv. with dat.* please I:68, VIII:179, XII:68; *impers. with dat.* **líkar** it pleases someone, someone is pleased VIII:2, XII:1; **líkar illa** *with dat.* someone is displeased *or* annoyed VII A:97, XV:70; **mér líkar eigi illa** I am not displeased III:68

líka² *see líkr*

líkami, líkamr *m.* body XII:11, XIII:22, 41, XXII:59/3, 61/1; his body XXII:63/2, XXIII:38, 75, 83; *with suffixed def. art.* his body XXIII:103

líkamligr *adj.* bodily *Gr* 3.3.9 ex. 25, XIV:147; fleshly, physical XIV:92, 115

- líkamslosti** *m.* carnal relations XII:72
- líki** *n.* likeness, appearance, form II:51, 149, VII A:145 (*dat. with í*)
- líkindi** *n. pl.* likelihood, signs (**til** of this) I:115
- líking** *f.* likeness, form XII:41, 53
- líkligr** (= **glíkligr**) *adj.* likely, to be expected VI:292, XV:86, XXI:134
- líkna** (*past líknaði, pp. líknað*) *vv. with dat.* show mercy or compassion to XIV:104
- líkneski** *n.*, **líkneskja** *f.* image, statue XII:10, 77, 84, XIII:2, 5, 10, 14; *with suffixed def. art.* XII:87, XIII:8, 15 (*poss. dat.*), 20; **ein líkneskja eptir** a statue of XII:47
- líknsýnir** *f. pl.* merciful appearance, compassionate glances IV:90
- líkr** *adj.* like (*with dat.*) XII:22; *f. lík* XXIII:69; *acc. pl. m. líka* (to be) like XXIII:66; *nom. pl. f. líkar* (*with dat.*: ‘like those of a spider’?) XXIII:95; *n. as adv. því líkt sem* looking as if XII:44; *sup. n. líkast* most likely IV:72; **lét því líkast í sem** it sounded just like XXI:97; *sup. n. as adv. því líkast sem* looking just as if XII:43
- limr** *m.* limb XII:12
- lín** *n.* linen, linen garment; **brúðar lín** bridal head-dress (made of linen) IX:46 (*dat. = with, in*); flax, linen thread X:7, 20
- lína**¹ *f.* (a woman’s) headdress IV:89, IX:106
- lína**² *f.* line, rope XXI:205, *textual note*
- lindbaugr** *m.* serpentine arm-ring X:38
- lindi** *m.* belt V:29, X:91; **af linda sér** from his belt V:112
- líklæði** *n. pl.* linen underclothes, shirt and breeches III:28, 45 (*with suffixed def. art.*), 102
- linnr**¹ *m.* *poetical word for snake* IV:81; **linnr Loddu logðis** is a *kenning for sword* (snake of blood or snake of the shield; cf. *SnE, Háttatal* st. 6)
- linnr**² *m.* *poetical word for fire*; **linnr qlstafns** is a *kenning for a* (golden) ornament on an ale-cup IV:85
- linr** *adj.* gentle, mild XIV:39
- list** *f.* art, artifice XII:15
- líta** (*pres. lítr, past leit, past pl. litu, pp. litinn*) *sv. 1.* look I:5; see XXI:110; **litu** they saw XXII:53/3; **líta á þat/þetta** consider this XVI:52, 55; **líta í** look inside X:113; **líta sem** look like XXII:20/2; **líta til** look in that direction II:23, look for XXIV:29; **líta við** look at XXVI A:33. **2. -sk form mér lízk svá sem** it seems to me that XXVI B:48; **hversu lízk** (*impers.*) **þér á** how do you like XVI:132; *past subj. litisk* seemed VIII:175

litarapt *n.* complexion, colour XV:24

litask (*past* **litaðisk**) *wv. refl.* **litask um** look around IV:16 (see I:15, *note*; *Gr* 3.9.8.3), XXI:96; **fagrt var þar um at litask** it was beautiful to look around one there, i.e. there were beautiful views there XXI:58

lítill (*n.* **lítit**) *adj.* small (*Gr* 3.3.8.3, 3.3.8.4 (3a)) III:113, V:54, XV:52, little V:121, XII:45, XXIII:10, 14, 45; *acc. sg. m.* **lítinn** gentle, not strong VI:26, 122; *acc. sg. f.* **litla** short (of time) XV:54; *dat. sg. m.* **litlum** XXIII:58; *pl.* **litlir** XXIII:91, 92; **ok eigi lítill** and no small one (*litotes*) II:24; *n.* **lítit** small, little V:34, VI:11, 152, a small one III:99; *n. as substantive* little VI:19, VII B:61 (?—see **op**), a mean thing XIX:77, **of lítit** too little XV:121, **lítit til** not much to be had in the way of XXI:62; *dat. sg. n. as substantive* **fyrir litlu** a short while before XV:38; **litlu, lítlu** *as adv. of degree with comp.* a little III:51, IV:68, V:172, XXI:73, 179, XXIII:85; *gen. sg. as adv. (with meira)* little IV:25

lítillátliga *adv.* humbly XIV:100

lítillátr *adj.* humble XXIII:84

lítillæti *n.* humility XIV:33; insignificance, lack of power? XXIII:75

litlastofa *f.* (both parts of this compound inflect, the first part as a weak adjective (*Gr* 3.3.4)) the small room (which might be used as a living room or for audience or reception) III:36, 77, 88

litr¹ *m.* colour V:46; **at lit** in colour XXI:127; **öllum litum** with all colours (in them) XII:26; **með alls konar litum fjaðranna** with all kinds of colours in the feathers, with feathers of all colours XII:32

litr² *adj.* coloured; **líttr litr** having little colour XXIII:91, *textual note*

líttr *adv.* little, not much (*Gr* 3.5.2) III:54, VI:199, i.e. not at all V:35, VI:252, XV:14, XVI:139, 144, XXI:13, 14, XXIII:91, *textual note*, XXV:21, XXVI B:94, 159

líttr *adv.* just a little XXIII:89

litu *see* **líta**

lízkr *see* **líta**

ljá (*past* **léði**, *pp.* **léðr**, *n.* **lét**) *wv.* (*Gr* 3.6.9.3) *with dat. of person and gen. of thing* lend II:48, IX:11, XV:44

ljár *m.* scythe II:125 (*probably acc. pl.*); *with suffixed def. art.* II:129; scythe-blade IV:9, 10 (*with suffixed def. art.*)

ljóði *m.* prince X:57

ljóp, ljópu = hljóp, hljópu, *see* **hlaupa**

ljóri *m.* skylight, hole in the roof for smoke to escape VII B:61 (*with suffixed def. art.*)

ljós *n.* light, lamp II:6, III:108, XIV:55; *metaphorically* joy, hope, encouragement IV:91 (*object of lúka mér*)

ljóss *adj.* light, bright, X:22; fair X:39, XXIII:7; *n. as adv.* **ljóst** clearly V:167

ljósta (*pres. lýstr, past laust, past pl. lustu, pp. lostinn*) *sv.* (*Gr* 3.6.9.1 (10)) hit I:38; strike VII A:102, XV:150; *impers. (with dat.) laust á* came down XV:144; **laust eldinum í** (something) caught fire II:58; (*with acc.*) something was struck XIII:4, 33; *supine lostit* VI:37

ljótr *adj.* ugly II:66; evil XIV:95

ljúfr *adj.* beloved, dear (*with dat., to someone*) XI:38; *n. as adv.* **þeim var ljúft at** it was pleasant for them to, they were happy to XXII:10/2

ljúga (*pres. lýgr, past laug, past pl. lugu, pp. logit*) *wv.* lie, tell a lie; **logit vera** be untrue, be false VI:321

ló = **hló**, *see hlæja*

loða (*past loddi, pp. loðat*) *wv.* stick, lodge XIV:21

loðbrók *f.* nickname, 'shaggy breeches' VIII:12

Lodda *f.* a river-name (the Lud) or the name of an island IV:80; **Lodda logðis** *is then a kenning either for blood (liquid of the sword) or for shield (island of the sword, that on which the sword rests)*

loði *m.* fur (*or coarse wollen*) cloak XXV:57

loðinn *adj.* shaggy, hairy XII:56 (*cf. Gr* 3.9.2)

loðkápa *f.* shaggy cape VII A:82

lóðu *see hlaða*

lofa¹ (*past lofaði, pp. lofat*) *wv. with dat.* allow II:151, XII:3; *with acc. and dat.* permit something to someone XXVI B:130; **sá er lofater** to whom it is permitted XXVI B:137

lofa² (*past lofaði, pp. lofat*) *wv.* praise XIII:7, XXI:143

lofðar *m. pl.* *poetical word for men, warriors* VI:335

lofðungur *m.* ruler, king XXII:13/3

lófi *m.* palm (of the hand); *with suffixed def. art. acc. sg. lófann* his palm I:41, *acc. pl. lófana* his palms III:111, *dat. pl. lófunum* III:112

loga (*past logaði, pp. logat*) *wv.* flame, be in flames III:45, XXVI B:120, 127, 221; blaze III:50, 88; *pres. part loganda* burning, flaming XXVI B:219

loga (*past logaði, pp. logat*) *wv. with dat.* part with XVI:184

logi *m.* flame; *dat. sg. loga* with fire IX:83

logit *see ljúga*

lok¹ *n.* end; **und lok** *i.e.* to death VI:363

lok² *n.* lid XII:49

loka *f.* bolt XV:105 (*with suffixed def. art.*)

lokarspánn *m.* wood-shaving (from a plane) II:55; *acc. pl. -spánu* II:57

lokit *see lúka*

Loki *m.* a god (one of the *Æsir*) II:9, 16, 29, 34, 36, 38, 46, 51, 53, 69, 71, IX:6, 16, 31, 68, 78

lokkr *m.* lock (of hair) XIII:6

lokrekka *f.* bed-closet, enclosed bed, private bedroom XV:104, *with suffixed def. art.* XV:105

Lón *n.* area on the south-east coast of Iceland VIII:41

lopt *n.* 1. sky XXIV:38; **at lopti**, **í lopt** into the air II:128, X:136, 173; **í lopt upp** upwards (to the sky) XV:105, XXI:67; **á lopti** (while still) in the air V:95, IX:37, XXVI B:195. 2. loft, upper room (a small room standing on the cross-beams of the building) III:73 (*with suffixed def. art.*) XXVI A:25, B:116

Loptr enn gamli *m.* son of Ormr Fróðason XIX:107

loptvalir *f. pl.* balcony VII B:35

lostasemi *f.* lustfulness XIII:22 (*gen. sg.*)

lostinn, lostit *see ljósta*

lúka (*pres. lýkr* Gr 3.6.5.2, *past lauk*, *past pl. luku*, *pp. lokinn*) *sv.* 1. shut IV:13; **lokit um** *with dat.* closed something round, surrounded with VI:284 (*supine with hofðu*). 2. *with dat.* bring to an end VIII:137, finish XII:70, XIV:72; **at lúka** finishing XXVI A:3. 3. *impers with dat.* something ends IV:65; **orrostunni var lokit** the battle was over VI:302; **er lokit** is finished, used up XVI:123; **lokit mun** will be over XXII:47/4; **því lauk svá** the outcome of it was XXI:3; **skal nú yfir lúka með oss** things must now come to an end between us, our dealings are going to come to a final issue XXVI B:133. 4. *with acc. and dat.* impart something to someone IV:90; *subj. (optative)* **lúki** let (men) repay XXII:36/3. 5. **-sk form lúkask upp** open, **lúkask aptr** close XXIII:40

lukði *see lykja*

lukla *see lykill*

lukt *see lykja*

lund *f.* manner; **á þá lund** in this way, as follows II:90, VI:172; **á nokkura lund** in some way XIV:97; mind, temper, feelings XXII:33/3

lundaðr *adj. (pp.)* disposed, inclined XII:75

lúta (*pres. lýtr, past laut, past pl. lutu, pp. lotinn*) *sv.* (*Gr* 3.6.9.2 (1))
bend down IX:106; *with dat.* bow down to VII B:19, XXII:61/2;
lúta niðr lean forward XXIII:102

lutr = hlutr

lutskipti (= **hlutskipti**) *n.* share of booty VI:148

lýðr *m.* people XXVI B:136; *dat. sg. lýð* to/for people XXII:53/4; *pl.*
men VI:265, XXII:61/1, folk XXII:31/4, troops XXII:13/3 (*acc. pl.*),
24/4; **lýðir landherðar** *is a kenning for* (mountain) giants VI:344

lygi *f.* lie IX:39 (*acc. sg., object of bellir*)

lyginn *adj.* lying, mendacious XXIII:73

lykð/lykt *f.* end, conclusion XXII:26/1; **at lykðum** eventually, in the
end VII B:28; **til lykða** finally; **vega at honum til lykða** deal him
the final blow V:111

lykill *m.* key *Gr* 3.1.7.2 (1), 4 (1); *acc. pl. lukla* IX:61, (*with suffixed*
def. art.) **lyklana** (at to) XII:67; *gen. pl. lukla* X:102, 112

lykja (*past lukði/lukti, pp. lukðr/luktr*) *vv.* close XXIII:42, join the
ends of X:38

lýkr *see lúka*

lyng/lýng *m.* heather; ground 48/3

lypta (*past lypti, pp. lypt*) *vv. with dat.* lift XI:18; raise XXII:47/3

lypting *f.* poop, the raised after-deck of a viking ship VI:290; *with*
suffixed def. art. VI:275, 286, 289

lýsa (*past lýsti, pp. lýstr*) *vv. with dat.* proclaim, announce V:158
(*past subj.*), declare publicly VI:322, XIII:7; publish XXVII:7; *subj.*
lýsi ljós yðart let your light shine XIV:55; *impers. lýsti* it shone II:6,
XIX:33

lýsigrund *f.* 'shining ground' IV:84; **lýsigrund** (*vocative*) **linns ǫlstafns**
is a kenning for woman (the one who carries the ornamented ale-
cup, cf. *SnE, Skáldskaparmál* ch. 31, = Steingerðr)

lysta (*past lysti*) *vv. impers. with acc. (understood)* one desires IX:106

lystilliga *adv.* pleasantly, gracefully I:57

lystr *adj. (pp.)* desirous, inclined XXII:8/3, 52/3

lýtalauss *adj.* without fault *or* blemish XXIII:15

lýtr *see lúta*

lægð *f.* hollow, low ground XXI:91

lægri *adj. comp.* lower *Gr* 3.3.8.2, 3.3.9 ex. 15, XXII:47/3; *with dat.*
of comparison **engum þessum var hon lægri** to none of these was
she inferior XIV:186

lægstr *adj. sup.* lowest VI:267

lær *n.* thigh, ham II:28; **á lærum sér** on her thighs III:127

læra (*past* **lærði**, *pp.* **lærðr**) *vv.* teach; *pp.* **lærðr** taught XIV:180; *cf.* **lærðr**

Læradalr *m.* Lærdal, an inland valley in western Norway VII A:130

lærdómsmaðr *m.* man of learning XIV:156

lærifaðir (*pl.* **-feðr**) *m.* (religious) teacher, theologian XXIV:28

lærðr *adj.* (*pp.*, *cf.* **læra**) learned; **lærðir menn** clerics VII A:68

læring *f.* instruction XIV:153

lærisveinn *m.* disciple XIV:53; pupil, student XIV:168, 172, 178

læstygg *adj.* shunning injury or deceit VI:336 (*with* **burar**)

læt, lætr *see* **láta**

læti (*dat.* **látum**) *n. pl.* behaviour; noise XXVI B:31

lækr *m.* stream XXI:91, XXVI B:228

læyfa = leyfa

læyniliga = leyniliga

læypizk *see* **hlaupa**

lög *n. pl.* law, laws VIII:94, 116, 141; the law XXVII:3; *gen.* **laga** VII B:26; **hafa í lögum** make law, adopt into the laws VII A:133; constitution VIII:36, 124, 134, 135; **úr lögum við** ‘out of the laws with’, not under the same laws as VIII:114

Lögberg/Lögbergi *n.* Law Rock VIII:100, 111, 115, 122, XV:68, XXVII:22, 23, 27, 49

lögðir *m.* sword-name, ‘thruster, stabber’ IV:80

lögð, lögðu *see* **leggja**

lögmaðr *m.* man learned in the law, legal expert XXVII:33

lögmal *n. pl.* legal prescriptions, laws XXII:6/1

lögr *m.* liquid II:118, 120; sea, water XXII:53/3

lögretta *f.* legislature, legislative assembly; Law Council (*see* **HOIC** 63–66; **Laws** II 384 and references there; *cf.* also **Text** XXVII) VIII:176, XXVII:18; session of the Law Council XXVII:21

lögrettufé *n. pl.* Law Council funds XXVII:38 (*see* note)

lögrettumaðr *m.* member of the Law Council XXVII:8, 46

lögrettuseti *f.* seat on the Law Council XXVII:14

lögsaga *f.* lawspeaking, the office of lawspeaker in the medieval Icelandic commonwealth VIII:58, 62, 169; lawspeakership XXVII:9, 43

lögsögumaðr *m.* lawspeaker, the president of the **Alþingi** VIII:46, 118, 152, XIX:109, XXVII:3, 43

- lögsoðgumansþátr** *m.* the Lawspeaker's section (of the law) XXVII:1
- lögþátr** *m.* section of the law; *acc. pl.* **lögþátta alla** all sections of the law XXVII:25
- lomb** *see* **lamb**
- lond** *see* **land**
- lōng, lōngum** *see* **langr**
- lōstr** *m.* vice XIV:95
- má** *see* **mega**
- maðr** (*pl.* **menn**) *m.* (*Gr* 3.1.7.1; cf. 3.1.7.4 (5)) man, person I:27, 29, 46, 55, 111, 137, II:1, 13, III:79, V:30, 144, VI:165, VIII:15, 32, 35, 43, IX:29, X:14, 88, 170, XII:11, XV:2, 36, XVI:2, XIX:2, 102, XXI:7, XXII:27/1, XXVII:19, 35; a man XIX:33, XXV:109; **sá maðr nokkurr er** some man who XXVII:2; **sem þú ert maðr til** as a man like you would XXVI B:112; *as indefinite subject* **maðr** someone XV:106, one XIV:68, XXIV:15, i.e. (blind) people XXII:58/3; *with suffixed def. art.* **maðrinn** the man VII B:52, XXIII:82, a man, a person XIV:64; follower I:62, 63; *acc.* **mann** man XVI:70, XIX:34, XXI:138, husband II:63, VI:8, VII A:80, person II:92, XV:97, someone III:19, 42, XXVII:4, *with suffixed def. art.* the man I:47, 51, VII B:54, 56; **ōngvan mann** no one XXVI B:37; *gen.* **manns** I:123, II:64, VII A:33, VIII:9, XXII:61/3; *partitive gen.* (*Gr* 3.2.6 (20)) XXII:29/1; *dat.* **manni** VI:167, VII A:42, *with suffixed def. art.* VII B:53, XXVI B:153; **þeim manni** for, by that person I:132; *pl.* **menn** people, men I:28, 52, 73, 83, 109, 114, 124, 136, III:74, IV:53, 54 (*subject of* **sitja ok meina**), 78, 101, VI:6, 42, 117, 244, 318, 339, VIII:21, 22, 33, 67 (*object of* **fýsa**), X:14, XI:64, XIII:45, XIV:90, *note*, XV:12, 39, XIX:24, XXI:2, XXII:15/3, 53/1, XXIII:3, XXV:81, XXVI A:16, 75, B:25, XXVII:6, 18, persons XXI:23, 38, 40, followers I:85, XXVI B:88; **menn kváðu** they said VI:174; **segja menn** it is said VII B:36; **allir menn** everyone VI:289; *with suffixed def. art.* **mennirnir, menninir** VI:219, 267, 268; *gen. pl.* **manna** I:3, II:134, VI:357 (*with* **veifanar orði**), XI:11 (*Gr* 3.4.2 (5)), XXII:57/1, XXV:3, XXVI B:55, *partitive gen.* (*Gr* 3.2.6 (20)) XXVII:12, 27, *with a numeral* (*Gr* 3.4.2 (5)) XXI:18, *emphasising a sup.* I:137 (*see* **njóta**), **manna bezt vígr** a very good fighter V:31; *dat. pl.* **mōnnum** people I:70, 71, II:94, 161, VII A:32, XI:10, XIX:12, XXVI A:119, B:131, XXVII:3, men XXV:69, followers I:84, VII A:33, XXII:7/4; **mannum** VI:194, in his men VI:97

- magn** *n.* strength, power X:84 (*dat. of respect, see sníða*); **af magni** with strength, powerfully XXII:40/2
- Magnús biskup (Gizuraron)** *m.* bishop of Skál(a)holt 1216–37 III:32
- Magnús (Ólafsson)** *m.* the Good, king of Norway 1035–46 VII B:4, 85
- magr** (*acc. sg. m. magran*) *adj.* thin XVI:89
- mágr** *m.* relative by marriage; son-in-law XXI:7; brother-in-law XI:14, 54, XIX:43, in address XXVI B:76, 217; father-in-law XXVI B:185; **þeir mágar** the brothers-in-law (Þorkell hvelpr, Knútr, Þórðr Ingunnarson) XV:44
- maki** *m.* match, equal XIV:110
- makligr** *adj.* fitting, deserving XVI:73
- mál** *n.* 1. speech II:22, 83, VIII:137, XXI:201 (i.e. to speak), XXVII:24; words VI:173, IX:103, X:168, XXII:32/1, XXV:33; **mál mitt** what I say XXVI B:128; discussion IX:54; talk XXVII:35; information, account VI:339 (*dat. with ferri*), XIV:72, 130; narrative XXVI B:2. 2. business, affair, matter IV:66, VII A:95, 99, XV:128; subject, question XXIV:26; proposal, argument VII B:14; suit XV:4, 78; case VIII:134; affairs: **snúa sínu máli til Guðs miskunnar** submit one's fate to God's mercy, put oneself in God's hands XXI:81; *pl.* lawsuit: **fara málum á hendr** bring a lawsuit against XV:81; **miðla mál** make a compromise VIII:133; **máli skipta** make a difference, be of importance VII B:55
- máldagi** *m.* terms of (marriage) settlement XV:8
- málgan** *see málugr*
- málmr/málmr** *m.* metal; *in pl.* = weapons, *in kennings* for battle, **málma gnaustan** VI:352, **málma leikr** XXII:55/4
- malmþing** *n.* 'metal-assembly', parliament of weapons, *kenning* for battle VI:206
- málóði** *adj.* (*Gr* 3.3.8.5 (6)) furious in speech, using violent language IV:12
- málspeki** *f.* wisdom in speech, eloquence XXIV:38
- málstofa** *f.* council-chamber VII B:59, 66
- málugr** *adj.* talkative XXIII:88
- man¹**, **mankat** *see munu*
- man²** *see muna*
- mánaðr/mánuðr** *m.* month; **hálfan mánuð** for a fortnight XXI:94; *acc. pl.* **mánuðr tólf** XXII:59/4, **tvá mánuðu** XXI:165; **á tólf mánuðum** in twelve months, i.e. every year XIV:143

Manar *see* **Mön**

máni *m.* moon X:44; *as* nickname VIII:46; **máni viðar hauðmens** ‘moon of the ship’, *kenning for* shield XXVI A:98

mann, manna, manni, mannum *see* **maðr**

mannamál *n.* people’s talk, people talking III:37, 104

mannfátt *adj. n. as adv.* short of men; **er oss eigi mannfátt** we are not short of men V:108

mannfjöldi *m.* multitude of men XIII:27

manngi *pron.* no one (*Gr* 3.2.4) VIII:180

mannliga *adv.* like a man XVI:124

mannraun *f.* trial (of manhood) III:131

manns *see* **maðr**

mannshönd *f.* person’s hand I:6

mannskaði *m.* manslaughter, losses XXVI B:98, 140

mannskæðr *adj.* dangerous to men, causing many casualties, bloody VI:209

mannsmót *n.* sign of manliness (**at** in) VII A:85

mannspjall *n.* loss of men, destruction of men VI:220

mannsverk *n.* the labour performed by a single man; **níu mannsverk** the work of nine men II:138

mantal *n.* number of men; **at mantali** in number of men VI:226

mannvit *n.* (human) intelligence II:100, XXIV:38; common sense (*gen. with vant*) XXV:97

maskæri *n. pl.* mane-shears, shears for cutting horses’ manes V:28, 112

mansöngr *m.* love-song XIV:86; **mansöngr mikill** a good deal of love-poetry XIV:90

mant, mantu *see* **munu**

mánuðr, mánuðu *see* **mánaðr**

Már *m.* father of **Hafliði** VIII:173

Már Hamalsson *m.* XIX:114

margdýrr *adj.* very splendid VI:347 (*with stýrir*)

margfalda (*past margfaldaði, pp. margfaldaðr*) *vv.* multiply; use a plural in XXIV:2 (*subj.*), 42 (*subj.*); use in the plural XXIV:55; *pp. margfaldaðu* plural XXIV:86; **-sk form en margfaldaz** rather than be used in the plural XXIV:51

margfaldr *adj.* manifold XXIV:73; plural XXIV:52, 58, 74

margr (*f. mörg, n. mart/margt*) *adj.* many (*Gr* 3.3.8.3, 3.3.8.4 (3b))

- II:4, III:9, IV:101, VI:28, 90, 155 (*with drótt*), 320, VII A:161, VIII:81, 125, XIV:145, 168, XVI:148, XXI:10, 23, XXIV:34; plentiful, numerous XXI:24, 54; much XV:19; many a XI:3, 4, XXII:24/2, 37/3 (*with þegn*); **margr maðr** many a man XXII:54/3; **margr maðr þar** many a man who was there VI:131; **er sá nú margr er** there is now many a one who XXVI B:100; **margs manns þeira er** of many a man who VI:303; **morgum manni** to many a man XVI:166; *n. mart, margt* much, a great deal of IV:12, VI:196, XV:77, a great many XXVI B:142, 148; *as substantive* IV:86, VIII:178, many things VII A:62; *with partitive gen. seggja mart* many warriors XXII:39/3; *as adv. much (at with regard to)* VI:357, a lot XXI:3; *pl. margir* many people XIV:187, XXVI B:53, many of them XXVI B:99, **þeir margir** many of them III:123, **hans margir** many of his XXII:30/2; *acc. pl. m. marga* many people XXIV:66; *n. pl. morg* many III:113, V:132, VI:72 (*understand skip*), XI:11, numerous XXIII:23; *dat. pl. morgum* II:14, VII A:32, XII:83, XXVI A:89, 119, B:96, (to) many people XIV:186, XXII:36/2, **með morgum** along with (among) *or* for many (other) people XXIV:72
- margreifi** *m.* marquis XI:56
- margspakr** (*f. margspøk*) *adj.* wise about many things VIII:11
- Maria** *f.* St Mary the Virgin XIII:2, 5, 43; Medieval Latin *gen. Marie* (= Classical Latin *Mariae*) XIII:14, 30
- mark** *n.* mark, token, sign VII A:52, XIV:66, XXIII:11, 45, 53, 60; symbol, image, figure XIV:63; *pl. til merkja* as proof XXVI B:24
- marka** (*past markaði, pp. markaðr*) *vv.* mark; *pp. n. pl. morkuð* VII A:118
- markir** *see* mork
- Markis** *m.* king in England XII:52, 62
- Markland** *n.* ‘forest land’ (cf. mork¹) XXI:29, 198
- Markús (Skeggjason)** *m.* lawspeaker from 1084 to 1107 (when he died) VIII:152, 169
- Marnar** *see* Morn
- marr** *m.* horse IX:21 (*poss. dat.*), X:151, XXV:39, 42, 50
- mart** *see* margr
- mat¹** *see* meta
- mat²** *see* matr
- matask** (*past mataðisk*) *vv. refl.* take food, eat a meal V:2 (breakfast), XVI:97

- matfong** *n. pl.* supply of food; **lítit til matfanga** not much food to be found XXI:62; **noðkut til matfanga** something to eat XXI:63
- mátkum** *see máttugr*
- matmál** *n.* mealtime XXVI B:41
- matr** *m.* food XXVI B:20, 27, 29 (*with suffixed def. art.*); *acc. sg.* **mat** I:37, 66, VI:9, XIV:67, **at mat** eating XIX:83; *gen. sg.* **matar** II:17, V:167 (*object of leita*), XVI:43, 91, *with suffixed def. art.* XXI:60
- matsveinn** *m.* cook XXI:75
- máttak, mátti, máttu** *see mega*
- mátrr** (*dat. sg.* **mætti**) *m.* might, strength *Gr* 3.1.7.2 ex. 4, XXII:24/1 ('our strength'), XXIII:15
- máttugr** *adj.* mighty; *dat. pl.* **mátkum** XXV:69
- máttuligr** *adj.* **1.** mighty. **2.** possible XXIII:36? **3.** = **mátuligr** XXIII:36?
- mátuliga** *adv.* properly, fittingly, appropriately XXIII:8, 67
- mátuligr** *adj.* proper, appropriate, suitable XXIII:16
- með, meðr** *prep.* (*Gr* 3.7.4) **1.** *with dat.* with I:43, 87, II:4, 12, 45, III:35, 85, IV:50, V:94, VI:9, 34, 37, VIII:107, IX:25, 52, 79, XI:26, XIV:26, *note*, 93 (**meðr**), XIX:6, XXI:7, 72, XXII:9/1, XXIII:16, 17, 108, 109, XXV:76, XXVI A:9, 17, B:74; together with VI:274 (**meðr**), 278, VIII:152, XIII:22, XXII:49/3, along with XIV:127, XXIII:78, **með mǫrgum** along with many others XXIV:72; **vera með** stay with, live with IV:109, XVI:116, XXVI A:117, be in someone's employment VII B:53; **var með** was staying with XXI:37; among XI:70, XXIV:59; amid, along XXVI B:222; between XIX:7, XXVI B:213, XXVII:13; (made) out of XIII:14, 19; **hvat er með** what's up with IX:23; **með sér** with him XVI:13, XXVI A:15, along with himself III:19, to go with herself III:42, between themselves II:89, VII A:99, with them X:10, XIV:146, as well XXIV:78, **hafa með sér** take with one XIX:87, have with one XXI:156; along VII A:162, 168, XXI:55, 130, along the shore of VI:136; **með landi/landinu** along the coast XVI:42, XXI:31; **með sjó** along the coast XIX:72, 90; alongside III:6; among II:82, XI:70; **með þeim Haraldi (Áka)** between him and Haraldr (Áki) VII B:3, XVI:66; as a result of XIII:13; by XIII:24, 25; by means of, using II:122, XXII:5/4, XXIV:10; **með henni** by (*or in?*) her XIII:23 (*see tendra*); **með vápnum** carrying arms, armed V:70; **með valdi** by force VII B:56; **með öllu** altogether, entirely I:93, XIV:76; **með því at** according as VIII:2, since, it being the case that XXIV:22, 29, 72. **2.** *with acc.*

carrying II:36, 54, VI:265 (**meðr**), taking V:34, 166 (*i.e.* in, consisting of?), VI:163, 270 (**meðr**), 285 (**meðr**), VII A:130, B:34, XVI:33, XIX:70, XXI:5; bringing V:55, VII B:60, XXII:54/1, having with us VI:86; together with VIII:98; as well as XXVI A:14; wearing VI:291 (**meðr**). **3.** *as adv.* (*Gr* 3.7.7) with (her) II:42, with it XXI:140, 150, XXII:31/4, along them XXI:35; **til at festa með** for securing . . . with XXVI A:58; **þar með** along with it I:42, and in addition XIV:44, **er . . . með** with whom XXVII:15

meðal/miðil, á meðal, í meðal *prep.* with *gen.* among, between *Gr* 3.7.2, XI:35, XXVI A:73; **okkar í meðal** between us (*i.e.* between our deaths) XXVI A:23; **á meðal þeirra** between them XXVI B:147; *as adv.* **þar meðal** between them (the eyebrows) XXIII:20

meðallag *n.* average; **til meðallags** so so, not too well XI:68; *dat. sg. as adv.* **meðallagi** moderately, not very XV:36

meðalskinnsliðr *m.* middling, average skin-colour XXIII:108

meðan *adv.* meanwhile III:19; *as conj.* (*Gr* 3.8.2.1) while II:6, III:18, V:111, XIV:75, XVI:97, XXIV:70; as long as V:124, VI:225, VII B:4, VIII:131, 158, XXVI A:82, 102, B:172, 212

meðr = með

mega (*pres. má, past mátti, past subj. mætti, pp. mátt*) *pret.-pres. vb.* be able, can (*Gr* 3.6.7, 3.6.10) I:91, II:57, 68, 142 (*pres. subj. megi*), III:11, 92, 101, IV:86, 106, V:80 (2), 92, 143, XI:60, XIII:24, 45, XXII:28/2, XXV:81, XXVI B:23, 79, XXVII:12, 34; have the power to X:184 (*with suffixed pron.*); *inf.* might XVI:182, could XXVI B:129; **ekki vera mega** could not be true III:123; **má** can XXIII:36, is able XXIV:48; **þat er hann má** as much as he can XII:1; **má ek** may I XXVI B:74; **vel má ek** I am content to XXVI B:74; **eigi má ek þat vita** I cannot see, I am not sure V:80; *with suffixed 2nd person pron.* **máttu** you can I:125, VII A:52, you may/must XV:87, XVI:52, you will be able XXVI B:177; **vér megum** we shall be able VI:82; **megum vér/vit** we can XXI:177, XXIV:47; **eigi megum vera** we cannot stay XXVI A:109; **megu þér** (*Gr* 3.6.9.1 (14)) you will be able VI:130; **megu þér vel** you may well XXVI B:197, **megum vit vel** we might as well XXIV:48; **megu eigi** cannot XXVI B:65; **mátti/máttu** could XII:73, XIII:23, XIV:30, XXI:23, has been able XIV:167; **varla mátti hann sjá** he could scarcely bear to look at XIV:108; *pres. subj. megi* can XXVI B:128, could XXV:47, may XXIV:52, (*impers.*) one may XXII:22/4; *past subj.*

mætta/mætti might XIV:124, XVI:49, XXIV:44, could XXVI B:31, was able VII A:113, would be able XV:11, **mættim** could V:79, **eigi mætti** should not be able XIII:21, **þér mættið** you could XXI:134, with suffixed pron. **mættak** I might IX:13; *impers.* (*Gr* 3.9.3 (c)) **má** can one I:135, one can VIII:70, it may XVI:143, **kalla má** one might say XXVI B:13, **vera má** it could be, maybe I:143, **þat er nú má sjá** that which now can be seen VI:118, **mátti** one could VIII:23, XII:8, 13, XXI:55, **mátti ekki** one could not XXII:55/3, **mátti eigi** it was not possible XXI:88, **er komask mátti** which could be taken VII A:131

megin *adv.*; **qðru(m) megin** on one side III:6, XII:52, on the other side XXI:205, on one side . . . on the other side IV:9; with *gen.* on the other side of XII:47, 58; **inum hægra megin** on the right hand side III:86; **qllum megin** on all sides V:81

meginland *n.* mainland VIII:97, with suffixed *def. art.* XXI:84, (as opposed to the sandbanks, *line* 88) XXI:107

megn *n.* ‘main’, strength XXII:24/1; might XXII:34/3

meiða (*past meiddi*) *vv.* maim VIII:86

meiðmar *f. pl.* treasures IX:91

meiðr *m.* tree; gallows XXV:60; **qrva meiðr** *kenning* for warrior, person XXII:2/3; **meiðr morðvandar** is also a *kenning* for man or warrior V:154, but since here the phrase is dependent on **beiði**, it must be a *kenning* for shield, wood of the slaying-wand; in *kenning* for seafarer, King Óláfr **mætr meiðr unnviggs** VI:53

mein *n.* harm, injury VI:40; **vera til meins** with *dat.* cause harm to someone XIV:109

meina (*past meinaði, pp. meinat*) *vv.* prohibit; with *dat. and acc.* deny someone access to someone IV:54, deny someone the sight of someone IV:78

meinlæti *n.* punishment, self-chastisement, self-denial XIV:102

meiri *adj. comp.* more (*Gr* 3.3.8.3) IV:25, IX:101, X:71, XV:32; greater XIV:14, XXII:55/3, XXIV:84, XXVII:27, 46, stronger VI:27; larger VI:74, VII A:36, VIII:176, XXIII:57; **ekki meira skip** no greater ship VI:118; *n.* **meira** as *substantive* VII A:37, VIII:31, XVI:155, more XXI:118, XXIV:9; *n. as adv.* faster *Gr* 3.5.1–3 ex. 6 (e); more highly, as more important XXVI B:113; **því meira . . . er meira** the more . . . the more IV:58–59; **in meira** the more XV:55

meir(r) *adv. comp.* more (*Gr* 3.5.2) VIII:57 (i.e. more settlement),

- 196, X:168, XIV:114; more so V:133; **meir skammir en** shorter than XXIII:87; **þess at meir** all the more VII A:43; *in place of substantive or adj.* VIII:162
- meistari** (*dat. pl. meistorum*) *m.* master XIV:164, *of a classical authority* XXIII:66, *as title* XIV:90, *note*, lord XI:56, 75; scholar XIV:154 (*acc. pl.*); teacher XIV:168 (*gen. pl.*)
- mek = mik**
- mektugr** *adj.* mighty, splendid, important XIV:182
- melrakki** *m.* (arctic) fox XXI:24, XXVI B:67
- men** (*gen. pl. menja*) *n.* (ornamental) neck-ring (of precious metal), torque V:159, IX:50, 60, 73; *in pl.* treasures, jewellery IX:91, X:104
- menmyrðir** *m.* ‘neck-ring murderer’, ‘neck-ring destroyer’, giver of neck-rings, generous man; *here* = the speaker, Björn Hítöelakappi V:36
- menn, menninir, mennirnir** *see maðr*
- mennr** *adj. (pp.)* educated, accomplished XIV:187
- ment** *f.* skill, accomplishment XXII:3/1
- mér** *pron. 1st person dat.* me, to me (*Gr* 3.2.1) I:15, 17, 21, 60, 130, 134, IV:96 (*with góð*), VI:332, 348, VIII:4, IX:11, 30, 92, 109, X:93, 149, XI:23, XV:23, XVI:27, XXI:79, 134, XXII:22/2, 65/3, XXIV:23, 30, XXVI A:78, B:28; (for) myself I:11, to me, for me I:53, IX:87, X:145, XXVI A:79; from me (*with fjarri*) X:94; *poss. dat. (Gr* 3.9.6.2) XVI:75, 119
- merki** *n.* 1. significance, something remarkable (**at** in it) II:77 (*pl.*). 2. miracle; *pl. with suffixed def. art. fyr merkin slík* as a result of miracles like these XXII:58/3. 3. standard, banner VII B:74, 88, XXII:38/2 (*with suffixed def. art.*). 4. remains, traces XIV:26
- merkiligr** *adj.* noteworthy, important XIV:179
- merkja**¹ (*past merkti, pp. merktr*) *vv.* mark; sign XIV:66; mark out, distinguish, make remarkable IV:29; show, signify XXIII:46; *pp. (in agreement with object, Gr* 3.9.7.1) marked out for, assigned to *i.e.* filled with? XXII:29/2; signify, symbolise XII:35; (they) mean, indicate (that) XXIII:18, 26, 27, 42; **merkir** (it) denotes, indicates XXIII:22, 23, 97
- merkja**² *see mark*
- merktr** *adj.* noteworthy, significant XXII:16/1; outstanding XXII:17/4;
- mest**¹ *adv. sup.* most, mostly (*Gr* 3.5.2) VI:23, VIII:133, XI:34, XIV:33; mainly VI:254, very much XXII:31/2, most of all VI:316, XIII:47, XXVI B:20; to the greatest extent, principal VII B:24; **þat var mest til**

at this was the main reason why VI:46; **mest um vera** it was at its greatest, most significant V:9; **fellu Danir mest** the Danes had the most losses VI:209; **sem mest** as hard as possible, as fast as possible II:52 **mestr** (*n. mest*²) *adj. sup.* greatest (*Gr* 3.3.8.3, 3.3.9 ex. 11, 17) I:72, 81, V:25, 104, VI:41, 319, XXII:3/2; the greatest, very great XXII:57/2; largest VI:193, VII A:34; **mest** (*sc. lið*) the largest number VI:213; **mestr hluti** the major part XVI:6; **inn mesti** a most V:131, a very great XIV:22, 156, 176, XVI:190; **einna mestir** greatest of all I:78; **inir mestu** very great XV:40; **miklu mest** by far the greatest VI:98, 110; **hafði mest gǫr verit** was the biggest to have been built XIV:8

meta (*past mat, past pl. mátu, pp. metinn*) *sv.* value, put a price on something II:126; *pp. metnar* priced XV:17; *adjudge, adjudicate* XVI:57; **-sk form metask** be valued, be deemed XXVII:17

mettr *pp.* fed, finished one's meal XXVI B:25

mey, meymar, meyjum *see mær*

Michael *m.* Latin form (*gen. Michaelis*) of a Hebrew name, St Michael the Archangel XIII:11

Michial *m.* = Michael XIII:29; *cf. Mikjáll*

Miðfjörðr *m.* a fjord (and the valley leading into it) in Húnavatnssýsla, north-western Iceland IV:2

miði *see mjöðr*

miðil *see meðal*

miðja *f.* middle XXVI B:202

miðla (*past miðlaði*) *vv.* mediate; **miðlum** let us mediate VIII:133

miðli *see milli*

miðr¹ (*n. mitt, dat. miðjum*) *adj.* mid, middle (of) (*Gr* 3.3.8.2–5 ex. 4) IX:34, XII:10; **á hann miðjan** at his middle XXVI A:30; **þat kom á Þorvald miðjan** it struck Þorvaldr in the middle V:96; **í mitt þing** in the middle of the Assembly, halfway through the Assembly XXVII:40; **um mitt skipit** amidships VI:267

miðr² *adv. comp.* less XXIII:64; **vetri miðr en** one year short of VIII:192

miðskipa *adv.* amidships VI:269

miðvikudagr *m.* Wednesday; *acc. of time* on the Wednesday XXVII:40 **mik/mek** *pron. 1st person sg. acc.* (*Gr* 3.2.1) *me* I:18, 59, VI:91, 114, IX:51, X:65, 168, XI:7, XV:24, XVI:103, XXIV:19, XXVI A:81, B:67, 70; *myself* IV:94; **við mik/mek** to(wards) *me* XXIV:21, with *me* XXIV:26

- mikilhugaðr** *adj.* high-spirited, of great courage XXIII:16, 23, 57; ambitious, aiming high XXIII:101
- mikill** (*n.* **mikit**) *adj.* big, large, great (*Gr* 3.3.8.3, 3.3.8.4 (3a), 3.3.8.2–5 ex. 4, 3.3.9 (9), ex. 3, 24) I:6, 75, 146, III:86, V:28, 86, 113, VI:1, 20, 30, 35, 36, 131, 274, VIIA:151, 154, 157, B:33, VIII:25, 155, XI:61, XV:15, 108, XVI:17, XIX:22, 26, 32, XXIII:9, 17, 44, 63, XXIV:68, XXVI A:50, B:98; much, a great deal of III:5, V:131, VI:22, XIV:36, XV:127, XVI:53, 85, 151, XIX:34, 36; extensive XXI:27, 59; very (great) IV:3, XIV:42; broad XXVI B:149; strong XXI:53; hard XXI:60; great (in abstract sense) XXVI A:101; **inn mikli** the Great V:79; *with dat.* **mikill vexti** of great size III:22, V:30, XXI:11; **mikill fyrir sér** mighty, of great importance or power, a great person II:75; *acc. sg. m.* **mikinn** I:77, VII A:115, XI:25, XXI:122; *dat. sg. m.* **myklum** (*Gr* 3.3.8.4 (3 a)) I:44, **miklum** VI:356; *acc. sg. f.* **mikla** II:29, VII A:102, XVI:11, 34, XXII:54/3, XXVI B:187; *dat. pl.* **miklum** XXVI A:19; *nom. sg. n. wk.* **mikla** VI:104, IX:50; *n.* **mikit** V:98, 100 (heavy, powerful), 130, VI:61, 68, 85, 112, 220, VII A:163, 164, XXVI B:55, **mikit lið** a large number of men VI:213; **mikit** *as substantive or adv.* a great deal I:129, 141, much III:34, IV:86, V:72, VI:322, XVI:109, XXVI B:30, great pains, great importance VI:318; *gen. sg. n. as substantive* **mikils** much, a great deal XXV:97 (*with vant*), XXVI A:106; *dat. sg. n.* **miklu** XIX:41, a great deal of XXIII:78, 79; *dat. sg. n. as substantive* **miklu** XV:23; *dat. sg. n. as adv. with comp.* **myklu** (*Gr* 3.3.8.4 (3 a)) much II:126, **miklu** VI:74, VII B:31, X:128, XXVI B:23, 172, **miklugi** very much XXVII:32 (*see -gi*), *with sup.* by far VI:98, 110
- mikillátr** *adj.* proud *Gr* 3.3.5 ex. 7
- mikilleikr** *m.* size XII:22, XXIII:16
- mikilúðligr** *adj.* imposing in appearance, of great demeanour I:46
- Mikjáll** *m.* St Michael the Archangel XIII:1 (*see Michael*)
- mildi** *f.* kindness, generosity XXIII:79
- milding(r)** *m.* generous man, king XXII:3/1, 53/2
- mildr** *adj.* gracious *Gr* 3.3.9 ex. 30; kind *or* generous XIV:109, XXII:11/1, 16/1; *with gen.* liberal with, profuse with XXII:42/3; good, pure, free from sin? XXI:59/3
- milli/miðli, á milli/miðli, í milli, millim, í millum** *prep. with gen.* (*Gr* 3.7.2) between IV:103, V:97, 147 (2), VI:216, VII A:163, B:30, 57, VIII:20, 32, 127 (among), 129 (2), XIV:159, XV:86, 93, XIX:96,

- XXI:46, 55; **á milli/miðli sín, sín á milli/millum** between themselves II:21, VI:147, VII A:96, between each other VIII:129, with each other XXI:113; **í millum sín** between them XXVI B:181; **í milli . . . landa þessa** between these (two) countries XVI:33; **láta hoggva á milli** leave a pause between blows V:147; **milli ok** between him and XI:31, between it (Brynjudalsá) and XIX:97; **á miðli** *as adv.* between VIII:110; **sendask á miðli** send each other, exchange VIII:131
- mín¹** *pron. 1st person gen.*(3.2.1) *my, me* XXVI B:218; **til mín** to me I:56, XXIV:11, to see me XVI:39
- mín², mína, mínar, mínir, minn, minna, minnar, minni, míns, mínu, mínum** *poss. adj. my* (*Gr* 3.3.9 (21)) I:16, 60, 62, 84, 85, VIII:9, 10, IX:12, 117, X:96, 132, 144, 148, 153, 175, XI:6, XXI:78, XXII:15/3, XXIV:11, 18, 19, 22, XXV:15, XXVI A:79, B:21, 70, 74; *n. mitt, mítt* V:37 (*with sverð*), XVI:186, XXVI A:56, 81
- minda, mindi, mindu** *see munu*
- minna¹** (*past minnti, pp. minnt*) *vv. remind; -sk form minnask, minnask á* call to mind, remember XI:7, XII:85, 88; *with gen.* remember to say XIV:69
- minna²** *see mín²*
- minni¹** *adj. comp. less, smaller* *Gr* 3.3.8.3, XXIII:53, XXIV:69 (*en* than); **eigi minni ván** not less expectation, more than likely V:62, VI:96; fewer, smaller VII B:42 (*with húskarla lið*); **eigi minna** no fewer (*lið, men*) VI:222; lesser, lower in rank XXIV:85; **minni firi sér** of less consequence XXIV:75; *n. as substantive* VIII:31
- minni²** *see mín²*
- minning** *f. memory, remembrance* XII:39
- minnka** (*past minnkaði, pp. minnkat*) *vv. lessen; er minnka tók* when (the cloth) began to run short XXI:116
- minnr, minnst** *adv. comp., sup. less, least* *Gr* 3.5.2; *sup. very little, hardly at all* X:144
- minnstr** *adj. sup. smallest* *Gr* 3.3.8.3
- míns, mínu, mínum** *see mín²*
- minþak** *n. gruel* XIX:57, *with suffixed def. art.* XIX:58 (Old Irish *menadach* ‘gruel made with meal and water, or occasionally butter’)
- Minþakseyrr** *f. a small tongue of land on the south coast of Iceland (now unidentifiable)* VIII:18, XIX:59
- misbjóða** (*cf. bjóða*) *sv. with dat. offend; impers. pass. (Gr* 3.9.3) **sér mun þykkja misboðit** will feel themselves offended, will feel resentment XV:66

- miskunn** *f.* mercy, grace XIII:25, XXI:81; *with gen.* for XXII:62/4
- miskunna** (*past* **miskunnaði**, *pp.* **miskunnat**) *vv.* have mercy on (*imp.*) XXIV:19
- miskunnsamliga** (**mys-**) *adv.* mercifully XIV:104; sympathetically XIV:137
- miskunnsamr** *adj.* merciful, sympathetic XXIII:3, XXVI B:124
- mislíka** (*past* **mislíkaði**, *pp.* **mislíkat**) *vv.* displease XVI:125
- mismælt** *pp.* (*cf.* **mæla**); **verðr mismælt** *with dat.* someone makes a slip of the tongue V:125
- missa**¹ (*past* **missti**, *pp.* **misst**) *vv.* *with gen.* miss, fail to catch II:58; fail to hit II:150; lack, be short of VI:1, feel the lack of VII B:81; lose XXIV:69, *with acc.* I:85; *pp.* **mikils misst** lost much, suffered a great loss XXVI A:107; *past inf.* (*Gr* 3.9.4) **misstu** felt the lack of (**þar til** for that (battle)) VI:154; *impers. with gen.* **eins manns missi** one man is missed, lost XXIV:67, **missir við** (someone) dies (while in office) XXVII:4
- missa**² *f.* loss XXIV:68
- missagt** *pp.* (*cf.* **segja**) wrongly told VIII:5
- misseri** *n.* season, a period of six months; *pl.* **þau misseri** that year XIX:91
- misseristal** *n.* calendar (*object of upp at segja*) XXVII:28
- mitt**¹ *see* **miðr**¹
- mitt**², **mítt** *see* **mín**²
- mjór** (*n.* **mjótt**) *adj.* narrow XXIII:13; thin, slender; *weak form as nickname* **enn mjóvi** XIX:7; *n. as adv.* **noðkutt mjótt meðal** rather a thin space between XXIII:20
- mjøðm** *f.* hip XXIII:84 (*with suffixed def. art.*)
- mjøðr** (*gen.* **mjaðar**) *m.* mead II:12, 98, 119, IX:97, 101; *dat. sg.* **miði** II:122, 135 (*Gr* 3.1.8 (4)); *with suffixed def. art.* II:114, 115, *dat. sg.* **miðinum** II:135, 141
- mjök** *adv.* very (*Gr* 3.5.2) I:7, II:2, 78, III:52, 129, IV:1, V:8, 142, VI:61, 96, VII A:67, B:4, VIII:25, 86, XII:78, XV:40, XVI:85, XXIII:9, 13, 21, 41, XXV:52; much VI:340 (*with verr*), VII B:86; very much, a great deal II:13, III:50, VI:3, 39, 154, VII B:28, XIV:37, XXI:195, XXIII:5, XXVI B:36, 202; to a great extent VI:194, XXIII:79; nearly, almost III:82, 100, XV:50, XXIII:42, 83; very far XXVI B:43; hard, vehemently VII B:79; strongly VIII:186; very frequently, generally VII A:32; continually (*or* very *with réttan*) XXIII:76; **eygðr mjök** with very large eyes XXI:104; **hon rétti mjök latinubækur** she spent a lot of time correcting Latin books XIV:188

mjǫl *n.* meal, flour XIX:56

Mjǫllnir *m.* the name of Þórr's hammer ('masher, grinder') IX:121

mó *see mór*

móðir (*acc. móður*) *f.* mother (*Gr* 3.1.7.2 (7)) V:136, VI:37, XIII:23, XV:124, 132, XVI:6, 122, XXI:202, XXV:33, XXVI A:26, 47, 79, 114; *gen. sg. móður* XIII:14; *dat. sg. mæðr* X:128, **móður** XIV:174; XXVI B:3

móðr *adj.* weary (**af** from, as a result of) III:53

móðurfræendr *m. pl.* kinsmen on the mother's side, mother's family VII B:8

mold *f.* soil, earth XXV:56

mon, monum = mun, munum, see munu

mór *m.* *poetical word for horse, once a proper name (see SnE, Skáldskaparmál* 88, 89) VII A:138; **mór Marnar** *is a kenning for ship*

morð *n.* killing, slaughter VI:358 (*with er sannfregit*), VII A:14, XXV:28, 42; murder VIII:47; **at morði** *i.e.* in battle VI:52

morðkunnr *adj.* famed for slaying VII A:139

morðvöndr *m.* 'slaying wand', *kenning for sword* V:153

morginn/morgunn *m.* morning V:2; **of/um morgin** in the morning X:6, XXV:3; **einn morgin** one morning XXI:96, 172; *with suffixed def. art. um morguninn* in the morning, next day I:112, **of morguninn eptir** the next morning VIII:121

morgna (*past morgnaði, pp. morgnat*) *vv.* become morning, dawn XI:64

Mosfell *n.* in Grímsnes, south-west Iceland VIII:81, XXVI A:118

mosi *m.* moss I:92 (*with suffixed def. art.*)

mót¹ *n.* manner; degree; **með mestu móti** most forcefully V:25; **með ǫllu móti** of every shape and kind XXI:94

mót²: **móti, á mót, í mot, í móti, ímóti, á móti** *prep. with dat., til móts við* *with acc.* towards (*Gr* 3.7.3, 4) V:44, 47, 163, VI:136, VII A:154, 157, 159; against VI:194, VII B:13, XV:29, XXII:7/1, 12/2; to oppose, to attack VI:70; to meet I:94, 122, VIII:104, 108, XI:8; **honum í móti** against him XIV:113; **oss í móti** against us XXII:32/4; **taka í móti** meet, take hold of XXVI B:184; **at móti** *as adv.* against him, in opposition to him XV:129; **í mót** *as adv.* towards them, to meet them XXI:101, 102, 124; **í móti** *as adv.* in return XVI:188, **þar í móti** in return for that XVI:50; **mæla ekki í móti** make no objection XV:78; **til móts við** to meet XXVI B:16, to oppose VI:205, to go against, to attack XIX:15

- mót³** *n.* meeting V:121, VII B:51; gathering XXII:57/1; *with suffixed def. art.* VII B:51, 52, 56
- muðr/munnr** (*acc. munn*) *m.* mouth (*Gr* 3.1.7.4 (5)) III:11, XXIII:61, *with suffixed def. art.* XII:13, 21; **øxar muðr** the biting edge of the axe VII B:48; *dat. sg. munn* XXI:68, XXIII:58, 59 (*with suffixed def. art.*), XXIV:66
- múgr/múgi** *m.* crowd, mob XXII:12/2; **múgi manns** a crowd of men XXII:29/1; *with suffixed def. art. múginn* XXII:34/1
- mun** *see munu*
- muna** (*pres. man, past mundði/mundi, past subj. myndði/myndi, pp. munat*) *pret.-pres. vb.* remember (*Gr* 3.6.7) III:70, VIII:10, XIV:167, XV:150; **muna þér** hold against you, remember against you, i.e. take vengeance on you for XXVI A:83
- munaðsemi** *f.* lustfulness XIV:90, *note*
- munda** *see munu*
- mundjökull** *m.* ‘ice of the hand’, *kenning for* silver (or gold), the shining metal of rings worn on the hand; *or* ‘icicle of the hand’, *kenning for* sword VI:346 (*gen. with stýrir*)
- mundriði** *m.* hand-grip V:99 (*dat. sg. with suffixed def. art.*)
- mundu** *see munu*
- munhugð** *f.* lustfulness XXIII:55
- munklifi** *n.* monastery XIII:1; *with suffixed def. art.* XIII:2, 29
- munkr** *m.* monk III:58, XIII:6, 12; *with suffixed def. art.* III:62
- munn, munn** *see muðr*
- munnfyllr** *f.* mouthful II:80
- munnnám** *n.* taking in the mouth, use of the mouth; **með orðum munnnáms** verbally, orally XIV:191
- munnr** *see muðr*
- munntal** *n.* ‘mouth-count’, ‘mouth-tale’ II:82
- munr¹** *m.* desire, delight; **at mun** *with dat.* to the delight of XXV:54
- munr²** *m.* difference, importance; **fyrir öngan mun** by no means, under no circumstances XXVI B:162
- munu** (*pres. man/mon, past mundi/mindi*) *pret.-pres. vb.* (*Gr* 3.6.7) will (*expressing belief or probability*) II:19, 22, 25, 33, 40, 77, V:8, 46, 90, 136, VI:72, 114, VII B:45, IX:66, 70, XVI:52, XXVI A:81, B:15, 24 (2); will be I:39, II:66, VII B:63; (*expressing intention*) *1st person sg.* **mun ek, ek mun** I shall I:107, 127, III:67, IV:50, V:78, 89, IX:79, XVI:51, XXVI B:21, 206, I shall do so XXVI B:210,

ek man, man ek VI:88, 129; *with suffixed pron. and neg.* **mankat** I shall not VI:138; *2nd person sg.* **munt** will (in a prophecy) VIIA:49, 52, *2nd person sg. with suffixed pron.* **mantu/muntu** you will I:20, IV:75, V:124, VII A:50, XI:71, will you IX:11; **attu mun** that you will XXVI B:218; *3rd person sg.* **man/mun** it must be VI:69, will VI:86, 118, XIV:130, XXII:23/2, XXV:44, XXVI B:23, 72, it will XXIV:79, must XXI:146, XXVI B:199, will be VI:263, XXVIA:87, 102, B:24, it will be XXVI B:33, 69, must be VI:330; XXVI B:15; **mun þat** that will be XVI:24; **mun þá at** there must be in it XV:52; **man/mun vera** must be VI:93, can be VI:112, it will be XXVI B:123, **þeim man vera** it will be for them, they will find it is VI:188; **eigi man hafa** will not have VI:89; **mon/mun (nú) verða** will turn out to be VIII:135, will now take place XXVI B:213; **eigi man þetta vera** that will not be VI:71; **hvat mun** what can XXI:99; **hví mun eigi þat til** why should that not be possible XVI:38; **svá mun enn** it will be so still V:77; **mun ætlat** will be intended I:39; *pres. pl.* **munum** we shall XXV:39, **vér monum** we will VIII:135; **vit munum** we shall XXVI B:214; **munu vit** (*Gr* 3.6.9.1 (13)) we shall I:63, **munu vér** we will XXVI B:101, we shall XXVI B:40, 52; **þér munuð** you will XXVI B:69; **eigi munu** they (the eyes) will not XXIII:36; *past* **munda/mundi** would I:91, VIII:85, XXI:135, XXVI A:27 (1), 105, should XXVI A:27 (2), was likely XXVI A:2, might III:19, XIX:81 (must?), might have II:158, **þar mundi** there would be there XXI:153; **mundum** would have XXVI B:99; **mundu** would XXIV:28, XXVI A:7, 11, would be XXVI B:4, must have been XXI:157; *past pl. with suffixed neg.* **mundut verða sköp** it could not have been fated VI:342; *impers. past* **mundi** it would VIII:91, it would be II:107 (**henni** for her), XIV:92, **þar mundi** there would there XXI:61; *pres. subj.* **myni** would be XXV:80, **muni** will I:37, must be I:55; **þú munir** you will XVI:33; **muni vera** (that) it must be I:109, can be, will be I:125; **sá muni vera maðrinn** that must be the man *or* there must be such a man XVI:103; *impers.* (that) it will I:89, (that) it will be I:134; **þeim muni illa sökjak** it will be hard work for them XXVI B:58; **mynim** should XXV:103, **vér munim** we shall XXVI B:49; *past subj.* **mynda, mindi, myndi, mundi, myndir** would IV:88, V:5, VI:13, VII B:54, IX:14, XV:5, XVI:125, XXV:76; it would VI:97; might, could XVI:59; must VI:319, 321, VII A:60, 119, should VI:346, VIII:110; **myndir þú þá** must you

- then have XXV:21; **mind** **hafa** would have XVI:163; **launa mindi hann** he will have rewarded you XVI:171; *with suffixed 1st person pron. at myndak* that I should V:153 (*followed by verða*); *past subj. pl. mundi, myndi* would I:144, III:2, must VI:124, should XXVIA:65, **myndu hafa** must have VI:134; *past inf. myndu, myndu, mundu* (*Gr 3.9.4*) after **kvað, kváðu, kvaz, kvazk, kvezk, lézk** would II:47, 136, III:42 (**eigi mundu** should not be), VIII:67, XV:116, 122 (would have), XVI:47, 116, XXV:45
- munúð** *f. lust* XIV:92
- mús** (*pl. mýss*) *f. mouse* *Gr 3.1.7.2, 4* (1)
- musteri** *n. minster, monastic church* XIII:2 (*with suffixed def. art.*)
- mygla** (*past myglaði, pp. myglat*) *vv. go mouldy* XIX:58
- mykiskán** *f. sheet of dung* XXI:160
- mykl-** *see mikill*
- mynda, myndi¹, myndir, myndu** *see munu*
- myndi²** *see muna*
- myni/mynim** *see munu*
- mynni** *n. mouth (of a river), estuary* VI:207
- Mýrar** *f. pl. district between Hítardalr and Borgarfjörðr* V:39
- myrða** (*past myrði, pp. myrðr*) *vv. (Gr 3.6.9.3 ex. 4) murder* VIII:51, XIX:69, 88
- myrðir** *m. slaughterer* VI:283, VII A:140; the ‘slaughterers of the Wends’ are Óláfr Tryggvason and Haraldr Gormsson
- myrkr¹** *adj. dark, obscure; acc. m. sg. myrkvan* X:29; *n. as predicative adj. or adv. myrkt* II:121 (‘so as to be obscure’), dark XIX:33; **myrkt er** it is dark VII B:66
- myrkr²** *n. darkness* XXII:53/1
- myrkviðr** *m. dark forest* X:17; cf. X:29
- myskunnsamliga** *see miskunnsamliga*
- mýss** *see mús*
- mæfingr** *adj. slender-fingered (one)* XXV:79
- mækir** *m. sword* X:94, 151, XXII:15/4, XXV:54
- mæla** (*past mælti, pp. mælt*) *vv. 1. speak, say* I:14, 20, 21, 38, 60, 62, 79, 82, 100, 104, 123, 128, 130, 132, 135, 139, 144, II:21, 24, 65, 75, 85, 121, III:70, IV:37, V:10, 58, 105, VI:63, 76, IX:6, XI:5, 69, XIV:52, XV:21, 64, XVI:22, XIX:76, XXI:77, 98, 176, XXIV:1, 11 (*Norwegian form þér mæltur* you spoke), XXVI A:22, 33, 66, 78, B:47; utter, give vent to (*imp. pl.*) XXVI B:123; announce XXVII:30;

with *suffixed neg.* **mæltira þú** you could not have spoken X:168; *pp.* **mælt** expressed II:12; **mæla málum sínum** make their speeches XXVII:23; **mæla firir/fyrir** argue to, propose to XVI:56, make a pronouncement, announce XIX:53; **mæla (i) gegn** oppose VIII:82, 177, 179; **mæla (ekki/eigi) í móti** speak against, oppose VII B:13, raise (no) objection XV:29, 78; **mæla svá** mean as follows XIV:55; **mæla til** stipulate, demand as II:134, **mæltu til samfara með sér** arranged between themselves to go out together XIX:8; **mæla mikit um** make a big thing of something IV:86 (*imp. mælt*); **mæla við** say to VII B:62, XI:28, XII:85, XVI:78, XXV:79, XXVI B:76, speak to, address V:88, VI:127, 128, 165; *inf. in acc. and inf. construction after kváðu* (Gr 3.9.4), **mæla við** spoke to VI:173; *impers. pass. vera mælt til* to address XXIV:57, **sem við er mælt** who are being addressed XXIV:60, **ef til höfðingja verðr mælt** if rulers are addressed XXIV:79; **vel er mælt, vel var þat mælt** that is (was) well spoken XVI:124, 171; **vas þat mælt í lögum** it had been declared in the laws VIII:94, it was declared (made) law VIII:139; **er mælt** (it) is prescribed: XXVII:2, 25; **mæla skal** are to be spoken (addressed) XXIV:15. 2. **-sk form mælask illa fyrir** be ill spoken of, be condemned XXVI A:119; *with reciprocal sense* **þat við mælzk at** made this compact together that III:16

mæling *f.* measuring (at of) II:79

mær *f.* maiden, girl X:22; virgin XIII:41; *acc.* **mey** IX:101, young woman (i.e. Svanhildr) XXV:69, *with suffixed def. art.* **meyna** X:176; *gen.* **meyjar** IX:121; *nom. pl.* **meyjar** X:17, 29; *dat. pl.* **meyjum** to maids, female servants X:108

mærr *adj.* eminent, splendid one XXV:50

mæta *see* **mæta**

mæti *n. pl.* treasure, valuables X:71

mætr *adj.* glorious, worthy VI:52 (*with meidr*); excellent XXII:50/2, 58/4

mætta, **mætti**¹, **mættið**, **mættim** *see* **mega**

mætti² *see* **mátr**

mæða (*past* **mæddi**, *pp.* **mæddr**) *vv.* weary, exhaust (*transitive*) XIV:171, XV:112

mæði *f.* exhaustion, weariness XXVI A:90

mæðr *see* **móðir**

Mærr *f.* district in Norway (Norðmærr–Raumsdalr–Sunnmærr; modern Møre and Romsdal) XVI:9

- mæta/mæta** (*past mætti/mætti, pp. mætt*) *wv. with dat.* meet VII A:52, 56, IX:34; strike against IV:10 (**hann = ljáinn**), XXII:44/4; **-sk form mætask** meet (each other) XII:20; **þar sem landit mættisk ok flóðit gekk efst** where the land and the tide (when it) flowed highest met XXI:92
- mætir** *m.* meeter, one who encounters or attends; *in kenning for warrior* (Óláfr Tryggvason) **mætir malmþings** VI:205
- Møðruvellir** *m. pl.* farm in Hørgárdalur, northern Iceland III:84
- mogr** *m.* boy, young man X:104, XXV:56, 79; son XXII:18/1
- møn** *f.* (*Gr* 3.1.8.12) mane (*collective*) V:6, IX:21 (*with poss. dat. pl., i.e. for*)
- Møn** *f.* (Isle of) Man VII A:5, 18
- mønnum** *see maðr*
- Mørðr Valgarðsson** *m.* enemy of Gunarr XXVI A:2, 7, 55, 59, 64
- mørg, mørgum, see margr**
- mørk¹** *f.* forest; *pl. markir* VII A:130
- mørk²** *f.* mark, 8 ounces of silver VIII:32, XXVII:35
- Mørk** *f.* farm in southern Iceland XXVI B:184
- mørkuð** *see marka*
- Mørn** *f.* name of a river (Marne?); *in a kenning for ship* VII A:138
- mørum** *see marr*
- ná** (*pres. náir, past náði, pp. nát*) *wv. with dat.* get hold of II:142, 158; **náðu eigi** could not (go) XVI:187; **ná til** get within range of V:95; *with inf.* manage, be able I:33, XXII:46/2, *past subj. næði* I:34; *impers. ef því um náir* if that can be done XXVII:28; **-sk form as meaningless aux. náðuz at líta sem** did look like XXII:20/1
- náborinn** *adj. (pp.)* closely related XXV:37
- náð** *f.* grace, salvation (*often in pl.*) XXII:1/4, 51/4
- naddfár** *n.* 'spike-damage, spear-hatred', fighting with spears VI:260 (*gen. with bœð*)
- naddskúr** *f.* 'point-shower', shower of pointed missiles (spears, arrows), *i.e. battle* VII A:13
- naðr** (*gen. naðrs*) *m.* adder, serpent; = **Ormr enn langi** VI:259; **báðir Naðrar = Ormr enn langi** and **Ormr enn skammi** VI:309 (*object of sá fljóta auða, parallel to Tranu*); **unda naðr** is a kenning for sword XXII:40/1 (*sg. for pl.*)
- nafarr** *m.* auger, tool for boring II:143, 144 (*with suffixed def. art.*), II:145; *dat. (of instrument) nafrinum* (*with suffixed def. art.*) II:150

nafli *m.* navel XII:57

nafn *n.* name (*Gr* 3.1.7.1 ex. 3) VIII:66, 68, XV:55, XXI:24, XXIV:43, 45; *gen. sg.* **nafs** XXIV:33; *dat. sg.* **nafni**¹ I:58, VII A:37

nafni² *m.* namesake III:18

nagl (*pl.* **negl**) *m.* (finger-)nail XXII:61/3, XXIII:88, 90

nakinn *adj.* naked XII:57

nakkvarr/nokkurr/nokkverr/nokkvorr/nokkurr/nokkverr, nokkurn, nokkverra/nokkura, nokkuru, nokkurir/nokkurar/nokkurir, nokkurum; n. nakkvat/nokkut/nokkut/nokkvot *pron. adj.* (*Gr* 3.2.3) some, (a) certain I:5, 23, II:18, 39, 70, VII A:31, XIV:166, XV:113, XVI:151, 184, XXI:130, XXIV:1, XXVI A:16, B:230; a little I:4; any I:84, XXVII:8, 16, XXVI B:87, 130 (2); (a) rather XXVI B:7; a kind of XXI:172; **sá maðr nokkurr er** some man who XXVII:2; **nokkura hríð** for a while XXVI A:111; **qðrum . . . nokkurum** some other XXVII:12; *n. nokkut* something XIV:157, XXI:69, XXVI A:85, anything XXVI A:80; **nokkut af** a bit of I:103, XXI:61; **nokkut til** something for XXI:63; **nakkvat** something, some part VIII:134; **nokkut** some kind of III:92; *pl.* some V:164, VI:124, 134, VII A:5, XVI:45, 78, a few V:106, VII B:49, XIV:172, several VI:73, VII B:30; any VII A:84; **eru nokkurir** if there are any XXVII:16; **nokkurir . . . nokkurir** some of them . . . some others XXIII:31–32; *n. as adv. nokkut* somewhat, rather V:4, XIV:102, XXIII:5, 11, 20, 71, 105; a little, in passing XXIV:82; at all, in any way I:113, XXVI B:130; **nokkut svá** a little bit XXIII:59, somewhat, rather XXIII:67; **á nokkut brúnu** to a brownish colour XXIII:109; **nokkvot eptir sem** somewhat in accordance with what XVI:55; *dat. sg. n. as adv. nokkuru* a little XV:97, *with comp.* somewhat XIV:140, by a small amount XXIII:57

nálgask (*past nálgadisk*) *vv. -sk form* gain IV:90, *note*

nálīga *adv.* nearly, almost XI:10, 61 (*with hvert*); **nálīga engi, engi nálīga** almost no one XIV:96, 113; **ekki nálīga** hardly any XIV:157

nám *n.* learning XIV:23; study: **þá er náms varð í milli** between periods of study, in the intervals of study XIV:159; **til náms** at study, being educated XIV:166

nam, námu *see nema*²

nánd *f.* neighbourhood; **í nánd** nearby I:23; *as prep. with dat.* round about VI:152

Nanna *f.* a goddess, one of the **Ásynjur**, wife of **Baldr** II:11

- Narfi** *m.* a member of Þorkell of Tunga's household IV:9, 50, 62
- nári** *m.* groin; *with suffixed def. art.* his groin XXVI A:17
- nasir** *see* **nqs**
- nátt** *see* **nótt** (*Gr* 3.1.7.2 (6))
- náttserkr** *m.* nightshirt III:21, 29
- náttstaðr** *m.* night's lodging II:130
- náttúra** *f.* nature, constitution XXIII:107
- náttúrligr** *adj.* natural, innate XXIII:1
- nauð/nauðr** *f.* need, necessity, distress X:28, XXII:56/3, 59/2; *pl.* difficulties, harm I:40; constraints, bonds X:62; trouble, affliction XXII:53/4
- nauðigr** *adj.* against one's will, unwillingly, under compulsion I:88, XXVI A:9; *dat. sg. f.* **nauðgri** VI:6
- nauðsyn** *f.* necessity, need; **þó at nauðsyn eigi til** though they have need for it, though they are on urgent business XVI:35
- nauðsynjalauss** *adj.* unnecessary, lacking good reason; *n. as substantive at nauðsynjalausu* without legitimate excuse XXVII:50
- nauðsynlegr** *adj.* necessary XXIV:51
- nautaflokkr** *m.* herd of cattle VII A:115 (*acc. pl. with suffixed def. art.*)
- naut** *n. pl.* cattle VII A:116, 117
- ne** *neg. adv.* not IV:24, XXV:27, 92, *followed by suffixed neg. -t on the vb.* XXV:31, 35; **ne einn** = **neinn** no, (not) any; *after neg.* any at all XIV:93
- né** *neg. conj.* nor (*Gr* 3.8.1) X:169; and (did) not X:98; or *in a rhetorical question* XXV:48; *after a neg.* or I:37, VI:9, IX:8, 101, X:108, 153, 171, XII:63, 74, XXV:5, XXVI B:31; **ne . . . né** not . . . nor . . . nor XXV:93; *after hvárki* XII:77, XIV:75, XXII:3/4, 53/3, XXIII:52, XXIV:9, XXVI A:77, B:85
- neðan** *adv.* from below X:171; *see also fyrir neðan, fyrir neðan* (*Gr* 3.7.1)
- neðri** *adj. comp.* lower (one) XXIII:57
- nef** *n.* nose, beak VI:140, XXIII:51, *with suffixed def. art.* XXIII:18, 72; *as nickname* III:8; **fyrir nef hvert** for every nose, *i.e.* one for each person VII A:134
- nefja** *f.* upturned nose; *as nickname* VI:105, 300, 304
- nefna** (*past nefndi, pp. nefndr*) *vv.* name VI:138, VIII:113, XIV:172, XV:68, XXII:4/2; call XIX:56; **nefna sik** say one's name is, give one's name as VII A:86; **nefndu móður sína** said their mother's name was XXI:201; *pp.* II:1, 8, XIX:37; **es nefndr** is named as,

(his) name is given as VIII:48; **er . . . er nefnd** whose name was . . . VII A:73, 76; **nefnt** called me/us XXII:23/3; *refl.* **nefndisk** said his name was II:133

negl *see nagl*

negla (*past negldi, pp. negldr*) *wv.* rivet; *pp.* X:43 (i.e. the rings on the chain mail were riveted)

neisa *f.* shame, disgrace VI:85

neita (*past neitti, pp. neitt*) *wv. with dat.* refuse I:63, VII A:89, VIII:82

nema¹ *conj.* unless (*Gr* 3.8.2.4) II:35, III:42, VII B:47, IX:30, 71, XVI:151, 184, XXVII:20; except I:132, III:88, VIII:33, X:88, 124, 133, XII:6, XXI:58, 89, XXVI A:8, 110, B:30; but VI:319, but that I:135; **nema eigi** except not, but not VI:223; **ekki nema** nothing but VII A:163, XIV:162; **nema því at eins at** except only if XXIV:70; **fátt nema** little but VII B:20

nema² (*past nam, past pl. námu, pp. numinn*) *sv.* take *Gr* 3.6.9.1 (6); appropriate, settle VIII:65, XIX:96; learn, receive instruction (in) VII A:68, XIV:187; hear, catch, understand, take in XXIV:8 (*subj.*); amount to VIII:26; *with acc. and dat.* deprive someone of something X:135; **af nema** take away VIII:40, abolish VIII:143; **nema stað/ staðar** stop XV:100, 109, XXVI A:14, B:47; *past subj.* **næmi frá** exempted VIII:33; *as aux.* **nema at** begin to IX:3, X:122, XXII:28/3; **nam (at)** did (*meaningless periphrasis*) X:21, XXII:6/1, 14/3, 16/3, 43/2

nenninn *adj.* eager, tireless, undaunted VI:360 (*with dróttin*)

nes *n.* ness, headland, peninsula XIX:97, XXI:31, 105 (*with suffixed def. art.*)

nestbaggi *m.* provision-bag *Gr* 3.1.9 ex. 4

neyzla *f.* use, benefit VIII:53

nezla *f.* buttonhole or loop for button XXI:47

Níarar *m. pl.* unidentified people X:41, 66, 142

níð *n.* insult, slander, insulting poem VII A:132, 137, 137 (*with suffixed def. art.*)

níða (*past níddi, pp. níddr*) *wv.* insult, slander; *supine nítt* lampooned VIII:84; *pp. agreeing with direct object* (*Gr* 3.9.7.1) **hofðu hann níddan** had slandered him with VII A:133

níðingligr *adj.* knavish, dastardly; **níðingligr var hans** it was dastardly of him XXII:29/3

níðingr *m.* villain, scoundrel; **á níðingi** on the scoundrel (*i.e.* he can be recognised by this feature) VI:141

níðr¹ *adv.* down I:70, 92, 98, 139, II:32, 56, III:6, 102, V:91, 101 (*i.e.*

- to the ground), VI:257, 259, VIII:120, XII:57, XV:50, XVI:159, XXI:128, 152, 200, XXIII:102, XXVIA:20, 28, B:167; on the ground XXI:55; **niðr af** out below, underneath *or* away downwards? XXIII:21; **niðr frá** down from XXIII:51, below XXIII:59; **setja niðr** settle (*transitive*), establish XV:41
- niðr²** *m.* kinsman, relative XXV:37 (*acc. pl.* **niðja**)
- niðrbjúgr** *adj.* bent downwards VI:140
- niðri** *adv.* below (*i.e.* below the town) VII B:59
- niðrlútr** *adj.* leaning down, bowed down (*i.e.* forwards?) XXIII:15
- Níðuðr/Níðaðr** (*gen.* **Níðaðar**, *dat.* **Níðaði**) *m.* legendary king X:2, 14, 16, 41, 66, 78, 91 (*dat. of respect*), 99 (for Níðuðr), 101, 117, 119, 135, 139, 142, 161, 163, 174, 180
- niðvísa** *f.* insulting or slanderous verse VII A:134
- Niflungar** *m. pl.* used of the royal family of Burgundians (and their men), especially Gunnarr and his brothers XI:8, 15, 43, 64, 73, 76
- Niflungaskattr** *m.* the Niflungs' treasure XI:24
- niflúngr** *adj.* king XXII:20/1, 29/4
- níta¹** *vb.* torment, afflict? X:169
- níta²** (*past* **nítaði/nítiti**, *pp.* **nítat/nítt**) *vv./sv. with dat.* refuse, reject XXVII:16
- nítján** *num.* nineteen *Gr* 3.4.1
- nítt** *see* **níða**
- níu** *num.* nine (*Gr* 3.4.1) II:124, 132, 134, 137, III:78, VII B:33, VIII:170, XXI:96; **níu (hundruð)** *i.e.* 1080 VIII:167
- níundi** *ordinal num.* ninth (*Gr* 3.4.1) VIII:13, X:28
- Njáll Þorgeirsson** *m.* XXVI B:27, 36, 37, 39, 46, 55, 59, 69, 122, 127, 129, 135, 141, 155, 156, 157, 159, 163, 167, 173, 174, 179, 185
- Njálssynir** *m. pl.* the sons of Njáll XXVI B:85
- Njarðar** *see* **Njorðr**
- njósn** *f.* information (**af** about) XIX:21
- njóсна** (*past* **njóснаði**, *pp.* **njóснат**) *vv.* spy (out), find out by spying XV:95
- njóta** (*past* **naut**, *past pl.* **nutu**, *pp.* **notit**) *sv.* **1.** *with gen.* have the use of, benefit from; **megum vér varla njóta** it is not much benefit to us XXI:178; *imp.* **njót manna bezt** use it best of anyone, *i.e.* better than anyone else (the formula used when giving a gift) I:137; **lítt nýtr þú þá þess** you will then have benefitted very little from this XVI:144; enjoy the love of IV:74; *past subj.* **nyti** should enjoy III:33.
- 2. -sk form njótask** enjoy each other's love IV:106

- Njǫrðr** *m.* a god, personification of the sea IX:88 (*gen.*); one of the **Vanir**, though here described as one of the **Æsir** II:8, 67
- Nóatún** *n. pl.* ‘enclosure or field of ships’, *kenning* for the sea, Njǫrðr’s ocean home (**nór** *m.* is a poetical word for ‘ship’) II:67, IX:88
- nokkurr = nakkvarr**
- nokkut = nakkvat** *see* **nakkvarr**
- nokkverra, nokkvorr** *see* **nakkvarr**
- norðan** *adv.* from the north; **norðan af** from the northern side of III:73; **fyrir norðan** *with acc.* to the north of VII A:148
- norðanveðr** *n.* wind from the north (*adv. acc.*, *see* **sigla**) XXI:21, 26
- Norðimbraland** *n.* Northumbria, province of England from the Humber to lowland Scotland VII A:3
- Norðimbrar** *m. pl.* Northumbrians VII A:14 (*gen. with morði*)
- Norðlendingafjórðungr** *m.* the Northern Quarter (of Iceland) XIV:74, 165
- Norðlendingar** *m. pl.* people of the north (of Iceland) VIII:164
- Norðmenn** *m. pl.* Norwegians VI:185, 195, VIII:21; *gen. pl.* **Norðmanna** VI:360 (*with dróttin*); *dat. pl.* **Norðmannum** VI:210
- norðr** *adv.* north, northwards II:49, VII A:3, 4, to the north XXI:180; in the north XXII:64/4; on the northerly side, to the north XIX:29; **norðr fyrir** northwards along (the coast) XXI:155, northwards past XXI:167
- Norðrland** *n. pl.* Northlands, Scandinavia and the Baltic countries; *dat. pl.* **Norðrlandum** VI:314
- Nóregr** *m.* Norway VI:15, 32, VII A:127, VIII:76, XVI:12, 63, 130, 154, 155, 173, XIX:30, 38, 48, XXII:1/2
- Nóregrskonungr** *m.* king of Norway VI:149
- norn** *f.* Norn, one of the three Fates of northern mythology (*SnE, Gylfaginning* ch. 15) XXV:104, 109
- Norvegr** *m.* Norway VIII:7, 25, 32, 36, 128, 148
- norrænn/nórænn** *adj.* Norwegian (*Gr* 3.3.5 ex. 4) VIII:15
- nótt/nátt** (*gen. sg. and nom. acc. pl.* **nætr**) *f.* night (*Gr* 3.1.7.2 and (6)) VII A:55, 59, VIII:196; **í nótt** tonight I:83, in the night, *i.e.* last night V:16; **nú í nótt** last night V:25; **pá/þessa nótt** that night XI:62, 66; *acc. sg. with suffixed def. art.* **um nóttina** during the night I:87, 113, V:7, **nóttina eptir** the following night VIII:121; *pl. (with num., acc. of time)* **nætr** II:151, VI:8; **nætr ok daga** night and day XIV:121; **átta nóttum** for eight nights IX:104; **nóttum** by night X:43

nú *adv.* now I:15, 16, 20, 21, 34, 38, 39, 45, 55, 68, 76, 82, 83, 90, 95, 96, 101, 105, 110, 148, II:1, 82, III:70, 88, IV:29, 48, V:9, 25, VI:61, 63, 203, 355, 361, VIII:5, 30, IX:6, X:77, 96, XV:12, 23, XIX:54, XXI:145, 193, XXII:9/3, XXIV:22, 54, XXV:35, XXVI A:54, 83, B:13, 100; next V:145, X:66, XI:3 (2), 33, XVI:7, XXI:161; just now XVI:62 (2), XXI:78; lately XVI:62 (1); today XXV:5, 108; so XXI:107, 208, XXIV:40; **nú eigi** not this time V:107; **nú er** now he is XII:62/3, **nú . . . er** now that XXVI B:83; *as conj. followed by inverted vb. + subject and a main clause beginning with þá or ok* but if XXIV:1, XXVII:12, 16, 45

numin *see* **nema**²

nunna *f.* nun XIV:129

nýgenginn *pp.* newly gone, just gone III:58

nýhvattr *pp.* (*see* **hvetja**) freshly sharpened V:112

nýlunda *f.* strange thing XXVI B:7

nýmæli *n.* innovation, new pronouncement, new law (*see* *Laws* II 388 and references, 445–46) VIII:172, 174

nýr *adj.* new, fresh (*Gr* 3.3.8.5 (5)) VIII:90 (*acc. sg. m. wk. nýja*), XI:3

nyti *see* **njóta**

nýta (*past nýtti*, *pp. nýttir*) *vv.* make use of, eat, consume XXI:80

nýtr¹ *adj.* helpful, valuable (*with gen.*, in something), *acc. pl. with sína drengi* VI:277; **øngu nýtr** good for nothing, worthless XXI:152

nýtr² *see* **njóta**

nytsamligr *adj.* useful, beneficial XXIII:66

nytsemð *f.* usefulness; **til nytsemðar var** was of some use XIV:157

næði *see* **ná**

næmi *see* **nema**²

næmleikr *m.* quickness to learn XIV:22

næmr *adj.* quick at learning, attentive XIV:19

nær¹ *adv. pos. and comp.* close, near by II:59, 158, III:55, VI:139; **svá nær at** near enough to XXVI B:128; nearly III:57, 131; closely, accurately XXVI B:177; almost V:104, XXII:20/2; **hafði nær** it came close VIII:110; *as prep. with dat.* (*Gr* 3.7.3) close to V:122, VI:125, XIII:17, XXIII:47, XXV:37, nearly VII B:33, XXVI B:47, present at, involved in VI:42; **því nær . . . næstr** almost immediately after? or about that time . . . next after? VIII:58; *comp. with dat.* **nær** closer to I:64, XXI:107

nær² *conj.* when *Gr* 3.8.2.3

nærri *adv.* near XII:67; **þar nærri** nearby XIII:34

nærsta *see næsta*

næst *adv. sup.* closest; next XIV:170; **því næst** next I:90, V:119, VI:109, XI:43, XV:143, XXI:180; *as prep. with dat.* **næst** next to XIV:7, after (*in time*) XIV:130; **næst oss** closest to us VI:182

næsta/nærsta *adv.* **1.** nearly, almost V:143, XXII:29/3; **því var næsta** it was close to that, almost, practically so I:49. **2.** fairly, pretty, *i.e.* very, exceptionally I:123

næstr *adj. sup. with dat.* next VIII:189; next after VIII:58, 62, following XXVII:5; **in næstu dægr áðr** on the preceding day, during the preceding 24 hours XXVII:33; *wk. dat.* **næsta** the next, nearest XXVI A:8; **er þar var næstr** who was closest (to it) XXVI B:224; **et næsta (sumar) eptir** the following summer VIII:91, 176, 187; **þá . . . et næsta sumar áðr, áðr . . . et næsta sumar** the previous summer VIII:94, 99; closest to someone V:84, 145, VI:210, XI:9, next to someone II:13; **er þessu væri næstr** who was most involved in it, most responsible for it VI:148; **þar næstr** next to him XI:54

nætr *see nótt*

næfr *adj.* clever; skilled in fighting, valiant (*with allvaldr*) VI:158

nœrir *m.* nourisher; **sá naddskúrar nœrir** ‘that nourisher of battle’ *is a kenning for warrior, the king* VII A:13

nøfnum *see nafn*

nøkkurn, nøkkurar, nøkkurir, nøkkurr, nøkkut, nøkkverjar, nøkkvot *see nakkvarr*

nøsf. nostril XXI:68, XXIII:50; *pl. with suffixed def. art.* **nasirnar** his nostrils III:7

óáheyriligr *adj.* which ought not to be listened to, unacceptable XIV:85

óbrenndr *adj. pp.* unburned VII A:129

óbyggð *f.* wilderness, uninhabited area XXI:16

óbyggðr *adj (pp.)* unsettled, uninhabited; **at óbyggðu landi** when the land was uninhabited (*Gr* 3.9.7.3) XIX:105

óþættr *adj. pp.* unatoned for (*understand verði* shall be) IV:73

óð *see vaða*

Oddbjörg Skjöldólfsdóttir *f.* wife of Hrafnkell *Gr* 3.1.8 ex.

oddflogð *n.* ‘point (of spear) giantess or troll-wife’, *a kenning for battle-axe* VI:334

Oddi *m.* farm in southern Iceland XXVI A:113

oddr *m.* point (of a weapon) XXII:55/1

- Oddr** *m.* son of Þorveig IV:2, 3, 5, 66
- óðfúss** *adj.* madly eager (to go) IX:105
- Óðinn** *m.* a god, one of the **Æsir** II:5, 16, 73, 123, 130, 133, 156, 157, 161, 162, XIV:81 (**Óðins dagr** = Wednesday); Óðinn's son = Þórr IX:84, 131
- óðr** (*n. ótt*) *adj.* (*Gr* 3.3.8.4 (2)) eager, furious, fast; **óðr við** furious at XV:140; *n. as adv.* **ekki ótt** slowly, deliberately; **fara ekki ótt at** not to be in a hurry over it III:106; **eigi svá ótt** (he was) not (to be) in such a hurry (to go) III:84
- Óðrerir, Óðreyrir** *m.* name of a pot II:97, 118, 152
- ódæll** *adj.* hard to deal with XXI:11
- ódælt** *adv.* hard to deal with (**við**) I:71
- óðæmi** *n. pl.* lack of examples; **með óðæmum miklum vera** (to be) completely unparalleled XXVI A:19
- of¹, uf** *prep. with acc.* (*Gr* 3.7.1) over II:35, 56, XXI:189; covering VIII:3; concerning VIII:140, 141; because of, for VIII:47, 99; throughout VIII:168; across V:39; above V:170; *of time*, in III:63, X:6, on VIII:121, during VIII:173, 179, 190, XVI:4, 8, 12, 98, 115; *with dat.* above, by XXV:78 (MS **uf**)
- of²** *adv.* too V:72, VI:70, XV:121
- of³** *meaningless adverbial particle often found with verbs in verse* (cf. **um²**); *with genginn* IV:21, **komnum** VI:354; **beðit** IX:128; *in prose* **of sá** VIII:110 (*see sjá¹*), **of kvæmi** VIII:142 (*see koma*)
- ófagrligr** *adj.* unpleasant, unattractive, unseemly XIV:83
- ofan** *adv.* (*Gr* 3.5.1–3 ex. 6 (c); cf. 3.7.1) down II:18, III:45, 73, 98, IV:10, XII:56, XXI:174, 186, XXVI B:10, 35; *i.e.* to the shore VII A:56, 111, 151, XVI:128, XXI:49, 87, 169; *i.e.* from the hillside V:163; above, on top III:100, XXVI B:120; *with preps.* **ofan á** up on XXV:107; **ofan af** down off XXVI A:31; **fyrir ofan** down over XXI:81, above XXI:172, XXVI B:118; **ofan í** down onto XXVI B:91; **þar í ofan** down into it XXVI B:229; **ofan um** down over XIX:94; **yfir ofan** up on the top XXIII:10
- ofar** *adv. comp.* higher up (the hillside; *i.e.* from here) V:172
- ofdrykkja** *f.* excessive drinking XXIII:48
- ofkaldr** *adj.* excessively cold, over cold XXIII:107
- ofnar** *see vefa*
- óframi** *m.* lack of forwardness, shyness XXIII:41
- óframliga** *adv.* not boldly, timidly I:8

- óframr** *adj.* not bold, timid; not forward XXIII:15; *as noun* a timid person XV:67
- ofrefli** *n.* something beyond one's strength; **kvað sér þat ekki ofrefli** said this was not too much for him to do IV:5; **ofrefli liðs** an overwhelming force VI:166
- ófriðarmaðr** *m.* hostile person, enemy VII A:56
- ófriðr** *m.* hostility, war VIII:128, XVI:33; fighting XXI:154
- ofrlið** *n.* overwhelming force; **urðu þeir ofrliði bornir** they (the vikings) were overpowered or outnumbered XXI:145
- ófúss** *adj.* with *gen.* not eager, reluctant (**þess at** for this, to) XXVI B:67
- ofvægr** *adj.* forceful (*literally* 'excessively weighty', overwhelming) VII A:12
- óflr** *adj.* not pale, unfaded (untanned?) or without pale markings XXI:115
- ógetit** *pp. n.* (*cf.* **geta**) in phrase **gerði sér at þessu ógetit** was displeased at this XV:13
- ógn** *f.* threat, menace, hostility V:19
- ógnbliðr** *adj.* joyful in battle VII A:16
- ógnharðr** *adj.* strong in battle; *acc. sg. m. as substantive*, one strong in battle (King Óláfr or Eiríkr jarl?), in *acc. and inf. construction after hykkat* VI:249
- ógræðir** *m.* one who does not increase the growth of something but gives it away, in *kenning for* (generous) man, **ógræðir armgrjóts** VI:306 (Þorkell nefja or Eiríkr jarl?)
- ógurliga** *adv.* horribly VII A:158
- ógurligr** *adj.* terrible, horrible I:75
- ógæfa** *f.* misfortune XXVI B:187
- ógörla** *adv.* unclearly, without certainty, not . . . with certainty V:7
- óharðfærlega** *adv.* not harshly, gently; **talaði óharðfærlega** did not make strong demands XV:6
- óhátt** *m.* evil practice, wicked behaviour XIV:77
- óhreinn** *adj.* impure, dirty XXIII:98
- óhræddr** *adj.* (*pp.*) unafraid I:93, fearless XXIII:4
- óhætt** *adj. n. as adv.* without danger; **sem honum var óhætt** where he was out of danger V:118
- óhæfa** *f.* enormity, wickedness; **hvat er af óhæfunni** whatever originates from wickedness XXIII:35
- ok** *conj.* and (*Gr* 3.8.1) I:3, 4, 6, 7, 8, 14, 16, 22, 83, II:4, 13, VI:50, 309,

- VIII:1, IX:2, XI:2 (1), XV:26, XVI:4 (2), XIX:3, XXI:1, XXII:1/4, XXIII:2, XXIV:12, 50, XXV:36, XXVI A:4, XXVII:3, 6, 22; **ok svá** and also XI:11; **ok þat** and also XI:2; **ok ekki þik** nor of you, and (I shall) not (be afraid of) you (either) I:107; with II:41 (2), XV:27; (together) with (*Gr* 3.9.2) V:88, VIII:91, XXI:86 (1), as well as XXI:8, XXVI A:26; and who, and he I:146 (*Gr* 3.9.5), and who XXIV:84; and (went) XXI:105 (2), and they flowed XXI:53 (2); when, it being the case that XI:35; **ok á** and on it XXI:159; **slíka ok** the same as III:69; *introducing a main clause after a subordinate clause* (cf. **þá¹**; *Gr* 3.9.9) II:21, XXI:38 (*or* = **at²**), XXVII:8, 13, 17, 43 (2); = **at²** XV:145; *as adv.* also I:103, II:12, 67, III:29, 62 (*twice, 1 and 3*), 68, 93, 124, VI:35, VII A:6 (2), 71 (2), VIII:56, 132, 136, 158, 181, IX:79, XI:11 (1), XII:75, 85, XIII:20, XIV:76, 79, 95 (1), 180, 181 (2), 185, XV:10, XVI:4 (1), XIX:112, XXI:7, 34, 126 (1), 149 (1), XXIV:43, 82, XXV:38, XXVI B:12 (1), 52 (1), 67, 213 (2), XXVII:25, 38, 45; as well VI:134, too XIV:18 (2); **þat er ok** it is also prescribed XXVII:31, 43, 48; **svá ok** likewise XIV:181; **svá er ok** that is right, too V:136
- ók** *see aka*
- oka** (*past okaði, pp. okat*) *wv.* subjugate; **oka undir** make subservient *or* obedient to XIV:119
- ókaþr** *adj.* uneasy, gloomy I:73; unhappy, miserable X:174
- okkar, ok(k)r** *pron.* *1st person dual* our, us (*Gr* 3.2.1) I:39 (1), V:67, 70, 76, 80, 82, IX:122, XII:39, XXV:38, 44, XXVI A:23, B:164, 213; **okkar** of us XXVI B:216; **ok(k)r** for us I:39 (2), XXV:102
- okkarr** *poss. adj. dual* our XXII:24/4, XXIV:49, XXV:99, XXVI B:177; *gen. sg. f.* **okkarrar** XXV:86, XXVI B:167; **okkarr Helga** between me and Helgi XXVI B:138
- ókrístinn, úkrístinn** *adj.* unchristian; *wk. form as nickname* VI:49, 229, 276
- Óláfr gestr** *m.* III:119 (*see note*)
- Óláfr Haraldsson** *m.* son of **Haraldr hárfagri** VIII:75
- Óláfr inn helgi** *m.* St Óláfr Haraldsson, king of Norway, died 1030, V:57, XXII:heading, 1/1, 65/3; called **Óláfr enn digri** VIII:31
- Óláfr (Sigtryggsson) kváran** *m.* king of the Scandinavian 'foreigners' in Dublin from c.938 to 980, when he was ejected; in Northumbria 941–44 and 949–52; died 980 VII A:74
- Óláfr (enn) svænski/sænski Eiríksson** *m.* king of the Swedes (died c.1022) VI:35, 37, 84, 128, 146, 163, 187, 213, VIII:146

- Óláfr Tryggvason (Tryggvasunr)** *m.* king of Norway, died 999/1000 VI:15, 18, 22, 25, 30, 31, 32, 36, 40, 41, 44, 46, 47, 48, 59, 77, 79, 82, 85, 89, 117, 133, 147, 151, 152, 165, 169, 181, 184, 186, 187, 190, 193, 199, 211, 215, 219, 276, 286, 294, 303, 305, 318, VII A:1, 2, 27, 29, 30, 32, 35, 38 (**Óli**), 43, 46, 56, 58, 59, 62, 65, 66, 69, 70, 81, 85, 86 (**Óli**), 96, 99, 101, 104, 105, 106, 107, 109, 112, 119, 122, 123, VIII:75, 84, 145, XXI:37; *acc.* **Óláf** in *acc. and inf. construction* VI:338; *dat.* **Óláfi Tryggvasyni** for Óláfr Tryggvason VI:107; **af Óláfi konungi** from King Óláfr's army, on King Óláfr's side VI:223; **með Óleifi** along with Óláfr VI:278
- Óláfskirkja** *f.* St Óláfr's church in Trondheim (Niðaróss) VII B:85
- óleiðari** *adj. comp.* less reluctant; **vera óleiðari** with *dat.* someone is less reluctant; **at Danum myndi eigi vera óleiðari** there would be no less reluctance in the Danes VI:97
- Óleifr** *see* **Óláfr Tryggvason**
- Óleifr hjalti** *m.* 10th-century Icelander VIII:62
- Óli** *m. hypocoristic* for Óláfr VII A:38, 86
- ólikligr** *adj.* unlikely, improbable XXVI B:66
- óljúgfróðr** *adj.* reliably well-informed VIII:11
- olli** *see* **valda**
- ólœyfi** *n. in phrase at ólœyfi hans* without his permission VI:31
- ólög** *n. pl.* injustice, breaking of the law VII B:29
- ómakligr** *adj.* undeserving; **þú brennr ómakligr inni** you do not deserve to be burned in your house XXVI B:157 (*equivalent of adv., Gr 3.9.8.1*)
- ómerkr** *adj.* insignificant; silly; unreliable XXIII:87
- ómildr** *adj.* unkind, uncharitable, ungenerous XXIII:62
- óminnigr** *adj.* forgetful XXIII:10
- ómjúkr** *adj.* ungentle, harsh XXIII:62, 65
- ónýtr** *adj.* useless, unviable VIII:124
- ónæmi** *n.* slowness in learning XXIII:46
- ónæmr** *adj.* not quick at learning *or* insensitive? XXIII:7, 13, 79, 94
- óorðinn** *pp.* (*cf.* **verða**) not yet happened, future VII A:31, 64
- op** *n.* opening (**á** in it) VII B:61 (*with suffixed def. art.; or opit could be n. of opinn adj., 'little of it was open'*)
- óp** *n.* crying, howling II:111
- opinn** (*n.* **opit**) *adj.* open *Gr* 3.3.8.4 (3a), 5 (1), XV:103; wide open XXIII:41, 50; **ok opit** and it (the garment) was open XXI:45; *cf.* **op**

- n.* VII B:61; *at* X:103 and 113 both the meanings unlocked and manifest, evident *may be implied*; face upwards XII:44
- opt** *adv.* often (*Gr* 3.5.2) IV:97, V:8, 18, 50, 132, VI:18, 80, 196, VII B:42, IX:38, XIII:4, 32, XV:85, XXII:23/1, XXV:95; *comp.* **optar** more often XXIV:13; **sem optar** as on other occasions XXVI B:69
- optliga** *adv.* frequently, repeatedly XIV:59, XXIII:40
- ór¹** *prep. with dat.* (= **úr**) from, out of (*Gr* 3.7.3) I:6, 3, 23, 97, II:27, 33, 45, III:24, IV:27, V:23, 32, VI:20, 42, 210, 271, 337 (*with kominn*), 349 (*with koma*), 354 (*with of komnum*), 356 (*with sannfregit*), VII A:103, B:46, IX:88, 109, X:45, 77, 137, XV:130, XVI:74, XXI:119, 141, 169, XXIII:36, XXV:40, 53, 84, 95, XXVI A:78, 91, B:10, 214, XXVII:4, 11; from, who lived at XIX:23, XXVI A:17, B:184; *postposition* **svefni ór** out of sleep XXV:22; (made) of IX:14, 15, X:118, 120, 162, 164; off XII:4; **ofan ór** down from XXVI B:198; **út ór** out of XI:47; *as adv.* **þar ór** out of it (*Gr* 3.7.7) II:92
- ór²** *see ór* VIII:172
- órar** = **várar**, *f. pl. of várr poss. adj.* our IV:60 (with reference to the speaker, Kormakr: ‘authorial’ we; the archaic form is required for the alliteration)
- orð** *n.* word (*Gr* 3.1.8 (25)) VIII:121, XII:37, 83, 85, XIV:38, 54, 72, 177, 190, XXV:34 (*gen. orðz*); remark VI:172; **gera orð á** comment on, make remarks about XXVI B:31; report VI:358 (*dat. with at*); message VIII:104, 122, 182; **senda orð** send word XXVI A:5; **taka til orðs** begin to speak, choose to speak XXIV:20; **í hinu fyrra orði** in my previous discourse XXIV:82; **kveða svá at orði** *see kveða*; **þeirra orð** their votes XXVII:17; *pl. words (subject of lifa)* VI:180, XXII:46/4, XXIV:1, 10 (2), 13, messages IV:103, XXVI A:2, instructions VII:185, an answer IX:103; **þat orða** this (in the way) of words IX:5; *gen. of respect* **þeira orða** with respect to those words IX:69
- orðaskipti** *n. pl.* exchange of words, conversation II:14
- orðinn, orðit** *see verða*
- orðstírr** *m.* glory, fame VI:212
- orðtak** *n.* saying, expression II:82; language II:83
- órikr** *adj.* lacking power, humiliated, subordinated VII A:145
- orka** *f.* power, strength XXII:34/3
- órlausn** *f.* solution, answer II:93, XXIV:24
- ormr** *m.* snake, serpent II:149, VII A:152, X:83; *in kenning for gold*

rings, **armleggjar ormar** snakes of the arm V:21; **Ormr enn langi** ‘the long serpent’, Óláfr Tryggvason’s ship VI:64, 65, 69, 71, 94, 100, 102, 112, 114, 129, 189, 216, 224, 228, 233 (*subject of kom í harða*), 241, 253, 302, *also referred to simply as Ormr, Ormi* (*dat. with stýri*) VI:263; **Ormr enn skammi** ‘the short serpent’ VI:126, 216, 227; *with suffixed def. art.* the dragon-ship VI:121 (**Ormr enn skammi**), VI:255 (**Ormr enn langi**), VI:269 (**Ormr enn langi**), VI:287 (**Ormr enn langi**)

orpinn, orpit *see verpa*

órr = **várr** *poss. adj.* our VIII:1, 172, XXVII:2

orrosta *f.* battle VI:81, 149, 185, 195, 199, 209, 212, 254, 314, VII A:5, B:79, VIII:129, XIX:16; *with suffixed def. art.* VI:199, 302

ort, orta, orti *see yrkja*

óru *see órr*

óreckinn *adj. pp.* uncaring, *i.e.* vicious, savage IV:46 (*dat. with úlfi*)

Órækjasonr *m.* son of Órækja VIII:51

ósakaðr *adj. pp.* unharmed, unhurt I:114

ósárari *adj.* less painful *Gr* 3.3.9 ex. 7

ósiðamaðr *m.* immoral person XIV:49

óskaddr *adj. (pp.)* unscathed XIII:35

óskírðr *adj. (pp.)* unbaptised VIII:140

óskyldr *adj.* unnecessary, not required, uncalled for; *n.* **óskylt** V:160; *comp.* **óskyldari** less of an obligation, further from one’s duty XXVI B:113

ósparr *adj.* unsparing; **var óspart** *with dat.* someone was generous, not mean XV:76

oss *pron. 1st person acc. and dat. pl.* (*Gr* 3.2.1) us, to us, for us II:82, VI:83, 182, 195, XI:70, XIII:8, 44, XV:23, XXII:32/4, XXVI A:42, 101, B:33, 58; **fyrir oss** for ourselves XXVI B:102; *referring to the author* VIII:34, 36, 55, 144; *referring to the king speaking of himself* VII B:47, XVI:22, 81, 159, XXII:25/4

ossir = **várir**, *poss. adj. nom. pl.* our VIII:87

óstaðfastr *adj.* unsteadfast, changeable, inconstant XXIII:25, 43

óstaðfesti *f.* unsteadfastness, changeability, unreliability XXIII:51

óstyrkr *adj.* weak XXIII:29, 59, 71, 99, 104

óstyrkt *f.* weakness, infirmity XXIII:107

óstöðugr *adj.* unsteady, unstable, inconstant XXIII:38, 78

Ósvifr Helgason *m.* father of Guðrún XV:3, 5, 7, 78, 94, 112, 113, 115

- Ósvífrssynir** *m. pl.* the sons of Ósvífr Helgason (Óspakr, Helgi, Vandráðr, Torráðr, Þórólfr) XV:71
- ósyndr** *adj.* unable to swim II:105
- ósælligr** *adj.* wretched-looking XVI:92
- ósætt** *f.* disagreement, dispute; **hafa ósætt við** be at war with II:88
- ósætti** *n.* disturbance of the peace VIII:126
- ótalðr** *adj.* (*pp.*) uncounted VIII:167 (*cf.* **telja**)
- ótrauðr** *adj.* not reluctant, willing XXIII:37?; *see* **útrauðr**
- ótt** *see* **óðr**
- óttafullr** *adj.* fearful XXIII:40
- óttagjarn** *adj.* inclined to be fearful
- óttask** (*past* **óttaðisk**, *pp.* **óttazk**) *wv.* **-sk form** fear, be afraid (of or to) VI:184, 188, XIII:17, 35
- ótti** *m.* fear I:44, VI:131, XIV:41 (**at** of it), XXI:128, 154
- óvarliga** *adv.* incautiously IV:37
- óvarr** *adj.* unwary, careless V:11; **koma á óvart** *with dat.* take someone by surprise XXVI A:7
- óvenja** *f.* bad habit(s) XXIII:11, 76
- Ovidius** *m.* Latin poet, Publius Ovidius Naso (Ovid) 43 BC to AD 18 XIV:90 *and note*
- óvígr** *adj.* disabled, unable to fight IV:66, V:117; *acc. sg. m.* **óvígjan** invincible VI:86; *cf.* **úvígr**
- óvinr/úvinr** *m.* enemy XI:25, XVI:72; fiend, false god XXIV:53
- óvirðing** *f.* dishonour, something dishonourable I:53, IV:111
- óvittr** *adj.* ignorant XVI:32; ignorant (one) XXIII:10 (*understand* **sýnir mann**), 20; *acc. pl. m.* **óvittra** ignorant (*or* foolish) people XXIII:90
- óvizka** *f.* foolishness, lack of sense XXIII:45
- Óvægir** *m.* North American native XXI:202
- óvænligr** *adj.* unpromising (**til** for, as regards), looking unlikely (**til** to achieve), showing little hope (**til** of) I:146
- óværr** *adj.* uneasy, distressed; **gera óvært** *with dat.* cause someone distress XV:127
- óvætrr** *m.* evil creature, monster I:118
- ox-** *see* **uxi**
- óx** *see* **vaxa**
- Oxi Hjaltason** *m.* XIV:7, 8
- óþingfærr** *adj.* unable to attend the assembly VIII:182
- ópokkaðr** *adj.* (*pp.*) disliked (**af** as a consequence of) VII B:86

- óþorstlátr** *adj.* not causing thirst, that does not cause thirst XIX:56
- óþrifnaðr** *m.* slothfulness, idleness XXIII:54, 60
- padða** *f.* toad VII A:152
- páfi** *m.* pope VIII:189
- páfuglafjaðrar** *f. pl.* peacock-feathers XIII:19
- Páll** *m.*, **lausamaðr**; died in the fire at Flugumýrr III:77
- pallr** *m.* a platform, usually across one end of the room, used as a seat for the female members of the household IV:7. *Cf.* **bekkr**
- papar** *m. pl.* a name used for Irish hermits in Iceland VIII:21
- páskar** *m. pl.* Easter XIV:144, XVI:92
- Pater Noster** *m.* (Latin) ‘Our Father’, the Lord’s prayer XIV:69, 71
- penningr** *m.* penny, one tenth of an **eyrir** VIII:43 (it is not certain whether a ‘penny weighed’ or a ‘penny counted’ is meant; *cf.* *Laws* II 389–90), XVI:43
- piltr** *m.* boy, lad; *as nickname* III:76
- pín** *f.* suffering XXII:54/3
- písl** *f.* torture II:47
- Plato** *m.* Greek philosopher XXIII:66
- prédika** (*past* **prédikaði**, *pp.* **prédikat**) *wv.* preach XIV:31; *pres. part.* XIV:176
- prestlingr** *m.* student priest XIV:20, 89
- prestr** *m.* priest III:93, 96, VII A:68, VIII:2, 77, 91, 145, XIV:59, 155
- prettóttir** *adj.* deceitful, tricky XXIII:68; *acc. sg. m.* a deceitful one XXIII:100
- prýða** (*past* **prýddi**, *pp.* **pryddr**) *wv.* ornament, adorn, ennoble XXII:24/2
- prýði** *f.* courtesy; **mest af prýði** with the greatest courtesy XXII:31/2
- pungr** *m.* pouch, purse III:24
- purpurapell** *n.* purple material, a costly material XII:35
- purpuri** *m.* a costly material XII:34
- þoddur** *see* **padða**
- quinto** (Latin) *num.* fifth; i.e. **quinto die**, on the fifth day before (the fifth day before the kalends of June was Tuesday 28th May 1118) VIII:197
- ráð** *n.* control (*with gen.*, over something), say in the disposal (of something) II:135; **at ráðum** in authority, in charge XIV:131; advice VII A:41, direction VIII:39, 42, 44; **án ráði** *with gen.* without consultation with someone VI:16; plan, course of action IV:48, 104,

VI:214, XV:27 (**hér til** for this), XVI:83, XXV:68 (*pl.?*), XXVIA:57; **taka til ráða** take as our plan XXVI B:166; **hvat þeir taka ráðs** what course of action they adopt XXVI B:48; **gera þat ráð at** make a plan to, put forward the proposal that XIX:65; **tóku þat ráð at** took this course, that, decided to XIX:56; **gera annat ráð** make another plan XXVI B:102; stratagem XXVI B:116; what is advisable XXVI B:208; **kvað þat eitt ráð** said that was the only thing to do III:123; way of life XIV:52; **um sitt ráð** in their lives XIV:38; **yðart ráð** your affairs/lives XXVI B:71; **ráð fyrir honum at gjöra** to look after him XXI:71; policy VIII:130; what is advisable VIII:132; **sjá þat at ráði** see fit XVI:71; solution IV:112; agreement VI:147; **við fleiri manna ráð** with the approval of more people XV:65; *pl.* counsels X:145, XXV:95, deliberations XXII:9/2; *dat.* **snótar ráðum** using, following a woman's counsels XXII:51/2; **með ráðum** *with gen.* with someone's advice, with someone's help VI:10; **bera ráðum** overrule, reject someone's advice XXVI B:69; **í ráðum** in council, involved in decision-making XIV:132

ráða (*pres.* **ræðr**, *past* **réð**, *past pl.* **réðu**, *pp.* **ráðinn**, *n.* **ráðit**) *sv.* (*Gr* 3.6.5.2) **1.** *with dat.* be the cause of something, be responsible for something II:23, VII A:13; advise XV:64, XVI:150; determine, direct V:13; control, be the one to determine IV:75; rule XXII:1/2; **ráða ríki** rule a realm, have great power VII A:92; decide XV:7, XXVII:18, 47; prevail, have one's way VIII:132, XXVII:15; **ráða með þeim** decide/prevail between them XXVII:13; **ráða á** attack XIX:66; **ráða á at** set about doing something XXII:49/1; **ráða af** get rid of I:118; **af hefir þú mik ráðit** you have made me leave off XV:24; **ráða fyrir** be responsible for the decision VII A:136, have charge of XV:8; **ráða ráðum** make plans, make arrangements IV:104 (*impers. pass.*); **ráða hversu** discuss how XXVIA:6; **ráða um** discuss, take counsel about IX:55; **ráða oss ór landi** cause us (*i.e.* me, the king) to leave the land, bring about my exile VII B:45; *with inf.* decide to VIII:138, proceed to IX:4; *as meaningless auxiliary* did XXII:22/1, 46/3. **2.** *-sk form (refl.)* **ráðask til** move to, go and live at XIV:150; **ráðask til ferðar** join an expedition XXI:4, 17; **ráðask til þessa** take this upon myself, undertake this I:127; **ráðask undir** move under, put oneself under XV:125

ráðagerð *f.* (making of) decision(s), deliberation(s) XXIV:78, 81

ráðahagr *m.* marriage IV:112

raddar *see* **rødd**

ráðgjafi *m.* counsellor; **ok hans eru ráðgjafar** and are his counsellors, advisers XXIV:81

Ragabróðir *m.* brother of Ragi, son of Óleifr hjalti, 10th-century Icelander VIII:61

Ragnarr *m.* **loðbrók** (Sigurðarson), a Viking of the ninth century VIII:12

rak *see* **reka**

rakki *m.* dog XII:45, *with suffixed def. art.* XXVI A:15

ramliga *adv.* mightily, greatly XXII:52/3

rammigr *adj.* strong, well-built XXVI B:61

ramr *adj.* mighty, harsh VI:311 (*dat. with* **þøð**)

rán *f.* plunder, robbery V:154, XXI:5/1

randa *see* **rønd**

Rangá *f.* ‘crooked river’, in the east of Iceland *Gr* 3.1.8 ex.

Rangárhverfi *n.* the district between the Rang rivers in south-western Iceland VIII:59

rangr/ránger *adj.* wrong, wrongful XIV:93, XXII:4/4

rangælis *adv.* against the course of the sun, widdershins XXI:123

Rangæingafjórunder *m.* the Quarter of the people of the Rangá district of south-western Iceland VIII:166

rann *n.* house, building XXV:83

Rannveig Sigfúsdottir *f.* Gunnarr’s mother XXVI A:87, 103

rás *f.* running at speed XXI:188

Rati *m.* an auger (*cf.* **rata** *vv.* find one’s way) II:143

rauð *see* **rjóða**

rauðr (*n.* **rautt**) *adj.* red (of gold rings) IX:116, X:37, 97, XXI:113, 124, XXIII:30, XXVI A:29; *wk. form as nickname* (‘red-haired’) VI:270, VIII:65, 74, XXI:116, 175, 208

rauðskeggjaðr *adj. pp.* with a red beard V:31; **hinn rauðskeggjaði** the red-bearded one (i.e. Þórr) XXI:77

rauf *f.* hole (*with gen.*, made by something) II:145, 149

raufa (*past* **raufaði**, *pp.* **raufat**) *vv.* break open, uncover II:19, 20

raun *f.* trial, test, experience, proof (**á** of something); **sem hofðu raunir á orðit** as had been demonstrated V:132. *Cf.* **harðr**

raunillr *adj.* truly bad, very bad V:15

rausn *f.* magnificence; **mikil rausn er at** it is very splendid to, it is (a sign of) great magnificence to VI:113

raustir = hraustir

rautt *see* **rauðr**

réð, réðu *see* **ráða**

refsa (*past* **refsti**, *pp.* **refstr**) *vv.* with *dat.* punish XXII:5/1

reginkunnigr *adj.* divinely descended, of divine descent (= **goðborinn**) XXV:90

reginn *m.* ruler, wielder; *or the name of a dwarf or god, in kenning for warrior* (Eiríkr jarl), **brynflagöð reginn** *subject of* **lagði** VI:235

reglugligr *adj.* regular, bound by a (monastic) rule XIII:27

regn *n.* rain XIX:57; **randa regn** shields' storm, *kenning for battle* XXII:46/1

reið¹ *see* **ríða**

reið² *see* **reiðr**

reið³ *f.* riding XV:99 (*with suffixed def. art.*)

reið⁴ *f.* (clap of) thunder XIII:4

reiða (*past* **reiddi**, *pp.* **reiddr**) *vv.* swing II:29; carry XII:54; pay XIV:17, 28

reiðarþruma *f.* peal of thunder XIII:32

reiðask (*past* **reiddisk**) *vv. refl. with dat.* be angry at VII B:28; *imp.*

reiðzt þú ei do not be angry XXII:65/1

reiðfara *adj. indeclinable, in the phrase* **verða vel reiðfara** have a good passage XVI:12

reiði *f.* anger, wrath *Gr* 3.1.8 (24), X:138, XXII:52/3, 60/2

reiðr *adj.* angry II:29, VI:96, VIII:86, IX:1, 48, XII:88, XXII:45/1, XXIII:15 (*or* **reiðr** *adj.* ready?), XXIII:64; *sup.* **reiðasti** *Gr* 3.3.3 ex. 5

reis *see* **risa**

reisa (*past* **reisti**, *pp.* **reistr**) *vv.* raise, set up VII B:88, XII:10, start XXII:38/3; **reisum** let us lift I:108

reka (*past* **rak**, *past pl.* **ráku**, *pp.* **rekinn**) *sv.* (*Gr* 3.6.6) drive II:29, V:102, 127, VII A:111, 116, 117, XV:77; **ok rekr** and drives it XXVI A:70; *imp. with suffixed pron.* **rektu af þér** clear yourself of I:124; *impers. with acc.* be driven XIX:55, be washed up (ashore) XV:152, 153, XIX:59, **skyldi reka** were to be driven XV:132; *pp. pl.* **reknir** driven IX:81

reki *m.* something drifted ashore (such as a dead whale) XXI:62

rekkja *f.* bed XV:9, XXVI B:191

rekkr *m.* warrior X:135, XXII:7/1; *acc. pl.* (*with* **baðat hyggja**) **sina rekka** VI:178

- remma** (*past rem(m)di, pp. rem(m)dr*) *wv.* strengthen, make fierce; *pp. f.* **remd** fought fiercely XXII:35/1
- renna**¹/**rinna** (*pres. renn/rennr, past rann, past pl. runnu, pp. runnit*) *sv.* run IX:82, XXII:11/4, XXIII:72; *of the eyes*, move from side to side, look in different directions XXIII:25; **renna at** hurry to join XXII:28/1 (*see note*); **renna undan** run away from XXI:133; **rinna upp** flow upwards, uphill IV:85 (the archaic form is required for the rhyme); **láta renna** pour II:96; *pp.* **hvergi var runnit á** it (the fire) did not at all run over or affect (*i.e.* burn, discolour) XIII:6
- renna**² (*past renndi, pp. renndr*) *wv. with dat.* (cause to) run (*with acc.* over something); *of the eyes*, cast over IV:31 (**at for**, in search of); *intransitive* move quickly, pass, run XXVI A:72
- reru, reru** *see róa*
- rétta** (*past rétti, pp. rétr¹*) *wv.* (*Gr* 3.6.9.1 (7)) right, set upright II:105; correct, amend XIV:188
- réttaaðr** *m.* person attending a sheep-gathering meeting, a sheep-gatherer V:73
- réttlátr** *adj.* righteous, just XXIII:30
- réttliga** *adv.* rightly, properly XXIV:45
- rétr²** *adj.* correct, true VII A:68, XXIV:52, 53; right XXIV:46; straight XXIII:52, 76; erect XXIII:82; *dat. sg. n. as substantive með réttu* rightly, by rights VI:19; *comp. n. réttara* fairer XVI:25; *n. as adv. rétt* correctly VII A:119, VIII:153; directly, straight I:43
- rétr³** *m.* justice XV:128; what is right XXII:47/1 (*or rétt adv.* rightly); law, claim, rights; **á mót ræsi ok rétti sönnum** against the king and his lawful commands XXII:7/2
- rex** (Latin) *m.* king = **konungr** VIII:75
- Reykjanes** *n.* peninsula in south-west Iceland VII A:159
- Reykjarvík** *f.* a small bay in south-western Iceland, the site of modern Reykjavík VIII:17, XIX:95
- reykjarþefr** *m.* smell of smoke XIII:37
- reykr** *m.* smoke III:5, 11, 129, XIII:19, XXVI B:176, 205, 223; *pl.* plumes of smoke XIX:103
- reyna** (*past reyndi, pp. reynt*) *wv.* **1.** test VII A:33. **2.** experience I:31 **3. -sk form** turn out to be, prove to be VIII:6
- reyrstafir** *m.* reed-stem, reed-stalk; hollow stick, pipe XII:19
- ríð** *see hríð*
- ríða** (*past reið, past pl. riðu, pp. riðinn*) *sv.* (*Gr* 3.6.5.2, 3.6.9.1 (10)) ride III:120, 121, V:162, 163, VIII:108, XI:3, XII:70, 79, XV:12,

- 46, 47, XXVI A:3, B:40; **sá ríða** saw riding XXVI B:10; *pres. part.* **ríðandi** riding VIII:107
- ríðar** = **hríðar** VI:91
- riddari** *m.* knight XI:65, XXII:24/2
- ríki** *n.* rule, power, kingship (or earldom) VI:43 (with suffixed *def. art.*), VII A:46, 76 (with suffixed *def. art.*); area of rule, realm (kingdom or earldom) I:80, VI:21, 32, VII A:76, 92, 93 (with suffixed *def. art.*), 127, XXII:10/4 (with suffixed *def. art.*); diocese XIV:1
- Ríkini** *m.* a French (or Frankish) priest XIV:155
- ríkismaðr** *m.* ruler XXIV:15, 55
- ríkja** (*past* **ríkti**, *pp.* **ríkt**) *wv.* reign XIII:48
- ríklundaðr** *adj.* imperious, arbitrary, despotic VII B:12
- ríkr** *adj.* powerful VII A:75, mighty IX:55, XXII:11/1, 64/1; wealthy? XI:39, XV:36; *pl.* **ríkir** powerful ones XXV:68; *n. as substantive* **leggja ríkt við** place great emphasis on, impose great sanctions on XIV:57; *sup.* **ríkastr** VII B:2
- ríma** *f.* stanzaic narrative poem with end-rhyme XXII:heading
- Rín** *f.* the Rhine (river) X:70
- ringabrynja** = **hringabrynja** *f.* coat of ring-mail VI:287
- rinna** = **renna**¹
- rísa** (*past* **reis**, *past pl.* **risu**, *pp.* **risinn**) *sv.* rise XV:149; arise, grow, derive XIV:82; **rísa í móti** resist, oppose, fight against XIV:77; *imp.* **upp ristu** get up! X:175
- risi** *m.* giant XXII:20/2
- rísta** (*past* **reist**, *past pl.* **ristum**, *pp.* **ristinn**) *sv.* cleave XXII:38/4
- rita** (*past* **ritaði**, *pp.* **ritat**) *wv.* write VII B:5, XV:35; inscribe XII:37; copy (manuscripts) XIV:159; *pres. part.* XIV:178
- ríta** (*past* **reit**, *pp.* **ritit**) *sv.* write VIII:14
- rjóða** (*pres.* **rýðr**, *past* **rauð**, *past pl.* **ruðu**, *pp.* **roðinn**) *sv.* redden (with blood; to redden the sword or spear or shield is to fight valiantly) VI:52, 308, XXII:4/3, 16/4; *pp.* **roðinn** reddened (with blood, in valiant fight) VI:208 (with **sárlauk**)
- rjóðandi** *m.* (*pres. part.*) reddener; with **randa blíks** forms a kenning for warrior, who reddens swords with blood in battle; here refers to Einarar þambarskelfir VII B:45
- rjóðr**¹ *n.* clearing (in a forest) XXI:172
- rjóðr**² *adj.* red, ruddy XXIII:89, 106
- rjúfa** (*pres.* **rýfr**, *past* **rauf**, *past pl.* **rufu**, *pp.* **rofit**) *sv.* break; *supine* I:16
- ro** = **eru**, *see vera*

róa (*pres. rœr, past reri/rœri, pp. róinn*) *sv.* row, paddle (*Gr* 3.6.7)

II:50, 103, 106, VI:103, 124, VII B:75, 82, XXI:22, 81, 102

Roðingeirr *m.* marquis in the land of the Huns XI:56

roðinn¹, roðit = **hroðinn, hroðit**, *see* **hrjóða**

roðinn² *see* **rjóða**

roðna (*past roðnaði, pp. roðnat*) *vv.* redden, go red XIX:12

rofit *see* **rjúfa**

róg *n.* strife; **nær rógi** close to strife (*understatement*) i.e. to death XXV:37

rólítill *adj.* restless XXIII:38

róma *f.* battle XXII:35/1 (*with suffixed def. art.*), 39/2

Rómaborg *f.* the city of Rome XVI:88

roskinn *adj. pp.* full-grown, adult IV:107, V:28

ross- *see* **hross-**

rót (*pl. rœtr*) *f.* root *Gr* 3.1.7.2 ex. 4, XIV:82

ruðusk *see* **hrjóða**

rúm *n.* space, room XXIV:46; **rúm þat er** enough space so that III:101; place, seat I:25, 62, 68, XXVII:22; bed XV:93, XXVI B:181 (*with suffixed def. art.*)

Rúmferill *m.* pilgrim to Rome XVI:86, 97

rún *f.* secret; *pl.* secret language, hidden lore II:83, 85

rúnameistari *m.* rune-master, expert in runic writing (writing in the runic alphabet) XIV:17, *note*

runnit *see* **renna¹**

runnr *m.* bush; tree, *in kennings for man* **runnr ægis dýrs** ship-tree V:38; *acc. pl.* **danska dolgs runna** Danish hostility-trees, i.e. warriors VI:245, *parallel to svænka menn in acc. and inf. construction after kváðu*

Rúnólfr Þorláksson *m.* 11th-century Icelander VIII:183

ryðja (*past ruddi, pp. ruddr*) *vv.* clear, empty *Gr* 3.6.9.3 ex. 5

ræðismaðr *m.* steward XII:61, 90

ræddisk, ræddusk = **hræddisk, hræddusk**, *see* **hræðask; ræddr** = **hræddr**

ræfr *n.* roof; *with suffixed def. art.* XXVI A:60, B:198

rækr *adj.* outcast (*with dat.*, by someone) VII A:143 (*understand varð from line 140*)

ræna (*past rænti, pp. ræntr*) *vv.* plunder XXVI A:107

ræsir *m.* ruler, king XXII:7/1, 46/2

ræða¹ (*past ræddi, pp. ræddr*) *vv.* **1.** talk X:177; speak XII:83

- (*morgum* . . . *orðum* using many . . . words); **þarf at ræða** needs to speak or be spoken XXIV:75; **ræða um ráð** deliberate, take counsel (about what to do) XXV:68; **ræða viðr** speak to, address XXIV:84; *imp.* **ræð allt vingjarnliga til** speak (refer) in every way friendlyly about (*or to*) XV:88; *supine* **rætt** spoken I:54. **2. -sk form (reciprocal)** **ræðask við** discuss with each other V:111 (*Gr* 3.9.8.3)
- ræða²** *f.* speech, talk XXIV:30, 75; discussion XXIV:49; **þessi ræða** what I have said XXIV:48
- rægja** (*past* **rægði**, *pp.* **rægt**) *vv.* slander XII:42, 62
- rækta** (*past* **ræktti**, *pp.* **ræktaðr**) *vv.* take care of, perform diligently XXII:5/2
- rær** *see* **róa**
- rætask** (*past* **rættisk**) *vv. refl.* take root; result, come about; *impers.* **mun rætask á** it will cause, result in VII A:53
- rætr** *see* **rót**
- ræyr** = **reyr** *n.* reed; *in kenning for* swords **ræyr dræyra** (*subject of hnitu saman*) VI:231
- rødd** (*gen.* **raddar**) *f.* voice *Gr* 3.1.7.1 ex. 5, XXIII:69, 70, 72 (1), *with suffixed def. art.* XXIII:72 (2); *dat.* **røddu** X:76
- Rognvaldr Brúsason** *m.* XXII:16/1
- rønd** *f.* edge, border, rim (of a shield or of the boss of a shield) X:150; *by synecdoche for the shield itself* VII B:46, XXII:38/3, 46/1; *collective sg.* XXII:4/3, 15/1
- røst** *f.* a measure of distance, a league (perhaps about 12 km); *adv. dat. pl. with fyr* . . . **neðan** IX:28
- røkkva** = **hrøkkva**
- røri** *see* **róa**
- sá¹** *demonstrative pron.* (*Gr* 3.2.2) that I:29, II:98, 119, III:83, VIII:131, X:48, 94 (*with mækir*), XIV:83, XXII:18/1; he II:92, XXVII:11, this man XXII:19/3, 43/3, that person XXVII:3, it II:97; *i.e.* that little boy V:122, 125; *i.e.* that valley XV:83; **sá kom nálíga engi** . . . **at** there was almost no one came . . . who, so that XIV:96; **sá er/es/sem** who XXIV:63, to whom XXVI B:137, that/the one who II:23, XXII:43/1, he who II:127, VIII:49, XIV:105 (. . . **hann**), one who VII A:31, VIII:27, 32, 36, 48, XXIII:102, 103, who XIV:88, 142 (*with hverr maðr*), which XV:150; **sá . . . er/es/sem** (*Gr* 3.8.2.1) he . . . who VIII:51, 73, that one who X:77, XVI:103, that/the . . . which XXIII:61, 76, 96, one . . . in respect of whom III:68; **en sá** . . .

- er** and that one is . . . whom XXVI B:99; **sá . . . at** such . . . that XXVI B:213; **sá þeira er** the one of them who VI:147; **sá maðr er** the man who VI:322; **sá maðr nokkur er** some man who XXVII:2; **sá annarr** the first XXVI B:102; **sá annarr er** some other person who, someone else who XXIV:70; **er sá nú margr er** there is now many a one who XXVI B:100; **Kálfr . . . sá** this Kálfr XXII:9/1
- sá²** *see sjá¹*
- sá³** (*past seri/søri, pp. sát/sáinn*) *sv.* sow (corn) XIX:64; **sem kolum væri sáit** as if ashes/cinders had been strewn XXI:111
- saddr** *adj. (pp.)* full, sated, filled (*with dat.* with something) XIV:147
- safna** (*past safnaði, pp. safnat*) *wv. with dat.* gather, muster XXII:13/1
- safnaðr** *m.* gathering, mobilisation XXII:11/2
- saga** *f.* story (*Gr* 3.1.7.1, 3.1.8 (23)) II:123 (**til** explaining the origin of), X:14; **at sǫgu** according to the account VIII:145, according to the dictation VIII:173; **í sǫgu hans** in the saga about him, in his biography (i.e. Edmund's) VIII:14; *pl. sǫgur* tales, accounts, speech IX:38; **heilagra manna sǫgur** lives of saints XIV:190
- sagðan, sagði, sagðr, sagðra, sagðu, sagt** *see segja*
- sagnir** *see sǫgn*
- sáka** *see sjá*
- sakar, sakir** *see sǫk*
- sakask** (*past sakaðisk*) *wv. -sk form* blame one another (**um¹** about it, for it) or injure one another (**um²**) XXV:103
- saklauss** *adj.* innocent, guiltless I:52; without cause I:48
- sakna** (*past saknaði, pp. saknat*) *wv. with gen.* miss, find (something, someone) gone II:52, IX:2, X:57
- sál** *f.* soul XVI:112, XXII:32/3, 51/3
- sáld** *n.* a liquid measure, a cask IX:97
- salgarðr** *m.* wall of (*or* round) the building X:141
- salr** *m.* room IV:27; hall IX:49, 107; building X:45, 46, 75, 140, XXV:110; *pl.* (apartments of a) dwelling X:32
- salþjóðir** *f. pl.* house-servants, domestics X:108
- sám** *see sjá¹*
- saman** *adv.* together II:41 (**ok** with), III:60, VI:231, (i.e. in marriage) IX:122, X:179, 181, XII:3, XIX:56, XXIII:5, 18, XXVI A:79; close, next to each other VI:169; **allt saman** altogether, all included XIV:145, the whole XXIII:54, the whole business XVI:57; **einn saman** on his own XXVI A:50, **einir saman** on their own XXIV:78;

- fimm saman** five in all, in a group of five XXVI B:13; **sex eru hvar saman** they are all in groups of six V:82; **saman eiga** share XXVI B:188; **saman komnir** assembled VI:28; **saman setja** compile, compose XIV:26, *note*; **af einu saman** just from XIV:36
- samfagna** (*past samfagnaði, pp. samfagnat*) *wv. with dat.* rejoice with people in something XIV:107
- samfast** *adv.* continuously, running XXVII:20
- samfelldr** *adj. (pp.)* joined together XXIII:90
- samflot** *n.* sailing together; **hafa samflot** keep together (at sea) XIX:50
- samför** *f.* companionship, going together XIX:8 (*pl.*); living together, marriage, wedded life XV:9 (*pl.*), 80
- samharma** (*past samharmaði, pp. samharmat*) *wv. with dat.* have compassion on XIV:101
- samhljóða** (*past samhljóðaði, pp. samhljóðat*) *wv. with dat.* sound together with; **nefit samhljóði røddinni** the voice resounds in the nose XXIII:72
- samit** *see semja*
- samkvæði** *n.* assent (á to it) XXVII:19
- sammœðr** *adj.* born of the same mother XXV:87
- samr** *adj.* **1.** same I:34, 136, VIII:3, 88, 145, X:129, XII:20, XIV:102, XV:25, XXI:165, XXVI B:13; **inn sami** the same person XXVII:20; *acc. f. sg.* **þá samu** this same VI:38; *wk. n. as adv.* **slíkt sama** similarly II:10, XIII:38; **slíkt it sama** likewise XI:20; **í samt** *as adv.* together, in succession I:75, XXI:66, 121. **2.** seemingly, fitting, acting properly VI:333
- Sámr** *m.* ('dark') Gunnarr's Irish dog XXVI A:9, 22
- samþykkja** (*past samþykkti, pp. samþykkt*) *wv. with dat.* agree with, be concordant with XXIII:6
- samþykkkr** *adj.* in agreement, on good terms XIV:159
- sanctus** *adj.* (Latin word) saint, holy; *nom. sg. f.* **sancta** XIII:43; Medieval Latin *gen. sg. f.* **sancte** (= Classical Latin *sanctae*) XIII:30
- sandr** *m.* sand XXII:59/4; *in pl.* VII A:163, XXI:32; **yfir sanda** across the sands (sandy areas near rivers) XXVI A:5
- sannfregit** *pp. n.* truly learned, truly reported (*with morð; cf. fregna*) VI:355
- sannindi** *n. pl.* truth I:50
- sannliga** *adv.* truly XXII:39/3, correctly VIII:15; **segja sannliga** assert the truth of, tell as a fact VI:329 (*or* 'truly they tell?')

sannligr *adj.* right, correct, just, fair XVI:72; probable, reasonable XXIV:50; true XIV:34

sannr (*n. satt*) *adj.* true, righteous V:155; accurate VI:339 (*dat. sg. n. sǫnnu* *Gr* 3.3.8.1 ex. 3), VII A:61; correct XXII:7/2; true, real VII A:61, XIV:41, 110, XXII:45/3; *n. satt* true VIII:135, X:178, 180, XV:49, XVI:67; *as substantive* the truth VI:100, XXII:22/4; **allt it sanna** the whole truth XXVI B:186; **með sǫnnu** in truth, truly (*with gæta?*) XXII:50/3; *comp. n. sannara* (*Gr* 3.3.3 ex. 5) more correct VIII:6

sannsǫgull *adj.* truthful XXIII:39

sár *n.* wound V:130, VII A:53, 54, 55, XXI:179, XXVI A:50, 117; *pl.* III:62, 113, V:132, XI:7, 35, 37, 40, XV:114, XXVI A:76, 77; **í sárum** with his wounds XV:122

sárafar *n.* nature of wounds, extent of wounds V:105

sárbeitr *adj.* wound-cutting XXV:31

sárlaukr *m.* ‘wound-leek’, *kenning for sword (collective, unless the first person pl. means I, the speaker)* VI:208 (*object of bárum*)

sárliga *adv.* bitterly XI:32

sárr *adj.* wounded VI:260 (*nom. pl. with verkendr sukku*), 299 (*understand were or being?*), 330, VII A:58, XV:108, XXVI B:99; *i.e.* dead? XXV:60; bitter, angry (full of rage) XXII:34/2; painful XXII:39/4; **vinna [menn] sára** cause (men) to be wounded XXVI A:97; **frá sárum tyggja** *i.e.* about the ruler that he was wounded VI:353; *n. as adv. sárt* sorely XXVI A:22

sásk *see sjá*

sat *see sitja*

satt *see sannr*

sáttmál *n.* words or offers of reconciliation VII B:57

sáttr *adj.* agreed, in agreement; **verða sáttr á** reach agreement on, agree on XXVII:7, 11; **verða eigi á sáttr** do not reach agreement on it, do not agree on it XXVII:13

sáttu *see sjá*

sátu, sátuð *see sitja*

sauma (*past saumaði, pp. saumat*) *vv.* sew XIV:189

sáu *see sjá*¹

Saurbær *m.* settlement in western Iceland XV:43, 44, 75

saurlífi *n.* unclean behaviour, lechery XIV:90, *note*

sax *n.* a short, one-edged sword XV:107, 109 (*with suffixed def. art.*); *pl. sǫx* shears; *dat. pl. with suffixed def. art. = manskæri* V:103

Saxland *n.* Saxony or Germany XVI:129

saztu *see* **sitja**

sé¹ *see* **sjá¹**

sé² *see* **vera**

seðja (*past* **saddi**, *pp.* **saddr**) *wv.* feed, fill; *imp.* XXII:31/4

sefr *see* **sofa**

seggr *m.* man V:150 (= Björn), VI:332 (*subject of sannliga segja*), 353 (*subject of segir*), X:48 (= Vǫlundr), XXI:183, XXII:6/2, 22/3, XXV:67; warrior X:43; **seggr** the warrior (i.e. Björn) XXII:45/4; *gen. pl.* **seggja** with **sveit** V:54, with **áttar** VI:56, with **miskunn** XXII:62/4; **seggja mart** many a warrior XXII:39/3

segja (*pres.* **segir**, *past* **sagði**, *past pl.* **sogðu**, *pp.* **sagt**) *wv.* (*Gr* 3.6.9.2 (5)) **1.** say, tell I:12, 49, 51, 66, 74, 81, 88, 108, 116, 134, 141, 143, II:14, 34, 39, 78, 99, 106, III:25, 110, 121, IV:92, 97, VI:32, 49, 329, 351, VII A:10, VIII:33, 36, X:124, XI:25, 34, XV:5, 25, XVI:24, XIX:66, 67, XXI:50, 136, XXIV:9, XXVI A:35, 76, B:3; report VI:334, VII A:147, XXV:66, XXVII:3; declare (*with dat.* to someone) XIV:65; show, indicate XXIII:12; proclaim, bespeak XXIII:79, 89, **segja mann** proclaim a man to be XXXIII:105; **segja**, **sagði** i.e. wrote XXIII:1, 66; **segir** says, i.e. writes XIV:26, *note*, 166; **ek segi** I say XXVI B:26; **menn segja**, **segja menn** it is said, they say VI:323, VII B:36; *imp.* **seg (þú) mér** tell me V:16, X:147, XVI:39, **segðu** tell IX:37, **segðu** do not tell X:108; *past* **sagði** he said X:180, had said VI:211; *past pl.* **sogðu** they told X:178, **sagðu** said VI:94; *pp. n. and supine* **sagt** III:114, V:1, 125, 145, VIII:15, related VIII:5, *n. pl.* **sogð** II:37; (afore)said, aforementioned: *nom. sg. f.* **fyrir sogð** XIII:34, *acc. sg. m.* **sagðan** XIII:37, *dat. sg. m.* **sogðum** XIII:32, *gen. pl.* **sagðra** XIV:168, 172, *dat. pl.* **sogðum** XIV:186; **sagt er** there is told, there are stories VI:314; **svá er sagt** so it is said (reported) VIII:28, 112, XIII:27; **var sagt** with *dat.* someone was told VII B:53, XVI:16; **honum (hánum) var sagt** he was told I:113, VI:187; **kváðusk engi tíðendi segja** they said they had no tidings to tell XXVI B:6; **af segja** say about it XXVI B:23; **nú er at segja** now it must be told III:90; **segja frá** report, tell the story XXVI B:54; **þat er sagt ífrá** it is told XIV:88; **er nú var frá sagt** of whom an account has just been given XIV:46; **er langt er frá at segja** whom it takes a long time to enumerate XIV:184; **segja fyrir** foretell VII A:31, 46 (*past subj.* **segði**), 63; **segja skilit við** declare oneself divorced from XV:28 (*imp.*), 30, 64; **segja til** give

- information about, tell about VI:160, report to (*with dat.*) XXVII:41, witness to XXIII:24; **segja upp** announce, pronounce, proclaim VIII:117, 118, 138, 176, XXVII:27, recite VIII:171, 181, XXVII:5, 25, 31, *subj.* **segi upp** XXVII:34; *with acc. and inf.* XV:117, *with inf. understood* **sagði mik** said I should be XVI:183; **þeir sögðu land þar** they said there was a land there XXI:204. **2. -sk form** say that one: **sagðisk vera** said he was VII A:39; **sögðusk** declared themselves (to be) VIII:114
- segl** *n.* sail VI:74, 104, 125, 135, 166 (*pl.*)
- seiða** (*past seiddi, pp. seiddr*) *vv.* cast a spell (**til at** so that) IV:105
- seiðhjallr** *m.* scaffold for performing magical rites, ritual platform XV:142
- seiðmaðr** *m.* sorcerer XV:40
- seigr** *adj.* stubborn *Gr* 3.3.9 ex. 30
- seimr** *m.* gold wire (as used in jewellery); gold, riches VII A:17, XXII:3/4
- seinn** *adj.* slow VI:70, XXI:137; **seinn til** (you are) late for V:121; *n. as adv.* **seint** slowly (*i.e.* not at all) III:1, IV:63, XXVI B:45; *i.e.* coldly: **svarar heldr seint** was rather slow to answer XVI:80; *sup.* **seinst** last *Gr* 3.5.1–3 ex. 6 (f)
- sékka** *see sjá*¹
- sekr** *adj.* convicted; **verða sekr** be found guilty, be outlawed (**of** for) VIII:47, 99
- sel** *n.* shieling (a hut in the summer mountain pasture) XV:83, 88; *gen. pl. with suffixed def. art.* **seljanna** XV:86
- selfor** *f.* keeping of cattle in a shieling; **hafa selfor** use a shed in the mountain pasture for the milch cows (*or* sheep) XV:82
- selja** (*pres. selr, past seldi, pp. seldr*) *vv.* (*Gr* 3.6.9.3) give IX:15, X:117, XVI:141, XXII:63/2; sell (**sér** to them) II:128, XV:33, XVI:47; **selja við** sell for XVI:22
- sem** *conj.* (*Gr* 3.8.2.1, 4) as I:15, 19, 73, 79, 91, 118, III:125, IV:76, 97, V:8, 131, VI:49, 73, 153, 211, 228, 292 (1), VII B:12, 15, VIII:109, X:93, XI:35, XIII:23, 40, XV:35, 43, XVI:38, XXI:181, XXIV:24, 71, XXVI B:26, 61, 69, 72; like, as VI:195, VIII:143, IX:58, XIV:105, XV:70, XXII:20/2, XXIV:63, XXV:16, 46, 91, 104, 107, XXVI B:67, 112; in the way that XXIV:35; as well as, equal to, commensurate with IX:36; as if XII:33, 57, 82, XIII:17, 30, XVI:75, XXI:160, XXII:44/4, XXIV:67, 69, XXVI B:29, as if, that V:15,

- XXI:135, XXVI B:49; as though I:37, 124; so that XXIII:102; when I:4, XII:70, 80, XIII:15; as soon as VI:217, as much as XVI:51, as long as XVI:88; which I:23, 25, 61, 68, 69, VI:148, VIII:138, XIII:34, XXIII:37, 40, XXIV:5, XXVI B:66; who I:43, 78, 133, XIII:47 (2), XIV:130, whom XXVII:10, 23; that which, what XIII:47 (1); **sú/þat** . . . **sem** a . . . which XXIII:70, 77; **sem gerðisk** however it might turn out (*or* if it happened?) IV:95; *with sup.* as . . . as possible II:52, 154, III:111, 112, V:14, VI:63, 78, 214, VII A:34, XIV:15, XXIV:12, XXVI B:84; **sem ek hagast kunna** as skilfully as I knew how X:92; **þar sem** in the place which, where II:115, VI:267, from where V:60, to where VII B:79, whereas III:93, when VI:292; **þar** . . . **sem** there . . . where, (in the place) where VIII:18, 52, **þar til** . . . **sem** towards the spot where XXIII:18; **þangat sem** to where I:99, 100, V:118; **þá er sem** then it will be as if IV:45; **sem er** such as XIV:81; **slíkt** . . . **sem** such as XIV:30; **því líkast sem** just as if XXI:97; **þat** . . . **sem** the . . . which XIII:18; **þær sem** which VII B:4, XI:15; **þá** (*acc. pl. m.*) **sem** whom XIV:166; **þat sem** (to) what VII B:21, which XV:33; **at því sem** in accordance with what VIII:38; **því** . . . **sem** the . . . the V:67 (*see því*); **hvat sem** whatever XXI:136, **hvar sem** wherever XXII:19/4, **hvárt sem** (*cf. Gr 3.8.2.1*) whether VIII:154, XXVII:11
- sém** *see vera*
- semja** (*past samði, pp. samit*) *wv.* arrange, agree on, settle VII A:95; arrange, order XIV:72
- senda** (*past sendi, pp. sendr*) *wv.* (*Gr 3.6.9.1 (7)*) **1.** send I:42, V:6, 95, VI:5, VII A:33, VIII:77, 182, X:119, 121, 161, 163, 165, XVI:18 XIX:24, 72, XXVI B:195; *subj.* XXI:63; *expel* II:159; **senda eptir** send for XXVI A:10. **2.** *-sk form* **sendusk á miðli = sendu á miðli sín** were sending each other VIII:130 (*cf. Gr 3.9.8.3*)
- sendimaðr** *m.* messenger VII A:39, 42
- sénir** *see sjá*
- senn** *adv.* together, at once VI:111; straightway IX:53, 81
- senna** *f.* quarrel; *in kennings* for battle **vápna senna** VI:174, **fráns leggbíta senna** VI:244
- septimus** (Latin) *num. adj.* seventh VIII:189
- sér**¹ *refl. pron. dat.* (*Gr 3.2.1*) him, himself, herself, themselves *etc.* I:26, 28, 55, 87, 88, II:89, III:3, 94, VI:296, VIII:195, XIV:178, XV:13, 18, XVI:13, 116, XIX:9, XXI:68, XXII:50/1, XXIII:102, XXV:31, XXVI A:77, B:222; *poss. dat.* (*Gr 3.9.6.2*) II:51 ('in his

claws'), 70, 125, V:157, VI:295, X:62, XI:20, 35, XVI:146; for himself XVI:91, XIX:42; for himself, his VI:16; her XV:126, for herself II:63, VII A:79; for themselves VIII:90, X:5; **en sér** but (death) for himself III:31; **eiga sér son** have a son XXVI A:113; **jafnmarga sér** the same number as themselves XIX:69; **á sér** on himself (*i.e.* on his neck) V:159, on one's person XVI:148, (that was) on him XXVI B:229, in them XXIII:33; **vel at sér** XXVI B:63 *see vel*; **firi sér einum ok** just for himself and for XXIV:63; **minni firi sér** of less consequence XXIV:69; **sér í hendi, í hönd sér** in his hand XXV:73, XXVI B:219; **undir hendi sér** under his arm XXVI B:152; **með sér** with himself XIV:126, with them XXI:72, XXVI A:9; **sér til liðs** for his troop XXII:28/4; **sér hvern mann** each man separately VII A:84. Cf. **sérhverr**

sér² *see sjá*¹

sér³, **sért** *see vera*

sérhverr *pron.* each one singly (separately) XIX:69

serkr *m.* shirt; *with suffixed def. art.* her shirt XXI:141; **Heðins baugs serkr** a shirt made of rings, mail-coat (as used by Heðinn) VI:262 (*gen. with verkendr*); *see under baugr*

sess *m* seat X:131

sessi *m.* table-companion, friend; **þess sessa þjóðar** of this friend of the people (*i.e.* King Óláfr; *gen. with þróttar orð*) VI:179

sét *see sjá*¹

setgeirabrækr *f. pl.* breeches with a gore in the seat XV:70

setgeiri *m.* gore (*i.e.* a triangular strip of cloth) in the seat (of a man's pair of breeches) XV:50

setit *see sitja*

setja (*pres. setr, past setti, pp. settr*) *vv.* (*Gr* 3.6.9.3) **1.** set, put, place I:26, 29, II:113, 116, 156, IV:8, 9, X:85 (*imp.*), XI:53, XII:17; establish II:89, XIV:24, XIX:108; set out, set up VIII:40; lay down XXII:6/1; **ok setr** and puts (it; *Gr* 3.9.5.1) XI:20; *with suffixed 1st person pron.* **ek settak þik** I had set you up to be XVI:69; *pp.* **sett** established, set up VIII:38, 44, XIX:108, in session VII A:73; **ok sett(r) með** and it was set (adorned, inlaid) with XII:26, 30; assigned XIV:138, *note; with verb to be understood, settr* he was put X:86; *pp. after aux.* **hafa in agreement with direct object** (*Gr* 3.9.7.1) **mik hafa settan** had put me V:63; **setja á** hurl at, aim at I:43; **setja at** attack XIX:69; **setja niðr** settle (*transitive*), establish XV:41; **setja**

- saman** compose XIV:26, *note*; **setja upp** raise VII B:74; **setja við** (*adv.*, Gr 3.7.7) place against, *i.e.* to meet (it), receive (it) upon I:41.
- 2. -sk form refl.** **setjask** sit down XXVII:22; **sezk** sits down I:4, alights II:27; **setjask niðr** sit down XXVI A:28; *imp.* **sezk niðr** sit down XVI:159; **setisk** sets (of the sun) VI:115 (*pres. subj.*); *past* **settisk**, **settusk** sat (down) I:70, II:7, III:102, V:91, alighted X:19, 141; **settisk þar** settled himself there XXVI A:113; **er þar settisk** (*subj.*) **í** who might attend there, who should come to stay there XIV:27; **settisk upp** sat up, got up VIII:122; *pp.* **sezt** settled himself, set himself up (as king) VI:32, 43
- setning** *f.* ordinance XIV:120
- setstokkr** *m.* a wooden plank or beam dividing the raised floor (**set**) along the sides(s) of the hall from the ground in the middle (**gólf**) III:6 (*with suffixed def. art.*), XXVI B:219
- sett**, **settak**, **settir**, **settisk**, **settr** *see setja*
- sétti** *num.* sixth Gr 3.4.1, XXIV:38; **við sétta mann** *i.e.* in a group of six, with five others V:93 (Gr 3.4.2 (8))
- séu** *see vera*
- sex** *num.* six (Gr 3.4.1) V:44, 47, 81, 94, 113, XIX:49; six (summers) VIII:170; **sex tigu** (*acc.*), **sex tegum** (*dat.*) sixty VI:21, VIII:56, 59
- sextán** *num.* sixteen (Gr 3.4.1) VIII:16, XXVI A:98
- seyðir** *m.* cooking XXVI B:109; cooking pit, earth oven II:19; *with suffixed def. art.* II:20, 23, 26 (a fire was lit in a pit and covered with earth or ashes, the meat put on top and the whole covered with earth)
- sezk**, **sezt** *see setja*
- síbyrðr** *adj.* broadside on (**viðr** to) VI:228; *n. as adv.* **síbyrðt** broadside on (**viðr** to the enemy?) VI:215
- síð** *adv.* late Gr 3.5.1–3 ex. 6 (d); **síð ok snemma** late and early, evening and morning XIV:61
- síða** *f.* side XXIII:93; **við síðu** by or against the side (of) VI:237 (*phrase belongs with reginng lagði*)
- Síða** *f.* an area in south-east Iceland VIII:79, 116
- síðaðr** *adj.* (*pp.*) behaved XIV:163; conducted (*i.e.* in conduct, in morals); **bezt síðaðr** highest in conduct, whose conduct is finest XIX:110, 113
- síðan** *adv.* later, afterwards III:83, 128, IV:66, 76, VII A:123, 169, VII B:84, VIII:19, 22, 43, 57, 147, XIV:173, 183, XV:30, 33, 75, XIX:66, XXVI A:103, B:230; since VIII:4, 66, XIV:13, 57, 75, XV:152, 155,

- XIX:86, XXIV:59, XXV:6; then, next I:1, 3, 22, 25, 70, 120, 138, V:75, VI:228, VII A:2, 56, 95, B:56, VIII:97, X:26, 85, XII:4, XV:7, 109, 135, XVI:19, 141, XXII:45/3; after that XIX:34, XXI:20, 63, 105, XXVI A:10, 32, 36, 108, B:119, 142, 228; **aldri/aldri síðan** never again XVI:75, XXVI B:214; **lengi síðan** for a long time afterwards XIV:175, for a long time to come XV:56; *as conj.* (*Gr* 3.8.2.4) **síðan, síðan er** after IV:104, VII A:27, 36, 92, XXIV:69, since XVI:108, XXI:13
- síðari** *adj. comp.* latter *Gr* 3.3.5 ex. 6
- síðar(r)** *adv. comp.* later *Gr* 3.5.3 (11), III:51, IV:68, VIII:17, 193, 197, XIV:130; **litlu síðar** a little later XXI:73, 179; **síðar fám vetrum** a few years later VIII:142; behind VI:27
- síðarst, síðast** *adv. sup.* last II:44, 45; most recently XXVII:5; for the last time XXVI B:21; **mæltu þat síðast** this was the last they spoke XXVI B:183; last, in the rear III:121, VI:127
- síðlátr** *adj.* virtuous, of good life XIV:3, 150
- síðlæti** *n.* morality, morals XXIII:78
- síðir in of síðir, um síðir** in the end III:63, IV:101
- síðr** *m.* custom VII A:97; religion VIII:135; **sem síðr er til** as is the custom for XVI:97; **til síðar tekít** established as a custom XXIV:77; *pl.* conduct, moral life XIV:48, 73; morals XXIII:24, 109; behaviour, practices XIV:94; activity (*subject or complement of er at segja*) VI:161
- síðr** *adv. comp.* less; **eigi at síðr** none the less VI:212; *sup.* **sízt** least XXVI B:99; **sem sízt** as little as possible III:112
- síðvenja** *f.* custom XXIV:59
- Sif (gen. Sifjar)** *f.* a goddess, wife of Þórr IX:97; *used as if a name for a giantess or troll-wife in a kenning for wolf, Sifjar sóti* VI:252
- sífella** *f.* continuity; **í sífellu** continuously, constantly, all the time V:104
- sigá** (*past seig, past pl. sigu, pp. sigit*) *sv.* sink down; draw along, glide along; **sigá á hömlur** pull against the oar-thongs, *i.e.* draw backwards, row astern VI:214; *refl.* **lætr sigask** lets himself drop II:27
- Sigfússynir** *m. pl.* sons of Sigfúss Sighvatsson, Gunnarr's maternal uncles (*Njáls saga* ch. 34, *ÍF* XII 87–88) XXVI A:110, B:10
- sigla** (*past sigldi, pp. siglt*) *wv.* sail VI:25, 60, 63, 75, 110, 120, VII A:3, 70, XXI:20, 35, 89; sail by VI:88, 130; *with acc. of route* sail along VI:87; *with acc. of wind* **sigla norðanveðr** sail with a wind from the north XXI:20; **siglum** let us sail VI:167; *with dat.* sail with, take VII A:132; **sigla fyrir** sail past VI:59 (*with acc. of route*), 61

- Sigmundur** *m.* Björn Hítöelakappi's farmhand V:2
- signa** (*past signaði, pp. signat*) *vv.* sign with the cross; **signa sik** make the sign of the cross, cross oneself XIV:64, 68; **signdu þau sik ok sveininn** they made the sign of the cross over themselves and over the boy XXVI B:182
- sigr** (*gen. sigrs*) *m.* victory VI:185, XXII:1/4, 47/4; *with suffixed def. art. af signenum er* of the victory whereby VI:315
- sigrask** (*past sigraðisk*) *vv.* *-sk form* be victorious XXVI B:54
- Sigríör¹** *f.* daughter of Ketill kálfr VII B:6
- Sigríör²** *f.* daughter of Skoqlar-Tósti VI:37, 38
- Sigurðr sveinn** *m.* Boy Sigurðr (the dragon-slayer), former husband of Grímhildr XI:7, 8, 24, 35, 37, 39, 40, 71, XXV:22, 26
- Sigvaldi** *m.* jarl of Jómsborg VI:24, 33, 103, 106, 120, 135, 137, 199 (*gen. with getit*), 200; **ok Sigvalda** *along with Frísa dolgi dat. object of fylgða ek* VI:204
- Sign** *f.* a goddess, one of the **Ásynjur**, wife of **Loki** II:10
- sik** *refl. pron. acc. oneself etc. (Gr 3.2.1)* I:30, 110, 119, VI:249, VIII:120, XI:18, XVI:44, 93, XIX:110, XXI:68, XXVI A:72, B:38, 190, 230
- sikling(r)** *m.* ruler (here = King Óláfr) VI:356 (*gen. with morð*), XXII:13/1, 28/3
- silfr** *n.* silver IX:15; *instrumental dat.* X:117, 161; money XVI:85, 141, 165, XXII:31/3
- silfrbelti** *n.* silver belt III:23
- silki** *n.* silk XIII:31
- silkidúkr** *m.* silken cloth XIII:3, 6, 15
- silkirøema** *f.* silken band, tie, garter V:56
- silkítjald** *n.* silken hanging *or* drapery XIII:18
- sin** *f.* sinew X:84, 86
- sín¹** *refl. pron. gen. (Gr 3.2.1)* oneself, themselves *etc.* II:21, VI:147, XXVI B:181; him XXII:50/4, his XXII:54/1; **tíl sín** to (see) him XVI:87
- sín², sína, sínar** *see sinn¹*
- síngjarn** *adj.* covetous, avaricious XXIII:4 (*understand eru*)
- sinn¹, sinna, sinnar, sinni¹, sín, sína, sínar, síns, sínu, sínum** *refl. poss. one's, his, her, its, their etc. (Gr 3.3.4, 3.3.9 ex. 7, 12)* II:3, 7, 37, 68, VIII:19, 50, 89, 120, 134, IX:2, 20, X:39, 78, XI:2, XIII:24, 36, XIV:170, 174, XV:12, XVI:7, 111, XIX:25, 38, 73, XXI: 81, 192, 205, XXII:13/2, 40/1, XXIII:2, 19, 40, 70, XXIV:16, 18, 63,

XXV:9, 55, XXVI B:55, XXVII:24 (**sínum** their); *n. sitt* II:105, VIII:153, XV:33, XVI:13, XIX:44, XXI:4, 51, XXII:34/3, 36/1, 42/2, XXVI:A12, XXVII:22, 38; his own XIX:43; *gen. síns* his, their XXVI A:85; **til síns lands** to their own country XXI:155; **sjálfs síns** his own XXII:7/4; *acc. sg. m. sinn veg hverr* each his own way, all in different directions XIX:84, **sinn . . . hvárir** each (side) their own XXVII:14; *acc. sg. f. sína* his (own, separate) XXVI B:216; *acc. pl. m. sína* XXVI B:40; *nom./acc. pl. n. sín* their IV:40 (*with sverð*), VIII:112, XIX:42, her II:36 (*with epli*), *dat pl. sínum* their own XXVI A:46

sinn² *n. time*; **at sinni** on this occasion II:37 (probably referring to the gods' journey home rather than to the conversation between Ægir and Bragi, *i.e.* it goes with **ferð** rather than with **soggð**), for the time being III:94, XI:16, XII:65; **eitt sinn** on one occasion IV:76, VII B:32, XIII:4, XV:20; **um sinn** on one occasion, once XIV:143, XXIV:13; **einu sinni** (just) once XXV:49; **einhverju sinni** on one occasion (*the phrase belongs in the following at-clause*) XVI:115; **annat sinn** (*acc. of time, Gr 3.1.5 (10)*), **í annat sinn** a second time, again II:20, 148, VI:274, VII A:62, VIII:17, XXVI A:40; **í hvárttveggja sinn** each time, both times III:116; **hvert sinn . . . er** every time that XII:87; **sjau sinnum** seven times XIV:69; **nokkurum sinnum** several times VII B:30; **sem fæstum sinnum** as infrequently as possible XXIV:12

sinni³ *n. (= sinn*²*) time*; **fyrsta sinni** for the first time XXIV:77; **annat sinni** a second time XXIV:8

síns, sínu, sínum *see sinn*¹

sitja (*pres. sitr, past sat, past pl. sátu, pp. setit*) *sv. sit* (*Gr 3.6.9.1 (5)*) I:4, 65, II:13, 23, 24, III:104, IV:4, VII B:16 (*inf. with skyli*), X:56, 98, XI:31, XXV:39; stay, live XIX:63; lie in wait IV:54, 78, V:11; *imp. sittu, sit* sit! XI:23, 29; *past sat* was sitting III:109, IV:7, IX:19, 102, XXI:175, stayed IV:47, X:13, 36; **saztu** you sat XXV:23; **sátu** were sitting IV:7, XXVI A:32, stayed X:26, XXVI A:118; **sátuð it Völundr** did you and Völundr sit X:179; **sátu vit Völundr** Völundr and I sat X:181 (*Gr 3.6.9.1 (13)*); *past subj. sæti* were sitting XIII:3; *impers. pass. meðan var setit* while they were sitting II:7; **sitja at** occupy XIV:5; **sitja eptir** remain sitting X:174; **sitja fyrir** waylay, ambush IV:5, 49; **sitja inni** are sitting indoors IV:39; **sitja um** lie in wait for (to attack), plot against, waylay XXIII:81; *pres. part. as noun sitjandi* a seated person IX:38

sitt *see* **sinn**¹

sittu *see* **sitja**

sízt¹ *see* **siðr**

sízt² *prep. with acc. since* X:144

sjá¹ (*pres. sér, past sá, past pl. sá/sáu, pp. sénn, n. sét*) *sv.* (*Gr* 3.6.9.1 (8), 3.6.9.3, 3.6.10) **1.** *see* (*Gr* 3.6.10) I:6, 28, 30, 90, 125, II:18, 54, 64 (*twice*), 155, 156, III:1, IV:16 (*twice*), V:44, 46, 60; VI:61, 80, X:47, 111, XI:2, 50, XII:8, XV:106, XVI:94, XXI:30, 96, 122, 132, XXV:74, XXVI A:16, 29, B:10, 28; look VII A:85; watch XXVI B:175; realise IV:48, understand XXI:153; notice that XXI:172; **at sjá** to look at III:23, XXI:160; **sé ek, ek sé** I see I:66, 121, III:67, V:70, 74, 82, VII B:37; **sér þú** you see XXV:88; *with suffixed pron. and neg. sékka* I shall not see X:95; *pres. subj. sjái* I:36, may see XIV:55, (*impers.*) one can see XV:62; *imp. pl. sjáið* I:140; *past sg. sá* III:97, 99, 121 (*had seen*), IV:53, V:119, VI:75, 120, 151, 269, 270, 306, VII A:144, XVI:95, XIX:52, 80; **þaðan sá hann** from there he could see XIX:102; *with suffixed pron. sattu* have you seen IX:99; *with suffixed pron. and neg. saka* I have not seen IX:100; **sá er** saw how VII B:35, XXVI B:189; *past pl. sám* XIV:26, *note*, XXVI B:12, **sá vér** we saw XXVI B:10; **sá** VI:61, 67, 109, 123, caught sight of, came within sight of XIX:51; **er þeir sá** which they could see XIX:71; *past subj. sæi* saw XII:60, XIV:35, were to look II:108, could see V:45, *impers.* one saw, could be seen I:115; *pp. sét, sénir* seen II:45, VI:196, XXV:67, XXVI B:116, obvious XXVI B:100; *impers. (cf. Gr 3.9.3 (c)) enn sér* one can still see, there can still be seen XIV:26, **sér þá** can be seen XVI:149, **lítt sér þat þá á** there will be little to show for it XVI:139, **en sjá þykir** than seems apparent, evident I:136, **eigi of sá á miðli** one could not distinguish between, foresee which way it would go VIII:110; **á at sjá** to look at VI:111, in appearance, visibly, noticeably XIX:12, **sjá á** to look upon X:100, look at XXV:72; **sá þat at** saw this as VI:213, XVI:71; **sjá fyrir/fyr** see to, attend to IV:67, XIX:79, look after XIV:127, provide for XVI:111; **sjá í** look inside X:103; **Hvat sjái þér til** what can you discern, discover by looking XXVI B:55; *past pl. sá til* were watching, looked on VI:60; **sjá við** beware of, be cautious about V:35; **viðr því sjá** beware not to, take care to avoid XXIV:82. **2.** *-sk form reciprocal sjásk* see each other IV:14, XXVI B:214; *refl. um (at) sjásk* (to) look around oneself (*Gr* 3.9.8.3) II:11 (*subject of þótti*), X:33

- sjá²** *pron.* (*Gr* 3.2.2, 3.8.2.1) this II:123, that XVI:125, XXI:121
- sjaldan** *adv.* seldom XIV:52, XXI:79; *sup.* **hit sjaldnasta** at the most seldom, at least XIV:143
- sjáldr** *n.* pupil (of the eye); *pl. with suffixed def. art.* XXIII:33, 34
- sjálfala** *adj. indeclinable* finding their own food; **gekk úti sjálfala** remained in the open feeding themselves XXI:108
- sjálf** *adj. and pron.* self; himself III:114, VI:294, 298, VII A:64, B:27, 51, VIII:74, 93, 186, X:79, XII:54, XIV:30, XXII:50/4; herself XII:22, XIV:189; yourself VII A:53; itself XIII:16, 37; **sjálfan hann** the man himself VII A:103; **sjálfum sér** for himself XIV:63, **á sjálfum sér** in himself XIV:50; **sjálfri þér** to you yourself X:129; **þér . . . sjálfum** you yourself XXIV:85; **sjálfs síns** his own XXII:7/4; **sjálft** itself VIII:157, XIII:18; **sjálfir** ourselves XXV:103, XXVI B:105, themselves XXVII:17, *i.e.* in person VII B:58
- sjálfrátt** *adj. n. as adv.* **er þér sjálfrátt at** you are free to, it is up to you to, it is within your power to, you ought to be able to XXVI A:57
- sjálfsáinn** *adj.* (*pp.*, *cf.* **sá³**) self-sown, wild XXI:50, 90
- sjau** *num.* seven (*Gr* 3.4.1) VI:8, 49, 53, VII A:55, 59, VIII:13, 29, 166, X:11, 26, 48, XIV:69, XIX:49, XXIV:35
- sjaundi** *ordinal num.* seventh *Gr* 3.4.1, XXIV:38
- sjaután** *num.* seventeen *Gr* 3.4.1
- sjóða** (*pres.* **sýðr**, *past* **sauð**, *past pl.* **suðu**, *pp.* **soðit**) *sv.* cook XXI:75; *pp.* II:19, 20, 21
- sjóður** *m.* purse; **þér í sjóði** (*dat.*) into your purse *or* to you in a purse? XXII:31/3
- sjóli** *m.* king XXII:21/4, 50/3
- sjónhverfingar** *f. pl.* optical illusions, magical deceptions, false appearances II:4
- sjór** (= **sær**) *m.* sea VI:151; *gen. sg.* **sjóvar** VI:11, XXI:88; *acc. with suffixed def. art.* **sjóinn** VI:256; *dat. with suffixed def. art.* **sjónum** VI:296, XIII:11, **af sjónum** from the sea, *i.e.* from the shore? (*or add af eyinni after eggver*) XXI:84; **með sjó** along the coast XIX:72, 90
- sjókrimsl** *n.* sea-monster XXIII:63
- sjúkr** *adj.* ill *Gr* 3.3.9 (1), (13), (20)
- skaði** *m.* harm, damage I:77
- Skaði** *f.* daughter of the giant Þjazi II:61; *dat. of respect or poss. dat.* (*cf. note to I:12*) II:71
- skaka** (*past* **skók**, *past pl.* **skóku**, *pp.* **skekinn**) *sv.* shake XII:46 (*pres. part.*), XXV:57, 72

skal *see* **skulu**

skál *f.* bowl X:116, 160

skáladyrr *f. pl.* the doorway of the hall or main living-room IV:10
(here probably the doorway from the main room to the **stofa**)

skálaendi *m.* end of the hall XXVI B:201

Skálafell *n.* mountain 35 km south-east of Reykjavík XIX:102

Skálaholt (*modern Skálholt*) *n.* bishop's see in south-western Iceland
VIII:159, 195, 197, XIV:89, 173

Skálaholtland *n.* the Skálaholt estate VIII:160

skálasmið *f.* building a hall XV:94

skáld, skald *n.* poet II:99, VII B:14, XXII:19/2; *i.e.* the speaker, Björn
Hítöelakappi V:24, 50

skáldfífl *n.* rhymester, poetaster II:160

skáldskapr *m.* poetry II:83, 87, 117, 121, XXI:78; *with suffixed def.*
art. II:162

skalf *see* **skjálfa**

skáli *m.* hall (usually without dividing walls), the main living area of
a medieval house X:10, XIX:62, 102; *with suffixed def. art.* III:6,
XXVI A:22, 26, 29, 61, B:116, *i.e.* the roof of the hall III:73, 74
(*dat. after í*), **ofan allr skálinn** all the upper part of the hall XXVI
B:120; **at skáli** in the house XIX:65; shed, hut for sleeping in: **sumir**
skálarnir some of the sleeping huts XXI:106

skálm *f.* short (one-edged) sword XXV:57

Skálmarfjörður *m.* fjord in north-western Iceland XV:41

Skálmarnes *n.* farm in north-western Iceland XV:34, 125, 131, 146

skalt, skaltu *see* **skulu**

skammr *adj.* (of time) short I:129, III:104, XIV:73; **skamma stund**
for a short time XIV:5; (of physical length) XXIII:9 (*Gr* 3.9.2;
understand sýnir mann), 75, 86, 87, 100; *wk. form in name of ship*
enn skammi VI:126; *n. as adv.* **skammt** a short time XXVI A:23, a
short way III:68, V:43, XII:56, XV:139, 149; **skammt at bíða** not
long to wait XIV:100; **skammt eigu þeir hingat** they are not far
away V:65; **átti skammt til þeira** was a short distance from them V:86

skammsýnn *adj.* short-sighted, foolish XXIV:43

Skánungar *m. pl.* the people of Skåne, Danes; *gen. with fundar*, (a
rendezvous) with the people of Skåne VI:57

skap *n.* mind XVI:119; mood XI:68; **til skaps** *with gen.* to please
someone XXVI B:74; temperament, disposition XXI:11; **hafa skap**
til at be disposed to, feel inclined to XXVI B:215

- skapa** (*past skapaði, past pl. sköpuðu, pp. skapaðr*) *vv.* create, shape II:92, XII:48, XIV:112; appoint, impose: **slíkt víti á at skapa** the same penalty should be imposed XV:61; **væri henni skapat víti** a punishment would (surely, by fate?) be imposed on her XV:117
- skapfrömuðr** *m.* ‘mind-promoter’; **Hrundar skapfrömuðr** promoter of what is to the taste of the valkyrie, *i.e.* promoter of battle, *a kenning for warrior, warlike man* IV:89 (**hvern skapfrömuð** is object of **myndir þú kjósa**)
- skapligr** *adj.* suitable, fitting, due VI:197; fitting XIV:40; right XV:16
- skaplyndi** *n.* temper, disposition XXIII:8
- skapstórr** *adj.* proud-minded; **menn eru skapstórir** there are proud-minded people XV:66
- skapt** *n.* shaft (of spear) XXVI B:90; *pl. sköpt* spears XXII:35/3
- skara** (*past skaraði, pp. skarat*) *vv.* to cause to slide; *impers. skaraði ljáinn* the scythe-blade slid IV:10
- skarð** *n.* cut, notch IV:11 (*subject of brotnaði*); gap, empty space VI:83
- skarðr** *adj. (pp.)* diminished, waning X:44
- Skarpheðinn Njálsson** *m.* XXVI B:16, 30, 39, 57, 62, 73, 80, 89, 90, 94, 95, 107, 112, 146, 189, 193, 199, 202, 206, 210, 217, 226
- skarsk, skáru** *see skera*
- skatnar** *m. pl.* men XXII:26/3
- skattland** *n.* tributary territory, dependency VI:32
- skattr** *m.* tribute, tax VII A:169; treasure XI:24 (**Niflunga-**)
- skaut** *see skjóta*
- skegg** *n.* beard II:69, IX:3
- skeggjaðr** *adj. (pp.)* bearded (*i.e.* a full-grown male) XXI:199
- Skeggjasonr** *m.* son of Skeggi Þorgeirsson, 10th-century Icelander VIII:79
- skeið** *f.* a large longship VI:74, 83, 103, 135; *gen. pl. with numeral* (*Gr* 3.4.2 (5)) VI:53; *dat. pl. with warships* (*with höfðu lokit*) VI:284
- skeina** (*past skeindi, pp. skeindr*) *vv.* scratch, wound; make furrows (in the sea, *i.e.* sail a ship) VII B:38; **-sk form for pass. skeindisk** was hurt III:112
- skelför** *adj. (pp. of skelfa* *vv.* frighten) afraid, fearful XXIII:65
- skelfr** *see skjálfa*
- skellr** *m.* resounding blow IX:129
- skemmri** *adj. comp. (of skammr)* shorter, lasting a shorter time XV:10
- skemr** *adv. comp.* for a shorter time XXVI A:84

- skem(m)ta** (*past skem(m)ti, pp. skem(m)t*) *wv. with dat. skem(m)ta sér* entertain oneself, amuse oneself XI:77, XXI:95
- skemtan** *f.* amusement, toy XII:45; enjoyment XII:86
- skemtiligr** *adj.* pleasant XIV:40
- skepna** *f.* creature XIV:40
- sker** *n.* skerry, rock covered at high tide (*Gr* 3.1.7.5 (4)) II:119 (*with suffixed def. art.*)
- skera** (*past skar, past pl. skáru, pp. skorinn*) *sv.* cut V:5, XXI:117; pierce XXII:20/4; cut up, flense XXI:73; carve XII:23, 32; *pp. f. pl. skornar* X:86; **-sk form skerask í** cut out cloth for oneself into, make oneself, dress oneself in XV:89; *for pass. past pl. skórusk* were cut (*i.e.* by swords in battle) VI:232
- skerðir** *m.* cutter, damager; **skerðir seims** ‘damager, diminisher of riches’, one who gives away gold, generous man (the king) VII A:18
- skerjóttr** *adj.* rocky, full of skerries; *sup.* XV:149
- skíði** *n.* sheath XXV:53
- skíðijárn** *n.* ‘sheath-iron’, sword XXV:53 (*pl.*)
- skikkja** *f.* cloak; *with suffixed def. art.* XXVI B:147
- skildi, skildir** *see skjöldr*
- skilja** (*past skilði, pp. skilit/skilðr*) *wv.* (*Gr* 3.6.9.3 ex. 8) **1.** *intransitive* part, be separated (**við** from) III:36, XIX:13, XXVI B:172; *impers. skilði með þeim* they got separated XIX:51; *transitive skilði* parted, separated (*sc.* them) X:28, **skilja** break off XV:29; **skilja við** separate from, deprive of XXII:34/4; *pp. skiliðr frá* exempt from VIII:28; **skilðr við** parted from XIV:104; **skilit** divorced (**við** from) XV:28, 30, 64; **-sk form skiljask** part from each other I:64, XVI:189, *1st person pl. skiljumsk* VI:92; *subj. skilisk við* be parted from XXVI B:76. **2.** understand I:27, XIII:44; *subj. skili* may understand XXIV:34; deduce VIII:23, 70; **at skilja** to be understood, to be interpreted XXVI B:62; **-sk form with pass. meaning, with dat. ef þér skilz** if you understand XXIV:47; **þessi lutir skiljaz mér** I can understand these things XXIV:50. **3.** stipulate: *pp. n. skilt* XV:8; **skilja fyrir** announce (it) XXVII:19
- skillingr** *m.* shilling, coin; *in pl.* = money IX:129
- skilnaðr** *m.* parting II:91, III:34 (*with suffixed def. art.*), XII:38; *with gen.* parting between XXVI B:138; **skilnaðr með** parting between XXVI B:213

- skilning** *f.* understanding XXIV:48
- skilríkr** *adj.* upright, respectable XIX:102
- skína** (*pres. skínn, past skein, past pl. skinu, pp. skininn*) *sv.* shine
Gr 3.6.9.1 (11), X:91, XXII:60/3, XXIII:24; *pres. part.* shining
 XXIII:27, 89, *dat. pl. skínǫndum* XXIII:108
- skinn** *n.* skin, fur; **hvítt skinn** ermine XII:35
- skinnhjúpr** *m.* body-garment made of skin *or* fur XXI:156
- skinnsliotr** *m.* skin-colour, the colour of the skin, complexion XXIII:105
- skip** *n.* ship, boat, canoe II:105, VI:11, 44, 49, 59, 61, 65, 185, VII
 A:52, 110, 135, B:36, 75, X:150, XVI:130, XIX:26, 43, XXI:3, 112;
with suffixed def. art. skipit VI:267, XV:146, 151, XVI:131; **á skipi**
 by boat XV:43, **á skip** aboard XVI:7; **á skipi með** on the ship with,
 on someone's ship XXI:15; **allt skipit fram** the whole ship forward
 (of there) VI:275; *nom. pl. skip* XVI:129; **smæri skip** the smaller
 ships VI:219; *nom. pl. with suffixed def. art. skipen* VI:120; *acc. pl.*
with suffixed def. art. (with létu fljóta) skipen VI:109; **hin smæstu**
skipin, hin sterri skipin (*Gr* 3.3.5) the smallest ships, the larger
 ships VI:217, 220; *gen. pl. with suffixed def. art.* VI:103; *dat. sg.*
with suffixed def. art. II:104; *partitive gen.* (3.4.2 (5)) VI:21, 49;
dat. pl. with suffixed def. art. skipunum XXI:35, 52, 97
- skipa** (*past skipaði, pp. skipat*) *vv.* **1.** occupy I:62, 69; *pp. m. skipaðr,*
f. skipuð manned I:79, VI:224. **2.** *with dat.* assign, give places to,
 assemble VI:194; fill with: **skipa Lögberg** assign places on Lögberg
 to XXVII:23; **skipaði** was putting him XII:43; **skipaði til um** made
 arrangements, gave orders concerning/for XVI:86; **skipuðu**
monnum til sýslu assigned men to tasks XIV:138, *note*; **skipaðu**
 ordained, originated XXIV:62; *pp. skipaðr at* given the task of
 XIV:138, *note*; *impers. pass.* (*Gr* 3.9.3) **er skipat** is filled XI:57, **en**
þeim var skipat than they had been assigned I:71, **er skipat** are
 arranged XXIV:27; **svá skipat atkvæðum** the mode of address is
 so ordained XXIV:32; **-sk form skipask** arrange oneself, position
 oneself, take up one's position XXVI B:81, 84, 87; **skipuðusk fyrir**
 arranged themselves, were lined up XXVI B:46. **3.** **-sk form pp.**
skipazk changed I:129, 141, XVI:108
- skipan** *f.* **1.** manning, complement of men VI:226. **2.** change, alteration
 XIV:37
- skipsbrot** *n.* shipwreck XVI:149
- skipta** (*past skipti, pp. skipt*) *vv.* (*Gr* 3.6.9.3 ex. 4) **1.** *with dat.* share

- out, divide up II:79, 80; *impers. pass.* (*Gr* 3.9.3) XV:76; **skipta málum við** bandy words with, argue with XXV:33. **2.** change: **máli skipta** make a difference, be of importance VII B:55; **skipta miklu** be of great importance, be very important XV:23; **kvað þat öngu skipta** said it did not matter XXI:70; (*with acc.*) **skiptir hana in meira** it is the more important for her, it will matter the more to her XV:55; *impers. pass. subj. with dat.* **skipti með oss** our shares of something should be reversed V:62; *pp.* **skipt um við** exchanged with V:57. **3. -sk form skiptask við** deal with one another II:129; *pp.* **skiptzk** changed I:135
- skipti** *n. pl.* dealings XIX:8
- skíra** (*past skírði, pp. skírðr*) *vv.* **1.** cleanse; baptise VII A:67, VIII:78, XXI:201. **2. -sk form** be baptised VII A:29; **láta skírask** have oneself baptised VIII:79
- skírdagr** *m.* Maundy Thursday XIV:144
- skírlífi** *n.* purity of life, chastity XIII:22, 28
- skírn** *f.* baptism VII A:50 (*gen. with til*), 55, 66, VIII:139, XXII:27/3
- skírnarbrunnr** *m.* baptismal well, font XXII:26/3
- skjaldar** *see skjöldr*
- Skjaldarey** *f.* island in Breiðafjörðr XV:153
- Skjaldbjörn** *m.* Irish slave XIX:37
- skjaldborg** *f.* shield-wall, wall of shields I:11, 12 (*gen. of respect*), 16; *with suffixed def. art.* I:20
- skjálfa** (*pres. skelfr, past skalf, past pl. skulfu, pp. skolfit*) *sv.* tremble, shiver, shake I:26, 100, III:114, 115; *pres. part.* quivering XXIII:28
- skjól** *n.* shelter XXI:33, *textual note*
- skjóta** (*pres. skýtr Gr* 3.6.5.2, *past skaut, past pl. skutu, pp. skotit*) *sv.* **1.** *with dat. of weapon or missile and acc. of the person shot* shoot (*Gr* 3.6.6, 3.6.10) V:94, X:171 (*subj.*), XXI:175, XXVI A:37, 63, B:194; **þeiri skjóta** shoot it (the arrow) XXVI A:45; **skaut** shot it XXVI A:49. **2.** *with dat.* push, place (*understand it*) III:59; throw XIX:52; **skutu út á þá** flung them out at them XXVI B:194; **skjóta út** expel XII:19; **skjóta á fylking** draw up in battle array, get (one's troops) in battle order (*understand them, lið*) VII B:73; **skjóta upp** haul up, raise (on the mast) VI:104; *impers. pass.* (*Gr* 3.9.3) **borði var skotit** a board had been placed III:53. **3. -sk form skýzk** bounds, hops XXI:174
- skjótleikr** *m.* speed XXI:40
- skjótliga** *adv.* quickly XXIII:104

skjótr (*n. skjótt*) *adj.* quick XXIII:2, 4, 39, swift, speedy XXIV:30; *n. as adv. skjótt* quickly *Gr* 3.5.3 (4), I:116, XV:128, XXIII:25, XXVIA:70, B:61; *comp. with dat. dýrum skjótari* faster than animals XXI:41; *comp. n. as adv. skjótara* more quickly IV:15; *sup. skjótastr Gr* 3.3.9 ex. 18; *sup. n. as adv. sem skjótast* as quickly as possible XXVI B:84

Skjöldólfsdóttir *f.* daughter of Skjöldólfr *Gr* 3.1.8 ex.

skjöldr (*pl. skildir*) *m.* shield (*Gr* 3.1.7.3, 3.1.7.3–5 ex. 1, 3.1.8 (4)) V:29, 37, VI:287, 296, X:44, XI:3, 26, XV:153, XXI:101, XXV:72 (his shield); *with suffixed def. art.* his shield V:100, 101, XXVIA:31, 73, B:91, 152; *gen. sg. skjaldar* X:150, *with suffixed def. art. skjaldarins* V:101; *dat. sg. skildi* (*object of skjóta*) VI:104, XI:36, XXVI A:72; **und skildi** carrying a shield V:50; **á skildi** on a shield VII A:54; *dat. sg. with suffixed def. art. skildinum* V:99, VI:295 (his shield); *acc. pl. skjöldu* XXI:124, XXII: 38/4; *dat. pl. skjöldum* II:12, XXI:112

skógarbjörn/skógbjörn *m.* forest bear, brown bear XIX:66, XXIII:6

skóggangr *m.* full outlawry XV:136

skógr *m.* wood, forest II:39, V:27, VI:10, VIII:54, XIX:68, XXI:27, 29, 94

skók, skóku *see skaka*

skóli *m.* school XIV:24, 26 (*with suffixed def. art.*); **þar í skóla** at school there XIV:182

skólkinni *m.* name for a wolf (perhaps ‘dark-cheeked’) V:51

skolla (*past skolldi*) *vv.* hover X:172

skór (*pl. skúar*) *m.* shoe XV:50

skorinn, skorit, skornar *see skera*

skorta (*past skorti, pp. skort*) *vv. impers. with two accusatives* lack;

skorti hann eigi he was not lacking in VII B:26, **skorti þá eigi** they did not lack XXI:82; **þat einu skorti á er . . . eigi . . . at** this alone was lacking for it so that . . . did not . . . that (*i.e.* this alone prevented . . . that) VII B:87; **ekki skorti** there was no lack of VI:288; **þar skorti eigi** there were no fewer there than XIV:144

skot *n.* shot, shooting XXII:12/4 (*pl.?*)

Skotar *m. pl.* Scots VII A:16

skothríð *f.* battle with missiles, storm of missiles, attack with missiles XXI:125

skotit *see skjóta*

- Skotland** *n.* Scotland VII A:4
- skotmál** *n.* range (of missiles or arrows) VI:211
- skozkr** *adj.* Scottish or Irish (see note); **menn skozkir** Scots XXI:39, 42
- skreppa**¹ *f.* scrip, pilgrim's wallet XVI:98
- skreppa**² (*past* **skrapp**, *past pl.* **skruppu**, *pp.* **skroppinn**) *vv.* slip; *with dat.* **Þorgrími skruppu fœtrnir** Þorgrím's feet slipped XXVI A:31
- skriða** *f.* landslide *Gr* 3.1.8 ex.
- skriða** (*past* **skreið**, *past pl.* **skriðu**, *pp.* **skriðinn**) *sv.* crawl through, glide along II:149, glide through the water VI:265; go skiing X:4, travel on skis X:12, 34
- skrifa** (*past* **skrifaði**, *pp.* **skrifaðr**) *vv.* write VIII:3, 172, 178
- skrín** *n.* shrine XXII:62/2
- skript** *f.* **1.** picture, image; *with suffixed def. art.* XIII:16. **2.** penance XIV:99, 102
- skrjá** (*past* **skrjáði**) *vv.* skulk; **skrjá um** sneak about IV:62
- skrofhárr** *adj.* with curly hair V:31
- skrokkr** *m.* container XXI:156
- skrúð** *n.* furniture XIV:10
- skruppu** *see* **skreppa**
- skrýða** (*past* **skrýddi**, *pp.* **skrýddr**) *vv.* *with dat.* adorn with XII:49
- skrækja** (*past* **skrækti**) *vv.* shriek, squeal (**við** at it) II:71
- Skrælingaland** *n.* the land of the Skrælings XXI:203
- Skrælingar** *m. pl.* Norse name for the indigenous inhabitants of Vínland VIII:71, XXI:118, 120, 122, 124, 126, 127, 138, 141, 149, 156, 198; **af Skrælingum** of the Skrælings XXI:144
- skúa** *see* **skór**
- Skúli Þorsteinsson (Þorsteinssunr)** *m.* Icelandic poet, late tenth to eleventh century VI:200
- skulu** (*pres.* **skal**, *past* **skyldi**) *pret.-pres. vb. aux.* (*Gr* 3.6.7) shall I:80, 130, 147, II:34, 40, IV:14, 50, V:40, VI:91, XXIV:40, XXVI B:19, XXVII:2; must II:109, 144, VI:326, IX:47, XXII:22/3, XXVII:31; should XI:43, XIV:90, *note*, XXVI B:16, 187; **skulu** are to XXVII:6, 10, 15; **skulu vera** are to be, are to consist of VII A:100; **hverr vera skal** who it is to be XXVII:7, 19; **skulu þeir fara** they are to go XVI:57; **skal** shall XXVI A:56, should XV:53, should be XXIV:51, is to XVI:57, XXVII:9 (2), 13, 19, must, has to XXIV:27; **þat skal eigi vera** that shall not be XXVI B:52; **skal ek** I shall XXVI A:45, B:139; **þú skalt, skalt þú, skaltu** you shall I:101, 148,

IV:70, 73, X:149, XV:87, XVI:74, XXVI B:110, 206, you will XXV:38, you must XXIV:2, 4, 8, XXVI B:175, shall you, are you going to I:21; **skulum** have to XIX:98, **skulum eigi** we are not going to XXVI B:50, **skulu vér** we shall XXVI A:54, we must XXVI B:117, **skulu vit** shall we XXVI B:166; *pres. subj.* **skyli** have to VII B:15, shall be XXVI A:23; **skylim** we should/must XXV:108; *impers. pres.* **skal taka man** a man is to be selected XXVII:4, **mæla skal** one has to address XXIV:15; *past* **skyldi** was to III:17, 106, VI:44, 148, 149, VII A:79, XV:8, 10, had to II:80, was supposed to VI:4, must II:127, XXVI A:12, ought XII:75, should I:19, III:26, VI:18, VII A:98, VIII:27, 32, 116, XII:66, XV:26, XXV:30, XXVI B:9, should be I:51 (1), would XIX:10, 53, XXVI B:164; *past 2nd person* **skyldir þú** you should V:72; *past pl.* **skyldu** must II:68 (1), 141, would II:68 (2), XIV:164, used to XIV:83; were about to, had to II:79, were to VII B:58, VIII:174, XXVI A:6, were to, had to VII A:72, IX:82, should VII B:72, VIII:140, 141, XIV:127, XIX:65, 77, ought VI:1, were supposed to (eat) IX:96; **skyldu vera** were to be II:8; **skyldum** should, ought, must VI:84; *past subj.* **skyldi** should III:112, IV:106, VIII:94, 105, 117, one should I:51 (2), they should VI:116, XXVI A:7, **skyldim** should XXVI B:171; *impers. past* they should VIII:40, 183, XXVI A:107, were to be XV:132, they were about to II:5, it will surely be XXVI B:123, **skyldi vera** was to be XV:79; **þat skyldi eigi vera** that should not be, surely not XXVI B:22, **æva skyldi** it should never have happened X:182; *past inf.* **skyldu** should III:94, V:106, XV:117, 128; **svá vera skyldu** so it should be XXVI B:9, 18, 81

skunda (*past skundaði, pp. skundaðr*) *vv. with dat.* cause to hurry, hasten XII:1

skutillsveinn *m.* cupbearer (a high office in the royal court, though like others, originally a menial one, waiting at the king's table; **skutill** = a small table or tray that food and drink was served from; cf. *Heimskringla, Óláfs saga kyrra* ch. 3, *ÍF* XXVIII 205–06 and note 6) XVI:116, 169

skutr *m.* stern (of a ship) VI:81 (**hánum** *poss. dat. or dat. of respect*)

skutu *see skjóta*

ský *n.* cloud X:172

skygn *adj.* sharp-sighted; *sup. Gr* 3.3.8.1

skyld- *see skulu*

skyldr (*n.* **skylt**) *adj.* related *Gr* 3.3.9 ex. 2; required (**til þess at** to do something) XXVII:3, 25; *n. as adv.* necessary, important, urgent VI:108, right VIII:6

skyldu *see* **skulu**

skylduliga *adv.* dutifully XIV:70

skyli *see* **skulu**

skyn *f.* knowledge, information; **kunna skyn á** have knowledge of XXI:74

skynda (*past* **skyndi**, *pp.* **skyndr**) *vv.* cause to hurry, hasten IX:82; *intransitive* hasten, make haste XXII:26/4

skyndiliga *adv.* quickly IV:12, 17

skynsemð *f.* reason (**til** for) XXIV:14, (**hversu** how) 27

skynsemðargrein *f.* discernment, ability to distinguish, understanding XXIII:14

skyr *n.* a kind of milk product III:98 (*with suffixed def. art.*), *see* note 22

skýra (*past* **skýrði**, *pp.* **skýrðr**) *vv.* explain XXIV:25, 54; expound; **engi skýrir** no one can expound XXII:2/3

skyrbúr *n.* dairy, the room in a farm where **skyr** and other dairy products were made or stored III:89, 90

skyrker *n.* vat or cask for storing **skyr** III:97, 100 (*with suffixed def. art.*)

skýrr *adj.* clear, manifest, definite VIII:31

skyrta *f.* shirt, tunic XV:27

skyti *m.* shooter, hunter X:31, 51

skýtr, **skýzk** *see* **skjóta**

skæri *n. pl.* shears; *with suffixed def. art.*, *i.e.* the mane-shears V:126, 127, 131, 142

skøfnungr *m.* shin III:113 (*with suffixed def. art.*, his shins)

Skøglar-Tósti *m.* father of Sigríðr, queen of King Sveinn of Denmark VI:38

skøkkull *m. (in pl.)* harness, tackle, traces (of a draught animal) IX:82

skømm¹ *f.* shame VII B:72, XXVI A:87; disgrace I:53, VI:85; humiliation (**þeim** for them) XXVI A:45; **við skømm** in shame XXVI B:160

skømm², **skømmu** *see* **skammr**

skøp *n. pl.* fate IV:96 (*subject of* **yrði góð mér**, *parallel to* **góð**); destiny, what was fated (*with gen.* **þess . . . at** for this that, that this should be that) VI:345

sköpt *see skapt*

sköpuð, sköpuðu *see skapa*

sköpun *f.* shape XII:21

skor *f.* hair (of a man's head) IX:3, X:116, 160, XXV:72; **standa of**

skor *with dat. i.e.* preside over someone's death V:170

skorugliga *adv.* outstandingly well, splendidly XIV:115

skoruligr *adj.* imposing III:23

skórusk *see skera*

slá (*pres. slær, past sló, past pl. slógu, pp. sleginn*) *sv.* (*Gr* 3.6.9.3 and ex. 7) **1.** strike XIII:13; *with instrumental dat.* strike, smite X:98; throw; **slá eldi í** set fire to II:57; *with two accusatives* strike (someone a blow) XV:21. **2.** mow II:124. **3.** hammer, forge X:37, 121, 165; make, form V:109. **4.** *impers. with dat. slær/sló yfir* there comes upon someone, someone is afflicted by I:44, XXI:128, (something) was cast over XXII:53/1

Slagfiör *m.* brother of Völundr X:4, 10, 13, 32, 35

slátra (*past slátraði, pp. slátrat*) *vv. with dat.* slaughter; *impers. pass.* (*Gr* 3.9.3) **hafði slátrat verit uxa einum** an ox had been slaughtered XXVI B:179

sleikja (*past sleikti, pp. sleikt*) *vv.* lick (out) VI:189

sleita *f.* quarrel; **ganga mjök sleitum** quarrel a great deal XXI:195

slétta (*past slétti, pp. sléttr*) *vv.* slap (**á** on it) XXI:141

sléttr *adj.* flat XXIII:10; smooth? XXIII:89

slíðrar/slíðrir *f. pl.* sheath, scabbard I:97 (*with suffixed def. art.*)

slíkisteinsauga *n.* nickname, 'polished-stone eye'? XV:39

slíkr *adj.* such III:10 (any . . . like it), VI:266, XXI:133, XXVI B:126, such a V:121, 143, VI:113, 349; this III:130, *pl.* these VII A:44; **fyr merkin slík** as a result of miracles like these XXII:58/3; **engi . . . slíkr** no . . . like him XXII:64/3; **til annars slíks** until another like it XXVI B:124; **slíkr . . . sem** such . . . as XIV:30, 74, the same as XV:61, XVI:22, the same as if XVI:75; **slíka ok** the same as III:69; **tvau verð slík** double that price XVI:24; *n. as substantive slíkt* such a thing I:53, *gen. slíks* VI:160, *dat. slíku i.e.* this XII:69; **slíkt sem** that which, what XV:117, XXVI B:37; **slíkt er, slíks sem** whatever XIV:32, XXIV:23; *n. as adv. slíkt sama, slíkt it sama* likewise II:10, XI:20, XIII:38; **slíkt sem** as much as, as loud as I:91

slíta (*past sleit, past pl. slitu, pp. slitit*) *sv.* tear (*transitive*) VIII:135;

slitu frið i.e. they fought VI:239; *with dat.* break, break off VI:37

slitna (*past slitnaði, pp. slitnat*) *vv.* tear (*intransitive*), be torn II:33

sló, slógu *see* slá

slóð *f.* path, track; **kjalar slóðir** is a kenning for the sea XXVI A:94

slær *see* slá

slægð *f.* cunning XXIII:56

slægrr *adj.* cunning, sly XXIII:59, 105, XXIV:53; clever XXVI A:57

slökkva (*past* slökkti, *pp.* slökkt) *vv.* extinguish, put out XXVI B:229;

slökkva niðr damp down XXVI B:114

smádropar *m. pl.* small flecks XXIII:31

smalamaðr *m.* XV:85, 87, 90, 91 (*with suffixed def. art.*)

smalasveinn *m.* shepherd boy XV:97, 101 (*with suffixed def. art.*)

smali *m.* collective sheep, cattle XV:84 (*with suffixed def. art.*), 132

smár *adj.* small VI:61, VII A:155, XXI:103; *n.* smátt VII A:149; *dat.*

pl. smám I:35, VI:297

smaragdus *m.* (Latin word) emerald XII:27

smásveinn *m.* young boy, small boy XIV:163

smáþarmar *m. pl.* small intestines XXI:175

smíð *f.* making, construction XII:1 (*with suffixed def. art.*); **í smíðinni**

at work XV:20; work, object of art, piece of craftsmanship XII:8

(*with suffixed def. art.*); workmanship XII:30

smíða (*past* smíðaði, *pp.* smíðat) *vv.* forge, make (*with dat.* for someone) X:87; build XIV:25; *pres.* smíða are working XII:2

smíðja *f.* smithy, workshop X:95, 156

smíðr *m.* builder; worker in metal or wood; craftsman (*pl. with suffixed def. art.*) XII:3; *as nickname* III:75, 83

smjúga (*past* smaugg/smó, *past pl.* smugu, *pp.* smoginn) *vv.* creep;

smugu í crept through, put on XXV:58

smjör *n.* butter XIX:56

smæri *adj. comp.* smaller VI:26, 27, 219; lesser, of less importance, lower XXIV:75

smæstr *adj. sup.* smallest VI:217

snara (*past* snaraði, *pp.* snarat) *vv.* turn (something) quickly, twist sharply XXVI A:73; **-sk form** turn (oneself) quickly; **snarask til**

ferðar set out immediately XV:129

snarfengr *adj.* tough to deal with V:55 (*gen. with hoddlestis*)

snarpr *adj.* (*Gr* 3.3.8.1) sharp, violent, fierce VI:209 (*f.* snǫrp); keen XXIII:38, sharp VI:238, XXII:15/4, 42/2

snarr *adj.* swift XXIII:38, keen, bold V:149 (*vocative; at* in something), XXII:46/3

snauðr *adj.* poor, having no possessions; unarmed? III:78

snemma = **snimma**

snera, sneri, snerisk *see snúa*

snerra *f.* battle V:149

snerta (*past snart, pp. snortit*) *sv.* touch XIII:37, 41

sníða (*past sneið, past pl. sniðu, pp. sniðinn*) *sv.* cut XXII:49/2; *with acc. and dat. of respect* (*Gr* 3.9.6.2) cut from someone something X:84 (*imp.*); **sníða af** cut off X:114, 158, XIV:95

snimhendis *adv.* early on VIII:79

snimma/snemma *adv.* early V:1, X:6, 110, XIV:61, XXI:96, 110, XXVI B:191; soon IX:93; too soon V:139

snjallr *adj.* wise, brave, good, clever VI:159 (*with jofra tvá*), 282, XXII:13/2, 61/2; *sup.* **snjallasti** cleverest XIV:29

snjár/snjór *m.* snow XXI:108

Snorri goði (Þorgrímsson) *m.* (died 1031) VIII:11

Snorri Sturluson *m.* historian, killed 1241 in his own cellar on the orders of Gizurr Þorvaldsson III:70

Snorri *m.* son of Þorfinnr karlsefni XXI:196

Snorri Þorbrandsson *m.* XXI:2, 3, 86, 100, 114, 126, 163. *Cf.* **Þorbrandr Snorrason**

snortit *see snerta*

snót *f.* woman XXII:51/2

snotr *adj.* clever, skilled (*with gen., at something*) VI:312 (*with Þorketill*)

snúa (*pres. snýr, past sneri/snøri, past pl. sneru, pp. snúinn*) *sv.* (*Gr* 3.6.7) twist, plait IX:20; turn III:123, IV:17; *imp. pl. snúið þit saman* twist them together XXVI A:78; *with dat.* set off with, take VII A:168; *pp. ok snúinn* and there were turned (on hinges), hinged XXVI A:25 **snúnar** twisted XXIII:87; **snúum í** let us twist/wind in them (i.e. in the ropes) XXVI A:60; **snúa inn** go inside IV:12; **snúa til** prepare for, put in to II:19; make one's way to V:75, *with dat.* commit something to XXI:81; **snúa yfir** place across VII B:60; *past subj. at þeir sneri aþr* of their turning back III:124; **-sk form snerisk** turned over XV:106; **snýsk at** turns towards XXVI A:70; **snýsk til** points to, indicates *or* tends to XXIII:108; **snúiz til** turned into, become XXIV:59

snærvitnir *m.* 'wolf of ropes', *kenning for ship* VI:312; *the phrase perhaps goes with snotr or with hugframr rather than with heldi undan*

snqr *see* **snarr**

snqrp *see* **snarpr**

snøri *see* **snúa**

soðit *see* **sjóða**

soðna (**soðnaði**) *wv. impers.* cook (*intransitive*), become cooked II:23, 25

sofa (*pres. søfr/sefr, past svaf, past pl. sváfu, pp. sofinn*) *sv.* (*Gr* 3.6.5.2, 3.6.9.3 and ex. 12) sleep IX:112, X:98, XI:62, XII:71, XV:96, 104; **svaf** slept, was asleep XXVIA:25; *pres. part. sofandi* (*Gr* 3.3.9 (19)), **sofanda** (Norwegian form of *acc. pl.*) asleep XXI:156; **-sk form þeim hafi sofizk** they have slept XI:66

sofna (*past sofnaði, pp. sofnat*) *wv.* fall asleep X:60, 131, get to sleep X:144, go to sleep XIV:70; *impers. with dat. sér hafa vel sofnat* he had got to sleep easily XI:67

Sogn *m.* district in western Norway VII A:129

Sokki Ormsson *m.* died in the fire at Flugumýr III:76

sókn *f.* attack VI:254

sóknrýrir *m.* ‘diminisher of attacks’, successful defender, i.e. Gunnarr XXVI A:97

sól *f.* the sun (*Gr* 3.1.7.4 (3)) VI:115, XIX:111 (*with suffixed def. art.*)

sólarfall *n.* sunset XV:97

sólargeisla *f.* sunbeam, sunshine XIX:111

sólarsinnis *adv.* sunwise, the same way as the sun; **ferr** (*impers.*) **sólarsinnis** the motion was the same way as the sun XXI:98

sólarupprás *f.* sunrise XV:119

Sólundir *f. pl.* Solundøyar, off the west coast of Norway VII A:129

sóma (**sómði**) *wv.* be fitting; *impers.* befit XIV:60, be suitable for XII:24; **tignum mǫnnum sómir at þiggja** it is fitting for noble men to receive XVI:152; **betr sóma** be more fitting V:160

sómi *m.* honour XVI:118, 122, 170, XXII:25/4

Són *f.* name of a vat II:97, 118, 153

son, sonr, sunr *m.* son (*Gr* 3.1.7.2) III:131, VII B:6, 8, VIII:12, 45, IX:68, 78, 84, 131, XI:44, XV:2, 135, XIX:4, 5, XXI:8, 174, XXII:16/3, XXIV:14; *acc. sg.* **son, sun** IV:107, VI:144, VII B:62, XXV:60, XXVI A:113; *gen. sg.* **sonar** V:115, VIII:8, **sunar** VI:367 (*with falli*); *dat. sg.* (**-syni** VII A:99, XIII:48; *pl.* **synir** II:79, III:20, IV:73, V:87, X:3, 101, XV:39, 134, XIX:2, XXII:40/1, XXVI B:46, 70; **synir eins karls** i.e. they are brothers IV:41; *acc. pl.* **sonu** IV:2,

- 71, X:2, 144, XV:126, XIX:15, XXV:9, 93, XXVI B:130, **sunu** VI:43, **syni** XIV:106; *gen. pl. sona* XXVI B:160; *dat. pl. sonum* XIX:6
- sopi** *m.* draught, mouthful I:103
- sorg** *f.* sorrow, grief, anxiety XXV:4
- sóru** *see sverja*
- sóti** *m.* name of a horse (*SnE, Skáldskaparmál* 88), used as a common noun in kenning for wolf (giantesses were said to ride on wolves) VI:252 (*subject of var lítt svangr*)
- sótt¹**, **sóttá**, **sóttan**, **sótti**, **sóttisk**, **sóttu** *see sækja*
- sótt²** *f.* illness VIII:182, XVI:89
- spádómr** *m.* prophecy VII A:33, 48, power of prophecy VII A:61
- spakr** (*f. spøk*) *adj.* wise (*Gr* 3.3.8.1 ex. 3) VIII:56, 61, 174; *wk. form as nickname* (*Gr* 3.3.9 ex. 9) VIII:39, 169; *sup. most wise* VIII:9
- spala** *see spölr*
- spámaðr** *m.* prophet VII A:31, 44, 46, 61; *gen. sg. with suffixed def. art.* VII A:39
- spánn** (*pl. spænir*) *m.* bit, chip (left by an auger); *with suffixed def. art.* II:146, 148; *í spán* to pieces XV:152
- spannarlangr** *adj.* the length of a span (about 23 cm.) XXI:115
- spara** (*past sparði/sparaði, pp. sparat*) *vv.* withhold; **spara við/tíl** withhold from, begrudge to (for) I:66, XIV:14; **spara at** hold back from, grudge to XIV:17; **spara sik** spare oneself, *past inf. spörðu sik* in *acc. and inf. construction after hykkat* VI:249
- sparn** *see sporna*
- speki** *f.* wisdom VII A:63
- spekingr** *m.* philosopher XXIII:94
- speld** *n.* square piece of wood, shutter XXVI A:25
- spenna** (*past spennti, pp. spennt*) *vv.* clamp, fasten X:63, XI:20
- spilla** (*past spillti, pp. spilltr*) *vv.* spoil XXVI A:107; **spilla fyrir** *with dat.* do someone harm V:15; **-sk form** be spoiled, damaged, injured XXIV:52
- spinna** (*past spann, past pl. spunnu, pp. spunninn*) *sv.* spin; **spunnu** they were spinning X:7, 20
- spjarrar** *f. pl.* leg bands, cross-garters XV:50
- spjót** *n.* spear III:110, V:94, XXI:114 (*pl.*), XXII:12/4, 45/4, XXVI B:96, 194; *with suffixed def. art.* the spear V:95, his spear-head XXVI B:90; **sitt spjót it snarpa** that sharp spear of his XXII:42/2
- spjör** *n. pl.* spears VI:202, 240 (*subject of gullu*)

- sporðr** *m.* tail (of a fish); lower (pointed) end of a (kite-shaped) shield V:101; **ok (hjó) af sporðinn** and cut off its point XXVI B:152
- sporna** (*past sparn, past pl. spurnu*) *vv.* kick, tread, step, *i.e.* travel VII A:138 (the image is of riding a horse of the sea, *i.e.* sailing)
- spretta** (*past spratt, past pl. spruttu, pp. sprottinn*) *sv.* spring (up); sprout XXV:1; **springa upp** jump to one's feet XV:68, 111
- springa** (*past sprakk, past pl. sprungu, pp. sprunginn*) *sv.* spring, burst *Gr* 3.6.9.1 (6); split, break apart XXV:56/2
- spurall** *adj.* inquisitive *Gr* 3.3.8.1
- spurning** *f.* question XXIV:22, 29
- spyrja** (*pres. spyrr, past spurði, pp. spurt*) *vv.* **1.** ask I:7, 10, 47, 73, 112, II:44, 107, 124, III:65, V:45, VI:105, 181, VII A:63, 119, XI:33, 65, XV:26, 58, 84, 112, XVI:19, 131, 160, XXI:69, XXII:22/1, XXIV:10, 11, 49, 54, XXVI B:8, 36, 185; *pres. subj. first person spyri* XXIV:24; **spyrja at** ask about I:3, 57, *pp. f. spurð at* asked about XV:13; **spyrja eptir** enquire VII A:45; *with acc. and gen.* ask someone something II:93, 101, XXIV:23, XXVI B:6. **2.** hear, learn II:111, VI:134, VII A:30, 125, VIII:105, X:41, XV:71, 92, XVI:138, XXVI A:93; learn of VII B:77, XXVI A:4. **3.** *-sk form spyrjask* be heard of, be reported VI:86, XXVI A:118
- spyrnask** (*past spyrndisk*) *vv.* *-sk form (reciprocal)* push against each other; **spyrnask í iljar** push against each other's soles (when lying on the stones on their backs) XXI:23
- spýta** (*past spýtti*) *vv.* *with dat.* spit II:90 (í into it, *Gr* 3.7.7), 157
- spæmir** *see spánn*
- spölr** (*pl. spelir, gen. pl. spala*) *m.* bar *Gr* 3.1.9 ex. 9
- spörðu** *see spara*
- staddr** *pp.* (*of steðja*) positioned, present III:55; located, in residence XVI:93; placed, situated XV:145; engaged VII A:109
- staðfestask** (*past staðfestisk*) *vv.* *-sk form* settle XIX:3
- staðfesti** *f.* steadfastness XXIII:53
- staðit, staðmir** *see standa*
- staðr** *m.* place (*Gr* 3.1.8 (2)) I:5, 69, VIII:103, XIII:16; establishment, ecclesiastical foundation VIII:162, XIII:12, 32, XIV:25, 126, 127, 134, 143, 150; **þegar í stað** on the spot VII A:122; **í sinn stað** into their respective position(s), to their station(s) VI:162; **í marga staði** in many instances, in many respects? in many cases? XIV:117; *adv. acc. (or dat.?) þriðja stað* in a third position, station VI:163; **koma**

- í stað** come instead (of him), take his place XXIV:70; *with suffixed def. art. í staðenn* in their place, to replace them VI:222 (1), **í staðenn þess liðs** to replace those men VI:222; **annars staðar** elsewhere XIV:180, XXI:47, XXVI B:208; **nema stað/staðar** stop XV:100, 109, XXVI A:14, B:47
- stafaðr** *adj. (pp.)* striped VI:74 (*dat. sg. n. stafaðu*)
- stafkarl** *m.* beggar XVI:91, 122
- stafn** *m.* stem, prow; *with suffixed def. art.* VI:268
- stafnbúi** *m.* 'forecastle man', man whose station was at the prow of the ship VI:270; *pl. with suffixed def. art.* VI:274
- stafr** *m.* staff XVI:97
- stakk** *see stinga*
- stakkgarðr** *m.* haystack enclosure V:44
- stál** *n.* steel; *in pl.* = weapons VI:338 (*gen. pl. with ór éli*); *with suffixed def. art.* his weapons XXII:18/3
- stálhúfa** *f.* steel helmet (broad and with a brim) III:28, 95 (*with suffixed def. art.*)
- stallari** *m.* marshal; *as title* VI:291, 295, XXII:17/3, 45/1
- stallr** *m.* 1. platform, pedestal XIII:5; *dat. sg. with hneit við* IV:19; **Hrungnis fóta stallr** is a kenning for shield (*see SnE, Skáldskaparmál* ch. 17, where Hrungnir stands on his shield to fight with the god Þórr). 2. stable I:2
- standa** (*pres. stendr, past stóð, past pl. stóðu, pp. staðinn/staðit*) *sv.* (*Gr* 3.6.9.3 and ex. 1) stand III:11, 15, V:122, 170, VI:290, 291, VII B:18 (*inf. with skyli, parallel to sitja*), X:76, 139, XI:49, XIII:1, 6, 16, XVI:58, XXIII:82; stay VII B:60, 64, XXVI B:53; be positioned XXIII:44, be situated, be placed XXVI B:117; be fixed XII:27, XXI:139; remain in force VIII:141; *pres. stendr* is standing XI:2, XIV:12, **støndum** we stand XXV:106; *past stóð* was standing III:97, 100, V:130, VII B:35, XXVI B:46, it stood, it stuck I:98, she stood XXV:78; *past pl. stóðu* stood VII A:129; *past subj. stæði* were standing VII B:82, XII:54, were flowing, pouring XXI:123; *pp. hafði staðit had been standing XXVI A:50; **standa betr** *with dat.* (of the wind) be better positioned, blow in a better direction for someone VI:121; **standa ór** stick out of XII:18, extend, stream forth XII:13; **standa upp** get up XI:42, 64, XV:114; *imp. standið upp* get up VI:129, IX:86; **eru upp staðnir** have got up XI:76; **standa úti fyrir** stand (stay) outside in front of the house XXVI B:49; **standa við** *with dat.* withstand*

- XXI:152, oppose XXVII:8; **standa yfir** last, go on XXI:65; *pres. part.* **standandi** standing XII:22, XIII:46; *impers.* it remains IV:102
- stangir** *see* **stong**
- starf** *n.* work XII:6, XXVII:38, labour XII:70
- starfa** (*past* **starfaði**, *pp.* **starfat**) *vv.* work; **starfa firir** work for, be servant to XVI:5
- Starkaðr Barkarson** *m.* XXVI A:5
- sté** *see* **stíga**
- stefna**¹ (*past* **stefndi**, *pp.* **stefndr**) *vv.* **1.** aim for, make for V:165 (*Gr* 3.6.9.1 (14)), VII A:156; **nær stefna** lay a course close, steer *or* aim close (metaphorically, i.e. he will avoid naming but nevertheless indicate who it is) VI:139; **þeir stefndu** they were making their way XXVI B:11; **þeir stefndu ina sömu leið** they took the same route XXVI B:13. **2.** *with dat.* summons XV:135 (**um** for); **stefna sökum til** refer cases to XV:136
- stefna**² *f.* meeting (**við** with) XXVII:33
- Stefnir (Þorgilsson)** *m.* Icelandic poet and missionary (died 1001) VI:137
- stefnulag** *n.* appointment VII A:100, VII B:58
- steikja** (*past* **steikti**, *pp.* **steikt**) *vv.* roast X:53
- steina** (*past* **steindi**, *pp.* **steint**) *vv.* paint XII:7
- Steingerðr** *f.* (*Gr* 3.1.8 (17)) daughter of Þorkell of Tunga IV:4, 6, 16, 26, 35, 36, 64, 74, 76, 86, 92, 99, 100, 101, 111
- steinn** *m.* rock XXI:151; boulder XXVI A:60; (precious) stone; *in pl.* jewellery IV:55, IX:63 (*understand vera*; *but see under breiða and breiðr*)
- Steinn smiðr** (builder; worker in metal or wood) *m.* died in the fire at Flugumýrr III:75
- steinsmiði** *n.* collective stone artefacts VIII:70
- Steinsstaðir** *m. pl.* a farm in Miðfjörðr IV:1
- stela** (*past* **stal**, *past pl.* **stálu**, *pp.* **stolinn**) *sv.* (*Gr* 3.6.5.2) steal, rob (*with acc. and dat.* some one of something) IX:8 (*pass.*)
- stendr** *see* **standa**
- sterkr** *adj.* strong I:105, XXII:16/3, XXIII:58; *sup.* **sterkastr** *Gr* 3.3.3 ex. 5
- stétt** *f.* rank XXII:47/3
- steypa** (*past* **steypti**, *pp.* **steyptr**) *vv.* *with dat.* fling down III:94, XXVI B:222; **steypa af** cast (metal) in XII:41, 59

- stíga** (*past steig/sté, past pl. stigu, pp. stiginn*) *sv.* (Gr 3.6.9.1 (2, 9)) climb, mount III:120, XV:97; *subj. stigi á* boarded (ship) XVI:7; **stíga af baki** dismount from a horse XV:101; **stíga niðr** step down VI:256; **stíga ór** dismount from X:45; step; **stíga hátt** i.e. raise the feet high when walking XXIII:101
- Stígandi** *m.* son of Kotkell XV:39, 138
- stígr** *m.* path; way (of life) XVI:91, 122
- stikla** (*past stiklaði, pp. stiklat*) *vv.* run along XXVI B:222
- Stiklastaðir** *m. pl.* site of St Óláfr's last battle in Prándheimr XXII:35/1
- stilla** (*past stillti, pp. stillt*) *vv. with dat.* control, moderate X:76
- stillingarlauss** *adj.* uncontrolled, intemperate XXIII:38, 97
- stillir** *m.* ruler, king XXII:8/2
- stinga** (*past stakk, past pl. stungu, pp. stunginn*) *sv.* stab (*with dat. of the instrument*) II:149
- stinnr** *adj.* stiff, firm, unbending XXII:18/3
- stjarna** *f.* star Gr 3.1.7.1; *pl. stjornur* II:74
- stjóri** *m.* ruler, leader; **dróttar stjóri** i.e. king (here King Óláfr) VI:362 (*subject of hné*)
- stjórn** *f.* rule, control, government XXII:5/2; authority XIV:177; **með mikilli stjórn** with firm rule XIV:2; **slíks byskups stjórn** the guidance or rule of such a bishop XIV:76
- stjórna** (*past stjórnaði, pp. stjornat*) *vv.* rule over XXI:202
- stjórnbord** *m.* starboard (the side of the ship where the steering oar was fastened) XXI:32
- stóð, stóðu** *see standa*
- stoða** (*past stoðaði, pp. stoðat*) *vv.* avail, be of use V:90
- stofa** *f.* a living room or parlour IV:7; *with suffixed def. art.* III:78, IV:7, XXVI B:28; chamber; *with suffixed def. art., i.e. málstofa*, the council-chamber VII B:59, 64, 68, 70
- stofna** (*past stofnaði, pp. stofnat*) *vv.* institute, set in motion IV:48
- stofudyrr** *n. pl.* door of the chamber VII B:64 (*with suffixed def. art.*)
- stokkna** *see stökkva*
- stokkr** *m.* block (of wood) III:97; *with suffixed def. art.* plank or beam, = **setstokkinum** XXVI B:220
- stolinn** *see stela*
- stóll** *n.* seat; (bishop's) see VIII:159, 192, 195, XIV:5; **þar til stólsins** to that see VIII:160; **hilmis stóll** i.e. throne (*gen. with fyllar*) VII B:43
- stopir** *f. pl.* uneven ground, hillocks XXI:189

- stórauðigr** *adj.* very wealthy, of great wealth VII B:5
- stórbrogðóttir** *adj. as subst.* very wily person, one who undertakes great deeds XXV:43
- stórhátíð** *f.* major festival XIV:41
- stórmannligr** *adj.* munificent, grand XVI:174
- stórmerki** *n. pl.* great wonders, miracles VII A:65
- stórr** *adj.* big, large I:39, VI:122, VII A:155, XII:27, XXI:23, XXVI B:120; *n.* **stórt** VII A:149 (*understand* were), XXII:57/1; great I:53, 103, VI:28, 65, 72, XI:7, 35, XIII:4, XXVI A:89, B:104; **þau skip en stóru** (*Gr* 3.3.5) those great ships VI:190; *n. as adv.* severely, harshly XXII:5/4
- stórtákn** *n.* great miracle XIII:40
- stórviðir** *m. pl.* big beams, main timbers; *with suffixed def. art.* **stórviðinir** XXVI B:198
- strá** (*past* **stráði**, *pp.* **stráðr**) *vv.* strew (with straw, rushes, coverings etc., to make comfortable for visitors) IX:86 (*imp. pl.*)
- strandar, strandir** *see* **strönd**
- strandhogg** *n.* a raid on the shore (for supplies) VII A:110 (*gen. pl.*)
- strangr/stránger** *adj.* hard, harsh XXII:33/2; fierce XXII:39/2; serious XXII:43/4
- straumur** *m.* current XXI:53; torrent XXI:123
- Straumsey** *f.* 'torrent island', XXI:54
- Straumsfjörðr** *m.* XXI:56 (see note 1), 83, 161, 194
- streindr** *see* **strönd**
- strengja** (*past* **strengði**, *pp.* **strengt**) *vv.* fasten; **strengja heit at** make a solemn vow that XIX:10
- strengr** *m.* rope XXVI A:58; string, cord; *pl.* **boga strengir** bowstrings XXV:76; *pl. with suffixed def. art.* XXVI A:59
- stríð** *n.* strife, warfare, opposition XXII:14/4; battle (*or* distress, grief?) XXII:55/3
- stríða** (*past* **stríddi**, *pp.* **strítt**) *vv.* *with dat.* fight (against) XXII:19/4, 29/4 (*or* distress, afflict?); attack XXII:8/2; cause pain *or* harm to XXV:28; *with suffixed neg. at sér ne stríddit* that he has not harmed himself XXV:31
- stríðr** *adj.* harsh, severe XXII:49/4
- strjúka** (*pres.* **strýkr**, *past* **strauk**, *past pl.* **struku**, *pp.* **strokinn**) *sv.* stroke IV:17 (*i.e.* whet?)
- stræti** *n.* street, paved road XXV:43

strönd (*pl. strendr/strandir*) *f.* coast, shore *Gr* 3.1.7.1, 2 ex. 4, 3.1.8 (18), X:19; beach XXI:32, 186; *dat. pl. with suffixed def. art. ströndunum* XXI:34; *in kenning for heart or mind or breast hyggju strendr* XXII:19/3

studdisk *see styðja*

stukku *see stökkva*

stuldr *m.* theft XXII:5/1

stund (*dat. sg. stundu, cf. Gr* 3.1.8 (14)) *f.* while, period of time I:129, II:21, XVI:78 (*pl.*), 135; time II:38, IV:70, 111 (*with suffixed def. art., though of an indefinite period of time*), XXI:122; moment V:4; **þessa stund** for the time being XXI:48; **af stundu** in a short while VIII:130; **stundu síðar** after a while XV:67; **um stund** for a time IV:108, for a while XXI:105, 116; *dat. pl. as adv. stundum* sometimes XIV:139, from time to time XXI:180, XXIV:5, some of the time VII A:108; **stundum . . . stundum** sometimes . . . sometimes VIII:30–31, XXIII:25

stunda (*past stundaði, pp. stundat*) *vv.* devote oneself to; **stunda til** cultivate (someone's) friendship IV:99

stundanarmikill *adj.* very painstaking, assiduous XXIII:19

styðja (*past studdi, pp. studdr*) *vv.* support; **-sk form studdisk** was leaning (**við** against) XIII:19

stynr *m.* groan XXVI B:200

stýra (*past stýrði, pp. stýrt*) *vv. with dat.* control, rule VII A:93, XIV:1, XXIV:36 (this vb. is understood in each of the six following clauses); be in charge of XIV:26; direct: **kallar sér stýrt** declares he is being sent I:88 (*Gr* 3.9.3, 3.9.4, 3.9.5.2); steer VI:135, command (a ship) VI:105, 115, 119, 264 (*pres. subj., may steer*)

stýri *n.* helm, steering-oar XXI:175

stýrimaðr *m.* steersman, captain of a ship XVI:3, 9

stýrir *m.* ruler, controller; controller of silver (or gold) or of the sword *is a kenning for* (generous or valiant) king (here King Óláfr) VI:347 (*subject of myndi koma*)

styrk *n.* support (**til** for something) XV:82

Styrkár af Gimsu *m.* Norwegian landowner, one of Óláfr Tryggvason's supporters VI:67

styrkja (*past styrkti, pp. styrkt*) *vv.* strengthen, support XIV:3; *pp.* XIV:148

styrkr (= **sterkr**) *adj.* strong XXIII:84, 86

- styrkt** *f.* strength XXIII:50 (*gen. sg. with -mark*)
- stýrr** *m.* turmoil, uproar, battle VI:356, XXV:83
- stœði** *see standa*
- stærri** *adj. comp.* larger (*Gr* 3.3.8.2) VI:27, 220
- støð** *f.* place; landing-place, beach X:85 (*see note and cf. Sævarstaðr*), 101
- støðva** (*past støðvaði*) *vv.* stop (transitive); *impers.* (**örninn** object) II:58
- støndum** *see standa*
- stong** (*pl. stangir*) *f.* pole II:29, XXI:127, 206; *with suffixed def. art.* II:31
- stökkva** (*past stökk, past pl. stukku, pp. stokkinn*) *vv.* leap, spring away VI:279, IX:107; take to flight, run away V:41 (with lines 38–39); snap, spring apart IX:50; go flying XXV:83; **fyrir** before, in the face of; **stökkva undan** leap away, escape VI:219; *pp. acc. pl. stokkna* sprinkled, spattered X:157
- sú** *pron. f.* (*Gr* 3.2.2, 3.8.2.1) she, it; that VI:30, XV:79, XXVI B:8, 149; this VIII:143; **er sú af** that is one of XXVI A:44; **sú es/er/sem** which XIV:12, the . . . which VIII:52, XXIII:33, she whom XXV:11; **sú (. . .) er a . . .** which XXIII:64, 67; **sú höndin** the one arm XV:122; **sú in fremri** the foremost XXVI B:92
- suðr, sunnr** *adv.* south(wards) *Gr* 3.5.1–3 ex. 6 (a), III:73, VI:245, VII A:5, 156, 159, 168, X:35, XV:100, XVI:13, 14, 88, XXI:105, 164; *i.e.* on pilgrimage to Rome XVI:82, 85; in the south (actually south-west) VIII:17, in the south, to the south (*i.e.* in the more southerly Álptafjörðr) XIX:29; **suðr hér** here in the south XXVI A:110; **sunnr fyrir** in the south off VI:207; **suðr fyrir land** southwards along the coast XXI:86, 121, south past XXI:105
- suðrátt** *f.* southerly direction; **í suðrátt** southwards XXI:43
- suðrdýrr** *n. pl.* southern doorway; *gen. pl. suðrdura* III:96; *acc. as adv. (acc. of route)* by the southern doorway III:81
- Suðreyjar** *f. pl.* the Hebrides VII A:5
- suðreyskr** *adj.* Hebridean, from the Hebrides XV:40
- suðrganga** *f.* pilgrimage to Rome XVI:165
- Suðrríki** *n.* ‘the southern realm’, southern Europe (the Roman Empire) VI:320
- suðrœnn** *adj.* southern, from the south X:20
- suðu** *see sjóða*
- súla** *f.* pillar XIX:53 (*with suffixed def. art.*)

- súðþaktr** *adj.* (*pp.*) roofed with overlapping boards XXVI A:24
- sukku** *see* **sökkva**
- sumar** *n.* summer (*Gr* 3.1.7.1, 5 (1), 3.1.8 (27)) II:137 (*with suffixed def. art.*), XI:5, XIV:1, XV:79, 82, XXVII:5, 26; *acc. of time þetta/ þat sumar* that summer IV:108, VIII:88, XV:43, **et/hit sama sumar** the same summer VIII:145, XXI:165, **annat sumar** the following summer XIX:9, (which is to be, for) the following summer XXVII:40, **it fjórða sumar** in the fourth summer XXVII:44, **sumar þat er** in the summer that XIX:47; **et næsta sumar eptir, of/um sumarit eptir** the following summer VIII:91, 179, 190, XVI:9; **um sumarit** that summer XXI:4; **þegar um sumarit** that same summer XVI:190; **af sumri** VIII:93 *see* **af**; *pl.* **sumur** VIII:59, 170, 171, XXVII:20, 43; *dat. pl.* **sumrum** XXVII:26, **um sumrum** in summer XXI:10
- sumr** *adj.* some, some of VI:123; a certain, some or other VI:354 (*with seggr*); *acc. sg. m.* **suman** II:159; *pl.* some men III:4, V:70, VI:226; *gen. pl.* **sumra** III:47, **sumra manna** of some people XXI:161; **sumir** some of them XXVI A:38; **sumir . . . sumir** some . . . others III:110, V:82, VII B:67, XIV:134, 167, XXI:106–07; *n. sg. for indefinite number and gender* **sumt . . . sumt** VII A:149 (*understand* were)
- sun, sunar** *see* **sonr**
- sund**¹ *n.* sound, strait IV:28
- sund**² *n.* swimming; **af sundi** *i.e.* out of the water, from where they were swimming in the water VI:300; **sunds** *gen. with snotr or adv. gen.* ('by swimming') VI:313
- sundr** *adv.* apart; **ganga sundr** be broken VI:57; **í sundr** apart III:11, VIII:135, in two XXVI A:69, to pieces I:16, in pieces XXI:117; **gekk í sundr** broke in two V:100
- sundrmæðr** *adj.* born of a different mother, half-brother XXV:45
- sungu/sungu** *see* **syngja**
- sunnan** *adv.* from the south *Gr* 3.5.3 (6), VI:51, 355, X:17, XXI:111, 122; *in verse perhaps* = **fyrir sunnan**, in the south VII A:139; **fyrir sunnan** to the south of XXVI A:96
- sunnanveðr** *n.* a wind from the south, a southerly wind XXI:198
- sunnr** = **suðr**
- sunr, sunu** *see* **sonr**
- súpa** (*pres.* **sýpr**, *past saup*, *past pl.* **supu**, *pp.* **sopinn**) *sv.* sip *Gr* 3.6.9.2 (1)
- sura** *f.* (*Latin word*) calf (of the leg) XXIII:96; *pl.* **suræ** XXIII:98

Susa *f.* Soest in Westphalia XI:3, 11

svát *f.* sickness, grief, wound (collective) XXII:54/4; grief, sorrow, pain (with *gen.* for) XXV:4

svátari *m.* cobbler (Latin *sutor*, Old English *sutere*; in later Icelandic ‘tanner’); as *nickname* III:76

Suttungr (Suttungi) *m.* a giant II:111, 113, 115, 131, 136, 139, 140, 155, 158; *gen.* **Suttunga** II:119, 122, 135, 160

svá/svó *adv.* so I:110, 115, 143, II:111, 144, III:66, VI:46, 122, VIII:28, 33, 36, 50, 93, IX:105 (with **óðfús**), X:86, XVI:58, 127, XXII:33/3, XXVI B:8, 36; **gera/gjora svá** do so XXI:72, 102, XXVI B:213; **var eigi svá** was it not the case XXI:77; **þetta mun svá vera** that will be so, all right XXVI A:112; **nokkut svá** a little bit XXIII:59; so much I:90, XVI:184; thus *Gr* 3.5.3 (7), I:41, 64, 134 (2), VI:83, IX:131, XII:80, XIV:65 (1), XV:54, XIX:53, XXIII:1, XXIV:9, 20, XXVI B:204; like that VIII:2, XI:47, XIX:78, XXV:27, XXVI A:40; thus, in the same way III:116, like this XXI:116; similarly XII:84, XXVI B:25; as follows II:8, VI:258, VII A:10, 78, B:14, XIX:36; such IV:86, XV:141, XVI:83, XXVI B:187, such . . . (that) XXII:40/3; then X:39, XIV:65 (2), XXVI B:222; so that XXII:48/2; as if XXVI A:23; **svá fast, svá hqrð** thus hard (fierce), hard (fierce) like this V:133, VI:254; **svá mikít** similarly large XXIII:63; (**ok**) **svá** (and) also III:112, V:46, VII A:7, 59, XI:11, XIII:5, XVI:186, XXII:2/1, XXVII:42, and . . . as well XXVI B:222 (1), and then, and so VI:10, VII A:156, B:75, and so on XXI:88, and so did (*i.e.* jump overboard) VI:295; **ok svá þat ef** and also (this), if XXVII:28; **svá ok** also, likewise XIV:181; **ok svá er** and so it is, and that is right VI:197; **svá er ok** that is right too V:136; **ok svá var** and so it was VI:67, and so it happened VII A:66; **en svá** than that VI:340; **svá at** (*Gr* 3.8.2.2) so that I:32, III:10, V:130, VIII:57, X:131, XI:11, XIII:4, 22, XXI:129, XXII:22/3, XXIII:25, 72, XXVI A:18, 64, 74, B:31, 76; so hard that XV:151, so harsh that XXII:6/1, such that XV:11, in such a way that II:83, VI:117, XXI:3, 117, so well that VIII:130, XIV:163, (on occasions) when VII B:32, it being the case that, at the point where VI:305, at a time when XXVII:27, this, that XXI:157, XXIV:35; **svá (. . .) at** so . . . that I:17, 26, 36, 97, II:5, 32, III:125, VI:271, 288 (1), VII A:154, B:86, X:60, 170, XII:10–11, XVI:32, XXI:23, XXIV:26, XXVI B:63, 124, XXVII:31, such . . . that I:43, XI:46, 60, XII:13, XVI:125, XXVI A:88, thus (. . .) that II:73, 127,

III:113, VI:288 (2), XV:8, XXIV:1, 32, XXVII:2, in this way . . . that I:134, IV:65, XXI:44, in such a way that XXI:70 (*or svá lengst* for such a very long time?), in this way . . . by XIV:118, in such a way that I:109, IV:104, VI:256, VIII:133, 137, X:126, XII:79, XXV:30, like this, that XXIV:79–80; **svá . . . at eigi** without XIV:67; **svá . . . at . . . hvárki** without either VI:8; **svá at hon lét lesa** by having them read XIV:188; **svá at hann stóð** while standing, still standing V:142; **svá at menn viti** as far as is known X:14; **svá sem** as VI:221, 276, VII A:58, VIII:164, X:15, XXIV:3, just as if XII:53, XV:90, in the way that XII:7, XXIV:30, like VIII:191, XV:60, XXI:34, XXIII:11, just like XXI:123, as if XII:14, XXIII:34 (when?), (that it) seemed to sort of XXI:173, almost, rather, pretty well XXIII:10; **svá sem . . . vel = svá vel sem** so well as I:15; **þat . . . svá sem** what VIII:185; **svá . . . sem** as . . . as I:18, 79, XI:38, XII:81, XIX:112, XXI:64, as . . . as if XII:23 (1), XXI:111, so . . . as XIV:43, so . . . that XXVI B:48, like XXV:45, as I:118, III:33, XI:40, as if XIII:2, just as (he did) XIII:8, such a . . . as XXVI A:57, in such a way that (it seems that) *or* so that XXIII:102; **svá . . . svá sem** as . . . as if XII:22; **svá . . . es** it being the case that, i.e. when VIII:95; **svá . . . er** you being such . . . that XXI:133; **svá margir sem þeir** so many as they were, considering how many they were V:144; **svá as conj.** so that I:18 (1), 56, 96, as far as XXVI B:183

svaf *see sofa*

svagla (*past svaglaði, pp. svaglat*) *vv. impers.* gurgle III:115

svala (*past svalaði, pp. svalat*) *vv. impers. with dat.* cool down III:18, 27

svalt *see svelta*

svanfjaðrar *f. pl.* swan-feathers, (swan's) plumage X:23

svangr *adj.* hungry VI:253 (if the wolf was not hungry there must have been plenty of fallen warriors for it to feed on and a good battle had been fought)

Svanhildr *f.* daughter of Sigurðr the dragon-slayer XXV:9 (see note 5), 10

svanhvít *adj.* swan-white; *as a byname* X:8; **Svanhvít** *f.* *as a personal name* X:11, 13, 23, 35

svar *n.* answer, response XXIV:29; **halda upp svorum** be spokesman VII B:25; **hafa eins manns svor í munni** have to answer for one person, be responsible for one person XXIV:66; **eiga svor at veita firi** be answerable, bear responsibility for XXIV:64, 66

- svara**¹ (*past svaraði, pp. svarat*) *vv.* reply, answer I:11, 61, 63, 107, 127, II:77, 88, 123, V:159, VI:65, VII A:48, 77, XI:25, 37, 66, XV:55, 60, 91, XVI:21, 162, XXI:100, XXIV:28, XXV:45, XXVI B:132; *past pl. svǫruðu* III:123, *svaraðu* VI:183; **var honum svarat** he got a reply I:8; **þar firi svara** answer about that XXIV:57; *with dat. því fyst svara er* answer that first which XXIV:31
- svara**² *see svar*
- svardagi** *m.* oath, solemn promise VIII:156; *acc. pl.* II:35
- svarðlauss** *adj.* grassless *Gr* 3.3.9 ex. 20
- svartr** (*f. sg. and n. pl. svǫrt*) *adj.* dark, swarthy XXI:11, XXIII:105, 108; black I:7, V:166, XXIII:28, XXV:12; black-haired V:86; *wk. form as nickname* VIII:8, XIV:183
- sváss** *adj.* beloved XXV:36
- svefn** *m.* sleep XIV:67, XXV:22, XXVI B:37
- svefnfarar** *f. pl.* ‘sleep experiences’, dreams; *with suffixed def. art.* your dreams V:16
- sveinn** *m.* (*Gr* 3.1.7.3–5 ex. 1) boy V:32; *with suffixed def. art.* III:43, 44, V:44, 45, 65, 69, 80, 85, 88, 91, XI:45, XV:90, XXVI B:169, boy child, young boy XXI:200; *as nickname* XI:7, 8, 35, 37, 40, 71; *as a term of abuse* V:121; *jocular, in address* XXVI B:109
- Sveinn Haraldsson forkbeard** *m.* king of Denmark (died 1014) VI:1, 5, 12, 16, 29, 38, 39, 63, 69, 75, 107, 114, 118, 127, 142, 146, 162, 183, VIII:146
- Sveinn Úlfsson** *m.* king of Denmark 1047–76 XVI:14, 30, 39, 44, 46, 77, 128, 136, 140, 144, 149, 161, 166
- sveipa** (*past sveip, past pl. svipu, pp. sveipit*) *sv.* wrap *Gr* 3.6.9.3; **sveipa útan** enclose, cover (*with dat.* in something) X:117, 161
- sveif** *f.* troop V:54, VII A:82; district XXVI A:119
- sveitúngr** *m. pl.* members of a **sveit**; fellow soldier XXII:30/2
- svelta** (*past svalt, past pl. sultu, pp. soltinn*) *sv.* die XXV:26
- sverð** *n.* sword I:132, III:54, 56, 85, IV:9, V:29, 36, 59, VI:52, 238 (*gen. pl. with gangr*), XI:26, XIX:33, XXI:114 (*pl.*), XXII:12/3, XXVI B:152; the sword X:81, 91; *with suffixed def. art.* the sword I:130, 137, 148, III:28, VII A:103, X:79, XIX:34, XXI:142; *with suffixed def. art.*, his sword I:94, 95, 96, III:95, XXI:140; *nom. pl.* V:156 (*subject of bitu*), VI:196; *acc. pl.* II:5, IV:39 (*object of hvetja*); *dat. with suffixed def. art.*, his sword III:98, V:58, VII B:68; *dat. with suffixed def. art. and gen. of owner* V:116; **með sverði** with his

- sword VII A:17; *dat. as instrumental sverði* with a sword VII A:102, XXV:31
- sverðleikr** *m.* ‘sword-play’, ‘sword-sport’, battle VII A:18 (*object of gerði*)
- sverja** (*past sór, past pl. sóru, pp. svarit*) *sv.* swear *Gr* 3.6.9.1 (5), 3.6.9.3 ex. 2; **sóru** swore VIII:153
- Svíaherr** *m.* army of Swedes VI:163
- Svíakonungr** *adj.* king of the Swedes; *as title* VI:35, 84, 128, 146, 163, 187, VIII:147
- Svíar** *m. pl.* Swedes VI:188, 213, 222
- svik** *n. pl.* treachery, betrayal VII A:52
- svikja** (*past sveik, past pl. sviku, pp. svikinn*) *sv.* (*Gr* 3.6.9.2 (6)) betray, cheat II:147, VI:143 (**ór** out of, so as to make him leave); *pp.* cheated VI:4, ambushed, trapped, caught in a trap V:151
- svima** (*past svam, past pl. svámu, pp. sumit*) *sv.* swim *Gr* 3.6.9.3
- svinnr** *adj.* wise, shrewd XXV:32
- svipan** *f.* movement, force, speed I:43
- svipta** (*past svipti, pp. svipttr*) *wv.* deprive *Gr* 3.6.9.1 (7); *pp. svipttr* with *dat.* deprived of XXII:48/4; having lost XXII:9/4
- svívirðing** *f.* dishonour, affront, insult, outrage VI:36, 40, XV:25
- Svíþjóð** *f.* Sweden X:2, XVI:130
- svó** *see svá*
- svæla** (*past svældi, pp. svældr*) *wv.* choke with smoke III:14; **svæla inni** suffocate (someone) in their house XXVI B:67
- svælumikit** *adv.* very smoky, full of choking smoke III:5
- svænskr** *adj.* Swedish (= **sænskr**); *acc. pl. svænska menn* in *acc. and inf. construction after kváðu* VI:244; *wk. form as title svænski* VI:35, 213
- Svölðr** (*gen. Svölðrar*) *m.* an island in the Baltic VI:29; *referred to as a river* VI:207; *cf.* VIII:145, *note 47*
- svqr** *see svar*
- svqrt, svqrtum** *see svartr*
- svqruðu** *see svara*¹
- svqrum** *see svar*
- syðri** *adj. comp.* more southerly III:12, XXI:170; **í Álptafirði enum syðra** in the more southerly Álptafjörðr XIX:28; *dat. pl. syðrum* III:51
- syknuleyfi** *n.* licence for mitigation of penalty XXVII:27
- Syllingar** *f. pl.* the Scilly Isles VII A:9, 28, 29, 30, 70

- sýn** *f.* (restoration of) sight XXII:58/3
- sýna** (*past sýndi, pp. sýndr*) *vv.* show; display XV:146; demonstrate, give an example (of) XIV:38, 50; indicate, betray XXIII:5, 9, 39, 40, 47, 57 (cf. *Gr* 3.9.8.2), 84 (cf. *Gr* 3.9.8.2), they indicate XXIII:60; reveal XXIII:3; **sýna af sér** give out, proclaim XXIII:52; **sýnir** (it) indicates, (it) is a sign of XXIII:16, 80, 85; **sýnir manninn** shows the person to be XXIII:64; *with suffixed 1st person pron sýndak* I showed (it) VIII:2; **sýna sik í** display (one's readiness for) something, reveal one's concern for something V:160; **sýna viðrkvæmiliðt vera** show that it was fitting XIII:20; *pres. part. sýnandi* XIII:24; **-sk form sýnask** appear, can be seen XXIII:31; **sýnaz** appear, be apparent XXIV:79; **sýnisk mér, mér sýniz** seems to me XVI:120, XXIV:30, it seems to me XXVI B:28; **sýnisk honum nokkvot eptir sem** there seems to him to be something in what, he thought it was probably right what XVI:55; **sýnisk þeim** it seems to them XXI:146; **sýndisk** appeared, looked X:104, it seemed XIV:51
- syngja/syngva** (*past sǫng, past pl. sungu, pp. sungit*) *sv.* sing *Gr* 3.6.9.2 (2, 6); chant, intone XIV:64, 70; **súngu** rang, clashed, resounded XXII:56/4; **þar er spjör sungu** 'where spears sang' *means* in battles VI:202
- syni, synir** *see* **sonr**
- synja** (*past synjaði, pp. synjat*) *vv.* *with gen.* refuse II:140
- sýnu** *adv.* *with sup.* by far V:87
- sýr** *f.* sow *Gr* 3.1.7.2 (5)
- sýra** *f.* sour whey III:99 (*see note*), III:102 (*with suffixed def. art.*), III:103 (*with suffixed def. art.*), XXVI B:114
- sýrgja** (*past sýrgði, pp. sýrgðr*) *vv.* wail, weep aloud XXVI B:31
- sýruker** *n.* cask for storing **sýra** III:100 (*with suffixed def. art.*)
- sýsla**¹ *f.* **1.** work XIV:18; task(s) XIV:138, *note*. **2.** diocese XIV:142
- sýsla**² (*past sýslaði, pp. sýslat*) *vv.* do, effect; **sýsla þat** arrange it, i.e. make the decision XXVII:6
- sýsligast** *adv. sup.* most briskly *Gr* 3.5.3 (12)
- sýstir** *f.* sister VI:31, 47, VII A:74, IX:114, 127, X:24, XI:19, 28, 71, XIX:107, XXV:10, XXVI A:115; *gen.* **systur** XIX:39, XXV:60
- sýsturdóttir** *f.* sister's daughter, niece VII B:7 (refers to Sigríðr, not Gunnhildr)
- sýstursonr** *m.* nephew (sister's son) III:43 (*in apposition to sveinsins*)
- sæi** *see* **sjá**

- sælið** *n.* help at sea, (trying to) save a ship XV:146
- Sælingsdalr** *m.* valley in western Iceland XV:46, 84
- Sælingsdalsheiðr** *f.* moor between Sælingsdalr and Saurbœr in western Iceland XV:100
- sæll** *adj.* happy, fortunate, blessed I:9, 11, 21, 39, XIV:75, XXV:74
- sæmdarmaðr** *m.* man of honour, honourable *or* distinguished man XXII:28/3
- Sæmundr (Sigfússon, enn fróði)** *m.* Icelandic priest and historian 1056–1133 VIII:2, 145, 152
- sær** (= **sjór**) *m.* sea II:50, 103, 112, VI:316, XV:145; *with suffixed def. art.* II:108, VII A:157; *gen. sg.* **sævar** X:19, 85, 101
- særa** (*past* **særði**, *pp.* **særðr**) *vv.* wound XXVI A:51, 75, B:96
- sæta**¹ (*past* **sætti**, *pp.* **sætt**) *vv.* *with dat.* mean, signify; **hverju þat sætti** what this meant, what was the cause of this I:74; **undrum sæta** amount to a miracle *or* marvel XXII:44/2
- sæta**² *f.* *poetical term for woman*; = Steingerðr, *subj. of hvarf* IV:27
- sæti** *see* **sitja**
- sætt** *f.* settlement II:62, 72, 114; peace VI:56; *in pl.* compensation, atonement, settlement XIX:24; **taka sættum við** accept reconciliation with XXVI B:130
- sættargjörð** *f.* terms of settlement II:67
- sættask** (*past* **sættisk**) *vv.* reach agreement (**á** on something) VIII:27, XVI:56; **sættask at því at** agree on these terms, that XIX:24
- sætti** *see* **sæta**¹
- sævar** *see* **sær**
- Sævarstaðr** *m.* ‘Sea-stead’, an island X:87; cf. **sævar stoð** X: 85, 101
- sækja** (*pres.* **sækir**, *past* **sótti**, *pp.* **sótt**) *vv.* (*Gr* 3.6.9.3) **1.** seek (**eptir** for, *i.e.* go in search of, fetch) II:48; make an attempt on IV:46 (*subj.*); attack V:103, 132, 134, 144, VI:343, XXVI B:64; go to, attend IV:110, VII B:25; visit XIV:61; **skjótt sækja** quickly win them (the buildings) *or* defeat us XXVI B:61; **mik fá sótt** attack me successfully, overcome me XXVI A:81; **þá sótta geta** manage to defeat them XXVI B:49, 100; *past subj.* **sætti** might seek out IX:56; **sækja á fund** *with gen.* go to visit XIV:139; **sækja í hendr** make demands on, pester *or* demand (women) from? XXI:195; **sækja at** attack IV:62, V:81, 113, VI:275, XXI:138, 146, XXVIA:37, 39, B:51, force one’s way to VI:285; **sækjum at** let us attack XXVI A:42, *past subj.* **at sætti at** that they should attack VI:273; **sækja heim** attack

- (someone) in their home XXVI B:63; **sækja til** look for, call (on someone) for something II:130, come (to try to get something) IV:37, attend XIV:58; *pp.* **sótt verða** to be overcome VI:316; **sóttan** (to be) overcome (*with vann jöfur*) VI:247, **sóttan und lok** (to have been) finally defeated, *i.e.* slain VI:303. 2. **-sk form illa sóttisk þeim Gunnarr** Gunnarr was hard for them to defeat XXVI B:60; *impers. with dat.* **sóttisk þeim, þeim sækisk** they were progressing, gaining success III:1, IV:63; **þeim mun illa sækjask** it will be slow progress for them, they will find it tough work XXVI B:58
- sæmðf.** honour I:66 (**at honum** sign of his being a source of), XXIV:68, 73; **þeim til sæmðar sem** in honour of him who XXIV:60; **þeim til sæmðar** as a compliment to them XXIV:74
- sæmðaratkvæði** *n.* respectful address, honourable forms of address XXIV:61
- sæmiliga** *adv.* becomingly XIII:30
- sæmiligr** *adj.* honourable, reverend XIV:175; *sup.* XIV:165
- sæmr** *adj.* befitting; *comp.* *Gr* 3.3.3 ex. 5
- sænskr** *adj.* Swedish (= *svænskr*); *wk. form as title* VIII:146
- sætr** *adj.* sweet; *sup.* **sætasti** most sweet XIII:47; *dat. pl.* **sætustum** sweetest XII:18
- sætti** *see* **sækja**
- söðla** (*past* **söðlaði**, *pp.* **söðlat**) *wv.* saddle XV:95
- söðull** *m.* saddle V:157, X:45
- sögd** (*Gr* 3.3.9 ex. 8), **sögdou**, **sögdum** *see* **segja**
- sögn** (*pl.* **sagnir**) *f.* (*Gr* 3.1.7.1 ex. 5) report III:47; **er þat sumra manna sögn** some people say XXI:162
- sögu**, **sögur**, **sögum** *see* **saga**
- sök** *f.* cause; suit XV:67, XXVII:7; lawsuit XV:137; accusation, charge, cause of resentment, grievance, grudge VI:30, 32, 41; **á sök þá** has (responsibility for) that case, that case lies with XXVII:36; **fyrir þá sök** for this reason IV:105, VII A:79, as a result XIV:144; **fyrir þá sök at** because VI:34, **firi þá sök . . . at** for this reason . . . that XXIV:57–58; **fyrir þessa sök** because of this, on account of this VI:137; **fyr sanna sök** for good cause V:155; **sú var sök til** this was the reason for it VII A:135; **fyrir sakar, fyrir** (. . .) **sakir** *with gen.* for the sake of, because of XII:36, XIV:97, 114, XXIV:21, because of V:46, XIV:99, XIX:3, for someone's sake, on someone's account IV:100; **fyrir mínar sakir ok fyrir þínar** for my sake and for your

- own XII:40; **fyrir sakir þeira er** because of those who XII:89; **fyrir sakar þess er** for this reason, that VI:317; **fyrir þær sakar** as a result of this, for all that XV:12; **fyrir þessar sakar** on these grounds XV:28; **til saka** as the offence, as the reason XV:69
- søkótt** *adj. n. eiga sökótt* have many quarrels, have much enmity (many enemies) V:3
- söl** *n. pl.* an edible sea-weed used as food; *gen. pl. sölva* IV:61
- sömu** *see samr*
- söngr** *m.* song *Gr* 3.1.7.5 (4); singing, chanting, music XIV:156, 162
- sönn, sönnu, sönnum** *see sannr*
- Sörlr** *m.* brother of Hamðir, son of Guðrún and Jónakr XXV:32, 75, 110
- söx** *see sax*
- sökkva** (*past sökk, past pl. sukku, pp. sokkinn*) *sv.* (*Gr* 3.6.9.2 (2)) sink III:98 (**upp um** up over, *i.e.* so as to be covered up over), VI:256, 259, XXI:200
- t** *neg. suffix with verbs* IV:42, VI:261, 342, 348, XXV:31, 64
- tá¹** (*pl. tær*) *f.* toe *Gr* 3.1.7.2, 3.1.8 (20)
- tá²** *n.* pathway, trodden ground round or in front of the house XXV:1
- taða** *f.* hay (from the well-manured home field) III:4
- tak** *n.* hold, grasp; **betri honum til taks** any better for him to use XV:123
- taka** (*pres. tekr, past tók, past pl. tóku, past subj. tæki, pp. tekinn* *Gr* 3.3.8.4 (3a), 3.3.8.2–5 ex. 4, 3.6.9.1 (4)) *sv.* **1.** take (*Gr* 3.6.9.1 (4, 12, 13, 14)) II:18, 42, 52, 73, 80, III:3, IV:63, X:79, XVI:186, XIX:34, XXI:51, 115, XXVI A:40, B:107; *imp. tak* XII:38, *imp. pl. takið* XXVI B:150; **tökum, tóku vér** let us take XXI:100, XXVI A:59; receive I:121, VII A:66, VIII:140, XXII:51/3, 58/3; accept XXII:27/3, XXIV:68, *with dat.* XXVI B:130, *imp. taki þér* XXII:25/1; take away VII B:56; take up, pick up V:157, XI:19, 44; take hold of IV:64; take possession of VII A:107, XIX:54; take on, assume VIII:58, 62, 169; adopt XVI:83, XXVI B:105; choose XXVII:4; **tók sér** chose himself XIX:94; appoint XXVII:10, 18, 50; start XI:112; undergo XIV:37; board VI:103; catch V:67, 91, 95, XIX:57, XXVI B:195; arrest VII B:51, *past subj. tæki* take prisoner XXVI A:8; catch (an illness) XVI:89; capture II:46, VI:297, 300 (*pp. pl. teknir*), XIX:36, XXVI A:9; reach X:170; touch, consume? XIII:17; strike XXVI B:92; **taka kveðju** respond to a greeting XVI:19, 157; **taka mat eða svefn** enjoy food or sleep XIV:67; **hvæt**

þeir taka ráðs what course they adopt XXVI B:48; *pp.* accepted; **eigi fjarri tekít** by no means rejected XV:5; *supine tekít* taken I:25; **taka sér** get oneself II:155, appoint (for themselves) XXVII:6; **taka á** touch I:36; **taka af** derive from XIV:80; **tóku af** took (them) off X:49; **tók þar af** took out of it XIV:32; **taka fyrir** take in exchange for XXI:115; **taka hǫndum** capture X:15, seize, take hold of XXVI A:11; **taka í** reach (up) to III:103; **taka í móti** receive, meet, take hold of XXVI B:184; **taka niðr** reach down to (so as to strike against) II:32; **taka ofan** take down, put away XXVI B:35; **tók honum skammt ofan** reached a short way down on him XII:56; **taka til** *with acc.* undertake I:30, *with gen.* reach (to) (*subj. taki*) XXIII:83, take hold of, seize I:104, III:84, XXI:199, take to, begin to use VI:125, take in for, accept for XIV:153, make use of, have recourse to XXI:39; **taka til máls** take up the story; **nú er þar til máls at taka . . . at** now the story must be taken up at the point . . . where XXVI B:2; **taka til orðs** begin to speak (*or* choose the words?) XXIV:20; **taka til ráðs/ráða** adopt as a plan, decide to do XXVI B:45, 166; **taka til siðar** establish as a custom XXIV:77; **teknir til þess** assigned to this, appointed to do this VIII:174; **taka upp** take up, pick up I:22, 99, lift up XXI:141, raise, disinter XXII:61/1, take on, undertake II:133, adopt I:52, XVI:90, seize VII A:136; **taka út** reach out to, go out and touch VII A:154; **taka við** receive I:137 (*imp. tak*), accept XVI:188, embrace VII A:55, VIII:78, 90, take in VI:16, take into one's care XV:41, catch I:41; **at taka við** receiving XIV:138; **taka vel við** receive warmly VI:46, XI:14, XV:125; *impers. tók af* *with acc.* (something) was put a stop to II:59, was removed from VII A:44, it was cut off III:57; **tók af hǫfuðit** his head was taken off XXVI B:154; **at yfir taki við oss** that we may be finished off *or* that an end be made of our dealings XXVI B:65; *as aux. taka (at) with inf.* begin to III:50, 88, VII A:157, B:30, VIII:72, XIV:1, 47, XIX:58, XXI:110, 116, XXII:39/1 (*or meaningless auxiliary*), XXVI B:121, 126; **taka at** *as meaningless auxiliary* did XXII:62/1 (*or* 'took the relics intending to, in order to'). **2. -sk form** be accepted, be successful, take root VIII:85; begin: *supine tekizk* begun V:92; **af takask** be abolished XIV:85; fail, come to an end XXI:60; **takask til** turn out I:89

tákna (*past táknaði, pp. táknat*) *wv.* mean, signify XXI:99

tal *n.* talk, tale II:84; conversation IV:4, 37, VII A:45, XV:29 (*with*

suffixed def. art.); reckoning VIII:149; **tal af honum** what he said, his opinions (*cf. halda*) XXI:15

tál *f.* deceit, betrayal; *pl. draga á talar* entrap, betray VI:145

tala¹ (*past talaði, past pl. tölðu, pp. talaðr*) *vv.* speak (**við** with) III:15, IV:36, XIV:33, XV:6, 58, XXII:31/1, XXVI B:40, 155; say (**við** to) XXII:15/2; speak of, discuss III:18, VII A:62, 95; **tala um** speak about, discuss IV:77, XXI:2, write about, treat of XIV:90, *note; impers. pass. um var talat at* it was discussed that III:105

tala² (*acc. tölu, pl. tölur*) *f.* speech VIII:123; *in pl.* persuasion VIII:152; reckoning VIII:8, 61; number XI:12

talðr, talði *see telja*

tálma (*past tálmaði, pp. tálmat*) *vv.* hinder XVI:70

tanngnjóstr *m.* ‘Tooth-gnasher’ or ‘Tooth-crushed’, a nickname; also the name of one of Þórr’s goats (*SnE, Gylfaginning* ch. 21) IV:107

téa *see tjá*

tefla (*past tefldi, pp. tefldr*) *vv.* weave braid, do tablet weaving XIV:189

tegr/tigr/tugr (*pl. tigur*) *m.* (a group of) ten, a decade (*Gr* 3.4.1 and 2 (5), (9)) VIII:56, 60, 196; *with gen.* (*Gr* 3.4.2.(9)) **fjórir tigr** forty XXI:18, 164, **sjuu tigr** seventy XIX:49, **tíu tigr** a hundred XXI:162; *acc. pl. tegu* VIII:29, **sex tigu** sixty VI:21, **sjuu tigu** seventy VI:49; *dat. pl. nær þremr tígum* nearly thirty XXVI B:47; **sex tígum ok einu** with seventy-one VI:53 (*adv. with fór*); **sjuu tegum vetra ens níunda hundraðs eptir** = 870 years after VIII:13; **þremr tegum vetra ens annars hundraðs eptir** = 130 years after VIII:148; **sex vetr ens fjórða tegar** 36 years VIII:194; **hálftr þriðri tugr manna** half the third ten (= two tens and half the third) of men, i. e. 25 men III:79 (*Gr* 3.4.2 (9))

teitr *adj.* cheerful, happy, joyful XXII:21/2

Teitr Ísleifsson *m.* priest VIII:8, 36, 93, 144

Teitr Ketilbjarnarson *m.* 10th-century Icelander VIII:80

tekinn (*Gr* 3.3.8.4 (3a), 3.3.8.2–5 ex. 4), **tekít, teknir, tekr** *see taka*

telja (*past talði, past pl. tölðu, pp. talðr*) *vv.* reckon, declare II:110; tell, report XII:63; calculate, reckon up VIII:153; count VIII:165, X:56; enumerate XXII:28/2; **telja fyrir** work out or argue in the presence of VIII:73, put to, plead to, try to persuade VIII:125; **-sk form talðisk** said that he II:132; **teljask undan** decline, refuse XXVI B:145

ténaðarmaðr *m.* assistant, deputy XIV:170

- tendra** (*past tendraði, pp. tendrat*) *wv.* kindle; **-sk form tendrask með** be kindled by (*or in*), be excited by (*or in*) XIII:23
- tengja** (*past tengði, pp. tengt*) *wv.* tie together VI:169 (*imp. pl.*)
- tenn** *see tønn*
- tét** *see tjá*
- teygja** (*past teygði*) *wv.* entice, lure II:38, XXVI A:15
- teygjask** (*past teygðisk*) *wv.* **-sk form** show oneself; **tenn hánúm teygjask** his teeth are bared X:81
- tíð** *f.* time VIII:129; *pl. tíðir* divine service XIV:43, 58, 124; the canonical 'hours', prayers XIV:69; **til tíða** for services, for prayers XIV:160
- tíða** (*past tíddi, pp. títt*) *wv. impers. with acc.* desire XVI:88
- tíðagjörð** *f.* (holding of) church services XIV:152
- tíðindalauss** *adj.* uneventful, without incident XV:57
- tíðindi** *n. pl.* tidings, news, events II:14, 37, VI:89, 106, 134, XV:72, 91, XIX:74 ('what had happened'), XXVI B:6; **löngr tíðindi** long drawn-out story IX:37; **vera myndi nokkur tíðindi** something must be going on, something must be up VI:124; **hvat til tíðinda hafði görzk** what had happened of importance XV:121
- tíðr¹** *adj.* frequent; common, popular (*with dat.* with) XIV:83; swift; *n. hvat títt væri* what was happening XV:112; *n. as adv. títt* pleasant XXV:62; quickly; *sup. sem tíðast* as quickly as possible, at once VI:63
- tíðr²** *m.* time VIII:8, 20
- tíginn** *adj.* noble, of high rank; *dat. pl. tignum* VI:194, XVI:152, 184; *sup. tignastr* XI:58, *f. tignust* XII:24
- tigir** *see tegr*
- tignarliga** *adv.* splendidly, majestically, nobly, magnificently XII:24
- tigr, tigu, tignum** *see tegr*
- til 1.** *prep. with gen.* to (*Gr* 3.7.2) I:1, 23, 25, 38, 46, 56, 68, 88, 98, II:3, 37, VI:5, VIII:15, 43 (2), X:10, 95, XI:64, XV:43, XVI:10, 96, XIX:30, XXI:130, XXII:27/1, XXV:56, XXVI A:1, 5, 10, B:40; towards XXIII:21; towards, to, at I:13, 35, V:129, VII A:102, XIX:71, 80, XXVII:22, 29; to the home of (*cf. Gr* 3.1.5 (13)) II:50, 95, IV:3; **til hans** at him XXVI A:71, B:90, to see him X:88, **til sín** to see him XVI:87, **til mín** to see me XVI:39, **til þín** to you XXIV:1, 3, **til þeir(r)a** at them XXVI A:45, to them XXIV:75; **til þess** about it XXII:22/4, so far XXVII:32, for this I:119; for VI:7, VII A:100, VIII:55, XIV:174, XVI:97, 189, XXII:28/4, 37/2, XXIII:27, XXVII:17; for (the purpose of) III:105, XVI:90, 165, 167, XXI:41,

XXII:1/4, XXVI A:85; for *or* until XVI:51; for, to bring about *or* until XXV:30; for (voyages to) XVI:129; XIX:43; engaged in XIV:136; to get II:17 (*see illr*), III:20; until VI:304, 324, XXVI B:124; about II:45, VI:331; as I:39 (to cause), II:73, 114, VII A:52; **til bogastrengs mér** as a bowstring for me XXVI A:79; **ok til** and (go) to VI:129; **gera til** earn I:61. **2. as adv.** towards (something), in that direction II:24, there, to that place II:112, XXI:73, up to it I:108, for it I:118, 121, 130, VIII:39, 43 (1), 89, XVI:35, for this III:105 (1), VII A:135, XXIV:3 (2), to earn it I:137, to do (it) I:126, III:17, VIII:164, of this I:115; available, possible XVI:38, 48; **til búit** prepared, ready XIX:57 (*cf. búa*); **taka til, takask til** *see taka*; **vera til** be available, be enough VI:225, be available (to do) VII B:20, XXVI B:102; **sem þú ert maðr til** as a man like you would XXVI B:112; **þat var mest til at** this was the main reason why VI:46; **hér til** for this XV:27; up to now V:77; **þangat til** up to then VIII:95; **þar til** for it (*cf. Gr 3.9.1*) VII A:98, for that event, *i.e.* at that battle VI:154; **þar til. . . sem** towards the spot where XXIII:18. **3. forming conjunctions** **til þess er** in order to bring about what XIV:90, *note*; **til þess er, til þess unz** until VI:45, VII A:28, VIII:25, XII:4, XXI:87, XXVI B:43, 228; **þar til er** until XI:47, XIX:33, 50, XXI:52; **svá til þess er** on until VI:10; **til þess at** in order that, so that VII A:51, VIII:163, XIV:122, 124, (in order) to XIV:26, 151, so that XIV:55, to (do something) XXVII:3, for this, that XXIV:14; **til at** for the purpose of, to XXVII:4, (in order) to XIX:47, in order that XXVI B:65

tilgjof *f.* bridal gift (from the bridegroom to the bride) VI:2, 4

tillit *n.* glance I:30

tilræði *n.* attack IV:8

tilskipat *pp. n.* ordained XXIV:45

tilstilli *n.* guidance, contrivance, action XIV:112

tími *m.* time XV:35; **einn tíma** on one occasion XIII:13

tína (*past tindi, pp. tint*) *vv.* rehearse XXVII:29

tingl *n.* prow-piece, a triangular piece of wood between the gunwales at a ship's prow; *gen. pl. with tangar* (*see tong*) VI:232

tinsmiðr *m.* a worker in tin or pewter; *as nickname* III:79

tírr *m.* glory VII A:22; fame XXV:108

títt *see tíðr*¹

tíu *num.* (*Gr 3.4.1*) ten III:46, VIII:92, XV:79, XIX:36, XXI:162, XXVII:29; **tíu (hundruð)** *i.e.* 1200 (*Gr 3.4.1*) VIII:166, XXV:81

- tíund** *f.* a tenth part; a tithe, tithe-payment VIII:154, 157
- tíundi** *num. (ordinal) adj.* tenth *Gr* 3.4.1; **við/með tíunda mann** with nine others (*Gr* 3.4.2.(8)) XV:130, 134
- tívar** *m. pl.* gods IX:55
- tjá/téa** (*past téði, pp. tét*) *vv.* show X:81; describe XII:63; give an account of, enumerate XXII:13/3; **-sk form tjásk** be shown, be to be seen (*or* be used, be useful?) XIV:179
- tjald** *n.* tent; sheet of tarpaulin XIX:58
- tjalda** (*past tjaldaði, pp. tjaldat*) *vv.* cover, hang; *pp. n. pl. tjölduð* II:12
- Tjaldanes** *n.* farm on the south side of Gilsfjörðr XV:131
- tjara** *f.* tar III:4 (*with suffixed def. art.*)
- tjorr** *m. poetical word for sword or spear; gen. pl. tjørva* VII A:21
- tjørupinnr** *m.* a piece of wood covered in tar *or* a small container for tar III:2
- tóku, tóku** *see taka*
- tólf** *num.* twelve (*Gr* 3.4.1) II:7, VII A:100, VIII:171, 193, XIV:143, 173, XV:133, XIX:48, XXII:59/4; **tólf (hundruð)** i.e. 1440 VIII:167
- tólfthi** *num. (ordinal) adj.* twelfth *Gr* 3.4.1; **með tólfth mann** i.e. with eleven others (*Gr* 3.4.2 (8)) VIII:98, XV:75
- tópt** *f.* foundations, ground plan (i.e. overall length) XIX:62
- Torfi Hamalsson** *m.* XIX:114
- tradda** *see treðja*
- traðir** *see tröð*
- trana** *f.* crane (bird) XXV:62; *with suffixed def. art. Tranan* name of a ship VI:105, 227; *acc. Tranu* (*with sá fljóta auða*) VI:307; *gen. with suffixed def. art. Trönnunnar* VI:216
- trauðr** *adj.* reluctant; *n. as adv. trautt* scarcely XXI:54
- traust** *n.* protection, support XV:127
- traustr** *adj.* reliable, strong VI:288, XXII:17/3
- tré** *n.* tree II:27 (*with suffixed def. art.*); tree *or* a piece of wood XXI:150; *dat. pl. with suffixed def. art. trjánum* their pieces of wood XXI:97, 112 (these may have been bullroarers, which were widely used by North American Indians for ceremonial purposes); timber, wood XIII:14, 30
- treðja** (*past traddi, pp. traddr*) *vv.* cause to be trodden on (*with dat.* by) XXV:11; *pp. acc. f. sg. tradda* (*Gr* 3.9.7.1) XXV:69
- tręga** (*past tregði*) *vv.* **1.** grieve for, lament X:138. **2.** cause to grieve, cause grief to X:168
- treginn** *adj. (pp.)* grievous, sad XXV:1
- tregr** *adj.* reluctant I:102

- trésmiðr** *m.* wood-carver, carpenter XII:2
- treysta** (*past treyst, pp. treystr*) *wv.* trust (á in) XXII:24/1; **-sk form treystask** dare XIV:164
- tréþak** *n.* wooden roof XIV:8
- trítill** *m.* (spinning) top; urchin; small movements XXIII:39 (*see note*)
- Tristram** *m.* XII:1, 3, 5, 16, 36, 38, 62, 64, 69, 70
- trjánum** *see tré*
- troða** (*past trað, past pl. tráðu, pp. troðit*) *sv.* (*Gr* 3.6.9.3) **1.** tread XVI:122 (*subj.*). **2.** stuff III:4 (*object understood; Gr* 3.9.5.1)
- trú** *f.* belief, religion XXII:22/3; (i.e. the Christian religion) XXI:13; faith XIV:65 (*with dat. in?*); (the) faith, i.e. Christianity VII A:50, VIII:78, XXIV:46; **rétt trú** VII A:68, XXIV:52; *acc. helga trú* Christianity XXII:25/1
- trúa** (*past trúði, pp. trúaðr*) *wv.* believe *Gr* 3.6.9.1 (8); **trúa á** believe in XXIV:33, 34; *with dat.* believe in, trust XXII:17/4 (*3rd person pres. trúr?*—cf. **trúr** *adj.*); *imp. trúið þér ok því* also trust in this XXVI B:124
- trúanligr** *adj.* believable XIII:40
- trúr** (*Gr* 3.3.8.5 (4)) true, loyal (*with dat.* to someone) VII A:41, XXII:17/4 (cf. **trúa**); *dat. pl. trúm* *Gr* 3.3.8 (4) and 3.3.9 (5)
- tryggiliga** *adv.* securely XII:76
- tryggr** *adj.* trusty XXII:17/3
- Tryggvason, Tryggvasunr** *m.* son of Tryggvi Ólafsson VI:48, 77, 89, 130, 211, 215, VIII:145, XXI:37
- Tryggvi Ólafsson** *m.* father of King Óláfr of Norway; *gen. Tryggva* VI:144, 336, 367, VIII:75
- trýta** (*past trýtti, pp. trýtt*) *wv.* dangle XXV:62
- trøð** *f.* (trodden) path; sheep pen? XXVI A:13; *in kenning for sea, fjarðmýils trøð* VI:251
- tröll** *n.* monster I:81
- Tröllaskógr** *m.* ‘troll forest’, farm in southern Iceland XXVI A:17
- trönu** *see trana*
- tu = þú** I:10, 15, 20, 125, IV:97, XXV:23, XXVI B:218; *see þú tugli* *see tygill*
- tugr** *see tegr*
- Tumba** *f.* mountain on the coast of Normandy XIII:1, 11, 28
- tún** *n.* enclosure, farmyard, infield III:59 (*with suffixed def. art.*), V:33; court(yard); *gen. pl. túna* to the dwelling, abode IX:9

tunga *f.* language VI:317

Tunga¹ *f.* a farm, the home of Þorkell and Steingerðr, in Gnúpsdalr, off Miðfjörðr, about fifteen miles south of Steinsstaðir IV:3, 6, 107

Tunga² *f.* an area in eastern Iceland *Gr* 3.1.8

túngarðr *m.* farmyard wall, hayfield wall XV:100

tungl *n.* moon; *in kenning for shields* (referring to the way they were fastened along the sides of viking ships) **tungl tingla tangar** (*subject of skórusk*) VI:232

tunglkváma *f.* new moon XIV:80

turn *m.* tower XI:2, 48

tuttugu *num.* twenty (*Gr* 3.4.1) V:83, VIII:59, 62, 191

tvá, tvau *see tveir*

tveir *num.* two (*Gr* 3.4.1) V:48, VI:198, VII A:97, VIII:163, X:100, 106, XII:18, XV:94, XXI:23, 144, XXVI B:102; **tveir einir** just two XXV:81; *acc. m.* **tvá** I:74, 103, IV:2, VI:159 (*with jofra*), VIII:82, 83, X:2, XV:32, 95, XIX:62, XXI:38, 165, XXVI A:11, 78; two (warriors) XXVI A:100; **þá tvá** those two (**þá**²) *or* now, by then two (**þá**¹) XXVI A:76; *f.* **tvær** II:74, X:8, **ok tvær** and two (were) XXI:199; *n.* **tvau** I:76, II:28, 97, III:30, XIV:140, XXI:21, 199, XXVI A:76, XXVII:37, of two persons, a male and female IX:47; **tvau verð slík** double that price XVI:24; *gen.* **tveggja** VII A:154, XIV:177, **tveggja þeira** of the two of them X:120, 164; *dat.* **tveim** VIII:195, **tveimr** (to) two XXVI A:104, 105

tvímánaðr *m.* 'double month', the fifth month of summer (late August to late September); **at tvímánuði** at the beginning of double-month, i.e. in late August XV:14

tvisvar *adv.* twice III:116

tvær *see tveir*

tyggi *m.* ruler, king VII A:24 (*subject of barði and hjó*); *dat. sg.* **tyggja** (here = King Óláfr) VI:353

tygill (*dat.* **tugli**) *m.* strap *Gr* 3.1.7.2 ex. 4

týna (*past týndi, pp. týnt*) *vv.* *with dat.* lose VII A:53, XIII:36 (*pres. part.*), XVI:139, 143, 182; destroy; **-sk form as passive týnask** be lost, perish II:91, 105; *supine* (*Gr* 3.9.7.1) **týnz** II:108

typpa (*past typðu, pp. typðr*) *vv.* top; **typpa um** dress around the top, put a head-dress on IX:64 (**typpum** let us put . . .), 77

Týr *m.* a god (one of the **Æsir**) II:9; *in kenning for warrior* (here the king), **Týr tjörva dýrra** VII A:21

tær *see* **tá**

tæki *see* **taka**

tǫðu *see* **taða**

tǫku, **tǫkum** *see* **taka**

tǫlðu *see* **telja**

tǫlu *see* **tala**²

tǫluðu *see* **tala**¹

tǫlvíss *adj.* skilled in mathematics and computation XIV:191, *note*

tong *f.* (a pair of) tongs; **tong tingle** a pair of ornamental strips of wood along the sides of ship's prow VI:233 (*gen.* **tangar** with **tungl**)

tǫnn (*pl.* **tenn**) *f.* tooth X:81, 120, 164, XII:57

uf *see* **of**¹

úfár *adj.* no few, *i.e.* many VI:365 (*gen.* with **þjóðar**)

ugga (*past* **uggði**, *pp.* **uggat**) *vv.* fear, be afraid III:1, VI:12

úkristni *see* **ókristinn**

Úlfdalir *m. pl.* 'Wolf-dales', valley in Sweden X:5, 14, 36, 42, 68

Úlfheðinn Gunnarssonr *m.* lawspeaker from 1108 until his death in 1116 VIII:55, 169

Úlfjót *m.* Norwegian, 9th–10th century VIII:36, 40, 44, 59

Úlfjótssög *n. pl.* Úlfjót's law VIII:37

úlfr *m.* wolf IV:45, VII A:15, XXV:102

Úlfr enn rauði *m.* one of Óláfr Tryggvason's men (his standard-bearer according to *Heimskringla*, *Óláfs saga Tryggvasonar* ch. 94, *ÍF* XXVI 344) VI:270, 274

Úlfsjár *m.* 'Wolf-lake', in Sweden X:6

Ullr *m.* a god (one of the **Æsir**) II:9

um¹ *prep.* with *acc.* (*Gr* 3.7.1) **1.** of time IV:101, 108, *see* **síðir**, **stund**; during, in I:87, 112, 113, II:4, IV:52, V:7 (2), XVI:9, XIX:9, 90, XXI:4, XXV:3, 19, XXVI A:2; at XIV:41; through(out) IV:47, XIX:63; **um kveldit** that evening XXVI B:4. **2.** of place over II:17, 94, III:73, 99, VI:279, VII A:2, 35, X:52, XI:50, XIX:35, XXII:64/2, XXVI B:14, 28; across XIX:98; round II:69, 70, III:23, V:56, 109, VI:81, 283, VII A:156, 159, IX:64, XXI:116, 177, XXVI A:59, 60, B:149; **ok um** and (they went) round XXI:53; around I:110, VI:267, VII B:31, IX:62, XI:76, XII:82, about XII:61; all over III:45, VI:241, throughout XXVI A:119; by VI:268, XII:79; through III:116, IV:13, VII A:116, XXII:60/3 (*or over?*); past VI:45, 89; **allt um** all over, over the whole of VII B:24; **útan um** round the outside of XXIII:33; **lúka um** surround VI:282. **3.** of abstract relations about I:54, 129,

- II:37, III:34, IV:60, 104, V:11, 14, VI:137, 314, 320, 333, VII A:51, 98, 134, IX:55, XII:83, XIV:90, *note*, XV:19 (as to), XIX:11, 41, XXI:3, 79, XXIV:54, XXV:68, XXVI B:38; concerning XXIV:49, XXVI A:92; on XXIV:28; in relation to I:135; with V:7 (1), XV:141; with respect to, for IV:71, XV:136, XVI:86. **4.** *in complex prepositions* (*Gr* 3.7, 3.7.1) **um fram**, **umfram** beyond XXIII:35, in greater measure than VII B:10; **um fram hátt** beyond measure XXIII:62; **um þvert/þverar** across I:35, III:53 (*þvert/þverar is a strong adjective in agreement with the accompanying noun*). **5.** *with dat.* **um sumrum** during the summer(s), in summer XXI:10. **6.** *as adv.* about it III:105, 110, IV:86, 105, V:72, X:15, XIV:34, XV:76, XXIV:9; for it XXV:103 (*or um²*); **vera mest um** be most significant V:9; **hér um** about this I:50, 86; *with -sk forms of verbs* (*see* 1/15 n.; *Gr* 3.9.8.3): **um búizk** arranged things around oneself I:15; **litask um**, **um sjásk** look around (oneself) IV:16, X:33; **þar um at sjásk** to look around (oneself) there II:11; **um at þreifask** to grope around IX:4
- um²** *meaningless adverbial particle with verbs* (cf. **of³**) VI:55, IX:2, 5, 10, 27, 29, 35, 38, 39, 42, 45, 56, 71, 81, 93, 101, 103, 109, 111, 124, 129, X:28, 63, 75, 82, 107, 115, 131, 140, 159, 169, XV:74, XXV:4, 10, 11, 50, 65, 69, 103 (? *or adv.* about it), 105, XXVII:28
- umbergis** *adv.* round about XIII:34; *as prep. with acc.* round XII:50
- umbráð** *n.* counsel, guidance VIII:152, 173; help, patronage XVI:3
- umbsýsla** *f.* management, organisation VIII:89
- umbúð** *f.* preparation, arrangement XXVI A:62
- umbúnaðr** *m.* bedding XI:63
- umfram** *see* **um¹**, **4** (*Gr* 3.7, 3.7.1)
- umgjörð** *f.* scabbard; *with suffixed def. art.*, his scabbard I:94, 96
- umhverfis/umhverfum** *prep. with acc.* around (*Gr* 3.7.1) V:11, XIV:152, XXVI B:87
- umkringis** *adv.* around XIII:16
- umræða** *f.* talk, discussion; rumour, gossip XV:19; **í allri umræðu** in everything they said VI:318
- umsjá** *f.* care, guardianship, looking after XVI:6
- umvandan** *f.* admonition, reprimand, discipline XIV:103
- und¹** *prep. with acc.* beneath IX:106; **und lok** under/into (the power of) death VI:363; *with dat.* under X:116, 160; **und hánium** beneath him (his body), i.e. from his belt IX:61; **und skildi** carrying a shield V:50; **und hjálum** wearing helmets XXV:67; **und holmi** close to, under the shelter of, the island VI:236

und² *f.* wound XXII:40/1

undan *prep. with dat.* (*Gr* 3.7.3) from under XII:19, away from XXI:133; out from XXI:21; off XXI:27; *as adv.* away VI:215, 219, 272, 313 (*see halda*), XXI:130, 132, 200, XXII:11/4, XXVI B:67, 221; out XXI:20; down XXVI B:29; **undan ganga** escape V:107; **láta undan ganga** let off VII B:54; **draga undan við** get away from XXVI B:94; *see leysa 2, telja, þiggja*

undanbragð *n.* subterfuge, trick (in order to escape), means of escape III:92

undarliga *adv.* strangely XVI:120; wondrously XXVI B:28

undir *prep.* (*Gr* 3.7.4) **1.** *with acc.* under, underneath, beneath II:55, III:59, X:115, 159; close to, under the shelter of VI:121, 123, 133, XV:126, up to XXI:30; within range of VI:189. **2.** *with dat.* beneath I:97, XII:2, 16, XV:100, XXIII:96; below, at the foot of XIX:91, XXVI A:5; under XIV:177, 187, XXIV:65, XXVI B:152, i.e. with XIV:8; **undir sér** under him/them, under his/their authority XIV:133, 178. **3.** *as adv.* under her IX:49; **þar undir** under (the roof) there III:74, under them, underneath XI:19

undirferli *f.* underhandedness XXIII:55

undirfórull *adj.* underhand, cunning XI:12

undirmaðr *m.* subordinate XIV:73, 105, 119

undit *see vinda*

undr *n.* wonder, something strange V:17; miracle, marvel XXII:30/3, 44/2, 55/2

undrask (*past undraðisk*) *vv. refl.* wonder, be amazed V:143, stare in amazement XXI:105; *with acc.* be surprised at something XXI:70; **undruðusk þá** were amazed at them XXI:102

ungr *adj.* young VII A:95, XI:30, XIV:34, XXV:9, 56; young ones XXV:41; i.e. new XIV:79; *wk. f. form* X:18, 30, 59; when young VII A:11 (*with konungr*), when I was young VI:202, XXVI B:163 (*f. sg.*); *pl. with synir* X:100

unna (*pres. ann, past unni, past pl. unnu, past subj. ynni, pp. unnat/ unnt*) *pret.-pres. vb. with dat.* **1.** love (*Gr* 3.6.7) IV:61 (*inf. with skal ek*), VI:322, XIV:114, XV:14. **2.** grant, refuse not; **ef aðrir unna honum** if others are content that he should XXVII:46

unnit *see vinna*

unnvigg *n.* wave-horse, *kenning for ship*; *gen. with meiðr* VI:51

unz, til þess unz *conj.* until (*Gr* 3.8.2.4) VIII:25, 31, 103, 129, IX:17, XVI:87

- upp** *adv.* up I:6, 13, 22, 29, 45, 52, 69, 99, 109, II:22, 28, III:12, IV:62, VI:76, IX:86, X:175, XI:18, XII:10, XV:68, 106, XIX:80, XXI:130, XXIII:70 (*see hefja*), XXVI A:17, 29, 68, B:11; uphill IV:82; upwards XV:151, XXI:67; ashore VII A:159, B:34, 37 (*with ganga*), XVI:154; aboard VI:269, 273; thoroughly I:24; **á upp** on it at the top XXI:45; **upp frá** above XXI:106; **segja upp** *see segja*; **ýla upp** *see ýla*; *of time*, on: **upp frá þessu** from now on I:107, 147
- upphaf** *n.* beginning XIX:48; *pl.* origins II:88, VIII:29
- upphald** *n.* support XIV:30; maintenance XXIV:68; **er Guðs kristni væri mest upphald at** in which there would be the best preservation of God's Christianity XIV:126
- upphaldsmaðr** *m.* support(er), upholder XIV:176
- upphiminn** *m.* the sky above; *adv. gen.* in the sky above IX:8
- uppi** *adv.* **1.** up X:172, XXVI A:15; *i.e.* ashore VI:60. **2.** exhausted, gone XVI:43. **3.** evident, known about XV:150; **mun langt uppi** will be remembered, spoken of, for ever XXVI A:87, *similarly* XXVI A:102
- upprétttr** *adj.* upright, straight up, erect XXIII:81
- Uppsálin** *m. pl.* modern Uppsala, north of Stockholm, Sweden; it was the ancient seat of the Swedish kings VIII:147
- úr** *prep. with dat.* = **ór** from (*Gr* 3.7.3) VIII:7, 25, 36, 59, 80, 128; out of, *see lög*
- urð** *f.* heap of stones, gravel II:32
- Urðir** *f. pl.* farm in Skálmarfjörður in north-western Iceland XV:41
- urðu** *see verða*
- úrigr** *adj.* wet XXV:41
- úsiðr** *m.* bad practice, immoral behaviour XXII:4/4
- út** *adv.* out *Gr* 3.5.3 (11), I:22, II:35, III:44, V:34, VI:20, VII B:35, X:33, XI:47, XXI:120, 132, 176, XXVI A:37, 52, B:136; outwards XXVI A:75; *i.e.* out of the hall XI:45, 74; *i.e.* from the shore VI:103, 167, VII A:59, 157, out to sea XVI:8, XXI:61, 81; *i.e.* towards the sea VII B:75, 80; **öll nes út** right out to all the nesses XIX:97; *i.e.* across the sea XVI:122; = westwards, *i.e.* from Europe to Iceland IV:108, VIII:25, 36, 186, XV:38, XVI:119, 189; *i.e.* from Iceland or Norway to Greenland VIII:65, 74, XVI:10; **út fyrir** out (in the sea), off it XXI:53; **út í frá** *as prep. with dat.* on the outside of, outermost of, beyond VII A:82
- útan** *adv.* back, away IX:107; round the outside X:117, 161; on the outside XXVI A:24; from without: **útan at** round outside up to,

around I:17; abroad (from Iceland, *i.e.* in *or* to Europe) IV:108, VIII:88, 186, XVI:2; **útan af** back from (Greenland) XVI:63; **útan um** round the outside of XXIII:33; *as prep. with acc.* without XIII:48, XXIII:78; *as conj.* except XV:148; *see also fyr útan, fyrir útan*; cf. *Gr* 3.7.5, 3.8.2.4

útanferð *f.* journey abroad, passage abroad XVI:5 (*with suffixed def. art.*)

útar *adv.* farther out I:5

útarliga *adv.* far out, near the door (*i.e.* a position of fairly low rank) I:4

útburðr *m.* exposure VIII:140

útganga *f.* exit, going out XXVI B:157; to go out XXVI B:131; *gen. in biðja útgöngu with dat.* ask that someone be allowed to go out III:40

úti *adv.* outside III:3, VII B:60, 63, 64, X:139, XVI:97, XXVI A:44, B:46, 53; out of doors, unsheltered, in the open XXI:108; **úti fyrir** out in front of the house XXVI B:49; out at sea XXI:21

útbíbú *n.* outhouse, storehouse (entered from outside the house) IV:14

útlagr *adj.* subject to a fine (*with the amount in the dat.*) XXVII:35, 40

útlegrð *f.* penalty, fine XXVII:38

útlendr *adj.* foreign VII A:87

útnes *n.* outlying, remote ness XIX:99

útrauðr *adj.* red round the edges *or* = **ótrauðr** not reluctant XXIII:37

útróðr *m.* rowing out to fish, fishing-grounds, sea-fishing XXI:84 (*acc. pl.*)

útsuðr *n.* south-west XIX:71; **í útsuðr** to the south-west XIX:80

úvígr (= **óvígr**) *adj.* invincible VI:58

úvinr *see óvinr*

uxi, oxi *m.* ox; *acc. sg.* **oxa** IX:95, **uxa** XIX:64, *with suffixed def. art.* **uxann** II:19, XIX:66, *gen. sg.* **oxans** II:28, *dat. sg.* **uxa** XXVI B:179, *with suffixed def. art.* **oxanum** II:25; *nom. pl.* **øxn** IX:90; *gen. pl.* **øxna** II:18

vá *see vega*

vaða (*pres.* **veðr**, *past* **óð/vóð**, *past pl.* **óðu**, *pp.* **vaðinn**) *sv.* (*Gr* 3.6.9.1 (1)) wade, rush VII A:157, XXII:46/1; *pp.* **vaðinn at** destitute of XXV:18

vaðmál *n.* cloth of standard quality, 2 ells wide, used as a form of currency (*Laws* I 246) XXVII:37 (*gen. pl.*)

vafði, vafit *see vefja*

- vágr** *m.* (small) bay XXI:36 (*dat. pl. with suffixed def. art.*), 181
- vágrek** *n.* flotsam and jetsam, driftage VII A:136
- vágskorinn** (*n. vágskorit*) *adj.* (*pp.*; *cf. skera*) indented with bays XXI:35
- vágum** *see* vega
- vaka**¹ (*pres. vakir, past vakði, pp. vakat*) *vv.* (*Gr* 3.6.9.2 (4)) be awake V:18, X:143; keep vigil XIV:121; **vakir þú?** are you awake? X:142
- vaka**² *f.* watch, vigil *Gr* 3.1.7.1 ex. 3
- vakði** *see* vekja and vaka¹
- vakna** (*past vaknaði, pp. vaknat* *Gr* 3.3.8.2–5 ex. 4) *vv.* wake up IX:1, X:61, XIV:64, 67, XV:112, XXVI A:22
- vakr** *adj.* watchful, on the lookout (**til** for) XXIII:27
- val** = **vel** *adv.* well XIV:187
- vald** *n.* power III:17 (**til** to do it); **þat er á yðru valdi** it is/lies in your power, it is up to you XVI:36; **fær í vald jötunsins** gives it into the giant's charge XII:65; **með valdi** by force VII B:57
- valda** (*pres. veldr, past olli, pp. valdit*) *sv. irregular* (*Gr* 3.6.7), with *dat.* cause, be the reason for, bring about VI:23
- Valdidida** *m.* native king in North America XXI:203
- valði** *see* velja
- Valdís** *f.* former wife of Bishop Jón, separated from him when he became bishop XIV:128
- valdsmerki** *n.* sceptre XII:29
- Váli** *m.* a god, one of the Æsir II:9
- valit** *see* velja
- válk** *n.* restlessness, trouble XII:36, 39
- válkask** (*past valkaðisk*) *vv.* be being turned *or* rolled over, pondered XXIII:26
- valkyrja** *f.* valkyrie X:8
- valla** = **varla**
- Valland** *n.* France (Frankia) VII A:8, X:10
- valr**¹ *m.* falcon; with *suffixed def. art.* II:54, 56, *gen.* II:58
- valr**² *m.* corpses of those slain in battle XXV:106
- valshamr** *m.* falcon shape, falcon form II:48, 49 (*with suffixed def. art.*)
- valsöngva** *f.* war-sling, catapult XXI:126
- ván** *f.* hope, expectation; **er ván** with *dat. of person and gen. of thing* someone has expectation of something, someone can expect something VI:195; **sem ván er** as is to be expected XXVI B:191;

- vita sér ván** *with gen.* know where to look for something II:132; **eigi er minni ván** it is no less than would have been expected; there is no small hope V:62; **vera eigi minni ván** there was not less expectation, it was more than likely VI:96; **létu sér eigi annars ván en** said they expected nothing else but that VIII:90; **at vánum** to be expected, as it should be XXVI B:34
- vanðatíð (vandatíð?)** *f.* customary times (*cf.* **vanði**) or obligatory (important) times (*cf.* **vandi 2**) XIV:58
- vandar** *see* **vöndr**
- vandi** *m.* **1.** difficulty, problem XXII:26/2, 52/2. **2.** obligation, relationship; **ef mér er nokkur vandi á við þik** if I am under some obligation to you, if I am related to you in some way V:140
- vanði** *m.* custom, practice I:34, 52; habit *Gr* 3.1.8 ex.
- vandliga** *adv.* carefully, with care XIV:25, XXIV:2; in detail XXVI B:185; completely XIV:10
- vandr** *adj.* difficult *Gr* 3.3.8.4 (2); **vandr at** particular about XIV:138, *note; comp. n. as adv.* **mun oss vandara gert** we will be judged more strictly, more will be demanded of us XXVI B:33
- vánder** *adj.* wicked, evil IV:75, XII:42, 89, XIV:2, 41
- vandræðaskáld** *n.* 'troublesome poet' VI:322, VII A:10 (on the origin of the nickname see *Heimskringla, Óláfs saga Tryggvasonar* ch. 83, *ÍF* XXVI 331; *Hallfreðar saga* ch. 6, *ÍF* VIII 155)
- vanhagr** *m.* misdeed, error or disadvantage, loss? XIV:106
- vanheilsa** *f.* sickness VI:323
- Vanir** *m. pl.* a race of gods II:89, IX:58
- vanmeginn** *adj.* feeble, weak XXIII:41
- vann, vannsk, vanntu** *see* **vinna**
- vannr¹ (n. vant)** *adj. with gen.* lacking VI:263; *n. er vant* there is lacking XXV:97; **orðz þikkir vant** *with dat.* one thinks a word is lacking, one wants to have the last word XXV:34
- vannr² (n. vant)** *adj.* accustomed XII:85; **eru vanir at vera** are usually XXIII:101; **sem hann var vanr, sem fyrr var vant** as usual XII:71, XV:44, 45
- vanrækt** *f.* negligence, carelessness XXIII:22
- vansemð** *f.* offence, insult V:161
- vápn** *n.* weapon V:49 (*see* **Eir**), XI:36; *pl.* I:77, III:55 (*partitive gen.*, *Gr* 3.2.6 (20)), IV:17, 63, VI:174, 257, 290, 303, XI:16, XXI:135, XXVI A:46; **undir vápn** *with dat.* within range of, to meet someone's

- weapons VI:189; *dat. pl. (með) vǫpnum* by (with) weapons, in battle VI:316, XXVI B:100
- vǫpnabúnaðr** *m.* equipment of arms VI:291
- vǫpnaburðr** *m.* wielding of weapons, weapons being used VI:288
- vǫpnaðr** *pp.* armed V:71, XIV:66
- Vǫpnafjörðr** *m.* fjord in north-eastern Iceland VII A:150, 166
- vǫpnask** (*past vǫpnaðisk*) *vv.* arm oneself, be armed VII B:55
- vǫpnaskipti** *n.* exchange of weapons (missiles), fighting VI:196, (**við þá** with them) XXVI B:196
- vǫpn-Eir** V:49 *see* **Eir**
- vǫpnlauss** *adj.* weaponless, unarmed V:143
- vǫpnreið** *f.* wielding of weapons, fighting VI:284 (*subject of varð*)
- var** *see vera*
- vár¹** *n.* spring XV:29; *with suffixed def. art.* XVI:115, 128; **um vǫrit** in the spring XIX:63, XXI:83; **eptir um vǫrit, um vǫrit eptir** the following spring XV:124, XIX:14
- vár²** *pron. gen. 2nd person pl. (of) us* XXVI B:80, 94
- Vár** *f.* a goddess IX:122
- vara¹** (*past varði, pp. varðr*) *vv. impers. with acc. þá varði* they expected IV:15
- vara²** *see vera*
- vara³** (*past varaði, pp. varat*) *vv.* warn, caution; **vara þik** take care, beware, be on your guard XI:70; **-sk form (refl.) varask/varaz** beware (of), be one's guard (that), be careful (that) XXIV:2; *pres. subj.* VI:108
- vára¹** *see vǫrr*
- vára²** (*past váraði, pp. varat*) *vv. impers.* become spring XXI:110
- varat** *see vera*
- varð** *see verða*
- varða** (*past varðaði, pp. varðat*) *vv.* guard; *with acc. and dat.* keep someone from someone IV:57; be a penalty, incur a penalty VIII:142; *impers. hvat konu varðaði* what was the penalty for a woman XV:59; **láta varða** declare as penalty, call for the penalty of XV:136
- varði** *see verja¹ and verja²; varðisk see verja¹*
- varðmenn** *m. pl.* watchmen, guards I:115
- varðveita** (*past varðveitti, pp. varðveittr*) *vv.* keep, take care of, guard V:109, XII:66
- varðveizla** *f.* keeping; *pl.* things to take care of, responsibilities XXI:10

- vargtré** *n.* ‘wolf-tree’ or ‘criminal tree’, gallows XXV:61 (*pl.*)
- varit** *see* **verja**¹, **verja**²
- várkunn** *f.* what is to be excused XXVI A:106
- varla/valla** *adv.* hardly V:114, XVI:105; scarcely XIV:108, XV:99, XXI:178, XXII:6/2
- varmr** *adj.* warm XXV:19
- varna** (*past* **varnaði**, *pp.* **varnat**) *vv. with gen.* refuse, withhold IV:71; **varna við** abstain from, refuse to eat or drink (*or* refuse to look upon, i.e. the person would not hold back from shedding; *cf. note* 8) XXIII:37
- varnaðr** *m.* goods, cargo XVI:154
- varp** *see* **verpa**
- varr** (*n.* **vart**) *adj.* wary; **varr við** aware of XII:80; **verða við ekki varr** be aware of nothing (untoward), notice nothing *or* be wary about nothing, take no precautions XXI:95; **varð þá ekki vart við þá** then there was no sign of them XXI:121 **ok vera vara um sik** and to beware about themselves, they were to be on their guard XXVI B:38; *sup.* **sem varastr** as careful as possible V:14
- várr = órr** *poss. adj.* our (*cf. Gr* 3.3.9 (21, 22), 3.9.6.1) VI:166, XIII:10, 31, XIV:166, XVI:72 (the king referring to himself), XXIV:28, 42, XXVI B:50, 72; *referring to the writer* XIV:26, *note*; *acc. sg. f.* **vára** VII A:114; *n.* **várt** X:70; *dat. sg. n.* **váru** VI:167; *acc. pl. m.* **vára** X:68; *dat. pl.* **várum** XIV:168, XXVI A:104, 110, B:99
- varrir** *see* **võrr**
- vart** *adv.* barely XXI:165
- váru**¹, **váruð**, **várum**¹ *see* **vera**
- váru**², **várum**² *see* **várr**
- vas = var**, *see* **vera**
- vás** *n.* hardship, suffering XII:88
- vask = var ek**, *see* **vera**
- vásklæði** *n. pl.* bad-weather clothes, storm-gear VII A:82
- vaskr** *adj.* valiant; diligent, clever XIV:178; *sup. Gr* 3.3.9 ex. 1
- vástígr** *m.* path of *or* to woe *or* disaster XXV:59
- vatn** *n.* water XIX:58; lake (*Gr* 3.1.7.1, 3.1.8 (26)) I:23, V:43 (*with suffixed def. art., i.e. Hítárvatn*), X:5, XXI:88, 106, XXIV: 37
- vatnfátt** *n.* (*cf. fárr adj.*) shortage of water; **fá vatnfátt** get short of water XIX:55
- vatnsströnd** *f.* lake-shore X:6

- vátr** *adj.* wet, moist, XXIII:39
- vátta** (*past váttaði, pp. váttað*) *vv.* bear witness to, attest VI:172, 304
- váttr** *m.* witness VIII:113, 142, XV:68
- vax** *n.* wax; **varð vax eitt** turned completely to wax, *i.e.* became a weakling VII A:141
- vaxa** (*past óx, past pl. óxu/uxu, pp. vaxinn*) *sv.* (*Gr* 3.6.9.1 (1), 3.6.9.3 ex. 8) grow, increase VII B:12; *pp. n. vaxit* with *dat.* grown with, covered with VIII:20; shaped (*svá sem* like) XXIII:11
- vaxtar** *see* **vøxtr**
- veðr** *n.* weather XV:48; storm (*with suffixed def. art.*) XV:145; *adv. acc. fagrt veðr* in fine weather VI:26; wind VI:124; *with suffixed def. art. veðret* the wind VI:121; **meira veðrit** the more wind, the wind (to be) stronger VI:27
- veðreygr** *adj.* weather-eyed, having an eye for the weather X:31, 51
- vefa** (*past vafl/óf, past pl. váfu/ófu, pp. ofinn*) *sv.* weave *Gr* 3.6.9.1 (1); *pp. f. pl. ofnar* woven (*with dat.* by) XXV:25
- vefja** (*past vafði, pp. vafit*) *vv.* **1.** with *dat.* wrap, tie XXVI B:146; *impers. pass. (Gr* 3.9.3) **ok vafit** there were tied V:56, **en vafit spjörnum** with cross-garters wrapped round XV:50. **2.** *-sk form pp. vafizk* become entangled III:23
- vega** (*past vá, past pl. vágu, pp. veginn/vegit*) *sv.* kill (*Gr* 3.6.9.1 (2)) III:83, VIII:83 (*supine vedit*), XXV:99; fight (**við** against) VI:158; *pp. vedit* fought XXV:106; **vegin, vedit** slain, killed XXVI A:75, 115; **vega at** attack, strike at V:110; **vega tveir at mér** if the two attack me IV:44
- vegr** *m.* wall; **á veginnum** (on the roof) above the top of the wall (of the house) XXVI A:44; **af veginnum** from (the roof) above the top of the wall XXVI A:75
- veggþili** *n.* wall-panel; *pl.* II:11
- vegligr** *adj.* grand, magnificent *Gr* 3.3.9 ex. 5; *sup. n. as adv. sem vegligast* as grandly as possible VII A:34
- vegr** *m.* way; distance X:52; **á marga vega** in many ways III:9, VIII:125; **á einn veg** in the same way VII A:118; *adv. acc. hvern veg* in what way, how V:84; **þann veg** (= **þannig**) this-wise, like this (**sem** as if) XXI:159, in that way XXVI B:62, that way, similarly XXII:8/3; **annan veg** in a different way VIII:40, otherwise XIV:107, in any other way XXVI B:65; **á nokkurn veg** in some way XIV:112; **sinn veg hverr** each his own way, all in different directions XIX:84;

- alla vega** from all sides VI:255; *adv. gen.* **tveggja vegna** in two directions, on both sides VII A:155
- veiða** (*past veiddi, pp. veiddr*) *vv.* hunt, catch V:63 (*subj.* that I may catch), 64, X:4
- veiðiför** *f.* hunting expedition XXI:9
- veiðimaðr** *m.* huntsman, hunter XXI:9
- veiðr** *f.* hunting X:31, 51; *pl.* fishing catches, hunting catches, game XXI:61 (*with suffixed def. art.*), 84; **nokkut af veiðum** something to catch or hunt XXI:62
- veifa** (*past veifði, pp. veift*) *vv.* with *dat.* wave, swing: *impers. pass.* **var veift trjánum** their pieces of wood were waved XXI:97, 112
- veifun** *f.* swinging from side to side, waving; **veifanar orð** unreliable report, rumour VI:358
- veik, veiksk** *see víkja*
- veill** *adj.* ailing, wretched; *wk. form as nickname* XXVI A:115
- veit** *see vita*
- veita** (*past veitti, pp. veitt*) *vv.* give IV:51, V:105, 129, 132, VII B:27, XV:107, XXII:21/4, XXV:45, XXVI A:116; **ok veita** and giving XIV:138; be given XXIV:27; grant XXVI A:103, 105; *pres. part.* **veitandi** granting XIII:46; provide XIV:29; carry out XXVI A:62; make, put up V:143, VII B:87, XXI:130, make (an attack) on someone IV:8, V:137; make, take (an oath) II:35 (*subj.*); perform, hold XIV:124; **veita svör firi** be responsible for XXIV:64; *impers. cause:* **hefir oss erfitt veitt** it has proved difficult for us XXVI A:102; *with dat.* help XIX:18, XXV:47
- veizla** *f.* feast, banquet XI:59, XV:79, XIX:9; *pl.* **veizlur** a nobleman's right to receive entertainment from landowners VII B:3 (*see note*)
- veizt** *see vita*
- vekja** (*past vakði, pp. vakðr*) *vv.* wake (*transitive*) XV:106, XXV:22; rouse XXVI A:47
- vel** *adv.* well (*Gr* 3.5.2, 3.5.3 (9)) I:15, 79, 108, II:3, 85, VI:68, VII A:81, VIII:93, 179, IX:58, 82, X:38, XV:23, XVI:12, XIX:8, XXI:63, XXIV:49, XXV:106, XXVI A:38, 88, B:33, 76; very much XVI:133; well, very much or very (*see trúa and trúr*) XXII:17/4; kindly, warmly VI:46; courteously XI:14, XVI:19, 158; valiantly VI:273; nicely XXIII:89; quite XXIII:66; easily XXI:23, soon XI:34, 67, XIII:39; **vel má ek** I am content to XXVI B:74; *with comp.* much, many, considerably V:49; **lætr þat vel vera** agrees, says it is a good

- idea II:142; **vel er** it is good XV:73, it is a good thing XXVII:7; **vel ek** happy me! or all right! X:134; **svá vel at sér** so noble-minded, of such fine character XXVI B:63. Cf. **fara, verða**
- vél** *f.* trick, cunning plan II:142; artifice, cunning things, subtle things X:99
- veldi** *n.* rule, domain, territory ruled over (*with gen.* by) VI:149; kingdom XXII:63/4; power XIV:2, XXIV:65
- veldr** *see valda*
- velja** (*past valði, pp. valit*) *vv.* choose *Gr* 3.6.5.2, XIV:15, 27, 101; select XXII:28/4
- Vellankatla** *f.* 'boiling crater', at the north-eastern corner of Qlfossvatn, about 4 km from Lögberg VIII:104
- velli** *see völlr*
- venda** (*past vendi, pp. vendr*) *vv.* *with dat.* turn VI:134
- vendiliga** *adv.* carefully, minutely, in detail VII A:63
- venja** (*pres. venr, past vanði, pp. vaninn*) *vv.* accustom; make a habit (of doing something) IV:3
- vér** *pron.* *1st person pl.* we (*Gr* 3.2.1) VI:81, 183, 184, 195, VIII:132, 135, IX:59, X:71, 72, XIII:7, XV:23, XXI:177, XXII:24/1, XXIV:34, 40, XXVI B:7, 10, 33; *referring to the writer* V:104, XIII:44, XIV:26, *note*, 72, 154, *to the speaker* X:154 (Völundr), XV:54?, XVI:36, 37 (or to Auðunn and the bear?), *to the poet* XXVI A:93
- vera/vesa** (*pres. er/es, past var/vas, past pl. váru/vóru, past subj. væri, pp. verit*) *sv.* *irregular be* (*Gr* 3.6.7, 3.6.10) *inf.* I:19, 62, 63, 109, 117, 125, 143, 145, II:8, 85, 143, VI:1, 214, IX:79, XI:9, XIII:21, XVI:10, 40, XXV:52, XXIII:12, 36, 101, XXVI A:2, 112, B:16, XXVII:2, to be XXIII:104, XXIV:31, XXVI A:19; **okr vera** to be (should be) for us (*sc.* to follow) XXV:102; **hverr vera skal** who it is to be XXVII:6, 18; stay IV:50, XV:18, XIX:88, 90, XXI:59 (2), 94, 162, 164, 193 (2), 208, XXVIA:109, 116, B:4; live VIII:151; **þar at vera** being there III:126; **ekki vera mega** could not be true III:123; **þess er var** such as there was, such as he had XVI:6; *pres. em* am VII A:87, 91, XXIV:25, XXV:16, XXVI B:67; **þú ert** you are XVI:32, XXVI A:57, B:112; *with suffixed pron.* **ertu** you are I:105, V:10, VII A:41, XXVI A:22, B:94, are you I:10, IX:24, XVI:61, you will be XVI:142; **er** I:26, 36, 56, 81, 90, 94, 102, 125, 132, 133, 146 (2), VI:140, 160, XI:10, XXVII:7, 11, he is XXII:62/3, it is VI:331, 340, XXV:51, there is I:53, XXV:7, it will be IV:45; **er**

þat that will be VI:85, it is VI:167; **nú er þeim út at ganga öllum er** now all those are to go out to whom XXVI B:135; **hvat er** what's up IX:23; **hvárt er** can it be XVI:32; **illt er** it is bad IX:25; *with dat. (poss.) 1st person pron. suffixed erum* (= **er mér**, I have) IV:28; *with suffixed neg. era* is not X:77, **erat** there is not (no) X:170, XVIII:122ra20; *pl. eru* I:78, VI:106, IX:108, X:83, XI:11, XXIII:7, XXV:104, XXVI A:16, 104, **ro** X:64, **eru nú til** there are now available XXVI B:102, **Nú eru** If there are XXVII:16; *with suffixed neg. erut* will not be IV:42; *1st person pl. referring to the speaker erum* I am IV:33, **erumk** XVIII:122ra15; *pres. subj. sé* I:46, 143, VI:183, XVI:53 (is evidently), would be XXVI B:66, should be XXIV:32, may be XIII:46, XXIV:71, is XXI:100, XXIII:1, XXIV:22, XXVI B:14, 29, XXVII:3, 27, am XXIV:19, *2nd person sér* VII A:41, XVI:40, XXIV:85, stay XXVI A:110, **sért** I:136, *1st person pl. sém vér* let us be XIII:45, *3rd person pl. sé* V:72, **séu** should be I:83, are XXIII:25, **sé augun mikil** if the eyes are large XXIII:33; *imp. ver* be XI:69, **ver þú** stay! VII B:63, **ver hér** stay here XVI:76. *imp. pl. verið* stay XXII:25/4; *past var* was I:3, 7, 23, 71 (2), II:2, VI:8, 252, 333, IX:1, XIX:4, XXI:7, XXII:1/3, XXV:7, he was (*Gr* 3.9.5) III:65, it was XV:13, there was XV:32, XXI:27, XXV:63, **vas** VIII:11; *with suffixed neg. vara* was not V:54, it was not XXV:5, **varat** it was not XXV:62; *past pl. várum* we were V:48, **þér váruð** you were XXVI B:70; **váru/vóru** were II:5 (*subject understood*), III:3, IX:53, XI:17, XV:6, XIX:2, XXII:3/2, XXIV:70, there were X:3, XV:15, XXI:17, 91, XXVI A:13, had been X:116, 160, (found they) were, had arrived XIX:28, **sem þar váru** as there were there XXVI B:61; **váru þat, þat váru** these were (*cf.* I:26–27, *note*; *Gr* 3.9.8.2) III:113, XV:143; *past subj. væri* was I:7, 113, III:20, VI:14, VIII:28, 29, 42, 57, XV:113, XXI:69, XXVI A:51, B:8, there was XIII:31, would be I:123, XV:116, XVI:73, XXV:98, might be XIV:15, should be XIV:138, *note*, there should be VIII:163, it was III:122, VI:298, (he) was VII A:35, were X:105, XV:59, XXI:44, XXIV:44, XXVI A:53, XXVI B:88, were, should last XV:10, it were IX:14, 15, XXI:160, XXIV:45, **at þú værir** that you should be XVI:73, **ok værir** and that you should be V:14, **fleiri væri** there would be (*or* were?) more XXIV:42, **þar væri** there were there XXI:153; *pp. hafa verit* (to) have been II:75, VIII:29–30, XXVI B:168, XXVII:42, **hafi verit** have been, were

V:15; **hafði** (**hǫfðu**, **hafðu**) **verit** had been IV:108, VI:42, 47, XV:32, XIX:48, XXI:9, had been staying VIII:82; **hefði verit** has been XV:150; **var á** there was on it XXVI A:52; **vera af** *see af*; **væri at** was in, was to be gained from XIV:125; **vera at at** be occupied *or* busy in XVI:131; **váru eptir** were left, remained VI:218, **hafi þar eptir verit** stayed behind there XXI:162; **vera fyrir** portend V:8; **vera í** be engaged in XXI:9; **var í** was wearing V:56, lived in, resided in VIII:40; **vas í** stayed in VIII:189; **vera með** stay with XVI:8, 113, XXI:208; **vera til** be there, be to come VI:72; relate to XXIV:28–29 (cf. *Gr* 3.9.8.2), **var til** was available, was enough VI:225; **vera mest um** be most significant, be most troublesome V:9; **vera úti fyrir** be out there (on that side) XXVI B:221; **væri við** were present VII B:27; **váru við** were at it XXVI A:43; *pres. part.* **verandi** being, continuing to be XIII:46; *as aux. forming pass.* (*Gr* 3.9.7.2), *inf.* I:37, II:19, III:14, *pres.* I:79, 137, II:1, 37, 145, VI:199, 355, VIII:5, 14, 17, IX:8, XI:15, XXII:59/1, XXVII:39; *pres. subj.* **sé** are XXVII:7, should be XXIV:14, **ok sé** and that they may be XXVI A:104, **sé mælt** it is spoken ('it is then not the king alone that is addressed') XXIV:80, **svá sé** as if it is XXVI A:23, *past* I:18, 29, 118, II:20, III:83, IV:102, VII B:69, X:43, XI:36, XV:12, XVI:7, XIX:23, 34, 86, XXII:19/1, XXV:10, 24, 67, *impers.* I:8, 71 (1), 113, II:3, 6 (2), XV:4 (2), *past pl.* II:8, VI:151, IX:81, XV:17, *past subj.* **væri** should be XIV:137, 138, *note, pp.* **hefi verit** V:77, **hǫfðu/hefði verit** had been I:48, XIX:88; *as aux. with pp. of intransitive verb forming perfect (or past perfect)* (*Gr* 3.9.7.1) I:128, II:50, IV:20, 48, V:2, 60, 163, VI:14, 337 (*inf. in acc. and inf. construction*), 361, IX:24, X:59, XVI:17, XIX:81, XXI:30, 69, XXII:9/3, XXIII:26; **var komit** it was come *or* (people) had arrived IX:93; **eru komnir** are arrived XXV:68

veraldar *see veröld*

veraldligr *adj.* worldly XIII:42

verð *n.* price XVI:22, 24

verða (*past* **varð**, *past pl.* **urðu/vurðu**, *past subj.* **yrði**, *pp.* **orðinn**, *n.* **orðit**) *sv.* (*Gr* 3.6.7, 3.6.9.3 ex. 1) **1.** become I:105 (*pp.* **orðinn**), II:28, 35, 36, 43, 47, 99, III:25, 129, IV:66, 72 (*subj.*), V:117, VII A:35, 49, 140, VIII:47, 53, IX:48, 51, XII:79, XIV:89, 144, 187, XV:108, 140, XVI:125, XIX:83, XXIV:69, XXV:16, XXVI A:31; come to be III:5, V:156 (*inf. with myndak*), VI:283, 296 (get), VIII:4,

29, 61 (**verða dauðr** = die), XVI:12, XIX:12, 77, come about V:132; happen VIII:126 (1); happen to be III:74; take place VIII:25, XIX:22, XXI:125, XXV:83, XXVI B:214; **þat skal verða aldri** that shall never be XXVI A:56; **verða má svá enn** it may still happen XVI:143; turn out to be V:100, 145, VI:209, 345 (*inf. with mundut*), VIII:135, XXVII:7; *inf. verða* it happens XIX:78; *pres. verðr* will be XXVII:34, is turning out XXVI B:138; **verðum eigi** let us not be VI:70; **varð** was, became, turned out to be XIV:108, 169, XV:123, XIX:102, XXI:78, 137; **engi varð** there was no VII B:74; **varð þat ekki** that did not happen, he could not XV:111; *pres. subj. verða ek* if I could get X:134 (*cf. note*); **þó at svá illa verði** though it should turn out so badly XVI:147; *past subj. yrði* would have been IV:95, he might become, he could become XXVI A:28; *pp. vel er orðit* it has turned out well I:108; **sem áðr er orðit** as it has already turned out XI:41; **er á orðit fyrir mér** I have a serious problem, I have got into a difficulty XVI:64; **varð þar af** there became from it, it turned into II:98; **hvat varð af** what became of, what has happened to X:148; **varð ekki af** nothing came of (it) III:124, VII B:73; **ekki verðr af oss** we are getting nowhere XXVI A:42; **verða at** come to, lead to VIII:126, come to be, be accepted as II:114; **varð at** there was at this, there arose from it VI:131; **mundu at orðit** would have resulted from it XV:122; **vándum mǫnnum varð at** for wicked men they caused XIV:41; **verða at bana** *with dat.* put someone to death X:153; **verða fyrir** be in the way, get in the way V:128, be subject to, be the victim of XV:113; **verða í** there turn out to be in them IV:103; **varð í því** there came about in this VI:220; **verða til** come about, happen XXIV:7, be available, be there VII B:88; **verða vel** do well, get on well XXI:62; *imp. pl. verðið vel við* put up with it bravely XXVI B:123; *past subj. yrði við* reacted to it, took it, bore it III:107; *impers. verðr* it gets XXIII:20, **varð** it got XXI:52, **varð þá ekki vart við þá** then there was no sign of them XXI:121, **varð þeim** they became IV:15, **varð öllum illt af** they all got ill from it XXI:76, **fyrir yrði** something was there III:110, 112; *impers. pass. svá var honum kalt orðit* he had become so cold III:126; *see mismælt; as aux. of pass. (Gr 3.9.7.2) VI:315, 316, VIII:35, 56, X:107, XXI:144, XXVI B:78, impers. yrði tekít við* might be accepted VIII:90, **mun getit verða** XIV:130, **verðr mælt** it is spoken, one speaks XXIV:79. 2. **verða, verða at** *with inf.* must III:43, have to, be forced to I:89,

- VI:272, XVI:43, **mun/munu verða** at will/shall have to XXVI B:79, 101; **verðr vera** will have to be XI:40; **varð fram at ganga at** it had to come on to XXII:33/4; **varð at fram fara at** turned out to happen that? had to happen that? VIII:177; *impers. with inf.* it is necessary, we must III:39
- verðr¹** (*n. vert*) *adj. with gen.* worth; **þótti þeim meira um vert** they found it more valuable XIV:34; **betr en ek sé verðr** more than I deserve XXIV:19
- verðr²** *see verða*
- vergjarn** *adj.* eager for men; *sup.* very eager for men, quite man-crazy IX:51
- verja¹** (*past varði, past pl. vörðu, pp. varit*) *vv.* **1.** *impers. with dat.* **er varit** someone is dressed V:84. **2.** defend *Gr* 3.6.6 ex. 5, XXI:140, XXII:41/3, XXVI A:88, 89; guard XII:55; *with dat. and acc.* bar someone from something VIII:106, deprive someone of something XXII:10/4; **verja öðrum til aldrлага** encompass others' deaths XXV:30 (*or verja²?*) **3.** enfold, put one's arms round X:25; **verja faðmi** enfold in an embrace X:21. **4.** *-sk form* **verjask** defend oneself: *past varðisk* V:130, 142, XXVI A:37, 93, *past pl. vörðusk* VI:255
- verja²** (*past varði, past pl. vörðu, pp. varit*) *vv. with dat.* invest, lay out (*til in/for*) XVI:189, XIX:31; **verja sverði öðrum til aldrлага** use a sword to bring about other people's deaths? XXV:30 (*or verja¹?*); *impers. pass.* **er hingat er bezt varit í Nöreg** which is the most advantageous to exchange here in Norway, which is of the greatest value to bring to Norway XVI:173
- verk** *n.* work II:134, XIV:191, deed I:145, V:161, VII A:49 (*pl.*), VII B:86, XIV:39, 51; **góð verk** good works XIV:55
- verkandi** *m. (pres. part.)* worker, user, *in kenning for* warriors, **Heðins baugs serkjar verkendr** VI:262 (*subject of sukku niðr and gerðut við vægjask*)
- verkfæri** *n.* tool XIV:135
- verkmaðr** *m.* workman, labourer II:132
- verknaðr** *m.* task(s) XIV:138, *note*
- verkreiði** *m.* work equipment XIV:136
- verma** (*past vermði, pp. vermðr*) *vv. transitive* warm III:127
- vernda** (*past verndaði, pp. verndat*) *vv.* protect; *pres. part.* XIII:43
- verpa** (*past varp, past pl. urpu, pp. orpinn*) *sv.* throw *Gr* 3.6.9.1 (1); cast up, raise (**at for**) XV:154; **verpa frá sér** *with dat.* throw down

- XXII:50/1; *impers. pass. with dat.* **hǫndum þínum orpit** your arms thrown XXV:88
- verr**¹ *m.* husband IX:97; man XXV:100; **vers** your husband's (Sigurðr's) XXV:25; **kjósa sér at ver** choose as one's husband IV:91
- verr**² *adv.* worse *Gr* 3.5.2, X:169; **mjök er verr** it is much worse VI:340; *sup.* **verst** worst *Gr* 3.5.2
- verri** *adj. comp.* worse *Gr* 3.3.8.3, XXV:29; **hit verra** what was worse, the worse course XXI:13; *sup.* **verstr** worst *Gr* 3.3.8.3
- versagjörð** *f.* verse-making, composition (probably in Latin) XIV:156
- vert** *see* **verðr**
- veröld** *f.* world VI:113; *gen.* of this world, secular XXIV:55
- vesa = vera**
- vesall** *adj.* wretched, miserable I:12
- vestan** *adv.* from the west V:53, XV:125, eastwards XV:77; from the west of Europe (to England) VII A:9; **fyr vestan, fyrir vestan** *with acc.* west of (*Gr* 3.5.3 (7), 3.7.1) VIII:19, XV:36; **fyrir vestan fram** on past to the west of it XXI:167; **vestan** *with gen.* west of XXV:61
- Vestfirðir** *m. pl.* the Western Fjords (of Iceland) XV:16
- Vestfirzkr** *adj.* from the Western Fjords (of Iceland) XV:2
- Vestmannaeyjar** *f. pl.* Westmann Islands ('Islands of the Irishmen'), islands off the south coast of Iceland VIII:92, XIX:86
- vestmenn** *m. pl.* Irishmen XIX:87
- vestr** *n.* the west; **í vestr** to the west XXI:169; *as adv.* (in the) west VIII:69; west(wards) VII A:10, XV:34, 84, XIX:72, 75, 90; in a westerly direction VII A:148, XV:131; to the west (of Europe; actually in an easterly direction here; see *Saga-Book* XXV, 72–82) VII A:8; to the west V:6 (*i.e.* to Dalir, in the west of Iceland, where Þorsteinn Kuggason lived; actually north of Hítardalr); **vestr frá** to the west of XIV:25; **vestr fyrir** west past XV:146; **vestr fyrir land** west along the coast VII A:153, XIX:55; **vestr til Saurbæjar** to Saurbær in the west XV:75; **útan vestr þar í fjörðum** abroad (to Norway) from those fjords in the west (*i.e.* from the Western Fjords) XVI:2; **vestr um landit** west round the country VII A:156
- Vestribyggð** *f.* Western Settlement (the more northerly settlement on the western coast of Greenland) XXI:20
- vestrvíking** *f.* raiding in the British Isles XIX:32
- vesqlð** *f.* misery XII:36; *pl.* XII:40, 88
- vetfangr** *m.* scene of action V:162

vetr *m.* winter (*Gr* 3.1.7.4 (1)) VIII:82, 189, XV:32, XIX:29, 90; *acc. of time þann vetr* for that winter XXI:107; **vetr annan** for a second winter XIX:89; **hinn þriðja vetr** for the third winter XXI:194; *with suffixed def. art. of/um vetrinn* during the winter XV:124, XVI:4, XIX:9, XXI:59, 208, **of/um vetrinn eptir** during the following winter VIII:173, XIX:20; **at vetri** at the beginning of winter II:138; **vetri miðr en** one year short of VIII:192; *nom. pl. vetr* years XIX:49; *acc. pl. with suffixed def. art. um vetrna* in winter, during the winters XXI:160; *acc. pl. of time* years I:74, VII A:27, VIII:190, 194, X:11, 26; *gen. pl. vetra* (*Gr* 3.4.2 (5), (6), (7)) years III:22, 46, V:32, VIII:13, 16, 29, 56, XIV:173, XV:4, XVI:7, XIX:49; *dat. pl. fám vetrum síðarr, síðar fám vetrum* a few years later VIII:17, 143; **tólf vetrum síðar** twelve years later VIII:193; **tveim vetrum meir en** two years over VIII:196

vetrhús *n. pl.* the buildings used in the winter, *i.e.* the main farm buildings XV:88, 94

vexti *see* vøxtr

við, viðr *prep.* (*Gr* 3.7.4) **1.** *with acc.* to, against II:31, 56, V:157 (1), VI:30, 41, 199 (1), 228, VIII:146, X:37, XIX:16, from XXII:34/4, 65/4, to XXII:15/2, XXIV:18, XXV:79; with II:98, IV:4, VI:90, 197, X:146, 177, XII:84, XV:129, XXII:54/3, XXIII:52, XXV:33, XXVI B:40; towards XIV:49, XXII:1/3, 42/4, XXIV:21; close to III:7, 85, XXVI A:30, 89; by, near XXI:175, XXVI A:115; by, beside V:157 (2), VI:253 (**viðr**; *phrase goes with fcerðuð Barða*), VII A:52, B:64, X:172, XI:17, XIX:60, 92, 103, XXIII:18; on the coast of XVI:177; off VI:28, XIX:15, XXI:170; with, in relation to I:66, 71, II:72, 73, V:161, 162, VIII:89, 114, 117; **við mek** with me, to me XXIV:26; in connection with VI:199 (2), XVI:155; in connection with, from I:84; using VI:122, XXVI B:117; with the help of VI:118; accompanied by V:93, VII B:60; in company with VIII:22; in (the light of) X:44, together with XXII:43/1 (*postposition*); **með honum við sex menn** with a group of six men in all with him (with him, accompanied by six men?) V:94; at, engaged in II:6; in response to II:30, because of II:43, at XXII:53/2, XXVI B:36; **við þetta** at this XV:112, XXI:128; **við þat** thereupon, after that, in spite of that III:87, at that, in response to that VIII:86; **kenna við** *see* **kenna**. **2.** *with dat.* against I:17; from XXIII:37 (*see* **varna**); towards, at XXI:173; in response to IX:103; for, in return for XVI:22; **taka við** *see* **taka**. **3.** *as adv.* at this I:14,

II:71 (*see* **skrækja**), IV:104 (*see* **víkja**), XXV:90, XXVI A:18, at it XXVI B:95; by it XXI:120 (2); at the same time, as well XXI:120 (1); against VI:166, against it I:41, against them VI:261, XXVI A:82; with (each other; *see* **eiga**) I:104, II:13; close by VI:215 (**viðr**); **vera við** be present VII B:27; **þar við** (in return) for it XVI:25; **þar við auka, við auka** add to it VIII:3, 40

viða (*past* **viðaði**) *vv.* cut wood (**til** for) VIII:54

viða *adv.* widely, to many places II:94, in many places VII A:2, 16, 126, XIV:179, XVI:138, XIX:35, XXI:16, extensively VIII:35

Viðarr *m.* a god (one of the **Æsir**) II:9

viðfong *n. pl.* supplies XXVI A:53

Viðmýrr *f.* farm in Skagafjörðr, northern Iceland III:129, XIV:133

viðr¹ *m.* tree; tree *or* wood XXV:18; forest X:29; timber V:27, XXVI A:24; wood X:55; piece of wood, rod XII:30; **viðr hauðrmens** ‘timber of the sea’ *is a kenning for ship* XXVI A:98; *dat.* **viði** with trees VIII:20; *acc. pl.* **viðu** trees II:32

viðr² = **við**

viðr *adj.* wide XXIII:62; extensive XXII:29/2; **á viðum velli** in the open IV:43

Viðrir *see* **hand-Viðrir**

viðrkvæmiligr *adj.* fitting XIII:39; **at sýna viðrkvæmiligt vera** to show that it was fitting XIII:20

við(r)taka *f.* resistance VI:286, defence XXI:131

viðrtal *n.* conversation (*with gen.* between) XXVI B:39

viðskipti *n. pl.* dealings, encounter VII A:57

Vífill *m.* slave XIX:72, 91; *dat.* **Vífli** XIX:100

Vífilsfell *n.* mountain 20 km south-east of Reykjavík XIX:101

vífilstoptir *f. pl.* a farm near Reykjavík (= Vífilsstaðir) XIX:101

víg *n.* killing, slaying II:60, XIX:3, XXII:37/2, XXV:101, XXVI A:21, 118; battle VI:246, X:12; *dat.* **vígi** by force of arms VIII:106; *dat. sg. with suffixed def. art.* V:158

vígfrækn *adj.* bold in battle XXV:100

Vígi *m.* a dog VII A:123

vígja (*past* **vígði**, *pp.* **vígðr**) *vv.* **1.** consecrate; *imp. pl.* **vígið** IX:122; bless IX:120; **vígja til** ordain as VIII:187, 191, 194, consecrate to VIII:195. **2.** **-sk form láta vígjask til** let oneself be consecrated, be ordained (as) VIII:184

vígmóðr *adj.* wearied, exhausted by fighting XXVI A:94

vígr *adj.* able to fight V:31

Vígslóði *m.* Manslaughter Section (of the Law), ‘Treatment of Homicide’, dealing largely with offences against the person (injuries, assaults, killings; see *Laws* I 139–74) VIII:178

Vík *f.* Oslofjord XVI:41

vika *f.* week VIII:92, 197; **vikur fyrr** a week earlier (in the year) VIII:96; **at tíu vikum sumars** when ten weeks of summer remained, i.e. in late July XV:79; **fyrr en tíu vikur eru af sumri** before ten weeks of summer have passed XXVII:29; **þrjár vikur í samt** for three weeks together, for three whole weeks running XXI:121

Víkarsskeið *n.* the coast to the west of the mouth of the Qlfoss river, south-western Iceland (modern Skeið) VII A:159

víkja (*past veik*, *past pl. viku*, *pp. vikinn*) *sv.* **1.** turn (back) V:91; **víkja út** turn back out XVI:102; *transitive with dat.* turn, direct XXIV:49; *impers. with dat.* **svá víkr við** it turns out in such a way IV:104. **2. -sk form víkjask**; *past veiksk undan* turned himself away, dodged (out of the way) V:128; **veiksk við** responded to XV:128

víl *n.* misery; a hard task IV:56 (*object of hafa*)

vili *m.* wish: *acc.* **vilja** VI:22, will XIV:117; *dat.* **vilja** purpose XXII:34/2; desire, compliance XIV:90, *note*; joy: *gen.* **vilja** X:61, 143, *dat.* **vilja** XXV:18

vilja¹ (*pres. vil/vill/vil(l)t*, *past vildi*, *pp. viljat*) *vv.* (*Gr* 3.6.7, 3.6.9.1 (11), 3.6.9.2 (3)) wish, want, be willing (to, for) I:27, 31, 47, 68, 83, 85, 121, II:36, 48, 91, 108, 127, 160, III:33, 34, IV:68, V:113, 158, VI:8, 23, VII A:120, B:14, 21, VIII:22, 133, XI:50, XII:65, XIV:187, XV:125, XVI:39, 47, XXI:80, 113, XXII:4/3, XXIV:54, XXVII:8, 16; want to, try to II:129, XV:111, XXI:136; mean to, try to I:95, V:98; be trying to II:146; intend to IV:70, V:125, XIX:63; intend to, be going to VII A:57, 102, 159, VIII:106, XII:58, XIX:21; **vil ek** I wish XXII:31/3, XXVI B:157, I will XXIV:25, 29, I desire that I:147, XXVI B:59; **ef ek vil** if I want to XXVI B:24; **vil ek eigi** I do not wish, I do not intend VIII:101; **eigi vil ek** I am not willing XXVI B:132, **eigi vil ek þat** I do not want that XXVI B:210; *with suffixed pron. and neg.* **vilkat ek** I do not wish XXV:33; *2nd person sg.* **þú vill** IX:117, XVI:39, XXVI A:66 (you insist on), **þú vil** XVI:80, **þú vilt** you wish XIV:10; **villt þú** will you, are you willing to XXVI B:130; *with suffixed pron.* **viltu** you want I:15, if you are willing VII A:88, are you willing I:60, 62, **villtu** will you XVI:22, XXVI A:103, do

you want XVI:24, 80, do you wish XVI:29, **villdu** you want to go XVI:137; *3rd person sg.* **vill** wishes XXVI B:72, XXVII:23, 45 (1), wants XXVI A:66; **eigi vill** does not want VI:94, he will not XIX:78; **vill eigi** is determined not to V:146, is not going to VII B:29, is not willing to VI:95; **nú vill hann** but if he is willing XXVII:45; *pl.* **vilið þér** if you are willing II:25; **vilja** want (to have) XXVII:14; **ef vilja** if they want to XXVII:51; *past vildi* would XIX:42; wished it to be XXV:27; **vilda** wanted XXVI B:172; **eigi vilda ek at þú** I would like you not to V:14; **vildu heldr** they would rather XXVI B:63; **vildu æ fram** always wanted to advance VI:258; *pres. subj.* **vili** II:124, **né ek vilja** nor would I wish (nor for which I would wish?) X:169, *pl.* **vili** XXVII:20; *past subj.* **ef þú vildir eigi** if you had not wished XVI:83; *past subj. pl.* **vildim** V:64, **vildi eigi** did not want it VIII:130; **ef þeir vildi** if they liked VI:103; *impers.* (of fate; *see auðna*) III:92; *past inf.* **vildu** XXVI B:155

vilja² *see vili*

viljaðr *adj.* (*pp.*) (well) disposed, kind (*with dat.* **þeim** to them) XXIV:71

villa *f.* error; fantasy XXII:43/4 ('made a big mistake?'); delusion, heresy, i.e. heathendom XXII:25/3

villdu, villtu *see vilja*

villustígr *m.* false path XXIV:46

Vilmundr Þórólfsson *m.* abbot at Þingeyrar 1133–48 XIV:180

vilnask (*past vilnaðisk*) *vv.* -**sk** form with *gen.* wish for, desire X:146

vín *n.* wine XI:59; **at víni** over his wine XXV:71

vin *see vinr*

vinátta *f.* friendship VII A:122

vínber *n.* grape XXI:50 (*pl.*)

vinda (*past vatt, past pl. undu, pp. undit*) *sv.* twist, wind (**af** off) XXVI A:63, **vindum af** let us wind off XXVI A:60

vindáss *m.* winding-pole (put between two ropes and twisted to tighten them) XXVI A:60 (*acc. pl.*)

Vinðir *m. pl.* the Wends VI:283, VII A:140

vindkaldr *adj.* 'wind-cold', made cold by winds XXV:61

vínker *n.* wine-goblet XXI:50, *textual note*

Vinöland *n.* Wendland (parts of modern Poland and north-eastern Germany) VI:6, 13, 19, 21, 25, 28, 48, 320, VII A:27

vindr *m.* wind XIV:38

- vindþurr** *adj.* wind-dried X:55
- vingask** (*past vingaðisk*) *vv.* make friends (**við** with), get on good terms with, show affection for VI:318
- vingjarnliga** *adv.* friendlily XV:88
- Ving-Þórr** *m.* a name for Þórr ('swing-Þórr') IX:1
- Vínland** *n.* the name given by the Vikings to (some part of) the north-east coast of North America VIII:71, XXI:2, 4
- vinna**¹ (*past vann, past pl. unnu, past subj. ynni, pp. unninn, n. unnit*) *sv. irregular* (*Gr* 3.6.9.1 (6)) **1.** perform II:137; achieve VII A:49; **vanntu** you brought about XXV:94; work (at): **vinna hannyrðir með** work embroidery with pictures of, make embroidered pictures of XIV:189; fight (a battle) VI:236; defeat, overcome VI:315, XXVI B:58, 197; **at vinna** to overcome (*with hafa fœtr; or at vinna [sverð]* = fight hard) IV:81; *with dat.* resist, prevail against, withstand X:183, 184; **at vinna** to perform *with hafa víl* IV:56; **hafa ærit at vinna** have enough work to do, have plenty to do, have a hard enough job VI:92; **vinna eiða at** swear oaths by X:149; *with acc. and adj. or pp.* cause someone to be, make someone something VI:247, **vinna (menn) sára** cause men to be wounded XXVI A:97; **vinna á with dat.** injure someone III:120, XV:114; **vinna til** earn, deserve, achieve, accomplish I:140; **allt til vinna at** do everything (anything) in order that (so that) XXVI B:65; **ef þetta er til unnit** if this is achieved to earn it I:137; **ekki fyrir unnit** no preparations or provision had been made for it XXI:60. **2. -sk form hánum vannsk with dat.** lasted him VI:324; **honum vinnsk eigi fróðleikr til þess** (his) knowledge does not extend so far in him XXVII:32
- vinna**² *f.* work, labour XIV:134
- vinr/vín** *m.* friend III:33, VIII:109, 182, XI:46, XII:77, XIX:23
- vinstri** *adj. comp.* left XI:55
- vinsæld** *f.* popularity; *pl.* XXI:14
- vinsæll** *adj.* popular XV:36, 42; *comp. vinsælli* more popular *Gr* 3.3.9 ex. 22; *sup. inn vinsælsti* the most popular, a very popular VII B:10
- vintr = vetr** (*archaic form or a loan-word from some other Germanic language*) XXI:194, *textual note*
- vínviðr** *m.* (grape)vine(s) XXI:91
- virða** (*past virði/virti, pp. virðr, n. virt*) *vv.* **1.** value (*Gr* 3.6.9.1 (7)) VIII:153, 156; *with gen. of amount of price or value virða mik engis* value me at nothing, show no respect to me XXVI B:70; value,

- regard XXVI B:113; consider, esteem, rank, honour (**þik** yourself) XXIV:85; judge, decide, conclude XXI:157. **2. -sk form impers. with dat. virðisk** it seems to someone (**sem** as if, that) V:15; **þeim virðisk landit betra** they thought the land looked better XIX:29
- virðar** *m. pl.* men XXII:60/1; *vocative* you men XXII:25/3
- virðing** *f.* honour; **góð virðing** high honours XVI:117
- virðuligr** *adj.* magnificent XIV:12; worthy XIV:128
- virtu** *see virða*
- vís**¹ *f.* verse, stanza IV:17, 26, 53, 77, V:16, 148, 164, XIV:84, XXVI A:92
- vís**² (*past vísaði, pp. vísat*) *vv. with dat.* direct (í towards) VII A:115; **vís** *ífrá* *with dat.* refuse or forbid to someone XXIV:53; **vís** *til* indicate XXIII:55, 81, *with dat.* direct someone to XIX:42
- vísaván** *f.* certain expectation VIII:126
- vísi/vísir** *m.* ruler X:67, 147 (Vǫlundr), XXII:60/2 (Sveinn Knútsson)
- víss** *adj.* certain; **hvers víss yrði** of what he could become certain, what he could find out XXVI A:28; *n. as substantive at vísu* indeed XV:98. Cf. **víst**
- vissa, vissi, vissu** *see vita*
- vist** *f.* habitation, dwelling VIII:69; board and lodging XVI:4; *in pl.* food XIV:146, XVI:45, 47, 51
- víst** *adv. (n. of víss)* indeed, to be sure I:102,141, XXII:14/3, XXIV:25; for certain VI:82, XXVI B:73; **svá var víst** it was indeed so XVI:181
- vít** *pron. 2nd person dual (Gr 3.2.1)* I:63, 65, V:79, IX:47, XVI:108, XXIV:47, XXV:99, 103, 106, XVII B:166, 167; **vít Hǫttr** (*Gr 3.9.6.1*) Hǫttr and I I:64; **vít Vǫlundr** Vǫlundr and I X:181; **vít Grímr** Grímr and I XXVI B:16
- víta** (*pres. veit, past vissi, pp. vitat*) *pret.-pres. vb. 1.* know (*Gr 3.6.7, 3.6.9.1 (10), 3.6.9.3 ex. 7*) I:111, 128, 144, II:132, V:7, 126, VI:14, 108, VII A:65, IX:7, XIV:59, XV:73, XVI:106, XIX:110, XXI:80, XXIV:26, XXVI A:26, 50, B:73; know to be, feel, find X:62; **veit ek eigi, eigi veit ek** I do not know VI:325, XXVI A:66; **veit ek ei at** I am not sure whether XXIV:22; **eigi má ek þat víta** I cannot see, I am not sure V:80, I cannot bear it XVI:121; *see, find out* XXVI A:28; **vítið þér þat** you find that out XXVI A:35; **varla mátti hann víta** he could not bear to know XIV:108; *with acc. and inf.* **mik veiztu verða** you will know that I am becoming IX:51; **vér megum víst víta** we shall certainly know it VI:82; *pres. subj.* **víti** will know

- XXVII:32, may know I:56, **þótt ek vita** even if I knew XXVI A:56, **svá at menn viti** as far as is known X:14, *pl. 1st person es vér vitim* whom we know VIII:151, *pl. 3rd person viti til* know of I:112; *past vissi* knew XV:114; **hitt vissa ek** this I found out XXVI A:35; **vissi . . . fram** could see into the future IX:58; *past pl. vissu* knew about II:3, XIV:51; *inf. (after skyldi)* find out, see III:107; **þykkjask vita** feel sure VI:134, VII A:59, VII B:54; *impers. hvat má vita* what can one know, how can one be sure I:135, **hvat vissi til** what was known about II:45. **2.** *with gen.* indicate, betoken, lead to IV:22
- víti** *n.* punishment XV:117; penalty XV:61, torment, trouble IV:25 (*gen. object of vita*); vengeance V:35
- vitja** (*past vitjaði, pp. vitjat*) *vv.* visit I:77; *with gen.* go to see, go to attend X:12; visit XIV:143
- vitni** *n.* witness, testimony VI:324
- vittr** (*acc. vitran*) *adj.* wise II:93, VI:165, XIV:40, 51, XXIII:77, XXIV:79; clever VII A:119; sensible XXIV:60; *sup. vitrastir* Gr 3.3.5 ex. 3, 3.3.8.1 ex. 3
- vittrlega** *adv.* wisely XXIV:45
- vitugr** *adj.* intelligent, sensible, clever XXIII:86
- vizka** *f.* wisdom XXIII:17, 53
- vöð = óð, see vaða**
- vöndzligr** *adj.* evil, harsh, terrible XXII:60/1
- vóru** *see vera*
- vurðu** *see verða*
- vægð** *f.* mercy, giving way, yielding; *dat. sg.* with mercy or giving way VI:246
- vægjask** (*past vægðisk*) *vv. -sk form* yield, give way (**við** in the face of their enemies) VI:261
- væl** *f.* trickery, deception XXIII:55
- vængr** *m.* wing VII A:154 (*pl. with suffixed def. art.*), XII:33; *acc. pl. vængi* I:76
- vænligast** *adv. sup.* most promising or useful XXIV:30
- vænn** *adj.* (Gr 3.3.8.4 (1)) handsome V:30; fine, splendid XXII:38/2
- vænta** (*pres. væntir, past vænti, pp. vænt*) *vv.* expect (that) I:105, XXI:61; *with dat. of person and dat. of thing* expect something for someone, expect that someone will achieve something XV:148; *with gen.* expect XXIV:23; *impers. væntir mek* I expect, I have expectation of, I anticipate VI:91

væri, værir *see vera*

værugjarn *adj.* fond of rest and warmth XXVI B:168

Vætildr *f.* North American native woman XXI:202

vætr *pron.* nothing IX:104; *as adv.* not at all IX:112, X:183, 184

vøkðu *see vekja*

völlr (*dat. velli, pl. vellir*) *m.* field *Gr* 3.3.7.1, 2 (4); ground; *with suffixed def. art.* III:45, XXVI A:28, 32, 71; *dat. sg. at velli* to the ground XXVI A:101; *á víðum velli* in the open IV:43; *acc. pl. vøllu* space, battlefield? XXII:29/2

Vølundarkviða *f.* a poem about Vølundr X:*title*

Vølundr *m.* legendary smith X:1, 4, 11, 13, 16, 25, 36, 42, 52, 55, 67, 90, 125, 134, 136, 146, 147, 152, 169, 173, 179, 181; *elliptical gen.*

at Vølungar at Vølundr's home X:79; *poss. dat. (Gr 3.9.6.2)*

Vølundr til smiðju to Vølundr's smithy X:95; *dat. pl. as common noun* by craftsmen XXV:25 (see note)

vøndr *m.* stick, thin rod, wand; *with suffixed def. art.* XII:32; *in kenning for sword, vøndr hjalts* V:40

vørdr *m.* guardian, defender; *in kenning for warrior (see note)* **vørdr vápnr-Eirar** V:48 (vocative)

vørdusk *see verja*¹

vørn *f.* defence V:143, VI:315, XXVI A:92, 102; *dat. sg. with suffixed def. art. vørnenni* VI:255

vørr (*pl. varrir*) *f.* lip XXIII:57

vørustekkr *m.* sack of wares *Gr* 3.1.9 ex.2

vøtnum *see vatn*

vøxtr (*gen. vaxtar Gr* 3.1.7.1 ex. 5) *m.* size VII B:9; *dat. sg. vexti* in size III:23, V:30, XXI:11; **at vexti** in shape XII:11

yðar/yðvar *pron. 2nd person pl. gen. (Gr 3.2.1)* your I:59, 63, of you XXI:135

yðarr/yðvarr *poss. adj. your (pl.) Gr* 3.3.6 (11), 3.3.9 ex. 4, 3.9.6.1, XXI:78; *acc. sg. m. yðarn* XIV:56; *gen. sg. f. yðarrar* XXIV:21; *n.*

yðart XIV:55, XXVI B:71; *dat. sg. n. yðru* (*i.e.* of you Icelanders) XVI:138; *n. pl. yður* XIV:56

yðr *pron. 2nd person pl. acc., dat. (Gr 3.2.1)* you, to you, for you I:53, XXVI A:105, for yourselves XXVI B:20; *in addressing king* XVI:63, 118, yourself XXIV:11

yðróg *f.* bowstring VII A:19

yfask (*past yfðisk*) *vv. -sk form* become angry or hostile XXII:7/1

- yfir** *prep.* (*Gr* 3.7.4); *with acc.* above, over, upon I:44, II:22, 109, III:26, 54, XI:47, XIII:3, XXII:53/1, XXVI B:164; above XXI:128; across V:42, 163, VII B:61, XV:47, 100, XXV:41, XXVI A:4; *of time*, for XXI:65; *with dat.* about XIX:75, above XXIII:5; *as adv.* across *Gr* 3.5.3 (2), VI:25; about it IV:77; over him XXV:26; **yfir ofan** up on the top XXIII:10; **þar yfir** above it, on top of it III:100
- yfirboð** *n.* command, authority, rule XIV:177
- yfirbætr** *f. pl.* compensation, atonement II:63, 73, V:161
- yfirfor** *f.* visitation XIV:1
- Ygg** *m.* a name for Óðinn; *gen.* **Yggs** used elliptically to mean ‘Óðinn’s business’, i.e. fighting or poetry, which is the object of **ne leggjum fyr lið** IV:24
- ykkar, yk(k)r** *dual pron.* (*Gr* 3.2.1) your, you, to you IV:50, X:107; **ykr þjóðkonunga** (*acc. with eptir er þrungit*) you great kings XXV:14; *used for pl.* I:17; **með ykk** **Njáli** with you and Njáll XXVI B:173
- ykkarr** *poss. adj. dual* your *Gr* 3.3.8.1, 3.3.9 (22), 3.9.6.1; *f.* **ykkur** your XXV:10, **ykkur beggja** of you both X:167; *dat. sg. n.* **ykrú hváru** to each of you XXV:34
- ýla** (*past ýldi, pp. ýlt*) *vv.* howl; **ýla hátt upp** raise a great howling or screaming XXI:123
- ýmiss** *adj.* various, XVI:129; *n. pl.* **þau ymsi** they in turn II:70
- yndi** *f.* happiness, bliss XII:86
- yngri** *adj. comp.* younger (*Gr* 3.3.8.2) IV:2, XIV:158, XXVI B:70
- ynni** *see unna and vinna*
- yrði** *see verða*
- yrkja** (*pres. yrkir, past orti, pp. ort*) *vv. irregular* (*Gr* 3.6.9.3) compose (poetry) II:161, V:164, VII A:137, XXI:79, XXVI A:92; *impers.* **yrkja skyldi** there should be composed VII A:134
- ýtar** *m. pl.* men XXII:18/2, 63/2
- ýtri** *adj. comp.* outer; *acc. n. as adv.* **it ýtra** on the outside, on the fringe IV:63; **hit ýtra** on the outer (seaward) side VI:59; *sup.* **ýztr** outermost, on the outside, on top VII A:82, furthest out (from the centre) VI:217
- þá¹** *adv.* then *Gr* 3.5.3 (3, 10, 12), 3.5.1–3 ex. 6 (a), I:8, 14, 50, 82, 95, 98, 108, 131, II:7, 71, 72, III:5, V:47, 92 (by then), 101, VI:3, 73, 232 (*followed by þá er*), VII B:63, 71, IX:16, 31, 48, 59, 72, X:174, XI:23, 54 (of place), XV:21, XVI:12, XIX:22, 30, 57, XXI:26,

102 (1), 121 (1), XXII:11/3, XXV:20, XXVI A:5, 37, B:15, 50, XXVII:6, 10, 45, 50; at that time VIII:21, 37, 38, 165; at this time VI:8, 38 (2), VII B:6, XV:38; at the time VI:317; then, at any given time VII B:21; by that time XIX:48; **ok þá var** and (which) then (*or* thereafter) was XIX:27; **þá ok þá** at every moment I:37; *introducing main clause after er-clause* (*Gr* 3.8.2.1) II:5, 47, 79, III:27, V:44, 163, VI:271, XIX:65, 68, XXI:42, 117; *after þá er-clause* II:95, III:2, VI:227, 269, 273, 294, VII A:140, VIII:82, XII:78, XXVI B:70; *after þá es* VIII:35, 194; **þá . . . es/er** VIII:92, IX:1, XIX:83, 113; **þá . . . er . . . þá** (*second þá pleonastic*) XXIV:76–77; **þá . . . ef** VIII:124, XXIV:79, XXV:74; **þó . . . þá . . . þó . . . þó at** XXIV:22–24; **þá . . . þau er** (= when *or* if they) . . . **heldr en** XXIV:14–15; *after nú er* XVI:95; *after ef* XXIV:8, 16, 47, 67, XXVI B:25, 78, 214, XXVII:4, 15, 32; **ef . . . ok . . . þá** XXVII:9 (*see ok*); *after conditional vb. with inverted word order* II:25, *after Nú and conditional vb. with inverted word order* XXIV:1, XXVII:46; *after eptir þat* VI:298, **eptir þat er** VI:302; *after hvatki es* VIII:5; *after meðan-clause* V:111, VI:225; *after til þess at* VII A:51; *after síðan er* VII A:92; *after svá sem* VI:221; *after sem* (= when) XII:70, 81; *after með því at* VIII:3; XXIV:29, 73; *after þó at* VI:118, XIV:146, XXIV:85; *after þó* XVI:137; **þá** *as conj.* when I:30, 138, 144; **þá er/es** *as conj.* (*Gr* 3.8.2.1) when II:21, 56, 94, 111, III:1, 59, 131, IV:10, VI:25, 48, 54, 75, 185, 205, 226, 234, 250, 269, 272, 281, 294, VII A:30, 138, B:31, VIII:16, 188, XI:64, 73, XII:77, XIV:159, XV:4, XIX:52, XXI:30, 37, XXIII:82, XXV:19, XXVI A:26, B:70, XXVII:18, 43; *while* VI:59, 240; **þá . . . er** when XVI:39, by the time . . . , XV:138 **þá²** *pron.* (*Gr* 3.2.2) *acc. f. sg., acc. m. pl.* that, this, these, those, them *etc.* I:92, 107, II:90, 113, IV:4, 5, 15, 16, 105, V:8, 42, 60, 87, VI:34, 38 (1), 102, 124, 172, VII A:137, B:9, 25, VIII:89, 118, XI:9, 66, XV:153, XIX:21, 72, 82, 84, XXI:70, 102 (2), 121 (2), 129, 134, 158, XXII:22/1, XXIII:104, XXIV:74, XXV:76, XXVI A:47, B:49, 100, 104, 195, 197, XXVII:36; **á þá** at them XXVI B:194; **þá Þorkel nefju** Þorkell nefja and those with him (*acc.*) VI:120; **við þá Leif** against Leifr and Íngólfr XIX:16; **þá Hjørleif** Hjørleifr and the others XIX:67; **þá er** *as rel. pron. acc. f. sg.* which, whom (*Gr* 3.8.2.1) VI:4, 324, X:154; *acc. m. pl.* VIII:83, 132 (those who), XIV:172, **þá es/er** VIII:87, XXIII:85, **þá . . . er** those . . . that XXIV:28, **þá alla es** all those who VIII:78, **þá sem** those who XIII:25, whom XIV:166

- (normally **þeir sem**; perhaps the influence of Latin grammar; cf. *Gr* 3.8.2.1); **pá er . . . af** those (**lögmennt**) from whom XXVII:34
- pá³ see þiggja** VI:9, XVI:5, 162
- þaðan** *adv.* from there *Gr* 3.5.3 (5), III:38, VII A:3, 68, 156, 158, VIII:104, 107, X:46, XIX:102, XXI:21, XXVI A:38; *i.e.* from Norway VIII:15, 28
- þagall** *adj.* silent *Gr* 3.3.8.1 ex. 3
- þagna** (*past þagnaði, pp. þagnat*) *vv.* fall silent; *past pl. þagnuðu* VI:131
- þágu** *see þiggja*
- þak** *n.* roof; with *suffixed def. art. þakit* XXVI A:63
- þakðr, þakið** *see þekja*
- þakka** (*past þakkaði, pp. þakkat*) *vv.* thank *Gr* 3.6.10; with *acc.* say thanks for XVI:135; *subj. Guð þakki yðr* with *acc.* may God thank (reward) you for XVI:118
- Þakkráðr** *m.* slave of Níðuðr X:175
- þambarskelfir** *m.* nickname, either ‘paunch-shaker’ or ‘bow-string-shaker’ VI:301, VII B:1, 2, 39
- þang** *n.* seaweed (*in a kenning for the sea*) VII B:40
- þangat** *adv.* (*Gr* 3.8.2.1) thither, to that place, there I:5, 7, 34, 113, V:79, VIII:65, 67, XIX:81, XXI:17, XXVI A:39, to it V:97, XXVI B:42; onto it (that ship) VI:225; **þangat sem** to where I:99, V:118, XVI:92, 187, XXI:174; **þangat til** up to then VIII:95; **þangat heim** into the precincts there XIV:150
- Þangbrandr** *m.* Saxon missionary priest VIII:77
- þann** *pron. acc. m. sg.* (*Gr* 3.2.2, 3.8.2.1) that VIII:120, XXV:94, XXVI B:62, **þann enn** this (*Gr* 3.3.5) XXII:15/4; it (the sword) X:95; that man V:155, XVI:185, him XXII:27/2; **þann mann** this man XIX:34; **þann er** who XIV:56, whom XXIV:40, someone who XXIII:74, which XI:24, **þann (. . .) er/es/sem** that one (. . .) who I:43, VII A:33, B:38, XI:9, the one who (*object of nefna*) VI:142, the . . . who VI:156, the . . . which VIII:103, X:78, XVI:33, 118, XXIII:35, **þann sem . . . á** the . . . on whom XXVII:10; **í þann tíð . . . es** at the time when VIII:8–11; **þann vetr** for that winter XXI:107; **þann veg** that way, similarly XXII:8/3, **þann veg . . . sem** thus . . . as if XXI:159
- þannig, þannug** (= **þann veg**) *adv.* there, to that place II:55, XIV:42; in this way, thus XXII:38/3
- þar** *adv.* (*Gr* 3.5.3 (2), 3.8.2.1) there, in that place I:3, 4, 6, 7, 23, 26,

70, 73, 92, 116, II:11, 12, III:3, V:157, VI:11, VIII:46, IX:93, X:5, 87, XI:10, XIII:4, XV:19, 151, XVI:4, XIX:32 (1), XXI:24, 48, 204, XXII:43/2, XXV:110, XXVI A:6, 107, B:2; present XXVII:28; on it (*i.e.* that ship) VI:130; at it (the battle) XXII:35/3; to that place I:74, II:41, VI:14, VIII:107, X:31, XV:25, XXI:73, XXVI B:5; to *or* in that place XXI:108 (1); to that point IV:101; in this matter V:162, VIII:30, 91, 113, on that topic XXIV:28; **þar var** there was there XXI:32, 53, **þar váru** there were there X:7, XXI:168, it was (there) X:8; **þar eru enn** are still there XIX:95; **ef þar er** if there it is XXIII:97; **þar á** on it III:24, XII:37, on that ship XXI:17; **þar á landi** in that country VIII:69; **þar af** therefrom, from them II:6; **þar at** at the point (in the story) where II:16; **þar at boðinu** at that feast XIX:13; **þar austr** there in the east, in Norway VIII:87; **þar frá** from this III:39; **þar fyrir** ahead there XXVI A:16, in front of them XXVI A:25, for this reason XII:35, **þar firi** about that XXIV:57; **þar hjá honum (þeim)** next to him (them) there III:7, 8; **þar í** into them *or* it III:3, 4, XIX:32, in it III:24; **þar í anddyrit** into the doorway there III:21; **þar í skógum** in those woods VIII:53–54; **þar í ofan** down into it XXVI B:229; **þar inn** in there, into it (the lopt) XXVI B:117; **þar innan borðs** on board that ship VI:81; **þar með** along with it I:42, and in addition XIV:44; **þar . . . meðal** between them (the eyebrows) XXIII:19; **þar næst** next, secondly VI:315; **þar ór** out of it II:92; **þar til** (*cf.* Gr 3.9.1) for it VII A:98, for that event, *i.e.* at that battle VI:154; **þar um landit** throughout that country VII A:72; **þar undir** under them XI:18; **þar úti** outside there III:37, XXI:108, XXVI A:44; **þar við** for it XVI:25; **þar viðr** thereto, to it VIII:3; **þar as conj.** since, whereas XIV:34; where XXVI B:16; **þar er, þar sem as conj.** (*Gr* 3.8.2.1) where II:108, VI:202, 267, VIII:44, X:172, XII:20, XV:155, XIX:59, XXI:29, 91, 128, to where II:124, VII A:85, VII B:79, XVI:15, in which XI:17, in a place which XIX:85, from where V:60, XV:145, when VI:292, XVI:69, as VI:265, while, whereas V:11, XIV:116, where, if, in a person in whom XXIII:30; **þar sem heita/heitir** in a place called II:115, XIX:82; **þar . . . sem/es/er** where VIII:17, 19, 52, 65, XIX:53, 54, XXI:92, to where XV:152, XVI:34, the place where XIX:86; **at þar er** to where VI:271, **þar at sem** to *or* at where XXVI B:89; **hér . . . þar er Høttr er** here where Høttr is, *i.e.* out of Høttr I:146; **þar til sem** to where II:150, XXIII:18; **þar til er** until XI:47, XVI:126, XIX:33, 50, XXI:52, XXVI A:89

þarf *see þurfa*

þars *conj.* since XVI:53

þat, **þau** *pron. n.* (*Gr* 3.2.1 and 2) it, the, that, this, those, they *etc.* I:28, 51, 98, 123, 124, 145, VI:26, 27, 107, 227, VIII:6, 29, 38, XI:34, 35, XV:25, XVI:23, XIX:23, XXI:3, 5, XXII:23/2, 30/3, XXIII:4, 39, 54, 97, XXIV:4, XXV:5, XXVI A:4, 19, 35, 43, B:72, 230 (that place, *sc.* **gróf**), XXVII:6; that one I:69; it I:76, 77, 81, 88, 94, 112, 115, 142; this VI:270, 334, IX:57 (as follows); **er þat** it is XXI:161; **ok er þat** and that is XXVI B:33; **þat var** it was XXI:37, these were VI:300; **þat vǫru**, **vǫru þat** *with pl. complement* (*Gr* 3.9.8.2; *cf.* I:26–27, *note*) it was III:113, they were X:7; **þat hefir** there has XXV:6; **þá var þat ekki hús** then there was no building XIV:157; **þat orða** this (in the way) of words, these words IX:5; **þat it** (*Gr* 3.3.5) IX:50; **engi þau** any of those XXIV:3; **þat (. . .) at** this (namely) that X:41, XXI:126, XXIV:2, 12, 44, XXVI A:47, 76, that which, what XXV:80, such a . . . that XXVI B:53; **ok þat at** and this too, that XI:3; **þat er/es** which X:92, XIV:157, XV:132, XVI:90, XXIII:13, 77, one that XXIII:14, that which VI:118, VIII:45, what XV:23, XVI:156, XXVI B:20, as much as XII:1; **þat es af því** such that from it, from which VIII:70; **þat . . . er** what XVI:67, XXVI A:66, B:113, that . . . when XXVI A:106; **þat sem** which XV:33, XXVI B:121, that which, what XIV:57, XV:149, to what VII B:21; **þat allt er** everything that XXIV:25; **þat nef er** a nose which XXIII:51; **þat er þá væri** whatever might make XIV:14; **þau er/es/sem** which VI:107, 110, VIII:117, XXIII:24, XXIV:7, XXV:104, XXVI A:57, which, when they, if they XXIV:15, those that XXI:192, XXIII:42, 47, XXIV:6; **þau . . . er . . . þau** such as VIII:175; *n. pl.* **þau** referring to a man and a woman or men and women (*Gr* 3.9.6.1) IV:13, 77, 106, VI:11, 46, VII A:95, X:11, XV:9, 18, 29, 40, 41, 133, XXI:40, 162, XXVI B:22, 165, to a herd of horses consisting of a stallion and some mares V:6; **þau Guðrún** he (Porvaldr) and Guðrún XV:5; **þau Kormak** her and Kormakr IV:14; **þau Einarr** she and Einarr VII B:78

þáttir *m.* (*Gr* 3.1.7.2 (3)) strand, member XXV:15; story, section of a story, episode I:149, XVI:*title*; section of the law XXVII:34; *acc. pl.* **þáttu alla** all sections of the law XXVII:31

þau *see þat*

þaut *see þjóta*

þegar *adv.* immediately, straightway *Gr* 3.5.3 (8), 3.5.1–3 ex. 6 (a), I:2, 97, II:28, III:54, V:102, 113, 129, 141, 162, VI:13, VII B:69, 78,

VIII:97, IX:70, XI:20, XIV:118, XV:68, 151, XVI:18, XIX:16, XXVI B:64, 91, 206; **ok þegar** and (was) immediately XXVI B:92; **þegar eptir** immediately behind, immediately after III:64, XXVI B:204, 211; **þegar í stað** on the spot VII A:122; **þegar um sumarit** that same summer XVI:189; *as conj.* **þegar** when, as soon as XXVI A:4, as long as III:20; **þegar er** (*Gr* 3.8.2.1) when IV:52, XIV:64, 67, 160, as soon as V:94, XV:9, XVI:106

þegit *see* **þiggja**

þega (*past þagði, pp. þagat*) *wv.* (*Gr* 3.6.9.2 (4, 5)) be silent I:41, 92; *imp.* **þegi þú** desist from speaking IX:69

þegn *m.* servant, follower or officer of a ruler, subject, warrior, man VI:342 (*subject of sóttu*), XXII:37/4, 46/3; **þegnar** your servants, i.e. we XXII:23/1

þeim, þenna, þennan, þeir, þeira, þeirar, þeirra, þeir(r)i *pron.* (*Gr* 3.2.1 and 2) that, this, these, those, they, their, them *etc.* I:31, 34, 89, 90, 110, 111, 112, VIII:2, 5, IX:9, 69, XI:15, XV:8, 39, XIX:2, 8, 10, XXI:4, 5, 20, 137, XXII:11/2, 16/2, 21/3, XXIII:7, 71, XXV:22, 95, XXVI A:4 (2), 19, B:4, XXVII:9, 11, 12, 17, 21, 35; **þeir** they, i.e. those people XXIII:72; **ok þeir** together with those, and also those V:88; **þeim** that person XVI:152; to/for them XXII:10/2, for them XXVI B:3, **með þeim** between them XXVII:13; **þeira** of them XIX:69, **til þeir(r)a** to them XXIV:55, 75, XXVI B:122, at them XXVI A:49; **ein(n) þeira, einn af þeim** one of them X:21, XIV:169, XXI:150; **tveggja þeira** of the two of them X:120, 164; **hvárr þeira . . . annan** each of them . . . the other XI:46; **þeim** *poss. dat.* XIII:3; **þeir er/es, þeir sem, þeira er, þeirar er, þeirri er, þeim er, þeim sem** *as rel. pron.* (*Gr* 3.8.2.1) (those) who, which I:78, 132, II:7, 14, V:27, 57, VI:1, 255, 299, 303 (*referring to margs manns*), VIII:47, 140, X:64, 135, 156, XII:60 (**enginn . . . þeir er** no one who), XIII:7, 48, XIV:182, XV:66, 104, XXI:87, XXIII:32, XXVII:16, those people who XXIII:69, 100; **þeirar sem** of that woman who XIII:21, 41; **þeirar er** with which XIV:114; **þeira (. . .) er** of those who XIX:87, XXII:32/3; **þeim er** to anyone who XIV:90, *note*, those (ships) which VI:218, **af þeim er** from those who XXI:154, **at þeim er** at those who XXVI B:220; **þeirra manna er** from among those men whom XXVII:12 (*with taka, line 10*); **ór þeim . . . er . . . í** from the . . . in which XXVII:4–5; **þeir . . . er** those (. . .) who XXIV:62, XXVI B:63, 119, XXVII:13; **þeir er . . . þeim er** those who . . . those who

XXI:195–96; **þeir . . . er . . . með** those with whom XXVII:15; **þeim . . . er** those . . . which XXIII:61; **þeirar . . . at** such a . . . that VI:91; **þeir bræðr** the brothers XXVI B:5, *similarly* XV:71, XIX:9; **þeir bragnar** those men XXII:20/3; **þeir Skrælingar** the Skrælings XXI:118; **þeir with a singular name** (*Gr* 3.9.6.1): **þeir Høttr** he and Høttr I:70; **þeir Hólmsteinn bræðr** Hólmsteinn and his brothers XIX:15; **þeir Gizurr** he and Gizurr III:8, **at þeim Gizuri** up to Gizurr and the others XXVI A:32; **þeir Hjørleifr** Hjørleifr and the others (that were not slaves) XIX:64; **með þeim Þorvaldi** with Þorvaldr and his men XXI:15; **þeir Einarr** Einarr and the other man III:59; **þeir Jón** Jón and Guðmundr III:95; **þeim Ingólfi** Ingólfr and Leifr XIX:18, *similarly* XIX:20, 47; **þeir Auðunn** Auðunn and the king XVI:130; **þeira Bølverks** of (between) him and Bølverkr II:140; **þeira Sæmundar** of him and Sæmundr VIII:152; **þeira Bergþórs** of Bergþórr and Hafliði VIII:173; **með þeim Haraldi** between him and Haraldr VII B:3, *similarly* XIX:12; **þeir Þorkell** Þorkell and his men, Þorkell and his companions VI:109; **þeir Gizurr** Gizurr and his party VIII:103; **þeir Flosi** Flosi and his party XXVI B:87, 120; **þeir Karlsefni** Karlsefni and his party XXI:89, 119, **með þeim Karlsefni** with Karlsefni and his party *or* with Karlsefni and Snorri XXI:17; **þeir Sveinn konungr** King Sveinn and his companions VI:109; **þeim Óláfi konungi** King Óláfr and his men VI:276; **þeir Ósvífr tveir** both he (Þórðr) and Ósvífr XV:94; **synir þeira Kotkels** the sons of Kotkell and his wife XV:134; *with two or more names* (cf. *Gr* 3.9.6.1) **þeira Einars ok Eindriða** of Einarr and Eindriði VII B:84; **þeir Gizurr ok Hjalti** VIII:88, 111, *similarly* XV:39, XIX:4, 6, 91, XXI:2, 41, 66, 114, 163, XXVI A:4, B:2, 24; **þeira Þórðar ok Guðrúnar** between Þórðr and Guðrún XV:19, 80; **þeira Teits . . . ok Þorkels . . . ok Þóríðar** VIII:8–11, *similarly* XIX:7, XXVI B:193; **þeir anticipating subject (hirðmenninir)** XVI:100 (1). Cf. *Gr* 3.9.6.1

þek see þik

þekja¹ (*past þakði, pp. þakðr/þakiðr*) *wv.* thatch, roof, cover (**af** with) VI:152, XIV:10; *pp. f. þakið* re-roofed XIV:13

þekja² *f.* roof; *with suffixed def. art.* XXVI A:32, 53, 68, B:220

þekka (*past þekði, pp. þekðr*) *wv.* recognise IX:124, X:82; **þekði mann** realised that there was a man XVI:101; **-sk form þekkjask** agree to, accept XVI:77

Þelamørk *f.* Telemark in Norway XIX:3

þengill/þeingill *m.* ruler (Eiríkr jarl) VI:280 (*subject of hét*), (King Óláfr Tryggvason) VI:361, (Óláfr Haraldsson) XXII:27/1, 49/1, 65/1 (*in address*)

þenna/þennan *pron. acc. m. sg.* (*Gr* 3.2.2) this VIII:100, XII:51, XV:35, XVI:182, XXII:26/2, XXV:79

þér *pron. 2nd person dat. sg. and nom. pl.* (*Gr* 3.2.1) you, yourself I:55, 64, 124, 125, 128, IV:83, VII A:50, IX:79, XIII:23, XVI:111, 120, XXI:134, XXII:25/1, XXIV:13, 85, XXVI A:35, 57, 83, B:20, 55; to you IX:14, X:180, XI:25, XV:92, XVI:24, XXII:65/1; towards you XVI:75; for you XXV:27, XXVI A:80, B:113, for yourself IX:71; *nom. pl. in addressing a king* X:154, XVI:118, XXII:32/2, XXIV:11, 20; *in addressing one's father* XXIV:22, 54; **sjálfri þér** to you yourself X:129; **þér einum** to you alone X:124; *poss. dat. þér af höndum* from your hands IX:116; **þér í sjóði** into your purse (*or* to you in a purse, *since sjóði is dat.*) XXII:31/3

þess, þessa, þessar, þessara, þessarar, þessi, þessir, þessu, þessum, þetta *pron.* (*Gr* 3.2.2) this, that, these, those I:15, 24, 25, 27, 30, 36, 39, 45, 54, 55, 61, 68, 119, 127, 128, 132, 137, VIII:3, 5, XI:10, XIII:9, XIV:185, XV:13, 25, 39, XVI:5, 33, XIX:11, 48, XXI:40, 41, 80, 179, XXII:34/1, 46/4, XXIV:26, 36, XXVI A:62, 68, 92, B:25, 30, 62; it I:138; **til þess** about it XXII:22/4; **þetta** *with pl. vb.* V:69, XXV:112 (*Gr* 3.9.8.2); **þetta allt** all this XXVII:30; **þessi** that man (the one who had been killed) I:64; **þessu** (*i.e. silfri*) XVI:143 (1); **upp frá þessu** from now on I:107, 148; **þess** for that X:97; **þessa** for this XXVI A:85; **þess er var** such as there was XVI:6; **þess er** who XVI:45, which XIX:27; **þess er** from this that XVI:144, of one who XIII:75; **þess manns er** a person who XXIII:81; **þessu er** that which XVI:37; **þess at** (of) this, that XXVI B:85; **til þess at** for this, that XXIV:14; **þess . . . at** for this, that VI:342 (*with skop verða*), XIII:8; **þau er . . . ok þessi er** those that . . . and these that XXI:192–93; **þess at meir** all the more VII A:43; **þessir** these men XXVI B:64; **þessir lutir eru þeir enn er** there are these things in addition that XXIV:76; *acc. m. pl.* **þessa** these ones XXIII:65; **til þess** so far XXVII:32 (*see vinna*)

þeygi *adv.* not at all XXII:47/1

þí *see því*

Þiðrekr af Bern *m.* Theoderic the Great (died AD 526), king of the Ostrogoths XI:*title*, 43, 45, 56, 64, 65, 69, 73, 75

- þiggja** (*past þá, past pl. þágu, pp. þegit*) *sv.* (*Gr* 3.6.9.3) receive XVI:4, XXIV:61; accept XVI:152; **þá af** received from XVI:5; **þá at** accepted from VI:9, XVI:162; **þiggja undan** get (someone) let off VIII:89; *pres. part.* **þiggjandi** receiving (them) XIII:48
- þik/þek** *pron. 2nd person sg. acc.* (*Gr* 3.2.1) you I:107, 129, 136, X:169, XVI:69, XXVI B:94, 144; **þek** XXIV:12 (*object of henda*), 48; yourself IX:46, XXIV:83, XXVI A:84
- þik(k)ja** *see þykkja*
- þín¹** *pron. 2nd person* (of) you XXVI B:80; **til þín** to you XXIV:1, XXVI B:215
- þín², þína, þínar** *poss. adj.* (*cf. Gr* 3.3.9 (21)) your I:135, IV:71, X:145, XI:70, XVI:25, 33, XXV:24, 36, XXVI A:87, B:132
- þing** *n.* meeting; **darra þing** is a *kenning* for battle XXII:54/2; assembly, conference II:44, VII A:72, 73, 79, B:25, 26, IX:53; *with suffixed def. art.* II:46; i.e. the Alþingi VIII:104, 108 (*with suffixed def. art.*), XV:12, 43, 46, 65, XXVII:40, **í þingi** of the assembly XXVII:44; local assembly in Iceland VIII:45, XIX:108
- þingboð** *n.* summons to an assembly VII A:72
- Þingeyrar** *f. pl.* monastery in northern Iceland XIV:180
- þingfararkaup** *n.* assembly attendance tax or dues VIII:168
- þinglausnir** *f. pl.* the close of the assembly XXVII:30
- þingskøp** *n. pl.* assembly procedure XXVII:5, 26
- þingvøllr** *m.* assembly-field, the site of the assembly, Alþingi (south-western Iceland) VIII:106 (*with suffixed def. art.*)
- þínir, þinn, þinna, þinnar, þinni, þíns, þínu, þinum** *poss. adj.* (*cf. Gr* 3.3.9 (21) and ex. 11) your I:12, 144, IX:41, 71, X:127, 128, 158, XXII:47/4, XXIV:2, 85, XXV:87, 88, XXVI A:78, B:113
- þistill** *m.* thistle *Gr* 3.1.7.5 (1)
- þit** *pron. dual* (*Gr* 3.2.1) you; **þit móðir mín** you and my mother XXVI A:79; *used for pl.* I:52, 54
- þitt** *poss. adj.* (*Gr* 3.3.9 (21)) your I:145
- þjalfi** *m.* noose, encircler; *in kenning for the sea*, **þjalfi þangs** VII B:39 (*object of skeina*)
- Þjazi** *m.* a giant II:41, 50, 52, 59, 61, 74, 75, 81
- þjóð** *f.* people, nation VI:179, VII A:26 (*pl., object of hjó*), B:22 (*subject of lýtr*), VIII:70; men VI:279 (*subject of stök*), people VI:365 (*gen. with gæði*), XXII:10/3, 65/4
- þjóðá** *f.* mighty river; *pl. allar þjóðár* *subject of skulu rinna upp*

IV:85 (*the older pl. form -áar would provide an additional syllable and make the metre more regular*)

þjóðgata *f.* high road XXIV:46

þjóðkonungr *m.* king of the people or country, great king XXV:14
(*cf. þjóða*)

þjóðleið *f.* main sea-route, normal route VI:87 (*acc. with siglir*)

Þjóðólfr (Arnórsson) *m.* 11th-century Icelandic poet VII B:14

þjófnaðr *m.* theft XV:136

þjófr *m.* thief VII B:52, XV:129, XXIII:53

þjóhnappr *m.* buttock V:146

þjóna (*past þjónaði, pp. þjónat*) *vv. with dat.* serve XIII:12, 25, XXIV:40; attend to, provide for: **at þjóna** looking after XIV:137; *pres. part. sér þjónandi menn* people serving her XIII:45

þjónusta *f.* service XIII:46, XXIV:65

þjónustumaðr *m.* servant XII:66

Þjórárdalur *m.* valley in south-western Iceland VIII:80

þjóta (*past þaut, past pl. þutu pp. þotinn*) *sv.* sound, blow XXV:65
(a horn)

þó *adv.* yet, nevertheless, even so I:18, 27, 102, 145, II:4, III:63, IV:66, V:6, 7, 122, 144, VI:102, 200, 254, 288, 293 (*i.e.* in spite of being valiant), 316, VII B:3, 31, 72, XI:68, XII:73, XV:5, 14, XVI:49, XXI:12, 73 (in spite of the fact that?), 144, 177, XXII:27/3, XXIII:37, 102, XXIV:22, 51, XXVIA:90, B:101; but XXI:76; however VIII:81, XVI:64, XXI:62, XXIV:12, 23, 57, XXVI B:23, 58; **þó . . . þótt** even . . . if IX:14; **ok þó** and yet were (*Gr* 3.9.5.2) VI:299, but only XV:139; **eða þó** or rather, or in spite of everything VI:328; **þó as conj.** even though, although XVI:137, XXII:65/1; **þó at conj.** (*Gr* 3.8.2.2) even if, although VI:4, 85, 117, VII B:27, XVI:147, 177, XXIII:83, XXIV:3, 24, 84, even though VI:226, XIV:145, XVI:35; **þó . . . at** even . . . if IX:15; **þó . . . þó at** still . . . even if XIV:91–93

þola (*past þolði/þoldi, pp. þolat*) *vv.* endure XXII:6/2; suffer XII:36, 40, 88; **hann þolði eigi** he could not bear III:126; *with acc. and dat.* put up with something from someone VII B:29; **þola illa** take it badly XXVI B:121

þollr *m.* tree; *in kenning for man or warrior, hjalms þollr, i.e.* Björn Hítðelakappi V:171

þopta *f.* thwart, rowing bench (on a ship) VI:279

þora (*pres. þorir, past þorði, pp. þorat*) *vv.* dare (*Gr* 3.6.9.2 (3))

- I:93, VI:12, 77, IX:115, X:88, XVI:95, XXVI B:50, dare to do I:102; with suffixed pron and neg. **þoriga** I dare not X:124; *past subj.* **þyrða ek** I have dared XXII:65/2; **þyrði eigi** dared not, should not dare XIII:40
- Þórarinn Ragabróðir** *m.* lawspeaker 950–969 VIII:61
- Þórbergir Árnason** *m.* XXII:18/2
- Þorbjörn nef** ('nose, beak') (Þórðarson) *m.* III:8, 9
- Þorbjörn Vífilson** *m.* XXI:16 (he was already dead by this time)
- Þorbrandr Snorrason** *m.* XXI:139; *probably an error for Snorri Þorbrandsson*; *see note 18*
- Þorbrandr Þorleiksson** *m.* XXVI A:68
- Þórdís** *f.* wife of Björn Hítðelakappi V:5
- Þórðr djákni** (deacon) *m.* III:118
- Þórðr Eiðsson** *m.* enemy of Björn Hítðelakappi V:98, 102 (*poss. dat.*)
- Þórðr gellir (Ólafsson)** *m.* 10th-century Icelander, a *goði*, who lived at Hvammr in Hvammsfjörðr, off Breiðafjörðr VII A:167
- Þórðr Ingunnarson** *m.* son of Glúmr Geirason XV:18, 19, 25, 26, 45, 47, 49, 57, 59, 64, 68, 71, 75, 76, 80, 81, 89, 93, 104, 105, 106, 107, 111, 113, 115, 117, 122, 124, 126, 128, 131, 134, 138, 144, 146, 148, 151, 153
- Þórðr Kárason** *m.* grandson of Njáll and Bergþóra, fostered by Njáll XXVI B:169
- Þórðr Kolbeinsson** *m.* of Hítarnes, poet, enemy of Björn Hítðelakappi V:110, 119, 125, 127, 128, 145, 146, 148, 157, 162, 164
- Þorfinnr** *m.* died in the fire at Flugumýr III:79
- Þorfinnr Þvarason** *m.* son of Arnórr þvari and cousin of Björn Hítðelakappi V:30, 58, 116
- Þorgeirr** *m.* father of Goðmundr, 11th–12th century VIII:171
- Þorgeir(r)** (of Kvistsstaðir) *m.* XXII:46/1, 47/1, 48/3
- Þorgeirr Starkaðarson** *m.* XXVI A:109, 117
- Þorgeirr (Þorkelsson, Ljósvetningagoði)** *m.* lawspeaker 985–1001 VIII:118; **hann Þorgeirr** the aforementioned Þorgeirr VIII:120
- Þorgerðr Njálisdóttir** *f.* wife of **Ketill ór Mörk** XXVI B:148
- Þorgils Hálmuson** *m.* Norwegian farmer XXII:31/1, 32/1, 58/1
- Þorgrímr** *m.* a Norwegian XXVI A:29, 30, 35
- Þórhalla Ásgrímsdóttir** *f.* wife of Helgi Njálsson XXVI B:136, 138
- Þórhallr Gamlaason** *m.* XXI:5
- Þórhallr veiðimaðr** *m.* XXI:9, 10, 14, 65, 67, 77, 166
- Þórhildr Hrafnadóttir** *f.* wife of Skarpheðinn XXVI B:146

- Þóríðr** *f.* daughter of Snorri goði, died 1112 VIII:11
- Þórir** *m.* Norwegian sea-captain XVI:3, 5, 9
- Þórir hundr Þórisson** *m.* XXII:8/3, 10/1, 42/1, 43/1, 44/1, 45/4, 51/1.
Cf. Hundr
- Þórir kroppinskeggi** *m.* 10th-century Icelander VIII:48
- Þorkatli** *dat. of Þorkell*
- Þorkell** *m.* nicknamed **dyrðill**, one of Óláfr Tryggvason's followers VI:165
- Þorkell** (*dat. Þorkatli*) *m.* neighbour of Gunnarr XXVIA:8, 10, 14, 17
- Þorkell Elfaraskáld** *m.* XXVI A:92 (*see note*)
- Þorkell Gellisson** *m.* Ari's uncle, 11th century VIII:10, 33, 73
- Þorkell máni Þorsteinsson** *m.* lawspeaker 970–84 VIII:46, XIX:109
- Þorkell** *m.* nicknamed **nefja**, Óláfr Tryggvason's half-brother VI:105, 300, 304; **þeir Þorkell** Þorkell and his men, Þorkell and his companions VI:109; **þá Þorkel nefju** Þorkell nefja and those with him (*acc.*) VI:120; *archaic nom. Þórketill* VI:313
- Þorkell hvelpr** *m.* brother of Auðr XV:80
- Þorkell smiðr** *m.* one of the incendiaries at Flugumýrr III:83 (*see note*)
- Þorkell í Tungu** *m.* father of Steingerðr IV:4, 8, 11, 48, 50, 63, 67, 107; *dat. Þorkatli* IV:100
- Þorkell of Víðimýrr** *m.* XIV:133
- Þorkell** *m.* son of **Þorkell í Tungu** IV:107
- Þórketill** *see Þorkell nefja*
- Þorlákr Rúnólfsson** *m.* 1085/86–1133, bishop at Skálholt 1118–33 VIII:1, 183, 194, 195
- Þorlákr Þorleifsson** *m.* III:43 (*in apposition to sveinsins*)
- Þorleifr enn spaki Hqrða-Kárason** *m.* 10th-century Norwegian VIII:39
- Þorleifr (Ketilsson) hreimr** ('cry, noise, shriek') *m.* died 1289; married to Gróa's sister III:44
- Þorleikr (Þórarinsson)** *m.* 11th-century Icelander VIII:183
- Þormóðr** *m.* priest VIII:92
- Þormóðr Bersason** (Kolbrúnarskáld) *m.* XXII:19/1, 41/1
- Þormóðr Hamalsson** *m.* XIX:114
- Þormóðr Þorkelsson** *m.* XIX:113
- Þóroddr Gamlason** *m.* XIV:17
- Þóroddr goði (Eyvindarson)** *m.* 10th-century Icelander who lived at Hjalli in Qlfus VII A:167
- Þórólfr munkr frá Þverá** *m.* III:57

- Þórólfr tinsmiðr** (pewterer) **Þorfinnsson** *m.* III:79
- Þórr** *m.* a god (one of the **Æsir**) II:8, IX:34, 59, 65, 69, 72, XIV:81
(**Þórs dagr** = Thursday), XXI:79
- Þorskafjörðr** *m.* fjord in north-western Iceland XV:36
- Þorsteinn** *m.* farmer in the Western Fjords of Iceland XVI:3, 4
- Þorsteinn (Bøðvarsson)** *m.* 10th-century Icelander VIII:79
- Þorsteinn genja** *m.* III:47
- Þorsteinn Gyðuson** *m.* descendant of Auðunn XVI:191
- Þorsteinn Ingólfsson** *m.* **goði**, 10th-century Icelander VIII:45.
XIX:108, 109
- Þorsteinn Knarrarsmiðr** *m.* XXII:43/1, 49/1
- Þorsteinn Kuggason** *m.* friend of Björn Hítðœlakappi V:6
- Þorsteinn** *m.* (uxafótr? — see OddrÓT chs 71, 73), one of Óláfr Tryggvason's followers VI:300
- Þorvaldr Eiðsson** *m.* enemy of Björn Hítðœlakappi V:94, 96
- Þorvaldr Eiríksson** *m.* XXI:8, 15, 174, 176, 179, 175–80, *textual note*
- Þorvaldr (Gizurarson)** *m.* Gizurr's father (died 1235) III:32
- Þorvaldr Halldórsson** *m.* XV:1, 2, 6, 7, 15, 17, 18, 20, 21, 30, 31
- Þorvaldr kroppinskeggi** *m.* 10th-century Icelander VIII:49
- Þorvaldr hinn veili** *m.* XXVI A:115
- Þorvarðr** *m.* husband of Freydís Eiríksdóttir XXI:7
- Þorveig** *f.* a sorceress IV:1, 68, 72, 105
- Þorveigarsynir** *m. pl.* the sons of Þorveig, Oddr and Guðmundr IV:Ch. 5, *heading*, 7, 38, 49 (*acc. pl. -sonu*), 62, XVIII:121vb28
- þótt¹** *conj.* although V:82, 104, VII B:55, XXI:153; even though VI:263, VIII:130, IX:14, X:154, XV:129, XVI:142, 167, XXVIA:56, B:52, 209; even though, whether or not V:106, XXV:108
- þótt², þótti, þóttisk, þóttu, þóttusk** *see* **þykkja**
- þráðu** *see* **þreyja**
- Þrándheimr** *m.* district of northern Norway, modern Trøndelag VII B:2, 24
- þrausk** *n.* rustling noise, rummaging I:5
- þraut** *f.* test, difficulty, trouble XXII:60/1; trial *or* struggle; **at þraut varð fram at ganga** it was going to have to come (on) to a (final) trial XXII:33/4; battle: **þrautar gildir** mighty *or* doughty in battle XXII:42/1
- þreif** *see* **þrífa**
- þreifa (þreifaði, þreifafat)** *vv.* grope; **um at þreifask** to grope around (oneself) IX:4

- þrekstórr** *adj.* great in strength and endurance XXII:27/1
- þremr** *see þrír*
- þrettán** *num.* thirteen (*Gr* 3.4.1) III:22
- þreyja** (*past þráði, pp. þrát*) *vv.* long for *Gr* 3.6.9.3, yearn X:27
- þreyngja** (*past þreyngdi, pp. þreyngt*) *vv. with dat.* oppress, trouble, ill-treat, attack XXII:47/2
- þreyta** (*past þreytti, pp. þreytt*) *vv. with acc.* contend in VII B:28
- þreyttr** *adj. pp.* tired III:53
- þriði** *num. adj.* (*Gr* 3.4.1) (the) third II:81, III:79, X:4, XXII:8/4; **hinn þriði** XIV:181, 183, XXIV:36; *acc. sg. m. þriðja* VI:163 (*or dat.?*), **hinn/enn þriðja** XIX:90, XXI:194; **ok jarl enn þriðja** (*with vá við, parallel to jofra tvá*) and a jarl (who was) the third (enemy) VI:161; *dat. sg. m. þriðja* II:153, **þriðja degi í viku** the third day in the week, i.e. Tuesday VIII:197; *nom. sg. f. en/in þriðja* X:9, 24; *acc. sg. f. ina þriðju* XXVI A:43
- þriðjungr** *m.* third part; **at þriðjungi** by a third XXV:55; **at þriðjungi hverr við annan** each in a third share with the other, sharing with each other three ways VI:149
- þrífa** (*past þreif, past pl. þrifu, pp. þrifinn*) *sv.* grab, grasp I:13, V:101, XXII:42/2, XXVI A:49, 69
- Þríhyrningr** *m.* three-peaked mountain in southern Iceland XXVIA:5
- Þríhyrningshálsar** *m. pl.* the ridges of Þríhyrningr XXVI B:11
- þrír** *num.* three (*Gr* 3.4.1) II:16, III:105, 109, X:3, XIX:49, XXI:49; *m. acc. þrjá* II:152, IV:53, VIII:83; *f. acc. þrjár* II:151, X:6, XXI:121; *n. þrjú* VI:98, 126, IX:97, XXI:44, 65, XXVII:20; *gen. þriggja* VI:162, XVI:7; *dat. þremr* I:69, VIII:148, 196, XXVI B:47, XXVII:26, 35, 41
- þrítøgr** *adj.* thirty years old; **tveim vetrum meir en þrítøgr** i.e. thirty-two VIII:196
- þrívetr** *adj.* three years old XXI:197
- þrjá(r), þrjú** *see þrír*
- þrjótlyndi** *n.* stubbornness XXIII:76
- þrjózka** *f.* defiance XXII:23/1
- þrjózkr** *adj.* defiant, rebellious XXII:46/3
- þróask** (*past þróaðisk, pp. þróask*) *vv.* prosper, increase in wealth VIII:162
- þrotna** (*past þrotnaði, pp. þrotnaðr*) *vv.* dwindle, come to an end; *pres. part.* dwindling XXIII:107

- þróttharðr** *adj.* strong in valour VI:343
- þróttir** *m.* valour, courage (*gen. with orð*) VI:180; strength XXV:55
- þrúðugr** *adj.* mighty IX:65
- þrungit** *see þryngva*
- þrúttinn** *adj. (pp.)* swollen, inflamed XXII:33/3
- Þrymheimr** *m.* the mountain home of the giant Þjazi II:42
- Þrymr** *m.* a giant IX:19, 22, 41, 85, 98, 119, 125
- Þrymskviða** *f.* a poem about Þrymr IX:*title*
- þryngva** (*past þrøng, past pl. þrungu, pp. þrungit*) *vv.* push, press; *impers. pass. eptir er ykr þrungit* you have been pushed to the rear XXV:14
- þræll** *m.* slave II:124, 131, VIII:47, XIX:36; *with suffixed def. art.* XIX:55, 64; liegeman, vassal XII:66
- þræta** (*past þrætti, pp. þrætt*) *vv.* quarrel (**um** about it) III:110; dispute, deny VI:129
- Þrændir/Þrændir** *m. pl.* people of Þrándheimr XXII:10/1, 14/4
- Þrænzkr** *adj.* Trondish, from Þrándheimr (Trøndelag, Norway) VI:157
- þrøngr** *adj.* narrow XXIII:93; *n. pl. þrøng* narrow ones (*sc.* ears) XXIII:46; *n. as adv. þrøngt* close together XXVI:44; *comp. þrøngri* Gr 3.3.8.2
- þrøngva/þrøngja** (*past þrøngði, pp. þrøngðr*) *vv.* press XXIII:5
- þú** *pron. 2nd person sg. (Gr 3.2.1)* you I:10, 16, 105, 130, 136, 142, 144, 145, IX:26, 36, 69, 71, X:152, XI:23, XV:24, XVI:22, 32, XXII:31/4, 47/1, XXIV:2, 83, XXV:21, XXVI A:47, 110, B:171; *in address to God, thou* XXIV:18; **attu = at² þú** XXVI B:218; *suffixed to verbs* **bittu** IX:46 (*see binda*); **ertu** I:10, IX:24, **heyrðu** IX:6, **láttu** IX:116, **muntu** I:20, IX:11, **sáttu** IX:99, **saztu** XXV:23, **segðu** IX:37, **veiztu** IX:51 (*see vita*), **viltu** I:15, **þarftu** XXIV:8
- þungi** *m.* heaviness, weight; **vera til þunga** be of any weight XV:147
- þungr** *adj.* heavy VI:287; weighty, serious XXII:52/2; stern XXII:14/3; *n. as adv. ganga oss þungr* go hard (*or badly*) for us XXVI B:196
- þunnhærðr** *adj.* thin-haired XXIII:3
- þunnr** *adj.* thin VII B:48, XXII:49/2, XXIII:8, 49, 57
- þurfa** (*pres. þarf, past þurfti, past subj. þyrfti, pp. þurft*) *pret.-pres. vb.* need (Gr 3.6.7) VI:27, XVI:51, 53; **þurfa at** *with inf.* VI:188, XXI:71, XXVI B:110; **þarf at ræða** needs to be spoken *or* discussed XXIV:75; *with suffixed pron. þarftu* you need XXIV:8; **eigi þurfu þér** (Gr 3.6.9.1 (14)) you need not XVI:111; *pres. subj. þurfi*

- XXIV:13; *past subj.* þyrftu needed, might need XIV:59; have need (of it) IV:51; *with gen.* VI:108, VII A:110; þurfa við be necessary XIV:138, *note*; þurfa við *with gen.* be in need of something V:4, XXI:40; þurfti meira við þat he needed more help for this, it was a bigger job XVI:155; alls muntu þess við þurfa you will need all of that XI:72; *pres. part.* þurfandi *Gr* 3.3.9 ex. 25, XIII:47
- þurka (*past* þurkaði, *pp.* þurkat) *wv.* dry; *pres.* are drying XI:18
- þurs *m.* giant IX:19, 41
- þursligr *adj.* giant-like XXI:11
- þúsund *f.* thousand (years) (*Gr* 3.4.1, 3.4.2 (5)) VIII:149, XIX:49
- þvá (*pres.* þvær, *past* þó/þváði, *past pl.* þógu, *pp.* þveginn) *sv./wv.* wash (*Gr* 3.6.9.3) I:24
- þvarr *see* þverra
- Þverá (Munka-Þverá) *f.* a monastery in Eyjafjörðr, northern Iceland III:58
- þverliga *adv.* absolutely, flatly II:140; *comp.* þverligar more definitely, more emphatically IV:30
- þverr *adj.* across; þvers fingrar breitt the breadth across a finger XXI:117; *see under* um
- þverra¹ (*past* þvarr, *past pl.* þurru, *pp.* þorrinn) *sv.* (*Gr* 3.6.9.1 (1)) diminish, be sated VII A:25
- þverra² (*past* þverði, *pp.* þverðr) *wv.* decrease (transitive), cause to lessen XXV:55
- þversýning *f.* optical illusion, magical delusion XXI:147 (*pl.*)
- þvertré *n.* cross-beam, joist XXVI B:116, 201; *with suffixed def. art.* XXVI B:219
- því, þí *pron. n. dat.* (*Gr* 3.2.1, 2) the, this, that, it I:95 (*i.e.* his sword), 122 (*i.e.* the beast), IV:64, 66, 72, 73, 75, 86, V:129, VI:19, 23, 322, VII B:28, 77, XIII:24, XIV:87, XV:4, XVI:41, XIX:58, XXI:3, XXVI B:32, XXVII:28; with this XVI:162, XXIII:6; *object of jókk* VIII:4; *object of játa* II:27, 125; því er this that (*object of ráða*) II:23, which XIX:33, what XXVII:8, 16; því . . . es/er that which XXIV:31, such . . . as VIII:126; því at of/in this that XXVI A:116; því . . . at this . . . that XXVI B:163; at því at on this, that XIX:25; á því for this (affair) XXII:26/1; af því from this VIII:23, as a result VIII:53; þat es af því from which VIII:70; af því at because (*Gr* 3.8.2.2) VI:290, 314, VIII:98; at því es/er according to what VIII:14, 73, XIX:110 (as far as?); frá því er from where V:43, about that which XXIV:75; í því

in this, by doing this I:53, VII A:50, in this, as a result of this VI:220, at this moment XXVI A:16; **með því at** according as VIII:2, since XXIV:22, 29; **því er . . . með** with which XIV:66; **því nær** about that time? almost (*with næstr*)? VIII:58; **því næst** next I:90, V:119, VI:109, XI:43, XXI:180; **því næsta** close to that, almost, practically I:49; **því líkast sem** exactly like XXI:97; **því öllu** everything XV:147; **því at einu** only then XIV:141; *dat. of comparison* **því fleira** with more than that XVI:175; **því as adv.** therefore II:161, XIV:187, XXIII:94, for this reason, so XIII:45, so (*or dat. with í gegn?*) VIII:179; for what (reason), why I:10, XXI:69, 133; **því meira . . . er** the more . . . that IV:58; **því auðveldara . . . sem fleiri** the easier . . . the more V:67; **því, því at as conj.** because, for I:31, 33, 85, 136, III:16, 31, 125, IV:37, 82, V:21, 65, 70, 80, 92, 114, 126, 131, VI:2, 4, 12, 184, 209, VII B:71, XXIV:11, XXVI B:20, 48, 59, 62, for VII A:35, X:130, XII:73, 74, XIV:42, 138, 140, 156, XV:65, 76, 149, XVI:111, 123, 148, 152, 185, XIX:104, XXI:15, 34, 40, 137, XXIII:35, 60, XXIV:27, XXV:80, XXVI A:81, 106, since XIX:81, 87; **því . . . at** for this reason . . . that XXVI B:57

þvílíkr *adj.* similar (**sem** to that which) VI:291; such VI:317, XXIII:34, 36

þýðask (*past þýddisk*) *vv.* -sk *form* **þýðask til** pay attention to; be made responsive to XXIV:41; **undir þýðask** attach/apply to oneself XXIV:53

þykkhærðr *adj.* thick-haired XXIII:4

þykkja¹/þykja/þikkja (*pres.* **þykir/þykkir/þikkir**, *past* **þótti**, *past subj.* **þætti**, *pp.* **þótt**) *vv.* (*Gr* 3.6.9.1 (15), 3.6.9.3, 3.9.4) **1.** *with dat.* seem (to someone) I:29, 146, II:11, 40; be thought XIV:16; *pres. pl. with suffixed neg.* **þykkjat** do not seem VI:348; be considered (*with dat.*, by someone), one considers, thinks something IV:111, V:3 (1), VII A:119, VII B:55 (*past subj.*); **þykkir** it will seem X:127; **þótti vera** was considered to be XVI:190; **þykki(r) mér, þyki(r) mér, mér þikkir/þykki** seems to me (*Gr* 3.6.9.1 (15)) I:145, II:75, 85, 121, IX:109, XXIV:31, seems to me to be VIII:132, seems to me to behave like VIII:102; **þótti þér þat** did that seem to you XVI:69; **munu þér at þykkja** will seem to you in it, you will find it II:77, **þér munu þykkja** you will think XV:92, **þat þótti þeim** it seemed to them XXVI A:19; **þótti þeim vera** they thought it was XXI:150; *past subj.* **þætti** should seem XXIV:55; *impers. with dat.* **þykki/**

þykkir it seems XV:23, XXIV:57; **mér þykkir/þikkir** it seems to me to be IX:92 ('it seems to me there is lacking only Freyja'), XXVI B:172; **þiki mér sem** it seems to me as if XXVI B:29; **þykkir ykru hváru** you each think XXV:34; **en sjá þykir** than seems apparent, evident I:136; **þykir honum sem** it seems to him as if I:37; **þótti** it seemed V:3 (2; understand at?), X:93; **við þótti þurfa** it seemed, they felt were necessary XIV:138, *note*; **honum þótti, þótti honum** he thought (it) VIII:26, XXI:152; **þótti henni** it seemed to her XII:78; **þótti þeim** they found it XIV:34; **þótti mǫnnum** people thought it I:71; *past subj.* **þætti** it seemed XV:16; **þætti mér sem** I would have thought that XXI:135; **mér þætti líkligt at** I would have thought it likely that XXI:134; **firi þykkja** be displeased XXIV:11; **mindir mér fyr þikkja í** I would be displeased XVI:84; **þykkir mikít fyr** one finds it difficult: **svá mikít sem honum þótti fyrr fyr** difficult as he found it before XVI:99; **þykki mér** it seems to me *with nom.* (they understood) and *inf.* XXIV:50; **honum/þeim þótti** *with nom.* (and *inf.*) (Gr 3.9.4) II:126, VIII:162. **2. -sk form þikkjask** consider oneself, feel oneself XVI:151, 179; **þykisk hann** he thinks that he I:27; **munu þeir þykkjask** they will think that they VI:196; **þóttisk** thought that he V:85, thought he was V:114, felt (himself) I:33, felt that he VI:1, 30, 41, felt that he was VI:3; **hann þóttisk eigi mega** he felt he could not III:10; **þóttisk eiga hefna** felt he needed to avenge VI:36; **þóttiz þú** you thought that you XXV:28; **þóttusk hafa** thought they had V:63, 144, XXI:51; **sjá þykkjumk ek** it seems to me V:137; **ek þikjumsk sjá** I seem to see XXVI B:28; **þóttusk sjá** thought they could see XXI:191, they realised, felt sure XXI:153; **þykkjask finna, þykkjask vita** feel sure VI:134, VII A:59, 118, B:54, XVI:101; **þykjask kenna** feel they recognise I:136; **ek þættumk** I would think myself (to be) XXV:74

þykkja² *f.* thought, mood; *dat. sg.* in mood XXII:14/3

þykkir (*pl. þykkvir*) *adj.* thick XXIII:6, 22, 48; *sup. n. as adv. sem þykkvast* as closely together as possible XXVI B:84

þylja (*past þulði, pp. þuliðr/þulinn*) *vv.* recite, chant, mumble, mutter XXI:68

þyngja (*past þyngði, pp. þyngðr*) *vv.* weigh down, make heavy XXIII:97 (*subj.*)

þyrðu, þyrða, þyrði *see þora*

þyrfti, þyrftu *see þurfa*

Þyri *f.* daughter of Haraldr bluetooth VI:2, 4, 6, 31

þyrma (*past þyrmði, pp. þyrmt*) *vv.* spare, show mercy to, show respect to, reverence; **hverjum í er at þyrma** who ought to be paid respect (regard?) to V:135

þær *pron. f. pl.* (*Gr* 3.2.1, 3.2.2) they, them, those X:10, 19, 116, 160, XII:85, XIV:90, *note*, XXIII:18, 94, XXVI B:6; those very XIX:96;

þær er/sem *as rel. pron.* VI:2, IX:96, XI:15, XIV:179, XIX:71, XXVII:38, those which XXIII:48, those . . . which XXII:3/1; *in apposition to two names* (cf. *Gr* 3.9.6.1) III:39; **þær . . . es** such . . . as VIII:127

þætti *see þykkja*

þøgull *see þagall*

þökk *f.* liking, agreement VI:22; thanks XVI:75

þon *f.* tenter, stretcher (frame for preparing animal hides) III:3

æ *adv.* always VI:258, XXII:1/3, for ever X:94; constantly XXV:62

æðra *f.* words or sounds of fear or despair XXVI B:123

æðrask (*past æðraðisk*) *vv. refl.* be afraid, hesitate VI:84

ær *f.* ewe; *pl. ær* IV:45 (*subject of söeki*)

Ægir *m.* a giant, personification of the ocean II:1, 75, 85, 86, 121; *dat.*

II:11, 13, 14; *as common noun for sea in kenning for ship, ægis dýr* V:39

æsiligr (*æsiligr*) *adj.* vehement, furious XXII:55/1

Æsir *m. pl.* a race of (heathen gods II:3, 7, 15, 16, 43, 44, 62, 68, 122,

156, IX:53, 66; *with suffixed def. art.* II:54, 59; *gen. pl. Ása* IX:17,

33, 49, 57, *with suffixed def. art. Ásanna* II:72, 163; *dat. pl. Ásum*

II:63, 100, 161 (*with suffixed def. art.*), IX:23, 25, XXII:24/3

æsta (*past æsti, pp. æst*) *vv.* request VIII:109, 164 (**til** to do, to arrange);

with gen. æstir you wished for/desired XXV:86

ætla (*past ætlaði, pp. ætlaðr/ætlat*) *vv.* think I:79, III:125, XII:11,

XXIV:32, XXVI B:58; **þat ætla** think this XXVI B:66; **þat ætla**

menn this is believed to be XXI:206; reckon, believe (them to be)

XXI:192; expect III:31 (*with dat.*, for someone), VI:316; intend,

plan I:19, 39 (*pp., understand vera*), III:37, XVI:13, 94, XXI:2, 4,

XXVI B:138, 176; **þat hefi ek ætlat** that is what I had intended

XXVI B:78; decide VII A:132, VIII:86, XVI:37; decide to go

XXI:155; propose XXVI A:38; *with suffixed pron. ætlaðak* I had

intended XVI:63; **ok ætlar (ætlaði) at** intending to, meaning to

V:127, VII A:150; **ætlar þú** do you think XVI:32; *with acc. and inf.*

(*Gr* 3.9.4) **vér ætlum** we believe XV:54; **kvazk ætla** said he thought

- XV:115; **ætla hóf fyrir sér** know what is sensible for oneself, keep within one's capabilities VI:167; **ætla til** make for, intend to go to VII A:9, believe, assume, take it (*svá* like this) I:134 (*imp.*); **ætla til móts við** intend (to go) against, plan to attack XIX:14; *pp.* **til ætlaðr** appointed, detailed, selected (for this) III:105, 107, (to do something) IV:38; **sé til ætlat** it is destined/fated XXVI A:23
- ætlan** *f.* intention, purpose IV:64, XII:73; opinion VIII:8
- ætt** *f.* family VII A:90, XXV:15; race? IX:126; descent XIV:132
- ætta, ætti** *see eiga*
- ættvísi** *f.* (knowledge of) genealogy, family relationships V:138 (*with suffixed def. art.*)
- æva** *adv.* never X:182
- ævi** *f.* life, destiny VI:333 (*the phrase belongs with sagði*)
- æztr (æztr)** *adj. sup.* highest XXII:63/4
- æði** *f.* frenzy (of rage or madness) XXIII:108
- ægir** *m.* terrifier; **ýdrógar ægir** is a *kenning* for bowman, archer, warrior, here the king VII A:19
- æpa (past æpti, pp. æpt)** *vv.* cry out, shout I:90; **æptu á** shouted at it XXI:173; **æptu hátt** uttered/made loud cries XXI:206
- ærin** (*n. ærit, pl. ærnir*) *adj.* enough *Gr* 3.3.9 ex. 4; *n. as substantive* VI:91; *dat. n. as substantive* **ærnu** (with) enough, sufficiently XXIV:57; *n. as adv.* sufficiently I:30; **ærit höfugt** hard enough XIV:92
- æskja (past æskti, pp. æsktr)** *vv.* wish XIV:169; **betr æskja** wish it to be better, wish for more XII:9
- Æynir** *m. pl.* Eynir, inhabitants of two islands near Trondheim; *gen.* with **konungr** VI:50
- qðlask (past qðlaðisk)** *vv.* **-sk** form gain for oneself IX:117
- qðlíngur** *m.* nobleman, king XXII:2/4, 63/1
- qðru, qðrum** *see annarr*
- qflugr** *adj.* powerful X:171
- qfund** *f.* malice, envy IV:60 (*object of ala*), XXIII:46, 49
- qfundsjúkr** *adj.* envious, jealous XXIII:65; *acc. sg. m.* an envious person XXIII:91, 103
- qfunda (past qfundaði, pp. qfundat)** *vv.* envy XIV:160
- Qgmundur (Þorkelsson)** *m.* 11th-century Icelander VIII:191
- qgurstund** *f.* X:182 *see note*
- ql** *n.* ale IX:94
- qld** *f.* people VI:203, 337 (*subject of kveðr*), VII A:144 (*subject of sá*)

öldnu *see* **aldinn**

öldungr *m.* elder; hero XXVI A:101

Ölfossá/Ölfusá *f.* river in the south of Iceland VIII:19, XIX:91, 96

Ölfossvatn/Ölfusvatn *n.* lake near Þingvöllum, now called Þingvallavatn; it is Iceland's largest natural lake VIII:103, XIX:103

Ölfus *n.* district in the south-west of Iceland VII A:167

ölgerðarmaðr *m.* brewer of ale III:58

öll, öllu, öllum *see* **allr**

Ölmóðr enn gamli *m.* XIX:17

ölreifr *adj.* merry with ale XXV:63 (*understand* were)

Ölrún *f.* a valkyrie X:9, 10, 12, 34, 74

ölskál *f.* ale-cup XXV:83

ölstafn *m.* ale-vessel (**stafn** stem (of a ship) = ship by *synecdoche*); a *kenning* for a bowl or cup (part of a *kenning* for woman) IV:83

Ölvaldi *m.* a giant II:77

önd *f.* soul XXVI B:182; his soul XXII:63/1

öndóttir *adj.* piercing, frightful IX:108

önduðusk *see* **andask**

öndugissúlur/öndvegissúlur *f. pl.* high-seat pillars, the pillars that had supported the roof on either side of the high seat in Ingólfr's home in Norway XIX:52, 73, 92, 95, 96

öndverða/andverða *f.* beginning; **firi andverðu** in the beginning XXIV:59; **frá andverðu** in the first place XXIV:62

önnuðusk *see* **annask**

önnur, önnr *see* **annarr**

Önundr Kolsson of Tröllaskógr *m.* XXVI A:17

ör *f.* arrow *Gr* 3.1.7.5 (4), XXI:175, XXII:2/3, XXVI A:37, 44; *acc. sg. with suffixed def. art. örina* XXI:176, XXVI A:49

örmum (*Gr* 3.1.7.1 ex. 3) *see* **armr**²

örn *m.* eagle (*Gr* 3.1.8 (5)) II:24; *with suffixed def. art.* II:24, 30; *dat. sg. erni* *Gr* 3.1.7.2 ex. 4, *with suffixed def. art. erninum* (*dat. of respect or poss. dat. (cf. note to I:12), 'the eagle's'*) II:30; *gen. sg. with suffixed def. art. arnarins* II:31, 58, 155; *pl. ernir* XXV:107

Örn = Fótar-Örn

Örn *m.* son of Þorkell of Víðimýrr XIV:132

Örn (*gen. Arnar*) **Þjörnólfsson** *m.* father of Ingólfr XIX:4, 11, 39

örri *adj.* generous XIV:109, XXII:1/1; *wk. acc. m. sg. örva* VII B:37

örsnum *see* **asni**

ǫsp *f.* aspen (tree) XXV:16

ǫx *see* **øx**

ǫxl *f.* shoulder II:33; **yfir ǫxl sér** over his shoulder XII:55

øðli *n.* origin, extraction VII A:90

øngr/aungr *pron. neg.* no one, no = **engi** (*Gr* 3.2.4)

ørindi *n. pl.* = **erindi** IX:40

ørloǵ *n. pl.* fate; war? X:18, 30

ørvænt *adj. n. as adv.* beyond expectation VIII:85; **aldri ørvænt** never unlikely, always to be expected V:3 (*understand at that?*)

ørœfi *n.* desert; harbourless coast VII A:163, XVI:138, XXI:32

øx/ǫx *f.* axe XXI:149, *with suffixed def. art.* XXI:150, 152, XXVI B:91; *acc. sg.* **øxi** VII A:102; *gen. sg.* **øxar** VII B:48, *dat. sg.* **øxi** XXII:49/2 (*instrumental*), XXVI A:17

Øxará *f.* river flowing into the north side of Qlfusvatn XIX:97

øxn, øxna *see* **uxi**

SUPPLEMENT I: GLOSSARY AND INDEX OF
NAMES TO EAST NORSE TEXTS
(*NION* 2, XX A–D)

GLOSSARY AND INDEX OF NAMES TO EAST NORSE TEXTS (*NION* 2, XX A–D)

No references will be found in this glossary of East Norse texts to *NION* 1 (*Grammar*) since Old Danish and Old Swedish can differ considerably from Old West Norse. The abbreviations used, however, are the same as those found in the *Grammar* and the main glossary. A second or third occurrence of a word in a line is indicated by (2), (3). Cross-references are provided where there may be difficulty in identifying the entry form.

Grammatical information is included as appropriate. Case forms, for example, are given for text A, and where relevant for C, but only sparingly for B or D since morphological case does not play a significant part in either. The distinction made between masculine and feminine in text D is notional, while grammatical gender of any kind is hard to discern in B (see B, notes on the language 12). The gender of some place-names is undiscoverable (e.g. Alexandria).

The same alphabetical order is followed as in the main glossary. No attempt has been made to normalise the entries, and they are given just as they appear in the texts. Where different grammatical forms of a word occur the order is normally *m., f., n.; sg., pl.; nom., acc., gen., dat.*; and for verbs *inf.; 1st, 2nd, 3rd; sg., pl.; pres., past; indic., subj.; pp.* Certain grammatical forms are considered unmarked and are often, or as a rule, not noted: *sg.* in nouns, adjectives and pronouns, *nom. sg.* in nouns and pronouns, *nom. m. sg.* in adjectives and *indic.* in verbs.

a *prep.* on B:3; **sum allum snællum samþykkis a** on which all sensible people agree A:19

aar *n.* year B:2

af¹ *conj.* if B:8, 11 (2), 15, 22

af(f)² *prep.* from, of B:1, 5, 8 (2), 10, 11, 24, C:4, 18, 20; off, from B:32, C:8; according to A:17; by D:11; of, about D:14; **ther aff** about it C:16; as *adv.* away A:18

affat *adj. n.* wanting, deficient A:14

aftæn *m.* evening, eve B:3

aldrigh *adv.* never D:11

aldraë see **all**

aldærmæn *m. pl.* masters of guilds B:3

alexandria Alexandria D:15

all *pron. adj.* all D:8; **oll** B:8, 27; *n. sg.* **olt** B:20; *nom. m. pl.* **allir** all, everyone A:10; *m. pl.* **alle** all C:7; *pl.* D:14; **ollæ** B:4; *gen. pl.* **aldraë** A:20; *dat. pl.* **allum** A:3, 12, 19; **allom** C:11

- almænni** *n. dat.* (the) common people A:6
- alsø** *f.* probably to be identified with Als, an island in the southern part of Lille Bælt, Denmark C:4
- alzwærdugsth** *adj. n. sup.* **thet er alzwærdugsth at throo** it is most worthy (for people) to believe D:7
- and(h)re** see **annær**
- annæn** see **annær**
- annær** *pron. (num.) adj.* second A:22; **annæn** another B:14, 17, 22; *m. pl.* **andre** other C:5, 21; *pl.* **andhre** D:5; **hwar annan** each other C:30
- apostelæ** *m. pl.* apostles D:5
- arf** *m.* inheritance B:7, 8, 16, 25, 26
- arf skift** *n.* division of inheritance B:8
- aruing** *m.* heir B:9
- at**¹ *prep.* as *adv.* **þungi ær. at** is burdensome A:13
- at**² *conj.* that C:12, D:1, 4, 5, 8 (2), 12 (2); **for thi at/forthi at** because B:6, D:11; **swa at** so that, in order that C:25; **tho at** even if B:13
- at**³ *particle with inf.* to D:8; **till at** to D:12
- athælkunæ bōrnæ** *n. pl.* children born in wedlock, legitimate children B:11
- attundi** *num. adj.* eighth A:26
- attæ** *num.* eight A:21
- Augustine** *m.* (St) Augustine D:1
- balkær** *m.* chapter, section (of the law) A:22, 23, 24
- baptisthæ** see **johanni baptisthæ**
- barn** *n.* child B:19; *pl.* **bōrn** B:13, 22, 26; to the children B:18; *pl.* **bōrnæ** B:21
- barn lōt** *m.* child's share (of an inheritance) B:24
- bapi** *conj.* both A:6
- benkt** *m.* Bengt (this person is otherwise unknown) C:4
- bestoodh** *sv. past sg.* fought C:14
- bewiithe** *wv. past sg.* demonstrated D:6
- biscopp** *m.* bishop D:15
- bleff** *sv. past sg.* remained C:32
- bok** *f.* (law)book A:20; *acc.* A:4, 12; *dat.* A:15
- bordh** *n.* table C:9; *nom. pl. def.* **bordhin** the tables C:27
- breff** *n.* letter D:16; *pl.* **breffwe** D:3
- breffwe** see **breff**

- brollups kost** *m.* wedding expenses B:23
brollæp *n.* wedding B:17
brollæps dagh *m.* wedding day B:17
broo *f. acc.* bridge C:15
brutin see **sønder brutin**
brysthyggiu *f. dat.* conviction A:18
by *m.* town B:8
byggjæ *wv. 3rd pl. pres.* live A:4, 20
bygningæ balkær *m.* section (of the law) dealing with farming and the community A:26
bymens see **bymæn**
bymæn *m. pl.* men of the town, burghers B:4; *gen. pl.* **bymens** of the burghers B:1
Byrghir *m.* King Birgir of Sweden (1290–1318), crowned 1302 A:3
Byrghiri iarli *m. dat.* Earl Birgir, *de facto* ruler of Sweden 1250–66 A:17
byriæs *wv. 3rd sg. pres.* *-s form* begins B:1
bør *wv. 3rd sg. pres.* behoves; **bør thet sik ey** it is unfitting D:12
børn(æ) see **barn**
Cyryllus¹ *m.* (St) Cyril (c.315–86), Bishop of Jerusalem (c.349–86) D:1
Cyryllus² *m.* (St) Cyril (c.380–444), Bishop of Alexandria (412–44) and prominent theologian D:15
dagh *m.* (see **brollæps dagh**) B:17; *pl.* **daghe** days D:16; **dagh** days' B:30
danmark *f.* Denmark C:20
danske *adj. m. pl.* Danish; **the danske** the Danes C:3
diwr see **offe**
doo see **døør**
drap *n. acc.* killing A:24
driffwen see **wt diffwen**
dør *f.* door C:28
døør *sv. 3rd sg. pres.* dies B:8, 13; *3rd sg. past* **doo** died C:16
e *adv.* ever, always; **e mæth** as long as B:19, 26; **æ til** right until C:16
een *num. indef. art.* a(n) C:13, 19, D:14; *nom. f.* C:1; *acc. f.* **ena** a certain C:15; *acc. n.* **eth** a(n) C:23; **ien** one B:9, 11, 24; *n.* **ient** a(n) B:29
eenfaldughe *adj. pl.* simple D:13

eldiærn *n.* fire-steel B:30

ellær see **ællr**

en(n) see **æn**

enghen *neg. pron. adj.* no D:7; **ænik** B:32; *n. sg.* **ekki** nothing B:11; *pl.(?)* D:9; **mæth engi logh** with no legal authority B:13

en waldughær *adj.* sole-ruling, absolute A:2

er see **wæræ**

Erikinum hælghæ *m.* St Eriker, who was king of Sweden c.1156–60 A:16–17

Etake *n.(?)* an estate in Västergötland, modern Ettack/Ettak, a small community in Vartofta härad C:1

ey see **æi**

epsøre *n.* oath to defend the peace of the country (Sweden) sworn by the king and other leaders A:22

faangær *sv. 3rd sg. pres.* gets B:11; **fæær** B:19; *3rd sg. past* **fæk** got, obtained B:21; *3rd pl. past* **finjo** got C:9

fathær *m.* father B:12, 14, 17, 18, 26; *gen. sg.* **fathærs** B:24

fatøkum *adj. dat. pl. as substantive* **almænni til styrils bapi rikum ok fatøkum** for the direction of the common people, both rich and poor A:6; **fatøkum til wærnær** for the defence of the poor A:7

fierpi *num. adj.* fourth A:24

finjo see **faangær**

firsin *num. adv.* four times (see B, notes on the language 13) B:2

fyræ *num.* four B:3

flere *adj. comp.* (in non-comp. sense) many C:5

flokkum *m. dat. pl.* sections, paragraphs (of the law) A:5

flænsborgh *f.* Flensburg B:1, 4

folki *n. dat. sg.* people A:1, 2

for(e) *prep.* for, of A:2; *of time*, before B:17; ago D:16

forfæprum *m. dat. pl.* predecessors A:16

for glømer *vv. 3rd sg. pres.* neglects B:20

forklaræ *vv. inf.* establish D:12

for thi see **forthy**

forthy *conj.* because D:11; **for thi** B:6

fra *prep.* from; **fra wors hærræ aar** *contamination of* from the birth of our Lord *and* in the year of our Lord B:2

fripær *m. gen.* **spakum til fripær** for the peace of the law-abiding A:8

fromer *adj.* doughty C:19

- frugh** *f.* lady; **a fyrmer wor frugh aftæn** on the festival of the Assumption (the earlier of the principal feast days of the Virgin Mary; see B, note 1) B:3
- full** *adj.* complete, fully equipped B:9
- fylghiaë** *wv. inf.* follow A:16
- fyndir** *f. acc. pl.* finds, findings (of lost property) A:24
- fyr** *adv.* previously B:6; already B:22; **førre** before D:11
- fyrmer**¹ *adj. comp.* earlier (see **frugh**) B:3
- fyrmer**² *adv.* previously A:20
- fyrsti** *num. adj.* first A:2, 21; *acc. n. pl.* **fyrstu** A:1
- fæk** see **faangær**
- fæmpti** *num. adj.* fifth A:25
- færth** see **iorthæ færth**
- fæthærn** *n.* paternal inheritance B:12
- fæær** see **faangær**
- førre** see **fyr**
- føræ** *wv. inf.* move, take B:32
- gaf** see **giuæ**
- gaghin** *n.* gain, growth B:27
- gangæ** *sv. inf.* go; **af fathærs löt ut gangæ** come from the father's share B:24
- gardhin** *m. acc. sg. def.* the farm C:15
- gawo** see **giuæ**
- gif** see **giuæ**
- gift man** *m.* husband B:23
- giptæ mal** *n. acc. pl.* marriage(s) A:23
- gitum** *sv. 1st pl. pres. (as aux. with pp.)* **hwat wir gitum til satt. ællr aff takit** whatever we can add or remove A:18
- giuæ** *sv. inf.* give B:14; *3rd sg. pres. subj.* **gif** is to give, shall give B:18; *3rd sg. past* **gaf** gave B:5; **gawo** (*3rd pl. past*) **sik alle godha tröst** felt confident, felt themselves to be safe C:7
- giæstning** *f. acc.* provision of accommodation A:25
- gømæ** see **gømæ**
- giötæ** *m. gen. pl.* of the Geats A:3
- glømer** see **for glømer**
- goodh** *adj.* good, fine C:13; *acc. f. sg.* **godha** (see **giuæ**) C:7
- gooz** *n.* goods, property B:26, 32; **gwoz** B:20; *pl.(?)* **gotz** fiefs C:24
- gotz** see **gooz**

gudelighet *f.*(?) devoutness, piety D:8

Gvþ *m.* God A:1

gwoth *adj. n.* good, solid B:18

gwoz see **gooz**

gōmæ *vv. inf. giōmæ* protect, preserve A:22; *inf. -s form gōmæs* be observed A:7; *3rd sg. pres. subj. gōmæ* is to keep, is to look after B:19

haffde/haffdhæ/haf(f)do see **hauær**

haffs *n. gen.* (the) sea A:4

haffwe see **hauær**

hafn *f.* harbour B:32; **hauæn** B:31

hafth see **hauær**

hald *n.* succour, protection C:23

haldæs *sv. inf. -s form* be kept A:7

halft *adj. n.* half B:21, 22

hallande *n. dat.* Halland C:18

ham see **han**

han *pron.* he B:19, 20, 22, C:14, 16, 20, D:5, 15, 16; *oblique case ham* B:29; *gen. as poss. adj. hans* his A:2, 11, 23, B:20, 21 (*refl.*), 21 (2), D:10

hauæn see **hafn**

hauær *vv. 3rd sg. pres.* has B:11; **hæuær** B:22; **haffwe** (*pres. pl.*) **ther vndher paa** are astonished about it D:2; *past sg. haffdhæ* (*as aux. with pp. forming past perfect*) had D:2; **haffde** (*3rd sg. past*) **them kæra** held them dear, held them in affection C:26; *3rd pl. past haf(f)do* had (*as aux. with pp. forming past perfect*) C:8, 23, (*as aux. with pp. forming past perfect*) 29; *3rd pl. past hafth* B:6

hedherligh *adj.* honourable D:15

helgesthe *adj. sup. wk.* most holy D:10

helighet *f.*(?) holiness D:4

herra *m.* (as title) Sir C:4, 13, 18; **wors hærræ** (*gen.*) **aar** the year of our Lord B:2

hertoghen *m. nom. sg. def.* the duke C:24; *dat. sg. def. hertoghanom* C:23; **hærtugh** Duke B:4

hesta *m. pl.* horses C:29

heþin *adj.* heathen A:11; *nom. m. sg. wk. heþne* A:14; *dat. m. sg. heþnum* A:11

hin *def. art.* A:14; *dat. m. sg. inum* (see **Erikinum hælghæ**) A:17

hittum *vv. 1st pl. pres.* find A:11

- huilkin** *pron. acc.* (as expression of wonderment) **huilkin kamp** what a fight! C:14; *n.* **hwicketh** which (things) D:6
- hun** *pron. she* B:9, 10, 11, 22
- husbond** *m.* master of the house, husband B:8
- husfrugh/husfrø** *f.* wife B:8, 14
- hwannær** *adv.* whenever B:12, 32
- hwar** see **hwær**
- hwat** see **hwo**
- hwicketh** see **huilkin**
- hwit** see **palne**
- hwndrada** *num.* hundred C:6
- hwo** *pron.* **hwo sum** whoever B:29; *acc. n.* **hwat** what(ever) A:18; **hwat (. . .) ær** whatever A:11, 14
- hwær** *pron.* each B:14, 18; **hwar annan** each other C:30
- hælade** *m.* warrior C:13, 19
- hælg hæ** see **Erikinum hælg hæ**
- hændhe** *wv. inf.* **oss skall enghen vndher oc thwiffwell hændhe ther om** we shall not experience any amazement or doubt about it D:9
- hænt** *wv. pp. pl.* fetched C:31
- hær** *adv.* here B:1
- hærræ** see **herra**
- hærtugh** see **hertoghen**
- hæuær** see **hauær**
- hørdhe** *wv. pp. pl.* heard D:11
- i** *prep.* in A:11, 12, 14, 16, B:4, 8, 31, C:10, D:3, 4, 5, 15 (2); at A:15; in(to) B:21, C:29; into A:21, B:32; on B:29; on (to) B:29 (2); of D:15; **j** in D:8
- iarli** *m. dat.* Earl A:17
- iauæn** *adj.* equal B:9; as *adv.* **iauænt** equally B:21
- iek** *pron.* I D:8, 12, 13; *oblique case* **mik** D:4, 16
- ien** see **een**
- inum** see **hin**
- iorthæ færth** *f.* funeral B:24
- iorþir** *f. acc. pl.* land and farming A:25
- iutland** *n.* Jutland B:5
- j** see **i**
- jeronimus** *m.* (St) Jerome D:4

- jnnan** *prep.* in, at C:1; *of time*, within, at C:2
- johanni baptisthæ** *m.* John the Baptist D:4–5
- jærthegnæ** *n. pl.* miracles D:10
- kamp** *m. acc.* battle C:14
- karsson** see **wlff karsson**
- kirkiu balkær** *m.* ecclesiastical section (of the law) A:21
- kirkiu laghum** *n. dat. pl.* ecclesiastical law A:15
- kiøp** see **løsoræ kiøp**
- klæthær** *n. pl.* clothes B:10
- koll** *m. acc.* **lupu hwar annan vm koll** ran each other down, knocked each other over C:30
- komo** see **kummær**
- kompne** see **kummær**
- kost** *m.* provisions, sustenance B:30; (see **brollups kost**) B:23
- krankær** *adj. comp. wk.* (the) worse, (the) poorer B:11
- krauæ** *wv. inf.* demand B:12; *3rd pl. pres. subj.* may demand B:13
- kristnu ræt** *m. dat.* Christian law A:14
- kummær** *sv. 3rd sg. pres.* comes, arrives B:32; *3rd pl. past komo* were coming C:12; *pp. m. pl. kompne* come, arrived C:3
- kunungær** *m.* king A:3; *acc.* **kunung** A:22; *gen.* **kununx** A:3, 22; *dat.* **kunungi** A:17
- kunæ** *f.* wife B:17, 21
- kæra** *adj. m. pl.* dear C:26; *sup. wk.* **kæresthe** dearest D:1
- lagh** *n. pl.* law A:5, 7, 8; *acc.* A:1; *gen.* **lagha** A:10; *dat.* **laghum** A:5, 16; *pl.* **mæth engi logh** with no legal authority B:13
- laghmapær** *m.* law speaker A:2
- lagsaghu** *f. dat.* enunciation of the law, oral law A:12
- laghæ balkæ** *m. acc. pl.* sections, parts (of the law) A:21
- laghæ yrkir** *m.* lawmaker A:10
- latit** see **læt**
- leffneth** *m.* life D:10
- legghe** *wv. inf.* **ther till legghe** add to them D:13
- lente** *wv. 3rd sg. past* granted (as fiefs) C:24
- ligherwiiss** *adv.* **ligherwiiss som** just as if D:2
- lighnes** *wv. pres.* -s form resembles D:5
- liighæ** *adj.* equal, comparable D:4
- liuær** *wv. 3rd sg. pres.* is (still) alive B:8, 12
- logh** see **lagh**

lotæ see **læt**

lupu *sv.* 3rd pl. past ran C:30

lykkia see **utæn lykkia**

læt *sv.* 3rd sg. past let, caused A:14; **lotæ** (3rd pl. past) **scriuæ** had written, caused to be written B:4; *pp. n.* **latit** put C:29

læthæ *adj. pl.* of little weight, trifling D:13

løsoræ kiøp *n. acc. pl.(?)* buying of goods and chattels A:25

løt *m.* share B:9, 24

løøst *wv. pp. n.* aff **sik løøst** taken off, removed C:8

ma *pret.-pres. vb.* 3rd sg. *pres.* may, can B:32; 3rd pl. *pres.* **mugh** B:12; 3rd pl. past **matto** could, were able C:25

maat *m. acc.* food C:9

magnusæ *m. gen.* King Magnus of Sweden (1275–90), nicknamed *ladulås* ‘barnlock’ supposedly because he forbade his nobles, during their travels around the country, to claim maintenance from the peasants A:3; *dat.* **magnusi** A:17

mal see **giptæ mal**

man *m.* man C:10; *gen. pl.* **mannæ** of men, of people A:20; *dat. pl.* **mannum** to men, to people A:12; *as indefinite subject* **man** one A:21

manghe *adj. pl.* many D:16; *as substantive* many people D:2

markh *adj. f. sg.* many a C:28, 32

mark *f.* mark (monetary unit) B:14

matto see **ma**

megtughe *adj. pl.* powerful D:6

mellom *prep.* between C:15; **mellum** A:4, 6; **mell** B:26

mere *adj. comp.* more (in number) C:6; *sup. as substantive* **mest** most B:9

meth see **mæth**¹

mothær *f.* mother B:13; *gen.* **mothærs** B:24

moyses *m.* Moses A:1

mugh see **ma**

mykæt *adj. n. as substantive* (how) much B:18

mæn *conj.* but D:7

mænneske *n.(?) pl.(?)* people D:11

mæth¹ *prep.* with B:13, 30; together with B:21, 22; with, by B:5; **meth** with D:6; **mæþ** with, through A:1; with, containing A:4; **æþ** . . . **mæþ** with which A:22

- mæth**² *conj.* while B:19, 26
mæthærn *n.* maternal inheritance B:13, 18, 19
mæthælst *adj. sup. wk.* (in non-*sup.* sense) average, middling (one) B:10
mæþ see **mæth**¹
naath *f.* grace B:5
nogeth *pron. n.* something D:3; *pl. noghre* any D:13
nyth *adj. n.* new D:3
nytæ *wv. 3rd pl. pres. subj.* are to enjoy, are to have the benefit of B:23
næfnæ *wv. 3rd sg. pres. subj.* is to cite, is to summon B:18
næfst *f. acc.* punishment, chastisement A:8
næra *wv. inf.* support, maintain C:25
nøkæs *wv. 3rd sg. pres. -s form* (if their property) diminishes B:27
oc see **ok**¹ and **ok**²
offe diwr *m.* Offe ‘animal’ (see C, note 4) C:21
offwergiffwe *sv. inf.* dismiss, drop D:14
ognær *f. gen.* dread, terror A:8
ok¹ *conj.* and A:1, 4 etc., C:4, 5 etc.; **oc** B:2, 3 etc., D:3, 5 etc.
ok² *adv.* also A:2; furthermore A:14; **oc** also D:5 (3)
oll/ollæ/olt see **all**
orlof *n.* permission B:33
o ræt *m. acc.* wrong, injustice A:7
o snællum *adj. dat. pl. as substantive* (the) unwise, (the) foolish A:9
o spakum *adj. dat. pl. as substantive* (the) unruly A:8
ospent *wv. pp. f.* unfixated, unbuckled C:32
o þarfft *adj. n.* unnecessary, unsuitable A:13
paa *prep. ther . . . paa* about it D:2
palne hwit *m.* Palne ‘white’ may have been a member of a landowning family in Thy, northern Jutland (cf. Pipping 1926, 336–7) C:4
par *n.* pair B:11; *pl.* B:10
peder porsse *m.* Peder Porsse (see C, note 4) C:18
penning *m.* (in) money B:15
plata *f.* breastplate C:32; *acc. pl. plator* C:8
porsse see **peder**
ran *n. acc.* robbery A:24
rasker *adj.* able, vigorous C:19
rasklika *adv.* quickly C:27, 31
rathmen *m. pl.* (town) counsellors B:3
rap *n. acc.* counsel, deliberations A:18

- riddare** *m. pl.* knights C:5
ridhande *sv. pres. part.* riding C:12
rikum *adj. dat. pl. as substantive* (the) rich A:6
roþæræt *m. acc.* special legal provisions governing life on board ship during time of war A:23
rymde *wv. pp. m. pl.* **waro . . . rymde** had fled, had escaped C:22
ræt *m.* law B:23; *acc.* right, justice A:7; (see **o ræt**) A:7
rætningær *f. gen.* correction A:10
rætwisir *adj. m. pl.* just, honest A:10; *dat. pl. as substantive* **rætwisum** (the) just, (the) honest A:9
saat *sv. 3rd sg. past* sat C:10; *3rd pl. past* **satho** C:9
saer *n. acc. pl.* wounds A:24
saffdh see **sighe**
sagde/sagdo see **sighe**
sagh see **sighe**
saghþum see **sighe**
samma *adj. acc.(?) f. sg. wk.* same C:2; *wk.* **samæ** B:23
samþykkis *wv. 3rd sg. pres. -s form, with dat.* **sum allum snællum samþykkis a** on which all sensible people agree A:19
samæ see **samma**
samæn sættiaë *wv. inf.* put together, compile A:19
sanctus *Latin adj.* (the) holy D:1
sandhet *f.(?)* truth D:8, 12
sanneligh *adv.* truly D:7
sannesthe *adj. sup. wk.* (the) most veritable D:8
satho see **saat**
satt see **sættiaë**
saw *sv. 3rd sg. past* saw D:15
scal see **skal**
scra see **skra**
scriuæ *sv. inf.* **lotæ scriuæ** had written, caused to be written B:4; *2nd sg. past* **skreffsth** wrote D:3
scul see **skal**
sial *f. acc.* soul A:21
sighe *wv. inf.* **sighe aff** tell about D:14; *pres. sg.* **sigher** says D:1; **sagde** (*3rd sg. past*) **ther aff** told about it C:16; *1st pl. past* **saghþum** stated, said A:20; *3rd pl. past* **sagdo** said (see C, notes on the language 6) C:11; *pp. m.(?)* **sagh** stated B:23; *n.* **saffdh** told D:2
siit see **sin**

- sik** *refl. pron. oblique case* themselves (see **giuæ**) C:7, (see **løost**) 8, 9; 'itself' (see **bør**) D:12
- sin** *refl. poss.* her B:23; *f.(?)* his B:5; *acc. f. sg.* **sinæ** one's A:22; *n. siit* its B:19; **sint** his B:32; **sith** his D:15; *dat. n. sg.* **sinu** his A:1; *acc. m. pl.* **sina** their C:29
- siundi** *num. adj.* seventh A:25
- sipærsti** *adj. sup. wk.* last A:26
- siaelwær** *adj.* himself A:1
- skal** *pret.-pres. vb. 3rd sg. pres.* shall, is to A:21, B:20, 24; **scal** B:14; **skall** shall (see **hændhe**) D:9; *1st sg. pres.* **skall** should D:13; *2nd sg. pres.* **skalth** should, must D:1; *1st pl. pres.* **skulum** shall A:15, 19; *3rd pl. pres.* **skulu** shall, is to A:5, 7, 8; **scul** shall, are to B:29
- skathæ** *m.* loss B:27
- skift** see **arf skift**
- skiftæs** *wv. inf. -s form* be divided B:21; *3rd sg. pres.* **skiptis** is divided A:20
- skiold** *m.* shield B:15
- skip** *n.* ship B:29, 31, 32, 33
- skipapi** *wv. 3rd sg. past* made, compiled A:1; *pp. n. pl.* **skipap** drawn up, compiled A:6
- skipman** *m.* member of the crew B:32; *pl.* **skipmen** (the) crew B:29; *gen. pl.* **skipmenz** (the) crew's B:33
- skipthiuf** *m.* thief on board ship B:28
- skiptis** see **skiftæs**
- skipwistir** *f. acc. pl.* the provisioning of ships levied by the king for aggressive or defensive war A:23
- skiael** *n. pl.(?) til . . . skiael* as a distinction, to distinguish A:6; *n. pl. skæll* grounds, reasons D:6, 11, 13
- skra** *f.* (law) scroll, legal code B:1, 6; **scra** B:4
- skreffsth** see **scriuæ**
- skutin** *sv. pp. n. pl.* pushed aside C:27
- skæll** see **skiael**
- slike** *adj. nom. m. pl. as substantive* such people C:21
- snællum** *adj. dat. pl. as substantive* (the) wise, (the) sensible A:9; wise, sensible (see **sambykkis**) A:19; (see **o snællum**) A:9
- som** *conj.* as (see **ligherwiiss**) D:2, 15; who D:9; which D:4, 10, 14; **sum** as A:14, B:24; which (see **a**) A:18; **hwo sum** whoever B:29
- son** *m.* son A:3; **syn** B:14

spa see **wiger**

spakum *adj. dat. pl. as substantive* (the) peaceable, (the) law-abiding
A:8; (see **o spakum**) A:8

spiyt *n.* spear B:15

stal *m. acc.* stable C:29

stark *adj.* strong C:19

stathfæst *vv. 3rd sg. past* confirmed B:5

stathæligh *adj.* town, for the town B:6

sthoræ *adj. pl.* great D:10, 12

stiyp mothær *f.* stepmother B:22

striidh *f.* battle C:1

strøms see **sæw strøms**

styrils *f. acc.* guidance A:6

styræman *m.* captain (i.e. captain's) B:33

stæl *sv. 3rd sg. pres.* steals B:29

sum see **som**

summi *adj. nom. m. pl. the . . . summi* some of them C:29

swa *adv.* thus, in the same way A:2; such A:14; so D:12; **swa at** so
that, in order that C:25

swena *m. pl.* squires C:5, 30

swerike *n. acc.* Sweden C:22

sweæ *m. gen. pl.* of the Swedes A:3

swørth *n.* sword B:15

syn see **son**

sywffn *f.* vision D:14; *n.(?) pl.* visions, revelations D:6

sændhe see **sændir**

sændi see **sændir**

sændir *vv. 3rd sg. pres.* sends A:2; *3rd sg. past sændi* sent A:1; *past
sg. sændhe* D:4, 16

sæng *f.* bed B:10

sætti *num. adj.* sixth A:25

sættia *vv. inf.* (see **samæn sættia**) A:19; **sættæ** place, put B:29; *1st
pl. pres. sætium* (will) place, (will) include A:12; *pp. n. gitum til
satt* can add A:18; *n. pl.* prescribed A:5

sæw strøms *m. gen.* the name of a river on the border between the
provinces of Uppland and Västmanland A:4

sømdær *f. gen. rætvisum ok snællum til sømdær* to the honour of
the just and the wise A:9

sønder brutin *sv. pp. f.* broken to pieces C:28

takær *sv. 3rd sg. pres.* takes B:9, 14, 17; *3rd sg. pres. subj.* **takæ** is to take B:9, 10; *3rd pl. pres. subj.* are to take B:21; *pp. n.* **gitum . . .**

aff takit can take away, can remove A:18

tha *adv.* then B:20, C:2, 10, 22, 27, 31, D:12; **þa** A:10, 19

then¹ *pron.* that C:10; *n.* **thet** it B:19, 20, D:7, (see **bør**) 12; that B:20 (2); *nom. (?) n.* **þæt** that A:13; *acc. n.* A:12, 13 (2), 15; *gen. n.* **thes** its D:12; *pl.* **the** they B:6, 12, 19, 23, C:22, 25, (see **summi**) 29; **thee** C:17; *gen. as poss. adj.* **thera** their C:8 (*refl.*), 30, 31; **theræ** B:12 (*refl.*), 13 (*refl.*), 22, 26; **thers** theirs B:27; *oblique case* **them** them B:5, C:11, 24, 25 (*refl.*), 26, (see **hauær**) 26 (2), D:3, 5, 14; *dat.* **þem** them, those A:3

then² *def. art.* B:10, 23, D:14; *acc. (?) f. sg.* C:2; *nom. m. sg.* **þæn** A:21; *pl.* **the** (see **danske**) C:3, (see **vplænzske**) 12

ther *adv.* there C:12, 14, 32; **ther aff** about it C:16; **thær yuær** in addition B:9; **ther . . . paa**, **ther . . . vppa**, **ther om** about it D:2, 7, 9; **ther till** (see **legghe**) D:13; *as conj.* where, when D:3; **thær** B:17; **þær** where A:20; which D:16; **thær** who B:9; which B:4, 20; that, as B:23

thi see **forthy**

thinnæ *pron.* this B:4; *nom. f. sg.* **þæssi** A:20; *acc. f. sg.* **þessæ** A:4, 13; *dat. f. sg.* **þæssæri** (for expected *gen.*) A:15; *dat. pl.* **þæmmæ** A:16

tho *adv.* nevertheless B:14; *as conj.* **tho at** even if B:13

thre *num.* three B:14; *n.* **thry** B:10; *gen.* **thrigi** B:30

thrigi see **thre**

throo *wv. inf.* believe D:8

thry see **thre**

thu *pron. 2nd sg.* you D:1, 2, 3, 4, 6

thusænd *num.* thousand B:2

thwiffwell *m. (?)* doubt D:7, 9

thy *adv.* therefore D:13

thynæ *poss. adj. 2nd sg.* (modifying *pl.*) your D:3, 11

thær see **ther**

tidhande *n. pl.* tidings, news C:11

tiidh *f. acc. (?)* time, period C:2

tiit *adv.* thither, there C:3

til *prep.* to A:9, C:22; for A:6, 7, 8, 9 (2), 19; for, as B:19; (followed by clause) in evidence of B:18; **till** (followed by *inf.* phrase) D:12;

- as conj.* **æ til** right until C:16; *as adv.* **ær til** exists B:15; **till** (see **legghe**) D:13; **til satt** (see **sættiaē**) A:18
- till** see **til**
- til økiaē** *wv. inf.* add A:15
- timæ** *m. dat.* time, era A:11
- tiughæ** *num.* score, unit of twenty B:2
- træno** *n. dat. sg. def.* the tree C:10
- trøst** *f. acc.* confidence (see **giuæ**) C:7
- tu** *num.* two B:10, 21
- tuhundræth** *num.* two hundred (to be analysed as two separate words **tu hundræth**) B:2; **twhundradhe** (**tw hundradhe**) C:17
- tundær** *n.* tinder B:30
- twhundradhe** see **tuhundræth**
- uilium** see **will**
- um** *prep.* about A:22, 23, 24, 25, 26; **vm** about, concerning B:7, 16, 25; **vm koll** (see **koll**) C:30
- upbyriæn** *f. dat.* beginning A:15
- upplænzikum** see **vplænzske**
- ut** *adv.* out B:18, (see **gangæ**) 24
- utæn lykkia** *wv. inf.* exclude A:13
- vbygd** *wv. pp.* uninhabited B:29
- vhørligh** *adj. n.* unheard of, strange D:3
- vm** see **um**
- vndher** *n.* wonder, amazement (see **hauær**) D:2; *pl.(?)* (see **hændhe**) D:9
- vndherligh** *adj.* miraculous D:14; *pl.* **vndherlighe** D:6, 10
- vplænzske** *adj. m. pl.* Upplandic, of Uppland; **the vplænzske** the Upplanders, the men of Uppland C:12; *dat.* **upplænzikum** A:5
- vppa** *prep.* **ther . . . vppa** about it D:7
- vskift** *wv. pp.* unapportioned, not shared out B:26
- vtæn** *prep.* without B:33
- wald** *n.* power (see C, note 6) C:24; **wold** B:5
- waldughær** see **en waldughær**
- war/ware/warin/waro** see **wæræ**
- wari/warum/warþt** see **wors**
- wi** *pron.* we A:11; **wij** D:9; **wir** A:12, 13, 15, 16, 18, 19, 20; *oblique case* **oss** us D:8
- wiger spa** *m.* Wiger (the) prophetic, Wiger (the) wise, otherwise unknown A:11; *gen.* **wigers** Wiger's A:5

wiid see **with**

wij see **wi**

wilium see **will**

will *wv. 1st sg. pres.* will, want to D:13; *1st pl. pres.* **uilium** will, wish to A:13; **wilium** A:16; *3rd pl. pres.* **wilæ** want B:12, 19

wintær *m. pl.* winters B:2, 3

with *prep.* with B:9, 22; **wiid** at, by C:9; *as adv.* **purfpti æi . . . wip** one would not need, would not be needed (see **purfpti**) A:10

withe see **withæ**

withner *wv. pres. sg.* testifies D:15

withæ *pret.-pres. vb. inf.* know D:1; **withe** *pres. pl.* D:9

witnæ *n.* testimony B:18

wip see **with**

wlff karsson *m.* Ulf Karlsson, a Swedish nobleman and trusted servant of King Magnus C:13

wold see **wald**

woldemar *m.* Duke Valdemar (IV) of Southern Jutland (born c.1262, duke 1283–1312) B:5

wordo *sv. 3rd pl. past (as aux. forming pass.)* were C:27

wors *poss. adj. gen. m.* of our B:2; *f.* **wor** our (see **frugh**) B:3; *dat. f.*

wari A:17; *acc. n.* **warpt** A:18; *dat. pl.* **warum** A:16

wrangum *adj. dat. pl. as substantive (the)* unjust, (the) dishonest A:9

wt driffwen *sv. pp. m.* driven out C:20

wæl *adv.* well C:25, 26; **wæl hwndrada** a good hundred C:6; **wæl twhundradhe** a good two hundred C:17

wænther *wv. pres. sg.* expect D:8

wærnær *f. gen.* defence, protection A:7

wæræ *sv. irregular inf. be (as aux. forming pass.)* A:5, 8, 14; *3rd sg.*

pres. **er** is D:7; **ær** A:12 (2), 13, 14 (2), 21, 22, 23, 24, 25, 26, (*as*

aux. forming pass.) B:23, 26; **ær til** exists B:15; *3rd pl. pres. subj.*

wæræ are to be, shall be B:27; *3rd sg. past* **war** was A:2, 11, C:1,

(*as aux. forming pass.*) 20, D:4; *past pl.* **ware** were (*as aux. forming*

pass.) D:11, 12; *3rd pl. past* **waro** C:17, (*as aux. forming pass.*) 31;

were, had (*as aux. with pp. forming past perfect*) C:3, 22; *3rd pl.*

past subj. **warin** were A:10

yrkir see **laghæ yrkir**

yuær *prep.* **thær yuær** in addition B:9

þa *adv.* see **tha**

þarfflikt *adj. n.* beneficial A:12

þarfft see **o þarfft**

þarwæ *f. gen. pl.* benefit A:19

þem see **then¹**

þessæ see **thinnæ**

þingmal *n. acc. pl.* assemblies and court procedure A:26

þiuffnæþ *m. acc.* theft A:24

þriþi *num. adj.* third A:23

þungi *m.* **þungi ær. at** is burdensome, is difficult A:13

þurfþti *pret.-pres. vb. 3rd sg. past (with gen.) þa þurfþti æi lagha wip* then one would not need laws, laws would not be needed A:10

þæmmæ see **thinnæ**

þæn see **then²**

þær see **ther**

þæssi see **thinnæ**

þæssæri see **thinnæ**

þæt see **then¹**

æ see **e**

æfn *n.(?)* means, wealth B:15

æi *adv.* not A:10; **ey** B:6, D:12

ælskade *wv. 3rd sg. past* loved C:26

ællr *conj.* or A:18; **ellær** B:17, 18, 26

æn¹ *conj.* but A:8, 9; **en** B:19, 23; **enn** B:12

æn² *adv.* even C:6

ænik see **enghen**

ær *conj.* who A:2, 4, 20; which A:12, 21 (2); **hwat (. . .) ær** whatever A:11, 14

æren *f. def.* (his) glory D:5

ærffþir *f. acc. pl.* inheritance A:24

økiaæ see **til økiaæ**

økæes *wv. 3rd sg. pres. -s form* (if their property) increases, grows B:26

øland *n.* island B:29

øpte *wv. 3rd sg. past* shouted C:10

ørss *n. pl.* chargers, steeds C:6, 17, 31

øþmorþæ (gender and case uncertain) the name of a forest on the border between the provinces of Gästrikland and Hälsingland A:4

SUPPLEMENT II: GLOSSARY AND INDEX OF
NAMES TO RUNIC TEXTS (*NION* 2, XVII A–G)

GLOSSARY AND INDEX OF NAMES TO RUNIC TEXTS (*NION* 2, XVII A–G)

This list is organised on the same principles as the main glossary. There are, however, no designated entry forms; only forms that occur in the inscriptions are given. References are to lines in the normalised texts of the inscriptions.

á *prep. with dat.* in E:7

aft *prep. with acc.* after, in memory of A:1, B:1, 2, 3, C:1, 2; after B:5; **at** after, in memory of E:1

ailti *wv.(?) 3rd sg. pres. subj.* removes(?), may remove(?) B:4

Alla *m. acc.* Alli B:1; *gen.* Alli's B:2

alla *adj. acc. f. sg.* all, the whole of C:2

annan *pron. acc. m. sg.* another B:5

Arinbjörg *f. acc.* Arinbjörg D

ást *f.* love G2

at¹ see **aft**

at² *prep. with dat.* (see **verði**) B:4; for, in search of E:3

auk *conj.* and A:2, B:2, C:1, 2, 3, E:4; **ok** G3:2

austarla *adv.* in the east E:4

austr *adv.* in the east A:1

bað *sv. 3rd sg. past* ordered, commanded C:1

bróður *m. acc.* brother E:1

dani *m. acc. pl.* (the) Danes C:3

Danmǫrk *f. acc.* Denmark C:2

dóu *sv. 3rd pl. past* died E:6

dragi *sv. 3rd sg. pres. subj.* drags, may drag B:5

dróttin *m. acc.* lord B:3

drængila *adv.* manfully E:2

eða *conj.* or B:5

eigi *pret.-pres. vb. 3rd sg. pres. subj.* **Óðinn þik eigi** (may) Óðinn own you G3:4

en *conj.* and, but B:3

eptir *prep. with acc.* after, in memory of D

es *conj.* who B:4, C:2

fáði *wv. 3rd sg. past* wrote, painted A:2

faður *m. acc.* father B:2, C:1

fial *sv. 3rd sg. past (inf. falla)* fell A:1

fiarri *adv.* far E:3

- fóru** *sv. 3rd pl. past* went, travelled E:2
fyrir *prep. with dat.* of, in F:2
fyrr *adv.* earlier F:1
gáfu *sv. 3rd pl. past* gave E:5
goða *m. acc.* leader (see B, notes) B:1
góðum *adj. dat. pl.* good G3:2
Gorm *m. acc.* Gormr (Gormr the old, Danish king of the mid-tenth century, father of Haraldr bluetooth) C:1
Grímulfr *m.* Grímulfr A:2
gulli *n. dat.* gold E:3
gorva *wv. inf.* **bað gorva** ordered (people) to make, ordered to be made C:1; *3rd sg. past* **gærði** made A:1, C:3; *3rd pl. past* **gærðu** B:2
hans *pron. gen. as poss. adj.* his B:3
Haraldr *m.* Haraldr bluetooth (Danish king and ultimately king of Denmark from somewhen in the 940s(?) to c.985) C:1, 2; **Harald** *acc.* Haraldr (brother of Ingvarr the far-travelled) E:1
haugr *m.* mound, cairn F:1
heil(l) *adj. m. or f. sg.* hale, well G3:1
heldr *conj. with comp. fyrr . . . heldr* earlier than, before F:1
hennar *pron. gen. as poss. adj.* her F:1
hinn *def. art.* the D
hlaðinn *sv. pp. m.* built, thrown up F:1
hugum *m. dat. pl.* spirits G3:2
hvatir *adj. nom. m. pl.* bold F:2
hæiðverðan *adj. acc. m. sg.* noble, worthy of honour (see B, notes) B:1–2
í *prep. with dat.* in G3:2
Ingvars *m. gen.* of Ingvarr E:1
kona *f.* wife B:3
konungr *m.* king C:1
kristna *adj. acc. m. pl.* Christian C:3
kross *m. acc.* cross D
kumbl *n. pl.* monument (consisting of more than one element) A:1, B:2, C:1
kvinnu *f. acc.* wife D
kyss *wv. imp. sg.* kiss! G2
lét *sv. 3rd sg. past* **lét ræisa** had raised E:1
liðs *n. gen.* of (the) host, of (the) body of men (see B, notes) B:1

- Loðbrókar** *f. gen.* Loðbrók's (see F, notes) F:1
menn *m. pl.* men F:2
mer *prep. with dat.* with A:2
mik *pron. acc.* me G2
mín *poss. adj. nom. f. sg.* my G2
móður *f. acc.* mother C:2
myntari *m.* moneyer G1
Norveg *m. acc.* Norway C:3
ok see **auk**
Óðinn *m.* Óðinn G3:4
pipar *m. acc.* pepper G1
Ragnhildr *f.* Ragnhildr B:1
reisti *vv. 3rd sg. past* raised D; *inf. lét ræisa* had raised E:1
retta *m. dat.* pervert (see B, notes) B:4
rúnar *f. acc. pl.* runes B:3, 4
ræisa see **reisti**
ræist *sv. 3rd sg. past (inf. rista)* carved B:3
sá (*demonstrative*) *pron.* he A:1, B:4; that C:2
Sandulfr *m.* Sandulfr D
satti *vv. 3rd sg. past* placed B:1
sé *sv. irregular 2nd sg. pres. subj.(?)* (see G, notes) may you be G3:1;
3rd sg. past (as aux. forming pass.) var was F:1; *3rd pl. past vóru*
 were F:2
sem *conj.* as F:2
sendir *vv. 3rd sg. pres.* sends G1
sér *refl. pron. dat.* themselves F:2; **sér** for himself C:2
Serklandi *n. dat.* Serkland (see E, notes) E:7
sinn *refl. poss. acc. m. sg.* his A:1, B:3 (2), C:1; her B:3, E:1; their
 B:2; *acc. f. sg. sína* his C:2, D
sjá *demonstrative pron.* this F:1; *acc. m. sg. þenna* D; **þennsa** E:1;
þenssi B:1, 4; *acc. f. pl. þassi* these B:3, 4; *acc. n. pl. þausi* B:2, C:1
slíkt *adj. n. sg. as substantive* such (a thing) F:2
Sóti *m.* Sóti B:3
Styggur *m.* Styggur (see A, notes) A:1
stæin *m. acc.* stone B:1, 4, E:1
sun *m. acc.* son E:1; **sunu** A:1; *nom. pl. synir* sons B:2; **synir** F:1
sunnarla *adv.* in the south E:6
svarti *adj. nom. m. sg. wk.* black D

synir/synir see **sun**

Sǫlva *m. gen. pl.* of the Sǫlvar (see B, notes) B:1

Tolla *f.* Tolla (see E, notes) E:1

vann *sv. 3rd sg. past* won C:2

var see **sé**

véa *m. acc.* priest (see B, notes) B:1

ver *m. acc.* husband, man B:3

verði *sv. 3rd sg. pres. subj. at retta sá verði* may he become as a
pervert, be reckoned a pervert B:4

vígi *wv. 3rd sg. pres. subj.* hallow B:4

Víkingr *m.* Víkingr A:2

vóru see **sé**

þassi see **sjá**

þausi see **sjá**

þegn *m. acc.* thane (see B, notes) B:2

þeir *pron.* they F:1, 2; **þæir** E:2; *n. pl.* **þau** these (see A, notes) A:1

þenna/þennsa/þennsi see **sjá**

þiggi *sv. 3rd sg. pres. subj.* receive, take G3:3

Þorkell *m.* Þorkell G1

Þórr *m.* Þórr B:4, G3:3

Þórví *f. acc.* Þórví (generally known in Icelandic sources as Þyri,
wife of King Gormr the old) C:2

þú *pron. 2nd sg.* you G3:1; *acc.* **þik** G3:3, 4; *dat.* **þér** G1

æрни *m. dat. (nom. orn)* eagle E:5

Øyvind *m. acc.* Øyvindr A:1

Øyvísli *m. dat.* Øyvísl A:2