TWO
ICELANDIC STORIES
HREIÐARS ÞÁTTR
ORMS ÞÁTTR

EDITED BY
ANTHONY FAULKES
SECOND EDITION

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This, the fourth volume to be published in our Text Series, comprises two remarkable Icelandic tales. The first, *Hreiðars þáttr*, is in an ancient narrative form. It is one of the oldest Icelandic short stories preserved and its archaic style adds greatly to its interest. The story also gives an insight into medieval humour, very different from that of today.

The second tale, *Orms þáttr*, differs greatly in age and type from *Hreiðars þáttr*. It is a late composition and reveals a taste that grew in Iceland in the late Middle Ages, a taste for stories of adventure, magic and feats of strength.

The spelling of both texts has been normalised. In the first case, since the text is archaic, an archaic spelling is adopted. In the second, the spelling used by the editor approaches that of Modern Icelandic.

It is hoped that these two texts will provide an introduction to Icelandic narrative prose of different ages, and be especially of service to students who are not satisfied to read snippets in standard handbooks.

I wish to thank Mr Richard Perkins, who read a proof of the Glossary, and Mr David Thomas, who has given great assistance in the production of this book. On behalf of the Society I must express our great gratitude to the Managers of the Dorothea Coke Fund of the University of Cambridge for the kind consideration they gave to our request for financial help towards its publication.

G.T.-P.
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A.F.
[1967]

PREFACE TO SECOND EDITION

For this new edition the text has been entirely reset and numerous additions and corrections made, as well the binding being restored to something like that of the original edition.

A.F.
[2011]
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ABBREVIATIONS

ÍF Íslenzk fornrit I– (1933– ).
Ln. Landnamabók (ed. Finnur Jónsson, 1900).
NN E. A. Kock, Notationes Norræne (1923–44). [References are to the paragraphs.]
Qrv. Qrvar-Odds saga (ed. R. C. Boer, 1888).

MANUSCRIPTS

A AM 66 fol. (Hulda).
B AM 567 4to.
F GkS 1005 fol. (Flateyjarbók).
H GkS 1010 fol. (Hrokkinskinna).
M GkS 1009 fol. (Morkinskinna).
S GkS 2845 4to.

All Icelandic quotations, including those in the textual notes pp. 79–80, are given in normalised form.
INTRODUCTION

*The þáttur in Icelandic literature*

The primary meaning of the word þáttur (plural þáttir) is ‘a strand’ (in a rope), but it early developed various metaphorical meanings with the basic sense of ‘a subsidiary part of something’. When used in medieval manuscripts of pieces of narrative writing, it refers to episodes or ‘strands’ of a story subsidiary to the main theme.¹ Since many such episodes were themselves originally independent stories, the word has come to be used by modern editors to describe a particular kind of short story in Icelandic prose. Just as the word saga, meaning simply ‘something told, a story’, has also acquired the more particular sense of ‘a narrative in Icelandic prose of certain dimensions’, so the word þáttur, from its older sense of ‘episode’, has come to be the name of a particular genre, ‘a narrative in Icelandic prose of limited dimensions’. The two words, as they are now used, indicate a difference between two genres similar to that between the novel and the short story in modern English literature.

Icelandic short stories, therefore, came to be called þáttir because many of them are preserved as episodes in sagas, chiefly Sagas of Kings.² Indeed hardly any þáttir exist as independent stories in

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¹ e.g. Flb. I, 558, II, 176 (headings of extracts from Orkneyinga saga included in the sagas of Óláfr Tryggvason and Óláfr the Saint); I 299, 533 (extracts from Hallfreðar saga). Cf. the prologue to Flateyjarbók: . . . frá Óláfi konungi Tryggvasyni meðr öllum sínum þáttum &c. The word þáttur is not used in the headings of any of the many episodes in Morkinskinna (c. 1275). Note also the words þáttir and bragþáttur in Lexicon Poeticum, rev. Finnur Jónsson (1931).

² The most important collections of this kind are in Flateyjarbók (GkS 1005 fol.) and Morkinskinna (GkS 1009 fol.).
manuscripts older than the fifteenth century, though there is little doubt that many of them were originally independent, and some may be older than the sagas into which they have been incorporated. There is often reason to think that the texts of such stories were altered, particularly by being shortened, when they were included as parts of larger works.

Some **flættir** are probably older than the oldest Sagas of Icelanders. They are often about the dealings between some Icelander and one of the kings of Norway. They are therefore to be considered an offshoot from the writing of Sagas of Kings, though as the genre developed, **flættir** also came to be written on many other subjects, including themes similar to those of the Sagas of Icelanders and the Heroic Sagas. But in the first place they seem to have been written to assert the position and importance of the Icelander at the court of Norway (the heroes of many of them are court poets). They may therefore have facilitated the transition from the writing of stories about the kings of Norway to the treatment of purely Icelandic subjects.

The distinction between a **fláttr** and a saga (in the modern senses of the words as names of literary genres) is not primarily one of length. It is also a question of subject-matter, treatment and style. The saga, like its equivalent in verse form, the epic, is a leisurely affair, that can delve deeply into motive and spend many words on circumstantial description and details of subsidiary importance (such as, for instance, genealogy). The **fláttr**, like the epic lay, must make its effect with bolder strokes, and must be content merely to suggest complexity of motive with subtle outline, although

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1 Among the oldest are GkS 2845 4to and the parts of Flateyjarbók written in the fifteenth century. The older parts of Flateyjarbók also include a few independent **flættir**, but not a random collection.

2 See J. C. Harris, ‘Genre and Narrative Structure in some Íslendinga **þaettir**’, Scandinavian Studies, 44 (1972), 1–27.
this does not mean that the form precludes the same profundity and insight into character as can be achieved on the larger canvas.

Most of the stories now classed as *flættir* contain only a single-stranded story, often a single episode or group of closely related episodes about one man, while the sagas usually tell the whole life-story of a man or group of men, or the history of a family or even a district. The Sagas of Kings mostly relate the events of a reign or dynasty. The heroes of *flættir* are often historically unimportant men (sometimes they are not even named), and the events related historically insignificant, but the sagas tell of the great deeds of great men, of the heroes of Icelandic antiquity or the kings and jarls of Scandinavia; or else they tell of the lives of holy men. Most of the Sagas of Icelanders relate to the period from the end of the settlement of Iceland in 930 to the death of St Óláfr in 1030, and although they are not lacking in humour, they are on the whole devoted to a serious reconstruction of this heroic age of Iceland. Many *flættir*, however, relate to later periods, and many are humorous stories obviously written purely for entertainment. Although these differences may in part be due to the accidents of preservation, there do seem to have been traditional restrictions about the proper subject for a saga which did not apply to the *flættir*. The *flættir* seems in many ways to have been a less formal sort of composition than the saga (the closest equivalent in English is perhaps ‘anecdote’) and could with some justification be considered to stand in the same relation to the saga as the *fabliau* stood to the more formal romance in other parts of Europe. For this reason the *flættir* cannot be thought of as the raw material for sagas, or the sagas as expanded or amalgamated *flættir*;¹ they are two distinct genres.

¹ This view is revived by Wolfgang Lange, ‘Einige Bemerkungen zur altnordischen Novelle’, *Zeitschrift für Deutsches Altertum*, LXXXVIII (1957–8), 150–59.
Many of the þættir contain a high proportion of conversation, and in accordance with the lighter tone of many of them, the style often gives the impression of being colloquial, in contrast to the more formal style of the sagas. This is probably a deliberate attempt by their authors to achieve a style closer to that of oral storytelling. It is not likely that any of the þættir that survive are literal transcriptions of oral tales, although like the sagas, some may be based on oral sources (especially those that contain old verses may be based on oral traditions in prose handed down as accompaniments to the verses). But the þættir as we have them are literary works, bearing all the marks of careful composition and deliberate artistry. Most of them are concerned with the portrayal of character, and such a preoccupation with character is not typical of oral storytelling. Oral tales undoubtedly existed in medieval Iceland, but nothing at all is known of their form or style, and little of their subjects. The word þáttir, which is the name of a highly-developed literary genre, must not be applied to them.1

There is nothing in the story of Hreiðarr that could not actually have happened. Unlike many medieval stories, it has no supernatural elements, and it does not assume in the reader a particular religious or moral outlook. The only thing the modern reader might find somewhat foreign is the joke that is the climax of the story, Hreiðarr’s gift of a silver pig to King Haraldr. This is a reference to the king’s father’s nickname (sýr, ‘sow’). The humour of this is somewhat different from the adult humour of today. But although this may seem to us a childish joke, it is noteworthy that its point is not made over-obvious: the reference is not explained and the name sýr is not even mentioned in the þáttur. To understand it the reader is required to have some intelligence as well as some special knowledge.

The story is entirely human, and both externally and psychologically realistic. Exception has been taken to the unlikely manner of Hreiðarr’s escape from King Haraldr in Uppland,¹ but although he appears to escape rather too easily, there is nothing impossible in the actual fact of his escape. If the author lets the incident pass without trying to make the details more convincing, it is only because he is more interested in the reactions of his characters to events than in the events themselves.² More serious criticism is invited by the conclusion of the story, where King Magnús rewards Hreiðarr for a eulogistic poem with an island off the coast of Norway—a most unlikely payment—and then immediately buys it back from him. This is both historically and psychologically inappropriate, but it is the only part of the story

¹ See IF X, xciii.
that is unsatisfactory; like many later authors, the author of *Hreiðars þáttr* found it difficult to wind up his story convincingly.

Otherwise the story is outstanding in its realism; in particular it is worth noting that although Hreiðarr, like many other story-heroes, is said to have exceptional strength, he never does anything requiring supernatural strength. Neither his manner of killing King Haraldr’s courtier nor his ability to keep up with galloping horses (being ridden by fully armed men) are beyond the bounds of possibility.

The realism of the story is due entirely to the art of the author, for there appears to be no historical basis for it. It is a work of fiction. Although it is set against the real historical background of the period of joint rule of King Magnús the Good and Haraldr hárráði (‘the harsh’) in the year 1046, none of the characters apart from the two kings seems to have existed. There are only eight personal names in the story (other characters, for instance the courtier killed by Hreiðarr, are nameless). Besides the two kings, the only character whose existence is confirmed from other sources is Glúmr (line 3), if this really is the same man as the hero of *Víga-Glúms saga*. But the incident referred to is not mentioned elsewhere, and was perhaps invented to connect the hero of *Hreiðars þáttr* with a known historical character. The geographical references in the *þáttr* are also vague; there is only one to a definite place (Bjørgyn), the others are only to localities. The island King Magnús gave Hreiðarr is not named. Nothing of the poem composed by Hreiðarr in honour of the king survives, and probably neither the poem nor the poet ever existed.

The historical background of the story is based on the tradition of the uneasy joint rule of the half-brother and son of St Óláfr. King Magnús’s reputation as a good king (and his nickname) seems to derive partly from the story of his rebuke by the poet Sigvatr in
his ‘Outspoken Verses’ (in which the king is compared to Hákon inn góði) and his subsequent reform as a ruler, and partly from the fact that by his early death he left as sole ruler of Norway the forceful but unlucky Haraldr; Magnús’s memory was evidently made the sweeter by contrast with his successor. But Haraldr’s reputation for harshness is probably equally undeserved: although there is some support in early verses for the view that he was a difficult man to deal with, there is no evidence that his nickname is older than the thirteenth century. In the Sagas of Kings and scaldic verses generally he is represented as a strong and courageous ruler, and almost the only criticism expressed of him concerns his ill-fated expedition to England in 1066. But the contrast between the characters of the two kings seems to have been magnified in oral tradition, which must have been reinforced by Adam of Bremen’s patently biased account of King Haraldr, influenced mainly by the fact that Adam’s sources were Danish, and so hostile to Haraldr, and also perhaps by ecclesiastical rivalry

2 e.g. ÍF XXVIII, 123, verse 114 (Þjóðólfr).
4 ÍF XXVIII, 190, verse 159 (Þjóðólfr); Skj. B I 324, verse 13 (Arnór jarlaskáld).
between the Norwegian Church and the archbishopric of Bremen. There is also a possibility that Haraldr, after his stay in Constantinople, favoured the Eastern Church in the disputes that at that time existed between it and the Western Church.¹

The older histories² have nothing to say of any friction between these two kings, but in the stories composed in Iceland in the early thirteenth century there develops a thriving literary tradition about it, and it becomes the background for many episodes in Sagas of Kings. There is an apparent contradiction between the pictures of Haraldr in some of these stories: some are sympathetic to him, while in others he appears as arrogant, arbitrary and cruel. In fact there is no real contradiction. They simply reveal two sides of a many-faceted personality. In tradition, Haraldr had soon become a heroic figure of stature comparable to the heroes of Germanic antiquity—in one early poem he is directly associated with Sigurðr the dragon-slayer³—and this was partly the result of his romantic expeditions to Russia and Constantinople and the probably fictional but nevertheless fascinating stories that grew up around his adventures there. There is scarcely any other Norwegian king about whom more stories are told. In these stories he always has something of the aura of romance about him, and his character is cast in the traditional heroic mould; he is depicted as fearless, strong-willed, inspiring immense personal loyalty in his followers, but harsh to his enemies and to those who offended him. His sense

² i.e. Agric (c. 1190) and Theodoricus, Historia de antiquitate regum Norwagiensium (c. 1180).
³ Skj. B I 354 (Ilugi Bryndelaskáld). Cf. also Raudalfs þáttr, in Saga Ólafs konungs hins helga (ed. O. A. Johnsen and Jón Helgason (1941), p. 676, where the same association is made.
of humour is broad but unreliable: in a story that shows him in the best possible light, he still appears as a man it is dangerous to offend.  

His character is more rounded and true to life in Icelandic stories than that of any other of the early Norwegian kings, though it probably owes more to the romantic interpretation of story-tellers than to the man himself.  

The author of *Hreiðars fláttr* has used this traditional interpretation of the characters of the two kings (though he seems to have added some personal details of his own invention), but it is uncertain whether he had any literary sources for it. The tradition does not appear in the older synoptic histories, and it is doubtful whether any version of *a Haralds saga harðrāða* existed before the compilation of the sagas in the *Morkinskinna* collection about 1220—that this could have been known to the author of the *fláttr* is unlikely. He may have known some of the other *flættir* concerned with Haraldr. There are three other stories that include references to the king’s sensitivity about his father’s nickname. Like *Hreiðars fláttr*, these are all included in *Morkinskinna*, and they were probably all written in the early thirteenth century. One tells how King Haraldr insulted King Magnús’s half-brother Pórir with a satirical verse against his father. On the suggestion of King Magnús, Pórir retaliates with a verse satirising Haraldr’s father, in which the insulting nickname *sýr* is introduced.  

Another story concerns the Icelander Halldórr Snorrason. Haraldr forced Halldórr to take a sconce that Halldórr considered unjust. Halldórr said: ‘It may well be that you can force me to drink, but I am quite sure that Sigurðr Sow would not have been able to force Snorri the Priest to do it.’ He is here implying that his father Snorri was both

1 *Stúfs fláttr* (*ÍF* V, 281–90).
2 Cf. the account of his character in *Sneglu-Halla fláttr*, *ÍF* IX, 263).
of nobler breeding and of stronger character than Haraldr’s farmer father Sigurðr. The third story concerns another Icelander, Stúfr Póðarson. King Haraldr made an obvious joke about the nickname of Stúfr’s father, Kóttr (‘Cat’). Instead of replying, Stúfr merely laughed. Haraldr guessed that Stúfr was thinking of the corresponding joke about his own father’s nickname, but on this occasion he takes no offence, and the whole episode is kept on a plane of bantering and good humour.

There is no evidence of a literary relationship between these four stories. They may all derive independently from an oral tradition (which may be genuine) about the nickname sýr and King Haraldr’s sensitivity about it.

The oldest manuscript that contains Hreiðars þátr is Morkinskinna (GkS 1009 fol., M), written about 1275. This manuscript contains a collection of Sagas of Kings of Norway from Magnús the Good onwards which is thought to have been first compiled about 1220. The surviving version in M includes many episodes or þættir about Icelanders who had dealings with kings of Norway, among which is Hreiðars þátr, but it is uncertain how many of these were in the original compilation. A version of the sagas of Magnús the Good and Haraldr harðráði survives in Flateyjarbók which is derived from the same original compilation, but here many of the þættir in M, including Hreiðars þátr, are lacking. The authors of two other collections of Sagas of Kings, Heimskringla and Fagrskinna, also used a version of the Morkinskinna compilation that must have been older than M, but they did not

1 Halldór’s þátr Snorrs (Msk., 149, ÍF V, 269).

2 Stúfs þátr (Msk., 252, ÍF V, 283–4). Halldór’s þátr and Stúfs þátr can be read in Stories from Sagas of Kings, ed. Anthony Faulkes (2007). Punning on personal names is associated with King Haraldr also in Hemings þátr (ed. G. F. Jensen, 1962), pp. 12–13, where there is also possibly an implied reference to the nickname sýr.
include any of the flættir about Icelanders, though there is evidence that they knew some of them.\footnote{See ÍF XI, cxiii, cxvi.} This may mean that the original Morkinskinna compilation included fewer flættir than the surviving version in M, though the inclusion or omission of various episodes may also reflect the different aims and methods of the writers of these books. Snorri Sturluson, certainly, was more interested in the political history of Norway than in any well-told but slight anecdotes about Icelanders. But it is likely nevertheless that some at least of the flættir in M were added to the compilation after it was first made, and many were almost certainly originally independent stories, in some cases older than the sagas in which they are preserved as chapters.

The style of the text of Hreiðars fláttr in M is comparable to that of the best classical Sagas of Icelanders. It is characterised by great verbal economy, frequent ellipsis (sometimes sentences are compressed almost to the point of obscurity\footnote{e.g. lines 166–8. The sentence is clearer in A and H.}), and asyndeton. The narrative is swift-moving, straightforward and clear, and the impression of speed is increased by the unusual frequency with which the verb comes at the beginning of the sentence. There is little external description either of people or places (there are remarkably few proper names), and unlike many of the sagas, there is little space devoted to genealogy and scarcely any preamble.\footnote{Note the unusually laconic manner in which the otherwise unknown Eyvindr is introduced into the story (line 340): not even his father’s name is mentioned.} But the sparseness of detail in the narrative is in strong contrast to the circumstantial accounts of the conversations, which take up well over half the story, and it is in these that the author shows particular skill in revealing the characters of the speakers with mastery and economy.
To a certain extent these stylistic features must represent the individual style of the author (or his school), although some (e.g. the high proportion of conversation, the paucity of proper names) are characteristic of the genre. The simplicity and verbal compression, however, may in large measure be due to the text having been shortened at some time. It is in itself likely that a short text, when it is interpolated into a long saga, will be shortened and adapted to make it fit its new context, apart from any tendency to alter the style in conformity with the style of the work into which it is interpolated. There are some þættir that survive in two versions, both as interpolations in Sagas of Kings and as independent stories. In some cases there is reason to believe that the independent versions, although they only survive in later manuscripts, represent the original texts more faithfully than the interpolated ones, which often seem to have been shortened and adapted.1 Some of the sagas that are characterised by verbal compression comparable to that in Hreidars þáttr also survive (fragmentarily) in more prolix versions that are thought to be closer to the originals.2 On the other hand, the texts of the sagas thought to have been composed at the beginning of the period of saga-writing are characterised by verbosity and diffuseness.3 If, as is thought, Hreidars þáttr was also composed at the beginning of this period, the style has evidently been revised to make it conform to the taste for verbal economy that appears to have developed later in the classical

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1 e.g. Sneglu-Halla þátttr, Stúfs þátttr, Gull-Ásu-Póðar þátttr (see ÍF IX, cxix ff.; X, xci ff.; XI, cxxiii ff.). Cf. Bjarni Ádalbjarnarson, Om de norske kongers sagaer (1937), pp. 154–9.
3 e.g. Heiðarvíga saga (see ÍF III, cxxxiii, cxxxvii) and Fóstbræðra saga (see ÍF VI, lxx ff.; but cf. now Jónas Kristjánsson, Eddas and Sagas, 1988, 279–80).
period. Although it is in some ways a pity not to have the original version of such a work, there is little doubt that such stylistic changes as have been made will on the whole have been for the better.

The construction of Hreiðars þáttr is simple and straightforward. The narrative is built round the various conversations between Hreiðarr and the two kings.\(^1\) The story is mostly single-stranded. On the occasions where the author has to tell of two simultaneous events, however, he gets into difficulty, but it is only at these points that the narrative is handled at all clumsily.\(^2\) This is perhaps another indication that the þáttr was first composed before the technique of saga-writing had fully developed. The unusual lapse into the first person referring to the narrator (in a place where the author is trying to extricate himself from one of these chronological muddles)\(^3\) is also an indication that the conventions of the classical sagas had not become universal at the time the þáttr was written. But apart from this, the þáttr is not primitive either in style or construction. Its simplicity and straightforwardness are not the same as are associated with ‘oral style’, they are the result of conscious literary art (whether of the author or redactor) and there is no reason to think that Hreiðars þáttr as it survives is a transcription of an oral story, or that the story itself was ever transmitted except on parchment.

The main point of the story is the development of the character of Hreiðarr. This owes something to the traditional story-hero of the type of the stupid youth who turns out to be a great hero (although it is doubtful whether the author could have known any

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\(^1\) Compare in this respect the construction of Auðuñar þáttr (cf. the article referred to above, p. 5, note 2).

\(^2\) lines 416–25, 363 ff., 376. In the later version in A and H these muddles are mostly sorted out.

\(^3\) line 376. The only other case in Morkinskinna is in another of the þættir, Frá Eysteini konungi ok Ívari (Msk., 354 line 6).
stories of this kind in written form), but Hreiðarr is more than this. In his first conversations with his brother he reveals that he knows full well what he wants and how to get it (cf. lines 12, 25, 64) and the perspicacious King Magnús can see that Hreiðarr has his wits about him, even if his behaviour is eccentric (cf. line 145). The extent of Hreiðarr’s cleverness is revealed gradually as the story advances, but it is only at the end that the author finally admits that his hero’s folly was, at least in part, an act (lines 465–6). Hreiðarr, gifted but inexperienced, wants to experience the whole range of human emotions, especially anger, which his gentle nature has not allowed him to feel; only after he has done this, it is implied, and after his beneficial contact with the personality of King Magnús (cf. note to line 115) does he become a whole man, fully realise his potentialities and fulfil himself. The author has a remarkably articulate understanding of the nature of artistic creativity. Hreiðarr has the first prerequisite of the artist, an eye for detail, as Magnús acknowledges (cf. lines 172, 197 ff.), and it is rare in such an early story to find such a convincing description of an artist’s self-discovery and of a poet’s gradual attainment of his full powers (cf. lines 368, 441 ff., 464). Gentleness of character, typical perhaps of the intellectual, is also a surprising virtue to be stressed so much in this sort of story. Rather self-conscious, perhaps, is the refusal of the provincial genius to adopt the fine fashions of court, smacking of the inverted snobbery which one fears may have been the author’s own. Basically a humorous character-sketch, the portrayal of Hreiðarr is remarkably true to life, and full of individual and realistic details, which are nearly

1 Pórðr’s refusal to take his brother abroad is paralleled in Egils saga (ÍF II, 102–04) and Áns saga bogsveigis (Formaldar sögur Nordrlanda, ed. C. C. Rafn, 1829–30, II, 328). The relationships between the pairs of brothers in these three stories are similar in other ways too.
all conveyed dramatically through his words in his conversations with his brother and the two kings. Particularly well constructed is Hreiðarr’s first interview with King Magnús, which is a masterpiece of dramatic comedy. Although the story is mainly concerned with Hreiðarr’s getting the better of King Haraldr, the author makes quite clear that his more subtle management of King Magnús is the greater achievement. But perhaps the most remarkable thing about the portrayal of Hreiðarr’s character is that it is dynamic. His character develops, unlike the static pasteboard figures of so many other medieval stories.

The author has arranged his characters in contrasting pairs: the two kings Magnús and Haraldr, the two brothers Hreiðarr and Þóðór. The contrast between the two last is stressed several times (most clearly at line 98): Þóðór, the obviously successful, clever, handsome, but undersized, Hreiðarr apparently an idiot, ugly, immensely strong, but with latent intellectual gifts, because of which he eventually completely overshadows his conventional and mediocre brother, who is not even mentioned in the second half of the story. Þóðór’s character is drawn in less detail than his brother’s, but with telling strokes none the less: his concern for appearances and bourgeois outlook are revealed in his words with merciless accuracy (lines 27, 221 ff.). The author relents somewhat, however, by balancing his hopeless pomposity with a touch of kindness: Þóðór loves his brother and is unwilling to reveal his defects to the king, although his honesty compels him to do so (lines 98 ff.).

_Hreiðars þátr_ survives in another medieval version found in two manuscripts, _Hulda_ (AM 66 fol., A) of the fourteenth century, and _Hrokkinskinna_ (GkS 1010 fol., H) of the fifteenth century. These two manuscripts contain very similar texts of a later redaction of the same collection of sagas as is found in M. There are numerous differences between the texts of the sagas in this
later redaction and that in M. They have been expanded with interpolations from several sources, especially *Heimskringla*, and some *Þættir* have been added. The style has also been modified in accordance with the taste of the fourteenth century. Most of the abruptness and verbal economy of the earlier text has been smoothed out, and the impression given is often one of verbosity. The text of *Hreiðars þáttir* in this version is very different from that in M. Most of the archaisms have been replaced,¹ some of the ineptitudes in the narrative and some of the obscurities have been rationalised,² and a characteristic trick of the redactor of this version is to replace a single word in the older version by a pair of near-synonyms.³ The result is the same story told in different words and in a different, less striking, style. But there are scarcely any alterations or additions of substance, except in the matter of place-names.

The later version makes two more definite localisations than the text of M. At the beginning of the story, it specifies the brothers’ point of departure from Iceland as Gásar, while M simply says Eyjafjörð (as Gásar was the principal harbour in Eyjafjörð, one would probably have assumed this anyway). At the end, the later version says that the farm where Hreiðarr settled is called Hreiðarsstaðir. This identification was probably made after the þáttir was written, and again it was a natural assumption since there was actually a farm of that name in Svarfaðardalr. The redactor clearly preferred more definite localisations to the vagueness of the original. A similar tendency for redactors of early texts to supply proper names lacking in the original versions appears in the textual

¹ But the suffixed pronoun occurs twice (gerik), see *Fornmanna sögur*, VI (1831), 201, 208.
² e.g. lines 166–8 are clearer in A and H; cf. p. 13, note 2 above.
³ e.g. line 145 hugkvæmir: ok hgıbingjadjarfir adds A; line 161 viti: eðr sjónininni adds A; line 235 ágang: spotti ok áfangi A; line 441 kynligast: nokkut stirt ok einrarligt A.
history of other flættir in Sagas of Kings. A third alteration in the text of Hreiðars þáttir in the later redaction is the replacement of Bjorgyn (line 34) by Prándheimr. This is evidently to make the localisation conform with that of the other stories that take place during the period of joint rule by Magnús the Good and Haraldr hárraði, which mostly take place in Prándheimr.

The texts of the later version may be derived not directly from M but from a closely related sister manuscript. If so, they may in some cases contain readings closer to the original than those of M. But the texts in A and H are chiefly useful because they can help us to reconstruct passages in M that are illegible because of damage to the manuscript (mainly at the bottom corners of each page). This edition follows the text of M (though the spelling has been normalised) supplemented by A in the places where the text of M is illegible. In some cases, however, the texts of the later version depart so far from M that such reconstruction is impossible.

The oldest surviving manuscript of the þáttir (M) was written about 1275, but the story is thought to have been first written much earlier than this. The influence of other written texts cannot be demonstrated, and it is believed that the þáttir was written in the oldest period of saga-writing, at the end of the twelfth or beginning of the thirteenth century. The evidence for this is chiefly

1 e.g. Sneglu-Halla þáttir, see ÍF IX, cxii; Íslendinga þáttir sogufróða, see ÍF XI, cxiii and 335, note 1.
2 Cf. Fornmanna sögur, VI (1831), 195. This localisation is not in Morkinskinna, and the redactor of the Hulda–Hrokkinsknna version is probably following Heimskringla (see ÍF XXVIII, 102). The episode immediately preceding Hreiðars þáttir in Morkinskinna is localised in the Vik, but this has been transferred to a different part of the saga in the later version. Concern for consistency in localisation seems to have been the reason for much of the rearrangement of episodes in the later redaction.
3 Cf. p. 37, note 1 below.
linguistic. The language of *Hreðars þáttir* is more archaic than the main text of the Sagas of Kings in M, although similar archaisms occur in the texts of other *þeittir* in the same manuscript. We find in *Hreðars þáttir* (in M) three cases of the suffixed negative and three of the suffixed pronoun (see glossary, -a, -k). Although these forms are common in prose of the twelfth century and in verse of all periods (as part of the artificial language of poetry, the second also often as a metrical convenience), they are rare in thirteenth-century prose except in proverbs, legal formulas, and other stereotyped expressions.¹ There are also the following forms which seem to have fallen out of use by the thirteenth century: *þars* (later *þar er*), *þeygi* (equivalent of *þó eigi*), *vilgis* (intensive adverb), and *er* for the second person singular of *vera*. We also find several words not recorded elsewhere, perhaps because they had fallen out of use by the time the bulk of saga literature came to be written (*koja*, *álpun*, *grópasamliga*, *sverðskór*, *ösynligr*); and some unusual constructions (*mazk vel*, *ferr undan við fót*, *sem yfir kykvendum*, *ætla drepa*—the last is the usual construction in poetry, though it is rare in prose).

The value of early dating on this evidence is however doubtful. It is always difficult to know when individual words and forms became obsolete. Very few of the sagas survive in manuscripts old enough for us to be sure that the texts we have give an accurate picture of the vocabulary of the period when they were first written. *Morkinskinna* is a comparatively old manuscript, and too few manuscripts of the thirteenth century survive for us to be able to be sure what words in it are really archaisms. Some of the unusual words mentioned above have cognates in modern Icelandic,² and rather than archaisms, they may simply have been colloquialisms

² See glossary s.v. *álpun*; *ÍF* X, 248, note 2.
in Old Icelandic, permissible in the informal páttur, but avoided in
sagas (the meanings of some of these words suggest this: karja 'to
worry', álþun 'tomfoolery', grópasamliga 'boastfully' or 'uncouthly'); and the same may apply to the cases of unusual syntax
(with fára undan víð fót compare modern Icelandic hlaupa víð
fót; and cf. the note to line 70). Some of the apparent archaisms
may be the result of scribal error (e.g. þú er(t),1 ætla (at) drepa,
ósyknligr; see notes to lines 419, 102). It may further be noted
that all the examples of the suffixed negative and pronoun occur
in the speeches of Hreiðarr in the early part of the páttur, and they
may be intended by the author to be understood as provincialisms
or even vulgarisms (they seem to have fallen out of use in Norway
earlier than in Iceland2), characterising the rustic speech of the
inexperienced peasant at the court of Norway. Dialectal usages
and archaisms do not seem to be used for comic effect elsewhere
in early Icelandic literature, but there was a high degree of linguistic
awareness as early as the twelfth century (as the First Grammatical
Treatise testifies), and such usages are by no means impossible
with a writer having such a command of language as the author of
Hreiðars páttur has. In view of this, the early dating of the páttur
cannot be regarded as certain; all that can be said is that it was
probably written before the middle of the thirteenth century.

Nothing is known about the author of Hreiðars páttur, and there
is little evidence to show where in Iceland it was written. The
Icelandic place-names all relate to the north of the country

1 This form also occurs in the Stockholm Homily Book (see Homili-
Bók, Corpus Codicum Islandicorum Medii Aevi VIII (1935), 40b, line
21), but here too it might be an error. Cf. A. Noreen, Altisländische und

2 Both forms are common in the Stockholm Homily Book, written
about 1200 in Iceland, but neither occurs in the Norwegian Homily Book,
written probably only slightly later in Norway.
(Eyjafjörðr) and the apparent reference to Víga-Glúmr also suggests northern tradition. But the þáttir has little in common with the sagas thought to have been written in the north of Iceland in the early thirteenth century (the oldest Sagas of Kings, Fóstbrœðra saga—but cf. p.12, note 3 above), and the phrase norðr í Svarfaðardal (line 462), if it derives from the author and not from a later copyist, suggests a place of origin in the south or west of Iceland.

The literary merits of Hreiðars þáttir have long been acknowledged, and there are numerous editions and translations. The older version is printed in the editions of Morkinskinna (facsimile in Corpus Codicum Islandicorum Medii Aevi, VI (1934), 6r–7v), and with an introduction by Björn Sigfusson in ÍF X (1940). Among the many popular Icelandic editions that in Ritlist og Myndlist, II (1948), is most noteworthy, since it has an introduction by Einar Ól. Sveinsson (reprinted in the same author’s Við uppspretturnar (1956), pp. 164–5). The later version is edited in Formanna sögur, VI (1831), 200–218; and a new edition of Hulda by Jonna Louis Jensen is eventually to be published in the series Editiones Arnamagnæane.


Orms þáttir

Hreiðars þáttir is one of the oldest Icelandic þættir, but Orms þáttir is one of the latest, and it is a work of a very different kind. It contains a collection of stories about the feats of strength of the Icelandic hero Ormr Stórólfsson, who lived in the tenth century.
The first four chapters tell of those he performed in his youth in Iceland, the remainder are about his adventures abroad, mainly in Norway. The chief episode of this second part concerns his fights with two monsters on an island off the coast of Norway, which he kills to avenge his Danish friend Ásbjörn. This part of the story is similar in style and subject to the Heroic Sagas (fornaldar sögur), except that instead of telling of events of the far past, before the settlement of Iceland, it tells of the adventures of a historical tenth-century Icelander.

The stories told about Ormr in Iceland before his travels abroad are much more like those found in Sagas of Icelanders. They take place partly on Ormr’s father’s farm in the south of Iceland and partly at the Alþingi. It is these stories that will be more to the taste of the modern reader rather than the conventional monster-fights of the second part. Although all the stories in the páttr contain gross exaggerations and absurdities, the first four chapters do give a fairly convincing picture of life on an Icelandic farm (probably valid for the fourteenth century if not for the tenth), with a wealth of technical terms connected with farming, and of the social life at the Icelandic national assembly. Both here and in the last two chapters, where Ormr, famous after his defeat of the monsters, shows off his strength to jarl Eirekr and Einarr hambarskelfir, the author writes with an obvious sense of humour, and reveals that he does not take his invincible hero, or his reputed achievements, too seriously (cf. line 614); indeed on occasion he appears quite sceptical (even about the stories which he himself probably made up, e.g. line 132). He treats the traditional ‘strong man’ of Icelandic tradition with some irony, portraying him as a man unable to resist a challenge to his brute strength even if he seriously injures himself in carrying it out (lines 170 ff., 614).

Although Orms páttr is obviously almost entirely fiction, most of the characters are historical, or at least have historical names.
The existence of Ormr himself and his family is well attested in Landnámabók and several other sources (the name Stórólfsfvóll still survives in the south of Iceland), and Ormr’s reputation for strength seems to be old. But it is uncertain how much of the tales told of his feats of strength in the pátr is based on tradition and how much is made up by the author. The three stories in chs 1–3, for instance, are clearly modelled on the three stories told of Grettir’s boyhood. In both accounts hostility between father and son is the prime motive and there are many verbal correspondences. There is little doubt that Orms pátr is the borrower. The details of the stories in the pátr are different from those in Grettis saga, but some of the motives are found in other sagas and some are part of the stock material of folk-tale.

Þórálfr Skólmsson is also a historical character with a traditional
INTRODUCTION

reputation for strength. 1 He is associated with Ormr in Grettis saga, where it says:

It is the opinion of most men that Grettir was the strongest in the land since Ormr Stórolfsson and Böralfr Skólmsson ceased their feats of strength.2

Grettis saga was certainly known to the author of Orms þáttir, and it is possible that he invented the episode of ch. 4 on the basis of this passage. There is no other evidence that traditional stories about the two heroes existed. The episode is given a realistic turn by its setting in the booth of the historical Jörundr goði.3 Melkófr is not known from other sources. His name (which is of Irish origin) is one that is usually given to a slave in the sagas.

The hostility between Stórólfr and Dufþakr is also mentioned in Landnámabók, where the tradition that they both had supernatural powers is also found.4 But it appears that the author of Orms þáttir did not use Landnámabók. If he had, he would probably have included the story it tells of the two neighbours, and also have given the names of Ormr’s brother and sister and wife which are found there.5 But the genealogical material in ch. 1 (lines 1–25) is taken, sometimes word for word, but more often somewhat abbreviated, from ch. 23 of Egils saga, which is itself following a source independent of Landnámabók.6 The version of Egils saga

1 See Fagrskinna (IF XXIX, 10, 74); Heimskringla, IF XXVI, 187; Ln., pp. 75, 194. There is part of a drápa about him extant by Þórar Særeksson (eleventh century; Skj. B I, 302–03), and verse 13 of Íslendingadrápa (by Haukr Valdísarson, probably thirteenth century; Skj. B I, 539 ff.) is devoted to him.

2 IF VII, 187.

3 See IF II, 60; XII, 28; Ln., pp. 107 and 218.

4 See note to line 27.


6 See IF II, xxxii ff.
used by the author of *Orms þáttur* must have been more like the versions in the Wolfenbüttel codex and *Ketilsbók* than the modified redaction found in *Móðruvallabók*. But another source seems to have been used as well, for neither *Egils saga nor Landnámabók* gives the name of Stórólfr’s wife (Þórar, v.l. Pórunn), who is said to be the sister of Pörbjörn skólmr, and *Orms þáttur* alone gives the latter the name Pörbjörn—elsewhere he is called either Porgeir or simply Skólmr. Nor is the fact that Stórólfr was killed by Duþák and avenged by Ormr mentioned in other surviving books. As the source for the latter statement, *Orms þáttur* mentions an otherwise unknown *Íslendingaskrá*. Although it is possible that this work was invented by the author of *Orms þáttur*, there would have been little point in such a fabrication. *Íslendingaskrá* may have been the name of one of the books thought to have been current in the twelfth and thirteenth centuries containing genealogical records similar to those in *Landnámabók*, and it may well be that it was the source of all the facts in *Orms þáttur* mentioned above that are not derived from *Egils saga*.

There is only one of Ormr’s feats of strength told in the *þáttur* that is also told of him in an independent source. In verse 15 of Haukr Valdísarson’s *Íslendingadrápa*, a poem in which the deeds of famous Icelanders of the saga age are celebrated, we are told that the seaman Ormr challenged twelve of jarl Eirekr’s men to single combat and fought them with a beam which he swung at them, forcing the jarl to tell his men to retreat. This is clearly the same story as that told in ch. 10 of *Orms þáttur*, though there are some obvious differences of detail which make it unlikely that

2 E.g. *Ln.*, pp. 75, 194.
4 *Skj.* A I, 556 ff., B I, 539 ff.
the author of *Orms þáttir* took his story direct from the poem. He probably derived it independently from oral tradition. *Íslendingadrápa* is only preserved in one fourteenth-century manuscript,¹ and nothing is known of the author besides his name. It is often presumed to be a twelfth-century poem, although it is perhaps more likely that it was inspired by the same interest in Icelandic national history that brought about the great flowering of saga-writing in the thirteenth century. But at any rate it shows that at least one of the stories about Ormr in the *þáttir* is based on a tradition originating not later than the thirteenth century.

In *Orms þáttir* this story is made a sort of re-enactment of the battle of Svöldr, and the motive of one of the defenders of Ormr inn langi fighting with a huge pole seems to have been traditionally associated with this battle, for it is found attached to another Icelandic hero, Þorstein uxafótr, in the Greatest Saga of Óláf Tryggvason,² where Þorstein is said to have fought in the battle with a ship’s boom (*beitiáss*, cf. Ormr’s *berlingsáss*) and to have been reproved by the king for fighting in such an ungentlemanly manner. There must be a connection between the two stories, although the exact relationship is not clear. The connection of the story with Þorstein need not be older than the fourteenth century, while *Íslendingadrápa* shows that it was told of Ormr in the thirteenth.

There is a separate *þáttir* about Þorstein in *Flateyjarbók*, but the story of him fighting on Ormr inn langi with a pole is not in it. But it is interesting to note that there is clearly a literary relationship

¹ AM 748 4to, reproduced in facsimile in *Fragments of the Elder and the Younger Edda* (Corpus Codicum Islandicorum Medii Aevi, XVII, 1945).

between *Orms þátr* and *Porsteins þátr*, and there are many detailed verbal correspondences. It is difficult to see which is the borrower, and neither story can be dated precisely enough to see which is the older.

*Orms þátr* is carefully fitted into the chronology of the historical events of the late tenth and early eleventh centuries in Norway (it is chiefly for this reason, and because Ormr is made a sort of champion of the dead King Óláfr Tryggvason at the court of jarl Eirekr, that the *þátr* was included in the saga of the king in *Flateyjarbók*), but even so the connection of Ormr with jarl Eirekr and Einarr þambarskelfir can scarcely have any basis in fact. Ketill hængr’s settlement in Iceland is thought to have taken place about 890. It is hardly likely that Ormr was born long after say 930. Yet according to *Orms þátr* he was only thirty at the time of his first voyage to Norway, which is made four years before the coming to power of Óláfr Tryggvason (995). He can hardly have been a contemporary of Þórólf Skólmsson, who fought with King Hákon Ædalsteinsfóstri at Fitjar in about 960, and also of Einarr þambarskelfir after the accession of jarl Eirekr in the year 1000, though after his other achievements the episode with Einarr’s bow is so tame as hardly to seem worth anyone’s while to invent.

The author has taken great care to give his story the outward appearance of historicity. Although Ásbjörn prúði and Virfill (v.l. Vífill) are fictional characters, they are provided with relatives

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2 Einarr’s reputation as a Bowman is confirmed from *Heimskringla* (ÍF XXVI, 362–3, XXVII, 27). In the margin of F the year 960 is given as the date of Ormr’s birth.

3 He is oddly concerned to account for the preservation of Ásbjörn’s verses, see lines 456 ff., 474.
whose names are taken from historical sources. Véseti í Borgundar-hólmi is known from Heimskringla and Jömsvíkinga saga, and (Áslákr) Bifru-Kári from Landnámabók, Póðar saga hreðu and Poorsteins þátr usafóts. Eyvindr snákr and Bergþórm bestill, said to be Asbjörn’s cousins (apparently on the mother’s side, cf. line 221) appear in the traditional list of the crew of Óláfr’s flagship Ormr inn langi, though nothing further is known of them. The name Asbjörn itself may also have been suggested by this list, where it is coupled with a certain Ormr, although there is nothing to connect this pair more closely with the foster-brothers in Orms þátr. Ózurr hörzki is not known from other sources, but the name Herróðr for a jarl of Gautland is probably taken from either Krákumál or Ragnars saga loðbrókar; in both the jarl is probably a fictional character. The conquering of Gautland by two isolated viking adventures at this date, the late tenth century, is obviously not historical.

The episode of the monster fights on Sauðey has many affinities with the Heroic Sagas, particularly with the group of sagas about the family of heroes originating from the island of Hrafnista (Hrafnistumenn). Many Icelanders traced their ancestry to this family, and the sagas about them seem to have been written to celebrate the deeds of the forefathers of some Icelandic families. Örvar-Odds saga seems to be the oldest of the group (probably written in the late thirteenth century), and others were written afterwards to complete the chronicle (Ketils saga hængs and Gríms saga loðinginna about Oddr’s father and grandfather; Áns saga bogseigis about another of Ketill’s descendants). Ormr Stórólfs-

1 I.F. XXVI, 345.  
2 verse 5, Skj. B I, 650.  
3 e.g. Gunnarr of Hlíðarendi, Jón Loptsson, Egill Skalla-Grímsson, Auðr (wife of Gísli Súrsson).
son was also descended from this family, and Orms þátr may have been written to demonstrate that the heroic qualities of the Hrafnistumenn were still present in their Icelandic descendants.

The author of Orms þátr has borrowed many story-motives from Örvar-Odds saga. The episode of the sibyl’s prophecy to Ásbjörn is imitated from that of the prophecy to Örvar-Oddr: both heroes show hostility to the prophetess and disbelieve her prophecy, and both are told they will die in a certain place (naturally neither can resist going there to test the prophecy). There are several cases of verbal borrowing, and the verses spoken by the prophetesses in the two stories are very similar (such visionary verses are found in the sagas only here and in Hrólfs saga kraka, ch. 3). That it is the author of Orms þátr who is the borrower is shown by his use of the words þessi sveit (line 193), a detail which he thoughtlessly took over from his model.

Viking expeditions like those related in ch. 6 are commonplaces in the Heroic Sagas, but here again there are verbal echoes of Örvar-Odds saga. The relationship between the two foster-brothers has been said to be modelled on that of Örvar-Oddr and Ásmundr, but the identification seems to have been influenced by the chance similarity in the pairs of names; in fact, the relationship of Oddr with fiór›r stafnglámi is much more likely to have been the model for the author of the þátr. Fiór›r is killed by the half-monster Ögmundr Eyfljófsbani, on whom Oddr is therefore bound to take vengeance, just as Ásbjörn is killed by Brúsi and

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1 Cf. lines 190–92, 196–200 of Orms þátr with Örv. 11/2 ff., 13/8 ff., 15/11 ff. The prophecy episode also has similarities with that in Vatnsdœla saga (ÍF VIII, 29–30).

2 Cf. line 269 with Örv. 51/14–15.

avenged by Ormr. The motive of the monster’s attack on the
guardians of the ship while the leader is away is present in both
stories.

Some of the details of Ormr’s fight with Brúsi and the cat may
have been suggested by episodes in this saga too. The three arrows
Orm r shoots at the cat which she catches in her mouth recall the
arrow shot by Oddr at a hostile giantess which she sweeps away
with her hand.¹

Örvar-Odds saga survives in two versions. The older, found in
two fourteenth-century manuscripts, is believed to have been
written in the late thirteenth century. The other version survives
in manuscripts of the fifteenth century and later, and contains
several episodes not in the older manuscripts. It is not certain when
these episodes were written, but it is likely that they were inter-
polated into the saga in the fourteenth century. One of them, about
the dealings of Oddr and his men with the half-monster Ögmundr
and his mother (who takes the form of a finngálkn, half human,
half cat-like animal),² contains close verbal correspondences with
the Sauðeyjar episode in Örms fláttr. One of the more striking of
these is where Oddr tears off Ögmundr’s beard and all the skin of
his face, just as Ormr does to Brúsi.³ It cannot be told for certain
which is the borrower in this case. It is perhaps more likely that
the version of Örvar-Odds saga used by the author of Örms fláttr
contained this episode, though it is also possible that the redactor
of the later version of the saga used Örms fláttr as a source. There

¹ Orv. 43–5; cf. also the fight with Álfur bjáli, Orv. 178. For similarities
between stories in Örms fláttr and Ketils saga hængs see p. 22, note 4
above and p. 30 below.

² Orv. 126–37 (lower text). The finngálkn is described at 127 and 128.

³ Orv. 136. Compare also lines 252–3, 307–09, 488–91, 462, 517–19 of
is otherwise no reason to think that the interpolated version of the saga is older than Orms þáttur. Many other details in this part of Orms þáttur are part of the common stock of story-motives used in many sagas. The friendly female relative of the troll, Menglöð—the name occurs also in two late eddic poems, Grógaldr and Fjölsvinnsmál, which are not however necessarily older than Orms þáttur—is a figure that reappears in many other stories.\(^1\) The breaking of the cat’s back,\(^2\) the burning of the dead monsters’ bodies (presumably to prevent them walking),\(^3\) and the prayer and miraculous victory of the hero in the extremity of his need\(^4\) are motives found in many places, and in such cases it is unrealistic to speak of sources. The magic gloves given Ormr by Menglöð recall the strength-giving gloves of Óðinn, as well as the gloves Ágnarnautar, with the power to heal wounds, in Gull-Póris saga.\(^5\) The name (Ófótan or Ófóti for a giant appears in Ketils saga hængs and in þulur in Snorra Edda. The stone over the mouth of the giant’s cave recalls the story of the Cyclops in the Odyssey, Book ix.

\(^1\) e.g. Fríði in Kjalnesinga saga, See M. Schlauch, Romance in Iceland (1934), pp. 113–15. It has been suggested that the motive of the supernatural black cat, and its hostility both to the hero and its stepdaughter Menglöð, owes something to Celtic tradition. See Einar Ól. Sveinsson, ‘Celtic elements in Icelandic tradition’, Béaloideas, Journal of the Folklore of Ireland Society (1959 for 1957), p. 18. But it is likely that the motive in Orms þáttur is derived from Örvar-Ódds saga.

\(^2\) Cf. ÍF VI, 301; XIV, 283; Flb. I, 260 (Porsteins þáttur).

\(^3\) Cf. ÍF IV, 170; VII, 122; Örví. 130; Flb. I, 260.


The Sauðeyjar episode is a story of the same general type as the Sandhaugar episode in *Grettis saga*, but the dependence of the author of *Orms þátrr* on this saga at this point is not great. Much has been made of the alleged similarity between the names of the scenes of these two stories, but this was based on a misreading of the text of *Orms þátrr*. In both vellum manuscripts the name is clearly Sauðey(jar) not Sandey(jar), and in any case both names are very common in Scandinavia. There is nothing to suggest that the author of *Orms þátrr* had any actual islands in mind (cf. note to line 201). The fact that in a (modern) Faroese version of the story the giant is called Dollur and so presumably lived on Dollsey, an island which has in modern times come to be called Sandøy (this Faroese localisation of the story was probably suggested by another story preserved in *Flateyjarbók*) does not alter the position: the Sandhaugar of *Grettis saga* and the Sauðeyjar of *Orms þátrr* cannot be connected. There is also little similarity between the *trollkona* in

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1 It is much exaggerated by R. C. Boer in his article quoted above, p. 22, note 2, and in *Die altenglische Heldendichtung*, I (1912), 175–87.
2 At every occurrence of the name (although of course they do not distinguish ð and d). The Skálholt edition (see below, p. 37), which was probably based on a paper manuscript, has Sandey(jar). *Fornmanna sögur* III (1827) prints Sauðey(jar) consistently in the text but in a footnote (p. 214) quotes the reading of *Flateyjarbók* at the first occurrence as Sandey. *Flb*. I prints Sandey on the first occurrence of the name only, elsewhere Sauðey(jar), i.e. Sauðey(jar); this is corrected to Sauðey (i.e. Sauðey) in the corrigenda of the edition (III, 698). The error is perpetuated, and has been made the basis of some ill-grounded assumptions, by R. W. Chambers, *Beowulf: An Introduction* (1921, and subsequent editions), pp. 66, 189, note 1, 309, note 8; and N. K. Chadwick, ‘The Monsters and Beowulf’, *The Anglo-Saxons: Studies . . . presented to Bruce Dickins* (1959), pp. 187–8.
3 *Flb*. II, 441. The Faroese ballad is *Ormar Tórólvsson*, see p. 37, note 2 below. There is no reason to think that this Faroese localisation is based on any local tradition connected with this island.
Grettis saga and the cat in Orms þátr. The description of Grettir’s opponent as a cat (ketta) is found only in a modern emendation of a perfectly legible text. The use of the word fleinn (line 501) recalls the heptisax of Grettis saga, which is at first called a fleinn; but the word is a generic one for a shafted weapon and the similarity may be accidental. Although the author of Orms þátr knew and used Grettis saga, his Sauðeyjar episode is not just a reworking of Grettir’s feats at Sandhaugar.

The early scholars of northern antiquities were particularly interested by the poetry in Orms þátr, which was supposed to express the viking hero’s indifference to suffering and death. Ásbjörn’s Death Song was accordingly edited with a Latin translation by T. Bartholin in Antiquitates Danicae (1689), pp. 158–62. From here it became known to William Herbert, who published an English translation in Select Icelandic Poetry, I (1804), 52–5. It must be admitted, however, that the enthusiasm displayed by these early scholars for this poem was largely misplaced. There is little sign of the true heroic spirit in it, although there is a certain amount of elegiac feeling in verse 4, perhaps the only effective verse in the þátr. The main inspiration for these verses was clearly literary, and many of them are no more than feeble imitations of earlier poetry. Verses 1 and 3 are modelled on verses in Órvar-Odds saga and Grettis saga. The chief model for Ásbjörn’s Death Song was Krákumál, a twelfth-century poem put into the mouth of the dying Ragnarr loðbrók. The metre of the two poems

2 ÍF VII, 215.
3 Compare also lines 503–04 and 318 ff. of Orms þátr with ÍF VII, 120/5–11 and 121/14 ff.
4 Órv. 15; ÍF VII, 203, verse 50.
(irregular dróttkvætt) is very similar, particularly in the frequency with which the b-line begins with an unstressed syllable, and the use of a first-line refrain. There are also verbal borrowings.1

Ásbjörn’s Death Song is also influenced by other autobiographical poems in the sagas. Just as the dying Hjálmarr in Örvar-Odds saga sends a poem to his sweetheart, so Ásbjörn sends his as a last greeting to his mother, and there are also verbal borrowings.2

The list of Ásbjörn’s comrades in verses 9 and 10 is imitated from that in Hjálmarr’s Death Song.3 The poem in Orms þátr is delivered under similar circumstances to Hallmundarkviða in Grettis saga—both are overheard and reported by a woman, both invoke a friend to take vengeance.4 The first line refrain is borrowed from another verse in Grettis saga (verse 14, line 1); that it is secondary in Orms þátr is shown by the fact that it fits the

1 Compare verse 12 with Krákumál (Skj. B I, 649 ff.) verse 26, and also with the verse of Ragnar in Volsunga saga ok Ragnars saga lóðbrókar (ed. M. Olsen, 1906–08), p. 159; and line 404 with Krákumál verse 23/3. Pálmr is used in kennings for weapons in Old Norse only in Orms þátr line 406 and Krákumál verse 15/10. The river-name Ífa is recorded only in Orms þátr line 377 and Krákumál verse 4/5 (in Egils saga verse 33 it is an editorial guess).

2 Compare Orms þátr lines 346–53 and 358–9 with Qrv. 103/11–12, 104/3–4 and 16; the latter is a common formula. cf. Hervarar saga (ed. G. Turville-Petre and C. Tolkien, 1956), 59/1, note. Hjálmarr’s Death Song also occurs in Hervarar saga, but the poem in Orms þátr is more like the version in Örvar-Odds saga.

3 Qrv. 104–05 (not preserved in the oldest manuscripts, but was probably in the original version of the saga, see Qrv., xxviii). The list of þulur is not in Hervarar saga. Such þulur are traditional in heroic poetry, cf. Hálfs saga ok Hálfsrekka, the Old English Widsif, the poem on the battle at Brávellir known to Saxo Grammaticus (see Sigurður Nordal, Literaturhistorie: Norge og Island (Nordisk Kultur, VIII. B (1953), p. 89); A. Olrik, ’Bråvalla-kvadets kæmperække’, Arkiv för Nordisk Filologi, X (1894), 223–87).

4 If VII, 203–04.
context in only two of the verses in which it is used. Örvar-Oddr’s 

Ævidrápa may also have been known to the author of the 

páttir.¹

The language of the verses is in general simple and easily com-
prehensible. There is little to suggest that they are older than the prose, 
or that they are not by the author of the prose. Both prose and 

verse use the same sources (Grettis saga and Örvar-Ódds saga). All 

the verses concern the fictional hero Ásbjörn, and there is no evidence 

that there were any traditions about him older than Orms páttir. 

There are some evident disparities between the prose and the verses, 
e.g. line 368 (see note), and the reference to Miðjungs traustir mágar 
(verse 8) which does not correspond to anything in the prose. But 
it is doubtful if this is enough to suggest that the verses could not be 

by the author of the prose. The fact that the companions of Ásbjörn 
listed in verses 9–10 do not figure in the prose is not significant, 

for the same applies to the list of heroes in Hjálmarr’s Death Song.

The author of Orms páttir has made free and sometimes uncritical 

use of earlier written stories, and many of the stories he tells of Ormr 

appear to be reworkings of stories originally attached to other heroes. 

This suggests that genuine traditions about Ormr were not widespread 
in his time. But some stories about him must have existed, as 

Íslendingadrápa and Grettis saga show, and it is impossible to 
say definitely what in the páttir is made up by the author and what 

he has derived from tradition. The formulas such as þat segja sumir 
menn, þat er allra manna mál, þat er enn sagt (lines 90, 132, 440, 
614, 179, 57, 307) are literary conventions and do not necessarily 

imply the use of oral sources, although the words Sér þessa alls 
merki enn í dag (line 83, cf. note) do suggest a local tradition.

Orms páttir is preserved in three medieval manuscripts. The 

oldest is Flateyjarbók (F),² where the páttir is found as part of

¹ Compare lines 350–59, 272–6 with Orv. 198 ff., verses 5, 24, 4.
² Cols. 272–8, printed in the editions of Flateyjarbók (facsimile in 

Corpus Codicum Islandicorum Medii Aevi, I, 1930), and in Fornmanna
Óláfs saga Tryggvasonar, and this part of the compilation was written c. 1387–95. The second is GkS 2845 4to (S), written in the early fifteenth century. Only the beginning of the story (to ok vendir um heyinu, line 130) is preserved in the fragmentary AM 567 4to V (B), which was written in the late fifteenth century. In S and B Orms þátrr appears as a separate story.

The texts of Orms þátrr in S and B are both derived from a lost manuscript closely related to F. It is not certain whether or not this lost manuscript was actually derived from F, but the texts of the þátrr in the three manuscripts are very nearly identical. The text of this edition follows F (with the spelling normalised), corrected in cases of obvious scribal error from S.

Orms þátrr must have been written some time before the compilation of Flateyjarbók, since the text there is clearly a copy, probably at more than one remove from the author’s manuscript. It is likely that the þátrr was originally a separate story. Among the sagas known to the author were Órvar-Odds saga, believed to have been written in the late thirteenth century, and Grettis saga, which in its present form (apparently the form in which the author of Orms þátrr knew it) was probably written in the early fourteenth century (though some recent scholars have speculated that it might in fact be as late as the fifteenth century). It is possible that the version of Órvar-Odds saga known to the author of Orms þátrr was the revised and interpolated one, and this can scarcely have been made long before the middle of the fourteenth century. Orms þátrr is therefore likely to have been written in the second or third

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sögur, III (1827), 204–28, with variants from paper manuscripts; and in several popular Icelandic editions.


2 ibid., Jón Helgason’s introduction pp. x–xi.
quarter of the fourteenth century. The author may well have lived in the south of Iceland in the neighbourhood of Ormr’s home in the district of Rangárvellir, where, if anywhere, traditions about the hero are likely to have been preserved.

In editing a text of the middle of the fourteenth century there is little point in archaising the spelling in accordance with the system usually used for thirteenth-century texts. In this edition of Orms fláttr, therefore, a spelling more in keeping with the conventions of the fourteenth century is used. No attempt is made to indicate in the spelling all the changes in pronunciation that must have taken place in Icelandic by the time the fláttr was written, but in accordance with common usage in fourteenth-century manuscripts the following spellings have been adopted: the sounds usually represented by the symbols ‘q’ and ‘ø’ had fallen together and are not distinguished; the modern symbol ‘ö’ is used for both (F generally uses ‘ø’ or ‘o’). Similarly the sounds usually represented by ‘æ’ and ‘æ’ had also fallen together and are not distinguished; ‘æ’ is used for both. The diphthongisation of short vowels before ‘ng’ is reflected in the spellings ‘-eing-’ and ‘-aung-’ for older ‘-eng-’ and ‘-øng-’, ‘-øng-’. After ‘v’, ‘o’ is written instead of ‘i’ (thus ‘vón’, ‘hvón’ for ‘ván’, ‘hván’).

In low-stressed words ‘y’ and ‘i’ are not distinguished (thus ‘firir’, ‘þikjja’ for ‘fyrir’, ‘þykjja’). The consonant groups ‘rl’ and ‘ll’ (after ‘a’) are not distinguished (thus ‘kall’, ‘jall’ for ‘karl’, ‘jarl’); and ‘rst’ is not distinguished from ‘st’ (thus ‘fyst’ for ‘fyrst’). The spelling ‘lt’ replaces ‘pt’ (‘oft’, ‘loft’ for ‘opt’, ‘lopt’). In the endings of verbs in the middle voice ‘-st’ and ‘-zt’ replace ‘-sk’ and ‘-zk’.

There are some spellings that are usual in F that have not been adopted in this edition because they seem to have been severely restricted both geographically and chronologically. Such are the spelling ‘-æi-’ for ‘-ei-’ (a habit apparently influenced by Norwegian spelling), and ‘orb’ for ‘orf’ (lines 61, 63), which never attained a very wide currency. But such forms as ‘bådi’ (= ‘bædi’),
‘ei’ (negative adverb), the analogical ‘vordinn’ (= ‘orðinn’, pp. of ‘verða’), and the ending ‘-i’ for the first person singular of the past tense of weak verbs (older ‘-a’), which are much commoner, have been retained in the places in which they occur in F.\(^1\)

As with all forms of normalisation of manuscript spellings, some compromises are necessary. F does not distinguish ‘d’ and ‘ð’, but in this edition the two symbols have been used in the positions considered appropriate for the fourteenth century. F is inconsistent in the use of double consonants, and does not use the accent; in both these matters ordinary usage has been followed. Nevertheless it will be seen that the presentation of the text in this edition represents a move towards less alteration of the manuscript, and is an attempt to avoid minimising the differences between two texts separated by at least a century both in date of composition and in the dates of the manuscripts in which they survive.

The story of Ormr has enjoyed great popularity, not only in Iceland, where besides the three surviving medieval manuscripts, it was copied into at least twenty-six later ones, and printed in the editio princeps of Öláfs saga Tryggvasonar (Skálholt, 1689; apparently from a paper manuscript), but also in other countries. A poem was made about Ormr (either in Iceland or, perhaps, the Faroes) from which are derived two Faroese and two Swedish ballads.\(^2\)

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\(^1\) The spellings used for the forms of nakkvarr (in both texts) were chosen in the light of the investigation by Hreinn Benediktsson, ‘Óákv. fonn. nokkur, nokkuð’, Íslenzk Tunga, III (1961–2), 7–38.

The story has changed considerably during the oral transmission of these ballads, which were not written down until the late eighteenth and early nineteenth centuries. Only the central episode of the adventure with the monsters is preserved in them, but it is very probable that ultimately these poems are derived from a written version of Orms þátr. There is no reason to think that this was very different from the surviving one, though in their present form the ballads contain a considerable admixture of conventional story-motives from other sources.

For modern scholars the þátr has chiefly been interesting because in Ormr and Ásbjörn’s fights with the monsters there was thought to be a close parallel to the monster fights in the Old English poem Beowulf. The similarity between the two stories was first noted briefly by J. H. E. Schück in 1886,¹ and simultaneously, but independently and in much greater detail, by S. Bugge.² Bugge pointed out a large number of alleged correspondences between the two stories, which he thought proved that they were closely related, and was of the opinion that a version of the Beowulf story was carried from England to Iceland and there became attached to Ormr (and Grettir). Many of Bugge’s parallels are fanciful, and some of the motives, like the hero’s youthful laziness and great strength, are common features of many stories. There is no close resemblance between Grendel and the cat of the þátr. Even less convincing is the attempt to identify Ásbjörn and Ormr with Æsche and Ýrmnlar.

Bugge’s views have been much criticised by later scholars, who have not been willing to admit any such close relationship between the two stories. Especially critical was R. C. Boer, who stressed the dependence of Orms þátr on earlier written stories, and

¹ Svensk Litteraturhistoria, I (1886–90), 62.
maintained that because of this it could not be considered an independent analogue of the *Beowulf* story.¹

In spite of this, however, F. Panzer treated not only *Orms þátr* but also the Faroese and Swedish ballads based on the same story as independent versions of the ‘Bear’s Son’ story.² Panzer’s way of approaching these questions has not been followed by most later *Beowulf* scholars, and his method was sharply criticised by Boer in his book on *Beowulf* of 1912,³ where he again stressed the literary borrowings in *Orms þátr*, and tried to prove that the ballads were dependent on it. In 1921 R. W. Chambers reviewed the question in his monumental study of *Beowulf*⁴ and concluded that, even though *Orms þátr* depended in some degree on *Grettis saga*, it was still possible that it preserved some elements from an earlier version of the fight with the monsters independently of the saga, though he stressed that these elements were not very striking. Boer was again critical even of this moderate opinion.⁵

Fr. Klaeber, in his first edition of *Beowulf*,⁶ was willing to admit ‘a genetic relation of some kind’ between *Beowulf* and *Orms þátr*, but was more hesitant in his third edition.⁷ One of the most recent writers to touch on the subject was A. L. Binns in an article primarily concerned with *Porsteins þátr uxafóts*.⁸ He discussed

² *Studien zur germanischen Sagengeschichte*, I (1910), 344–63.
³ *Die altenglische Heldendichtung*, I (1912), 175–99.
⁷ 1936, p. xvi, note 2.
the motive of the prayer of the hero and his miraculous defeat of the monster and showed that this motive was not really a parallel to anything in *Beowulf*, but that the stories which contain it, far from being survivals of a very old Scandinavian folk-tale, ought rather to be considered as 'treatments of a highly propagandist Christian tale, more or less associated with King Óláf (Tryggvason) and his introduction of Christianity to the North'.

There is no doubt that the Sauðeyjar episode in *Orms þáttr* contains many similarities to the account in *Beowulf* of the fights of the hero with Grendel and Grendel’s mother, and there is at least one motive in *Orms þáttr* which is paralleled in *Beowulf* but which cannot be derived from *Grettis saga*: this is the relationship of the two monsters as mother and son. *Orms þáttr*, however, seems to have derived this motive from *Órvar-Odds saga* (Ógmundr and his finngálkn mother), where it is found in a story that has little further resemblance to the *Beowulf* episodes. Most of the similarities between *Orms þáttr* and *Beowulf* are of this general nature, and must be considered part of the common stock of narrative material current in stories from the whole of Europe, rather than as elements confined to one particular type of story. *Orms þáttr* and *Beowulf* cannot be considered as versions of essentially the same story; they are two stories which happen to share certain narrative elements. *Orms þáttr* cannot be used in any attempt to reconstruct a hypothetical prototype story which may be assumed to lie behind both *Beowulf* and its Scandinavian analogues. The final judgement of Chambers seems best: ‘The resemblance between the *Orm*-story and *Beowulf* seems to me too vague to help us very much.’

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HREIÐARS PÅTTIR

[Fróð Hreiðari]

Þórðr hét maðr. Hann var Þórgrimsson, Hreiðars sonar, þess er Glúmr vá. Þórðr var litill maðr vexti ok vænn. Hann átti sér bróður er Hreiðarr hét. Hann var ljótr maðr ok varla sjálfbjargi fyrir vits sökum. Hann var mána 5 frávást ok vel at afli búinn ok hógværr í skapi, ok var hann heima jáfnan, en Þórðr var í fyrum ok var hirðmaðr Magnúss konungs ok makl vel.

Ok eitt sinni, er Þórðr hjó skip sitt í Eyjafirði, þá kom Hreiðarr þar, bróðir hans, ok er Þórðr sá hann, spurði 10 hann hví hann væri þar kominn. Hreiðarr segir,

‘Eigi nema særendit væri.’

‘Hvat viltu þá?’ segir Þórðr.

‘Ek vil fara utan,’ segir Hreiðarr.

Þórðr mjölti, ‘Ekki þykki mér þér fallin fôrin. Vil ek 15 heldr þat til leggja við þik at þú hafir fôðurari okkarn, ok er þat hálfr meira fá en þat er ek hefi í fyrum.’

Hreiðarr svarar, ‘Þá er litit vit mít,‘ segir hann, ‘ef ek tek þenna fjárskakka, til þess að gefa mik svá upp sjálfan ok láta þína umsíja, ok mun þá hverr maðr draga af mér fá 20 okkat, alls ek kann engi forráði þau er nýtt eru. Ok era þér þá betra hlut í at eiga, ef ek ber á mýnum, eða gerik aðra öðru þeim er um fá mít sitja at lokka af mér, en eptir þat sé ek barðr eða meiddr fyrir minar algærðir. Ënda er þat sannast í, at þér mun torsøtt at haldal mér 25 eptir er ek vil fara.’

‘Vera kann þat,’ segir Þórðr, ‘en get ekki þá um ferð
pína fyrir  þ r um móðrum.'

Þef hét hann. Ok þegar er þeir bróðr eru skildir, þá segir Hreiðarr hverjum er heyra vill, at hann ætlað útan at fara með bróður sínum, ok fírna allir bóð um, ef hann flytir útan aflápa.

Ok er þeir eru búnir, sigla þeir í haf, ok verða vel reiðfara, koma við Bjórgyn, ok þegar spyrð bóðr eptir konungi, ok var honum sagt at Magnús konungr var í bœnum, ok hafði skgjómu aðr komit, ok vildi eigi látu keja sik samdœgris, þóttisk þurfa hvíldar er hann var nykominn. Brátt litu menn Hreiðar, at hann var afbragð annarra maðra. Hann var mikill ok ljótr, ómállat við þá er hann hitti.

Ok snemma um morguninn, aðr menn væri vaknaðir, stendr Hreiðarr upp ok kallar,

‘Vaki þú, bróðir. Fátt veit sí er söfr. Ek veit tóðendi, ok heyriðak áðan læti kynnig.’

‘Hverju var líkast?’ spyrð bóðr.

‘Sem yfir kykvendum,’ segir Hreiðarr, ‘ok þaut við mjok, en aldri veit ek hvat látum vær.’

‘Lát eigi svá undarliga,’ segir bóðr. ‘Pat mun verit hafa hornbláste.’

‘Hvat skal þat tákna?’ spyrð Hreiðarr.

Bóðr svarar, ‘Blássit er jaðnan til móts eða til skipdráttar.’

‘Hvat táknar móttit?’ spyrð Hreiðarr.

‘Par eru dœmð vandamál jaðnan,’ segir bóðr, ‘ok slíkt talat sem konungr þykkisk þurfa at fyrir alþýðu sé upp borit.’

‘Hvárt mun konungr nú á mótinu?’ spyrð Hreiðarr.

‘Þat ætla ek vist,’ svarar bóðr.
HREIDARS PÁTTIR 43

‘Pangat verð ek þá at fara,’ segir Hreiðarr, ‘því at ek vilda þar koma fyrst, er [ek sæa sem flesta menn] í senn.’

‘Dá skýtr í tvau horn með okkr,’ segir Þórðr. ‘Mér 6c þétti því betr er þú kemir þar síðr er fjölmennnt væri, ok vil ek h[vergi fara].’

‘Ekki tjár slíkt at mæla,’ segir Hreiðarr, ‘fara skulu vit báðir. Muna þér betra þykkja at ek fara einn, en ekki fær þú mik lattan [þessarrar farar].’

Hleypr Hreiðarr á brott. En Þórðr sér nú at fara mun verða, ok ferr hann nú eptir er Hreiðarr ferr hart undan, ok er mjók langt milli þeira. Ok er Hreiðarr sér at Þórðr fór seint, þá mælti hann,

‘Dat er þó satt at illt er litill at vera þá er aflit nær ekki. 7c En þó mætti vera fráleikrinn, en líttit ætla ek þik af honum hafa hlotit. Ok væria þér verri vænleikr minni, ok kemisk þú með Óðrum mónnum.’

Þórðr svaraði, ‘Eigi veit ek mér verr fara öknaleik minn en þér afl þitt.’

‘Handkrækjumisk þá, bróðir,’ segir Hreiðarr.

Ok nú gera þeir svá, fara um hrfð. Ok er svá, at Þórði tekr at dofn ofóndin, ok lætr hann laust, þykkir eigi verða vinveitt at þeir haldisk á við álpun Hreiðars. Hreiðarr ferr nú undan svá við fót, ok nemr stað síðan á hæð nákværi, 8c ok er allstarsýnn, sér þáðan fjölmennnt þangat sem mótt var. Ok er Þórðr kómir eptir, mælti hann,

‘Forum nú báðir saman, bróðir.’

Ok Hreiðarr gerir svá.

Ok er þeir koma á þingit, kenna margir menn Þórð ok 85 fagna honum vel, ok verð konungr áhýrsl. Ok þegar gengir Þórðr fyrir konung ok kveðr hann vel, ok tekr
konungr blíðliga kvedju hans. Þegar skildi með þeim broðrum er þeir kvámu til þingsins, ok verðr Hreidarr skauttogaðr mjökl ok færðr í reikuð. Hann er málugr ok hlaer mjökl, ok þykkir mýnum ekki at minna gaman at eiga við hann. Ok verðr honum nú förin ógreið.

Konung spyrð Þórð tóðenda, ok sían spyrð hann hvat þeira manna væri í för með honum er hann víldi at til hirðvistar færi með honum.

‘Þar er bróðir minn í för,’ segir Þórðr.

‘Sá maðr mun vel vera,’ segir konungr, ‘ef þér er líkr.’

Þórðr segir, ‘Ekki er hann mér glíkr.’

Konung mælti, ‘Þó má enn vel vera. Eða hvat er ólíkast með ykkj?’

Þórðr mælti, ‘Hann er mikill maðr vexti, hann er ljótr ok heldr ósyknligr, sterkr at aflí ok lundbœgr maðr.’

Konung mælti, ‘Þó má honum vel vera farit at morgu.’

Þórðr segir, ‘Ekki var hann kallaðr vízkumadhr á unga aldra.’

‘At því fer ek meir,’ segir konungr, ‘sem nú er. Eða hvárt má hann sjálfr annask siki?’

‘Ekki dála er þat,’ segir Þórðr.

Konung mælti, ‘Hví fluttir þú hann útan?’

‘Herra,’ segir Þórðr, ‘hann á allt hálft við mik, en hefir öngar nytjar fjárins, ok engi afskipi sér veitt um penninga, beizk þessa eins hlutar, at fara útan með mér, ok þótti mér ósannligt at eigi réði hann einum hlut, þars hann lætr mik morgum ráða. Þótti mér ok glíkigt at hann mundi gæfu af þyr hljóta, ef hann kömí á ýðarn fund.’

‘Sjá vílda ek hann,’ segir konungr.

‘Svá skal ok,’ segir Þórðr, ‘en brottu er hann nú rjáðr
nokkvor.

Konungr sendi nú eptir honum. Ok er Hreiðarr heyrði sagt at konungr vildi hítta hann, þá gengr hann uppstert mjók, ok nær á hvat sem fyrir var, ok var hann því óvanr at konungr hefði beizk fundar hans. Hann var á þá leið búinn at hann var í úkulbrókum ok hafði feld grán yfir sér. Ok er hann kómr fyrir konung, þá fellr hann á kné fyrir konung ok kveðr hann vel. Konungr svaraði honum hlejandi, ok mælti,

‘Ef þú átt við mik ørendi, þá mað þú skjót slikt er þú vill. Aðrir eigu enn nauðsyn at tala við mik síðan.’

Hreiðarr segir, ‘Mitt ørendi þykki mér skyldast. Ek vilda sjá þíði, konungur.’

‘Þykki þér nú vel, þá,’ segir konungr, ‘er þú sér mik?’

‘Vel víst,’ segir Hreiðarr, ‘en eigi þykkjumk ek enn til gorla sjá þíði.’

‘Hvernug skulu vit nú þá?’ segir konungr. ‘Vildir þú at ek steða upp?’

Hreiðarr svarar, ‘Þat vilda ek,’ segir hann.

Konungr mælti, er hann var upp staðinn, ‘Nú muntu þykkjask gerla sjá mik megða?’

‘Eigi enn til gorla,’ segir Hreiðarr, ‘ok er nú þó nær höfði.’

‘Viltu þá,’ segir konungr, ‘at ek leggja af mér skikkjuna?’

‘Þat vilda ek víst,’ segir Hreiðarr.

Konungr mælti, ‘Vit skulum þar þó nokkvot innask til áðr um þat máli. Þér eruð hugkvæmir margir, Íslanding- ar, ok veit ek eigi nema þú virðir þetta til ginningar: nú vil ek þat undan skilja.’
Hreiðarr segir, ‘Engi er til þess fær, konungr, at ginna þik eða ljúga at þér.’

150 Konungr leggir nú af sér skickjuna, ok mælti,
    ‘Hýggðu nú at mér svá vandliga sem þik tóðir.’
    ‘Svá skal vera,’ segir Hreiðarr. Hann gengr í hring um
konunginn ok mælti opt it sama fyrir munni sér,
    ‘Allvel, allvel,’ segir hann.

155 Konungr mælti, ‘Hefir þú nú sét mik sem þú vilt?’
    ‘At vísu,’ segir hann.
    Konungr spurði, ‘Hversu lízk þér nú á mik þá?’
    Hreiðarr svarar, ‘Ekki hefir Þóðr, bróðir minn, ofsögi-
um frá þér sagt, þat er vel er.’

160 Konungr mælti, ‘Máttu nokkvot at finna um þat er þú
sér nú, ok þat er eigi sér í alþýðu viti?’
    ‘Ekki vil ek at finna,’ segir hann, ‘ok ekki má ek þegar,
því at þannug mundi hverr sík kjósa sem þú ert, þó at
sjálfr mætti ráða.’

163 ‘Mikinn tekur þú af,’ segir konungr.
    Hreiðarr svarar, ‘Háttung er ðrænum á, þá,’ segir hann,
    ‘at lofgjarnliga sé við melt, ef þú átt þetta eigi at sognu
sem mér lízk á þik ok ek sagða áðan.’
    Konungr mælti, ‘Finn til nokkvot, þó at smaðt sé.’

170 ‘Pat helzt þá, herra,’ segir hann, ‘at auga þitt annat er
liðu því ofar en annat.’
    ‘Pat hefir einn maðr fyrir fundit,’ segir konungr, ‘en så
er Haraldr konungr, frændi minn. Nú skal jafnmæli með
okkr,’ segir konungr. ‘Skaltu nú standa upp ok leggja af
175 þér skikkju, ok vil ek sjá þik.’

Hreiðarr fleygir af sér feldinum, ok hefir saurgar krum-
mur—maðrinn hentr mjok ok ljótr—en þvegnar heldr
latliga. Konungr hyggr at honum vandliga. Ok þá mælti Hreiðarr,

‘Herra,’ segir hann, ‘hvæt þykkisk þú nú mega at mér 180
finna?’

Konungr segir, ‘Þat ætla ek at eigi þæðisk ljótarí maðr
upp en þú ert.’

‘Slíkt verðr mælt,’ segir Hreiðarr. ‘Er nokkvot þá,’ segir
hann, ‘at til friðenda sé um mik, at því sem þú leggr ætlun 183
á?’

Konungr mælti, ‘Þat sagði þóðr, bróðir þinn, at þú
værir hundhægr maðr.’

‘Þat er satt ok,’ sagði Hreiðarr, ‘ok þykkí mér þat ilt,
er svá er.’

‘Dú munt reiðask þó,’ sagði konungr.

‘Mæl heill, herra,’ segir Hreiðarr, ‘eða hvé langt mun
til þess?’

‘Eigi veit ek þat górla,’ segir konungr. ‘Helzt á þessum
vetri, at því er ek get til.’

Hreiðarr mælti, ‘Seg heill sogu.’

Konungr mælti, ‘Ertu nokkvot hagri?’

Hreiðarr segir, ‘Aldrigi hefi ek reynt, má ek því eigi
vita.’

‘Til þess þætti þó ekki ólíkligt,’ segir konungr.

‘Seg heill sogu,’ kvæð Hreiðarr. ‘Svá mun vera jafnt,
þegar er þú segir þat. En vetrvistar þættumk ek þurfa.’

Konungr sagði, ‘Heimil er mín umsíja. En betr þykkí
mér þér þar vistin felld vera er heldr er fátt manna.’

Hreiðarr svaraði, ‘Svá er þat ok,’ segir hann. ‘En eigi 205
mun svá mannfátt vera at eigi komi þat þó upp er mælt
verðr, alla helzt þat er hlægi þykkir í, en ek maðr ekki
ordvarr, ok jafnan bera mér márt á góma. Nú kann vera at þeir reiði orð mín fyrir aðra menn, ok spotti mik ok drepi þat at ferligu er ek hefi at gamni eða mælik. Nú sýnis mér hitt vitrilgra at vera heldr hjá þeim er um mik hyygr, sem Þóðr er, bróðir minn, þótt þar sé heldr fjölmanni, en hinnug, þótt menn sé fár ok sé þar engi til umbóta.’

Konungr mælti, ‘Ráð þú þá, ok farið báðir bróðir til hirðannar ef ykkur líkar þat betr.’

Þegar hljóp Hreidarr á brott er hann heyrði þessi orð konungs, ok segir hverjum manni er á vill hlýða at hans fór hefur allgöð orðit á konungs fund, segir ok einkum Þóðr bróður sínum at konungr hefur leyft honum at fara til hirðvistar. Þá mælti Þóðr,

‘Bú þík þá semiliga at klæðum eða vápnum, því at þat eitt samir, ok skörir okkr ekki til þess, ok skipask margir menn vel við göðan búning, enda er vandara at búið sik í konungs herbergi en annars staðar, ok verðr síður at hleigi górr af hírðmönnum.’

Hreidarr svarar, ‘Eign getr þú allnær at ek muna skrúðklæðin á mik láta koma.’

Þóðr mælti, ‘Skerum vaðmál þá til.’

Hreidarr svarar, ‘Nær er þat,’ segir hann.

Svá er nú górt við ráð Þóðar, ok lætr Hreidarr eptir leiðask. Hefir hann nú vaðmálsklæði, ok fágar sík ok pykkr nú þegar allr annarr maðr, sýnis nú maðr ljótr ok grettir vaskliga.

Svá er þó mótt á mannínum, er þeir Þóðr eru með hirðinni, at Hreidarr verðr í fyrstu fyrir miklum ágang af hírðmönnum, ok breyttu þeir margu vegu orðum við haan, ok fundu at hann var ómálilltr, kom við sem
mátti. Ok hendu þeir mikit gaman at því at eiga við hann, 
ok var hann jafnan hlæjandi við því er þeir mæltu, ok 
lagði hvern þeira fyrir, svá var hann leikmikill, bæði um 240 
mælgina ok allra helzt [i aflraunum]. En fyrir því at hann 
var rammr at aflí, ok er þeir finna at hann gefsk ekki at 
grandi, þá þvarr þat allt af þeim hirðmönnum, [. . .] 
hirðinni.

Í þetta mund váru þeir báið konungar yfir landi, Mag- 245 
nús konungr ok Haraldr konungr. En þá höfðu sakar 
görzk [. . .] at hirðmaðr Magnúss konungs hafði vegit 
hirðmann Haralds konungs, ok var lagðr til sáttarfundr, 
at konungar skyldu [sjálfr finnask] ok skipa málinu. Ok 
er Hreidarr heyrir þetta, at Magnús konungr skal fara til 250 
móts við Harald konung, þá fær hann á fund Magnúss 
konungs ok mælti,
’Sá hlutir er,’ segir hann, ‘er ek vilda þik bídja.’ 
‘Hverr er sá?’ sagði konungr.

Hreidarr mælti, ‘At fara til sáttarfundar. En ek ekki 255 
víðforull, en mér er mikil forvitni á at sjá tvá konunga 
senn í einum stað.’

Konungr svarar, ‘Satt segir þú, at þú eft ekki víðforull. 
En þeygi mun ek leyfa þér þessa fyrna, því at ekki er þér 
fellt at ganga í greipr mönnum Haralds konungs, ok beri 260 
svá til at þér verði at því ólíð eða óðrum. Ok em ek um 
þat hræðr, at þá söki þik heim reiðin, er þú langar til, en 
mér þötti bezt at við bærisk.’

Hreidarr svarar, ‘Nú mæltir þú gott orð. Pá skal at vísu 
fara, ef ek veit þess vánir at ek reiðumk.’ 265

Konungr segir, ‘Muntu fara ef ek leyfi eigi?’ 
Hreidarr svarar, ‘Eigi på síðr.’
Ætla þú at þér muni þvílikt við mik at eiga sem við ðóð, broður þínn? Því at þar hefir þú jafnan þitt mál.’

Hreiðarr segir, ‘Því Óllu betra mun mér við yðr at eiga sem þú eft vitrari en hann.’

Konungr sér nú at hann mun fara þó at hann banni, eða hann fari eigi í hans foruneyti, ok þykkir eigi þat best ef hann komr annars staðar til foruneytis, ok þykkir þá í reiðingum vera hversu honum eirir ef hann vælir einn um, ok leyfir honum nú heldr at fara með sér, ok er Hreiðari fenginn hestr til reiðar.

Ok þegar er þeir váru á ferð komnir, þá reið hann mjok ok ætlaði sér varla hóf um, ok þraut hestinn undir honum.

Ok er konungr verð þess varr, mælti hann,

‘Nú gefr vel til. Fylgji nú Hreiðari heim, ok fari hann eigi.’

Hann segir, ‘Eigi heptir þetta ferðina mína, þótt hestrinn sé þrotinn. Komr mér til litils fráleikrinn ef ek fæ eigi fylgt yðr.’

Fara þeir nú, ok logðu margir fram hjá honum hesta sín, ok þotti gaman at reyna fráleik hans, svá grópasamliga sem hann sjálfur tók á. En svá gafsk at hann þreytti hvern hest er frammi var lagðr, ok lézk eigi verðr at koma til fundarins ef hann geti eigi fylgt þeim, ok fyrir þetta sátu nú margir af sínum hestum.

Ok er þeir koma þar er konungar skulu finnask, þá mælti Magnús konungr við Hreiðar,

‘Ver þú mér nú fylgjusamr, ok ver á aðra hýnd mér ok skilsk ekki frá mér. En miðling segir mér hugur um hversu ferr þá er menn Haralda konungs koma ok sjá þik.’

Hreiðarr kvad svá vera skyldu sem konungr mælti—
'ok ðykki mér því betr er ek geng yðr nær'.

Nú finnask konungar, ok ganga þeir á tal ok reða mál síni. En menn Haralda konungs gátu líta hvar Hreiðarr 300 gekk, ok hofðu heyrt getit hans, ok þótti þeim um it vœnsta. Ok er konungar töludu, þá gengr Hreiðarr í flokk Haralda manna, ok hofðu þeir hann til skógar er skammt var þaðan, skauttsguðu hann mjök, ok hrundu honum stundum. En þar lêk á ýmsu: stundum fœku hann fyrir 305 sem vindi, en stundum var hann fast fyrir sem veggr, ok hrutu þeir frá honum. Nú dregsk þó svá leikrinn, at þeir gera honum nakkvat hardleiðit, létu ganga honum ðóar-skoþt ok skálpána, ok námur naddar af sverðskónum í hofði honum, ok skendirði hann af. Ok svá lét hann 310 sem honum þætti it mest gama at ok hló við jafnan. Ok er svá hafði fram farit um hrið, þá tók leikrinn ekki at batna af þeira hendi. Pá melti Hreiðarr,

'Nú hofum vêr átt göðan leik um stund, ok er nú ráð at heitta, því at nú tekir mér at leiðask. Forum nú til konungs 315 yðvars, ok vil ek sjá hann.'

'Dat skal verða aldri,' segðu þeir, 'því sjáðiðri sem þú ert, at þu skyllir sjá konung vœrn, ok skulu vêr fœru þik til heljar.'

Honum finnsk þá fátt um, ok ðykklisk sjá at þat mun 320 fram fara. Ok er nú þar komit, at honum renn í skap ok reiðisk hann, fœr hondum þann mann er mest sötti at honum ok verst lêk við hann, ok vegur á lopt ok ferði niðr at hofðinu, svá at heilinn var úti, ok er sá dauðr. Nú þykki þeim hann trautt mennskr maðr at aflí, ok stukku 325 þeir nú í víginu, fara ok segja Harald konungi at dreppinn var hirðmaðr hans. Konungur svarar,
‘Drepil þann þá er þat hefir unnit.’
‘Eigi er þat enn hægra,’ segja þeir, ‘hann er nú í brottu.’

Pat er nú frá Hreiðari at segja at hann hittir Magnús konungi. Konungr mælti,
‘Veiztu nú hvernug þat er at reiðask?’
‘Já,’ segir hann, ‘nú veit ek.’

‘Hvernug þótti þér?’ segir konungr. ‘Hitt fann ek, at þér var forvitni á.’

Hreiðarr svarar, ‘Ilt þótti mér,’ segir hann. ‘Þess var ek fúsastr at drepa þá alla.’
Konungr mælti, ‘Pat kom mér jafnt í hug,’ segir konungr, ‘at þú mundir illa reiðr verða. Nú vil ek senda
þik á Upplönd til Eyvindar, lends mans míns, at hann
haldi þik fyrir Haraldr konungi, því at ek treystumk eigi
at þín verði gætt ef þú eit með hirðinni, því at vėr
finnumk, en Haraldr frændi er brogðötttr, ok er vant við at
sjá. Kom þá aprí til mín er ek sendi eptir þér.’

Nú ferr Hreiðarr í brott unz hann komr á Upplönd, ok
tekr Eyvindr við honum eptir orðsending konungs.
Konungr hofsú sáttir orðið á þat mál er ádr var milli
þeira, ok var því sátt, en hér verða þeir eigi á sáttir.
Þykkir Magnús konungi þessir menn hafa sjálfir fyrir-
goðt sér ok valdit öllum sökum, ok þykkir hirðmaðr fallit
hafa høinglur, en Haraldr konungr beðir bota fyrir hirð-
mann sínn, ok skilðusk nú með ongrí sátt.
Eigi líðu langar stundir ádr Haraldr konungr spyr hvar
Hreiðarr er niðr kominn, görir síðan férd sína ok komr á
Upplönd til Eyvindar, hefir með sér sex tigu manna.
Hann komr þar um morgun snimma, ok ætladí at koma
á övart. En þat var þó eigi, því at Eyvindr þóttisk vita
fyrir at hann mundi koma ok var hann á öngri stundu vanbúinn við. Hafði hann stefnt líði at sér af launungu, ok var þat í skógum þeim er nálægir væru bennum. Skyldi Eyvindr gefa þeim mark ef Haraldr konungr kæmi ok þeittisk hann líðs þurfa.

Pat er sagt, einhverju sinni áðr Haraldr konungr kæmi, at Hreiðarr beiddisk at Eyvindr skyldi fá honum silfr ok nokkvot gull.

‘Értu hagr?’ segir hann.

Hreiðarr svarar, ‘Pat sagði Magnús konungr mér. En eigi má ek annat til vita, því at ek hefi aldri við leiðat. En því mundi hann þat segja at hann mundi vita, ok því trúi ek er hann sagði.’

Eyvindr mælti, ‘Dú er undarligr maðr,’ segir hann. ‘Nú mun ek fá þér efnin. Skaltu fá mér silfrit ef önýtt verðr smiðat, en njót sjálfr ellaðar.’

Hreiðarr er byrgð í einu húsi, ok er hann þar at smiðinni. Ok áðr en gort verði þat er Hreiðarr smiðaði, þá körm Haraldr konungr. Ok er nú sem ek gat áðr, at Eyvindr er at öngu óbúinn, ok gerir hann konungi veizlu góða. Ok nú er þær sitja í drykkju, þá fréttir konungr eptir ef Hreiðarr sé þar—‘ok muntu hafa vináttu af mér í móti ef þú selr oss manninn’.

Eyvindr svarar, ‘Eigi er hann hér nú,’ segir hann.

‘Ek veit,’ segir konungr, ‘at hann er, ok þarftu eigi dýlja.’

Eyvindr mælti, ‘Einn þótt þat sé, þá geri ek eigi þann mun ykkar Magnúss konungs at ek selja þann mann í hendr þér er hann vill skyla láta,’—gekk út síðan ór stofunni. Ok er hann körm út, þá brýzik Hreiðarr á
húðina ok kallar at hann vill á brott.
‘Þegi þú,’ segir Eyvindr, ‘Haraldr konungr er hér
kominn ok vill drepa þik.’

Hreiðarr brýzk út eigi at síðr, ok lézk hitta víldu konung.
Eywindr sér þá at hann mun brjóta upp húðina, tengr til
ok lýkr upp ok mælti,
‘Gramir munu taka þik,’ segir hann, ‘er þú tengr til
banans.’

Hreiðarr tengr inn í stofuna ok fyrir konung ok kvedr
hann ok mælti,
‘Herra, tak af mér reiðina, því at ek em þér vel felliðt
fyrir margi sakir at gera þat er þú vill gera láta, þó at
eigi sé allriði, í mannanum enda því er við berr, ok mun
ek þess ólatr er þú vilt miki til hafa sendan. Hér er nú
gripri er ek vil gefa þér,’—setr á borgið fyrir hann, en þat
var svin, gótt af silfri ok gyllit. På mælti konungr, er hann
leit á svinin,

‘Þú ert hagr svá at trautt hefi ek sét jafnvel smíðað með
því móti sem er.’

Nú ferr þat með maðr honum. Segir konungr at
hann mun taka sættir af honum,—‘ok er gott at senda þik
þil stórvirkja; þú ert maðr sterkr ok ófélinn at því er ek
hygg’.

Nú komr svinir aprt fyrir konung. Tekr hann þá upp
ok hyggr at smíðinni enn vanliggar, ok sér þá at spenar eru
á ok þát var glytt; fleygir þegar í brott, ok sér at til háðs
var gótt, ok mælti,

‘Hafi þik allan troll. Standi menn upp ok drepi hann.’

En Hreiðarr tekir svinir ok tengr út, ok ferr þegar á
brott þaðan, [ok] kom á fund Magnús konungs ok segir
honum hvat í hefir gózk. En í þóru lagi standa menn upp ok út eptir honum ok ætla drepa hann. Ok er [þeir koma] út, þá er Eyvindr þar fyrir ok hefir fjólmenni mikit, svá at ekki máttu þeir eptir Hreiðari halda, ok skilja þeir Eyvindr [ok Haraldr konungr] við svá búit, ok líkar konungi illa.

Ok er þeir hittask, Magnús konungr ok Hreiðarr, fréttir konungr eptir hvernug farit hefir, en Hreiðarr segir frá [ít sanna ok síndi konungi] svínit. Magnús konungr mælti, þá er hann hugði at svíninu,

‘Geysihagliga er þetta smíðat. En hefnt hefir Haraldr konungr frændi várr mjökk minni háðungar en í þessu er, ok eigi eurtu allaráðslitill, ok þó með þillsi hugkvæmr.’

Hreiðarr var nú þar nakkvara stund með Magnúsi konungi. Ok eitthvert sinn kömr hann at máli við konung ok mælti,

‘Þat vilda ek, konungr, at þú veittir mér þat er ek mun bídja þík.’

‘Hvæter þat?’ spyr þonungr.

‘Þat, herra,’ segir Hreiðarr, ‘at þér hlýđið kvæði er ek hefi ort um yðr.’

‘Hví skal eigi þat?’ segir konungr.

Nú kvæði Hreiðarr kvæði, ok er þat allundarlit, fyrst kynligast, en því betra er síðar er. Ok er lokit er kvæði, mælti konungr,

‘Þetta kvæði sýnisk mér undarlit, ok þó gott at nest-lokum. En kvæði mun vera með þeim heiti sem avi þín: hon hefir fyrst verit með kynligu móti ok einrænligu, en hon mun þó vera því betr er meir línó á. Hér eptir skal ek ok velja kvæðislaunin. Hér er hólmr einn fyrrir Nóregi sá

HREIDARS PÁTTR  55
er ek vil þér gefa. Hann er með góðum grósnum, ok er þat
gott land þó at eigi sé mikit.’
450 Ḥreiðarr mælti, ‘Þar skal ek samtengja með Nóreg ok
Íslond.’

Konungr mælti, ‘Eigi veit ek hverau þat ferr. Hitt veit
ek, at margir menn munu búnir at kaupa at þér hólminn
ok gefa þér fé fyrir, en ráðligra ætla ek vera at ek leysa til
mín, at eigi verði at bitbeini þér eða þeim er kaupa vilja.
Er nú ok ekki vel felld vist þin vilgis lengi hér í Nóregi,
því at ek þykkjumk sjá hvern Haraldr konungr vill þinn
hlut, ef hann á at ráða, sem hann mun ráða ef þú eðt lengi
í Nóregi.’
460 Nú gaf Magnús konungr honum silfr fyrir hólminn, ok
vill nú eigi þar hætta honum, ok fór Ḥreiðarr út til
Íslands, ok bjó norðr í Svarfaðardal, ok gerisk mikill
máðr fyrir sér. Ok ferr hans ráð mjók eptir getu Magnúss
konungs, at þess bertr, er meir lóð framt hans évi, ok
hefri hann gótt sér at mestum hluta þau kynjaæti er hann
sló á sik inn fyrir hlut ævinnar. Bjó hann til elli í Svarf-
faðardal, ok eru margir menn frá honum komnir. Ok lýkr
hér þessi ræðu.
Hængr hét maðr, son Ketils Naumdælajalls, en möðir Ketils jalls hét Hrafnhildr, döttir Ketils hængs ór Hrafn-
isingu. Hængr var göfugr maðr. Hann varð í missætti við
Harald konung Dórafóstra af drápi Hildirðarsona, ok 5
því stökk hann ór landi. Hængr sigldi vestri í haf at leita
Íslands. Þeir urðu við land varir, ok voru fírir sunnan at
kominir, sigldu upp í áros einn mikinn ok lögðu við hit
eystra land. Sú á heitir nú björsá. Þeir könnudu viða
landit. 10

Hængr var hinn fýsta vetr fírir útan Rangá, en um
vörita nam hann land milli bjórsár ok Markarfljóts, allt í
milli fjalls ok fjörur, ok bjó at Hofi við Rangá hina eystrí.
Ingunn hét kona hans. Hon fæddi son um vörita, er Hrafn
hét. Hæng r gaf land skipverjum sínnum en seldi sumum, 15
ok eru þeir landnámamenn kallaðir.

Herjúlf hét annarr son Hængs. Hans son var Sumarliði.
Hængsson var fístr lögsgösumáðr á Íslandi. Hann bjó at
Hofi eftir fður sinn. Þorlaug var döttir hans, er átti 20
jörundr göði. Hinn fimmta son átt Hængr, er Stóríolf
hét. Hann er kallaðr mestr sona hans, en Hrafn göfgastr.
Stóríolf átt Hóðrnu, syster Þorbjarnar skölms, þess er
var fáðir Þórólfs. Stóríolf bjó at Hvöli, er sölzi en kallaðr
Stóríolfshvöll. 25

Stóríolf var allra manna stærkastr, ok þat var allra
manna mál at hann væri eigi einhamr. Hann var fróðr
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maðr ok margvíss, var hann af því kallaðr fjölkunnigr. Hann átti son við Þóörónu konu sinni er Ormr er nefndr. Hann var snemendis báði mikill ok sterkr, ok vel at íþróttum búinn, því at þá er hann var sjau vetra sam-
vægði hann hinum sterkustum mónnum um aflokallar íþróttir. Ekki hafiði hann ástríki mikit af söður sínum, enda var hann honum ódæll ok vildi ekki vinna, en móðir hans unni honum mikit. Ekki lagðist Ormr í eldaskála.

Óx hann nú upp þangat til er hann var tólf vetra gamall. Stórólfr var íðjumaðr mikill ok verks ígjarn. Þat var einn dag um sumarit at Stórólfr lét fera hey saman, ok geingu fernir eykir. Stórólfr hlöð heyi, en handfátt varð upp at bera, en honum þótti heldr regnlitgerast. Kallaði hann þá á Orm, son sinn, ok bað hann til hjálpa ok leggja upp heyit. Ormr gerði ok svó, en er í tók at draga skúrirnar, gerðist Stórólfr mikilvirkr á heyinu, ok eggjaði Orm fast at hann skyldi duga ok neyta aftsins, ok sagði hann bæði slyttinn ok linaflæðan, ok meir gefinn vöxt en afl eðr harka.

Ormr reiddist nú, ok bar upp fulguna alla á litilli stundu, ok í því kom at eykrinn. Greip Ormr þá upp hlassit ok hestinn með öllum akfarunum ok kastaði upp á heyit, ok svó snart, at Stórólfr kall fell út af heyinu ok ofan í geglin.

Varð þat svó þungt fall at brotnaði í honum þrjú rifni. Stórólfr mælti þá,

‘Íllt er at eggja ofstopamennina, ok er þat auðsét at þú munt öfriðleitinn verða.’

Mikil afhraun þótti þetta öllum mönnun af jafnungum manni sýnd.
(2) *Ormr Stórolfsson fór til sláttar*

Þat er enn sagt, einnhvern dag, at Stórólfr kom at máli við Orm, son sinn, ok ðá hann fara á eingjar ok slá—‘því at húskörulum geingr lítt í sumar’.

‘Hvar er ljár sá er ek skal slá með?’ sagði Ormr. ⁶⁰

Stórólfr fekk honum þá orf ok nújan ljá, ok var hvör-tveggja mjök stórkostligt. Ormr vatt ljáinn í sundr milli handa sér en steig í sundr orfít, ok kvað sér hvörki skyldu. Snýr Ormr þá í brottu, ok fær sér tvó fjórðunga járns, ok ferrar til smiðju ok gerir sér ljá. Siðan tók hann sér einn ás ⁶⁵ ór viðarbulungi, ok gerði sér mátuliga hátt ok færði í tvó hæla stóra, ok lét þar í koma ljáinn þann núja, ok vafði siðan með þá, gekk siðan ofan á eingjar.

Þar var svó háttat landslegi at þar var þýft mjök en báði loðið ok grasgott. Ormr tekr til at slá ok slær þann dag ⁷⁰ allan til kvelds. Stórólfr sendi griðkonur sínar at raka ljána eftir Ormi, en er þær kvómu á eingjarnar, sá þær at Ormr hafði haft mágaslát. Tóku þær þá til ok ætluðu at hvírila heyid, en þat gekk þeim eigi svó greitt sem þær ætluðu, því at þær gáti aungan múga hrært, hvörki með ⁷⁵ hrifu né höndum, fóru heim siðan ok sögðu bónda. Fór hann þá ok reið á eingjar um kveldit. Sá hann þá at Ormr hafði slegit af þúfur allar ok fært þær saman í múga. Hann bað hann þá upp gefa ok ónýta eigi meira. Ormr gerði þá ok svó, ok var þá ljár hans máður upp í smiðreim. Þá hafði ⁸⁰ Ormr slegit átta stakka völl, ok þær einar eingjar eru slétta af Stórólfsjvöli, ok er kallaðr ákvæðisteigr milli hverra múga. Sér þessa alls merki enn í dag.
(3) Ormr bar heyit

85 Duþpakr er maðr nefndr. Hana bjó á þeim bæ er heitir í Holti, ok er síðan kallat í Duþpaksholti. Duþpakr var mikill ok mjök tryllr, svö at hann var eigi einhamr. Þeir Stórólf fr eld laungum grátt sífr, en stundum véru með þeim blöðkapir, en þó átti með þeim illan enda at síðustu, því at þat segja sumir menn, at Duþpakr yrði Stórólfi at bana.

Nú líðr áfram þar til at Ormr er átján vetra gamall. Þá kom vetr mikill svö at gerði jardbønn, en Stórólf fr hafði fénaðar márt, at tók þá at dra Gil at heyjum hans er á leið, svö at hann þottist sá firir at hann munði fella fénað sinn ef auungra bragða væri í leita, því at hey kunni hvergi at fá í byggðinni, útán Duþpakr hafði hey með afgaungum, ok vildi við auðan of standa. Þá var heldr fátt með þeim Stórólfi.

100 Stórólf fr sendi þá Orm, son sinn, til móts við Duþpak at fá af honum nokkur af heyj, því at þá gerðist tímum mjök fram komit, en fénaðr dreginn mjök. Ormr fr þá til móts við Duþpak, ok falaði af honum hey, en hann kvæsti ekki til sölu hafa, en er Ormr herti fast at, þá sagði Duþpakr at hann skylldi hafa byrði sína ef hann vildi—'ok má ykkr þó at gagni koma ef svö mikit leggr hvert til í byggðinni'.

‘Þetta er líttí tillát, en þó skal ek hafa, eðr hvað skal ek af taka?’

‘Úti í garði,’ segir Duþpakr, ‘standa tvær heykleggjar, annarr fjögurra faðma en annarr tveggja, ok vel tveggja faðma þykk, ok því nætti hátt, ok þíkkir vón at sigit muni. Þar skaltu hafa af hinu minna.’
'Ek mun fara heim fyst,' segir Ormr, 'ok sækja mér bendi.'

Ok svó gerði hann, sagði nú föður sínum. 115

'Petta er gaungumannliga til látit,' segir Stórólfr, 'enda skal hann hér ekki verð firir hafa, ok þikkir mér þó ráð at ek sæki heldr byrðina, því at ek mun heldr borit fá en þú.'

'Eigi skal þat vera,' sagði Ormr, 'því at svó mik vit var 120 gefit sem ek bæra.'

'Hertu þik þá, mannskræfan,' segir Stórólfr.

Snýr Ormr þá í brottu ok til gervíbúrs, ok tæk reip á tía hesta, ok leysir af hagldir, kastar þá saman báði at leingd ok digrð, svó at hann gerir ór eitt, geingr síðan yðr í Holt ok at heygardinum ok brýtr á hlað, geingr inn í gardinn ok at hinum meira heykleggjanum, ok ryðr af ofan torfi, ok því sem vest var orðit. Síðan styðr hann á höndum ok losar til heyit niðri við jörðina, dregr síðan undir reipin, ok bregðr í hagldirnar ok vendir um heynin. Færst 130 hann þá undir í fatla ok vegr upp á herðar sér, en þat segja sumir menn at hann haft haft hininn minna kleggja í firir. Gekk hann með þetta heim til Stórólfsvíða. Var böndi uthi ok sá. Fannst honum mikit um, ok lét á sannast at hann mundi eigi sjálfr svó miklu orkat hafa. Var þá inn 135 borit í hlaðu, ok var hon þá full. Dugði þetta hey svó vel fénadí Stórólfs bönda at hann felldi ekki um vörut. Var síðan beti í frændsemi þeirra féðga þaðan af en áður, því at Stórólfr sá hvert afbragð Ormr var annarra manna.

En er Dufþakr kall kom út um daginn, ok sá vegsum- 140 merki, at í burtu vóru hey hans bæði, en þat eina eftir er vettugi var nýtt, ok þó eigi vel at unnit—sá hann ok hvar
Ormr gekk ór garði ok bar heykleggjana báða —, þótti honum mikil furða í, hversu stóra byrði Ormr gat borit. En um vérit fór Dufókr til Hvóls ok heimti heyverð at Stórólfr ok fekk ekki. Þótti honum heyit eigi minna vert en sex kúgíla. Leiddi af þessu langan ópokka með þeim Stórólfr ok mikinn fjánskap, sem síðar mun sagt verða.

(4) Ormr ok Bólafri reyndu knáleik sinn

150 En er Ormr var tvítögur at aldri reið hann til alþingsis sem oftar. Þá var þingit fjölmennt. Bólafir Skólmsson var kominn á þingit norðan frá Myrkó ör Hörgárdal, frendi Orms. Með honum var sá maðr er Melkólfur hét. Hann hafði sex kalla afl. Þeir voru allir í þúð með Jörundi goða, mági Orms.

Jörundi goða voru gefnir aurskór einir. Þeir voru svo stórir ok jarnmiklir at þeir stóðu hálft pund saumlausir. Þeir fóru um búðina til sýnis, en er skórnir kömu til Bólafs, tók hann skóna fjóra ok lét saman, ok helt á nok-
160 kura stund, rétti síðað at Ormi, ok voru þá allir réttir sem kerti. Ormr tók við ok beyði í cinu alla skóna fjóra semni áðr höfðu verit, ok þótt þetta mikil afraun hvörtveggja.

En um daginn er þeir geingu út, stóð hitukettill hjá heitulúsínu sá er tók tvær tunnur. Hann fyldtu þeir upp af sandi. Eftir þat gekk at Melkólfur, ok fleytti honum með annarri hendi. Bólafir gekk þá at ok lyfti honum upp með tveim fingrum. Síðast gekk at Ormr, ok krækti undir höðduna hinum minnsta fingri ok fleytti honum jafnhátt ökla, ok brá hendinni undir kápuna. Bólafir mælti:
'Sýn mér ný fíngirinn.'
'Eigi vil ek þat, ' segir Ormr.
'Kost átta ek at meða mik, ef ek vildi,' segir Þórrálfr, 'ok vilda ek cígi.'
Mönnum þótt sem í sundr hefði geingit hold ok sinar nîðr at beini.

Síðan rîðu menn heim af þíngi, ok sat Ormr um kyrítt. Mikils þótt sem innum vert um afraunnir Orms, þær sem hann hafði gert ok gerði síðan, því meiri sem hann var þá ellri, ok því er þat allra maða mál, vina hans ok óvína, at hann hafir stêrkastr maðr verit á öllu Íslandi, bæði at 180 fornu ok nýju, sá er einhamr hefir verit.

(5) Af Æsbírni þrûða
Virfíll hét maðr. Hann átti at ráða fírir einu þorpi í Danmörk þar er á Vendilskaga heitir. Þeir vóru þræðr ok Véseti í Borgundarhólmi. Virfíll var kvóngaðr maðr, ok 185 átti einn son við konu sinni er Æsbjörn er nefndr. Hann var snemma mikill ok vænn ok vel at íþróttum búinn. Hann var hverjum manni kurtisari; af því var hann kallaðr Æsbjörn þrûði.

Þat var þá tízka í þær mundir at konur þær fóru yfir 190 land er völvir vóru kallaðar, ok sögðu mönnum fírir örlög sín, árferð, ok aðra hluti þá er menn vildu vísir verða. Dessa sveit kom til Virfíls bóna. Var völvinni þar vel fagnat, því at þar var véizla hin bezta.

En er menn vóru komnr í sæti um kveldit, var völvan 195 frétt at forsþám sínum, en hon sagði at Virfíll mundi þar
til elli búa ok þíkkja nýtr bóndi—'en þeim unga manni er þar sitr hjá þér, bóndi, er gott at heyra sín forlög, því at hann mun fara viða, ok þíkkja þar mestr maðr sem þá er hann helzt, ok vínna mart til framaverka, ok verða eli-
dauðr ef hann kemr eigi á Norðmæri í Nóregi eðr nordr þaðan í þat land'.

'Pat ætla ek,' sagði Æsbjörn, 'at ek sé eigi þar feigari en hér.'

'Muntu eigi ráða því, hvat er þú ætlar,' segir völvan, ok varð henni þá ljóð á munni:

(1) 'Þó at þú látir
  yfir lögu breiða
  byrhest renna,
  ok berist viða,
  nær mun þat leggja
  at nordr þirir Mæri
  þú bana hljóttir:
  bezt mun at þegja.'

Síðan var völvan þar svó leingi sem ætlat var, ok leyst í burt með góðum gjöfum.

Æsbjörn óx nú upp, en þegar at aldr farðist yfir hann, þá hafði hann sín í fórum til ýmissa landa, ok kynndi sér svó síðu annarra manna, ok var mikils metinn af öllum höfðingjum. Móðir hans var ættuð nordan ór Nóregi, af Hörðalandi ok Norðmæri, komin af ætt Bífuru-Kára. Sat Æsbjörn þar laungum hjá móðurfrændum sínnum, mikils metinn sakir íþróta sinna ok atgervi.
(6) Ormr ok Ásbjörn unnu Gautland

Nú er þar til at taka er fyrir var frá hofrit, at Ormr Stórólfs- son sat á Íslandi. Ok er hann var kominn á prítögsaldr, tók hann sér fari með þeim manni er Ózurr hörzki hét, er skip áttu uppi standanda í Þjórsá, ok fór útan með honum. Ózurr átti garð á Hörðalandi, ok sat Ormr hjá honum um vetr. Dá var Ásbjörn próði á Hörðalandi, ok bar oft saman fundi þeirra Orms, ok fell vel á með þeim ok gerðist þar skjótt vináttta. Reyndu þeir margar íþróttir ok víru á allar jafnir, þar sem eigi reyndi afl með, en miklu var Ormr sterkari. Svó kom at þeir sórust í fóstbræðralag at fornun sêð, at hvör skylði annars hefnis, sá er leingr lifði, ef hinn þóði vóðnaður.

En um vírit talaði Ásbjörn við Orm, at hann vildi fara norðr á Mæri at hitta Eyvind snák ok Bergþór bestil, fréndr sín.

‘Er mér ok forvitni á,’ segir hann, ‘at vita hvört þegar dette lif ör mér er ek kem þar, sem sagði völvan arma.’

Ormr lézt þeirrar farar búinn—‘en eigi píkki mér þú þar mega um kepama, því at gnógu mart vita þess háttar menn sem hon er’.

Síðan fóru þeir á tveim skipum norðr á Mæri, ok tokk Eyvindr ok Bergþór allvel við Ásbríni, fréndr sínnum, því at þeir víru systkinasynir. Þetta var á ofanverðum dögum Hákonar Hlæðajalls.

Þar spurði Ásbjörn at eyjar tver lágu norðr fírir landi, ok hét hvörtveggi Saudéy, ok réði fírir inni ytré eyjunni jötunn sá er Brúsi hétí, hann væri mikit troll ok mannata, ok ætludu menn at hann mundi aldri af menskum mönn-
um unninn verða, hversu margr væri. En móðir hans var pó verri vídreignar, en þat var kolsvört ketta ok svó mikil 255 sem þau blótmaut at størst verða. Eingi geði höfðu menn af landi ór hvórigri eyjumni firir þessum meinvættum.

Gerðist Æsbjörn füss at fara til eyjanna, en Ormr aflatti ok kvæð fátt verr a við fjándr síka at eiga, ok því varð ekki af ferðinni. Heldu þeir um sumarit suðr í Danmörk, 260 ok sátu hjá Virgin um vetrinn, en at vetri liðnum ok vóri komnu heldu þeir í hernað með fimm skip ok fóru víða um eyjar ok útsker ok höfðu sigr ok gagn hvar er þeir kvómu. Urðu þá eigi aðrir menn frægri í vikingu heldr en þeir.

265 En um sumarit er á leið, lögðu þeir til Gautlands ok herjuðu þar. Þá réð þar firir sá jall, er Herróðr hét. Þar áttu þeir marga bardaga, ok feingi vald yfir landinu, ok sátu þar vertr hinn þríðja.

Par vóru drykkjur stórar um vetrinn ok gleði mikil. Þat 270 var einn dag um vetrinn er þeir Æsbjörn ok Ormr sátu ok drukku, þá kvæð Æsbjörn visu þessa:

(2) ‘Sæði mér á seiði,
saung um þat laungum,
at ek á feigum fæti
færík norðr á Mæri.
Vætkti vissi völva:
vera mun ek enn með mænum
glæð í Gautaveldi.
Gramir eigi spá hennar.’

275 Um vórit fóru þeir Ormr ok Æsbjörn, ok undu þar eigi leirgr, ok fóru um sumarit norðr í Danmörk ok svó til
 Nóregs, ok vôru þar vetru hinn fjördà með Ózuri hórzka.

En um vôrit töluðust þeir með, föstbræðr. Vildi Æs-

björn í hernað, en Ormr út til Íslands, ok því skildu þeir

ok þó með kærleikum ok vináttu. Fór Órmar til Íslands 285
með Ózuri hórzka, urðu vel reiðfara, kómu skipi sínu í
Leiruvög firir neðan heidi. Pá frétti Órmar þau tíendi at
Stórólfr kall, faðir hans, hafði dáit í viðskifðum þeirra
Duþpus. Var hann fám mönnum harmdauði. Fór Órmar
þa heim á Stórólfrshvól ok setti þar þar þá saman, ok bjó þar 290
leíungi, eftir þat er hann hafði hefnt Stórólfs, fóður sín, æftir því sem segir í Íslendingaskrá.

(7) Dráp Æsbjarnar

Litlu síðar en þeir Ormr ok Æsbjörn höfðu skilið, fýrist
Æsbjörn norðr í Sauðeyjar. Fór hann við fjóra menn ok 295
tuttugu á skipi, heldr norðr firir Mæri, ok leggr seint dags
at Sauðey hinni ýtri, ganga á land ok reisa tjald, eru þar
um náttina ok verða við ekki varir.

Um morgininn ára rása Æsbjörn upp, klaðir sík, ok tekr
vöpn síin ok geirgr upp á land, en biðr menn sína bída sín. 300
En er nokkut svó var líðit frá því er Æsbjörn hafði í brott
geingit, verða þeir við þat varir at ketta ögurlig var konin
í tjaldsdyrrnar. Hon var kolsvört at lit ok heldr grimmlig,
því at eldar þóttu breñna ór nösum hennar ok munni;
ægir var hon ok vel eyg. Peim brá mjök við þessa sýn, ok 305
urðu óttafullir. Kettan hleypr þa innar at þeim ok grípr
hvern at öðrum, ok svó er sagt at suma glekiti hon, en
suma rífi hon til dauðs með klóms ok tönnum. Tututtu
menn drap hon þar á litilli stundu, en þríf kvómust út ok

310 undan ok á skip, ok heldu þegar undan landi.

En Ásbjörn geingr þar til er hann kemr at hellinum
Brúsa, ok snarar þegar inn í. Honum var nokkur dimmt
fírir augum, en skuggar mikir var í hellinum. Hann verðr
eigi fýrr varr við en hann er þrifinn á loft ok færð niðr
315 svó harti at Ásbirni þótti furða í. Verðr hann þess þá varr
at þar er kominn Brúsi jötunn, ok sýndist heldr mikilligr.
Brúsi mælti þá,

‘Þó lagðir þú mikit kapp á at sækJa hingat. Skaltu nú
ok eyrendi hafa, því at þú skalt hér lifit láta með svó mikl-
320 um harmkvolum at þat skal aðra letja at sækJa mik heim
með ðfríði.’

Flett þann þá Ásbjörn klaðum, því at svó var þeirra
mikill aflamunn at jötunninn varð einn at ráða þeirra í
milli. Bálik mikinn sá Ásbjörn standa um þveran hellinn,
325 ok stórt gat á miðjum bálkinum. Járnslúla stór stóð nokkut
svó fírir framan bálkinum.

‘Nú skal prófa þat,’ segir Brúsi, ‘hvört þú ept nokkut
hárðari en aðrir menn.’

‘Lítit mun þat at reyna,’ segir Ásbjörn, ‘en Ógæfasam-
330 líga hefir mér tekizt at ek skyldi aungri vörn fírri mik
koma, ok er þat likast at feigð kallí at mér,’—ok kvað visu
þessa:

(3) ‘Sinni má eingu
þrótt treysta:
aldri er hann svó sterkr
nó stórr í huga;
svó bregzt hverjum
á banadægri
hjarta ok megin
sem heill bilar.'

Síðan opnði Brúsi kvið á Ásbirni, ok náði þarmaenda
hans ok knýtti um járnsúlna, ok leiddi Ásbjǫrn þar í
hring um, en Ásbjǫrn gekk einart, ok röktust svó á enda
allir hans þarmar. Ásbjǫrn kvað þá visur þessar jafn-
frammi:

(4) 'Segist þat minni móður,
mun hon eð syni kemba
svardar láð í sumri,
svanhvit í Danmörku.
Hafði ek henni heitit
at ek heim koma munda:
 nú mun segg á síðu
sverðs egg dregin verða.

(5) Annat var, þá er inni
ölkátir vér sátum
ok á fleyskipi förum
fjörd af Hörðalandi.
Drukkum mjöð ok mjöðum
mart ord saman förðum:
 nú er ek einn í aungvar
jötuna þraungvar geinginn.

(6) Annat var, þá er inni
allstórir saman föru.
Stóð þar upp í stafni
Stórólfs burr inn frækn,
þá er langskipum lagði
lundr at Eyrasundi:
nú mun ek, tældr í tryggðum,
trolla byggðir kann.

370 (7) Annat var, þá er inni
Ormr at Híldar stormi
gekk enn gráðgum blakki
Geitis sylg at veita.
Rekk at rómu dökkri
raunmargan gaf vargi
seggr ok sárt nam höggva
svinnr at Ífuminni.

375 (8) Annat var, þá er inni
ek veitta ferð sveittri
högg með hvasari tuggu
Herjans, suðr í skerjum
Elfar. Öft nam kólfi
Ormr hagliga at forma,
мест þá er Midjungs traustir
mágar eftir lágu.

380 (9) Annat var, þá er inni
allir saman vörum,
Gautr ok Geiri,
Glúmr ok Starri,
385 Sámr ok Sémingr,
synir Oddvarar,
Haukr ok Háma,
Hrókr ok Tóki.
ORMS BÁTTR

(10) Annat var, þá er inni
oft á sæ fórum,
Hrani ok Högni,
Hjálmr ok Stefnið,
Grani ok Gunnarr,
Grimr ok Sörkvir,
Tumi ok Torfi,
Teitir ok Geitir.

(11) Annat var, þá er inni
alllít vör spörðumst
at samtogi sverða.
Sjaldan ek latta
at brynþálmar brýndir
biti hvassliga seggi.
Dó var Órmar at ímun
æ oddviti þeirra.

(12) Mundí Órmr
ófrýnn vera
ef hann á kvöll þessa
kynnir at líta,
ok grimmlið
gjalda þussi
vórar viðfarar
víst, ef hann næði.'

Síðan lét Ásbjörn líf sitt með mikilli hreysti ok dreing-
skap.
(8) Ormr hittir Menglöðu í Sauðey

Pat er at segja at þeir þrír menn er undan kómust sóttu knálíga róðr ok líttu eigi fyrir en þeir kómur at landi, ságu þau tíðendi er gerzt hóðu í þeirra fórum, kvóðust ætla Ásbjörn dauðan, en kunnu ekki frá at segja íversu at hafði borízt um hans líflát. Kvómu þeir sér í skip með kaupmönnum ok fluttust svo suðr til Danmerkr. Spurðust nú þessi tíðendi víða ok þóttu mikil.

Pá var orðit höfðingjaskifti í Nóregi, Hákon jall dauðr, en Óláf Tryggvason í land kominn ok bauð olum réttu trú.

Ormr Stórólfsson spurði út til Íslands um farar ok líflát Ásbjarnar, er mönnum þóti sem vera mundi. Þóti honum pat allmikill skaði, ok undi eigi leingdar á Íslandi, ok tók sér fari í Reyðarfirði ok fór þar útan. Þeir kómu norðarliga við Nóreg, ok sat hann um vettrinn í Þránd-heimi. Pá hafði Óláf ráðit þrjá vetr Nóregi.

Um vórit bjóst Ormr at fara til Sauðeyja. Þeir vóru því nær margir á skipi sem þeir Ásbjörn hóðu verit. Þeir lögðu at hín ni minni Sauðey síð um kveldit, ok tjólduðu á landi ok lágu þar um nattina. Pat segja menn at Ormr væri prófimagnðr í Dauðörku, en hað kristnæt á Íslandi.

En er Ormr var sofnadr, sá hann at kona gekk inn í þjaldit, mikil ok errílig, vel bún ok ven at yfirlitum. Hon gekk innar at þar er Ormr lá ok nam þar stóðar. Ormr þóttist heilsa henni ok spyrja hana at nafni, en hon kveyt Menglöð heita, döttir Ófótans norðan or Ófótansfirði—'en vit erum systkin ok Brúsi at fður, en ek ætti mennska möður, en módir hans er sú in kölsvarta ketta er þar er
Í hellinum hjá honum. En þó at vit sém skyld, þá erum
vit þó ekki lyndislíð. Ræðr hann firir eyjunní ýtri, ok er 450
hon sýnu betri. Veitir hann mér þungar búðafjar, svó at
ek hygg at ek munu í brettu stókkva. Veit ek ok hvert
eyrendi þitt er: þú aðlar at hefnra Ásbjarnar, fóstbróður
þíns, ok er þat vörkunn, því at þú átt eftir hraustan mann
at mæla. Mun þér ok forvitni á at vita hversu honum var í 455
hel komit, en þar munu ekki margir kunna frá at segja
útan Brúsi ok ek.'

Höf hon þá upp alla sögu ok sagði frá liflátí Ásbjarnar,
ok svó kvað hon allar þar vísur er hann hafði kveði—
‘en eigi þikkjumst ek þar sjá firir mun um, hvört meira 460
má trollskapr Brúsa ok móður hans eðr hamingja þín,
en augvnan mann ötast hann útan þik einn, ok viðr-
búðað hefir hann veittan, ef þú kynnir at koma. Hann
hefir fært þat bjarg í hellisdyrriðar at ekki má í hellinn
komast meðan þat stendr þar, en þó at þú sér sterkr, þá 465
hefir þú hvoðri af við Brúsa né bjarginu í brett at koma.
Nú eru hér glófar at ek vil gefa þær, ok fylgir sú náttúra at
þeim verðr aldri aflaftt sem þá hefir á hóndum. Yrði þat
svó, at þú ynnir Brúsa, þá vilda ek at þú geðir Sauðey í
vald mér, en ek mun heldr vera þér í sinni, því at mér 470
erpu vel í þokka, þó at vit megim eigi njótast sakir trúar
þinnar.'

Síðan hvarf konan, en Ormr vaknadi, ok voru þar
glófarinir, en hann mundi allar vísurar. Stóð Ormr þá
upp ok vakti menn sína, ok helt út til eyjarinnar, gekk á 475
land ok bað menn sína bíða á skipi til annars dags í þær
mundir, en halda á burt ef hann kaem þá eigi.
(9) **Dráp Brúsa**

Nú geingr Ormr þar til er hann kemr at hellinum. Sér hann nú bjargit þat stóra, ok leizt ómáttuligt nokkurum manni þat í brott at færa. Pó dregr hann á sik glófana Menglaðarnauta, tekr síðan á bjarginu ok færir þat burt ór dyrunum, ok þíkkist Ormr þá aflraun mesta sínt hafa.

Hann gekk þá inn í hellinn, ok lagði málaðjár í dyrrnar, en hann var inn kominn, sá hann hvar kettan hljóp með gapanda ginit. Ormr hafði boga ok örvamæli. Lagði hann þá ór á streing ok skaut at kettunni þremr örum, en hon hendi allar með hvóftunum ok beit í sundr. Hefir hon sík þá at Ormi ok rekr klærnar framan í fangit svó at Ormr kiknar við, en klærnar geingu í gegnum klæðin svó at í beini stóð. Hon ætlar þá at bita í andlit Ormi. Finnr hann þá at honum mun eigi veita, heitr þá á sjálfan gud ok hinn heilaga Petrum postula at ganga til Róms ef hann ynni kettuna ok Brúsa son hennar. Síðan fann Ormr at minnkaðist afl kettunnar. Tekr hann þá annarri hendi um kverkr henni, en annarri um hrygg, ok geingr hana á bak, ok brytr í sundr í henni hrygginn, ok geingr svó af henni dauðri.

Ormr sá þá hvar bálkr stórr var um þveran hellinn. Hann geingr þá innar at, en er hann kemr þar, sér hann at fleinn mikill kemr útar í gegnum bálkinu. Hann var báði digr ok langr. Ormr grípr þá í mót fleinimum ok leggr af út. Brúsi kippir þá at sér fleinimum, ok var hann fastr, svó at hvergi gekk. Þat undradist Brúsi, ok gegðist upp yfir bálkinu, en er Ormr sér þat, þrif hoffi sé þar í skeggit á Brúsa báðum hóndum, en Brúsi bregzt við í öðrum stað.
Sviftast þeir þá på fast um bállkin. Ormr hafði valit skegg-
inu um hönd sér, or rykkir til svó fast at hann rifr af
Brúsa allan skeggstaðinn, hökuna, kjaftana báða, vang-
fillurnar upp allt at eyrum. Gekk hér með holdit niðr at 510
beini. Brúsi lét þá síga brýnnar ok grettist heldr grepp-
liga.

Ormr stökkr þá innar yfir bállkin. Grípast þeir þá til
ok glíma leingi. Mæddi Brúsa þá fast blóðrás. Tekr hann
þá heldr at ganga firir. Gefr Ormr þá á, ok rekr Brúsa at 515
bállkinum, ok brytr hann þar um ða bak aftr.

'Snemma sagði mér þat hugr,' sagði Brúsi, 'at ek
munda af þér nokkur erfið fá, þegar ek heyrða þín getit,
endá er þat nú fram komit. Muntu nú vinna skjótum um ok
höggva höfuð af mér, en þat var satt at mjök pínda ek
Ásbjörn prúða þá er ek rakta ör honum alla þarmana, ok
gaf hann sík ekki við fyrri en hann dó.'

'Ílla gerðir þú þat,' segir Ormr, 'at pína hann svó
mjök, jafnfræskvan mann. Skaltu ok hafa þessa nokkurar
menjar.'

Hann brá þá saxi, ok reist blóðarn á baki honum, ok
skar öll rifin frá hryggnum, ok dró þar út lungun. Lét
Brúsi svó lif sitt með litlum dreingskap.

Síðan var Ormr eld at ok brendi upp til ösku báði
Brúsa ok kettuna. Ok er hann hafði þetta starfat, för hann
burt Ór hellinum með kistur tvær fullar af gulli ok sílfrí,
en þat sem meira var fæmað gaf hann í vald Menglaðar, ok
svó eyna. Skildu þau með mikill vináttu. Kom Ormr til
manna sinna í nefndan tíma, heldu síðan til meginlands.
Sat Ormr í Prándheimi vetr annan.
Frá Ormi ok Eireki

At sumri bjóst Ormr til Rómferðar, ok tókst sá ferð vel, kom sunnan til Danmerkr um haustit eftir Svöldrar-
orrostu, ok spurði þar þau tíðendi er þar hóðu vorðit. Fór hann þá til Nóxegs á fund Eireks jalls, ok hitti hann á Hlöðum, gekk firir jall ok kvætti hann. Jall tók honum vel ok spurði hann at nafni. Hann lézt Ormr heita. Jall mælti,

‘Ertu Ormr sterki?’

‘Kalla megi þér svó, herra, ef þér vilið, en þat er eyrendi mitt at ek vildi vera gestr yðvarr í vetr.’

Jall kvað honum þat til reiðu, ok skipadi honum á hinn æðra bekk útarliga. Ormr var fáskiftinn um vetrinn ok öhlutdeilinn.

Þat var einn tíma at talat var til Svöldrarorrostu, ok hversu kappar Ólafs konungs hóðu dreingiliga vörn sýnt, ok hversu seint at Ormrinn hafði unninn vorðit, eðr hversu harda atsókn Eirekr jall hafði veitt, at hann fækk unnit þat skip er eingi æsladi at a þiðum sjó mundi unnit verða. Ormr avarar,

‘Seinna mundi Ormrinn langi unninn hafa vorðit ef ek hefða þar verit með öðrum köppum konungs.’

Nú var sagt jalli at Ormr hefði mikið um talat at Ormrinn langi mundi eigi unninn orðit hafa ef hann hefði þar verit. Jall lætr þá kalla Orm þarir sik, ek spyr hvoðt hann hefði þat talat at Ormrinn mundi eigi unninn hafa vorðit ef hann hefði þar verit.

‘Eigi er þat, herra,’ sagði Ormr. ‘Hitt sagða ek, at seinna mundi unninn hafa vorðit Ormrinn ef ek hefða þar
verit.’

Jall svarar: ‘Lítinn mun mundi þat segja um einn mann, svó mörgum ok miklum köppum sem þar var saman skipat, en þó skal gera tilraun nokkura. Þú skalt vera einn á skipi, ok skulu sækja at þér fimmtán skeiðr, ok er þat þó lítit af þeim skipafjölda er var við Svöldr.’

‘Þér munuð ráða, herra,’ sagði Ormr, ‘en ekkì mun ek fyrð upp gefast en ek er ýfirkominn.’

Ormr gekk þá út ok tók einn berlingsás digran, þrettán álma langan. Siðan fór hann á skip ok lét frá landi. Siðan voru menn til feingnir á fimmtán skeiðum, ok söttu at Ormi, en svó er sagt at á litilli stundu hafði Ormr slegit í kaf sjau skeiðr, lamit ok brott. Þá kallaði jall ok bað þá hættu þessum leik. Var ok svó gert. Varð þá borgit flestum öllum mönnum.

Siðan bað jall sex tigu manna sækja at Ormi úti á viðum velli, ok svó var gert. Ormr hafði ekki vópna nema ásinn, ok veiði honum um sik sem hreytisplendi, svó at cingi þorði næri at koma, því at þeir sá vísan bana, hverr sem firir yrði. Bað jall þá hættu þessum leik ok svó var gert. Jall maelti,

‘Eigi ætla ek at þat væri oftalat, Ormr, þótt seinna ynnist Ormrinn langi ef þú hefðir á verit, því at hann mundi aldri unninn hafa orðið ef þú hefðir þar til vannar verit.’

Siðan gerðist Ormr hirðmaðr Eireks jalls, ok var með honum í miklum kærleikum sakir atgervi sinnar.
(11) Ormr kom til Einarss á Gimsar

Dat var einn tíma at Ormr för á kynni, þar sem hann hafði fyrr verit, í Frándheimi. Hann kom um leið á Gimsar, ok var Einarr heima. Dat var í þann tíma sem Einarr var at kirkju. Bogi hans var úti firir kirkjudyrum. Ormr gekk at ok tók upp, ok lagði or á streing ok dró firir odd, ok lét svó örina standa í boganum, ok lagði sían niðr aftir ok gekk í brottu.

En er Einarr kom út, sá hann hversu bogi hans var til háttak, ok undraðist mjök, ok spurði eftir hverr með boga hans mundi farit hafa, en þess varð hann leingi ekki víss fyrr en Ormr sjálfr sagði honum. Einarr kvæzt þat ok vita at þat mundi ekki skráfa verit hafa er boga hans hafði firir odd dregrí.


Var hann með jalli nokkura vetru, þar síðan út til Íslands, ok settist í bú at Stórólfshvíði, ok þotti æ hinn mestu maðr, ok varð ellidauðr ok helt vel trú sina.
TEXTUAL NOTES

Hreiðars þáttur

For the text of M the facsimile edition has been used. The readings of A and H are quoted from proofs of the edition of Hulda still to be published kindly provided by the Arnamagnæan Institute, see p. 20 above.

1 The heading is illegible in M, but probably read Frá Hreiðari (the word þáttur is not used in headings in M); Af Hreiðari ok þórði A, Capitulum. Hreiðars þáttur H. 17 hálfr: M omits the l. 59–65 The words in brackets are illegible in M and are supplied from A. 76 Handkrökkjumsk: M omits the m. 82 þómr: M omits the m. 104 Ekki written twice in M. 113 einum: M omits the m. 122 at: M omits the t. 147 skilja: M omits the i. 152 gengr: M omits the r. 176 fleýgir: written fleýgi (i.e. fleýgar) in M. 221 klæðum: M omits the m. 233 grettir vaskliga: emendation; greit vaxligr M, karlmannligr A and H. 241, 249 The words in brackets are illegible in M and are supplied from A. 243, 247 The text of M is damaged, and the texts of A and H do not correspond closely enough for the missing words to be supplied from them. There is room for three or four words in both places. The two words before hirðinni may be nú með, and the sentence perhaps ended ok Hreiðari ferr vel nú með hirðinni. In the edition in Væringjar: leskaflar fyrir unglinga úr íslenzkum bókmenntum I, ed. Höðver Sigurðsson (1950), the lacuna is filled Dvalðisk hann nú með. The missing words in line 247 may have been um þetta mál. 257 einum: M omits the i. 276 með: mér M. 278 þá: þó M. 336 hann omitted in M. 362 þéttisk: þúttisk M. 368 hefi omitted in M. 417 The first ok illegible in M. 419–426 The words in brackets are illegible in M and are supplied with the help of A.
The readings of both manuscripts are taken from the facsimile editions, see pp. 34–5 above.

24 Stórolfr: so S; Órólfr F. 36 þangat til: so S; þann veg F. 60 sagði Ormr: so S; er Ormr sagði F. 63 í sundr written twice in F. 70 tektr: so S; tek F. 74 hvirfla: so S; F omits the f. 84 heyit: F omits the h. 86 Duþaksholti: so S; F omits the i. 96 leit: so S; F omits the e. 135 hafa: so S; F omits. 136 f: so S; F omits. 136 Úgði: so S; F omits the ð. 152 Ór: so S; ok F. 153, 165 Melkólf: so S; Mækólf F (probably an error, since this spelling is not found elsewhere in Old Norse; the name is from the Irish Mælcolm). 158 var: so S; F omits the r. 245 norðr: so S; F omits the second r. 247 á ofanverðum dögum: á dögum S, ofanverðum dögum F. 260 Virflí: Virflí F. 307 at (2): so S; F omits. 322 þeirra: alla adds F (dittography). 354 er: so S; ek F. Where the line is repeated in verses 6 to 11 the word is abbreviated e. in F, but written er each time in S. 396 ok written twice in F. 406 brunpálmar: emendation; brunpálmar F and S. 421 er (2): so S; F omits. 439 hinn: so S; F omits. 466 afl: so S; F omits the l. 482 bjargín: so S; bjargina F. 490 klærmar: F omits the first r. 547 kvað written twice in F. 552 seint: so S; synt F. 563 sagði Ormr: so S; F omits. 583 þorði: F adds j (i.e. i or jall). 608 siglutrét: so S (‘-treid’); siglutré F.
GENERAL NOTES

Hreiðars þáttr

1/3 The reference to Glúmr is omitted in A and H. The use of the name alone, without patronymic, implies that it is the well-known Víga-Glúmr Eyjólfsson, the hero of Víga-Glúms saga, who is meant, though the author also fails to give the name of the father of the otherwise unknown Eyvindr (line 340). Chronologically it is possible for the grandfather of Hreiðarr and Þórr, who are apparently in the prime of life at the beginning of Haraldr hardráði’s reign (1046), to have been a younger contemporary of Víga-Glúmr (c. 930 to 1003), but Víga-Glúmr’s killing of a man called Hreiðarr is not mentioned in Víga-Glúms saga or any other source.

1/9 A and H specify that the brothers sailed from Gásar, which was the principal harbour in Eyjafjarðar.

1/16 Under Icelandic law a man’s property was divided equally between his sons after his death, irrespective of which was the eldest, or else was held by them as common property. Cf. Grágás, I (ed. V. Finsen, 1852), 220.

1/34 According to A and H the brothers landed in firándheimr, not Björjn.

1/36 Kœja (spelt køia in M) is not recorded elsewhere, and the etymology is doubtful: it is not certain whether the vowel should be æ or œ, but the spelling in M (which usually distinguishes the two sounds) implies œ.

1/50 Ships were generally beached during the winter and launched again in the spring. A trumpet was used to summon all available hands to drag the ships up the beach when they arrived at Norwegian harbours in the autumn, and penalties were imposed on those who failed to respond to this summons without good reason, see Norges gamle Love indtil 1387, II (ed. R. Keyser and P. A. Munch, 1848), 45, 208, 250–01. Skip(s)drátr is mentioned also in Grágás (ed. V. Finsen, 1852), I, 13, and II, 69–70, but conditions in Iceland would make the use of a trumpet inappropriate there, and other methods of summoning help were used.

Björn Sigfússon (ÍF X, 248) assumes that Hreiðarr asks the meaning of ‘assembly’ because he is familiar with ship-launchings in Iceland, but
not with public meetings; but it is perhaps more likely that his ignorance is only pretended, and that he knows perfectly well what the fanfare is for: his devious questions are only a prelude to his insistence on attending the assembly.

1/65 Instead of pessarar, the form pessar would be more in keeping with the language of the text in Morkinskinna.

1/70 The usual present tense of ná in Old Icelandic is náir, and nær is usually considered a late form. But the two forms reflect a variation in Primitive Germanic in the stem of weak verbs of the hafa type between -æ- and -i-, and so both forms must have been current in Old Icelandic, though the usual literary form is náir. There is therefore no reason to interpret nær here as an adverb (‘then one’s strength is almost nothing’, cf. the punctuation in ÍF X, 249) since it gives better sense as a verb (‘when one’s strength is inadequate’).

1/71 Compare the proverb Margur er knár, þó hann sé smár ‘many a little fellow is tough’ (Guðmundur Ólafsson, Thesaurus adagiorum (ed. G. Kallstenius, 1930), no. 2285).

1/80 við fót: S. Blöndal, Islandsk-Dansk Ordbog (1920–24), glosses hlaupa við fót as ‘halvt løbe’.

1/102 ósyknlígr is an otherwise unknown word and may be the result of scribal error. It would appear to be compounded from sykn ‘free of legal charges’, a legal term applied to a man released from outlawry. Ósyknlígr would presumably mean ‘unlikely to become sykn, irredeemable’. This would be a very odd usage, and the description accords ill with the insistence elsewhere in the story that Hreiðarr is a mild person (it is only King Magnús who realises that one day he will lose his temper). Moreover in this context a word referring to physical appearance would be more suitable, and it may be that the original reading was ósýnlígr (‘unsightly’). A and H have seinheppilígr (‘slow to achieve success, backward’). Compare the description of the similar character Grímr Eyjúlfsson in Gull-Póris saga (PorskÞórdinga saga, ÍF XIII, 197).

1/115 Gæfa was conceived as a sort of power emanating from a person predisposing their undertakings to success. Thus a gæfumaðr is someone
for whom everything always turns out right (like Auðunn in Auðunar þátr). Konungs gefta (or gipta) was a power emanating from a king which could extend its influence over people in his service or those who came into contact with him. In Hreiðars þátr the implication is that by contact with the king Hreiðarr will be cured of his mental retardment and become a gefumaðr, much as the touch of a king’s hand was believed to be able to cure certain physical illnesses.

1/117 Rjáðr is usually found in the phrase rjáðr ok rekinn (‘persecuted’), and here presumably means ‘chased off’ (passive). An intransitive meaning would, however, be more natural in the context (‘dashed away, rushed off like a fool’). Cf. ÍF VII, 231: Hann kvazk niðr hafa lagt at rjá ‘he said he had given up horseplay’; and the reading of A later in Hreiðars þátr (line 315): því at mér tekr at leiðask þessi rjá ‘because I am getting tired of this horseplay’.

1/121 nær á hvat sem fyrir var is to be taken with gengr: ‘he almost tripped over whatever was in front of him’. Cf. the reading of A: bar hann sik upp mjók ok sásk lítt fyrir ok gekk nær (á) hvat sem fyrir var.

1/123 Ankle-length breeches in Old Icelandic are always associated with the clothing of very young men or idiots, and were considered unseemly or ridiculous for grown men. They seem to have been the traditional attire of the unpromising hero in his youth, to be discarded when he finally attained his full heroic stature, see H. Falk, Altwestnordische Kleiderkunde (1919), p. 119. Note the readings of A (leistabrókum: ‘breeches with footpieces’) and H (leistalausum brókum: ‘breeches without foot-pieces’).

1/131 Pykki þér nú vel: perhaps ‘are you favourably impressed?’ rather than ‘are you content?’

1/165 Mikinn tekr þá af: ‘You speak strongly, you exaggerate, you are overdoing it.’ Mikinn is the acc. sg. m. of the adjective mikill, apparently used as an adverb on the analogy of adverbs in -an like gjarnan, jafnan, which appear to have been apprehended as acc. sg. m. of the adjectives gjarn, jafn. Cf. gengu skipin mikinn (Flt. II, 16).

1/167 at logfjarnliga sé við malt: either ‘that they (i.e. other people) have been the victims of flattery’ or ‘that they have been guilty of speaking
flatteringly of you’. In either case, it is clear that the sentence is intended as an elaborate compliment. A reads: Háttung er flestum þórum at oflofaðir sé ef lofsamliga er við maelt.

1/170 This feature of the king’s appearance is not mentioned elsewhere, although according to Snorri Sturluson (Heimskringla, ÍF XXVIII, 198–9) Haraldr harðráði had a similar defect, in that one of his eyebrows was set higher than the other.

1/173 Haraldr harðráði (the son of Sigurðr sýr) and King Magnús’s father St Olaf (the son of Haraldr grenski) were half-brothers: their mother was Ásta Guðbrandsdóttir.

1/214 This probably does not mean that Hreiðarr was being made a híðmaðr, but only that he was to be allowed to stay with the híðmenn as a temporary guest. New members of the híð had to be accepted by the rest of the híðmenn, and membership was a higher honour than would have been accorded Hreiðarr at this stage (cf. ÍF V, 288).

1/230 við rað Póðar: perhaps ‘under Póðr’s supervision’ rather than ‘according to Póðr’s advice’.

1/233 grettir vaskliga: the text of M here seems meaningless, and the original reading may be irrecoverable (the reading of A and H is probably the guess of an intelligent scribe). The first word may have been some part of the verb gretta, although it may have been a noun, greppr vaskligr (‘a fine-looking fellow’) would fit the context well, and the comparative rarity of the word might account for the corruption. But it is perhaps possible to keep the reading of the manuscript (see p. 79 above) and take grett(t) as a neuter adjective used adverbially in an intensive sense (see greiðr in glossary) and vaskligr as an adjective related to vaxa. The phrase might then be rendered ‘right doughty’, or ‘really grown up’. See Kleine Erzählungen aus Landnámabók und Morkinskinna, ed. W. H. Vogt (1935), p. 51, and Væringjar I, ed. Hlóðver Sigurðsson (1950), pp. 85 and 92.

1/237 kom við sem mátti: ‘happen what might, whatever happened’. It is also possible to read this as an independent clause introducing the next sentence (with a full stop after ómállat), ‘It went as it would’, ‘Things
went as might be expected’, or ‘He responded as best he could’, or ‘as much as he could’.

1/245 According to all the Scandinavian accounts Magnús the Good and Haraldr harðráði were joint rulers over Norway from the time of Haraldr’s return to Scandinavia from the East in 1046 until Magnús’s death the same year (though according to Morkinskinna they ruled together for two years) and so evidently the author intends us to think of these events as taking place during that year. Haraldr continued to reign alone until his death at Stamford Bridge in 1066.

1/260 ff. This passage has by earlier editors been punctuated with a full stop after konungs and a comma after þðrum ok, thus making the clause ok beri . . . þðrum ok conditional, qualifying em ek um þat hræðdr. The present arrangement seems better, taking ok beri . . . þðrum to indicate the possible result of the preceding clause. M has a punctuation mark after þðrum.

1/281 fylgi has usually been emended to fylgið (imperative plural) but the third person singular (or plural) optative (‘let someone take’) is not impossible.


1/322 fær: the manuscript contraction f with superscript curl is normalised ferr (to fara) in ÍF X, 256, but it could equally well stand for fær. The idiom fara hðndum usually means ‘to feel, touch’, and fá hðndum ‘grasp with the hands’ is more suitable to the context here.

1/329 The use of the comparative is odd, since there is no second element to the comparison and it is not easy to see what should be supplied (A and H completely rephrase the sentence). Cf. ÍF VII, 259: Eigi er þat it hægra ‘that is not the easier thing (for them to be doing)’, i.e. of the two possible activities suggested. Enn, en (which is in fact the spelling of the manuscript here) or in with a comparative in a negative sentence is common in verse
and appears to be idiomatic and pleonastic; e.g. Brynuitkviða verse 25. See Finnur Jónsson, *Lexicon Poeticum* (1931), s.v. enn 4. The meaning here may be ironical: ‘that is not made easier by the fact that he has now got away’. Cf. A. Heusler, *op. cit.*, §§ 162 and 392, pp. 51 and 119.

1/340 *Lendr maðr* (‘landed man’) was a high-ranking man holding land in fief from the king in return for various services (especially military service). The term corresponds in meaning to the medieval Scottish rank of ‘thane’.

1/351 *Heilagr* (‘sacred’) as a legal term means ‘under the protection of the law’, òheilagr ‘outside the protection of the law, not entitled to compensation for injury or death’. A person who started a fight could in so doing make himself an outlaw in Norse law, and a man who killed his assailant in self-defence was not liable to pay compensation. See *Norges gamle Love indtil 1387*, I (ed. R. Keyser and P. A. Munch, 1846), 68; *Grágás* I (ed. V. Finsen, 1852), 145. Compare the phrase *stefna e-m til òhelgi* (‘to summons s-one on a charge warranting outlawry’) used when depriving a man of his legal rights after he has been killed so that one is not liable to pay compensation for him. See e.g. *ÍF* XII, 161; *Viga-Glúms saga* (ed. G. Turville-Petre, 2nd ed., 1960), 16.

1/412 f. King Haraldr’s father, Sigurðr Hálfdanarson, had been nicknamed Sýr (‘Sow’), and Hreiðarr’s gift of a silver sow is an insulting reminder to the king of this fact, and touches on a sore point with him. The origin of the nickname, which is also sometimes applied to the goddess Freyja, is somewhat obscure: the author of *Hreiðars þáttr* evidently understood it to mean ‘sow’, and it is translated *scrofa* in *Historia Norvegiae*. But the nickname often declines differently from the common noun, having gen. sýrs, sýrar or sírar instead of sýr, dat. and acc. sír instead of síu (this last peculiarity is shared by kýr when used as a nickname), see A. Noreen, *Altisländische und altnorwegische Grammatik* (4th ed., 1923), p. 286; A. M. Sturtevant, ‘Old Norse Phonological Notes’, *Journal of English and Germanic Philology* XLII (1943), 539–40. Because of this, other origins have been proposed for it (‘Syrian’, *Sivyr*, *Signyr*), see J. de Vries, *Altnordisches Etymologisches Wörterbuch* (1961), p. 574. But since sows were probably sacred to Freyja, as boars were to Freyr, it is likely
that when applied to her the nickname meant ‘the sow-goddess’. Applied to the farmer-king Sigurðr it may have been intended to imply that he was mean, and he certainly has that reputation in literary sources (see Saga Óláfs konungs hins helga (ed. O. A. Johnsen and Jón Helgason, 1941), pp. 737, 741, 762; cf. ÍF XXVII, 41), but this may have been due to the misunderstanding of the nickname by saga-writers: it perhaps originally meant ‘worshipper or devotee of the sow-goddess’. As a farmer, Sigurðr is particularly likely to have concerned himself with a fertility god or goddess.

1/419 With ætla the infinitive with at is generally found in prose, and the plain infinitive here is probably to be explained as an archaism, since this construction is also found in poetry.

1/434 The following conversation is remarkably similar to that between Stúfr and King Haraldr in Stúfs fláttr (ÍF V, 286 ff.).

1/462 In A and H the name of Hreiðarr’s home is specified as Hreiðarsstaðir (þar sem sidi ðeiti á Hreiðarsstaðum A). This is probably the addition of a redactor who knew there was a farm of that name in Svarfaðardalr and assumed that it had been named after this Hreiðarr. Although this is not impossible, it is rather more likely that the farm was named after another Hreiðarr (the name is comparatively common), and that it was only associated with the probably fictional hero of this story after the fláttr had been written. Hreiðarsstaðir is otherwise first mentioned in a document of 1473, see Diplomatarium Islandicum V (1899–1902), 718.

1/467 Nothing is known of Hreiðarr’s descendants, any more than of his forbears, those who are mentioned being mere names. The statement here is conventional, and its vagueness strengthens the impression given elsewhere that Hreiðarr and his brother are fictional characters.

Orms fláttr

2/2 f. The genealogy given here has been subject to some confusion, perhaps partly scribal, partly due to the author, and partly to his source. From other sources (particularly Landnámabók and Ketils saga hængs) it
can be seen that it ought to read: Ketill hængr hét mähr, son Pörkels Naumdaelajalls, en módir Ketils hét Hrafnhildr, döttir Ketils hængs or Hrafnístu.

2/2–3 Hængr was at first a nickname (‘the hooked one’?), and later came to be used also as a personal name. It is a contraction of hœingr, related to hór ‘hook’; a male salmon is called hængr from the shape of its mouth. A legendary account of the origin of the nickname is given in Ketils saga hængs, ch. 1.

2/5 Haraldr hárfagri Hálfdanarson (Dofrafóstri), king of Norway c. 885–931, was the first king of Norway to extend his rule over the whole country, and opposition to him on the part of petty landowners is the traditional reason given in many of the sagas for the emigration of many of the Norwegian settlers of Iceland. The legend of his being fostered by the troll Dofri is related most fully in Flb. I, 565–6, though it is referred to in many other sagas, mostly late ones; there is no evidence that it is older than the late thirteenth century. See Finnur Jónsson, ‘Sagnet om Harald hárfagre som “Dovrefostre”’, Arkiv för Nordisk Filologi XV (1899), 262–7.

The sons of Hildirí›r (so called because of the early death of their father Björgólfr, and also perhaps because they were illegitimate) were Hárekr and Hrærekr, both favourites of King Haraldr. The story of how Hængr killed them to avenge the death of his friend fiórólfr Kveld-Úlfsson on the king, and so had to flee the country, is told in Egils saga, ch. 23, which is the author’s main source for this passage.

2/11 firir útan Rangá, sc. hina ‡tri (cf. ÍF II, 58).

2/19 The lawspeaker was a sort of president of the Icelandic parliament under the Commonwealth, and his main duty was the recitation of the code of laws at the annual assembly (Alþingi). In fact Úlfþjörtr, who is said to have drawn up the code of laws for the first session of the Alþingi when it was founded, is likely to have been the first lawspeaker (see Íslendingabók, ch. 3). Hrafn became lawspeaker in 930.

2/21 Godði was the title of the holders of the godðorð in ancient Iceland. These were primarily secular chieftains, though their office included
priestly functions in heathen times (the word godi is related to godı ’(heathen) god’). The office was usually hereditary, although it could also be sold, given away, and even lent or divided. The power of these chieftains was not territorial, but extended only over those men who voluntarily allied themselves with them, although naturally a godı’s followers would mostly come from his own district.

2/22 Cf. Egils saga (ÍF II, 60): Hrafn var gøfgastr sona Hœngs. By his alteration of his source the author of Orms þátr shows that he wants to accentuate the importance of the father of his hero.

2/27 There are several stories of shape-shifters in Old Icelandic, and it is told in Ln. (pp. 109, 220, 237) how Störölfr and his neighbour Dufpakr (see below lines 85 ff.) fought together one night in the forms of a bear and a bull respectively. The bear won, but both men were injured and were confined to bed afterwards. See P. E. K. Kålund, Bidrag til en historisk-topografisk Beskrivelse af Island, I (1877), 230–31.

2/48 Akfærir means the harness and gear used to fasten a load on a horse, but the term can also include a cart or sledge and the accompanying tackle. The context here does not make it clear whether carts were being used or not.

2/58 Eing means uncultivated grassland in its natural state, usually some distance from the farm, as opposed to the tínn, the cultivated levelled hayfields round the farm buildings.

2/64 Fjórðungr (‘quarter’) was a unit of weight, equal to 20 merkr or one-eighth of a vætt, i.e. about 4.3 k. or 10 lb. avoirdupois.

2/82 Ákvæðisteigr is a day’s mowing for one man, the amount of meadow reckoned to be a full day’s work for one man to mow. As a measure, it was probably the same as dagslátta, i.e. about three-quarters of an acre.

2/83 The author was probably writing in the middle of the fourteenth century. The place where Ormr is supposed to have done his mowing is now known as Ormsvöllur, though there is nothing to distinguish it from the surrounding countryside today. See P. E. K. Kålund, Bidrag til en historisk-topografisk Beskrivelse af Island, I (1877), 230–31.
Place-names in several languages are formed in this way with prepositions, e.g. Noke (Old English *æt fæm acum*), Rye (*æt þære iege*), Istanbul (from the Greek for ‘in the city’).

'Elda grátt silfr' means literally ‘to smelt drossy silver’, or perhaps ‘to smelt silver so that it becomes grey (through oversmelting)’, i.e. to behave so that one’s relationship with another person turns out badly, to be on bad terms. See Halldór Halldórsson, *Íslensk orðbók* (1954), pp. 318–19.

The word is omitted in S, and earlier editors have emended it to *ok*, but this is perhaps not strictly necessary. It seems to be a case of mixture of constructions: ‘S. had so many cattle that . . .’, ‘S. had many cattle, so that . . .’.

The larger stack would be about 24 foot long, 12 high, and 12 wide. Dufþák says it had probably sunk (*sigit*), that is become compressed by its own weight so that its weight in relation to its size would be much greater than that of a newly made stack. The amount of hay carried by Ormr in this stack alone would have weighed at least twelve tons (the normal weight of hay is reckoned to be 100 kilos per cubic metre at minimum)!

flykkt . . . hatt . . . sigit are neuter adjectives agreeing with an implied hey (kleggi is masculine). Similarly in line 112 hín minna (sc. heyi).

The author’s tendency to ironic understatement gives the impression here that the distance between the two farms is quite short. In fact (as his original readers would have known) Dufþáksholt is about three kilometres from Stórólfshvöll.

In the fourteenth century a *kúgildi* was reckoned equal in value to one *hundrað*, i.e. 120 ells of homespun 2 ells wide (worth 3¾ ounces of silver).

The author, however, omits to tell us any more of these quarrels, beyond again mentioning that Dufþák killed Stórólfr (below, line 288).

Aurskórar also in *Búalög* (Sögurit XIII: 1, 1915), p. 9; *fimm álmar kemr á at gera sláttuljái eðr aurskó eðr annat slikt búsmiói*. See
also p. 25 of the same work. The first element is apparently *aurr* ‘mud’, though it is possible that the word was originally a scribal corruption of *járnskór*.

2/163 The custom of brewing ale in large quantities for the use of those present at the Alpingi is well described in *Ólfr* (*ÍF* XI, 83 ff.).

2/189 *Prú›r* means ‘fine, stately; gentle, courteous (cf. *háttr-prú›r*, *sö›-prú›r*); gallant, brave (cf. *hug-prú›r*). As a nickname *prú›i* could in this case be translated ‘the gallant’, but it probably usually implied chiefly finery in dress, see *ÍF* V, 225, XIV, 70; *Saga Óláfs konungs hins helga* (ed. O. A. Johnsen and Jón Helgason, 1941), p. 810.

2/190 Besides the episode in *Órvar-Odds saga* on which this is clearly modelled, this custom is well documented in other sagas, e.g. *Eiríks saga rau›a* (*ÍF* IV, 206–09), *Vatnsdœla saga* (*ÍF* VIII, 29–30), *Víga-Glúms saga* (ed. G. Turville-Petre, 2nd ed., 1960, p. 21).

2/193 *Þessi sveit* implies that the prophetess had some attendants with her, like the one in *Órvar-Odds saga* who was accompanied by fifteen boys and fifteen girls (the plural *völvur* at line 191 is clearly used in a generic sense, and in the following episode there is no question of there being more than one prophetess at Virfell’s house). Since they are not mentioned again, however, it seems that the author has taken this detail from his source automatically, without fully assimilating it.

2/201 *á Nor›mæri* (*nor›r á Mæri* S): the author does not seem to distinguish between *á Nor›mæri* (here, cf. also line 221) and *nor›r á Mæri* (lines 238, 245; cf. *nor›r firir Mæri*, lines 212, 296). In fact there were two districts, Nordmær and Sunnmær (now Nordmøre and Sunnmøre), separated by Raumsdalr. The geography of the islands where Ásbjörn died is (perhaps intentionally) vague, though some of the confusion could be scribal.

2/222 *flar* i.e. in Hörðaland, see lines 230, 238. He did not yet venture to Nordmær.

2/234 The ceremony is described in *Gísla saga* and *Fóstbrœ›ra saga* (*ÍF* VI, 22–3, 125).
2/248 The jarls of Hlaðir (now Lade, near Trondheim in northern Norway) were a powerful family in the tenth and eleventh centuries. Hákon (inn riki) Hlaðarjal was ruler of Norway from c. 974 to 995, though like the other members of his family he never assumed the title of king. After Ásbjörn and Ormr’s first visit to Maerr they were engaged on viking voyages for two years, and in the third Ásbjörn made his fatal expedition to Sauðey, and this is said to have been about the same time as Hákon’s death (see line 428). The visit to Eyvindr and Bergþórr must therefore be thought of as having taken place in 992.

2/255 On sacred oxen see the article ‘Blotnaut’ by C. N. Gould in *Studies in honour of Hermann Collitz* (1930), pp. 141–54. *Blótanaut* can mean either ‘(a) a bovine animal destined for sacrifice, or (b) one which is the object of worship’ (p. 143, n. 15). Animals chosen for the former purpose were usually selected for their massive size, and the latter kind were thought to be imbued with size and strength by virtue of the act of worshipping them (note the use of the verb *verða* here). Cf. *Völuspa saga ok Ragnars saga lóbrókar* (ed. M. Olsen, 1906–08), p. 133. Oxen were particularly associated with the worship of Freyr.

2/268 *vetr hinn þróða* i.e. since Ormr first came to Norway (cf. *vetr hinn fjóða* line 282).

2/272 Seiðr means ‘magic, magic rites’, particularly those performed to find out the future, but can also refer to the chant or incantation forming part of those rites, and to the song in which the prophecy is expressed; and perhaps to the platform or structure on which prophetesses performed their rites (cf. *Ið* V, 106). A seiði here could therefore mean ‘in her song of prophecy’ or ‘during her magic rites’ or ‘as she sat on her seat of prophecy’. Seiðr was a particularly disreputable form of magic, generally only practised by women, and considered dishonourable for men to indulge in. For details of the rites involved, besides the episodes referred to above (note to line 190) see *Ið* V, 99, 105–06, and the full treatment of Dag Strombäck, *Sejid* (1935).

2/273 The line as it stands in F is a syllable short. S inserts *ok* before *sauung*, and this gives an acceptable line (an unstressed syllable at the beginning of the b-line is not uncommon in verses of this date, and such
lines are also found at 347, 351, 379, 409, and frequently in Krákumál, one of the author’s models), though 5-syllable lines are also found elsewhere in the verses in this text (lines 403, 405). E. A. Kock (NN 2620; Den Norsk-Islandska Skaldediktningen II (1949), 197) makes this line more regular by changing laungum to fýr laungu, but this is hardly justifiable since it alters the sense.

2/277 A similar line appears in a verse in Landnámabók, ÍF 1, 361, verse 29/8.

2/292 Íslendingaskrá: see Introduction, p. 27.

2/305 eigi var hon ok vel eyg: litotes. This detail is somewhat reminiscent of the description of Grendel in Beowulf 726 f.: him of eagum stod | ligge gelicost | leoh unfæger. See S. Bugge, ‘Studien über das Beowulfepos’, Beiträge zur Geschichte der Deutschen Sprache und Literatur XII (1887), 59–60.

2/309 There is some discrepancy in the numbers. The cat killed twenty men, and three got away, while earlier (line 295) we were told that Ásbjörn went to the island with twenty-four men. Some seventeenth-century manuscripts alter this first number to twenty-three, but it is probable that lines 295–6 originally read vid fjór›a mann ok tuttuganda, the usual way of saying that there were twenty-four men including their leader; a抄ist may have misread the ordinal as cardinal numbers. The motive of the three men who escaped and sailed away without waiting for their leader has only a slight resemblance to that of the ‘faithless companions’ in versions of the ‘Bear’s Son’ story (cf. Beowulf (ed. Fr. Klaeber, 3rd ed., 1936), pp. xiii–xiv).

2/340 sem heill bilar: ‘when his good luck deserts him’. But heill seems to be used sometimes in a personified sense, implying the notion of ‘guardian spirit’: ‘when his guardian spirit deserts him’. Cf. Hálfs saga ok Hálfsrekkja (ed. A. Le Roy Andrews, 1909), p. 114:

Yðr munu dauðar
dísir allar,
heill kveðk horfna
frá Hálfsrekkum.
The concept of heill is closely allied to that of hamingja (line 461) and gefa (Hreidars þáttir, line 115).

2/341 This method of execution seems to have been quite widespread in the Middle Ages, especially in eastern Europe. In Icelandic sources it is also described in two accounts of the Battle of Clontarf (Bjánsbardagi) which was fought in Ireland in 1014 (the execution of the viking Bróðir), see Njáls saga (ÍF XII, 453) and Porsteins saga Síðu-Hallssonar (ÍF XI, 302). The historicity of these accounts is doubtful. According to Saxo Grammaticus (Gesta Danorum, ed. A. Holder (1886), p. 403), the same method of execution was used on some vikings who raided Denmark and were captured at Jómsborg during the reign of Erik the Good (1095–1103). Another account is found in Helmold’s Cronica Slavorum, book I, ch. 52 (ed. J. M. Lappenberg, rev. B. Schmeidler (1909), p. 103), relating to the treatment of Christians by rioting heathen slaves in Wagria and Polabia in the early twelfth century. This form of execution was prescribed in various parts of Germany and eastern Europe in the late Middle Ages as a punishment for damaging trees, see Jacob Grimm, Deutsche Rechtsalterthümer (4th ed., 1899), II, 39–40, 269–70. The ferocity of the punishment is probably to be explained by assuming that it had earlier been a punishment for damaging sacred trees (tree-worship is well attested as part of the religion of the ancient Germanic races), and was perhaps understood as the symbolic restitution of the bark of the tree by the offender. In still earlier times the practice, rather than being a punishment, may have been a form of sacrifice to a tree-god. In Christian times the chief fascination of evisceration must have been simply its cruelty, and it has apparently retained this fascination into modern times. According to a tract called Popish Cruelty, display’d by Facts (London 1745), p. 10, it was used by ‘the Irish Popish Rebels’ upon a Scottish protestant in 1641. The author of Orms þáttir probably knew of the practice from Njáls saga or Porsteins saga.

2/349 svanhvít may be an adjective, but it could also be the name of Ásbjörn’s mother. Cf. E. H. Lind, Norsk-isländska Dopnamn (1905–15), col. 984.

2/354 See textual note. With this line (and the following one) cf. Sigvatr’s Austrfararvísur 9/1, ‘Kátr var ek opt, þá er úti’. E. A. Kock (NN 2495 A)
suggested taking inni as first person sg. pres. tense of the verb inna ‘to speak of, relate’, since the adverb (‘inside’) is unsuitable to the context in five of the seven verses in which the refrain occurs. But since this line is borrowed word for word from a verse in Grettis saga (ÍF VII, 52), where inni is certainly the adverb, it must be assumed that the reading of S is correct, and that the author of the verses chose the refrain because it expressed his general meaning adequately although it was not entirely appropriate for every verse in which he used it. For similar criticism of a refrain in Volspré, see the edition of Sigrúnur Nordal (1952), pp. 3–8.

2/360 f. Note the rhyme aungvar—flraungvar; similarly in the next verse. It is impossible to say whether these two words represent aung a. and flraung f. (noun) or aungvar f. pl. (noun) and flraung a. The meaning is the same in either case.

2/363 fóru: S has fórum, which would accord better with the similar lines at 355–6, 387, etc.


In the verse in Orms þátrr, lundr (‘tree’) is a half-kenning for ‘man’. Kennings for ‘man’ using lundr as the basic word (e.g. amðar lundr, seína lundr, hjörs lundr ‘tree of riches, tree of the sword’) became so common in scaldic verse that eventually lundr came to be used on its own as a poetical term for ‘man’. The same half-kenning is found in the first verse in Hrölfś saga kraka (ed. D. Slay, 1960), p. 8 (lofðungs lundar). Half-kennings are quite common in scaldic verses, especially late ones, and are particularly frequent in the verses in Víglundar saga, Gísla saga and Kormaks saga, when they have not been emended out of existence by editors. Certainly in late verses like these in Orms þátrr there is no justification for trying to complete such kennings by emendation (Finnur Jónsson in Skj. B II, 365 emends line 366 to hjörs langskipum lagði; cf. NN 184 and R. Meissner, Die Kenningar der Skalden (1921), pp. 78 ff.).

2/368 tældr í tryggðum hardly accords with the context of the poem since Ásbjörn has not been betrayed by Brúsi.

2/373 Geitir is a giant-name, and ‘horse of the giant’ is a kenning for wolf. To give drink to the greedy wolf is to shed blood, to fight.
Traditionally the wolf was the mount of giantesses, but in such a late poem this variation is nothing unexpected. It may have arisen from imitation of kennings using a neuter word like troll, e.g. trolls fákr ‘the horse of the troll(-wife)’ (ÍF XXVIII, 178).

2/374 There is no necessity for Finnur Jónsson’s and E. A. Kock’s alteration of rekk to rökk ‘it grew dark’ (Skj. B II, 366; E. A. Kock, Den Norsk-Isländska Skaldediktningen II (1949), 198). The second half of the verse reads in prose word-order: Svinr seggr gaf raunmargan rekk vargi at dökkrir römu, ok nam höggja sárt at Ífuminni: ‘the wise (keen) warrior (Ormr) gave many a man to the wolf (i.e. killed them) in the dark battle, and did strike hard at the mouth of the Ífa’.

2/377 The river Ífa is not identifiable, although it is presumably supposed to be in Gautland if this verse is referring to the expedition of ch. 6. The author probably took the name from Krákamál verse 4 (legðum upp í Ívu), cf. p. 33, note 1 in the Introduction above. In Vaftrúðnismál verse 16 a river-name Ífing occurs.

2/380 tugga herjans is obviously a kenning for ‘sword’, though the literal meaning is obscure. Tugga means ‘something bitten, a mouthful’, and úlfs tugga ‘the mouthful of the wolf’ is an accepted kenning for ‘sword’, referring to the story of how a sword was wedged in the mouth of the wolf Fenrir, see Ægill Snorra Sturlasonar (ed. Finnur Jónsson, 1931), p. 37. Herjan is a name of Óðinn, but it may here be intended as a synonym of úlfr (‘the ravager’, cf. herja ‘to harry’), or it may be a scribal corruption of a word meaning ‘wolf’. R. Meissner, in Die Kenningar der Skalden (1921), p.150, suggests hergarmr ‘dog of battle’. Cf. NN 2495.

2/381–2 skerjum Elfar must refer to Elfarsker, though for two halves of a compound to be placed in different half-verses is unparalleled in scaldic verse. Although the apparently intransitive use of forma here is very unusual, E. A. Kock’s suggestion (NN 2495) that elfar should be taken as the object of this verb (‘create rivers’ i.e. of blood) is hardly acceptable, since the compound Elfarsker is so common (it occurs several times in Örvar-Odds saga, one of the author’s sources for these verses), and the words suðr í skerjum would be meaningless on their own. The departure from normal metrical usage is not really surprising in a poem of this date;
there is also no grammatical break between the two halves of verse 11. 

2/384 Miðjungr is among the names of giants listed in manuscripts of Snorri’s Edda, but the meaning of Miðjungs traustir mágar here is obscure. It may be intended as a kenning for ‘warriors’, or, if Miðjungr is a personal name, it may refer to a story about Ormr that the author of the fláttr has omitted to tell us. It is also possible that Miðjungs is a scribal error for miðlungs (‘middlingly trustworthy’ i.e. ‘untrustworthy’), but the reference would still be obscure. It is further conceivable that ‘Miðjungr’ refers to Fóralfr.

2/410 Although a line with only three syllables is perhaps an acceptable licence in a poem of this date, it is probable that the author intended Ormr to be pronounced with two syllables (Ormur). The development of a epenthetic vowel a between a consonant and final -r took place in Icelandic about the end of the thirteenth century.

2/428 AD 995. Óláfr Tryggvason was the first king of Norway to attempt to Christianise the country methodically, and he was also instrumental in bringing about the acceptance of the new religion in Iceland.

2/434 It is odd that Ormr should be made to sail from Reyðarfjörðr, which is on the east coast of Iceland, rather than from somewhere in the south or west near his home.

2/441 Primsigning (Latin prima signatio) was a sort of preliminary baptism, where the sign of the cross was made over a person. After submitting to this ceremony men were allowed to associate with both Christians and heathens, being neither completely committed to Christianity nor completely divorced from heathendom. The author probably imagined Ormr to have been baptised during the mission of Pangbrandr to Iceland in 997, when several of the leading men of the country were converted (see Íslendingabók, ch. 7).
2/461 *Hamingja* is often conceived as a personal entity (cf. *heill* line 340 and *gofa*, *Heiðars fláttr*, line 115). Víg-Glámur's *hamingja* comes to him from his maternal grandfather on the latter's death and takes the form of a gigantic woman in a dream, and is thus a sort of guardian spirit watching over the fortunes of a family, see *Víg-Gláms saga* (ed. G. Turville-Petre, 2nd ed., 1960), p. xi. In Ómr's case it is probably intended to be understood as the spiritual power invested in him by baptism, even a guardian angel, which is set against the supernatural powers of darkness that are on Brúsi's side (*trollskapr*).

2/469 Sauðey sc. *hina þítri*, since she already possessed the lesser Sauðey.

2/471 Ómr cannot marry Menglöð because she is not a Christian, and she cannot become Christian because of her nature, being half a troll. Compare the story of the cairndweller Brynjarr in *Porsteins fláttr uxafóts* (*Flb*. I, 255), who, although by his nature unable to receive the benefits of baptism, yet thinks it may do him some good if his name is given in baptism to another person.

2/475 I.e. to the other island, Sauðey hin þítri, where Brúsi lived. Part of the reason for Ómr's success on his expedition (besides the advantage of his Christianity) was that he chose to go to Menglöð's island first.

2/484 It is not apparent what the significance of this action is. The decorations or patterning on the sword (implied in the prefix *mála-*; cf. *Víg-Gláms saga* (ed. G. Turville-Petre, 2nd ed., 1960), note to 14/33) perhaps included runes with magical power, or the sword may have had a cross-shaped hilt (in the Faroese ballad *Brúsajökils kvæði*, which is derived from *Órns þáttr*, verse 64, the hero cuts a cross in the door of the cave); so the laying down of the sword in the entrance may be an act of magic to prevent the escape of the trolls or to prevent more coming in and attacking Ómr from the rear. In one version of *Heiðreks saga*, Svafrlami uses a *málajárn* to prevent two dwarfs from escaping (the verb used is *vígja*). See *The Saga of King Heiðrek the Wise*, ed. C. Tolkien (1960), p. 68. Alternatively Ómr may simply leave his sword behind to leave his hands free, or because he knows that such weapons will be useless against trolls (as they are against Grendel, *Beowulf*, lines 801 ff.).

2/518 *Þegar ek heyrða þin getit*: presumably referring to Áshjörn's
mention of Ormr in verse 12, with its threat of vengeance. Compare the reaction of King Ella when the dying Ragnarr loðbrók revealed in a similar verse that vengeance could be expected to be taken on his slayer, see Völsunga saga ok Ragnars saga loðbrókar (ed. M. Olsen, 1906–08), p. 159.

2/526 This method of execution seems to have been particularly associated with vengeance for the slaying of a father. Examples are Torf-Einarr’s vengeance for his father Røgnvaldr on Halfdan háleggur (ÍF XXXIV, 13), the vengeance for the death of Ragnarr loðbrók by his sons on King Ella (Ragnars saga, ed. cit., p. 168; also related by Saxo Grammaticus, Gesta Danorum (ed. A. Holder, 1886), p. 315), and Sigurd the dragonslayer’s vengeance for his father Sigmundr on Lyngvi (Reginsmál verse 26). In later stories, like Sigurðar saga þögla, in Late Medieval Icelandic Romances II (ed. Agnete Loth, 1963), 127, where the phrase is rísta uguu, and refers to an act of torture, not an execution, the practice seems to be described simply for its sadistic appeal. In Orms þáttir it is Ormr’s answer to Brúsi’s method of killing Ásbjörn, and the author seems to have had a particular interest in strange methods of taking life. In origin the practice is almost certainly a form of sacrifice to an eagle-god, probably Óðinn (who assumes the form of an eagle in the story told in Edda Snorra Sturlusonar (ed. Finnur Jónsson, 1931), p. 85; cf. also the eagle that hovers over Valhöll, Grímnismál, verse 10). In Orkneyinga saga Torf-Einarr is said to give Hálfdan to Óðinn til sigrs sér (‘in order to bring himself victory’). On another interpretation of the origin of the phrase rísta blöðbörn see Roberta Frank, ‘The blood-eagle again’, Saga-Book XXII, 287–9; ‘The blood-eagle once more. B. Ornithology and the interpretation of skaldic verse’, Saga-Book XXIII, 81–3.

2/540 Eirekr was the son of Hákon inn riki (cf. line 248). Together with King Óláfr of Sweden and King Sveinn of Denmark, he was one of the chief opponents of Óláfr Tryggvason at his last battle (Svöldr, AD 1000). After the latter’s death the kingdom of Norway was divided between the three victors, though the actual government was left chiefly to Eirekr and his brother jarl Sveinn. Eirekr was the more dynamic of the two and was the virtual ruler of Norway until about 1013 when he went to England to support King Knútr. During this time most of Óláfr Tryggvason’s work in Christianising Norway was undone, although both Eirekr and his brother
were nominally Christians (see *ÍF* XXVI, 370–72). In the following episodes of the *pátr* Ormr is clearly being set up as a champion of the dead Óláfr Tryggvason among the enemies who succeeded him.

2/548 The two benches in a Norse hall were along the longer walls, and the ‘higher’ bench was the one facing the sun, i.e. on the north wall (cf. *Msk.*, p. 289). The king’s (or jarl’s) high seat was in the middle of the hall halfway along this higher bench, and the seats closest to the high seat were the most honourable, while those nearer to the ends of the tables were lower in rank (Óláfr kyrri, 1067–93, is said to have been the first Norwegian king to introduce the custom of having the high seat at the gable end of the hall, on a cross-bench, *Msk.*, p. 290). Ormr was given a seat on the higher bench, but *útarliga*, that is down towards the end of the hall near the door, a position of rather low rank. This is probably the reason for his quietness and aloofness (lines 548–9).

2/552 The gallant defence of Ormrinn langi (‘the Long Serpent’), King Óláfr’s flagship in his last battle, against overwhelming odds, is described, among other places, in *Heimskringla* (*ÍF* XXVI, 357 ff.).

2/554 Cf. Oddr Snorrason’s *Saga Óláfs Tryggvasonar* (ed. Finnur Jónsson, 1932), p. 231: *Pessi orrost* (i.e. at Svöldr) *hefir verit frægst á Norðr-londum, fyrst af vorn drengiligrí, er Ormrun var varídr, ok þvi næst af atsókninni ok stigrunum, er þut skip var hroðit er engi mér ætlaí at unnit myndi verða á vatni fljótanda*.

2/569 *Skeið* is often used synonymously with *dreki* or *langskip*, but usually refers only to large warships with sixty or more oars, as opposed to the smaller *snekkja*. See H. Falk, ‘Altnordisches Seeewesen’, Wörter und Sachen IV (1912), 104–05.

2/573 *Berlingsáss* is not recorded elsewhere in Icelandic, though there are several cognate words in other languages which all mean some kind of beam or pole, see Carl J. S. Marstrander, *Bidrag til det norske Sprogs Historie i Irland* (1915), 21–2, 132; *OED*, s.v. *barling*. It was probably some part of a ship’s equipment, perhaps the same as *beitiáss*, ‘tacking boom’, the boom on the lower edge of a sail. Cf. Introduction, p. 25 above.

2/574 The length of an ell has varied considerably at different times and
in different places, but in Iceland in the Middle Ages it seems to have been about 48 cm. This would make Ormr’s club about 20 foot long.

2/582 *Hreytispeld(i)* is not recorded elsewhere and the meaning is unknown. ‘Top’ (the child’s toy) would fit the context, but is difficult to justify by the etymology. *Speld(i)* is a small flat piece of wood, *hreytha* means ‘to scatter’. The compound might mean something like a chip of wood such as flies from an axe, or perhaps a piece of wood used as a shovel or spatula. It could even refer to an equivalent of the English ‘tip-cat’. *Sem hreytispeldi* therefore may mean ‘like a small piece of wood, as if it were a mere splinter’. But Helgi Guðmundsson has suggested that *hreytispeldi* might mean ‘bull-roarer’ (cf. *hrjóta*, ‘roar’), i.e. ‘a flat slip of wood a few inches long . . . fastened by one end to a thong for whirling it round, when it gives an intermittent whirring or roaring noise’ (*OED*). This would fit the context perfectly. See Helgi Guðmundsson, ‘Hreytispeldi’, *Gripla* III (1979), 224–6.

2/594 *Í firándheimi* goes with *flaðr* (locative), not *verit*. *Firándheimr* nearly always means the district (now Trøndelag) rather than the town (now Trondheim) which in the Middle Ages (until the fifteenth century) was called Niðarós (an attempt was recently made to revive this name) or Kaupangr. Gimsar is in the *firandheimr* district, and so the meaning must be ‘to the place where he had been before, (which was) in *firándheimr*’. The events of the previous episode were also localised in *firándheimr* (at Hlaðir, see line 541). Of course it is difficult to say how clear an idea the author of *Orms fláttr* had of the geography of Norway.

2/606 The rulers of Norway used to travel round the landowners in succession (*fara at veizlum*), and these were obliged to provide for the king or jarl and his retinue for a certain length of time each. This was a form of taxation which formed a substantial part of the royal revenue. Cf. *ÍF* XXVII, 100.

2/608 According to *Flb. I*, 520, Eirekr gained possession of the ship after the battle of Svöldr, and when he had sailed it back to the Vik he had it broken up (‘but some men say that he had it burnt’) because it had a list and would no longer steer properly. In its time Ormrinn langi was reputed to have been the biggest ship ever built in Norway (see *Flb. I*, 433).
GLOSSARY

Ö, o, and ø are treated as a single letter, and so are æ and œ.

Words that appear in both texts are glossed under the spelling used in Hreiðar's Fláttr. When such words are spelt very differently in Orms Fláttr a cross reference is included under the later spelling. Words that appear in only one of the texts are glossed under the spelling used for that text. When words glossed under their spelling in Orms Fláttr may be difficult to identify, the usual normalised thirteenth-century spelling is added in brackets.

Words, phrases, and meanings that appear only in the verses are preceded by †.

All words in the texts are glossed except common pronouns, but only select references are given. 1 before a line-number refers to Hreiðar's Fláttr, 2 to Orms Fláttr.

The following abbreviations are used:

a. adjective  n. neuter
abs(ol). absolute(ly)  neg. negative
acc. accusative  nom. nominative
adv. adverb(ial)  num. numeral
art. article  ord. ordinal
aux. auxiliary  o-self oneself
comp. comparative  p. past
conj. conjunction  pers. person
dat. dative  pl. plural
def. definite  poss. possessive
e-m einhverjum  pp. past participle
e-n einhvorn  prep. preposition(t)
e-s einhvers  pres. (p.) present (participle)
e-t einthvert  pret.-pres. preterite-present
e-u einhverju  pron. pronoun
f. feminine  rel. relative
gen. genitive  sg. singular
imp. imperative  s-one someone
impers. impersonal  s-thing something
indecl. indeclinable  subj. subjunctive
inf. infinitive  subst. substantive
interrog. interrogative  sup. superlative
irreg. irregular  sv. strong verb
m. masculine  vb. verb
md. middle voice  wv. weak verb
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-a neg. suffix used with verbs: era is not 1/21, muna will not 1/64, varia would not be 1/72.

á (1) prep. (1) w. acc. (motion) to, in, on, at; into 1/121; onto 1/227, 2/310. (2) w. dat. (rest) at, in, on 1/80, in place-names 2/184 (cf. í). (3) as adv. in this (matter) 1/166; on it, on board 2/587; spenar eru ~ there are teats on it 1/413.

á (2) f. river.

á (3) 1/110, 458 see eiga.

áðan adv. a little while ago 1/43; just now, just 1/168.

áðr adv. before; first 1/145; previously 1/347; ~ (en) as conj. (often followed by subj.) before 1/40, 375, 2/609.

af prep. (with dat.) from 2/357; of (partitive) 1/71; away from; off 1/141, 291; by 1/225, 2/54, 252; because of 2/5; on the part of 1/243 (see þverra); ~ því for this reason 2/28, as adv. from 2/108; þáðan ~ see þáðan.

afbragð n. paragon, superior; ~ annarra manna an outstandingly fine person, a most unusual person (ironic) 1/38; hvert ~ Ormr var annarra manna what an exceptional person O. was 2/139.

afgangr m. excess, surplus; með afgangum to spare 2/97.

afglapi m. idiot 1/32.

afl n. strength; at afli in strength 1/6; hafa ~ við e-m to have the strength for s-one, to be a match for s-one 2/466.

aflaft a. n. wanting in strength, in the phrase e-m verðr aflaft one is not strong enough 2/468.

aflamunr m. difference in strength, svó var þeirra mikill ~ so great was the difference between them in strength 2/323.

afletja (latta) wv. to dissuade, speak against, be against s-thing 2/257.

afraun f. trial of strength, a game involving strength 1/241; a feat of strength 2/54, 162, 483.

áfram adv. forward, onward.

afskipti n. pl. dealings (with s-thing); veita sér engi ~ um not to concern o-self with, have nothing to do with 1/111.

aftir see aptr.

ágangr m. aggression, annoyance, teasing, horseplay 1/235.

áheyrsli a. indecl., verða ~ to get to hear of s-thing) 1/86.

akfaðri n. pl. driving-tackle 2/48, see note.

ákveðisteigr m. 2/82, see note.

aldr (gen. aldrr) m. age; á unga aldri as a boy, when he was young 1/105; tviðr at aldri twenty years old 2/150; maturity, manhood: þegar at ~ ferdist yfir hann as soon as he came of age 2/217.

aldri adv. never 2/335; intensive neg. (without reference to time) not at all (cf. hvergi) 1/46.
aldrigí adv. never.
alin (pl. álmar) f. ell 2/574.
all- intensive prefix very.
allráðaðístilli a. of very small courage; eigi ~ by no means lacking in pluck 1/430.
allgöðr a. very good, very successful 1/218.
† allíitt adv. very little, i.e. not at all 2/403.
allmikill a. very great 2/433.
allráðar adv. very close 1/226.
allr a. all, every; allir everyone 1/31, 2/429, † we all 2/387; complete 1/232 (see annarr); whole 2/180, 458, 509; þann dag allan the whole of that day 2/71; það þök allan troll may the trolls carry you off entire (i.e. altogether) 1/415; n. as subst. allt everything; þessa alls of all this, of all these events 2/83; með þilu in everything, in every way 1/430; því þilu betra sem all the better in that 1/270; with sup. altra helzt most of all, especially 1/241; n. as adv. allt completely entirely, altogether; upp allt at right up to 2/510; allt í milli fjalls ok fjöru right from the mountains to the shore 2/12.
allrífingr a. very profitable, likely to be rewarding (particularly used of journeys); þó at eigi sé allrífingi though the mission may not be a very rewarding one 1/400.
alls conj. since.
allstarsýnn a. with fixed gaze; vera ~ to stand staring 1/81.
† allstórr a. very big; pl. as subst. allstórir the mighty ones 2/363.
allundartígr a. very strange 1/440.
allvel adv. very well; very good, very nice 1/154; taka ~ við e-m give s-one a hearty welcome 2/246.
álpun f. foolery, clumsy way of walking; við ~ Hreiðars with H. rushing about like that 1/79 (not recorded elsewhere; cf. modern Icelandic álp(st) to walk clumsily, fool around).
alþingi n. the Icelandic annual general assembly.
alþyða f. the people, the general public; ok þat er eigi sé í alþyðu viði and which is not publicly known, obvious to all 1/161.
ándit n. face; bita i ~ e-m bite s-one in the face 2/491.
annarr pron. and ord. num. (1) another, other 1/28; any other 1/23; annars staðar elsewhere; í öðrum stað see staðr; allr annarr maðr a completely new man 1/232; aðrir others, other people 1/128; annat anything else, otherwise, any different 1/368; þannat var it was different, things were different 2/354. (2) the second 2/17; veir annan for a second winter 2/535; til annars dags until the next day 2/476. (3) one of
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two): á aðra hendi mér on one side of me, at my side 1/294; med annarri hendi with one hand 2/166; annarr . . . annarr the one . . . the other; auga þit annat . . . annat one of your eyes . . . the other 1/170; annarrri hendi . . . en annarrri with one hand . . . and with the other 2/495; hvörð skyldi annars hefnu the one should avenge the other 2/235; hverr at öðrum one after the other 2/307.

annask (að) wv. to take care of; ~ sik to look after o-self 1/107.

aptr, aftir adv. back, backwards 2/516; again 2/598.

árferð f. season, harvest; segja mörnum firir ~ tell men what the harvest would be like 2/192.

árla adv. early.

armr a. poor, wretched (as a term of contempt) 2/241.

árös m. river mouth, estuary 2/8.

aska f. ash, ashes 2/529.

áss m. a beam of wood, pole 2/65.

ástríki n. affection, love 2/33.

at (1) conj. that 1/250; in order that 1/249; so that 1/455, 2/94 (see note); inasmuch as 2/553; þat bjarg . . . . ~ such a rock . . . that, i.e. a rock of such a size that 2/464; þar til . . . ~ at the point of the story . . . where 2/225; pleonastic hversu seint ~ how slowly 2/552; as rel. particle (= er) 1/185, 2/255, 467 (1).

at (2) particle with inf. to, in order to; ~ fara (permission) to go 1/255.

at (3) prep. (with dat) at, in, to: up to 2/126, 127; towards 2/487; engaged in 1/374; þin (battle) 2/371, 374, 408; ~ hafðinu head first 1/324; according to 2/234; ~ þvi sem (er) according to what 1/185, 195; ~ því er ek hægg in my opinion 1/409; ~ því because of this, as a result of this 1/261; as adv. in it, in this 1/311; ekkí ~ minna gaman no less fun for that, even more fun because of that 1/91.

átgerfi f. accomplishments 2/223.

átján num. eighteen.

atsökn f. attack, offensive 2/553.

átt, átti prep. (with dat) at, in, to; up to 2/126, 127; towards 2/487; engaged in 1/374; þínu ~ to go 1/255.

áttar prep. (with dat) at, in, to; up to 2/126, 127; towards 2/487; engaged in 1/374; þínu ~ to go 1/255.

áttu adv. in the east.

axla (að) wv. to shoulder, raise and put on the shoulder 2/609.

báði see baði and baðir.

báðir (f. baðar, n. baði, baði) pron. pl. both.

bak n. back; á ~ backwards;

ganga e-n á ~, brjót a-e-n á ~
aftr (um e-t) bend s-one over backwards (over s-thing) 2/496, 516; á baki honum on his back 2/526.

bálkr m. partition, interior wall; screen 2/324 (apparently about shoulder high, cf. line 505).

†banadægr n. death-day 2/338.

bani m. death 2/213, 583; ganga til bana to go to one’s death 1/395; cause of death, slayer; verða e-m at bana to kill s-one 2/91.

banna (að) wv. to forbid; absol.: þö at haein banni even if he forbid it 1/272.

bardagi m. battle 2/267.

batna (að) wv. to improve, get better; tök ekki at ~ began to get worse (rougher) 1/313.

beika (dd) wv. to ask (e-s for s-thing), demand 1/351; md. beiðsk e-s to ask for s-thing for o-self 1/112.

bein n. bone.

bekkur m. bench.

bendi n. rope, a piece of rope used as a harness for carrying a bundle of hay 2/114.

bera (bar) sv. to carry 2/84; bring; svö mikit . . . sem ek bera as much as I could carry 2/121; var þá inn borðir then it (the hay) was carried in 1/136; ~ upp to pass up 2/40, bring forward, make public 1/55; ~ eld at make a fire, light a fire 2/529; impers. there is brought, there comes (involuntarily) 1/208; bar saman fundi (acc. pl.) feirra they happened to meet 2/230; ~ til to happen; ok beri sva til at for then it might happen that 1/260; ~ við to happen; i . . . því er við hóð involving whatever may happen, whatever it involves 1/400. Md. þbetak o-self, travel 2/210; berask við to pass by, be prevented, be avoided 1/263; berask at to happen; hversu at hafdi borði um e-t how s-thing had come about 2/425.

berja (harða) wv. to hit, beat 1/24; ~ á máynnum assault people 1/22.

berlingsáss m. pole, spar, boom 2/573, see note.

bestill m. a nickname, apparently derived from bast n. bast, bark 2/238.

betr adv. comp. better; þess ~ er, er meir línfr fráns eisv it gets better the older he gets 1/464; því ~ er 1/61, see sífr.

betri a. comp. better 1/441, 2/451; n. as adv. era þer þá betra it will not then be better (easier) for you 1/22.

beygja (gö) wv. to bend (transitive) 2/161.

beztr adv. sup. best; en mér þaett ~ at but which it seems to me best should 1/263; ~ mun at þegja it will be best to be silent 2/214.

beztr a. sup. best 1/273; finest;
veizla hin bezta a very fine feast
a special celebration 2/194.

biða (beîð) sv. to wait, wait for
(with gen.).

biðja (bað) sv. to ask (e-n e-s
s-one for s-thing); with inf., to
ask s-one to do s-thing, tell
s-one to do s-thing 2/41, 79; to
order 2/577, 580.

†bila (að) wv. to give way, fail
2/334.

bíta (beit) sv. to bite 2/491;
†to pierce, cut 2/407.

bitheinn n. bone of contention
(e-m for s-one); ~ þær eða þeim
er a bone of contention between
you and those who 1/455.

bjarg n. rock, boulder 2/464.

bjarga (barg) sv. to save (with
dat.). Impers. varð þá borgit
flestum öllum mönnum nearly
all the men were rescued 2/578.

bjó see búa.

bjóða (bauð) sv. to offer, proclaim,
preach: bauð öllum réttu trú
preached the true faith to all
2/429.

†blakkr m. poetical word for (a
dun-coloured) horse 2/372.

blása (bles) sv. to blow (a trumpet):
bjást er a trumpet (a fanfare) is
blown 1/50.

blöðiga adv. joyfully, in a friendly
way, pleasantly 1/88.

blöðskap m. friendship; often in
pl. vörðu með þeim blöðskapir
there were friendly relations
between them 2/89.

blöðrás f. flowing of blood, loss
of blood 2/514.

blöðorn m. blood-eagle (the shape
of an eagle cut on s-one’s back
with a sword) 2/526 (see note).

blötnaut n. a sacrificial or holy ox
2/255 (see note).

bogi m. bow.

böndi m. farmer; yeoman, free-
holder 2/197; master of the
house; (in direct address) master,
sir 2/198; (in apposition to a
name) Stórólfr ~ farmer S. 2/137;
Virfill ~ master V. 2/193.

borð n. table.

borgit pp. of bjarga.

bót (pl. beitr) f. remedy; in pl.
compensation (for the death of a
slain man) 1/351.

brá see bregða.

bráðr a. quick; n. as adv. brátt
soon 1/37.

bregða see brögð.

bregða (brá) sv. to move, put, draw
(with dat.); ~ í hagdárnar thread
(the rope) through the buckles
2/130; ~ hendinni slip one’s hand,
move one’s hand quickly 2/169;
~ saxi to draw a sword 2/526.

Impers. e-m bregðr mjök víð one
is much taken aback by 2/305.

Md. bregðast víð to jerk o-self
away, pull back quickly 2/506;
†bregðast e-m to fall s-one, be
unable to save s-one 2/337.

†breiðr a. broad 2/208.

brenna (brann) sv. to burn
(intransitive) 2/304.
brenna (d) wv. to burn (transitive) 2/529.

breyta (tt) wv. to alter, change;
~ orðun við e-n to speak to s-one in different ways, try various approaches on s-one 1/236.

brjóta (braut) sv. to break 2/497; wreck (a ship) 2/577; ~ upp hurð break down a door 1/392; ~ e-n á bak af n e-t 2/516, see bak; ~ hlîð á break down an opening in (a wall), break a hole in it 2/126. Md. brjótask á háðina hurl o-self at the door, hammer on the door 1/387; brjótask át try to break out 1/391.

bróðir (pl. brœðr) m. brother.

brotna (ad) wv. to break (intransitive), be broken 2/50.

brot (a ~, i ~) adv. away; vilja á ~ to want to get away, to want to get out 1/388.

brottu (i ~) adv. away, off 2/64; gone away 1/329.

brún (pl. brýnm) f. brow, eyebrow.
†brýnna (d) wv. to sharpen 2/406.
†brýnþalmr m. corset-palm (tree) (kenning for sword) 2/406.

brögð n. pl. trick, device, stratagem; ef aungra bragða veri í leitaf if they did not find some way out of the difficulty 2/96.

bú n. household, farm; setja ~ saman set up house; setjast í ~ settle down 2/617.

búa (bjó, bjuggum, búinn) sv. (1) prepare 1/9; equip; ~ sitt fit o-self out (at with), clothe o-self, attend to one’s personal appearance 1/223. (2) live, dwell 1/462, 466, 2/19, 85, 197. (3) pp. búinn ready 1/33; munu ~ will be ready, eager 1/453; feirrar farar ~ prepared to make that journey 2/242; fitted out, dressed 1/123; vel á ~ finely attired 2/443; vel at aflí ~ gifted with great strength 1/6; vel at íþrotta ~ good at sports, highly accomplished 2/31; við svá búit thus, without more ado, while matters stand thus 1/422. (4) Md. búast prepare o-self, get ready 2/437; ~ til get ready for, set out on 2/537.

búð f. hut, temporary dwelling (used during the sessions of the Alþingi by those attending it); vera í ~ með o-self to be in s-one’s hut, to stay with s-one for the period of the assembly 2/154.

búningr m. outfit, dress; skipask margir menn vel við góðan búning decent clothes often change a man for the better 1/223.
†burr m. poetical word for son; Stórólfs ~ kenning for Ormr 2/365.

burt(u) adv. = bret(u).

búðjar f. pl. relations between neighbours, neighbourliness; veita e-m þungar ~ to be a bad neighbour to s-one, to make
being a neighbour a misery for s-one 2/451.

byggð f. settlement; district, neighbourhood 2/97, 106; † dwelling 2/369.

byrðr f. burden, load 2/118, 144; hann skyldi hafa byrði sína he could have as much as he could carry 2/105.

byrgja (gó) wv. to shut in, lock in 1/374.

† byrhest m. ‘wind horse’, kenning for ship 2/209.

baði, baði n. of baðir as conj. both.

ber (gen. bejar) m. farm 1/360, 2/85; town, city 1/35.

dagr m. day; um daginn during the day, later in the day 2/140, 163; seint dags late in the day 2/296; til annars dags until the next day 2/476; í dag today, at the present day 2/83; in pl. days, lifetime, reign 2/247.

dáit pp. of deyja.

dálppa adv. very, very well, completely; ekki ~ er þat not all that well 1/108.

dauðr m. death; rífa til dauðs tear to death 2/308.

* dauðr a. dead; setla e-n dauðan think that s-one is dead 2/424; *Hakon jall ~ earl H. (was) dead 2/428; geingr af henni dauðri leaves her lying dead 2/498.

* detta (datt) sv. to fall, drop; hvört þegar dettr líf ór þér whether I shall immediately drop dead 2/241.

deyja (dó) sv. to die.

digr a. thick.

digrð f. thickness; báði at leingd ok ~ see leingd.

dimmr a. dim; e-m er dimnt fírir augum it is too dark for s-one to see, s-one’s eyes are not used to the darkness 2/312.

dó see deyja.

dofna (að) wv. to go numb; e-m dofnar hóndin one’s hand goes numb 1/78.

Dofrafóstri m. fostering of Dofri 2/5 (see note).

* döttir f. daughter.

* draga (dró) sv. to draw, pull: ~ undir to pull underneath 2/129; ~ (boða) fírir odd to pull the bow past the point of the arrow, i.e. draw the arrow back until the point is behind the bow 2/597; þínu mun segg á síðu sverðs egg dregin verða now the edge of the sword will be drawn against (i.e. will pierce) the warrior’s side 2/353; ~ á sík put on, pull on (gloves) 2/481; ~ af e-m take away from s-one, deprive s-one of 1/20. Impers. er í tók at ~ skáirrinnar when the storm clouds began to gather, when the rain became imminent 2/42; tók at ~ at heymum hans his stocks of hay began to diminish 2/94. Pp. dreginn mjók half starved 2/102. Md. dragask to go on, to turn out 1/307.
drap n. slaughter, killing; af drápi
Hildirðarsona because of his
killing the sons of H. 2/5.
dreingiligr (dreg-) a. valiant,
deroic; hversu . . . dreingiliga
vörn what a valiant defence
2/551.
dreingskapr (dreg-) m. manli-
gness, nobility of character
2/418; með litlum dreingskapr
with little manhood 2/528.
drekka (drakk) sv. to drink; sitja
ok ~ to sit drinking 2/271.
drepa (drap) sv. to strike, kill
1/326, 415, 2/309; ~ at ferligu
see ferligr.
drykkja f. (1) drinking, the act
of drinking: sitja í drykkju to sit
drinking, sit over one’s drink
1/378. (2) drinking feast,
banquet 2/269.
duga (›) wv. to be of use; pull
one’s weight 2/44; ~ vel e-u
to be of benefit to s-thing 2/136.
dylja (dul›a) wv. to conceal, deny
1/383.
dyrr f. pl. doorway, entrance,
opening; ör dyrunum away from
the entrance 2/483.
dema (ð) wv. to judge, decide (a
case) 1/53.
†dökkr a. dark 2/374.
eða, eðr conj. or; and 1/221; but
1/99, 192; þó at . . . ~ even if
. . . or if 1/273.
ef conj. if; provided that, as long
as 2/201; in case 2/463.
efní n. material (to work with)
1/372.
eftir see epír.
†egg f. edge 2/353.
eggja (að) wv. to urge on 2/43; to
goad 2/52.
†ei adv. not 2/347.
eiga (átt) pret.-pres. vb. (1) to
have; hann átti sér (refl. pron.,
pleonastic) bróður he had a
brother 1/4; to own, possess
1/110; ef þá átt þetta eigi if you
do not possess these qualities
1/167; þ gramir eigi may the
trolls take 2/279; ~ bardaga to
fight a battle 2/267; to have as
wife, to be married to 2/20, 23;
to get, beget (a son) 2/29. (2) ~
víð to have to do with, to have
dealings with; at því at ~ við
hann from his company 1/238;
at þer munu þvílíkt við mik at ~
that your relationship with me
will be the same 1/268; við
fjóand slíka at ~ to have dealings
with such fiends 2/258. (3)
Impers. átti með þeim illan enda
tings came to a bad end
between them 2/89. (4) With
inf. to be obliged to; ef hann á
at ráðu if it is left to him to
decide (what will be your fate),
if he has to decide 1/458; ~ at
rúða firir to be ruler (governor)
over 2/183; ~ at mæla eftir see
mæla.
eigi adv. not; ~ er pat that is not so
2/563.
einarth adv. continually, on and on; gekk ~ kept going on his own, went right on 2/343.
eing (eng) (pl. eingjar) f. meadow, hayfield 2/58 (see note).
eingi see eing.
einhamr a. single-shaped; eigi ~ having more than one shape, able to change one’s shape by magic 2/27 (see note), 87; sá er ~ hefir verit of those who have not had supernatural powers 2/181.
einkum adv. especially, particularly.
einn (f. ein, n. eitt) a., num. and pron. (1) one, a certain 1/374, 2/8; ~ dag one day 2/37; í eimu all together, at once, at the same time 2/161; í einum stað in the same place 1/257. (2) only one 1/172; single 1/112; þat eitt only that, that alone 1/222; þat eina only that 2/141; þik eina only you 2/462. (3) alone, on one’s own 1/64, 275, 2/323, 360, 568, 612. (4) Pl. þær einar eingjar af Stórólfsvöll only those fields at Stórólfsvöll, those (are) the only ones of the fields at S. that 2/81; aurskór einir a set of (four) horseshoes 2/156.
einhverr a., pron. some, a certain; eithverr sinn, einhverja sinni on one occasion, at some time, once; þat er sagt einhvern dag at it is said that one day 2/57.
einrœnligr a., singular, odd; með einrœnligu móti of a peculiar kind 1/445.
eira (ó) wv. to spare (with dat.); impers. hversu honum eirir how he would get on 1/275.
ekk (1) adv. not.
ekk (2) a., pron. (n. of engi) no, nothing, none 2/146, 298; varð ~ af ferðinu nothing came of the expedition, the expedition was abandoned 2/259; with partitive gen. ~ vópna no weapons 2/581.
elda (ld) wv. to heat, smelt; ~ grátt silfr to quarrel 2/88 (see note).
eldaskáli m. living-room, kitchen; ekki lagðist Ormr í eldaskála Ó. did not lie about in the kitchen (like the idiot boy of popular tales), he was not an idiot 2/35.
eldr m. fire; bera eld at to light a fire 2/529; in pl. flames 2/304.
eli f. old age; til ~ until old age, all the rest of his life 1/466, until he became an old man 2/197.
elíðaþýr a. dead from old age.
elligar adv. otherwise.
ellri a. comp. older, sem hann var þá ~ as he got older 2/179.
en conj. but, and; after comp. than.
enda conj. and indeed, besides, moreover 2/34.
endi m. end 2/612; conclusion; illr ~ a bad end 2/89; á enda right to the end, completely 2/343.
egni, eingi, ongi, aungr a., pron. no, none; no one 1/148, 2/333,
583: at öngu by no means, in no way 1/377; með öngri sett without reaching agreement 1/352; vildi við aungan af standa would part with it to no one 2/98.
enn adv. still 2/83; longer: † vera ~ continue to be 2/277; even so; further, also 2/57; ~ þótt even if 1/384; † again, once again 2/372; with neg. yet 1/132; with comp. still, even (more) 1/329, 412.
eptr, eftr prep. and adv. (1) with acc. ~ þat er as conj. after 2/291. (2) with dat. after; in pursuit of 1/419; senda ~ e-m send for s-one 1/119, (3) with dat. according to 1/463; in accordance with 1/346; ~ hví sem segir as is related, according to what is written 2/292. (4) as adv. ~behind 2/385 (see liggja); back 1/26; vera ~ to be left behind; þat eina (var) ~ only that remained 2/141; fára ~ to follow 1/67; kona ~ come up, catch up 1/82; frétt (spyrja) ~ enquire 1/379, 2/601; hér ~ afterwards, in a moment, now 1/446.
er rel. particle and conj. who, which, that: when 1/26, 242, 344, 2/72; since 1/37, 394; where 1/59, 61 (2); while 1/67, 234, 302; as; now that 1/131; ~ svá er that it is so 1/190; after comp. as, in proportion as 1/61 (1), 441 (1), 464 (2) (see betr).
s-one s-thing, provide s-one with s-thing 2/61; er Hrei›ari fenginn hestr H. is provided with a horse 1/277; to give back 1/372 (2). (3) with pp. to be able to, manage to (do s-thing); ekki fær þú mik lattan you cannot stop me, dissuade me 1/64; at hann fekk unnit in managing to defeat (see at (1)) 2/553.

fa›ir m. father; systkin at fö›ur see systkin.

fa›mr m. (a measure of length) fathom, c. six feet; annarr fjögurra fa›ma one four fathoms long 2/110.

fága (a›) wv. to clean; ~ sik to clean o-self up 1/231.

fagna (a›) wv. (with dat.) to greet; ~ e-m vel to welcome s-one; imper. var e-m vel fagnat s-one was made very welcome 2/194.

fala (að) wv. to ask to buy; fala›i af honum hey asked to buy some hay from him 2/103.

fara (fór) sv. (1) to go; with suffixed pron. tfaerek I would go 2/275; travel 1/31, 2/199; sail 2/363; ~ á se, ~ á skipi sail; ~ fjörð sail (down) a fjord 2/356; ~ yfir land travel around the country 2/190; to move, be passed around 1/407, 2/158. (2) leave, go away, depart 2/280; fari hann eigi let him not go 1/281; go forward, carry on 1/77, 286; ~ burt me› e-t to go away taking s-thing, take s-thing away 2/530. (3) ~ med to handle, interfere with 2/602; ~ at to go by, take notice of: at því fer ek meir sem nú er I consider what is now more important, I am more interested in the way things are now 1/106; ~ verr see verr. (4) Impers. ~ fram to happen, be carried out 1/321; hvernug farti hefir how things have gone, what has passage: taka sér fari (dat.) get a passage (med e-m on s-one’s ship) 2/227, 434.

fár (f. fá. n. fátt) a. few; n. as subst. little; kva› fátt verrra said there was not much that was worse 2/258; fátt veit sá er sofr (proverb) a sleeping man notices nothing 1/42; coolness: var heldr fátt me› þeim they were not on friendly terms 2/98; finnask fátt um see finna.; with partitive gen. fátt manna few men 1/204.

fara (fór) sv. (1) to go; with suffixed pron. tfaerek I would go 2/275; travel 1/31, 2/199; sail 2/363; ~ á se, ~ á skipi sail; ~ fjörð sail (down) a fjord 2/356; ~ yfir land travel around the country 2/190; to move, be passed around 1/407, 2/158. (2) leave, go away, depart 2/280; fari hann eigi let him not go 1/281; go forward, carry on 1/77, 286; ~ burt me› e-t to go away taking s-thing, take s-thing away 2/530. (3) ~ med to handle, interfere with 2/602; ~ at to go by, take notice of: at því fer ek meir sem nú er I consider what is now more important, I am more interested in the way things are now 1/106; ~ verr see verr. (4) Impers. ~ fram to happen, be carried out 1/321; hvernug farti hefir how things have gone, what has
happened 1/425; hversu ferr how things will go 1/296; hversu þat ferr how that will turn out 1/452; er svá haðfóð fram farit when things had gone on like this 1/312; e-m ferr vel things go well with one, one gets on well; má honum vel vera farit he may be a fine person, he may have good qualities 1/103.
fáskiftinn a. taking little interest in things, aloof, quiet 2/548.
fast adv. firmly, hard 2/43; energetically 2/507; insistently, strongly 2/104; very much, exceedingly, quickly 2/94, 514.
fastr a. firm; vera ~ fyrir stand firm 1/306; held fast, stuck fast 2/504.
fatla see fetill.
fé (gen. fjár) n. property, money.
feðgar m. pl. father and son.
feigð f. the state of being about to die, the approach of death; fate, doom; ~ kallar at e-m fate is calling to s-one, one’s death is imminent, one’s hour has come 2/331.
feigðr a. fey, on the point of dying, doomed; þærðið á feigum fæti I would go on doomed feet, i.e. my steps would lead me to my doom 2/274; comp. at ek sé eigi þar par feigari en hér that I shall be no closer to my death there than I am here 2/203.
feinginn, feingu, fekk see fá.
feldr m. cloak.
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fingr m. finger.
finna (fann) sv. to find; discover, realise 1/237, 242, 334; notice 1/172; ~ til mention, bring forward, suggest 1/169; ~ at e-m find fault with s-one, find s-thing wrong with s-one 1/181; mättu nokkvot at ~ can you find any fault 1/160. Md. finnask to meet each other 1/249, 292; vér finnumk we (i.e. Magnús and Haraldr) are bound to meet, cannot help meeting, we continually meet 1/343. Impers. e-m finnask fätt um one is little pleased, one thinks little of 1/320; fanusk honum mikit um he was very impressed by this 2/134.
firir see fyrir.
firna (aô) wv. to blame; ~ e-n um ef to say s-one will be doing wrong if 1/31.
fjáli n. mountain; milli fjálls ok fjörður from the mountains to the shore.
fjándi (pl. fjándr) m. fiends, devils.
fjándligr a. devilish, fiendish.
fjándskapr m. hostility, hatred.
fjár see fé.
fjara f. shore, beach.
fjárskakki m. unequal share of money 1/19.
fjörði ord. num. fourth.
fjörðungr m. quarter 2/64 (see note).
fjörir num. four.
fjúka (fauk) sv. to be driven, to fly, be blown; ~ fyrir to give way before s-thing 1/305.
fjölkunnigr a. having knowledge of many things, especially of magic; skilled in magic 2/28.
fjölmeni n. crowd, host of people; following, band of supporters 1/420.
fjólmennr a. crowded, with many people; well attended 2/151; n. as adv. er fjólmennt væri where there were a lot of people about 1/61.
fjörð m. fjord; þara fjórð to sail a fjord, by fjords 2/357.
fleinn m. weapon with a long thin point or blade; javelin 2/501.
fleiri a. comp. (of margr) more.
flestr a. sup. (of margr) most; sem flestir menn as many people as possible 1/59; flestir allir menn nearly all the men 2/579.
fletta see fyrr.
fleyskip n. warship 2/356.
fleyja (gô) wv. to throw, fling; fleyfir þegar í brott immediately flings it down 1/413; ~ e-u of sér to throw s-thing (clothing) off 1/176.
fleyskip n. warship 2/356.
fleyta (tt) wv. to lift just off the ground, to raise slightly (with dat.) 2/165.
flokkr m. company, troop.
flytja (flutta) wv. to carry, convey; take (s-one on a journey) 1/32,
109. Md. flytjast travel, get (to a place) 2/426.

†forðum adv. formerly, in days gone by 2/359.

forlög n. pl. fate, destiny, fortune 2/198.

†forma (að) wv. to create, bring about, achieve; ~ kólfu do things with an arrow, use (aim) arrows 2/383.

form a. old, ancient; at formu in ancient times 2/181.

forraði n. pl. management, business management; kunna engi ~ to know nothing of money-matters or business 1/21.

forspá f. prophecy, prediction 2/196.

forviti f. curiosity; e-m er (mikil) ~ á one is (very) curious (about s-thing); mun þer ok ~ á at viti you will also be eager to know 2/455.

fóstbróður m. fosterbrother, sworn brother, sworn comrade.

fóstbræðralag n. fosterbrotherhood, sworn brotherhood, sworn friendship.

fót (pl. feitr) m. foot; fara undan víð fót take to one’s heels 1/80; yð feigum feitr see feigr.

frá prep. (with dat.) from 1/295, 467; off 1/307; ~ því er from the time when 2/301; about, concerning 1/1, 159, 2/536; absol. about it, about what had happened 1/426; away 2/225.

fráleikr m. speed in running, fleetness of foot 1/71.

fram adv. forward, on (of time) 1/464; leggja hest ~ to race a horse (hjá against) 1/286; fara ~ see fara.

framman adv. in front, from the front, on the front side; fírir ~ as prep. (with acc.) in front of.

framaverk n. deed bringing fame, distinguished deed 2/200 (see vinna).

frammi adv. forward; leggja hest ~ to race a horse 1/289.

frár a. swift, fast-running; sup. manna frávast the fastest of men 1/6.

fréttu (tt) wv. (1) to ask; var völyvan frétt at forspám sínum the prophetess was asked to make her predictions 2/196; ~ eptir to enquire 1/378. (2) to learn by asking, to hear 2/287.

fríðandi n. pl. good things, fine things; nokkvot til fríðenda something good (about s-one), a redeeming feature 1/185.

fróðr a. wise, learned.

frægr a. famous, renowned; comp. 2/263.

†frækn a. valiant, brave 2/365.

frændi (pl. frændr) m. kinsman, relative; Haraldr ~ my kinsman H. 1/343.

frænsemi f. relationship, kinship; var betr í ~ þeirra relations were better between them 2/138.

fulg f. a pile of hay (originally a
thin covering or layer of hay, cf. fela to hide); the pile of hay waiting to be thrown up onto the haystack 2/46.

fullr. a. full (of) 2/531; full up 2/136.

fundinn. pp. of finna.

fundr. m. meeting, conference 1/290; beidhaska fundar e-s to ask to meet s-one 1/122; á fund e-s to see, speak to s-one 1/251, to meet 1/417; á yðarn fund to meet you, into contact with you 1/115; hans for á konungs fund his interview with the king 1/218; bera saman fundi see bera.

furða f. wonder, miracle; e-m þykkir ~ í one thinks it amazing, one is amazed.

fús a. eager; anxious (to do s-thing) 2/257; sup. þess var ek fúsastr at what I wanted most was to, my greatest desire was to 1/337.

fylgja (lg³) wv. (with dat.) to accompany; keep up with 1/285, 290; fylgi (3rd pers. sg. or pl. optative) Hreidari heim let s-one take H. home 1/281; fylgir sá nattúra this quality pertains to them, they have this quality 2/467.

fylgjusamr a. closely following; vera e-m ~ to stick close to s-one 1/294.

fylla (d) wv. to fill; ~ upp af e-u to fill up with s-thing 2/164.

fyrir, firir prep. (1) (with acc.) in front of 1/125, 402, 411; in the presence of 1/209; before, up to 1/124, 396; to the attention of 1/54; ganga ~ go before, go into audience with 1/87; ~ sik into his presence 2/560; in return for, in payment for 1/24, 351, 460; draga ~ odd see draga; ~ þetta for this reason 1/290; ~ margs sakir for many reasons, in many ways 1/399. (2) (with dat.) in front of 2/596; verða ~ see verða; ~ munni sér see munnnr; off, off the coast of 1/447; norðr ~ landi off the coast to the north 2/249; norðr ~ Mæri in the north off the coast of Mærr 2/212, northwards along the coast of M. 2/296; for, because of 2/256; ~ sgam (with gen.) because of 1/5 (see vit); ~ þvi at as conj. because 1/241; mikill ~ sér important, influential 1/463. (3) Absol. as adv. in front 1/121; in the way, within range 2/584; þar ~ already there, in the way 1/420; previously, first 2/133; segja ~ prophesy, foretell 2/191; in exchange, in payment 1/454, 2/117. (4) In prep. or adv. phrases of place: prep. (with acc.) ~ néðan below 2/287; ~ framn in front of 2/326, ~ útan on the outside of, on the west side of 2/11; adv. ~ sunnan on the south side, on the south coast 2/7. fyrirgera (ò, pp. -gørr) wv. to
forfeit; ~ sér forfeit one’s legal rights (to compensation for injury or death) 1/349.

fyrri adv. comp. earlier, before 2/225; before now 1/172; on a previous occasion 2/594; ~ en as conj. before, until, right up to the moment when 2/522; eigi ~ en not until 2/422; ekkí mun ek ~ upp gefast en I shall not give in before 2/572.
fyrri a. comp. former, earlier 1/466.
fyrst, fyst adv. first 2/113; at first, in the first part (of the poem) 1/440, in the beginning 1/445; most of all 1/59.
fyrsta, fysta f. beginning; í fyrstu at first.
fyrstr, fystr a. sup. first.
fýsja wv. to urge; md. to be eager; fýstist norðr became eager to go north 2/294.
fyst(-) see fyrst(-).
fœða (dd) wv. to give birth to 2/14; rear, bring up; md. fœðask upp be brought up, be alive 1/182.
fêra (ó) wv. to bring, carry; move 2/482; convey, send 1/318; put 2/464; ~ niðr throw down 1/323, 2/314; ~ e-t í let s-thing in, fix s-thing on 2/66; ~ saman i miða pile up in heaps 2/78; ~ hey saman pile hay up, make haystacks 2/38; færð í reikð see reikður. Md. færast undir í put o-self down into, get down into, put on 2/130; þegar at alðr

ferðist sýr hann as soon as he came of age 2/217.

feri p. subj. of fára.

ferr a. able (to do s-thing); til þess ~ capable of this, having the power to do this 1/148.

feti dat. sg. of fótr.

fólkrarfir m. inheritance from a father, patrimony.

för f. journey 1/65; expedition 2/242; going 1/218 (sec fundr), progress 1/92 (sec ógreiðr); í ~ með with, along with 1/94; þar er bróðir minn í ~ I’ve got my brother with me 1/96; leyfa þer pessa forna permit you to go there 1/259. In pl. (1) expedition, travels 2/423, 431; hafa sík í þörum to spend one’s time in travel 2/218. (2) trading voyages: vera í þörum to be engaged on trading voyages, ‘in trade’ 1/17 (cf. færmt merchants); hafa í þörum to have invested in trade 1/17.

fðruneyti n. company; eigi í hans ~ not in company with him 1/273; koma annars staðar til fðruneytis fall into the company of others 1/274.

gagn n. gain, profit, booty 2/262; advantage, use; koma e-m at gagni to be of use to s-one, help s-one out 2/106.

gamall a. old, öld vertr ~ twelve years old 2/36.

gaman n. pleasure, fun; honum
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flœtti it mesta ~ at he thought it the greatest fun 1/311; ekkì at minna ~ no less fun for that 1/91; henda ~ at e-u to get fun out of s-thing 1/238; hafa e-t at gamni treat s-thing as a joke, do s-thing in fun 1/210.
ganga (gekk) sv. to go, walk, go about 1/120; go on 2/311, 479; gátu líta hvar Hrei›arr gekk got to see where H. was, saw H. walking about 1/301; þnú er ek geinginn now I am come 2/361; svó at hvergi gekk so that it would not move at all 2/504; láta ~ e-m e-t strike (let fly at) s-one with s-thing 1/308; absol. geingu were being used, were in use 2/38; as aux. þgekk at veita went and gave, did give 2/372. With preps. and advs. ~ á e-t to walk into s-thing 1/120; ~ e-n á bak bend s-one over backwards 2/496; ~ at go up, approach 2/165; ~ firir to give ground, give way 2/515; ~ ín í to enter 2/126; ~ með to accompany; gekk hér með holdit the flesh went with it, this took with it the flesh 2/510; ~ með e-t walk with s-thing, take, carry s-thing 2/133, 613; ~ til go up, approach 1/392; ~ til Róms make a pilgrimage to Rome 2/493; ~ undir to help to lift (s-thing), put one’s shoulder to (s-thing) 2/609. Impers. e-m geingr things go for one, one gets on

2/74; e-m geingr lít one is getting on slowly, one is not getting on very well 2/59.
gapa (t) vv. to gape; með gapanda ginit with mouth wide open 2/486.
garðr m. (1) an enclosure: yard, farmyard, hay-yard (cf. heyg- garðr) 2/109. (2) In Norway and Denmark usually refers to a house or premises in a town 2/229.
gat n. hole, opening 2/325.
gaungumannliga (gongu-) adv. like a beggar, meanly; þetta er ~ til láitir that is a beggarly offer 2/116.
gefa (gaf) sv. to give; svó mikit var gefit sem ek bæra as much was given as I could carry, i.e. the offer was for as much as I can carry 2/121; saðgi . . . (sc. at honum væri) meir gefinn vöxtr en af all eðr harka said . . . that he was more gifted with size than strength or endurance 2/45; ~ á press forward, exert o-self to the utmost, make an extra effort 2/515; upp ~ give up, leave off 2/79; ~ mikupp sjálfan surrender my independence, lose my security 1/19; ~ sik vîð to show concern, show signs of distress; submit, beg for mercy 2/522. Impers. ná gefr vel til now it has turned out well 1/281. Md. upp gefast give o-self up, give in 2/572; gefask
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ekki at grandi take (s-thing) in good part, take no offence 1/242; impers. to turn out 1/288.
gegnum, i prep. with acc. through.
geil f. glen, small valley; the narrow passage between adjacent buildings or between two haystacks 2/49.
geinginn, genginn pp. of ganga.
gerla see gerla.
gervibúr n. store-house 2/123.
gestr m. guest; vera ~ e-s to stay with s-one 2/546.
geta/f. guest; prophecy 1/463.
geta (gat) sv. (1) to say, mention 1/376; (with gen.) hofða heyrta getit hans had heard about him 1/301; ~ um e-t mention, speak about s-thing 1/27; (2) guess; at hví er ek get til according to my guess 1/195; eigi getr það alltaf at your guess is far from the mark (if you think) that 1/226. (3) with pp. to be able (to do s-thing) 1/290, 2/75. (4) with inf. to come to do s-thing, to get to do s-thing 1/300.
geysihagliga adv. extremely skilfully 1/428.
gin n. mouth (of an animal) 2/486.
ginna (t) wv. to make a fool of 1/148.
ginning f. deception, fooling 1/146 (see virða).
gjald (galt) sv. repay; ~ e-m e-t repay s-one for s-thing, take vengeance on s-one for s-thing 2/415.
gjof/f. gift; parting present 2/216.
glaðr a. glad, happy 2/278.
gleði f. merriment, festivity, merrymaking 2/269.
gleyta (gleyfta) wv. swallow 2/307.
glikligr a. likely, probable.
glíkr a. see líkr.
glima (d) wv. to wrestle 2/514.
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glófi m. glove 2/467.
gnógr a. enough, plentiful; n. dat. as adv. gnógu mart quite enough, quite a lot 2/243.
gói m. chieftain, priest 2/21 (as a nickname).
gőkr (n. gott) a. good, fine; n. as adv. er gott at senda þok you will be a good person to send 1/408; e-m er gott at heyra it will be pleasant for s-one to listen to 2/198.
gómur m. palate; in pl. gums; e-m berr mart á góma many things spring to one’s lips, one brings up all sorts of things 1/208.
†gráðugr a. greedy 2/372.
gráir m. pl. fiends, trolls 1/394; gráir eigi may the trolls have (take) 2/279.
gránd n. injury; gefask at grándi to take offence at 1/243.
gríðr a. grey; grátt silfr drossy silver, impure silver 2/88 (see elda).
grás (pl. grós) n. grass; vegetation, plants, pastures 1/448.
grásgóðr a. having a rich crop of grass 2/70.
gréir or a. clear, free from obstacles, easy; n. as adv. þat gekk þeim ekki svó greitt sem they did not get on with this as well as 2/74.
gréip (pl. greipr) f. grip, grasp.
ganga í greipr e-m to fall into s-one’s clutches 1/260.
greippliga adv. fiercely, horribly 2/511.
gretta (tt) wv. to make a face, screw up one’s face; grettir vaskliga (he) screws up his face in manly fashion 1/233 (see note); md. grettast greippliga to screw up one’s face horribly, frown fiercely, pull a horrible face 2/511.
gríðkona f. female servant, farm-girl 2/71.
†grímmiliga adv. horribly, terribly, cruelly 2/414.
grímmiligr a. fierce-looking 2/303.
grípa (greip) sv. to grasp, seize; ~ upp snatch up, seize 2/47; ~ í nótt e-u grasp at s-thing, snatch, catch s-thing 2/502. Md. gripast til to get to grips, take hold of one another 2/513.
grípir m. a thing of value.
gröpasamliga adv. (not recorded elsewhere, meaning uncertain) boastfully or energetically, uncouthly (v.l. in A and H: kapsamliga vehemently) 1/287.
guð m. God.
gull n. gold.
gyltr f. sow 1/413.
gylla (d and t) wv. to gild 1/403.
geði n. pl. good things; advantage, profit, income 2/255.
egafa f. luck, good fortune 1/115.
egafir p. subj. of gefa.
eggejast (gö) wv. to peep, bend the head over s-thing to see, stick the head up 2/504.
gæta (tt) wv. (with gen.) take care
of, guard; at þón verði gætt that you will be safe 1/342.

gæti p. subj. of geta.
göfugr a. noble, of high rank; sup. göfgastr highest in rank, most distinguished 2/22.
göft a. noble, of high rank; sup. göfgastr highest in rank, most distinguished 2/22.
gøra, gørr, &c. see gera.
gyrða, gerla adv. fully, completely; clearly 1/133; exactly 1/194.

háð n. mockery, insult, til háðs var gørt it had been done as an insult 1/413.
hadda f. handle (of a pot or cauldron) 2/168.
háðung f. insult 1/429.
haf n. open sea, ocean.
hafa (helt) sv. (1) to have, take 1/16, 2/112; accept 2/107; receive 2/33; get 2/255. (2) to put; ~ sik at e-m set on s-one, attack s-one 2/488; ~ í put in 2/132; ~ sik í spend one’s time on, engage in 2/218; hefðu þeir hann til skógar they took him off to a wood 1/303; ~ e-n sendan cause s-one to be sent, send s-one 1/401. (3) as aux. with pp. 1/36, 48, 72 &c.
hagldir f. pl. buckles (for fastening harness in which hay was trussed) 2/124.
†hagliga adv. skillfully 2/383.
haðr a. skilful; vera ~ to be a craftsman, be an artist 1/197.
haka f. chin 2/509.
halda (helt) sv. (1) to hold, keep; ~ vel trú sina remain a good Christian 2/618; helt á he held on (to them) 2/159; ~ e-m epír hold s-one back, stop s-one from going 1/25; ~ e-n fyrr e-m protect s-one from s-one 1/341; md. at þeir haldisk á that they should continue holding on to each other 1/79. (2) to set one’s course, steer, sail, make one’s way 2/259, 261, 296, 310, 475, 477; ~ epír e-m give chase to s-one 1/421. háðr a. half; hann á allt háðt við mik all we own is our common property 1/110; háðu meiri twice as much 1/17.

hamingja f. luck; sometimes personified, a guardian spirit 2/461 (see note).
handfár a. short-handed; handfátt varð upp at bera there were not enough people to pass it up 2/39.
handkroejask (kt) svv. to join hands, link arms 1/76.
hár (n. hátt) a. high.
harðleikinn a. playing a rough game; gera e-m harðleikit treat s-one roughly 1/308.
harðr a. hard; strong, mighty 2/553; n. as adv. harð fast 1/67; heavily 2/315. Comp. tougher, having more endurance 2/328.
harða f. toughness, endurance 2/45
harðdauði a. lamented, causing sorrow by one’s death; var hann fúm móinun ~ his death did not break many hearts 2/289.
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harmkvölf. torment, torture; med svó miklum harmkvöllum in such great agony 2/320.

hátta (að) wv. to arrange, dispose; hversu bogi hans var til háttaðr what had been done to his bow 2/601; impers. with dat. þar var svó háttað landslegi at there the lie of the land was such that 2/69.

háttr n. manner, kind; kvæðit mun vera med þeim hætti sem ævi þin the poem is similar to your life, your life will go like the poem 1/444; þess háttað menn sem hon er people like her, her sort of person 2/243.

háttung f. danger, risk; ~ er þrúm á there is a danger to others in this, others are in danger 1/166.

haust n. autumn.

hefja (hóf) sv. to lift; ~ upp to begin.

hefnna (d) wv. to avenge, take vengeance for (with gen.) 1/428; þvíðu skylðu annars ~ each was bound to avenge the other 2/235.

heiðr f. heath, moor; firir néðan heiði below the heath, on the coast at the foot of the moor (i.e. Þórsheiði) 2/287.

heilagr a. holy; hinn heilagi Petrus St Peter.

heili m. brain.

†heill (1) n. or f. (good) luck 2/340.

heill (2) a. whole, in good health; meil ~, seg ~ sogu speak in health, say what you say in health, i.e. well said, bless you for saying that 1/192, 196.

heilsa (að) wv. (with dat.) to greet.

heim adv. (towards) home 2/351; sækia ~ see sækia.

heima adv. at home; living at home, not away (although not necessarily in the house) 2/595; var hann ~ jafnán he always stayed at home, he never travelled, i.e. he was inexperienced (cf. the nickname inn heimski ‘the foolish’, sometimes applied to Heimir in late manuscripts and modern editions) 1/7.

heimill a. free, at s-one’s service; ~ er (þér) you are welcome to 1/203.

heimta (mt) wv. to claim (~ t at e-m s-thing from s-one) 2/145.

heita (héi) sv. (1) intransitive (pres. tense ek heiti) to be called; Póðr héit muðr there was a man called Póðr 1/2; Ingunn héit kona hans his wife was called I. 2/14. (2) with dat. (pres. tense ek heiti) to promise; því héit hann he promised this 1/29; ~ e-m at to promise s-one that 2/350; ~ á to invoke; ~ á guð at to invoke God and vow, to make a vow before God (to do s-thing) 2/492.

heituhús n. brew-house, brewery 2/164.
hel f. the abode of the dead; for a e-n til heljar, koma e-m í hel to kill s-one 1/319, 2/456.
heldr adv. comp. (1) rather, instead; rather than this 1/276; ek mun ~ vera þér í sinni I prefer to be on your side (i.e. than on Brúsi’s) 2/470; ek mun ~ borít þa (sc. byrðinu) en þá I will be better able to carry it than you (i.e. I will be able to carry a larger load than you) 2/118. Intensifying a comp. frægri ~ en þéir more famous than they 2/263.
(2) somewhat 1/102, 2/40, 303; rather 1/212.
hellir m. cave.
hellisdyrr f. pl. opening or mouth of a cave 2/464.
helzt adv. sup. most of all, especially; probably, most likely 1/194; þat ~ that in particular, that more than anything else 1/170; þar . . . sem þá er hann ~ wherever he is, wherever he goes 2/200.
henda (nd) wv. to receive, get (at e-u from s-thing); to catch 2/488.
henr a. having hands (of a particular kind); maðrinn ~ mjökk the man had huge hands, was large-handed 1/177.
heopia (pt) wv. to hinder, prevent 1/283.
hér adv. here; now, on this matter, in this case 1/348, 2/117; ~ er there is here 1/447; ~ eptir in a moment, now 1/446.
herbergi n. room, chamber; konungs ~ the king’s quarters, the king’s antechamber 1/224.
herða (rt) wv. to press; ~ at to insist, press one’s case hard 2/104. Reflexive: exert o-self; hertu þik buck yourself up 2/122.
herðar f. pl. the shoulders 2/131.
herja (að) wv. to hurry, to make raids.
†Herjan m. a name of Óðinn 2/381 (see note).
hernaðr m. plundering, viking raid; fara (halda) í hernad to go on a viking expedition 2/261; vilja í hernad to want to go on a viking expedition 2/284.
herra m. master, lord, (used in addressing a king or jarl) my lord, sire.
hestr m. horse; a load (as much as a horse can carry); reip á tíu hesta ten harness-ropes (for tying loads of hay onto horses’ backs) 2/124.
hey n. hay 2/38, 74, 129, 146; haystack 2/43, 48, 49, 84; ~ hans baði both his haystacks 2/14; in pl. stocks of hay 2/94.
heygarðar m. enclosure for haystacks; wall round haystacks 2/126.
heykleggi m. haycock; used (perhaps ironically) of large haystacks 2/109.
heyra (ð) wv. to hear, listen 1/30; listen to 2/198; with suffixed
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pron. heyrðak I heard 1/43; ~ sagt hear it said 1/119; ~ hans getti hear tell of him 1/301.

heyrverð n. the price of the hay, payment for the hay 2/145.

†Hildr f. the name of a valkyrie; Hildar stormr the storm of H., a kenning for battle 2/371.

hingut adv: here, to this place.

hinn (f. hin, n. hitt) demonstrative pron. the other 2/235; the opposite 1/211; hitt sagða ek what I said was (not that but) this 2/563; hitt veit ek at but one thing I do know is that 1/452; hitt fann ek I realised one thing 1/334.

hinnug adv. elsewhere 1/213.

hirð f. the king’s court, the king’s men; með hirðinni with the court, living with the king’s men 1/235; fara til hirðarinnar to go and lodge with the king’s men 1/215.

hirðmaðr m. courtier, (sworn) retainer.

hirðvísist f. stay, lodging at the king’s court; fara til hirðvísist to be the king’s guest, lodge with the king’s men 1/95.

hitta (tt) wv. to meet, go to see, visit; hittask (reciprocal) to meet each other 1/424.

hituketill m. cauldron (for brewing ale) 2/163.

hjà prep. (with dat.) with, close to; ~ heim er near s-one who 1/211; next to 2/198; near, just outside 2/163; against, in competition with 1/286; with, at the home of 2/222; sitja ~ stay with 2/260; vera ~ to live with 2/449.

hjálpa (halp) sv. to help; til ~ to lend a hand 2/41.

hjarta n. heart, mind; courage 2/339.

hlaða f. barn 2/136.

hlaða (hlóð) sv. (with dat.) to pile up; ~ hey! to work on top of a haystack piling it up 2/39.

Hlaðajall m. jarl of Hlaðir 2/248.

hlass n. load (on a horse or a cart) 2/47.

hlaupa (hljóp) sv. to run; pounce 2/306, 485.

hlið n. gateway, opening in a wall; breyðr ~ (d) knocks down an opening (in it) 2/126.

hljóta (hlaut) sv. to receive, get as one’s lot; þhana ~ to meet death 2/213; lítit ætla ek þik af honum hafa hlutir I don’t think you have been gifted with much of that 1/72.

hlutí m. part, share; advantage; gera sér e-t at mestum hlutu make the greatest capital out of s-thing 1/465.

hlutur m. lot, part, share; thing 1/112; matter 2/192; sá ~ er there is s-thing 1/253; inn fyrra hlut ævinnar in the earlier part of his life 1/466; hlut í at eiga to become involved 1/22; hvern Haraldr konungr vill þinn hlut what King Haraldr wishes your fate to be 1/458.
hlæja (hló) sv. to laugh (við at) 1/311; pres. p. hlæjandi laughing 1/239, with a laugh 1/126.
hóf n. moderation, measure; nær hófi almost enough, nearly well enough 1/140; limit, bounds; ætla sér ~ um see ætla.
hóf p. of hefja.
högvarr a. gentle (of character) 1/6.
hold n. flesh, skin.
hólmr m. small island, islet.
horfit see hverfa.
horn n. corner; direction; þá skýtr í tvau ~ með okkr (idiomatic expression) then we are shooting in two directions, our ideas are very different, we are not in agreement 1/60.
hornblástr m. blowing of a trumpet, trumpet-call, fanfare 1/48.
hraunstr a. valiant, brave.
hreysti f. valour, courage 2/418.
hreytispeld (or ~speldi) n. 2/882, see note.
hríð f. time, period; um ~ for a while.
hrifa f. rake.
hrinda (bratt) sv. (with dat.) to push (about or around) 1/304.
hringr m. ring, circle; þar í hring um round it in a circle 2/343.
hróta (hraut) sv. to fly, be flung, bounce 1/307.
hryggr m. backbone, back; taka um hrygg e-m to take hold round s-one’s back 2/496; hróta í e-m hrygginum to break s-one’s back 2/497.
hraða (dd) vv. to frighten; vera hreiddr um e-t to be afraid of s-thing, be concerned about s-thing 1/262.
hræra (d) vv. to move (transitive) 2/75.
hugi m. mind, heart; courage; þstórr í huga courageous 2/336.
hugkvæmr a. ingenious, perceptive 1/145, 430.
hugr m. mind, heart; ~ segir mér (um) my heart tells me, I have a feeling (about s-thing) 1/295, 2/517.
hurð f. door.
hús n. house, building, room (the different apartments of a medieval dwelling were often different buildings close together) 1/374.
húskall (-karl) m. servant, farm labourer; dat. pl. húskörlum 2/59.
hvar adv. where; þá hann ~ kettan hljóp he saw the cat pouncing 2/485; ~ er wherever 2/262; ~ . . . af where from 2/107.
hvárt, hvórt (n. of hvárr, hvórr) as interrog. adv. whether 2/240, 327; pleonastic, introducing direct questions 1/56, 107.

†hvass a. keen, sharp 2/380.

†hvassliga adv. keenly, sharply 2/407.

hvat pron. n. what; ~ sem (er) whatever; ~ er þá settar whatever your opinion is 2/205; (interrog.) with partitive gen. ~ þeira manna what men 1/93; with dat. what sort of: ~ ~ ~ ~ var what sort of noise it was 1/46.

hvé adv. how.

hverfa (hvært) sv. (1) to turn; er fyr var frá horfit where we left off (the story) 2/225; (2) to vanish 2/473.

hvergi adv. nowhere 2/96; as intensive neg. not at all, absolutely not (cf. aldrí) 1/62; svó at ~ gækk so that it would not move at all 2/504.

hvernug adv. how; ~ þat er what it is like 1/332; ~ þótti þér what did it feel like 1/334; ~ skulu vit ná þú what shall we do now then 1/134.

hverr (f. hver, n. hvert) pron. each, every, everyone 1/30, 163; each man 2/337; ~ í byggðinu each man in the district 2/106; milli hverra mága between each of the heaps, from one heap to another 2/83; ~ at öðrum one after the other 2/307; hverjum manni kurteisari the most courteous of men 2/188; ~ sem firir yrði whoever got in the way, i.e. for anyone that got in the way 2/583; interrog. who, which, what 2/139, 452, 601; hverju var likast? what was it most like? 1/44.

hversu adv. how; ~ stóra byrði how great a load 2/144; ~ . . . dreingiliga vörn what a valiant defence 2/551; ~ seint at how slowly 2/552, see at (1); ~ ~ margr however many 2/253.

hví pron. (dat. sg. of hvat), as adv. why.

hvild f. rest.

hvífla (að) wv. to turn s-thing over (hay, so that it dries in the sun) 2/74.

hvófr (hváptr) m. jaw; med hvótunum between the jaws 2/488.

hvórgi (hvárgi) (n. hvórgi) pron. neither (of two things) 2/63; after neg. either; ör hvórgri eyjum from either island 2/256; n. as adv. hvórgi . . . né neither . . . nor 2/75.

hvórr (hvárr) pron. each (of two) 2/611; ~ . . . sá er leingr líða that one of the two who outlived the other 2/235.

hvórr(tveggja) (-tvegggi) (hvárr(tveggja) pron. each (of two things), both 2/61, 250; þótti þetta mikil aflraun hvórr(tveggja) these were both
considered great feats of strength 2/162.

hvört see hvárt.

hyggja (hugða) vv. to think; at því er ek hygg in my opinion 1/410; ~ at e-u to consider s-thing, examine s-thing closely 1/412; ~ um e-n to feel concern for s-one, have s-one’s interests at heart 1/211.

hæö f. a small hill, rise 1/80.

hœgr a. easy; comp. eigi er ëna
en hægra that is no easier, that is not the easier course 1/329.

hæll m. peg, handle (of a scythe).

hængr m. a nickname 2/3, see note.

hætta (tt) (1) vv. to stop, leave off (with dat.) 2/578.

hætta (tt) (2) vv. to risk; vill eigi þpar ~ honum refuses to risk his being there 1/461.

höf›ingi m. chief, man of rank; prince, ruler; man of authority 2/220.

höf›ingjaskifti n. change of ruler 2/428.

höfuð n. head; at höfðinu head first 1/324.

†högg n. blow; veita ~ deal blows, fight 2/380.

höggva (hjó) sv. to strike, cut; ~ höfguð af e-m to cut off s-one’s head 2/520; ~ upp to break up, demolish (a ship) 2/608; absol. ~ sárt to deal hard blows 2/376.

hönd f. hand, arm; báðum höndum with both hands 2/506; milli handa sér in his hands, with his hands 2/63; fá höndum 1/322 see fá; með manna höndum from hand to hand 1/407; á höndum on one’s hands, on 2/468; á aðra hönd mér on one side of me, at my side 1/294; í hendi þér into your hands, over to you 1/386; af þeira hendi on their side, as far as they were concerned 1/313.

hœrzk a. from Höðaland; nickname, hœrzk the Hordlander.

† prep. (1) with acc. in, into 1/33; towards 1/60; to 2/126, 259; at 1/245; ~ dag today, at the present day 2/83; ~ sumar this summer 2/59. (2) with dat. in; on (an island); on, by (a river) 2/228; in place-names, at 2/85 (see note); Véseti ~ Borgundarhólm V. of B. 2/185; ~ honum in his body 2/50 (see rif); dressed in 1/123; ~ því at that moment, just then 2/47; en ~ þessu er than is involved in this, than is implied in this (action) 1/429. (3) absol. þar ~ into it, onto it 2/67.

iðjumaðr m. hard-working man; ~ mikill a very hard-working man 2/37.

igjarn a. (with gen.) eager for s-thing; verks ~ keen on work, hard-working 2/37.

illa adv. badly; ~ gerðar þá þat that was an evil thing to do 2/523; at
pú mundir ~ reiðr verða that when you got angry it would turn out badly 1/339.
illr a. bad; illr er lítil at vera it is a bad thing to be tiny 1/70; lýkkja e-m illt see lýkkja.
†imun f. poetical word for battle 2/408.
in = adv. in.
inna (t) wv. to speak of; md. innask til um e-t to discuss, consider s-thing together 1/144.
innar adv. comp. further in, towards the inside 2/306; ~ at further in towards (it), in closer 2/500; ~ at þar er Ótr la further in to where O. was lying 2/444.
†inni adv. inside, indoors 2/354 (see note).
jóhött f. sport, game of skill; feat; accomplishment 2/223; strength, ability; þisinni ~ one’s own strength 2/334.
jà adv. yes.
jafn a. equal; vóru á allar jafnir they were equal (just as good as each other) in all of them 2/233.
jafran adv. always 1/7, 53; continually, all the time 1/239, 311.
jaframmani adv. at the same time, simultaneously; kvoð þá vísar þessar ~ he spoke these verses as he went (i.e. the poem lasted as long as his entrails) 2/344.
jafrátt a. n. as adv. to the same height as, as high as (with dat.) 2/168.
jafnmaeli n. fair play, equality; nú skal ~ med okkr now we shall be quits 1/173.
jafnroskr a. equally brave; at þina hann svó mjök, jafnroskvan mann to torment such a valiant man as him so much 2/524.
jafn adv. exactly, precisely 1/338; svá mun vera ~ þegar er þá segir þat it is bound to be so if you say so 1/201.
jafnugr a. equally young; ~ maðr such a young man 2/54.
jafnvel adv. equally well, so well.
jall (jarl) m. earl, ruler either independent or subject to a king; a viceroy.
jarðbann n. ‘earth-ban,’ when the earth is frozen or snowed over so that cattle cannot graze; gerði jarðbanna the pastures were snowed over 2/93.
jár n. iron.
járnikl a. made of solid iron, solid 2/157.
járnsula f. iron pillar 2/325.
jórð f. earth, ground; við jórðina near the ground 2/129.
jótann m. giant; aungvar jótina fraungvar narrow straits of (i.e. among) the giants 2/361.
-k first pers. pron. as verbal suffix I: pleonastic with the second of two co-ordinated verbs having the same subject gerik I do 1/22,
heyrðak I heard 1/43, mælik I speak 1/210; in a verse ek ferik
I would go 2/275 (see introduction, p. 18 above).

kaf n. plunge, dive (into water); slá í ~ to sink (transitive) 2/577.

kalla (karl) m. man (as opposed to woman) 2/154; old man; Stórólfr ~ old S. 2/49.

kalla›r to be said to be, considered, reckoned 1/104, 2/22, 82; eru fleir landnámamenn kalla›ir they are counted as settlers 2/16; var kalla›r was called, was known as 2/24, 86, 189, 191.

kanna (a›) wv. to explore; þ get to know, become acquainted with 2/369.

kápu f. cloak 2/169.

kapp n. zeal, eagerness; legga ~ á show eagerness (to do s-thing), act with eagerness 2/318.

kappi m. hero, champion; konungs kappar the picked warriors of the king, comitatus 2/551.

kasta (aô) wv. to throw 2/48; ~ saman lay together, fasten together 2/124.

kaupa (keypta) wv. to buy (at e-m from s-one) 1/453.

kaupmaðr m. merchant 2/426.

kemba (d) wv. to comb; þ~ e-m svardar lað to comb s-one’s head 2/347.

kenna (d) wv. to recognise 1/85.

keppa (t) wv. to contend, dispute; eigi þikki mer þar mega um ~ I don’t think you are in a position to argue about the matter 2/243.

kerti n. candle 2/161.

ketta f. she-cat 2/254.

kikna (aô) wv. to bend over backwards (intransitive); ~ við to give way by bending backwards 2/490.

kippa (t) wv. to snatch, pull sharply; ~ e-a at sér jerk s-thing towards o-self 2/503.

kirkja f. church; at kirkju attending church 2/596.

kirkjudyrr f. pl. doorway, entrance of a church 2/596.

kista f. chest, box 2/531.

kjaftr m. jaw; kjaftarnir bá›ir the skin from both upper and lower jaws 2/509.

kjósa (kaus) sv. to choose; sik ~ to choose o-self to be 1/163.

kleggi m. cock of hay; stack (cf. heykleggi) 2/132.

kló (pl. klær) f. claw.

klæða (dd) wv. to clothe; ~ sik to get dressed 2/299.

knæði n. pl. clothes.

knæðilektr m. prowess, strength 2/149.

knálíga adv. energetically, hard 2/422.

kné n. knee; falla á ~ kneel down 1/124.
knýta (tt) wv. to fasten, tie (um e-t round s-thing) 2/342.

†kófr m. arrow, bolt (properly a blunt-headed arrow) 2/382.

kolsvart a. coal-black; sá in kol-svartha ketta that coal-black cat 2/448.

koma (kom) sv. (1) (intransitive) to come, arrive 1/336; get to (a place) 2/241; þar er kominn Brási B. was there 2/316; at vör í koma when spring was come, at the beginning of spring 2/261. (2) (transitive) with dat. to bring; ~ skipi bring a ship, sail 2/286; at ek skyldi aungri værn fær mik ~ that I should not manage to put up any resistance 2/331; ~ sér í skip to get o-self a passage 2/425; ~ e-u í brott remove s-thing 2/466; ~ e-m í hel cause s-one to go to Hel, kill s-one 2/456. (3) (intransitive) with prep.s and advs. ~ á reach, get to, arrive at 1/85, 345; go to 2/201; kominn á þröggaldr arrived at the age of thirty 2/226; látu ~ á sik let o-self be dressed in, put on 1/227; kominn af descended from 2/221; ~ at arrive (at) approach, come to land 2/8, come up 2/47, reach 2/311; ~ at gagni see gagni; ~ eptir come up, catch up 1/82; vera kominn frá e-m to be descended from s-one 1/467; ~ fram to happen, come to pass 2/519; ~ í land come to the country 2/429; e-m kenm e-m í hug one has a feeling, a premonition, about s-thing 1/338; lét þar í ~ fastened onto it 2/67; er hann var in kominn when he got inside 2/485; þar Hreiðar er niðr kominn where H. had got to 1/354; ~ til to get to, arrive at, reach 1/289, 2/158, come across, find 1/274 (see fyrneyti); ~ e-m til lítills to be of little use to one, to be of no avail 1/284; ~ upp to get known 1/206; kemr útar comes out, is being thrust out 2/501; ~ við to come to land at, harbour at 1/34. (4) Md. komast í get in 2/465; ~ med keep up with 1/72; ~ undan get away 2/421; ~ út ok undan to manage to get out and away, escape 2/309. (5) Impers. kom við sem mátti 1/237, see note; svó kom at it turned out that, it came about that 2/234; er þar komi at the point is reached at which 1/321; gerðist tímum mjökk fram komi at time was getting on 2/102.

kona f. wife 2/14; woman 2/190, 442.

konungr m. king.

kostr m. choice, chance, opportunity; kosti áta ek at I could have, it was within my power to 2/172.

krístna (að) wv. to convert to Christianity, to baptise; md. kristnust to become Christian, be baptised 2/441.
krumma f. colloquial word for hand; paw 1/176.
kraekja (t) wv. to hook (with dat.) 2/167.
kugildi n. the value of a cow 2/147, see note.
kunna (kann) pret.-pres. vb. to know how to, to be able; ~ frá at segja to know about, be able to give details about 2/424, 456; ef hann kynnir at líta á if he were able to see 2/413; ef þá kynnir at koma in case you should happen to come 2/463. Impers. hey (acc.) kunni hvergi at fá it was impossible to get hay anywhere, hay was unobtainable 2/96; vera kann ver a that may well be 1/27; kunn vera it could happen 1/208.
kurtis a. courteous, gentlemanly, well bred; comp. hverjum manni kurteisari the most courteous of men 2/188.
kveja (kvad) sv. to say, speak; recite, deliver, declaim (a poem) 1/440; 2/459; often used of the delivery of supposedly impromptu poetry 2/271, 331, 344. Md. kvæst ekki hafta said he had none 2/103; kvóðust ætla they said they thought 2/423; hon kveð þeita she says she is called 2/445.
kveðja f. greeting, salute 1/88.
kveðja (kvadda) wv. to greet; ~ vel to greet courteously 1/87.
kveld n. evening; um kveldit in the evening 2/195.
kvero f. pl. throat 2/496.
kviðr m. belly 2/341.
kvöngaðr (kvángard) a. married 2/185.
kveði n. poem 1/437.
kveðilsaun n. pl. reward for a poem 1/447.
kviði f. torment, torture 2/412.
kkyvendi n. pl. animals (as opposed to human beings) 1/45.
knyjali n. pl. strange behaviour 1/465.
kynliga a. strange, extraordinary, odd; sup. fyrst kynligast most odd to begin with 1/441.
kynna (d or t) wv. to make known; ~ sér e-t acquaint o-self with s-thing 2/218.
kynni n. acquaintance; a visit to an acquaintance; a visit to visit friends 2/593.
kyyr a. quiet, peaceful; sitja um kyrri see sitja.
koja vb. trouble, disturb 1/36, see note.
kæmfi p. subj. of koma.
kærliðr m. affection (usually in pl.); með kærliðum on affectionate terms 2/285; vera með e-m í miklum kærliðum to be held in high regard by s-one, to be highly favoured by s-one 2/591.
kýmr pres. of koma.
lá, lágu see líggja.
lão n. poetical word for land;
svarðar ~ the land of the scalp, kenning for head 2/348.

lag n. place, position; iðbru lagi on the other hand, as far as the others were concerned (i.e. back on the farm) 1/418.

land n. (1) land, country 2/6, 202, 429. (2) as opposed to sea, the coast 2/249; ganga á ~ go ashore 2/297; á landi on the shore 2/440; upp á ~ inland 2/300; undan landi away from shore 2/310; frá landi from the shore 2/574; bank (of a river) 2/9; mainland 2/422. (3) piece of land, property 1/449.

landnámamaðr m. land-taker, settler 2/16.

landnáð n. the lie of the land, terrain 2/69.

langa (að) wv. to long for, desire; ~ til to long for 1/262.

langr a. long; long-lasting, prolonged 2/147; with gen. prettán áðna langan thirteen ells long 2/574; Ormarinn landi (name of a ship) the Long Serpent; n. as adv. langt far, a long way 1/68; (of time) hvé langt mun til bess how long will it be until that happens 1/192.

†langskip n. long ship, warship 2/399.

láta (lét) sv. (1) to lose 2/319, 418. (2) to behave 1/47; svá ~ sem behave as if 1/310. (3) to let; put; ~ laust let go 1/78; ~ til offer, contribute 2/116; ~ saman place together 2/159; ~ frá landi put out to sea 2/574. (4) with inf. to allow 1/230; ~ kveja sik to have himself disturbed 1/36; to cause (s-thing to be done), have (s-thing done) 1/308 (see ganga), 2/38; ~ síga brýnmar make one’s brows sink, i.e. frown 2/511; lætr kalla Órn has O. called 2/560; víll skýla ~ wishes to have protected 1/386; gera ~ to have done, to get s-one to do 1/399; make (s-thing do s-thing) 2/207. (5) to say; lét á sannast see sanna. Md. in acc. (or nom.) and inf. constructions lézk eigi verr said he did not deserve 1/289; lézt búinn said he was prepared 2/242; lézt heita said his name was 2/542; lézk vildu said he wanted to 1/391.

latliga adv. lazily, negligently, inadequately.

latta see letja.

látum see lëti.

laungum (longum) adv. for long periods 2/88, 222; òat length, with many words 2/273.

launung f. secrecy; af launingu in secret 1/359.

lauss a. loose, free; n. as adv. láta laust let go 1/78.

leggja (lagða) wv. to lay, put, place; lay down (on the ground) 2/484. With preps. and advs. ~ kapp á act with eagerness 2/318; ~ ættun á see ættun; at
ek ~ af mér that I should take off 1/141; ~ af út to pull outwards and away, jerk back towards o-self 2/503; ~ at come to land at 2/296; ~ langskipum at sail the warships (in) to 2/366; ~ fram hjá e-m hesta sína to set one’s horses to race s-one 1/286; ~ þær mun þat ~ at it will bring this close that, that will be imminent that 2/211; ~ til contribute 2/106, sail to 2/265; var lagðr til sáttarfundr a peace conference was arranged to deal with the matter 1/248; ~ við e-n offer, suggest to s-one 1/16; ~ upp pass up 2/41; ~ við come to land at (on), go ashore at (on) 2/8. Md. leggjast lie down 2/35.

leif f. way; á þá ~ in such a way; um ~ on the way 2/594.

leiba (dd) wv. to lead; (impers.) to result; leiddi af þessi there resulted from this (with acc.) 2/147; md. látu eptir leiðask to let o-self be persuaded 1/231.

leiðask (dd) wv. (usually impers. with dat.) to get tired of; tekr mér at ~ I begin to get tired of it 1/315.

leika (lék) sv. to play; to move to and fro; (impers.) lék á ýmsu it went various ways, it went now one way, now another 1/305; ~ við e-n to treat s-one (in a certain way) 1/323.

leikmikill a. playful, full of fun, boisterous 1/240.

leikr m. game, sport 1/307, 314.

leingd (lengð) f. length; báði at ~ ok digrð both end to end and side by side (so as to make the rope both thicker and longer) 2/125; gen. sg. (or acc. pl.) as adv. leingdar for long, any longer (often emended to áleingdar; v.l. leingr) 2/433.

leingi see lengi.

leingr (lengr) adv. comp. longer 2/235, 281.

leita (að) wv. to seek (with gen.); sigla at ~ Íslands to sail for Iceland 2/6; ~ bragða í 2/96, see bragð. ~ við to try 1/368.

leinja (lameda) wv. to strike, beat; disable; slegið í kaf sjau skeiðr, lámit ok brottit sunk, disabled and wrecked seven ships 2/577.

lendr a. landed 1/340, see note.

lengi, leingi adv. long, for a long time 1/456, 458; svó ~ for as long a time 2/215.

letja (latta) wv. to dissuade, hold back (e-n e-s s-one from s-thing); ekki fær þá mik lattan you cannot stop me (going) 1/65; at þat skal aðra ~ at that it will discourage others from 2/320; þsjaldan ek latta at I seldom tried to prevent (s-thing from doing s-thing), I was never unwilling for (s-thing to do s-thing) 2/405.

léutta (tt) wv. to slacken, leave off.
leyfa (ð) wv. to permit, allow (e-m e-t s-one s-thing), give permission (to s-one for s-thing) 1/259.
leyta (t) wv. to redeem, buy; at ek ~ til mín that I should buy it for myself 1/454; ~ e-n í bert discharge s-one, speed s-one on his way 2/215; ~ af unie, remove 2/124.
lið n. help, support; troop of men 1/359, 362.
líða (leið) sv. to pass (of time) 1/353; at vetri líðum when winter had passed 2/260. Impers. er á leið as time went on 2/95; um sumarit er á leið towards the end of the summer 2/265; er meir lóðr á the longer it (i.e. your life) goes on 1/446; er meir lóðr fram hans ævi (acc.) the longer his life goes on 1/464; nú lóðr áfram now time passed 2/92.
líflát n. death 2/425.
líf n. life; lífit láta to die 2/319.
lífa (›) wv. to live, survive.
líflit n. death 2/124.
líggja (lá) sv. to lie; lie asleep 2/444; spend the night 2/440; be situated 2/249; eftir remain behind (i.e. lie dead?) 2/385.
lika (að) wv. to please; e-t likar e-m betr one prefers s-thing 1/215; e-m likar tila one is displeased 1/422.
líkr (glíkr) 1/98) a. like; with dat. like s-thing or s-one; sup. hverju var líkast what was it most like to 1/44; er pat líkast it is most likely 2/331.
línaflaðr a. weak, feeble 2/45.
lita (leit) sv. to see; ~ á sec. look at, examine 1/404, 2/413; md. to seem, appear; leiðt ómítultaðt nokurum manni it looked impossible for any man 2/480; hversu lízk þér á mik what do you think of me 1/157; sem mér lízk á fík which I see in you 1/168.
litill a. small; ~ vexti of small build 1/3 (see vexti); litit tillát a mean offer 2/107; short (of time) 2/46, 309; n. as subst. litit little 2/329; ~ af e-u little of s-thing 1/71; ~ of þeims skipafjölda a fraction of the number of ships 2/570; litlu hví ofar a little bit higher 1/171; litlu síðar en soon after 2/294; koma til litils see koma.
lítt adv. little, badly 2/59.
littr m. colour; at lit in colour 2/303.
ljá f. new-mown grass (before it has dried to become hay) 2/72.
ljár m. scythe 2/60; scythe-blade 2/61, 65, 67, 80.
ljóð n. verse, stanza (of a song or poem); a poem consisting of one stanza complete in itself (cf. vísa) 2/206.
ljótr a. ugly 1/4, 39, 101; comp. 1/182.
ljúga (laug or ló) sv. to lie; ~ at e-m deceive s-one 1/149.
loðinn a. shaggy; covered with thick grass 2/70.
lofgarnligi adv. flatteringly 1/167 (see note).
loft see lopt.
løgka (að) wv. to entice, coax; ~ fé af e-m get s-one to part with his money 1/23.
lopt, loft n. air; á ~ up into the air, aloft 1/323.
losa (að) wv. to loosen; ~ til loosen up, pull out 2/129.
lúka (lauk) sv. to close; ~ upp to open up 1/393; impers. with dat. to end, come to an end; lýkr hér þessi ráða that is the end of this story 1/467; er lokit er kveði (dat.) when the poem is finished 1/441.
lundhegr a. gentle in disposition 1/102.
†lundr m. tree; often used as the basic word in kennings for man; as a half-kenning: man, warrior (i.e. Ormr) 2/367 (see note).
lungu n. pl. lungs 2/527.
lyfta (ft) wv. to lift (with dat.) 2/166.
lyndislíkr a. alike in character 2/450
leti (dat. látum) n. pl. noise; hvat látum what sort of noise 1/46.
†lógr (acc. pl. lógu) m. sea 2/208.
logsgumáðr m. lawspeaker 2/19 (see note).
má (ð) wv. to wear (down); máðr upp í smiðreim worn right down to the thick edge of the blade 2/80.
má, mátti see mega.
maðr m. man 1/2; person (without distinction of sex) 2/244; human being 2/481; in pl. menn people 1/467, 2/191, 195; þenn at mónum among men, i.e. in the world, alive 2/277.
mágr m. male relation by marriage; cousin’s husband 2/155; see note on 2/384.
máli n. (1) speech; koma at máli við to get into conversation with, go to speak to 1/432, 2/57; þat var alla manna ~ everyone agreed 2/27. (2) subject of speech, matter 1/145; á þat ~ on that subject of dispute 1/347; hafa sitt ~ to get one’s own way 1/269. (3) legal case 1/249. (4) in pl. business 1/299.
málajárn n. ornamented (inlaid) sword (cf. Old English mæl-, mælsweord) 2/484 (see note).
málugr a. talkative.
mannfár a. having few people about; vera mannfátt to be deserted 1/206.
mannraun f. trial of courage, danger; í mannaðum involving danger 1/400.
mannskrafa f. wretch, degenerate person; in direct address with def. art. mannskrafaði you wretch! 2/122.
manneta f. cannibal, creature that eats human flesh 2/251.
margr a. many; pl. as subst. margir many men 1/286; ekki
margar not many people 2/456; því nær ~ about the same number (of men) 2/438; þær eru› margir, Íslendingar many of you Icelanders are 1/145. Sg. used in collective sense mært orð many a word, on many subjects 2/359; hvera margr vari however many they were 2/253. N. as subst. mært much, many things 1/208, 2/200; ~ e-s a great deal of s-thing 2/94; at morgu in much, in many ways 1/103; fyrir margs sakir see sok; dat. pl. morgum many things 1/114.
margviss a. wise about many things, having wide knowledge 2/28.
mark n. sign, signal 1/361.
mátuliga adv. fittingly, suitably; sér ~ hátt of the right height for himself 2/66.
með prep. (1) with acc. with, taking, carrying 2/261, 531, 613. (2) with dat. with, in company with; as a guest of 1/431; among 2/277, 557; together with 2/48; ~ jalli among the jarl’s following 2/607; ~ þeim between them 2/88, 89; ~ manna þyndum from hand to hand 1/407; vera ~ e-a to have, contain s-thing 1/448; ~ þilla see allr. (3) as adv. as well 2/233; þar . . . ~ with it 1/450.
meðan conj. while, as long as.
mega (pres. sg. má) pret.-pres. vb. to be able, may, can; to be permitted 2/471; ~ meira to be more powerful 2/461; þó meitt vera yet there might be, yet one might still have 1/71; ekki má it is impossible to 2/464; má at gagni koma it may perhaps benefit 2/105; kom við sem núttí 1/238, see note.
þmegin n. strength 2/339.
meginland n. the mainland 2/534.
meiða (dd) wv. to injure, maim 1/24.
meinvattr f. harmful creature 2/256.
meir adv. comp. more; (of time) longer, further 1/446, 464.
meiri a. comp. (1) more; þat sem meira var fémætt whatever else was of value 2/532; mega meira see mega. (2) bigger 2/127; því meiri sem hann var þá ellri which (i.e. the feats of strength) were the greater as he got older 2/178.
menjar f. pl. souvenir, reminder; s-thing to remind one of s-thing (with gen.) 2/525.
mennskr a. human; af menskum mönnum by human beings 2/252; trautt ~ mædr hardly human, almost superhuman (inhuman) 1/325.
merki n. mark, sign; in pl. evidence, remains, traces 2/83.
mest adv. sup. most; hardest 1/322; þmost of all, especially 2/384.
mestr a. sup. most, greatest; greatest in size, biggest 2/22; þykkja ~ mæðr (hin mesti mæðr) be considered the finest of men, be very highly thought of 2/199, 618.

meta (mat) sv. to value, esteem (with gen. of the amount or price); mikills metinn highly esteemed 2/223; md. (for passive) mæzk vel was highly thought of 1/8.

miðlung adv. middlingly, not very well; ~ segir mér huagr um hversu ferrar I have a feeling that things will not go very well, I am not confident of how things will go 1/295.

míðr (n. mitt) a. mid, the middle of; á miðjum bálkinum in the middle of the partition 2/325; undir mitt trétt under the middle of the mast 2/610.

mikill a. (1) big, tall, large, great 1/420, 2/54, 162; strong 2/324; vetur ~ a hard winter 2/93; þó at eigi sé mikir though it is not very big 1/449; important, striking 2/427; ~ fyrir sér important, influential 1/462. (2) much, a great deal of 1/235. (3) n. as subst. much 2/135, 222; svó mikit just as much, the same amount 2/106; tala mikit um see tala; mikill sterkari much stronger 2/233. (4) n. as adv. mikit a lot, very much. (5) mikinn as adv. much, a great deal 1/165 (see note).

mikillgr a. big-looking, impressive, overpowering; sýndist heldr ~ looked rather on the large size 2/316.

mikilvirkr a. working hard, energetic 2/43.

milli (i ~) prep. (with gen.) between 2/13; ~ handa sér with his hands 2/62; þeirra í ~ in their dealings together 2/324.

minn a. comp. less; smaller, lesser 2/132, 439; slighter 1/429; af hina minna from the smaller one (sc. haystack) 2/112. N. as subst. eigi minna (gen.) vert en worth no less than 2/146.

minnka (að) wv. to lessen; md. minnkast to grow less 2/494,

minnstr a. sup. smallest; hin minnsti fingr the little finger 2/168.

missætti n. discord, disagreement; verða í ~ við to get into trouble with, fall out with 2/4.

mjör m. mead 2/358.

mjök adv. much, greatly, a great deal 1/90; very much 1/463; very 1/68, 2/62; fast 1/278; loudly 1/46.

móðir f. mother.

móðurfraendr m. pl. relations on the mother’s side, one’s mother’s family 2/222.

morginn, morgunn m. morning; um morgun sníma early in the morning 1/356; um morgunnin (morgininn) the next morning 1/40, 2/299.
mót (1) n. (1) mark; svá er þó ~ á mánínum there was such a mark on the man, he was such a strange person 1/234. (2) kind, manner; með kynlígu móti of a strange kind 1/445; með því móti sem er in anything of this kind, (as this is) in its own way 1/406.

mót (2) n. meeting, public assembly 1/50; til móts við to meet, to see 1/251, 2/100; í móti as prep. with dat. towards; gripa í móti e-u to grasp at s-thing, catch s-thing 2/502; as adv. í móti in exchange, in return 1/380.

múgasláttr m. mowing so that the hay lies in long heaps; hafa múgaslát to mow the hay into long lines 2/73.

múgi m. heap, pile (of hay, extending down the length of the field) 2/75, 83; færa saman í múga to pile up in heaps 2/78.

muna (pres. sg. muna) pret.-pres. vb. as aux. (1) indicating future tense: shall, will; (in pret.) would 2/95; to be going (to do s-thing) 1/434; mun, muni (subj.) it will be 1/268, 270; þá mun reiðask you will lose your temper 1/191; to be willing to 1/226; þér munud ráða you may do as you please, it is up to you 2/571. (2) indicating probability: mun vera is likely to be, is probably 1/444; with suffixed neg. muna it will not 1/64; hvárt mun konungi ná á mótna is the king likely to be at the assembly now 1/56; mun verit hafa must have been, is likely to have been 1/47, cf. 2/604; muni valla samr ordit hafa söðan ok dór can
scarcely have been quite the same man again afterwards.

2/614; er mónum flótti sem verða mundi which men presumed to have occurred 2/432; nú muntu flikkjask gerla sjá mik mega now I expect you will be satisfied that you can see me clearly 1/137; hverr mundi farit hafa með who could have been handling 2/602; því mundi hann þat segja at hann mundi vita the reason he said it must have been that he knew 1/369.

(3) indicating necessity: must 2/352, 368; at ek muna that I shall have to 2/452; at hann mun brjóta that he would only break 1/392; hann mun he will certainly 1/458; muntu nú now will you please 2/519.

mæða (mœða) (dd) vv. to weary, make weary, exhaust.

mæla (mœla) (t) vv. to speak, say; with suffixed pron. mœlik I say 1/210; mæltum mart orð saman we spoke of many things together 2/358; mæla við to speak to, address 1/167; ~ æftir e-n to take up the prosecution in a case concerning s-one who has been killed, to assume responsibility for achieving vengeance for a slain man: þú átt æftir hræustan mann at ~ it is a valiant man whose cause you have taken up 2/455.

mælgí f. talkativeness 1/241.

ná (nœða) vv. to get, reach; get hold of 2/341; to be able; ~ ef hann naði if he could manage it 2/417; to be sufficient, adequate 1/70 (see note).

naddr m. stud, point.

nafn n. name; spyrja e-n at nafni to ask s-one his name.

nakkvarr. nokkur a. and indefinite pron. a certain 1/80; some, a quantity, a little 1/365; nokkura stund for a time 2/159; nokkura vetr for a few years 2/616; after neg., any 2/480. N. as subst. something 1/169; nokkut erfitt something unpleasant 2/518; anything 1/160; er nokkvot is there anything 1/184; nokkut af heyi some of the hay 2/101; nokkut svó just a little while 2/301. N. as adv. somewhat, a little 1/144; rather 2/312; at all, in any way 1/197; nokkut svó just a little way 2/325; with comp. nokkut hardari any tougher 2/327.

nálægr a. near, close by (with dat.).

nátt f. night; um náttina for the night, overnight 2/298.

náttúra f. magic or innate property or power 2/467.

Naumdalajall m. jarl of the men of Naumudalr (Namdalen in northern Norway).

nauðsyn f. need, necessity; eiga ~ at tala við e-n to have important business with s-one 1/128.
né adv. (conj.) nor.
neðan adv. from below, up; firir ~ as prep. (with acc.) below, on the coast at the foot of 2/287.
nefna (d) wv. to name; í nefnudan tíma at the appointed time, inside the arranged time 2/534.
Nema (1) (nam) sv. to take; ~ land to settle land 2/12; ~ stæð (stæðar) to stop 1/80, 2/444; ~ í e-u to touch, strike, catch against s-thing 1/309. As aux. with inf. ínam höggva did strike 2/376; ínam at forma did aim 2/383.
Nema (2) conj. unless; except 2/581; eigi ~ ærendit væri (I would) not (have come) unless there had been a reason 1/12; veit ek eigi ~ þá I do not know but that you 1/146.
Nestlok n. pl. the end of the provision-bag, the bottom of the bag; metaphorically at nestlóum towards the end (of the poem) 1/443.
Neyta (tt) wv. to use, make use of (with gen.); make good use of, do s-thing with 2/44.
Niðr adv. down; ~ at down as far as 2/175.
Niðri adv. below, at the bottom.
Njóta (naut) sv. to use, have the use of, enjoy; njóta sjálfr keep it for yourself 1/373; md. njótast to enjoy one another, become lovers, marry 2/471.
Nokkur see nokkvarr.
Nokkvor adv. somewhere 1/118.
Nokkvot n. of nakkvarr.
Norðan adv. from the north; ~ frá Myrkýr òr Hörgárdal from Myrkýr in the north in Hörgárdalr 2/152; ~ òr Nóregi af Hörðalandi from the north, from Hörðaland in Norway 2/220.
Norðurlíga adv. in the northern part, somewhat to the north 2/435.
Norðr adv. in the north, up north 1/462, 2/212; to the north 2/238, 275; ~ þáðan northward from there 2/201; ~ firir landi north(ward) off the coast 2/249.
Nú adv. now; but now 2/352, 360, 368; and so 1/146; then, next 1/299, 407.
Nykominn a. newly arrived, just arrived 1/37.
Nýr a. new 2/61, 67; at nýju in modern times 2/181.
Nytjar f. pl. use, advantage, profit; hafa öngar ~ e-s to have no profit from s-thing, to make no use of s-thing 1/111.
Nýtr a. useful; þau er nýt eru which are any good, any help 1/21; vettugi nýtr good for nothing, useless 2/142; ~ bóndi a worthy member of the community 2/197.
Nær (1) adv. nearly, almost 1/121; hvi ~ margir almost as many, about as many 2/438; þegja ~ see leggja.
nær (2) adv. comp. nearer; ~ er hat that is closer (to what I want), that’s better 1/229; er ek geng yðr ~ the closer I am to you 1/298.
nær (3) prep. (with dat.) near; ~ höfði see hóf.
nær (4) pres. of ná 1/70 (see note).
nærri adv. nearly; ~ hófi see hóf.
nærri pres. of ná 1/70 (see note).
nös f. nostril 2/304.
óbúinn a. unprepared 1/377.
oðr m. point (of a weapon) 2/597.
†oddviti m. leader; ~ heirra their (i.e. the warriors’) leader, the man in the forefront of the battle 2/409.
ódæll a. difficult to manage, disobedient (e-m to s-one) 2/34.
ofan adv. from above, downwards, down; af ~ off, from off the top 2/127.
ofanverðr a. upper part of; á ofanverðum dögum e-s towards the end of s-one’s life (reign) 2/247.
ofar adv. comp. higher, higher up.
ofirirleitinn (-fyriur-) a. reckless, headstrong 2/53.
ofrøðr m. hostility, hostile intentions 2/321.
†ófrýmn a. frowning; mundi Órmar ~ vera O. would be displeased 2/411.
ofstopamaðr m. an arrogant, obstinate man; illt er at eggja ofstopamenninn (proverb) it is a bad thing to goad arrogant men 2/52.
øsfugr f. pl. exaggeration; segja e-t øsfugum to exaggerate s-thing 1/158.
oft see opt.
ofala (að) ww. to exaggerate: at hat væri ofalat þótr that that would be an exaggeration although (one were to say that) 2/586.
ofzelinn a. fearless 1/409.
ogréðr a. not straightforward, difficult; verðr honum forin ogréði it becomes hard for him to make his way 1/92.
ógurligr a. horrible 2/302.
ógæfurimalga adv. unluckily; ~ hefir mér tekizt things have turned out badly for me, luck has been against me (at in that) 2/329.
oheilagr a. unholy; outlawed 1/351 (see note).
ohlutdeilinn a. taking little part in things, keeping to o-self, quiet 2/549.
ok conj. and adv. and, also 1/114, 189, 261, 2/142, 240; but 1/139; with subj. if 1/72 (2); samr . . . ok the same . . . as 2/614.
okkarr (n. okkat) poss. a. (dual) of us two, our 1/21.
oknæleikr m. Lack of strength 1/74.
o latr a. unhesitant (e-s to do
s-thing); mun ek þess ~ er I shall not be reluctant (i.e. I shall be eager) to undertake whatever (mission) that 1/401.

ólið n. harm, trouble; at þér verði at því ~ eda þórum that trouble should come as a result of this either upon you or upon others 1/261.

ólíkligr a. improbable; til þess þattí ekki ólíkligt that would seem not at all unlikely 1/200.

ólikr a. unlike; sup. hvat er ólíkast með ykkir what is the greatest difference between you 1/100.

ómállatir a. not hesitant of speech, talkative (við e-n towards s-one) 1/39; quick in repartee 1/237.

ómáttuligr a. impossible; leit ómáttuligt nokkurum manni þat i brot at færa it looked impossible for any man to move it away 2/480.

ónytta (tt) vv. to spoil, ruin 2/79.

ónytr a. useless; ef ónytt verðr sunnhat if what is made turns out to be no good 1/372.

opna (að) vv. to open; ~ kvöð á e-m to cut open s-one’s belly 2/341.

opt. oft adv. often, frequently 2/382, 395; over and over again 1/153; comp. sem oftar as usual 2/151.

ór prep. (with dat.) out of, from 1/386, 2/6, 152 (see norðan); söð at hann gerir ór eitt so that out of them (the ropes) he makes a single (rope) 2/125; of (a place) 2/3.

órv n. word, phrase, sentence; sg. in collective sense þmaelum mart ~ we spoke of many things 2/359; nú maeltir þá gött ~ now you have said a good thing, that is just what I wanted to hear 1/264; pl. speech 1/236.

óröit pp. of verða.

órösending f. message; epír ~ konungs in accordance with the king’s instructions 1/346.

órvarr a. careful of speech, discreet 1/208.

órf n. scythe-handle 2/61.

orka (að) vv. to achieve, be able to do (with dat.) 2/135.

ort pp. of yrkja.

ósannligr a. unjust, unfair; not right 1/113.

ósyknligr a. 1/102 see note.

óttafullr a. terrified 2/306.

óttast (að) vv. to fear 2/462.

óvanr a. unaccustomed (with dat.); því ~ at unaccustomed to this, that 1/121.

óvarr a. unwary; koma á óvart to come unexpectedly 1/357.

óvinr m. enemy 2/179.

óvisa f. uncertainty, doubtful act, act of hostility (cf. viss certain); or foolishness, act of foolishness (cf. viss wise) 1/23. Cf. IFV 202, note 4.

óx see vaxa.

óþokki m. displeasure, unfriendliness, enmity (med between) 2/147.
penningr m. coin; in pl. money, property 1/111.
pína (d) wv. to torture, torment 2/520.
postuli m. apostle 2/493.
primsigna (d) wv. to sign with the cross 2/441, see note.
prófa (aô) wv. to try; find out by trying; try and see 2/609; nú skal ~ now we shall find out 2/327.
prú›r a. as a nickname 2/189, see note.
pund n. a unit of weight, equal to 24 merkr or about 12 lb. (5 k.).
rað n. (1) advice; víð ~ e-s according to s-one’s advice 1/230. (2) what is advisable, the best thing 1/314; þikkar mér ~ it seems to me best 2/117. (3) state of life, lot; ferr hans ~ his fortunes went 1/463.
raða (réð) sv. (1) to advise (~m s-one). (2) to rule; ~ Nóregi to rule over Norway; ~ firir be ruler there 2/266; eiga at ~ firir to be lord over (as steward or governor) 2/183. (3) to decide, have one’s own way (with) 1/113, 214; jötunnum varð einn at ~ þeirra í milli the giant had all his own way in their dealings together 2/323; þó at sjálfir mætti ~ if he had the choice 1/164; muntu eigi ~ því you will not be the arbiter of that 2/205; þér munuð ~ it is up to you 2/517; ef hann á at ~ if it is left to him to decide 1/458.
ráðligr a. advisable; comp. ráðliga setla ek vera I think it wiser 1/454.
raka (aô) wv. to rake 2/71.
rakta see rekja.
rammr a. strong, powerful; ~ at aflí of great physical strength 1/242.
raunmargar a. very many; raun-margan rekk many a warrior 2/375.
regnlig a. rainy, looking like rain; regnligt gerastr to begin to look like rain 2/40.
reið f. riding; til reiðar to ride on 1/277.
reiða (1) f. service, accommodation; kvad honum þat til reiðu said that was freely available to him 2/347.
reiða (2) (dd) wv. to cause to move, carry about; spread about, bandy about 1/209.
reiðask (dd) wv. to become angry, lose one’s temper 1/322, 2/46.
reiðara a. indecl. in the phrase vera vel ~ to have a good journey (voyage) 1/33.
reiði f. anger 1/262.
reiðing f. movement to and fro, rocking; vera í reiðingum to be in the balance, to be doubtful, touch and go 1/275.
reiðr a. angry.
reikuð m. wandering (cf. reika to...
walk aimlessly), in the phrase fœra í reikun to force to wander, push around 1/90.

reip n. rope, harness-rope 2/123 (pl.).

reisa (t) wv. to raise, erect; pitch (a tent) 2/297.

reka (rak) sv. to drive (at against) 2/515.

rekja (rakta) wv. to unwind, wind out; md. röktust á enda were completely wound out 2/343.

†rekkr m. man, warrior; sg. in collective sense 2/374.

renna (rann) sv. to run, gallop; ʰlata byrhest ~ to make the wind-horse gallop, i.e. sail a ship 2/209; impers. e-m renn í skap one is deeply moved, overcome by emotion; one loses one’s temper 1/321.

rétta (tt) wv. to stretch out; ~ e-t at e-m to hand s-thing to s-one 2/160.

réttr a. straight 2/160; right; rétt trú the true faith 2/429.

reyna (d) wv. to try, put to the test; ~ íþróttir to compete in sports 2/232; þær sem eigi reyni aft með those (sports) that did not try the strength as well (sc. as skill), those that did not involve a trial of strength 2/233; lítt mun þat at reyna little will that be to test, that will not take much testing 2/329.

riða (reið) sv. to ride; ~ mjök to gallop hard 1/278.

rif n. rib; þrjú rifin í konum three of his ribs 2/50.

rif (reið) sv. to tear 2/308; ~ af e-m tear off s-one 2/508.

risa (reis) sv. to rise; ~ upp to get up 2/299.

rista (reist) sv. to cut, carve 2/526.

rjá (ð) wv. to drive away, chase off 1/117 (see note).

róð (gen. róðrar) m. rowing;
sekja ~ see sekja.

þróma f. poetical word for battle 2/374.

Rómferð f. pilgrimage to Rome 2/537.

ryðja (rudda) wv. to clear, strip, remove (with dat.) 2/127.

rykkja (rykkta) wv. to pull, jerk; ~ til tug, pull towards o-self 2/508.

ruða (1) f. speech, talk, s-thing said; tale, story 1/468.

ruða (2) (dd) wv. to discuss 1/299.

róktust see rekja.

sá 2/72 see sjá.

saga f. something said, a statement; story; öll ~ the whole story 2/458; seg heill sögu see heill.

sakir prep.(with gen.) because of, for.

sala f. sale; til sölu for sale 2/104.

sama (ð) wv. to befit, be proper, fitting 1/222.

saman adv. together 2/359, 363; forum ~ let us keep together 1/83; fœra ~ pile up (into stacks) 2/38; setja bú ~ see setja.
samdegris adv. on the same day 1/36.

samr (f. sm, n. samt) a. same; 2/614; n. as subst. it sama the same thing 1/153.

samtengja (ngó) wv. to join together, unite 1/450.

† samtog n. drawing (of swords) together; at samtogi sverða where swords are drawn against each other, i.e. in battle 2/404.

samvægja (gó) wv. (with dat.) to be of equal weight with, to be a match for 2/31.

sandr m. sand 2/165.

sanna (aó) wv. to prove; md. sannast to turn out to be true; láta á sannast to admit 2/134.

sannr (n. satt) a. true; sup. er já sannast í the real truth of the matter is 1/25. N. as subst. satt segir þú you are right 1/258; segir frá í sanna tells the whole story 1/426; at sannu truly 1/167.

† sárr a. painful; n. as adv. höggva sár hard blows 2/376.

sáttarfundr m. peace-meeting, peace-talks; a conference to arrange a truce 1/248.

sáttir a. reconciled, in agreement; verða á sáttir, verða sáttir (a e-t) to reach agreement (on s-thing) 1/347, 348.

saumlauss a. without nails 2/157.

saúrigr a. dirty 1/176.

sax n. sword (usually short and single-edged) 2/526.

sé (1) pres. subj. of vera. (2) pres. indicative of sjá.

† seggr m. man, warrior 2/376; acc. pl. seggi 2/407; dat. sg. segg á síðu against the warrior’s side 2/352.

segja (sagða) wv. to say, tell 2/76, 272; relate 2/148; mention 1/168; þat ~ meint it is said 2/440; þat sagði Magnús konungur mér King M. told me so 1/367. With prep. and advs. ~ e-m e-t firir (adv.) to prophesy to s-one about s-thing 2/191; ~ frá tell about (s-thing) 1/426; kunnu ekk a frá at ~ were not able to give any report 2/424; ~ mun um see munr. Md. þ segist þat minni móður let this be told to my mother 2/346. Impers. segir it says, it is told (in a book) 2/292; þat er sagt einhverju sinni at it is told that on one occasion 1/363; þat er at ~ that is to be told 2/421; þat er nát frá Hreiðari at ~ to return to Hreiðarr 1/330; svó er sagt at it is said that 2/307; var honum sagt he was told 1/35.

† seiðr m. magic 2/272, see note.

seinn a. slow, late; n. as adv. seint slowly; seint dags late in the day, towards evening 2/296.

selja (ld) wv. to hand over, deliver 1/380; sell 2/15.

sem (1) rel. particle who, which, that; þar ~ where (to a place where) 2/593 (see note).
sem (2) conj. as, like 1/45, 306; like, as if it were 2/582; réttir ~ kerti as straight as candles 2/160; as indeed 1/458; in proportion as 1/271, 2/178; as if 2/432 (see munu); mónnum þöiti ~ it looked as if 2/174; er nú ~ ek gat aðr things were just as I said earlier 1/376; ~ aðr híðhú verit as they had been before, i.e. back into the shape they had been in before 2/161; ~ þá vilt as much as you want to 1/155; ~ Pórðr er such as Pórðr 1/212; hverr ~ whoever (see hvern); svó . . . ~ 2/337–40 see svá; with sup. ~ flestir menn as many men as possible 1/89.

sém pres. subj. of vera.

senda (nd) wv. to send; ~ eptir e-m to send for s-one 1/119, 344; ~ e-n til e-s to send s-one to do s-thing 1/408; er þá vilt mik til hafa sendan (a mission) which you want to have me sent on (send me on) 1/401.

senn (i ~) adv. at once, together.

sér 1/4 see eiga; 2/83 see sjá.

setja (tt) sv. to put, lay s-thing down 1/402; ~ bú saman set up home, settle down 2/290. Md. setjast í bú settle down 2/617.

sex num. six.

sið adv. late.

†siða f. side, flank (of the body) 2/352

siðan adv. afterwards, then; later 2/24, 86; after this 2/138, 614.

siðar adv. comp. later; því betra er ~ er getting better as it went on 1/441; later on, below (in a book) 2/148; ~ en as conj. after.

siðast adv. sup. finally, last of all.

siðasta f. the last thing, end; at síðastu in the end 2/89.

síðr (acc. pl. síðu) m. custom; at fornum síð according to the ancient custom, according to the ancient rite 2/235.

síðr adv. comp. less; því betr er þá kemir þar ~ the less you came there the better, the further you were away from there the better 1/61; eigi þá ~ none the less for that 1/267.

siga (seig) sv. to sink; láta ~ brýnnar to knit the brows 2/511; of hay, to be compressed by its own weight; þikkir vón at sigit munu it is probably very tightly compressed 2/111.

sigla (d) wv. to sail 1/33.

siglutré n. mast 2/608.

sigr (gen. sigrs) m. victory; hafa ~ to be victorious 2/262.

silfr (gen. silfrs) n. silver 1/364; money 1/460.

sin f. sinew, tendon 2/174.

sinn (1) n. time, occasion; eithvert ~ on one occasion 1/432.

sinn (2) (f. sin, n. sín) poss. pron. his, her, its (referring to the subject of the clause) 1/9; ~ maðr . . . undan hvórum enda one man at a time from each end 2/611.
sinni (1) n. fellowship, company, help, support; vera e-m í ~ to be on s-one’s side 2/470.
sinni (2) n. time, occasion; eitt ~, einhverju ~ on one occasion, once.
sitja (sat) sv. to sit; sit at table 2/355; to stay 2/268, 435; to be living (in a place) 2/226; sátu nú margir af staum hestum many had to dismount from their horses 1/291; ~ hjá e-m to stay with (at the house of) s-one 2/221, 229; ~ í drykkju to sit drinking 1/378; ~ um to lie in wait for, plot to get hold of 1/23; ~ um kyrrt to remain quiet, live an uneventful life 2/176.

sjá (sá) sv. to see 1/130, 131; notice 1/412; realise 1/66, 413; understand, know 1/457; foresee 2/583; sá hann at kona gekk inn he saw a woman enter 2/442; sá hann hvar kettan hljóp he saw the cat pouncing 2/485; (hann) þykkisk ~ he feels sure 1/320; ~ firir to foresee 2/460; er vart víð at ~ it is difficult to beware (of him) 1/344; imper. sér there can be seen, one can see 2/83. 
†sjaldan adv. seldom (i.e. never) 2/405.
sálþjargi a. able to look after o-self 1/5.
sjálf prn. a. self, o-self 1/349; in person 1/249; on one’s own, by o-self 1/107; ~ guð God himself 2/492.

sjau num. seven.
sjör m. sea 2/554 (cf. sær).
skaði m. harm, loss, cause for grief 2/433.
skalpr m. sword-sheath 1/309.
skammr a. short; n. as subst. 
skómmu áðr shortly before 1/36; n. as adv. skannt a short distance 1/303.
skap n. character, disposition 1/6; heart, mood, temper 1/321 (see renna).
skauttoga (að) wv. to pull by the loose parts of the clothing (skaut) 1/304; verða skauttogaðr to get pulled about by one’s clothes 1/90.
skegg n. beard 2/505.
skeggstaðr m. the roots of the beard, the skin under the beard 2/509.
skeið (pl. skeiðar) f. warship 2/569 (see note).
skeina (d) wv. to scratch; skeinask af to get scratched by it 1/310. 
†sker n. skerry, rock in the sea; í skerjum Elfar at Elfarsker among the skerries at the mouth of the Göta älv 2/381 (see note). 
skera (skar) sv. to cut; ~ vaðmál til cut out some homespun for it (i.e. for the clothes) 1/228; ~ e-t frá e-u to cut away s-thing from s-thing 2/527.
skikkja f. cloak 1/141. 
skilja (ló, lð) wv. to part 1/29, 421, 2/284; undan ~ to except, exclude, draw the line at 1/147.
Impers. skilði með ~ heim they got separated 1/88. Md. skiljask frá e-m to leave s-one’s side 1/295; reciprocal skilðusk they parted from each other 1/352.

skip n. ship; á skipi aboard 2/438.
skipa (að) wv. to arrange, settle (with dat.) 1/249; ~ e-m assign s-one a place, make s-one stand 2/610; assign s-one a seat 2/547; svó mörnum ok miklum köppum sem þar var saman skipat when there were so many fine champions ranged there together 2/568. Md. skipask vel to change for the better, improve 1/222.
skipafjöldi m. multitude, large number of ships 2/570.
skipdráttur m. ‘ship-dragging’, either to launch or beach a ship 1/50 (see note).
skipverjar m. pl. crew of a ship; ~ sínir the crew of his ship 2/15.
skjóta (skaut) sv. to shoot (e-u (with) s-thing); skaut þremr örum shot three arrows 2/487; imper. skýtr 1/60, see horn.
skjötr a. quick; n. as adv. skjót quickly 2/519; soon 2/232.
skógr m. wood, forest 1/303.
skólmr m. a nickname 2/23.
skór m. shoe; horseshoe 2/158.
skorta (rt) wv. to be lacking; imper. e-m skortir ekki til one does not lack the means for 1/222.
skruðklæði n. pl. fine clothes, fancy clothes 1/227.

skráfa f. coward, wretch, weakling 2/604 (cf. mannskráfa).
skuggamikill a. shadowy; skuggamikit var it was shadowy 2/313.
skulur (skal) pret.-pres. vb. (1) implying necessity or duty: must, shall 1/372; (p. tense) should; to have the duty to 2/235. (2) implying intention: at konungr skal fara that the king is to go 1/250; er ek skal stað með which I am to mow with 2/60; hvat skal þat taka what will that have been for 1/49; skylt Eyvindr (it was arranged that) E. should 1/360; p. inf. kvað sér hvörki skyldu (sc. duga) said neither would be any use to him 2/63. (3) implying permission: skantu hafa you may take 2/112; at hann skylt that he might 2/105; at þá skysir that you should (be allowed to) 1/318. (4) imper. þa skal at vísu fara I shall certainly go then 1/264; svá skal vera I shall do so 1/152; skal gera we shall make 2/568; p. inf. 1/297; with ellipsis of vb.: svá skal ok it shall (be done) 1/117; hví skal eigi þat why not 1/439.
skur f. shower, fall of rain; in pl. storm 2/42.
skúra (d) wv. to shelter, protect 1/386

skýtir a. (1) necessary, urgent, important; sup. skyldastr of the
highest importance, very pressing 1/129. (2) related (of the same family) 2/449.
slá (sló) sv. to strike; to mow 2/58, 66; ~ á sík put on, assume 1/466; ~ af cut off 2/78; ~ í kaf’ to sink (transitive) 2/576.
sláttir m. mowing; fara til sláttar to go to mow 2/56.
slegit pp. of slá.
sléttir a. level, smooth 2/82.
sliðr m. mowing; fara til sláttar to go to mow 2/56.
slegit pp. of slá.
sléttr a. level, smooth 2/82.
slíkr a. such, of such a kind; n. as subst. such things (sem which, as) 1/53, 63; slikt er þú vill whatever you like, want to 1/127; slikt verðr meint so people say 1/184.
slytta sv. to strike; to mow 2/58, 60; ~ á sik put on, assume 1/466; ~ af cut off 2/78; ~ í kaf’ to sink (transitive) 2/576.
slyttinn a. lazy; sagði hann slyttinn (sc. vera) said he was lazy 2/45.
smár a. small.
smið f. (1) making, the act of making s-thing; vera at smíðinni to be engaged on the (metal-) work 1/375. (2) a work of art, a piece of craftsmanship 1/412.
smiða (að) wv. to build, make; ef Önýr verdr smiðað see Önýr; trautt hefi ek sét jafnvil smiðað I have hardly ever seen anything made so skillfully, such fine craftsmanship 1/405.
smiðja f. workshop 2/65.
smiðreim f. the ridge along the back of a scythe-blade, the blunt edge of a blade 2/80.
snákr m. snake; as nickname 2/238.
snara (að) wv. to turn quickly, step quickly.
snarr a. swift; n. as adv. snart swiftly, hard 2/49.
snemma, snimma adv. early 1/356; very soon, straight away 2/517; at an early age 2/187.
snemmendis adv. at an early age 2/30.
snemma see snemma.
snúa (snera) sv. to turn; ~ í brotum turn away, go off 2/64.
sófa (svaf) sv. to sleep; sæ er sæfr a sleeping man 1/42.
sófnan (að) wv. to fall asleep; pp. sófnanþr asleep 2/442.
sórf, son (pl. synir) m. son; dat. sg. kemba svar-ri syni comb her son’s head 2/347.
sóru p. pl. of sverja.
sótí p. of sekja.
spá f. prophecy 2/279.
spára (að) wv. to spare; md. sparast to spare o-self, hold back 2/403.
spotta (að) wv. to mock, make fun of 1/209.
speni m. teat (of an animal) 1/412.
spryjja (spurða) wv. (1) to ask (e-n e-s s-one s-thing); ~ e-n at nafni to ask s-one their name 2/445; ~ efir to enquire 2/601; ~ efir e-m to ask after s-one 1/34. (2) to learn, hear (by asking) 1/353, 2/249, 539; spurði út til Íslands heard out in Iceland 2/431. Md. spyrjast to become known, to spread (of news) 2/426.
stáðr m. place; annars staðar
GLOSSARY

(gen. sg.) elsewhere; nema stað (stúðar) see nema (1); í öðrum stað on the other side; for his part 2/506.

†stafn m. stem, prow (of a ship); stóð þar upp í stafni stood up there in the bows 2/364.

stakkr m. stack (of hay); as a unit of measure áttu stakka völfr the amount of meadow providing eight ‘stacks’ of hay; one stakksvölfr is said to be 5400 square fathoms (about five acres) 2/81.

standa (stóð) sv. (1) to stand 2/364; pres. optative standi menn let men stand 1/415; to be, be situated 2/465; sjá e-t standa to see s-thing standing 2/324; svó at í beini stóð so that he was pierced to the bone 2/491; látar örina standa í boganum wedge the arrow in the bow (i.e. between the bow and the string) 2/598; ~ upp to stand up, to get up (from bed) 2/474; upp staðinn standing up 1/137; uppi standardi (of a ship) beached 2/228; vildi við ángan af ~ would part with it to no one 2/98. (2) to weigh 2/157.

starfa (aô) wv. to work, do; er hann hafði þetta starfat when he had done this task 2/530.

stefna (d) wv. to call, summon (e-m at sér s-one to come to one) 1/359.

sterkr a. strong 2/335; ~ at afl of great physical strength; as a nickname, sterki the strong 2/544. Comp. sterkari 2/234; sup. sterkastr 2/26, 32.

stiga (steg) sv. to step, tread; ~ í sundr to break under one’s foot 2/63.

stofa f. room, living-room 1/387.

stórkostligr a. splendid, magnificent; amply made, huge 2/62.

stormr m. storm, †Hildar – the storm of H., kenning for battle 2/371.

stórr a. large, great 2/67; †~ í huga courageous 2/336; sup. þau blótnaut at stærst verða the biggest of sacrificial oxen 2/255.

stórvirki n. pl. great enterprises 1/409.

streingr (strengr) m. string, bow-string 2/487.

stukku p. pl. of stókkva.

stund f. a period of time, a while; um ~ for a while 1/314; nakkvara ~ for a time 1/431; á öngri stundu at no time 1/358; á lítilli stundu in a short time, quickly 2/46, 309; pl. langar stundir a long time 1/353.

stundum adv. sometimes, now and then; ~ ~ ~ on one occasion . . . on another 1/305.

stýlja (studda) wv. to rest, support o-self; ~ á höndum to go down on hands and knees 2/128.

stærstr a. sup. see stórr.
stökkva (stǫkk) sv. to leap, spring 2/513; take to flight 1/325, 2/6; í brottu ~ to leave 2/452.

suðr adv. south, to the south; in the south 2/381.

sumar n. summer; í sumri in the summer (i.e. this summer) 2/348; at sumri on the arrival of summer; when summer came 2/537; um sumarit in, during the summer 2/38; í sumar this summer 2/59.

sumr a. and pron. some; soldi sumum sold it to some of them 2/15; sumir . . . sumir some . . . others 2/307.

sundr (í ~) adv. apart, in two 2/63; í ~ ganga to be severed 2/174.

sunnan adv. from the south; back from the south (from Rome) 2/538; firir ~ on the south side, on the south coast 2/7.

svá, svó adv. (1) so, thus, in this way 1/80, 312, 2/219; as a result of this 1/19, 261; ~ er sagt at it is said that 2/307; er ~ at it turns out that 1/77; ~ var gert this was done 2/581 (cf. 2/42); nokkut ~ see nakkvar. (2) also, likewise 2/459; ok ~ eyna and the island as well 2/533; ok ~ til Nóregs and from there on to Norway 2/281. (3) ~ at so that, with the result that 1/324, to such an extent that 1/405; ~ . . . at in such a way that 1/307, 2/69. (4) ~ . . . sem as . . . as 1/151, 2/254; as if 1/310; considering how 1/287, 317, 2/567; at the same moment . . . as 2/337–40. (5) with adj.s and adv.s, so, to such an extent 2/135; such 2/50, 319; ~ var þeirra mikill aflamunr at there was such a great difference in strength between them that 2/322; aldri er hann ~ stærkr né stórr í huga he is never strong enough nor courageous enough 2/335; ~ mikri just as much, the same amount 2/106; ~ snart at so hard that 2/49 (cf. 2/136, 315).

svanhvítr a. swanwhite 2/349, see note.

svara (a›) wv. to reply, answer (e-m e-a s-one s-thing).

sveit f. company, group of people, party 2/193.

sveitr a. sweaty, bloody; sveittri ferð to the bloody host 2/379.

sverð n. sword 2/353, 404.

sverðskör m. the chape or ferrule of a scabbard (not recorded elsewhere; v.l. umgjörð; the usual term is dögskör) 1/309.

sverða (sör) sv. to swear, take an oath; md. sverjast í fóstbræðra-lag to swear mutual oaths of brotherhood, enter into sworn brotherhood 2/234.

sviflæst (fl) wv. to wrestle, pull back and forth, struggle with one another 2/507.

svín n. pig 1/403.

svinnr a. swift, keen, wise 2/377.

svó see svá.

svörð m. the skin of the head, scalp 2/348.
GLOSSARY

†sylgr m. drink 2/373.

sýn f. sight 2/305.

sýna (nd) wv. to show 1/426; display, perform; vörn ~ put up a defence 2/551; af jafnum manni sýnd to be performed by such a young man 2/55; þíkkist Órnr þa aflraun mesta sýnt hafa O. thought that this was the greatest feat of strength he had ever performed 2/483. Md. sýnask to look, seem (e-m to s-one); sýndist heldr mikilligr he looked rather on the large size 2/316.

†synjja (song, saung) sv. to sing, chant 2/273.

sýni dat. sg. of sonr.

sýni n. sight; til sýnis for inspection, so that people could see 2/158.

sýna a. clear, evident; dat. sg. n. with comp. sýnu betri visibly i.e. considerably better 2/451.

systir f. sister.

systkin n. pl. brother(s) and sister(s); ~ at fóður children of the same father, half-brother and -sister 2/447.

systkinasynir m. pl. cousins (sons of brother and sister) 2/247.

sea p. subj. of sjá.

seekja (sóta) wv. to seek, go and fetch 2/118; ~ sér e-m find o-self s-thing 2/113; ~ hingat to get here 2/318; ~ róður work at rowing, work at the oars 2/421; ~ at e-m attack s-one 1/322, 2/580; ~ e-n heim to attack s-one in their home 2/320, (metaphorically) to come over s-one (of an emotion) 1/262.

semiliga adv. suitably, decently 1/221.

†sær m. sea; á sæ on the sea 2/395 (cf. sjór).

sæti n. seat; vera kominn í ~ to be settled down, in one’s place 2/195.

seitt f. agreement; med öngri ~ without reaching agreement 1/352; taka settir af e-m to accept a reconciliation with s-one, accept compensation for a crime from s-one 1/408.

sætta (tt) wv. to reconcile, settle; var ~ því sæt that was settled, they had reached agreement about that 1/348.

sófr pres. of sofa.

sök f. (1) cause, reason; fyrr vit sökum because of (lack of) intelligence 1/5; fyrr margs sakir for many reasons, in many ways 1/399. (2) a matter of dispute, legal dispute 1/246; valda öllum sökum to be responsible for all the trouble 1/330.

taka (tók) sv. (1) to take, accept, receive; take hold of 2/159; pick up 2/611; ~ kveldu e-s respond to s-one’s greeting 1/87; ~ e-m vel welcome s-one 2/541; ~ sér to take for o-self, get 2/65; ~ sér
fari obtain a passage (on a boat)  
2/227. (2) to take, hold (capacity)  
2/164. (3) with preps. and advs.  
~ á to carry on, behave, talk  
1/288; ~ á e-u to take hold of  
2/482; tak af mér reiðina  
release me from your anger 1/398; ~ mikinn af 1/165, see note; ~ til to set to work 2/73;  
nú er þar til at ~ er now we must take up the thread of the  
story at the point where 2/225;  
~ um kverkr e-m take hold of  
s-one by the throat 2/495; ~ upp  
pick up 1/411, 2/597 ; ~ víð  
accept, take 2/161; ~ víð e-m  
take s-one into one’s protection 1/346; ~ víð e-m allvel to  
welcome s-one 2/245. (4) with inf. ~ at, ~ til at to begin to, get  
down to (doing s-thing) 2/70.  
(5) md. takast vel to turn out  
well, go well 2/537; ~ víð e-m  
take s-one into one’s protection 1/346; ~ víð e-m allvel to  
welcome s-one 2/245. (4) with inf. ~ at, ~ til at to begin to, get  
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welcome s-one 2/245. (4) with inf. ~ at, ~ til at to begin to, get  
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tími m. time; þat var einn tíma at it happened on one occasion that 2/550; í þann tíma sem at a time when 2/595; í nefndan tíma inside the arranged time 2/534; gerðist tínum mjök fram komit time was getting on 2/101.

tína (d) wv. to pick out; md. sinn mann tínaust undan hvórum enda one man at a time to let go at each end 2/611.

tíu num. ten.

tízka f. custom, a common event 2/190.

tína (teða, tjáða) wv. to show; to be of use, avail; ekki tjáir it is no use 1/63.

tíjald n. tent 2/297.

tíjaldadlyr f. pl. doorway or opening in a tent 2/303.

tólf num. twelve.

torf n. turf (used for thatching 2/126).

torsóttir a. difficult to achieve; þér mun torsótt you will find it difficult 1/25.

trauðr a. unwilling; n. as adv. trautt scarcely 1/325; scarcely ever, never 1/405.

†traustir a. reliable, trusty 2/384.

tré n. tree; mast of a ship 2/610.

treysta (st) wv. to rely on (with dat.); þatinn má eigi ífrosti – no man can rely on his own strength 2/334; ind. treystask to be confident 1/341.

troll n. troll 2/251; pl. the trolls 1/415, 2/369.

trollskapr m. troll-like nature, supernatural power 2/461.

tru f. faith, belief, religion; rétt ~ the true faith (Christianity) 2/430; sakir trúar þinnar because of your religion 2/471; halda vel ~ sina remain a good Christian 2/618.

tría (d) wv. (with dat.) to believe 1/369.

†tryggjör f. pl. truce; tældr í tryggðum betrayed under truce 2/368.

trylla (d) wv. to turn into a troll, enchant, endow with supernatural power 2/87.

†tugga f. mouthful, something bitten; ~ Herjans kenning for sword 2/380 (see note).

tunna f. (a unit of capacity) a tun, a barrelful 2/164.

tuttugu num. twenty.

tveir (f. tvær. n. tvau) num. two.

tvítögr a. aged twenty 2/150.

†tæla (d) wv. to trap, betray 2/368.

†tönn f. tooth 2/308.

um prep. (with acc.) (1) (place) around 2/158, 342; near, in the vicinity of 2/606; among 2/262; over, across 2/507; ~ þveran helin see þverr. (2) (time) ~ vetr during the winter, for the winter 2/229; ~ vérit (daginn) during the spring (day) 2/137, 140; ~ sumarit (morgunnin) in the summer (morning) 2/38, 1/40. (3) (subject) about,
concerning 1/27, 145, 438, 2/431; in, with 1/111, 240; ~ afl in matters of strength, in feats of strength 2/32; ~ hat on that subject 2/273. (4) as adv. round, over 2/130; par (. . .) ~ over it, round it 2/343, 516, concerning that 2/243; in this matter (i.e. in riding) 1/279. 

umbót f. improvement, repair; pl. til umbót to help matters, look after things 1/213. 

umsjá f. supervision, guidance, looking after (affairs); látá þína ~ lose the benefit of your guidance 1/20; hospitality 1/203. 

una (d) vv. to be content (with a situation), to be willing to stay; ~ eigi to be unable to rest (in a place) 2/280, 433. 

undan prep. (with dat.) away from; ~ landi away from the shore 2/310; ~ hvörum enda from under each end 2/611; as adv. away; fara ~ go off; ~ skilja see skilja. 

undarlíga adv. strangely, extravagantly; látak ~ behave oddly 1/47. 

undarlígr a. strange 1/371, 443. 

undir prep. (1) with dat. under, beneath. (2) with acc. (motion) under 2/167, 169. (3) as adv. underneath 2/129, 131. 

undrast (að) vv. md. to wonder at, be amazed at (with acc.) 2/504. 

ungr a. young. 

unna (pres. sg. ann) pret.-pres. vb. (with dat.) to love 2/35. 

unnit pp. of vinna. 

unnu p. pl. of vinna. 

unz conj. until. 

upp adv. up; inland 2/8; ~ á land inland, away from the shore 2/300; ~ áll at right up to 2/510. 

uppi adv. up; ashore (see standa) 2/228. 

uppsættir a. straight up; n. as adv. uppsetti with head held high, proudly 1/120. 

urðu p. pl. of verða. 

út adv. (1) out; off, down 2/49; away from shore 2/475; standa menn upp ok ~ men stand up and (go) out 1/419. (2) abroad (to Iceland from Norway, cf. útan) 1/461; viða ~ to want to go abroad (west) 2/284. 

útan adv. (1) ‘from out’ i.e. abroad from Iceland (cf. út to Iceland: both adverbs are used as if from the standpoint of a speaker in Norway) 1/14, 32, 109, 2/228; fór flar ~ went abroad from there 2/434. (2) firir ~ as prep. (with acc.) on the outside of, i.e. on the west side of 2/11. (3) as conj. except 2/457, 462; except that 2/97. 

útar adv. comp. further out, outward; kemr ~ comes out, is being thrust out 2/501. 

útarliga adv. near the doors, towards the bottom of the table 2/548 (see note).
úti adv. out, outside 2/109, 134, 580, 596; knocked out 1/324.
útsker n. outlying rock; pl. small scattered islands 2/262.
vaðmál n. ordinary homespun woollen cloth, plain serge 1/228.
vaðmálsklæi n. pl. clothes made of vaðmál 1/231.
vafóí, vafit see vefja.
vaka (ó) vv. to be awake; imp. vaki þá wake up! 1/42.
vakna (að) vv. to wake up; pp. vaknaðr awake 1/40.
vald n. power; fá ~ yfir to conquer, subjugate 2/267; gefa e-t ~ e-m (or e-s) to make s-thing over to s-one 2/470, 532.
valda (pres. veldr, pret. ola, pp. valdit) irreg. vb. (with dat.) to cause, be responsible for 1/350.
valla see varla.
van f. hope, expectation, likelihood; þikkr ~ it seems probable 2/111; pl. viti vánir see viti.
vanbúinn a. unprepared (við e-t for s-thing) 1/359.
vandamál n. difficult case (in law), complicated matter 1/53.
vandliga adv. carefully, closely, attentively; comp. vandingar 1/412.
vandr (n. vant) a. difficult 1/343; requiring care; comp. er vandara at þá á sík í konungs herbergi en annars staðar it is more important to be careful of one’s appearance in the king’s antechamber than elsewhere 1/223.
vangafilla f. the skin of the cheek; vangafíllnar the skin of both cheeks 2/509.
váp. vópn n. weapon; taka ~ sín to arm o-self 2/300.
vargr m. wolf 2/375.
varla, valla adv. hardly, scarcely 1/5, 2/614; not at all 1/279.
varr a. aware; verða e-s ~ to hear of s-thing, learn s-thing, get to know 1/280, realise 2/315; verða við e-t ~ to become aware of s-thing; to discover s-thing 2/302; verða við ekki ~ to notice nothing, see no signs of life 2/298; hann verður eigi fyrð ~ við en the first thing he knew was that 2/314.
vaskliga adv. valiantly, in a manly way 1/233 (see note).
vatt see vinda.
vaxa (óx) sv. to grow (upp up) 2/36.
vefja (vaðfa) vv. to wrap; ~ med þarni to bind round with iron 2/67; ~ e-u um hönd sér to twist s-thing round one’s hand 2/507.
vega (vá, vó) sv. (1) to lift 1/323, 2/131. (2) to kill 1/3.
vegr m. wall.
vegr m. path, way; acc. pl. marga vega in many ways, variously 1/236.
vegsummerki n. pl. the evidence of what has been done, the results of the work 2/140.
veiða (ð) wv. to wave, swing (with dat.); ~ e-um sík to whirl s-thing round o-self 2/582.

veita (tí) wv. to give 2/373; grant (a request) 1/434; ~ högð deal blows, fight 2/379; ~ aðsókn bring an attack 2/553; ~ vidd-bínað make preparations 2/463; ~ afskipti see afskipti; impers. e-m veitr things go well for one; honum mun eigi ~ things are going to go badly for him 2/492.

veifla n. feast, banquet; ~ var þin bæta a big party was being held there 2/194; an official reception for a king or jarl 1/378; fara at veiflum to go round on a state visit 2/606 (see note).

veiztu second pers. sg. pres. of vita with suffixed pron.

vekja (vakta) wv. to wake (transitive) 2/475.

vel adv. well 1/6; finely; very 1/398, 456; easily, at least 2/110; sá mæðr mun ~ vera he must be a fine man 1/97; má enn ~ vera he may still be all right 1/99; vera ~ to be well, to be good; ~ farit see fara.

vejla (valða) wv. to choose, select 1/447.

veill dat. sg. of völlr.

venda (nd) wv. to turn; ~ e-um to turn s-thing round, turn s-thing over 2/130.

vera (var. pl. várum, vörum) sv. (1) to be; with suffixed neg. era is not 1/21, vearía would not be 1/72; erþú you are 2/471; er ek (late form of first pers. sg.) I am 2/360; þú er (early form of second person sg., normally ert) you are 1/371; pres. subj. sé 1/24, 161; at ek sé that I shall be 2/203; p. subj. væri 1/12, in reported speech hauð væri he was said to be 2/251; imp. ver be, stay 1/294. (2) to be true; eigi er þat that is not so 2/563; enn þótt þat sé even if that were true 1/384. (3) to come about, happen 2/270, 432 (see munu), 550; þat var þó eigi but it did not turn out that way 1/357. (4) to stay 2/11, 297; vera hjá to live with 2/448; vera með e-m to stay with s-one 2/282, 616; ~ vera mun ek enn með mönnum I shall stay longer among men, i.e. I shall continue to live, I shall not die yet 2/277. (5) with inf. ná er at now it is necessary to, now one must 2/225. (6) as aux. forming passive 1/117 (cf. note), 167 (impers.), 2/80, 314. (7) as aux. of p. tense with vbs. of motion 2/302, 316.

verð n. worth, price; payment 2/117.

verða (varð, pp. orðinn, vorðinn) sv. (1) to be, become 2/614; to come to be, turn out to be (e-m for s-one) 1/92; to grow 2/255; urðu þá eigi aðrir menn frægri . . . en þeir they became more famous than any other men
verða varr see varr.
(2) to take place, happen 1/317, 2/539; þá var orðit there had by then taken place 2/428; yrði þat svó if that should happen 2/468.
(3) with preps. and advs. ~ e-m á munni see munr; verðr ekki af e-u nothing comes of s-thing, s-thing is abandoned 2/258; verða at e-u to become s-thing 1/455; at þér verði at því ólóð that harm may result to you from this 1/261; verða fyrir to get in the way (of) 2/584, to come in for, become the object of 1/235. (4) as aux. with inf. to have to, must 1/58; varð einn at rðóða see ráða; impers. with plain inf. fara mun verðu they would have to go 1/67. (5) as aux. forming passive 1/89, 184, 342 (impers.), 372, 2/148, 353, 552, 555, 556; er mælt verðr which is spoken 1/207.
verðr a. worthy, deserving; worth (e-s s-thing); eigi minna (gen. sg.) vert en worth no less than 2/146; þikkja e-m mikils vert um one has a high opinion of, one is very impressed with 2/177.
verk n. work 2/37.
verr adv. comp. worse; fara e-m ~ to suit one worse; eigi veit ek mér ~ fara ökslaðik minn en þér afl þitt I don’t see that my weakness is any more of a disadvantage to me than your strength is to you 1/74.
verri a. comp. worse; varrja þér ~ you would not be worse off with 1/72; ~ viðreignar worse to have dealings with 2/254.
verst, vest adv. sup. worst.
verstr, vestr a. sup. worst; því sem vest var orðit that (hay) which was worst rotted (i.e. the hay on the top and round the sides of the stack that had been rotted by rain) 2/128.
vestr adv. west, westwards.
vetr (pl. vetr) m. winter; i ~ for the winter, this winter 2/546; um ~, um vetrinn for the winter, during that winter 2/230, 269, 435; at vetrí líðnum see líða; vetr annan for a second winter 2/535; ~ mikill a hard (long) winter 2/93; a year: tölfd vetr (gen. pl.) gamall twelve years old 2/36; sjau vetr seven years old 2/31; þrjú vetr for three years 2/436; nokkura vetr for a few years 2/616.
vetríst f. lodging for the winter 1/202.
vettugi see vætkti.
vexti dat. sg. of vætr.
við prep. (1) (with acc.) with, together with 1/92; in company with 2/295; near, by, on (a river) 2/13; at (in response to) 2/305; to 2/98, see standa; according to 1/230; denoting attendant circumstances, with 1/79; ~ jörðina near the ground 2/129; ~ Svöldr at (the battle of) Svöldr
2/570; tala ~ e-n to speak with s-one. (2) (with dat.) hlæja ~ e-u to laugh at s-thing 1/239; hafa afl ~ e-m to have the strength to match s-one 2/466.

viða adv. widely, far and wide 2/210.

viðarbulungr m. wood-pile 2/66.

†viðför f. treatment; pl. vörar (várar) viðfarar his treatment of me 2/416.

viðfrull a. widely travelled, experienced.

víðr a. wide; á víðum velli on open ground 2/581.

viðbúinaðr m. preparation 2/462.

viðreign f. dealing (with s-one), having to do (with s-one); verri viðreignar worse to have dealings with 2/254.

viðskipti n. pl. dealings, conflicts; í viðskiptum þeirra Dafþaks in (as a result of) his conflicts with D. 2/288.

vig n. fight; battle; stokka í víginu to flee from the fight 1/326.

vikings f. piracy, being a viking; frægr i vikingum more famous in piracy, i.e. more famous vikings 2/263.

vílgis intensive adv. very, too 1/456.

vílja (vilda. p. infl. vildu) 1/391) wv. to wish, want, be willing 1/30; will, shall, be going to 1/147, 339, 2/467; ~ ekki to refuse 2/34; ek vilda I would like 1/59, 116; er hann vildi at farí whom he wished to go 1/94; with ellipsis of following inf. to wish to be 1/457; to want to go 2/283; eigi vil ek þat I will not do that 2/171.

vinátta f. friendship 1/380; gerðist þar skjót ~ they soon became friends 2/232; með (mikilí) vinátta on (very) friendly terms 2/285, 533.

vinda (vatt) sv. to twist; ~ í sundr wrench apart 2/62.

vindli m. wisp (e.g. of straw) 1/306.

vinna (vann) sv. (1) to work 2/34; to do 1/328; ~ mart til framaverka perform many deeds bringing fame 2/200; ~ skjót um finish the job quickly 2/519; eigi vel at unnit not well dealt with (referring to the hay scattered on the ground) 2/142. (2) defeat, conquer, overcome 2/224, 253, 409, 552, 554. Md. for passive ynnist would have been defeated 2/587.

vír m. friend.

vinveittr a. friendly, pleasant, endurable 1/79.

virða (ró) wv. to value, assess; ~ þetta til ginningar consider that (to be) a befooling, think you are making a fool out of me 1/146.

visa f. verse, strophe, stanza (often a poem consisting of one stanza complete in itself) 2/271, 331; in pl. of several verses making up a poem 2/344, 459.
**V**

**viss** a. certain; þeir sá víssan bana they saw that death was certain 2/583; verða e-s ~ to find out about s-thing, get to know about s-thing 2/192, 603; n. as subst. at vísu certainly, indeed 1/156; n. as adv. vist indeed, certainly, for sure, without doubt 1/132, 2/417; þat ætla ek vist I think so certainly (or I consider that certain) 1/57.

**vist** f. stay, residence; ~ þín í Nóregi for you to stay in Norway 1/456; þeir frykki mér þér þar vistin fellr vera I think it would be more suitable for you to stay there 1/204.

**vit** (1) n. intelligence, sense 1/18; perception, knowledge 1/161; fyrir vits sokum for (lack of) intelligence 1/5.

**vit** (2) pron. dual we two; ~ erum systkin ok Brúsi B. and I are brother and sister 2/447.

**vít** (veit, p. vissa) pret.-pres. vb. to know; understand 2/243; notice 1/42 (1); to learn, hear 2/455; find out 2/240; foresee 2/276; eigi veit ek (with acc. and inf.) I am not sure that 1/74; má ek því eigi vita so I cannot tell 1/199; eigi má ek annat til ~ I can’t tell if it is otherwise 1/368; ~ e-s vánir to see a likelihood of s-thing 1/265; ~ fyrir to foresee; Eyrvindr þóttisk ~ fyrir E. thought it probable 1/357.

**vitr** a. wise; comp. vtrari 1/271.

**vitrígr** a. wise, sensible; comp. n. vtrígra 1/211.

**vízkumaðr** m. a person of intelligence, a bright person 1/104.

vón see ván.

vöpn see vápn.

vópndauðr (vápn-) a. dead by weapons; verða ~ to be killed by arms, die by violence 2/236.

vór (vár) n. spring; um vörri in the spring 2/12; at vóri konnu see koma.

vörðinn pp. of verða.

vörkunn (vár-) f. something to be excused; er þat ~ that is understandable, you cannot be blamed for that 2/454.

vórr (várr) poss. a. our 2/416.

vóru, vórum p. pl. of vera.

væla (t) wv. to deceive, trick; ~ um to deal with s-thing; ef hann vælir einn um if he is left to manage on his own 1/275.

vænleikr m. beauty, handsome

vænn a. promising; handsome 1/3, 2/443; sup. n. as adv. þótti þeim um þt vœnsta they were delighted with the prospect 1/302.

vættki (dat. vetuggi) n. (pron.) nothing, nothing at all 2/276; vetugi nýtr good for nothing, useless 2/142.

völur m. field, meadow; átta stakka ~ see stakkur; á víðum velli on open ground 2/581.

völva f. prophetess, sibyl, fortune-teller 2/191.
Vörn f. defence; bar til varnar there as a defence, there to defend it 2/588; ~ sýna, kona ~ firir síc to put up a defence 2/330, 551.

Vóxtr (gen. vaxtar, dat. vexti) m. growth, build; size, bigness of body 2/45; litill vexti of small build 1/3.

Yfir prep. (1) (with acc.) over, across 2/208; ~ land around the country 2/190; ferrast ~ see fera. (2) (with dat.) over; ~ sér on (of clothes) 1/123; sem ~ kykvendum as with animals, like you hear from animals 1/45. (3) as adv. across 2/125.

Yfirkoma (yfirkom) sv. to overcome, defeat, beat 2/572.

Yfirlit n. pl. personal appearance 2/443.

Ymiss a. various, different 2/218; n. as subst. á ýmsu see leika.

Ynni p. subj. of vinna.

Yrōi p. subj. of verða.

Yrkja (orta) wv. to make, compose (poetry) 1/438.

Ytría a. comp. outer; further out to sea; more westerly (cf. út, útan) 2/250, 297.

Þá adv. (1) then 2/124; at that moment, in this action 2/483; by then, after that 2/80, 136; by this time 2/428, 436; on that occasion, that year 2/151; in that case 1/267. (2) after concessive clauses, yet 2/449, 465. (3) pleonastic with comp. 2/179 (see ellri), with sup. 2/199 (see helzt). (4) ~ er as conj. when 1/70 (see note), 2/31, 354, 366, 384.

Þaðan adv. from there; away, from that place 1/304; of time ~ af' from then on 2/138.

Þangat adv. there, to that place; ~ sem in the direction of where 1/81; (of time) ~ til er until 2/36.

Þannug adv. thus, like that; ~ . . . sem þá ert just like you 1/163.

Þar adv. (1) there, in that place 1/461; with him 1/269; in this matter 1/305; on this subject, about this 1/144; to that point 1/321; ~ er kominn Brúsi B. was there 2/316. (2) with other advs. ~ . . . frá about this 2/456; ~ í therein, into it, onto it 2/67; ~ . . . med by means of it 1/450; ~ um over it 2/516; ~ . . . um round it 2/342, about that, on that subject 2/243, in this matter 2/460; fór ~ útan sailed abroad from there 2/434. (3) ~ er as conj. where; ~ er heitir in a place called 2/184, to the place where 1/292, 2/444; ~ . . . er in a place where 1/204, at the point where 2/225; ~ sem where, to where 2/607, to a place where 2/593 (see note); ~ til er, ~ til at until 2/311, 612.

Þarmaendi m. the end of the gut or intestine 2/341.
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<td>harmr</td>
<td>m. gut, intestine</td>
<td>2/344</td>
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<tr>
<td>bars</td>
<td>conj. (for bars es, older form of bars er)</td>
<td>since 1/113</td>
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<td>þátr</td>
<td>m. a short story, episode</td>
<td>2/1</td>
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<td>þegar</td>
<td>adv. at once, immediately;</td>
<td>2/132; already 1/232. As conj. ~ (er) as soon as 2/518, when, if 1/202;</td>
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<tr>
<td>þegja (þagþa)</td>
<td>pr. to be silent, say nothing 2/214; þegi þú shut up! 1/389</td>
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<td>þeir</td>
<td>pron. pl. they; ~ Stóriðfr he and S. 2/87; ~ Ásþjórn A.’s party 2/438; ~ Ásþjórn ok Örnr the two of them, A. and O. 2/270; ~ víðu bráðr ok Véseti he and V. were brothers 2/184</td>
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<td>þeygi</td>
<td>adv. (conj.) equivalent of þó eigi yet not; nevertheless . . . not 1/259</td>
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<td>þóðr</td>
<td>a. thawed, unfrozen; þóðum sjó on the open sea 2/554</td>
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<td>þjókka</td>
<td>see þykkja</td>
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<td>þing</td>
<td>n. meeting, public assembly</td>
<td>1/85</td>
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<tr>
<td>þjóta (þaut)</td>
<td>sv. to screech, shrill, bray; þaut við mjók it brayed out loudly 1/45</td>
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<tr>
<td>þóð</td>
<td>adv. yet, nevertheless, moreover 2/142; even so 1/199, 2/450; indeed 2/318; but 1/307; with comp. even (more) 2/254; ~ at (cf. þótt) as conj. though, although; even if 1/163</td>
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<td>þókk</td>
<td>m. thought, opinion; mér erþu vel í þókk a you are much to my liking, I am very attracted to you 2/471</td>
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<td>þora (ð)</td>
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| þurfa (þarf) | pret.-pres. vb. (1) (with gen.) to need, want, require 1/202, 362. (2) (with inf.) þarftu eigi dylja there’s no point in your denying it 1/382; hversu margir þarf þurfa undir at
ganga how many would need to get under it 2/609.

†fluss (flurs) m. giant 2/415.

þvá (þo, pp. þveginn) sv. to wash 1/177.

þverr a. transverse, lying across; um þverar hellinn across the middle of the cave 2/324.

þverra (þvarr) sv. to decrease; þvarr þat allt af þeim hard-mönnum the courtiers left it off completely 1/243.

þvi pron. (dat. sg. n. of sáy; í ~ at that moment 2/47; frá ~ er from the time when 2/301; with advs. ~ nær margir almost as many, about the same number (of men) 2/437; ~ nærri hát about the same in height 2/111. With comp. ~ betr er ek geng yór nær the better the nearer I am to you 1/298; ~ betra er síðar er getting better as it went on 1/441; ~ meir sem the greater as 2/178. As adv. therefore, for that reason, so 2/6, 179, 258; ~ at as conj. because, for; ~ . . . at for this reason . . that 1/369.

þvilíkr a. similar; n. as adv. þvilíkt ... sem the same . . . as 1/268.

þyfóð a. covered with mounds 2/69.

þykja. þikkja (þótta) wv. (personal and impers.) to seem; to be considered 2/162, 197, 199; þóttu hinn mesti maðr was thought a very great man 2/617; þóttu mikil they were considered important, everyone was very struck by them 2/427; þøtti it would seem 1/200; e-m þykkir it seems to one, one thinks (often in the form þykkir when followed immediately by the pronouns mér and þér) 1/15, 129, 131, 298, 2/242); þótti honum he reckoned 2/146; mér þøtti I should think 1/61; þykkir e-m gannan one thinks it fun 1/91, 287; eigi þikki mér þa mega I do not think that you can 2/242; þykkir e-m vel it seems good to s-one, one is pleased, content; þykkir mér þat ilt I am sorry, I think it a pity 1/189; illt þótti mér I did not like it 1/336. Md. þykkjusk to think o-self, to think that one: sem konung þykkisk þurfa which the king thinks he needs 1/54; þóttisk þurfa felt he needed 1/37; Órnar þóttist heilsa henni O. thought (in his dream) that he greeted her 2/445; þykkisk sjá (firit) (he) thinks he sees (foresees) 1/320, 2/95; ek þykkjumk sjá I think I know 1/457; eigi þykkjumk ek sjá I do not think I can see 1/132; þættumk ek þurfa I was going to ask for 1/102.

þykkr a. thick, wide; tveggja faðna þykkét two fathoms wide 2/111.

þyrfi see þurfa.

þøtti see þykia.

æ adv. always 2/409, 617.
æðri a. comp. higher; him æðra bekk the higher bench 2/548 (see note).

ætla (að) wv. (1) to think, consider 2/252, 586; expect 2/75; intend; þat ~ ek it is my opinion 2/203; er eingi ætlaði at . . . mundi which no one thought would ever 2/554; svó leingi sem ætlat var as long as had been arranged, intended 2/215; ætlaði sér varla hóf um did not know his own limits, knew no bounds 1/279; with acc. and inf. liit ~ ek þik af honum hafa hlotit I think you have been gifted with little of that 1/71; ráðligra ~ ek vera I think it wiser 1/454; ~ e-n dauðan (sc. vera) to think that s-one is dead 2/424; þat ~ ek víst 1/57 see viss. (2) with inf. to intend (to do s-thing) 1/30, 356; to be about (to do s-thing), to try (to do s-thing) 2/73, 491; with plain inf. ~ drepa hann intend to kill him 1/419.

ætlu n. thought, opinion; at því sem þú leggr ~ á in your opinion 1/185.

ætt f. family, family line 2/221.

ættær a. descended, originating; möðir hans var ættuð af Hörðalandi his mother’s family came from Hörðaland 2/220.

ævi f. life, course of life 1/444.

ökla n. ankle 2/169.

ökulbrøkr f. pl. ankle-length breeches 1/123.

vökkr a. merry with ale 2/355.

øng- see engi.

þor (pl. þorvar) f. arrow 2/487.

þrendi (cf. eyrendi) n. errand; business, reason for coming 1/12; eiga ~ við e-n to have business with s-one 1/127.

orlog n. pl. fate, fortune, destiny; segja e-m firir ~ sín to tell s-one their fortune 2/192.

þórmælir m. quiver 2/486.

þórskapt m. axe-handle 1/308.
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