Typeset in Malta
by Interprint Limited

ISBN 0-903521-15-6 (English Language market)
ISBN 82-09-031341 (Scandinavian market)

Printed and bound in Malta 1981
by Interprint Limited
on Hamang slightly yellowish 120 g/m² offset paper
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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<td>Arkiv für nordisk filologi.</td>
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<td>Bandamanna saga.</td>
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<td>Finnur Jónsson 1933</td>
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Grágás III


Guðni Jónsson


Gunnlaugs saga.

Halldór Halldórsson I–II


Heusler 1897

Zwei Isänder-Geschichten, Die Hønsna-Pöres und die Bandamanna saga herausgegeben von Andreas Heusler. 1897.

Heusler 1913


Heusler, Strafrecht

Andreas Heusler. Das Strafrecht der Isländersagas. 1911.

H. Fr.


ÍF

Íslensk fornrit. 1933 –.

Ísl. þjóðhættir

Jónas Jónsson. Íslenskir þjóðhættir². 1945.

Jón Jóhannesson


JS

Manuscript JS, brot nr 6, Landsbókasafn Íslands.
ABBREVIATIONS

K

Konungsbók, manuscript Gl. kgl. saml. 2845 4to in Det kongelige Bibliotek, Copenhagen.

KL


Kålund, Beskrivelse


Landn.

Landnámabók.

Ljósv.

Ljósvetninga saga.

M

Móðruvallabók, in the collection of Stofnun Árna Magnússonar á Íslandi, Reykjavík, formerly AM 132 fól. in Den Arnamagnæanske Samling, Copenhagen.

Málsháttasafn


NK

Nordisk kultur. 1931–56.

Nygaard


Prestatal


Saga Íslands


Skírnir 1977


Studiar


Sturl.

Sturlunga saga.

Sturl. 1911

Sturlunga saga ... udgiven ... [ved Kr. Kålund], I-II. 1906–11.

Sturl. 1946

Sturlunga saga, I-II. Jón Jór-
hannesson, Magnús Finnbogason og Kristján Eldjárn sá um útgáfuna. 1946.


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.¹ 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 *Laxdaela saga* and *Hrafnkels saga*. In *B* there is not a single sentence that does not have a clear connection with the main action.² In other sagas one may often find informa-

¹ 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 *öld 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, *IF* VII 1.xxx and c, suggested the year 1055.

² 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 Langdœlagoði) or serves to explain the characters and roles of some of the main figures (Ófeigr Skíðason, Óspakr 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 (þettir), 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 Óurgeirsson in *Njáls saga*. But there is a fundamental distinction between Njál’s situation and Ófeig’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. 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 eddic 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 flyting (*senna*) between two warriors, one from each side,

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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 Ófeig 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 Ófeig’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 hann 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 Skúlason, 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.\(^4\) 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.\(^5\)

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.


\(^5\) For verses uttered at moments of triumph cf. IF II 205–6, 210 (Egils saga), IF III 203–4 (Bjarnar saga Hitdalakappa); and for a concluding verse IF 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 Skiðason 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 Ísfirðingr 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 croll, 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 Ófeig's personality and appearance so entertaining and captivating, so unmatched in saga literature.

(ii) **Oddr.**

It has been suggested that Oddr Ófeigsson 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. 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

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6 ÍF VII i.xxxvi.
(Icel. *kolbitr* "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. 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. 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

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. 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 wakened 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 mord or “secret killing” — mean

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 Bóðvarshólar 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 aptrgngumadr, 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 Reykðela saga, Koðrán Guðmundarson in Ljósvetninga saga, Helgi Arngrimsson in Hænsa-Póris saga, Höskuldr 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 *Olkafra báttir*). Baetke is undoubtedly right in believing that the author had a particular intention in selecting them thus widely.¹⁰

The personalities of the chieftains Styrmir Þorgeirsson and Þórarinn Langdalagoði 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”.¹¹

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.¹²

The oldest (according to ordinary saga chronology)

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¹⁰ Baetke 1960, 9.
¹² 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". In B Hermundr also appears as a great chieftain. He and Egill come from the same district but are arch­enemies. 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 Möðruvellir (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.

13 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 godi, 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
INTRODUCTION

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 Kærlighed uden Strømper, a parody of classical French tragedy.\(^{14}\)

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 páttr Ófeigssonar and Hemings páttr 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

\(^{14}\)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 Halldóruson 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 Porgils saga ok Haflíða and Gunnlaugs saga (cf. p. xxxix below).  

In the past it was claimed that B provided evidence of the poverty of Icelandic chieftains in the eleventh century. 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. 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-
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 Mōðruvallabók, the codex containing the main text of the saga (M). It seems certain that this was written about 1350. 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. 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 — 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 Mōðruvallabók 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.

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

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20 On the state of the text of M see B 1976, 118–121; *Studiar*, 119; and the textual notes below.
21 Cf *ÍF* VII 37; *KL* V (1960), 460–1; de Vries, II 409.
crown. An interesting correspondence between B and the lawbooks Járnsíða and Jónsbók has recently been pointed out. 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”), 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. 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 godar. 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

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22 Sverrir Tómasson, Skírnir 1977, 111 and 117, note 55.
23 Peter Hallberg, “Om språkliga författarkriterier i isländska sagatexter”, ANF 80 (1965), 179.
24 *IF 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 Skórr, whom we hear much about in Ljósveitinga saga, where he time and again humbles the overweening chieftain, Guðmundr inn ríki of Móðruvellir in Eyjafjörður. 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. 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 Járnskeggi for being full of metnadr and accuses him of having a standard carried before him at a local assembly as if he were a king — Járnskeggi was a nephew of Guðmundr inn ríki, the great chieftain who is depicted in an unsympathetic light in Ljósv., not least

25 See IF X.135–8 and VII.1.28; and the latter place also for further discussion of Ljósv. as a model for B.
because of his arrogance. Járnskæggi is also mentioned in \textit{Ljósv}. He is said to have been a retainer of King Haraldr Sigurðarson and is described as an aggressive character.

Apart from B and \textit{Qlkafr \v{p}ættir}, \textit{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 \textit{Qlkafr \v{p}ættir}. We find that he gets a notably favourable mention by Ófeigr in B.

If we know the description of the outlawed robber chieftain, Öspakr Kjallaksson, in \textit{Eyrbyggja saga}, we have a portent of the character and destiny of his grandson, Öspakr Glúmsson, in B.

In the case of both Ófeigr and Öspakr the correspondences between them and their forebears, in character and role, are clearly underlined by their identical names. \textit{Eyrbyggja saga} gives the same information about Öspak’s family origins as is given in B. \textit{Eyrbyggja saga}, ch. 62, says that Glúmr Öspaksson married ýórdís, “daughter of Ásmundr hærukollr and sister of Grettir the strong, and their son was Öspakr who contended with Oddr Ófeigsson of Miófjörðr”. When B also includes the information that Grettir was Öspak’s uncle, it serves (as noted above) to stress still more firmly the ominous in Öspak’s family background. Grettir is spoken of several times in \textit{Landn}, and in a number of sagas, most fully, of course, in \textit{Grettis saga}. He was certainly a universally known legendary figure in thirteenth-century Iceland. The extant \textit{Grettis saga} is considered to be from the early fourteenth century but it is generally believed to have

\footnote{\textit{TF} IV 168.}
been based on an earlier saga. 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 (kappsmaðr ok fræmgjarn).

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, and there is every reason to believe that it antedates B. In the þáttr Oddr is a prominent trader from Míðfjörðr, renowned for the skill and success of his voyaging (farsnilli). 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.

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

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27 See especially Sigurður Nordal, Stofna ðórðarson og Grettis saga (Studia Islandica 4, 1938); cf. references in note 21 above.
28 ÍF VII ci.
29 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 Aslákssonar (Editiones Arnamagnæanae 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 particu-
lar point of resemblance to B is found in the account in
Hemings þáttr 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. This reminds us of his
departure from Þorgeirsfjórðr 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 Eyþryggja saga and
traditions about Grettir. Similarly, the person and stature
of the young hero of B, Oddr Öfeigsson, 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 monu-
ment raised to glorify the family of the highborn bride
Oddr ultimately wins in B. Her father’s father, Þorkell
Eyjólfsisson, was a great trader and one of Iceland’s lead-
ing 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
Borðeyri in Hrútafjörðr”. 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 Borðeyri in Hrútafjörðr”.
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

31 IF V 199.
and phrases that show formal correspondence with expressions in B.\textsuperscript{32}

In \textit{Laxdæla saga} Pórkel’s standing is particularly enhanced by his marriage to Guðrún Ósvifrsdóttir. 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.”\textsuperscript{33} Guðrún was the mother of Gellir in \textit{B} and so grandmother of the bride of the hero, Oddr.

Two of the leading chieftains in \textit{B} are Egill Skúlason of Borg and Hermundr Illugason of Gilsbakki. They belong respectively to the two families which stand at the centre of \textit{Gunnlaugs saga ormstungu}. Several points in \textit{Gunnl.} are reminiscent of \textit{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 \textit{B} has such striking affinity with the last words of the dying Hrafn in \textit{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 \textit{B} is otherwise completely unknown, it is reasonable to conclude that the stanza in \textit{B} was inspired by the story of the final battle between Gunnlaugr and Hrafn.\textsuperscript{34}

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

\textsuperscript{32} \textit{Studiar}, 245–7.
\textsuperscript{33} \textit{IF V} 228.
\textsuperscript{34} See my article cited in note 15 above, where more similarities between \textit{B} and \textit{Gunnlaugs saga} are discussed.
Ísfirðings, Kings’ Sagas, Porgils saga ok Haflíða in the Sturlunga saga compilation, and, as was mentioned earlier, eddaic poems. A parallel text occupying a special position remains to be considered. This is Ólafsfra pátrr.

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 pátrr also display a series of straightforward formal correspondences.

Everyone seems to agree that there must be a literary connection between the pátrr and B. The saga lies on a higher literary plane and departs more notably from the common run of sagas. Was the pátrr 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.

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

36 Studiar, 264–6.
37 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. This applies for example to Oddr Ófeigsson, Grettir Æsmundarson 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 Olkofra þáttir discussed above.

But even if similarity between two surviving works can be counted the result of direct influence, it may — as with B and Olkofra þáttir — 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 Olkofra þáttir 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 Øorkell Eyjólfsen owned two ships is only appropriate in an account which narrates both Øorkel's gift of one ship to Gunnarr Þiðrandabani and Øorkel's last voyage to Norway and his

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38 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. 39 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 Járnsída (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 vart honum staka (visa) á munni (18/29, 20/19, 29/21), is characteristic of sagas written in the latter part of the thirteenth century or subsequently. 40

39 "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.

40 Studiar, 114.
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Where the saga was written.

That the author wrote in Iceland is evident from expressions such as: þá var hann bedinn af vinum sinum 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 Jærngerðarson was nordan ór Skórdum (1/4) must have lived in North Iceland somewhere between Miðfjörður and the district where Skórd lies41 (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 Möðruvallabók was itself written in that same area, possibly at the monastery of Möðruvellir in Hrórgárdalr42, and it is known that the scribe of this codex could on occasion omit statements of

41 Cf. the distinction nöður — vestar at 3/4. — In North Iceland people say vestur — nöður for directions west and east along the coast, and they had the same usage in the middle ages. Cf. Stefán Einarsson, “Áttatáknafnir í íslensku nú á dögum”, Skírnir 126 (1952), 159–60, 164; idem, “Áttatáknafnir í fornritum”, Skírnir 127 (1953), 169, 176. At 2/20 in B it says of Oddr hann rækt í flutningar (of flutninga K) nöður 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 Strandr, cf. Skírnir 126, 1952, 161.) The phrase nöðr 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.

42 Stefán Karlsson, op. cit. (note 18 above), 29; idem, Gripla III (1979), 228.
direction that did not fit a northern Icelandic context. The fact that K says that Ófeigr lived norðr í Midjardi (B 1976, 1/12) does not help us much. The man who wrote that must have lived in West or South Iceland 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. xlvi-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, Móðruvallabók (M), written about 1350, and Gl. kgl. saml. 2845 4to (K), written about 1400-1425, have already been mentioned. There is a vellum fragment, JS, brot nr 6, in Landsbókasafn Íslands (JS), written in the latter half of the fifteenth century. 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.

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

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43 ÍF V lxxvii and note 2.
44 ÍF VII xcii; Skímir 127 (1953), 166.
45 See p. xxxiii and notes 18-19 above.
46 B 1976, 74-81.
47 For discussion of the relations between the paper manuscripts see B 1976, 21-93.
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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 Ölsen, 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. 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.

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. Many of

48 Björn Magnússon Ölsen, Um islendingasögur (Safn til sögu Íslands VI, 1929–39), 256–62; Finnur Jónsson 1933, x–xi; IF VII xciv–xcviii.

49 See especially Studiar, 235–7, 309.

50 I have further supported this conclusion in “Eventyrvariantar og sagaversjonar”, Einarsbók. Afmaliskvæðia 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. stóraudigr madr ok ágætr; 24 exx.); antithetical constructions (e.g. átti lendur miklar en minna lausafé; 32 exx.); echoing replies (e.g. Öspakr mælti: "... ertu mjög lofaðr af mönnum ..." Oddr svarar: "Ekki ertu mjög lofaðr af mönnum ..."; 20 exx.); alliteration (e.g. at láni ok leigu; seg upp sættina eða sit fyrir svrunt).

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.51

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.

51 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.  

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 Skórr with him when he went to Logberg 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

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heard of these men. Neither is support of kinsmen in keeping with the set pattern of Ófeig’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 Skórd with him to Logberg, is one such superfluous addition. Another is the list of ancestors of Þórarinn Langdólsdódi in ch. 4 in K, whose erroneous nature was demonstrated long ago by Guðbrandur Vigfússon. 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 Eyjafjörður and Hrútafjörður — that is, never far from his home in Míðfjörður. K says that “he never came to land further north ( = east) than in Eyjafjörður and never further west than in Hvítá, and most often in Hrútafjörður”. Hvítá in Borgarfjörður is so far from Míðfjörður 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 Hrútafjörður” (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. In ch.
12 M tells us that a priest, unnamed, was fetched from Siðumúli to minister to the dying Hermundr, who has only been able to get as far as Þorgautsstaðir. In K the priest is identified as Þórr Þórvason from Reykjaholt, and he comes to Hermundr at Gilsbakki. Þórr Þórvason is mentioned in other sources but he is nowhere said to have been a priest. 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.

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. Óspak’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

56 ÍF VII, lxxxii and 361, note 1.
57 Studiar, 103-5.
ignorant of the way the law worked in the days of the Icelandic commonwealth.\footnote{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 nýkkur í eitb hjálpin); 89 (on B 1976, 57/7–8, 18–21); 102 (on B 1976, 71/4–5, 10–17); 106 bottom (reft, cf. B 1976, 72/8, 73/27).}

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 Rangárleif, in K at Árnessleif. The latter may appear reasonable because Laugardalr, where Þorgeirr lived, belongs to Árnessþing, but such an affray could equally well have happened at Rangárleif, 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”.\footnote{Anne Holtsmark in Maal og Minne 1958, 75–6.} But this response seems to depend on an outmoded and far too unsubtle a view of saga “realism”. Modern studies
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". 60

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 Dórarinn, 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. Ófeig's recommendation that Oddr should sail in K ch. 7 is an "anti-

60 On this see my article cited in note 4 above.
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.

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 Borgarfjörðr, and he likes to add genealogical and topographical information from this area (though his details are often wrong).

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

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61 This represents an alteration of my earlier view on this point, cf. Studiar. 69–70.
63 K has: norr i Midfjörð (see p. xli above); Hvita for Hrafnafjörð 3/5; Laugdalagót for Lángdalagót 6/28; Árnarleit for Rangárleit 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 Skiðason 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 Óspak's strophe has been seen in this light. 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. It was long ago understood that Óspak's strophe could not be authentic, because in the supposed circumstances it could not possibly have been learnt and passed to anyone else. In addition, this stanza contains a striking echo of words uttered by Hrafni 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.

64 Cf. Sigurður Nordal in NK VIII: B (1953), 257: idem, Um islenskar fornþögur (1968), 148; Einar Ól. Sveinsson, Rítunartími Íslendingasagna (1965), 42.
65 Heusler 1913, XLV; Anne Holtsmark, 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. Bætke 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.
66 Baetke 1960, 45.
INTRODUCTION

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.

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 godi (chieftain; also referred to by the less specific hofdingi, leader or lord); his authority was the godord (chieftaincy). When the Icelanders organised a national assembly (alþingi, Althing) just before 930, the number of chieftaincies was fixed at 36, and each household (bóndi), and through him his dependents, contracted himself as a follower (þingmaðr, assembly man) of one chieftain. A chieftaincy was usually owned by one

67 See further Grágás. Íslændernes Lovbog i Fristatens Tid, udgivet ... og oversat af Vilhjálmur Finsen, 1852; Grágás . . . Stáðarhólsbók, 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 (löggrétta). They nominated the men who acted as judges in any lawcourt (dómur) that was established, and replaced them by others if litigants found good cause to challenge those first nominated. They elected the Lawspeaker (lógsögumaðr) 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.

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 (fjörðunger) 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 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 (Nordlendingadómur etc.), each to hear cases from 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 (leid, hauþþing), 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 helgþ 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, one of the defence, at the end of the pleading.

Before litigants got as far as the circle of judges, they had much to do to prepare the case (*at búia 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 búia*) 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 fара stefnufpr; 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
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 (vorn, 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 (fimmtardömr), 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 (fjørbaugsgardr), 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 (sett, sátt; at settask). Arrangements for the terms (gorð) to be imposed under private treaty varied with circumstances, from one side’s sole right to decide the outcome (sjálfdømi) to verdicts left to an agreed third party.

Sentence of outlawry was not legally completed until a court of confiscation (feránsdóm) 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 Íslensk 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

I

Ófeigr hét maðr er bjó vestr í Miðfiriði á þeim bœ er at Reykjum heitir. Hann var Skíðason, en móðir hans hét Gunnlaug; móðir hennar var Járngerðr, döttir Ófeigs Járngerðarsonar norðan ór Skórðum. Hann var kvæntr maðr, ok hét Þorgerðr kona hans ok var Váladóttir, ættstór kona ok inn mesti kvenskórungr. Ófeigr var spekingr mikill ok inn mesti ráðagördamaðr. Hann var í öllu mikilmenni, en ekki var honum fjárhagrinn hegr, átti lendur miklar en minna lausafé. Hann sparði við engan mann mat, en þó var mjók á fongum þat er til búins þurtti at hafa. Hann var þingmaðr Styrmis frá Ásgeirsá er þá þótti mestur hofdingi vestr þar. Ófeigr átti son við konu sinni er Oddr hét; hann var vænn maðr ok brátt vel mentr. Ekkj hafði hann mikla ást af feðr sinum; engi var hann verklundarmaðr.

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

1 Title inserted by the editor. M (fol. 114ra) has in red Saga Ófeigs banda kals. At the top of fol. 114ra 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.

Er á þá leið, "sagði hann, „at þú leggr til mín litla sæmð; em ek ok ekki nytbsamligr yðru ráði.“ Ófeigr svarar: „Ekki mun ek minnka tillög við þik ór því sem þú hefir til unnit; mun ek ok því næst gera, ok muntu þá vita hvert fullting 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 þll veiðarfæri ok tölf álmar vaðmáls. Hann gengr nú í brott ok kveðr engan mann. Hann ferr út á Vatnsnes ok rézk þar í svi eit með vornbúnum, þiggj sem þeim hagræði þau sem hann þarf nauðsynigast at láni ok leiðu. Ok er þeir vissu ætt hans góða, en var vinsæll sjálfir, þá hetta þeir til þess at eiga at honum. Kaupir hann nú allt í skuldr ok er með þeim þau missari í fiskiveri, ok er svá sagt at þeira hlutr væri í bezta lagi er Oddr var í svi eit með. Þar var hann þrjá vetr ok þrjú sumur, ok var þá svá komit at hann hafði þá aprtr goldit hverjum þat er átti, en þó hafði hann aflat sér góða kaupeyrís. Aldri vitjaði hann fóður sins, ok svá láta þar hvárir sem engu ætti við aðra at skylða. Oddr var vinsæll við sina félaga.

Þar kemr at hann ræk í flutningar norðr til Strandar með farma ok kaupir sér í̄ ferju; aflar þá svá fjár. Nú grøðir hann brátt sé þar til er hann á einn ferjuna, ok heldr nú svá milli Miðfjarðar ok Strandar nókkur sumur; tekr hann nú at hafa vel sé. Þar kemr enn at honum leiddisk sjá athófn. Nú kaupir hann í skipi ok ferr út at ok er nú í kaupféðum um hríð, ok texk enn vel til þessa ok lidæmannliga; verðr honum nú gott þæði til fjár ok mannheilla. Þessa íðn hefir hann nú fyrir stafni þar til er hann á einn knorr ok mestan hluta áhafnar; er nú í kaupféðum ok gerisk stóraudosgr maðr ok ágætr. Hann var opt með hofdingjum ok tignum monnum út at lands ok víðisk þar vel sem hann var. Nú gerir hann svá auðgan at hann

1 [i] K, ÷ M.
2 gott] K, ÷ M.


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

II

Dess er getit eitt hvert sumar at Oddr kemr skipi sínu á Hrútafjörð við Borðeyri ok ætlar at vera hér um vetrinn. Þá var hann bedingu af vinum sínum at stavarfestask hér, ok eptir bœn þeira gerir hann svá, kaupir land í Míðfirði þat er á Mel heitir. Hann eftir þar mikinn bunað ok gerisk rausnar màðr í búinu, ok er svá sagt at eigi þótti um þat minna vert en um fullir hans áðr, ok nú var engi maðr jafnágætr sem Oddr var fyrir norðan land. Hann var betri af þeir en flestið menn aðrir, góðr órlausna við þá er hans þurftu ok í nánd honum váru, en þóður sínum gerði hann aldri hagráði. Skip sitt setti hann upp í Hrútafjörði. Þat er sagt at engi maðr væri jafnaðígr hér á Íslandi sem Oddr, heldr segja menn hitt at hann hafi eigi átt5 minna fé en þrír þeir er auðgastir váru. Í öllu lagi var hans fé mikit, gull ok silfr, jarðir ok ganganda fé. Váli, frændi hans, var með honum, hvárt sem hann var hér á landi eða útan lands. Oddr sitr n ú í búi sínu með síla sömð sem nú er frá sagt.

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

5 átt) = M, added by H.Fr., following paper MSS.
flutningum milli Stranda ok norðrveita, gørviligr maðr ok gerisk rammr at afl. 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 almæltra týenda. Óspakr mælti: „Á þá leið er, Oddr,“ sagði hann, „at góð frétt ferr um yóvart ráð; ertu mjøk lofaðr af mønum, ok allir þykkjask þeir vel komnir er með þér eru. Nú vænti ek at mér muni svá gefsk; vilda ek hingat ráðask til þín.“ Oddr svarar: „Ekki ertu mjøk lofaðr af mønum ok eigi ertu vinsæll; þykkir þú hafa brogð undir brúnnum, svá sem þú ert ættbör inn til.“ Óspakr svarar: „Haf við raun þína en eigi sogn annarra, því at fátt er betr látit en efni eru til. Beði ek þik ekki gjafar at; vilda ek hafa húsf þín en fæða mið sjálfir ok sjá þá hversu þér gezk at.“ Oddr svarar: „Miklir eru þér frændr ok tórsóttir ef yðr byðrvið við at horfa, en við þat er þú skorar á mik til viðtökum, þá megu vit á þat hætta vetrlangt.“ Óspakr tekr þat með þókkum, ferr um haustit á Mel með feng sinn ok gerisk brátt hollr Oddi, sýslar vel um búit ok vinnr sem tveir aðrir. Oddi líkar vel við hann. Líða þau missari, ok er várar, byðr 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 mønum mikils um vert hversu þessi maðr gefsk. Hann er ok vinsæll sjálfir, ok stendr nú búit með miklum blóma ok þykkir einskis manns ráð virðuligra vera en Odda. Einn hlut þykkir mønum at skorta at eigi sé ráð hans með allri særð, at hann er maðr goðorðslauss. Var þat þá mikill sörf at taka upp ný goðorð eða kaupa, ok nú gerði hann svá. Þófnøusk honum skjótt þingmenn; váru allir til hans fúsir. Ók er nú kyrðt um hríð.

6 byðr] correction for „bitr“ M.
Oddi hugnar vel við Óspak, lét hann mjökk ráða fyrir búinu. Hann var bæði hagvirkr ok mikilvirkr ok þarfri búinu. Lýðr af vetrinn, ok hugnar Oddi nú betr við Óspak en fyr, því at nú hefsk hann at fleira. Á haustum heimtir hann fé af fjalli, ok urðu góðar heimtur, missti einskis sauðar. Lýðr nú af vetrinn ok várar. Lysir Oddi því at hann ætlar útan um sumarit, ok segir at Váli, fræindi hans, skal taka þar við búi. Váli svarar: „Svá er háttat, fræindi, at ek em ekki því vanr, ok vil ek heldr annask um fé okkast ok kaupeyri.“ Oddr snýr nút at Óspaki ok bíðr hann taka við búi. Óspakr svarar: „Þat er mér ofráð, þó at nú flytisk fram er þú eft við.“ Oddr leitar eptir, en Óspakr ferr undan ok er Þó óðfusi til; ok þar kemr at hann bíðr Odd ráða, ef hann heitr honum sinni ásjá ok trausti. Oddr segir at hann skal svá fara með hans eign sem hann verður mestr maðr af ok vinsælstr, sagðisk þat reynt hafa at eigi mun annarr maðr betr kunna né vilja hans fé varðveita. Óspakr bíðr nú á hans valdi vera. Lúka nú svá talinu. Oddr þýr nút skip sitt ok lætr bera þorrit til. Þetta fréttisk ok er margtalat um. Oddr þurfó eigi langan búað. Váli ferr 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 só einna hlutr er óskilat er.„ „Hvat er þat?“ sagði Óspakr. „Eikki er sét fyrir góðar mínu,“ sagði Oddr, „ok vil ek at þú takir við.“ „Á þessu er engi gegning,“ segir Óspakr, „em ek ekki til þess fórr. Hefi ek þó meira á hendr tekizk en líkligt sé at ek valda eða vel leysa. Er þar engi maðr

7 hagvíkrj K, harðvíkr M.
jafnvel til fallinn sem faðir þinn; er hann inn mesti málamaðr ok forvitrí. "Oddr kvezk eigi mundu honum í hendrá fá — "ok vil ek at þú takir við.\" Óspakr ferr undan ok vildi þó seginn. Oddr segir á reiði sína ef hann tekr eigi við, ok at skilnaði þeira tekr Óspakr við goðorðinu. Ferr Oddr nú útan, ok tekst 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 riðir til þings um sumarit með flokk manna, ok tekst honum þat vel ok liðamannliga; kann þat allt vel af hónundum at leysa er hann skylda log til; riðir af þangi með sæmð. Hann heldr kappasamliga sína menn, ok láta hvergi sinn hlut, ok er ekki mjök á þá gengit; hann er goðr ok greiðr við alla sína nágranna. Hvergi þykkir nú minni rausn né risna á búinu en áðr. Eigi skortir umsýslu, ok fara ráðin vel fram. Liðir nú á sumarit. Riðir hann til leiðar ok helgar hana; ok er á leið haustit, ferr hann á fjall er menn ganga at geldfe, ok verða heimtur goðar; er rákt fylgt, ok missir einskis sauðar hvárki fyrir sína hón dýr Oddss.

IV

20 Sva bar til um haustit at Óspakr kom norðr í Viðidal á Svølustaði; 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 eft búmaðr mikill.\" Hann tók því vel, ok tala þau mart; fellsk hvárt oðru 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 nókkurs er verðr, en Þórarinn Langdælagoði inn spaki.\" Síðan riðr Óspakr til fundar við Þórarin, ok er
Þar tekít við honum vel at eins. Hann hefir nú uppi sitt ör­rendi ok bíðr Svólú. Þórarinn svarar: „Ekki kann ek at giarn­ask til þíns mægis; er margtalat um þínar meðferðir. Kann ek þat sjá at ekki má í tveim⁸ hónum hafa við slika menn, verðr⁹ annathvárt at taka upp bí hennar ok láta hana fara hingat, ella munu þit gera sem ykkir líkar. Nú mun ek mér engu af skipta, ok kalla ek ekki þetta mitt råð.“ Eptir þetta ferr Óspakr á brott ok kemr á Svólustaði ok segir henni svá búit. Nú gera þau råð sitt, ok fastnar hon sík sjálf, ok ferr hon með honum á Mel, en þau eigu bí á Svólustóðum ok 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 Hrútafjörði; hafði honum enn orðit gött til fjár ok mann­heilla; kemr heim á Mel ok lítr yfir eignir sínar, þykkr vel 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 töki við göðordi sínu. Óspakr sagði: „Já,“ segir hann, „þar er sá hlutr er ek var ðófusastr til með at fara ok sízt til förr; em ek þess ok albúinn, en þat ætla ek mônnum þó tíðast at þat sé górt annathvárt 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 skálánunum, hefir hann sofit fast ok lengi, spratt upp ok veit at menn eru görsamliga ór skálánunum. Honum þótti þetta undarligt, ok talar þó fátt; hann þýsk um ok nokkurir menn með honum¹⁰, ok riða nú til leiðarinnar. Ok er þeir kómu þar, þá var þar mart manna fyrir, ok váru þá mjök brott búinir, ok var helgð leiðin. Oddi bregðr nú í brún, þykkr undarlig þessi tiltekja.

⁸tveim] JS begins with this word.
⁹verðr] K, ÷ M and JS.
¹⁰með 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 minust varir, hleypr Oddr undan borðinu ok at Óspaki ok hefr reidda öxi í hendí sér, þiðr hann nú laust láta göðorðit. Óspakr svarar: „Eigi muntu þurfa með svá miklu kappi at sökja; þegar hefr þú göðorð er þú vill, ok vissa ek eigi er þér væri alvara við at taka.“ Rétti hann þá fram höndína ok fekk Oddi göðorðit. Var nú kyrrt um hríð, ok heðan11 gerisk fátt með þeim12 Oddi ok Óspaki. Er Óspakr heldr ýgr viðskiptis. Grunar menn um at Óspakr myndi hafa ættlað sér hafa göðorðit en eigi Oddi, ef eigi hefði verit kúgat af honum at hann mætti eigi13 undan komask. Nú verð ekki af búsumsýslunni; Oddr kveðr hann at engu, mæltusk þeir ok ekki við. Þat 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 Svolustaði til búss sins. Oddr lætr nú sem ekki sé at orðit, ok er nú kyrrt um hríð.

Þess er getit at um haustit fara menn á fjall, ok skaut mjók 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 fæ hans; er nú víða leitut um fjöll ok heiðar, ok finnask eigi. Undarlígt þótta þetta vera, því at Oddr þótta feaðnumaðr meiri en aðrir menn. Svá mikill atrekandi var gorr um leitina at bæði var leitut til annarra heraða ok heima, ok gerði eigi. Ok um síðir dosnar enn yfir þessu, ok var þó margrøtt um hverju gegna myndi. Oddr var ekki glaðr um vetrinn. Váli, frændi hans, frétti hann hví hann væri óglæðr — „eða hvárt þykki þér svá mikit geldingahvarfít? Ok ertu eigi þá mikill borði ef

11 heðan] „heð“  M, heldr JS.
12 með þeim] JS; omitted at a line-end in M.

14 Svá] „Su“ M, = JS.
15 segir Váli] omitted at a line-end in M, = JS; inserted by H.Fr. following paper MSS.
kalla eigi óvänt at vera muni af þínum voldum; draga
menn þat saman er þit skilduð stuttliga en hvarfit varð eigi
miklu síðar." Öspakr svarar: „Eigi varði mik at þú myndir
slíkt mæla, ok ef vit værim eigi slíkir vinir, þá mynda ek
þessa sárliga hefnna." 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 fong en líkilt sé at vel muni fengit." Öspakr svarar:
„Eigi mun svá reynask, ok eigi veit ek hvat tala fjáðdennar
várir er slíkt tala vinirrinnir." 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 viða um sveitar; mun ek segja at þú hafir við
tekit ok keypþ þér með slátr ok aðra hluti; mun þat engi
mæðr mistrúa. Skal ek svá til haga at þer verði engi ósæmð
at þessu, ef þú fylgir minu ráði at." Öspakr sagðisk eigi
mundu við ganga. „Þá mun fara verr," segir Váli, „ok
veldr þú sjálfr." Síðan skiljask þeir, ok ferr Váli heim.
Oddr spyrr hvers hann hefði viss orðit um sauðahvartit.
Váli lét sér fátt um finnask. Oddr meðti: „Nú þarf eigi við
at dyljask at Öspakr hefur stolit, því at þú myndir hann
gjarna undan bera ef þú mættir." Er nú kyrirt um vetrinn.
Ok er váraði ok stefnudagur kómú, þá ferr Oddr með
tuttugu menn þar til er hann kom mjók at gæði á Svollu-
stoðum. Þá meðti Váli við Odd: „Nú skulu þér láta taka
niðr hesta yðra, en ek mun riða til húss ok hitta Öspak ok
vita at hann vili sættask ok þurfi málit eigi fram at hafa." Nú
gera þeir svá. Váli riðr heim. Ekki var manna úti;
opnar váru dýrr; gengr Váli inn; myrkt var í húsum. Ok
er minnst varir, hleypðr maðr ór setinu ok höggri milli herða
Vála svá at hann fell þegar. Þat var Öspakr17 Váli mælti:

16 Öspakr | *JS ends with this word.*
17 Þat var Öspakr | *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 þík. Send konu þína á fund Odds, ok segi hon at vit sém sättir ok hafir þú gengit við málinu, en ek sé farinn at fjarreiðum minum út í dali.“ Þá mælti Óspakr: „Þetta er ít versta verk orðit; hafða ek Oddi þetta ætlat en eigi þér.“ Svala hittir nú Odd ok segir þá sátta, Óspak ok Vála — „ok bað Váli þík aprt hverfa.“ Oddr trúir þessu ok riðr heim. Váli lét líf sitt, ok var flutt lík hans á Mel. Oddi þóttu þetta mikil tíðendi ok ill. Fær hann af þessu övirðing, ok þóttí slysliga tekízk hafa. Nú hverfr Óspakr á brott, svá at eigi vitu menn hvat af honum verðr.

V

Nú er frá því at segja at Oddr bír mál þetta til þings ok kveðr heiman búa. Pat verðr til tíðenda at maðr andask or kvöðinni. Oddr kveðr annan í staðinn. Fara menn nú til þings, ok er þar kyrrt framan til dóma. Ok er dómar fara út, hefir Oddr fram vígsmálit, ok teksk honum þat greitt, ok er nú boðit til varna. Skammt í brott frá dómunum sátu þeir höfðingjarnir, Styrmir ok Þórarinn, með flokk sinn. Þá mælti Styrmir við Þórarin: „Nú er til varna boðit um vígsmálit; eða vill þú nökkur andsvör 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 sílken mann sem Váli var, en só fyrir hafðr at ek ætla at sé inn versti maðr.“ „Já,“ sagði Styrmir, „eigi er maðrinn góðr vist, en þó er þer nökkur vandi á við hann.“ „Ekki hirði ek 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 nökkurra ráða, því at sjá vit baðir vörn í málinu.“ „Fyrir lóngu sá ek þat,“ segir Þórarinn, „ok lízk mér þó 30
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Eigi ráðligt at seinka málítt. "Styrmir mælti: „Til þín kemr þó mest, ok þat munu menn tala at þér verði litilmannliga ef fram ferr máliit en vornin sé brýn. Er þat ok mála sannast at vel væri þótt Oddr vissi at fleiri eru nökkur verðir en hann einn; tæðr hann oss alla undir fötum ok þingmenn vára, svá at hans eins er getit; sakar eigi at hann reyni hveru logkænn 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 Styrmir, spretr upp ok gengr at dómum, spyrr hvat þar fari fram mállum manna. Honum er þat sagt. Styrmir mælti: „Svá er háttatt, Oddr, at varnir eru fundnar í máli þínu, ok hefir þú rangt til bútt máliit, kvatt heiman tíu búa; er þat lögleya; áttir þú þat á þangi at gera en eigi í heraði. Ger nú annathvárt, gakk frá dómínun við svá bútt, eða vör munum fóra fram vornina.„ Oddr þagnar ok húsar máliit, finnr at satt er, gengr frá dómínun með flokk sinn ok heim til búðar. Ok er hann kemr í búðarsundit, þá gengr maðr í möt honum; sá er við aldr. Hann var í svartri ermakápu, ok var hon komin at sliti; ein var ermr á kápunni ok horfði sú á bak aptr. Hann hafði í hendi staf ok brodd í, hafði síða hettuna ok rak undan skyggnur, stappaði niðr stafnum okför heldr bjúgr. Þar var kominn Ófeigr karl, faðir hans. Þá mælti Ófeigr: „Snimma gangi þer frá dómum,“ sagði hann, „ok er yðr eigi einn hlutr vel gefinn at svá er allt snarlít og snofurlit um yðr; eða er hann sekra, Óspakr?“ „Nei,“ sagði Oddr, „eigi er hann sekra. „Ófeigr mælti: „Eigi er þat höfðingligt at ginna mik gamlan; eða hví myndi hann eigi sekra? Var hann eigi sannr at sökinni?“ „Sannr víst,“ segir Oddr. „Hvat er þá?“ segir Ófeigr, „ek hugða at hann mætti bíta sökin; eða var hann eigi banamaðr Vála?“ „Engi mælir því í mótt,“ sagði Oddr. Ófeigr mælti: „Hvi er hann þá eigi sekra?“ Oddr svarar: „Vorn fannsk í málinu, ok fell niðr."
Ófeigr mælti: „Hví myndi vorn finnask í máli svá austigs manns?“ „Pat kolludu þeir at rangt væri heiman bút,“ segir Oddr. „Eigi mun þat vera, er þú fórt með málit,“ sagði Ófeigr, „en vera kann at þér sé meir lagið fæsnudr ok ferðir en algott tilstílli 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 heradí, at rangt var til bút málit; en þú þóttisk þér œrinn einn ok vildir engan mann at spyrja; nú muntu ok vera þér nógr einn um þetta máli. Er nú bæði at þér mun vel takask, enda er slíkum allvant um, er allt pykkr lágt hja 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 fesparr myndir þú nú vera, ef nökkurr leiðrétti málit?“ Oddr svarar: „Ekki sperða ek fæ, ef nökkurr vildir ganga í máli.“ Ófeigr mælti: „Pá láttu koma í hendr karli þessum sjóð nokkurn digran, því at margra manna augu verða feskjalg.“ Oddr fær honum mikinn fesjóð. Pá spurði Ófeigr: „Hvárt var fram færð logvörnin eða eigi?“ 18 „Fyrri gingu vér frá dómunum,“ sagði Oddr. Ófeigr svarar: „Pat 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 vólluna ok til dómanns, kemr at Norðlendingadómi ok spyrð hvat þar fari fram málu manna. Honum er sagt at sum váru dœmd en sum búin til reifingar. „Hvat líðir um máli Odds, sonar míns, eða er því lokit nú?“ „Lokit sem mun,“

18 eigilj ÷ M; added by H.Fr. following a paper MS.
sögðu þeir. Ófeigr mælti: „Er hann sekir 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 losa mér at ganga í dóminn?“ Þeir játaka því. Hann gengi í dómhringinn ok sezk niðr. Ófeigr mælti: „Hvart er dømt mál Odds, sonar míns?“ „Dømt er þat sem mun,“ segja þeir. „Hví geignir þat?“ segir Ófeigr, „er villt upp borit um sökina á hendl Öspaki? Drap hann eigi Vála saklausan? Nam þat við at eigi væri málit brýnt?“ Þeir segja: „Vörn fannsk í málinu, ok fell niðr.“ „Hvern veg er vörn nú?“ sagði Ófeigr. Þá var honum sagt. „Svá víst,“ segir hann — „sýnisk yðr þat með nökkurum röttendum at gefa gaum at slíku er einskis er vert en døma eigi inn versta mann sekjan, þjóf ok mánndrápsmann? Er þat eigi ábyrgðarhlutr mikill at døma þann syknan er dráps er verðr, ok døma svá í móti röttendum?“ Þeir sögðu at þeim þætti þat eigi röttligt, en þó sögðu þeir þat fyrir sík lagt. „Svá má vera,“ sagði Ófeigr. „Unnu þér eðinn?“ segir Ófeigr. „At vísu,“ sögðu þeir. „Svá mun verit hafa,“ sagði hann, „eða hversu kváðu þer at orði? Eigi svána, at þer skylldið þat døma at þer vissið sannast ok röttast ok helzt at logum? Svá myndi þer mæla.“ Þeir kváðu svá vera. Þá mælti Ófeigr: „En hvat er sannara eða röttara en døma inn versta mann sekjan ok dræpan ok fírrðan allri bjorg, þann er sannreyndr er at stulð ok at því at hann drap saklausan mann, Vála? En þat it þriðja er at fellr eðrinn, má kalla nökkt sveigt. Hyggið nú at fyrir yðr hvárt meira er vert, þessi tvað orðin er sæta sannendum ok röttendum, eða hitt eitt er víkr til laganna. Svá mun yðr sýnask sem er, því at þér munuð sá kunna at þat er meiri ábyrgð at døma þann frjálsan er

19 ok röttast] = M. but cf. 14/29, 15/7; K has röttast ok sannast.
20 eða röttara] K, = M.
makligr er dauðans, en hafa áður svarit eða at þér skyldið svá dóema sem þér vissið réttast. Nú megi svá á líta at þetta mun yðr þungt falla ok undan þessi ábyrgð varla komask. "Ófeigr lætr stundum sígja sjóðinn niðr undan kápunni, en stundum kippir hann upp. Þat finnr hann at þeir renna augum til sjóðsins. Hann mælti þá til þeira: „Þat varð ráðsliga at dóema rétt ok satt, sem þér hafði svarit, ok hafa þar í möt þokk ok ausúsu hyggjanna manna ok réttsýna.“ Hann tók síðan sjóðinn ok steypði ór silfrinu ok taldi fyrir þeim. „Nu vil ek líya vináttnubragð við yðr,“ sagði hann, „ok sé ek þó meir fyrir yðr í þessu máli en fyrir mér; ok geri ek þvi 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 dömi sitr, en þeim hálfan mørk er reifir málið, ok hafi þér þá bæði féit ok fírrða yðr ábyrgð, en spillið eigi sœrum yðrum er þó liggr mest við. “ Þeir hugsa málið, ok lízk sannlítlegt vera við umtölur hans, en þykkir áður komit í illt efni um eðabrigðin, ok kjósa þeir þann kost af er Ófeigr bauð þeim. Er þá þegar sent eþtir Oddi, ok kemr hann þar, en hófdingjarnir eru þá þeim gengnir til búða. Nú er þegar fram haft málið ok er Óspakr sekr gorð ok síðan nefindir váttar at dómsorði væri á lokit. Nú fara menn heim til búða sinna við sva búit. Engi frétt för af þessu um nóttina; en at Logbergi um morgininn stendr Oddr upp ok talar hátt: „Hér varð maðr sekr í nött, er Óspakr heitir, í Nordlendingadómi 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 vóxtr er afburðarmikill, ok er maðr inn gloepamannligstí.“ Nú bregðr mænni í brún mjökk. Margir hófðu áðr enga frétt af haft. Þykkir mænnum Oddr fast fylgt hafa ok giptusamliga til hafa tekizk, svá sem komit var málinu.
Frá því er sagt at þeir Styrmir ok Þórarinn talask við. Styrmir mælti: „Mikla sneypu ok svivirðing höfu vit af þessu máli fengit.“ Þórarinn segir þat eptir líkendum — „ok munu hér vitrir menn hafa um vél.“ „Já“, sagði Styrmir, „sér þú nökkut nú til leiðrétta?“ „Eigi veit ek at þat megi brátt verða,“ segir Þórarinn. „Hvat helzt?“ segir Styrmir. Þórarinn svarar: „Væri sökin við þá er fé var borit í dóm, ok sú mun bíta.“ „Þá er vænt um, ef vör skulum réttask21,“ segir Styrmir. Ganga þeir þá í brott ok heim til búaða. Þeir heimta nú saman vini sína ok tengðamenn á eina málstefnu. Þar var einn Hermundr Illugason, annarr Gellir Pörkelsson22, þríði Egill Skúlason, fjórði Járn skeggi Einarsson, fimmti Skegg-Broddi Bjarnason, sétti Þorgeirr Halldóruson, ok þeir Styrmir ok Þórarinn. Þessir átta menn ganga nú á tal. Segja þeir Styrmir ok Þórarinn málavóxtu ok hvar þá var komit, ok hversu mikill slœgr til var fjárins Odds, ok þat at allir munu þeir fullsælar af verða. Þeir ráða nú til fasta með sér at veitask allir at málinu, svá at annathvárt skyli fyrir koma sekðir eða sjálfðcöemi. Ganga nú síðan í bônd ok eða 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 riða menn heim af þingi, ok ferr þetta fyrst af hljóði. Oddr unir nú vel við sína þingreið, ok er nú fleira í frændsemi 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 fréttta ok spyrr á móti. Ófeigr segir at þeir Styrmir ok Þórarinn hafa safnát liði ok ætla at fara á Mel stefnuför. Oddr fréttir hver sök til þess sé. Ófeigr segir honum alla ætlan þeira. Oddr svarar:

21 vænt um, ef vör skulum réttask] K. = M.; cf. Studiar, 64.
22 Pörkelsson] K. Þórðarson M.
,,Ekki lízk mér þetta þungt.“ Ófeigr segir: ,,Þat má vera at yðr verði þat ekki um afl.“ Liða nú stundir at stefnudóðum, ok koma þeir Styrmir ok Þórarinn á Mel með fjólmanni. Oddr hafði ok mart manna fyrir. Þeir hofðu fram mál sin ok stefna Oddi til alþingis fyrir þat er hann hafði látit bera fæ í dóm at ólögum. Verð þar ekki fleira til tíðenda, ok riða þeir í brott með flokk sinn. Svá berr enn til at þeir féðgar hittask ok talask við. Spyrð Ófeigr hvárt honum þykki enn einskis um vert. Oddr svarar: ,,Eigi lízk mér þetta mál þungligt.“ ,,Eigi sýnisk mér svá,“ segir Ófeigr, ,,eða hversu gorla 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 hofðingjar aðrir, þeir at mestir eru, hafa gengit í málit með þeim.“ Oddr svarar: ,,Mikils þykkir þeim við þurfa.“ Ófeigr mælti: ,,Hvert mun þitt ráð nú vera?“ Oddr svarar: ,,Hvat nema riða til þings ok biðja sér liðs?“ Ófeigr svarar: ,,Þat sýnisk mér óvænt at svá fóllnu máli, ok mun eigi gott at eiga sina sínum undir liði flestra.“ ,,Hvat er þá til ráðs?“ segir Oddr. Ófeigr mælti: ,,Þat er mitt ráð at þú þú skip þitt um þing, ok ver þúinn með allt lausagóz þitt áðr men þíða af þingi. Eða hvárt þykki þér betr komit þat fæ er þeir taka upp fyrir þér, eða hátt er ek hefi?“ ,,Þat þykki mér íllskáinn at þú hafsr.“ Ok nu fær Oddr fóður sínum einn digran fæsjóð fullan af silfri ok skiljask at því. Oddr þýr nú skip sitt ok ræðr menn til. Liðr nú fram at þíningu, ok ferr þessi ráðagørð af hljóði svá at fáir verða vísir.

VIII

Nú riða þeir hofðingjarnir til þings ok fjólmenna mjökk. Ófeigr karl var í flokki Styrmis. Þeir bandamenn mæltu
mót með sér á Bláskógaheiði, Egill ok Gellir\textsuperscript{23} ok Styrmir
ok Hermundr ok Þórarinn; riða nú allir saman suðr til
vallarins. Þeir riða austan, Skegg-Broddi ok Þorgeirr
Hálldórson ór Laugardal, en Járnskeggi norðan, ok
hittask hjá Reyðarmúla. Ríða nú allir flokkarnir ofán á
völluna ok svá á þing. Þar er nú flest um talat sem mál
Odds eru. Þykkið þat þllum mönnun vist vera at hér mun
engi fyrrir svara; ætla þat at fáir þori, enda geri engum,
slíkur hofðingjar sem til móts eru. Þykkið þeim ok allvænt
um sitt mál, ok brasta allmikí. Engi er sá er í mötí þeim
kasti einu orði. Oddr hefð engum manni um sitt mál
boðit; þýr hann skip sitt í Hrútafirði þegar menn váru til
þinga farnir. Þat var eim dag er Ófeigr karl gekk frá búð
sínni ok var áhyggjumíkí; sér enga líðveislumenn sína, en
þótti við þungt at etja; sér varla sitt færi einum við slika
hofðingja, en í málí váru engar verndir; fáð hækilbjúgr,
hvarflar í milli búðanna ok reikar á fónum; fáð þannig
lengi; kemr um síðir til búðar Egils Skúlasonar. Þar váru
þá menn komnir til tals við Egil. Ófeigr veik hjá búðardur-
unum ok beid þar til þess er menninir gengu í brott. Egill
fylgði þeim út, en er hann ætlar inn at ganga, þá snýr
Ófeigr fyrrir hann ok kvæddi Egil. Hann leit við honum ok
spurði hverr hann væri. „Ófeigr heiti ek,“ sagði hann.
Egill mælti: „Ertu faðir Odds?“ Hann kvøð svá vera. „Þá
munntu vilja tala um mál hans, en þat þarf ekki við mik at
tala; miklu er því meir fyrrir komit en ek mega þar neið til
leggja. Eru ok aðrir meir fyrrir því máli en ek, Styrmir ok
Þórarinn; láta þeir mest til sín taka, þó at vör fylgim þeim
at.“ Ófeigr svarar, ok varð staka á munni:

\textsuperscript{23} ok Gellir| K. ÷ M.
get\textsuperscript{24} ek aldregi  
Odds at sinni;  
sá kann\textsuperscript{25} lítit  
til laga, gassi,  
þótt fjár hafi  
fullar gnóttir.

Ok enn kvað hann:

\begin{verbatim}
(2) Þat er nú gömlum  
gleði heimdragna  
at spjalla helzt  
við spaka drengi;  
muntu eigi mér  
máls of synja,  
því at virðar þik  
vitran kalla.
\end{verbatim}

,,Mun ek fá mér annat til skemmtanar en tala um mál Odds; hefir þat verit riffigra 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 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-
tveggi maðrinn ættstórr ok góðr af sinu, en óhögr fjárhagr-
inn; ok þat er mér sagt at þér þykki gott vinum þínun at veita." Egill svarar: ,,Vel þöetti mér at mér væri svá

\textsuperscript{24} \textit{get} correction for „geck“ \textit{M.}

\textsuperscript{25} \textit{kann} correction by \textit{H. Fr.}, hann \textit{M.}
farit at frétt sem þér, því at ek veit at þú eft ættstórr ok vitr." Ófeigr máelti: „Þat er þó ólíkt, því at þú eft hófðingi mikill ok öttask ekki, hvat sem fyrir er, ok lætr aldri þinn hlut við hvern sem þú átt, en ek líðumenni; en skaplyndi kemr saman helzt með okkr, ok er þat hárþm mikill er slíka menn skal nokkut fá skorta, er svá eru miklar börði." Egill svarar: „Þat kann vera at þat skiptisk brátt, at hærisk ráðit." „Hversu kemr þat til?“ kvað Ófeigr. „Pannig hyggsk mér," sagði Egill, „ef undir oss bér fáit 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 hverr þinn hlutur verð af fenu, því at þú eft þess mjók þurfi." „Þat er satt," kvað Egill, „ok ertu góðr karl ok vitr, ok muntu vita góra um fá Odds." Hann svarar: „Þess vænti ek at þat sé eigi þórum 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 visa á munni:

(3) Satt er at sökir átta
seims ágirni beima,
orð gerask auðarnjörðum
ómæt, ok ranglæti;
ynnak yðr fyrir monnum
Íðja hlátr at láta,
þundum þykra randa
þeys, ok sömðarleysis.

„Hvat? Myndi þat ólíkligt," segir Egill, „ok ertu skáld
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"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 feit jafnmikit sem ek hugða; eða hversu má þetta vera?“ Ófeigr svarar: „Eigi er þat, allmikit er feit; en þess væntir mik at þessu næst munir þú hljóta. Hafi þér eigi svá talat at þér skyldið hafa hálft frá Odds, en fjórðungsmenn hálft? Þá telsk mér þannig til, ef þér eruð áttu bandamenn, at þér munið hafa inn sextánda hlut ór Melslandi; því at svá munu þér til ætla ok svá mælt hafa — þó at þér hafið þetta með fáðønum upp tekít meirum en menn viti døemi til, þá munu þér þessi atkvæði haft hafa. Eða var yðr nokkur ván á því at Oddr, sonn minn, myndi sitja kyrk fyrir geísan 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 vítsmunanna ok til ráðagöða, þegar hann þykkisk þess við þurfu. 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 tekít, 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 lóng sjávargata til Borgar, ef hann kömi á Borgarfljóð. Nú mun þetta svá setjask sem upp var haft, at þér munud fá af skómm ok svívörg, ok gengr þó at makligleikum, 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 svívörgingar af ok mest óesa málit, svá sem er Styrmir,

29 inn sextánda hlut ór Melslandi] emended; hálft Melsland M. inn sextánda hlut 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 margt mans ámæli af þessu. En þat þykki mér illa er þú hefir eigi gǫðan hlut af, því at þú fellsk mér vel í geð ok bezt af yðr bandamönnum." Læt hann nú siga fésjóð einn digran niðr undan kapunni. Egill brá til augum. Ófeigr finnr þat, kippir upp sem skjotast undir kapuna 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 þér sömð nokkura“ — vindr nú upp sjóðnum ok steypir ör sílfrinu í skikkjuskaut Egils; þat váru tvau hundruð sílfrs þess er bezt kunní verða. „Þetta skaltu þiggja af mér ef þú gengr eigi í móti málinu, ok er þetta nokkurr sömðarhlutr.“
Egill svarar: „Þat ætla ek at þú sér eigi meðalkarl vándr; er þér engi þess ván at ek muna vilja rjúfa söri mín.“ Ófeigr segir: „Eigi eru þer þó slíkir sem þer þýkkizk; vilið heita hoftingjar en kunnud 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 söri þín.“ „Hvert er þat?“ sagði Egill. Ófeigr mælti: „Hafi þér eigi svá mælt at þer skyldið hafa sekðir eða sjálfdæmi?“ Egill kvað svá vera. „Þat kann vera,“ sagði Ófeigr, „at oss fráendum Odds sé þess unnt at kjósar hvárt vera skal. Nú mætti svá til bera at undir þik kömi göðin; vil ek þá at þú stillir henni.“
Egill svarar: „Satt segir þú, ok ertu slegr karl ok vitr, en þó verð ek eigi til þess búinn, ok hvárki hefi ek til mátt ně líðsafla at standa eind í móti 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 kjósu af bandamönnum? Láttu svá sem ek eiga á öllum vol.“ „Tveir eru til,“ sagði Egill, „Hermundr er mér næstr, ok er illa með okkr, en annarr er Gellir, ok hann mun ek til kjósu.“ „Þat er mikit til at
vinna," segir Ófeigr, ",ðví at öllum ynna ek ills hlutar af þessu máli nema þér einum. En hafa mun hann vít til þess at sjá hvárt betra er af at kjósa, at hafa fē ek sömð eða missa sjár ok taka við óvörding; eða vill þú nú ganga í málit, ef undir þik kemr, til þess at minnka gørdina?" "Dat ætla ek vist," sagði Egill. "Dá skal þetta vera fast með okkr," sagði Ófeigr, "því at ek mun koma hegat til þín af annarri stundu."

IX

Nú fēr Ófeigr í brott, ok skilja þeir Egill. Reikar Ófeigr nú milli búðanna ok er allhældreginn; er þó eigi svá dapr med sjálfum sér sem hann er hrur at fótunum, ok eigi svá laustœkr í málunum sem hann er lasmeyrr í göngunni. Um síðir kemr hann til búðar Gellis Þorkelssonar ok lætr hann út kalla. Hann kemr út ok heilsar fyrð Ófeigi, því at hann var líttbátr, ok spyr hvert örendi hans er. Ófeigr svarar: "Hingat varð mér nú reikat." Gellir lætti: "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 lætti: "Hvat vill þú þá tala?" Ófeigr lætti: "Þat er mér sagt at þú sér vitr maðr, en mér er þat gaman at tala við vitra menn."

Dat settusk þeir niðr ok taka tal sín í millum. Þá spyr Ófeigr: "Hvat er ungra manna vestr þar í sveitum, þat er þér þýkki líkligt til mikilla hofdingja?" Gellir sagði at góð völ várú þar á því, ok nefnir til sonu Snorra góða ok Eyramenn. "Svá er mér sagt," kvað Ófeigr, "at vera muni, enda em

30 Þorkelssonar] correction for Þórðarsonar M. cf. 16|12.
31 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 gagn. Eða hvat er kvenna þeira vestr þar er beztir kostir eru?“ Hann nefnir til döetr Snorra göða ok döetr Steinþórs á Eyri. „Svá er mér sagt,“ kvæði Ófeigr, „eða hversu er, áttu eigi döetr nokkurar?“ Gellir kvazk eiga víst. „Hví nefnir þú eigi þær?“ sagði Ófeigr, „engar munu fríðari en þínar döetr, ef at líkendum skal ráða; eða eru þær eigi giptar?“ „Eigi,“ sagði hann. „Hví sætur þat?“ sagði Ófeigr. Gellir segir: „Því at eigi hafa þeir til boðizk at bæði sé stórauðgír ok hafi staðfestur göðar, kynríkir ok vel mannaðir sjálfir, en ek em þó ekki fæmckill, en þó mun ek mannvarð sakar kynferðis ok virðingar. En skal nú eigi spyrjask láta alls. Hvat er þeira manna norðr þar er vænir sé til hófðingja?“ Ófeigr svarar: „Þar er gott mannval; tel ek þar fyrst Einar, son Járnskeggja, ok Hall Styrmisson. Mæla þat ok sumir menn at Oddr, son þinn, sé mannvænligr maðr, enda skal nú koma orðum þeim er hann bað mér, at hann vildi mægjask við þik ok fá döttur þínnar þeirar er Ragnheiðr heatir.“ „Já,“ sagði hann Gellir, „var þat er því myndi vel svarat, en at svá þunu get ek at þat frestisk.“ „Hvat kemr til þess?“ sagði Ófeigr. Gellir mælti „Dimmu þykkir á draga ráðit Odds, sonar þíns, at svá þunu.“ Ófeigr svarar: „Ek segi þér með sönnu at aldri giptir þú hana betr en svá, því at einmælt mun þat at hann sé menntur sem só er bezt er, enda skortir hann eigi fe nú ætt göða; en þú eft mjók fæþurfi, ok mætti svá verða at þér yrði styrkr at honum, því at maðrinn er stórlýndr við við vini sina.“ Gellir segir: „Á þetta myndi litit, ef eigi stœði málaferli þessi yfir.“ Ófeigr svarar: „Gettu eigi vafriðry k þeirar er einskis er verð, en þeim ósómi í ok þll þolska er með fára.“ Gellir svarar: „Eigi er þat þó minni ván er at óðru gefisk, ok vil ek
eigi þessu játæ; en eft þetta mætti leysask, þá vilda ek þat gjarna." Öfeigr 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 gorla, ok mun þat at bezta kosti at þér átta bandamenn hljótið hálft Melsland. Verð þá þó eigi góðr þinn hluti, fær líút affénu, en hefir látit dæðina ok drengskapinn, at þú vart áðr kallaðr einhverr þeir dregr á landinu." Gellir spurið hví svá mætti verða. Öfeigr svarar: „Þat þykki mér líkast at Oddr sé nú í hafi með allt sitt nema landit á Mæl. Eigi33 var yðr þess ván at hann myndi ráðlauss fýrir ok láta yðr kjósa ok deila yðvar í millum. Nei,“ sagði hann Öfeigr, „heldr mælti hann hitt, ef hann kömi á Breiðafjörð, at hann myndi finna bœ þinn ok mætti þá kjósa sér kvánfong ör þínum garði, en sagðísk hafa nóg eldvirkji til at brenna bœ þinn ef hann vildi. Svá ok, ef hann kömi á Borgarfjörð, þá hafði hann frétt at eigi var lóng sjávargata til Borgar. Gat hann ok, ef hann kömi á Eyrafjörð, at hann myndi finna bœ Járnskeggja. Slikt í sama, ef hann kömi í Austfjörðu, at hann myndi hitta byggð Skegg-Brodda. Nú liggr honum ekki á, þó at hann komi aldri til Íslands, en þér munað 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 vera satt, og tel ek lítt at, þó at nokkut undanbragð verði um fjárunptakit; let ek þetta leiðask eptir vinum mínunum, meir en mér væri þetta svá staðfast í skapi." Öfeigr mælti: „Svá mun þér lítask, þegar eigi er ofmiklit ras á þér, at sá sé hlutinn virðulígrí at gipta Oddi, syni mínunum, döttur þína, sem ek sagða í fyrtu. Sé hér féit er hann sendi þér, ok kvæk skjalfr mundu hana heiman gera, því at hann vissi

vanefni þín; ok eru þetta tvau hundruð silfri þess er varla fær slíkt. Hyggðu nú at hverr þér býðr slíkan kost, at gipta slíkum manni döttur þína, ok geri hann hana sjálfr heiman, ok þat líkast at aldri sé forverkum gört við þik, en döttir þín falli í fullsælu." Gellir svarar: „Mikit er þetta, svá at þat er torvift, en þat vinn ek til einskis at svíkja þá er mér trúa; en ség ek at ekki fæsk af málinu nema hróp ok háðung.“ Þá svarar Ófeigr: „Furðu horskír34 eru þér, hofðingjarnir. Hvert fysti þik at þú skyldir svíkja þá er þér trúðu, eða ganga á eða þína? Hitt má vera at svá beri til at undir þik kömi gørðin, ok megir þú þá minka, ok heldr þú þó sêri þín.“ Gellir sagði: „Satt er þetta, ok ertu mikill bragðakarl ok furðu slegr, en þó má ek eigi einn ganga í fang þessum öllum.“ Ófeigr mælti: „Hversu mun þa ef ek fæ til annan, villtu þá við hljópa málinu?“ „Þat vil ek,“ kvað Gellir, „ef þú kemr því við at ek skyla um mæla.“ Ófeigr mælti: „Hvern kýss þú til með þér?35“ Gellir svarar: „Egil mun ek kjósa; hann er mér næstr.“ Ófeigr svarar: „Heyr á endemi, kýss þann sem verstr er af yðru liði, ok þykki mér mikit fyrrir 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 nökkuða sœmð eða enga.“ „Svá mikit sem mér kaupísk i,“ sagði Gellir, „þá ætla ek at ek muna til hætta.“ Þá mælti Ófeigr: „Um hófu vit Egill talat áðr, ok sýnisk honum eigi torveldlít málit, ok er hann í kominn. Nú mun ek gefa ráð til hversu með skal fara. Flokkar yðrir bandamanna eru mjökk allir saman í göngu; nú mun þat engi maðr gruna, þó at þit Egill talízk við þá er þit gangið til aptansöngs slíkt er ykkur líkar.“ Gellir tekr við fénu, ok er

Þetta ráðit nút með þeim. Síðan ferr Ófeigr nú í brott ok til búðar Egils ok hvárki seint né krókótt ok eigi bjúgr, segir nú Aglí hvar komit er. Likar honum nú vel. Eptir um kveldit ganga menn til aptansongs, ok talask þeir Egill ok Gellir við ok semja þetta í milli síñ. Grunar þetta engi maðr.

X

Nú er frá því sagt at annan dag eptir ganga menn til Logbergs, ok var fjólmennt. Þeir Egill og Gellir safna at sér vinum sínum. Ófeigr safnaði ok með þeim Styrmí ok Þórarini. Ok er menn váru komnír til Logbergs, þeir sem þagat var ván, þá kvætti Ófeigr sér hljóðs ok mælti: „Ek hefi verit óhlutdeilinn um mál Odds, sonar míns, hér til, þó at þetta hafi með meirum fáðönum upp haft verit en menn víti döemi til ok svá fram farit ok eigi ólíkligt at með því endisk, en þó veit ek at nú eru þeir menn hér at mest hafa gengit at þessu málí. Vil ek fyrst kveðja at þessu málí Hermund. Nú vil ek þess spyrja hvárt nokkur sætt skal koma fyrir málit.“ Hermundr svarar: „Ekki vilju vér taka útan sjálfðöemi.“ Ófeigr mælti: „Til þess munu menn trautt vita döemi at einn maðr hafi selt átta mýnum sjálfðöemi á einu málí, en til þess eru döemi at einn maðr seli einum manni. Alls þó hefir þetta með meirum fáðö­num 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 þér unna mér þess,“ sagði Ófeigr, „at ek hafa þá vegtýllu

36 verit] inverted by H. Fr. following paper MSS, ÷ M.
37 endisk] the following en þó ... Hermund comes after hér at 27/12 in M.
mun metnaði þínunum ef þú hefir af þessu vírðing android 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 þeittir þú bezt at konungs fallinn þeira manna er út hér eru?“ Broddi svaraði: „Ópt talaði konungr vel til mín, en eigi er þat ráðit at honum þeittir allt sem hann talaði.“ Þá mælti Ófeigr: „Yfir þóru skaltu konungr en þessu máli, ok kýs ek þik frá. Þar sitr þú, Gellir,“ sagði Ófeigr, „ok hefur þik ekki dregit til þessa máls nema ein saman fégirni; ok er þat þó nokkur várkunn er þú eft févani en hefur mikit at ráði. Nú veit ek eigi þó at mér þykki allir ills af verðir, nema nokkurr verði vírðing af at haða þessu máli, því at nú eru fáir eptir, en ek nenni eigi at kjósa þá til er áðr hefi ek frá visi; ok því kýs ek þik til at þú hefir ekki áðr at ranglæti kenndr verit. Þar sitr þú, Þorgeirr Halldóruson,“ segir Ófeigr, „ok er þat sént, at þat máli hefur aldregi komit undir þik er málskipti liggja við, því at þú kannt eigi móli at meta ok hefur eigi vit til heldr en oxi eða asni, ok kýs ek þik frá.“ Þá litask Ófeigr um, ok varð staka á munni:

(4) Illt er ýtum
ellí at bíða,
tekr hon seggjum frá
sýn ok vízku;
átta ek næsta vol
nýtra drengja;
nú er úlfss hali
einn á króki.

38 nú skil ek eigi hvar koma mun metnaði þínunum ef þú hefir af þessu vírðing K, en þó skaltu eigi konungr yfir þessu máli vera M. Preference for K is justified by the emphasis on metnaðr as characteristic of Jarnskeggi. 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 hofsöingja, en nú er sá einn eptir er Öllum mun þykja ills at ván ok sannr er at því at meiri er òjafnaðarmaðr en hverr annarra, ok eigi hirdir hvat til fjárins 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 vafízk er áðr var réttlaðr kallaðr ok lagt niðr dáðina ok drengskapinn en tekít upp ranglæti ok ágirni. Nú mun engum þat í hug koma at ek muna þann til kjósa er öllum er ills at ván, því at eigi mun annarr hittask sloegri í þöru líði, en þó mun þar níðr koma, er þó eru allir aðrir frá korðir

“Egill mælti ok brosti við: „Nú mun enn sem optar at eigi mun virðing fyrir því hér níðr koma at aðrir 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 fésekk, ok veit ek eigi hvat til annars kemr, 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 góðina, því at mik væntir þess at illa muni hugna.“ „Ger hvárt er þú vill,“ sagði Egill, „seg upp sættina eða sit fyrir svórum.“ „Þat kýs ek,“ sagði Gellir, „at segja upp.“ Ín ganga þeir á fund bandamanna. Þá mælti Hermundr: „Stóðum upp ok heyrum á ósómann.“ Þá mælti Gellir: „Ekki munu vit síðar vitrari, ok mun allt til eins koma, ok er þat góð okkur Egils at gera oss til anda, bandamönnum, þrettán aura silfirs.“ Þá segir Hermundr: „Hvárt skilðisk mér rétt, sagðir þú þrettán

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31

tigu aura silfrs? 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 skjaldaskriftum ok baugabrotum ok í öllu því órífligast fæk til ok þer unið verst við. „Þá mælti Hermundr: „Svikit hefri þú oss nú, Egill.“ „Er svá?“ segir Egill, „þykkisk þú svíkinn?“ „Svíkinn þykkjumk ek, ok hefri þú svíkít mik.“ Egill svarar: „Þat þyki mér vel at ek svíkja þann er engum trúir ok eigi heldr sjálfum sér, ok má ek finna sønnur á minu mál um þetta. Þú falt fæ þitt í svá mikillí þoku at þú ætlaðir, þó at þer skyti því í hug at leita þess, „at þú skyljir aldrí finna.“ „Hermundr svarar: „Þetta er sem annat þat er þú lýgr, Egill, þat þú sagðir á vetri er þú komst heim ofan, þaðan er ek hafða boðit þér heim ór hrakbúinu um jól, ok vartu því feginn, sem ván var at. En er úti váru jólín, þá ögladdisk 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 man, ok þáttu þat ok vart feginn. En um várit eptir þáska, er þú komst heim til Borgar, sagðir þú er dáið hefði fyrir mér þrír tígr klakhrossa ok hefði öll etin verit.“ „Egill svarar: „Ekki ætla ek at osþogur mætti segja frá vanholdum þínun, en annat-hvárt ætla ek at etin væri af þeim fá eða engi. En þitu þat allir menn at mik ok fólk mitt skortir aldrí mat, þó at misjafnt sé fjárhagr minn hærgr, en þau ein eru kynni heima at þin er þú þarf ekki at taka til orðs á. „„Þat mynda ek vilja,“ segir Hermundr, „at vit værim eigi báðir á þíningi annat sumar.“ „Nu mun ek þat mæla,“ segir Egill, „er ek hugða at ek mynda aldrí tala, at þu lúk heill munnini í sundr, því at þat var mér spát at ek mynda ellidauðr verða, en mér þykkir því betr er fyrri taka troll við þér.“ Þá mælti Styrmir: „Sá segir sannast frá þér, Egill, er verst

40 þrettán tigu aura silfrs þrjátigi aura hundraða [sv] K.
segir ok þik kallar prettótta." „Nu ferr vel at,“ sagði Egill, „því betr þykkja mér er þú lastar mik meir ok þú finnr fleiri sónnur á því, ok af því at mér var þat sagt at þér hofðuð þat fyrir ølteiti at þér tökuð yðr jafnaðarmenn, ok töktu mik til jafnaðarmanns þér. Nú er þat vist,“ 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, hvártteggi heitr þórum liði, ok veiti ek þat er ek má ok spari ek ekki af, en þú rennr þegar svartleggjurr koma á lopt. Þat er ok satt at ek á jafnan óhögt í búi, 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 eigi er til, en þeim samir verr at svelta hjón sín er ekki skortir, ok hygg þú at hverr sá er." Nú þagnar Styrmir. Dá stendr upp Þórarinn. Dá mælti Egill: „Þegi þú, Þórarinn, ok sezk niðr ok legg eigi orð til; þeim brigzulum mun ek þér bregða er þér mun betra þagat. En ekki þykkja mér þat hlögligt, þó at þeir sveinar hlæi at því, at þú sitir mjótt ok gnúir saman lærum þínun." Þórarinn svarar: „Hafa skal heil ráð, hvaðan sem koma,“ sezk niðr ok þagnar. Dá mælti Ófeiggr: „Þat megu allir sjá at gorð þessi er ömerkilig at heimsklig, at gera þrettán aura silfrs ok eigi meira fyrir svá mikit mál." „En ek hugða,“ segir Egill, „at þér skyldi sjá gorð þykkja merkilig, ok svá mun vera ef þú hyggr at fyrir þér, því at þat muntu muna á Rangárleið at einn kotkarl markaði þrettán kúlur í hofði þér, ok töktu þar fyrir þrettán lamber, ok æltaða ek at þér skyldi þessi minning allgöð þykkja." Þóorgeirr þagnaði, en þeir Skegg-Broddi ok Járnsekki vildu engum orðum skipa við Egil. Dá mælti Ófeiggr: „Nú vil ek kveða yðr visu eina, ok hafa þá fleiri at minnum þing þetta ok mála-lok þessi er hér eru orðin:
(5) Flestr mun, Áms ok Austra
ek váttu þat sátum41,
málmarunnr um minna,
mik geöir42 þat, hœlask;
gat ek höfðingjum hringa
hattar land, en sandí
œst í augun kastat,
órikr vaft flíkum.

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

XI

Nú finnask þeir feðgar, ok var Oddr þá alðuinn til hafs.
Þá segir Öfeigr Oddi at hann hefir selt þeim sjálfdæmi.
Oddr svarar: „Skilsktu manna armastr við máli!“ Öfeigr
svarar: „Eigi er enn òllu skemmt, frændi“ — innir nú
allan málavøxt ok segir at honum er konu heitir. Þá þakkar
hann honum líðveizluna, 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

41 sátum] correction made by Finnur Jónsson. Den norv-islandske skjaldedigining B I
(1912), 376: „sattar“ M.
42 geöir] „gelir“ M.
Ófeigr, „sem þú hefir ætlat, en brullaup þitt skal vera á Mel at sex vikum.“ Eptir þat skilja þeir fæðgar með kær-leikum, ok lætr Oddr út, ok gefr honum byr norðr á Þorgeirsfjóð, ok liggja þar kaupmenn fyrir áðr. Nú tók af byr, ok liggja þeir þar nökkurar nætr. Oddi þykkir seint byrja, ok gengr upp á eitt hatt fjall ok sér at annat veðrfall er fyrir útan, ferr aptr til knarrarins ok bað þá fyltjask út ór fyrðinum. Austmenn spotta þá ok kváðu seint mundu at róa til Nóregs. Oddr segir: „Hvat meg til vita, nema þér bídís vár hér?“ Ok er þeir koma út ór fyrðinum, þá er þeigar byrr hagstæðr; leggja þeir eigi segl fyrir en í Orkneyjum. Oddr kaupir þar malt ok korn, dvelsk þar nökkura hrið ok þýr skip sitt, ok þeigar hann er búinn, þá koma austanveðr ok sigla þeir; gefr þeim allvel ok koma á Þorgeirsfjóð, ok várú kaupmenn þar fyrir. Siglir Oddr vestr fyrir landit ok kemr á Míðfjóð; hafði hann þá í brott verit sjau vikur. Er nú búizk til veizlu, ok skortir eigi göð tilþing ok gnóg. Þar kemr ok mikit fjölmenni; þar kom Gellir ok Egill ok mart annat stormenni. Ferr veizlan vel fram ok skøruliga; þóttusk menn eigi betra brullaup þegit hafa hér á landi. Ok er veizluna þraut, þá eru menn út leiddir með stórgjóstum, 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 górt, því at hann er þess makligr.“ „Svá þykkir mér,” sagði Oddr, „sem faðir minn haft górt vel við hann áðr.„ „Bættu þó um,“ segir Gellir. Riðr Gellir nú í brott ok hans fólk. Egill riðr í brott, ok leiðir Oddr hann á gotu ok þakkar honum liðveizlu — „ok mun ek eigi svá vel gera til þín sem vera ætti, en reka lét ek í gær suðr til Borgar sex tigu geldinga ok yxn tvau; mun þat heima þín bíða, ok skal aldri forverkum við þik gera meðan vit lifum báðir.“ Nú skiljask þeir, ok líkar Agli stórvel, ok binda sitt vinsfengi. Ferr Egill heim til Borgar.
XII

Detta 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 söttar ok stínga undir hónðina, ok verða þeir at víkja aprtr ferðinni, ok elnar honum sóttin. Ok er þeir koma fyrir Þorgautstaði, þá verðar 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 hundruði gili, tvau hundruði gili.“ Ok síðan andask hann, ok lauk svá hans ævi sem hér er nú sagt.

Oddr sitr mi í búi sínu með mikilli rausn ok unir vel konu sinni. Alla þessa stund spyrsk ekki til Óspaks. Sá maðr fekk Svölur er Már hét ok var Híldisson ok rézk til bús á Svölustaði. Bjálfí hét bróðir hans, hálfaðglapi ok rammr at aflí. Bergþórr hét maðr er bjó í Bóðvarshólum; hann hafði reift málit þá er Óspakr var sker görr. Svá bar til eitt kveld í Bóðvarshólum, þá er menn sátu við elda, at þar kom maðr ok drap á dyrð ok bað bónda út ganga. 20 Bóndi verð 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 óllum mönnum út at ganga, ok skilr svá með þeim. En um morgininn er konur koma í fjós, þá eru þar særðar niú kyr til bana. Þetta fréttisk viða. Ok enn er fram líða stundir, berr svá til at maðr gengr inn á Svölustöðum ok í hús þat er Már hvílír í; þat var snimma um morgin. Sá maðr gengr

43 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 visu:

(6) Brá ek ór slíðrum
skál í nýþjórndri,
þeir í lét ek Mávi
á maga hvátat\(^{44}\);  
unna ek eigi
arfa Hildis
fagrvaxinnar
faðmlags Svolu.

Ok í því er hann snýr til duranna, hleypr hann upp Bjálfi
ok rekr á honum tálgukníf. Óspakr gengr til þess bojar er
heitir á Borgarhóli ok lýsir þar víginu, ferr síðan á brott, ok
spyrrk nú ekki til hans um hrið. Víg Más fréttisk víða ok
mæltisk illa fyrir. Þat bar til nýlundu at stóðhross ín beztu
er Oddr átti, fimm saman, fundusk dauð őll, ok ætludu
menn Óspaki þat verk. Nú er þat langa hrið at ekki spyrrk
til Óspaks. Ok um haustit at menn gengu at geldingum,
fundu þeir helli í hórum nökkurum ok þar í mann
dauðan, ok stóð hjá honum mundlauð full af blóði, ok var
þat svá svart sem tjara. Þar var Óspakr, ok hugðu menn
at sárit myndi hafa grándat 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 Más né um
víg Óspaks.

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

\(^{44}\) hvátat] „huatað“ \(M\), „huotad“ \(K\).
GENERAL NOTES

For topographical information readers should consult Maps A-C and Kålund, 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 Odd's pátr 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 Miðjárðar-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 Skórd is mentioned in Ljósv., Reykdaela saga and Väpnfröinga saga. His father's name was Ónundr, but metronymics 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 spárdi 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 Styrmí's godord see ÍF VII 294 note 1.

1/16 The name Váli may possibly be Vali; cf. Studiar, 153 note 23; Skirnir 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 Hardársaga* (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 *vadmál*, 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 knrrr, see KL XV (1970), 482–93.


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 Borgarfjörðr 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. Borrðeyrr (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 norðrsveitir — probably the coastal region east of Hríutarfjörðr 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 Tylveden, “Fleirtalsform i høflig tiltale (pluralis reverentiae)”, 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 fått 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 hálfoða saga, ef einn segir, þvi at fleiri eru þess fústari, at vàra þangat, sem eigi betr 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 (1931; and reprinted), § 346.

4/28–30 When Iceland was divided into Quarters (see Intro. p. Iv) three new godord were created. One of them was the Melmannagodord (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 godord 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 Öspakr 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 1a 141, a godi who intended to go abroad should announce at the spring assembly who was to act in the chieftainship (fara med godord) 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 Öspakr 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 pings um sumarit — doubtless the Althing, though the spring assembly also fell in the half-year

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 Svolustaðir has long been abandoned but the site is still visible (Kálund, Beskrivelse II 24). — Svala may be the birdname, "Swallow", or it may be derived from svalr 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.


6/28–29 Dórarinn Langdœlagoði inn spaki has been identified with the Dórarinn 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 un­
married 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. lögðandi). Svala names the highest in rank of
her kinsmen, but Þórarinna 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 slika 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, brullauip), 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 participa-
tion of kinsfolk and the author must obviously have
counted on Þórarin’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

7/27–30 Cf. Intro, p. lvi. The Althing was inaugurated
by the man acting in the godord of the family of Ingólfr,
Iceland’s first settler; he was called allsherjargodi. 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. Pingeyrar 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 helgð (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 helgð leiðin ok várur þá mjök brot bið sinn. 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 Porsteins saga Sídu-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 godord 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 announce-
ments have been made. It is also lawful if men transfer a
chieftaincy . . . at an assembly after the courts have been
held (at háðum dónum).” It would thus have been proper
for Oddr to resume the godorð after the announcements
and before the formal end of the leid meeting. The
author, who doubtless wished to give the impression that
Óspakr was unusually smart in executing leid business
with a view to keeping Oddr out of things, had a different
scene in mind for the return of the godorð, 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 Sídú-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

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 dofñar 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 ómerkilíka þykkv
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 verdi litilmannliga.

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.


10/31 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 mórð “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 þáttir Áslákssonar (ed. Gillian Fellows Jensen, Editiones Arnamagnaeanae 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 íslenska 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 tiunda 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 þíngi 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 vėr — 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 Kålund, 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. hjóðhættir, 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, Altwest- nordische Kleiderkunde, 1919, 186). A cape usually had an attached hood ( hetta, hóttr, 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 þú.

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

13/24 á völuna — Neðri Vellir, inside the Althing bounds, see Map C and cf. Kålund, Beskrivelse I 111,
114-5; Pingvöllur, 255; Einar Arnórsson, Rétarsaga Alþingis (1945), 81.

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


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 hofðingjarnir 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-uppsguguðtar “witnesses of announcement of judgment”; cf. Grágás III 696-8. The announcement of the judgment was made by Bergþórr of Þóðvarshólar, 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. IF 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.


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 IF 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 Borgarfjörður, Gellir at Helgafell on Snæfellsnes, Styrmir at Ásgeirsá and Þór-arinn in Langadálur, both south of Húnafljóður, Járnaskeggi at Þverá in Eyjafjörður, Skegg-Broddi at Hof in Vápna-fjörður, Þorgeirr at Laugardalr. Cf. 17/30–18/5, and see Map A.

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

16/15 In Ólkofra þáttir 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 *Prymskvida*, 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 Reyðarfarmur.

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

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

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

20/20–27 Satt er at ágirni seims ok ranglæti sökur átta beima. Orð gerask auðarnjórðum ómæt. Ynna ek yðr, þundum þykkranda þeys, at láta fyrir mǫnnum Íðja hlátr ok sœmðarleysis. — On sg. *sækir* with more than one subject see Nygaard § 70 a. *ord*, solemn promises of the confederates; cf. *Völuspá* 26: *eidar*, *ord ok særi*. — *auðarnjórðum*, the same kenning also in Haukr
Valdisarson’s Íslendingadrápa ii (13th century?). Words meaning “gold” in connection with the name of the god of wealth Njörðr often form kennings for “man”. — fyrir magnnum may also be construed with semðarleysis, “dishonour in men’s eyes”. — Íðja hlátr, gold. In Snorra Edda, Skáldskaparmál ch. i (4), we are told that the giant Íði 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, ord or tål. 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 Íði 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 fjörðungsmenn. 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

22/13 Note that the word mál here and in several later contexts (22/29, 23/5, 26/15, 22, 27) refers to Ófeig'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 Ófeig'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 Ófeig'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 göði Þorgrimsson, died 1031, best known from Eyrbyggja saga, is recorded as having 4 sons by his first wife, 6 by his third, and 2 illegitimate; IF IV 185–6.

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


24/3–4 Snorri göði had 2 daughters by his second wife, 7 by his third, 1 illegitimate; IF 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 Heiðarviga 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. Ófeig’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, *IF* XXVIII (1951), 119. *Hungvaka*, on the other hand, says that King Haraldr sent the timber, *Byskupa sogn*, udg. . . . ved Jón Helgason, i (1938), 91. See Jón Jóhannesson, 43.

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

27/10—11 *Ok er menn . . . var vánum* — K reads *Ok er menn höfðu mælt málum sínun* “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 *Olkofra pátr*, ch. 3 (ÍF XI 90), *Gunnl.*, ch. 11 (ÍF III 92), *Egils saga*, ch. 82 (ÍF II 287). Cf further *Grágás* Ia 209; *Studiar*, 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.


28/8–9 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 (nidf) 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, I 393).

28/10 The subject of setjask is probably bandamenn ... med flokka sina and not simply flokkar heira 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 sogur, udg. ... ved Jón Helgason, 1, 1938, 83); and in Brands þattr grva (IF IV 189) Þjóðólfur Arnórsson uses just the same words
as in B to describe his friend Brándr to King Haraldr.

29/14–16 Note how Öfeigr 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 \( \text{er þú sætir nú á hlustinni} \) and the literal \( \text{er þú stött upp} \).

31/10–12 To hide wealth in the ground was punishable by law, \textit{Grágás} Ib 75. It meant robbing one’s own family. Skallagrímr Kveld-Úlfsson and his son Egill are both said to have hidden treasure in their old age, \textit{Egils saga}, chs. 58, 85 (\textit{ÍF} II 174, 297–8); cf. also \textit{Grettis saga}, ch. 18 (\textit{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; \textit{þrettándi dagr jólæ}; 6 January).

31/18 \textit{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. \textit{Ísl. hjóðhættir}, 149; \textit{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; \textit{KL} VII (1962), 280–1; Dag Strömbäck, \textit{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. \textit{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.


32/10 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 poeticum² (1931), s.v.

32/20–21 The implication seems to be that Dórarinn 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; Máلshattasafn, 133.

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

33/1–8 Flestr malmarunnr mun hælask um minna. Ek váttat þat Æms ok Austra sáttum. Mik gøelir þat. Gat ek, hringa órikr, høðingjum vaft hattar land flikum en sandi öest í augu kastat. — Æmr (“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. — malmarunnr: mdlmr, metal, iron; runnr, young, slender tree; both words are common in kennings for “warrior”, “man”. Flestr malmarunnr is construed in the sg. — hringa (gen. pl.) órikr: adjectives meaning “lacking” go with nouns in the genitive, Nygaard § 136 b. — háttar hat, often used in kennings for “head”. — vaft 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. Öfeigr 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. Kålund, 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 Odd's prestige. Cf. KL II (1957), 306–17.

34/4 Porgeirsfjörðr 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 þáttir Öfeigssonar and Hemings þáttir, 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 *ardr*. 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 Norðrárdalr (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 Borgarvjörðr 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 Borgarvjörðr. 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 Hvammsleid, 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. IF 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. Valhøll) 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, xliv, 1913, I).

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, Krankheitsprojektil (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 Þorgautsstadir is from c. 1600. Síðumúli had an early church, and a priest was householder there c. 1250; cf.

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 gilí — 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. Kálund, *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 Hvitársíða.)

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

35/14–15 The author gives no information about Svala’s divorce from Øspakr, 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 Øspakr 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 *aptrgongumadr*, one of the living dead of Norse folklore — "Das abendliche Klopfen, das Verbot hinauszugehen und das Töten des Viehs könnte geradezu 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 Islands* 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 pau Már ok Svala lágu í rekkju sinni*. Possibly M should be corrected to read *i hús pat er pau Már hvíla í*. A fatal attack on a husband in bed beside his wife is a motif known in eddaic poems and other sagas (*Sigurdarkvida 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 (*lokrekkja*); *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 / skálmi — it can be made good by substituting skeidum for slíðrum (they mean the same). Aslak Liestol (KL XVII, 1972, 516–7) notes of the skálmi (older skqlm) 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 Melmannagodorð (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 Þórðarson Ólafur, Tímarit hins íslenzka bókmentafélags 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 drottkvætt stanzas are also given in the notes to 20/20–27 and 33/1–8.

ABBREVIATIONS USED IN THE GLOSSARY

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<th>Meaning</th>
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<tr>
<td>a.</td>
<td>adjective</td>
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<td>abs.</td>
<td>absolute(ly)</td>
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<td>acc.</td>
<td>accusative</td>
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<tr>
<td>adv.</td>
<td>adverb(ial)</td>
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<td>art.</td>
<td>article</td>
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<td>aux.</td>
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<td>conjunction</td>
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<td>def.</td>
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<tr>
<td>demon.</td>
<td>demonstrative</td>
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<td>e-s</td>
<td>einhvers</td>
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<tr>
<td>e-i</td>
<td>einthvert</td>
</tr>
<tr>
<td>e-u</td>
<td>einhverju</td>
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<tr>
<td>f.</td>
<td>feminine</td>
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<tr>
<td>gen.</td>
<td>genitive</td>
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<tr>
<td>imp.</td>
<td>imperative</td>
</tr>
<tr>
<td>impers.</td>
<td>impersonal (or subj.)</td>
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<tr>
<td>indecl.</td>
<td>indeclinable</td>
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<tr>
<td>inf.</td>
<td>infinitive</td>
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<tr>
<td>interj.</td>
<td>interjection</td>
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<td>interrogative</td>
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<td>intr.</td>
<td>intransitive</td>
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<th>lit.</th>
<th>m.</th>
<th>md.</th>
<th>n.</th>
<th>neg.</th>
<th>nom.</th>
<th>num. (a.)</th>
<th>ord.</th>
<th>o-self</th>
<th>p.</th>
<th>pass.</th>
<th>pl.</th>
<th>pp.</th>
<th>prep.</th>
</tr>
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<tbody>
<tr>
<td>literally</td>
<td>masculine</td>
<td>middle voice</td>
<td>neuter</td>
<td>negative</td>
<td>nominative</td>
<td>numeral (declinable)</td>
<td>ordinal numeral</td>
<td>oneself</td>
<td>past</td>
<td>passive</td>
<td>plural</td>
<td>past participle</td>
<td>preposition(al)</td>
</tr>
<tr>
<td>pres. (p.)</td>
<td>preterite-present verb</td>
<td>pronoun</td>
<td>reciprocal</td>
<td>reflexive</td>
<td>relative</td>
<td>singular</td>
<td>someone</td>
<td>something</td>
<td>subjunctive</td>
<td>substantive</td>
<td>superlative</td>
<td>transitive</td>
<td>verb</td>
</tr>
</tbody>
</table>

(1) á prep. to, towards, on, onto, in, into, at; with acc. a loft aloft, in the air; á bratt away; á bak afír backwards; á margin tomorrow; with dat. á landinu in the country; á píngi at the assembly: á vetri 31/13–14 in the winter, last winter; líða á to pass on (of time)

(2) áa see eiga

áfurðarmikill a. outstandingly big
áfelli n. condemnation, damning charge
áfhendr a. out of one's hands; segi ek mér þat afhent 1 declare it is off my hands, I renounce responsibility for it
afn n. strength, power; e-t verðr e-m um ~ s-thing becomes too much for s-one
áfra (ab) with gen. procure, get
ágírni f. and n. greed, avarice
ágætismaðr m. outstanding man
ágætr a. excellent, outstanding, famous
áfýggjumikill a. having great worry; e-m er afýggjumikita s-one has much on his mind
áfóðn f. cargo
álbúinn a. all ready (e-s for something); til hafs all ready for sea
áldr m. age, life, old age; vera síð ~ be advanced in years
álregi see aldri
áltri (álregi) adv. never; ek hirdi ~ I don't care at all
algóðr a. perfect
alin f. (= plín), pl. alnar ell, cf. note to 2/7
álhaldreginn a. very heel-dragging, shuffling
<table>
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<tr>
<th>Glossary Word</th>
<th>Definition</th>
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<tbody>
<tr>
<td>allilla adv.</td>
<td>very badly</td>
</tr>
<tr>
<td>allkâtr a.</td>
<td>very cheerful</td>
</tr>
<tr>
<td>allmikill a.</td>
<td>very big; n. as adv.</td>
</tr>
<tr>
<td>allmikit</td>
<td>very much</td>
</tr>
<tr>
<td>allr a.</td>
<td>all, the whole (of); as subst.</td>
</tr>
<tr>
<td>allt</td>
<td>everything; med allt sitt 21/22, 25/10 with all his possessions; allr everybody; conj. alls since, seeing that</td>
</tr>
<tr>
<td>alls see allr</td>
<td></td>
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<tr>
<td>allt see allr</td>
<td></td>
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<tr>
<td>allvandr a.</td>
<td>very difficult; er slikum allvandr um 13/12 it is a very difficult situation for such men (as you)</td>
</tr>
<tr>
<td>allvel adv.</td>
<td>very well</td>
</tr>
<tr>
<td>allvænn a.</td>
<td>very promising, hopeful; fykkir þeim ok allvænt um sitt máli and their case seems to them very promising</td>
</tr>
<tr>
<td>almæltir a.</td>
<td>universally said</td>
</tr>
<tr>
<td>alvara f.</td>
<td>seriousness, sincerity</td>
</tr>
<tr>
<td>alþingi n.</td>
<td>17/5 the Althing, General Assembly, see Intro, pp. liv-livi</td>
</tr>
<tr>
<td>ámæli n.</td>
<td>blame, reproach</td>
</tr>
<tr>
<td>án prep.</td>
<td>with gen. without</td>
</tr>
<tr>
<td>andask (að)</td>
<td>die; mœð andaðsk or kjóðinni a man died “from the panel”, one member of the panel died; cf. Intro. p. lvi</td>
</tr>
<tr>
<td>andlit n.</td>
<td>face</td>
</tr>
<tr>
<td>andsvar n.</td>
<td>(often in pl.) answer, defence; andsvar veita þessu málit 11/20 give an answer to this case, offer a defence</td>
</tr>
<tr>
<td>annarr a., pron. and ord.</td>
<td>another, the other, the second, the next; møð annan munn with one companion; annat sumar next summer; annan dag eftir next day; af annarrri standu 23/8 in a little while; eigi er þat þó minni ván er at þóru gefsk 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 hvárt one of two; annat hvárt . . . eda (ella) either . . . or</td>
</tr>
<tr>
<td>annask (að)</td>
<td>take care of, be busy about (e-t or um e-t)</td>
</tr>
<tr>
<td>aptansöngr m.</td>
<td>evensong</td>
</tr>
<tr>
<td>aptr adv.</td>
<td>back; mæla ~ take back one’s words</td>
</tr>
<tr>
<td>arfi m.</td>
<td>heir</td>
</tr>
<tr>
<td>armr a.</td>
<td>wretched, miserable, vile; skilsku manna armastir við máli 33/19 what the vilest of men you are to leave the case like that!</td>
</tr>
<tr>
<td>ásjá f.</td>
<td>help, supervision</td>
</tr>
<tr>
<td>ásjá máli n.</td>
<td>a matter for consideration</td>
</tr>
<tr>
<td>asni m.</td>
<td>ass</td>
</tr>
<tr>
<td>ást f.</td>
<td>love, affection</td>
</tr>
</tbody>
</table>

1. at prep. with dat. at, in, to, towards, according to, for, from; þigja at e-m receive from s-one; spyrja at e-u ask about s-thing; ekk mía at þíu fara 12/19 one (we) can’t act in accordance with that; at logum in accordance with law; at frétt by report; þar fær gagn 13/13 help from you: skiljask at þíu 17/25–26 they part with that: styrkr at honum 24/27–28 source of strength in him; at þróu see annarrri; þú . . . hefr mikit at ráði 29/11–12 you have much in the way of household responsibility; hafa e-t at minnum see minni |

2. at ranglaði kennatr 29/16 known for injustice; vón 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 þyllum máli 17/18 the way the case has turned out; at svá hínu 24/21 the way things are: followed by gen. at ens merely, only; heima at þin home at your house |

3. at adv. (in comp. constructions) at heldr the more |

4. at inf. particle to |

5. at conj. (introducing indirect speech) that |

5. at conj. (introducing temporal or causal clause) when, since, in that; ef eigi hefði verit kúgt at honum at hann metti 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 sva er allt snarlítt ok snafurítt 12/26 when everything is thus swift and decisive; um haustit at menn gengu in the autumn when men went

(6) at rel. particle who, which, that (cf. er 2, sem 2); så, þær . . . at he, they . . . who; þat . . . at that . . . which, what

ath航空公司 f. activity, occupation
atkveði n. expression, form of words, decision
atrekandi m. pressing efforts, exertion
átta num. eight
átta, átti, áttu (= átt þú) see eiga
auðarníðir m. pl. (in poetry) gods of wealth, (rich) men, cf. note to 20/20-27
auðigr a. rich
auðr m. wealth
auðveldr a. easy
aufrása f. gratitude, gratification
auga n. eye
auka (eykr, jök, joku, juku, auksn) increase, add to; eigi mun þat aukit 20/11 it will not be exaggerated
aurar see eyrir
austan adv. from the east
austanþvar m. sg. and pl. easterly wind
austmaðr m. a Norwegian

badir (bádar, báði) a. and pron. both; báði . . . ok both . . . and; baði . . . enda both . . . and (and indeed, in any case)
bak n. back; horseback; á ~ aptr backwards; hefja af baki lift from horseback, lift from the saddle
banamaðr m. killer
band (pl. bnda) n. band, bond; ganga i þyn de 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)

bauð see bjóða
baugabrot n. ring fragment, bit of hack-silver
beid see bída
beida (add) ask (e-n e-s s-one for s-thing); beid þek ekki gjafar at 4/13 I am not asking you to make a gift of it
beinar m. pl. (in poetry) men
bein n. bone, leg
beinleiki m. hospitality
bera (bar, báru, borinn) bear, carry; ~ traust a have the confidence; ~ af reject a charge, find not guilty (impers. 10/6); ~ fæ i dom bring money into court, use bribery; berr til (impers.) happen; þat bær til þyldundu at 36/15 it happened (by way of novelty) that; eigi mun þat her til ~ 28/21-22 it will not be a matter of that in this case; ~ undan 10/23 if the money falls to us, comes under our control; ~ upp bring up, report; ~ satt upp bring up the truth; er vili upp borit? 14/8 is it wrongly reported?

betr comp. adv. better; þvi ~ er . . . verr (fyr, meir) the better . . . the worse (the sooner, the more)

betri comp. a. better; ~ af fæ more generous (with money; cf. gáðr): n. as adv. betro better

beztr sup. a. best; n. as adv. bezt best

bíða (beid, bídu, bóðinn) wait (e-s for s-thing); ~ elli live to old age
bíðja (báð, bíðu, bóðinn) bid, ask (e-n e-s s-one for s-thing); béðr Skólu (gen.) asks for Svala’s hand; ~ íðs ask for support

binda (batt, bundu, bundinn) bind, tie; ~ sitt vinfengi 34/33 bind themselves in friendship
bita (beiti, bitu, bitinn) bite; súk bitr (e-n) 12/31, 16/8 a lawsuit bites (s-one), is valid

bjargleysi n. lack of help, want

bjo see bja
**bjóða** (bjóðr, baðuð, býduð, boðinn) offer, invite, ask, propose; \(\sim e\text{-}m\) heim invite s-one home; \(\sim e\text{-}m\) um sitt mál 18/11-12 ask s-one to look after one’s case at law; koma orðum heim er hann baðuð 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; eyðr byðr (impers.) vid at horfa 4/16 if it suits you to turn against anyone; eigi hafa peir til boðizk 24/9-10 they have not presented themselves (as suitors)

**bjugr** a. bowed, bent

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

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

**blöð** n. blood

**blóm** m. flourishing state, prosperity

**bolli** m. bowl

**bóndi** m. (pl. borrdr) householder, master; husband

**bóð** n. board, table; (ship’s) side; sitja undir bóði sit at table; hlaupa undan bóðinu jump up from table; vera mikill bóði 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. bragð) a quick movement, trick, deceit; er eigi margra bragð 9/26 there are not many capable of such tricky actions; hafa bragð undir bróðinum 4/10-11 have tricks under the eyebrows, look deceitful; eru nú bragði í máltinu 21/28 now there is craftiness in the case; cf. vinattubragð

**bragðakarl** m. crafty man

**brasta** (ad) bluster, act big

**bratt** adv. soon, quickly

**bregða** (bráð, brúðuð, brúðinn) move (e-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 megi ekki; 16/20-21 think that this (agreement) cannot be broken; þeim bragzium 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** (md) burn (v.): \(\sim e\text{-}n\) inni burn s-one in his house

**brígzi** n. reproach, shameful charge

**broddr** m. spike, point

**brosa** (st, -at) smile; Egill mielti ok brosti við at horfa 4/16 Egill spoke and smiled (as he did so)

**brott, i brott, á brott** adv. away;

~~ búninn ready to leave

**brullaup** m. wedding

**brún** (pl. brúninn) f. eyebrow; cf. bragða

**brúnna** a. brown

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

**bú** n. household, farm, farming

**búa** (þýr, þó, þoggu, þuggu, býinn) live, be a householder; prepare, make ready; \(\sim ferd\) make preparations for a journey (voyage); \(\sim\) mál (til þings) prepare a case (for an assembly) (cf. Intro, p. lvii); heftr þú rangi til búið mált 12/13 you have prepared the case wrongly; md. pass, er nú búið til veiðju 34/17 preparations are now made for the feast; md. refl. hann þýsk um he makes (himself) ready; Válfr hjóskaðan 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 búið 12/15 with matters standing thus; segir henni svá búið 7/8-9 tells her how things stand; at svá búinn 24/21 the way things are

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

búðardyr f. pl. booth-entrance
búðarsund n. passage-space between booths
búi m. householder, neighbour; member of a panel; see Intro. p. Ivii
búinn see búa
búmaðr m. farmer, farm manager
búnaðr m. preparations; farming
búsumsýsla f. farm management
byggð f. dwelling place, settlement
byrr m. (fair) wind; e-m gefr byr (acc.) s-one gets a fair wind; tekr af byr (acc.) the wind drops
bæði see bæðir
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
bønd see band

báð f. noble act; virtue, honesty
dagr m. day; i dag today; annan dag eftir next day; inn dag on a certain day, one day
dagsanna f. s-thing as true as day
dáit see déyja
daír m. valley
daðr a. dejected
daði m. death
daðr a. dead
déila (Id) divide
déyja (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
dómur m. court; framan til dómur 11/15 until the courts sit (cf. Intro. pp. lvi–lvii)
dómsorð n. judgment, verdict; nefndir vættar at dómsorði væri a lokit 15/23 witnesses named to witness that a verdict had been given (Intro. p. Ivii)
dóttir f. (pl. dátir) daughter
draga (dregr, dró, druginn) 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 fyrr 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
dregr m. man (often with implication of value and magnanimity)
drengskapr m. honour, honesty, qualities of a góðr dregr
drepa (drap, drapu, drapinn) strike, kill; ~ á dýrr knock on the door
drápr a. who may be killed with impunity
dvelja (dvalði, dvaldi) delay; dveljask stay, remain; ok ~ sva af (abs.) 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)
dyre f. pl. doorway, entrance
døma (md, md) judge (e-t or um e-t); ~ e-n give a verdict against s-one; sum (mál) váru dæmði 13/26–27 some (cases) had been judged; dæmð er þat sem mun 14/7 it has been judged as far as it is going to be
dømi n. example, parallel (til e-s to, for s-thing)
dóetr see dóttir
eða conj. or; but (introducing direct question)
ef conj. if, whether
efja (Id) found, establish, build; ~ mikinn búnað start farming on a big scale
efni n. material, matter, cause, state; 
:not er en ~ eru til 4½/13 better than 
there is cause for; komit i ilt ~ 
15½-19 come into a bad state; 
i hver ~ komit er 17½-12 what 
state it has got into 
eggja (ad) urge, incite 
eisabrigði n. sg. and pl. oath-breaking 
eiðr m. oath; ~na eið swear an oath; 
ganga á eiða break oaths; ganga i 
eiða enter on a sworn compact 
(1) eiga (á, atta = átt þá, átti, átr) 
have, possess; ~ konu be married 
to a woman; ~ at gera e-t have to 
do something; sem vera atta (im-
pers.) 34½-29 as it ought to be; ek 
hefi átt at vela 30½ I have had the 
right to choose, opportunity of 
choosing; ~ at e-m 2½ give s-one 
credit; ~ í hlut 34½-23 have a share 
in; ~ òhagi í bæi 32½-11 have 
difficulty in maintaining one's 
household; hann spyrri hverri vóða 
eigi (pres. subj.) fyrr kosti hennar 
6½-27 he asks who had the right 
to arrange her marriage; ~ sín 
samþ undir líti flestra 17½ have 
one's honour dependent on the 
support of most other people: ~ 
vóð e-n have to do with s-one: íð 
hveri sem þá átt 20½ whoever you 
have to deal with 
(2) eiga f. property, possessions 
eigí adv. not; ~ pat heldr none the 
more for that 
eign f. property, possessions 
einnmæltri 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 16½-11 to a 
council; einn digran feytið 17½ a 
bulging money-bag; úlfís hali ~ á 
kroki 29½-8 only a wolf's tail on 
the hook; engi (eigí) ~ no single; 
pat eina (weak n.) ... er 13½-22 only 
that ... which; ok þó þer einir at 
15½/13 and yet only such men as; 

bring a case after s-one's death; with dat. in accordance with, following, for; ~ hæt heira according to their request; ~ iðnum in accordance with expectations, as is to be expected; er þá farit ~ presti 35/7-8 a priest is then fetched; adv. afterwards, behind; annan dag ~ next day; vera ~ remain, stay behind; pat er ~ var pingsins 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 ørendi

ermakápa f. sleeved cape

ermr f. sleeve

ertu = ert þu, see vera

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

etja (alti) incite, goad; contend;
þótti við þung þat ~ 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 fá til annan 26/14-15 if I get another (chieftain) to join in; ~ e-m-e-t í hndr hand over, transfer s-thing to s-one; tvau hundrúð stífrs 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 fásk af málinu 26/7 nothing is to be got from the case; í þilu þeir ærifigtat fásk til 31/4-5 in everything of the

shabbiest that can be got for it

fáðir m. father

fáðmlag n. embrace

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

fagrvasinn a. of beautiful form

fálatr a. taciturn, quiet

falla (fell, fellu, fallinn) fall; (e-t) fellr e-m lótt (þung) 10/13, 15/3 (s-thing) turns out easy (hard) for s-one; ~ at fall towards, result in; en þat þá þriðja er at fellr eðbrinn 14/27 but for the third thing which the oath covers; ~ í fullsælu 26/5 fall into the lap of luxury; ~ níðr fall down, (of lawsuits) collapse, be void; at vel muni fallit at hann þóki við goðarbi 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 fjölnu máli 17/18 the way the case has turned out; einhver fáll r e-m vel í ged 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 1 133; var mjög á fjönum þat er til þásins 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; fór few men; fátt few things; talar 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 (fær, fór, fóru, fariinn) go, come, travel, move; hann fær leð sina he goes on his way; ~ stefnuför go to make a summons; ~ á fall go onto the highland, go to collect
feáðnumaðr m. a man whose livestock thrives
feðgar m. pl. father and son
fégefínna a. one whose animals thrive
féginna a. glad (-u at s-thing); ok vildi þó ~ but would have done so willingly
féginra f. avarice
féjald n. (cash) payment
fekk see fá
fela (fál, fálu, fólginu) hide
félagi m. partner, comrade, friend
fell n. hill, mountain (cf. fjall);
fell the fell = Valfell (note to 35/3)
fémikill a. rich
fengit see fá
fengrr m. goods, catch
ferð f. journey, voyage
ferja f. ferry, coastal cargo vessel;
see note to 2/21
fésekð f. money penalty; gera ~ impose a money penalty
fésjóðr m. money bag
féskjalgr 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 fétt um finnask 10/21 V. made little of it, said little about it
firra (röð) put at a distance, remove; firðan altir bjarg 14/25 deprived of all sustenance; hafi þér . . . firða 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
fjándmaðr m. enemy
fjándskapr m. enmity
fjár see fár
GLOSSARY

fjárframlog n. pl. laying out of money, cash contribution
fjárhagr m. financial state
fjárreitur f. pl. money matters
fjarri adv. far, far away
fjárstaðr m. where one has money invested or on loan; ~ þétt viss the money was thought securely placed
fjarupptak n. confiscation of property
fjór ord. fourth
fjöðungsmaðr m. a man of the same Quarter; cf. Intro, pp. lx, lix
fjórir (fjórar, fjógur) num. a. four
fjós n. byre, cowshed
fjólmenna (nnt) assemble many men
fjólmennir a. with many followers; var fjólmennt it was crowded
fjœrléðr a. much discussed; en þó er fjörléð um af þórum mönum but it is much talked about by others
fjórður m. fjord, firth
fleiri comp. a. more (in number); er nú fleira í frændsemi med þeim fleðum 16/24–25 there is now a closer relationship between father and son
flestir 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 or fróðum 34/7–8 and said they should move (themselves) out of the fjord; md. imper. pass. þó at nú flytisk fram er þú er við 5/11–12 although things go along well while you are on the spot
fólk n. people; members of a household
fólkska f. folly
fór see fara
forða (ad) with dat. save, get away
forverk n. work done for s-one else, reluctant or careless work; gera aldrí forverkum við e-n 26/4, 34/3 i never be niggardly in supporting s-one
forvitni n. curiosity (a e-u about s-thing)
forvitrí a. very wise
fótr m. (pl. fótr) foot, leg
fria prep. with dat. from, about, concerning; segja ~ e-u tell about s-thing, fréttu ~ e-u hear about s-thing; ~ því er verit háfði from (compared to) what had been; ~ því er þú settir hann yfir alli þitt gót 9/6–7 from (compared to) the time when you put him in charge of all your property; abs. kjösa ~ reject, not choose
fram adv. forward, onward; fara ~ advancement, prosper; þið nú ~ at þinginu 17/26–27 time now passes on until the assembly; at leðinni ~ 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 (ad) 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
fréttu (tt) ask, hear about (e-s s-thing); md. pass. fréttask become known
friðr a. handsome
frjálts a. free
frændi n. (pl. frændir) 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; rîða til fundar víð e-n ride to meet s-one; send komu 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; vâru allir til hans fússir 4/30 all were eager to join him (join his follow­
ing)
fylgja (gô) with dat. accompany, follow, follow up, pursue; ~ e-m út see s-one off; ef þú fylgir minu râði at 10/17 if you follow my advice in the matter; ~ fast support with determination; er rikt fylgt 6/18 it (the sheep-gather­
ing) was energetically pursued; þó at vør fylgim þeim at 18/28–29 though we support them in the matter; ok þykkir hann langi hafa fylgt um fram þat er honum kom i hug at vera metti 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. ~ hând e-s on s-one’s behalf; stefna e-m ~ e-t summon s-one for s-thing; hafa e-t ~ òlteiti have s-thing as a party game; þeir berir nu 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 ~ Þorgautsstabi the­y come by Þorgautsstabi; with dat. ~ þæi because of that; vera ~ e-u be in charge of s-thing; verða ~ skyðum suffer losses; stîja ~ súrum sit to outface the answers, be spokesman; ef þú . . . gangir við ~ mér if you conless to me; talði ~ þeim counted it under their eyes; þú lözt berar merki ~ þær you had a standard borne before you; at Oddr . . . mundi stîja kyrð ~ geisjan yðvarri that O. would sit still in the face of your aggression; huga, hyggja ~ sér think to o-self; þat fé er þeir taka upp ~ þær that property they confiscate from you (to your hurt); dâtt hafði ~ mér þrîr tigir klakahrossa 30 horses left out to winter had died on my hands (to my loss); látta þýja hlatr ~ meðnum lose gold at men’s (our) hands (cf. note to 20/20–27); ~ lengtu long ago; often used abs. vera ~ be, exist; hvat sem ~ er whatever lies ahead; eigi verð þar hann O. ráðlauss ~ he will not be shiftless against you; liggja þar kaupmenn ~ óðr merchants are lying there already; Oddr hafði ok mart manna ~ O. also had many men waiting there; fjândskaparmun ~ þoma 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
fyrr comp. adv. before, rather; conj. ~ en before; ~ en i Órkojum until they are in the Orkneys
fyrri adv. before, sooner
fyrst f. beginning; i fyrstu at first
fyrrst sup. a. first; ~ manna first of anybody; n. as adv. fyrst at first
fýsa (st) urge, incite
fêða (ld) feed; vîlda ek . . . ~ mik sjálfr I would see to my own board (cf. note to 4/13–14)
fêra (rð) carry, bring; ~ fram vîrn bring forward a defence
férr n. opportunity, ability to match or manage s-thing; sér varla sitt ~ einum við stíka hýfingja 18/15–16 he can hardly see any way for him on his own to contend against such leaders
fêrr a. capable, able (til e-s of s-thing, to do s-thing)
fognuðar m. delight; advantage; kunnud þar engan fognuð you have no idea of what is of profit to you
fong see fang
GLOSSARY

**gagn** n. help, profit
**gakk** see *ganga* (1)
**gamall** a. old
**gaman** n. pleasure, amusement

(1) **ganga** (gakk imp. sg., gengr, gangi þer 12/24–25, gengu, gengu, gingu vár 13/21, genginn) go, walk; ~ á e-n traced on s-one; er ekki mykk á þá gengit 6/15 they are not much trodden on, not many act aggressively against them; ~ á eða trampled on, break, oaths; ~ á tal go to talk; ~ at geldingum (go to) collect wethers; ~ at máli pursue a case; ~ í e-t 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;

**gangandi** pres. p. walking; **ganganda** fé “walking property”, livestock
**garðr** m. fence, enclosure; farm, home
**gassi** m. gander; foolish impetuous person
**gata** f. way, road
**gaunur** m. heed, attention; gefa gaum at e-t pay attention to s-thing
**göð** n. mind, mood, favour; see *fálla*
**gefa** (gaf, gafu, gefinn) give: mun ek ~ ráð til hversu 26/27–28 I shall provide a plan as to how; impers. gefi e-m byr s-one has a favourable wind; gefi þeim alvvel (scil. byr) 34/14 they have a very good voyage; md. turn out, prove to be; at þær muni sú gefsk 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 hlutur vel gefinn 12/25–26 it is not only one talent that has been bestowed on you

(1) **genga** a. ready, obliging
(2) **genga** prep. with dat. against
**gengna** (n°) go against, encounter; signify; hveirju ~ muni what would be the cause; hvi gengir þat what is behind that

**gengning** f. reason, sense; á þessu er engi ~ there is no sense in this
**gengt** prep. with dat. opposite
**geisaf** f. turbulence, aggression
**geldfr** n. sheep that do not give milk
**geldingabvarf** n. disappearance of wethers
**geldingr** m. wether
**gera** (rø; gerðr, gerr, gørr) do, make;
~ e-n sekjan get s-one outlawed;
~ fæsæðr 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); ~ konu heiman provide a woman with a dowry; ~ þau ráð sitt 7/9 they make their own marriage-match; ~ e-m sumð do s-one honour, make s-one an honourable present; ~ vel (við e-n, til e-s) behave well (towards s-one); ~ forverkum see forver; impers. gerir e-n aðgna 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 stórauðgr-maðr becomes a very rich man; gerisk rammr at afti becomes a man of mighty strength; impers. gerisk fátt mej þeim 8/9 things grow cool between them

**gerð** see *gør*
**gerla** see *gor-
**gerr** see *gera*
**gersamliga** see *gor-
**gerviligr** see *gor-

(1) **geta** (gettu = get þú imp., gat, gáru, getinn) get; with gen. mention, remark; opine, guess; þess er gett it is said; svá at hans eins er getit 12/6 so that he alone is talked of; get 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 con­
firmed by adv. vel)
(2) geta f. guess, conjecture; getur á
e-u conjectures about s-thing
gil n. gully, gill
gingu see ganga (t)
ginna (mt) deceive, fool, dupe
gipta (pt) give in marriage
giptusamliga adv. fortunately
girnask (nd, nt) desire (till e-s s-
thing)
gjafar, gjafir see gjaf
jaldla (geldr, galt, guldu, goldinn)
pay; md. pass. gjaldask be paid
gjalla (gellr, gall, gullu, gollit)
scream; twang
gjarna adv. willingly
gjof f. gift
glaðr a. glad
glapreði n. blunder, piece of folly
gleiði f. pleasure
gleðamannligr a. criminal-looking
gnógr, nógr a. sufficient; muntu . . .
ok vera þer ~ einn um þetta mál
13/10–11 you will be self-suf­
ficient in this case too
gnótt f. sufficiency, ample supply;
fullar gnóttir fjór 19/5–6 full stores
of wealth; svá mikla ~ sem hann
hefir til fjór 21/15–16 such great
store as he has of wealth
gnúa (gnýr, gneri, gniinn) rub (e-u
with s-thing)
goði m. chieftain; see Intro. p. liv
goðorð n. chieftaincy; see Intro.
p. liv
goðorðslauss a. without a chieftain­
cy
goðr a. (n. gott) good; ~ of fr
generous with money; ~ of sinu
19/26 generous with his goods; ~
víð náganna 6/13–14 good towards
neighbours; ~ orlausna (víð e-n)
good at helping (s-one) out of
difficulties; vorðr honum gott til fjór
2/27 it turns out profitably for
him, cf. 7/14
góðvænligr a. from which good is
likely to come
gott see góðr
göz n. goods, property
granda (áð) harm (e-m s-one)
greiðr a. helpful (víð e-n to s-one);
. n. as adv. greitl easily
grein f. matter, dispute
greitt see greiðr
grunda (áð) suspect; mun þat engi
madr ~ no one will suspect it;
impers. grunna menn (acc.) um
people suspect; þat grunna mik á
suspect
gröða (dd) make grow; ~ fæ make
money
gull n. gold
gefa f. luck, good fortune, natural
blessing; hefir hann . . . eigi minni
gafu til vísmunanna 21/16–17 he is
no less well endowed with intelli­
gence
gær (only in adv. phrase) i gær
yesterday
geta (tt) with gen. look after, take
care of
góðr f. settlement, decision, arbi­
tration award
gerviligr a. able, accomplished
gela (ld) soothe, please
gôrla adv. clearly, completely
gørr see gera
gørsamliga adv. completely
háðung f. mockery, scorn
haf n. ocean; i hafi at sea
hafa (haf imp. sg., hefir, hafa vit 9/31,
hafi þer 15/15–6, hafbi, hafbr)
have, take, accept; ~ heil råd
accept sound advice; ~ hafi 32/14
have a hard time; ~ at minnum see
minni (2); ~ frum 10/28, 11/16,
15/22 bring forward; ~ e-n fyrir
(sci. spkum) 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
srendi he makes known his pur­
pose; ~ e-t víð use s-thing, bring
s-thing to bear; haf við raun þína
4/12 apply your experience, decide
in the light of your experience; ~
tveim händum við see hnyd; md.
refl. hafask at e-t 5/4 occupy o-self
with, undertake, s-thing
haga (ad), ~ til arrange, contrive, fix
hagr m. state, situation
hagraði n. sg. and pl. service, help
hagstefðr a. favourable
hagvirkr a. skilful, handy
halda (heldr, helt, heldum, haldinn)
hold, keep, maintain; pursue a
course; with acc. hann heldr . . . sina
menn 6/12 he supports his men; ~
rausn maintain a grand style; ~
sveri keep oaths; naudyn heldr e-n
(til e-s) 15/13 need makes s-one
(do s-thing); with dat. ~ skipi
steer a ship; ~ fram move on-
wards; þat einna heldr fram. en þú
gerðr öðlendi 19/22 only what you
did in ignorance is a step forward,
is of use; md. pass. haldask be
maintained; helzk vinástta þeira
foðga 36/28–29 friendship between
father and son continued
hálfaflæpli m. half an imbecile
hálfr a. half
hali m. tail; cf. note to 29/28–30/2
hamarr m. hammer; crag, rock
handleggur. m. arm; stykr handlegg-
þna 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 (ad) agree, contract (by
handshake); cf. note to 8/8
handdr a. high, loud; n. as adv. hatt
loudly
hárðr a. hard; hafa hatt have a hard
time
harmr m. grief, pain, hurt
hart see hárðr
hátt see hár (2)
háta (ad) arrange, contrive;
impers. svá er háttat it is like this,
the situation is
háttar see hytr
háttr m. manner, kind; þess háttar of
that kind
haust n. autumn; á haustum in the
autumn; ~ this autumn
haustheimta f. autumn sheep-
gathering
heðan adv. hence, from here; hence-
forth
hefja (hóf, háfu, 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 (hígat, hingat) adv. hither, to
here
heiðr f. highland
heill a. well, whole; in a state of
good health or well-being; at þú
lúk (imp.) heill munni í 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 (ad) 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. Ivii; at rangt væri (mált)
~ búit 13/2 that it (the case) was
wrongly prepared in the locality;
gera (koni) ~ 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 heitið 33/21
he has a wife promised him; intr.
(pres. sg. heitið) 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** (ad) consecrate, inaugurate; cf. note to 7/29

**hellir** m. cave

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

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

**hendi** see hønd

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

**herað** n. district

**herðr** f. shoulder

**hestr** m. horse; stallion

**hét** see heita

**hatta** f. hood

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

**hígat** see høgat, hingat

**hingat** adv. hither, to here

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

**híðra** (rð) care about, look after

**hitt** see hinn

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

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

**hjálpa** (ad) with dat. help; viltu þá vido ~ málinu 26/15 will you then help in the case

**hjón** n. pl. household

**hlátr** m. laughter; lója ~ (in poetry) Íóí's laughter, gold

**hlaupa** (hleypr, hlýp, hlýþu, hluþu, hlauþinn) leap, run; hleypr Óddr

undan hordinn ok at Óspakli 8/3 4 O. jumps up from the table and at O.

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

**hljóp** see hlaupa

**hljóta** (hlýtr, hlaut, hlutu, hlótninn) get, get as a share

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

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

**hluttr** 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 áttu í hlut 34/22 -23 in which G. had a share, which G. had as his share

**hlutvande** a. careful, scrupulous

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

**hlogliðr** a. ridiculous

**hófsk** see hófja

**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); hear horfa þá helzt á 9/4 where are you chiefly looking, whom do you most suspect; turn, be turned in a certain direction; horfði sú á bak aðr it was pointing backwards; ~ við (e-m) turn against, oppose (s-one), see bjóða

**horn** n. horn; corner; skaui myk í toau ~ 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. domhringr

**hróp** n. derision, scorn
hrumr a. decrepit; ~ at fotunum tottery on one's legs
hryggja (gd) sadden
hugna (ad) please; e-m hugnar vel (illa) (vi e-n) 5/1, 30/24–25 s-one is well (ill) pleased (with s-one)
hugr m. mind; e-t kemr e-m i hug s-thing comes into s-one's mind; e-u skytr e-m i hug see skjota
hugsa (ad) think, ponder; hefi ek hugsat fyrir mer 1 have thought to myself, considered; hugsa til e-s think about s-thing
hundrað n. a hundred (= 120); ~ sílfis a hundred in silver; see notes to 15/15, 22/11
hus n. building; pl. farm, home; vilda ek hafa ~ pin I should like to use your accommodation, be under your roof
hvaðan adv. interr. whence, from where; ~ sem koma wherever they come from
hvar adv. interr. where; ~ þa car komit 16/16 what the position then was
hvarf n. disappearance
hvarfla (ad) wander, meander
hvarðr(ri)gi pron. neither; n. as adv. hvarð víkki . . . né neither . . . nor
hvarr pron. which of two, each of two, both; fellsk hvárt göru vel i geð each liked the other; n. as adv. hvárt sem . . . eða either . . . or; hvárt (as interr. introducing direct question) hvárt er dæmt mál? is the case judged? hvárt er þat satti? is that true?
hvártveggja, hvártveggi pron. each of two, both; each one (i.e. of us); ~ modrinn 19/25–26
hvat pron. interr. what; ~ er ungra manna 23/22–23 what (sort of) young men; ~ móttum 12/10 11 what (manner of) lawsuits; ~ sem whatever
hvátia (ad) drive (e-u á e-t s-thing into s-thing)
hvé adv. interr. how
hverfa (hwarf, hursfu, horfinn) turn, vanish; ~ ásflir turn back; ~ á breut go away (to an unknown destination), disappear
hvergi adv. nowhere; in no way; never
hverju(m) see hver
hvernig (< hværn veg) adv. interr. how, cf. hver
hverr pron. each, every; ~ sem who­ever; ~ annarra 27/23, 30/5 any other; interr. who, which, what; hværn veg 14/11 how, see hvernig
hversu adv. interr. how, how far
hvi adv. interr. why
hvila (ld) rest, sleep
hvitrung f. circle (of people)
hygginn a. prudent
hyggja (hyggðu = hygg þá 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
hærulanger a. with long grey hair
hætta (tt) risk, venture (á e-t, til e-s)
hættr a. dangerous; er hatt við e-u there is danger in or from s-thing; er þat hett við orði at ömerkiða þykki verbs see note to 9/10 11
hægja (gð) relieve, improve; at hægsk ráðit that the situation will be eased
hægr a. easy, convenient
hækilbjúgr a. bent at the knees
höla (ld) praise; md. refl. hælask um ~-t praise o-self for s-thing
höflingi m. leader, lord: ~ gøði e.g. 11/18, 15/21
höflinglar a. lordly
höfuð n. head; i höfði þer on your head
högga (högr, hjó, hjooggu, hjuuggu, høggavinn) strike (with s-thing sharp), cut
hönd f. hand, arm: undir höndina in the armpit; fá e-m i hendar put into s-one's hands; takask (recipr.) i
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hendr shake hands; takask (refl.) e-t à hendr undertake s-thing; (spk) à hendr e-m (case) against s-one; leysa af hondum discharge, perform; fyrir ~ e-s on s-one’s account; hafla ekki i tveim hondum við e-n 7/4 not fumble in dealing with s-one, cf. Halldór Halldórsson I 295; gera e-m til handa award to s-one

hötttr m. hood, hat; hattar land (in poetry) “hood’s land”, head

i prep. with acc. and dat. in, into, to; upp i fellit see heyra; i haft at sea; in numerous prep. and adv. phrases: i brott away; i òrstu at the beginning; i dag today; i gær yesterday; i nótt this (last) night; i milli (millum) between, among (e-s); i móti (i) towards, against (e-u); i sundr asunder, in two: í því er at the moment when, as

iðn f. occupation

iðrask (ab) with gen. repent

illa adv. bad, badly; þat hýkkir mér ~ it seems to me a bad thing; er ~ með okkr we are on bad terms

illr a. bad, evil; n. as adv. þú hugað þitt til at fara 31/16–17 you looked forward dismally to going; as subst. ills . . . ván 30/4 expectation of evil; allir ills af verður 29/13 all deserving of a bad outcome from it

illskái m. the lesser of two evils

inn adv. in, inwards

innna (nnt) rehearse, relate

jafnvel adv. as well, equally well

jafnæstr a. equally excited, as carried away

járðir see jórð

játta (it and ab) say yes, consent (e-u to s-thing)

jól n. pl. Yule, Christmas

jörð f. earth, land, farm-estate; pl. járðir landed property

kalla (ab) call; count, claim, maintain

kann see kunna

kápa f. cape

kapp n. ardour, pugnacity, vehemence

kappsamliga adv. impetuously, powerfully

kápuhötttr m. cape-hood

karl m. man, old man; Ófærgr karl old Ö.

carlmannígr a. manly, like a man

kasta (ab) throw (e-u s-thing)

kaupa (kypþ, kypþir) buy; make a bargain; ~ (saman) e-u 9/11–12 agree (together) on s-thing; ~ (só) i ferju (skipi) 2/21, 25 buy (o-self) a share in a ferry (ship); ~ í skuldir 2/12–13 buy on credit; sva mikil sem mér kaupisk í 26/24–25 so much as I stand to gain by it

kaupeyrir m. trade goods

kaupferð f. trading voyage; vera í 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; ~ þér sóttar (gen.) 35/4 to feel one is ill; kenndr at e-u known for s-thing

kippa (ppþ, ppt) pull, snatch (e-u s-thing)

kjósar (kýþu = kýþ þu imp., kýss, kaus, karu, karinn) 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

knpr m. ocean-going ship

koma (komr, kemr, kom, kváma.
kóm, kominn) intr. come; ~ at málti 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; fjándskapr mun fyrir ~ 22/28 enmity will come in reply; hvárt nýkkur selt skal ~ fyrir málit 27/17-18 whether any (offer of) settlement may answer the case; ~ i e-t enter on, join s-thing; ~ níðr settle, land; ~ saman come together, correspond; til þin kemr þa 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 fe 17/22-23 do you think that money in better hands; at þá myndi vel komiti 28/26 that it would be in good hands; imper. 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; hear ~ mun metnúði þinum 28/34-29/1 where your pride will end; var þá svá komiti at 2/15-16 it had got to the point where, the position was; segir ... hear komiti er tells . . . what the position is; tr. with dat. bring; skal nú ~ orðum 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 þvi 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. kvéna) woman; wife

kounungr m. king

korn n. corn, grain

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

kotkarl m. cotter, smallholder

krókott a. crooked; n. as adv. 'krókott waveringly

krókr m. hook; cf. note to 29/28-30/2

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

kula 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 ([a/] gera e-t to do s-thing); ~ sér fógunu see fógunu

kunnátta f. knowledge, acquaintance

kunaigr a. known; knowledgeable; eigi gðrum kunnigra en mér not better known to others than to me

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

kvatt see kvéja

kveða (kvóð, kvóðu, kváðu þer 14/21-22, kvúðinn) say, declare; speak (in verse); ~ at orði 14/21 formulate, say in precise terms; with acc. and inf., often with ellipsis of vera: kvóð hann vera said he was; hann kváð svá he said it was so; md. containing subject of following inf. kveðk eigi munuði says he would not; kveðk svá betri þykkiþa 4/21-22 says it will please him better so

kveðja (kváðdis) greet; bid farewell; ~ e-n (at e-u) 8/14, 27/16-17 call
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on s-one (for, in s-thing); ~ búa (heiman) call neighbours (locally) to act as members of a panel (see Intro, p. lvii); ~ sér hýðs call for silence; md. recipr. kenþjak greet each other

tveld n. evening
tvenna see kona
tvenskýrungr m. outstanding woman
tventr a. married, having a wife
tvoð f. calling (to serve on a panel); panel, panel-members
tynferði n. family, descent
tygni n. domestic conditions
tyñrik r. of mighty kin
tyr f. cow
tyrr a. quiet, still, unequalen; sitja um kyrr sit still, be inactive
tærleikr m. (pl. tærleikar) affection
törnir see kjósa

lá see liggia
tlag n. layer, state, situation; í bezta lagi among the best; í glú lagi in every kind; í lengra lagi 5/22 over a greater distance, farther than most
tlaga see lág
tlagðr see liggia
tíg r. low; er allt þykkr lágt hjá sér who thinks everything inferior compared to himself
tlambær f. ewe with lamb
tlán n. loan
tland n. land; landed property; hattar ~ (in poetry) “land of the hood”, head
tlangr a. long; lónum for long periods, mostly; fyrir lónung long ago; n. as adv. a long way, far; langt . . . um fram fár beyond
tlasmyrr a. weak, feeble
tlasta (ad) blame, reproach
tlúta (lét, létu, látinn) let, allow;
~ e-t leiðask see leiða (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. lækk engi fréttta said he had heard none; lækk vita said he knew; fjátt er betr láttu en eft eru til few things are better reported than there is cause for them to be (cf. note to 4/13); læir í upprunum 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 . . . hvátali 36/5-6 I let (be) driven, I drove

tlaug f. bath fed from a source of natural hot water

tluna (ad) repay, reward (e-m e-t e-u s-one for s-thing with s-thing)
tlausaf n. goods, chattels, cash
tlausagoz n. goods, chattels, cash
tlauss a. loose, free
tlautaukr a. uncontrolled

tlaut see láta

tleggja (lagði, lagð[í]ð) lay, place, put; ~ segl lower sail; ~ fram put forward, lay out; sogðu þeir þat fyrir stok lagi 14/18 they said that was incumbent upon them; ~ e-u mód e-u 36/1 stab s-one with s-thing; ~ e-t níðr put s-thing down, abandon; ~ e-t til contribute, add, suggest, propose s-thing; ~ e-m til óþuriða 28/23 make proposals to s-one’s hurt; md. pass. leggjaðar be placed; sá orðræmir lagðisk á 1/19 .20 that public opinion became established; at þér sé meir lagðr fæstnirð 13/4 that money-making comes more naturally to you

tlegg r. leg

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

tleiða (dd) lead, conduct; ~ e-u út set s-one on his way, see s-one off; ~ e-n a gputt accompany s-one on his way; md. pass. leiðask be
conducted, be taken forward; lét ek beita leibask eptir vinum minum note to 25/27
(2) leifða (dd) make dislike, make weary; e-m leifðisk e-t s-one grows tired of s-thing
leifðarmorginn m. the morning of the autumn assembly
(1) leírætta (tt) put right, correct
leiga f. hire, rent
leit f. search
leita (ad) look, search for (e-s thing); letum í nokkurra ráda 11/29 let us look for some steps to take in it; ~ eptir e-u seek for, follow up, press s-thing
lenda f. land; lendur miklar much land
lengi adv. for a long time
léttir a. light, easy; n. as adv. lightly, easily
leyna (nd) hide (e-u s-thing); ekki er þó at ~ that is not to be concealed
leyssa (st) free, release, let go; ~ af hóndum discharge, perform; md. pass. leysask be solved
líð n. following of men; support
líða (leîð, líðu, líðinn) go, pass (of time); ~ af pass on; ~ af pass by; ~ fram pass on, elapse; lîðr nú á sumarit (acc.) at leíðinn fram the summer now passes on to (the time of) the autumn assembly; heit líðr um máli 13/27 how does it go with the case
líðamannliga adv. adroitly, ably
líðafla m. force (of men)
líðveiðsla f. help
líðveiðslumaðr m. helper, supporter; ser enga líðveiðslumana sina sees no one to support him; ~ við 15/17, 29/18–19 be at stake, be involved
lík n. corpse
líka (ad) like; impers. e-m likar vel (við e-n) s-one is well pleased (with s-one)
líkendn pl. likelihood; eptir (at) líkendum according to probability, judging by appearances
líkligr a. likely; þat er þær þykki líkligt til mikilla hofðingja such as seem to you likely to become great leaders
líkr a. like, similar; likely
lîta (ad) look, see; md. refl. lîtask um look about (one)
lîta (leît, lítu, líttun) look, see; ~ á look at, consider; ~ við e-m look towards s-one; md. recipr. lîtask vel til look favourably at each other; md. impers. lízk mér it appears to me
litill a. little, small
litillátir a. modest, humble
litilmannliga adv. meanly, feebly
litilmenni n. man of low estate, man of humble expectations
lîtt adv. little
lîzk see lîta
ljöga (lígr, laug, lugu, loginn) lie, tell a lie
(1) lôfö (ad) allow, permit (e-m e-t s-one s-thing)
(2) lôfö (ad) praise
lôpt 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 sunðr open (see heill); er þó lokt nú? Lokit sem mun 13/28 is it finished now? Finished as far as it is going to be; lauk svá hans axi so his life ended; lýkr þar þessi sggu there this saga ends
lúta (lykr, laut, lutu, lotinn) intr. bend, bow
lýpta (pt) lift (e-u s-thing)
lýsa (st) publish, declare (e-u
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s-thing); display, show (e-t s-thing)

lær n. thigh
lær see lata

lög n. pl. laws, the law
lögkeinn a. skilled in law
lögleysa f. lawlessness, legal error
lögvörn f. legal defence
lógu(m) see lang

má see mega

maðr m. man, person; gen. pl. with n. a. or pron. hvat manna what (sort of) men; okki manna nobody; mart manna many men

magi m. belly

mákligleikr m. what is fitting; at mákligleikum according to deserts, deservedly

mákligr 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 pat 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

málarok n. conclusion of a lawsuit

máiamaðr m. lawyer, a taker up of lawsuits

málavóxtr m. (pl. málavéxtir) state of a case

málarunnr m. (in poetry) “tree of metal things” (i.e. of weapons), warrior, man

málskipti n. pl. matters, decisions of weight

máiðstefna f. meeting (for discussion)

malt n. malt

man see muna

manna see maðr

mannaðr a. manly; vera vel ~ have manly accomplishments

männrápsmaðr m. killer

mannheill f. and n. good report, popular approval; good fortune; hafó honum enn orbíl got til fjör ok manneilla 7/14–15 it had once more turned out well for his profit and reputation

mánnaval n. choice of men

mannvandr a. particular in choosing a man (husband)

mannvænligr a. promising

margr (n. mairi) a. many, a lot of; as subst. mair manna many men; så margr many a one; er eigi margra brögð 9/26 it is not the tricks of many, not many men are capable of such tricks; frétti margr frá Oddi he asked many a thing, much, about O.

marggreiddr a. much discussed

margtaladr a. much discussed

mark n. sign, mark; er pat til marks 32/12 it is a token (of it)

marka (abh) mark

márt see margr

mátr m. food

matsinkr a. mean with food

mátt, máttu see mega

máttur m. strength, power

með prep. with, by, among, between; with acc. fara ~ tuttugu menn go with (at the head of) 20 men; sótu þær ~ þær þær they sat with their following; ~ annan mann with one companion; with dat. ~ sér among themselves; ~ þær between them; eigi sóð dafar ~ sjúlfum þær not so downcast inside himself; þu hefri nýkki stórklaði ~ þer 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, mátt, mátt) be able to, may, be possible

meðir comp. adv. more, better

meðri, comp. a. bigger, more
mentr a. able, accomplished
merki n. standard, banner
merkiligr a. meaningful, noteworthy
mestr sup. a. biggest, most; n. as adv. most(ly)
meta (mat, mað, meta) estimate, value, judge
metaðr m. pride, self-esteem
mikill a. big, great, mighty, outstanding; n. as subst. mikit a great thing, a lot, much; ~ vexti big in stature; ~ borið with high free-board, outstanding, see borið; pykk mer mikit fyrir 26/20 I am very reluctant; e-m pykkir mikil um vert 4/23-24 s-one is impressed; n. dat. with comp. miklu much; mikit sðar much later
mikilmenni n. great man
mikilvirkr a. one who gets a lot done
milli, i milli prep. with gen. between, among
millum, i millum prep. with gen. between, among
minnka (ad) reduce
(1) minni comp. a. smaller, lesser
(2) minni n. memory, memorial; hafa at minnum have as memorials, remember
minning f. reminder
minnstr sup. a. least, smallest; n. as adv. least; er minnstr varir when least expected
misjafn a. unequal, various; n. as adv. misjafr hagr not always easy
missa (sst) lose (e-s s-thing); impers. misst einskis saðar 5/5-6 no sheep was missing (lost)
misseri n. season, half-year; pl. year, winter (one season to the next)
mistrua (ð) mistrust, disbelieve
mjör a. slender, narrow; n. as adv. sitja mjött sit with knees together
mjökk adv. much, very, pretty well, almost
moðir f. mother
morginn m. morning; á morgin tomorrow
mót n. meeting, encounter; slíkur héðningjar sem til móts eru 18/9 such chieftains as have to be faced; prep. phrase with dat. á móts(i), i móts(i) towards, against; abs. ok spyr á móti 16/27 and asks (for news) in return; risa í móti 16/22 oppose
muna (man, mundi, mundi, muna) 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 (muta = mut þ, muna þer 27/25-26, nd) usual future aux. shall, will, must, will prove, is probably, often with ellipsis of vera (verða); hvi mundi hann eigi sekr? why should he not be outlawed? lokit sem munu finished as far as it is going to be; einmalt mun þat everyone will say; ekki munu vít sðar 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 (lit) speak, say; ~ móts fix a meeting; ~ aptr take back one’s words; ~ eptir e-n bring a case after (for) s-one’s death; ~ i móts e-u speak against, contradict s-thing; ~ um decide (cf. note 26/16); md. recipr. mætisk við speak to one another; md. imper. mætisk illa fyrir it was spoken of with disapproval; at svó mæltu with this said
mætti see mega
mórk 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
naðsyn f. need, necessity, needful cause
naðsynligr a. necessary; n. sup. as adv.; naðsynligast most pressingly
né conj. nor
nefna (nd) name; ~ til mention, nominate
nei interj. no
neinn (nein, neitt) pron. anything (at all)

1. nema (nam, núma, numinn) take;
   ~ vild impede
2. nema conj. unless, except (that), save (that);
   hona ~ ríða what else but ride;
   með allt sitt ~ landit
with all his possessions except the land;
   ~ þér einum except to you alone
nenna (mnt) have a mind, care
niðr adv. down; cf. falla, koma, taka
niðrfall n. fall, dropping, collapse:
   ~ at sækum dropping of charges
njóta (nýtr, naut, nautu, notit) with gen.
   enjoy, benefit from; ef þú nýtr
   min vild if you have my help in it
nógri see gniógr
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. Iceland = farther east
norðr adv. north(ward), in the north
norðrsvéitir f.pl. northern districts coastal region in N. Iceland (east of Strandir, cf. Map A)
nótt f. (pl. nætr) night: í ~ tonight,
   last night
nú adv. now
nýbrýndr a. newly sharpened
nýlunda f. new event, novelty
nýtr a. good
nyxtsamlíogr a. useful, profitable

1. nær adv. near(ly), close(ly); þa
   ~ skálfara sem ek hefi 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)
nést adv. newly, just now
nestr sup. a. next, nearest, closest;
   n. 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 þá 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 nött
nókkurr pron. and a. a certain, some,
   any; s-one, s-thing; n. as adv.
   nókkut rather, somewhat
óðfúsi a. madly eager (til e-s for
   s-thing)
óðr a. wild, fierce
óðarlíðarmaðr m. man difficult to
deal with
óðæll a. difficult to deal with
   (1) of expletive particle (in verse);
   munu eigi . . . of synja 19/12–13
   you will not deny
   (2) of adv. too, excessively
   offan adv. from above, down
   offíkiliða. a. too big
   ofrás n. too big an undertaking
   ofsaga f. too much of a tale; segja
   ofsugur frá e-u exaggerate s-thing
   ofuss a. unwilling, not eager (til e-s
   for s-thing)
   ógláðr a. depressed
   ógleiða (óglaðd) make sad; md.
   ógleiðaðak become depressed
   óhlutdeilinn a. not interfering,
   inactive (um e-t in s-thing)
   óhögr a. difficult; eiga öhögt í búi
   find it hard to provide for one’s
   household
   ójafnaðarmaðr m. unjust man,
   overbearing man
   ok conj. and; adv. also, too
   ólíklígr a. unlikely
   ólíkr a. unlike, different; n. as adv.
   dissimilarly
   ólög n. pl. s-thing illegal, lawlessness;
   at ólögum illegally
GLOSSARY

ömorkiliga adv. unreliably, without serious meaning; see note to 9/10-
ömorkiligr 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 hlitr ór Melsandi a six-
teenth part of Melsland; minnka . . . ór því sem þú hefur til unni til 2/3 reduce . . . from what you have earned
orr n. word, speech; kveða at orð formulate, say precisely; cf. also note to 20/20–27
orrít see verða
orrar m. general talk, public opinion
órífiligr a. shabby, poor
órikr a. poor
órlausn f. help, solution of difficulty
óskilaðr pp. not settled, not handed over; impers. einn hlitr er óskilat er one thing which is not fixed
ósomi m. dishonour, disgrace; unfitting, despicable behaviour or action
ósomó (mó) f. dishonour, disgrace
óttað pl. fear
óvandaðr a. not carefully made or selected, of poor quality
óvesall a. not poor; er engum sé viðlikt öveslum which is acceptable to no one not poor, to no respectable man
óvirðing f. dishonour, shame
óvitaði pres. p. not knowing, in ignorance
óvænn a. unexpected, unlikely; unpromising
óx see vaka
oxi m. ox
óþurft f. hurt, harm
óætlandi a. unthinkable
páskar m. pl. Easter
prestr m. priest
pretottr a. crafty, underhand
ráð n. advice, plan, proposal; state, condition; (economic) circum-
stances, stores, household affairs or responsibility; marriage; hvat er þá til ráðs 17/19–20 what is to be done then; því hann sjá um ~ sitt 6/23 asks him to oversee her
affairs; hafa mikil at ráði 29/12 have much in the way of household
responsibility; katta ek ekki þetta mitt ~ 7/7 I do not at all count it as a marriage for which I am responsible
ráða (ræðr, réð. réðu, ráðnn) 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; rézk þar i sveit med vermgnum 2/9 and there joined a group of seasonal fishermen; rézk til bus 35/13–16 moved into the farm
ráðagarð f. plan, undertaking
ráðagarðaðar m. man of stratagems
ráðligr a. advisable
rammr a. strong
randa see rænd
rangendi n. pl. wrong, injustice
rangliga adv. wrongly
rangleti n. injustice, iniquity
rangr a. wrong; n. as adv. rangt wrongly
ras n. rush, frenzy; þegar eigi er ofmikit ~ á þer as soon as there is not too much hastiness in you
raun f. test, experience
rausn f. magnificence, a grand style of living
rausnarmaður m. man who lives in style
reidh (dd) wield, swing, raise; hefur reidda (f. sg. acc. agreeing with object) óxí has an axe raised
reiði f. anger
reifa (fó) sum up (see Intro. pp. lvi–lvii)
reiðing f. summing up (see Intro. pp. lvi–lvii)
reika (ad) wander irresolutely; hingat varð mér ná reikat 23/16 I just chanced to wander in this direction; ~ á fótum 18/17 be uncertain in one's gait

reka (rak, ráku, rekinn) drive, impel; make move; mér sjýmk Odd nóg nauðsyn til ~ 11/22 need enough seems to me to drive O. to (undertake) it; hann . . . rak undan skyggnur 12/22 (cf. note) he peered from under it (the hood); ~ geldinga drive wethers; rekr a honum tálgu-knif 36/12 drives a whittling knife into him; md. reksk þat þar um spílluna 33/15–16 it gets scattered about over the assembly ground

(1) renna (rann, runnu, runni) intr. run

(2) renna (mnd) ir. with dat. run, make run; þeir ~ augum til sjóðsins 15/6 they cast their eyes on the money-bag

rett see rétt

rétta (it) put right; ~ fram hóndinu stretch out one's hand (to shake hands); md. pass. réttask be put right, made good, redressed

röttendi n. pl. justice

réttliðr a. just

réttligr a. just, proper

rétr a. right, just; n. as adv. justly, rightly

réttseyna a. taking a just view, just

reynna (nd) try, put to the test, discover from experience; md. pass. reynask be proved, turn out, prove true

riða (reið, riðu, riðinn) ride

rifligr a. fine, prime

rikr a. powerful, rich; n. as adv. forcefully, energetically

risa (reis, risu, risinn) rise, get up; ~ í mötti, ~ við rise up in contention, oppose

risna f. munificence

rjúfa (rýfr, rauf, rafu, rofinn) break

róa (rer, reri, róinn) row

rønd f. rim, shield; þeyr randa (in poetry) “thawing wind of shields”, battle

(1) sá (sú, þat) demon. pron. (sometimes used without particle in rel. constructions); þið þat óríftigast fask 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 (ad) with dat. gather, collect; md. refl. spjnuðsk honum skjött þingmenn assembly men soon flocked to join him

saga f. story

sagt see segja

saka (ad) harm; impers. sakar eigi it does no harm

sakar, sakir (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

sæmr a. (mostly used in the weak form) (the) same; stíkt í sama the same (thing), similarly

sandr m. sand

sanna see spnur

sannendi n. pl. truth

sannligr a. probable

sannorðr a. truthful

sannr (spn, satt) true, just; ~ at e-u guilty of s-thing; as subst. verða viss ins sanna get to know the truth; mð spnna with truth, truly, n. as adv. satt truly; þera satt upp report truly, bring up the truth

sannreyndr a. truly proved (at e-u guilty of s-thing)

sár n. wound

sárliga adv. sorely, bitterly

sat see sitja

satt see sannr

sáttir f. pl. peace settlement, reconciliation; sáttir Áms ok Austra (in poetry) “settlement of Ámr
and Austri” (i.e. of giant and dwarf), the mead of poetry, poetry
sattr a. at peace, reconciled
satu see sitja
saúðahvarf n. disappearance of sheep
sax n. a kind of big knife (see note to 36/1)
se, see sjá, vera
seggr m. (in poetry) man
segja (seg imp. sg., saði, saðr) say, tell (frá e-u about s-thing);
Oðr segir á (abs.) reði sina 6/4 O.
says his anger will fall on him; segi
hon at vít sém sättir 11/3 let her
say that we are agreed; ~ af e-u
speak, tell of s-thing; ~ til sekðar-
marka describe outlawry-marks,
i.e. the tokens by which an outlaw
may be recognised; ~ upp gerð
announce terms of settlement; þó
at hann sê saðr rikastr 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. saððsk þat reyt
hafta 5/16 said he had found by
experience
segl n. sail
seimr m. (in poetry) gold
seinka (sê) delay, hinder
seinn a. slow; n. as adv. slowly;
koðu seint mundu at róa til Noregs
34/8–9 said it would be a slow
business rowing to N.
sekð f. penalty, outlawry (see Intro.
p. lix)
sekðarmork n. pl. description of an
outlaw
sekr a. condemned, under penalty,
outlawed (um e-t for s-thing); see
Intro. pp. lviii–lix
selja (tld) sell, deliver, hand over; ek
hefi seldan (m. sg. acc. agreeing
with object) varning minn I have
sold my wares; ~ sjálfdæmi yield
judgment in a dispute to oppo-
ment’s sole decision
(1) sem conj. as, as if; ~ skýtast as
fast as possible
(2) sem rel. particle who, which, that
(cf. at 6, er 2); þar ~ where,
whereas
sém see vera
semja (sambí, samdi) agree, arrange
senda (nd) send; ~ eþir e-m send
for s-one
sér see sjá
sett n. raised flooring, see note to
10/31
setja (itt) 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
settí 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 siða hett-
una 12/22 he wore the hood low
(drawn over his face)
(2) siðr comp. adv. less; eigi . . . at ~
none the less
siga (seig, sé, sigu, siginn) sink
down, slip, slide (usually implies
slow motion)
sigla (ld) sail
silfr n. silver
sína n. time, occasion; at sínni this
time, for now
sitja (sit imp. sg., sat, sáu, setit)
sit: er þá setir (p. subj.) á hlustinni
see hlust; ~ um kyrri stay quiet,
be inactive; ~ ðyr, ráðlaus
fyrir see fyrir; ~ fyrir svo um sit
to outface the answers, be spokesman
sítt sup. adv. least; ~ til farr 7/19–20
least capable of (acting in it)
sjá (se imp. sg., cf. note to 4/14, sér,
sjà rít 11/29, só[u], sénn) see:
~ fyrir e-u 5/23, 15/11 make ar-
rangements for, have an eye to
s-thing; bíðr hann ~ um ríð sitt
6/23 asks him to oversee her
housekeeping, manage her affairs;
hefi ek sét yfir ríð þitt 10/7 I have
looked over, inspected, the state of
your stores; á ek þar til trausts at ~
er þú ért 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 í a case); cf. Intro, p. lix
sjálfir a. self
sjau num. seven
sjávargata f. path by which one
gets to the sea
sjóðr m. money-bag, purse
skáði m. damage, loss
skal see skulu
skáld n. poet
skáli m. main living room; sleeping
room
skálm f. crude big knife, see note
to 36/13–4
skammr a. short; n. as adv. a short
way
skap n. mind, temperament
skapféldlega adv. agreeably,
attractively
skaplyndi n. temperament, dis-
position
skemma (mmd, mmd) with dat.
damage, destroy
skemmtan f. amusement, enter-
tainment
skikkjuskaút n. skirt of a cloak
skilja (lð, ld) part, separate; ~ talit
end the conversation; impers.
skiljir med þeim they part; md.
recipr. skiljask leave each other,
separate; refl. skiljask vid e-t leave,
give over s-thing; skilktu 33/19 =
skilkt þú, imp. sg., see armr; under-
stand; md. impers. mér skilsk
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
skjalðaskriði n. pl. battered old
shields
skjót a. swift; n. av adv. quickly,
last; sem skjótast as fast as possible
skora (ad) challenge, encourage,
call on (á e-n til e-s [on] s-one to
do s-thing)
skorta (r) 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 (skreid, skridu, skridinn)
slide,
slip, glide (of a ship’s way through
water)
skul f. debt; kaupa í ~ buy on
credit
skulu (skaltu = skalt þú, skal, skylti)
be obliged to; ek skal I shall, must,
am to; (with ellipsis of vera) yftr
þóru skaltu konung 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 (ad) oblige, require: or hann
~ lag til 6/11 which the law re-
quires of him; séð láta þar hoáir
sem engu atí við óbr at ~ 2/18–19
both behave in that as if they had
no obligations to anybody else
skyldr a. related
skyti see skýta
skómm f. shame
skóru(g)liga adv. nobly, splendidly
slátr n. fresh meat, slaughtering
sliðrar f. pl. sheath, scabbard
sliðr 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
slítn n. wear; hon var komin at slíti it (the cape) was threadbare
slóði m. s-thing trailed, trail, track; consequence
slyðliga adv. unfortunately, disastrously
slógt f. cunning, slyness
(1) slógr a. cunning, sly
(2) slógr m. profit (íl e-s in s-thing)
snarligr a. quick, swift
sneypa/ disgrace
snimma adv. soon, early
snúa (sýr, sneri, snúinn) with dat. when tr. turn; sýr Ofegfr fyrir hana 18/21–22 Ó. steps across in front of him; vil ek at þu snuíð eigi svá skjót 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
snófurligr a. decisive, deft, quick
sóta 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; ~ víð engan mann mat 1/9–10, 19/24–25, 32/11 refuse food to no one; ok sverða (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
spérsda see spara
spilla (lít) with dat, spoil, destroy; ~ surum break oaths
spjalla (að) chat, converse
spotta (að) mock, ridicule
spretta (sprett, spruttu. sprottinn) start, spring
spyrja (spyrði) ask (with gen.): md. pass. skal nú eigi spyrjask látta
stóðfaste f. fixed place to live, homestead
stóðfestask (st) settle down to live
stóðr m. place; í stóðinn instead
stafn m. stem (prow or stern of a ship); hafa e-t fyrir stafnari have s-thing as an aim, be engaged in s-thing
stafur m. stick, staff
staka f. ditty, a stanza which stands on its own
stal see stela
standa (stendr, stótt 2nd person p. sg., stóð, stóðu, stóðinn, stóði p. subj) stand; stendr nú bút með miklum blóma the farm is now very flourishing; ef eigi stóði ættli þess yfir 24/29 if this litigation were not going on
stappa (að) thrust, jab (e-u with s-thing); stappadí níðr 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. Ivii)
stefnufør f. a journey to make a summons (see Intro. p. Iviii)
stela (stal, stálut, stóltnn) steal, rob (e-n e-u s-one of s-thing)
stendr see standa
sterkr a. strong
steypa (pá, pl.) with dat. overturn, pour out; steypði ör (abs.) stafinu poured the silver out of it
stilla (lít) with dat. moderate
stingi m. stabbing pain
stóðhross n. stud-horse
stóravöigr a. very rich
stórgjof f. large gift
stórlæki n. great blemish, vice
GLOSSARY

stórrlyndr a. magnanimous, munificent
stórmenni n. great, outstanding man
stór a. big, great
stóreveal adv. extremely well
stót see standa
strengr m. string, bowstring
strjúka (strýkr, strauk, struku, strokinn) rub, stroke; strýkr handleggina 28/12 cf. handlegg
strönd f. shore, coast
stuldr (stuldr) m. theft
stund/f. time, period of time; lída nú stundir now time passes; af annarri stundu in a little while; dat. pl. as adv. stundum sometimes
stublich adv. shortly; coldly
stýðja (stúddi) prop, support {e-t, s-thing); md. refl. stýðjask vid e-t lean, rely on s-thing
stýkr m. strength, source of strength (at e-m in s-one)
stoði see standa
stórð adv. south(ward), in the south
sultr m. starvation; fara himi i sultinn go back to the hunger
sumar n. summer
sumar a. some; as subst. sumir some people
sundr, i sundr adv. apart; lúka í ~ open
svá adv. so, thus; cf. húa; conj. ~ sem as; conj. ~ at so that
svána adv. so, thus
sva n. answer; see sitja
svara (að) answer (e-m e-u s-one with s-thing); ~ fyrrir offer a defence
svartleggja f. “black-leg”, battle-axe, see note to 32/10
svartur a. black, dark
sveigja (gð) bend; má kalla nökkut sveigja 14/27 one may call it rather bent, out of true
sveinn m. boy, lad
sveit f. company, following; district
svelta (lí) tr. starve
sverja (sör, sóru, svarinn) swear
svikja (sveik, suiku, svikinn) betray, cheat
svivirðing f. dishonour
sykn a. not under penalty, guiltless (see Intro, p. Iviii)
sýn f. sight
syna (nd) show, reveal; md. pass. (impers.) e-m sýnask 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
sysla (að) be busy, see to, do
sæng f. bed
séra (rð) wound
sæta (tt) with dat. amount to, be linked with (as cause and effect), imply; hei sætur pat what accounts for that
sætur 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
sæmd (sömd) f. honour, distinction; geir e-m ~ see geir
sæmdarhlutr (sömd-) m. honourable part, honourable present; what bestows honour
sæmdarleysi (sömd-) n. dishonour
sæmir a. honourable, fitting
særi n. oath
sogn f. saying, report
sög f. matter, cause (til e-s of s-thing); offence, accusation, case (á hendr e-m, vid e-n against s-one); cf. sakar, sakir
sönnur f. pl. proofs (á e-u of s-thing)

sýg f. (tekr, tóktu = tókt þa, tók, tóku, tekinn) take, take hold of, begin; hann tók þó vel he responded amicably; er mik tekir henda which (chance to) concern me; ~ tal
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start talking, talk; tekr at hafa vel fe 2/23-24 begins to have money in good measure; lok af byr (acc.) the wind dropped; ~ frá 28/20 subtract, reject; ~ niðr (of animals) graze; nu er þar til at ~ at now the story is to be taken up where; ~ til orðs (orda) start speaking, speak (á about it); látat mesta til sin ~ 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; ~ vid e-m receive s-one, take s-one in; ~ vid (e-u) receive, accept, take charge of (s-thing); md. e-m teksk e-t vel 6/6, 10 s-thing goes well, succeeds for s-one; (honum) teksk enn vel til þessa 2/26 he again succeeds well in it; sýsliga tekist hafa 11/10 had turned out disasterously; md. refl. takask e-t á hendr undertake s-thing; recipr. takask i hendr take each other by the hand, shake hands

tal n. talk, conversation; ganga á ~ go to talk; varu þá menn komnar til tats við Egil men had come to talk to E. then
tala (að) talk, speak (víð e-n um e-t with s-one about s-thing); opt taladi konungr vel til mín the king often spoke graciously to (or of) me; md. recipr. talask við talk to each other

tálgukníf m. whittling knife
telja (tálði, tálði) count; ~ at find fault with; md. impers mér teksk til I work it out, calculate
tengdamaður m. s-one connected by marriage
tíðendi n. pl. event; news; þat verðr til tíðenda it happens
tíðr a. usual, common
tiginn a. of titled rank
tígr m. decade, a ten; hann (acc.) skorti . . . fjóra tígru (acc. pl.)
geldinga (gen. pl.) 8/21 he was lacking 40 wethers

til prep. with gen. to, lor, in order to, by way of; ~ þess at minnka gordina in order to reduce the award; gnóti ~ 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 víti ~ þess at sjá he will have wit enough to see; conj. ~ þess er until
tíföng n. pl. supplies
tillag n. contribution, addition
tillagagöðr a. helpful, one who makes constructive suggestions
tilstilli n. management (um e-t of, in s-thing)
tiltekiðja f. activity, behaviour
tími m. time, occasion; enn tíma once

títra (að) shake, shiver; cf. note to 28/13

tiu num. ten
tjarða f. tar, pitch
tólfr num. twelve
torsóttur a. difficult to overcome or make headway against
torveldligr a. difficult
torveldr a. difficult
torvirður a. difficult to assess
trauðr a. reluctant; n. as adv. traut hardly, scarcely
traust n. support; confidence; ~ á beira 16/21 have the confidence
troða (troðr, troð, trúðu, troðinn) tread; ~ undir fótum trample on
troll n. troll, devil
trúa (ð) mostly with dat. believe, trust, put faith in

tuttu num. twenty
tveir (tvær, tvau) num. a. two

úlfur 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 vest see verðr;
dema um judge; velja um choose among
umsysla f. management, care
umtolur 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 nökktur ~ verði um fjáráupp takit even though some trick to minimise the confiscation is tried
undarligr a. strange, wonderful
undir prep. with acc. (sense of going under) and dat. (sense of being under) under; depending on; vera vikt.
koma ~ e-n 28/26–27, 32 be submitted to s-one [s-one’s decision]:
~ liti flestra see eiga; taka ~ e-t support s-thing; sitja ~ bordi sit at table
ungr a. young
unna (ann, unnt, unnat, ynni p. subj.) grant, allow, not begrudge (e-m e-t) ~ s-one s-thing; be willing for s-one (e-m) to get (have) s-thing (e-s);
ynmak ( = yna ek) ydr ... líja hlátr at láta ... ok sjómarkaður 20/24 27 I would cheerfully see you lose gold and get dishonour
unnit see vinna
upp adv. up, upward; upp i fellit see heyra
uppi adv. (sense of rest) up, upon, on top;
hafa ~ make known, reveal
upperzulumikill a. assertive, insolent, turbulent
út adv. out, outwards; ~ hér out here, in Iceland; láta ~ put to sea; leita 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. fyrrir ~ outside; adv. from outside; on the outside; fara ~ go abroad (from Iceland); as conj.
after neg. ( = nema) 27/19 except
úti adv. (sense of rest) out, outside;
finished; er ~ várú jólin when Christmastide was over
vaðmál n. wadmal, homespun cloth; cf. note to 2/7
vaðr m. fishing line
vaðfízk see veðja
vafrleysa f. nonsense
vakna (að) wake up
val n. (and pl. vpl) choice
vald n. power, authority; cause, agency, doing; Öspakr bídru nú á hans valdi vera Ö. bídís it now be in his (Odd’s) hands, says he leaves it to him to decide; af manna vplumum of men’s doing (i.e. not natural or accidental)
valda (veldr, olli, valdit) with dat. cause, be responsible for
vallar see vpltr
ván n. hope, expectation, likelihood;
epir vánnum according to expectation, as expected; ~ á e-u or e-s expectation of something (at e-m from s-one); nú er sæ einn eptir er ólum mun þykki ãills at ~ 30/3–4 now only that man is left from whom everyone will think there is likelihood of evil; vánnum betr better than expected; þeir sem þangat var ~ those who were expected there
vanði (vandi) m. custom (6/6)
vandi m. difficulty; obligation; koma
i vanda get into trouble; þó er þér nökkrur ~ á við hann yet you have some duty towards him
vándr a. bad, wicked
vandradó n. difficulty, trouble
vanefni n. pl. lack of means
vanhöld n. pl. impoverished housekeeping; neglect, failure to keep farmstock alive
vanr m. used, accustomed (e-u to s-thing)
vær n. spring
(1) vara f. wares, goods
(2) **vara** (rð) impers. er minnst varr
when least expected: eigi varði mik
I did not expect
**vára** (ad) become spring
**varteyta** (it) preserve, take care of; md. pass. varteytað be looked after
**vargr** m. wolf
**várkunn** f. excuse
**varla** adv. hardly, scarcely
**varna** (ad) refuse (e-m e-s s-one s-thing)
**varningr** m. merchandise
**varr** a. aware (e-s of s-thing)
**veia** (er, ver imp. sg., ertu = er turb, var. varu, verit; se pres. subj., veri p. subj.) be, exist, stay, live; nú er at segja now is to be told; var pat er því myndi vel varat 24/20-21 there was a time when it would have been favourably answered; ~ eftir 29/14, 30/3, 33/14 be left, remain; ~ fyrrir be, be present: 20/3 lie ahead; ~ fyrrir e-u 7/11, 18/27 be in charge of s-thing: ~ til 22/32, 32/15 be, be at hand; er pat til, Gellir, at sitt standdim upp 30/15 it is for us, G., to stand up; ~ bóði 5/12 be present, at hand, on the spot
**verda** (varð, urðu, ordinn, 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 orðið 11/5 this has turned out to be the worst of deeds; silfrs þess er þeir kunni ~ 22/11-12 silver of the best quality that could occur (be found); nema þökkur 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 þer verði þilljumál 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 laus nú sem ekki sé at orðið 8/17-18 O. behaves as if nothing had happened (in the matter); ~ fyrrir e-u get in the way of s-thing; ~ fyrrir skýðum 9/22 suffer losses; pat verðir til leidda it occurs in the way of news, it happens; ~ bóði respond, react; eigi þarftr... svá öðr bóð at verða 10/5-6 you more than common civility
**veita** (it) trick; ~ um manage, deal with
**velja** (valð, valdi) choose
**vellir** see eftir
**vera** (er, ver imp. sg., ertu = er þú, var. varu, verit; se pres. subj., veri p. subj.) be, exist, stay, live; nú er at segja now is to be told; var pat er því myndi vel varat 24/20-21 there was a time when it would have been favourably answered; ~ eftir 29/14, 30/3, 33/14 be left, remain; ~ fyrrir be, be present: 20/3 lie ahead; ~ fyrrir e-u 7/11, 18/27 be in charge of s-thing: ~ til 22/32, 32/15 be, be at hand; er pat til, Gellir, at sitt standdim upp 30/15 it is for us, G., to stand up; ~ bóði 5/12 be present, at hand, on the spot
**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** (vaðti, vaðit) wrap (e-u e-t s-thing round s-thing); md. pass. or refl. veftið i become involved in
**vegr** m. way; hvern veg 14/11 how, cf. hennig
**veytilla** f. trumpery honour
**veiðarfæri** n. pl. fishing gear
do not need to get so furious at it

**verðr** (n. vert) a. worth, worthy, deserving (e-s of s-thing); **ýrkurs** ~ 6/28, 12/4 of any value; (e-m) **ýkurr mikilis (einskis, minna) um** (pat) 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

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

**vermaðr** m. seasonal fisherman

**verstr** 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; a

**vettir** 3/13—14 in the (last) winter

**vetrlangt** adv. over the winter

**vexti** see **vextr**

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

**viðskipti** n. dealing(s)

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

**viðtækr** a. acceptable

**vig** n. killing

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

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

**víkja** (veik, viku, vikinn) with dat. when tr. turn, move aside, move; Öfeigr veik hjá þúðardurunum 18/19—20 Ó. moved aside by (from) the booth-entrance; ok veir þeir at ~ aptr fébrinni 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 víkir 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

**vínatta** f. friendship

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

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

**vinfengi** n. friendship

**vinna** (vann, unnu þér 14/19, unnu, unnninn) work, perform; ~ eð 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 hóart ek vil þat til ~ 26/20—21 I do not know whether I will do that to achieve it; ok eigi hirðir hvat til fjárins vinnr 30/5 and he does not care what he does for the money; þat vinn ek til einskis at sviðja 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

**virðulígr** a. honourable

(1) **visa** f. verse, stanza

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

**viss** a. certain; known; verða ~ (e-s)
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get certain knowledge (of s-thing);
at visit certainly, for sure; n. as adv. certainly; só vist so indeed, yes certainly

vissi see vita

vit n. wit, intelligence

vita (veit, vissi, vitat) know, get to know, realise; ek mun . . . ò at hann vili settask 10/27-28 I shall find out whether he is willing to come to terms; ò til know, be conscious of; point towards; heit megi til vita, nema þér þótt vár hér?
34/9-10 what can one know but that you will be waiting for us here?

vítja (ad) with gen. visit

vitr a. wise

vitsmunir m. pl. intelligence

vizka f. wisdom, understanding

vænn a. promising (til e-s to become s-thing); handsome, beautiful;
þæ er vænt um 16/8 then it is a pleasant prospect

vænta (nt) with gen. expect, hope for; impers. þess vænta mik I expect

völl see val

völlr (gen. vallar, pl. nom. vellir, acc. völlu) m. field, plain; flat ground; with def. art. 18/3 = Pingvöllr; pl. (with def. art. 13/24, 18/6, 33/16, without 28/9) the grounds at Þingvöllr, cf. Map C

vönn f. (and pl. vornir) defence (at law); cf. Intro. p. Iviii

vört f. lip

vöxt (dat. vexti) m. growth, stature

yfir prep. with acc. (of movement) and dat. (of rest) over

ýgr a. fierce, savage (víðskiptis in dealings with people)

ynna(k) see unna

yrði see verða

ýtar m. pl. (in poetry) men

yxn n. pl. oxen

þá adv. then; conj. ò er when

þáðan adv. thence, from there: from then

þagat see þegja

þagna (ad) fall silent, be silent

þakka (ad) 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; ò var Öspakr it was ò.; ò í 36/19 therein, in it; ò í mot 15/8 in return; ò môd 21/27 therewith, along with it; ekki vil ek ò um talu I will not say anything about it; ò . . . sem (er) there . . . where, where, wherever; ò er nú flest um talu sem mál Ödds eru 18/6-7 it is O’s affairs that are chiefly talked about; á ek ò til trausts at sjá sem þú eri 28/16 I am supposed to look to you for support; víðskí ek ò vel sem hann var 2/31-32 was well esteemed wherever he was (everywhere); conj. ò til er until

þarfr a. useful, helpful

þáttu see þegja

þegar adv. at once, straightway: conj. ò (er) as soon as

þegit see þegja

þegja (þegi þú imp., þagði, þagat) be silent, keep silent about; er þér man betra þagat which will be better for you unsaid

þeyr m. thaw, thawing wind; ò bykkra randa (in poetry) “wind of stout shields”, battle

þiggja (þáttu = þátt þú, þágu, þeginn) receive, accept; ò brúltaup be guest at a wedding

þili n. partition, cladding (on inside wall)

þing n. assembly; vera í þingi móð göða 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, þót
although, even if, if
þoka f. mist, fog
þora (rā, -at) dare, risk
þótt see þó and þykkja
þóttu see þykkja
þrettan num. thirteen
þröði ord. third; þat it þröðja er ... the
third thing which ...
þrír (þrjar, þjú) num. a. three
þróta (þrótr, praut, prautu, prötinn)
impers. with acc. of person and thing
come to an end, be short of; er
veizluna praut when the feast was over
þundar m. pl. (in poetry) gods; ~
þykkr randa þeys gods “of the wind
of stout shields” (i.e. of battle),
warriors, men
þungligr a. heavy, difficult
þungr a. heavy, difficult, bad; n. as
subst. a difficult thing; see etja; n.
as adv. heavily, with difficulty
þurfa (þurftu, þurfu) need (e-s
s-thing); be necessary; impers. þat
þurf 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
þurfu a. needing (e-s s-thing)
þvi (n. dat. of þà demon.) ade.
therefore; conj. i ~ er at the
moment when, as; conj. ~ ...
at because; with comp. adv. see
betr, heldr
þvílikr a. such
þykkja (þótti, þótt, þótti p. subj.)
seem, appear (e-m to s-one; often
with ellipsis of dat, pron.); be
thought; þykkir vel varðweisk
hafa 7/15–16 it seems (to
him) well looked after; eigi er þat
raðið at honum þótti allt sem hann
taladi 29/7–8 it is not certain that
he meant all he said; e-m þykkir
mikit fyrir (at gera e-t) 2/20 s-one
finds a great obstacle in the way
(of doing s-thing), s-one is very
reliant (to do s-thing); er þó
þótti mestr þykkjá legi mestr þar 1/12
who was then thought the greatest
leader there in the west; þykkir þú
hafa þragð undir brúnnum you are
thought to have a deceitful look
(cf. þragð); þótti slyssliga tekin hafa
11/10 it was thought to have
turned out disastrously (for him);
md. containing subject of follow­
ing inf. (often with ellipsis of vera)
altr þykkjask þeir vel komni 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 ærin einn
13/9 you thought yourself amply
self-sufficient
þykkur a. thick, stout
þøtt see þykkja
þókk f. thanks, gratitude
åtla (ad) think, reckon, intend; ~
et 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 ætlar þatan he means to
go abroad; ætlar til Borgan intends
to go to B.; with acc. and inf. ek
ætla Óspak stótt hafa I think Ó.
stole them
åtelan f. plan, intention
ått f. family, lineage
åttborinn a. born of a (notable)
family; ~ til e-s born (of a family
with a tendency) to s-thing
åttstórr a. of great family
åvi f. life
ørendi (ørendi) n. errand, errand’s
purpose or result
ox f. axe
ørinn a. ample, amply sufficient;
þú þóttisk þér ~ einn 13/9 you
thought yourself amply self-sufficient

œsa (st) urge on, incite; ~ mālit
press on with the case

œstr a. excited, strongly moved; n.
as adv. energetically

qōru(m) see annarr
qoll see altr
qoln see altn
qolteiti f. ale-jollity, party game
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Map B. The land-round Hánaflói and Hánafjörður.
Map C. Pingvöllur. Based on the map made by Samuel Eggertsson published in Matthias Einarsson, Pingvöllur. Alþingishafðurinn í forn (1945).