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BANDAMANNA SAGA  
edited by Hallvard Magerøy



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edited by

HALLVARD MAGERØY

Glossary made by

Peter Foote

Introduction and Notes

englished by

Peter Foote and Sue Margeson

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## PREFACE

It is a pleasure to me to express my gratitude to the people who have helped towards the publication of this edition. Professor Peter Foote and Dr Sue Margeson translated and undertook some abridgement of my introduction and notes. Professor Foote also made several helpful suggestions about interpretation and composed the glossary, incorporating in it many of the linguistic comments originally included in my general notes. Professor Jónas Kristjánsson, Director of Stofnun Árna Magnússonar á Íslandi, read the Norwegian text and made valuable comments on a number of points. Miss Maureen Thomas read a draft of the glossary and Mr Anthony Faulkes improved the presentation in various ways. The edition could not have been undertaken without financial support from the University of Oslo, whose research fund has met the expenses of translation, thanks not least to the good offices of my colleague, Professor Eyvind Fjeld Halvorsen. Finally, I acknowledge my obligation to the Council of the Viking Society for Northern Research, London, and the Directors of Dreyers Forlag, Oslo, under whose joint imprint the book is now published.

HALLVARD MAGERØY



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## ABBREVIATIONS

- ANF* *Arkiv för nordisk filologi.*
- B *Bandamanna saga.*
- B 1976 *Bandamanna saga* utgjeven for Samfund til udgivelse af gammel nordisk litteratur ved Hallvard Magerøy. STUAGNL LXVII. 1956-76.
- Baetke 1960 *Bandamanna saga und Qlkofra þátr* . . . herausgegeben von Walter Baetke. Altnordische Textbibliothek, N.F., 4. Band. 1960.
- Blöndal Sigfús Blöndal. *Islandsk-Dansk Ordbog.* 1920-24.
- de Vries Jan de Vries. *Altnordische Literaturgeschichte*<sup>2</sup>, I-II. Grundriss der germanischen Philologie, 15-16. 1964-7.
- Finnur Jónsson, *Litt. hist.* Finnur Jónsson. *Den oldnorske og oldislandske litteraturs historie*<sup>2</sup>, I-III. 1920-24.
- Finnur Jónsson 1933 *Bandamanna saga* . . . Udgivne for Samfund til udgivelse af gammel nordisk litteratur ved Finnur Jónsson. STUAGNL LVII. 1933.
- Fritzner Johan Fritzner. *Ordbog over Det gamle norske Sprog*, I-III. 1883-96, reprinted 1954. IV. *Rettelser og tillegg* ved Finn Hodnebo. 1972.
- Grágás* Ia-b *Grágás* . . . udgivet . . . af Vilhjálmur Finsen . . . Förste Del . . . Anden Del. 1852, reprinted 1974.



- Grágás* II *Grágás* .. *Staðarhólsbók*, udgivet ... [ved Vilhjálmur Finsen]. 1879, reprinted 1974.
- Grágás* III *Grágás* .. *Skálholtsbók* .. udgivet . [ved Vilhjálmur Finsen]. 1883, reprinted 1974.
- Guðni Jónsson *Grettis saga Ásmundarsonar. Bandamanna saga. Odds þátr Ófeigssonar.* Guðni Jónsson gaf út. *ÍF* VII. 1936.
- Gunnl.* *Gunlaugs saga.*
- Halldór Halldórsson I–II Halldór Halldórsson. *Íslenzkt orðtakasafn* I (1968), II (1969).
- Heusler 1897 *Zwei Isländer-Geschichten, Die Hønsna-Þóres und die Bandamanna saga* herausgegeben von Andreas Heusler. 1897.
- Heusler 1913 *Zwei Isländergeschichten* ... herausgegeben von Andreas Heusler. Zweite verb. Auflage. 1913.
- Heusler, *Strafrecht* Andreas Heusler. *Das Strafrecht der Isländersagas.* 1911.
- H. Fr. *Bandamanna Saga*, ved H[alldór] Friðriksson. Nordiske Oldskrifter udgivne af det nordiske Literatur-Samfund X. 1850.
- ÍF* *Íslenzk fornrit.* 1933 —.
- Ísl. þjóðhættir* Jónas Jónasson. *Íslenzkir þjóðhættir*<sup>2</sup>. 1945.
- Jón Jóhannesson Jón Jóhannesson. *A History of the Old Icelandic Commonwealth. Íslendinga saga.* Translated by Haraldur Bessason. University of Manitoba Icelandic Studies II. 1974.
- JS Manuscript JS, brot nr 6, Landsbókasafn Íslands.

- K Konungsbók, manuscript Gl. kgl. saml. 2845 4to in Det kongelige Bibliotek, Copenhagen.
- KL *Kulturhistorisk leksikon for nordisk middelalder*, I-XXII . . . Administrator [I] Lis Jacobsen, — [II-XXII] Georg Rona. 1956-78.
- Kålund, *Beskrivelse* P. E. Kristian Kålund. *Bidrag til en historisk-topografisk Beskrivelse af Island*, I-II. 1877-82.
- Landn. *Landnámabók*.
- Ljósv. *Ljósvefninga saga*.
- M Möðruvallabók, in the collection of Stofnun Árna Magnússonar á Íslandi, Reykjavík, formerly AM 132 fol. in Den Arnamagnæanske Samling, Copenhagen.
- Málsháttasafn *Íslenzkt málsháttasafn*. Finnur Jónsson setti saman. 1920.
- NK *Nordisk kultur*. 1931-56.
- Nygaard M. Nygaard. *Norrøn syntax*. 1905.
- Prestatal Sveinn Nielsson. *Prestatal og prófasti á Íslandi*<sup>2</sup> 1950.
- Saga Íslands *Saga Íslands*, I-III. Ritstjóri Sigurður Línadal. 1974-8.
- Skírnir 1977 Sverrir Tómasson, "Bandamanna saga og áheyrendur á 14. og 15. öld", *Skírnir* 151 (1977), 97-117.
- Studiar Hallvard Magerøy. *Studiar i Bandamanna saga*. Bibliotheca Arnarnagnæana XVIII. 1957.
- Sturl. *Sturlunga saga*.
- Sturl. 1911 *Sturlunga saga* . . . udgiven . . . [ved Kr. Kålund], I-II. 1906-11.
- Sturl. 1946 *Sturlunga saga*, I-II. Jón Jón-

- Verzeichnis* hannesson, Magnús Finnbogason og Kristján Eldjárn sáu um útgáfuna. 1946.  
Einar Ól. Sveinsson. *Verzeichnis isländischer Märchenvarianten*. Folklore Fellows Communications 83. 1929.
- Þingvöllur* Matthías Þórðarson. *Þingvöllur. Alþingisstaðurinn forni*. 1945.
- Aarbøger* *Aarbøger for nordisk Oldkyndighed og Historie*.



## INTRODUCTION

*The general character and structure of the saga.*

*Bandamanna saga* (hereafter **B**) belongs to the type of sagas known as Sagas of Icelanders (or Family Sagas). The main characters in these sagas are mostly Icelanders and the events they describe are mostly set in Iceland during the period from the settlement (A.D. 870–930) to the early eleventh century (*c.* 1030) when the Viking Age had ended and Christianity was firmly established in both Norway and Iceland. But **B** is distinctive among Sagas of Icelanders in that almost all its action belongs to a time subsequent to this period. From what is otherwise known about some of the people involved in the story we must imagine that the chief events take place in the 1050s.<sup>1</sup> And while the action in Sagas of Icelanders normally covers a relatively long period, often several generations or at least the life-span of one main character, the central action in **B** (disregarding Oddr Ófeigsson's youth) takes only a little over four years.

**B** differs from the usual run of sagas in other ways too.

In the form it has in the **M** redaction **B** is seen to be constructed with unusually taut artistic economy; it has a tighter unity than even such carefully planned sagas as *Laxdæla saga* and *Hrafnkels saga*. In **B** there is not a single sentence that does not have a clear connection with the main action.<sup>2</sup> In other sagas one may often find informa-

<sup>1</sup> At 31/12–21 there is reference to a hard winter in Borgarfjörðr, probably the one preceding the summer in which the confederates prosecute Oddr. This might conceivably be related to the great famine recorded by Icelandic annals as *ögld i kristni*, dated by most of them to 1056. The Althing in question would then be that of 1057. Cf. Gustav Storm, *Islandske Annaler indtil 1578* (1888), 58, 108, 250, 318, 470. Guðni Jónsson, *ÍF* VII LXXX and c, suggested the year 1055.

<sup>2</sup> Cf. note to 36/24–25.

tion about genealogy which has nothing to do with the principal story. All information in **B** about ancestors and kinship is either related to events in the saga (the father-son relationship of Ófeigr and Oddr, the relationship between Svala and Þórarinn Langdælagoði) or serves to explain the characters and roles of some of the main figures (Ófeigr Skíðason, Öspakr Glúmsson).

Sagas of Icelanders are very varied in content, but what we hear most about is conflict between individuals or groups over property, honour or women. As in the heroic poetry of the Edda, the central incidents are usually brutal battle-scenes or burnings, the heroes are champions of outstanding physical and/or mental capacity, and the dominant note is tragic, though glimpses of a rather harsh humour and sense of comedy are vouchsafed here and there. In some short stories (*þættir*), on the other hand, a sense of humour and a comic spirit provide the key-note.

The contents of **B** are also extremely varied. The saga is built like a frame round a centre-piece. The frame is the story of a father and son who are so unlike in character and interests that the father, partly because of his own lack of understanding, loses his son and his son's affection. He wins him back only after years of patient waiting, and then by exerting all his mental powers at the psychologically decisive moment.

In the prelude which sets the chief events in motion there is one killing and in the epilogue there are two. But the saga has no battles and no warrior heroes. Odd's achievements as seafarer and merchant are of a peaceful nature, and the victories of the central character, Ófeigr Skíðason, are won entirely through his mental prowess, which is displayed in striking contrast to his fragile body, enfeebled by age.

Another well-known saga hero, who is also rather old

and extraordinarily sage in counsel and who fights only with intellectual weapons, is Njáll Þorgeirsson in *Njáls saga*. But there is a fundamental distinction between Njál's situation and Ófeigr's. Njál's wise advice is continually turned to misfortune by the intervention of destiny. That is Njál's tragedy. But when everything turns out well for Ófeigr in B, it is because there is no interference from a fate that works in a mysterious way. B is certainly one of the least "mystical", one of the most clear-as-day and rational of all the Sagas of Icelanders. The only supernatural intrusion is in connection with Hermund's death in the final chapter. This attitude of the author doubtless also explains why he ignores such a common device of saga narrative as the use of foreboding dreams.

The absence of tragic atmosphere is bound up with the fact that, unlike the usual Sagas of Icelanders, this saga has pure comedy as its outcome. It is "the first reasonable and modern comedy in the history of modern Europe", as W. P. Ker said.<sup>3</sup> The Icelanders had no theatre and if they were to have comedy, it too had to be clothed in saga dress. But the author has made maximum use of direct speech. This is an important stylistic feature of sagas in general but B outdoes them all. More than half (about 54%) of the text in M consists of direct speech.

Not a few features of the composition and style of the Sagas of Icelanders have parallels in eddaic poetry. The concentration of dialogue and comedy in the middle section of B may remind us of the composition of the Helgi lays of the Edda, especially *Helgakviða Hundingsbana I*, where a long section in the middle is devoted to a comic flying (*senna*) between two warriors, one from each side,

<sup>3</sup> W. P. Ker, *Epic and Romance*<sup>2</sup> (1957), 229. Cf. Peter Hallberg, *The Icelandic Saga* (1962), 114.

before the battle. Scholars have long since noticed the similarity between Egill Skúlaſon in B, when he talks back to his erstwhile allies in ch. 10, and Loki in the poem *Lokasenna*, where he bandies words with the other gods in a similar way.

*The nature of the comedy. Dialogue and the use of verse.*

Comedy in B is not least the comedy of situation. At the first assembly (ch. 5) the chieftains Styrmir and Þórarinn give the judges no option but to commit a glaring injustice when they stop an open-and-shut killing case because at an early stage the prosecutor had made a trifling procedural error. But when Ófeigr later gets the judges to rectify this, it is not because their sense of justice prevails but because they, who ought to be the foremost protectors of everything lawful and right, themselves commit the most heinous illegality by accepting bribes to disregard the plaintiff's formal mistake. Contrast between legal formalism and moral right is a not uncommon saga theme. In B justice prevails but only by trampling under foot the very principles on which honest legal procedure is based. As a whole B provides some of the best examples we have in saga literature of ironic narrative technique.

At the assembly in the following year the hypocrisy is, if anything, taken still further. Two of the chieftains who bring the suit against Oddr for bribing the judges and demand that he be outlawed for it now take bribes themselves and agree to betray their sworn allies. The author's account of how the judges and later Egill and Gellir behave as Ófeigr's arguments gradually sink in — and not least when he allows them a glimpse of his money-bag — is marvellously effective.



But the comedy also lies in the speeches and dialogue. This is especially true of the fantastic battery of arguments with which the author allows Ófeigr to blow to smithereens all the objections and remonstrances that reason and morality can marshal against his tempting offers. We may be sure too that the wrangling between Egill and the other confederates, which is coarser in tone, was also highly appreciated by the audience for whom the saga was intended. It is these exchanges that are most reminiscent of the eddaic poems mentioned above.

The dialogue in B is characteristically fluent and close to real speech. We find interjections, uncommon in Sagas of Icelanders, and a natural turn of familiar speech like *ham Oddr*, with the proclitic personal pronoun before a name (though this occurs more often in K than in M). Long replies are made more supple by a "said so-and-so" inserted in the middle of the speech instead of merely at the beginning or end. This and other features give the style a more spontaneous, less literary ring.

The use of stanzas of verse is also part of the dialogue technique. It is a well-known artistic device in Sagas of Icelanders. A saga character may often express thoughts and feelings in verse which he is seldom allowed to express in prose. All the stanzas in B are fitted into the context according to a premeditated plan. Strophes 4, 5 and 6 are addressed to the audience in general. But strophes 1, 2 and 3 are spoken privately for the benefit of Egill Skúla-son, scion of a great family of poets. His father, Skúli Þorsteinsson, was a scald, and his great-grandfather was the most famous scald of all, Egill Skallagrímsson.

Ófeigr recites the first two stanzas to Egill in order to catch his interest. He introduces the third at the point in the conversation where he is whetting Egil's curiosity about the profit he will reap from the lawsuit against

Oddr. It is placed there to add still more to Egil's suspense (and the reader's) — just before he drops his bombshell. Such a move to increase suspense before a sensational stroke ("retardation") is a recognised narrative device, as well known in Sagas of Icelanders as in modern novels.<sup>4</sup> In B we meet this device again at the end of the long speech in which Ófeigr gives his merciless characterisation of the confederates one by one. After the characters of all the members of the band have been unflatteringly sketched, only the ruthless cynic, Egill, remains, and the audience must have been on tenterhooks to know what Ófeigr would say to him. But then Ófeigr recites strophe 4 before he lets the cat out of the bag! He utters strophe 5 when he has established his decisive victory over the confederates. It is a triumphant memorial to his achievement and a jubilant end to the saga's Althing episode. Finally we have strophe 6, which heightens and marks the end of the whole saga.<sup>5</sup>

A proper comedy should have a happy ending, and so has B. The actual comedy, the conflict at the assembly, ends in total victory for Ófeigr and Oddr and total defeat for the band of chieftains. And then in the frame narrative we find that not only does the father win back his lost son but the "Ash-lad" marries the "princess", while the chief villains, Hermundr and Óspakr, meet a merited and miserable end.

<sup>4</sup> Cf. Staffan Björck, *Romanens formvärld* (1953); Theodore M. Andersson, *The Icelandic Family Saga . . .* (Harvard Studies in Comparative Literature 28, 1967); Hallvard Magerøy, "Skaldestrofer som retardasjonsmiddel i islendingesogene", *Sjöltiu ritgerðir helgaðar Jakobi Benediktssyni* (1977-8), 586-99.

<sup>5</sup> For verses uttered at moments of triumph cf. *ÍF* II 205-6, 210 (*Egils saga*), *ÍF* III 203-4 (*Bjarnar saga Hitdælakappa*); and for a concluding verse *ÍF* III 107 (*Gunnlaugs saga*).

*The characters.*

The creator of **B** reveals his art not least remarkably in the portrayal of characters. He has a rare ability to draw distinctive individuals.

(i) *Ófeigr.*

Ófeigr Skíðason occupies a special position in the portrait gallery. He is introduced in the first sentence of the saga, and is without doubt the character depicted by the author with the greatest originality, sympathy and pleasure.

Authors of sagas seem to have had a special predilection for the portrayal of older men of monumental stature, like Egill Skallagrímsson, Njáll Þorgeirsson and Hávarðr Ísfrðingr in their respective sagas and Ingimundr inn gamli in *Vatnsdæla saga*. As a literary portrait Ófeigr is thus in distinguished company. He stands up well to the comparison.

What is most impressive about Ófeigr at first sight is his brilliant intelligence, his profound knowledge of men, and his ready tongue. They make him master of every situation, however complicated and hopeless it may appear. His intellectual superiority is brought out in the contrast between him and the other less gifted actors in the play, his son Oddr on the one side and the judges and chieftains on the other. Ófeigr knows how to tackle his antagonists at just their weakest point. He comes to Oddr at the moment when his legal incompetence has been revealed for all to see. He perturbs the judges by showing them the wrong they have done in the name of right. He at once reminds Egill of the contrast between his proud ancestry and his miserable finances, Gellir of his difficulties in finding a suitable match for his daughter.

The different methods of approach Ófeigr adopts in order to win over Egill and Gellir offer an especially good illustration of his psychological insight. When he wants to get hold of the proud and prickly Egill, he takes care to meet him out of doors, waiting beside the booth until Egill has finished talking to some other men, and then greeting him respectfully. When he wants to get hold of Gellir, on the other hand, he sends a message in to bid Gellir come out to see him. Ófeigr spends much time on blatant flattery of Egill and on disparagement of himself. To Gellir he only says politely that he, Gellir, is a wise man and that is why he wants to talk to him. This is no exaggeration but a reasonable compliment to the man he wants as father-in-law for his son. In conversation with Egill Ófeigr forcefully urges how deceived his expectation of reward will be. To Gellir, on the other hand, he chiefly stresses morality and reputation. To Egill he offers the threat that his own farm, Borg, might be devastated by Oddr. But he frightens Gellir, who is less selfish than Egill and well disposed to everyone, with the prospect of the destruction of several chieftains' houses round the coast of Iceland as well as the possibility that his own home might be burnt and his womenfolk carried off. Egill is persuaded to take his bribe as an "honourable present". Conscientious Gellir is not tempted by Ófeigr with a dishonest bribe at all. Don't be silly — this money is the bride-price required by law!

Ófeigr is not just intelligent. He is also utterly cynical and disillusioned in his view of mankind. Just as Philip of Macedon thought there was no town he could not take as long as he could make a hole in the wall big enough to slip in an ass laden with gold, so Ófeigr knew that no judge or chieftain could resist money. Therefore he says to Oddr, "How could there be a flaw in the case of such a

rich man?" And when it comes to hitting on one of the other seven confederates to join Egill in breaking his oath and betraying his companions, Ófeigr says to Egill, "Act as if I can choose any one of them."

With this cynicism is united Ófeigr's talent for play-acting. He deliberately makes himself more wretched and pitiable than he really is. He looks harmless, so his opponents lose their caution and give him his chance to get under their guard.

Yet the essential thing about Ófeigr is that his intelligence, cynicism and acting ability are in reality only an outer shell. Inside there is a flame of moral seriousness and genuine pathos, wounded father-feeling in relation to Oddr, righteous indignation at the state of the law, deep anger against the confederates. Ófeigr fights in the first place to save his son, in the second to save his own happiness. Therefore it is not just feigned but deeply and authentically serious when Ófeigr feels himself weighed down and hopeless faced with the tasks he has taken upon himself and which seem so impossible. And just as Hávarðr Ísfirðingr in his saga gradually recovers and regains his zest for living as vengeance for his son is achieved, so Ófeigr's mood picks up at each new victory. And his state of mind is reflected at every stage in his appearance until finally he stands like a conqueror and speaks his real mind to each of the confederates in turn: "And Ófeigr goes into the circle, looks around him and lifts back the hood of his cape, strokes his arms and stands up rather straighter."

Humour in the author's realisation of Ófeigr's character is to be found not least in the fact that for all his sharp wits and quick tongue he sometimes has difficulty in hiding his feelings. It comes out in his tendency to joke — when he first asks Oddr for a well-stuffed money-bag, for

example, or when he comes to tell Oddr of the victorious outcome at the Althing. It is also apparent in his tendency to irony — especially obvious in his conversation with Oddr and his great speech to the confederates in ch. 10. And Ófeigr shows an almost childish need to crow, both in this great speech and in the triumphant stanza after the defeat of the chieftains. This constant interplay between honest feeling and unrestrained cunning and cynicism, between real mood and assumed role, is what makes Ófeigr's personality and appearance so entertaining and captivating, so unmatched in saga literature.

(ii) *Oddr*.

It has been suggested that Oddr Ófeigrsson displays an unnatural ambiguity of character, which has been explained by claiming that his portrait depends on a combination of materials drawn from varying literary sources.<sup>6</sup> It is true that in the ordinary run of things we should find it difficult to believe that a man like Oddr, who works his way up from more or less nothing to become the richest man in Iceland and the associate of princes abroad, would appear so completely naive and helpless on his native soil both in relation to Óspakr and in matters of law. Disparate talents in one and the same person are of course well known in real life, but in Odd's case one is bound to say that the discrepancy is unnaturally wide. But it is nevertheless precisely this marked difference of talent in Oddr which provides a starting-point of fundamental importance for the whole action and in itself requires no other explanation. In some ways Oddr is like the folktale hero who starts as a lay-about by the fire

<sup>6</sup> *ÍF* VII LXXXVI.

(Icel. *kolbítr* "coal-biter", Norw. *Askeladden* "Ash-lad"), and one of the chief characteristics of this type of hero is lack of energy and ability at home which contrasts with his success out in the world.<sup>7</sup> But Oddr also has clearly realistic traits. The author gives a skilful impression of his childlike obstinacy when his father approaches him after the fiasco at the assembly and offers his help. Ófeigr pretends he cannot believe that Oddr has been forced to give up the suit, and Oddr answers, "I don't care one bit whether you believe it or not!" Oddr is still naively self-confident in the conversation in ch. 7, when Ófeigr shows him how little he understands the situation and makes him realise his danger and his need of help. But with Odd's fantastic luck on his Orkney voyage in ch. 11 and his magnificent wedding afterwards, we are once more back in a fairy-tale world.

(iii) *Óspakr*.

Óspakr Glúmsson is in many ways the most typical "saga character" in the story. Unlike Ófeigr and Oddr who appear basically with the same character throughout the saga, Óspakr is the sort of character who develops, changes his nature.<sup>8</sup> He does not have a good start. There is a predisposition to violence and rashness to be found in his ancestry. His uncle on his mother's side is the famous outlaw Grettir Ásmundarson. That Grettir is specifically named when Óspakr is introduced bodes ill

<sup>7</sup> H. Dehmer, *Primitives Erzählungsgut in den Íslendinga-Sögur* (Von deutscher Poeterey 2, 1927), 6-16; *Studiar*, 279-81.

<sup>8</sup> Einar Ól. Sveinsson, "Kyrrestaða og þróun í fornum mannlýsingum", *Vaka II* (1928), reprinted in *Vid uppsprettarnar* (1956).

for his future. Óspakr too will become an outlaw. There are many examples in Sagas of Icelanders of such difficult personalities, who play a decisive part in the action but meet a sorry end.<sup>9</sup> At the same time Óspakr has some good features. He is able and shrewd and clever with words. Like Oddr he works himself up to become a coastal skipper. And when first with Oddr he has an opportunity to show both his ability and his honest desire to be loyal to his employer. He also advises Oddr to let his father take over the chieftaincy in his absence abroad. But in reality Óspakr is glad when Oddr insists that he take charge of the farm and the chieftaincy. His objections are sham. Desire for power and distinction above his station has now been awakened in Óspakr, and people in the district think Oddr has acted rashly. This last is important for in Sagas of Icelanders what the people of a district say is usually right. All the same, the decisive turning-point in Óspak's development does not come until he gets to know Svala. As often in sagas, it is a woman who sets the wheel of misfortune in motion. His link with Svala causes the dangerous tendencies latent in Óspak's personality, to falseness, arrogance and brutality, to get the upper hand. The good will he showed to start with and the fact that it is partly family failing and partly other people's influence that call forth the evil in him add a touch of tragedy to his lot. While Oddr is the "lucky" man, Óspakr turns into his ill-starred counterpart, sinister and doomed. But the obstinate dishonesty and irreconcilable refusal with which he meets the good Váli's peace-offers, and not least the killing of Váli — which he did not even proclaim and so made himself guilty of the despicable *morð* or "secret killing" — mean

<sup>9</sup> Baetke 1960, 33.



that his dismal death at the last is seen as an end he deserved.

The account of Óspak's acts of revenge before he dies is more closely related to the main part of the saga than may appear at first sight. The people he harms are men against whom he had special reasons for feeling bitter. Oddr had brought the lawsuit which led to his sentence of outlawry. Bergþórr of Boðvarshólar had played a significant part in the proceedings when Óspakr was condemned, and had received special payment for it. Már Hildisson had taken from him the only person he might turn to in his need, his wife Svala. But even if these acts of revenge have their evident motivation, they nevertheless show that Óspakr has become no more than a criminal. Indeed, in the way he plays his hand in the last chapter he becomes strikingly reminiscent of an *aptrgöngumaðr*, one of the malevolent dead-walkers of Norse folk-belief (cf. note to 35/20–26).

(iv) *Váli and Svala.*

Váli, the innocent and selfless mediator who loses his life in attempting to reconcile Oddr and Óspakr, represents a fixed type in Sagas of Icelanders. It may be called the "Christ-Baldr type" inasmuch as the character is reminiscent both of the self-sacrificing and redeeming Christ of the Gospels and of the good and innocently slain Baldr of the Edda tradition. Men of the same stamp are Ingimundr inn gamli in *Vatnsdæla saga*, Áskell goði in *Reykðæla saga*, Koðrán Guðmundarson in *Ljósvetninga saga*, Helgi Arngrímsson in *Hænsa-Póris saga*, Høskuldr Hvítanessgoði in *Njáls saga*.

The crafty and shameless character of Svala is to be inferred only from her actions — or perhaps she is merely

shallow. She is the antithesis of the loyal wife (Auðr in *Gísla saga*, for example) who sticks by her husband through thick and thin.

(v) *The confederates.*

The chieftains who band together against Oddr include representatives from all four Quarters of the country (the same is true of the corresponding group in *Qlkofra þáttr*). Baetke is undoubtedly right in believing that the author had a particular intention in selecting them thus widely.<sup>10</sup>

The personalities of the chieftains Styrmir Þorgeirsson and Þórarinn Langdælagóði inn spaki are clearly demonstrated through the dialogue, Styrmir aggressive, selfish and cowardly, Þórarinn apparently just as self-centred but wiser and more moderate. His remarks tend to be adage-like sayings, partly in verse. He also represents a fixed type in Sagas of Icelanders, which has been labelled "the Wise Counsellor".<sup>11</sup>

Styrmir and Þórarinn set each other off and there is a comparable contrast between the hot-tempered and reckless Egill Skúlason and the nice but weak and insecure Gellir Þorkelsson. The rough Egill nevertheless has a feeling for poetry, while Gellir reminds one a little of the kings in folk-tales who are oppressed with worry about getting their daughters married.<sup>12</sup>

The oldest (according to ordinary saga chronology)

<sup>10</sup> Baetke 1960, 9.

<sup>11</sup> Lars Lönnroth, *Njáls saga. A critical introduction* (1976), 61.

<sup>12</sup> Gellir Þorkelsson was a descendant of the famous woman settler Auðr in *djúpúðga*; on his parents see p. xxxviii below. He lived at Helgafell on Snæfellsnes. He was one of the foremost Icelanders of his day and, according to Snorri Sturluson, King Óláfr Haraldsson used him as his emissary when he tried to get the Icelanders to submit to him.

and also the most dominating and aggressive of the confederates is Hermundr Illugason of the well-known Gilsbakki family, brother of Gunnlaugr ormstunga. In *Gunnlaugs saga* he is portrayed more sympathetically. It says there of the brothers that "Hermundr was the more popular of the two and had the stamp of a chieftain".<sup>13</sup> In B Hermundr also appears as a great chieftain. He and Egill come from the same district but are arch-enemies. Hermund's death, described in detail in the last chapter, can be seen as a fulfilment of the curse which Egill threw at him in the dispute at the assembly.

That Þorgeirr Halldóruson is as stupid as Ófeigr says he is can be clearly seen from the only words put into his mouth in the whole story, a banal repetition of what Hermundr and Styrmir have already said.

Járnskeggi, son of the famous Einarr Eyjólfsson of Þverá in Eyjafjörðr, is characterised by Ófeigr as immoderately vain; in that respect he recalls his proud uncle, Guðmundr inn ríki of Møðruvellir (cf. p. xxxv below).

Skegg-Broddi, of the well-known Hof family in Vápnafjörðr, gets on the other hand a notably flattering mention by Ófeigr and is himself modest in his reply. This accords with the impression we get of Skegg-Broddi in other sagas (cf. p. xxxvi below). That nevertheless the decent Skegg-Broddi has allowed himself to be enticed into this contemptible conspiracy may be part of the saga's irony.

In refusing to take part in the wrangling with Egill, Járnskeggi and Skegg-Broddi show more sense and moderation than the other chieftains.

<sup>13</sup> *ÍF* III 59.

*The satire; and the saga's relation to history.*

B can be called a comedy in saga dress but its satirical character is also evident. It must have been written when the Icelandic commonwealth was in the throes of radical change. In the thirteenth century the old farming society, with relatively little distinction between ordinary farmers and chieftains, was finally replaced by a society in which a rich and dominant upper class of chieftains' families had emerged, who were caught up in a ruthless struggle for supremacy. Some, like Sturla Sighvatsson and Gizurr Þorvaldsson, aimed to become sole rulers in the country, and attempted to strengthen their position in Iceland by entering the service of King Hákon of Norway, whose own intention was to bring the Icelanders under his control. The memory of this period of bitter strife must have remained fully alive in Iceland long after the Icelanders had accepted the Norwegian king as their overlord in 1262-4.

It has been claimed (cf. p. xxxiv below) that B is an expression of indignation at and opposition to the chieftain class and the lawless conditions of that time. There must be at least substantial truth in this interpretation. The selection of chieftains in the confederacy from all four Quarters points in that direction. But we must not forget that the hero, Oddr Ófeigsson, is a *goði*, a chieftain like the others. Chieftainship as an institution is as securely anchored in the author's consciousness as kingship is in folk-tales. The saga can be taken therefore as a mocking attack not so much on the chieftain class in general as on unscrupulous and dishonest chieftains, and not so much on the procedures of justice in general as on naive and corrupt judges.

There is another aspect to be considered. B clearly

came into being at a time when saga-writing was in full flower, and it is a natural assumption that the author knew a work such as *Laxdæla saga*. In that saga, and for that matter in others too, like *Egils saga* and *Njáls saga*, the Icelandic leaders of the Viking Age are portrayed in a way which makes them a kind of supermen. And we know that thirteenth-century Icelanders tended to look back on the earliest period of their country's history as a lost Golden Age. One cannot then ignore the possibility that B was a barb aimed at this *literary* gilding of chieftains and conditions of the Icelandic past as much as, or even more than, an attack on the contemporary state of Icelandic society. Parallels from other literatures may be cited — Cervantes' *Don Quixote*, for example, a parody of current Spanish romance, or J. H. Wessel's *Kiærlighed uden Strømper*, a parody of classical French tragedy.<sup>14</sup>

In B the form and technique show such logic and artistry, both in the main plot and in the details, and the chief events are in themselves so improbable and folk-tale-like, that we must conclude that the saga tells very little that ever actually happened. Still, there is reason to believe that Oddr and his father Ófeigr were real people in eleventh-century Iceland, partly because we see that men in later times traced their ancestry back to them (cf. the end of the saga). The accounts in *Odds þáttur Ófeigssonar* and *Hemings þáttur Áslákssonar* suggest that Oddr was a person in whom people had some particular interest and they appear to reflect a body of tradition about him independent of B. In *Eyrbyggja saga* and *Grettis saga* mention is made of a conflict between Oddr and Óspakr Glúmsson and this too might be the record of a tradition

<sup>14</sup> Heusler 1913, LVI, rejected the contention that B was a social or literary satire.

separate from the account in B. With the exception of Þorgeirr Halldórsson all the confederates are known from other Icelandic sources. But otherwise the contents of B and the verse it contains are completely unknown in other writings and, all things considered, must be counted the pure invention of the author. This applies to the narrative about Már Hildisson and strophe 6 at the end of the saga as well, though it has been generally held that this stanza was derived from an older tradition. But there are factors which indicate that both the strophe and the prose around it are the work of the author of B, who here made use of material from *Þorgils saga ok Hafliða* and *Gunnlaugs saga* (cf. p. xxxix below).<sup>15</sup>

In the past it was claimed that B provided evidence of the poverty of Icelandic chieftains in the eleventh century.<sup>16</sup> Recently, on the other hand, it has been suggested that the background for the story was the poverty of Icelandic chieftains in the thirteenth century, the time the saga was composed.<sup>17</sup> Both views appear to be mistaken. B tells us nothing about a state of general impoverishment among Icelandic chieftains. In ch. 10 it states quite the opposite, when both Styrmir and Hermundr are described as well-to-do. The only chief-

<sup>15</sup> Hallvard Magerøy, "The literary background of the account of Óspakr's revenge in the Bandamanna saga", *Proceedings of the First International Saga Conference . . . 1971* (ed. P. Foote, Hermann Pálsson, D. Slay, 1973), 300-334. — The conclusion that B does not in the main depend on oral tradition accords reasonably well with the results reached by Theodore M. Andersson in his paper, "The textual evidence for an oral Family Saga", *ANF* 81 (1966), 5-23. He considers all references such as *Þess er getit*, *Nú er frá því at segja*, *EKKI er þess getit*, etc., and concludes that 57 exx. (24.7%) are "genuine" references to oral report and that 174 exx. (75.3%) are "spurious". He finds 6 "spurious" exx. in B (2/13-14, 3/6, 11, 18, 16/1, 27/7; *loc. cit.*, 6, 10) and one "genuine" one (36/24; *loc. cit.*, 20) *EKKI er þess getit at eptirmál yrði um víg Márs né um víg Óspaks*. But this seems more likely to be "spurious" too, cf. above and note to 36/24-25.

<sup>16</sup> *ÍF* VII LXXXIX-XC; Jón Jóhannesson, 169.

<sup>17</sup> Gunnar Karlsson, "Goðar og bændur", *Saga X* (1972), 48.

tains in B who are hard up are Egill and Gellir, but they have to be to make Ófeig's bribery of them more plausible.

*Dating the saga.*

B appears to have been composed in the latter part of the thirteenth century. A decisive *terminus ad quem* is the age of Möðruvallabók, the codex containing the main text of the saga (M). It seems certain that this was written about 1350.<sup>18</sup> The other manuscript containing the whole text, Gl. kgl. saml. 2845 4to (the K recension), is dated to the first quarter of the fifteenth century.<sup>19</sup> M and K have a remoter common source (cf. p. xlv below), and a number of textual details prove that M was copied from an older exemplar<sup>20</sup> — that is to say, it is out of the question that the M text is the original text of the saga. But whether M's exemplar was itself the author's manuscript or an intermediate copy derived from it cannot be told.

The *terminus* is taken farther back than the date of Möðruvallabók by a reference to B in *Grettis saga*, ch. 14. *Grettis saga* as we have it is generally thought to date from the early fourteenth century.<sup>21</sup>

A point in favour of a date for B before about 1300 is the accurate knowledge the saga (in M) mostly reveals about the laws and legal system of the commonwealth period. These underwent radical changes within twenty years of the Icelanders' submission to the Norwegian

<sup>18</sup> Stefán Karlsson, *Sagas of Icelandic Bishops* (Early Icelandic Manuscripts in Facsimile VII, 1967), 28.

<sup>19</sup> Jón Helgason, *The Saga Manuscript 2845, 4<sup>to</sup> . . .* (Manuscripta Islandica 2, 1955 . XI–XII).

<sup>20</sup> On the state of the text of M see B 1976, \*18–\*21; *Studiar*, 119; and the textual notes below.

<sup>21</sup> Cf. *ÍF* VII 37; *KL* V (1960), 460–1; de Vries, II 409.

crown. An interesting correspondence between B and the lawbooks *Járnsiða* and *Jónsbók* has recently been pointed out.<sup>22</sup> The first of these codes was valid, in part or as a whole, from 1271 to 1281, the second after 1281. If B shows influence from these lawbooks we there have a *terminus a quo* for its composition. But more points have to be considered.

Peter Hallberg has maintained that B must have been written comparatively early in the thirteenth century because of the relative frequencies of the verbs *hittask*/*finnask* (in the sense "to meet"),<sup>23</sup> but this point, however one may assess it in general terms, hardly seems sufficient to decide the case.

Guðni Jónsson believed that B was written near the middle of the thirteenth century.<sup>24</sup> There were two things in particular which he thought indicated a date of composition before the end of the commonwealth. One is the strong attack on blind legal formalism which we find in the saga. The other is the contempt for the *goðar*. Both attitudes, he believed, must have been especially prevalent in the lawless period before the free state finally succumbed. But too much weight cannot be attached to these arguments either, since perversion of justice and hatred of chieftains can hardly be confined to one period in this way.

Many scholars have tried to date Sagas of Icelanders by seeking to place them in a general frame of literary development. To a certain extent one can also do this with B. A prime consideration must be that in literary technique, character portrayal and style B represents saga art

<sup>22</sup> Sverrir Tómasson, *Skirnir* 1977, 111 and 117, note 55.

<sup>23</sup> Peter Hallberg, "Om språkliga författarkriterier i isländska sagatexter", *ANF* 80 (1965), 179.

<sup>24</sup> *ÍF* VII xci-xcii.



at its highest and most refined level. This makes it difficult to place the saga among the earliest works in the genre. And if it is right to interpret the saga as a literary travesty of sagas in the prevailing traditional form, with their celebration of great men and heroes larger than life, we are bound to believe that *B* came into being at a rather advanced stage in the development of saga literature.

Several characters and circumstances in *B* become more alive and stand out in clearer relief if they are seen against the background of portraits and events which other sagas provide. It cannot be mere chance, for example, that right at the beginning of *B* we learn that Ófeigr Skíðason is descended on his mother's side from the plain farmer, Ófeigr Járngerðarson of Skoꝛð, whom we hear much about in *Ljósvetninga saga*, where he time and again humbles the overweening chieftain, Guðmundr inn ríki of Moðruvellir in Eyjafjörðr. One of the two redactions of *Ljósv.* tells how Ófeigr Járngerðarson helps to settle a lawsuit by arranging a marriage without consulting the prospective bride and groom.<sup>25</sup> In some ways this offers a striking parallel to the account in *B*, where Ófeigr Skíðason uses a match between Oddr and Ragnheiðr Gellisdóttir as a chief means of securing victory in the lawsuit between Oddr and the confederates. Knowing *Ljósv.* we understand better why it is that in his speech to the band of chieftains Ófeigr chooses to reproach Járnkeggi for being full of *metnaðr* and accuses him of having a standard carried before him at a local assembly as if he were a king — Járnkeggi was a nephew of Guðmundr inn ríki, the great chieftain who is depicted in an unsympathetic light in *Ljósv.*, not least

<sup>25</sup> See *ÍF* X 135–8 and VII LXXXVII; and the latter place also for further discussion of *Ljósv.* as a model for *B*.

because of his arrogance. Járnkeggi is also mentioned in *Ljósv.* He is said to have been a retainer of King Haraldr Sigurðarson and is described as an aggressive character.

Apart from B and *Qlkofra þátr*, *Ljósv.* is the only text that tells anything particular of Skegg-Broddi. He there appears as one of the foremost chieftains of East Iceland and is portrayed throughout in an attractive way, as he also is in *Qlkofra þátr*. We find that he gets a notably favourable mention by Ófeigr in B.

If we know the description of the outlawed robber chieftain, Óspakr Kjallaksson, in *Eyrbyggja saga*, we have a portent of the character and destiny of his grandson, Óspakr Glúmsson, in B.

In the case of both Ófeigr and Óspakr the correspondences between them and their forebears, in character and role, are clearly underlined by their identical names.

*Eyrbyggja saga* gives the same information about Óspak's family origins as is given in B. *Eyrbyggja saga*, ch. 62, says that Glúmr Óspaksson married Þórdís, "daughter of Ásmundr hærkollr and sister of Grettir the strong, and their son was Óspakr who contended with Oddr Ófeiggsson of Miðfjörðr".<sup>26</sup> When B also includes the information that Grettir was Óspak's uncle, it serves (as noted above) to stress still more firmly the ominous in Óspak's family background. Grettir is spoken of several times in *Landn.* and in a number of sagas, most fully, of course, in *Grettis saga*. He was certainly a universally known legendary figure in thirteenth-century Iceland. The extant *Grettis saga* is considered to be from the early fourteenth century but it is generally believed to have

<sup>26</sup> *ÍF* IV 168.

been based on an earlier saga.<sup>27</sup> The text we now have contains information about Óspakr Glúmsson's family which corresponds to what we are told in *Eyrbyggja saga* and B. Óspakr himself plays a part in two or three scenes and is described as pugnacious and ambitious (*kappsmáðr ok framgjarn*).

As has often been pointed out, Oddr Ófeigsson resembles Oddr in *Odds þáttr Ófeigssonar*. This *þáttr* is in the Morkinskinna codex (written *c.* 1275) and several later medieval manuscripts. It has been suggested that it was composed in the first half of the thirteenth century,<sup>28</sup> and there is every reason to believe that it antedates B. In the *þáttr* Oddr is a prominent trader from Miðfjörðr, renowned for the skill and success of his voyaging (*far-snilli*). He was often honourably received by Haraldr Sigurðarson of Norway but the story ends with enmity between him and the king. As in B, Oddr tends to take a characteristically shortsighted view of things and needs other men's advice, but he takes good care of people under him.

Oddr Ófeigsson is also an important character in *Hemings þáttr Áslákssonar*, which is thought to have been written in the last part of the thirteenth century.<sup>29</sup> Oddr appears there as an important man, rich and energetic and a great seafarer, owner of Melr in Miðfjörðr but now resident at the court of King Haraldr Sigurðarson, with

<sup>27</sup> See especially Sigurður Nordal, *Sturla Þórðarson og Grietis saga* (Studia Islandica 4, 1938); cf. references in note 21 above.

<sup>28</sup> *JF* VII *cr.*

<sup>29</sup> Finnur Jónsson, *Litt. hist.*, II 771. The manuscript preservation does not by itself, however, provide a basis for this dating. The parts of the *þáttr* in which Oddr Ófeigsson is mentioned are found in a section of *Flateyjarbók* that is dated to the end of the fifteenth century and in a section of *Hrokkinskinna* that is dated to the sixteenth century. See Gillian Fellows Jensen, *Hemings þáttr Áslákssonar* (Editiones Arnamagnæanæ B 3, 1962), xviii and xli; Jakob Benediktsson in *KL* VI (1961), 438.

whom he is on bad terms by the end of the story. A particular point of resemblance to B is found in the account in *Hemings þáttur* of how Oddr sails through the barrier of King Harald's ships. He sets sail in spite of the derision of the Norwegians ashore and his extraordinary skill gets him out and away to Iceland.<sup>30</sup> This reminds us of his departure from Þorgeirsfjörður in B, ch. 11.

As we have seen, the character and fate of Óspakr, the chief villain in B, are presaged by allusions to narrative material known otherwise from *Eyrbyggja saga* and traditions about Grettir. Similarly, the person and stature of the young hero of B, Oddr Ófeigsson, are thrown into relief and enhanced by the connection that comes to be made between him and the events and people of *Laxdæla saga*. As a whole, one can regard *Laxdæla saga* as a monument raised to glorify the family of the highborn bride Oddr ultimately wins in B. Her father's father, Þorkell Eyjólfsson, was a great trader and one of Iceland's leading chieftains, as we learn from a number of sources, including Snorri's sagas about St Óláfr. In *Laxdæla saga*, ch. 68, we read that Þorkell "owned two ocean-going vessels on trading voyages; one of them arrived at Borðeyrr in Hrútafjörður".<sup>31</sup> In B, ch. 1, it says of Oddr that "he becomes so rich that he owns two ocean-going vessels on trading voyages," and shortly afterwards, in ch. 2, that he "brings his ship to Borðeyrr in Hrútafjörður". This correspondence is all the more striking inasmuch as we later hear of only a single ship in B. (It may be noted that in *Laxdæla saga* Þorkell makes a present of one of his ships to Gunnarr Þiðrandabani.) The part of *Laxdæla saga* which deals with Þorkell also has a number of words

<sup>30</sup> *Hemings þáttur*, ed. cit., 30/24-29, cf. 63/4-13.

<sup>31</sup> ÍF V 199.

and phrases that show formal correspondence with expressions in B.<sup>32</sup>

In *Laxdæla saga* Þorkel's standing is particularly enhanced by his marriage to Guðrún Ósvífrsdóttir. This saga is the only source to make Guðrún so outstanding a person. In ch. 78 there we read, "It is also universally said that Guðrún was the noblest of all women ever born of her rank in Iceland."<sup>33</sup> Guðrún was the mother of Gellir in B and so grandmother of the bride of the hero, Oddr.

Two of the leading chieftains in B are Egill Skúlason of Borg and Hermundr Illugason of Gilsbakki. They belong respectively to the two families which stand at the centre of *Gunnlaugs saga ormstungu*. Several points in *Gunnl.* are reminiscent of B. Odd's self-willed departure from his father's home is a clear parallel to Gunnlaug's attempt to do something similar. It is in accord with the famous scaldic traditions of the Borg family that Egill is quick to respond to verse; and the last stanza in B has such striking affinity with the last words of the dying Hrafn in *Gunnl.* that influence one way or the other is indisputable. As we have evidence that traditions about Gunnlaugr were well known in Iceland throughout the thirteenth century, while the matter of the last verse in B is otherwise completely unknown, it is reasonable to conclude that the stanza in B was inspired by the story of the final battle between Gunnlaugr and Hrafn.<sup>34</sup>

It is possible to point out further parallels in content or form between B and other works — Sagas of Icelanders such as *Þorsteins saga Síðu-Hallssonar* and *Hávarðar saga*

<sup>32</sup> *Stúdiar*, 245-7.

<sup>33</sup> *ÍF* V 228.

<sup>34</sup> See my article cited in note 15 above, where more similarities between B and *Gunnlaugs saga* are discussed.

*Ísfrðings*, Kings' Sagas, *Þorgils saga ok Haflíða* in the *Sturlunga saga* compilation, and, as was mentioned earlier, eddaic poems.<sup>35</sup> A parallel text occupying a special position remains to be considered. This is *Qlkofra þáttr*.

In this short story, as in B, a group of great chieftains band together to exploit a triviality and bring a lawsuit against a wealthy man in order to lay hands on his property. The defendant himself is completely helpless but receives cunning assistance from an outsider, Broddi Bjarnason (the Skegg-Broddi of B). Two of the prosecutors are persuaded to betray the others. The lawsuit ends in a complete fiasco and a glorious *senna* between Broddi and the instigators of the case. The saga and the *þáttr* also display a series of straightforward formal correspondences.<sup>36</sup>

Everyone seems to agree that there must be a literary connection between the *þáttr* and B. The saga lies on a higher literary plane and departs more notably from the common run of sagas. Was the *þáttr* a model that inspired the author of B, or is it a more artless imitation of the saga? In recent times most scholars have inclined to the former explanation, though one is forced to be content with arguments that are less than decisive.<sup>37</sup>

One might readily use some of the material and formal parallels that have been noted above in an attempt to define with greater precision the date of composition of B. But we must be cautious. Connections in subject-matter do not necessarily demonstrate that we are dealing with *literary* influence. A good deal of what is told about people and events in written sagas was doubtless also in

<sup>35</sup> *Studiar*, 248–79. Cf. further pp. xvii–xviii above, and my article cited in note 15.

<sup>36</sup> *Studiar*, 264–6.

<sup>37</sup> *ÍF* VII LXXXV–LXXXVI; *ÍF* XI XXXVIII; *Studiar*, 267–8; Baetke 1960, 7; de Vries, II 448, is more sceptical.

oral circulation and existed in that mode behind and alongside the literary transmission.<sup>38</sup> This applies for example to Oddr Ófeigsson, Grettir Ásmundarson and Ófeigr Járngerðarson in B. But where relationship in content is extensive and detailed, and especially where it is accompanied by comparatively clear and circumstantial correspondence in vocabulary and syntax (disregarding verse and fixed idioms), one may be compelled to assume direct influence from one written text on another. As far as I can see, such a conclusion is assured in the case of B and *Qlkofra þáttr* discussed above.

But even if similarity between two surviving works can be counted the result of direct influence, it may — as with B and *Qlkofra þáttr* — still be difficult to decide which way the influence went. No general rules have as yet been propounded for the solution of this problem, beyond the guidance provided by established chronological facts.

Excluding *Qlkofra þáttr* and perhaps *Þorsteins saga Síðu-Hallssonar*, hardly any of the texts that can otherwise be used to throw light on the contents of B, show such extensive material or formal correspondence with it that we must conclude that the author of B came by his knowledge from the work in its extant literary form rather than from oral anecdote or story-telling. This is not to say that the author of B could not have known some of the works mentioned above in book form. It is especially tempting to think that he did so in the case of *Laxdæla saga*.

Such a point of detail as the fact that Þorkell Eyjólfsson owned two ships is only appropriate in an account which narrates both Þorkel's gift of one ship to Gunnarr Þiðrandabani and Þorkel's last voyage to Norway and his

<sup>38</sup> Lars Lönnroth, *op. cit.* (note 11 above), has for example attempted to argue that the author of *Njáls saga* cannot certainly be shown to have used written sources.

death. The man who linked these two items can hardly have been anyone but the author of the extant *Laxdæla saga*. But, as noted above, this detail recurs in B (where it has the character of a blind motif). As shown above, it is also only *Laxdæla saga* in its literary form and no other source which gives Guðrún Ósvífrsdóttir such unique status, a status which helps to explain why it is that in B precisely her granddaughter is chosen for the marriage-match to crown the success of the hero, Oddr.

Fortunately we can have more confident opinions about the date of origin of *Laxdæla saga* than of most other sagas. It has long been held that it was written about the middle of the thirteenth century, but Rolf Heller has recently presented persuasive reasons for believing that it cannot have been composed until after 1255. He himself would prefer to assign the saga to a still later date.<sup>39</sup> If this is correct, and given that B builds on *Laxdæla saga*, B cannot have been written before about 1260, i.e. about the time the Icelandic commonwealth came to an end.

If B is thus to be put between *Laxdæla saga* and *Grettis saga*, we have a probable span of, say, fifty years, between about 1260 and 1310, in which to place its composition. If B is influenced by *Járnsíða* (cf. p. xxxiv) it must be younger than 1271.

It may finally be noted that the conclusion that the saga was composed relatively late is supported by the way in which several of the strophes (in M) are introduced. The introductory formula, *ok varð honum staka (vísa) á munni* (18/29, 20/19, 29/21), is characteristic of sagas written in the latter part of the thirteenth century or subsequently.<sup>40</sup>

<sup>39</sup> "Das Alter der Laxdæla saga", *Zeitschrift für deutsches Altertum und deutsche Literatur* XCVII (1968), especially 142-8; idem, *Die Laxdæla Saga* (1976), 28-9; cf. also Hallvard Magerøy in *Maal og Minne* 1971, 10-11.

<sup>40</sup> *Studiar*, 114.



*Where the saga was written.*

That the author wrote in Iceland is evident from expressions such as: *þá var hann beðinn af vinum sínum at staðfestask hér* (M and K) 3/8; *hér á Íslandi* (M; *hér á landi* K) 3/17; *hér á landi* (M and K) 3/21. It is not so easy to say where he belonged in Iceland. The events in the saga chiefly take place in the Húnavatn district and at the Althing. The M text shows no topographical error in these places, though the author appears vague about local conditions in Þorgeirsfjörður and Borgarfjörður (cf. notes to 34/4, 35/2). The writer who tells us in M that Ófeigr Skíðason lived *vestr í Miðfirði*\* (1/1) and that Ófeigr Járngerðarson was *norðan ór Skörðum* (1/4) must have lived in North Iceland somewhere between Miðfjörður and the district where Skörð lies<sup>41</sup> (cf. Maps A-B), but we have no means of deciding whether these are the words of the original author or of a later copyist. There are things which suggest that Mōðruvallabók was itself written in that same area, possibly at the monastery of Mōðruvellir in Hørgárdalur<sup>42</sup>, and it is known that the scribe of this codex could on occasion omit statements of

<sup>41</sup> Cf. the distinction *norðar* — *vestar* at 3/4. — In North Iceland people say *vestur* — *norður* for directions west and east along the coast, and they had the same usage in the middle ages. Cf. Stefán Einarsson, “Áttatáknanir í íslenzku nú á dögum”, *Skírnir* 126 (1952), 159–60, 164; idem, “Áttatáknanir í fornritum”, *Skírnir* 127 (1953), 169, 176. At 2/20 in B it says of Oddr *hann ræzk í flutningar (til flutninga K) norðr til Stranda*. This agrees with usage in both Dalasýsla and North Iceland, cf. *Skírnir* 126 (1952), 160, *Skírnir* 127 (1953), 173–4. (In Borgarfjörður on the other hand, nowadays at least, they say *vestur á Strandir*, cf. *Skírnir* 126, 1952, 161.). The phrase *norðr í Víðidal*, 6/20, relates to movement from Melr in Miðfjörður and agrees with normal North Icelandic usage. (Víðidal lies east of Miðfjörður.) At 2/8–9 and 9/15 we have movement from Reykir *út á Vatnsnes* and from Melr *út til Vatnsdals ok Langadals*. Here *út* is normal usage because in each case it is a question of movement towards the sea. Direction away from the sea is normally conveyed by *upp*, as in *upp á Mel* at 4/4; cf. *Skírnir* 127 (1953), 172.

<sup>42</sup> Stefán Karlsson, *op. cit.* (note 18 above), 29; idem, *Gripla* III (1979), 228.

direction that did not fit a northern Icelandic context.<sup>43</sup> The fact that **K** says that Ófeigr lived *norðr í Miðfirði* (B 1976, 1/12) does not help us much. The man who wrote that must have lived in West or South Iceland<sup>44</sup> but, all things considered, *norðr* here must be counted a substitution — there is a general predilection for West Iceland in this redaction which has led to alteration of the original text in several places (cf. pp. xlviii-l below).

*The manuscripts. Derivation of M and K from  
a common written source.*

**B** has survived in many manuscripts. The two vellum books from the middle ages, Möðruvallabók (**M**), written about 1350, and Gl. kgl. saml. 2845 4to (**K**), written about 1400–1425, have already been mentioned.<sup>45</sup> There is a vellum fragment, JS, brot nr 6, in Landsbókasafn Íslands (**JS**), written in the latter half of the fifteenth century.<sup>46</sup> It covers 7/4–10/22 in this edition, is close to **M** and probably derived from it.

All the extant paper manuscripts (33 in all) are descended from the known vellum manuscripts, most from **M**, some from **K**. They thus have no value for textual criticism.<sup>47</sup>

The texts in **M** (and **JS**) and **K** are quite close to each other in the first part of the saga (chs. 1–4). But afterwards there is greater dissimilarity, right to the end, so much so that one must talk of them as representatives of two

<sup>43</sup> *ÍF* V LXXVII and note 2.

<sup>44</sup> *ÍF* VII xciii; *Skirnir* 127 (1953), 166.

<sup>45</sup> See p. xxxiii and notes 18–19 above.

<sup>46</sup> **B** 1976, \*74–\*81.

<sup>47</sup> For discussion of the relations between the paper manuscripts see **B** 1976, \*21–\*93.

redactions. It is also important that M contains five stanzas attributed to Ófeigr, which are not in K, while the stanza ascribed to Óspakr in the last chapter of the saga is in both M and K.

These circumstances have made B a central subject of dispute in the long controversy about the origins of Sagas of Icelanders. Several other sagas also survive in deviant redactions. Scholars (especially Andreas Heusler and Knut Liestøl) who maintained that sagas existed in oral form before being written down have taken the deviant redactions to be independent recordings of complete oral sagas. Heusler, who published two editions of B (in the M text), thought that this was the case here as well, while other scholars, such as Björn Magnússon Ólsen, Finnur Jónsson and Guðni Jónsson, have reckoned that the two versions of B were derived from a common literary source but had been differently moulded by the editorial activity of scribes.<sup>48</sup> In *Studiar i Bandamanna saga* (1957) I tried to demonstrate that this latter view is nearer the truth and that M and K must share a common written source.<sup>49</sup>

This conclusion was largely based on a systematic study of the syntax and style of the two redactions. It came to light that a great many small details are the same in both versions and occur at corresponding points in the narrative. One cannot avoid the conclusion that they must have stood in the author's original, for such correspondences would be inconceivable if each redaction had been given literary form by a writer working on his own.<sup>50</sup> Many of

<sup>48</sup> Björn Magnússon Ólsen, *Um íslendingasögur* (Safn til sögu Íslands VI, 1929-39), 256-62; Finnur Jónsson 1933, x-xi; *ÍF* VII xciv-xcviii.

<sup>49</sup> See especially *Studiar*, 235-7, 309.

<sup>50</sup> I have further supported this conclusion in "Eventyrvariantar og sagsaversionar", *Einarsbók. Afmæliskeðja til Einars Ól. Sveinssonar* (1969), 233-54, where I considered some Icelandic and Norwegian folktales that exist in

the points of correspondence can be sorted into representative groups. As examples may be cited: word-pairs (e.g. *stórauðigr maðr ok ágætr*; 24 exx.); antithetical constructions (e.g. *átti lendur miklar en minna lausafé*; 32 exx.); echoing replies (e.g. *Óspakr mælti*: “ .. ertu mjök lofaðr af mǫnnum . . . ” *Oddr svarar*: “ *Ekki ertu mjök lofaðr af mǫnnum . . .* ”; 20 exx.); alliteration (e.g. *at láni ok leigu*; *seg upp sættina eða sit fyrir svörum*).

*The primacy of M (including Ófeig's strophes).*

Having established a common literary source for M and K, the next question to ask is which of the two represents the original more faithfully. There has been dispute about this too.

The first scholarly edition of the saga, by Halldór Friðriksson in 1850, was chiefly based on M, but the second, by Gustaf Cederschiöld in 1874, had K as its main source. Most scholars have since regarded the shorter K text as closer to the original. In *Studiar* (1957) the present editor rehabilitated the primacy of M, but this was criticised by Walter Baetke, who stuck to the K text in his edition of 1960. I have answered the objections of Baetke and others in an article in *Arkiv för nordisk filologi* (1966), and supplemented the arguments in favour of M in two subsequent papers.<sup>51</sup>

independently recorded variants. On the whole it appears safe to say that the maximum number of the same words occurring in such pairs of variants does not exceed one-third of the total number of words in the shorter of the variants compared. In ch. 2 of B, on the other hand, M and K have so many words in common that they amount to approximately 73 % of the shorter text of this chapter; in ch. 11 the percentage is about 40, still notably higher than the maximum found in the folktale variants.

<sup>51</sup> Hallvard Magerøy, “Dei to gjerdene (versjonane) av Bandamanna saga”, *ANF* 81 (1966), 75–108; and my articles cited in notes 4 and 15 above.

Here we may take just a few examples to show the nature of the evidence in M's favour.

In several places we find better logic in the way the action develops in M than in K.

In ch. 1 Oddr Ófeigsson becomes a rich man by these steps: money on loan — capital of his own — share in a boat in coastal trade — ownership of the boat — share in a merchantman — ownership of that vessel — and of a second. K has the same but does not specifically mention the share in the merchantman. Instead it says that Oddr “now buys stockfish and goes abroad”, which may imply a part-share (later it says that he becomes sole owner of *the ship*), but nevertheless breaks the orderly progression. It must also be counted an anachronism because Icelandic fish-export hardly existed on any scale before the fourteenth century — after B was originally composed, that is, though it was in full swing when the K text was written.<sup>52</sup>

In ch. 9 Ófeigr asks Gellir for the hand of his daughter for Oddr. In M the dialogue follows the pattern found in ch. 6, where Ófeigr persuades the judges, and in ch. 8, where he wins over Egill. Ófeigr first uses elaborate arguments to demolish objections, and only after he has softened up the opposition in this way does he venture to produce the decisive, but risky, argument — the money-bag. But in ch. 9 in K Ófeigr starts by playing his trump-card, his cash inducement, and only makes use of persuasive argument afterwards.

In ch. 10 K says that Ófeigr took his kinsmen from Skqrð with him when he went to Lqgberg to intervene in the suit against Oddr. This detail is not in M and it has no function in the narrative, for nothing is subsequently

<sup>52</sup> Jón Jóhannesson, 314–6; idem, *Íslendinga saga II* (1958), 139–41, 172–3.

heard of these men.<sup>53</sup> Neither is support of kinsmen in keeping with the set pattern of Ófeigr's triumphs in the saga — he wins all his victories single-handed.

As was said earlier, there is not a single sentence in M which is not directly linked to the main action. In K on the other hand a number of statements are introduced that are irrelevant to the development of the story and sometimes evidently incorrect. The point just mentioned, that Ófeigr took his kinsmen from Skqrð with him to Lögberg, is one such superfluous addition. Another is the list of ancestors of Þórarinn Langdælagoði in ch. 4 in K, whose erroneous nature was demonstrated long ago by Guðbrandur Vigfússon.<sup>54</sup> A third instance is at the end of ch. 1. M illustrates Odd's special luck as a sailor by saying that he always made land between Eyjafjörðr and Hrútafjörðr — that is, never far from his home in Miðfjörðr. K says that "he never came to land further north (= east) than in Eyjafjörðr and never further west than in Hvítá, and most often in Hrútafjörðr". Hvítá in Borgarfjörðr is so far from Miðfjörðr that as proof of Odd's good fortune as a voyager K's statement is nonsensical. There is no mention of any landing in Hvítá later in the saga either. But the afterthought, "and most often in Hrútafjörðr" (one of the K editor's "repairs", cf. p. lii), shows that the original text, here modified, must have corresponded to M.

There are other serious mistakes in K. In ch. 9 Gellir is made to offer completely garbled information about the children of Þorgils Arason and Steinþórr á Eyri.<sup>55</sup> In ch.

<sup>53</sup> It is true that Ófeigr later uses the word *frændr* in addressing the confederates in K (B 1976, 57/20, 24), but he clearly only means himself and perhaps Oddr; cf. also 22/22.

<sup>54</sup> *Ný félagsrit* XVIII (1858), 158–9; cf. *ÍF* VII, 305, note 1.

<sup>55</sup> *ÍF* VII, 339–40, notes; *Studiar*, 80–81.

12 M tells us that a priest, unnamed, was fetched from Síðumúli to minister to the dying Hermundr, who has only been able to get as far as Þorgautsstaðir. In K the priest is identified as Þórðr Sǫlvason from Reykjaholt, and he comes to Hermundr at Gilsbakki. Þórðr Sǫlvason is mentioned in other sources but he is nowhere said to have been a priest.<sup>56</sup> When B was composed a church had long stood at Gilsbakki, with a resident priest to serve it. It seems unlikely that the author would have thought of fetching a priest there from elsewhere — least of all from a place as far away as Reykjaholt — but the change in K may be associated with its editor's interest in western Icelandic matters, cf. p. xlv.<sup>57</sup>

When Hermundr was stricken he had been to *Hvammsleið*. In M it says that this was in the autumn (i.e. after the suit against Oddr at the Althing in the summer), which is what one would expect since the *leið* was the regular autumn meeting. But in K it says that he went to Hvammsleið “when spring began” (*er vára tók*), which is obviously unacceptable.

Later in this same chapter, ch. 12, K reads, “It happened one morning when men went out of doors on the farm where the case against Óspakr had been *reift*.” As we know, the verb *reifa* is used of the summing-up which was an obligatory part of the procedure in a court of law (cf. pp. lvi-lvii), and such courts normally functioned only at assemblies. Óspakr's case had been heard at the Althing, so the statement in K is absurd. This and the preceding are only two among several errors that show that the man responsible for the K redaction was very

<sup>56</sup> *ÍF* VII, LXXXII and 361, note 1.

<sup>57</sup> *Studiar*, 103–5.

ignorant of the way the law worked in the days of the Icelandic commonwealth.<sup>58</sup>

Another mistake in **K**, though not quite so self-evident, may be detected in ch. 10. Egill there maintains that the chieftain Þorgeirr Halldóruson had been beaten about the head by a smallholder and had let himself be satisfied with a ridiculously small compensation for the disgrace he had suffered. In **M** this is said to have happened at *Rangárleið*, in **K** at *Árnessleið*. The latter may appear reasonable because Laugardalr, where Þorgeirr lived, belongs to *Árnessþing*, but such an affray could equally well have happened at *Rangárleið*, the assembly for the neighbouring district to the east. The site given in **K** might then possibly be another reflection of the **K** editor's interest in shifting episodes and locations in a westerly direction (cf. p. xlv).

The sustained artistic economy of the **M** redaction need not deter us from regarding the five stanzas attributed to Ófeigr as original in the saga. They are not in **K** and many have thought them interpolated in **M**. But as was shown above (pp. xix-xx), they all have an important function in the structure of the narrative. Several scholars have maintained that particularly strophe 3, the last stanza Ófeigr addresses to Egill, cannot belong where it stands, because they think it is unnatural for anyone to speak so offensively to a man he wishes to win over — “much too brazen to be suitable for the occasion”.<sup>59</sup> But this response seems to depend on an outmoded and far too unsubtle a view of saga “realism”. Modern studies

<sup>58</sup> See *Studiar*, 30 (on **B** 1976, 12/4, 20); 58-9 (on **B** 1976, 33/14-34/1, 33/24); 63-4 (on **K**, **B** 1976, 36/20: *ok er þó nǫkkur í eidd hjálpin*); 89 (on **B** 1976, 57/7-8, 18-21); 102 (on **B** 1976, 71/4-5, 16-17); 106 bottom (*reift*, cf. **B** 1976, 72/8, 73/27).

<sup>59</sup> Anne Holtmark in *Maal og Minne* 1958, 75-6.



have made it clearer than before that fundamentally saga literature follows artistic laws. The art of the sagas does not aim first and foremost at imitation of real life but at attaining the maximum aesthetic and psychological effect on the audience, whether it be in accordance with nature or not. As a result saga authors can often introduce strophes at moments in their narration where they must appear quite absurd to anyone who expects the action of a saga to be “natural”.<sup>60</sup>

To a large extent the difference between the M and K redactions lies in variation in narrative sequence. Where the same material appears in different places in the two versions it usually fits the context well in M but less well in K. In K material tends to be introduced sooner than it should be. An example of such “anticipation” is in ch. 5, where in K Styrmir takes the trouble to explain a point of law to Þórarinn, a chieftain who is himself well versed in the law. In M Styrmir offers his explanation in similar terms at a later point in the chapter, and here the man he is talking to is Oddr, naturally enough for it is part of the plot that Oddr should be ignorant of legal matters. Another example comes in ch. 7. In M Ófeigr advises Oddr to ready his ship while the assembly is in progress, so that he can leave the country at a moment’s notice. In K Ófeigr advises him to leave the country while the assembly is held, though this conflicts with the narrative later in K, since there, as in M, Oddr does nothing of the kind but only goes abroad when his father comes from the assembly and announces their victory. Ófeigr’s recommendation that Oddr should sail in K ch. 7 is an “anti-

<sup>60</sup> On this see my article cited in note 4 above.

“anticipation” of Ófeig’s recommendation in M ch. 11.<sup>61</sup>

The editor of the K redaction was naturally faced with a difficulty when, having already introduced material by “anticipation”, he came to the point where it properly belonged. He frequently tried to solve the problem by a “repair”, rewriting the text to provide the necessary continuity.<sup>62</sup>

He was also moved to revise the text for other reasons. As was mentioned above, he shows a striking predilection for people and places in West Iceland, especially Borgarfjörður, and he likes to add genealogical and topographical information from this area (though his details are often wrong).<sup>63</sup>

Because of the many instances of error, abridgment and displacement of material in K, it is natural to prefer M as the main text. Though by no means fault-free, M appears to reproduce the original quite closely. It omits words and shorter passages and sometimes has obvious mistakes where K has a correct reading (cf. the select variant apparatus with the text below). But errors in M can all be accepted as ordinary scribal mistakes and reveal no tendency towards conscious editorial reorganisation.

Reasons were advanced above (pp. xix–xx) for believing that not only Óspak’s strophe in the last chapter but also all of those attributed to Ófeigr are original in the saga. Even if one accepts this, the question remains: who composed them? As on so many other points, opinions

<sup>61</sup> This represents an alteration of my earlier view on this point, cf. *Studiar*, 69–70.

<sup>62</sup> On “anticipation” and “repair” see further *Studiar*, 120–23, 307–8.

<sup>63</sup> K has: *norrðr í Miðfirði* (see p. xlv above): *Hvita* for *Hrítarfjörð* 3/5; *Laxdælagöðu* for *Langdælagöðu* 6/28; *Árnessleið* for *Rangárleið* 32/28; and shows a special interest in Hermundr Illugason. See *Studiar*, 123, 308.

have been strongly divided. Probably very few people now countenance the old simple view that the strophes are “genuine” — i.e. that the historical Ófeigr Skíðason composed the Ófeigr stanzas and the historical Óspakr Glúmsson composed the single Óspakr stanza. But even if they are not genuine in this way, they might still be older than the saga itself. Particularly Óspakr’s strophe has been seen in this light.<sup>64</sup> But to the present editor it seems much more likely that the author of the saga composed all the verse himself. There are several reasons for this conclusion. Thus, neither Ófeigr nor Óspakr are known as scalds outside B, and the verse attributed to them is found only in B. It was shown above that in all probability more or less the entire contents of B were invented by the author, and no one has put forward decisive arguments to prove that the verses are not in the same case.<sup>65</sup> It was long ago understood that Óspakr’s strophe could not be authentic, because in the supposed circumstances it could not possibly have been learnt and passed to anyone else.<sup>66</sup> In addition, this stanza contains a striking echo of words uttered by Hrafn in *Gunnlaugs saga* (cf. p. xxxix above). But there are other echoes of *Gunnl.* in B, and it is simplest to envisage the author of B himself as the man responsible for all the similarities to that saga that are to be found in his narrative.

<sup>64</sup> Cf. Sigurður Nordal in *NK VIII: B* (1953), 257; idem, *Um íslenzkar fornsögur* (1968), 148; Einar Ól. Sveinsson, *Ritunartími Íslendingasagna* (1965), 42.

<sup>65</sup> Anne Holtmark, *Maal og Minne* 1958, 75–7, thought discrepancies could be demonstrated between the prose and strophes 3 and 4 and that the strophes were older than the saga. Baetke 1960, 45, also says that the verses are in poor accord with the context, but thinks they are later than the saga and interpolated. I have discussed these views in *ANF* 81 (1966), 95–7. — Einar Ól. Sveinsson, *loc.cit.* (note 64 above), seems to imply that the Ófeigr stanzas are such poor poetry that they are likely to be spurious for that reason. Cf. *Studiar*, 118.

<sup>66</sup> Heusler 1913, XLV; Anne Holtmark, *Maal og Minne* 1958, 76–7; Baetke 1960, 45.

*Early Icelandic law.*

To comprehend the action of B some knowledge of Icelandic law is essential. The following is an extremely summary account (some points are amplified in the General Notes). The day-dates given are those appropriate for the eleventh century.<sup>67</sup>

The men who settled Iceland around A.D. 900 were used to open-air assemblies (*þing*) at which matters of public moment were discussed, disputes compounded, charges of wrongdoing substantiated and offenders condemned. All free men might participate but heads of households had most say in affairs. Some of these were recognised as chieftains, with varying degrees of social, military and religious authority. The title given such a leader in Iceland was *goði* (chieftain; also referred to by the less specific *hofþingi*, leader or lord); his authority was the *goðorð* (chieftaincy). When the Icelanders organised a national assembly (*alþingi*, Althing) just before 930, the number of chieftaincies was fixed at 36, and each householder (*bóndi*), and through him his dependents, contracted himself as a follower (*þingmaðr*, assembly man) of one chieftain. A chieftaincy was usually owned by one

<sup>67</sup> See further *Grágás. Isländernes Lovbog i Fristatens Tid*, udgivet . . . og oversat af Vilhjálmur Finsen, 1852; *Grágás . . . Staðarhólsbók*, udgivet . . . [ved Vilhjálmur Finsen], 1879; *Grágás . . . Skálholtsbók . . .* udgivet . . . [ved Vilhjálmur Finsen], 1883. These volumes were reprinted by Odense Universitetsforlag in 1974. There is a German translation of the Codex Regius (i.e. *Grágás . . . 1852*): *Isländisches Recht. Die Graugans*. Übersetzt von Andreas Heusler (Germanenrechte IX, 1937); and an English translation of Codex Regius with additions from Staðarhólsbók, prepared by A. Dennis, P. Foote and R. Perkins, is in course of publication by Manitoba University Press. *Grágás . . . 1883* contains an invaluable Ordregister. The most elaborate discussion otherwise is in Konrad Maurer, *Vorlesungen über Altnordische Rechtsgeschichte IV-V* (1909-10; reprinted 1966). There are numerous relevant articles in *KL*. An excellent sketch is given in Jón Jóhannesson, 35-93; and cf. also Ólafur Lárusson, *Lov og Ting* (oversatt av Knut Heile, 1960).

person but sometimes by more than one, and it could be transferred temporarily or sold like other personal property. Later some new chieftaincies were added to the 36 "full and ancient" ones.

At the Althing the chieftains were voting members of the Law Council (*lögretta*). They nominated the men who acted as judges in any lawcourt (*dómr*) that was established, and replaced them by others if litigants found good cause to challenge those first nominated. They elected the Lawspeaker (*lögsgumádr*) who acted as president of the whole assembly and chairman of the Law Council. The Lawspeaker served for three years in the first instance and could be re-elected. He had a particular seat at the Law Rock (*Lögberg*), the central place at the assembly where announcements were made. 15/25-31

The Lawspeaker had to know the laws by heart and recite them, one-third each year with annual repetition of the section on conduct of Althing affairs. Some laws are stipulatory but many envisage a precise practical case: if someone does something, the penalty is such-and-such and the manner of prosecution is so-and-so; sometimes what constitutes an acceptable defence is included.

We know most about the legal system after it was reorganised *c.* 960. Iceland was then divided into four parts. The East, West and South Quarter (*fjórðungr*) each contained three assemblies, the North Quarter four. Each assembly had a named site and was the meeting-place of the men of three chieftaincies. There were thus 28/34, 32/28,  
35/1-2 13 assemblies and 39 chieftains in all, and at the Althing each of the other Quarters had three more representatives added to balance the 12 chieftaincies from the North. Separate Quarter Courts were then established at the Althing (*Norðlendingadómr* etc.), each to hear cases from 13/24-25, 15/27  
its own territory.

At the local sites a spring assembly (*várþing*) met for 4 nights and up to 7 days between 7 and 27 May. Suits could be judged before a court there, and it was the lawful time and place for various transactions. A chieftain might there give his followers notice of attendance at the Althing; he had to take at least one in nine of them with him, and he naturally took more if a show of force was needed. Those who did not go contributed to the expenses of those who did; and it was the chieftain's responsibility to house his men in his booth (*búð*) at the assembly. The Althing itself was held for two weeks between 18 June and 8 July, starting on a Thursday. There was then an autumn assembly (*leið, haustþing*), held for not less than one day and not more than two nights between 16 July and 23 August. It was chiefly intended to publicise decisions of the Althing. No court was instituted at it. All these assemblies were inaugurated by some kind of religious ceremony which established a special sanctity within the bounds and for the duration of the meeting (*at helga þing*). The gods — superseded by the Almighty in Christian times — otherwise figured in the oaths that everyone had to swear before participating in any capacity in legal procedures.

Some cases had to be first brought before a spring assembly court; if undecided they could come to the appropriate Quarter Court of the Althing. Other cases could be first brought before a Quarter Court. These courts had no fixed sites but the judges (probably 36 for each court, one nominated by each man acting in the "full and ancient" chieftaincies) were led out by the Lawspeaker to the spot he picked for them on the flat ground (*vellir*) of the assembly place. Here they sat in a circle and listened to whatever suit was presented before them, with one of their number selected to provide a

summary repetition (*reifing*; *at reifa*) of the prosecution, 13/27, 15/15,  
one of the defence, at the end of the pleading. 35/18

Before litigants got as far as the circle of judges, they had much to do to prepare the case (*at búa mál*) in the locality (*heiman*) and at the assembly itself. When a wrong was done it had to be formally published by or on behalf of the person who suffered it. (In the case of personal injury it was also announced by the man who had done it — essential after a killing if it was not to be counted indefensible, cf. note to 11/4–6.) There were then two recognised ways of mounting a case. One way sometimes prescribed was for the prosecutor to call neighbouring householders (*at kveðja heiman búa*) to attend the assembly to provide the formal means of proof he needed to make his case before the court. These neighbours, five or nine depending on the nature of the suit, had to be those otherwise qualified who lived nearest the scene of the action or nearest the home of the accused as the laws specified. If the prosecutor had eye- or ear-witnesses to support his case, he called them to attend the Althing as well. Then at the start of the assembly he formally published his charges, and the pleading took place in due course before the Quarter Court. The other way of mounting a case was for the prosecutor to go to the home of the man charged (or as near as he could without danger) and formally summon (*at fara stefnuþor*; *stefna*) him to answer for his act at law. Specific times were prescribed for this summoning (*stefnudagar*). (A man who committed certain offences automatically forfeited his right to attend an assembly, but someone else could act for him, and the conduct of cases could always be transferred.) The prosecutor also called relevant witnesses to attend the assembly, but he did not provide himself with a panel of neighbours until he got to the assembly itself. Then he 11/12–14, 13/2, 8–9

16/29, 17/4–6

10/24, 17/2–3

18/11–12

took five or nine from those qualified who happened to be present.

Before the judges the prosecutor presented his eye- and ear-witnesses and put the facts of the case and of his procedure (also substantiated by witnesses) to the panel of neighbours, who validated his points by majority verdicts. The defence might also bring witnesses, and whatever grounds of defence (*vgrn, varnir*) were pleaded also had to be validated by a panel verdict, either given by all five of the prosecutor's panel or, if there were nine, by five of them selected by the defence. Defence might hinge on a demonstration of legal right to do what had been done — repossession, for example, or justifiable retaliation — or of procedural fault on the part of the prosecution. After the presentation, the selected men summed up, and the judges gave their individual voices as to whether the defendant was under penalty (*sekr*) or not (*sykn*). The judgment was announced in the court by the man who summed up the prosecution if the charge was upheld, by the man who summed up the defence if it was not. As with all procedural matters this was done formally with specific witnesses named in order to guarantee a correct record. A valid judgment needed a majority of at least 30 to 6. If this was lacking, further procedures were prescribed, but it was a virtual deadlock, and it was perhaps particularly at such a juncture that disputants resorted to duelling to obtain a decision.

But a court of final instance for undecided Quarter Court suits, with procedures allowing straight majority verdicts, came into being soon after A.D. 1000 (and was soon followed by abolition of duelling). This was the Fifth Court (*fimmtardómur*), which also acted as a court of sole instance for a variety of offences, including bribery or attempted bribery in the courts.



When judgment had been given in a court and the result afterwards published at the Law Rock, the sentence seems generally to have been counted effective from the end of the assembly. The chief penalties (*sekðir*) stipulated in the laws are: fines; loss of office if a *goði* was at fault; “lesser” outlawry (*fjörbaugsgarðr*), banishment from Iceland for three years with safeguards which gave the outlaw a chance to get out of the country unmolested; and “full” outlawry (*skóggangr*), which deprived a man of all rights and was virtually a death-penalty. Various intermediate penalties could be arranged by private settlement (*sætt, sátt; at sættask*). Arrangements for the terms (*gørð*) to be imposed under private treaty varied with circumstances, from one side’s sole right to decide the outcome (*sjálfðæmi*) to verdicts left to an agreed third party.

Sentence of outlawry was not legally completed until a court of confiscation (*féránsdómr*) had been held at the outlaw’s home. This had to be instigated by the prosecutor but was superintended by the local chieftain, who took a fee from the estate. When goods had been set aside for debts and maintenance of wife and dependents, the remaining property was halved between the prosecutor and the men of the Quarter (*fjórðungsmenn*), or the men of the locality if sentence was passed at a spring assembly court. Further action against the outlaw remained the duty of the prosecutor, but anyone could now help him with legal impunity, while anyone who helped the outlaw in any way was liable to prosecution.

*The present text.*

The aim of the present edition is to introduce *Bandamanna saga* to students in a text as close as possible to what the

author wrote. As explained above (p. lii), M must be the chief source, with occasional preference for the reading of K or other emendation.

The text has generally been normalised in accordance with the practice of the editors of *Íslenzk fornrit*. This normalisation reflects the state of the Icelandic language in the first half of the thirteenth century. It is a convenient conventional form for a student text, but a little archaic for B, probably composed towards 1300.

The scribe of M often abbreviates forms of verbs of speech (*segja*, *svara*, *mæla*) by writing only the first letter. In such cases the full forms given here follow the expansions adopted in the edition in ÍF VII.

For the abbreviations used in the textual notes and elsewhere see pp. x–xiii. Forms in quote-marks in the textual notes are quoted literally from the manuscripts but with silent expansion of abbreviations.

# BANDAMANNA SAGA<sup>1</sup>

## I

Ófeigr hét maðr er bjó vestr í Miðfirði á þeim bæ er at Reykjum heitir. Hann var Skíðason, en móðir hans hét Gunnlaug; móðir hennar var Járngerðr<sup>2</sup>, dóttir Ófeigs Járngerðarsonar norðan ór Skoðum. Hann var kvæntr maðr, ok hét Þorgerðr kona hans ok var Váladóttir, ættstór kona ok inn mesti kvenskörungur. Ófeigr var spekingr mikill ok inn mesti ráðagørðamaðr. Hann var í 5  
í ǫllu mikilmenni, en ekki var honum fjárhagrinn hægr, átti lendur miklar en minna lausafé. Hann sparði við engan mann mat, en þó var mjök á sǫngum þat er til 10  
búsins þurfti at hafa. Hann var þingmaðr Styrmis frá Ásgeirsá er þá þótti mestr hǫfðingi vestr þar. Ófeigr átti son við konu sinni er Oddr hét; hann var vænn maðr ok brátt vel mennt. Ekki hafði hann mikla ást af feðr sínum; engi var hann verklundarmaðr. 15

Váli hét maðr er þar óx upp heima hjá Ófeigi; hann var vænn maðr ok vinsæll. Oddr óx upp heima með feðr sínum þar til er hann var tólf vetra gamall. Ófeigr var fálátr lǫngum við Odd ok unni honum lítit. Sá orðrómr lagðisk á at engi maðr þar í sveitum væri betr mennt en 20  
Oddr. Einn tíma kemr Oddr at máli við fǫður sinn ok beiðir hann fjárframlaga — „ok vil ek fara á brott heðan.

<sup>1</sup> Title inserted by the editor. *M* (fol. 114ra) has in red Saga Ófeigs banda kals. At the top of fol. 114r a seventeenth-century hand has written Bandamanna Saga hefst hier and the same hand has inserted Bandamanna Saga at the top of every recto thereafter until the saga ends. *K* had no title but Bandamanna-Saga was inserted by Jón Eiríksson (died 1787; cf. *Íslenzkar æviskrár III*, 1950, 102–3). Chapter-division in the following is as in *M* but with omission of the chapter-titles found there (they cannot be original in the saga) and new chapter-numbering.

<sup>2</sup> móðir hennar var Járngerðr] ÷ *K*: cf. note.

Er á þá leið,“ sagði hann, „at þú leggr til mín litla sœmð; em ek ok ekki nytsamligr yðru ráði.“ Ófeigr svarar: „Ekki mun ek minnka tillog við þik ór því sem þú hefir til unnit; mun ek ok því næst gera, ok muntu þá vita hvert fullting  
 5 þér er at því.“ Oddr sagði at lítt mátti hann við þat styðjask mega, ok skilja við þat talit. Annan dag eptir tekr Oddr vað af þili ok öll veiðarfœri ok tólf álnar vaðmáls. Hann gengr nú í brott ok kveðr engan mann. Hann ferr út á Vatnsnes ok rézk þar í sveit með vermönnum, þiggr at  
 10 þeim hagræði þau sem hann þarf nauðsynligast at láni ok leigu. Ok er þeir vissu ætt hans góða, en var vinsæll sjálf, þá hætta þeir til þess at eiga at honum. Kaupir hann nú allt í skuld ok er með þeim þau missari í fiskiveri, ok er svá sagt at þeira hlutr væri í bezta lagi er Oddr var í sveit  
 15 með. Þar var hann þrjá vetr ok þrjú sumur, ok var þá svá komit at hann hafði þá aptr goldit hverjum þat er átti, en þó hafði hann aflat sér góðs kaupeyris. Aldri vitjaði hann fœður síns, ok svá láta þar hvárir sem engu ætti við aðra at skylda. Oddr var vinsæll við sína féлага.  
 20 Þar kemr at hann ræzk í flutningar norðr til Stranda með farma ok kaupir sér í<sup>3</sup> ferju; aflar þá svá fjár. Nú græðir hann brátt fé þar til er hann á einn ferjuna, ok heldr nú svá milli Miðfjarðar ok Stranda nokkur sumur; tekr hann nú at hafa vel fé. Þar kemr enn at honum leiddisk sjá  
 25 athöfn. Nú kaupir hann í skipi ok ferr útan ok er nú í kaupferðum um hríð, ok teksk enn vel til þessa ok liðmannliga; verðr honum nú gott<sup>4</sup> bæði til fjár ok mannheilla. Þessa iðn hefir hann nú fyrir stafni þar til er hann á einn knörr ok mestan hluta áhafnar; er nú í kaupferðum ok  
 30 gerisk stórauðigr maðr ok ágætr. Hann var opt með höfðingjum ok tignum mönnum útan lands ok virðisk þar vel sem hann var. Nú gerir hann svá auðgan at hann

<sup>3</sup> i] K, ÷ M.

<sup>4</sup> gott] K. ÷ M.

á tvá knörru í kaupferðum; ok svá er sagt at engi maðr væri þann tíma í kaupferðum sá er jafnauðigr væri sem Oddr. Hann var ok farsælli en aðrir menn; aldri kom hann norðar skipi sínu en á Eyjafjörð ok eigi vestar en í Hrutafjörð.

5

## II

Þess er getit eitthvert sumar at Oddr kemr skipi sínu á Hrutafjörð við Borðeyri ok ætlar at vera hér um vetrinn. Þá var hann beðinn af vinum sínum at staðfestask hér, ok eptir böen þeira gerir hann svá, kaupir land í Miðfirði þat er á Mel heitir. Hann eflir þar mikinn búnað ok gerisk 10 rausnarmaðr í búinu, ok er svá sagt at eigi þótti um þat minna vert en um ferðir hans áðr, ok nú var engi maðr jafnágætr sem Oddr var fyrir norðan land. Hann var betri af fé en flestir menn aðrir, góðr órlausna við þá er hans þurftu ok í nánd honum váru, en fozður sínum gerði 15 hann aldri hagræði. Skip sitt setti hann upp í Hrutafirði. Þat er sagt at engi maðr væri jafnauðigr hér á Íslandi sem Oddr, heldr segja menn hitt at hann hafi eigi átt<sup>5</sup> minna fé en þrir þeir er auðgastir váru. Í öllu lagi var hans fé mikit, gull ok silfr, jarðir ok ganganda fé. Váli, frændi hans, 20 var með honum, hvárt sem hann var hér á landi eða útan lands. Oddr sitr nú í búi sínu með slíka sœmð sem nú er frá sagt.

Maðr er nefndr Glúmr; hann bjó á Skriðinsenni; þat er milli Bitru ok Kollafjarðar. Hann átti þá konu er Þórdís 25 hét; hon var dóttir Ásmundar hærulangs, fozður Grettis Ásmundarsonar. Óspakr hét sonr þeira. Hann var mikill maðr vexti ok sterkr, ódæll ok uppivozlumikill, var brátt í

<sup>5</sup> átt] ÷ M, added by H.Fr. following paper MSS.

flutningum milli Stranda ok norðrsveita, gørviligr maðr ok gerisk rammr at affi. Eitt sumar kom hann í Miðfjörð ok seldi fang sitt. Ok einn dag fekk hann sér hest ok reið upp á Mel ok hittir Odd. Þeir kvøddusk ok spurðusk  
 5 almæltra tíðenda. Óspakr mælti: „Á þá leið er, Oddr,“ sagði hann, „at góð frétt ferr um yðvart ráð; ertu mjök lofaðr af mǫnnum, ok allir þykkjask þeir vel komnir er með þér eru. Nú vænti ek at mér muni svá gefask; vilda ek hingat ráðask til þín.“ Oddr svarar: „Ekki ertu mjök  
 10 lofaðr af mǫnnum ok eigi ertu vinsæll; þykkir þú hafa brögð undir brúnum, svá sem þú ert ættborinn til.“ Óspakr svarar: „Haf við raun þína en eigi sǫgn annarra, því at fátt er betr látit en efni eru til. Beiði ek þik ekki gjafar at; vilda ek hafa hús þín en fœða mik sjálfr ok sjá þá hversu  
 15 þér gezk at.“ Oddr svarar: „Miklir eru þér frændr ok torsóttir ef yðr býðr<sup>6</sup> við at horfa, en við þat er þú skorar á mik til viðtøku, þá megu vit á þat hætta vetrangt.“ Óspakr tekr þat með þøkkum, ferr um haustit á Mel með feng sinn ok gerisk brátt hollr Oddi, sýslar vel um búit ok vinnr sem  
 20 tveir aðrir. Oddi líkar vel við hann. Líða þau missari, ok er várar, býðr Oddr honum heima at vera ok kvezk svá betr þykkja. Hann vill nú ok þat; annask Óspakr um búit, ok ferr þat stórvel fram. Þykkir mǫnnum mikils um vert hversu þessi maðr gefsk. Hann er ok vinsæll sjálfr, ok  
 25 stendr nú búit með miklum blóma ok þykkir einskis manns ráð virðuligra vera en Odds. Einn hlut þykkir mǫnnum at skorta at eigi sé ráð hans með allri sǫmð, at hann er maðr goðorðslauss. Var þat þá mikill siðr at taka upp ný goðorð eða kaupa, ok nú gerði hann svá. Sǫfnuðusk honum skjótt  
 30 þingmenn; váru allir til hans fúsir. Ok er nú kyrrt um hríð.

<sup>6</sup> býðr] correction for „bitr“ *M.*

## III

Oddi hugnar vel við Óspak, lét hann mjök ráða fyrir búinu. Hann var bæði hagvirkr<sup>7</sup> ok mikilvirkr ok þarfr búinu. Líðr af vetrinn, ok hugnar Oddi nú betr við Óspak en fyrr, því at nú hefsk hann at fleira. Á haustum heimtíur hann fé af fjalli, ok urðu góðar heimtur, missti einskis 5 sauðar. Líðr nú af vetrinn ok vátar. Lýsir Oddr því at hann ætlar útan um sumarit, ok segir at Váli, frændi hans, skal taka þar við bú. Váli svarar: „Svá er háttat, frændi, at ek em ekki því vanr, ok vil ek heldr annask um fé okkart ok kaupeyri.“ Oddr snýr nú at Óspaki ok biðr hann taka 10 við bú. Óspakr svarar: „Þat er mér ofráð, þó at nú flytisk fram er þú ert við.“ Oddr leitar eptir, en Óspakr ferr undan ok er þó óðfúsi til; ok þar kemr at hann biðr Odd ráða, ef hann heitr honum sinni ásjá ok trausti. Oddr segir at hann skal svá fara með hans eign sem hann verðr mestr 15 maðr af ok vinsælstr, sagðisk þat reynt hafa at eigi mun annarr maðr betr kunna né vilja hans fé varðveita. Óspakr biðr nú á hans valdi vera. Lúka nú svá talinu. Oddr býr nú skip sitt ok lætr bera vöru til. Þetta fréttisk ok er margtalat um. Oddr þurfti eigi langan búnað. Váli ferr 20 með honum. Ok þá er hann er albúinn, leiða menn hann til skips. Óspakr leiddi hann í lengra lagi; áttu þeir mart at tala. Ok er skammt var til skips, þá mælti Oddr: „Nú er sá einn hlutr er óskilat er.“ „Hvat er þat?“ sagði Óspakr. „Ekki er sét fyrir goðorði mínu,“ sagði Oddr, „ok vil ek at 25 þú takir við.“ „Á þessu er engi gegning,“ segir Óspakr, „em ek ekki til þess færr. Hefi ek þó meira á hendr tekizk en líkligt sé at ek valda eða vel leysa. Er þar engi maðr

<sup>7</sup> hagvirkr] *K*, harðvirkr *M*.

jafnvel til fallinn sem faðir þinn; er hann inn mesti málamaðr ok forvitri.“ Oddr kvezk eigi mundu honum í hendr fá — „ok vil ek at þú takir við.“ Óspakr ferr undan ok vildi þó feginn. Oddr segir á reiði sína ef hann tekr  
 5 eigi við, ok at skilnaði þeira tekr Óspakr við goðorðinu. Ferr Oddr nú útan, ok teksk vel hans ferð, sem vanði hans var til. Óspakr ferr heim, ok var margtalat um þetta mál; þykkir Oddr mikit vald hafa þessum manni í hendr fengit. Óspakr ríðr til þings um sumarit með flokk manna,  
 10 ok teksk honum þat vel ok liðmannliga; kann þat allt vel af hǫndum at leysa er hann skylda lǫg til; ríðr af þingi með scœmð. Hann heldr kappsamliga sína menn, ok láta hvergi sinn hlut, ok er ekki mjök á þá gengit; hann er góðr ok greiðr við alla sína nágranna. Hvergi þykkir nú minni  
 15 rausn né risna á búinu en áðr. Eigi skortir umsýslu, ok fara ráðin vel fram. Líðr nú á sumarit. Ríðr hann til leiðar ok helgar hana; ok er á leið haustit, ferr hann á fjall er menn ganga at geldfé, ok verða heimtur góðar; er ríkt fylgt, ok missir einskis sauðar hvárki fyrir sína hǫnd né Odds.

## IV

20 Svá bar til um haustit at Óspakr kom norðr í Viðidal á Svǫlustaði; þar bjó kona sú er Svala hét. Þar var honum veittr beinleiki. Hon var væn kona ok ung. Hon talar til Óspaks ok biðr hann sjá um ráð sitt — „hefi ek þat frétt, at þú ert búmaðr mikill.“ Hann tók því vel, ok tala þau  
 25 mart; fellsk hvárt ǫðru vel í geð, ok lítask þau vel til ok blíðliga. Ok þar kemr tali þeira at hann spyrr hverr ráða eigi fyrir kosti hennar. „Engi maðr er mér skyldri,“ segir hon, „sá er nǫkkurs er verðr, en Þórarinn Langdœlagóði inn spaki.“ Síðan ríðr Óspakr til fundar við Þórarin, ok er



þar tekit við honum vel at eins. Hann hefir nú uppi sitt ør-  
endi ok biðr Svølu. Þórarinn svarar: „Ekki kann ek at girn-  
ask til þíns mægis; er margtalat um þínar meðferðir. Kann  
ek þat sjá at ekki má í tveim<sup>8</sup> höndum hafa við slíka menn,  
verðr<sup>9</sup> annathvært at taka upp bú hennar ok láta hana fara 5  
hingat, ella munu þit gera sem ykkir líkar. Nú mun ek mér  
engu af skipta, ok kalla ek ekki þetta mitt ráð.“ Eptir þetta  
ferr Óspakr á brott ok kemr á Svølustaði ok segir henni svá  
búit. Nú gera þau ráð sitt, ok fastnar hon sik sjálf, ok ferr  
hon með honum á Mel, en þau eigu bú á Svølustoðum ok 10  
fá menn til fyrir at vera. Nú er Óspakr á Mel ok helt rausn  
í búinu; hann þótti þó vera ódældarmaðr mikill.

Nú líðr af vetrinn, ok um sumarit kom Oddr út í  
Hrútafirði; hafði honum enn orðit gott til fjár ok mann-  
heilla; kemr heim á Mel ok lítr yfir eignir sínar, þykkir vel 15  
varðveizk hafa ok gezk vel at. Líðr nú á sumarit. Þat er eitt  
sinn at Oddr vekr til við Óspak at vel muni fallit at hann  
tæki við goðorði sínu. Óspakr sagði: „Já,“ segir hann,  
„þar er sá hlutr er ek var ófúsastr til með at fara ok sízt til  
færr; em ek þess ok albúinn, en þat ætla ek monnum þó 20  
tíðast at þat sé gort annathvært á leiðum eða þingum.“  
Oddr svarar: „Þat má vel vera.“ Líðr nú á sumarit at  
leiðinni fram. Ok leiðarmorgininn er Oddr vaknar, litask  
hann um ok sér fátt manna í skálanum, hefir hann sofit fast  
ok lengi, spratt upp ok veit at menn eru gørsamliga ór 25  
skálanum. Honum þótti þetta undarligt, ok talar þó fátt;  
hann býsk um ok nokkurir menn með honum<sup>10</sup>, ok ríða  
nú til leiðarinnar. Ok er þeir kómu þar, þá var þar mart  
manna fyrir, ok váru þá mjök brott búnir, ok var helguð  
leiðin. Oddi bregðr nú í brún, þykkir undarlig þessi tiltekja. 30

<sup>8</sup> tveim] JS begins with this word.

<sup>9</sup> verðr] K, ÷ M and JS.

<sup>10</sup> með honum] + þótti þetta undarligt M; doubtless the result of dittography, cf. line 26 and B 1976, 15, note 1 to the M text.

Fara menn heim, ok líða þaðan nokkurir dagar. Þat var enn einn dag er Oddr sat undir borði ok Óspakr gegnt honum, ok er minnst varir, hleypr Oddr undan borðinu ok at Óspaki ok hefir reidda øxi í hendi sér, biðr hann  
 5 nú laust láta goðorðit. Óspakr svarar: „Eigi muntu þurfa með svá miklu kappi at sækja; þegar hefir þú goðorð er þú vill, ok vissa ek eigi er þér væri alvara við at taka.“ Rétti hann þá fram höndina ok fekk Oddi goðorðit. Var nú kyrrt um hrið, ok heðan<sup>11</sup> gerisk fátt með þeim<sup>12</sup> Oddi  
 10 ok Óspaki. Er Óspakr heldr ýgr viðskiptis. Grunar menn um at Óspakr myndi hafa ætlat sér hafa goðorðit en eigi Oddi, ef eigi hefði verit kúgat af honum at hann mætti eigi<sup>13</sup> undan komask. Nú verðr ekki af búsumsýslunni; Oddr kveðr hann at engu, mæltusk þeir ok ekki við. Þat  
 15 var einn dag at Óspakr býr ferð sína. Oddr lætr sem hann viti þat eigi; skiljask þeir svá at hvárrgi kveðr annan. Óspakr ferr nú á Svølustaði til búss síns. Oddr lætr nú sem ekki sé at orðit, ok er nú kyrrt um hrið.

Þess er getit at um haustit fara menn á fjall, ok skaut  
 20 mjök í tvau horn um heimtur Odds frá því er verit hafði. Hann skorti at haustheimtu fjóra tigu geldinga ok þá alla er beztir váru af fê hans; er nú víða leitast um fjöll ok heiðar, ok finnask eigi. Undarligt þótti þetta vera, því at Oddr þótti féauðnumaðr meiri en aðrir menn. Svá mikill  
 25 atrekandi var gørr um leitina at bæði var leitast til annarra heraða ok heima, ok gerði eigi. Ok um síðir dofna enn yfir þessu, ok var þó margroett um hverju gegna myndi. Oddr var ekki glaðr um vetrinn. Váli, frændi hans, frétti hann hví hann væri óglaðr — „eða hvárt þykki þér svá  
 30 mikit geldingahvarfit? Ok ertu eigi þá mikill borði ef

<sup>11</sup> heðan] „heð“ *M*, heldr *JS*.

<sup>12</sup> með þeim] *JS*; omitted at a line-end in *M*.

<sup>13</sup> eigi] ÷ *M* and *JS*; suggested by Cederschiöld, *ANF V* (1889), 152.

þik hryggir slíkt.“ Oddr svarar: „Eigi hryggir mik geldingahvarfit, en hitt þykki mér verra er ek veit eigi hvern stolit hefir.“ „Þykki þér þat víst,“ segir Váli, „at þat mun af orðit, eða hvar horfir þú helzt á?“ Oddr svarar: „Ekki er því at leyna at ek ætla Óspak stolit hafa.“ Váli svarar: 5 „Fersk nú vinátta ykkur frá því er þú settir hann yfir allt þitt góz.“ Oddr kvað þat verit hafa it mesta glapræði ok vánum betr tekizk hafa. Váli mælti: „Margra manna mál var þat at þat væri undarligt. Nú vil ek at þú snúir eigi svá skjótt málinu til áfellis honum; er þat hætt við 10 orði at ómerkiliga þykki verða. Nú skulu vit því saman kaupa,“ sagði Váli, „at þú skalt mik láta fyrir ráða hversu at er farit, en ek skal verða viss ins sanna.“ Nú kaupa þeir þessu. Váli býr nú ferð sína ok ferr með varning sinn, riðr út til Vatnsdals ok Langadals ok selr varninginn; var 15 hann vinsæll ok tillagagóðr. Hann ferr nú leið sína þar til er hann kemr á Svølustaði, ok fekk þar góðar viðtökur. Óspakr var allkátr. Váli bjósk þaðan um morgininn. Óspakr leiddi hann ór garði ok frétti margs frá Oddi. Váli sagði gott af hans ráði. Óspakr lét vel yfir honum ok 20 kvað hann vera rausnarmann mikinn — „eða er hann fyrir skoðum orðinn í haust?“ Váli kvað þat satt vera. „Hverjar eru getur á um sauðahvarfit? Hefir Oddr lengi fégefinn verit hér til.“ Váli svarar: „Eigi er þat á eina leið; sumir ætla at vera muni af manna völdum.“ Óspakr segir: 25 „Óætlanda er slíkt, ok er eigi margra brogð.“ „Svá<sup>14</sup> er ok,“ segir Váli<sup>15</sup>. Óspakr mælti: „Hefir Oddr nokkurar getur á?“ Váli mælti: „Fátalaðr er hann til, en þó er fjølroett um af oðrum monnum hverju gegna muni.“ „Þat er eptir vánum,“ sagði Óspakr. „Á þá leið er,“ sagði 30 Váli, „er þó høfu vit þetta talat, at þat vilja sumir

<sup>14</sup> Svá] „Su“ M, ÷ JS.

<sup>15</sup> segir Váli] omitted at a line-end in M. ÷ JS: inserted by H.Fr. following paper MSS.

kalla eigi óvænt at vera muni af þínum völdum; draga menn þat saman er þit skilduð stuttliga en hvarfit varð eigi miklu síðar.“ Óspakr svarar: „Eigi varði mik at þú myndir slíkt mæla, ok ef vit værim eigi slíkir vinir, þá mynda ek  
 5 þessa sárlega hefna.“ Váli svarar: „Eigi þarftu þessa at dylja eða svá óðr við at verða. Eigi mun þetta af þér bera, ok hefi ek sét yfir ráð þitt, ok sé ek þat at miklu hefir þú meiri fǫng en líkligt sé at vel muni fengit.“ Óspakr svarar: „Eigi mun svá reynask, ok eigi veit ek hvat tala fjándmenn  
 10 várir er slíkt tala vinirnir.“ Váli svarar: „Þetta er ok ekki af fjándskap mælt af mér við þik, er þú heyrir einn á. Nú ef þú gerir svá sem ek vil ok gangir við fyrir mér, þá mun þér létt falla, því at ek skal setja ráð til þess. Ek hefi seldan varning minn víða um sveitir; mun ek segja at þú hafir við  
 15 tekit ok keypt þér með slátr ok aðra hluti; mun þat engi maðr mistrúa. Skal ek svá til haga at þér verði engi ósæmð at þessu, ef þú fylgir mínu ráði at.“ Óspakr sagðisk eigi mundu við ganga. „Þá mun fara verr,“ segir Váli, „ok veldr þú sjálf.“ Síðan skiljask þeir, ok ferr Váli heim.  
 20 Oddr spyr hvers hann hefði viss orðit um sauðahvarfit. Váli lét sér fátt um finnask. Oddr mælti: „Nú þarf eigi við at dyljask at Óspakr<sup>16</sup> hefir stólit, því at þú myndir hann gjarna undan bera ef þú mættir.“ Er nú kyrrt um vetrinn. Ok er váraði ok stefnudagar kómu, þá ferr Oddr með  
 25 tuttugu menn þar til er hann kom mjök at garði á Svǫlu-stöðum. Þá mælti Váli við Odd: „Nú skulu þér láta taka niðr hesta yðra, en ek mun riða til húss ok hitta Óspak ok vita at hann vili sættask ok þurfi málit eigi fram at hafa.“ Nú gera þeir svá. Váli riðr heim. Ekki var manna úti;  
 30 opnar váru dyrr; gengr Váli inn; myrkt var í húsum. Ok er minnst varir, hleypr maðr ór setinu ok høggr milli herða Vála svá at hann fell þegar. Þat var Óspakr<sup>17</sup>. Váli mælti:

<sup>16</sup> Óspakr] *JS ends with this word.*

<sup>17</sup> Þat var Óspakr] *K, ÷ M; cf. 12/23-24, 36/2 and Studiar, 44, 233.*

„Forða þér, vesall maðr, því at Oddr er skammt frá garði ok ætlar at drepa þik. Send konu þína á fund Odds, ok segi hon at vit sém sáttir ok hafir þú gengit við málinu, en ek sé farinn at fjarreiðum mínum út í dali.“ Þá mælti Óspakr: „Þetta er it versta verk orðit; hafða ek Oddi þetta 5 ætlat en eigi þér.“ Svala hittir nú Odd ok segir þá sátta, Óspak ok Vála — „ok bað Váli þik aprt hverfa.“ Oddr trúir þessu ok ríðr heim. Váli lét líf sitt, ok var flutt lík hans á Mel. Oddi þóttu þetta mikil tíðendi ok ill. Fær hann af þessu óvirðing, ok þótti slysliga tekizk hafa. Nú hverfr 10 Óspakr á brott, svá at eigi vitu menn hvat af honum verðr.

## V

Nú er frá því at segja at Oddr býr mál þetta til þings ok kveðr heiman búa. Þat verðr til tíðenda at maðr andask ór kvøðinni. Oddr kveðr annan í staðinn. Fara menn nú til þings, ok er þar kyrrt framan til dóma. Ok er dómarr fara 15 út, hefir Oddr fram vígsmálit, ok teksk honum þat greitt, ok er nú boðit til varna. Skammt í brott frá dómunum sátu þeir hofðingjarnir, Styrmir ok Þórarinn, með flokk sinn. Þá mælti Styrmir við Þórarin: „Nú er til varna boðit um vígsmálit; eða vill þú nokkur andsvør veita þessu máli?“ 20 Þórarinn svarar: „Engu mun ek mér þar af skipta, því at mér sýnisk Odd nóg nauðsyn til reka at mæla eptir slíkan mann sem Váli var, en sá fyrir hafðr at ek ætla at sé inn versti maðr.“ „Já,“ sagði Styrmir, „eigi er maðrinn góðr vist, en þó er þér nokkur vandi á við hann.“ „Ekki hirði ek 25 þat,“ sagði Þórarinn. Styrmir mælti: „Á hitt er at líta at yðvart vandræði mun verða, ok þá miklu meira ok torveldra, ef hann verðr sekr, ok sýnisk mér ásjámál vera, ok leitum í nokkurra ráða, því at sjá vit báðir vörn í málinu.“ „Fyrir löngru sá ek þat,“ segir Þórarinn, „ok lízk mér þó 30

- eigi ráðligt at seinka málit.“ Styrmir mælti: „Til þín kemr þó mest, ok þat munu menn tala at þér verði lítilmannliga ef fram ferr málit en vörnin sé brýn. Er þat ok mála sannast at vel væri þótt Oddr vissi at fleiri eru nokkurs verðir en
- 5 hann einn; treðr hann oss alla undir fótum ok þingmenn vára, svá at hans eins er getit; sakar eigi at hann reyni hversu logkœnn hann er.“ Þórarinn svarar: „Þú skalt ráða, ok þér mun ek at veita; en eigi er þetta góðvænligt ok mun illan enda eiga.“ „Ekki má at því fara,“ sagði
- 10 Styrmir, sprettr upp ok gengr at dómum, spyr hvat þar fari fram málum manna. Honum er þat sagt. Styrmir mælti: „Svá er háttat, Oddr, at varnir eru fundnar í máli þínu, ok hefir þú rangt til búit málit, kvatt heiman tíu búa; er þat logleysa; áttir þú þat á þingi at gera en eigi í heraði.
- 15 Ger nú annathvært, gakk frá dóminum við svá búit, eða vér munum fœra fram vörnina.“ Oddr þagnar ok hugsar málit, finnr at satt er, gengr frá dóminum með flokk sinn ok heim til búðar. Ok er hann kemr í búðarsundit, þá gengr maðr í mót honum; sá er við aldr. Hann var í svartri
- 20 ermakápu, ok var hon komin at sliti; ein var ermr á kápunni ok horfði sú á bak apr. Hann hafði í hendi staf ok brodd í, hafði síða hettuna ok rak undan skyggjur, stappaði niðr stafnum ok fór heldr bjúgr. Þar var kominn Ófeigr karl, faðir hans. Þá mælti Ófeigr: „Snimma gangi þér frá dómum,“ sagði hann, „ok er yðr eigi einn hlutr
- 25 vel gefinn at svá er allt snarligt ok snofurligt um yðr; eða er hann sekr, Óspakr?“ „Nei,“ sagði Oddr, „eigi er hann sekr.“ Ófeigr mælti: „Eigi er þat hefðingligt at ginna mik gamlan; eða hví myndi hann eigi sekr? Var hann eigi
- 30 sannr at sökinni?“ „Sannr víst,“ segir Oddr. „Hvat er þá?“ segir Ófeigr, „ek hugða at hann mætti bíta sök; eða var hann eigi banamaðr Vála?“ „Engi mælir því í mót,“ sagði Oddr. Ófeigr mælti: „Hví er hann þá eigi sekr?“ Oddr svarar: „Vörn fannsk í málinu, ok fell niðr.“

Ófeigr mælti: „Hví myndi vörn finnask í máli svá auðigs manns?“ „Þat kǫlluðu þeir at rangt væri heiman búit,“ segir Oddr. „Eigi mun þat vera, er þú fórt með málit,“ sagði Ófeigr, „en vera kann at þér sé meir lagiðr fésnúðr ok ferðir en algott tilstilli um málaferli. En þó ætla ek at þú berir nú eigi satt upp fyrir mik.“ Oddr svarar: „Ek hirði aldri hvárt þú trúir eða eigi.“ „Svá kann vera,“ sagði Ófeigr, „en þegar vissa ek, er þú fórt heiman ór heraði, at rangt var til búit málit; en þú þóttisk þér ærinn einn ok vildir engan mann at spyrja; nú muntu ok vera þér nógr einn um þetta mál. Er nú bæði at þér mun vel takask, enda er slíkum allvant um, er allt þykkir lágt hjá sér.“ Oddr svarar: „Þat er þó sýnna at eigi verði at þér gagn.“ Ófeigr mælti: „Sú ein er nú hjálpin í þínu máli, ef þú nýtr mín við; eða hversu fésparr myndir þú nú vera, ef nokkurr leiðrétti málit?“ Oddr svarar: „Ekki sperða ek fé, ef nokkurr vildi ganga í málit.“ Ófeigr mælti: „Þá láttu koma í hendr karli þessum sjóð nokkurn digran, því at margra manna augu verða feskjálg.“ Oddr fær honum mikinn fésjóð. Þá spurði Ófeigr: „Hvart var fram færð logvörnin eða eigi?“<sup>18</sup> „Fyrri gingu vér frá dómunum,“ sagði Oddr. Ófeigr svarar: „Þat eina heldr fram, er þú gerðir óvitandi.“ Nú skiljask þeir, ok gengr Oddr heim til búðar sinnar.

## VI

Nú er þar til at taka at Ófeigr karl gengr upp á vølluna ok til dómanna, kemr at Norðlendingadómi ok spyr hvat þar fari fram málum manna. Honum er sagt at sum váru dæmð en sum búin til reifingar. „Hvat líðr um mál Odds, sonar míns, eða er því lokit nú?“ „Lokit sem mun,“

<sup>18</sup> eigi] ÷ M; added by H.Fr. following a paper MS.

sögðu þeir. Ófeigr mælti: „Er hann sekr orðinn, Óspakr?“ „Nei,“ segja þeir, „eigi er þat.“ „Hvat veldr því?“ sagði Ófeigr. „Vörn fannsk í málinu,“ sögðu þeir, „ok var rangt til búit.“ „Já,“ sagði hann Ófeigr, „munu þér lofa mér at

5 ganga í dóminn?“ Þeir játa því. Hann gengr í dómhringinn ok sezk niðr. Ófeigr mælti: „Hvart er dæmt mál Odds, sonar míns?“ „Dæmt er þat sem mun,“ segja þeir. „Hví gegnir þat?“ segir Ófeigr, „er villt upp borit um sòkina á hendr Óspaki? Drap hann eigi Vála saklausan?

10 Nam þat við at eigi væri málit brýnt?“ Þeir segja: „Vörn fannsk í málinu, ok fell niðr.“ „Hvern veg er vörn sú?“ sagði Ófeigr. Þá var honum sagt. „Svá víst,“ segir hann — „sýnisk yðr þat með nòkkurum réttendum at gefa gaum at slíku er einskis er vert en dæma eigi inn versta mann

15 sekjan, þjóf ok mánndrápsmann? Er þat eigi ábyrgðarhlutr mikill at dæma þann syknan er dráps er verðr, ok dæma svá í móti réttendum?“ Þeir sögðu at þeim þætti þat eigi réttligt, en þó sögðu þeir þat fyrir sik lagt. „Svá má vera,“ sagði Ófeigr. „Unnu þér eiðinn?“ segir Ófeigr. „At vísu,“

20 sögðu þeir. „Svá mun verit hafa,“ sagði hann, „eða hversu kváðu þér at orði? Eigi svána, at þér skyldið þat dæma at þér vissið sannast ok réttast<sup>19</sup> ok helzt at lögum? Svá myndi þér mæla.“ Þeir kváðu svá vera. Þá mælti Ófeigr: „En hvat er sannara eða réttara<sup>20</sup> en dæma inn versta mann

25 sekjan ok dræpan ok firrðan allri björg, þann er sannreyndr er at stulð ok at því at hann drap saklausan mann, Vála? En þat it þriðja er at fellr eiðrinn, má kalla nòkkut sveigt. Hyggið nú at fyrir yðr hvart meira er vert, þessi tvau orðin er sæta sannendum ok réttendum, eða hitt eitt er víkr til

30 laganna. Svá mun yðr sýnask sem er, því at þér munuð sjá kunna at þat er meiri ábyrgð at dæma þann frjálsan er

<sup>19</sup> ok réttast] ÷ *M.* but cf. 14/29. 15/7; *K* has réttast ok sannast.

<sup>20</sup> eða réttara] *K.* ÷ *M.*



makligr er dauðans, en hafa áðr svarit eiða at þér skyldið svá dœma sem þér vissið réttast. Nú megi svá á líta at þetta mun yðr þungt falla ok undan þessi ábyrgð varla komask.“ Ófeigr lætr stundum síga sjóðinn niðr undan kápunni, en stundum kippir hann upp. Þat finnr hann at þeir renna augum til sjóðsins. Hann mælti þá til þeira: „Þat væri ráðligr at dœma rétt ok satt, sem þér hafið svarit, ok hafa þar í mót þökk ok aufúsu hygginna manna ok réttsýnna.“ Hann tók síðan sjóðinn ok steypði ór silfrinu ok talði fyrir þeim. „Nu vil ek lýsa vináttubragð við yðr,“ sagði hann, „ok sé ek þó meir fyrir yðr í þessu máli en fyrir mér; ok geri ek því svá at þér eruð sumir vinir mínir en sumir frændr, ok þó þeir einir at nauðsyn heldr til at hverr gæti sjálfs síns. Vil ek gefa hverjum manni eyri silfrs er í dómi sitr, en þeim hálfá mörk er reifir málit, ok hafi þér þá bæði féit ok firrða yðr ábyrgð, en spillið eigi sœrum yðrum er þó liggr mest við.“ Þeir hugsa málit, ok lízk sannligt vera við umtölur hans, en þykkir áðr komit í illt efni um eiðabrigðin, ok kjósa þeir þann kost af er Ófeigr bauð þeim. Er þá þegar sent eptir Oddi, ok kemr hann þar, en höfðingjarnir eru þá heim gengnir til búða. Nú er þegar fram haft málit ok er Óspakr sekr gørr ok síðan nefndir vátтар at dómsorði væri á lokit. Nú fara menn heim til búða sinna við sva búit. Engi frétt fór af þessu um nóttina; en at Lögbergi um morgininn stendr Oddr upp ok talar hátt: „Hér varð maðr sekr í nótt, er Óspakr heitir, í Norðlendingadómi um víg Vála. En þat er at segja til sekðarmarka hans at hann er mikill vexti ok karlmannligr; hann hefir brúnt hár ok stór bein í andliti, svartar brýnn, miklar hendr, digra leggi, ok allr hans vøxtr er afburðarmikill, ok er maðr inn gløpamannligsti.“ Nú bregðr mōnnum í brún mjök. Margir höfðu áðr enga frétt af haft. Þykkir mōnnum Oddr fast fylgt hafa ok giptusamliga til hafa tekizk, svá sem komit var málinu.

## VII

Frá því er sagt at þeir Styrmir ok Þórarinn talask við. Styrmir mælti: „Mikla sneypu ok svívirðing höfu vit af þessu máli fengit.“ Þórarinn segir þat eptir líkendum — „ok munu hér vitrir menn hafa um vélt.“ „Já“, sagði

5 Styrmir, „sér þú nokkut nú til leiðréttu?“ „Eigi veit ek at þat megi brátt verða,“ segir Þórarinn. „Hvat helzt?“ segir Styrmir. Þórarinn svarar: „Væri sòkin við þá er fé var borit í dóm, ok sú mun bíta.“ „Þá er vænt um, ef vér skulum réttask<sup>21</sup>,“ segir Styrmir. Ganga þeir þá í brott

10 ok heim til búða. Þeir heimta nú saman vini sína ok tengðamenn á eina málstefnu. Þar var einn Hermundr Illugason, annarr Gellir Þorkelsson<sup>22</sup>, þriði Egill Skúlason, fjórði Járnskeggi Einarsson, fimmti Skegg-Broddi Bjarnason, sétti Þorgeirr Halldóruson, ok þeir Styrmir ok Þórarinn.

15 Þessir átta menn ganga nú á tal. Segja þeir Styrmir ok Þórarinn málavöxtu ok hvar þá var komit, ok hversu mikill sløegr til var fjárins Odds, ok þat at allir munu þeir fullsælir af verða. Þeir ráða nú til fasta með sér at veitask allir at málinu, svá at annathvært skyli fyrir koma sekðir

20 eða sjálfðæmi. Ganga nú síðan í þönd ok eiða ok hyggja nú at þessu megi ekki bregða ok engi muni traust á bera eða kunnáttu í móti at rísa. Skilja at svá mæltu, ok ríða menn heim af þingi, ok ferr þetta fyrst af hljóði. Oddr unir nú vel við sína þingreið, ok er nú fleira í frændsemi

25 með þeim feðgum en verit hafði; sitr nú um kyrrt þau missari. Ok um várit hittask þeir feðgar við laug, ok spyrr Ófeigr tíðenda. Oddr lézk engi fréttu ok spyrr á móti. Ófeigr segir at þeir Styrmir ok Þórarinn hafa safnat liði ok ætla at fara á Mel stefnufoðr. Oddr fréttir hver sòk til þess

30 sé. Ófeigr segir honum alla ætlan þeira. Oddr svarar:

<sup>21</sup> vænt um, ef vér skulum réttask] *K.* ÷ *M.*; cf. *Studiar*, 64.

<sup>22</sup> Þorkelsson] *K.*, Þórðarson *M.*

„Ekki lízk mér þetta þungt.“ Ófeigr segir: „Þat má vera at yðr verði þat ekki um afl.“ Líða nú stundir at stefnu-  
dögum, ok koma þeir Styrmir ok Þórarinn á Mel með  
fjólmeni. Oddr hafði ok mart manna fyrir. Þeir höfðu  
fram mál sín ok stefna Oddi til alþingis fyrir þat er hann 5  
hafði látit bera fé í dóm at ólogum. Verður þar ekki fleira  
til tíðenda, ok ríða þeir í brott með flokk sinn. Svá berr  
enn til at þeir feðgar hittask ok talask við. Spyrr Ófeigr  
hvárt honum þykki enn einskis um vert. Oddr svarar:  
„Eigi lízk mér þetta mál þungligt.“ „Eigi sýnisk mér svá,“ 10  
segir Ófeigr, „eða hversu gørla veiztu í hvert efni komit  
er?“ Oddr lézk vita þat er þá var fram komit. Ófeigr  
svarar: „Meira slóða mun draga, at því er ek hygg, því at  
sex höfðingjar aðrir, þeir at mestir eru, hafa gengit í málit  
með þeim.“ Oddr svarar: „Mikils þykkir þeim við þurfa.“ 15  
Ófeigr mælti: „Hvert mun þitt ráð nú vera?“ Oddr svarar:  
„Hvat nema ríða til þings ok biðja sér liðs?“ Ófeigr  
svarar: „Þat sýnisk mér óvænt at svá föllnu máli, ok mun  
eigi gott at eiga sína sœmð undir liði flestra.“ „Hvat er þá  
til ráðs?“ segir Oddr. Ófeigr mælti: „Þat er mitt ráð at 20  
þú búir skip þitt um þing, ok ver búinn með allt lausagóz  
þitt áðr menn ríða af þingi. Eða hvárt þykki þér betr  
komit þat fé er þeir taka upp fyrir þér, eða hitt er ek hefi?“  
„Þat þykki mér illskáinn at þú hafir.“ Ok nu fær Oddr  
föður sínum einn digran fésjóð fullan af silfri ok skiljask at 25  
því. Oddr býr nú skip sitt ok ræðr menn til. Líðr nú fram  
at þinginu, ok ferr þessi ráðagørð af hljóði svá at fáir  
verða vísir.

## VIII

Nú ríða þeir höfðingjarnir til þings ok fjólmenna mjök.  
Ófeigr karl var í flokki Styrmis. Þeir bandamenn mæltu 30

mót með sér á Bláskógaheiði, Egill ok Gellir<sup>23</sup> ok Styrmir ok Hermundr ok Þórarinn; ríða nú allir saman suðr til vallarins. Þeir ríða austan, Skegg-Broddi ok Þorgeirr Halldóruson ór Laugardal, en Járnскеggi norðan, ok  
 5 hittask hjá Reyðarmúla. Ríða nú allir flokkarnir ofan á völlum ok svá á þing. Þar er nú flest um talat sem mál Odds eru. Þykkir þat öllum mönnum víst vera at hér mun engi fyrir svara; ætla þat at fáir þori, enda geri engum, slíkir hofðingjar sem til móts eru. Þykkir þeim ok allvænt  
 10 um sitt mál, ok brasta allmikit. Engi er sá er í móti þeim kasti einu orði. Oddr hefir engum manni um sitt mál boðit; býr hann skip sitt í Hrútafirði þegar menn váru til þings farnir. Þat var einn dag er Ófeigr karl gekk frá búð sinni ok var áhyggjumikit; sér enga liðveizlumenn sína, en  
 15 þótti við þungt at etja; sér varla sitt færi einum við slíka hofðingja, en í máli váru engar verndir; ferr hækilbjúgr, hvarflar í milli búðanna ok reikar á fótum; ferr þannig lengi; kemr um síðir til búðar Egils Skúlasonar. Þar váru þá menn komnir til tals við Egil. Ófeigr veik hjá búðardur-  
 20 unum ok beið þar til þess er menninir gengu í brott. Egill fylgði þeim út, en er hann ætlar inn at ganga, þá snýr Ófeigr fyrir hann ok kvaddi Egil. Hann leit við honum ok spurði hverr hann væri. „Ófeigr heiti ek,“ sagði hann. Egill mælti: „Ertu faðir Odds?“ Hann kvað svá vera. „Þá  
 25 muntu vilja tala um mál hans, en þat þarf ekki við mik at tala; miklu er því meir fyrir komit en ek mega þar neitt til leggja. Eru ok aðrir meir fyrir því máli en ek, Styrmir ok Þórarinn; láta þeir mest til sín taka, þó at vér fylgim þeim at.“ Ófeigr svarar, ok varð staka á munni:

30

(1) Fyrr var sœmra  
 til sonar hugsu;

<sup>23</sup> ok Gellir| K. ÷ M.

get<sup>24</sup> ek aldregi  
 Odds at sinni;  
 sá kann<sup>25</sup> lítit  
 til laga, gassi,  
 þótt fjár hafi  
 fullar gnóttir. 5

Ok enn kvað hann:

(2) Þat er nú gømlum  
 gleði heimdraga  
 at spjalla helzt 10  
 við spaka drengi;  
 muntu eigi mér  
 máls of synja,  
 því at virðar þik  
 vitran kalla. 15

„Mun ek fá mér annat til skemmtanar en tala um mál Odds; hefir þat verit rífligra en nú. Muntu eigi vilja synja mér máls; er þat nú helzt gaman karls at tala við þess háttar menn ok dvelja svá af stundir.“ Egill svarar: „Eigi skal varna þér máls.“ Ganga þeir nú tveir saman ok 20 setjask niðr. Þá tekr Ófeigr til orða: „Ertu búmaðr, Egill?“ Hann kvað svá. „Býr þú þar at Borg?“ „Þat er satt,“ segir Egill. Ófeigr mælti: „Vel er mér frá þér sagt ok skapfelldliga; er mér sagt at þú sparir við engan mann mat ok sér rausnarmaðr ok okkr sé ekki ólíkt farit, hvárr- 25 tveggi maðrinn ættstórr ok góðr af sínu, en óhøegr fjárhagrinn; ok þat er mér sagt at þér þykki gott vinum þínum at veita.“ Egill svarar: „Vel þœtti mér at mér væri svá

<sup>24</sup> get] correction for „geck“ M.

<sup>25</sup> kann] correction by H.Fr., hann M.

farit at frétt sem þér, því at ek veit at þú ert ættstórr ok  
 vitr.“ Ófeigr mælti: „Þat er þó ólíkt, því at þú ert hofðingi  
 mikill ok óttask ekki, hvat sem fyrir er, ok lætr aldri þinn  
 hlut við hvern sem þú átt, en ek lítilmenni; en skaplyndi  
 5 kemr saman helzt með okkr, ok er þat harmr mikill er  
 slíka menn skal nokkut fé skorta, er svá eru miklir borði.“  
 Egill svarar: „Þat kann vera at þat skiptisk brátt, at  
 hægisk ráðit.“ „Hversu kemr þat til?“ kvað Ófeigr.  
 „Þannig hyggsk mér,“ sagði Egill, „ef undir oss berr feit  
 10 Odds, at þá muni fátt skorta, því at oss er þar mikit af sagt  
 auð þeim.“ Ófeigr svarar: „Eigi mun þat aukit, þó at hann  
 sé sagðr ríkastr maðr á Íslandi; en þó mun þér forvitni  
 á hvern þinn hlutr verðr af fénu, því at þú ert þess mjök  
 þurfi.“ „Þat er satt,“ kvað Egill, „ok ertu góðr karl ok  
 15 vitr, ok muntu vita gørla um fé Odds.“ Hann svarar: „Þess  
 vænti ek at þat sé eigi oðrum kunnigra en mér, ok kann  
 ek þat at segja þér at engi segir svá mikit frá at eigi sé þó  
 meira. En þó hefi ek hugsat um áðr fyrir mér hvat þú  
 munt af hljóta.“ Ok varð honum vísa á munn:

20 (3) Satt er at sœkir átta  
 seims ágirni beima<sup>26</sup>,  
 orð gerask auðarnjörðum  
 ómæt<sup>27</sup>, ok ranglæti;  
 ynnak yðr fyrir mōnnum  
 25 Iðja hlátr at láta,  
 þundum þykkra randa  
 þeys, ok sœmðarleysis.

„Hvat?<sup>28</sup> Myndi þat ólíkligt,“ segir Egill, „ok ertu skáld

<sup>26</sup> beima] correction by Guðni Jónsson following paper MSS; heima M.

<sup>27</sup> ómæt] correction by H.Fr. following paper MSS; mæt M.

<sup>28</sup> Hvat?] H.Fr. and others read Hratt; the abbreviated spelling in M „h<sup>m</sup>r“ can be expanded in both ways; cf. B 1976, 44, note 1 to the M text.

gott.“ Ófeigr mælti: „Ekki skal þat draga fyrir þér hverja fullsælu þú munt upp taka, en þat er inn sextándi hlutr ór Melslandi.“ „Heyr á endemi,“ sagði Egill, „eigi er þá féit jafnmikit sem ek hugða; eða hversu má þetta vera?“ Ófeigr svarar: „Eigi er þat, allmikit er féit; en þess væntir mik at þessu næst munir þú hljóta. Hafi þér eigi svá talat at þér skyldið hafa hálf t fé Odds, en fjórðungsmenn hálf t? Þá telsk mér þannig til, ef þér eruð átta bandamenn, at þér munið hafa inn sextánda hlutr ór Melslandi<sup>29</sup>; því at svá munu þér til ætla ok svá mælt hafa — þó at þér hafið þetta með fádæmum upp tekit meirum en menn viti dæmi til, þá munu þér þessi atkvæði haft hafa. Eða var yðr nokkur ván á því at Oddr, sonr minn, myndi sitja kyrr fyrir geisan yðvarri, er þér riðið norðr þangat? Nei,“ sagði hann Ófeigr, „eigi verðr yðr hann Oddr ráðlauss fyrir, ok svá mikla gnótt sem hann hefir til fjár, þá hefir hann þó eigi minni gæfu til vitsmunanna ok til ráðagørða, þegar hann þykkisk þess við þurfa. Ok þat grunar mik at eigi skriðr at síðr knörrinn undir honum um Íslandshaf, þó at þér kallið hann sekjan. En þat má eigi sekð heita er svá er rangliga upp tekit, ok mun á þá falla er með fara, ok þess væntir mik at hann muni nú í hafi með allt sitt nema landit á Mel — þat ætlar hann yðr. Frétt hafði hann þat at eigi var lönng sjávangata til Borgar, ef hann kæmi á Borgarfjörð. Nú mun þetta svá setjask sem upp var hafit, at þér munuð fá af skömm ok svívirðing, ok gengr þó at maktligleikum, ok þar með hvers manns ámæli.“ Þá sagði Egill: „Þetta mun vera dagsanna, ok eru nú brogð í málinu. Var þat miklu líkara at Oddr myndi eigi sitja ráðlauss fyrir, ok mun ek eigi at þessu telja, því at eru þeir sumir í málinu er ek ann vel svívirðingar af ok mest æsa málit, svá sem er Styrmir

<sup>29</sup> inn sextánda hlutr ór Melslandi] *emended*; hálf t Melsland *M.* inn sextánda hlutr í Melslandi *K.* *Prosecutors got half an outlaw's property (cf. p. lix); with eight of them involved, each would get one-sixteenth.*

eða Þórarinn ok Hermundr.“ Ófeigr mælti: „Þat mun fara sem betr er; en þat mun fara sem makligt er, at þeir munu fá margs manns ámæli af þessu. En þat þykki mér illa er þú hefir eigi góðan hlut af, því at þú fellsk mér vel í  
 5 geð ok bezt af yðr bandamönnum.“ Lætr hann nú síga fésjóð einn digran niðr undan kápunni. Egill brá til augum. Ófeigr finnr þat, kippir upp sem skjótast undir kápuna ok mælti: „Á þá leið er, Egill,“ segir hann, „at mik væntir at því nær skal fara sem ek hefi sagt þér. Nú mun ek gera  
 10 þér sœmð nokkura“ — vindr nú upp sjóðnum ok steypir ór silfrinu í skikkjuskaut Egils; þat váru tvau hundruð silfrs þess er bezt kunni verða. „Þetta skaltu þiggja af mér ef þú gengr eigi í móti málinu, ok er þetta nokkurr sœmðarhlutr.“ Egill svarar: „Þat ætla ek at þú sér eigi meðalkarl vándr; er þér engi þess ván at ek muna vilja rjúfa sœri mín.“  
 15 Ófeigr segir: „Eigi eru þér þó slíkir sem þér þykkizk; vilið heita hofðingjar en kunnuð yðr engan fognuð þegar þér komið í nokkurn vanda. Nú skaltu eigi svá með fara, heldr mun ek hitta þat ráð at þú munt halda sœri þín.“ „Hvert er þat?“ sagði Egill. Ófeigr mælti: „Hafi þér eigi svá mælt at þér skyldið hafa sekðir eða sjálfðæmi?“ Egill kvað svá vera. „Þat kann vera,“ sagði Ófeigr, „at oss frændum Odds sé þess unnt at kjósa hvárt vera skal. Nú mætti svá til bera at undir þik kæmi gørðin; vil ek þá at þú stillir henni.“  
 25 Egill svarar: „Satt segir þú, ok ertu slœgr karl ok vitr, en þó verð ek eigi til þess búinn, ok hvarki hefi ek til mátt né liðsafla at standa einn í mót þessum hofðingjum öllum, því at fjándskapr mun fyrir koma ef nokkurr ríss við.“ Ófeigr mælti: „Hversu mun ef annarr kemr í málit með þér?“ „Þá mun nær fara,“ sagði Egill. Ófeigr mælti: „Hvern vill þú helzt til kjósa af bandamönnum? Láttu svá sem ek eiga á öllum vøl.“ „Tveir eru til,“ sagði Egill, „Hermundr er mér næstr, ok er illa með okkr, en annarr er Gellir, ok hann mun ek til kjósa.“ „Þat er mikit til at



vinna,“ segir Ófeigr, „því at þllum ynna ek ills hlutar af þessu máli nema þér einum. En hafa mun hann vit til þess at sjá hvárt betra er af at kjósa, at hafa fé ok söemð eða missa fjár ok taka við óvirðing; eða vill þú nú ganga í málit, ef undir þik kemr, til þess at minnka gørðina?“ 5

„Þat ætla ek víst,“ sagði Egill. „Þá skal þetta vera fast með okkr,“ sagði Ófeigr, „því at ek mun koma hegat til þín af annarri stundu.“

## IX

Nú ferr Ófeigr í brott, ok skilja þeir Egill. Reikar Ófeigr nú milli búðanna ok er allhældreginn; er þó eigi svá dapr 10 með sjálfum sér sem hann er hrumr at fótunum, ok eigi svá laustökr í málunum sem hann er lasmeyrr í gongunni. Um síðir kemr hann til búðar Gellis Þorkelssonar<sup>30</sup> ok lætr hann út kalla. Hann kemr út ok heilsar fyrr Ófeigi, því at hann var lítillátr, ok spyrr hvert ørendi hans er. 15 Ófeigr svarar: „Hingat varð mér nú reikat.“ Gellir mælti: „Þú munt vilja tala um mál Odds.“ Ófeigr svarar: „Ekki vil ek þar um tala, ok segi ek mér þat afhent, ok mun ek fá mér aðra skemmtan.“ Gellir mælti: „Hvat vill þú þá tala?“ Ófeigr mælti: „Þat er mér sagt at þú sér vitr maðr, 20 en mér er þat gaman at tala við vitra menn.“<sup>31</sup> Þá settusk þeir niðr ok taka tal sín í millum. Þá spyrr Ófeigr: „Hvat er ungra manna vestr þar í sveitum, þat er þér þykki líkligt til mikilla hofðingja?“ Gellir sagði at góð vøl váru þar á því, ok nefnir til sonu Snorra goða ok Eyrarmenn. 25 „Svá er mér sagt,“ kvað Ófeigr, „at vera muni, enda em

<sup>30</sup> Þorkelssonar] correction for Þórðarsonar *M.*, cf. 16/12.

<sup>31</sup> menn] + Gellir segir: „Ek vil eigi synja þér viðtals, Ófeigr“ *K.*

ek nú vel til fréttar kominn er ek tala við þann manninn er bæði er sannorðr ok gegn. Eða hvat er kvenna þeira vestr þar er beztir kostir eru?“ Hann nefnir til dætr Snorra goða ok dætr Steinþórs á Eyri. „Svá er mér sagt,“ kvað

5 Ófeigr, „eða hversu er, áttu eigi dætr nökkurar?“ Gellir kvazk eiga víst. „Hví nefnir þú eigi þær?“ sagði Ófeigr, „engar munu fríðari en þínar dætr, ef at líkendum skal ráða; eða eru þær eigi giptar?“ „Eigi,“ sagði hann. „Hví sætir þat?“ sagði Ófeigr. Gellir segir: „Því at eigi hafa

10 þeir til boðizk at bæði sé stórauðgir ok hafi staðfestur góðar, kynríkir ok vel mannaðir sjálfir, en ek em þó ekki fémikill<sup>32</sup>, en þó mun ek mannvandr sakar kynferðis ok virðingar. En skal nú eigi spyrjask láta alls. Hvat er þeira manna norðr þar er vænir sé til höfðingja?“ Ófeigr svarar:

15 „Þar er gott mannval; tel ek þar fyrstan Einar, son Járnskeggja, ok Hall Styrmisson. Mæla þat ok sumir menn at Oddr, sonr minn, sé mannvænligr maðr, enda skal nú koma orðum þeim er hann bauð mér, at hann vildi mægjask við þik ok fá dóttur þinnar þeirar er Ragnheiðr

20 heitir.“ „Já,“ sagði hann Gellir, „var þat er því myndi vel svarat, en at svá búnu get ek at þat frestisk.“ „Hvat kemr til þess?“ sagði Ófeigr. Gellir mælti „Dimmu þykkir á draga ráðit Odds, sonar þíns, at svá búnu.“ Ófeigr svarar: „Ek segi þér með sönnu at aldri giptir þú hana betr en

25 svá, því at einmælt mun þat at hann sé mennt sem sá er bezt er, enda skortir hann eigi fé né ætt góða; en þú ert mjök fēpurfi, ok mætti svá verða at þér yrði styrkr at honum, því at maðrinn er stórlýndr við vini sína.“ Gellir segir: „Á þetta myndi litit, ef eigi stæði málaferli þessi yfir.“

30 Ófeigr svarar: „Gettu eigi vafreysu þeirar er einskis er verð, en þeim ósómi í ok ǵll fólkska er með fara.“ Gellir svarar: „Eigi er þat þó minni ván er at ǵðru gefisk, ok vil ek

<sup>32</sup> fémikill] *K*, fē *M*.

eigi þessu játa; en ef þetta mætti leysask, þá vilda ek þat gjarna.“ Ófeigr svarar: „Þat kann vera, Gellir, at þér takið hér allir fullsælu upp; en þó má ek segja þér hvern þinn hlutr mun af verða, því at þat veit ek gǫrla, ok mun þat at bezta kosti at þér átta bandamenn hljótið hálf 5  
 Melsland. Verðr þá þó eigi góðr þinn hluti, fær lítit af fenu, en hefir látit dáðina ok drengskapinn, at þú vart áðr kallaðr einhverr beztr drengr á landinu.“ Gellir spurði hví svá mætti verða. Ófeigr svarar: „Þat þykki mér líkast at Oddr sé nú í hafi með allt sitt nema landit á Mel. Eigi<sup>33</sup> 10  
 var yðr þess ván at hann myndi ráðlauss fyrir ok láta yðr kjósa ok deila yðvar í millum. Nei,“ sagði hann Ófeigr, „heldr mælti hann hitt, ef hann kæmi á Breiðafjörð, at hann myndi finna bæ þinn ok mætti þá kjósa sér kvánföng 15  
 ór þínum garði, en sagðisk hafa nóg eldsvirki til at brenna bæ þinn ef hann vildi. Svá ok, ef hann kæmi á Borgarfjörð, þá hafði hann frétt at eigi var löng sjávangata til Borgar. Gat hann ok, ef hann kæmi á Eyjafjörð, at hann myndi finna bæ Járnskeggja. Slíkt it sama, ef hann kæmi í 20  
 Austfjörðu, at hann myndi hitta byggð Skegg-Brodða. Nú liggir honum ekki á, þó at hann komi aldri til Íslands, en þér munuð hafa af þessu makligan hlut, en þat er skömm ok svívirðing. Nú þykki mér þat illt, svá góðr höfðingi sem þú hefir verit, er þú hefir svá þungan hlut af, ok sperða ek þik til þess.“ Gellir svarar: „Þetta mun 25  
 vera satt, ok tel ek lítt at, þó at nokkut undanbragð verði um fjárupptakit; lét ek þetta leiðask eptir vinum mínum, meir en mér væri þetta svá staðfast í skapi.“ Ófeigr mælti: „Svá mun þér lítask, þegar eigi er ofmikit ras á þér, at sá sé hlutinn virðuligri at gipta Oddi, syni mínum, dóttur 30  
 þína, sem ek sagða í fyrstu. Sé hér feit er hann sendi þér, ok kvazk sjálfr mundu hana heiman gera, því at hann vissi

<sup>33</sup> eigi] *error for eða?* — cf. 21|12 and *Studiar.* 219–20.

vanefni þín; ok eru þetta tvau hundruð silfrs þess er varla fær slíkt. Hyggðu nú at hverr þér býðr slíkan kost, at gipta slíkum manni dóttur þína, ok geri hann hana sjálfr heiman, ok þat líkast at aldri sé forverkum gort við þik, en dóttir þín  
 5 falli í fullsælu.“ Gellir svarar: „Mikit er þetta, svá at þat er torvirt, en þat vinn ek til einskis at svíkja þá er mér trúa; en sé ek at ekki fæsk af málinu nema hróp ok háðung.“ Þá svarar Ófeigr: „Furðu horskir<sup>34</sup> eru þér, höfðingjarnir. Hverr fýsti þik at þú skyldir svíkja þá er þér trúðu, eða  
 10 ganga á eiða þína? Hitt má vera at svá beri til at undir þik kæmi gørðin, ok megir þú þá minnka, ok heldr þú þó sœri þín.“ Gellir sagði: „Satt er þetta, ok ertu mikill bragðakarll ok furðu slægr, en þó má ek eigi einn ganga í fang þessum ǫllum.“ Ófeigr mælti: „Hversu mun þá ef ek  
 15 fæ til annan, villtu þá við hjálpa málinu?“ „Þat vil ek,“ kvað Gellir, „ef þú kemr því við at ek skyla um mæla.“ Ófeigr mælti: „Hvern kýss þú til með þér?“<sup>35</sup> Gellir svarar: „Egil mun ek kjósa; hann er mér næstr.“ Ófeigr svarar: „Heyr á endemi, kýss þann sem verstr er af yðru liði, ok  
 20 þykki mér mikit fyrir at fá honum sœmðarhlut, ok veit ek eigi hvárt ek vil þat til vinna.“ „Þú ræðr nú,“ kvað Gellir. Ófeigr mælti: „Villtu þá í ganga málit, ef ek kem honum til með þér? Því at sjá mun hann kunna hvárt betra er, at hafa nokkura sœmð eða enga.“ „Svá mikit sem mér kaupisk  
 25 í,“ sagði Gellir, „þá ætla ek at ek muna til hætta.“ Þá mælti Ófeigr: „Um höfu vit Egill talat áðr, ok sýnisk honum eigi torveldligt málit, ok er hann í kominn. Nú mun ek gefa ráð til hversu með skal fara. Flokkar yðrir bandamanna eru mjök allir saman í gongu; nú mun þat engi  
 30 maðr gruna, þó at þit Egill talizk við þá er þit gangið til aptansongs slíkt er ykkir líkar.“ Gellir tekr við fénu, ok er

<sup>34</sup> horskir] „heskir“ *M*: hoskir (= horskir) *H.Fr. following paper MSS*; heimskir *Guðni Jónsson*.

<sup>35</sup> með þér] + Láttu sem ek eiga allra vøi *K. cf. 22/31–32*.

þetta ráðit nú með þeim. Síðan ferr Ófeigr nú í brott ok til búðar Egils ok hvárki seint né krókótt ok eigi bjúgr, segir nú Agli hvar komit er. Líkar honum nú vel. Eptir um kveldit ganga menn til aptansöngs, ok talask þeir Egill ok Gellir við ok semja þetta í milli sín. Grunar þetta engi maðr. 5

## X

Nú er frá því sagt at annan dag eptir ganga menn til Lögbergs, ok var fjölmennt. Þeir Egill ok Gellir safna at sér vinum sínum. Ófeigr safnaði ok með þeim Styrmi ok Þórarni. Ok er menn váru komnir til Lögbergs, þeir sem 10 þagat var ván, þá kvaddi Ófeigr sér hljóðs ok mælti: „Ek hefi verit óhlutdeilinn um mál Odds, sonar míns, hér til, þó at þetta hafi með meirum fádæmum upp hafit verit<sup>36</sup> en menn viti dæmi til ok svá fram farit ok eigi ólíkligt at með því endisk<sup>37</sup>, en þó veit ek at nú eru þeir menn hér at 15 mest hafa gengit at þessu máli. Vil ek fyrst kveðja at þessu máli Hermund. Nú vil ek þess spyrja hvárt nokkur sætt skal koma fyrir málit.“ Hermundr svarar: „Ekki vilju vér taka útan sjálfðæmi.“ Ófeigr mælti: „Til þess munu menn trautt vita dæmi at einn maðr hafi selt átta mǫnnum 20 sjálfðæmi á einu máli, en til þess eru dæmi at einn maðr seli einum manni. Alls þó hefir þetta með meirum fádæmum gengit heldr en hvert annarra, þá vil ek bjóða at tveir geri af yðrum flokki.“ Hermundr svarar: „Því vilju vér víst játa ok hirðum eigi hverir tveir gera.“ „Þá munu 25 þér unna mér þess,“ sagði Ófeigr, „at ek hafa þá vegtyllu

<sup>36</sup> verit] inserted by H.Fr. following paper MSS, ÷ M.

<sup>37</sup> endisk] the following en þó . . . Hermund comes after hér til at 27/12 in M.

at ek kjósa af yðr bandamönnum þá tvá er ek vil.“ „Já, já,“ sagði Hermundr. Þá mælti Þórarinn: „Já þú nú því einu í dag er þú iðrask eigi á morgin.“ „Eigi skal nú aptr mæla,“ sagði Hermundr. Nú leitar Ófeigr borgunarmanna, ok varð þat auðvelt, því at fjárstaðr þótti viss. 5 Nú takask menn í hendr, ok handsala þeir fægjöld slík sem þeir vilja gørt hafa er Ófeigr nefnir til, en bandamenn handsala niðrfall at sökum. Nú er svá ætlat at bandamenn skulu ganga upp á völlu með flokka sína. Flokkar þeira 10 Gellis ok Egils ganga báðir saman; setjask niðr í einn stað í hvirfing; en Ófeigr gengr í hringinn, litask um ok lyptir kápuhettinum, strýkr handleggina ok stendr heldr keikari; hann titrar augunum ok talaði síðan: „Þar sitr þú, Styrmir, ok mun mönnum þat undarligt þykkja ef ek 15 læt þik eigi koma í þat mál er mik tekr henda, því at ek em í þingi með þér ok á ek þar til trausts at sjá er þú ert, ok þú hefir margar góðar gjafar af mér þegit ok allar illu launat. Hyggsk mér svá at sem þú hafir um þenna hlut fyrstr manna fjándskap sýnt Oddi syni mínum, ok valdit mest er 20 málit var upp tekit, ok vil ek þik frá taka. Þar sitr þú, Þórarinn,“ sagði Ófeigr, „ok er víst at eigi mun þat hér til bera at eigi hafir þú vit til at dœma um þetta mál, en þó hefir þú Oddi til óþurftar lagt í þessi grein ok fyrstr manna með Styrmi tekit undir þetta mál, ok vil ek þik fyrir 25 því frá kjósa. Þar sitr þú, Hermundr, mikill höfðingi, ok þat ætla ek at þá myndi vel komit, þó at undir þik væri vikit málinu, en þó hefir engi maðr verit jafncæstr, síðan þetta hófsk, ok þat lýst at þú vildir ósómamann lýsa. Hefir þik ok ekki til dregit nema ósómi ok ágirni, því at þik skortir 30 eigi fé, ok kýs ek þik frá. Þar sitr þú, Járnskeggi, ok skortir þik eigi metnað til at gera um málit, ok eigi myndi þér illa þykkja þó at undir þik kæmi þetta mál. Ok svá var metnaðr þinn mikill at þú lézk bera merki fyrir þér á Vöðlaþingi sem fyrir konungum. Nú skil ek eigi hvar koma

mun metnaði þínum ef þú hefir af þessu virðing<sup>38</sup> ok kýs ek þik frá.“ Nú litask Ófeigr um ok mælti: „Þar sitr þú, Skegg-Broddi, en hvárt er þat satt at Haraldr konungr Sigurðarson mælti þat, þá er þú vart með honum, at honum þættir þú bezt til konungs fallinn þeira manna er 5 út hér eru?“ Broddi svaraði: „Opt talaði konungr vel til mín, en eigi er þat ráðit at honum þætti allt sem hann talaði.“ Þá mælti Ófeigr: „Yfir öðru skaltu konungr en þessu máli, ok kýs ek þik frá. Þar sitr þú, Gellir,“ sagði Ófeigr, „ok hefir þik ekki dregit til þessa máls nema ein 10 saman fégirni; ok er þat þó nokkur várkunn er þú ert févani en hefir mikit at ráði. Nú veit ek eigi þó at mér þykki allir ills af verðir, nema nokkurr verði virðing af at hafa þessu máli, því at nú eru fáir eptir, en ek nenni eigi at kjósa þá til er áðr hefi ek frá vísat; ok því kýs ek þik til at 15 þú hefir ekki áðr at ranglæti kenndr verit. Þar sitr þú, Þorgeirr Halldóruson,“ segir Ófeigr, „ok er þat sýnt, at þat mál hefir aldregi komit undir þik er málskipti liggja við, því at þú kannt eigi mál at meta ok hefir eigi vit til heldr en oxí eða asni, ok kýs ek þik frá.“ Þá litask Ófeigr 20 um, ok varð staka á munni:

- (4) Illt er ýtum  
 elli at bíða,  
 tekr hon seggjum frá  
 sýn ok vizku; 25  
 átta ek næsta vǫl  
 nýtra drengja;  
 nú er úlfs hali  
 einn á króki.

<sup>38</sup> nú skil ek eigi hvar koma mun metnaði þínum ef þú hefir af þessu virðing] *K*, en þó skaltu eigi konungr yfir þessu máli vera *M*. Preference for *K* is justified by the emphasis on metnaðr as characteristic of Járnskeggi. cf. 28|31 and 33, while the reading of *M* looks like a misplaced doublet of the entirely appropriate reply by Ófeigr to Skegg-Broddi at 29|8; cf. *Studiar*, 93.

„Ok hefir mér farit sem varginum; þeir etask þar til er at halanum kemr ok finna eigi fyrr. Ek hefi átt at velja um marga hofðingja, en nú er sá einn eptir er öllum mun þykkja illt at ván ok sannr er at því at meiri er ójafnaðar-  
 5 maðr en hvern annarra, ok eigi hirðir hvat til fjárens vinnr ef hann fær þá heldr en áðr; ok er honum þat várkunn þó at hann hafi hér eigi verit hlutvandr um, er sá hefir margr í vafisk er áðr var réttlátr kallaðr ok lagt niðr dáðina ok drengskapinn en tekit upp ranglæti ok ágirni. Nú mun  
 10 engum þat í hug koma at ek muna þann til kjósa er öllum er illt at ván, því at eigi mun annarr hittask slægri í yðru liði, en þó mun þar nú niðr koma, er þó eru allir aðrir frá kornir<sup>39</sup>.“ Egill mælti ok brosti við: „Nú mun enn sem optar at eigi mun virðing fyrir því hér niðr koma at aðrir  
 15 vildi þat; ok er þat til, Gellir, at vit standim upp ok gangim í brott ok talim með okkr málit.“ Þeir gera nú svá, ganga í brott þaðan ok setjask niðr. Þá mælti Gellir: „Hvat skulu vit hér um tala?“ Egill mælti: „Þat er mitt ráð at gera litla fésekd, ok veit ek eigi hvat til annars kemr,  
 20 er þó munu vit litla vinsæld af hljóta.“ „Mun eigi fullmikit þó at vit gerim þrettán aura óvandaðs fjár?“ sagði Gellir, „því at málaefni eru með miklum rangendum upp tekin, ok er því betr er þeir una verr við. En ekki em ek fúss at segja upp gørðina, því at mik væntir þess at illa muni  
 25 hugna.“ „Ger hvárt er þú vill,“ sagði Egill, „seg upp sættina eða sit fyrir svörum.“ „Þat kýs ek,“ sagði Gellir, „at segja upp.“ Nú ganga þeir á fund bandamanna. Þá mælti Hermundr: „Stöndum upp ok heyrum á ósómann.“ Þá mælti Gellir: „Ekki munu vit síðar vitrari, ok mun allt  
 30 til eins koma, ok er þat gørð okkur Egils at gera oss til handa, bandamönnum, þrettán aura silfrs.“ Þá segir Hermundr: „Hvárt skilðisk mér rétt, sagðir þú þrettán

<sup>39</sup> kornir] + ok verð ek at kjósa þik, Egill in some paper MSS, cf. *Studiar*, 95–6.



tigu aura silfrs?<sup>40</sup>“ Egill svarar: „Eigi var þat, Hermundr, er þú sætir nú á hlustinni er þú stótt upp. Víst þrettán aura, ok þess fjár er engum sé viðtækt óveslum; skal þetta gjaldask í skjaldaskriflum ok baugabrotum ok í öllu því órífligast fæsk til ok þér unið verst við.“ Þá mælti Her- 5  
mundr: „Svikit hefir þú oss nú, Egill.“ „Er svá?“ segir Egill, „þykkisk þú svikinn?“ „Svikinn þykkjumk ek, ok hefir þú svikit mik.“ Egill svarar: „Þat þykki mér vel at ek svíkja þann er engum trúir ok eigi heldr sjálfum sér, ok má ek finna sönur á mínu máli um þetta. Þú falt fé þitt 10  
í svá mikilli þoku at þú ætlaðir, þó at þér skyti því í hug at leita þess, at þú skyldir aldri finna.“ Hermundr svarar: „Þetta er sem annat þat er þú lýgr, Egill, þat þú sagðir á vetri er þú komt heim ofan, þaðan er ek hafða boðit þér heim ór hrakbúinu um jól, ok vartu því feginn, sem ván 15  
var at. En er úti váru jólin, þá ógladdisk þú, sem ván var, ok hugðir illt til at fara heim í sultinn, en er ek fann þat, þá bauð ek þér at vera þar með annan mann, ok þáttu þat ok vart feginn. En um vart eptir páska, er þú komt heim til Borgar, sagðir þú er dáit hefði fyrir mér þrír tigur klaka- 20  
hrossa ok hefði öll etin verit.“ Egill svarar: „Ekki ætla ek at ofsögur mætti segja frá vanhöldum þínum, en annat- hvárt ætla ek at etin væri af þeim fá eða engi. En vitu þat allir menn at mik ok fólk mitt skortir aldri mat, þó at misjafnt sé fjárhagr minn hægr, en þau ein eru kynni 25  
heima at þín er þú þarft ekki at taka til orðs á.“ „Þat mynda ek vilja,“ segir Hermundr, „at vit værim eigi báðir á þingi annat sumar.“ „Nu mun ek þat mæla,“ segir Egill, „er ek hugða at ek mynda aldri tala, at þu lúk heill munni í sundr, því at þat var mér spát at ek mynda ellidauðr 30  
verða, en mér þykkir því betr er fyrr taka troll við þér.“ Þá mælti Styrmir: „Sá segir sannast frá þér, Egill, er verst

<sup>40</sup>þrettán tigu aura silfrs] þrjátígi aura hundraða [sic] K.

segir ok þik kallar prettóttan.“ „Nu ferr vel at,“ sagði Egill, „því betr þykki mér er þú lastar mik meir ok þú finnr fleiri sönnum á því, ok af því at mér var þat sagt at þér höfðuð þat fyrir qlteiti at þér tókuð yðr jafnaðarmenn, 5 ok tóktu mik til jafnaðarmanns þér. Nú er þat víst,“ sagði hann, „at þú hefir nokkur stórklaeki með þér, þau er eigi vitu aðrir menn, ok mun þér kunnigast um þinn hag. En þó er þat ólíkt með okkr, hvárrtveggi heitr qðrum liði, ok veiti ek þat er ek má ok spari ek ekki af, en þú rennr þegar 10 svartleggjur koma á lopt. Þat er ok satt at ek á jafnan óhægt í búu, ok spari ek við engan mann mat, en þú ert matsinkr, ok er þat til marks at þú átt bolla þann er Matsæll heitir, ok kemr engi sá til garðs at viti hvat í er nema þú einn. Nú samir mér at hjón mín hafi þá hart er 15 eigi er til, en þeim samir verr at svelta hjón sín er ekki skortir, ok hygg þú at hverr sá er.“ Nú þagnar Styrmir. Þá stendr upp Þórarinn. Þá mælti Egill: „Þegi þú, Þórarinn, ok sezk niðr ok legg eigi orð til; þeim brigzlum mun ek þér bregða er þér mun betra þagat. En ekki þykki mér 20 þat hlægligt, þó at þeir sveinar hlæi at því, at þú sitir mjótt ok gnúir saman lærum þínum.“ Þórarinn svarar: „Hafa skal heil ráð, hvaðan sem koma,“ sezk niðr ok þagnar. Þá mælti Þorgeirr: „Þat megu allir sjá at gørð þessi er ómerkilig ok heimsklig, at gera þrettán aura silfrs 25 ok eigi meira fyrir svá mikit mál.“ „En ek hugða,“ segir Egill, „at þér skyldi sjá gørð þykkja merkilig, ok svá mun vera ef þú hyggst at fyrir þér, því at þat muntu muna á Rangárleið at einn kotkarl markaði þrettán kúlu í höfði þér, ok tóktu þar fyrir þrettán lambær, ok ætlaða ek at 30 þér skyldi þessi minning allgóð þykkja.“ Þorgeirr þagnaði, en þeir Skegg-Broddi ok Járnskeggi vildu engum orðum skipta við Egil. Þá mælti Ófeigr: „Nú vil ek kveða yðr vísu eina, ok hafa þá fleiri at minnum þing þetta ok mála-lok þessi er hér eru orðin:

- (5) Flestr mun, Áms ok Austra  
ek vátta þat sáttum<sup>41</sup>,  
málmarunnr um minna,  
mik gœlir<sup>42</sup> þat, hœlask;  
gat ek hofðingjum hringa 5  
hattar land, en sandi  
œst í augun kastat,  
óríkr vafit flíku.“

Egill svarar: „Vel máttu hœlask um þat at engi einn maðr  
mun meir hafa siglt á veðr jafnmörgum hofðingjum.“ Nú 10  
eptir þetta ganga menn heim til búða sinna. Þá mælti  
Gellir til Egils: „Þat vil ek at vit sém báðir saman við  
okkrum mœnnum.“ Þeir gera nú svá. Nú eru dylgjur  
miklar þat er eptir var þingsins, ok una bandamenn allilla  
við þessi málalok. En fé þetta vill engi hafa, ok reksk þat 15  
þar um völlum. Ríða menn nú heim af þinginu.

## XI

Nú finnask þeir feðgar, ok var Oddr þá alþúinn til hafs.  
Þá segir Ófeigr Oddi at hann hefir selt þeim sjálfðæmi.  
Oddr svarar: „Skilsktu manna armastr við mál!“ Ófeigr  
svarar: „Eigi er enn öllu skemmt, frændi“ — innir nú 20  
allan málavœxt ok segir at honum er konu heitit. Þá þakkar  
hann honum liðveizluna, ok þykkir hann langt hafa fylgt  
um fram þat er honum kom í hug at vera mætti, ok segir  
nú at hann skal aldri skorta fé. „Nu skaltu fara,“ sagði

<sup>41</sup> sáttum] correction made by Finnur Jónsson. *Den norsk-islandske skjaldedigtning B I* (1912), 376; „sattar“ *M*.

<sup>42</sup> gœlir] „gélir“ *M*.

Ófeigr, „sem þú hefir ætlat, en brullaup þitt skal vera á Mel at sex vikum.“ Eptir þat skilja þeir feðgar með kærleikum, ok lætr Oddr út, ok gefr honum byr norðr á Þorgeirsfjørð, ok liggja þar kaupmenn fyrir áðr. Nú tók  
5 af byr, ok liggja þeir þar nokkurar nætr. Oddi þykkir seint byrja, ok gengr upp á eitt hátt fjall ok sér at annat veðrfall er fyrir útan, ferr aptr til knarrarins ok bað þá flytjask út ór firðinum. Austmenn spotta þá ok kváðu seint mundu at róa til Nóregis. Oddr segir: „Hvat megi til vita, nema þér  
10 biðið vár hér?“ Ok er þeir koma út ór firðinum, þá er þegar byrr hagstæðr; leggja þeir eigi segl fyrr en í Orkneyjum. Oddr kaupir þar malt ok korn, dvelsk þar nokkura hrið ok býr skip sitt, ok þegar hann er búinn, þá koma austanveðr ok sigla þeir; gefr þeim allvel ok koma á  
15 Þorgeirsfjørð, ok váru kaupmenn þar fyrir. Siglir Oddr vestr fyrir landit ok kemr á Miðfjørð; hafði hann þá í brott verit sjau vikur. Er nú búizk til veizlu, ok skortir eigi góð tilföng ok gnóg. Þar kemr ok mikit fjölmenni; þar kom Gellir ok Egill ok mart annat stórmenni. Ferr veizlan vel  
20 fram ok sköruliga; þóttusk menn eigi betra brullaup þegit hafa hér á landi. Ok er veizluna þraut, þá eru menn út leiddir með stórgjöfum, ok var þar mest fé fram lagit er Gellir átti í hlut. Þá mælti Gellir við Odd: „Þat vilda ek at við Egil væri vel gørt, því at hann er þess makligr.“  
25 „Svá þykki mér,“ sagði Oddr, „sem faðir minn hafi gørt vel við hann áðr.“ „Bœttu þó um,“ segir Gellir. Ríðr Gellir nú í brott ok hans fólk. Egill ríðr í brott, ok leiðir Oddr hann á gøtu ok þakkar honum liðveizlu — „ok mun ek eigi svá vel gera til þín sem vera ætti, en reka lét ek í  
30 gær suðr til Borgar sex tigu geldinga ok yxn tvau; mun þat heima þín biða, ok skal aldri forverkum við þik gera meðan vit lifum báðir.“ Nú skiljask þeir, ok líkar Agli stórvel, ok binda sitt vinfengi. Ferr Egill heim til Borgar.

## XII

Þetta haust it sama safnar Hermundr liði ok ferr út til Hvammsleiðar ok ætlar til Borgar at brenna Egil inni. Ok er þeir koma út með Valfelli, þá heyra þeir sem strengr gjalli upp í fellit, ok því næst kennir Hermundr sér sóttar ok stinga undir höndina, ok verða þeir at víkja aptr ferðinni, ok elnar honum<sup>43</sup> sóttin. Ok er þeir koma fyrir Þorgautsstaði, þá verður at hefja hann af baki; er þá farit eptir presti í Síðumúla, ok er hann kemr, þá mátti Hermundr ekki mæla, ok var prestr þar hjá honum. Ok einn tíma er prestr lýtr at honum, þá lætr í vörrunum: „Tvau hundruð í gili, tvau hundruð í gili.“ Ok síðan andask hann, ok lauk svá hans ævi sem hér er nú sagt. 5 10

Oddr sitr nú í búi sínu með mikilli rausn ok unir vel konu sinni. Alla þessa stund spyrsk ekki til Óspaks. Sá maðr fekk Svölu er Már hét ok var Hildisson ok rézk til bús á Svölustaði. Bjálfi hét bróðir hans, hálfafglapi ok rammr at affi. Bergþórr hét maðr er bjó í Þoðvarshólum; hann hafði reift málit þá er Óspakr var sekr gørr. Svá bar til eitt kveld í Þoðvarshólum, þá er menn sátu við elda, at þar kom maðr ok drap á dyrr ok bað bónda út ganga. Bóndi verður þess varr at Óspakr er þar kominn ok sagðisk eigi mundu út ganga. Óspakr eggjar hann mjök út at ganga, en hann ferr eigi því heldr út ok bannar öllum mönnum út at ganga, ok skilr svá með þeim. En um morgininn er konur koma í fjós, þá eru þar særðar níu kýr til bana. Þetta fréttisk viðá. Ok enn er fram líða stundir, berr svá til at maðr gengr inn á Svölustoðum ok í hús þat er Már hvilir í; þat var snimma um morgin. Sá maðr gengr 15 20 25

<sup>43</sup> honum] correction by H.Fr. following paper MSS. hann M.

at sænginni ok leggr Má með saxi, svá at þegar gekk á hol.  
 Þetta var Óspakr. Hann kvað vísu:

(6) Brá ek ór slíðrum  
 skálm nýbrýndri,  
 5 þeiri lét ek Mávi  
 á maga hvátat<sup>44</sup>;  
 unna ek eigi  
 arfa Hildis  
 fagrvoxinnar  
 10 faðmlags Svölu.

Ok í því er hann snýr til duranna, hleypr hann upp Bjálfi  
 ok rekr á honum tálgukníf. Óspakr gengr til þess bæjar er  
 heitir á Borgarhóli ok lýsir þar víginu, ferr síðan á brott, ok  
 spyrsk nú ekki til hans um hrið. Víg Mús fréttisk víða ok  
 15 mæltisk illa fyrir. Þat bar til nýlundu at stóðhross in beztu  
 er Oddr átti, fimm saman, fundusk dauð öll, ok ætluðu  
 menn Óspaki þat verk. Nú er þat langa hrið at ekki spyrsk  
 til Óspaks. Ok um haustit at menn gengu at geldingum,  
 fundu þeir helli í hómrum nokkurum ok þar í mann  
 20 dauðan, ok stóð hjá honum mundlaug full af blóði, ok var  
 þat svá svart sem tjara. Þar var Óspakr, ok hugðu menn  
 at sárit myndi hafa grandat honum, þat er Bjálfi veitti  
 honum, enda farit síðan af bjargleysi; ok lauk svá hans  
 ævi. Ekki er þess getit at eptirmál yrði um víg Mús né um  
 25 víg Óspaks.

Oddr býr á Mel til elli ok þótti inn mesti ágætismaðr.  
 Eru Miðfirðingar frá honum komnir, Snorri Kálfsson ok  
 mart annat stórmenni. Jafnan síðan helzk vinátta þeira  
 feðga með góðri frændsemi. Ok lýkr þar þessi sögu.

<sup>44</sup> hvátat] „huatað“ *M.*, „huotad“ *K.*

## GENERAL NOTES

For topographical information readers should consult Maps A-C and Kálund, *Beskrivelse*. Head references in the following are to page and line. For abbreviations see pp. x-xiii above.

1/1 Ófeigr Skíðason is mentioned only in B and *Odds þáttur Ófeigssonar*. For conjectures about his family see *ÍF* VII 293 note 1.

1/2 In the tenth century Reykir was the home of the famous chieftain Miðfjarðar-Skeggi, son of the settler Skinna-Björn; cf. *ÍF* I 212 and 213.

1/3 The reference to Ófeig's grandmother Járngerðr is dubious. It is only in M and makes chronology awkward, since the Ófeigr Járngerðarson given as her father flourished in the first quarter of the eleventh century, while the Ófeigr Skíðason given as her grandson was already elderly by the middle of the same century.

1/3 Ófeigr Járngerðarson of Skqrð is mentioned in *Ljósv.*, *Reykðala saga* and *Vápnfirðinga saga*. His father's name was Qnundr, but metonymics seem not uncommon in early Iceland, probably used especially when a father died young or was less notable for other reasons; cf. *NK* VII (1948), 279.

1/9-10 sparði við engan mann mat — cf. 19/24-5, 32/11.

1/11 Styrmir is called Þorgeirsson in K. His family is mentioned in *Landn.* (*ÍF* I 230) and *Sturl.* (1911, I 8, 44; 1946, I 13, 49). For discussion of Styrmi's *godorð* see *ÍF* VII 294 note 1.

1/16 The name Váli may possibly be Vali; cf. *Studiar*, 153 note 23; *Skírnir* 1977, 104-5 and note 42.

1/18 In Sagas of Icelanders the hero is often twelve when he performs his first feat. The age corresponds both to folktale motif and to the facts of life, since in the early period twelve was the recognised age of majority for boys. Cf. Vera Lachmann, *Das Alter der Harðarsaga* (Palaestra 183, 1932), 118–9; *Verzeichnis*, type 301; *Grágás* Ia 6, 166, 168, 194.

1/22 Oddr says nothing of wanting to go abroad. A son of twelve asks his father for goods in order to travel abroad in *Gunnl.*, ch. 4, and *Egils saga*, ch. 40.

2/2 Ófeigr replies ironically. Since Oddr hasn't earned anything, Ófeigr won't reduce what he gives him (nothing beyond his keep) and he'll carry on that way.

2/7 af þili — main walls were usually built of turf and stone; in better-class houses they were timber-clad internally and other partitions might also be of wood; *KL XVIII* (1974), 309–14.

2/7 On fishing gear cf. *KL IV* (1959), 324–7. — The early Icelandic ell was 49 cm (18.4 inches), *KL XXI* (1977), 82–3. — The homespun cloth *vaðmál*, woven to a two-ell width, was the commonest form of currency in Iceland through the greater part of the Commonwealth period. 12 ells made 2 *lögaurar* (“legal ounce-units”). See Jón Jóhannesson, 329–33; *KL XIX* (1975), 409–12. Cf. Odd's self-payment with wages prescribed in *Grágás* Ia 129: “If a man does farm work he is not to take more pay than half a mark in six-ell ounce-units [= 24 ells] in the period up to midsummer, and from midsummer he is to work for his householder right on to winter and do whatever he wants him to except shepherding. He is to make one mountain trip for sheep gathering and take part in slaughtering and go on journeys with the master of the



house and spread dung in spring and repair homefield walling. He shall do that to earn his food.”

2/9 On seasonal fishing and fishing places in Iceland see *KL IV* (1959), 305–6, 312–16.

2/14 *Hlutr* is the technical word for the share of the catch allotted by fixed rules to each member of the fishing crew; cf. Jón Jóhannesson, 305; *KL IV* (1959), 305–6; Blöndal, *s.v.* hlutur B I. 1.c–d.

2/21 The word *ferja* “carrier” is used both of coastal vessels, as here, and of ferries maintained at fixed points for crossing rivers and fjords; *KL IV* (1959), 223–6.

2/25, 29 On types of ships, including the ocean-going *knörr*, see *KL XV* (1970), 482–93.

2/30–31 On Odd’s link with the court of King Haraldr Sigurðarson cf. Intro. pp. xxxvii–xxxviii.

3/3–5 This illustrates Odd’s unusual good fortune as a voyager; for other evidence see 34/2–17. Cf. e.g. *Gunnl.*, ch. 10, where the hero just catches the last ship of the sailing season from Norway and then makes land not in Borgarfjörður in the midwest, where he wants to be, but on Melrakkaslétta in the far northeast.

3/6–7 Merchants trading to Iceland usually wintered there in order to sell their goods and collect Icelandic products in return; cf. Jón Jóhannesson, 323. Borðeyrr (see Map B) was a well-known harbour from the earliest times.

3/10 Melr (modern Melstaður) is west of Miðfjarðará, almost directly opposite Reykir (see Map B). The home of a line of chieftains in early times, it later became an important church-farm and parsonage and remains an impressive establishment to this day.

3/24 On Glúmr Óspaksson see Intro. p. xxxvi. — Skrið-insenni is now Skriðnesenni.

3/25 Bitra is modern Bitrufjörður; Bitra is otherwise known as a farm-name.

3/26 Ásmundr Þorgrímsson hærulangr is known from *Landn.* and other sources; K gives him the wrong nickname, *æðikollr.*—On Grettir see Intro. pp. xxv, xxxvi.

4/1 norðrsvéitir — probably the coastal region east of Hrutafjörður is meant.

4/6 *yðvart* — probably the “polite” pl. rather than the so-called *pluralis sociativus* (i.e. Oddr seen as representing a group). The “polite” pl. usage started in late classical times on the Continent and spread to Scandinavia in the early middle ages. In *Konungs skuggsjá* the son says *þér* to his father, but is addressed by him as *þú*; in *Barlaams saga* and *Heimskringla* kings are addressed now with *þér*, now with *þú*. Here in B Óspakr uses the pl. at the start of the conversation (in both M and K); cf. a similar shift in Ófeig’s conversation with Oddr at 12/24–13/6. See Per Tylden, “Fleirtalsform i høfleg tiltale (pluralis reverentiæ)”, *Det Kongelige Norske Videnskabers Selskabs Forhandlinger XXXVII* (1964), 33\*–43\*; Helgi Guðmundsson, *The pronominal dual in Icelandic* (University of Iceland Publications in Linguistics 2, 1972), 16.

4/13 fátt er betr látit en efni eru til — see Glossary *s.v.* láta; proverbial, cf. *Málsháttasafn*, 103, and the similar sentiment in *Grettis saga*, ch. 46 (*ÍF VII* 146): “*jafnan er hálfsgöð saga, ef einn segir, því at fleiri eru þess fúsari, at færa þangat, sem eigi berr betr, ef tvennt er til.*”

4/13–14 People normally worked for board and lodging with only small-scale cash wages in addition (cf. note to 2/7). Óspakr apparently offers to work in return for lodging only.

4/14 ok sjá — *sjá* is probably inf., governed like *hafa* by *vilda ek*; but it might be imp. sg., an alternative form to *sé* (used at 25/31); cf. A. Heusler, *Altisländisches Elementarbuch*<sup>3</sup> (1931; and reprinted), § 346.

4/28–30 When Iceland was divided into Quarters (see Intro. p. lv) three new *goðorð* were created. One of them was the *Melmannagoðorð* (as it is called in *Njáls saga*). This was long before the events described in B, whose author evidently did not know when that chieftaincy came into being. So he refers to independent foundation and purchase as the alternative ways of acquiring a *goðorð* without saying which Oddr used. Cf. *ÍF* VII 301 note 1, XII 246 and note 4; Jón Jóhannesson, 59–60.

5/4 á haustum — though the pl. is used, the writer seems to be thinking only of the first autumn in which Óspakr was in charge of Odd's farm. West-coast Norwegian dialects could also use pl. *haust* in a singular sense (cf. Ivar Aasen, *Norsk Ordbog*, s.v.).

5/4–5 Cf. the text quoted in the note to 2/7.

5/6–8 According to *Grágás* Ia 141, a *goði* who intended to go abroad should announce at the spring assembly who was to act in the chieftainship (*fara með goðorð*) in his absence. It is evidence of Odd's ignorance of law that he has neglected to do this.

5/18 Cf. note to 8/8.

5/20 In saga narrative reference to much talk is usually ominous; cf. 6/7, 7/3.

6/5 Oddr transfers the chieftainship to Óspakr in irregular fashion. It should properly be done at an assembly and in the presence of witnesses, cf. 7/21 and note to 7/29.

6/9 til þings um sumarit — doubtless the Althing, though the spring assembly also fell in the half-year

called summer. Summer began on the Thursday that fell 9–15 April, winter on the Saturday that fell 11–17 October. Cf. Intro. p. lvi; *KL V* (1960), 138–40.

6/17–19 “Sheep seem to have been fewer in proportion to cattle than in later centuries. Ewes were relatively few in number, but wethers, on the other hand, were quite numerous. As a rule the ewes were penned in a special fold near the pasture and the lambs weaned from them. The lambs were driven to the mountain pastures, and wherever it was feasible, the ewes were kept in areas surrounding the shielings” (Jón Jóhannesson, 290–1). Sheep were driven down from the mountains in the autumn; it would be unusual good fortune if disease, bad weather and straying had not taken some toll on their number.

6/21 The farm at Svǫlustaðir has long been abandoned but the site is still visible (Kålund, *Beskrivelse II* 24). — *Svala* may be the birdname, “Swallow”, or it may be derived from *sva* a. “cool, cold”; cf. Magerøy, art. cit. Intro. p. xxxii, note 15, 305–9; *Skírnir* 1977, 104–5.

6/22 *Svala* takes the initiative, not her relatives; cf. Hallgerðr on meeting Gunnarr in *Njáls saga*, ch. 33; marriage and misfortune are the outcome of the encounters in both sagas.

6/23 sjá um ráð sitt — Glossary s.v. *sjá* and cf. *Studiar*, 31.

6/24–25 Long and engrossing conversation between two people is usually ominous in saga narrative. Cf. Hallgerðr and Gunnarr in *Njáls saga*, ch. 33.

6/28–29 Þórarinn Langdœlagoði inn spaki has been identified with the Þórarinn Þorvaldsson inn spaki mentioned in *Landn.* — An unmarried woman under 20 could not legally betroth herself. A widow could do so

if she had no father to act for her, and so could an unmarried woman of 20 or over in special circumstances. But consent of kinsmen was always essential. See *Grágás* Ia 226, Ib 29–30, II 156, 162; *KL* III (1958), 685, IV (1959), 236–40. Kinship or marriage ties were supposed to decide who acted as the woman's sponsor (*Grágás* III 647, s.v. *lögráðandi*). Svala names the highest in rank of her kinsmen, but Þórarinn can hardly have been a close relation, since he refuses to have anything to do with her marriage and later, in ch. 5, is unwilling to help her husband Óspakr.

7/3 margtalat — cf. note to 5/20.

7/4 við slíka menn — “with such people”, i.e. Óspakr and Svala.

7/9–10 See note to 6/28–29. Nothing is said to suggest that Svala — described as young — was a woman legally permitted to undertake her own betrothal. Presumably the author considered her action illegal. — Svala moves to Melr with Óspakr, but M makes no mention of a wedding (*brúðhlaup*, *brullaup*), an obligatory occasion if a marriage was to have legal status; cf. *KL* IV (1959), 236–40. K says that their wedding took place, but this is probably not original — a bridal would need participation of kinsfolk and the author must obviously have counted on Þórarinn's absence; cf. *KL* II (1957), 306–17.

7/21 á leiðum eða þingum — cf. note to 6/5.

7/24 The *skáli* was the main dwelling house; *KL* XVI (1971), 57–9.

7/27–30 Cf. Intro. p. lvi. The Althing was inaugurated by the man acting in the *goðorð* of the family of Ingólf, Iceland's first settler; he was called *allsþerjargoði*. One of the three chieftains at each local assembly saw to the

ceremony there, but we do not know how the choice was made or whether they took turns. Chieftains had to arrive at an assembly by a fixed time (other "assembly participants" had more latitude) and spring assemblies (doubtless the Althing also) were inaugurated on the evening of the day they foregathered. An autumn assembly might last only one day and could doubtless be inaugurated in the morning.

7/27-28 The *leið* should last not less than one day (i.e. the daylight hours) and not more than two nights. Þingeyrar was the assembly place for the Húnavatn region (cf. Jón Jóhannesson, 82-3, 78). Since it is about 36 km from Melr as the crow flies (Map B), and a good deal further by the customary bridle paths, Oddr was bound to be late.

7/29 The use of *helguð* (in M, JS and K) is puzzling, since the formal inauguration of a meeting naturally took place at its outset and we have just been told that by then people were preparing to leave. This could conceivably result from scribal error at an early stage in the transmission. The original might have read like this for example: *þá var mart manna fyrir ok var helguð leiðin ok váru þá mjök brott búnir*. Cf. the confusion in the clause-order in M at 27/13-17. The author also makes use of the verb *helga* with reference to a *leið* meeting at 6/17. — In *Þorsteins saga Síðu-Hallssonar*, ch. 3, it says that someone acting in a chieftaincy should return it to its rightful owner at an assembly "before the legal business takes place" (*ÍF XI* 304-5). This is not found elsewhere, but of two men owning one *goðorð* and taking it in turns (by law) to act in the chieftaincy *Grágás* Ia 141 says that one of them should act for three assemblies, spring, Althing and *leið*, and it continues, "They are then to change over after the autumn meeting has been held (*háð*) — an

autumn meeting has been held (*háð*) when the announcements have been made. It is also lawful if men transfer a chieftaincy . . . at an assembly after the courts have been held (*at háðum dómum*).” It would thus have been proper for Oddr to resume the *goðorð* after the announcements and before the formal end of the *leið* meeting. The author, who doubtless wished to give the impression that Óspakr was unusually smart in executing *leið* business with a view to keeping Oddr out of things, had a different scene in mind for the return of the *goðorð*, more dramatic and more complimentary to Oddr, see 8/1–8.

8/3–8 Though the return of the chieftaincy takes place with a handshake, it otherwise appears as informal as its transfer (5/25–6/5) and at some odds with custom and legality. There is a similarly informal return in *Þorsteins saga Síðu-Hallssonar* (*ÍF* XI 305–6).

8/8 *handa(r)band*, *handsal* — many transactions had to be sealed with a handshake to be legally binding, and witnesses would normally be invoked to ensure a formal record; *KL* VI (1961), 113–4.

8/14–16 Leaving service in this way before the end of the contracted period was forbidden by law, see *Grágás* Ia 133. It was also thought to reflect on the good name of the master of the house, cf. *ÍF* X 130.

8/26–27 *dofnar enn yfir þessu* — i.e. they stopped trying to find the lost sheep; differently Baetke 1960, 38, but cf. *ANF* 81 (1966), 91.

9/10–11 *er þat hætt við orði, at ómerkiliga þykki verða* — so M and JS. It appears to mean “The danger with words is that they may be found to prove not reliable (or not seriously meant).” — Váli advises Oddr not to go to the opposite extreme in his attitude towards Óspakr, at least not publicly, because he might after all have cause

to change his mind again. — Adv. *vel* is commonly used predicatively after *ver(ð)a*, and other advs. occasionally; cf. also 12/2 at *þér verði lítilmannliga*.

9/18 Cheerfulness of this kind comes as hectic and unnatural, not corresponding to the character's true frame of mind; cf. Hallgerðr in *Njáls saga*, chs. 10–11 (*ÍF* XII 31–5, especially 32).

10/11–16 Váli behaves in character as a man good-natured and *tillagagóðr* (9/16). People would know that Óspak's stores were more than he owned or had the means to buy in normal circumstances; but he could have bought them if he had taken over goods from Váli cheaply or on credit.

10/24–25 The summoning days were two weeks before a spring assembly, four weeks (or less in certain circumstances) before the Althing. According to *Grágás* Ia 58, at least 20 men should hear an ordinary summons or publishing at an assembly, and the same rule probably applied to summoning at home as well. A group of 20 followers is found on a summoning journey in *Ljósv.*, ch. 6 (*ÍF* X 29); but there could be many more, cf. Heusler, *Strafrecht* § 64.

10/25 The homefield (*tún*) was surrounded by a wall (*garðr*) of stone and turf; *KL* VI (1961), 291–2; Jón Jóhannesson, 294–5.

10/27–28 Váli's proposal accords with the summons procedure laid down in *Þátrnsíða* and *Jónsbók*, the post-commonwealth law codes, cf. Intro. p. xxxiv.

10/31 The *set* was the raised flooring running along the long walls of a building; people had their sleeping places on it; *KL* I (1956), 458–60.

11/4 dali — acc. pl.; cf. 9/15 *til Vatnsdals ok Langadals*.



11/4–6 Since he makes no announcement of Váli's killing, Óspakr is guilty of *morð* "secret slaying"; *Grágás* Ia 154, III 652; cf. also *KL* XI (1966), 27–8, 690–2.

11/8–9 Since Váli's home was with Oddr at Melr, his body might well be taken there, but presumably the author also believed that there was already a church and churchyard at Melr at this time (in the 1050s). First documentary evidence of a church there refers to the time about 1270; a priest is then said to have been householder at Melstaður (*Diplomatarium Islandicum* V 335). In *Hemings þáttur Áslákssonar* (ed. Gillian Fellows Jensen, *Editiones Arnarnagnæanæ* B 3, 1962, 30) we are told that Oddr built a church there, dedicated to St Stephen. On Melstaður see *Prestatal*, 218–9; on church burial *KL* I (1956), 415–7.

11/12–14 On the legal procedure see Intro. p. lvii. Odd's mistake was to replace the dead member of the neighbours' panel by another man called in the locality, when the number should have been made up after he got to the assembly, see 12/13–14. This specific instance is not found in the law texts but the rule can be deduced from analogous regulations; cf. *Grágás* Ia 61, 69, 178–9, III 632, 677. — Óspakr cannot attend the assembly (cf. Intro. p. lvii) and has no one to act for him. Obviously he had no defence to offer and if the case failed it could only be through procedural fault, and even then only if someone was prepared to bring it up.

11/15 The courts sat on the first Monday of the Althing (22–28 June) and thereafter as necessary. They started at about 1400 and cases were heard on into the night (cf. 15/26). At midsummer the sun sets about 2300 on the latitude of Þingvellir but it leaves the assembly ground itself at about 2030 because of intervening highland. It

rises about 0200 and shines on Þingvellir about 0230. There is of course no real darkness meanwhile. See Matthías Þórðarson, *Árbók hins íslenzka fornleifafélags* 1911, 4 and 15.

11/18 með flokk sinn — the sg. implies that their followings were combined into one; cf. 26/28–29.

11/19–20 In this situation anyone who wished could offer a defence; *Grágás* Ia 47, II 376.

11/25 Þórarinn has some obligation to Óspakr because of Svala. If Óspakr were outlawed, his property would be confiscated (cf. Intro. p. lix), and although the wife of an outlaw took a share, Svala would probably be left on Þórarin's hands. An outlaw in the family was bound to cause trouble: enmity and prosecution if he was protected and probably blame if he was not helped or if his subsequent killing was ignored without retaliation.

12/5–6 Cf. 4/28–30.

12/7–9 Note the rhythm and alliteration of Þórarin's reply.

12/13 tíu búa — perhaps an error for *inn tíunda búa* “the tenth neighbour”, cf. *Studiar*, 50. K is clearer: *kvatt þar búa heiman ór heraði í stað þess er andaðisk, en hann átti þat á þingi at gera* “called a neighbour there from the locality in place of the one who died and he should have done that at the assembly”.

12/15 Styrmir seems content with a kind of stalemate, giving Oddr the choice of abandoning the case by leaving the court or facing certain defeat if he stayed. To get a formal “clearing verdict” for Óspakr, Styrmir would need a panel of five of the nine neighbours called by Oddr (cf. Intro. p. lviii). Presumably when Oddr left the court, the men he had brought in support of his case left with him.

12/16 vér — probably *pluralis sociativus*, cf. note to 4/6.

12/18 “The people who came to the Althing lived for the duration of the session in booths. These were shelters of turf and stone built around a framework of timber and roofed and decorated with homespun cloth” (Jón Jóhannesson, 43; see further Kálund, *Beskrivelse* I 96–109). This lane between booths (*búðarsund*) must have led to Odd’s booth. Ófeigr confronts his son in a place where he could not avoid him and where it was hard to overhear their talk.

12/19–21 The cape described was doubtless of homespun (*vaðmál*). This material was often left in the colour of its natural wool. Dyed stuffs were counted finer and cost more. Black was probably the commonest dyed colour, as in more recent times in Iceland, cf. *Ísl. þjóðhættir*, 24–6. Mention of only one sleeve need not imply that the other was torn off: the cape may have been made like that, with a side opening for the other arm (Hj. Falk, *Altwestnordische Kleiderkunde*, 1919, 186). A cape usually had an attached hood (*hetta*, *hqtr*, cf. 12/22, 28/12).

12/21–22 Staves with metal points were in common use, specially made and of some value. With his *broddstafr* and his dyed cape Ófeigr has remnants of prosperity about him.

12/22 skyggnur — here of open, investigating eyes.

12/25 þér — “polite” pl., cf. note to 4/6; at 13/3 Ófeigr drops the flattering formality and uses the natural *bú*.

13/18–19 margra manna augu verða féskjálg — probably proverbial.

13/24 á vølluna — Neðri Vellir, inside the Althing bounds, see Map C and cf. Kálund, *Beskrivelse* I 111,

114-5; *Þingvöllur*, 255; Einar Arnórsson, *Réttarsaga Alþingis* (1945), 81.

13/25-26 Cf. 12/10-11.

14/5-6 Cf. Intro. p. lvi, and on lawcourt circles in general *KL* III (1958), 165-7.

14/19 On the full form of the oath taken by men nominated as judges see *Studiar*, 58.

14/30-15/2 “for you will be able to see that it is a greater responsibility to judge not guilty someone who deserves death and yet to have previously sworn oaths that you would judge in accordance with what you knew to be most just” — i.e. the responsibility will seem greater than it would if no oaths had been sworn.

15/13-14 “and yet only such men as need makes each take care of himself” — i.e. only men who are related to Ófeigr in such a way that they are under no obligation to sacrifice self-interest on that account.

15/15 The mark of 8 *aurar* weighed *c.* 214 grams. Two kinds of silver were recognised, refined (*brennt silfr* “burnt silver”) and ordinary (*bleikt silfr* “pale silver”), the former twice the value of the latter; Jón Jóhannesson, 328-33.

15/20-21 Oddr remains the principal in the case and his presence is essential for its continuation. By *hǫfðingjarnir* must be meant Styrmir and Þórarinn.

15/23 As usual, steps in procedure had to be put on record by naming witnesses. Those here became *dóms-uppsöguváttar* “witnesses of announcement of judgment”; cf. *Grágás* III 696-8. The announcement of the judgment was made by Bergþórr of Bøðvarshólar, see 35/17-18, and cf. Intro. p. lviii. The prosecutor then published the outlawry at the Law Rock (*Grágás* Ia 78, 108, II 191; III 644), and would normally describe the outlaw in

enough detail to leave no doubt of his identity. The description of Óspakr given here is the earliest Icelandic example we have of such a “wanted” notice, cf. *ÍF* VII 325 note 2. More-or-less detailed descriptions of important people are frequent in saga narrative (cf. Ófeigr, 12/19–24), but this description of Óspakr differs from all others in saga literature.

15/33–34 Cf. 11/9–10.

16/7–8 Bringing money into court, i.e. offering a bribe, was of course illegal. At the Althing it was a case to be prosecuted in the Fifth Court (*Grágás* Ia 78), and presumably that is where the chieftains propose to prosecute Oddr, though the saga does not say so.

16/10–11 On marriage ties (*tengðir*) between these chieftains see *ÍF* VII LXXXI–LXXXII.

16/11–14 The list starts with leaders in West Iceland and moves clockwise round the country. Hermundr lived at Gilsbakki and Egill at Borg in Borgarfjörðr, Gellir at Helgafell on Snæfellsnes, Styrmir at Ásgeirsá and Þórarinn in Langadalr, both south of Húnaþing, Járnskeggi at Þverá in Eyjafjörðr, Skegg-Broddi at Hof in Vápnafjörðr, Þorgeirr at Laugardalr. Cf. 17/30–18/5, and see Map A.

16/14 Þorgeirr Halldóruson — on metonymics see note to 1/3.

16/15 In *Ólkofra þáttur* six men prosecute Ólkofri. In B the prosecutors number eight, with a corresponding reduction in the share each will get of the loot after prosecuting Oddr — this “sixteenth part of Melsland” (21/2–3, 25/5–6) is so small that it can make a major impact in Ófeig’s persuasion of Egill and Gellir to accept his offers instead. Eight is not a usual “epic number” but

occurs occasionally in Norse literature, cf. especially *Frymskviða*, vv. 8, 24, 26, 28, *Grimnismál*, v. 23.

16/22–23 In *Njáls saga*, ch. 144, a case of bribery is prosecuted forthwith at the same Althing, but here the confederates postpone the suit for a year, presumably to ensure as big a following as possible (cf. 17/29).

16/23–26 Though nothing is said here of the obligatory “court of confiscation” (cf. Intro. p. lix), we must presume it was held.

16/26 It is natural to think that this was at the hot spring still to be found below Ófeig’s farm at Reykir; its water has long been used for bathing.

17/2 yðr — probably *pluralis sociativus*, cf. note to 4/6.

18/1–5 The men from the east probably travelled by way of Sandr, those from the north by way of Kjölur; see Map A. Reyðarmúli is now called Reyðarbarmur.

18/6 á vølluna — doubtless Efri Vellir which were outside the boundaries of the assembly; see Map C; *Þingvöllur*, 101–4.

18/13–14 frá búð sinni — not from the booth that belonged to him but from the booth he belonged to — presumably that of his *goði*, Styrmir.

18/29 Stanzas in *fornyrðislag* are called *staka* here and at 29/21, *vísa* at 36/2; *dróttkvætt* stanzas are called *vísa* at 20/19 and 32/33.

20/20–27 Satt er at ágirni seims ok ranglæti sækir átta beima. Orð gerask auðarnjörðum ómæt. Ynna ek yðr, þundum þykkra randa þeys, at láta fyrir mönnum Iðja hlátr ok sœmðarleysis. — On sg. *sækir* with more than one subject see Nygaard § 70 a. *orð*, solemn promises of the confederates; cf. *Völuspá* 26: *eidar, orð ok særi*. — *auðarnjörðum*, the same kenning also in Haukr

Valdísarson's *Íslendingadrápa* 11 (13th century?). Words meaning "gold" in connection with the name of the god of wealth Njörðr often form kennings for "man". — *fyrir mǫnnum* may also be construed with *sæmðarleysis*, "dishonour in men's eyes". — *Iðja hlátr*, gold. In *Snorra Edda*, *Skáldskaparmál* ch. 1 (4), we are told that the giant Iði and his two brothers divided the gold that they inherited from their father by filling their mouths with it each equally many times. Therefore gold in poetry is called the giant's *mál*, *orð* or *tal*. An analogous (comical?) kenning is then "the giant's laughter". (The same circumlocution by means of other words for "giant" also in a poem of Einarr Gilsson; 14th century.) The name *Iði* is frequently used in kennings for gold. — *þundum*, from *Þundr*, one of Óðin's many names; *randa þeyr*, battle; *þundum randa þeys*, warriors. — On the kennings see R. Meissner, *Die Kenningar der Skalden* (1921), 261–2, 263, 182, 227–8. — "It is true that greed for gold and injustice visit eight men. Solemn words become worthless to men. I would cheerfully see you, warriors, lose at men's (our) hands gold and get dishonour."

21/7 By law the property of Oddr as a convicted outlaw should be divided as Ófeigr says. It is hard to believe that the confederates were ignorant of this but there may be an implication that they had overlooked (or intended to overlook) the claims of the *fjórðungsmenn*. In any case, just as in approaching the judges in ch. 6, Ófeigr seizes the dialectical initiative by assuming they have worked it out from first principles and borne in mind the law's demands.

22/11 *tvau hundruð silfrs* — cf. note to 15/15. Money values fluctuated and we cannot say what the precise value of this was — the author's main concern was doubtless to convey the fact that it was silver in great

quantity and of high quality. Cf. *ÍF* VII 336 note 1; *KL* VII (1962), 83–7; Jón Jóhannesson, 329.

22/13 Note that the word *mál* here and in several later contexts (22/29, 23/5, 26/15, 22, 27) refers to Ófeigr's counter-plot, not to any lawsuit as such.

22/22 There is no reference to other kinsmen of Oddr at the assembly; but the innuendo of great family support is in Ófeigr's style.

22/31–34 We may assume that Ófeigr has calculated that if Egill has to face hostility from the other confederates he will choose an ally who lives near his own home and that of the two who live closest it will be Gellir, not Hermundr. Gellir is a man to whom Ófeigr's marriage proposal on Odd's behalf is likely to make an attractive *douceur* (pp. 24–5). At 26/18 Gellir also says that he chooses Egill because he lives nearest. We know of no marriage ties between these two such as existed between Gellir and Járnskeggi and Skegg-Broddi. Cf. *ÍF* VII LXXXI–LXXXII; *Studiar*, 79.

23/25 Snorri goði Þorgrímsson, died 1031, best known from *Eyrbyggja saga*, is recorded as having 4 sons by his first wife, 6 by his third, and 2 illegitimate; *ÍF* IV 185–6.

23/25 Eyrarmenn — K adds *synir Steinþórs*, but otherwise we know of only one son of Steinþórr (who also figures largely in *Eyrbyggja saga*); cf. *ÍF* VII 339 note 1.

23, note 31 Gelli's answer in K parallels Egil's answer in M 19/19–20.

24/3–4 Snorri goði had 2 daughters by his second wife, 7 by his third, 1 illegitimate; *ÍF* IV 185–6. Nothing is known of daughters of Steinþórr.

24/5–6 Nothing is known of daughters of Gellir.



24/15 Einarr Járnskeggjason also figures in *Ljósv.* and *Heiðarvíga saga*.

24/16 Hallr Styrmisson is known from *Landn.* and *Sturl.*

25/12 kjósa ok deila — when sharing something between two it was customary for one to make the division and the other to have first choice.

25/12–20 The names of those likely to suffer from Odd's retaliation are chosen with some care by Ófeigr — Gellir himself and Járnskeggi and Skegg-Broddi (both related to Gellir by marriage); these are also represented in a more favourable light than the other confederates. Cf. Intro. p. xxix.

25/27 lét ek þetta leiðask — this expression, which is found elsewhere (*ÍF* III 32, XI 36), appears to equal *lét ek til þessa leiðask* "I let myself be led into this"; *þetta* may be adv. acc., cf. Nygaard § 92.

26/16 at ek skyla um mæla — *um mæla* must here mean "decide the terms", not "declare the terms"; cf. 30/18, and Gelli's words at 30/23–24.

26/18 See note to 22/31–34.

26/19–21 Cf. Ófeigr's words about Egill at 30/9–11; in neither case to be taken completely seriously (but not completely unseriously either).

26/25 It was entirely legal for Gellir to betroth his daughter without consulting her. It was customary to fix the wedding at the time of betrothal. It is not mentioned here but Ófeigr can tell Oddr about it at 34/1–2. See *KL* IV (1959), 233–40.

26/31, 27/4 Snorri Sturluson says that St Óláfr Haraldsson (died 1030) gave the Icelanders timber and a big bell for the church at Þingvellir, *ÍF* XXVII (1945), 214; he

also says that Haraldr Sigurðarson (died 1066) sent a bell for the church there, *ÍF* XXVIII (1951), 119. *Hungrvaka*, on the other hand, says that King Haraldr sent the timber, *Byskupa sögur*, udg. . . . ved Jón Helgason, 1 (1938), 91. See Jón Jóhannesson, 43.

27/9 Ófeigr behaves like a loyal follower of his *goði*; cf. 1/11, 17/30.

27/10–11 ok er menn . . . var ván — K reads *Ok er menn hqfðu mælt málum sínum* “And when men had said their pieces”, i.e. when the formal business was over. This may be nearer the original. The expression in K is paralleled in *Qlkofra þáttr*, ch. 3 (*ÍF* XI 90), *Gunnl.*, ch. 11 (*ÍF* III 92), *Egils saga*, ch. 82 (*ÍF* II 287). Cf. further *Grágás* Ia 209; *Stúdiar*, 88.

27/11 Ófeig’s intervention at this point matches that of Styrmir in ch. 5.

27/17–18 In what follows it is assumed throughout that penalties imposed after yielding the right of judgment to the confederates would not include outlawry. This accords with the laws which say a man can only be outlawed by private settlement if, at the time he yields right of judgment, “he formally guarantees to accept outlawry or formally agrees that the man he deals with may impose outlawry on him if he wishes”. Still more formalities had to be observed to make such a penalty legally binding. Cf. *Grágás* Ia 108–9.

28/2–3 Já . . . á morgin — proverbial; see *Málsháttasafn*, 87; borrowed from Icelandic into Danish, cf. Aage Hansen, *Peder Syvs danske Ordsprog* (1944), 224.

28/8–9 The agreement on the way the dispute is to be settled is made at the Law Rock. The announcement of the terms could be made anywhere, but here they move out to the vellir (cf. note to 13/24). This is perhaps because this

is where courts usually sat but there may be another reason. M does not explain why they moved but in K it is Ófeigr who tells them to do this. Later on he recites two insulting stanzas (pp. 29, 33) — and this was something he could not do at the Law Rock without risk: “If a man recites insulting verse (*níð*) about someone at the Law Rock, the penalty is outlawry and moreover he may be killed by him without legal redress up to the Althing next following” (*Grágás* Ib 184, II 393).

28/10 The subject of *setjask* is probably *bandamenn . . . með flokka sína* and not simply *flokkar þeira Gellis ok Egils*. — On *Gellis ok Egils* cf. note to 34/19.

28/11–13 Cf. the description at 12/19–23. See also Glossary s.v. *handleggr*.

28/13 The exact import of *hann titrar augunum* escapes us; usually translated with verbs like wink, twinkle, blink, though perhaps one might rather expect Ófeigr to have a sharp look at this moment.

28/17 Acceptance of a gift meant acceptance of the obligation to repay it, a moral obligation given legal sanction in Germanic and Norse society; *KL V* (1960), 653–63.

28/30–29/1 Cf. the textual note *ad loc.*

29/3–6 The friendliness of Haraldr Sigurðarson inn harðráði (ruled 1046–66) towards Icelanders is well known; he especially favoured Icelandic poets; cf. e.g. G. Turville-Petre, *Haraldr the Hard-ruler and his poets* (1968). According to *Hungrvaka* he is supposed to have said much the same of Gizurr Ísleifsson (later bishop of the Icelanders, 1082–1118) as he is here alleged to have said of Skegg-Broddi (*Byskupa sggur*, udg. . . . ved Jón Helgason, 1, 1938, 83); and in *Brands þátr qrva* (*ÍF IV* 189) Þjóðólfr Arnórsson uses just the same words

as in B to describe his friend Brandr to King Haraldr.  
 29/14–16 Note how Ófeigr dismisses five of the eight chieftains before choosing Gellir, and then dismisses Þorgeirr, the most stupid and despised of the confederates, before finally taking Egill as his second arbiter. Thus he makes Þorgeirr first especially hopeful and afterwards especially disappointed.

29/20 *oxi eða asni* — a fixed alliterative phrase derived from Christian texts; cf. especially the Tenth Commandment.

29/28–30/2 The word *krókr* seems here to mean a hook used for hanging things up by, including meat and other stores. All that is left in the larder is a wolf's tail, the worst food one can think of. The expression may be proverbial in the same way as the following maxim about the wolves who eat each other without noticing it until they reach each other's tail must also be. There were no wolves in Iceland but they are the classic Norse embodiment of fierce savagery, even to their own kind; cf. *Hamðismál*, v. 29.

30/21 *þrettán aura* — the number 13 was probably in itself degrading. It was (and is) associated with bad luck and witchcraft, though such ideas about it probably only spread to the North after the arrival of Christianity there. Cf. *Studiar*, 287 and note 34 there.

30/28 *ósómann* — Hermundr presumably means the dishonour he thinks will now be heaped on Oddr; or has he some inkling of what is in store?

30/29 *ekki munu vit síðar vitrari* — the same introduction to an announcement of terms occurs in *Færeyinga saga* (ed. Ólafur Halldórsson, 1967, 98).

31/2 Note the burlesque antithesis between the figurative *er þú sætir nú á hlustinni* and the literal *er þú stótt upp*.

31/10-12 To hide wealth in the ground was punishable by law, *Grágás* Ib 75. It meant robbing one's own family. Skallagrímur Kveld-Úlfsson and his son Egill are both said to have hidden treasure in their old age, *Egils saga*, chs. 58, 85 (*ÍF* II 174, 297-8); cf. also *Grettis saga*, ch. 18 (*ÍF* VII 60).

31/13 Judging by what he is reported to have said on his deathbed (35/10-11) Hermund's denial is itself a lie.

31/16 The Christmas season was usually counted over with Epiphany (Twelfth Night; *þrettándi dagr jóla*; 6 January).

31/18 með annan mann — with one companion, meagre attendance for a great chieftain, reflecting both Hermund's meanness and Egil's poverty.

31/20-21 Horses were mostly left to fend for themselves through the winter, sometimes with heavy losses. Cf. *Ísl. þjóðhættir*, 149; *KL* VII (1962), 272-7; XIX (1975), 376-9.

31/21 Christians were forbidden to eat horse-meat from late classical times onward. Icelanders were at first allowed to eat it after their acceptance of Christianity but this and other indulgence of pagan customs were abolished a few years later. Cf. Jón Jóhannesson, 140-1; *KL* VII (1962), 280-1; Dag Strömbäck, *The Conversion of Iceland* (1975), 17 and note 1, 29 and note 2. — Hermundr accuses Egill of slanderously and ungratefully suggesting that not only had they lived on forbidden horse-flesh (and from beasts that had died of starvation) but also had done this during Lent when every kind of meat was banned; cf. *KL* IV (1959), 182-91. In reply,

31/22–23, Egill reckons that few or none of the horses were eaten — Hermundr was too mean even for that.

32/4 jafnaðarmenn — see *KL XI* (1966), 325–6.

32/10 The picturesque name *svartleggja* for battle-axe occurs elsewhere in thirteenth-century prose and once in an early twelfth-century verse, cf. Fritzner, s.v., and Finnur Jónsson, *Lexicon poeticum*<sup>2</sup> (1931), s.v.

32/20–21 The implication seems to be that Þórarinn has some perverse sexual habit; R. Heinzel (*Beschreibung der isländischen Saga*, 1881, reprinted 1977, 161) queries whether it may not be an accusation of self-abuse.

32/22 Hafa skal heil ráð, hvaðan sem koma — proverbial couplet; *Málsháttasafn*, 133.

32/28–29 A comical compensation for a comical injury; on the number 13 cf. note to 30/21.

33/1–8 Flestr málmarunnr mun hælask um minna. Ek vátta þat Áms ok Austra sáttum. Mik gælir þat. Gat ek, hringa óríkr, hofðingjum vafit hattar land flíkum en sandi öest í augu kastat. — *Ámr* (“the dark one”), giant name; *Austri*, dwarf name; on poetry as “the giant’s and dwarf’s reconciliation” cf. *Snorra Edda, Skáldskaparmál* ch. 1 (5), where we learn that two dwarfs were reconciled with the giant Suttungr by giving him the mead of poetry. — *málmarunnr*: *málmr*, metal, iron; *runnr*, young, slender tree; both words are common in kennings for “warrior”, “man”. *Flestr málmarunnr* is construed in the sg. — *hringa* (gen. pl.) *óríkr*: adjectives meaning “lacking” go with nouns in the genitive, Nygaard § 136 b. — *hoftr* hat, often used in kennings for “head”. — *vafit* pp. of *vefja*, wrap. — On the kennings cf. R. Meissner, *Die Kenningar der Skalden* (1921), 428, 266, 269, 127. — For the last sentence cf. the common English

expressions “hoodwink” and “throw dust in someone’s eyes”. — “Most men will praise themselves for less. I testify to it in poetry. That gladdens me. Not mighty in money I was able to wrap cloths round the heads of chieftains and busily throw sand into their eyes.”

34/1-2 The Althing ended between 1 and 7 July. Ófeigr meets Oddr at his ship perhaps 3-4 days later. The wedding was to be held when six weeks of summer were left, that would normally be in the week beginning Thursday 27 August — 2 September. (Autumn, when meat, malt and merchandise were in good supply, was favoured as a time for big parties like bridals. Cf. Kr. Kálund, *Aarbøger* 1870, 307.) Oddr thus had about seven weeks for his voyage (cf. 34/16-17). — Weddings were usually at the bride’s home but they could be at the groom’s, especially if his standing was distinctly higher (cf. *Laxdæla saga*, ch. 45; *ÍF* V 138). Having the feast at Melr saves Gelli’s pocket but also enhances Oddr’s prestige. Cf. *KL* II (1957), 306-17.

34/4 Þorgeirsfjörðr is a little fjord east of the entrance of Eyjafjörðr; it is not more than 2.5 km long and open to the sea. That shipmen lying there would not know what conditions were like outside the fjord is hardly credible. Presumably sheer ignorance on the author’s part.

34/8, 15 The terms *kaupmenn* (merchants) and *austmenn* (Norwegians) are used synonymously (for obvious reasons).

34/11-12 Oddr may sail to Orkney in preference to Norway because it is a somewhat shorter voyage and grain usually easier to come by there (cf. *ÍF* VII c). But according to *Odds þátrr Ófeigssonar* and *Hemings þátrr*, Oddr and King Haraldr Sigurðarson were on bad terms,

and this may have weighed with the author in making Orkney the destination.

34/12 Malted grain for brewing was always an import in Iceland, as was much of the other grain needed there for food and seed. But some grain was grown in early Iceland, even in the north of the country. See *KL XI* (1966), 305–8; Jón Jóhannesson, 296; *Saga Íslands I* 38–40, 117, II 12.

34/16–17 Oddr has filled his time nicely, cf. note to 34/1–2.

34/19 Note that in this context (and 28/10) Gellir is named before Egill; earlier (18/1, 27/5) it has been the other way round.

34/21–22 Farewell gifts, calculated according to the rank of the recipient and his relations with the host, were customary among early Scandinavian (and Germanic) people; cf. *KL V* (1960), especially 658–9.

34/30 “Oxen were used as draught animals. They were used in pairs to pull sleighs and frame carriers, and, as long as cereals were grown, oxen were yoked to the ancient plough called the *arðr*. Old oxen were greatly prized” (Jón Jóhannesson, 290).

35/2 The site of Hvammsleið (so in M and K) has been identified as Hvammr in Norðrárdalur (Kålund, *Beskrivelse I* 361; Jón Jóhannesson, 82), but there is no evidence otherwise that an assembly was held there. It would in fact seem odd for the people of Borgarfjörðr to have their meetings at such a remote spot. Use of adv. *út* in *út til Hvammsleiðar* is also strange in describing a journey from Gilsbakki to Hvammr. It is conceivable that the author, probably a Northerner, was simply unfamiliar with local conditions in Borgarfjörðr. See further *Studiar*,



102. — Burning a home with the people in it, as Hermundr now intends at Borg (cf. 31/26–28), is the most drastic and impressive form of vengeance known in eddaic poems and sagas.

35/3 *út* presumably here means from Hvammsleið, towards the sea (and Borg), which is natural local usage (unlike *út* at 35/1). — The name Valfell occurs otherwise only in *Gunnl.*, ch. 2. It has been identified as the mountain now called Kambur. Cf. *ÍF* VII 360 note 2 and III 53 note 2. — It may be more than a coincidence that the fatal “shot” comes from Valfell, since the first element in this name might have been interpreted as from *valr* m. “the slain” (cf. *Valhǫll*) as well as from its homonym *valr* m. “falcon”. Because of this it has been suggested that Valfell was once popularly regarded as a “totenberg”, where the dead had their abode (E. Mogk, *Paul und Braune, Beiträge zur Geschichte der deutschen Sprache und Literatur* XVI, 1892, 539; Heusler 1897, XLIX, 1913, L).

35/3–5 The notion is that Hermundr is hit by a supernatural missile, perhaps as the victim of the trolls (or devils) Egill consigns him to at 31/31. The word “shot” is used in Scandinavia of various forms of sudden pain or acute sickness. The “shot”, often thought of as an arrow from a bow, darts into the body leaving no trace. Cf. I. Reichborn-Kjennerud, *Vår gamle trolldomsmedisin* I (1928), 88; Nils Lid, *Trolldom* (1950), 7–9; Lauri Honko, *Krankheitsprojektiler* (Folklore Fellows Communications 178, 1959), 41–3, 75–7, 120–1; C. C. Matthiessen, *Skuddet i dansk sygdomstro* (Danmarks Folkeminder 77, 1967), especially 19.

35/7–8 See Map A. Earliest mention of a church at Þorgautsstaðir is from c. 1600. Síðumúli had an early church, and a priest was householder there c. 1250; cf.

Kålund, *Beskrivelse* I 347; *Prestatal*, 130. K has quite different farm-names at this point — cf. *Studiar*, 103–5, and Intro. pp. xlvi–xlix.

35/7–11 A priest (normally the priest of the parish) is fetched to someone mortally ill to hear confession, observe contrition and give absolution. Afterwards the dying receive communion and extreme unction (usually in that order). *KL* II (1957), 181–8, XV (1970), 303–5, XVI (1971), 361–6. — Hermundr is too ill to make a proper confession, though he seems to have tried and in doing so confirms his avarice. In the circumstances a priest would hardly deny him the last rites, but we are left in doubt.

35/10–11 *tvau hundruð í gili* — cf. 31/10–12 and note that the sum is the same as the bribes Ófeigr gave to Egill and Gellir. The *gil* referred to by Hermundr was most probably the large gulley at Gilsbakki from which the farm takes its name. Cf. Kålund, *Beskrivelse* I 346–7. (Jón Sigurðsson, in *Gustaf J. Chr. Cederschiöld, Bandamanna saga*, 1874, 24, and Baetke 1960, 111, thought the *gil* to be Haukagil in Hvítársíða.)

35/12 *ok lauk svá hans ævi* — the same phrase comes like a dismal refrain after the death of Óspakr is described, 36/23–24.

35/14–15 The author gives no information about Svala's divorce from Óspakr, and the position is further complicated by the uncertain status of their marriage in the first place (cf. note to 7/9–10). We can consequently have little idea of how far he believed her behaviour was sanctioned by society, law and church. What is certain is that Svala deserted Óspakr and that the church frowned on divorce. Cf. *KL* XV (1970), 505–9.

35/17–18 Cf. 15/14–15.

35/19 Fires were "long fires", made in hearth-pits in the floor of stamped earth which made a central aisle along the length of the room; *KL VII* (1962), 348.

35/20–26 Óspakr behaves like an *aptrgöngumaðr*, one of the living dead of Norse folklore — "Das abendliche Klopfen, das Verbot hinauszugehen und das Töten des Viehs könnte geradeso in einer Trollen- oder Wiedergängererzählung stehen" (H. Dehmer, *Primitives Erzählungsgut in den Íslendinga-Sögur*, 1927, 80–81).

35/25 Nine is a common "epic number" but here it may also be considered factually in relation to the size of herd generally wintered on Icelandic farms. The four tenth- and eleventh-century byres so far excavated in Iceland had room for some 30, 24, 20 and 15 beasts respectively; cf. *Saga Íslands I* 116–7. Cattle-sheds usually stood close to the dwelling-house. See Jón Jóhannesson, 343–4; *KL IV* (1959), 400–401.

35/26–28 K has *einn morgin er þau Már ok Svala lágu í rekkju sinni*. Possibly M should be corrected to read *í hús þat er þau Már hvíla í*. A fatal attack on a husband in bed beside his wife is a motif known in eddaic poems and other sagas (*Sigurðarkviða in skamma*, *Droplaugarsona saga*, *Gísla saga*).

36/1 The bed of the master and mistress was often separated from the rest of the *set* (cf. note to 10/31) by partitioning (cf. note to 2/7), sometimes made into a chamber that could be locked from the inside (*lokrekka*); *KL XV* (1970), 130–1.

36/1 The *sax* seems to have been a big, heavy knife, not reserved for use as a weapon but a general implement; *KL XVII* (1972), 512–5.

36/3–4 M and K both have the alliterative error

*slíðrum* / *skálm* — it can be made good by substituting *skeiðum* for *slíðrum* (they mean the same). Aslak Liestøl (*KL XVII*, 1972, 516–7) notes of the *skálm* (older *skǫlm*) that it is not accorded much respect in our sources, though it can be dangerous enough; that it belongs in tales of the supernatural, most often wielded by ogresses; and that saga-writers must have thought of it as a sharp-pointed one-edged weapon of a cruder make than the *sax* or *mækir*.

36/13 Borgarhóll is named only here and its site is unknown; Kålund, *Beskrivelse* I 24.

36/13 lýsir þar víginu — cf. note to 11/4–6 and Intro. p. lvii. Though already an outlaw, Óspakr here publishes his killing (cf. *Grettis saga*, ch. 48; *ÍF VII* 155); but the different circumstances, compared with his killing of Váli in ch. 4, should be noted.

36/15 Studhorses were select mares pastured in the company of a stallion. Horses were specially bred as mounts and fighters.

36/20–21 It is common folk-belief that blood represents a person's vital powers and can reveal his essential nature. Black is significant of death, devilry and witchcraft. That Óspakr collected his blood in a basin may be linked with magic ideas: one should treat blood with care and one might drink one's own blood as an antidote against sickness and spells. Cf. I. Reichborn-Kjennerud, *Vår gamle trolldomsmedisin* I (1928), 92, 196–7.

36/23–24 Cf. note to 35/12.

36/24–25 Since Óspakr was an outlaw, no ordinary case could be brought against him for killing Már nor against Bjálfi for killing him. Má's family might have claims on Óspak's family for the wergild that was payable irrespective of successful legal process (*Grágás* Ia 194–5).

The specific statement that no suits followed these deaths may be a scribal addition. If it is original, it may be there because the author thought his audience would expect a killing to have this sequel. The sound legal knowledge displayed elsewhere in the M text suggests it was not simply a slip.

36/27 The *Miðfirðingar* are the family at Melr, owners of the *Melmannagoðorð* (cf. note to 4/28–30). Snorri Kálfsson, married to a daughter of the well-known Þorgils Oddason (of *Þorgils saga ok Haflíða*), was a leading man in his day; annals record his death in 1175. On the Melr family see Björn Magnússon Ólsen, *Tímarit hins íslenszka bókmenta-félags* II (1881), 16–22.

## GLOSSARY

All words in the text are glossed with the exception of the ordinary article and most common pronouns, but only select references are given. The sense of prepositions used absolutely is often to be sought in the entry on the word or words they are associated with in the text.

Principal parts of strong, preterite-present and anomalous verbs are quoted in third-person forms; present singular forms are included when the vowel differs from that of the infinitive. The preterite formation of weak verbs is indicated but the past participle is cited only when it cannot be deduced from the preterite. Rare verbal forms that occur in the text (some imperative and subjunctive forms, for example) are normally included. Middle voice forms are classified (where possible) as reflexive, reciprocal or passive.

Words in the stanzas are glossed; translations of the *dróttkvætt* stanzas are also given in the notes to 20/20–27 and 33/1–8.

### ABBREVIATIONS USED IN THE GLOSSARY

<i>a.</i>	adjective	<i>e-s</i>	einhvers
<i>abs.</i>	absolute(ly)	<i>e-t</i>	eithvert
<i>acc.</i>	accusative	<i>e-u</i>	einhverju
<i>adv.</i>	adverb(ial)	<i>f.</i>	feminine
<i>art.</i>	article	<i>gen.</i>	genitive
<i>aux.</i>	auxiliary	<i>imp.</i>	imperative
<i>comp.</i>	comparative	<i>impers.</i>	impersonal (or sub- jectless)
<i>conj.</i>	conjunction	<i>indecl.</i>	indeclinable
<i>dat.</i>	dative	<i>inf.</i>	infinitive
<i>def.</i>	definite	<i>interj.</i>	interjection
<i>demon.</i>	demonstrative	<i>interr.</i>	interrogative
<i>e-m</i>	einhverjum	<i>intr.</i>	intransitive
<i>e-n</i>	einhvern		

<i>lit.</i>	literally
<i>m.</i>	masculine
<i>md.</i>	middle voice
<i>n.</i>	neuter
<i>neg.</i>	negative
<i>nom.</i>	nominative
<i>num. (a.)</i>	numeral (declinable)
<i>ord.</i>	ordinal numeral
<i>o-self</i>	oneself
<i>p.</i>	past
<i>pass.</i>	passive
<i>pl.</i>	plural
<i>pp.</i>	past participle
<i>prep.</i>	preposition(al)

<i>pres. (p.)</i>	present (participle)
<i>pret.pres.</i>	preterite-present verb
<i>pron.</i>	pronoun
<i>recipr.</i>	reciprocal
<i>refl.</i>	reflexive
<i>rel.</i>	relative
<i>sg.</i>	singular
<i>s-one</i>	someone
<i>s-thing</i>	something
<i>subj.</i>	subjunctive
<i>subst.</i>	substantive
<i>sup.</i>	superlative
<i>tr.</i>	transitive
<i>vb.</i>	verb

- (1) **á** *prep.* to, towards, on, onto, in, into, at; with acc. *á loft* aloft, in the air; *á brott* away; *á bak afttr* backwards; *á morgin* tomorrow; with dat. *á landinu* in the country; *á þingi* at the assembly; *á vetri* 31/13-14 in the winter, last winter; *líða á* to pass on (of time)

- (2) **á** see *eiga*

**ábyrgð** *f.* responsibility

**ábyrgðarhlutr** *m.* matter or thing involving responsibility

**áðr** *conj.* before, until; *adv.* before, previously, already; *heldr en áðr* 30/6 any more than before

**af** *prep.* with dat. from, off, of, because of, by, about; *góðr af fé* generous with money; *segja af e-u* speak of, tell about s-thing; *beðinn af vinum* asked by friends; *verðr ekki af e-u* 8/13 nothing comes of s-thing; *hvat af honum verðr* 11/11 what becomes of him; *riða af þingi* ride from the assembly; *af annarri stundu* in a little while; often used abs. e.g. *mun ek mér engu af skipta* 7/6-7 I shall not concern myself about it at all; *at þat mun af orðit* that that is what has become of it; *spari ek ekki af* I hold nothing back; *tók af byr* (acc.) 34/4-5 the wind dropped; *af því at* conj. because

**afburðarmikill** *a.* outstandingly big

**áfelli** *n.* condemnation, damning charge

**afhendr** *a.* out of one's hands; *segja ek mér þat afhent* I declare it is off my hands, I renounce responsibility for it

**afi** *n.* strength, power; *e-t verðr e-m um* ~ s-thing becomes too much for s-one

**aflla** (*að*) with gen. procure, get

**ágirni** *f.* and *n.* greed, avarice

**ágætismaðr** *m.* outstanding man  
**agætr** *a.* excellent, outstanding, famous

**áhyggjumikill** *a.* having great worry; *e-m er áhyggjumikit* s-one has much on his mind

**áhöfn** *f.* cargo

**alþúinn** *a.* all ready (*e-s* for something); ~ *til hafs* all ready for sea

**aldr** *m.* age, life, old age; *vera við* ~ be advanced in years

**aldregi** see *aldri*

**aldri** (*aldregi*) *adv.* never; *ek hriði* ~ I don't care at all

**algóðr** *a.* perfect

**alin** *f.* (= *qln*), pl. *alnar* ell, cf. note to 2/7

**allbældreginn** *a.* very heel-dragging, shuffling

**allilla** *adv.* very badly

**allkáttr** *a.* very cheerful

**allmikill** *a.* very big; *n.* as *adv.*

*allmikitt* very much

**allr** *a.* all, the whole (of); as *subst.*

*allt* everything; *með allt sitt* 21/22, 25/10 with all his possessions; *allir* everybody; *conj. alls* since, seeing that

**alls** see *allr*

**allt** see *allr*

**allvandr** *a.* very difficult; *er slíkur*

*allvant* um 13/12 it is a very difficult situation for such men (as you)

**allvel** *adv.* very well

**allvænn** *a.* very promising, hopeful;

*þykkir þeim ok allvænt um sitt mál* and their case seems to them very promising

**almæltr** *a.* universally said

**alvara** *f.* seriousness, sincerity

**alþingi** *n.* 17/5 the Althing, General

Assembly, see *Intro.* pp. liv-lvi

**ámæli** *n.* blame, reproach

**án** *prep.* with *gen.* without

**andask** (*að*) die; *maðr andaðisk ór*

*kuððinni* a man died "from the panel", one member of the panel died; cf. *Intro.* p. lvii

**andlit** *n.* face

**andsvar** *n.* (*often in pl.*) answer,

defence; *andsvör veita þessu máli* 11/20 give an answer to this case, offer a defence

**annarr** *a., pron. and ord.* another, the

other, the second, the next; *með annan mann* with one companion; *annat sumar* next summer; *annan dag eptir* next day; *af annarri stundu* 23/8 in a little while; *eigi er þat þó minni ván er at þöru gefisk* 24/32 it is on the other hand no less likely that it will turn out differently; *hverr annarra* 27/23, 30/5 any other; *annarr . . . annarr* the one . . . the other; *annarr hvárr* one of two; *annat hvárt . . . eða (ella)* either . . . or

**annask** (*að*) take care of, be busy about (*e-t* or *um e-t*)

**aptansöngur** *m.* evensong

**aptr** *adv.* back; *mæla ~* take back one's words

**arfi** *m.* heir

**armr** *a.* wretched, miserable, vile; *skilsktu manna armastr við mál* 33/19 what the vilest of men you are to leave the case like that!

**ásjá** *f.* help, supervision

**ásjá mál** *n.* a matter for consideration

**asni** *m.* ass

**ást** *f.* love, affection

- (1) **at** *prep.* with *dat.* at, in, to, towards, according to, for, from; *þiggja at e-m* receive from s-one; *spyrja at e-u* ask about s-thing; *ekki má at því fara* 12/19 one (we) can't act in accordance with that; *at lögum* in accordance with law; *at frétt* by report; *at þér gagn* 13/13 help from you; *skiljask at því* 17/25–26 they part with that; *styrkr at honum* 24/27–28 source of strength in him; *at þöru* see *annarr*; *þú . . . hefir mikit at ráði* 29/11–12 you have much in the way of household responsibility; *hafa e-t at minnum* see *minni* (2); *at ranglæti kenndr* 29/16 known for injustice; *ván e-s at e-m* likelihood of s-thing from s-one; *at sex vikum* when there are six weeks to winter; in *abs. pp.* constructions *at svá mæltu* 16/22 when this had been said; *at svá fyllnu máli* 17/18 the way the case has turned out; *at svá búnu* 24/21 the way things are; followed by *gen.* *at eins* merely, only; *heima at þín* home at your house
- (2) **at** *adv.* (in *comp.* constructions) *at heldr* the more
- (3) **at** *inf. particle* to
- (4) **at** *conj.* (introducing indirect speech) that
- (5) **at** *conj.* (introducing temporal or causal clause) when, since, in that; *ef eigi hefði verit kúgat af honum at hann mætti eigi undan komask* 8/12–13



- if it had not been forced from him (in a situation) when he could not get out of it; *at svá er allt snarligt ok snöfurligt* 12/26 when everything is thus swift and decisive; *um haustit at menn genu* in the autumn when men went
- (6) **at** *rel. particle* who, which, that (cf. *er* 2, *sem* 2); *sá, þeir . . . at* he, they . . . who; *þat . . . at* that . . . which, what
- athöfn** *f.* activity, occupation
- atkvæði** *n.* expression, form of words, decision
- atrekandi** *m.* pressing efforts, exertion
- átta** *num.* eight
- átta, átti, áttu** (= *átt þú*) see *eiga*
- auðarnirðir** *m. pl.* (in poetry) gods of wealth, (rich) men, cf. note to 20/20-27
- auðigr** *a.* rich
- auðr** *m.* wealth
- auðveldr** *a.* easy
- aufúsa** *f.* gratitude, gratification
- auga** *n.* eye
- auka** (*eykr, jók, jóku, juku, aukinn*) *in-*crease, add to; *eigi mun þat aukit* 20/11 it will not be exaggerated
- aurar** see *eyrir*
- austan** *adv.* from the east
- austanveðr** *n. sg. and pl.* easterly wind
- austmaðr** *m.* a Norwegian
- báðir** (*báðar, bæði*) *a. and pron.* both; *bæði . . . ok both . . . and; bæði . . . enda both . . . and (and indeed, in any case)*
- bak** *n.* back; horseback; *á ~ aftr* backwards; *hefja af baki* lift from horseback, lift from the saddle
- banamaðr** *m.* killer
- band** (*pl. bænd*) *n.* band, bond; *ganga í bænd* enter an agreement
- bandamaðr** *m.* confederate
- bani** *m.* death; what causes death, killer
- banna** (*að*) *forbid* (*e-m at gera e-t* s-one to do s-thing)
- baugabrot** *n.* ring fragment, bit of hack-silver
- beið** see *biða*
- beiða** (*dd*) *ask* (*e-n e-s s-one* for s-thing); *beiði ek þik ekki gjafar at* 4/13 I am not asking you to make a gift of it
- beimar** *m. pl.* (in poetry) men
- bein** *n.* bone, leg
- beinleiki** *m.* hospitality
- bera** (*bar, báru, borinn*) *bear, carry*; *~ traust á* have the confidence; *~ af* reject a charge, find not guilty (impers. 10/6); *~ fé í dóm* bring money into court, use bribery; *berr til* (impers.) happen; *þat bar til nýlundu at* 36/15 it happened (by way of novelty) that; *eigi mun þat hér til ~* 28/21-22 it will not be a matter of that in this case; *~ undan* 10/23 find not guilty; *ef undir oss berr* (impers.) *féit* (acc.) 20/9 if the money falls to us, comes under our control; *~ upp* bring up, report; *~ satt upp* bring up the truth; *er villt upp borit?* 14/8 is it wrongly reported?
- betr** *comp. adv.* better; *því ~ er . . . verr* (*fjrr, meir*) the better . . . the worse (the sooner, the more)
- betri** *comp. a.* better; *~ af fé* more generous (with money; cf. *góðr*); *n.* as adv. *betra* better
- beztr** *sup. u.* best; *n.* as adv. *bezt* best
- biða** (*beið, biðu, beðinn*) *wait* (*e-s* for s-thing); *~ elli* live to old age
- biðja** (*bað, báðu, beðinn*) *bid, ask* (*e-n e-s s-one* for s-thing); *biðr Svölu* (gen.) asks for Svála's hand; *~ liðs* ask for support
- binda** (*batt, bundu, bundinn*) *bind, tie*; *~ sitt vinfengi* 34/33 bind themselves in friendship
- bita** (*beit, bitu, bitinn*) *bite*; *sqk bitr* (*e-n*) 12/31, 16/8 a lawsuit bites (s-one), is valid
- bjargleysi** *n.* lack of help, want
- bjó** see *búa*

**bjóða** (*hýðr, bauð, buðu, boðinn*) offer, invite, ask, propose; ~ *e-m heim* invite s-one home; ~ *e-m um sitt mál* 18/11–12 ask s-one to look after one's case at law; *koma orðum þeim er hann bauð mér* 24/18 deliver the message he asked me to deliver; *er nú boðit til varna* 11/17, 19 defence (at law) is now invited; *ef yðr hýðr* (impers.) *við at horfa* 4/16 if it suits you to turn against anyone; *eigi hafa þeir til boðizk* 24/9–10 they have not presented themselves (as suitors)

**bjúgr** *a.* bowed, bent

**björg** *f.* sustenance, help (given to a person under penalty)

**bliðliga** *adv.* kindly, in a gladsome way

**blóð** *n.* blood

**blómi** *m.* flourishing state, prosperity

**bolli** *m.* bowl

**bónði** *m.* (pl. *bændr*) householder, master; husband

**borð** *n.* board, table; (ship's) side; *sitja undir borði* sit at table; *hlaupa undan borðinu* jump up from table; *vera mikill borði* 8/30, 20/6 have a high freeboard, be a man of means or strength, cf. Halldór Halldórsson I 80.

**borganarmaðr** *m.* guarantor

**borinn** see *bera*

**bragð** *n.* (pl. *brögð*) a quick movement, trick, deceit; *er eigi margra brögð* 9/26 there are not many capable of such tricky actions; *hafa brögð undir brúnum* 4/10–11 have tricks under the eyebrows, look deceitful; *eru nú brögð í málinu* 21/28 now there is craftiness in the case; cf. *vináttubragð*

**bragðakarl** *m.* crafty man

**brasta** (*að*) bluster, act big

**brátt** *adv.* soon, quickly

**bregða** (*brá, brugðu, brugðinn*) move (*e-u* s-thing), usually with the idea of abrupt or sudden movement;

*Egill brá til augum* 22/6 E. at once fastened his eyes on it; *brá ek . . . skálm* I drew a blade; *hyggja nú at þessu megí ekki* ~ 16/20–21 think that this (agreement) cannot be broken; *þeim brigzlum mun ek þér* ~ 32/18–19 I shall produce such shameful charges against you; *bregðr* (impers.) *e-m í brún* 7/30, 15/31–32 the set of s-one's eyebrows is altered, s-one is surprised

**brenna** (*nud*) burn (*tr.*); ~ *e-n inni* burn s-one in his house

**brigzli** *n.* reproach, shameful charge

**broddr** *m.* spike, point

**brosa** (*st, -at*) smile; *Egill mælti ok brosti við* 30/13 Egill spoke and smiled (as he did so)

**brott, í brott, á brott** *adv.* away; ~ *búinn* ready to leave

**brullaup** *n.* wedding

**brún** (pl. *brýnn*) *f.* eyebrow; cf. *bregða*

**brúnn** *a.* brown

**brýnn** *a.* whetted; obvious, indisputable

**bú** *n.* household, farm, farming

**búa** (*hýr, hjó, hjoggu, hjuggu, búinn*) live, be a householder; prepare, make ready; ~ *ferð* make preparations for a journey (voyage); ~ *mál (til þings)* prepare a case (for an assembly) (cf. Intro. p. lvii); *hefir þú rangt til búit málit* 12/13 you have prepared the case wrongly; md. pass. *er nú búizk til veizlu* 34/17 preparations are now made for the feast; md. refl. *hann býsk um he makes (himself) ready*; *Váli hjósk þaðan* V. got ready to leave (from there); pp. *búinn* ready (*e-s* or *til e-s* for s-thing); *brott búinn* ready to leave; *við svá búit* 12/15 with matters standing thus; *segir henni svá búit* 7/8–9 tells her how things stand; *at svá búnu* 24/21 the way things are

**búð** *f.* booth, temporary dwelling; see Intro. p. lvi and note to 12/18

**búðardyrir** *f. pl.* booth-entrance  
**búðarsund** *n.* passage-space  
 between booths  
**búi** *m.* householder, neighbour;  
 member of a panel; see Intro. p. lviii  
**búinn** see *búa*  
**búnaðr** *m.* farmer, farm manager  
**búnaðr** *m.* preparations; farming  
**búsumsýsla** *f.* farm management  
**byggð** *f.* dwelling place, settlement  
**byrja** (*að*) *impers.* blow (of fair  
 wind); *Oddi þykkir seint ~ O.*  
 thinks a fair wind slow in coming  
**byrr** *m.* (fair) wind; *e-m gefr byr*  
 (acc.) s-one gets a fair wind;  
*tekr af byr* (acc.) the wind drops  
**bæði** see *báðir*  
**bæn** *f.* request, petition  
**bær** *m.* farm, steading  
**bæta** (*tt*) improve, make good;  
*bættu (= bæt þú imp.) þó um 34/26*  
 nevertheless improve on it  
**bönd** see *band*  
  
**dáð** *f.* noble act; virtue, honesty  
**dagr** *m.* day; *i dag* today; *annan dag*  
*eptir* next day; *einn dag* on a certain  
 day, one day  
**dagsanna** *f.* s-thing as true as day  
**dait** see *deyja*  
**dalur** *m.* valley  
**dapr** *a.* dejected  
**dauði** *m.* death  
**dauðr** *a.* dead  
**deila** (*ld*) divide  
**deyja** (*dó, dó(u), dáinn*) die  
**digr** *a.* stout, thick; *~ sjóðr a*  
 bulging money-bag  
**dimma** *f.* darkness, shadow; cf.  
*draga*  
**dofna** (*að*) die down, relax; *dofnar*  
*enn yfir þessu* this tailed off again  
**dómhringr** *m.* circle in which  
 judges sit  
**dómr** *m.* court; *framan til dóma 11/15*  
 until the courts sit (cf. Intro. pp.  
 lvi–lviii)  
**dómsorð** *n.* judgment, verdict;  
*nefndir váttaf at dómsorði væri á*

*lokitt 15/23* witnesses named  
 to witness that a verdict had been  
 given (Intro. p. lviii)  
**dóttir** *f.* (pl. *deitir*) daughter  
**draga** (*dregr, dró, drögu, dreginn*)  
 draw; *dregr* (impers.) *dimmu á e-t*  
 24/22–23 a shadow is cast over s-  
 thing, it looks black for s-thing;  
*~ e-t fyrir e-m 21/1* draw s-thing  
 out for s-one, prevaricate, hold  
 back; *~ saman 10/1–2* make a  
 connection between; *~ slóða* leave  
 a trail; *meira slóða mun ~ 17/13*  
 there will be more to it; *~ e-n til*  
 28/29 draw s-one on  
**dráp** *n.* killing, execution  
**drengr** *m.* man (often with implica-  
 tion of valour and magnanimity)  
**drengskapr** *m.* honour, honesty,  
 qualities of a *góðr drengr*  
**drepa** (*dráp, drápu, drepinn*) strike,  
 kill; *~ á dyrr* knock on the door  
**dræpr** *a.* who may be killed with  
 impunity  
**dvelja** (*dvalði, dvaldi*) delay; *dveljask*  
 stay, remain; *ok ~ svá af* (abs.)  
*stundir 19/19* and so pass the time  
**dylgja** *f.* hostility (but not open  
 conflict)  
**dylja** (*dulði, duldi*) conceal, deny  
 (*e-s* s-thing); *dyljask við* (*e-t*) refuse  
 to admit (s-thing)  
**dyrr** *f. pl.* doorway, entrance  
**dæma** (*mð, md*) judge (*e-t* or *um*  
*e-t*); *~ e-n* give a verdict against  
 s-one; *sum (mál) váru dæmð 13/26–*  
*27* some (cases) had been judged;  
*dæmt er þat sem mun 14/7* it has been  
 judged as far as it is going to be  
**dæmi** *n.* example, parallel (*til e-s*  
 to, for s-thing)  
**dætr** see *dóttir*  
  
**eða** *conj.* or; but (introducing direct  
 question)  
**ef** *conj.* if, whether  
**efla** (*ld*) found, establish, build; *~*  
*mikinn búnað* start farming on a big  
 scale

- efni** *n.* material, matter, cause, state; *betr en ~ eru til* 4/13 better than there is cause for; *komit í illt* ~ 15/18–19 come into a bad state; *í hvert ~ komit er* 17/11–12 what state it has got into
- eggja** (*að*) urge, incite
- eiðabrigði** *n.* sg. and pl. oath-breaking
- eiðr** *m.* oath; *inna eið* swear an oath; *ganga á eiða* break oaths; *ganga í eiða* enter on a sworn compact
- (1) **eiga** (*á, áttu = átt þú, átti, áltr*) have, possess; *~ konu* be married to a woman; *~ at gera e-t* have to do something; *sem vera ættu* (impers.) 34/29 as it ought to be; *ek hef átt at velja* 30/2 I have had the right to choose, opportunity of choosing; *~ at e-m* 2/12 give s-one credit; *~ í hlut* 34/23 have a share in; *~ óhægt í búi* 32/10–11 have difficulty in maintaining one's household; *hann spyr hver ráða eigi* (pres. subj.) *fyrir kosti hennar* 6/26–27 he asks who had the right to arrange her marriage; *~ sína samð undir líði flestra* 17/19 have one's honour dependent on the support of most other people; *~ við e-n* have to do with s-one; *íð hvern sem þú átt* 20/4 whoever you have to deal with
- (2) **eiga** *f.* property, possessions
- eigi** *adv.* not; *~ því heldr* none the more for that
- eign** *f.* property, possessions
- einmæltr** *a.* unanimously spoken
- einn** (*ein, eitt*) *num. a.* and *pron.* one, a certain; single, alone; sometimes to be translated by indefinite art., e.g. *á eina málstefnu* 16/11 to a council; *einn digran fésjóð* 17/25 a bulging money-bag; *úlfs hali* ~ *á króki* 29/28–9 only a wolf's tail on the hook; *engi (eigi)* ~ no single; *þat eina* (weak *n.*) . . . *er* 13/22 only that . . . which; *ok þó þeir einir at* 15/13 and yet only such men as;
- þau ein . . . er* 31/25–26 only such . . . that; *á eina leið* one way; *at eins* only, merely (cf. *vel*); *mun allt til eins koma* 30/29–30 it will all come to the same thing
- einnhverr** (*einhver, eithvert*) *pron.* one, some, a certain; *~ beztr drengr* one of the finest men
- einsaman** *adv.* alone, by itself (o-self)
- einskis** see *engi*
- eitt** see *einn*
- eithvert** see *einnhverr*
- ekki** (*n.* of *engi*) *adv.* not, not at all, by no means
- eldr** *m.* fire
- eldsvirki** *n.* means of kindling fire
- ella** *conj.* and *adv.* or, or else, else, otherwise
- elli** *f.* old age
- ellidauðr** *a.* dead of old age; *verða* ~ 31/30–31 die of old age
- elna** (*að*) grow more raging (of illness); *elnar honum sóttin* his sickness grows worse
- (1) **en** *conj.* but, and
- (2) **en** *particle after comp.* than
- (1) **enda** *conj.* and, and in any case; moreover
- (2) **enda** (*nd*) end; *endask* end, be ended
- endemi** *n.* something uniquely shameful or monstrous; *heyr á* ~ 21/3 listen to the outrage
- endi** *m.* end
- engi** (*n. ekki, m.n. gen. sg. einskis*) *a.* and *pron.* no one, none, no; *kemr* ~ *sá til garðs at viti hval i er nema þú einn* 32/13–14 nobody comes to your house who gets to know what is in it except you alone; *þat vinn ek til einskis* 26/6 for nothing (on no account) will I do that; *engu mun ek mér þar af skipta* 11/21 I shall not concern myself about it at all; *ekki var manna úti* 10/29 there was no one outside
- enn** *adv.* still, yet, again
- eptir** *prep.* with *acc.* after; *mæla* ~ *e-n*

bring a case after s-one's death; *with dat.* in accordance with, following, for; ~ *bæn þeirra* according to their request; ~ *vánum* in accordance with expectations, as is to be expected; *er þú farit* ~ *prestí* 35/7-8 a priest is then fetched; *adv.* afterwards, behind; *annan dag* ~ next day; *vera* ~ remain, stay behind; *þat er* ~ *var þingsins* 33/14 for what of the assembly was left, during the rest of the assembly

**eptirmál** *n.* case brought after s-one's death

- (1) **er** *conj.* when, since, seeing that (cf. at 5)  
 (2) **er** *rel. particle* who, which, that (cf. at 6, *sem* 2)  
 (3) **er** see *vera*

**erendi** see *örendi*

**ermakápa** *f.* sleeved cape

**ermr** *f.* sleeve

**ertu** = *ert þú*, see *vera*

**eta** (*át, átu, etinn*) eat; *md.* recipr. *etask* devour each other

**etja** (*atti*) incite, goad; contend; *þótti við þungt at* ~ 18/15 thought he had heavy opposition to contend with

**eyrir** (*pl. aurar*) ounce, cf. notes to 2/7, 15/15

**fá** (*fær, fekk, fengu, fenginn*) get, procure, provide; ~ *e-m e-t* give s-one s-thing; ~ *sér e-t* get s-thing for o-self; ~ *e-t til* provide, supply s-thing; *ef ek fæ til annan* 26/14-15 if I get another (chieftain) to join in; ~ *e-m-e-t í hendr* hand over, transfer s-thing to s-one; *tvau hundruð silfrs þess er varla fær stíkt* 26/1-2 two hundred in silver of such quality as is hardly to be found; *with gen.* 24/19, 35/15 take to wife; *md. pass.* *ekki fæsk af málinu* 26/7 nothing is to be got from the case; *i öllu því órífsgast fæsk til* 31/4-5 in everything of the

shabbiest that can be got for it

**faðir** *m.* father

**faðmlag** *n.* embrace

**fáðemi** *n.* s-thing almost unexampled, scandalous; *með fáðemum . . . meirum* with more scandalous behaviour

**faðrvaxinn** *a.* of beautiful form

**fálátr** *a.* taciturn, quiet

**falla** (*fell, fellu, fallinn*) fall; (*e-t*) *fellr e-m létt (þungt)* 10/13, 15/3 (s-thing) turns out easy (hard) for s-one; ~ *at fall* towards, result in; *en þat it bríðja er at fellr eðrinn* 14/27 but for the third thing which the oath covers; ~ *i fullsælu* 26/5 fall into the lap of luxury; ~ *níðr* fall down, (of lawsuits) collapse, be void; *at vel muni fallit at hann tæki við goðorði sínu* 7/17-18 that it will be appropriate for him to take over his chieftaincy; *bezt til konungs fallinn* 29/5 best suited to be king; *at svá fjöllnu máli* 17/18 the way the case has turned out; *einhverr fellsk e-m vel í gæð* 6/25, 22/4-5 s-one pleases s-one (*e-m*), s-one (*e-m*) likes s-one

**falt** see *fela*

**fang** *n.* grasp, embrace; wrestling bout; *ganga e-m í* ~ 26/13-14 wrestle with, oppose s-one, cf. Halldór Halldórsson I 133; *var mjök á fjöngum þat er til búðins þurfti* it was much of a struggle to get what was needed for the household; *pl. fjöng* catch, 10/8 supplies

**fár** *a.* few, meagre; as subst. *fátt manna* few men; *fáir* few men; *fátt* few things; *taldr fátt* says little; *gerisk fátt með þeim* 8/9 things grow cool between them; *Váli lét sér fátt um finnask* 10/21 V. made little of it, said little about it

**fara** (*ferr, fór, fóru, farinn*) go, come, travel, move; *hann ferr leið sína* he goes on his way; ~ *stefnuþr* go to make a summons; ~ *á fjall* go onto the highland, go to collect

- sheep; ~ *af hljóði* 16/23, 17/27 be kept confidential; ~ *at fjárreiðum* 11/4 go about money matters; *hversu at er farit* 9/12–13 how it is gone about it; *ekki má at því* ~ 12/9 one (we) can't act in accordance with that; *nú ferr vel at* 32/1 now it goes nicely; ~ *eptir e-m* go for (fetch) s-one; ~ *fram* advance, prosper; ~ *með eign* look after property; ~ *með goðorð* act in a chieftainship; ~ *með mál* conduct a lawsuit; ~ *undan* draw back, be reluctant; *dómar* ~ *út* the courts go out (cf. note to 11/15); impers. *hefir mér farit sem varginum* 30/1 it has gone with me as with the wolf; *e-m er farit* one is of a given character; *okkr sé ekki ólíkt farit* 19/25 we are not unlike in character; *vel þætti mér at mér væri svá farit at frétt sem þér* 19/28–20/1 I would be well pleased if report gave me such a character as it does you; pp. *farinn* overcome; impers. *enda farit síðan af bjargleysi* 36/23 and then perished from want; md. *farask* come to an end, dwindle, perish; *fersk nú vinátta ykkur frá því er* 9/6 your friendship declines now compared to the time when
- farmr** *m.* cargo
- farsæll** *a.* (comp. *farsælli*) lucky in seafaring
- fastna** (*að*) betroth (cf. notes to 6/28–29, 7/9–10)
- fastr** *a.* firm; *n.* as adv. *sofa fast* sleep soundly; *fylgja fast* support with determination; *þeir ráða nú til fasta með sér* 16/18 they now agree definitely
- fátalaðr** *a.* saying little; ~ *er hann til* 9/28 he says little about it
- fátt** see *fár*
- fé** *n.* farm stock (also *ganganda fé*), sheep; goods, property, money; *e-m verðr gott til fjár* 7/14 it turns out profitably for s-one
- féauðnumaðr** *m.* a man whose livestock thrives
- féðgar** *m. pl.* father and son
- fegefinn** *a.* one whose animals thrive
- feginn** *a.* glad (*e-u* at s-thing); *ok villi þó* ~ but would have done so willingly
- fegirni** *f.* avarice
- fegjald** *n.* (cash) payment
- fekk** see *fá*
- fela** (*fal, fálu, fölginn*) hide
- félagi** *m.* partner, comrade, friend
- fell** *n.* hill, mountain (cf. *fjall*): *fellit* the fell = Valfell (note to 35/3)
- fémikill** *a.* rich
- fengit** see *fá*
- fengr** *m.* goods, catch
- ferð** *f.* journey, voyage
- ferja** *f.* ferry, coastal cargo vessel; see note to 2/21
- féseköð** *f.* money penalty; *gera* ~ impose a money penalty
- fésjóðr** *m.* money bag
- féskjálgr** *a.* squinting after money
- fésnúðr** *m.* turning pennies, money-making
- fésparr** *a.* careful, sparing of money
- févani** *a.* short of money
- féþurfi** *a.* in need of money
- fimm** *num.* five
- fimmti** *ord.* fifth
- finna** (*fann, fundu, funnu, fundinn, funninn*) find; perceive; md. *finnask* (pass.) be found; (recipr.) find each other, meet; *Váli lét sér fátt um finnask* 10/21 V. made little of it, said little about it
- firra** (*rrð*) put at a distance, remove; *firðan allri björg* 14/25 deprived of all sustenance; *hafi þér . . . firrða yðr* (acc.) *ábyrgð* (dat.) 15/15–16 you have rid yourselves of responsibility
- fiskiver** *n.* (seasonal) fishing place
- fjall** *n.* (pl. *fjöll*) mountain(s), highland
- fjandmaðr** *m.* enemy
- fjándskapr** *m.* enmity
- fjar** see *fé*

- fjárframlæg** *n. pl.* laying out of money, cash contribution
- fjárhagr** *m.* financial state
- fjárreiður** *f. pl.* money matters
- fjarri** *adv.* far, far away
- fjárstaðr** *m.* where one has money invested or on loan; ~ þótti viss the money was thought securely placed
- fjarupptak** *n.* confiscation of property
- fjórði** *ord.* fourth
- fjórðungsmaðr** *m.* a man of the same Quarter; cf. Intro. pp. lv, lix
- fjórir** (*fjórar, fjögur*) *num. a.* four
- fjós** *n.* byre, cowshed
- fjólmenna** (*nnt*) assemble many men
- fjólmenni** *n.* large company, crowd
- fjólmennr** *a.* with many followers; *var fjólmennt* it was crowded
- fjólraeðr** *a.* much discussed; *en þó er fjólraett um af gðrum mǫnnum* but it is much talked about by others
- fjörðr** *m.* fjord, firth
- fleiri** *comp. a.* more (in number); *er nú fleira í frændsemi með þeim feðgum* 16/24–25 there is now a closer relationship between father and son
- flestr** *sup. a.* most (in number); as subst. *flest* (*n. sg.*) most things; *flestir* most people
- flik** *f.* rag, piece of cloth
- flokkr** *m.* body of men, following
- flutning** *f.* cargo-carrying, ferrying
- flytja** (*flutti*) move; md. refl. *ok bað þá flytjask út ór firðinum* 34/7–8 and said they should move (themselves) out of the fjord; md. impers. pass. *þó at nú flytisk fram er þú ert við* 5/11–12 although things go along well while you are on the spot
- folk** *n.* people; members of a household
- fólska** *f.* folly
- för** see *fara*
- forða** (*að*) with *dat.* save, get away
- forverk** *n.* work done for s-one else, reluctant or careless work; *gera aldri forverkum við e-n* 26/4, 34/31 never be niggardly in supporting s-one
- forvitni** *n.* curiosity (*á e-u* about s-thing)
- forvitri** *a.* very wise
- fótr** *m.* (*pl. fetr*) foot, leg
- frá** *prep. with dat.* from, about, concerning; *segja ~ e-u* tell about s-thing, *frétta ~ e-u* hear about s-thing; ~ *því er verit hafði* from (compared to) what had been; ~ *því er þú settir hann yfir allt þitt góð* 9/6–7 from (compared to) the time when you put him in charge of all your property; abs. *kjósa ~* reject, not choose
- fram** *adv.* forward, onward; *fara ~* advance, prosper; *liðr nú ~ at þinginu* 17/26–27 time now passes on until the assembly; *at leiðinni ~* 7/22–3 on to (the time of) the autumn assembly; *um ~* 33/23 (prep. phrase with acc.) beyond
- framan** *adv.* from the front; ~ *til* (prep. phrase with gen.) up to, until
- fresta** (*að*) postpone; md. pass. *frestask* be put off
- frétt** *f.* report, news (*af e-u* of something); *at ~* by report; *enda em ek nú vel til fréttar kominn* 23/26–24/1 and indeed I am now well placed to get news
- frétta** (*tt*) ask, hear about (*e-s* s-thing); md. pass. *fréttask* become known
- friðr** *a.* handsome
- frjáls** *a.* free
- frændi** *n.* (*pl. frændr*) kinsman
- frændsemi** *f.* family relationship, kinship
- fullmikill** *a.* quite enough
- fullr** *a.* full
- fullsæla** *f.* state of wealth or bliss
- fullsæll** *a.* very wealthy, very well off

**fullting** *n.* help, support

**fundr** *m.* meeting; *ríða til fundar við e-n* ride to meet s-one; *send konu þína á fund Odds* 11/2 send your wife to Oddr

**furða** *f.* a marvel; gen. as adv. *furðu* wonderfully

**fúss** *a.* willing, eager, desirous; *váru allir til hans fúsir* 4/30 all were eager to join him (join his following)

**fylgja** (*gð*) *with dat.* accompany, follow, follow up, pursue; ~ *e-m út* see s-one off; *ef þú fylgir minu ráði* at 10/17 if you follow my advice in the matter; ~ *fast* support with determination; *er ríkt fylgt* 6/18 it (the sheep-gathering) was energetically pursued; *þó at vér fylgim þeim* at 18/28–29 though we support them in the matter; *ok þykkir hann langt hafa fylgt um fram þat er honum kom í hug* at *vera mætti* 33/22–23 and he seems to him to have carried the matter far beyond what had occurred to him would be possible

**fyrir** *prep.* before, in front of, for; with acc. ~ *hónd e-s* on s-one's behalf; *stefna e-m ~ e-t* summon s-one for s-thing; *hafa e-t ~ ólteiti* have s-thing as a party game; *þú berir nú eigi satt upp ~ mik* you are not now bringing up the truth before me; *snýr Ófeigr ~ hann Ó.* steps across in front of him; *sigla ~ landit* sail around the coast; *þeir koma ~ Þorgautsstaði* they come by Þorgautsstaðir; with dat. ~ *því* because of that; *vera ~ e-u* be in charge of s-thing; *verða ~ sköðum* suffer losses; *sitja ~ svörum* sit to outface the answers, be spokesman; *ef þú . . . gangir við ~ mér* if you confess to me; *taldi ~ þeim* counted it under their eyes; *þú lézt bera merki ~ þér* you had a standard borne before you; at *Oddr . . . mundi sitja kyrr ~ geisan yðvarri*

that O. would sit still in the face of your aggression; *hugsa, hyggja ~ sér* think to o-self; *þat fe er þér taka upp ~ þér* that property they confiscate from you (to your hurt); *dáit hefði ~ mér þrír tigr klakahrossa* 30 horses left out to winter had died on my hands (to my loss); *láta lðja hlát ~ mönnum* lose gold at men's (our) hands (cf. note to 20/20–27); ~ *löngu* long ago; often used abs. *vera ~ be*, exist; *hvat sem ~ er* whatever lies ahead; *eigi verðr yðr hann O. ráðlaus* ~ he will not be shiftless against you; *liggja þar kaupmenn ~ áðr* merchants are lying there already; *Oddr hafði ok mart manna ~ O.* also had many men waiting there; *fjándskapr mun ~ koma* enmity will come in return; *at hér mun engi ~ svara* that in this no one will offer a defence; adv. phrase ~ *útan* on the outside

**fyrir** *comp. adv.* before, rather; conj. ~ *en* before; ~ *en í Orkneyjum* until they are in the Orkneys

**fyrri** *adv.* before, sooner

**fyrsta** *f.* beginning; *í fyrstu* at first

**fyrstr** *sup. a.* first; ~ *manna* first of anybody; *n.* as adv. *fyrst* at first

**fýsa** (*st*) urge, incite

**fæða** (*dd*) feed; *vilda ek . . . ~ mik sjálfr* I would see to my own board (cf. note to 4/13–14)

**færa** (*rð*) carry, bring; ~ *fram vörn* bring forward a defence

**færi** *n.* opportunity, ability to match or manage s-thing; *sér varla silt ~ einum við slíka höfðingja* 18/15–16 he can hardly see any way for him on his own to contend against such leaders

**færr** *a.* capable, able (*til e-s* of s-thing, to do s-thing)

**fögnuðr** *m.* delight; advantage; *kunnud yðr engan fögnuð* you have no idea of what is of profit to you

**föng** see *fang*



- gagn** *n.* help, profit  
**gakk** see *ganga* (1)  
**gamall** *a.* old  
**gaman** *n.* pleasure, amusement  
 (1) **ganga** (*gakk* imp. sg., *gengr*, *gangi þér* 12/24–25, *gengu*, *gingu*, *gingu vér* 13/21, *genginn*) go, walk; ~ *á e-n* tread on s-one; *er ekki mjök á þá gengit* 6/13 they are not much trodden on, not many act aggressively against them; ~ *á eida* trample on, break, oaths; ~ *á tal* go to talk; ~ *at geldingum* (go to) collect wethers; ~ *at máli* pursue a case; ~ *í e-* enter on s-thing; ~ *e-m í fang* wrestle with, oppose s-one, see *fang*; ~ *við (e-u)* 10/12, 11/3 confess (s-thing)  
 (2) **ganga** *f.* walking, procession; *vera saman í gǫngu* keep together in moving about  
**gangandi** *pres. p.* walking; *ganganda fé* ‘walking property’, livestock  
**garður** *m.* fence, enclosure; farm, home  
**gassi** *m.* gander; foolish impetuous person  
**gata** *f.* way, road  
**gaumr** *m.* heed, attention; *gefa gaum at e-u* pay attention to s-thing  
**geð** *n.* mind, mood, favour; see *falla*  
**gefa** (*gaf*, *gáfu*, *gefinn*) give; *mun ek ~ ráð til hversu* 26/27–28 I shall provide a plan as to how; *impers. gefr e-m byr* s-one has a favourable wind; *gefr þeim allvel* (scil. *byr*) 34/14 they have a very good voyage; *md.* turn out, prove to be; *at mér muni svá gefask* 4/8 that it will turn out so for me; *hversu þessi maðr gefsk* 4/24 how this man turns out; *er yðr eigi einn hlutr vel gefinn* 12/25–26 it is not only one talent that has been bestowed on you  
 (1) **gegn** *a.* ready, obliging  
 (2) **gegn** *prep. with dat.* against  
**gegna** (*nd*) go against, encounter; signify; *hverju ~ mundi* what would

be the cause; *hvi gegnir þat* what is behind that

- gegning** *f.* reason, sense; *á þessu er engi ~* there is no sense in this  
**gegn** *prep. with dat.* opposite  
**geisan** *f.* turbulence, aggression  
**geldfé** *n.* sheep that do not give milk  
**geldingahvarf** *n.* disappearance of wethers  
**geldingr** *m.* wether  
**gera** (*rð*; *gerðr*, *gerr*, *gǫrr*) do, make; ~ *e-n sekjan* get s-one outlawed; ~ *fésekð* impose a money penalty; ~ *e-t e-m til handa* award s-one s-thing; ~ (*um mál*) 27/24, 25 decide terms (of settlement in a case); ~ *komu heiman* provide a woman with a dowry; ~ *þau ráð sitt* 7/9 they make their own marriage-match; ~ *e-m sæmd* do s-one honour, make s-one an honourable present; ~ *vel (við e-n, til e-s)* behave well (towards s-one); ~ *forverkum* see *forverk*; *impers. gerir e-n auðgan* 2/32 s-one becomes rich; *ok gerði eigi* 8/26 and it did no good, achieved nothing; *enda geri engum* 18/8 and in any case it would be no use for anyone (to try); *md.* *gerask* become; *gerisk stórauðigr-maðr* becomes a very rich man; *gerisk rammr at afti* becomes a man of mighty strength; *impers. gerisk fatt með þeim* 8/9 things grow cool between them  
**gerð** see *gerð*  
**gerla** see *gǫr-*  
**gerr** see *gera*  
**gersamliga** see *gǫr-*  
**gerviligr** see *gǫr-*  
 (1) **geta** (*gettu* = *get þú* imp., *gat*, *gátu*, *getinn*) get; *with gen.* mention, remark; *opine*, guess; *þess er getit* it is said; *svá at hans eins er getit* 12/6 so that he alone is talked of; *gat hann . . . at hann myndi* 25/18 he remarked that he would; *get ek at þat frestisk* 24/21 I reckon that will be put off; *with pp. of another vb.*

- 33/5-8 be able to; *e-m gezk at e-u* s-one feels about s-thing (normally with approval, sometimes confirmed by adv. *vel*)
- (2) **geta** *f.* guess, conjecture; *getur á e-u* conjectures about s-thing
- gil** *n.* gully, gill
- gingu** see *ganga* (1)
- ginna** (*nnt*) deceive, fool, dupe
- gipta** (*pt*) give in marriage
- giptusamliga** *adv.* fortunately
- girnask** (*nd, nt*) desire (*til e-s* s-thing)
- gjafar, gjafir** see *gjǫf*
- gjalda** (*geldr, galt, guldu, goldinn*) pay; *md. pass. gjaldask* be paid
- gjalla** (*gellr, gall, gullu, gollit*) scream; twang
- gjarna** *adv.* willingly
- gjǫf** *f.* gift
- glaðr** *a.* glad
- glapræði** *n.* blunder, piece of folly
- gleði** *f.* pleasure
- gløpamannligr** *a.* criminal-looking
- gnógr, nógr** *a.* sufficient; *muntu . . . ok vera þér ~ einn um þetta mál* 13/10-11 you will be self-sufficient in this case too
- gnótt** *f.* sufficiency, ample supply; *fullar gnóttir fjár* 19/5-6 full stores of wealth; *svá mikla ~ sem hann hefir til fjár* 21/15-16 such great store as he has of wealth
- gnúa** (*gnýr, gneri, gnúinn*) rub (*e-u* with s-thing)
- goði** *m.* chieftain; see Intro. p. liv
- goðorð** *n.* chieftaincy; see Intro. p. liv
- goðorðslauss** *a.* without a chieftaincy
- góðr** *a.* (*n. gott*) good; ~ *af fé* generous with money; ~ *af sínu* 19/26 generous with his goods; ~ *við nágranna* 6/13-14 good towards neighbours; ~ *órlausna* (*við e-u*) good at helping (s-one) out of difficulties; *verðr honum gott til fjár* 2/27 it turns out profitably for him, cf. 7/14
- góðvænligr** *a.* from which good is likely to come
- gott** see *góðr*
- góz** *n.* goods, property
- granda** (*að*) harm (*e-m* s-one)
- greiðr** *a.* helpful (*við e-n* to s-one); *n.* as adv. *greitt* easily
- grein** *f.* matter, dispute
- greitt** see *greiðr*
- gruna** (*að*) suspect; *mun þat engi maðr ~ no one will suspect it*; *impers. grunar menn* (*acc.*) *um* people suspect; *þat grunar mik* I suspect
- græða** (*dd*) make grow; ~ *fé* make money
- gull** *n.* gold
- gæfa** *f.* luck, good fortune, natural blessing; *hefir hann . . . eigi minni gæfu til vitsmunanna* 21/16-17 he is no less well endowed with intelligence
- gær** (*only in adv. phrase*) *i gær* yesterday
- gæta** (*tt*) *with gen.* look after, take care of
- gørð** *f.* settlement, decision, arbitration award
- görviligr** *a.* able, accomplished
- gœla** (*ld*) soothe, please
- gørla** *adv.* clearly, completely
- görr** see *gera*
- görsamliga** *adv.* completely
- háðung** *f.* mockery, scorn
- haf** *n.* ocean; *i hafi* at sea
- hafa** (*haf imp. sg., hefir, höfu vit* 9/31, *hafi þér* 15/15-6, *hafði, hafðr*) have, take, accept; ~ *heil ráð* accept sound advice; ~ *hart* 32/14 have a hard time; ~ *at minnum* see *minni* (2); ~ *fram* 10/28, 11/16, 15/22 bring forward; ~ *e-n fyrir* (*scil. spkun*) 11/23 make s-one the object of an accusation; ~ *e-t til* 22/26, 28/22, 29/19 have s-thing (available); *hann hefir . . . uppi sitt örendi* he makes known his purpose; ~ *e-t við* use s-thing, bring

- s-thing to bear; *haf við raun þína* 4/12 apply your experience, decide in the light of your experience; ~ *i tveim hqndum við* see *hqnd*; md. refl. *hafask at e-t* 5/4 occupy o-self with, undertake, s-thing
- haga** (*að*), ~ *tíl* arrange, contrive, fix
- hagr** *m.* state, situation
- hagræði** *n. sg. and pl.* service, help
- hagstœðr** *a.* favourable
- hagvirk** *a.* skilful, handy
- halda** (*heldr, helt, heldum, haldinn*) hold, keep, maintain; pursue a course; with acc. *hann heldr . . . sína menn* 6/12 he supports his men; ~ *raun* maintain a grand style; ~ *særi* keep oaths; *naudsýn heldr e-n (tíl e-s)* 15/13 need makes s-one (do s-thing); with dat. ~ *skipi* steer a ship; ~ *fram* move onwards; *þat eina heldr fram. er þú gerðir óvitandi* 13/22 only what you did in ignorance is a step forward, is of use; md. pass. *haldask* be maintained; *helzk vinátta þeira fedga* 36/28–29 friendship between father and son continued
- hálfaglapi** *m.* half an imbecile
- hálf** *a.* half
- hali** *m.* tail; cf. note to 29/28–30/2
- hamarr** *m.* hammer; crag, rock
- handleggr** *m.* arm; *strýkr handlegg-ina* 28/12 he strokes his arms (probably means that he pushes up his sleeves to the elbow so that he can point and gesticulate freely)
- handsala** (*að*) agree, contract (by handshake); cf. note to 8/8
- ;) **hár** *n.* hair
- ;) **hár** *a.* high, loud; *n.* as adv. *hátt* loudly
- harðr** *a.* hard; *hafa hart* have a hard time
- harmr** *m.* grief, pain, hurt
- hart** see *harðr*
- hátt** see *hár* (2)
- háttá** (*að*) arrange, contrive; impers. *svá er háttat* it is like this, the situation is
- hattar** see *hqtr*
- hátt** *m.* manner, kind; *þess háttar* of that kind
- haust** *n.* autumn; *á haustum* in the autumn; *i* ~ this autumn
- haustheimta** *f.* autumn sheep-gathering
- heðan** *adv.* hence, from here; henceforth
- hefja** (*hóf, hófu, hafinn*) lift; ~ *e-t upp* 21/25 start s-thing; md. pass. *hefjask* 28/28 be begun, begin
- hefna** (*nd*) avenge (*e-s* s-thing)
- hegat** (*higat, hingat*) *adv.* hither, to here
- heiðr** *f.* highland
- heil** *a.* well, whole; in a state of good health or well-being; *at þú lúk* (imp.) *heil munn* *i sundr* 31/29–30 be blessed for opening your mouth to say that, well said! (i.e. you have said just what I wanted to hear)
- heilsa** (*að*) with *dat.* greet, salute
- heim** *adv.* home, back
- heima** *adv.* at home, on the farm, locally
- heiman** *adv.* from home; locally, in the locality; *kveðja* ~ *búa* call neighbours in the locality, (see Intro. p. lvii; *at rangt væri (málit)* ~ *búit* 13/2 that it (the case) was wrongly prepared in the locality; *gera (konu)* ~ provide (a woman) with a dowry
- heimdragi** *m.* stay-at-home
- heimskligr** *a.* silly, foolish
- (1) **heimta** *f.* gathering, sheep-gathering
- (2) **heimta** (*mt*) gather, collect; ~ *saman* 16/10 call together
- heita** (*heitr, hét, hétu, heitinn*) *tr.* promise, threaten (*e-m e-u* s-one s-thing); *honum er konu heitit* 33/21 he has a wife promised him; *intr.* (pres. sg. *heitir*) be called, named
- heldr** *comp. adv.* rather, (any) more

(*en* than); ~ *en áðr* any more than before, rather than not; *eigi því* ~ none the more for that

**helga** (*að*) consecrate, inaugurate; cf. note to 7/29

**hellir** *m.* cave

**helzt** *sup. adv.* most, mostly, chiefly

**henda** (*nd*) catch; with *acc. of person* happen to, concern; *er mik tekr* ~ which (chance to) concern me

**hendr** see *hǫnd*

**hér** *adv.* here; ~ *til* hitherto, up to now; ~ *um* about this

**herað** *n.* district

**herör** *f.* shoulder

**hestr** *m.* horse; stallion

**hét** see *heita*

**hetta** *f.* hood

**heyra** (*rð*) hear, listen (*á to*); ~ *þeir sem strengr gjalli upp í fellit* 35/3-4 they hear a noise up towards the fell (i.e. from the fell) as if a bowstring twangs

**higat** see *hegat, hingat*

**hingat** *adv.* hither, to here

**hinn** (*hin, hitt*) *pron. demon.* the other, that other; *heldr segja menn hitt at . . .* 3/18 rather people say another thing, namely that. . .; *en hitt þykki mér verra er ek veit eigi hværr stólit hefir* 9/2-3 but the other thing, the fact that I don't know who stole them, upsets me more

**hirða** (*rð*) care about, look after

**hitt** see *hinn*

**hitta** (*tt*) hit, hit upon, find; *md.* *hittask* (*recipr.*) meet (each other); (*pass.*) be found

**hjá** *prep.* with *dat.* by, beside; compared to

**hjálp** *f.* help

**hjálpa** (*að*) with *dat.* help; *villtu þá við ~ málinu* 26/15 will you then help in the case

**hjón** *n. pl.* household

**hlátr** *m.* laughter; *lðja* ~ (in poetry) lði's laughter, goid

**hlaupa** (*hleypr, hljóp, hljópu, hlupu, hlaupinn*) leap, run; *hleypr Oddr*

*undan borðinu ok at Óspaki* 8/3 4 O. jumps up from the table and at Ó.

**hljóð** *n.* sound; silence; a hearing; *kveðja sér hljóðs* call for silence; *af hljóði* quietly, secretly, confidentially

**hljóp** see *hlaupa*

**hljóta** (*hlytr, hlaut, hlutu, hlotinn*) get, get as a share

**hlust** *f.* ear, means of hearing; *sitja á hlustinni* "sit on one's ear", turn a deaf ear

**hluti** *m.* part, lot, share

**hlutr** *m.* part, lot, share; outcome, result; thing; *ok láta hvergi sinn hlut* 6/12 13 and they nowhere lose their due, are never worsted; *er Gellir átti í hlut* 34/22-23 in which G. had a share, which G. had as his share

**hlutvandr** *a.* careful, scrupulous

**hlæja** (*hló, hlógu, hleginn*) laugh (*at e-u* at s-thing)

**hlægligr** *a.* ridiculous

**hófsk** see *hefja*

**hol** *n.* hollow, cavity; *svá at þegar gekk á* ~ in such a way that it at once went into a body cavity, went in deep

**hollr** *a.* loyal, favourable

**horfa** (*fð*) look (*á e-t* at s-thing); *hvar horfir þú helzt á* 9/4 where are you chiefly looking, whom do you most suspect; turn, be turned in a certain direction; *horði sú á bak aftur* it was pointing backwards; ~ *við (e-m)* turn against, oppose (s-one); see *bjóða*

**horn** *n.* horn; corner; *skaut myrk í tvau* ~ see *skjóta*

**horskr** *a.* wise

**hrakbú** *n.* a ruinous, impoverished farm

**hrið** *f.* time, a while; *um* ~ for a time; *langa* ~ for a long time

**hringr** *m.* ring (of precious metal); *pl.* (in poetry) wealth; 28/11 circle (of men), cf. *dómhringr*

**hröp** *n.* derision, scorn

- brumr** *a.* decrepit; ~ *at fótunum* tottery on one's legs
- hryggja** (*gð*) sadden
- hugna** (*að*) please: *e-m hugnar vel (illa)* (við *e-n*) 5/1, 30/24–25 s-one is well (ill) pleased (with s-one)
- hugr** *m.* mind; *e-t kemr e-m í hug* s-thing comes into s-one's mind; *e-u skýtr e-m í hug* see *skjóta*
- hugsa** (*að*) think, ponder; *hefi ek hugsat fyrir mér* I have thought to myself, considered; *hugsa til e-s* think about s-thing
- hundrað** *n.* a hundred (= 120); ~ *silfrs* a hundred in silver; see notes to 15/15, 22/11
- hús** *n.* building: *pl.* farm, home; *vilda ek hafa ~ þín* I should like to use your accommodation, be under your roof
- hvaðan** *adv. interr.* whence, from where; ~ *sem koma* 32/22 where-ever they come from
- hvar** *adv. interr.* where; ~ *þá var komit* 16/16 what the position then was
- hvarf** *n.* disappearance
- hvarfla** (*að*) wander, meander
- hvár(r)gi** *pron.* neither; *n.* as adv. *hvár(t)ki . . . né* neither . . . nor
- hvárr** *pron.* which of two, each of two, both; *fellsk hvárt gðru vel í gæð* each liked the other; *n.* as adv. *hvárt sem . . . éða* either . . . or; *hvárt* (as *interr.* introducing direct question) *hvárt er dæmt mál?* is the case judged? *hvárt er þat satt?* is that true?
- hvárrtveggi, hvárrtveggja** *pron.* each of two, both; each one (i.e. of us); ~ *maðrinn* 19/25–26
- hvat** *pron. interr.* what; ~ *er ungra manna* 23/22–23 what (sort of) young men; ~ *málum* 12/10 11 what (manner of) lawsuits; ~ *sem* whatever
- hváta** (*að*) drive (*e-u á e-t* s-thing into s-thing)
- hvé** *adv. interr.* how
- hverfa** (*hvarf, hurfu, horfinn*) turn, vanish; ~ *áþtr* turn back; ~ *á braut* go away (to an unknown destination), disappear
- hvergi** *adv.* nowhere; in no way; never
- hverju(m)** see *hverr*
- hvernig** (< *hvern veg*) *adv. interr.* how, cf. *hverr*
- hverr** *pron.* each, every; ~ *sem* who-ever; ~ *annarra* 27/23, 30/5 any other; *interr.* who, which, what; *hvern veg* 14/11 how, see *hvernig*
- hversu** *adv. interr.* how, how far
- hvi** *adv. interr.* why
- hvíla** (*ld*) rest, sleep
- hvirfing** *f.* circle (of people)
- hygginn** *a.* prudent
- hyggja** (*hyggðu = hygg þú imp., hugði, hugat*) think; ~ *at (e-u)* consider (s-thing); ~ *at fyrir sér* think to o-self; ~ *til* look forward to; *md. impers. hyggsk mér* 20/9, 28/18 it looks to me, I think
- hærulangr** *a.* with long grey hair
- hætta** (*tt*) risk, venture (*á e-t, til e-s*)
- hættir** *a.* dangerous; *er hætt við e-u* there is danger in or from s-thing; *er þat hætt við orði at ómerkiliga þykki verða* see note to 9/10 11
- hægja** (*gð*) relieve, improve; *at hægisk ráðit* that the situation will be eased
- hægr** *a.* easy, convenient
- hækilbjúgr** *a.* bent at the knees
- hæla** (*ld*) praise; *md. refl. hælask um* v-t praise o-self for s-thing
- høfðingi** *m.* leader, lord; = *goði* c. g. 11/18, 15/21
- høfðingligr** *a.* lordly
- høfuð** *n.* head; *i høfði þér* on your head
- hoggva** (*höggr, hjó, hjoggu, hjuggu, hogg(v)inn*) strike (with s-thing sharp), cut
- hønd** *f.* hand, arm; *undir høndina* in the armpit; *fá e-m í hendr* put into s-one's hands; *takask* (recipr.) *i*

- hendr* shake hands; *takask* (refl.) *e-t*  
*á hendr* undertake s-thing; (*sök*)  
*á hendr e-m* (case) against s-one;  
*leysa af höndum* discharge, perform;  
*fyfir* ~ *e-s* on s-one's account; *hafa*  
*ekki í tveim höndum við e-n* 7/4 not  
fumble in dealing with s-one, cf.  
Halldór Halldórsson I 293; *gera*  
*e-m til handa* award to s-one
- hött** *m.* hood, hat; *hattar land* (in  
poetry) "hood's land", head
- í** *prep.* with *acc.* and *dat.* in, into, to;  
*upp í fellit* see *heyra*; *í haf* at sea;  
in numerous *prep.* and *adv.*  
phrases: *í brott* away; *í fyrstu* at the  
beginning; *í dag* today; *í gær*  
yesterday; *í nótt* this (last) night;  
*í milli* (*millum*) between, among  
(*e-s*); *í mót* (*i*) towards, against  
(*e-u*); *í sundr* asunder, in two; *í*  
*því er* at the moment when, as
- iðn** *f.* occupation
- iðrask** (*að*) with *gen.* repent
- illa** *adv.* bad, badly; *þat þykkir mér* ~  
it seems to me a bad thing; *er* ~  
*með okkr* we are on bad terms
- illr** *a.* bad, evil; *n.* as *adv.* *þú hugðir*  
*illt til at fara* 31/16-17 you looked  
forward dismally to going; as  
subst. *ills* . . . *ván* 30/4 expectation  
of evil; *allir ills af verðir* 29/13 all  
deserving of a bad outcome from it
- illskái** *m.* the lesser of two evils
- inn** *adv.* in, inwards
- inna** (*nnt*) rehearse, relate
- (1) **já** *interj.* yes
- (2) **já** (*ð*) say yes (*e-u* to s-thing)
- jafnaðarmaðr** *m.* equal match;  
s-one taken for comparison with  
o-self or s-one else (as a pastime);  
cf. note to 32/4
- jafnagætr** *a.* equally fine or famous
- jafnan** *adv.* always
- jafnauðigr** *a.* equally rich
- jafnmargr** *a.* an equal number of,  
so many
- jafnmikill** *a.* equally big, as big
- jafnvel** *adv.* as well, equally well
- jafnœstr** *a.* equally excited, as  
carried away
- jarðir** see *jörð*
- játa** (*tt* and *að*) say yes, consent (*e-u*  
to s-thing)
- jól** *n. pl.* Yule, Christmas
- jörð** *f.* earth, land, farm-estate; *pl.*  
*jarðir* landed property
- kalla** (*að*) call; count, claim, main-  
tain
- kann** see *kunna*
- kápa** *f.* cape
- kapp** *n.* ardour, pugnacity, vehemence
- kappsamliga** *adv.* impetuously,  
powerfully
- kápuhött** *m.* cape-hood
- karl** *m.* man, old man; *Ófeigr karl*  
old Ó.
- karlmannligr** *a.* manly, like a man
- kasta** (*að*) throw (*e-u* s-thing)
- kaupa** (*keypti, keyptr*) buy; make a  
bargain; ~ (*saman*) *e-u* 9/11-12  
agree (together) on s-thing; ~  
(*sér*) *i ferju* (*skípi*) 2/21, 25 buy  
(o-self) a share in a ferry (ship);  
~ *í skuld* 2/12-13 buy on credit;  
*svá mikit sem mér kaupisk* *i* 26/24-25  
so much as I stand to gain by it
- kaupeyrir** *m.* trade goods
- kaupferð** *f.* trading voyage; *vera* *i*  
*kaupferðum* make trading voyages
- kaupmaðr** *m.* merchant, trader
- keikr** *a.* upright, shoulders back;  
*stendr heldr keikari* 28/12 stands  
rather more erect
- kenna** (*nnd*) know; feel; ~ *sér sóttar*  
(*gen.*) 35/4 to feel one is ill; *kenndr*  
at *e-u* known for s-thing
- kippa** (*þpð, þpt*) pull, snatch (*e-u*  
s-thing)
- kjósa** (*kýstu* = *kýs þú* imp., *kýss*,  
*kaus, kœru, kœrinn*) choose; ~ *af*  
choose (from what is available);  
~ *frá* reject, not choose; ~ *til*  
choose, select; ~ *ok deila* 25/12  
choose and divide, have a free hand

**klakahross** *n.* horse wintered out of doors

**knorr** *m.* ocean-going ship

**koma** (*kómr, kemr, kom, kvámu,*

*kómu, kominn*) *intr.* come: ~ *at*

*máli við e-n* speak to s-one: ~ *frá e-m* come, be descended, from s-one; ~ *fram* come about, happen: ~ *fyrir e-t* come as response to s-thing: *fiándskaþr mun fyrir* ~ 22/28 enmity will come in reply; *hvárt nǫkkur sætt skal* ~ *fyrir málit* 27/17-18 whether any (offer of) settlement may answer the case; ~ *i e-t* enter on, join s-thing; ~ *nidr* settle, land; ~ *saman* come together, correspond; *til þín kemr þó mest* 12/1-2 but it is chiefly your responsibility; *hversu kemr þat til* 20/8 how does that come about; *hvat kemr til þess* 24/21-22 what is the reason for that; *hvat til annars kemr* 30/19 what reason there is for anything else; ~ *undir e-n* fall to s-one, come to depend on s-one; ~ *út* come to Iceland; *vera kominn* be placed; *vel til fréttar kominn* 24/1 well placed to get news; *hvárt þykki þér betr komit þat fé* 17/22-23 do you think that money in better hands; *at þá myndi vel komit* 28/26 that it would be in good hands; *impers. with dat. þar kemr tali þeira* 6/26 their talk comes to the point; *svá sem komit var málinu* 15/34 given the point the case had reached; *hvar* ~ *mun metnaði þínum* 28/34-29/1 where your pride will end; *var þá svá komit at* 2/15-16 it had got to the point where, the position was; *segir . . . hvar komit er* tells . . . what the position is; *tr. with dat. bring; skal nú* ~ *ordum þeim* 24/17-18 (I) shall now deliver the message; ~ *skipi* bring a ship; *ef ek kem honum til* 26/22-23 if I bring him to it; ~ *e-u fyrir* make arrangements

for s-thing; *miklu er því meir fyrir komit en ek mega þar neitt til leggja* 18/26-27 far too much has been done about it for me to make any proposal; ~ *e-u við* 26/16 fix, arrange s-thing; *md. komask undan* get away, escape

**kona** *f.* (gen. pl. *kvenna*) woman; wife

**konungr** *m.* king

**korn** *n.* corn, grain

**kostr** *m.* condition, terms, choice; marriage, marriage match; *at bezta kosti* at best

**kotkarl** *m.* cotter, smallholder

**krókótt** *a.* crooked; *n.* as adv.

*'krókótt* waveringly

**krókr** *m.* hook; cf. note to 29/28-30/2

**kúga** (*að*) force, extort (*e-t af e-m* s-thing from s-one)

**kúla** *f.* knob, bump

**kunna** (*kann, kunni, kunnat*) know;

*kann lítit til laga* 19/3-4 knows little of the law; know how to, have the sense to, be able to ([*at*] *gera e-t* to do s-thing); ~ *ser fýgnuð* see *fýgnuð*

**kunnátta** *f.* knowledge, acquaintance

**kunniigr** *a.* known; knowledgeable; *eigi qðrum kunnigra en mér* not better known to others than to me

**kvánfang** *n.* wife-taking, marriage-match; wife

**kvatt** see *kveðja*

**kveða** (*kvað, kváðu, kváðu þér* 14/21-22, *kveðinn*) say, declare; speak (in verse); ~ *at orði* 14/21 formulate, say in precise terms; with acc. and inf., often with ellipsis of *vera*: *kvað hann vera* said he was; *hann kvað svá* he said it was so; *md. containing subject of following inf. kvezk eigi mundu* says he would not; *kvezk svá betr þykkja* 4/21-22 says it will please him better so

**kveðja** (*kvaddi*) greet; bid farewell; ~ *e-n* (*at e-u*) 8/14, 27/16-17 call

on s-one (for, in s-thing); ~ *búa* (*heiman*) call neighbours (locally) to act as members of a panel (see Intro. p. lvii); ~ *sér hljóðs* call for silence; md. recipr. *kveðjask* greet each other

**kveld** *n.* evening

**kvenna** see *kona*

**kvenskörungur** *m.* outstanding woman

**kvæntur** *a.* married, having a wife

**kvøð** *f.* calling (to serve on a panel); panel, panel-members

**kynferði** *n.* family, descent

**kynni** *n.* domestic conditions

**kynrikr** *a.* of mighty kin

**kýr** *f.* cow

**kyrr** *a.* quiet, still, uneventful; *sitja um kyrrt* sit still, be inactive

**kærleikr** *m.* (pl. *kærleikar*) affection

**körnir** see *kjósa*

**lá** see *liggja*

**lag** *n.* layer, state, situation; *i bezta lagi* among the best; *i qllu lagi* in every kind; *i lengra lagi* 5/22 over a greater distance, farther than most

**laga** see *lög*

**lagðr** see *leggja*

**lágr** *a.* low; *er allt þykkir lágt hjá sér* who thinks everything inferior compared to himself

**lambær** *f.* ewe with lamb

**lán** *n.* loan

**land** *n.* land; landed property; *hattar* ~ (in poetry) "land of the hood", head

**langr** *a.* long; *löngrum* for long periods, mostly; *fyrir löngu* long ago; *n. as adv.* a long way, far; *langt . . . um fram* far beyond

**lasmeyrr** *a.* weak, feeble

**lasta** (*að*) blame, reproach

**láta** (*lætr, lét, létu, látinn*) let, allow; ~ *e-t leidak* see *leida* (1); lose, part with, let slip; ~ *e-t laust* let go of s-thing, give s-thing up; ~ *út* put to sea; speak, act, express o-self in

some way; ~ (*svá*) *sem* act as if; ~ *vel yfir e-u* approve of s-thing; speak, say; md. containing subj. of following inf. *lézk engi frétta* said he had heard none; *lézk vita* said he knew; *fátt er betr látit en efni eru til* few things are better reported than there is cause for them to be (cf. note to 4/13); *lætr i vörrunum* 35/10 there is a sound on his lips, his lips make the words; with inf. ~ *gera e-t* have s-thing done; with pp. *lét ek . . . hvátat* 36/5-6 I let (be) driven, I drove

**laug** *f.* bath fed from a source of natural hot water

**launa** (*að*) repay, reward (*e-m e-t e-u* s-one for s-thing with s-thing)

**lausafé** *n.* goods, chattels, cash

**lausagóz** *n.* goods, chattels, cash

**lauss** *a.* loose, free

**laustekr** *a.* uncontrolled

**laut** see *lúta*

**leggja** (*lagði, lag[í]ðr*) lay, place, put; ~ *segl* lower sail; ~ *fram* put forward, lay out; *segðu þeir þat fyrir sik lagt* 14/18 they said that was incumbent upon them; ~ *e-n með e-u* 36/1 stab s-one with s-thing; ~ *e-t niðr* put s-thing down, abandon; ~ *e-t til* contribute, add, suggest, propose s-thing; ~ *e-m til óþurftar* 28/23 make proposals to s-one's hurt; md. pass. *leggjask* be placed; *sá orðrómr lagðisk á* 1/19 -20 that public opinion became established; *at þér sé meir lagiðr fésnúðr* 13/4 that money-making comes more naturally to you

**leggr** *m.* leg

**leið** *f.* way; *á þá* ~ *er* it is that way, it is like this; *eigi er þat á eina* ~ it does not all go one way; autumn assembly (see Intro. p. lvi)

(1) **leiða** (*dd*) lead, conduct; ~ *e-n út* set s-one on his way, see s-one off; ~ *e-n á götu* accompany s-one on his way; md. pass. *leidak* be



- conducted, be taken forward; *lét ek þetta leiðask eptir vínun mínum* see note to 25/27
- (2) **leiða** (*dd*) make dislike, make weary; *e-m leiðisk e-t* s-one grows tired of s-thing
- leiðarmorginn** *m.* the morning of the autumn assembly
- (1) **leiðréttta** (*tt*) put right, correct
- (2) **leiðréttta** *f.* redress, correction
- leiga** *f.* hire, rent
- leit** *f.* search
- leita** (*að*) look, search for (*e-s* s-thing); *leitum í nokkurra ráða* 11/29 let us look for some steps to take in it; ~ *eptir e-u* seek for, follow up, press s-thing
- landa** *f.* land; *lendur miklar* much land
- lengi** *adv.* for a long time
- léttr** *a.* light, easy; *n. as adv.* lightly, easily
- leyna** (*nd*) hide (*e-u*- s-thing); *ekki er því at ~* that is not to be concealed
- leysa** (*st*) free, release, let go; ~ *af höndum* discharge, perform; *md.* pass. *leysask* be solved
- lið** *n.* following of men; support
- liða** (*leið, liðu, liðinn*) go, pass (of time); ~ *á* pass on; ~ *af* pass by; ~ *fram* pass on, elapse; *liðr nú á sumarit* (acc.) *at leiðinni fram* the summer now passes on to (the time of) the autumn assembly; *hvat liðr um mál* 13/27 how does it go with the case
- liðmannliga** *adv.* adroitly, ably
- liðsaffi** *m.* force (of men)
- liðveizla** *f.* help
- liðveizlumaðr** *m.* helper, supporter; *sér enga liðveizlumenn sína* secs no one to support him
- líf** *n.* life
- lifa** (*fð, -at*) live
- liggja** (*lá, lágu, leginn*) lie, be in a place (~ *fyrir*); *liggr honum ekki á* 25/21 it is by no means an imposition, does not matter at all to him; ~ *við* 15/17, 29/18–19 be at stake, be involved
- lík** *n.* corpse
- líka** (*að*) like; *impers. e-m líkar vel* (*við e-n*) s-one is well pleased (with s-one)
- líkendi** *n. pl.* likelihood; *eptir (at) líkendum* according to probability. judging by appearances
- líkligr** *a.* likely; *þat er þér þykki líkligt til mikilla höfðingja* such as seem to you likely to become great leaders
- líkr** *a.* like, similar; likely
- líta** (*að*) look, see; *md. refl. lítask um* look about (one)
- líta** (*leit, litu, lítinn*) look, see; ~ *á* look at, consider; ~ *við e-m* look towards s-one; *md. recipr. lítask vel til* look favourably at each other; *md. impers. lízk mér* it appears to me
- lítill** *a.* little, small
- lítillátr** *a.* modest, humble
- lítilmannliga** *adv.* meanly, feebly
- lítilmenni** *n.* man of low estate, man of humble expectations
- litt** *adv.* little
- lízk** see *líta*
- ljúga** (*lýgr, laug, lugu, loginn*) lie, tell a lie
- (1) **lofa** (*að*) allow, permit (*e-m e-t* s-one s-thing)
- (2) **lofa** (*að*) praise
- loft** *n.* air; *koma á ~* 32/10 come aloft, are raised
- lúka** (*lúk imp. sg., lýkr, lauk, luku, lokinn*) shut (usually with dat.); end, finish (with dat., often *impers.*); ~ *í sundr* open (see *heill*); *er því lokit nú?* *Lokit sem mun* 13/28 is it finished now? Finished as far as it is going to be; *lauk svá hans ævi* so his life ended; *lýkr þar þessi sögu* there this saga ends
- lúta** (*lýtr, laut, lutu, lotinn*) intr. bend, bow
- lypta** (*þt*) lift (*e-u* s-thing)
- lýsa** (*st*) publish, declare (*e-u*

- s-thing); display, show (*e-t* s-thing)
- lær** *n.* thigh
- lætr** *see láta*
- lög** *n. pl.* laws, the law
- lögkænn** *a.* skilled in law
- lögleysa** *f.* lawlessness, legal error
- lögvörn** *f.* legal defence
- löngu(m)** *see langr*
- má** *see mega*
- maðr** *m.* man, person; gen. pl. with *n. a.* or pron. *hvat manna* what (sort of) men; *ekki manna* nobody; *mart manna* many men
- magi** *m.* belly
- makligleikr** *m.* what is fitting; *at makligleikum* according to deserts, deservedly
- makligr** *a.* fitting, deserving (*e-s* of s-thing)
- mál** *n.* speech, words, utterance; thing, matter; suit, case at law; plan, cf. note to 22/13; *er þat ok mála sannast* 12/3 it is also the truest of words, it is indeed true
- málaefni** *n.* cause or substance of a suit
- málaferli** *n. sg. and pl.* litigation, legal proceedings
- málalok** *n.* conclusion of a lawsuit
- málamaðr** *m.* lawyer, a taker up of lawsuits
- málavæxtr** *m. (pl. málavextir)* state of a case
- málmarunnr** *m. (in poetry)* “tree of metal things” (i.e. of weapons), warrior, man
- málskipti** *n. pl.* matters, decisions of weight
- málstefna** *f.* meeting (for discussion)
- malt** *n.* malt
- man** *see muna*
- manna** *see maðr*
- mannaðr** *a.* manly; *vera vel ~* have manly accomplishments
- manndrápsmaðr** *m.* killer
- mannheill** *f. and n.* good report, popular approval; good fortune; *hafði honum enn orðit gott til fjár ok mannheilla* 7/14–15 it had once more turned out well for his profit and reputation
- mannval** *n.* choice of men
- mannvandr** *a.* particular in choosing a man (husband)
- mannvænigr** *a.* promising
- margr** (*n. mart*) *a.* many, a lot of; as subst. *mart manna* many men; *sá margr* many a one; *er eigi margra brggð* 9/26 it is not the tricks of many, not many men are capable of such tricks; *frétti margs frá Oddi* he asked many a thing, much, about O.
- margræðr** *a.* much discussed
- margtalaðr** *a.* much discussed
- mark** *n.* sign, mark; *er þat til marks* 32/12 it is a token (of it)
- marka** (*að*) mark
- mart** *see margr*
- matr** *m.* food
- matsinkr** *a.* mean with food
- mátt, máttu** *see mega*
- máttir** *m.* strength, power
- með** *prep.* with, by, among, between; with acc. *fara ~ tuttugu menn* go with (at the head of) 20 men; *sátu þeir . . . ~ flokk sinn* they sat with their following; *~ annan mann* with one companion; with dat. *~ sér* among themselves; *~ þeim* between them; *eigi svá dapr ~ sjálfum sér* not so downcast inside himself; *þú hefir nokkur stórklæki ~ þér* you have some great blemishes in you; *út ~ Valfelli* out by V.
- meðalkarl** *m.* ordinary man; *eigi ~ vandr* a man not averagely wicked, an extraordinary villain
- meðan** *conj.* while
- meðferð** *f.* conduct, activity
- mega** (*má, máttu = mátt þú, mátti, mátt*) be able to, may, be possible
- meir** *comp. adv.* more, better
- meiri**, *comp. a.* bigger, more

- meantr** *a.* able, accomplished
- merki** *n.* standard, banner
- merkiligr** *a.* meaningful, noteworthy
- mestr** *sup. a.* biggest, most; *n.* as *adv.* *mest* most(ly)
- meta** (*mat, mátu, metinn*) estimate, value, judge
- metnaðr** *m.* pride, self-esteem
- mikill** *a.* big, great, mighty, outstanding; *n.* as *subst.* *mikit* a great thing, a lot, much; ~ *vexti* big in stature; ~ *borði* with high freeboard, outstanding, see *borð*; *þykki mér mikit fyrir* 26/20 I am very reluctant; *e-m þykkir mikils um* *vert* 4/23–24 s-one is impressed; *n. dat.* with *comp.* *miklu* much; *miklu síðar* much later
- mikilmenni** *n.* great man
- mikilvirkr** *a.* one who gets a lot done
- milli, í milli** *prep.* with *gen.* between, among
- millum, í millum** *prep.* with *gen.* between, among
- minnka** (*að*) reduce
- (1) **minni** *comp. u.* smaller, lesser
- (2) **minni** *n.* memory, memorial; *hafa at minnum* have as memorials, remember
- minning** *f.* reminder
- minnstr** *sup. u.* least, smallest; *n.* as *adv.* least; *er minnst varir* when least expected
- misjafn** *a.* unequal, various; *n.* as *adv.* *misjafnt hægr* not always easy
- missa** (*sst*) lose (*e-s* s-thing); *impers.* *missi einskis sauðar* 5/5–6 no sheep was missing (lost)
- misseri** *n.* season, half-year; *pl.* year, winter (one season to the next)
- mistrúa** (*ð*) mistrust, disbelieve
- mjór** *a.* slender, narrow; *n.* as *adv.* *síja mjótt* sit with knees together
- mjök** *adv.* much, very, pretty well, almost
- móðir** *f.* mother
- morginn** *m.* morning; *á morgin* tomorrow
- mót** *n.* meeting, encounter; *slíkir hefðingjar sem til móts eru* 18/9 such chieftains as have to be faced; *prep. phrase* with *dat.* *á mót(i), í mót(i)* towards, against; *abs.* *ok spyrr á móti* 16/27 and asks (for news) in return; *rísa í móti* 16/22 oppose
- muna** (*man, mundi, mundi, munat*) remember
- mundlaug** *f.* basin
- munnr** *m.* mouth; *varð (honum) staka á munni* a verse sprang to his lips, a verse tripped off his tongue
- munu** (*muntu = munt þú, munu þér* 27/25–26, *nd*) usual *future aux.* shall, will, must, will prove, is probably, often with ellipsis of *vera* (*verða*); *hví mundi hann eigi sekr?* why should he not be outlawed? *lokitt sem mun* finished as far as it is going to be; *einmælt mun þat* everyone will say; *ekki munu vit síðar vitrari* we shall not be any wiser later on
- myrkr** *a.* dark
- mægi** *n.* relationship by marriage
- mægjask** (*gð*) become related (*við e-n* to s-one) by marriage
- mæla** (*lt*) speak, say; ~ *mót* fix a meeting; ~ *aptr* take back one's words; ~ *eptir e-n* bring a case after (for) s-one's death; ~ *í mót e-u* speak against, contradict s-thing; ~ *um* decide (cf. note 26/16); *md. recipr.* *mælask við* speak to one another; *md. impers.* *mæltisk illa fyrir* it was spoken of with disapproval; *at svá mæltu* with this said
- mætti** see *mega*
- mörk** *f.* weight of 8 *aurar* (see *eyrir*), half a pound; see note to 15/15
- nágranni** *m.* neighbour
- nánd** *f.* nearness, neighbourhood; *í ~ e-m* in s-one's vicinity

- nauðsyn** *f.* need, necessity, needful cause
- nauðsynligr** *a.* necessary; *n. sup.* as adv. *nauðsynligast* most pressingly
- né** *conj.* nor
- nefna** (*nd*) name; ~ *til* mention, nominate
- nei** *interj.* no
- neinn** (*nein, neitt*) *pron.* anything (at all)
- (1) **nema** (*nam, námu, numinn*) take; ~ *við* impede
- (2) **nema** *conj.* unless, except (that), save (that); *hvat ~ ríða* what else but ride; *með allt sitt ~ landit* with all his possessions except the land; ~ *þér einum* except to you alone
- nenna** (*nnt*) have a mind, care
- niðr** *adv.* down; cf. *falla, koma, taka*
- niðrfall** *n.* fall, dropping, collapse; ~ *at spkum* dropping of charges
- njóta** (*nýtr, naut, nutu, notit*) *with gen.* enjoy, benefit from; *ef þú nýtr mín við* if you have my help in it
- noгр** see *gnógr*
- norðan** *adv.* from the north; in N. Iceland = from the east (cf. Intro. p. xliii, note 41); prep. phrase with acc. *fyrir* ~ in the north of
- norðar** *adv.* farther north, more northerly; in N. Ireland = farther east
- norðr** *adv.* north(ward), in the north
- norðrsvættir** *f.pl.* northern districts coastal region in N. Iceland (east of Strandir, cf. Map A)
- nótt** *f.* (*pl. nætr*) night; *i ~* tonight, last night
- nú** *adv.* now
- nýbrýndr** *a.* newly sharpened
- nýlunda** *f.* new event, novelty
- nýtr** *a.* able, good
- nytsamligr** *a.* useful, profitable
- (1) **nær** *adv.* near(ly), close(ly); *því ~ skal fara sem ek hef sagt þér 22/9* it will go more or less as I have told you
- (2) **nær** *comp. adv.* nearer, closer; *þá mun ~ fara 22/30* then it will come closer (to an agreement between us)
- næsta** *adv.* newly, just now
- næstr** *sup. a.* next, nearest, closest; *ii.* as *adv.* *næst*; *mun ek ok því næst gera 2/4* (cf. note to 2/2) I shall do it too in closest correspondence to that; *þess væntir mik at þessu næst munir þú hljóta 21/5-6* I expect that this is more or less exactly what you will get; *því næst* (of time) next, thereupon
- nætr** see *nótt*
- noгkurr** *pron. and a.* a certain, some, any; *s-one, s-thing*; *n.* as *adv.* *noгkut* rather, somewhat
- óðfúsi** *a.* madly eager (*til e-s* for s-thing)
- óðr** *a.* wild, fierce
- óðeldarmaðr** *m.* man difficult to deal with
- óðæll** *a.* difficult to deal with
- (1) **of** *expletive particle* (in verse); *muntu eigi . . . of synja 19/12-13* you will not deny
- (2) **of** *adv.* too, excessively
- ofan** *adv.* from above, down
- ofmikill** *a.* too big
- ofráð** *n.* too big an undertaking
- ofsaga** *f.* too much of a tale; *segja ofsögur frá e-u* exaggerate s-thing
- ófúss** *a.* unwilling, not eager (*til e-s* for s-thing)
- óglaðr** *a.* depressed
- ógleðja** (*ógladdi*) make sad; *md.* *ógleðjask* become depressed
- óhlutdeilinn** *a.* not interfering, inactive (*um e-t* in s-thing)
- óhægr** *a.* difficult; *eiga óhægt í húi* find it hard to provide for one's household
- ójafnaðarmaðr** *m.* unjust man, overbearing man
- ok** *conj.* and; *adv.* also, too
- ólíkligr** *a.* unlikely
- ólíkr** *a.* unlike, different; *n.* as *adv.* dissimilarly
- ólög** *n. pl.* s-thing illegal, lawlessness; *at ólögum* illegally

**ómerkiliga** *adv.* unreliably, without serious meaning; see note to 9/10–11

**ómerkiligr** *a.* meaningless

**ómætr** *a.* valueless, invalid

**opinn** *a.* open

**opt** *adv.* often; comp. *optar* more often, on other occasions

**ór** *prep. with dat.* out of, away from; *inn sextándi hlutr ór Melslandi* a sixteenth part of Melsland; *minnka . . . ór því sem þú hefir til unnit* 2/3 reduce . . . from what you have earned

**orð** *n.* word, speech; *kveða at orði* formulate, say precisely; cf. also note to 20/20–27

**orðit** see *verða*

**orðrómr** *m.* general talk, public opinion

**órifligr** *a.* shabby, poor

**órikr** *a.* poor

**órlausn** *f.* help, solution of difficulty

**óskilaðr** *pp.* not settled, not handed over; impers. *einn hlutr er óskilat er* one thing which is not fixed

**ósómi** *m.* dishonour, disgrace; unfitting, despicable behaviour or action

**ósæmð** (*md*) *f.* dishonour, disgrace

**óttask** (*að*) *fear*

**óvandaðr** *a.* not carefully made or selected, of poor quality

**óvesall** *a.* not poor; *er engum sé viðtækt óveslum* which is acceptable to no one not poor, to no respectable man

**óvirðing** *f.* dishonour, shame

**óvitandi** *pres. p.* not knowing, in ignorance

**óvænn** *a.* unexpected, unlikely; unpromising

**óx** see *vaxa*

**oxi** *m.* ox

**óþurft** *f.* hurt, harm

**óætlandi** *a.* unthinkable

**páskar** *m. pl.* Easter

**prestr** *m.* priest

**prettóttir** *a.* crafty, underhand

**ráð** *n.* advice, plan, proposal; state, condition; (economic) circumstances, stores, household affairs or responsibility; marriage; *hvat er þá til ráðs* 17/19–20 what is to be done then; *biðr hann sjá um ~ sitt* 6/23 asks him to oversee her affairs; *hafa mikit at ráði* 29/12 have much in the way of household responsibility; *kalla ek ekki þetta mitt ~* 7/7 I do not at all count it as a marriage for which I am responsible

**ráða** (*ræðr, ræð, ræðu, ráðinn*) advise; decide; procure; *eigi er þat ráðit* 29/7 it is not certain; *~ fyrir (e-u)* 5/1, 6/26 7 be in charge, have control (of s-thing); *~ menn til* 17/26 get men (as a crew); *md. ráðask* move, go; *rézkr þar í sveit með vermannum* 2/9 and there joined a group of seasonal fishermen; *rézkr til bús* 35/15–16 moved into the farm

**ráðagerð** *f.* plan, undertaking

**ráðagerðamaðr** *m.* man of stratagems

**ráðligr** *a.* advisable

**rammr** *a.* strong

**randa** see *rönd*

**rangendi** *n. pl.* wrong, injustice

**rangliga** *adv.* wrongly

**ranglæti** *n.* injustice, iniquity

**rangr** *a.* wrong; *n.* as *adv.* *rangt* wrongly

**ras** *n.* rush, frenzy; *þegar eigi er ofmikil ~ á þér* as soon as there is not too much hastiness in you

**raun** *f.* test, experience

**rausn** *f.* magnificence, a grand style of living

**rausnarmaðr** *m.* man who lives in style

**reiða** (*dd*) wield, swing, raise; *hefir reiða* (*f. sg. acc.* agreeing with object) *æxi* has an axe raised

**reiði** *f.* anger

**reifa** (*fd*) sum up (see Intro. pp. lvi–lvii)

**reifing** *f.* summing up (see Intro. pp. lvi–lvii)

- reika** (*að*) wander irresolutely;  
*hingat varð mér nú reikat* 23/16 I just  
chanced to wander in this direc-  
tion; ~ *á fótum* 18/17 be uncertain  
in one's gait
- reka** (*rak, ráku, rekinn*) drive, impel;  
make move; *mér sýnisk Odd nóg*  
*naudsýn til* ~ 11/22 need enough  
seems to me to drive O. to (under-  
take) it; *hann . . . rak undan skyggur*  
12/22 (cf. note) he peered from  
under it (the hood); ~ *geldinga*  
drive wethers; *rekr á honum tálgu-*  
*kníf* 36/12 drives a whittling knife  
into him; md. *reksk þat þar um*  
*völluna* 33/15-16 it gets scattered  
about over the assembly ground
- (1) **renna** (*rann, runnu, runnit*) *intr.*  
run
- (2) **renna** (*nnd*) *tr. with dat.* run,  
make run; *þeir ~ augum til*  
*sjóðsins* 15/6 they cast their eyes on  
the money-bag
- réttr** see *réttr*
- rétta** (*tt*) put right; ~ *fram höndina*  
stretch out one's hand (to shake  
hands); md. pass. *réttask* be put  
right, made good, redressed
- rétlendi** *n. pl.* justice
- réttlátr** *a.* just
- réttligr** *a.* just, proper
- réttr** *a.* right, just; *n. as adv.* justly,  
rightly
- réttsýnn** *a.* taking a just view, just
- reyna** (*nd*) try, put to the test,  
discover from experience; md.  
pass. *reynask* be proved, turn out,  
prove true
- riða** (*reið, riðu, ridinn*) ride
- rifligr** *a.* fine, prime
- rikr** *a.* powerful, rich; *n. as adv.*  
forcefully, energetically
- risa** (*reis, risu, risinn*) rise, get up;  
~ *í móti*, ~ *við* rise up in con-  
tention, oppose
- risna** *f.* munificence
- rjúfa** (*rjúfr, rauf, rufu, rofinn*) break
- roa** (*rær, reri, röinn*) row
- rönd** *f.* rim, shield; *þeyr randa* (in  
poetry) "thawing wind of shields",  
battle
- (1) **sá** (*sú, þat*) *demon. pron.* (some-  
times used without particle in rel.  
constructions); *i öllu því órífligast*  
*fæsk til* 31/4-5 in everything of the  
shabbiest that can be got for it;  
*þat þú sagðir á vetri* 31/13-4 what  
you said in the winter
- (2) **sá** see *sjá*
- safna** (*að*) *with dat.* gather, collect;  
md. refl. *spfnuðusk honum skjótt*  
*þingmenn* assembly men soon  
flocked to join him
- saga** *f.* story
- sagt** see *segja*
- saka** (*að*) harm; impers. *sakar eigi*  
it does no harm
- sakar, sákir** (and *fyrir* ~) *prep.*  
*with gen.* because of; cf. *spk*
- saklauss** *a.* innocent
- sama** (*mð, md, -at*) be fitting;  
impers. *samir e-m* it is fitting for  
s-one
- saman** *adv.* together
- samr** *a.* (mostly used in the weak  
form) (the) same; *slikt it sama* the  
same (thing), similarly
- sandr** *m.* sand
- sanna** see *sönnur*
- sannendi** *n. pl.* truth
- sannligr** *a.* probable
- sannorðr** *a.* truthful
- sannr** (*sönn, satt*) true, just; ~ *at e-u*  
guilty of s-thing; as subst. *Aerða viss*  
*ins sanna* get to know the truth;  
*með sönnu* with truth, truly; *n. as*  
*adv. satt* truly; *bera satt upp* report  
truly, bring up the truth
- sannareyndr** *a.* truly proved (*at e-u*  
guilty of s-thing)
- sár** *n.* wound
- sárliga** *adv.* sorely, bitterly
- sát** see *silja*
- satt** see *sannr*
- sáttir** *f. pl.* peace settlement, re-  
conciliation; *sáttir Áms ok Austrá*  
(in poetry) "settlement of Ámr

- and Austri" (i.e. of giant and dwarf), the mead of poetry, poetry
- sáttir** *a.* at peace, reconciled
- sátu** see *sitja*
- sauðahvarf** *n.* disappearance of sheep
- sax** *n.* a kind of big knife (see note to 36/1)
- sé**, see *sjá, vera*
- seggr** *m.* (in poetry) man
- segja** (*seg* imp. sg., *sagði, sagðr*) say, tell (*frá e-u* about s-thing); *Oddr segir á* (abs.) *reiði sína* 6/4 O. says his anger will fall on him; *segi hon at vit sém sáttr* 11/3 let her say that we are agreed; ~ *af e-u* speak, tell of s-thing; ~ *til sekðarmarka* describe outlawry-marks, i.e. the tokens by which an outlaw may be recognised; ~ *upp gerð* announce terms of settlement; *þó at hann sé sagðr ríkastri maðr á Íslandi* 20/11–12 even if he is said to be the richest man in I.; with acc. and inf. (often with ellipsis of *vera*) *segir þá sátta* 11/6 says they are agreed; md. containing subject of following inf. *sagðisk þat reynt hafa* 5/16 said he had found by experience
- segl** *n.* sail
- seimr** *m.* (in poetry) gold
- seinka** (*að*) delay, hinder
- seinn** *a.* slow; *n. as adv.* slowly; *kváðu seint mundu at róa til Nóregs* 34/8–9 said it would be a slow business rowing to N.
- sekð** *f.* penalty, outlawry (see Intro. p. lix)
- sekðarmörk** *n. pl.* description of an outlaw
- sekr** *a.* condemned, under penalty, outlawed (*um e-t* for s-thing); see Intro. pp. lviii–lix
- selja** (*ld*) sell, deliver, hand over; *ek hefji seldan* (m. sg. acc. agreeing with object) *varning minn* I have sold my wares; ~ *sjálfðæmu* yield judgment in a dispute to opponent's sole decision
- (1) **sem** *conj.* as, as if; ~ *skjótast* as fast as possible
- (2) **sem** *rel. particle* who, which, that (cf. at 6, er 2); *þar* ~ where, whereas
- sém** see *vera*
- semja** (*samði, samdi*) agree, arrange
- senda** (*nd*) send; ~ *eptir e-m* send for s-one
- sér** see *sjá*
- set** *n.* raised flooring, see note to 10/31
- setja** (*tt*) set, put; ~ *ráð til e-s* arrange, set up a plan for s-thing; ~ *upp skip* lay up a ship; md. refl. *setjask* seat o-self; md. pass. *setjask* be settled, end
- sétti** *ord.* sixth
- sex** *num.* six
- sextándi** *ord.* sixteenth
- siðan** *conj.* after; *adv.* afterwards
- siðar** *comp. adv.* later
- siðir** (only in adv. phrase) *um siðir* finally
- siðr** *m.* custom; *mikill* ~ s-thing very common
- (1) **siðr** *a.* wide, long; *hafði síða hettuna* 12/22 he wore the hood low (drawn over his face)
- (2) **siðr** *comp. adv.* less; *eigi . . . at* ~ none the less
- síga** (*seig, sé, sígu, siginn*) sink down, slip, slide (usually implies slow motion)
- sigla** (*ld*) sail
- silfr** *n.* silver
- sinn** *n.* time, occasion; *at sinni* this time, for now
- sitja** (*sit* imp. sg., *sat, sátu, setit*) sit; *er þú sætir* (p. subj.) *á hlustinni* see *hlust*; ~ *um kyrrt* stay quiet, be inactive; ~ *kyrr, ráðlauss fyrir* see *fyrir*; ~ *fyrir svörum* sit to outface the answers, be spokesman
- sízt** *sup. adv.* least; ~ *til færri* 7/19–20 least capable of (acting in it)
- sjá** (*sé* imp. sg., cf. note to 4/14, *sér*,

*sjá vit* 11/29, *sá[u]*, *sénn*) see:  
 ~ *fyrir e-u* 5/25, 15/11 make ar-  
 rangements for, have an eye to  
 s-thing; *biðr hann ~ um ráð sitt*  
 6/23 asks him to oversee her  
 housekeeping, manage her affairs;  
*hefi ek sét yfir ráð þitt* 10/7 I have  
 looked over, inspected, the state of  
 your stores; *á ek þar til trausts at ~*  
*er þú ert* 28/16 I am supposed to  
 look for support there where you  
 are, look to you for support

**sjálfðæmi** *n.* sole right of judgment  
 (á máli in a case); cf. Intro. p. lix

**sjálftr** *a.* self

**sjau** *num.* seven

**sjávargata** *f.* path by which one  
 gets to the sea

**sjóðr** *m.* money-bag, purse

**skaði** *m.* damage, loss

**skal** see *skulu*

**skáld** *n.* poet

**skáli** *m.* main living room; sleeping  
 room

**skálm** *f.* crude big knife, see note  
 to 36/3-4

**skammr** *a.* short; *n. as adv.* a short  
 way

**skap** *n.* mind, temperament

**skapfeldliga** *adv.* agreeably,  
 attractively

**skaplyndi** *n.* temperament, dis-  
 position

**skemma** (*mmð.* *mmd*) *with dat.*  
 damage, destroy

**skemmtan** *f.* amusement, enter-  
 tainment

**skikkjuskaut** *n.* skirt of a cloak

**skilja** (*lð.* *ld*) *part.* separate; ~ *talit*  
 end the conversation; *impers.*  
*skilr með þeim* they part; *md.*  
*recipr.* *skiljask* leave each other,  
 separate; *refl.* *skiljask við e-t* leave,  
 give over s-thing; *skilsktu* 33/19 =  
*skilsk þú.* *imp. sg.*, see *armr*; under-  
 stand; *md. impers.* *mér skilsk* I  
 understand

**skilnaðr** *m.* parting

**skip** *n.* ship, boat

**skipta** (*pt*) *with dat.* change, divide;  
 ~ *ordum við e-n* exchange words  
 with, talk to s-one; ~ *sér engu af*  
*e-u* not concern o-self about  
 s-thing; *md. pass.* *skiptask* be  
 changed

**skjaldaskrifli** *n. pl.* battered old  
 shields

**skjóta** (*skýtr.* *skaut.* *skutu.* *skotinn.*  
*skyti* *p. subj.*.) shoot; *impers. e-m*  
*skýtr e-u í hug* 31/11 s-thing occurs  
 to s-one; *skýtr í tvau horn* 8/19-20  
 “it shoots into two corners”, there  
 is a difference, cf. Halldór  
 Halldórsson I 261-62

**skjótr** *a.* swift; *n. as adv.* quickly,  
 fast; *sem skjótask* as fast as possible

**skora** (*að*) challenge, encourage,  
 call on (á *e-n til e-s* [on] s-one to  
 do s-thing)

**skorta** (*rt*) lack; ~ *at* (*abs.*) 4/26-7  
 be deficient; *impers.* with double  
 acc. *skortir e-n e-t* 8/21 s-one lacks  
 s-thing

**skriða** (*skreið.* *skriðu.* *skriðinn*) slide,  
 slip, glide (of a ship’s way through  
 water)

**skuld** *f.* debt; *kaupa í ~* buy on  
 credit

**skulu** (*skaltu* = *skalt þú.* *skal.* *skyldi*)  
 be obliged to; *ek skal* I shall, must,  
 am to; (*with ellipsis of vera*) *yfir*  
*þöru skaltu konungr en þessu máli*  
 29/8-9 you shall be king over  
 s-thing other than this case

**skyggna** *f.* glance, look; *pl.* eyes (cf.  
 note to 12/22)

**skylda** (*að*) oblige, require; *er hann*  
 ~ *lqg til* 6/11 which the law re-  
 quires of him; *svá láta þar hvárir*  
*sem engu ætti við aðra at* ~ 2/18-19  
 both behave in that as if they had  
 no obligations to anybody else

**skyldr** *a.* related

**skyti** see *skjóta*

**skømm** *f.* shame

**sköru(g)liga** *adv.* nobly, splendidly

**slátr** *n.* fresh meat, slaughtering

**slíðrar** *f. pl.* sheath, scabbard



- slíkr** *a.* such; as subst. *slíkt* such a thing; *gefa gaum at slíku* pay attention to such a thing; *slíkt it sama* the same (thing), similarly
- slit** *n.* wear; *hon var komin at slíti* it (the cape) was threadbare
- slóði** *m.* s-thing trailed, trail, track; consequence
- slysliga** *adv.* unfortunately, disastrously
- slægð** *f.* cunning, slyness
- (1) **slægr** *a.* cunning, sly
- (2) **slægr** *m.* profit (*til e-s* in s-thing)
- snarligr** *a.* quick, swift
- sneyppa** *f.* disgrace
- snimma** *adv.* soon, early
- snúa** (*snýr, sneri, snúinn*) *with dat.* when *tr.* turn; *snýr Ófeigr fyrir hann* 18/21–22 Ó. steps across in front of him; *vil ek at þú snúir eigi svá skjótt málinu til áfellis* honum 9/9–10 I wish you would not be so quick in turning the affair into a damning charge against him
- snöfurligr** *a.* decisive, deft, quick
- sofa** (*söfr, sefr, svaf, sváfu, sofinn*) sleep
- sonr** *m.* son
- sótt** *f.* sickness
- spá** (*ð*) foretell, prophesy (*e-t e-m* s-thing for s-one)
- spakr** *a.* wise
- spara** (*rð*) save, be sparing; ~ *við engan mann mat* 1/9–10, 19/24–25, 32/11 I refuse food to no one; *ok sperða* (p. subj.) *ek þik til þess* 25/25 and I would save you from that; *spari ek ekki af* 32/9 I hold nothing back
- spekingr** *m.* wise man
- sperða** see *spara*
- spilla** (*llt*) *with dat.* spoil, destroy; ~ *særum* break oaths
- spjalla** (*að*) chat, converse
- spotta** (*að*) mock, ridicule
- spretta** (*spratt, spruttu, sprottunn*) start, spring
- spyrja** (*spurði*) ask (*with gen.*); *md. pass. skal nú eigi spyrjask láta* *alls* 24/13 I shall not let myself be asked all the questions; recipr. *þeir . . . spurðusk almæltra tíðenda* 4/4–5 they asked each other about everyday news; learn, get to know; *md. pass. spyrsk ekki til Óspaks* nothing is heard of Ó.
- staðfastr** *a.* firm
- staðfesta** *f.* fixed place to live, homestead
- staðfestask** (*st*) settle down to live
- staðr** *m.* place; *i staðinn* instead
- stafn** *m.* stem (prow or stern of a ship); *hafa e-t fyrir stafni* have s-thing as an aim, be engaged in s-thing
- staftr** *m.* stick, staff
- staka** *f.* ditty, a stanza which stands on its own
- stal** see *stela*
- standa** (*stendr, stótt* 2nd person p. sg., *stöð, stóðu, staðinn, staði* p. subj.) stand; *stendr nú búit með miklum blóma* the farm is now very flourishing; *ef eigi staði málaferli þessi yfir* 24/29 if this litigation were not going on
- stappa** (*að*) thrust, jab (*e-u* with s-thing); *stappaði niðr stafnum* jabbed his stick down (for firm support as he walked)
- stefna** (*nd*) summon (*e-m* s-one)
- stefnudagar** *m. pl.* summoning days (cf. Intro. p. lvii)
- stefnufor** *f.* a journey to make a summons (see Intro. p. lviii)
- stela** (*stal, stálu, stolinn*) steal, rob (*e-n e-u* s-one of s-thing)
- stendr** see *standa*
- sterkr** *a.* strong
- steypa** (*þð, þt*) *with dat.* overturn, pour out; *steypði ór* (abs.) *silfrinu* poured the silver out of it
- stilla** (*llt*) *with dat.* moderate
- stingi** *m.* stabbing pain
- stöðhross** *n.* stud-horse
- stórauðigr** *a.* very rich
- störgjof** *f.* large gift
- stórklæki** *n.* great blemish, vice

- stórlyndr** *a.* magnanimous, munificent
- stórmenni** *n.* great, outstanding man
- stórr** *a.* big, great
- stórvel** *adv.* extremely well
- stótt** see *standa*
- streng** *m.* string, bowstring
- strjúka** (*strjúkr, strauk, struku, strokinn*) *rub, stroke; strjúkr handleggina* 28/12 cf. *handlegg*
- strönd** *f.* shore, coast
- stuldr** (*stuldr*) *m.* theft
- stund** *f.* time, period of time; *líða nú stundir* now time passes; *af annarri stundu* in a little while; *dat.* pl. as *adv.* *stundum* sometimes
- stuttliga** *adv.* shortly; coldly
- styðja** (*studdi*) *prop, support (e-t s-thing); md. refl. styðjask við e-t* lean, rely on s-thing
- styrkr** *m.* strength, source of strength (*at e-m* in s-one)
- stöði** see *standa*
- suðr** *adv.* south(ward), in the south
- sultr** *m.* starvation; *fara heim í sultinn* go back to the hunger
- sumar** *n.* summer
- sumr** *a.* some; as *subst.* *sumir* some people
- sundr, í sundr** *adv.* apart; *lúka í ~* open
- svá** *adv.* so, thus; cf. *búa*; *conj.* ~ *sem* as; *conj.* ~ *at* so that
- svána** *adv.* so, thus
- svar** *n.* answer; see *sitja*
- svara** (*að*) *answer (e-m e-u s-one with s-thing); ~ fyrir* offer a defence
- svartleggja** *f.* "black-leg", battle-axe, see note to 32/10
- svartr** *a.* black, dark
- sveigja** (*gð*) *bend; má kalla nökkut sveigt* 14/27 one may call it rather bent, out of true
- sveinn** *m.* boy, lad
- sveit** *f.* company, following; district
- svelta** (*tt*) *tr.* starve
- sverja** (*sór, sóru, svarinn*) *swear*
- svikja** (*sveik, sviku, svikinn*) *betray, cheat*
- svivirðing** *f.* dishonour
- sykn** *a.* not under penalty, guiltless (see Intro. p. lviii)
- sýn** *f.* sight
- sýna** (*nd*) *show, reveal; md. pass. (impers.) e-m sýnisk* it appears to s-one
- synja** (*að*) *deny, refuse (e-m e-s s-one s-thing)*
- sýnn** *a.* clear, obvious; *n. comp. sýnna* very evident, more than clear
- sýsla** (*að*) *be busy, see to, do*
- sæng** *f.* bed
- særa** (*rð*) *wound*
- sæta** (*tt*) *with dat.* amount to, be linked with (as cause and effect), imply; *hví sætir þat* what accounts for that
- sætir** see *sitja* and *hlust*
- sætt** *f.* reconciliation, peace, agreement (cf. note to 33/1-8)
- sætta** (*tt*) *reconcile; md. sættask* be reconciled, come to terms
- sækja** (*sótti*) *seek (to get), fetch; visit; pursue, demand, attack*
- sæmð** (*sæmd*) *f.* honour, distinction; *gera e-m ~* see *gera*
- sæmðarhlutr** (*sæmd-*) *m.* honourable part, honourable present; what bestows honour
- sæmðarleysi** (*sæmd-*) *n.* dishonour
- sæmr** *a.* honourable, fitting
- særi** *n.* oath
- sögn** *f.* saying, report
- sök** *f.* matter, cause (*tíl e-s* of s-thing); offence, accusation, case (*á hendr e-m, við e-n* against s-one); cf. *sakar, sakir*
- sönnur** *f. pl.* proofs (*á e-u* of s-thing)
- taka** (*tekr, tóktu = tókt þú, tók, tóku, tekinn*) *take, take hold of, begin; hann tók því vel* he responded amicably; *er mik tekr henda* which (chance to) concern me; ~ *tal*

- start talking, talk; *tekr at hafa vel fe* 2/23-24 begins to have money in good measure; *tók af byr* (acc.) the wind dropped; ~ *frá* 28/20 subtract, reject; ~ *níðr* (of animals) graze; *nú er þar til at ~ at* now the story is to be taken up where; ~ *til orðs* (*orða*) start speaking, speak (*á* about it); *láta þeir mest til sín ~* 18/28 they make it mostly their concern; ~ *undir e-t* 28/24 support s-thing; ~ *upp* 7/5, 17/23, 21/2 take over, confiscate, pick up; 4/28, 21/11, 21, 28/20, 30/22 start, initiate, found; ~ *við e-m* receive s-one, take s-one in; ~ *við (e-u)* receive, accept, take charge of (s-thing); md. *e-m tekask e-t vel* 6/6, 10 s-thing goes well, succeeds for s-one; (*honum*) *tekask enn vel til þessa* 2/26 he again succeeds well in it; *slysliga tekizt hafa* 11/10 had turned out disastrously; md. refl. *takask e-t á hendr* undertake s-thing; recipr. *takask í hendr* take each other by the hand, shake hands
- tal** *n.* talk, conversation; *ganga á ~* go to talk; *váru þá menn komnir til tals við Egil* men had come to talk to E. then
- tala** (*að*) talk, speak (*við e-n um e-t* with s-one about s-thing); *opt talaði konungr vel til mín* the king often spoke graciously to (or of) me; md. recipr. *talask við* talk to each other
- tálguknifr** *m.* whittling knife
- telja** (*talði, taldi*) count; ~ *at* find fault with; md. impers *mér telsk til* I work it out, calculate
- tengðamaðr** *m.* s-one connected by marriage
- tíðendi** *n. pl.* event; news; *þat verðr til tíðenda* it happens
- tíðr** *a.* usual, common
- tíginn** *a.* of titled rank
- tigr** *m.* decade, a ten; *hann* (acc.) *skorti . . . fjóra tigu* (acc. pl.) *geldinga* (gen. pl.) 8/21 he was lacking 40 wethers
- til** *prep.* with gen. to, for, in order to, by way of; ~ *þess at minnka gærdina* in order to reduce the award; *gnótt ~ fjár* 21/16 great store of wealth; *er þat ~ marks* it is a token of it; *hvat er ~ ráðs* what is to be done; ~ *skemmtanar* for amusement; *hafa mun hann vit ~ þess at sjá* he will have wit enough to see; conj. ~ *þess er* until
- tilföng** *n. pl.* supplies
- tillag** *n.* contribution, addition
- tillagagóðr** *a.* helpful, one who makes constructive suggestions
- tilstilli** *n.* management (*um e-t* of, in s-thing)
- tiltekja** *f.* activity, behaviour
- tími** *m.* time, occasion; *einn tíma* once
- titra** (*að*) shake, shiver; cf. note to 28/13
- tíu** *num.* ten
- tjara** *f.* tar, pitch
- tólf** *num.* twelve
- torsótt** *a.* difficult to overcome or make headway against
- torveldligr** *a.* difficult
- torveldr** *a.* difficult
- torvirðr** *a.* difficult to assess
- trauðr** *a.* reluctant; *n.* as adv. *trautt* hardly, scarcely
- traust** *n.* support; confidence; ~ *á þera* 16/21 have the confidence
- troða** (*treðr, trað, tráðu, troðinn*) tread; ~ *undir fótum* trample on
- troll** *n.* troll, devil
- trúa** (*ð*) mostly with *dat.* believe, trust, put faith in
- tuttugu** *num.* twenty
- tveir** (*tvær, tvau*) *num. a.* two
- úlfr** *m.* wolf
- um** *prep.* with acc. about, around; over; beyond (= *um fram*); in, during (of time or occasion); *um þing* during the assembly; *um síðir* finally; *um vert* see *verðr*;

- dæma um* judge; *velja um* choose among
- umsýsla** *f.* management, care
- umtölur** *f. pl.* persuasions, arguments
- una** (*nd*) be content (*e-u* or *við e-t* with s-thing)
- undan** *prep.* with *dat.* from under; *adv.* away; *komask* ~ escape
- undanbragð** *n.* a device to escape s-thing; *þó at nökkut* ~ *verði um fjárupptakit* even though some trick to minimise the confiscation is tried
- undarlig** *a.* strange, wonderful
- undir** *prep.* with *acc.* (*sense of going under*) and *dat.* (*sense of being under*) under; depending on; *vera vikit, koma* ~ *e-n* 28/26–27, 32 be submitted to s-one (s-one's decision): ~ *líði flestra* see *eiga*; *taka* ~ *e-t* support s-thing; *sitja* ~ *borði* sit at table
- ungr** *a.* young
- unna** (*ann, unni, unnt, unnat, ynni* p. subj.) grant, allow, not begrudge (*e-m e-s* s-one s-thing); be willing for s-one (*e-m*) to get (have) s-thing (*e-s*): ~ *eigi* begrudge: *ynnak* (= *ynna ek*) *yör . . . lója hlátr at láta . . . ok sæmðarleysis* 20/24 27 I would cheerfully see you lose gold and get dishonour
- unnit** see *vinna*
- upp** *adv.* up, upward; *upp í fellit* see *heyra*
- uppi** *adv.* (*sense of rest*) up, upon, on top; *hafa* ~ make known, reveal
- uppvöllumikill** *a.* assertive, insolent, turbulent
- út** *adv.* out, outwards; ~ *hér* out here, in Iceland; *lata* ~ put to sea; *leiða e-n* ~ see s-one off; cf. note to 35/3
- útan** *prep.* with *gen.* on the outside of; ~ *lands* abroad; *prep.* phrase with *acc.* *fyrir* ~ outside; *adv.* from outside; on the outside; *fara* ~ go abroad (from Iceland); as conj. (1)
- after neg. (= *nema*) 27/19 except
- úti** *adv.* (*sense of rest*) out, outside; finished; *er* ~ *váru jólin* when Christmastide was over
- vaðmál** *n.* wadmal, homespun cloth; cf. note to 2/7
- vaðr** *m.* fishing line
- vafizk** see *vefja*
- vafreysa** *f.* nonsense
- vakna** (*að*) wake up
- val** *n.* (and *pl. vpl*) choice
- vald** *n.* power, authority; cause, agency, doing; *Óspakr biðr nú á hans valdi vera* Ó. biðs it now be in his (Odd's) hands, says he leaves it to him to decide; *af manna völdum* of men's doing (i.e. not natural or accidental)
- valda** (*veldr, olli, valdit*) with *dat.* cause, be responsible for
- vallar** see *vpllr*
- ván** *f.* hope, expectation, likelihood; *eptir vánum* according to expectation, as expected; ~ á *e-u* or *e-s* expectation of something (at *e-m* from s-one); *nú er sá einn eptir er öllum mun þykkja illt at* ~ 30/3–4 now only that man is left from whom everyone will think there is likelihood of evil; *vánum betr* better than expected; *þeir sem þangat var* ~ those who were expected there
- vandi** (*vandi*) *m.* custom (6/6)
- vandi** *m.* difficulty; obligation; *koma í vanda* get into trouble; *þó er þér nökkurr* ~ á *við hann* yet you have some duty towards him
- vánder** *a.* bad, wicked
- vandræði** *n.* difficulty, trouble
- vanefni** *n. pl.* lack of means
- vanhöld** *n. pl.* impoverished house-keeping; neglect, failure to keep farmstock alive
- vanr** *a.* used, accustomed (*e-u* to s-thing)
- vár** *n.* spring
- vara** *f.* wares, goods

- (2) **vara** (*rð*) impers. *er minnst varir* when least expected; *eigi varði mik* I did not expect
- vára** (*að*) become spring
- varðveita** (*tt*) preserve, take care of; md. pass. *varðveitask* be looked after
- vargr** *m.* wolf
- várkunn** *f.* excuse
- varla** *adv.* hardly, scarcely
- varna** (*að*) refuse (*e-m e-s s-one s-thing*)
- varningr** *m.* merchandise
- varnir** see *vgrn*
- varr** *a.* aware (*e-s* of s-thing)
- vátta** (*að*) testify, bear witness
- váttir** *m.* witness
- vaxa** (*vex. óx, óxu. uxu. vaxinn*) grow
- veðr** *n.* weather, wind; *sigla e-m á* ~ sail on s-one's weather side, take the wind from s-one's sails, trick; cf. Halldór Halldórsson II 239–40.
- veðrfall** *n.* wind direction
- vefja** (*vafði, vafit*) wrap (*e-u e-t s-thing round s-thing*); md. pass. or refl. *vefjask i* become involved in
- vegr** *m.* way; *hvern veg* 14/11 how, cf. *hvernig*
- vegtylla** *f.* trumpery honour
- veiðarfæri** *n. pl.* fishing gear
- veita** (*tt*) grant, give; help; entertain; md. recipr. *veitask* help each other
- veizla** *f.* feast, party
- vekja** (*vakði, vakti*) wake; broach; *Oddr vekr til við Óspak at vel muni fallit* 7/17 O. takes up the point with Ó. that it would be appropriate
- vel** *adv.* well, favourably, willingly; *hafa ~ fe* 2/24 have money in good measure, be well off; *at ~ muni fengit* 10/8 that it has been honestly come by; *er þar tekst við honum ~ at eins* 6/29–7/1 he was received “only well”, i.e. with no

more than common civility

**véla** (*lt*) trick; ~ *um* manage, deal with

**velja** (*valði, valdi*) choose

**vellir** see *vqllr*

**vera** (*er, ver* imp. sg., *ertu = ert þú, var, váru, verit; sé* pres. subj., *væri* p. subj.) be, exist, stay, live; *nú er at segja* now is to be told; *var þat er þvi myndi vel svarat* 24/20–21 there was a time when it would have been favourably answered; ~ *eptir* 29/14, 30/3, 33/14 be left, remain; ~ *fyrir* be, be present; 20/3 lie ahead; ~ *fyrir e-u* 7/11, 18/27 be in charge of s-thing; ~ *til* 22/32, 32/15 be, exist, be at hand; *er þat til. Gellir. at vit standim upp* 30/15 it is for us, G., to stand up; ~ *við* 5/12 be present, at hand, on the spot

**verða** (*varð. urðu. orðinn, yrði* p. subj.) become, be; occur, happen; turn out, prove; have to, must (*at gera e-t* do s-thing); *þetta er it versta verk orðit* 11/5 this has turned out to be the worst of deeds; *silfrs þess er bezt kunn* ~ 22/11–12 silver of the best quality that could occur (be found); *nema nökkurr verði virðing af at hafa þessu máli* 29/13–14 except that s-one must get honour from this case; impers. *verðr e-m* it turns out for s-one, s-one acts; *at þér verði lítillmannliga* 12/2 that you behave feebly; *hingat varð mér nú reikat* 23/16 I chanced to wander this way; *e-t verðr af e-u* 8/13, 9/3–4, 11/11 s-thing comes (becomes) of s-thing; ~ *at* happen (about s-thing); *Oddr lætr nú sem ekki sé at orðit* 8/17–18 O. behaves as if nothing had happened (in the matter); ~ *fyrir e-u* get in the way of s-thing; ~ *fyrir skpðum* 9/22 suffer losses; *þat verðr til tíðenda* it occurs in the way of news, it happens; ~ *við* respond, react; *eigi þarftu . . . svá óðr við at verða* 10/5–6 you

do not need to get so furious at it  
**verðr** (n. *vert*) *a.* worth, worthy, deserving (*e-s* of s-thing); *nþkkurs* ~ 6/28, 12/4 of any value; (*e-m*) þykkir mikils (*einskis, minna*) um (*þat*) *vert* 3/11–12, 4/23–24, 17/9 it seems (to s-one) very (not at all, less) impressive, of (great etc.) moment

**verk** *n.* deed, action

**verklundarmaðr** *m.* a worker, a man with a mind for work

**vermaðr** *m.* seasonal fisherman

**verndir** *f. pl.* (legal) defence

**verr** *comp. adv.* worse, less

**verri** *comp. a.* worse

**verstr** *sup. a.* worst; *n. as adv.* worst, least

**vesall** *a.* wretched, unfortunate

**vestar** *adv.* further west

**vestr** *adv.* west(ward); in the west

**vetr** *m.* winter; *á vetri* 31/13–14 in the (last) winter

**vetrlangt** *adv.* over the winter

**vexti** *see vþxti*

**við** *prep. with acc.* at, to, towards, against; with: over against; ~ *umtölur hans* 15/18 by means of, set beside, his arguments; *conj.* ~ *þat er* since, because; *prep. with dat.* to, towards, with; *er þat hætt* ~ *orði at* . . . 9/10–11 the danger with words is that . . . ; *hann leit* ~ *honum* he looked at him; *at vit sém báðir saman* ~ *okkrum mǫnnum* 33/12–13 that we both keep together among our own men

**viðskipti** *n.* dealing(s)

**viðtaka** *f.* (and *pl.* *viðtökur*) reception

**viðtækr** *a.* acceptable

**víg** *n.* killing

**vígsmál** *n.* case arising from a killing

**vika** *f.* week; *at sex vikum* six weeks before winter

**vikja** (*veik, viku, vikinn*) *with dat.* when *tr.* turn, move aside, move; *Ófeigr veik hjá búðardurum* 18/19–

20 Ó. moved aside by (from) the booth-entrance; *ok verða þeir at* ~ *aptr ferðinni* 35/5–6 and they have to turn the journey back, they are forced to turn back; ~ *e-u undir e-n* *see undir*; ~ *til* turn to, refer to; *eða hitt eitt er vikr til laganna* 14/29–30 or merely that which concerns the (letter of the) law

**vilja** (*vilju vér* 27/24–25, *vildi, viljat*) will; be willing; try

**villr** *a.* astray, lost, wild; *n. as adv.* wrongly

**vinátta** *f.* friendship

**vinátubragð** *n.* friendly act (*við e-n* toward s-one), token of friendship

**vinda** (*vatt, undu, undinn*) *with dat.* wind, hoist; *vindr nú upp sjóðnum* now hauls up the money-bag

**vinfengi** *n.* friendship

**vinna** (*vann, unnu þér* 14/19, *unnu, unninn*) work, perform; ~ *eid* swear an oath; ~ *til* work for, achieve, earn, deserve; *þat er mikit til at* ~ 22/34–23/1 that is a great thing to do in order to achieve it, that is asking a lot; *veit ek eigi hvárt ek vil þat til* ~ 26/20–21 I do not know whether I will do that to achieve it; *ok eigi hirðir hvat til fjárens vinnr* 30/5 and he does not care what he does for the money; *þat vinn ek til einskis at svikja þá* 26/6 for no gain will I betray those men

**vinr** *m.* friend

**vinsæld** *f.* popularity

**vinsæll** *a.* popular (*við e-n* with s-one)

**virða** (*rð*) value; *md. pass.* *virðask* be esteemed

**virðar** *m. pl.* (in poetry) men

**virðing** *f.* honour, esteem

**virðuligr** *a.* honourable

(1) **vísa** *f.* verse, stanza

(2) **vísa** (*að*) direct, point (*e-m* s-one); ~ (*e-m*) *frá* turn (s-one) away, reject

**viss** *a.* certain; known; *verða* ~ (*e-s*)

- get certain knowledge (of s-thing);  
at *vísu* certainly, for sure; *n. as adv.*  
certainly; *svá víst* so indeed, yes  
certainly
- vissi** see *vita*
- vít** *n.* wit, intelligence
- vita** (*veit, vissi, vitat*) know, get to  
know, realise; *ek mun . . . ~ at  
hann vili settask* 10/27–28 I shall  
find out whether he is willing to  
come to terms; *~ til* know, be  
conscious of; point towards; *hvat  
megi til vita, nema þér bíðið vár hér?*  
34/9–10 what can one know but  
that you will be waiting for us here?
- vítja** (*að*) with *gen.* visit
- vitr** *a.* wise
- vítsmunir** *m. pl.* intelligence
- vizka** *f.* wisdom, understanding
- vænn** *a.* promising (*til e-s* to become  
s-thing); handsome, beautiful;  
*þá er vænt um* 16/8 then it is a  
pleasant prospect
- vænta** (*nt*) with *gen.* expect, hope  
for; *impers. þess væntir mik* I expect
- völ** see *val*
- völlr** (*gen. vallar, pl. nom. vellir, acc.  
völlu*) *m.* field, plain; flat ground;  
with *def. art.* 18/3 = Þingvöllr;  
*pl.* (with *def. art.* 13/24, 18/6,  
33/16, without 28/9) the grounds  
at Þingvöllr, cf. Map C
- vörn** *f.* (and *pl. varnir*) defence (at  
law); cf. Intro. p. lviii
- vorr** *f.* lip
- vöxtr** (*dat. vexti*) *m.* growth, stature
- yfir** *prep.* with *acc.* (of movement) and  
*dat.* (of rest) over
- ygr** *a.* fierce, savage (*viðskiptis* in  
dealings with people)
- ynna(k)** see *unna*
- yrði** see *verða*
- ytar** *m. pl.* (in poetry) men
- yxn** *n. pl.* oxen
- þá** *adv.* then; *conj.* *~ er* when
- þaðan** *adv.* thence, from there; from  
then
- þagat** see *þegja*
- þagna** (*að*) fall silent, be silent
- þakka** (*að*) thank (*e-m e-t* s-one for  
s-thing)
- þangat** *adv.* thither, to there, there
- þannig** (< *þann veg*) thus, in that  
way
- þar** *adv.* there; *~ var Óspakr* it was  
Ó.; *~ i* 36/19 therein, in it; *~ i  
mót* 15/8 in return; *~ með* 21/27  
therewith, along with it; *ekki vil  
ek ~ um tala* I will not say any-  
thing about it; *~ . . . sem (er)*  
there . . . where, where, wherever;  
*~ er nú flest um talat sem mál* Odds  
*eru* 18/6–7 it is Ó.'s affairs that are  
chiefly talked about; *á ek ~ til  
trausts at sjá sem þú ert* 28/16 I am  
supposed to look to you for  
support; *virðisk ~ vel sem hann var*  
2/31–32 was well esteemed where-  
ever he was (everywhere); *conj. ~  
til er* until
- þarfr** *a.* useful, helpful
- þáttu** see *þiggja*
- þegar** *adv.* at once, straightway;  
*conj. ~ (er)* as soon as
- þegit** see *þiggja*
- þegja** (*þegi þú imp., þagði, þagat*) be  
silent, keep silent about; *er þér mun  
betra þagat* which will be better for  
you unsaid
- þeyr** *m.* thaw, thawing wind; *~  
þykkra randa* (in poetry) “wind of  
stout shields”, battle
- þiggja** (*þá, þáttu = þátt þú, þágu,  
þeginn*) receive, accept; *~ brullaup*  
be guest at a wedding
- þili** *n.* partition, cladding (on inside  
wall)
- þing** *n.* assembly; *vera í þingi með  
goða* be the assembly man of a  
chieftain (see Intro. p. liv)
- þingmaðr** *m.* assembly man (see  
Intro. p. liv)
- þingreið** *f.* assembly journey,  
assembly attendance
- þjófr** *m.* thief
- þó** *adv.* though, however, after all,

moreover; conj. *þó at, þótt* although, even if, if

**þoka** *f.* mist, fog

**þora** (*rð. -at*) dare, risk

**þótt** see *þó* and *þykkja*

**þótti** see *þykkja*

**þrettán** *num.* thirteen

**þriði** *ord.* third: *þat it þriðja er . . .* the third thing which . . .

**þrír** (*þrjár, þrjú*) *num. a.* three

**þrjóta** (*þrýtr, þraut, þrutu, þrotinn*) *impers.* with acc. of person and thing come to an end, be short of; *er veizluna þraut* when the feast was over

**þundar** *m. pl.* (in poetry) gods; ~ *þykkra randa þeys* gods "of the wind of stout shields" (i.e. of battle), warriors, men

**þungligr** *a.* heavy, difficult

**þungur** *a.* heavy, difficult, bad; *n. as subst.* a difficult thing; see *elja*; *n. as adv.* heavily, with difficulty

**þurfa** (*þurftu, þurft*) need (*e-s* s-thing); be necessary; *impers. þat þarf ekki við mik at tala* 18/25-26 there is no need to talk to me about that; ~ *við* need (at a particular juncture); *mikils þykkir þeim við* ~ 17/15 much seems to them necessary in this

**þurfi** *a.* needing (*e-s* s-thing)

**því** (*n. dat. of sá demon.*) *adv.* therefore; conj. *i* ~ *er* at the moment when, as; conj. ~ . . . *at* because; with comp. *adv.* see *betr, heldr*

**þvílíkr** *a.* such

**þykkja** (*þótti, þótt, þætti* *p. subj.*) seem, appear (*e-m* to s-one; often with ellipsis of *dat.*, *pron.*); be thought; *þykkir vel varðveizk hafa* 7/15-16 it seems (to him) well looked after; *eigi er þat ráðit at honum þætti allt sem hann talaði* 29/7-8 it is not certain that he meant all he said; *e-m þykkir mikít fyrir (at gera e-t)* 26/20 s-one finds a great obstacle in the way

(of doing s-thing), s-one is very reluctant (to do s-thing); *er þá þótti mestr hqðfingi vestr þar* 1/12 who was then thought the greatest leader there in the west; *þykkir þú hafa brqðð undir brúnum* you are thought to have a deceitful look (cf. *bragð*); *þótti slysliga tekizk hafa* 11/10 it was thought to have turned out disastrously (for him); *md.* containing subject of following inf. (often with ellipsis of *vera*) *allir þykkjask þeir vel komnir er með þér eru* 4/7-8 all who are with you think they are happily placed; *þegar hann þykkisk þess við þurfa* 21/17-18 as soon as he thinks he needs it; *þú þóttisk þér ærinn einn* 13/9 you thought yourself amply self-sufficient

**þykkur** *a.* thick, stout

**þætti** see *þykkja*

**þökk** *f.* thanks, gratitude

**ætla** (*að*) think, reckon, intend; ~ *e-t e-m* intend s-thing for s-one, attribute s-thing to s-one; *til* ~ have as an object or destination, aim towards; with ellipsis of *vb.* of motion *hann ætlað utan* he means to go abroad; *ætla til Borgar* intends to go to B.; with acc. and inf. *ek ætla Óspak stólt hafa* I think Ó. stole them

**ætlan** *f.* plan, intention

**ætt** *f.* family, lineage

**ættborinn** *a.* born of a (notable) family; ~ *til e-s* born (of a family with a tendency) to s-thing

**ættstórr** *a.* of great family

**ævi** *f.* life

**ærendi** (*erendi*) *n.* errand, errand's purpose or result

**æx** *f.* axe

**ærin** *a.* ample, amply sufficient; *þú þóttisk þér* ~ *einn* 13/9 you



- thought yourself amply self-sufficient
- æsa** (*st*) urge on, incite; ~ *málit* press on with the case
- æstr** *a.* excited, strongly moved; *n.* as *adv.* energetically
- øðru(m)** see *annarr*
- øll** see *allr*
- øln** see *alin*
- ølteiti** *f.* ale-jollity, party game

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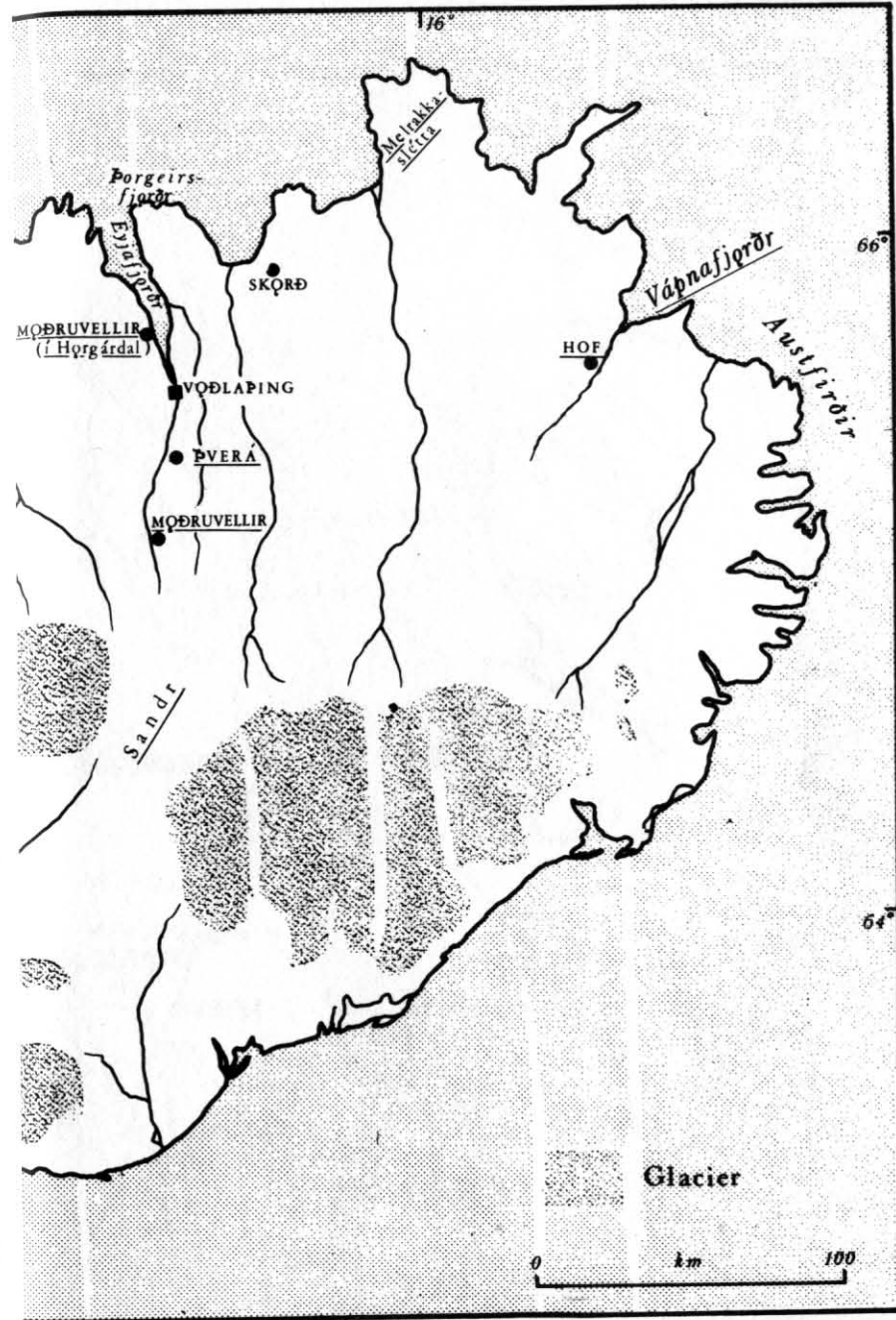
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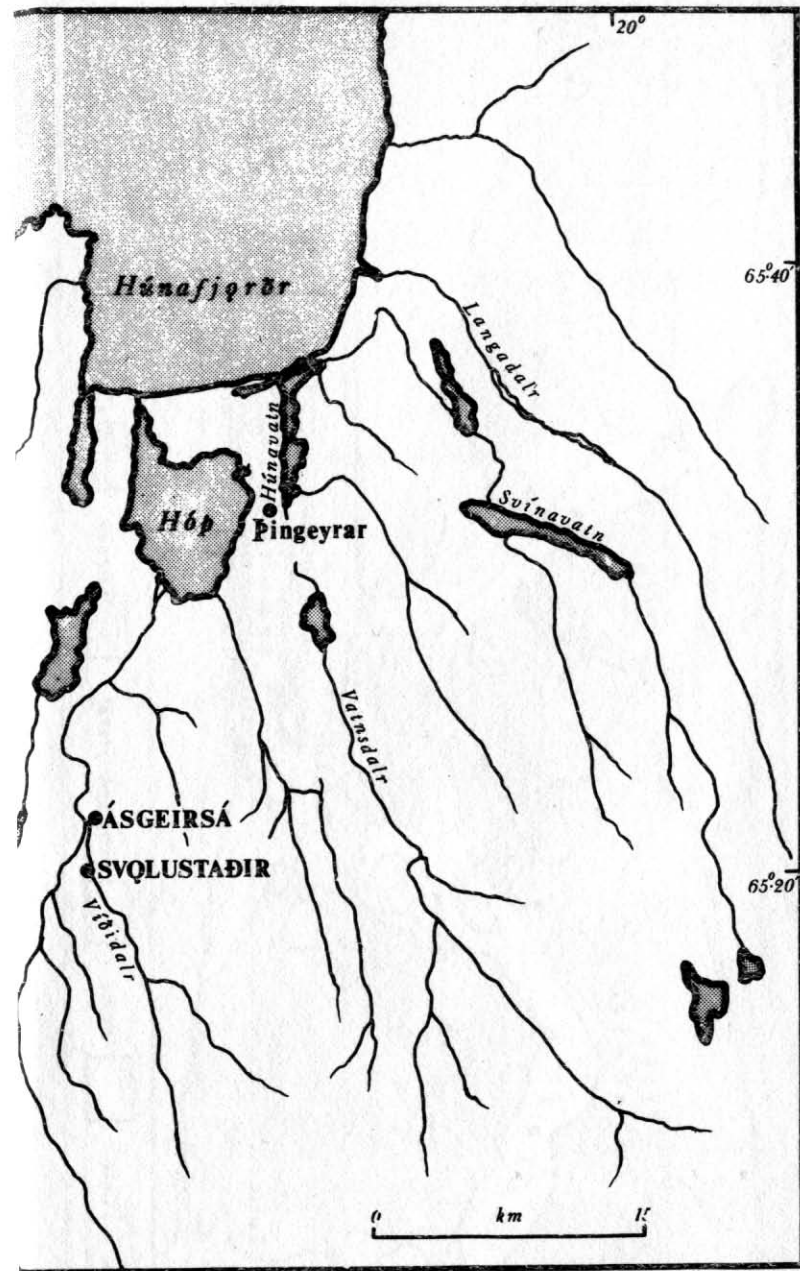
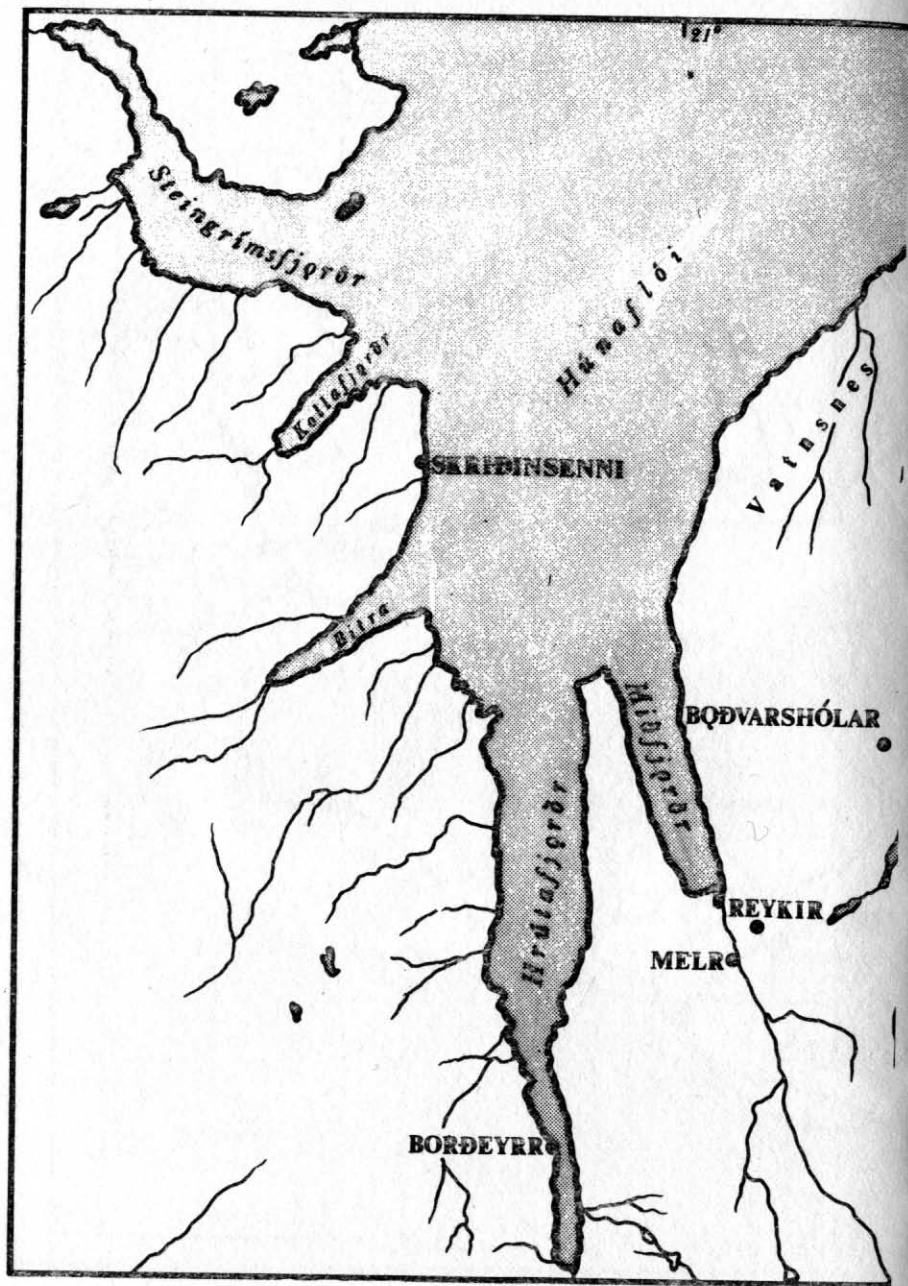


Map A. Iceland. With places (outside the area covered by Map B) mentioned in this edition (names that occur only in the Introduction and Notes are underlined).

Farms ●

Assembly places ■

Mountains ▲



Map B. The land-round Húnaflói and Húnafljótr.

