

VIKING SOCIETY FOR NORTHERN RESEARCH

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General Editor: G. Turville-Petre

II

HERVARAR SAGA OK HEIÐREKS

HERVARAR SAGA OK HEIÐREKS

WITH NOTES AND GLOSSARY

BY

G. TURVILLE-PETRE

INTRODUCTION

BY

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VIKING SOCIETY FOR NORTHERN RESEARCH
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PREFACE

The *Hervarar Saga ok Heiðreks* has been selected as the second volume in the Viking Society's Text Series since it stands in sharp contrast to the first volume, the *Gunnlaugs Saga*, representing an entirely different branch of Icelandic literature. The *Gunnlaugs Saga* might be read as an historical novel, but with the *Hervarar Saga* we pass into a world of legend and myth. The verses contained in this saga are of particular interest; they represent three distinct styles and are among the most beautiful of their kind.

The textual history of this saga is unusually complicated, and the text here presented has been prepared and carefully normalized by Dr. Guðni Jónsson on the basis of the critical edition of Dr. Jón Helgason (*Heiðreks Saga*, Copenhagen 1924), in which full variant apparatus is provided.

It has been decided to keep the Notes in the present book as short as possible, but it is hoped that the Glossary will provide such information as the student needs for enjoyment of the text.

I wish first of all to thank Christopher Tolkien, whose knowledge of the legends of this saga has exceptional value, for contributing the Introduction and advising me on many points of detail. Peter G. Foote has kindly read the proofs of the Glossary and saved me from many pitfalls, and Dr. Einar Ól. Sveinsson has also given helpful advice.

Finally I would like to thank the Directors of the Íslendingasagnaútgáfan for supplying the text, and the Leverhulme Foundation for generous support while I was working on the commentary.

Oxford
August 1956

G. TURVILLE-PETRE
General Editor

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HERVARAR SAGA OK HEIÐREKS KONUNGS

THE *Hervarar Saga* stands out among the Heroic Sagas in its extraordinary diversity and wealth of material. Many things, of various age and atmosphere, have been sewn together to form a single narrative, not always with skill; the virtue of the work lies indeed not in its structural coherence but in its memorable scenes. In the saga as it stands, unity of a kind is given by the sword *Tyrfingr*: *Tyrfingr* opens the narrative (at least in the R-version; the H and U versions have a quite different introduction) and *Tyrfingr* ends it, for it was with this sword, according to the prose, that the last of the saga's three *Angantýrs* slew his half-brother *Hlöðr*. In almost all the intervening episodes *Tyrfingr* plays a part; so that what we have, and what was evidently intended by the maker of the saga as a whole, is a *Tyrfings Saga*: the history of a disastrous sword with a curse upon it, as it passed down the generations. This idea has not been entirely satisfactorily worked out; the account has many inconsistencies and loose ends, and one sees that it would have taken a ruthless rewriting to get rid of them. As it is, the unification remains essentially external and imposed, and the pieces fit imperfectly in the design.

Among these "pieces" are several poems, three of which are of commanding interest, while one, the "Battle of the Goths and the Huns", contains elements at least that come down from a very remote antiquity. If one supposes, as seems probable, that this last poem acquired essentially its present form in Norway during the Viking Age, it must nonetheless be admitted that some of the names and motives are far older.

The great age of the poem is seen too in its metrical forms, since it shares with much of the West Germanic

poetry and the earliest Eddaic poems such as *Hamðismál* great variation in the syllabic length of its lines, contrasting with the stricter later lays of the Edda. In the sense of certain words evidence has been seen for an ancient, pre-Norse "layer" in the poem.

The scene of the battle described and the names in the poem have been much debated, and many different theories have been put forward, which there is no space to rehearse here; but at least it may be said that the form *Danþarstaðir* (comparing the name *Danaper* applied by the sixth-century Gothic historian Jordanes to the Dnieper) in conjunction with *Harvaða-fjöll* (the Carpathians; Germanic **Xarfaþ-* regularly transformed from *karpāt-* by the Germanic consonant-shift) seem to point clearly to South-Eastern Europe.

Many attempts have been made, too, to find in recorded history the actual event which underlies this poem; for almost all who have studied it have come to the conclusion that such an event there was. For a long time the accepted theory was that the Norse poem reflects various aspects of the great battle of 451 on the Catalaunian (or Mauriac) Plains in Champagne, between the Huns under Attila and his subject peoples and the forces of the Western Empire with their Visigothic allies; and many attempts were made to accommodate the admittedly South-Eastern colouring of the names to this idea. When the impossibility of this theory was finally demonstrated, the way was cleared for further "identifications," some even more fanciful. Some have sought for clues in events in Europe after the defeat of Attila, others have gone back to fourth-century battles recorded in the writings of Roman historians; battles in which there were no Goths, or no Huns, or neither Goths nor Huns, have been brought into the discussion. There is no occasion

to describe them here; it may only be said that while some of these theories are not intrinsically incredible, they depend on the supposition of such complex contaminations, shiftings and displacements in the development of the legend that scholarship has no means of testing their validity.

The likeliest view is that the oldest "layer" of the material of the poem goes back to ancient wars of the Gothic kingdoms on the northern shores of the Black Sea in the later fourth and early fifth centuries, soon after the first appearance of the Huns. Some at least of the names point, as has been said, to this region (cf. also the notes on the names *Grytingaliði* and *Tyrfingr* at 56/21 and 58/2).

It has been debated too whether the strife between the brothers, *Hlöðr* and *Angantýr*, was originally a part of the "Gothic lay." In this connection it is important to notice the lines in the Old English poem *Widsith*, 116 ff., where after mentioning *Heaþoric*, *Sifeca*, *Hliþe* and *Incgenþeow* the poet says:

Wulfhere sohte ic ond Wyrmhære (cf. *Ormarr*):
 ful oft þær wig ne alæg,
 þonne Hræda here heardum sweordum
 ymb Wistlawudu wergan sceoldon
 ealdne eþelstol Ætlan leodum.

It seems a safe conclusion (though it has been questioned) that these figures are the same in origin as the *Heiðrekr*, *Sifka*, *Hlöðr*, *Angantýr* and *Ormarr* of the saga, the more especially in view of the mention of Huns (*Ætlan leode*) and *Hrædas* (i.e. Goths, cf. Norse *Reið-gotar*, earlier *Hreið-gotar*), and a reasonable assumption that both poems ultimately reflect the same events, although if we suppose that the names in the Norse poem, mentioned above, are both ancient and correctly interpreted, we must also suppose that *Widsith's* mention of

the " Vistula Wood " depends upon a distortion of the legend in this particular.

Besides one of the most ancient of all extant Germanic heroic lays, the *Hervarar Saga* also contains the famous *Heiðreks Gátur*. These riddle-verses are in both *fornyrðislag* and *ljóðaháttir*; the solutions are entirely in prose, and there is virtually no evidence that they were ever in verse. It is clear that the riddles did not all come into existence at the same time as the story of the contest between Heiðrekr and Gestumblindi; the writer who composed the scene collected riddles that were circulating singly, in verse, before that time.

It is a remarkable fact that the *Heiðreks Gátur* are the only examples of their kind in all the Norse monuments that have survived, and nowhere is there found any record of a riddle ever having been propounded, in game or in earnest. It is equally remarkable that these riddles have a lonely and isolated position not only in their own land but in the recorded literature of all other lands as well. There are no parallels to be unearthed in the medieval riddle-collections of Germany, and in the huge collection of modern Icelandic " folk-riddles " those which do shew striking similarities to the *Heiðreks Gátur* are in fact suspect or clear cases of literary borrowing from them. The only one of them which is known elsewhere is the ancient Cow-riddle (p. 49/13-20), which is indeed known from all over Europe. The unanswerable question, *What said Óðinn in the ear of Baldr?* with which the contest ends is asked, in a different form, by the disguised Óðinn in *Vafþrúðnismál*; but it is not a riddle.

A glance at the list of answers to the *Heiðreks Gátur* reveals the curious fact that the great majority are taken from the natural world; very few from the artefacts of men (contrast the Exeter Book collection in Old English,

or other more modern riddle-collections). There is no flavour or suggestion in the Old Norse riddles of anything that is specifically foreign, either. Finnur Jónsson deduced from the absence of any martial artefacts that they were composed in the long period of peace in Iceland between the middle of the eleventh century and the end of the twelfth, and associated them with the great learned and scholarly activity of the Icelanders in the twelfth century; but such deductions are scarcely justified by the evidence, and in any case there is no reason to ascribe the riddles to specifically learned activity.

A third of the *Hervarar Saga's* peculiar claims to fame lies in the *Hervararkviða* (commonly called the *Waking of Angantýr*), which forms part of the *Sámsey* history in the saga, with an air and tone far removed from that of the *Battle of the Goths and the Huns* with which the *sága* ends. The tale of the Battle of *Sámsey* and its aftermath is known from other works: in two forms from the Danish History of Saxo Grammaticus, and again from the *Örvar-Odds Saga* (which last contains a longer version of *Hjálmar's Death-Song* than that found in the *Hervarar Saga*). There has been much debate on the question whether the motive of rivalry for the hand of Ingibjörg originally belonged to the story of the death of the berserks on *Sámsey*, but the matter remains uncertain. In *Örvar-Odds Saga* the rivalry is absent; in one of Saxo's forms of the tale it is present, in the other it is not; while *Hjálmar's Death-Song* does not explicitly refer to it. Some have seen in the tale as told in the *Hervarar Saga* a later elaboration of a simpler form which Saxo knew; but the simplicity of Saxo's account may well itself be due to a simplification.

Many have supposed that the *Hervararkviða* originated in a conscious adoption of certain features of the *Battle*

of the Goths and the Huns, and a connection with Angantýr the berserk and the battle on Sámsey; on this view Hervör Heiðrekr's daughter was the literary progenitor of Hervör the daughter of Angantýr. It certainly seems more than likely that a primary point of fusion in the growth of the *Hervarar Saga* was the connection of two originally distinct Angantýrs: the *Incgenþeow* of *Widsith*, and the viking who was slain on Sámsey. However this may be, the unknown poet of the *Hervararkviða* filled with great power his theme of the king of the dead viking in his burial-mound.

There are other elements in this many-faceted work which can be no more than touched on here, such as the curious likeness between what is told of King Heiðrekr and what is told of Geirröðr in the prose of *Grimnismál*; or the story of the good counsels of Höfundr to his son, and the results of his breaking them. This is a version of an extremely widespread story, here attached to the Reiðgothic king. It has undergone some transformation through its incorporation in the saga, and the essential point of the story, that the central figure breaks the counsels in order to test their value, is somewhat obscured.

What is clear and demonstrable is that King Heiðrekr is a composite figure of many origins. One element in his person is the father of the contending brothers: this, no doubt, is where his name comes from (witness the lines of *Widsith*). It is probable that his death "beneath the Carpathians" is founded on a very ancient tradition. In the deeds of his life several layers can be detected — the Good Counsels and the episode in Saxland being perhaps among the latest. But whether we should conceive of a slow accretion of common legendary motives to the original *Heiðrekr*, or whether we should think

rather of a more conscious, "literary" and deliberate attachment to his name of motives borrowed from other stories, is a question scarcely to be answered.

The manuscripts of this saga are very numerous, but only six of them are of any value in establishing the text. These six manuscripts, however, represent three strikingly different forms of the saga, commonly referred to as the R, H and U versions.

The R-version is preserved in the vellum Gl.kgl.sml. 2845, 4to, of the Royal Library in Copenhagen, written early in the fifteenth century. There is a large lacuna in this manuscript where one leaf has been lost, covering pp. 21/19 to 24/11 of the present text, and the end of the saga from approximately 56/22 has also been lost.

The H-version is found in the *Hauksbók*, AM 544, 4to, in which the text of the *Hervarar Saga* is in the hand of Haukr Erlendsson himself (died 1334). The end of the saga (from the answer to the second riddle, approximately 38/17) has been lost from this manuscript. There are, however, two paper manuscripts of the seventeenth century, AM 281, 4to (h1) and AM 597b, 4to (h2), both now in the University Library, Copenhagen, which contain the riddle episode of the *Hervarar Saga*. These paper manuscripts can be shewn to be indirect copies of the *Hauksbók*, and we thus possess version H as far as the end of the riddle match (p. 50 of the present text).

The U-version is preserved in manuscript U (R:715 of the University Library, Uppsala), a small paper manuscript, ill-written and extremely corrupt, of the mid-seventeenth century. A part of this version is found also in AM 203 fol. of the University Library, Copenhagen. This manuscript contains a collection of Heroic Sagas and was written by Síra Jón Erlendsson of Villingaholt (died 1672). Jón Erlendsson evidently

had several manuscripts of the saga before him, one of them of the R-type, another possibly the *Hauksbók* itself, and a third a manuscript descending from the original of U. He followed this last manuscript at the beginning (to the passage corresponding to 2/13 of the present edition) and at the end of the saga (55/20 to the end), and in these passages 203 has independent value.

The present text is based upon R so far as it goes. The first lacuna is made up from H, and from the point where R finally breaks off, U is followed, although some readings are adopted from 203.

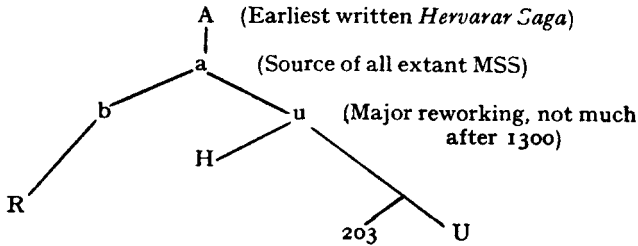
Of the three versions of the saga, R must in general stand nearer to the earliest written *Hervarar Saga* than either H or U. In several cases where H and U differ from R it can be seen, not only that they have altered an earlier form, but even why they have done so. In other cases, however, it is less easy to decide which version is altered, though there are no important passages where R's unoriginality can be actually demonstrated.

In relation to R, U shews sweeping alterations, changes both in structure and in detail, and there can be no doubt that it represents an entirely *reworked* version of the saga. Most of these alterations seem to have been made from inferences derived from the saga itself, but new material has come in from other sources which cannot now be clearly defined.

Throughout its length H stands in general far closer to U than to R, so that it would be truer to speak of two major redactions, R and UH, than of three. There can be no doubt that U and H go back to a common written original, though the matter is complicated by the fact that H (or possibly its exemplar) was combining two accounts that were in places mutually exclusive. Wherever the use of this secondary source is demonstrable, it seems to shew close affinity with the R-text.

H is frequently extremely maladroit in its use of these two sources, and cuts down the stories in a negligent way, as if the scribe were in haste.

A cursory comparison of certain passages in U and R is sufficient to show that the two must descend from a common written original. The apparent pedigree of the saga can be represented thus:



The *Hervarar Saga* (or its verses alone) has been many times edited since it was first printed in the edition of O. Verelius (Uppsala 1672). The text, based on various manuscripts or combinations of manuscripts, had appeared four more times by 1850; in the edition of Sophus Bugge (*Norröne Skrifter af sagnhistorisk Indhold*, 1873, pp. 201-370), a notable advance in the textual criticism of the saga was made, and this edition remained in use as a standard text for many years. Further clarification of the manuscript relationship was achieved in *Eddica Minora* (ed. A. Heusler and W. Ranisch, 1903). In a series of articles published between 1914 and 1923 (*Modern Philology* vols. XI, XVIII, XXI) A. L. Andrews proposed the independence of the U-version from both H and R. In 1924 appeared the edition of Jón Helgason (*Samfund til Udgivelse af gammel nordisk Litteratur* 48), in which the text of R is given diplomatically above the

text of H in normalised spelling, while U is edited diplomatically with full variants from 203's U-portions. Further details of editions and of works on the *Hervarar Saga* will be found in the bibliographies of Halldór Hermannsson published in *Islandica* V (1912) and XXVI (1937).

Oxford,
January, 1956.

CHRISTOPHER TOLKIEN.

1. Frá Arngrími ok sonum hans.



IGRLAMI hét konungr, er réð fyrir Garðaríki. Hans dóttir var Eyfura, er allra meyja var friðust. Þessi konungr hafði eignazt sverð þat af dvergum, er Tyrfingr hét ok allra var þítrast, ok hvert sinn, er því var brugðit, þá lýsti af svá sem af sólargeisla. Aldri mátti hann svá hafa beran, at eigi yrði hann manns bani, ok með vörmu blóði skyldi hann jafnan slíðra. En ekki var þat kvíkt, hvárki menn né kvíkvendi, er lifa mætti til annars dags, ef sár fekk af honum, hvárt sem var meira eða minna. Aldri hafði hann brugðizt í höggi eða staðar numit, fyrr en hann kom í jörð, ok sá maðr, er hann bar í orrostu, mundi sigr fá, ef honum var vegit. Þetta sverð er frægt í öllum fornsögum.

Maðr hét Arngrímr; hann var víkingr ágætr. Hann sótti austr í Garðaríki ok dvaldist um hríð með Sigr-lama konungi ok gerðist forstjóri fyrir liði hans, bæði lands at gæta ok þegna, því at konungr var nú gamall.

Arngrímr gerðist nú svá mikill höfðingi, at konungr gifti honum dóttur sína ok setti hann mestan mann í ríki sínu. Hann gaf honum þá sverðit Tyrfing. Konungr settist þá um kyrrt, ok er ekki frá honum sagt fleira.

Arngrímr fór með konu sinni, Eyfuru, norðr til ætt-

leifða sinna ok nam staðar í ey þeiri, er Bólmr hét. Þau áttu tólf sonu. Inn ellsti ok inn ágætasti hét Angantýr, annarr Hjörvarðr, þriði Hervarðr, fjórði Hrani ok Haddingjar tveir; eigi eru nefndir fleiri. Allir váru þeir berskir, svá sterkir ok miklir kappar, at aldri vildu þeir fleiri fara í hernað en tólf, ok kómu þeir aldri svá til orrostu, at eigi hefði þeir sigr. Af þessu urðu þeir ágætir um öll lönd, ok engi konungr var sá, er eigi gæfi þeim þat, er þeir vildu hafa.

2. Heitstrenging Hjörvarðs.

Þat var tíðenda eitthvert sinn jólaaftan, at menn skyldu heit strengja at bragarfulli, sem siðr er til. Þá strengdu heit Arngríms synir. Hjörvarðr strengdi þess heit, at hann skyldi eiga dóttur Ingjalds Sviakonungs, þá mey, er fræg var um öll lönd at fegrð ok atgervi, eða enga konu ella.

Þat sama vár gera þeir bræðr ferð sína tólf ok koma til Uppsala ok ganga fyrir konungs borð, ok þar sat dóttir hans hjá honum. Þá segir Hjörvarðr erendi sitt konungi ok heitstrenging, en allir hlýddu, þeir er inni váru. Hjörvarðr biðr konung segja skjótt, hvert erendi hann skal þangat eiga. Konungr hugsar þetta mál ok veit, hversu miklir þeir bræðr váru fyrir sér ok af ágætu kyni komnir.

Í því bili stígr fram yfir konungs borðit sá maðr, er hét Hjálmarr inn hugumstóri, ok mælti til konungs:

„Herra konungr, minnizt þér nú, hvé mikinn sóma ek hefi yðr veitt, síðan er ek kom í þetta land, ok hversu margar orrostur ek átta at vinna ríki undir yðr, ok hefi ek yðr látit heimila mína þjónustu. Nú bið ek yðr, at þér veitið mér til sæmdar ok gefið mér dóttur yðra, er minn hugr hefir jafnan á leikit. Ok er þat makligra, at þér veitið mér þessa bæn heldr en berserkjunum, þeim er illt eitt hafa gert bæði í yðru ríki ok margra annarra konunga.“

Nú hugsar konungr hálfu meir ok þykkir nú þetta mikit vandamál, er þessir tveir höfðingjar keppast svá mjök um dóttur hans.

Konungr segir á þessa leið: Hvárrtveggi sjá er svá mikill maðr ok vel ættborinn, at hvárigum vill hann synja mægða, ok biðr hana kjósa, hvárn hún vill eiga. Hún segir svá, at þat er jafnt, ef faðir hennar vill gifta hana, þá vill hún þann eiga, er henni er kunnr at góðu, en eigi hinn, er hún hefir sögur einar frá ok allar illar sem frá Arngríms sonum.

Hjörvarðr býðr Hjálmari á hólmi suðr í Sámsey ok biðr hann verða hvers manns níðing, ef hann gengr fyrr at eiga frúna en þetta einvígi er reynt. Hjálmarr kveðr sik ekki skulu dvelja. Fara nú Arngríms synir heim ok segja feðr sínum sitt erendi, en Arngrímr kveðst aldri fyrr hafa óttazt um ferð þeira.

Þessu næst fara þeir bræðr til Bjarmars jarls, ok gerir hann í móti þeim veizlu mikla. Ok nú vill Angantýr fá dóttur jarls, er Sváfa hét, ok var nú drukkit brúðlaup þeira.

Ok nú segir Angantýr jarli draum sinn: Honum þótti þeir bræðr staddir í Sámsey, ok fundu þar fugla marga ok drápu alla. Þá sneru þeir annan veg á eyna, ok flugu í móti þeim ernir tveir, ok þóttist hann ganga í móti öðrum, ok áttu þeir hart viðskipti, ok settust niðr báðir, áðr létti. En annarr örninn átti við bræðr hans ellifu, ok þótti honum örninn efrī verða.

Jarl segir, at þann draum þurfti ekki at ráða ok þar væri honum sýnt fall ríkra manna.

3. Bardagi í Sámsey.

En er þeir bræðr koma heim, búast þeir til hólmsstefnu, ok leiðir faðir þeira þá til skips ok gaf þá sverðit Tyrfring Angantý. „Hygg ek,“ segir hann, „at nú muni þörf vera góðra vápna.“ Hann biðr þá nú vel fara; eftir þat skiljast þeir.

Ok er þeir bræðr koma í Sámsey, sjá þeir, hvar tvau skip liggja í höfn þeiri, er Munarvágr hét. Þau skip hétu askar. Þeir þóttust vita, at Hjálmarr mundi þessi skip eiga ok Oddr inn víðförli, er kallaðr var Örvar-Oddr. Þá brugðu Arngríms synir sverðum ok bitu í skjaldarrendr, ok kom á þá berserksgangr. Þeir gengu þá sex út á hvárn askinn. En þar vátu svá góðir drengir innan borðs, at allir tóku sín vápn, ok engi flýði ór sínu rúmi, ok engi mælti æðruorð. En berserkirnir gengu með öðru borði fram, en öðru aftr ok drápu þá alla. Síðan gengu þeir á land upp grenjandi.

Hjálmar ok Oddr höfðu gengit upp á eyna at vita, ef berserkirnir væri komnir. Ok er þeir gengu ór skóginum til skipa sinna, þá gengu berserkir út af skipum þeira með blóðgum vápnum ok brugðnum sverðum, ok var þá genginn af þeim berserksgangrinn. En þá verða þeir máttminni en þess á milli sem eftir nokkurs kyns sóttir. Þá kvað Oddr:

„Þá var mér ótti
einu sinni,
er þeir grenjandi
gengu af öskum
(ok emjandi
í ey stigu)
tírarlausir,
váru tólf saman.“

Þá mælti Hjálmar til Odds: „Sér þú nú, at fallnir eru menn okkrir allir, ok sýnist mér nú líkast, at vér munum allir Óðin gista í kveld í Valhöllu.“

Ok þat eitt segja menn, at Hjálmar hafi mælt æðruorð.

Oddr svarar: „Þat mundi mitt ráð vera, at vit flýðim undan á skóg, ok munum vit ekki mega tveir berjast við þá tólf, er drepit hafa tólf ina fræknustu menn, er váru í Svíaríki.“

Þá mælti Hjálmar: „Flýjum vit aldri undan óvinum okkrum ok þolum heldr vörn þeira; fara vil ek at berjast við berserki.“

Oddr svaraði: „En ek nenni eigi at gista Óðin í kveld, ok skulu þessir allir dauðir berserkir, áðr kveld sé, en vit tveir lifa.“

Þetta viðræði þeira sanna þessar vísur, er Hjálmar kvað:

„Fara halir hraustir
af herskipum,
tólf menn saman
tírarlausir;
vit munum í aftan
Óðin gista
tveir fóstbræðr,
en þeir tólf lifa.“

Oddr segir:

„Því mun orði
andsvör veita:
Þeir munu í aftan
Óðin gista
tólf berserkir,
en vit tveir lifa.“

Þeir Hjálmar sá, at Angantýr hafði Tyrfing í hendi, því at lýsti af sem sólargeisla.

Hjálmar mælti: „Hvárt viltu eiga við Angantý einn eða við bræðr hans ellifu?“

Oddr segir: „Ek vil þerjast við Angantý. Hann mun gefa stór högg með Tyrfini, en ek trúi betr skyrtu minni en brynju þinni til hlífðar.“

Hjálmar mælti: „Hvar kómum vit þess til orrostu, at þú gengir fram fyrir mik? Því viltu þerjast við Angantý, at þér þykkir þat meira þrekvirki. Nú em ek höfuðsmaðr þessar hólmgöngu; hét ek öðru konungsdóttur í Svíþjóðu en láta þik eða annan ganga í þetta einvígi fyrir mik, ok skal ek þerjast við Angantý,“ — ok brá þá sverðinu ok gekk fram í móti Angantý, ok vísaði hvárr öðrum til Valhallar. Snúast þeir í móti, Hjálmar ok Angantýr, ok láta skammt stórra höggva á milli.

Oddr kallar á berserki ok kvað:

„Einn skal við einn
eiga, nema sé deigr,
hvatra drengja,
eða hugr bili.“

Þá gekk fram Hjörvarðr, ok áttust þeir Oddr við hart vápnaskipti. En silkiskyrta Odds var svá traust, at ekki vápn festi á, en hann hafði sverð svá gott, at svá beit brynju sem klæði. Ok fá högg hafði hann veitt Hjörvarði, áðr hann fell dauðr. Þá gekk til Hervarðr ok fór sömu leið, þá Hrani, þá hvern at öðrum, en Oddr veitti þeim svá harða atsókn, at alla felldi hann þá ellefu bræðr. En frá leik þeira Hjálmars er þat at segja, at Hjálmar fekk sextán sár, en Angantýr fell dauðr.

Oddr gekk þar til, er Hjálmar var, ok kvað:

„Hvat er þér, Hjálmarr?
Hefir þú lit brugðit.
Þik kveð ek mæða
margar undir;
hjálmr er þinn höggvinn,
en á hlið brynja,
nú kveð ek fjörvi
of farit þínu.“

Hjálmarr kvað:

„Sár hefi ek sextán,
slitna brynju,
svart er mér fyr sjónum,
sék-a ek ganga;
hneit mér við hjarta
hjörr Angantýs,
hvass blóðrefill,
herðr í eitri.“

Ok enn kvað hann:

„Áttak at fullu
fimm tún saman,
en ek því aldri
unda ráði;
nú verð ek liggja
lífs andvani,
sverði undaðr,
í Sámseyju.

Drekka í höllu
húskarlar mjöð
menjum göfgir
at míns föður;
mæðir marga
mungát fira,
en mik eggja spor
í eyju þjá.

Hvarf ek frá hvítri
hlaðs beðgunni
á Agnafit
utanverðri;
saga mun sannast,
sú er hún sagði mér,
at aftr koma
eigi mundak.

Drag þú mér af hendi
hring inn rauða,
færðu inni ungu
Ingibjörgu;
sá mun henni
hugfastr tregi,
er ek eigi kem
til Uppsala.

Hvarf ek frá fögrum
fljóða söngvi

ótrauðr gamans
 austr við Sóta;
 för skundaðak
 ok fórk í lið
 hinzta sinni
 frá hollvinum.

Hrafn flýgr austan
 af háam meidi,
 flýgr honum eftir
 örn í sinni;
 þeim gef ek erni
 efstum bráðir,
 sá mun á blóði
 bergja mínu.“

Eftir þat deyr Hjálmar. Oddr segir þessi tíðendi heim í Svíþjóð, en konungsdóttir má eigi lifa eftir hann ok ræðr sér sjálf bana.

Angantýr ok bræðr hans váru lagðir í haug í Sámsey með öllum vápnum sínum.

4. *Hervör náði sverðinu Tyrfingi.*

Dóttir Bjarmars var með barni; þat var mæR einkar fögr. Sú var vatni ausin ok nafn gefit ok kölluð Hervör. Hún fæddist upp með jarli ok var sterk sem karlar, ok þegar hún mátti sér nokkut, tamdist hún meir við skot

ok skjöld ok sverð en við sauma eða borða. Hún gerði ok oftár illt en gott, ok er henni var þat bannat, hljóp hún á skóga ok drap menn til fjár sér. Ok er jarl spyr til þessa stigamanns, fór hann þangat með liði sínu ok tók Hervöru ok hafði heim með sér, ok dvaldist hún þá heima um stund.

Þat var eitt sinn, er Hervör var úti stödd því nær, er þrælar nokkurir váru, ok gerði hún þeim illt sem öðrum.

Þá mælti í þrællinn: „Þú, Hervör, vilt illt eitt gera, ok illt er at þér ván, ok því bannar jarl öllum mönnum at segja þér þitt faðerni, at honum þykkir skömm, at þú vitir þat, því at inn versti þræll lagðist með dóttur hans, ok ertu þeira barn.“

Hervör varð við þessi orð æfar reið ok gengr þegar fyrir jarl ok kvað:

„Ák-a ek várri
vegsemd hrósa,
þótt hún Fróðmars
fengi hylli;
föður hugðumst ek
fræknan eiga,
nú er sagðr fyr mér
svína hirðir.“

Jarl kvað:

„Logit er margt at þér
lítill of efni,

frækn með firðum
 var faðir þinn taliðr;
 stendr Angantýs
 ausinn moldu
 salr í Sámsey
 sunnanverðri.“

Hún kvað:

„Nú fýsir mik,
 fóstri, at vitja
 fram genginna
 frænda minna;
 auð mundu þeir
 eiga nógan,
 þann skal ek öðlast,
 nema ek áðr förumst.

Skal skjótliga
 um skör búa
 blæju lini,
 áðr braut fari;
 mikit býr í því,
 er á morgin skal
 skera bæði mér
 skyrtu ok ólpu.“

Síðan mælti Hervör við móður sína ok kvað:

„Bú þú mik at öllu
 sem þú bezt kunnir,

sannfróð kona,
 sem þú son mundir;
 satt eitt mun mér
 í svefni bera,
 fæ ek ekki hér
 yndi it næsta.“

Síðan bjóst hún í brott ein saman ok tók sér karlmanns gervi ok vápn ok sótti þar til, er víkingar nokkurir váru, ok fór með þeim um hrið ok nefndist Hervarðr.

Litlu síðar tók þessi Hervarðr forræði liðsins, ok er þeir kómu til Sámseyjar, þá beiddist Hervarðr at fara upp á eyna ok sagði, at þar mundi vera féván í haugi. En allir liðsmenn mæla í móti ok segja, at svá miklar meinvættir gangi þar öll dægr, at þar er verra um daga en víða um nætr annars staðar. Þat fæst um síðir, at kastat var akkerum, en Hervarðr sté í bát ok reri til lands ok lendi í Munarvági í þann tíma, er sól settist, ok hitti þar mann þann, er hjörð helt.

Hann kvað:

„Hverr er ýta
 í ey kominn?
 Gakk þú sýsliga
 gistingar til.“

„Munk-a ek ganga
 gistingar til,
 þvít ek engi kann
 eyjarskeggja;

segðu elligar,
áðr vit skiljum:
Hvar eru Hjörvarðs
haugar kenndir?“

Hann kvað:

„Spyrj-at-tu at því,
spakr ertu eigi,
vinr víkinga,
ertu vanfarinn;
förum frálíga,
sem okkr fætr toga;
allt er úti
ámátt firum.“

Hún kvað:

„Hirðum eigi at fælast
við fnösun slíka,
þótt um alla ey
eldar brenni;
látum okkr eigi
lítit hræða
rekka slíka,
ræðumst fleira við.“

Hann kvað:

„Heimskr þykki mér,
sá er heðan ferr,

maðr einn saman
myrkvar grímur;
hyrr er á sveimun,
haugar opnast,
brenn fold ok fen,
förum harðara.“

Enda tók hann þá hlaup heim til bæjar, ok skildi þar með þeim. Nú sér hún því næst út á eyrna, hvar haugaeldrinn brenn, ok gengr hún þangat til ok hræðist ekki, þótt allir haugar væri á götu hennar. Hún óð fram í þessa elda sem í myrkva, þar til er hún kom at haugi berserkjanna.

Þá kvað hún:

„Vaki þú, Angantýr,
vekr þik Hervör,
eingadóttir
ykkur Sváfu;
seldu ór haugi
hvassan mæki,
þann er Sigrlama
slógu dvergar.

Hervarðr, Hjörvarðr,
Hrani, Angantýr,
vek ek yðr alla
und viðar rótum

hjálmi ok með brynju,
 hvössu sverði,
 rönd ok með reiði,
 roðnum geiri.

Mjök eru orðnir
 Arngríms synir
 megir meingjarnir
 at moldarauka,
 er engi gerir
 sona Eyfuru
 við mik mæla
 í Munarvági.

Hervarðr, Hjörvarðr,
 Hrani, Angantýr,
 svá sé yðr öllum
 innan rifja
 sem þér í maura
 mornið haugi,
 nema sverð selið,
 þat er sló Dvalinn;
 samir eigi draugum
 dýrt vápn bera.“

Þá kvað Angantýr:

„Hervör dóttir,
 hvat kallar svá,

full feiknstafa?
Ferr þú þér at illu;
æf ertu orðin
ok örviti,
vill hyggjandi,
vekr upp dauða menn.

Gróf-at mik faðir
né frændr aðrir;
þeir höfðu Tyrfing
tveir, er lifðu,
varð þó eigandi
einn um síðir.“

Hún kvað:

„Segir þú eigi satt,
svá láti áss þik
heilan í haugi sitja,
sem þú hafir eigi
Tyrfing með þér;
trauðr ertu
arf at veita
eingabarni.“

Þá opnaðist haugrinn, ok var sem eldr ok logi væri
allr haugrinn. Þá kvað Angantýr:

„Hnigin er helgrind,
haugar opnast

allr er í eldi
eybarmr at sjá;
atalt er úti
um at lítast,
skyntu, mæ, ef þú mátt,
til skipa þinna.“

Hún svarar:

„Brennið eigi svá
bál á nóttum,
at ek við elda
yðra hræðumst;
skelfr eigi meyju
muntún hugar,
þótt hún draug sjái
fyr durum standa.“

Þá kvað Angantýr:

„Segi ek þér, Hervör,
hlýð þú til enn,
vísa dóttir,
þat er verða mun:
Sjá mun Tyrfingr,
ef þú trúa mættir,
ætt þinni, mæ,
allri spilla.

Muntu son geta,
þann er síðan mun
Tyrfing hafa
ok trúa magni;
þann munu Heiðrek
heita lýðar,
sá mun ríkstr alinn
und röðuls tjaldi.“

Þá kvað Hervör:

„Maðr þóttumst ek
mennskr til þessa,
áðr ek sali yðra
sækja hafðak;
seldu mér ór haugi
þann, er hatar brynjur,
hlífum hættan
Hjálmars bana.“

Þá kvað Angantýr:

„Liggr mér und herðum
Hjálmars bani,
allr er hann utan
eldi sveipinn;
mey veit ek enga
fyr mold ofan,
at hjör þann þori
í hönd bera.“

Hervör kvað:

„Ek mun hirða
ok í hönd nema
hvassan mæki,
ef ek hafa mættak;
uggi ek eigi
eld brennanda,
þegar loga lægir,
er ek lít yfir.“

Þá kvað Angantýr:

„Heimsk ertu, Hervör,
hugar eigandi,
er þú at augum
í eld hrapar;
heldr vil ek selja þér
sverð ór haugi,
mær in unga,
mák þér eigi synja.“

Hervör kvað:

„Vel gerðir þú,
víkinga niðr,
er þú seldir mér
sverð ór haugi;
betr þykkjumst nú,
bragningr, hafa

en ek Noregi
næðak öllum.“

Angantýr kvað:

„Veizt eigi þú,
vesöl ertu máls,
feiknfull kona,
hví þú fagna skalt;
sjá mun Tyrfingr,
ef þú trúa mættir,
ætt þinni, mær,
allri spilla.“

Hún segir:

„Ek mun ganga
til gjálfrmara,
nú er hilmis mær
í hugum góðum;
litt rækik þat,
lofðunga niðr,
hvé synir mínir
síðan deila.“

Hann kvað:

„Þú skalt eiga
ok una lengi,

hafðu á huldu
 Hjálmars bana;
 tak-at-tu á eggjum,
 eitri er í báðum,
 sá er manns mjötuðr
 meini verri.

Far vel, dóttir,
 fljótt gæfak þér
 tólf manna fjör,
 ef þú trúa mættir,
 afl ok eljun,
 allt it góða,
 þat er synir Arngríms
 at sik leifðu.“

Hún kvað:

„Búi þér allir,
 brott fýsir mik,
 heilir í haugi,
 heðan vil ek skjótla;
 helzt þóttumst nú
 heima í millum,
 er mik umhverfis
 eldar brunnu.“

Síðan gekk hún til skipa. Ok er lýsti, sá hún, at skipin váru brottu; höfðu víkingar hræðzt dunur ok elda í

eynni. Fær hún sér far þaðan, ok er ekki getit um hennar ferð, fyrr en hún kemr á Glasisvöllu til Guðmundar, ok var hún þar um vetrinn ok nefndist enn Hervarðr.

5. Frá Angantý ok Heiðreki bræðrum.

Einn dag, er Guðmundr lék skáktafl ok hans tafl var mjök svá farit, þá spurði hann, ef nokkurr kynni honum ráð til at leggja. Þá gekk til Hervarðr ok lagði litla stund til, áðr Guðmundar var vænna. Þá tók maðr upp Tyrfing ok brá; þat sá Hervarðr ok þreif af honum sverðit ok drap hann ok gekk út síðan. Menn vildu hlaupa eftir honum.

Þá mælti Guðmundr: „Verið kvirrir, ekki mun svá mikil hefnd í manningum sem þér ætlið, því at þér vitið ekki, hverr hann er; mun þessi kvenmaðr yðr dýrkeyptr, áðr þér fáið hans líf.“

Síðan var Hervör langa stund í hernaði ok varð mjök sigrsæl. Ok er henni leiddist þat, fór hún heim til jarls, móðurföður síns; fór hún þá fram sem aðrar meyjar, at vandist við borða ok hannyrðir.

Þetta spyr Höfundr, sonr Guðmundar, ok ferr hann ok biðr Hervarar ok fær ok flytr heim. Höfundr var manna vitrastr ok svá réttðæmr, at hann hallaði aldri réttum dómi, hvárt sem í hlut áttu innlenzkir eða útlenzkir, ok af hans nafni skyldi sá höfundr heita í hverju ríki, er mál manna dæmdi.

Þau Hervör áttu tvá syni. Hét annarr Angantýr, en

annarr Heiðrekr. Báðir váru þeir miklir menn ok sterkir, vitrir ok vænir. Angantýr var líkr feðr sínum at skaplyndi ok vildi hverjum manni gott. Höfundr unni honum mikit ok þar með öll alþýða. Ok svá margt gott sem hann gerði, þá gerði Heiðrekr enn fleira illt. Hervör unni honum mikit. Fóstri Heiðreks hét Gizurr.

Ok einn tíma, er Höfundr gerði veizlu, var öllum höfðingjum til boðit í hans ríki utan Heiðreki. Honum líkaði þat illa ok fór allt at einu ok kveðst skyldu gera þeim nokkut illt. Ok er hann kom í höllina, stóð Angantýr upp móti honum ok bað hann sitja hjá sér. Heiðrekr var ekki kátr ok sat lengi við drykkju um kveldit. En er Angantýr, bróðir hans, gekk út, þá talaði Heiðrekr við þá menn, er honum váru næstir, ok kom hann svá sinni ræðu, at þeir urðu rangsáttir, ok mælti hvárr illt við annan. Þá kom Angantýr aftr ok bað þá þegja. Ok enn í annat sinn, er Angantýr var út genginn, þá minnti Heiðrekr þá á, hvat þeir höfðu við mælt, ok kom þá svá, at annarr sló annan með hnefa. Þá kom Angantýr til ok bað þá sátta vera til morgins. Enn þriðja sinn, er Angantýr gekk í brott, þá spurði Heiðrekr þann, er höggit hafði fengit, hvárt hann þyrði eigi at hefna sín. Svá kom hann þá sinni fortölu, at inn lostni hljóp upp ok drap sessunaut sinn, ok þá kom Angantýr at. En er Höfundr varð þessa varr, bað hann Heiðrek burt ganga ok gera eigi fleira illt í þat sinn.

Síðan gekk Heiðrekr út ok Angantýr, bróðir hans, ok í garðinn ok skildust þar. Þá er Heiðrekr hafði litla hríð gengit frá bænum, þá hugsaði hann, at hann hafði þar

of lítit illt gert, snýr þá aftr til hallarinnar ok tók upp stein einn mikinn ok kastaði þangat, sem hann heyrði menn nokkura talast við í myrkrinu. Hann fann, at steinninn mundi eigi manninn misst hafa, ok gekk til ok fann mann dauðan ok kenndi Angantý, bróður sinn.

Heiðrekr gekk þá í höllina fyrir föður sinn ok segir honum þetta. Höfundr kveðr hann skulu verða í brottu ok koma aldri honum í augsyn ok kvað hitt makligra, at hann væri drepinn eða hengdr. Þá mælti Hervör drottning ok segir, at Heiðrekr hefir illa til gert, enda er mikil hefndin, ef hann skal aldri koma í ríki föður síns ok fara svá eignalauss í brott. En orð Höfundar stóðust svá mikils, at þat gekk fram, sem hann dæmdi, ok engi var svá djarfr, at móti þyrði at mæla eða Heiðreki friðar at biðja. Drottning bað þá Höfund ráða honum nokkur heilræði at skilnaði þeira.

Höfundr kveðst fá ráð mundu honum kenna ok kveðst hyggja, at honum mundi illa í hald koma. „En þó, er þú biðr þessa, drottning, þat ræð ek honum it fyrsta ráð, at hann hjálpi aldri þeim manni, er drepit hefir lánardrottin sinn. Þat ræð ek honum annat, at hann gefi þeim manni aldri friun, er myrðan hefir féлага sinn; þat it þriðja, at hann láti eigi oft konu sína vitja frænda sinna, þótt hún beiði þess; þat it fjórða, at hann sé eigi síð úti staddr hjá frillu sinni; þat it fimmta, at hann ríði eigi inum bezta hesti sínum, ef hann þarf mjök at skynda; þat it sétta, at hann fóstri aldri göfugra manns barn en hann er sjálfr. En meiri ván þykkir mér, at þú munir þetta eigi hafa.“

Heiðrekr sagði, at hann hefði við illan hug ráðit, ok kvað sér mundu óskylt at hafa.

Gengr þá Heiðrekr út ór höllinni. Móðir hans stendr þá upp ok gengr út með honum ok fylgir honum ór garðinum ok mælti: „Nú hefir þú svá fyrir þér búit, sonr minn, at þú munt ekki aftr ætla; þá hefi ek lítil föng á at hjálpa þér. Mörk gulls er hér ok eitt sverð, er ek vil gefa þér, en þat heitir Tyrfingr ok hefir átt Angantýr berserkr. móðurfaðir þinn. Engi maðr er svá ófróðr, at eigi hafi heyrt hans getit. Ok ef þú kemr þar, er menn skiptast höggum, láttu þér hugkvæmt vera, hversu Tyrfingr hefir oft sigrsæll verit.“

Nú biðr hún hann vel fara, ok skiljast síðan.

6. *Heiðrekr felk staðfestu í Reiðgotalandi.*

En er Heiðrekr hefir skamma hríð farit, þá hittir hann menn nokkura ok einn bundinn. Spyrjast þeir tíðenda, ok spyr Heiðrekr, hvat þessi maðr hefði gert, er svá var við búit. Þeir segja, at hann hefir svikit lánardrottin sinn. Heiðrekr spyr, ef þeir vili taka fé fyrir hann, en þeir játa því. Hann fær þeim hálfu mörk gulls, en þeir láta hann lausan.

Sá býðr Heiðreki sína þjónustu, en hann segir: „Hví muntu mér heldr trúr, ókunnum manni, en þú sveikt lánardrottin þinn, ok far þú brott frá mér.“

Litlu síðar hittir Heiðrekr enn nokkura menn ok einn bundinn. Hann spyr, hvat sá hefir rangt gert. Þeir segja

hann hafa myrðan féлага sinn. Hann spyr, ef þeir vildi fé fyrir hann. Þeir játa því. Hann gaf þeim aðra hálfu mörk gulls. Sá býðr Heiðreki sína þjónustu, en hann neitar.

Síðan ferr Heiðrekr langar leiðar ok kemr þar, er hét Reiðgotaland. Þar réð fyrir konungr sá, er Haraldr hét, gamall mjök, ok hafði átt mikit ríki til forráða. Hann átti engan son. En með því minnkaðist hans ríki, at jarlar nokkurir fóru á hendr honum með herr, en hann hafði barizt við þá ok fengit jafnan ósigr. En nú höfðu þeir sættzt með því móti, at konungr galt þeim skatt á hverjum tólf mánuðum. Heiðrekr nam þar staðar ok dvaldist með konungi um vetrinn.

Svá bar at eitt sinn, at til konungs kom mikit lausafé. Þá spyr Heiðrekr, hvárt þat væri skattar konungs.

Konungr segir, at þat veit annan veg við: „Skal ek þetta fé gjalda í skatt.“

Heiðrekr segir, at þat væri ósæmiligt, at konungr sá, er svá hefði haft mikit ríki, gyldi skatt vándum jörlum; væri meira snjallræði at halda í orrostu í mót þeim. Konungr segir, at hann hefði þess freistat ok farit ósigr.

Heiðrekr mælti: „Svá munda ek yðr mega helzt launa gott yfirlæti at vera höfuðsmaðr þessar farar, ok þat hugða ek, ef ek hefða liðskost, at mér mundi ekki mikit þykkja at berjast einn við tignari menn en þessir eru.“

Konungr segir: „Ek mun fá þér liðskost, ef þú vilt berjast við jarla, ok mun þat vera þín gæfuför, ef þú ferr góða för; mest ván ok, at þú finnr sjálfan þik fyrir, ef þú mælir þér dul.“

Eftir þat lætr konungr safna her miklum, ok var þat lið búit til herferðar. Þar var Heiðrekr höfðingi fyrir liðinu, fóru síðan á hendr jörlum þessum, herja þegar ok ræna, er þeir koma í ríki þeira. En er jarlar spyrja þetta, þá fóru þeir í mót þeim með mikinn her, ok er þeir finnast, þá varð orrosta mikil. Var Heiðrekr þá í öndverðri fylking ok hafði Tyrfing í hægri hendi, en við því sverði stóð ekki, hvárki hjálmr né brynja, ok drap hann þá alla, er honum váru næstir. Ok þá hljóp hann fram ór fylkingu ok hjó til beggja handa, ok svá fór hann langt í herinn, at hann drap báða jarla, ok síðan flýði sumt lið, en mestr hluti var drepinn. Heiðrekr fór þá yfir ríkit ok skattaði allt landit undir Harald konung, sem fyrr hafði verit, ferr heim við svá búit með ógrynni fjár ok mikinn sigr. Haraldr konungr lætr þá ganga í mót honum með mikilli sæmd ok býðr honum með sér at vera ok hafa svá mikit ríki sem hann beiðist sjálfr.

Þá bað Heiðrekr dóttur Haralds konungs, er Helga hét, ok hún var honum gift. Tók þá Heiðrekr til forráða hálftr ríki Haralds konungs. Heiðrekr gat son við konu sinni. Sá hét Angantýr. Haraldr konungr gat son í elli sinni, ok er sá ekki nefndr.

7. *Heiðrekr náði öllu ríkinu.*

Í þann tíma kom hallæri mikit á Reiðgotaland, svá at til landauðnar þótti horfa. Þá váru gervir hlutir af vísendamönnum ok felldr blótspánn til, en svá gekk frétt,

at aldri mundi ár koma fyrr á Reiðgotaland en þeim sveini væri blótat, er æðstr væri á landinu. Haraldr konungr segir, at sonr Heiðreks væri æðstr, en Heiðrekr segir, at sonr Haralds konungs væri æðstr. En ór þessu mátti engi leysa fyrr en þangat væri farit, er allar órlausnir váru trúar, til Höfundar konungs. Heiðrekr er inn fyrsti maðr til þessar ferðar tekinn ok margir aðrir ágætir menn. Sem Heiðrekr kom á fund föður síns, þá var honum þar vel fagnat. Hann sagði öll erendi sín föður sínum ok beiðir dóms af honum. En Höfundr segir svá, at Heiðreks sonr var ágætastr á því landi.

Heiðrekr segir: „Svá lízt mér sem þú dæmir minn son til dráps, eða hvat dæmir þú mér þá fyrir sonarskaða minn?“

Þá mælti Höfundr konungr: „Þú skalt beiðast, at inn fjórði hverr maðr sé á þínu valdi, sá er við blótit er staddr, ella muntu son þinn eigi láta til blóts. Mun þá eigi þurfa at kenna þér ráð síðan, hvat þú skalt at hafast.“

Nú er Heiðrekr kom heim í Reiðgotaland, þá var þings kvatt. Heiðrekr tekr svá til orðs: „Þat var atkvæði Höfundar konungs, föður míns, at minn sonr sé ágætastr á þessu landi, ok er hann til blóts kosinn. En þar í mót vil ek eiga forráð á inum fjórða hverjum manni, er kominn er til þings þessa, ok vil ek þér lofið mér þetta.“

Nú var svá gert. Síðan heimtast þeir í lið hans. Eftir þat lét hann blása saman liðinu ok setr upp merki, vettir nú atgöngu Haralds konungi, ok verðr þar mikill bardagi, ok fellr þar Haraldr konungr ok margt lið hans. Heiðrekr leggur nú undir sik allt ríki þat, er átt hafði Haraldr kon-

ungr, ok gerðist þar konungr yfir. Heiðrekr kveðst nú gjalda fyrir son sinn þetta lið allt, er drepit var, ok gaf hann nú þenna val Óðni.

Kona hans var svá reið eftir fall föður síns, at hún hengdi sik sjálf í dísarsal.

Þat var eitt sumar, at Heiðrekr konungr fór með her sinn suðr í Húnaland ok barðist við konung þann, er Humli hét, ok fekk sigr ok tók þar dóttur hans, er Sifka hét, ok hafði heim með sér. En at öðru sumri sendi hann hana heim, ok var hún þá með barni, ok var sá sveinn kallaðr Hlöðr ok var allra manna fríðastr sýnum, ok fóstraði hann Humli, móðurfaðir hans.

8. *Frá svikum drottningar.*

Á einu sumri fór Heiðrekr konungr með her sinn til Saxlands. En er Saxakonungr spyr þat, þá býðr hann honum til veizlu ok biðr hann taka af löndum sínum slíkt er hann vill, ok þat þiggr Heiðrekr konungr. Þar sá hann dóttur hans, fríða ok fagra at álitu, ok þessar meyjar biðr Heiðrekr, ok hún var honum gift. Var þá aukin veizlan, ok síðan fór hann heim með konu sína ok tók með henni ógrynni fjár. Heiðrekr konungr gerðist nú hermaðr mikill ok eykr á marga vega mjök sitt ríki. Kona hans beiðist oft at fara til föður síns, ok þat lét hann eftir henni, ok fór með henni Angantýr, stjúpsonr hennar.

Eitt sumar, er Heiðrekr konungr var í hernaði, þá

kenr hann til Saxlands í ríki mágs síns. Hann leggr skipum sínum í leynivág nokkurn ok gengr á land ok einn maðr með honum, ok koma um nótt á konungsbæinn ok venda at skemmu þeiri, er kona hans var vön at sofa í, ok urðu varðhaldsmenn ekki varir við kvámu þeira. Hann gengr í skemmuna ok sér, at maðr hvíldi hjá henni ok hafði hár fagrt á höfði. Sá maðr, er með konungi var, segir, at hann var hefnisamr um minni sakir.

Hann svarar: „Eigi mun ek þat gera nú.“

Konungr tók sveininn Angantý, er lá í annarri sæng, ok hann skar lepp mikinn ór hári þess manns, er hvíldi í faðmi konu hans, ok hafði hvárttveggja með sér, hárleppinn ok sveininn, gekk síðan til skipa sinna. Um morguninn leggr konungr í lægit, ok gengr í móti honum allt fólkit, ok var þar veizla búin. Heiðrekr lætr þá þings kveðja, ok þá váru honum sögð mikil tíðendi, at Angantýr, sonr hans, var bráðdauðr orðinn.

Heiðrekr konungr mælti: „Sýni mér líkit.“

Drottning segir þat auka mundu harm hans. Honum var þó þangat fylgt. Þar var dúkr, vafðr saman ok hundr innan í.

Heiðrekr konungr mælti: „Illa hefir sonr minn nú skipazt, ef hann er orðinn at hundi.“

Síðan lét konungr leiða sveininn á þingit ok sagði, at hann hefði reynt mikil svik at drottningu, ok tjáði allan atburð, biðr þangat stefna öllum mönnum, er sækja mætti þingit.

Ok er mjök var alþýða komin, þá mælti konungr: „Eigi er enn gullkárinn kominn.“

Þá var enn leitat, ok fannst maðr í steikara húsi ok band um höfuð. Margir undruðust, hví hann skyldi til þings, þræll einn vándr.

En er hann kom til þings, þá mælti Heiðrekr konungr: „Hér megu þér nú þann sjá, er konungsdóttir vill eiga heldr en mik.“

Hann tók nú leppinn ok bar við hárit, ok átti þat saman at fara. „En þú, konungr,“ segir Heiðrekr, „hefir oss gott gert jafnan, ok skal af því ríki þitt standa í friði fyrir oss, en dóttur þína vil ek eigi lengr eiga.“

Heiðrekr fór nú heim í ríki sitt ok sonr hans.

Á einu sumri sendir Heiðrekr konungr menn í Garðaríki þess erendis at bjóða syni Garðakonungs heim til fóstrs ok vill nú reyna at brjóta öll heilræði föður síns. Sendimenn koma á fund Garðakonungs ok segja honum erendit ok vináttumál. Garðakonungr kvað þess enga ván, at hann fengi þeim manni í hendr son sinn, er kenndr er mörgum illum hlutum.

Þá mælti drottning: „Mæl þú eigi svá, herra; heyrst hafi þér, hvé mikill maðr hann er ok sigrsæll, ok er meiri vizka at taka vel hans sóma, ella stendr eigi þitt ríki í friði.“

Konungr mælti: „Þú munt mikit á þessu vinna.“

Nú er sveinninn seldr í hendr sendimönnum, ok fara þeir heim. Heiðrekr konungr tekr vel við sveininum ok veitir honum góða uppfæðslu ok ann mikit.

Sifka Humladóttir var þá í annat sinn með konungi, en honum var þat ráðit, at hann skyldi engan hlut henni segja, þann er leyna skyldi.

9. Heiðrekr fekk dóttur Garðakonungs.

Eitt sumar sendir Garðakonungur Heiðreki orð, at hann kæmi austr þangat at þiggja veizlu ok vináttuboð at honum. Heiðrekr býst nú með miklu fjölmenni ok konungssonr með honum ok Sifka. Heiðrekr kom nú austr í Garðaríki ok tók þar ágæta veizlu.

Einn dag þessarar veizlu fóru konungar á skóg ok margt lið með þeim at beita hundum ok haukum. En er þeir höfðu lausum slegit hundunum, fara sér hverir um skóginn. Þá urðu þeir tveir saman fóstrar.

Þá mælti Heiðrekr við konungsson: „Hlýð þú boði mínu, fóstri. Hér er bær skammt í frá. Farðu þangat ok fel þik ok þigg til hring þenna. Vertu þá heim búinn, er ek læt sækja þik.“

Sveinninn kveðst ófúss þessarar ferðar, en gerði þó sem konungur beiddi. Heiðrekr kom heim um kveldit ok var ókátr ok sat skamma stund við drykkju.

En er hann kom í sæng, mælti Sifka: „Hví eru þér ókátir, herra, hvat er yðr, eru þér sjúkir, segið mér.“

Konungur segir: „Vandi er mér at segja þetta, því at þar liggir við líf mitt, ef eigi er leynt.“

Hún kveðst leyna mundu ok gerist blíð við hann ok fór eftir ástsamliga.

Þá segir hann henni: „Vit konungssonr várum staddir tveir hjá eik einni. Þá beiddist fóstri minn eplis, er ofarlíga var á trénu. Síðan brá ek Tyrfinngi, ok hjó ek ofan eplit, ok var þat fyrr gert en ek gætta til, hvat á lá, at

manns bani skyldi verða, ef brugðit væri, en vit tveir til. Síðan drap ek sveininn.“

Um daginn eftir við drykkju spyr drottning Garðakonungs Sifku, hví Heiðrekr væri svá ókátr.

Hún segir: „Ærit er til, hann hefir drepit son konungs ok þinn,“ segir síðan allan atburð.

Drottning segir: „Þat eru mikil tíðendi, ok látum eigi upp komast.“

Gekk þá drottning í burt þegar ór höllinni með harmi miklum.

Konungr finnr þetta ok kallar Sifku til sín ok mælti: „Hvat rædduzt þit drottning við, er henni fekk svá mikils?“

„Herra,“ segir hún, „mikit er til gert, Heiðrekr hefir drepit son ykkarn, ok meiri ván, at eftir vilja hans færi, ok er hann dauða verðr.“

Garðakonungr biðr taka Heiðrek ok fjötra, — „ok er nú orðit eftir því, er ek gat til.“

En Heiðrekr konungr var þar orðinn svá vinsæll, at þetta vildi engi gera. Þá stóðu upp tveir menn í höllinni ok kváðu eigi skyldu þar við nema, ok lögðu þeir fjötur á hann. En þá menn hafði Heiðrekr leyst frá dauða báða. Þá sendi Heiðrekr menn leyniliga eftir konungssyni. En Garðakonungr lætr þá blása saman fólki sínu ok segir þeim, at hann vill láta Heiðrek festa á gálga. Ok í því kemr konungssonr hlaupandi at föður sínum ok biðr hann eigi þat niðingsverk fyrir ætlast at drepa inn ágætasta mann ok sinn fóstrföður.

Heiðrekr er nú leyst, ok nú býst hann þegar til heim-

ferðar. Þá mælti drottning: „Herra, lát eigi Heiðrek svá í brott fara, at þit séð ósáttir. Eigi gegnir ríki þínu þat. Bjóð honum heldr gull eða silfr.“

Konungr gerir svá, lætr bera fé mikit til Heiðreks konungs ok kveðst vilja gefa honum ok eiga enn við hann vingan.

Heiðrekr segir: „Ekki skortir mik fé.“

Garðakonungr segir drottningu. Hún mælti: „Bjóð honum þá ríki ok eigur stórar ok fjölmenni.“

Konungr gerir svá. Heiðrekr konungr segir: „Ærnar á ek eigur ok fjölmenni.“

Garðakonungr segir enn drottningu. Hún mælti: „Bjóð honum þat þá, sem hann mun þiggja, en þat er dóttir þín.“

Konungr segir: „Þat hugða ek, at mik mundi eigi þat henda, en þó skaltu ráða.“

Þá fór Garðakonungr á fund Heiðreks konungs ok mælti: „Heldr en vit skiljum ósáttir, vil ek, at þú fáir dóttur minnar með svá miklum sóma sem þú kýss sjálfr.“

Heiðrekr þiggr nú þetta blíðliga, ok fór nú dóttir Garðakonungs heim með honum. Nú er Heiðrekr konungr heim kominn ok vill nú flytja Sifku í brott ok lætr taka hest sinn inn bezta, ok var þat síð um kveld. Nú koma þau at á einni. Þá þyngist hún fyrir honum, svá at hestrinn sprakk, en konungr gekk af fram. Þá skyldi hann bera hana yfir ána. Þá gerast engi föng á öðru en hann steypir henni af öxl sér ok brýtr í sundr hrygg hennar ok skilr svá við hana, at hana rekr dauða eftir ánni.

Heiðrekr konungr lætr þá efna til veizlu mikillar ok gengr at eiga dóttur Garðakonungs. Dóttir þeira hét Hervör. Hún var skjaldmær ok fæddist upp í Englandi með Fróðmari jarli.

Heiðrekr konungr sezt nú um kyrrt ok gerist höfðingi mikill ok spekingr at viti. Heiðrekr konungr lét ala gölt mikinn. Hann var svá mikill sem öldungar þeir, er stærstir váru, ok svá fagr, at hvert hár þótti ór gulli vera. Konungrinn leggr hönd sína á höfuð geltinum, en aðra á burst ok sverr þess, at aldri hefir maðr svá mikit af gert við hann, at eigi skuli hann hafa réttan dóm spekinga hans, en þeir tólf skulu gæta galtarins, eða ella skal hann bera upp gátur þær, er hann gæti eigi ráðit. Heiðrekr konungr gerist ok nú inn vinsælasti.

10. *Gátur Gestumblinda.*

Maðr hét Gestumblindi, ríkr ok mikill óvinr Heiðreks konungs. Konungr sendi honum orð, at hann kæmi á fund hans at sættast við hann, ef hann vill halda lífinu. Gestumblindi var ekki spekingr mikill, ok fyrir þá sök, at hann veit sik vanfæran til at skipta orðum við konunginn, hann veit ok, at þungt mun vera at hlíta dómi spekinganna, því at sakir eru nógar, þat ráð tekur Gestumblindi, at hann blótar Óðin til fulltings sér ok biðr hann líta á sitt mál ok heitr honum miklum gæðum.

Eitt kveld er þar drepit á dyrr síðla, ok gengr Gestumblindi til hurðar ok sér mann kominn. Hann spyr þann

at nafni, en hann nefndist Gestumblindi ok mælti, at þeir skyldu klæðum skipta, ok svá gera þeir. Bóndi ferr nú í brott ok felr sik, en komandinn gengr inn, ok þykkjast allir þar kenna Gestumblinda, ok líðr af nóttin.

Um daginn eftir gerir sjá Gestumblindi för sína á fund konungs, ok hann kvaddi vel konunginn. Konungr þagði.

„Herra,“ segir hann, „því kom ek hingat, at ek vil við yðr sættast.“

Þá svarar konungr: „Viltu þola dóm spekinga minna?“

Hann segir: „Er ekki fleiri undanlausnir?“

Konungr mælti: „Vera skulu fleiri, ef þú þykkist til færri at bera upp gátur.“

Gestumblindi segir: „Lítt mun ek til þess færri, enda mun harðr á annat borð þykkja.“

„Viltu,“ segir konungr, „heldr þola dóm spekinga minna?“

„Þat kýs ek,“ segir hann, „at bera fyrr upp gáturnar.“

„Þat er rétt ok vel fallit,“ segir konungr.

Þá mælti Gestumblindi:

„Hafa vildak
þat er ek hafða í gær,
vittu, hvat þat var:
Lýða lemill,
orða tefill
ok orða upphesill.
Heiðrekr konungr,
hyggðu at gátu.“

Konungr segir: „Góð er gáta þín, Gestumblindi, getit er þessar. Færi honum mungát. Þat lemr margra vit, ok margir eru þá margmálgari, er mungát ferr á, en sumum vefst tungan, svá at ekki verðr at orði.“

Þá mælti Gestumblindi:

„Heiman ek fór,
heiman ek för gerða,
sá ek á veg vega;
var þeim vegr undir
ok vegr yfir
ok vegr á alla vega.
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þar fórtu yfir árbrú, ok var árvegr undir þér, en fuglar flugu yfir höfði þér ok hjá þér tveim megin, ok var þat þeira vegr.“

Þá mælti Gestumblindi:

„Hvat er þat drykki,
er ek drakk í gær,
var-at þat vín né vatn
né in heldr mungát
né matar ekki,
ok gekk ek þorstalaus þaðan?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þar lagðist þú í forsælu, er dögg var fallin á grasi, ok kældir svá varir þínar ok stöðvaðir svá þorsta þinn.“

Þá mælti Gestumblindi:

„Hverr er sá inn hveli,
er gengr harðar götur
ok hefir hann þær fyrr of farit,
mjök fast kyssir,
sá er hefir munna tvá
ok á gulli einu gengr?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þat er hamarr sá, er hafðr er at gullsmíð; hann kveðr hátt við, er hann kemr á harðan steðja, ok þat er hans gata.“

Þá mælti Gestumblindi:

„Hvat er þat undra,
er ek úti sá
fyr Dellings durum;
ókvikvir tveir
andalausir
sáralauk suðu?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þat eru smiðbelgir; þeir hafa engan vind, nema þeim sé blásit, ok eru þeir dauðir sem annat smíði, en fyrir þeim má líkt smíða sverð sem annat.“

Þá mælti Gestumblindi:

„Hvat er þat undra,
er ek úti sá
fyr Dellings durum;
fætr hefir átta,
en fjögur augu
ok berr ofar kné en kvið?
Heiðrekr konungr,
hyggðu at gátu.“

„Þat er köngurváfur.“

Þá mælti Gestumblindi:

„Hvat er þat undra,
er ek úti sá
fyr Dellings durum;
höfði sínu vísar
á helvega,
en fótum til sólar snýr?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þat er laukr. Höfuð hans er fast í jörðu, en hann kvíslar, er hann vex upp.“

Þá mælti Gestumblindi:

„Hvat er þat undra,
er ek úti sá
fyr Dellings durum;
horni harðara,
hrafni svartara,
skildi hvítara,
skafti réttara?
Heiðrekr konungr,
hyggðu at gátu.“

Heiðrekr mælti: „Smækkast nú gáturnar, Gestumblindi, hvat þarf lengr yfir þessu at sitja? Þat er hrafntinna, ok skein á hana sólargeisli.“

Þá mælti Gestumblindi:

„Báru brúðir
bleikhaddaðar
ambáttir tvær
öl til skemmu;
var-at þat höndum horfit
né hamri at klappat,
þó var fyrir eyjar utan
örðigr sá, er gerði.
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þar fara svanbrúðir til hreiðrs síns ok verpa eggjum; skurm

á eggjum er eigi höndum gert né hamri klappat, er svanr er fyrir eyjar utan örðigr, sá er þær gátu eggjum við.“

Þá mælti Gestumblindi:

„Hverjar eru þær rýgjar
á reginfjalli,
elr við kván kona,
þar til er mög of getr,
ok eigu-t þær varðir vera?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þat eru hvannir tvær ok hvannarkálfr á milli þeira.“

Þá mælti Gestumblindi:

„Fara ek sá
foldar moldbúa,
á sat naðr á náí;
blindr reið blindum
brimreiðar til,
þá jór var andar vanr.
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þar fanntu hest dauðan á ísjaka ok orm dauðan á hestinum, ok rak þat allt saman eftir ánni.“

Þá mælti Gestumblindi:

„Hverir eru þeir þegnar,
er ríða þingi at
sáttir allir saman;
lýða sína
senda þeir lönd yfir
at byggja bólstaði?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þat er
Ítrekr ok Andaðr, er þeir sitja at tafli sínu.“

Þá mælti Gestumblindi:

„Hverjar eru þær brúðir,
er sinn drottin
vápnlausan vega;
inar jarpari hlifa
um alla daga,
en inar fegri fara?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þat er
hnettafl; inar dekkri verja hnefann, en hvítar sækja.“

Þá mælti Gestumblindi:

„Hverr er sá inn eini,
er sefr í ösgrúa
ok af grjóti einu gerr;
föður né móður

á sá inn fagrgjarni,
þar mun hann sinn aldr ala?
Heiðrekr konungr,
hyggðu at gátu.“

„Þat er eldr fólginn á arni, ok tekr ór tinnu.“
Þá mælti Gestumblindi:

„Hverr er sá inn mikli,
er líðr mold yfir,
svelgr hann vötn ok við;
glygg hann óast,
en gumna eigi
ok yrkir á sól til saka?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, gétit er þessar. Þat er myrkvi; hann líðr yfir jörðina, svá at ekki sér fyrir honum ok eigi sól, en hann er af, þegar vind gerir á.“

Þá mælti Gestumblindi:

„Hvat er þat dýra,
er drepr fé manna
ok er jární kringt utan;
horn hefir átta,
en höfuð ekki,
ok fylgja því margir mjök?“
Heiðrekr konungr,
hyggðu at gátu.“

„Þat er hún í hnettafli.“

Þá mælti Gestumblindi:

„Hvat er þat dýra,
er Dönum hlífir,
berr blóðugt bak,
en bergr firum,
geirum mætir,
gefr líf sumum,
leggr við lófa
lík sitt guma?
Heiðrekr konungr,
hyggðu at gátu.“

„Þat er skjöldr; hann verðr oft blóðugr í bardögum ok
hlífir vel þeim mönnum, er skjaldfimir eru.“

Þá mælti Gestumblindi:

„Hverjar eru þær leikur,
er líða lönd yfir
at forvitni föður,
hvítan skjöld
þær of vetr bera,
en svartan of sumar?“

„Þat eru rjúpur; þær eru hvítar um vetr, en svartar
um sumar.“

Þá mælti Gestumblindi:

„Hverjar eru þær snótir,
er ganga syrgjandi
at forvitni föður;
mörgum mönnum
hafa þær at meini orðit,
við þat munu þær aldr ala?
Heiðrekr konungr,
hyggðu at gátu.“

„Þat eru Hlés brúðir, er svá heita.“
Þá mælti Gestumblindi:

„Hverjar eru þær meyjar,
er ganga margar saman
at forvitni föður;
hadda bleika
hafa þær, inar hvítfölduðu,
ok eigu-t þær varðir vera?“

„Þat eru bylgjur, er svá heita.“
Þá mælti Gestumblindi:

„Hverjar eru þær ekkjur,
er ganga allar saman
at forvitni föður;
sjaldan blíðar
eru þær við seggja lið
ok eigu þær í vindi vaka?
Heiðrekr konungr,
hyggðu at gátu.“

„Þat eru Ægis ekkjur, svá heita öldur.“

Þá mælti Gestumblindi:

„Mjök var forðum
nösgás vaxin,
barngjörn sú er bar
bútimbr saman;
hlífðu henni
hálms bitskálmir,
þó lá drykkjar
drynhraun yfir.“

„Þar hafði önd búit hreiðr sitt í milli nauskjálka, ok lá
haussinn ofan yfir.“

Þá mælti Gestumblindi:

„Hverr er sá inn mikli,
er mörgu ræðr
ok horfir til heljar hálftr;
höldum bergr
ok við jörð sakast,
ef hann hefir sér vel traustan vin?
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þat
er akkeri með góðum streng; ef fleinn haus er í grunni,
þá bergr þat.“

Þá mælti Gestumblindi:

„Hverjar eru þær brúðir,
er ganga í brimskerjum
ok eiga eftir firði för;
harðan beð hafa þær
inar hvítfölduðu konur
ok leika í logni fátt.“

„Þat eru bárur, en beðir þeira eru sker ok urðir, en
þær verða lítt sénar í logni.“

Þá mælti Gestumblindi:

„Sá ek á sumri
sólbjörgum á,
bað ek vel lifa
vilgi teiti,
drukku jarlar
öl þegjandi,
en æpanda
ölker stóð.
Heiðrekr konungr,
hyggðu at gátu.“

„Þar drukku grísir gylti, en hún hrein við.“

Þá mælti Gestumblindi:

„Hvat er þat undra.
er ek úti sá
fyrir Dellings durum;
tíu hefir tungur,

tuttugu augu,
fjóra tigu fóta,
fram líðr sú vættr?
Heiðrekr konungr,
hyggðu at gátu.“

Konungr mælti þá: „Ef þú ert sá Gestumblindi, sem ek hugða, þá ertu vitrari en ek ætlaða. En frá gyltinni segir þú nú úti í garðinum.“

Þá lét konungr drepa gyltina, ok hafði hún níu grísi, sem Gestumblindi sagði. Nú grunar konung, hverr maðrinn mun vera.

Þá mælti Gestumblindi:

„Fjórir hanga,
fjórir ganga,
tveir veg vísa,
tveir hundum varða,
einn eftir drallar
ok jafnan heldr saurugr.
Heiðrekr konungr,
hyggðu at gátu.“

„Góð er gáta þín, Gestumblindi, getit er þessar. Þat er kýr.“

Þá mælti Gestumblindi:

„Sat ek á segli,
sá ek dauða menn

blóðugt hold bera
í bök viðar.“

„Þar saztu á vegg ok sátt val bera æði í hamra.“

Þá mælti Gestumblindi:

„Hverir eru þeir tveir,
er tíu hafa fætr,
augu þrjú
ok einn hala?
Heiðrekr konungr,
hyggðu at gátu.“

„Þat er þá, er Óðinn ríðr Sleipni.“

Þá mælti Gestumblindi:

„Segðu þat þá hinzt,
ef þú ert hverjum konungi vitrari:
Hvat mælti Óðinn
í eyra Baldri,
áðr hann væri á bál hafiðr?“

Heiðrekr konungr segir: „Þat veiztu einn, rög vætr.“

Ok þá bregðr Heiðrekr Tyrfingi ok höggr til hans, en Óðinn brást þá í valslíki ok fló á brott. En konungr hjó eftir ok af honum vélifiðrit aftan, ok því er valr svá vélistuttr ávallt síðan.

Óðinn mælti þá: „Fyrir þat, Heiðrekr konungr, er þú

rétt til mín ok vildir drepa mik saklausan, skulu þér inir verstu þrælur at bana verða.“

Eftir þat skilr með þeim.

11. Frá drápi Heiðreks ok arfheimtu Hlöðs.

Þat er sagt, at Heiðrekr konungr átti þræla nokkura, þá er hann hafði tekit í vestrvíking. Þeir váru níu saman. Þeir váru af stórum ættum ok kunnu illa ófrelsi sínu. Þat var á einni nótt, þá er Heiðrekr konungr lá í svefnstofu sinni ok fátt manna hjá honum, þá tóku þrælarnir sér vápn ok gengu fyrir konungs herbergi ok drápu fyrst útvörðuna. Því næst gengu þeir at ok brutu upp konungs herbergit ok drápu þar Heiðrek konung ok alla þá, er inni váru. Þeir tóku sverðit Tyrfing ok allt fé þat, er inni var, ok höfðu á brott með sér, ok engi vissi fyrst, hverir þetta höfðu gert eða hvert hefnda skyldi leita.

Þá lét Angantýr, sonr Heiðreks konungs, kveðja þings, ok á því þingi var hann til konungs tekinn yfir öll þau ríki, er Heiðrekr konungr hafði átt. Á þessu þingi strengdi hann heit, at aldri skyldi hann fyrr setjast í há-sæti föður síns en hann hefði hefnt hans.

Litlu eftir þingit hverfr Angantýr á brott einn saman ok ferr víða at leita þessa manna. Eitt kveld gengr hann ofan til sjávar með á þeiri, er Grafá hét. Þar sá hann þrjá menn á fiskibát, ok því næst sá hann, at maðr dró fisk ok kallar, at annarr skyldi fá honum agnsaxit at höfða fiskinn, en sá kveðst eigi laust mega láta.

Hinn mælti: „Taktu sverðit undan höfðafjölinni ok fá mér,“ en sá tók ok brá ok sneið höfuð af fiskinum, ok þá kvað hann vísu:

„Þess galt hún gedda
fyr Grafár ósi,
er Heiðrekr var veginn
und Harvaða fjöllum.“

Angantýr kenndi þegar Tyrfing. Gekk hann þá brott í skóg ok dvaldist þar, til þess er myrkt var. En þessir fiskimenn reru at landi ok fara til tjalds þess, er þeir áttu, ok lögðust til svefns. En nær miðri nótt kom Angantýr þar ok felldi á þá tjaldit ok drap þá alla níu þræla, en tók sverðit Tyrfing, ok var þat þá til marks, at hann hafði hefnt föður síns. Ferr Angantýr nú heim.

Því næst lætr Angantýr gera veizlu mikla á Danparstöðum á þeim bæ, er Árheimar heita, at erfa föður sinn. Þá réðu þessir konungar löndum, er hér segir:

Ár kváðu Humla
Húnum ráða,
Gizur Gautum,
Gotum Angantý,
Valdar Dönum,
en Völum Kjár,
Alrekr inn frækni
enskri þjóðu.

Hlöðr, sonr Heiðreks konungs, fæddist upp með Húmla konungi, móðurföður sínum, ok var allra manna fríðastr sýnum ok drengiligastr. En þat var fornt mál þann tíma, at maðr væri borinn með vápnum eða hestum. En þat var til þess haft, at þat var mælt um þau vápn, er þá váru ger þann tíma, at maðrinn var fæddr, svá ok fé, kykvendi, yxn eða hestar, ef þat var þá fætt, ok var þat allt fært saman til virðingar tignum mönnum, sem hér segir um Hlöð Heiðreksson:

Hlöðr var þar borinn
 í Húnalandi
 saxi ok með sverði,
 síðri brynju,
 hjálmi hringreifðum,
 hvössum mæki,
 mari vel tömum
 á mörk inni helgu.

Nú spyrr Hlöðr fráfall föður síns ok þat með, at Angantýr, bróðir hans, var til konungs tekinn yfir allt þat ríki, sem faðir þeira hafði átt. Nú vilja þeir Humli konungur ok Hlöðr, at hann fari at krefja arfs Angantý, bróður sinn, fyrst með góðum orðum, sem hér segir:

Hlöðr reið austan,
 Heiðreks arfi,
 kom hann at garði,
 þar er Gotar byggja,

á Árheima
arfs at kveðja,
þar drakk Angantýr
erfi Heiðreks.

Nú kom Hlöðr í Árheima með miklu liði, sem hér segir:

Segg fann hann úti
fyr sal hávum
ok síðförlan
síðan kvaddi:
„Inn gakktu, seggr,
í sal hávan,
bið mér Angantý
andspjöll bera.“

Sá gekk inn fyrir konungsborð ok kvaddi Angantý konung vel ok mælti síðan:

„Hér er Hlöðr kominn,
Heiðreks arfþegi,
bróðir þinn
inn böðskái;
mikill er sá maðr ungr
á mars baki,
vill nú, þjóðann,
við þik tala.“

En er konungur heyrði þetta, þá varpaði hann knifinum á borðit, en sté undan borðinu ok steypiti yfir sik brynju ok hvítan skjöld í hönd, en sverðit Tyrfing í aðra hönd. Þá gerðist gnýr mikill í höllinni, sem hér segir:

Rymr var í ranni,
risu með góðum,
vildi hverr heyra,
hvat Hlöðr mælti
ok þat, er Angantýr
andsvör veitti.

Þá mælti Angantýr: „Vel þú kominn, Hlöðr bróðir, gakk inn með oss til drykkju, ok drekkum mjöð eftir föður okkarn fyrst til sama ok öllum oss til vegs með öllum várum sóma.“

Hlöðr segir: „Til annars fórum vér hingat en at kýla vömb vára.“ Þá kvað Hlöðr:

„Hafa vil ek hálf allt,
þat er Heiðrekr átti,
al ok af oddi,
einum skatti,
kú ok af kálfi,
kvern þjótandi,
þý ok af þræli
ok þeira barni.

Hríð þat it mæra,
 er Myrkviðir heita,
 gröf þá ina helgu,
 er stendr á götu þjóðar;
 stein þann inn mæra,
 er stendr á stöðum Danpar,
 hálfar herváðir,
 þær er Heiðrekr átti,
 lönd ok lýða
 ok ljósa bauga.“

Þá segir Angantýr: „Eigi ertu til lands þessa kominn með lögum, ok rangt viltu bjóða.“ Þá kvað Angantýr:

„Bresta mun fyrr, bróðir,
 in blikhvíta lind
 ok kaldr geirr
 koma við annan
 og margr gumi
 í gras hníga
 en ek mun Humlung
 hálfan láta
 eða Tyrting
 í tvau deila.“

Ok enn kvað Angantýr:

„Ek mun bjóða þér
 bjartar vigrar,

fé ok fjölð meiðma,
sem þik fremst tíðir;
tólf hundruð gef ek þér manna,
tólf hundruð gef ek þér mara,
tólf hundruð gef ek þér skálka,
þeira er skjöld bera.

Manni gef ek hverjum
margt at þiggja,
annat æðra
en hann á ráði;
mey gef ek hverjum
manni at þiggja,
men spennni ek hverri
meyju at hálsi.

Mun ek um þik sitjanda
silfri mæla,
en ganganda þik
gulli steypa,
svát á vega alla
veldi baugar;
þriðjung Goðþjóðar,
því skaltu einn ráða.“

12. Liðsafnaðr Hlöðs ok Humla.

Gizurr Grýtingaliði, fóstri Heiðreks konungs, var þá með Angantý konungi ok var þá ofrgamall. Ok er hann heyrði boð Angantýs, þótti honum hann of mikit bjóða ok kvað þá:

„Þetta er þiggjanda
þýjar barni,
barni þýjar,
þótt sé borinn konungr;
þá hornungr
á haugi sat,
er öðlingr
arfi skipti.“

Hlöðr reiddist nú mjök, er hann var þýbarn ok hornungr kallaðr, ef hann þægi boð bróður síns, ok sneri hann þá þegar í brott með alla sína menn, til þess er hann kom heim í Húnaland til Humla konungs, frænda síns, ok sagði honum, at Angantýr, bróðir hans, hefði eigi unnt honum helmingaskiptis.

Humli spyrr nú allt tal þeira; varð hann þá reiðr mjök, ef Hlöðr, dóttursonr hans, skyldi ambáttarsonr heita, ok kvað þá:

„Sitja skulum í vetr
ok sælliga lifa,

drekka ok dæma
 dýrar veigar;
 kenna Húnum
 hervápn búa,
 þau er fræknliga
 skulum fram bera.“

Ok enn kvað hann:

„Vel skulum þér, Hlöðr,
 herlið búa
 ok framliga
 fylki týja
 með tólf vetra mengi
 ok tvævetrum fola,
 svá skal Húna
 her of samna.“

Þenna vetr sátu þeir Humli ok Hlöðr um kyrrt. Um várit drógu þeir her saman svá mikinn, at aleyða var eftir vígra manna í Húnalandi. Allir menn fóru tólf vetra ok ellri, þeir er herfærir váru at vápnum, ok hestar þeira allir fóru tvævetrir ok ellri. Varð svá mikill fjöldi manna þeira, at þúsundum mátti telja, en eigi færi en þúsundir í fylkingar. En höfðingi var settr yfir þúsund hverja, en merki yfir fylking hverja, en fimm þúsundir í hverri fylking, þeira er þrettán hundruð váru í hverri, en hvert hundruð fernir fjórir tigur, en þessar fylkingar váru þrjár ok þrír tigur.

Sem þessi herr kom saman, riðu þeir skóg þann, er Myrkviðr heitir, er skilr Húnaland ok Gotaland. En sem þeir kómu af skóginum, þá váru byggðir stórar ok vellir sléttir, ok á völlum stóð borg ein fögr. En þar réð fyrir Hervör, systir Angantýs konungs, ok Ormarr, fóstri hennar; váru þau sett þar til landgæzlu fyrir her Húna, ok höfðu þau þar mikit lið.

13. Fall Hervarar ok liðsafnaðr Angantýs.

Þat var einn morgun í sólarupprás, at Hervör stóð upp á kastala einum yfir borgarhliði. Hún sá jóreyki stóra suðr til skógarins, svá at löngum fal sólina. Því næst sá hún glóa undir jóreyknum, sem á gull eitt liti, fagra skjöldu ok gulli lagða, gyllta hjálma ok hvítar brynjur. Sá hún þá, at þetta var herr Húna ok mikill fjöldi.

Hervör gekk ofan skyndiliga ok kallar lúðrsvain ok bað blása saman lið. Ok síðan mælti Hervör: „Takið vápn yður ok búizt til orrostu, en þú, Ormarr, rið í mót Húnum ok bjóð þeim orrostu fyrir borgarhliði inu syðra.“

Ormarr kvað:

„Skal ek víst riða
 ok rönd bera,
 Gota þjóðum
 gunni heyja.“

Þá reið Ormarr af borginni ok í mót hernum. Hann kallaði hátt ok bað þá ríða til borgarinnar, — „ok úti fyrir borgarhliðinu suðr á völlum þar býð ek yðr til orrostu; bíði þeir þar annarra, er fyrr koma.“

Nú reið Ormarr aftr til borgarinnar, ok var þá Hervör albúin ok allr herr. Ríðu þau nú út af borginni með hernum móti Húnum, ok hófst þar allmikil orrosta. En með því at Húnar hafa lið miklu meira, sneri mannfallinu í lið þeira Hervarar, ok um síðir fell Hervör ok mikit lið umhverfis hana. En er Ormarr sá fall hennar, flýði hann ok allir þeir, er lífit þágu. Ormarr reið dag ok nótt, sem mest mátti hann, á fund Angantýs konungs í Árheima. Húnar taka nú at herja um landit víða ok brenna.

Ok sem Ormarr kom fyrir Angantý konung, þá kvað hann:

„Sunnan em ek kominn
at segja spjöll þessi:
sviðin er öll mörk
ok Myrkviðar heiðr,
drifin öll Goðþjóð
gumna blóði.“

Ok enn kvað hann:

„Mey veit ek Heiðreks,
systur þína,
svigna til jarðar;
hafa Húnar

hana fellda
ok marga aðra
yðra þegna.

Léttari gerðist hún at böð
en við biðil ræða
eða í bekk at fara
at brúðar gangi.“

Angantýr konungr, þá er hann heyrði þetta, brá hann grönnum ok varð seint til orða ok mælti þetta um síðir:

„Óbróðurliga vartu leikin,
in ágæta systir.“

Ok síðan leit hann yfir hirðina, ok var ekki margt liðs með honum. Hann kvað þá:

„Mjök várum vér margir,
er vér mjöð drukkum,
nú erum vér færi,
er vér fleiri skyldum.

Sék eigi mann
í mínu liði,
þótt ek biðja
ok baugum kaupa,
er muni riða
ok rönd bera

ok þeira Húna
herlið finna.“

Gizurr gamli sagði:

„Ek mun þik einkis
eyris krefja
né skjallanda
skarfs ór gulli;
þó mun ek riða
ok rönd bera,
Húna þjóðum
herstaf bjóða.“

Þat váru lög Heiðreks konungs, ef herr var í landi, en landskonungr haslaði völl ok lagði orrostustað, þá skyldu víkingar ekki herja, áðr orrosta væri reynd. Gizurr herklæddist með góðum hervápnum ok hljóp á hest sinn, sem ungr væri. Þá mælti hann til konungs:

„Hvar skal ek Húnum
hervíg kenna?“

Angantýr kvað:

„Kenndu at Dylgju
ok á Dúnheiði,
ok á þeim öllum
Jassarfjöllum;

þar oft Gotar
gunni háðu
ok fagran sigr
frægir vágu.“

Nú reið Gizurr í brott ok þar til, er hann kom í her Húna. Hann reið eigi nær en svá, at hann mátti tala við þá. Þá kallar hann hári röddu ok kvað:

„Felmtr er yðru fylki,
feigr er yðarr vísir,
gnæfar yðr gunnfáni,
gramr er yðr Óðinn.“

Ok enn:

„Býð ek yðr at Dylgju
ok á Dúnheiði
orrostu undir
Jassarfjöllum;
hræ sé yðr
at hái hverjum,
ok láti svá Óðinn flein fljúga,
sem ek fyrir mæli.“

Þá er Hlöðr hafði heyrt orð Gizurar, þá kvað hann:

„Taki þér Gizur
Grýtingaliða,

mann Angantýs,
kominn af Árheimum.“

Humli konungr sagði:

„Eigi skulum
árum spilla,
þeim er of fara
einir saman.“

Gizurr mælti: „Eigi gera Húnar oss felmtraða né horn-
bogar yðrir.“

Gizurr drap þá hest sinn með sporum ok reið á fund
Angantýs konungs ok gekk fyrir hann ok kvaddi hann
vel. Konungr spyrr, hvárt hann hefði fundit konunga.

Gizurr mælti: „Talaða ek við þá, ok stefnda ek þeim
á vígvöll á Dúnheiði í Dylgjudölum.“

Angantýr spyrr, hvat mikit lið Húnar hafa.

Gizurr mælti: „Mikit er þeirra mengi:

Sex ein eru
seggja fylki,
í fylki hverju
fimm þúsundir,
í þúsund hverri
þrettán hundruð,
í hundraði hverju
halir fjórtaldir.“

Angantýr spyr nú til Húna hers. Þá sendi hann alla vegu menn frá sér ok stefndi hverjum manni til sín, er honum vildi lið veita ok vápnum mætti valda. Fór hann þá á Dúnheiði með lið sitt, ok var þat allmikill herr. Kom þá á móti honum herr Húna, ok höfðu þeir lið hálfu meira.

14. Orrosta á Dúnheiði.

At öðrum degi hófu þeir sína orrostu ok börðust allan þann dag ok fóru at kveldi í herbúðir sínar. Þeir börðust svá átta daga, at höfðingjar váru enn heilir, en engi vissi manntal, hvat margt fell. En bæði dag ok nótt dreif lið til Angantýs af öllum vegum, ok þá kom svá, at hann hafði eigi færa fólk en í fyrstu. Varð nú orrostan enn ákafari. Váru Húnar allákafir ok sá þá sinn kost, at sú ein var lífs ván, ef þeir sigruðust, at illt mundi Gota griða at biðja. Gotar vörðu frelsi sitt ok fóstrjörð fyrir Húnum, stóðu því fast, ok eggjaði hverr annan. Þá er á leið daginn, gerðu Gotar atgöngu svá harða, at fylkingar Húna svignuðu fyrir. Ok er Angantýr sá þat, gekk hann fram ór skjaldborginni ok í öndverða fylking ok hafði í hendi Tyrfing ok hjó þá bæði menn ok hesta. Raufst þá skjaldborg fyrir Húna konungum, ok skiptust þeir bræðr höggum við. Þá fell Hlöðr ok Humli konungr, ok þá brast flótti á Húnum, en Gotar drápu þá ok felldu svá mikinn val, at ár stemmdust ok fellu ór vegum, en dalir váru fullir af hestum ok dauðum mönnum ok blóði.

Angantýr konungr gekk þá at kanna valinn ok fann Hlöð, bróður sinn. Þá kvað hann:

„Bauð ek þér, bróðir,
 basmir óskerðar,
 fé ok fjöld meiddma,
 sem þik fremst tíddi;
 nú hefir þú hvárki
 hildar at gjöldum
 ljósa bauga
 né land ekki.“

Ok enn:

„Bölvat er okkr, bróðir,
 bani em ek þinn orðinn,
 þat mun æ uppi,
 illr er dómr norna.“

15. Frá konungaættum Dana ok Svía.

Angantýr var lengi konungur í Reiðgotalandi. Hann var ríkr ok hermaðr mikill, ok eru frá honum komnar konunga ættir. Sonr hans var Heiðrekr úlfhamr, er síðan var lengi konungur í Reiðgotalandi. Hann átti dóttur, er Hildir hét. Hún var móðir Hálfðanar snjalla, föður Ívars ins víðfaðma.

Ívarr inn víðfaðmi kom með her sinn í Svíaveldi, sem segir í konunga sögum, en Ingjaldr konungur inn illráði hræddist her hans ok brenndi sik sjálf inni með allri hirð sinni á þeim bæ, er á Ræningi heitir. Ívarr inn víðfaðmi lagði þá undir sik allt Svíaveldi. Hann vann ok

Danaveldi ok Kúrland, Saxland ok Eistland ok öll austríki allt til Garðaríkis. Hann réð ok vestra Saxlandi ok vann hlut Englands; þat er kallat Norðumbra-land. Ívarr lagði þá undir sik allt Danaveldi, ok síðan setti hann þar yfir Valdar konung ok gifti honum Álfhildi, dóttur sína. Þeira sonr var Haraldr hilditönn ok Randver, er fell í Englandi. En Valdarr andaðist í Danmörk; tók þá Randvér Danaríki ok gerðist konungr yfir. En Haraldr hilditönn lét gefa sér konungsnafn í Gautlandi, ok síðan lagði hann undir sik öll frammar nefnd ríki, er Ívarr konungr inn víðfaðmi hafði átt. Randvér konungr fekk Ásu, dóttur Haralds konungs ins granrauða norðan ór Noregi. Sonr þeira var Sigurðr hringr. Randvér konungr varð bráðdauðr, en Sigurðr hringr tók konungdóm í Danmörk. Hann barðist við Harald konung hilditönn á Brávellu í eystra Gautlandi, ok þar fell Haraldr konungr ok mikill fjöldi liðs með honum. Þessar orrustur hafa í fornum sögum frægastar verit ok mest mannfall orðit ok sú, er Angantýr ok hans bróðir börðust á Dúnheiði. Sigurðr konungr hringr réð Danaríki til dauðadags, en eftir hann Ragnarr konungr loðbrók, sonr hans.

Sonr Haralds hilditannar hét Eysteinn inn illráði. Hann tók Svíaríki eftir föður sinn ok réð því, þar til er synir Ragnars konungs felldu hann, svá sem segir í hans sögu. Þeir synir Ragnars konungs lögðu þá undir sik Svíaveldi, en eftir dauða Ragnars konungs tók Björn, sonr hans, járn síða Svíaveldi, en Sigurðr Danaveldi, Hvítserkr Austríki, Ívarr inn beinlausí England. Synir

Bjarnar járnsiðu váru þeir Eiríkr ok Refill. Hann var herkonungr ok sækonungr, en Eiríkr konungr réð Svíaríki eftir föður sinn ok lifði litla hríð. Þá tók ríkit Eiríkr, sonr Refils; hann var mikill hermaðr ok allríkr konungr. Eiríks synir, Bjarnar sonar, váru þeir Önundr uppsali ok Björn konungr. Þá kom Svíaríki enn í bræðra skipti; þeir tóku ríki eftir Eirík Refilsson. Björn konungr efldi þann bæ, er at Haugi heitir; hann var kallaðr Björn at Haugi. Með honum var Bragi skáld. Eiríkr hét sonr Önundar konungs, er ríki tók eftir föður sinn at Uppsölum; hann var ríkr konungr. Á hans dögum hófst til ríkis í Noregi Haraldr hárfagri, er fyrstr kom einvaldi í Noreg sinna ættmanna. Björn hét sonr Eiríks konungs at Uppsölum; hann tók ríki eftir föður sinn ok réð lengi. Synir Bjarnar váru þeir Eiríkr inn sigrsæli ok Óláfr; þeir tóku ríki eftir föður sinn ok konungdóm. Óláfr var faðir Styrbjarnar ins sterka. Á þeira dögum andaðist Haraldr konungr inn hárfagri. Styrbjörn barðist við Eirík konung, föðurbróður sinn, á Fýrisvöllum, ok þar fell Styrbjörn. Síðan réð Eiríkr Svíaríki til dauðadags. Hann átti Sigríði ina stórráðu. Óláfr hét sonr þeira, er til konungs var tekinn í Svíþjóð eftir Eirík konung. Hann var þá barn, ok báru Svíar hann eftir sér; því kölluðu þeir hann skautkonung, en síðan Ólaf sænska. Hann var lengi konungr ok ríkr. Hann tók fyrst kristni Svíakonunga, ok um hans daga var Svíþjóð kölluð kristin. Önundr hét sonr Óláfs konungs sænska, er konungdóm tók eftir hann ok varð sótt dauðr. Á hans dögum fell Óláfr konungr inn helgi á Stiklastöðum. Eymundr hét annarr sonr Óláfs

sænska, er konungdóm tók eftir bróður sinn. Um hans daga heldu Svíar illa kristnina. Eymundr var litla hríð konungr.

16. Frá Inga konungi Steinkelssyni.

Steinkell hét ríkr maðr í Svíaríki ok kynstórr; móðir hans hét Ástriðr, dóttir Njáls Finnssonar ins skjálga af Hálogalandi, en faðir hans var Rögnvaldr inn gamli. Steinkell var fyrst jarl í Svíþjóð, en eftir dauða Eymundar konungs tóku Svíar hann til konungs. Þá gekk konungdómur ór langfeðgaætt í Svíþjóð inna fornu konunga. Steinkell var mikill höfðingi. Hann átti dóttur Eymundar konungs. Hann varð sótt dauðr í Svíþjóð nær því, er Haraldr konungr fell á Englandi.

Ingi hét sonr Steinkels, er Svíar tóku til konungs næst eftir Hákon. Ingi var þar lengi konungr ok vinsæll ok vel kristinn. Hann eyddi blótum í Svíþjóð ok bað fólk allt þar kristnast, en Svíar höfðu of mikinn átrúnað á heiðnum goðum ok heldu fornum siðum. Ingi konungr gekk at eiga konu þá, er Mær hét. Bróðir hennar hét Sveinn. Inga konungi þokknaðist enginn maðr svá vel, ok varð hann í Svíþjóð inn ríkasti maðr. Svíum þótti Ingi konungr brjóta forn landslög á sér, er hann vandaði um þá hluti, er Steinkell hafði standa látit. Á þingi nokkuru, er Svíar áttu við Inga konung, gerðu þeir honum tvá kosti, hvárt hann vildi heldr halda við þá forn lög eða láta af konungdómi. Þá mælti Ingi konungr ok kveðst

eigi mundu kasta þeirri trú, sem rétt væri. Þá æptu Svíar ok þröngdu honum með grjóti ok ráku hann af lögþinginu.

Sveinn, mágr konungs, var eftir á þinginu. Hann bauð Svíum at efla blót fyrir þeim, ef þeir gæfi honum konungdóm. Því játa þeir allir; var Sveinn þá til konungs tekinn yfir alla Svíþjóð. Þá var fram leitt hross eitt á þingit ok höggvit í sundr ok skipt til áts, en roðit blóðinu blóttré. Köstuðu þá allir Svíar kristni, ok hófust blót, en þeir ráku Inga konung á brott, ok fór hann í vestra Gautland. Blót-Sveinn var þrjá vetr konungr yfir Svíum.

Ingi konungr fór með hirð sína ok sveit nokkura ok hafði litinn her. Hann reið austr um Smáland ok í eystra Gautland ok svá í Svíþjóð. Hann reið bæði dag ok nótt ok kom óvart Sveini snemma morguns. Þeir tóku hús á þeim ok slógu eldi í ok brenndu lið þat, er inni var. Þjófr hét maðr lendr, er þar brann inni; hann hafði áðr fylgt Sveini. Blót-Sveinn gekk út ok var þegar drepinn. Ingi tók svá konungdóm yfir Svíum ok réttleiddi þá enn kristnina ok réð ríkinu til dauðadags ok varð sótt dauðr.

Hallsteinn hét sonr Steinkels konungs, bróðir Inga konungs, er konungr var með Inga konungi, bróður sinum. Synir Hallsteins váru þeir Philippus ok Ingi, er konungdóm tóku í Svíþjóð eftir Inga konung gamla. Philippus átti Ingigerði, dóttur Haralds konungs Sigurðarsonar; hann var skamma stund konungr.

CORRIGENDA

The right reading is given after] in each case.

NOTES

- 27/6, line 2]útland] Jutland
43/21, line 5 *hettafl*] *hnettafl*
52/16, line 6 or] of
57/10, line 1 anijdi] *anijdi*
70/14, line 4 U.] U
70/15, line 1 U.] U
71/9, line 1 proably] probably

GLOSSARY

- s.v. BLINDR (*42/17)] (*42/17 as substantive)
ELLRI GAMMALL] GAMALL
GÓÐR (*55/7)] (*55/7 as substantive)
HÖND *nom. pl.* HENDR] *nom. acc. pl.* HENDR
RÓA RERI] RERA

NOTES

ABBREVIATED REFERENCES

- Bugge: *Norrøne Skrifter af Sagnhistorisk Indhold*, ed. S. Bugge, 1864-73.
- Cpb.: *Corpus Poeticum Boreale*, ed. G. Vigfússon and F. York Powell, I-II, 1883.
- Eg.: *Egils Saga Skalla-Grímssonar*, ed. Sigurður Nordal (*Íslensk Fornrit* II), 1933.
- E.M.: *Eddica Minora*, ed. A. Heusler and W. Ranisch, 1903.
- Eyrb.: *Eyrbyggja Saga*, ed. Einar Ól. Sveinsson (*Íslensk Fornrit* IV), 1935.
- FF.: E. A. Kock, *Fornjermansk forskning*, 1922.
- Flb.: *Flateyjarbók*, ed. G. Vigfússon and C. R. Unger, 1860-8.
- Fms.: *Fornmanna Sögur* I-XII, 1825-37.
- Fornaldar Sögur, ed. Guðni Jónsson, I-IV, 1950.
- Fritzner, *Ordbog*: J. Fritzner, *Ordbog over det gamle norske Sprog* I-III, 1886-96.
- Grett.: *Grettis Saga Ásmundarsonar*, ed. Guðni Jónsson (*Íslensk Fornrit* VII), 1936.
- Hkr.: *Heimskringla*, ed. Bjarni Aðalbjarnarson (*Íslensk Fornrit* XXVI-XXVIII), I-III, 1941-51.
- Jón Helgason: *Heiðreks Saga*, ed. Jón Helgason, 1924.
- Lex. Poet.: *Lexicon Poeticum antiquæ linguæ septentrionalis*, ed. Finnur Jónsson, 1931.
- NN.: E. A. Kock, *Notationes Norrœnæ*, 1923-44.
- Ragnars Saga in *Fornaldar Sögur* I.
- Skáldatal in *Edda Snorra Sturlusonar*, ed. Guðni Jónsson, 1949.
- Skj.: *Den norsk-islandske Skjaldedigtning*, ed. Finnur Jónsson, AI-II, BI-II, 1912-15.
- SnE.: Snorri Sturluson, *Edda*, ed. Finnur Jónsson, 1926.
- Vgl.: *Víga-Glúms Saga*, ed. G. Turville-Petre, 1940.
- Ynglinga Saga in *Hkr.* I.
- Ynglingatal in *Hkr.* I.
- Þáttur af Ragnars Sonum in *Fornaldar Sögur* I.
- Órv.: *Órvar-Odds Saga*, ed. R. C. Boer, 1892.
- Poems in the *Edda* and related collections are quoted from the edition of G. Neckel, 1927.
- Abbreviations used for manuscripts of the Saga are explained in the Introduction, pp. xvii f.

1/5 *Tyrfingr*: see 56/21 note.

2/1 *Bólmr*: *Hólmr* R, *Bólmr* H. The island has been identified with Bolmsö in Småland although, according to H, it was in Hálögaland.

2/2 *Angantýr*: on this name see 52/21 note and Introduction p. xi.

2/12 *heit strengja at bragarfulli*: *bragarfull* (also *bragasfull*) appears originally to mean "the chieftain's toast" (cf. *bragr*, OE. *brego*, "chief"). The phrase *strengja heit at bragarfulli* is found also in *Helgakviða Hjörvarðssonar* (30, prose), where *bragarfull* appears to mean, as in this passage, "the chief toast," "the most binding toast." See further *Ynglinga Saga* ch. XXXVI.

3/20 *Sámsey*: identified as Samsø, a small island between Jutland and Zealand.

4/17 *Munarvággr*: R has *una vággr* here, but *Munarvággr* elsewhere. The bay has not been identified.

4/19 *Örvar-Oddr*: hero of the saga which bears his name. See Introduction p. xv.

4/20 *bitu í skjaldarrendr*: berserks would frequently act in this way when the fury was about to seize them. Cf. *Grett.* ch. XL.

5/6 *máttminni en þess á milli*: the weakness of berserks after their fury had passed is mentioned in several sources; e.g. *Eg.* XXVII, *Eyrb.* XXVIII and especially *Hrólf's Saga Gautrekssonar* (*Fornaldar Sögur*, 1950, IV, 107).

5/12-13 *ok emjandi stigu*: these lines are inserted from *Örv.* R omits.

6/12 *fóstbræðr*: thus *Örv.*, *bersekrir* R.

7/10 *vísaði hvárr öðrum til Valhallar*: "each one dedicated the other to Óðinn" (see Gloss. s.v. *vísa*). Óðinn took to Valhöll those killed in battle. A warrior going into battle might dedicate his enemies to Óðinn by some symbolic act. He might throw a spear (Óðinn's favourite weapon) over their heads, saying "you all belong to Óðinn." See *Fib.* II, p. 72, cf. *Eyrb.* Ch. XLIV; further H. M. Chadwick, *The Cult of Óðinn*, 1899, pp. 7 ff.

8/6 *en á hlið brynja*: thus U and *Örv.*; *ok in síða brynja* R.

9/6 *fira*: emended from *Örv.*; *fenja* R.

9/10 *hlaðs beðgunni* (*beðgungi* R): the kenning appears at first sight to be tautological, since *hlaðs Gunnr* (valkyrie of the embroidered border) is used as a complete kenning for woman, and *beðgunnr* (valkyrie of the bed, cf. *beðjar Nanna*) would also be complete. Most probably, we should interpret *hlaðs beðr* as "the bed of embroidery," i.e. "cloak," whose Gunnr (valkyrie, goddess) is "woman." See also *Lex. Poet.* s.v. *hlað*.

9/11 *Agnafit*: an isthmus on the Mälars Sea.

9/20 *Ingibjörg*: the daughter of King Ingjaldr.

10/2 *austr við Sóta: út með Sóta (Örv.)*. The identity of Sóti has not been established. It has been suggested that Sóti may have been the companion of Hjálmar in an older form of the story. Cf. R. C. Boer, *Örvar-Odds Saga*, 1892, p. XVI.

11/17-18 *várri vegsemd: Cpb.* (I, 495) reads *móður mágsemd*.

11/19-20 *þótt hún Fróðmars fengi hylli: fengi R*. In the present context it appears that Fróðmarr is the swineherd, the supposed father of Hervör, in which case *hún* must be Sváfa, the mother of Hervör. But it may be noted that the second Hervör was fostered by a Fróðmarr jarl í Englandi (see 36/3), and it is thus possible that the half-strophe has been misplaced or that some other confusion has arisen. The name *Fróðmarr* is very rare, and in other texts the foster-father of the second Hervör is called *Ormarr*.

11/26-12/2 *logit . . taliðr*: this reading is based on U. The corrupt text of R reads: *logit er margt at þér litil of frétt með fyrðum faðir þinn taliðr*, and might be restored:

logit er margt at þér,
litla of frétt;
frækn með fyrðum
var faðir þinn taliðr.

See also E. A. Kock *FF*. § 44.

12/17-18 *um sköv búa blæju líni*: "arrange my head with a linen cloth," apparently meaning "equip me with a headdress." But since Hervör assumes the disguise of a man this is surprising. *Skj.* (B, II, 263) reads *af* for *um*, rendering: *skal slör-linet bort fra mit hoved* (the veil-cloth shall be taken from my head).

12/23 *skyrту ok ólpu: ólpu ok skyrту R*.

13/1 *sannfróð: sanfund R*.

13/24-5 *Munk-a til*: thus H; in R these lines stand after *skiljum* (14/2).

14/1-2 *segðu . skiljum*: the text of H is preferable: *segðu hraðliga áðr heðan líðr*.

14/12-13 *úti á mátt*: thus H; R corrupt.

14/19-21 *látum . slíka*. The text of H is preferable:

látum okkr eigi
rekka liðna (*read liðna rekka*)
skjótla skelfa

"let us not allow dead men to terrify us so quickly."

15/8 *haugaeldrinn*: until recent times it was believed widely that flames would flare above hidden treasure, and over the burial mounds of those with whom treasure had been buried. See *Grett*. XVIII, *Eg*. LXXXV; further Jón Árnason, *Íslenzkar Þjóðsögur og Æfintýri* I, 1862, pp. 276 ff.; C. A. Holmboe, *Om haugelys* in *Det norske Videnskabs Selskabs Forhandlinger*, Oslo 1863.

16/3 *reidi*: thus H; R omits.

16/20 *Dvalinn*: according to H, the two dwarfs who forged the sword, Tyrfingr, were called *Dvalinn* and *Dulinn* (*Durinn*, U). *Dvalinn* (sleeper) is a common name for a dwarf, while *Dulinn* (hidden, secret?) and *Durinn* (sleeper?) are also found as dwarfs' names in other texts.

17/7 ff. Two lines appear to have been lost in this strophe, probably between lines 8 and 9. *Cpb.* (I, 165) supplies: "but it was my foemen who laid me in my cairn," giving good sense and implying that Angantyr's enemies had seized Tyrfingr.

17/11-12 *varð . . . síðir*: thus H; *urðu eigandi enn um síðir* R.

17/14-18 *segir þú . . . með þér*: "you are not telling the truth; may the god only let you lie unmolested in the barrow if you have not Tyrfingr with you." For *úss* manuscripts read *oss* (*óss*).

18/2 *eybarmr at sjá*: thus H; *eygrims slá* R.

19/13 *sækja hafðak*: "had sought out, visited"; *sóttu hafðak* would be a more usual construction. The reading of H, *sækja réðak*, giving similar meaning, is preferable.

19/22 *sveipinn*: thus H; *svifinn* R.

20/11-12 *heimsk ertu, Hervör, hugar eigandi: Skj.* (B, II, 268) emends *heimsk* to *heimsks*, "you have a foolish mind." The present text can, however, be interpreted: "you are foolish, Hervör, but you have courage."

21/6 *feiknfull: full feikn R, fláráð* H; see Glossary s.v. *fullfeikn*.

21/10 *ætt*: R omits but cf. 18/23.

21/18 *níðr*: thus H; *vinr* R.

21/19 *synir*: one leaf of R has been lost after this word, and the text is supplied mainly from H. R resumes with *sér* (24/11).

23/2 *á Glasisvöllu til Guðmundar*: Guðmundr of Glasisvellir is not named in the existing text of R, but an account of him is given at the beginning of H (and U). He was king of Jötunheimar and a great idolator. He lived in the district Glasisvellir (shining fields), said to lie in the uncharted north. He and all his men lived for many generations, and heathens believed that the Ódáinsakr (the field of the undead, of eternal life) was in his kingdom. After Guðmundr was dead, he was worshipped as a god. The splendour of his dwelling is described also by Saxo (VIII), and stories are told of him in many legendary sagas. Cf. P. Hermann, *Dänische Geschichte des Saxo Grammaticus* II, 1922, pp. 584 ff.

23/7 *lagði lilla stund til áðr . . .*: "advised for but a short time . . ."; cf. U: *hafði hann lilla hrið ráðið tafinu, áðr . . . Leggja (e-t) til (e-s)* has the meaning "to contribute a proposal, proffer advice." Cf. Fritzer, *Ordbog* II, 449, B.

23/16 *Hervör: Hervardr* H.

24/6 *Gizurr*: see 58/2 Note.

24/11 *sér*: R resumes here.

24/11 *Heiðrekr*: thus H; *hann* R.

27/6 *Reiðgotaland*: according to H *Reiðgotaland* was an older name for Jútland (Jótlund), and the same might be deduced from the Prologue to *SnE*. (p. 7), although a passage in the *Skáldskaparmál* (*SnE*. p. 143) suggests rather that *Reiðgotaland* lay in the south of the Scandinavian peninsular. According to another passage in the H text of this saga (ed. Jón Helgason p. 53), *Reiðgotaland* lay next to *Vindland* (*Wendland*). The *Heimslýsing*, a geographical tract found in the fourteenth century *Hauksbók* (ed. Finnur Jónsson, 1896, p. 155) places *Reiðgotaland* to the east of Poland (Polena), between that country and Húnland.

The older form of the name was evidently *Hreiðgotaland*. The name *Hreiðgotar* is used in the *Vafþrúðnismál* (str. 12) for "men" in general, and the form *Hvaiþkutum* (dat.) is found on the ninth century stone of Rök (Sweden).

Originally the *Hreiðgotar* must have been identical with the *Hredgotan* (*Hræda*) of *Widsith*, apparently dwelling in the region of the Vistula. In the *Elena* (line 20) the *Hredgotan* appear to be Ostrogoths. For some early English poets the name must have meant "glorious Goths," but the older form was probably *Hræd*-.

Many attempts have been made to discover the ultimate origin of the name, but none of them carries conviction.

The bibliography is extensive, but see especially H. Gering and B. Sijmons, *Kommentar zu den Liedern der Edda* I, 1927, p. 165 and refs.

27/9 *herr*: misprint for *her* (acc.).

28/26 *váru gervir hlutir . . . ok felldr blótspánn til*: the practice of casting sacrificial chips in divination is several times recorded (see *Fagrskinna* ed. Finnur Jónsson, 1903, p. 76; *Landnámabók* ed. Finnur Jónsson, 1900, pp. 65, 188 etc.). The word *blótspánn* appears to be synonymous with *hlautviðr* (lot-twigg) which, according to *Völuspá* (str. 63), was to be "chosen," "picked out."

Details of the practice are not known, but it was often accompanied by sacrifice to the gods (as in *Fagrskinna* and the U text of this saga). Tacitus (*Germania* X) gives evidence of comparable practices among continental Germans. Chips were cut from a fruit tree, and thrown onto a cloth at random. The chips were then picked up by a priest or father of a family, who invoked the gods and interpreted the symbols previously carved upon the twigs. Cf. J. de Vries, *Altgermanische Religionsgeschichte*, 1935-7, I, § 211; II, § 116.

29/24 *ek*: *at* should perhaps be inserted after this word.

30/5 *hengdi sik sjálf í disarsal*: the *disir* are sometimes equated with the *fylgjur* or ancestral spirits (*fylgjur yðrar frænda*, *Fms.*

II, 195, cf. *Fib.* I, 420), and they were perhaps conceived as the dead female ancestors.

The festival of the *disir*, the *disablót*, is several times mentioned and, according to *VGL.* (ch. VI) it was held at the beginning of winter. Like the *matrones* of continental sources, the *disir* are generally named in the plural. The singular compound, *disarsalr*, used in all texts of this saga, as well as in the *Ynglinga Saga* (ch. XXIX) is remarkable. It may suggest a temple dedicated to a single familiar, or even to a goddess.

30/7 *Húaland*: *Hundland R.*

30/8 *Humli*: see 52/18 Note.

30/8 *Sifka*: cf. the masculine name *Sifeca* of *Widsith* 116. See Introduction p. xiii.

30/11 *Hlöðr*: see 53/1 Note.

33/4 *konungs-*: *hans R.*

36/6 *Heiðrekr konungv lét ala gölt*: H and U contain details about Heiðrekr's boar and his sacrifices which are not found in R. Heiðrekr used to sacrifice his largest boar to Freyr (Freyja, U), and it was called the *sonargöltr*. On Yule eve the boar would be led into the palace, and oaths would be sworn upon his bristles. A similar practice is mentioned in the *Helgakviða Hjörvarðssonar* (30, prose).

According to the U text the boar was given to Freyr (Freyja) in February for good harvest and prosperity.

The word *sonargöltr* means the "leading boar of the heard," and has been compared with Lombard *sonor-pair* and with OE. *suner swina* (grex porcorum) and with NE. *sounder*. The sacrifice of the boar is called *sonarblót*.

Many sources give evidence of the association of the boar with the god Freyr. Freyr owned the marvellous boar Gullinbursti, who drew his chariot. The boar himself had religious significance and was sometimes worshipped independently of the god, probably as a symbol of fertility.

It is interesting to notice that while King Heiðrekr places his faith in Freyr, Gestumblindi worships Óðinn. See especially H. Rosén, *Freykult och Djurkult* in *Fornvännen* 1913, pp. 213 ff.; also G. Turville-Petre, *The Cult of Freyr* in *Proceedings of the Leeds Philosophical and Literary Society* III, VI, p. 317 ff.

36/15 *Gestumblindi*: occurs as a name for Óðinn in a catalogue strophe (*Skj.* B, I, 673). Saxo (V) mentions a *Gestiblandus*, *Gothorum rex*, who also has some of the qualities of Óðinn. The name most probably means *gestr hinn blindi* (the blind guest) and refers to Óðinn's damaged sight (cf. E. Wessén in *Festskrift tillägnad H. Pipping*, 1924, pp. 537 ff.). Another name for Óðinn is *Bileygr* (weak-sighted) and the name *Hárr* probably meant "blind" or "one-eyed" originally.

For a totally different interpretation of the name *Gestumblindi* see Kock, *Arkiv för nordisk filologi* VII, p. 180.

37/15 *mun harðv á annat borð þykkja*: "the other way will seem hard," implying ellipsis of *kostr* (choice, alternative); cf. U: *enda mun ok harðv þykkja annarr kostv*.

37/22 *þat gæv: þat i gæv hafða R*.

37/24-5 *Lýða lemill orða tefill*: these lines do not alliterate. E. A. Kock (*NN*, § 792) suggests that the first line should read *óða lemill* (mind-hinderer), which is supported by the explanatory prose: *þat lemv margra vit* (38/2).

38/17: H ends here, but its text is represented by two indirect copies made in the seventeenth century (AM. 281 4to, and AM. 597b 4to), from which readings are occasionally adopted. These transcripts are here denoted by h (h1 and h2). See Introduction, p. xvii.

38/21: *var-at þat: var þat eigi R*.

39/7 *ok hefir farit*: thus h; *ok hefir hann fyrrum um farit R*.

39/19 *fyr Dellings durum*: the same phrase occurs in *Hávamál* (str. 160). According to the *Vasfrúðnismál* (str. 25), Dellingr was the father of Dagr (Day), and the phrase has been interpreted "at daybreak" (see H. Gering and B. Sijmons, *Kommentar zu den Liedern der Edda* I, 1927, 159). In this, as in the following riddles, h reads *Döglings* for *Dellings*. According to the *Ynglinga Saga* (XXI) the *Döglingar* were the sons of Dagr (cf. *SnE.*, *Skáldskaparmál* ch. 62).

41/7 *skildr*: thus R; h and U read *skjalli*, which may be preferred. *Skjall* is the white membrane within an egg-shell; cf. *SnE.*, p. 23: *svá hvítir sem hinna sú, er skjall heitir, er innan liggv við eggskurn* (in description of objects bathed in the *Urðarbrunnr*).

41/18 *öl*: E.M. emends to *ölker*, giving rather better sense. See also E. A. Kock, *NN* § 3283.

41/19 *var-at þat: eigi var þat R*.

41/22 *sá, er gevði*: h reads *sá, er kev gevði* giving rather better sense (cf. 41/18 Note).

42/1 *er*: misprint for *en*.

42/6 *elr við kván kona*: one line has plainly been omitted after this; h supplies: *mær við meyju*.

42/14 f.: the first three lines of this riddle are quoted by Ólafr hvítaskáld (died 1259) as an example of *enigma* in his treatise on rhetoric (ed. B. M. Ólsen, *Den tredje og fjerde grammatiske Afhandling*, 1884, pp. 31, 114, 232.)

42/15 *foldar moldbúi*: "one who dwells in the soil of the earth," probably the "worm, serpent."

42/16 *naðv á náí*: the oldest manuscript of Ólafr hvítaskáld's treatise (written c. 1300) reads *nár á ná* (a corpse on a corpse), which is preferable.

42/18 *brimreiðar til*: usually interpreted "to the sea" (see Glossary s.v. *brimreið*). But the riddle seems to contain nothing to signify the "ice-floe" of the solution. The emendation *brimreiðum á* might allow the interpretation "on the water-chariot, ice-floe." See 42/23-4 Note.

42/23 *orm*: emended following h., *örn* R.

42/23-4 the solution of the riddle given in U is altogether different: *Þar fannstu stein; hann mun hafa legit á ísjaka; steinn er moldbúi. Þetta muntu hafa rekit (sét reka?) allt saman á vatni; Þar váru báðir blindir ok dauðir*. The text of the riddle is corrupt in U.

Bugge (p. 358) rejects both solutions, suggesting that the answer is "a dead serpent on an ice-floe," referring both *á nái* and *jór* to the ice-floe. It is questionable whether *nár* can designate an inanimate object other than a corpse, even in a riddle.

43/3 *sáttir allir saman*: thus R; *ok eru sextán saman* h, giving rather better sense.

43/10 *Ítrekr ok Andaðr*: *Ítreksjóð* is given as the name of one of Óðinn's sons (*Skj. B, I, 660*), which suggests that *Ítrekr* is a name for Óðinn. *Andaðr* (*Önduðr*) occurs as the name of a giant (*Skj. A, I, 655* and *B, I, 659*). The board-game described in the riddle appears thus to be a contest of wits between Óðinn and the giant, such as is depicted in the *Vafþrúðnismál*. Cf. S. Bugge, note ad loc.; further Hj. Falk, *Odensheite in Skrifter utg. av det norske Videnskaps Akademi i Oslo, 1924*.

43/10 *at tafl sínu*: the word *tafl* is used for chess and other board-games. In the present instance, according to h, the pieces numbered sixteen (see 43/3 note), so the game could be chess, which was introduced into Iceland in the twelfth or early thirteenth century.

43/12-13 *Hverjar . dróttin*: these lines do not alliterate; Jón Helgason (p. 68) suggests *snótir* for *brúðir*: U reads *drósir*.

43/21 *hnettafl* (or *hnefatafl*) was a board-game, and evidence suggests that it was rather like Fox and Geese. The king, or *hnefi*, with his defenders, would attempt to break through the lines of his opponents and to escape their attack. For a detailed discussion of *hettafl* and related board games see F. Lewis in *Transactions of the Honourable Society of Cymmrodorion, 1941*, pp. 185 ff.

44/1 *fagrgjarni*: *fárgjarni* (eager for damage, malicious) U.

44/5 *tekr ór*: *drepinn er við* h.

44/24 *ok fylgja því margir mjök*: *ok rennr sem hann má* h.

45/1 *húnn í hnettafli*: the function and form of this piece are unknown. The solution given in h is more detailed: *þat er húnn í hnefatafli (nefntaflí); hann heitir sem björn; hann rennr þegar*

honum er kastat; the solution in U is also interesting: *þat er tafla; hún er mörkub útan ok vænir margan fé, þann er fé leggr við taft; hún hefir átta horn, eigi höfuð*. The solutions of h and U suggest that the *húnn* was a form of die (*teningr, verpill*), which might have been used in *hnettafl* as in backgammon and other board-games. If so, the die is depicted as a vicious beast and the line *horn hefir átta* contains word-play, *horn* meaning at once "horns" and "corners."

The word *húnn* appears to be used by Hornklofi in the *Haraldskvæði* with the meaning "die" (*Skj.* B, I, 24); it also means "bear-cub," "mast-head" etc. Under early Icelandic law severe penalties were prescribed against those who wagered on dice or board-games (*Grágas*, ed. V. Finsen, II, 1852, p. 169).

45/4 *Dönum*: "Danes," here probably used for "men" in general.

45/9-10 *leggr . . . guma*: "place his body against a man's palm." *Guma* (dat.) is the reading of U; *gumi* R.

45/18 *at forvitni föður*: the refrain is not found in this strophe in R, but is inserted from h. It is present in the following strophes of R. *Cpb.* (I, 90) emends: *at fögnuði föður* (to the joy of their father); E. A. Kock (*NN.* § 115) interprets the phrase "to the wonder of their father."

45/19-20 *hvítan . . . bera*: these lines do not alliterate. U reads *haust* for *vetr*.

46/2 *syrgjandi*: thus h, *margar syrgjandi* R.

46/9 *Hlés*: emended; *edles* (*eðlis*) R; *Ægis meýjar h, Ægis dætr* U. See Glossary s.v. *brúðr*.

46/10 *þá mælti Gestumblindi*: R omits.

46/16 *eigu-t*: emended; *eigu* R.

47/3-4 *Mjök . . . vaxin*: these lines do not alliterate. Kock (*NN.* § 2360) suggests *nýt* (adj. fem. "useful, vigorous") for *mjök*; U reads *nær*.

47/17-18 *höldum . . . sakast*: these lines do not alliterate. Some editors read *öldum* for *höldum*. Kock (*NN.* § 2361) suggests:

*höldum berg,
en við hjarl sakask.*

48/3 *eiga*: thus R for normal *eigu*.

48/11 *sólbjörgum á*: reading based on U; *sólbjörg of á* R, *sólbjörgum í h*. The word *sólbjargir* is not recorded elsewhere.

48/13 *vilgi*: the adverb can mean "not at all" or "very much" and has been variously interpreted.

48/21 *þá mælti Gestumblindi*: R omits.

48/24 *Dellings: Döglings* h. Cf. 39/19 Note.

49/21-2 *þat er kýr*: the interpretation given in h is plainer: *þat er kýr; hon hefir fjóra fætr ok fjóra spena, tvau horn ok tvau augu, en halinn drallar eftir*.

49/24-50/2 *Sat ek á segli* the word-play of which this riddle is composed has not been fully explained. *Segli* means "sail," but another word for "sail" is *vegg*, which also means "wall, plank." *Dauðir menn* (the dead, the slain) may also be called *valr*, which is homonymous with the word *valr* meaning "hawk, falcon." The reading *blóðugt hold* (deduced from an abbreviated form in R) is not satisfactory unless the word-play is to be abandoned and it is interpreted "bloody flesh." h reads *blóðshold*, which has been emended to *blóðshol*, said to mean "blood-hole, vein," although not recorded elsewhere. Whatever the correct reading, the word must be synonymous with *æðr*, which means (1) vein, artery, (2) eider-duck.

Í bōrk víðar (thus h2, *vīðar* R) appears to mean "into the bark of a tree." If so, another name for "bark," "tree" should be *hamarr*, but this is not recorded. According to the explanatory prose of h *bōrk víðar* must signify *klær* (claws) for the falcon carries the eider *í klóm sér*. For *í bōrk víðar* Cpb. (I, 92), partly following a paper manuscript (h1), reads *í bjōrk kviðar* "in the belly's birch," i.e. "talons." On the basis of h, Kock (NN. § 2363) suggests that *bōrk víðar* should be interpreted as "bark of a ship," and remarks that a hook or suchlike equipment attached to the side of a ship was called *kló* (pl. *klær*). It may be added that the word *hamarr* is also recorded with the meaning "ship" or some part of a ship (see *Skj. B*, I, 668).

50/3 *vegg*: thus h, *veg*. R.

50/13 *hinn*: emended, *fyrst* R.

50/13-17 *Segðu hafðr*: it is noticeable that this strophe contains a question and not a riddle. It is probably derived from the last question which Óðinn puts to the giant in the *Vafþrúðnismál* (str. 54):

hvat mælti Óðinn,
áðr á bál stigi,
sjálfr í eyra syni?

It has been conjectured that, as he was laid on the pyre, Óðinn told Baldr that a brother, Váli, would be born to avenge him, and that he would himself return from Hel after the Ragnarök (see H. Gering and B. Sijmons, *Kommentar zu den Liedern der Edda* I, 1927, 179), but only Óðinn can decide the value of this conjecture. In the *Baldrs Draumar* (str. 12), as in this passage, Óðinn appears to disclose his identity by asking the sibyl an unanswerable question.

51/12: the transcripts of H (see 38/17 Note) end with the death of *Heiðrekr*.

51/23 *Grafá*: thus R; U has forms *Gripá*, *Gropá*; 203 reads *Greipá*. The river has not been identified.

52/4 *galt*: thus U, *allt* R.

52/7 *und Harvaða fjöllum*: the form *Harvaða-* corresponds exactly with "Carpathians" (**Karpat-*), and the *Harvaða fjöll* may be identified with these mountains. In R the form *Harvaða* has been altered to *Harvaða*. Other forms are *Handafjöll* and *Hanaðafjöll* (U).

52/15 *á Danparstöðum*: the word probably means "on the banks of the Dnjepr," and the Gothic stronghold is thus localised in the region of the Black Sea in south Russia. The form *Danpar* (gen.) is likely to be correct, since it is supported by the *Atlakviða* (str. 5), and corresponds closely with *Danaþer*, the name given by Jordanes (V) to the Dnjepr. In 56/6 R reads *Dampár* (gen.), while U provides forms *Dapstaðir*, *Damstaðir* and 203 *Dampstaðir*, *Dampnar-*. See also Glossary, s.v. *stöð*.

52/16 *á þeim bæ, er Árheimar heita*: in R, *Árheimar* is the name of the Gothic citadel, lying in the district *Danparstaðir*. The verse (53/23-54/4) seems also to imply that *Árheimar* was a *garðr* (residence). According to U, on the other hand, *Árheimar* was the name of the district, and *Danparstaðir* (*Dapstaðir* etc.) that or the residence.

52/18 Humli, king of the Huns, is not named in other sources. Saxo (I) names a Humblus, king of the Danes, who was deposed by his brother, Lotherus. Saxo was perhaps drawing upon the same cycle of legends as those embodied here.

52/19 *Húnum ráða*: emended following a paper transcript; *fyrir her R*.

52/20 *Gautum*: *Gautar* is the name commonly given to the tribes of southern Sweden, the *Geatas* of Beowulf. The name stands in ablaut relation to *Gotar* (Goths).

52/21 *Angantýr*: cf. *Ingenþeow* in *Widsith* 116.

52/22 *Valdarr Dönum*: *Guðrúnarkviða* II (19) has the nonsensical line *Valdarr Dönum* without a verb, probably borrowed from this passage. *Valdarr* is the name of a ruler of Denmark mentioned in 68/5 of this saga. A *Valdarr inn mildi* is also named in the genealogies of Danish princes.

52/23 *en Völlum Kjár*: the name *Kjár* (earlier *Kiarr*) corresponds fairly closely with *Cæsar*, from which it may well be derived. It occurs several times in Icelandic texts, and in the prose introduction to *Völundarkviða* a *Kjár* of Valland is named. *Widsith* (20) names a *Casere*, ruler of the Greeks, which suggests that Germanic peoples originally applied the title to the eastern Emperor. The name *Valir* is related to Welsh (OE. *Wealas*), and is applied to Britons, Gauls and foreigners of various races.

52/24 *Alrekr inn frækni*: the abrupt change from the accusative to the nominative case has led some editors to emend *Alrek enn frækna*. *Alrekr*, ruler of the English, is not mentioned in other sources, although an *Alrekr inn frækni* is named in a genealogy in

Flb. (I, 25), while the *Ynglinga Saga* (ch. XX) and *Ynglingatal* mention a Swedish king of that name.

53/1 *Hlöðr*: cf. *Hlīpe* of *Widsith* 116.

53/8 *var þat . . . tignum mönnum*: they were all associated (as in the verse) in honour of men of great birth.

53/15 *mækir*: it seems to be implied in this strophe that the *sax*, *sverð* and *mækir* were distinct weapons. The word *sax* (OE. *seax*) is often used for a short, double-edged dagger, although the *sax* is sometimes single-edged, and a weapon with which heavy blows could be struck (*höggsax*). *Mækir* is sometimes synonymous with *sax*, but originally it was probably a long, double-edged sword with a sharp point (*oddr*). It cannot be said how the *sverð* differed from the *mækir*. The two words could be used for the same object (as in 20/4 and 20/16 of this text), but it is sometimes implied that there was a difference between them. See further Hj. Falk, *Altnordische Waffenkunde*, 1914, pp. 9 ff.

53/17 *á mörk inni helgu*: the word *mörk* in Icelandic texts generally means "forest," and this is probably the meaning here. Tacitus (*Germania* XXXIX, cf. IX) describes a sacred forest worshipped by the Semnones, and there is rich evidence of the worship of groves and trees among the ancient Scandinavians. The settler of northern Iceland, Þórir snepill, worshipped the grove Hnjóskadalr (cf. J. de Vries, *Allgermanische Religionsgeschichte*, 1935, I, pp. 289 ff.).

Alternatively, *mörk* may here have the meaning "border," "land," "province" (cf. OE. *mearc* and ON. *mark*, *merki*) and this is probably the older meaning.

54/9 *siðförlan*: thus R. Kock (*FF.* § 16) emends: *siðförull hann*, in which case *siðförull* (nom.) applies to *Hlöðr*, and *hann* (acc.) to the door-keeper. Kock interprets the word not as "late abroad," but "far-travelling," comparing *viðförull* and such expressions as OE. *wide ond side*.

54/20 *böðskái*: this reading is based on U (*bandskai*). R reads *bedskami* (*bedskammí*).

55/3 *ok hvítan skjöld*: the verb *tók* should be understood before *hvítan*.

55/6 *Rymr var í ranni*: cf. *Hamðismál* 23: *Styrr varð í ranni* and Bragi's *Ragnarsdrápa* 3 (*Skj. B, I, p. 1*) *rósta varð í ranni*. It is interesting to notice that both of these lines describe the tumult in Ermanaric's hall when he was attacked by the brothers Hamðir and Sörli.

55/20 ff.: in R the line-pair 22-3 (*hú . . . þjólandi*) is placed before 20-1 (*al . . . skatti*), but the editor has reversed this order, largely following U.

55/21 *skatti*: in early texts, *skattr* normally means "tax,

tribute," but the word is here used for "treasure, wealth," as in the phrase *Niflunga skattv* (*SnE.* p. 106). OE. *sceatt* and OHG. *scaz* have similar meanings, and the usage in this strophe may be due to continental influence (cf. 57/5 Note).

56/1: *hafa vil ek* is to be understood and carried through to the end of the strophe. The full stop (55/25) is unnecessary.

56/1 *Hris þat it mæra*: R reads *meira*, but cf. *Atlakviða* (str. 5):

*hris þat it mæra,
er meðr Myrkvið kalla.*

Atlakviða has probably borrowed from this poem (cf. 52/15 Note). The usual meaning of the word *hris* is "brushwood," but in these two passages its meaning is extended to "forest."

56/2 *Myrkviðir*: thus R, *Myrkviðr* U. Natural boundaries between tribes and nations were often formed by primeval forests. In the *Atlakviða* (5), as in this saga (see 60/2), *Myrkviðr* (Mirkwood) seems to divide the land of the Germanic people from that of the Huns; in the *Lokasenna* (42) *Myrkviðr* divides the world of gods from that of giants. The name *Miriquidui* was applied by the eleventh century chronicler, Thietmar of Merseburg, to the Erzgebirge.

56/3 *gröf þá ina helgu* thus U, *ennu* (?) *góðu* R. The sacred grave is perhaps the ancestral tomb of the Gothic rulers, like the royal tombs of Uppsali, or many another tomb in which illustrious ancestors were worshipped.

56/4 *á götu þjóðar*: thus R; *á Godþjóðu* U, i.e. *á Gotþjóðu* "in the land of the Goths."

56/5 *stein þann inn mæra*: R reads *meira*, U *fagra*. E. A. Kock (*NN.* § 2376, cf. § 2044) interprets *steinn* as "castle," comparing MHG. *stein* "castle" and place-names such as *Rheinstein*. But, in the present context, it looks rather as if we have to do with a sacred stone held in veneration by the Goths. The worship of stones is well attested in Iceland and Sweden in early times (cf. J. de Vries, *Allgermanische Religionsgeschichte* II, 1937, pp. 100 f.). By comparison with the *Danaerygh* of Danish tradition and the *Lia Fáil* of the Irish, the stone mentioned in this passage has been regarded as a "coronation stone," upon which the appointed king would stand before taking office.

56/9 *ok lýða*: thus U; R omits.

56/14 *in blikkvíta lind*: adopted from U (which has *ijj* for *in*); R reads *lindin blikkvíta* giving poor alliteration.

56/19-16 *ok kaldr . . . annan*: these two lines are inserted from U; R omits.

56/19-20 *en ek mun Humlung hálfan láta*: R omits *en* and its corrupt text might be restored: *en ek mun Humlungi hálfan arf láta* (cf. *Cpb.* I, 350). U reads . . . *þér, Humlungr, hálfan*

arf gefa, making good sense. Angantýr addresses his brother as descendant of Humli.

56/21 *Tyrfingr*: this is the only occurrence of the name *Tyrfingr* in the "Battle of Goths and Huns." Elsewhere an ancestral sword, there is nothing in this strophe to suggest that Tyrfingr was a sword and, indeed, a sword would be of little use if broken in two. *Tyrfingr* has been associated with *Tervingi* (Forest-dwellers?) a name apparently applied to the Visigoths in south-eastern Europe. If this association is correct, Tyrfingr would here mean "the land of the Visigoths with its people." But if this is so, the author of the saga has misunderstood the poem, identifying the Tyrfingr named here with the sword Tyrfingr, which he knew from traditions about the first Hervör and her father, Angantýr. The identity of the names Angantýr and Tyrfingr in the two legends may partly account for their combinations. As a sword-name Tyrfingr may be associated with *tjörv* (sword or spear), or more probably with *torf* (turf, sward), implying a sword buried in the earth. Cf. H. Schneider, *Germanische Heldensage* II, 2, 1934, pp. 100 ff.

56/22 *deila*: after this word K adds: *Býð ek þér, frændi, til heilla sátia mikil ríki ok art fé XII C vápna*. After this, K breaks off. The remainder of the text is based on U, although many readings from 203 have been adopted.

56/25 *bjartar vigrar*: emended following *Skj.* II, B, 272; *sagrav aigar* (U), *sagrav veigar* (203).

57/5 *skúlka*: the word *skálkr* is here used with the meaning "servant, attendant," which is also the meaning of Gothic *skalks*, OE. *scealc*, OHG. *scalc*. In other ON. texts this word has the meaning "rogue." Cf. 55/21 Note.

57/10 *á ráði*; *aradi* U, *anijdi* 203. Jón Helgason suggests *á at ráða*. The expression *ráða á* is not recorded with a meaning suitable to the context, but is interpreted by Kock (*FF.* § 18) as "procure, obtain" (cf. *Glossary* s.v. *ráða*).

57/12 *manni*: thus 203, *margt* U.

57/13-14 *men hálsi*: the corrupt text of U is thus restored in *Skj.* (B, II, 272). On the basis of 203 Jón Helgason reads:

meyju spennu ek hverri
men at hálsi . . .

58/2 *Gizurr Grýtingaliði*: the nickname *Grýtingaliði* (*Gyrtingaliði* 203, *Gritingalyði* U) appears to mean "warrior of the *Grýtingar*." The identity of the *Grýtingar* has not been established, but their name is commonly said to mean "rock-dwellers," or even "steppe-dwellers" (cf. ON. *grjótl*). It has been equated with *Greuthungi* (*Grothiggoi*) a name by which classical authors probably designate the Ostrogoths.

The part played by the aged Gizurr in inciting the two brothers to strife has been compared with that of Óðinn in many other stories. In an older form of this story, Gizurr was perhaps Óðinn in disguise. (Cf. E. Wessén in *Festkrift tillägnad H. Pipping*, 1924, pp. 537 ff.).

58/11 *á haugi sat*: the implication of these words is not clear. It was the practice of herdsmen to watch their stock from a mound, and there was no trade more deeply despised than that of the herdsman. Gizurr may, therefore, mean: "the bastard sat like a herdsman on a mound, while the noble prince administered the patrimony." But kings used also to sit upon mounds, symbolizing their authority. Snorri wrote of the dog Saurr: *hann sat á haugi sem konungar* (*Hkr.* I, 164); so Gizurr could mean: "the bastard sat like a king on a mound, while the prince shared his patrimony." The first interpretation is the more probable.

58/12 *konungr*: Bugge and Kock (*NN.* § 3183) emend: *konungi*, improving sense.

59/1 *drekka ok dæma*: this alliterating formula is found in many texts. It has been compared with OE. *druncon and drymdon* (*Genesis* 2781) and O.Sax. *druncan dromead* (*Heliand* 2054). The ON. phrase may be influenced by English or continental usage. Cf. Bugge, Note ad loc.; also B. Sijmons, *Die Lieder der Edda, Einleitung*, 1906, p. CCLXXXVII.

59/3 *Húnum*: thus 203, *hverjum* U.

59/4 *hervápn*: emended, *vápn* at U, 203.

59/5 *fræknlīga*: emended, *djarflīga* MSS.

59/10 *framlīga*: *fromlīga* U, *fránlīga* 203.

59/11 *fylki týja*: emended, *hildi* (*hildir*) *heyja* MSS.

59/19-20 *hestar* *tvævetrir*: emended; *at hestum tuttugu vetra* U.

59/21 f.: on the number see 65/20 Note.

60/2 *Myrkviðr*: thus 203; *einirkundur* U.

60/23 *Gota*: *Gauta* MSS. But since Ormarr is going to fight the Huns, it is probable that some lines have been lost. For attempts to reconstruct the strophe see *E.M.* p. 7.

61/11 *er lífit þágu*: emended; *er lítt dugðu* MSS.

61/18 *suiðin*: thus 203, *sindrum* U.

61/18-19 *mörk ok*: inserted by editors.

61/19 *Myrkviðar heiðr*: thus 203; *Myrkheiðr* U.

61/23 *Heiðreks*: a line has probably been lost after this; Bugge inserts: *fyrir mæktis eggjum*.

62/4 *léttari*: *littari* 203; U omits.

62/4 *at böð*: emended; *at baðni* U, *á hauðri* 203.

62/6-7 *eda* . . *gangi*: thus 203. For an attempt to restore the corrupt text of U see Kock *FF* § 19.

62/12-13 *liðs með honum*: thus 203; U omits.

62/18 *mann*: þann MSS.

63/2 *finna*: thus 203; *bera* U.

63/7 *skarfs*: thus 203; *skafst* U. *Skarfr* is not recorded in other early texts, but Björn Haldorsen (*Lexicon Islandico-Latino-Danicum*, 1814) cites it with the meaning "diobolus, 4 Skilling" (a small coin). See further Bugge, Note ad loc.

63/10 *Húna*: thus 203; U has *gumna* later corrected to *Gotta*.

63/11 *herstaf*: emended following an early transcript; *gunni* at MSS. The word *herstaf* is not recorded in other Icelandic texts.

63/17 *Hvar skal ek Húnum*: thus 203; U corrupt.

63/20 *Dylgja*: it is not certain whether *Dylgja* is, in reality, a place-name. The supposed form *Dylgjudölum* (65/14 see Note ad loc.) may suggest that it is the common noun meaning "strife," "battle." In this case the lines might read: . .

kenndu dylgju
á Dúnheiði.

63/21 *Dúnheiðr*: the name has been variously interpreted as "Danube-plain," "Danube heath" and as "Düna plain," "Düna heath."

63/23 *Jassarfjöll*: these mountains have not been identified. It has been suggested that their name is identical with that of the *Gesenke*, the mountains of northern Moravia, and that both the Norse and German forms of this name are corruptions of Slavonic *Jesenik* meaning "ash-mountain." See Tolkien, *SBVS*. XIV, 3 (at Press).

64/2 *gunni*: emended; MSS. corrupt.

64/8 *felmtr*: *feltr* MSS.

64/17-8 *hræ . . hverjum*: no satisfactory explanation of these lines has been offered. In the first of them U reads *hrosi yður* and 203 *hræse yður*; in the second 203 has *at há hverju* (see Jón Helgason ad loc.). *Há* has been interpreted as "battle," but no such meaning for it has been recorded elsewhere. A word *há* (f.) meaning "hide," especially "horse-" or "cow-hide" is recorded, but has no application here.

As printed the text appears to mean: "may you have a corpse on every rowlock" giving no satisfactory sense in the context. In his *Eddukvæði* (1949, II, 563) Guðni Jónsson prints: *hræsi yður at há hverju*, glossing it (s.v. *hræsi*) as corrupt and incomprehensible. See also Kock *FF*. § 23, *NN*. § 2377.

64/19 *láti svá Óðinn flein fljúga*: Gizurr seems to dedicate his enemies to Óðinn by hurling a javelin over them. Cf. 7/10 Note.

64/22 *Grýtingaliða*: inserted by editors, not in manuscripts. See 58/2 Note.

65/6 *of*: inserted by editors.

65/8 *feltraða*: *feltraða* U; *vélaða* 203.

65/12 *konunga*: emended; MSS. have singular forms.

65/14 *Dylgjudöllum*: *Dingju-* (= *Dyngju-*) U, 203. See 63/20 Note.

65/20 ff. *i þúsund hverri . . . halir fjórtaldir*: the terms *þúsund* and *hundrað* appear to be used here, not as numbers, but in an unusual, specialized sense. *Þúsund* could be translated "legion," and *hundrað* "battalion." Similar usages among continental Germanic peoples have been compared (cf. F. Genzmer, *Germanische Altertumskunde*, ed. H. Schneider, 1938, pp. 164 ff.). It should be noted that the numbers given in this strophe appear to be greater than those given in the prose (59/21 ff.).

65/21 *i þúsund*: U omits; *hverri þúsund* 203.

65/22 *hundrað*: U adds *manna*.

66/14 *sigrudust*: both MSS. add *eigi*.

66/14 *Gota griða*: both MSS. have *Gotum grið*.

67/2 *basnir*: thus editors (*basnir* U; 203 leaves space). The word is not found elsewhere and the form is uncertain. The context demands "rings, treasures" or suchlike. Kock (*NN*, § 2378) associates the word with OE. *basu*, "purple."

67/4 *þik*: *mik* MSS.

67/12 *æ*: *enn* MSS.

67/14 *Frá konungaættum Dana ok Svía*: the genealogies given in the following chapters differ in many details from those contained in other sources. Some major discrepancies will be noted below. The manuscripts in these passages are more than usually corrupt, and only the most important variants and emendations will be cited.

67/15-19: the descent of Ívarr víðfaðmi is similarly traced by Arngrímur in his summary of the *Skjöldunga Saga*. Of Heiðrekr, Arngrímur says: *cognomento Úlffhanur, eo quod se in lupum transformare noverit, vel est tropice dictum pro sævo* (see *Bibliotheca Arnarnagnæana IX*, 1950, p. 353).

67/21 *sem segir í konunga sögum*: Snorri (*Ynglinga Saga XL-XLI*) relates how Ívarr attacked Ingjaldr, and how Ingjaldr set fire to his own house. Snorri also describes the vast conquests of Ívarr in nearly the same words as those used here. The *konunga sögur*, to which the present author alludes must be the *Heimskringla*. Much of the material given here was also in the *Skjöldunga Saga*, but the genealogy of Ívarr's descendants traced in the Latin abstract of that saga does not agree closely with that given here.

68/1 *Kúrland*: thus 203; *Gutlandi* U.

68/3 *Nordumbraaland*: Ívarr's conquest of Northumberland is also mentioned in the *Ynglinga Saga (XLI)*.

68/5 *Valdar . . . Alfhildi*: according to other sources, the daughter of Ívarr was called Auðr (Auduna) and her first husband was Hrœrekr, to whom she bore Haraldr hilditönn. Randvér was not, according to other sources, the full brother of Haraldr, but was the son of Auðr by a second marriage to Raðbarðr of Garðaríki (cf. B. Nerman, *Det svenska rikets uppkomst*, 1925, pp. 231 ff.). Valdarr, son-in-law of Ívarr, cannot be identified in history (but cf. 52/22 Note), and Randvér is no less obscure.

68/6 Haraldr hilditönn restored the great empire which had collapsed on the death of Ívarr. Cf. G. Turville-Petre, *The Heroic Age of Scandinavia*, 1951, pp. 55 ff.

68/9 *Gautlandi: Gotlandi* MSS.

68/12 *Ásu, dóttur Haralds hins gyanrauða*: According to *Hkr. (Hálfð. svarta I)* and other sources, Ása was the mother of Hálfðan svarti, father of Haraldr hárfagri, but in this text she must be confused with some other Ása. According to *Ynglinga Saga* (ch. LXXI) the daughter of Ingjaldr illráði was called Ása, and she was married to Guðröðr á Skáni, brother of Hálfðan snjalli, father of Ívarr víðfaðmi.

68/14 *Sigurðr hringr tók konungdóm í Danmörk*: according to the other sources, Sigurðr ruled, not Denmark, but West Gautland and Sweden, as the vassal of Haraldr hilditönn. After the death of Haraldr he ruled Sweden and Denmark (cf. Nerman, *op. cit.* pp. 247 ff.).

68/16 *á Brávelli*: the battle of Brávöllr (or Brávellir) was one of the most famous in the legendary history of Scandinavia. The site has been identified as Bråviken, immediately to the north of Norrköping, in East Gautland (S.E. Sweden). The battle was probably fought about the middle of the eighth century. Cf. G. Turville-Petre, *op. cit.*, pp. 55 ff.

68/16 *Gautlandi: Gotlandi* MSS.

68/21 *Ragnarr konungr loðbrók, sonr hans*: the sources agree that Sigurðr Hringr was the father of Ragnarr loðbrók. But since Ragnarr probably flourished towards the middle of the ninth century and his sons were active in England in the latter decades of that century, the nephew of Haraldr hilditönn would be too old to be his father, as he is said to be in this text. Perhaps two men called Sigurðr or Hringr have been confused (cf. Nerman, *op. cit.*, pp. 261 ff.).

It is also plain that Icelandic tradition is at fault in introducing Ragnarr into the line of the kings of Sweden. He could hardly be old enough to be ancestor of kings of Sweden named as his descendants in this text. (See Notes below).

68/25 *sem segir í hans sögu*: it is told in the *Ragnars Saga* (XII) and in the *Páttur af Ragnars sonum* (II) how the sons of Ragnarr loðbrók defeated and killed Eysteinn illráði (beli), king of the

Swedes. Eysteinn is not, in other sources, recognised as the son of Haraldr hilditönn (cf. Nerman, *op. cit.*, pp. 257 ff.). Eysteinn is named in the *Skáldatal* as a patron of poets.

68/29 *Ívarr inn beinlausi*: Ívarr, with two brothers, came to East Anglia in 865, and Ívarr was active in England until about 870. He and his brothers captured York, defeating and killing King Ælle and, in 870, they martyred S. Edmund, king of East Anglia. According to the *Ragnars Saga* (VII) Ívarr was given his nickname because he had no bones in his body, but only gristle; he used to be carried into battle.

69/1 *Eiríkr*: when S. Anskar went first to Sweden (c. 930) he found that the Swedes, rather than add the foreign Christ to their hierarchy of gods, had begun to worship their late king, Eiríkr. This king was perhaps Eiríkr Bjarnarson or his nephew, Eiríkr Refilsson (cf. B. Nerman, *Svärges älsta konungalängder*, 1914, p. 19).

69/5 *Eiríks synir, Bjarnar sonar*: emended, *Bjarnar synir* MSS.

69/5 *Önundr*: *Eiríkr* MSS.

69/8-9 *Björn at Haugi*. *Bragi skáld*: Björn at Haugi is named also in the *Svíá konunga tal* (*Alfræði íslenszk*, ed. K. Kålund, III, 1918, p. 57) among the kings of Sweden, and he is commonly identified with Bernus, who ruled the Swedes when S. Anskar visited them about 830. It is said also in the *Skáldatal* (*Edda Snorra Sturlusonar*, ed. Guðni Jónsson, 1949, p. 340) that Björn at Haugi was patron of the poet Bragi, and in the *Eg.* (LIX) that Bragi worked for Björn, King of the Swedes.

But weighty arguments, based on genealogies and other evidence, suggest rather that the Björn at Haugi, for whom Bragi worked, was a Norwegian prince, and that he lived, not in the first half, but in the last decades of the ninth century (cf. G. Turville-Petre, *Origins of Icelandic Literature*, 1953, pp. 36 ff. and especially Jón Jóhannesson in *Afmælisrit Dr. Einars Arnórssonar*, pp. 1 ff.).

It is, therefore, probable that two chieftains called Björn, or even Björn at Haugi, have been confused in Icelandic tradition.

Bragi was the first poet known to have worked in scaldic measures, and it is said that he composed his chief surviving poem to honour Ragnarr loðbrók (see L. M. Hollander, *The Skalds*, 1945, pp. 25 ff.).

69/9 *Eiríkr Önundarson*: his father is called Emundr in the *Hkr.* (*Har. hárf.* XIII and XXVIII) and some other sources. Snorri agrees that he was king of Sweden when Haraldr hárfagri rose to power late in the ninth century, and says that he died when Haraldr had ruled Norway for ten years. According to Icelandic annals he died in 871.

69/13 *Björn*: according to *Hkr.* (*Har. hárf.* XXVIII), Björn ruled Sweden for fifty years. According to the Icelandic *Gottskálks Annáll* (ed. G. Storm in *Íslandske Annaler*, 1888, p. 313), he died in 917.

69/15 *Synir Bjarnar vǫru þeir Eiríkr ok Ólafr*: Eiríkr sigrsæli, who died about 995, and his brother Ólafr, father of Styrbjörn (died about 985) can hardly have been sons of Björn Eiríksson. It is probable that two or more generations have been omitted in the Icelandic tradition. Adam of Bremen names several other men who appear to have ruled Sweden in the tenth century. See B. Nerman, *Svärges älsta konungalängder*, pp. 19 ff.

69/16 *Styrbjörn sterki*: a famous figure in legend and hero of the *Styrbjarnar Þáttr* (*Flb.* II, 70 ff.). Styrbjörn fought against his uncle, Eiríkr sigrsæli, at Fyrisvellir, near to Uppsali, Styrbjörn had offered sacrifice to Þórr, but Eiríkr invoked Óðinn, who awarded the victory to him. The battle is generally dated about 985, and the death of Eiríkr about 995.

69/17 *á þeira dögum andaðist Haraldr*: according to traditional chronology, as represented by Ari, Haraldr died c. 931-2, but in reality, he probably lived until about 945.

69/20 *Sigríðr in stórráða*: after parting from Eiríkr, Sigríðr was courted by Haraldr grenski, father of S. Ólafr, and by a king from Russia. She entertained her suitors lavishly, and then set fire to the hall in which they slept, thereby earning her nickname *stórráða*. It was later proposed that she should marry Ólafr Tryggvason. Finally, it is said, she married Sveinn Tjúguskegg, king of the Danes. Stories told of Sigríðr cannot be accepted as history, but she is a favourite in legend.

69/21 *Ólafr skautkonungr* died c. 1024. Stories of him are told in many sagas and Adam of Bremen (II, 58) remarks on the difficulties with which he was faced in his attempts to destroy the famous temple of Uppsali and to convert his people to Christianity. In other sources his nickname is *skotkonungr*, and the explanation of it given here is probably incorrect.

69/26 *Önundr* was christened Jakob, but the Swedes, evidently objecting to this foreign name, called him Önundr when they made him king (*Hkr.*, *Ól. helg.* XCIV).

69/29 *á Stiklastöðum*: the battle of Stiklastaðir was fought in the summer of 1030.

69/29 *Eymundr*: emended, *Eyvindr* MSS. Adam of Bremen (III, 15) says that Jakob (Önundr) was succeeded by his brother Emund, nicknamed *þessimus*.

70/5 *Steinkell*: it is stated also in the *Hkr.* (*Mag. berf.* XII) that Steinkell died about the same time as Haraldr harðráði was killed at Stamford Bridge (1066). The genealogy of Steinkell given here is found also in *Flb.* I, 41, and in other sources.

70/6 *Njáls Finnssonar*: emended; MSS. corrupt.

70/8 *Eymundar*: *Eyvindar* MSS.

70/11 *Eymundar*: *Eyvindar* 203; *Örundar* (?) *U*.

70/14 *Ingi* (c. 1080-1111): in the *Flb.* (II, 425) the story is told of how Ingi was expelled by the Swedes, and later returned to take vengeance on Blót-Sveinn. The reading *Ingi* is from 203; *U*. reads *Ingimundr*. See 70/15 Note.

70/15 *Hákon*: thus *U*., *Steinkel* 203. It is said in the *Hkr.* (*Mag. berf.* XII) and the *Svíá konunga tal* (loc. cit.) that Hákon succeeded Steinkell and was followed by Ingi. According to the *Gesta* of Adam of Bremen (III, 53, cf. *schol.* 84) there were other kings and pretenders in Sweden at this period.

70/19 *Sveinn*: the revival of paganism in Sweden in the late eleventh and early twelfth centuries, during the reign of Blót-Sveinn, is recorded in several sources. The most detailed account is given in *Flb.* (II, 424-5), cf. *Hkr.* (*Magnússona Saga* XXIV).

71/2 *lögþing*: each of the provinces (*lög, land*) in Sweden had its own *lögþing*, or legislative and judicial court. Snorri (*Hkr.* II, 109 f.) describes the constitution of Sweden in some detail, although not altogether accurately. The *lögþing* mentioned here was, no doubt, held at Uppsálir. According to Snorri it met every year in the month of *Góí* (mid-February to mid-March) in pagan times.

71/9 *blóttre*: this is most probably the holy tree described in *Schol.* 138 to Adam of Bremen. The tree was of unknown kind, green in winter as in summer, and beneath it stood a well in which sacrifices were drowned. As described by the scholiast, the tree bears a striking resemblance to the Yggdrasil.

Horses were often venerated and offered to gods as sacrifice, and their flesh was consumed at sacrificial banquet (see H. Rosén, *Forvännen*, 1913, pp. 221 ff.). Objects held in veneration were frequently smeared with sacrificial blood (cf. *Flb.* II, 184 etc.).

71/4 *Gautland*: thus 203; *Gotland U*.

71/23 Ingi Hallsteinsson (died 1125) is named in *Hkr.* (*Haraldssona Saga* XXII) as husband of Brigiða, daughter of Haraldr gilli.

GLOSSARY

ABBREVIATIONS

<i>a.</i>	adjective	<i>md.</i>	middle voice
<i>abs.</i>	absolute(ly)	<i>n.</i>	neuter
<i>acc.</i>	accusative	<i>neg.</i>	negative
<i>adv.</i>	adverb(ial)	<i>nom.</i>	nominative
<i>art.</i>	article	<i>num.</i>	numeral
<i>aux.</i>	auxiliary	<i>ord.</i>	ordinal
<i>comp.</i>	comparative	<i>þ.</i>	past
<i>conj.</i>	conjunction	<i>pl.</i>	plural
<i>dat.</i>	dative	<i>pp.</i>	past participle
E-M	einhverjum	<i>prep.</i>	preposition(al)
E-N	einhvern	<i>pres. (þ.)</i>	present (participle)
E-S	einhvers	<i>pret. pres.</i>	preterite-present verb
E-T	eithvert	<i>pron.</i>	pronoun
E-U	einhverju	<i>rel.</i>	relative
<i>f.</i>	feminine	<i>sg.</i>	singular
<i>gen.</i>	genitive	s-one	someone
<i>imp.</i>	imperative	s-thing	something
<i>impers.</i>	impersonal	<i>subj.</i>	subjunctive
<i>indecl.</i>	indeclinable	<i>sup.</i>	superlative
<i>inf.</i>	infinitive	<i>sv.</i>	strong verb
<i>m.</i>	masculine	<i>wv.</i>	weak verb
		<i>vb.</i>	verb

NOTE:—Common pronouns are not glossed. An asterisk before a line-reference implies that the line is in verse.

-A, *neg. suffix used with vbs. especially in poetry* SÉK-A (*8/13)
I do not (cannot) see.

Á, *prep. with acc. (of place, sense of motion or direction) to, towards, onto, into* Á ÁRHEIMA (*54/1); *(of time) at a certain time; with dat. (of place, sense of rest) on, in* Á ENGLANDI (70/13) in England; *(of time, in the course of a certain period) during* Á EINU SUMRI (30/14) in a certain summer. See under *vbs. for other abs. and prep. uses.*

Á (gen. sg. and nom. pl. ÁR), *f. river.*

ÁÐR, *conj. before, until, often followed by subj. ÁÐR KVELD SÉ* (6/2), *ÁÐR ORROSTA VÆRI REYND* (63/14); *adv. before, formerly* (71/17).

AF, *prep. with dat. from, of, away, off; AF ÞVÍ therefore, for that reason; HANN ER AF* (44/17) it has gone, it is blown away.

- AFL, *n.* strength, vigour (*22/11).
 AFTAN, *adv.* from behind, at the back (50/21).
 AFTANN, *m.* evening; í AFTAN (*6/10) this evening.
 AFTR, *adv.* back, backward.
 AGNSAX, *n.* bait-knife (51/25).
 ÁGÆTR, *a.* famous, glorious, excellent.
 ÁKAFR, *a.* fierce, violent (66/12).
 AKKERI, *n.* anchor (47/23).
 ALA (ÓL, ÓLUM, ALINN), *sv.* to beget; ELR VIÐ KVÁN (*dat.*) KONA (*42/6) woman begets by woman; to bear, rear, bring up (*19/7); to feed, fatten (of animals 36/6).
 ALBÚINN, *pp.* quite ready (61/6).
 ALDA (*nom. pl.* ÖLDUR), *f.* wave (47/1).
 ALDR (*gen. sg.* -RS), *m.* life, lifetime; ALA SINN ALDR (*44/2) to pass one's life; VIÐ ÞAT MUNU ÞÆR ALDR ALA (*46/6) thus shall they spend their lives.
 ALDRI, *adv.* never.
 ALEYÐA, *f.* total desolation; *with gen.* ALEYÐA VAR EFTIR VÍGRA MANNA (59/17) no men were left capable of bearing arms.
 ÁLIT, *n.* appearance.
 ALLÁKAFR, *a.* exceedingly violent, desperate (66/13).
 ALLMIKILL, *a.* very great (61/7).
 ALLR, *a.* all, the whole; ALLT AT EINU (24/9) all the same, none the less; AT ÖLLU (*12/25) in every respect; ALLT SAMAN (42/24) altogether; ALLT TIL (68/2) all the way, right to; *n.* ALLT *as substantive* everything (*14/12).
 ALLRÍKR, *a.* very powerful (69/4).
 ALR, *m.* awl (*dat.* *55/20).
 ALÞÝÐA, *f.* all the people, the majority, the common people (24/4).
 ÁMÁTTR, *a.* very powerful, very terrible (*14/17).
 AMBÁTT, *f.* serving-maid, bondwoman (*41/17).
 AMBÁTTARSONR, *m.* son of a bondwoman (58/21).
 ANDALAUSS, *a.* without breath (*39/21).
 ANDAST (AÐ), *vv. md.* to die (68/7).
 ANDSPJALL, *n.* converse; BERA E-M ANDSPJÖLL (*54/13) to hold converse with s-one.
 ANDSVAR, *n.* answer; *often in pl.* VEITA (E-U) ANDSVÖR (*6/16, *55/11) to give answer (to s-thing).
 ANDVANI, *a.* deprived of; LÍFS ANDVANI (*8/24) dead.
 ANN (32/26), *see* UNNA.
 ANNARR, *pron. and ord. num.* another, the other, the second, the next; TIL ANNARS (55/16) for something else, for another purpose; TIL ANNARS DAGS (1/10) until the next day; AT ÖÐRU SUMRI (30/9) in the next summer; AT ÖÐRUM DEGI

- (66/7) on the next day; one of two (4/5); ANNARR . . .
 ANNARR (23/26) the one the other.
- ÁR, *n.* year; *especially* a good year, prosperity (29/1).
- ÁR, *adv.* in olden days, of old (*52/18).
- ÁRBRÚ, *f.* bridge over river (38/15).
- ARFHEIMTA, *f.* claim for inheritance. *Only in editorial chapter-heading* (51/4); *not recorded in Old Icelandic.*
- ARFI, *m.* heir, son (*53/24).
- ARFR, *m.* inheritance, patrimony.
- ARFÞEGI, *m.* heir, son (*54/18).
- ARINN (*dat. sg.* ARNI), *m.* hearth (44/5).
- ÁRR (*nom. pl.* ÆRIR), *m.* messenger, emissary (*65/5).
- ÁRVEGR, *m.* river-course (38/15).
- ASKR (*dat. pl.* ÖSKUM) kind of (small) warship (4/18, *5/11).
See Hj. Falk: Allnordisches Seewesen (1912), p. 87.
- ÁSS (*nom. pl.* ÆSIR), *m.* one of the tribe of Æsir, heathen god in general (*17/15).
- ÁSTSAMLIGA, *adv.* affectionately; FARA EFTIR ÁSTSAMLIGA (33/23) to press affectionately for an answer.
- AT, *conj.* introducing subordinate sentence that (1/8 etc.). *As rel.* ÞANN TÍMA, AT (53/6) at that time, when
- AT, *particle with inf.* to.
- AT, *prep. with acc.* after (*22/14).
- AT, *prep. with dat.* at, on, upon, to, towards; AT HONUM (33/3) from him; AT SKAPLYNDI (24/2) in temperament; AT FEGRÐ (2/15) on account of beauty; AT ÞVÍ (*14/6) about that; of time AT KVELDI (66/8) when evening came, in the evening; AT ÖÐRU SUMRI (30/9) next summer; *with gen. in elliptical construction* AT MÍNS FÖÐUR (*9/4) at the house of my father.
- AT (-T), *neg. suffix used with vbs.* SPYRJ-AT-TU (*14/6) do not ask.
- ÁT, *n.* eating; SKIPTA TIL ÁTS (71/8) to divide, cut up for eating.
- ATALL, *a.* terrible (*18/3).
- ATBURÐR, *m.* event, incident (34/6 etc.).
- ATGANGA, *f.* attack (29/27).
- ATGERVI, *f.* accomplishment (2/15).
- ATKVÆÐI, *n.* decision, judgement (29/20).
- ÁTRÚNAÐR, *m.* faith, belief; ÁTRÚNAÐR Á E-U (70/17) belief in s-thing.
- ATSÓKN, *f.* onslaught, attack.
- ÁTTA, *num.* eight.
- AUÐR, *m.* riches (*12/12).
- AUGA, *n.* eye; HRAPA Í ELD AT AUGUM (*20/13) to rush into the fire with one's eyes open, rush headlong.
- AUGSÝN, *f.* sight; KOMA E-M Í AUGSÝN (25/8) to come into one's sight.
- AUKA (JÓK, JÓKUM, AUKINN), *sv.* to increase, add to, prolong (30/20).

AUSA (JÓŠ, JÓŠUM, AUSINN), *sv.* with *dat.* to pour, sprinkle;
 AUSINN MOLDU (*12/4) sprinkled with soil; AUSA VATNI *see*
 VATN.

AUSTAN, *adv.* from the east (*10/7).

AUSTR, *adv.* east, eastwards.

AUSTRRÍKI, *n. pl.* eastern states, lands east of Baltic (68/2).

ÁVALLT, *adv.* always (50/22).

BÁÐIR (*f.* BÁÐAR, *n.* BÆÐI, *gen.* BEGGJA) *pron. pl.* both.

BAK, *n.* back (*45/5).

BÁL, *n.* fire, flame (*18/8); funeral pyre (*50/17).

BAND, *n.* ribbon, cord (32/2).

BANI, *m.* death, slayer; VERÐA E-M AT BANA (51/2) to be the
 death of one, to kill; ÞÁÐA SÉR BANA (10/17) to commit
 suicide.

BANNA (AÐ) to forbid; BANNA E-M E-T to forbid s-one s-thing.

BÁRA, *f.* wave, billow (48/7).

BARÐAGI, *m.* battle.

BARN, *n.* child; VERA MED BARNI to be with child.

BARNGJARN, *a.* eager to have children (*47/5).

BASMIK, *f. pl.* probably treasures, rings (*67/2, *see Note*).

BÁTR, *m.* boat.

BAUGR, *m.* arm-ring, circlet (*56/10); currency ring, money
 (62/21).

BEDGUNNR, *in kenning*, *see Note* *9/10.

BEÐR, *m.* bed (48/7).

BEIÐA (DD), *vv.* to ask, request; BEIÐA E-S (25/24) to ask for
 s-thing; *md.* BEIÐAST E-S (33/25) to ask for s-thing for
 oneself.

BEINLAUSI, *nickname* boneless (68/29).

BEITA (TT), *vv.* with *dat.* to make bite; AT BEITA HUNDUM OK
 HÁUKUM (33/8) to hunt with hounds and hawks.

BEKKR (*gen. sg.* -S and -JAR), *m.* bench, especially bench in
 drinking-hall; FARA Í BEKK (*62/6) to take a seat on the
 bench.

BERA (BAR, BÁRUM, BORINN), *sv.* to carry, bring; to bear, give
 birth to (53/4); BERA EFTIR SÉR (69/23) to carry along;
 BERA UPP (36/13 *etc.*) to bring up, propound (a riddle);
 BERA VIÐ (32/7) to place beside, compare; BERA FRAM
 (*59/6) to bring forward; BERA SAMAN (*47/5) to gather
 together; *impers.* BERA AT (27/14) to happen, occur; BERA
 Í SVEFN *see* SVEFN.

BERGJA (Ð), *vv.* with *dat.* to taste; BERGJA Á E-U (*10/14) to
 taste s-thing.

BERJA (BARÐA, BARÐR, or BARIÐR), *vv.* to hit; *md.* BERJAST to
 fight; BERJAST VIÐ E-N (27/10 *etc.*) to fight against s-one.

BERR, *a.* bare, naked, unsheathed (*of a sword* 1/8).

- BERSERKR, *m.* bear-shirt, a warrior who fights in a fit of rage (2/5; see *Gunnlaugs Saga*, ed. Foote and Quirk, Note 36/5).
- BERSERKSGANGR, *m.* bear-serk fury, rage.
- BETR, *adv. comp.* better.
- BEZTR, *a. sup.* best; *n.* BEZT as *adv.* (*12/26).
- BÍÐA (BEIÐ, BIÐUM, BEÐIT), *sv.* to wait; BÍÐA E-S (61/4 etc.) to wait for s-one, s-thing.
- BIÐILL, *m.* suitor (*62/5).
- BIÐJA (BAÐ, BÁÐUM, BEÐINN), *sv.* with *acc.* of person and *gen.* of thing to ask, tell, command; BIÐJA E-N GRÍÐA (66/14) to ask one for quarter; BIÐJA KONU (*gen.* 23/21) to ask in marriage; BIÐJA E-N VEL FARA (4/14) to bid one farewell; BIÐJA VEL LIFA (*48/12) to greet; with *gen.* of thing and *dat.* of person to ask for s-thing for the benefit of s-one; BIÐJA E-M FRÍÐAR (25/14) to ask mercy for one.
- BIL, *n.* instant; Í ÞVÍ BILI (2/25) at that moment.
- BILA (AÐ), *wv.* to fail; NEMA . . . HUGR BILI (*7/17) unless his courage fail.
- BINDA (BATT, BUNDUM, BUNDINN), *sv.* to bind, fasten, fetter.
- BÍTA (BEIT, BITUM, BITINN), *sv.* to bite, cut.
- BITR, *a.* keen, sharp; *sup. n.* BITRAST.
- BITSKÁLM, *f.* biting sword; HÁLMS BITSKÁLMIR (*47/8) the biting swords of straw, the teeth of the ox.
- BJARGA (BARG, BURGUM, BORGINN), *sv.* with *dat.* to help, save, protect, keep safe. *Abs.* 47/24.
- BJARTR, *a.* bright, shining (*56/25).
- BJÓÐA (BAUÐ, BUÐUM, BOÐINN), *sv.* with *dat.* of person and *acc.* of thing to offer; BJÓÐA E-M ORRUSTU (60/19, *64/13) also BJÓÐA E-M TIL ORRUSTU (61/3) to challenge one to battle; BJÓÐA E-M RANGT (56/12) to deal unjustly with s-one; *impers.* E-M ER BOÐIT TIL (E-S) (24/8) one is invited to (s-thing); BJÓÐA E-M Á HÓLMR see HÓLMR.
- BLÁSA (BLÉS, BLÉSUM, BLÁSINN), *sv.* to blow, especially to blow a trumpet; with *dat.* BLÁSA SAMAN LIÐI (FÓLKI) to summon, muster host by blowing trumpet (29/26, 34/24); also BLÁSA SAMAN LIÐ (60/17). *Impers.* with *dat.* object to blow (bellows).
- BLEIKHADDADR, *a.* fair-haired, white-plumed (of swans *41/16).
- BLEIKR, *a.* pale, blond (*46/14).
- BLÍÐLIGA, *adv.* joyfully, agreeably.
- BLÍÐR, *a.* gentle, affectionate, kindly (BLÍÐR VIÐ E-N 33/22).
- BLIKHVÍTR, *a.* shining white (*56/14).
- BLINDR, *a.* blind (*42/17).
- BLÓÐ, *n.* blood.
- BLÓÐREFILL, *m.* point of a sword (*8/16; see Hj. Falk, *Altnordische Waffenkunde*, 1914, p. 11).

- BLÓÐUGR, *a.* blood-stained (*45/5).
- BLÓT, *n.* pagan sacrifice (71/9 *etc.*); *as nickname in* BLÓT-SVEINN (71/11).
- BLÓTA (AÐ), *vv.* also *sv.*, to sacrifice (by putting to death) *with dat. of thing sacrificed* (29/2); *with acc. of deity to whom sacrifice offered and purpose expressed by TIL with gen.* AT BLÓTA ÓÐIN TIL FULLTINGS SÉR (36/23) to offer sacrifice to Óðinn for help for oneself.
- BLÓTSPÁNN, *m.* sacrificial chip, piece of wood used in divination (28/27, *see Note*).
- BLÓTTRE, *n.* sacrificial tree. *See Note* 71/9.
- BLÆJA, *f.* veil, headdress. *See Note* *12/18.
- BOÐ, *n.* bidding, command, offer.
- BÓLSTAÐR, *m.* dwelling, homestead; *in riddle probably square on gaming board* (*43/6).
- BÓNDI (*nom. pl.* BÆNDR), *m.* farmer, master of house.
- BORÐ, *n.* board, table, side of ship; INNAN BORÐS (4/22) on board; Á ANNAT BORÐ (37/15) on the other hand, alternatively (*see* HARÐR).
- BORÐI, *m.* tapestry, weaving, embroidery (11/1).
- BORG, *f.* castle, citadel (60/4).
- BORGARHLIÐ, *n.* gate of fortress (60/10).
- BRÁÐ, *f.* meat, flesh (*10/12).
- BRÁÐDAUÐR, *a.* suddenly dead; VAR BRÁÐDAUÐR ORÐINN (31/17) had died suddenly (*cf.* 68/14).
- BRAGARFULL, *n.* sacrificial toast. *See Note* 2/12.
- BRAGNINGR, *m.* chief, prince (*20/25).
- BRAUT, *adv.* *See* BROTT.
- BREGÐA (BRÁ, BRUGÐUM, BRUGÐINN), *sv. with dat.* to move quickly, to draw (a sword), *impers.* ER ÞVÍ VAR BRUGÐIT (1/6, *cf.* 34/1) when it was drawn; BREGÐA LIT (*8/2) to change colour; BREGÐA GRÖNUM (62/8) to grin. *Md.* BREGÐAST to fail (1/12); BRÁST Í VALSLÍKI (50/20) he changed himself into the likeness of a falcon.
- BRENNA (BRANN, BRUNNUM, BRUNNINN), *sv. intransitive* to burn, flare.
- BRENNA (D), *vv. transitive* to burn (*18/8); BRENNA E-N INNI to burn one in one's house, BRENNDI SIK SJÁLFR INNI (67/23) he burned himself in his house.
- BRESTA (BRAST, BRUSTUM, BROSTINN), *sv. intransitive* to burst, break; BRAST FLÓTTI Á HÚNUM (66/22) flight broke out in the Hunnish ranks, they took to flight.
- BRIMREIÐ, *f.* sea (*42/18); *perhaps influenced by Old English* BRIMRAD.
- BRIMSKER, *n.* surf-rock (*48/2).
- BRJÓTA (BRAUT, BRUTUM, BROTTINN), *sv.* to break, transgress; BRJÓTA UPP (51/11) to break open, break into.

BRÓÐIR (*nom. pl. BRÆDR*), *m.* brother.

BROTT (*also BRAUT, BRUTT, BROTTU*), *adv.* away; Á BROTT, í BROTT away.

BRÚDLAUP, *n.* wedding, wedding-feast.

BRÚÐR (*pl. -IR*), *f.* bride, maiden, woman (*41/15); HLÉS BRÚÐIR (46/9) maids of the sea-god, Hlér, waves of the sea. Cf. *SnE. Skáldskaparmál*, Ch. I.

BRYNJA, *f.* corselet, coat of mail.

BÚA (BJÓ, BJUGGUM, BÚINN) *sv.* to live, to dwell; BÚA E-N (*12/25) to prepare one, equip; BÚA E-M E-T (*59/9) to prepare s-thing for s-one; to build (a nest 47/11); BÚA FYRIR to prepare, arrange, HEFIR DÚ SVÁ FYRIR ÞÉR BÚIT (26/5) you have thus arranged for yourself, done for yourself; BÚA UM E-T (*12/17) to arrange s-thing; BÚA VIÐ E-N (26/18) to treat one, deal with; BÚA Í E-U, MIKIT BÝR Í ÞVÍ (*12/20) much depends on that, hangs on it. *Md.* BÚAST to prepare oneself (33/4), BÚAST TIL E-S (4/11) to prepare (oneself) for s-thing; BÚAST Í BROTT (13/7) to prepare to go away. *Pp.* BÚINN ready prepared; BÚINN TIL E-S prepared for s-thing; HEIM BÚINN (33/13) prepared to go home; VIÐ SVÁ BÚIT (28/14) with matters thus, at that point.

BURST, *f.* bristle, bristles (36/10).

BURT *see* brott.

BÚTIMBR, *n.* house-timbers (*47/6).

BYGGÐ (*pl. -IR*), *f.* inhabited region.

BYGGJA (Ð), *vv. with acc.* to settle, inhabit (*43/6); *intransitive* to dwell (*53/26).

BYLGJA, *f.* wave, billow (46/17).

BÆÐI (*n. of. BÁÐIR*), *as conj.* BÆÐI ^ . OK (66/10, *12/22 *etc.*) both and.

BÆN, *f.* prayer, request (3/7).

BÆR (*gen. BÆJAR*), farm, farmstead, house, town, city (52/16 *etc.*).

BÖÐ, *f.* battle (*62/4).

BÖÐSKÁR, *a.* warlike (*54/20).

BÖLVA (AD), *vv. with dat.* to do evil to, curse; *impers.* BÖLVAT ER OKKR (*67/10) we are accursed.

BÖRKR, *m.* bark (*50/2, *see Note.*).

DAGR, *m.* day; EINN DAG (23/5) one day; UM DAGINN EFTIR (37/5) on the next day; AT ÖÐRUM DEGI (66/7) when the next day came; ALLAN ÞANN DAG (66/7) all that day; UM ALLA DAGA (*43/16) day in day out; Á HANS DÖGUM (69/11), UM HANS DAGA (69/25) in his days.

DALR (*pl. -AR or -IR*), *m.* valley.

DAUÐADAGR, *m.* the day of one's death (68/21).

- DAUÐI, *m.* death.
 DAUÐR, *a.* dead, lifeless.
 DEIGR, *a.* cowardly (*7/15).
 DEILA (D), *vv.* to contend, settle differences (*21/20); to divide (*56/22).
 DEKKRI, *a. comp.* see DÖKKR (43/21).
 DEYJA (DÓ, DÓM or DÓUM, DÁINN), *sv.* to die.
 DÍSARSALR, *m.* hall, temple of guardian spirit (30/5, *see Note*).
 DJARFR, *a.* bold.
 DÓMR, *m.* judgement, decision (29/10), sentence (*67/13).
 DÓTTIR (*pl.* DÆTR), *f.* daughter.
 DÓTTURSONR, *m.* daughter's son (58/21).
 DRAGA (DRÓ, DRÓGUM, DREGINN), *sv.* to draw, pull, catch (a fish 51/24); DRAGA HER SAMAN (59/17) to muster an army.
 DRALLA (AÐ), *vv.* to dangle (*49/17).
 DRÁP, *n.* slaying, slaughter (51/4).
 DRAUGR, *m.* ghost, spectre (*16/21, *18/14).
 DRAUMR, *m.* dream.
 DREKKA (DRAKK, DRUKKUM, DRUKKINN), *sv.* to drink, suck (of piglet 48/20); DREKKA EFTIR E-N (55/13) to drink to the memory of one; DREKKA BRÚÐLAUP (3/28) to drink a bridal toast.
 DRENGILIGR, *a.* noble, of noble character.
 DRENGR, *m.* a valiant, brave man, a good hearted man (*7/16 *etc.*).
 DREPA (DRAP, DRÁPUM, DREPINN), *sv.* to hit, kill; DREPA MEÐ SPORUM to prick (a horse 65/10). *Impers.* ER DREPIT Á DYRR (36/25) there is a knock at the door.
 DRÍFA (DREIF, DRIFUM, DRIFINN), *sv.* to crowd, throng (66/10); to spatter, sprinkle, DRIFINN BLÓÐI (*61/21).
 DROTTINN, *m.* lord, chief (*43/13).
 DROTTNING, *f.* queen.
 DRYKKJA, *f.* drinking; SITJA VIÐ DRYKKJU to sit drinking.
 DRYKKR (*gen.* -JAR), *m.* drink; HVAT ER ÞAT DRYKKI (*dat.* *38/19) what kind of a drink is that? *Cf.* A. Heusler, *Altisländisches Elementarbuch*, ed. 3 (1932) § 378, *Anm.*
 DRYNHRAUN, *n.* bellowing lava, rock (*cf.* *M. Icelandic DRYNJA* to bellow unceasingly); DRYKKJAR DRYNHRAUN (*47/9) the bellowing rock of drink, *i.e.* the ox's skull.
 DÚKR, *m.* cloth.
 DUL, *f.* deceit; MÆLA SÉR DUL (27/29) to deceive oneself, overestimate one's powers.
 DUNA, *f.* roaring, loud noise (22/25).
 DVELJA (DVALDA, DVALDR or DVALINN), *vv.* transitive to delay; *md.* DVELJAST (1/17 *etc.*) to tarry, stay.
 DVERGR, *m.* dwarf (1/5).

- DÝR, *n.* beast (*44/19).
 DÝRKEYPTR, *a.* dearly bought, expensive.
 DYRR (*gen. dura*), *f. pl.* doorway, door; FYR DELLINGS DURUM (*39/19) *See Note*.
 DÝRR, *a.* precious (*16/22).
 DÆGR, *n.* day, *especially* half a day, twelve hours; ÖLL DÆGR (13/14) day and night.
 DÆMA (D), *vv.* to judge, deliver judgement, sentence; DÆMA E-M E-T (29/13) to award s-thing to s-one; to hold converse (*59/1).
 DÖGG, *f.* dew (39/2).
 DÖKKR (*comp. DEKKRI*), *a.* dark in colour (43/21).
 EÐA, *conj.* or, and (51/15, 53/7); EÐA ELLA (36/12) or else.
 EF, *conj.* if, whether.
 EFLA (LD), *vv.* to found, establish, carry out, perform (71/5).
 EFNA (AÐ), *vv.* to prepare; EFNA TIL E-S (36/1) to prepare for s-thing.
 EFNI, *n.* matter (*11/27).
 EFRI, *a. comp.* higher; VERÐA (E-M) EFRI (4/7) to get the better (of one); *sup.* EFSTR last (*10/12).
 EFTIR, *prep.* with *acc.* after; with *dat.* EFTIR ÞVÍ, ER (34/18) accordingly as; EFTIR ÁNNI (35/28) along the river, EFTIR FIRÐI (*48/3) along the fjord, EFTIR VILJA *see* VILI; *as adv.* afterwards; DRALLA EFTIR (*49/17) to dangle behind.
 EGG (*gen. -JAR*), *f.* edge (of a sword *9/7).
 EGG (*dat. pl. EGGJUM*), *n.* egg.
 EGGJA (AÐ), *vv.* to egg on, encourage (66/16).
 EIGA, *f.* possession, property (35/9).
 EIGA (ÁTTA, ÁTR), *pret. pres. vb.* to have, possess, EIGU-T (*46/16) they have not; have to wife, marry (3/15); to be obliged to (*46/23); ÁK-A (*11/17) I have no need to; EIGA VIÐ (4/6, 6/23 *etc.*) to have to do with, contend with, fight; *md.* EIGAST VIÐ to contend with each other; ÁTTUST ÞEIR VIÐ HART VÁPNASKIPTI (7/18) they fought a hard battle against each other (*see* VÁPNASKIPTI); EIGA VIÐSKIPTI VIÐ *see* VIÐSKIPTI; EIGA ÞING VIÐ *see* ÞING.
 EIGANDI (*pl. EIGENDR*), *m.* owner, possessor (*17/11); HUGAR EIGANDI (*20/12) *see Note*.
 EIGI, *adv.* not.
 EIGNA (AÐ), *vv.* with *acc.* and *dat.* EIGNA E-T E-M to assign s-thing to s-one; *md.* EIGNAST with *acc.* to take, get possession of s-thing (1/4).
 EIGNALAUSS, *a.* without property, in penury.
 EIK, *f.* oak-tree, fruit-tree (33/25).
 EINGABARN, *n.* only child (*17/21).

- EINGADÓTTIR, *f.* only daughter (*15/16).
 EINKAR, *adv.* very, especially.
 EINN (*f.* EIN, *n.* EITR), *num. a. and pron.* one, alone (3/8); a certain (30/14); AF EINUM SKATTI (55/21) *see* SKATTR.
 EINHVERR (*f.* EINHVER, *n.* EITTHVERT), *indefinite pron.* one or the other; EITTHVERT SINN (*acc.* 2/11) on one occasion.
 EINVALD, *n.* sole rule, autocracy (69/12).
 EINVÍGI, *n.* single combat, duel.
 EITR, *n.* poison (*8/17).
 EKKI, *adv.* not; *pron. and a. pron.* nothing, no *see* ENGI.
 EKKJA, *f.* widow, woman (*46/19); ÆGIS EKKJUR (47/1) women of Ægir, the sea-god, waves.
 ELDR, *m.* fire, flame (71/16 *etc.*).
 ELJUN, *f.* force, vigour, endurance (*22/11).
 ELLA, *adv. and conj.* otherwise, or else.
 ELLI, *f.* old age.
 ELLIFU (ELLEFU), *num.* eleven.
 ELLIGAR, *adv.* otherwise (*14/1, *v.l.* HRAÐLIGA).
 ELLRI, ELLSTR, *a. comp. and sup. of* GAMMALL old.
 EMJA (AÐ), *vv.* to howl (*5/12).
 EN, *conj.* but, and; *after comp.* than.
 ENDA, *conj.* and, indeed, and so.
 ENGI, *pron. and a. pron.* no one, none, no; *n.* EKKI, EKKI VÁPNI (7/19) no weapon; NÉ MATAR EKKI (*38/23) nor food of any kind; *as substantive* nothing (1/9).
 ENN, *adv.* still, yet, again.
 ENSKR, *a.* English (*52/25).
 EPLI, *n.* apple, fruit (33/25).
 ER, *rel. part.* who, which, that; when; since; where, as; *as conj.* = AT (*12/21).
 ERENDI, *n.* purpose, mission, errand, business, result of journey; HVERT ERENDI HANN SKAL ÞANGAT EIGA (2/22) what shall be the fruit of his journey there; ÞESS ERENDIS (32/13) *adv. gen.* for this purpose, on this errand.
 ERFA (Ð), *vv. with acc.* to honour with a funeral feast (52/16).
 ERFI, *n.* funeral feast (*54/4).
 EY (*pl.* EYJAR), *f.* island (*41/21 *etc.*).
 EYBARMR, *m.* edge, coast of island (*18/2).
 EYÐA (DD), *vv. with dat.* to destroy, put an end to (70/16).
 EYJARSKEGGI, *m.* inhabitant of an island, islander (*13/27).
 EYRA, *n.* ear.
 EYRIR (*pl.* AURAR), *m.* an ounce (of silver *etc.* *63/5).
 EYSTRI, *a. comp.* more easterly, eastern (68/16).
 FÁ (FEKK, FENGUM, FENGINN), *sv.* to get receive, take, obtain; FÁ SIGR (1/14) to win victory; *with gen.* to take to wife, marry

- (35/19 *etc.*); FÁ E-M E-T *or* E-M E-T Á HENDR (26/20, 51/25, 32/17) to hand s-thing over to s-one. *Impers.* E-M FÆR MIKILS (34/12) one is deeply moved. *Md.* FÆST (13/15) *with passive meaning* it is obtained, granted, conceded.
- FADERNI, *n.* fatherhood, paternity.
- FADIR (*gen. sg.* FÖÐUR, *dat. sg.* FÆÐR *and* FÖÐUR; *nom. pl.* FÆÐR), *m.* father.
- FADMR, *m.* bosom, embrace.
- FAGNA (AÐ), *vv.* *with dat.* to rejoice over (*21/7); to greet, receive; *impers.* VAR HONUM ÞAR VEL FAGNAT (29/9) he was well received there.
- FAGR (*comp.* FEGRI), *a.* beautiful, fine, fair.
- FAGRJARN, *a.* "beauty-eager", eager to shine (*44/1).
- FALL, *n.* fall, death.
- FALLA (FELL, FELLUM, FALLINN), *sv.* to fall, die in battle (5/16); to flow (of a river 66/24).
- FALLINN, *pp.* *in phrase* VEL FALLIT (37/19) suitable, fitting.
- FAR, *n.* ship, passage; FÁ SÉR FAR (23/1) to get a passage.
- FÁR (*f.* FÁ, *n.* FÁTT; *comp.* FÆRI, *sup.* FÆSTR), *a.* few, FÁTT MANNA (51/9) few men; *n.* FÁTT *as adv.* (*48/6) little.
- FARA (FÓR, FÓRUM, FÁRINN), *sv.* to go, come, travel; *impers.* FYRR EN ÞANGAT VÆRI FARIT (29/5) before s-one went there; *with acc.* (*14/25-15/2) to travel through, over; FARA Á E-N (38/3) to come upon, take hold of s-one; FARA Í LIÐ (*10/4) to join an army; FARA SAMAN (32/8) accord with, fit, suit, match; FARA EFTIR (33/23) to inquire eagerly, press for an answer; FARA FRAM (23/18) to conduct oneself; FARA EFTIR VILJA E-S (*impers.* 34/15) to go according to one's will: FERR ÞÚ ÞÉR AT ILLU (*17/2) you act evilly for yourself, you bring yourself misfortune; FAR VEL (*22/7) good-bye; INAR FEGRI FARA (*43/17) the fairer go forward (to attack); FARA Á HENDR E-M (27/9) to attack one; FARA ÓSIGR (27/21) to suffer defeat; FARA GÓÐA FÖR (27/28) to have a successful expedition, campaign; *with dat.* to bring to an end, destroy, *impers.* (ER) FJÖRVI OF FARIT ÞÍNU (*8/8) your life is at an end. *Pp.* FARIT (23/6) gone, lost (*see* TAFL). *Md.* FARAST (*12/15) to perish.
- FASTR, *a.* fast, fixed; *n.* FAST *as adv.* hard, firmly (*39/8 *etc.*).
- FÉ (*gen.* FJÁR), *n.* cattle, property, money; TIL FJÁR (11/3) for gain.
- FEGRÐ, *f.* beauty
- FEIGR, *a.* doomed to die (*64/9).
- FEIKNFULL *editor's emendation for* FULLFEIKN, *q.v.*
- FEIKNSTAFIR, *m. pl.* *literally* runes causing evil, hence evil, malice, FULL FEIKNSTAFA (*17/1) full of malice.
- FELA (FAL, FÁLUM, FÓLGINN), *sv.* to hide, conceal (33/13, 37/3);

- FÓLGINN Á ARNI (44/5) hidden in the hearth; *impers.* FAL SÓLINA (60/11) the sun was hidden.
- FÉLAGI, *m.* fellow, companion, partner.
- FELLA (D), *vv.* to fell, knock down, kill (*62/1); FELLA E-T Á E-N (52/12) to make s-thing fall on s-one; FELLA BLÓTSPÁN (28/27) to cast the sacrificial twig (in divination).
- FELMTR, *m.* terror, panic; FELMTR ER YÐRU FYLKI (*64/8) there is panic in your ranks.
- FELMTRADR, *pp.* of FELMTRA (*rare*) terrified (65/8).
- FEN, *n.* marsh, water, sea (*15/5).
- FERÐ, *f.* journey, expedition.
- FERNIR, *distributive a.* four (59/25).
- FESTA (ST), *vv.* to fasten; FESTA Á GÁLGA (34/25) to fasten on the gallows, hang; *impers.* EKKI VÁPNI (*acc.*) FESTI Á (7/20) no weapon bit on it, clove it.
- FÉVÁN, *f.* prospect of wealth (13/12).
- FIMM, *num.* five.
- FIMMTI, *num. ord.* fifth.
- FINNA (FANN, FUNDU, FUNDINN), *sv.* to find, meet, come upon (4/2), to notice, perceive (25/3, 34/11); FINNA SIK FYRIR (27/28) to find out one's mistake, pay for one's fault. *Md.* FINNAST to meet each other (28/6), to be found (32/1).
- FIRAR, *m. pl.* men (*9/6).
- FIRÐAR, *m. pl.* men (*12/1).
- FISKIBÁTR, *m.* fishing-boat (51/24).
- FISKIMAÐR, *m.* fisherman (52/10).
- FISKR, *m.* fish (51/25).
- FJALL, *n.* hill, mountain (*52/7).
- FJÓRÐI, *ord. num.* fourth.
- FJÓRIR (*f.* FJÓRAR, *n.* FJÖGUR), *num.* four.
- FJÓRTALDR (FJÓRTALÐR), *a.* four times counted, quadrupled; Í HUNDRABI HVERJU HALIR FJÓRTALDIR (*65/23-4) *appears to mean* every hundred consisted of 120 × 4. *See Note* *65/20 *ff.*
- FJÖLD, *f.* a great quantity (*57/1).
- FJÖLDI, *m.* multitude, great number (59/20).
- FJÖLMENNI, *n.* a large company, crowd, following (33/4, 35/9).
- FJÖR (*dat. sg.* FJÖRVI), *n.* life (*8/7).
- FJÖRÐR (*nom. pl.* FIRÐIR), *m.* fjord, firth.
- FJÖTRA (AÐ), *vv.* to bind, put in chains (34/17).
- FJÖTURR, *m.* shackle, chain.
- FLEINN, *m.* anchor-fluke (47/23); javelin (*64/19).
- FLEIRI, *comp. a.* (*sup.* FLESTR) more, additional, further; ENN FLEIRA (24/5) still more; *n.* FLEIRA *as adv.* (*14/22).
- FLJÓÐ, *n.* woman (*9/26).

- FLJÓTT, *adv.* quickly, at once (*22/8).
 FLJÚGA (FLÓ or FLAUG, FLUGUM, FLOGINN), *sv.* to fly (*64/19, 50/20).
 FLÓTTI, *m.* flight, fleeing (66/23).
 FLÝJA (FLÝÐA), *vv.* to flee, take to flight.
 FLYTJA, (FLUTTA, FLUTTR, *vv.* to carry, convey).
 FNÖSUN, *f.* hissing, crackling (*14/16).
 FOLD, *f.* earth (*15/5).
 FOLI, *m.* foal, colt (*59/13).
 FÓLK, *n.* people, nation, host (34/24).
 FORÐUM, *adv.* formerly, long ago (*47/3).
 FORN, *a.* old, ancient; FORNIR SIÐIR (70/18) heathen practices.
 FORNSAGA, *f.* a tale of old (1/15).
 FORRÁÐ, *n.* administration, jurisdiction, authority; EIGA RÍKI TIL FORRÁÐA (27/7) to have dominion to rule over; TAKA E-T TIL FORRÁÐA (28/20) to assume government over s-thing; EIGA FORRÁÐ Á E-M (29/23) to have jurisdiction over one.
 FORRÆÐI, *n.* leadership.
 FORSTJÓRI, *m.* leader; FORSTJÓRI FYRIR LIÐI (1/18) leader of a host.
 FORSÆLA, *f.* shade (39/2).
 FORTALA, *f.* speech (24/23).
 FORVITNI, *f.* curiosity; AT FORVITNI FÖÐUR (*45/18, *46/3, *46/13, *46/20) *appears to mean* to satisfy the curiosity of their father(s), *but the phrase is obscure in these riddles.*
*See *45/18 Note.*
 FÓSTR, *n.* fosterage.
 FÓSTRÓÐIR, *m.* foster-brother (*6/12).
 FÓSTRA (AÐ), *vv.* to foster, bring up.
 FÓSTRFAÐIR, *m.* foster-father (34/28).
 FÓSTRI, *m.* foster-father, guardian (*12/9, 60/5); foster-son; *pl.* FÓSTRAR (33/10) foster-father and foster-son.
 FÓSTRJÖRÐ, *f.* native-land (66/15).
 FÓTR (*nom. pl.* FÆTR), *m.* leg, foot (*14/11).
 FRÁ, *prep. with dat.* from, about, concerning.
 FRÁFALL, *n.* death.
 FRÁLIGA, *adv.* swiftly (*14/10).
 FRAM, *adv.* forward; FRAM FYRIR *with acc.* in front of, ahead of; FRAM GENGINN (*12/10) dead. *Comp.* FRAMAR *in phrase* FRAMAR (*v.l.* FRAMAN) NEFND RÍKI (68/10) the aforementioned states, states named earlier in the saga. *Sup.* FREMST, SEM ÞIK FREMST TÍÐIR (*57/2, *cf.* *67/4) as you most desire, the most you could wish.
 FRAMLIGA, *adv.* thoroughly, boldly (*59/10).
 FREISTA (AÐ), *vv. with gen.* to try, test.
 FRELSI, *n.* freedom, liberty (66/15).

- FRÉTT, *f.* news, prophecy (28/27).
 FRÍAN (FRÍUN), *f.* deliverance (25/22).
 FRÍÐR, *m.* peace, security. STANDA Í FRÍÐI (32/9) to be at peace, unmolested.
 FRÍÐR, *a.* beautiful (1/4).
 FRILLA, *f.* mistress, concubine (25/25).
 FRÚ, *f.* lady.
 FRÆGR, *a.* famous.
 FRÆKN, *a.* valiant, noble (*11/22 *etc.*).
 FRÆKNLIGA, *adv.* valiantly (*59/5).
 FRÆNDI (*nom. pl.* FRÆNDR), *m.* kinsman, relative.
 FUGL, *m.* bird.
 FULLFEIKN, *a.* very terrible (*21/6).
 FULLR, *a.* full; FULLR AF E-U (or E-S) full of s-thing. AT FULLU (*8/19) altogether, totally (*but v.l.* Á FOLDU on the land).
 FULLTING, *n.* help, assistance.
 FUNDR, *m.* meeting; KOMA (FARA) Á FUND E-S to go to meet s-one.
 FYLGJA (D), *vv. with dat.* to go with, accompany, guide; *impers.* HONUM VAR ÞANGAT FYLGT (31/20) he was conducted there.
 FYLKI, *n.* body of soldiers, regiment (*64/8).
 FYLKING, *f.* host, regiment, battle-formation, phalanx (28/7 *etc.*).
 FYLKIR, *m.* prince, leader (*59/11).
 FYR (*8/12) = FYRIR.
 FYRIR, *prep. with acc. and dat.* (of place and time) before, in front of, GANGA FYRIR KONUNGS BORD (2/18, *cf.* 54/15), HANN GEKK FYRIR FÖÐUR SINN (25/6); for, in exchange for, in place of TAKA FÉ FYRIR HANN (26/19), GANGA Í ÞETTA EINVÍGI FYRIR MIK (7/9) fight this duel in my place; because of FYRIR ÞAT (50/23) FYRIR ÞÁ SÖK (36/19); in charge of, at the head of FORSTJÓRI FYRIR LIÐI (1/18); against FYRIR HER HÚNA (60/6), FYRIR HÚNUM (66/15); because of, by virtue of EKKI SÉR FYRIR HONUM (44/16), FYRIR ÞEIM MÁ LÍKT SMÍÐA SVERÐ (40/4); on account of RÍKI ÞITT STANDA Í FRÍÐI FYRIR OSS (32/10) your kingdom shall be left in peace as far as we are concerned, not be molested by us; AT EFLA BLÓT FYRIR ÞEIM (71/5) perform sacrifice before them, preside over sacrifice. *Abs. or elliptical* before, in front FYLKINGAR HÚNA SVIGNUÐU FYRIR (66/17) the Hunnish forces gave way before (it). *See vbs. for other abs. and prep. uses.*
 FYRR, *adv. comp.* before, earlier, firstly; sooner, rather ÞAT KÝS EK . . . AT BERA FYRR UPP GÁTURNAR (37/18 *v.l.* HELDR VIL EK BERA GÁTURNAR UPP). *Conj.* FYRR EN sooner than, before. *Sup.* FYRST at first, first.
 FYRSTA, *f.* beginning, Í FYRSTU (66/12) at the beginning.

- FYRSTR *ord. num.* first, FYRSTR . SINNA ÆTTMANNA (69/12)
first among his clan.
- FÝSA (T), *wv. impers. with acc.* one longs to, FÝSIR MIK (*12/8).
FÆÐA (DD), *wv.* to feed, rear, bring up, give birth to, VERA
FÆDDR (53/6) to be born; *md.* FÆÐAST, FÆÐAST UPP (10/23
etc.) to be brought up.
- FÆLAST (D), *wv. md.* to be afraid, lose heart (*14/15).
- FÆRA (RÐ), *wv.* to bring, carry (E-T E-M s-thing to s-one);
pres. subj. 3 *sg. impers.* FÆRI (38/2) used as *imp.* let there be
brought, let them bring; FÆRA SAMAN (53/8) to gather
together, assemble. *See Note.*
- FÆRI, (59/21 *etc.*) *comp.* of FÁR.
- FÆRI, *p. subj.* of FARA.
- FÆRR, *a.* capable, able (TIL E-S, TIL AT GERA E-T of s-thing, of
doing s-thing) (37/14 *etc.*).
- FÖÐURBRÓÐIR, *m.* paternal uncle (69/19).
- FÖNG, *n. pl.* opportunity, means; HAFÁ FÖNG Á (26/6) to have
means; ENGI FÖNG Á ÖÐRU (35/26) no alternative but to . .
- FÖR (*gen.* FARAR), *f.* journey, expedition, campaign (27/23);
EIGA FÖR (*48/3) to make a journey; FARA GÓÐA FÖR (27/28)
to have a successful journey, campaign.
- GÁLGI, *m.* gallows.
- GAMALL, *a.* old; *in weak form* GAMLÍ used as *nickname* (70/7).
- GAMAN, *n.* joy, pleasure, entertainment (*10/1).
- GANGA (GEKK, GENGUM, GENGINN; *imp.* 2 *sg.* GAKK), *sv.* to go,
walk; GANGA AT (51/11) to advance (on s-thing), attack;
GANGA FRAM (7/18) to step forward; GANGA FRAM (25/13) to
come to pass, be carried out; KONUNGR GEKK AF FRAM (35/25)
the king left him and walked on; GANGA FYRIR E-N (65/11
etc.) to go before, into the presence of one; GANGA AT EIGA
(3/21 *etc.*) to take to wife; GANGA TIL (7/22) come forward,
come up; GANGA ÚT (71/18) to go out (of a house). *Transi-*
tive with acc. GANGA (HARÐAR GÖTUR *39/6) to walk on, travel
over (difficult paths). FRAM GENGINN *see* FRAM.
- GANGR, *m.* walking; BRÚÐAR GANGR (*62/7) bridal procession,
feast.
- GARÐAKONUNGR, *m.* king of Garðar, Garðaríki, Russia.
- GARÐR, *m.* enclosed land, courtyard, garden; residence, castle
(*53/25).
- GATA, *f.* way, path, road; Á GÖTU ÞJÓÐAR (*56/4) on the highway.
- GÁTA, *f.* puzzle, riddle (36/13 *etc.*).
- GEDDA, *f.* pike (*52/4).
- GEFA (GAF, GÁFUM, GEFINN), *sv.* to give (E-T E-M s-thing to s-one).
- GEGNA (D), *wv. with dat.* to befit, be suitable to; EIGI GEGNIR
RÍKI ÞÍNU ÞAT (35/2) that does not befit your authority,
your dignity.

GEIRR, *m.* spear (*16/4).

GERA (RÐ, *pp.* GERR *or* GERÐR), *vv.* to make, do; GERA AF VIÐ E-N (36/10) to do wrong to one, transgress against; GERA TIL (25/10) to deserve; MIKIT ER TIL GERT (34/14) great is the provocation. *Impers.* VIND GERIR Á (44/17) the wind blows up. *As aux.* GERIR MÆLA (*16/9) does speak, speaks. *Md.* GERAST to make oneself, become (1/18, 33/22 *etc.*), to come about, arise (55/4); GERÐIST KONUNGR YFIR (68/8) he made himself king (of it).

GERVI, *f.* equipment, apparel.

GETA (GAT, GÁTUM, GETINN), *sv.* to get; beget, GETA SON VIÐ KONU SINNI (28/21); conceive, SÁ ER ÞÆR GÁTU EGGIN VIÐ (42/2) by whom they conceived the eggs. *With gen.* to report, mention (26/10); to guess GETIT ER ÞESSAR (38/1 *etc.*) it is guessed; GETA TIL (E-S 34/18) to guess at, suppose (s-thing). *With pp. n.* to be able to do, succeed in doing s-thing, ER HANN GÆTI EIGI RÁÐIT (36/13) which he could not explain.

GIFTA (FT), *vv. transitive* to marry one to s-one, give in marriage (KONU E-M a woman to s-one).

GISTA (ST), *vv. with acc.* to stay the night with one; GISTA ÓÐIN (5/18, *6/11 *etc.*) to be Óðinn's guest, fall in battle.

GISTING, *f.* lodging (*13/25).

GJALD, *n.* payment; AT GJÓLDUM HILDAR (*67/6) in payment for battle, as reward for .

GJALDA (GALT, GULDUM, GOLDINN), *sv.* to pay (E-T E-M s-thing to s-one); GJALDA E-T FYRIR E-T to pay s-thing for s-thing, in exchange for (30/2); *with gen.* to pay for s-thing, suffer for.

GJÁLFRMARR, *m.* sea-horse, ship (*21/14).

GLÓA (AÐ), *vv.* to shine (60/12).

GLYGG, *n.* wind, storm (*44/10).

GNÝR, *m.* din (55/4).

GNÆFA (Ð *or* AÐ), *vv.* to tower; GNÆFAR YÐR GUNNFÁNI (*64/10) the battle-standard towers above you, the terrible standard is raised against you.

GOÐ, *n.* pagan god, idol.

GÓÐR, *a.* good, friendly; noble (*55/7); *n.* GOTT *as substantive* (3/17 *etc.*).

GRAFA (GRÓF, GRÓFUM, GRAFINN), *sv.* to dig, bury (*17/7).

GRAMR, *a.* hostile, angry; GRAMR ER YÐR ÓÐINN (*64/11) Óðinn is angry with you.

GRANRAUÐI, *nickname* red-bearded, red-moustached (68/12).

GRAS, *n.* grass, vegetation.

GRENJA (AÐ), *vv.* to roar, bellow; *pres. p.* GRENJANDI (*5/10) roaring.

GRÍÐ, *n. pl.* peace, quarter (66/14).

- GRÍMA, *f.* literally covering, mask; in poetry night (*15/2).
 GRÍSS (*pl.* -IR), *m.* piglet (48/20).
 GRJÓT, *n.* stone, stones (71/2).
 GRUNA (AÐ), *uv.* to suspect; *impers. with acc.* E-N GRUNAR (49/10) one suspects.
 GRUNNR, *m.* bottom of sea (47/23).
 GRÖF, *f.* tomb (*56/3).
 GRÖN (*pl.* GRANAR or GRANIR) *f.* upper lip, lip (62/9).
 GULL, *n.* gold; ÓR GULLI (36/8) made of gold; Á GULLI EINU (*39/10) on gold alone.
 GULLKÁRR, *a.* with yellow, curly hair; GULLKÁRINN (31/29).
 GULLSMÍÐ, *f.* working in gold, goldsmith's work (39/14).
 GUMI (*nom. pl.* GUMNAR or GUMAR), *m.* man (*44/11).
 GUNNFANI (*earlier*-FANI), *m.* battle-standard (*64/10).
 GUNNR (*acc. sg.* -I), *f.* battle (*60/24).
 GYLLA (D or T), *uv.* to gild.
 GYLTR (*acc. sg.* GYLTÍ), *f.* sow (48/20).
 GÆÐI, *n. pl.* good things, presents (36/24).
 GÆFI, *p. subj.* 3 *sg.* of GEFA.
 GÆFUFÖR, *f.* lucky, successful expedition; MUN ÞAT VERA ÞÍN GÆFUFÖR (27/27) that will be the making of your good fortune.
 GÆR, in phrase Í GÆR yesterday (*37/22).
 GÆTA (TT), *uv. with gen.* to watch over, take care of (1/19); GÆTA TIL (33/27) to take care of, consider.
 GÆTI, *p. subj.* 3 *sg.* of GETA.
 GÖFUGR, *a.* noble, mighty, powerful; in *9/3 = GÖFGAÐR adorned with, endowed with s-thing.
 GÖLTR (*gen. sg.* GALTAR, *dat.* GELTI), *m.* boar (36/6)
- HADDR (*pl.* -AR), *m.* the hair of a woman's head, coiffure (*46/14).
 HAFÁ (FÐ), *uv.* to have, take, accept (25/29); HAFÁ E-T Í HENDI (66/19) to hold; HAFÁ E-T MEÐ SÉR or Í BROTT MEÐ SÉR (31/12, 51/14) to carty s-thing off; HAFÁ E-T AT E-U (39/14) to use s-thing for s-thing; ÞAT VAR TIL ÞESS HAFT (53/5) that was the reason for this; HAFÁ BETR (*20/24-5) to be better off. As *aux.* to form past or pluperfect HAFÐI EIGNAST (1/4); SÆKJA HAFÐAK (*19/13) see Note. *Md.* HAFAST E-T AT (29/18) to take s-thing up, do.
 HALD, *n.* holding, support, help; KOMA E-M Í HALD (25/18) to be of use to s-one.
 HALDA (HELT, HELDUM, HALDINN), *sv. with acc.* to keep, uphold, observe HALDA KRISTNINA (70/2), HALDA LÖG (70/25), HALDA HJÖRÐ (13/18); *with dat.* to keep, hold, HALDA LÍFINU (36/18) to save one's life; HALDA FORNUM SIÐUM (70/18) to adhere to pagan practices.

- HÁLFR, *a.* half; *dat. sg. n.* HÁLFU MEIR (3/10) much more; HÁLFU MEIRA (66/5) twice as big.
- HALI, *m.* tail (*50/8).
- HALLA (AÐ), *vv. with dat.* to make lean, upset; HALLA RÉTTUM DÓMI (23/22) to upset just judgement, to give an unjust or prejudiced judgement.
- HALLÆRI, *n.* famine.
- HÁLMR, *m.* straw (*47/8). See BITSKÁLM.
- HALR (*pl. -IR*), *m.* warrior, hero, man (*6/7 etc.).
- HÁLS, *m.* neck (*57/14).
- HAMARR (*nom. pl. HAMRAR*), *m.* hammer (39/14); rock, crag (50/3).
- HANGA (HEKK, HENGUM, HANGINN), *sv. intransitive* to hang (*49/13).
- HANNYRÐ, *f.* (generally in *pl.*) handiwork, embroidery (23/19).
- HÁR (*acc. sg. m. HÁVAN*), *a.* high, tall (*10/8); loud (64/7); *n. HÁTT as adv.* (39/14) loudly.
- HÁR, *n.* hair.
- HÁR in phrase AT HÁI (*64/18) see Note.
- HARÐR, *a.* hard, difficult, severe HARÐR Á ANNAT BORÐ (37/15) see Note. *N. as adv.* fast, swiftly (*comp.* HARÐARA *15/6).
- HÁRFAGRI, *nickname* with beautiful hair (69/12).
- HÁRLEPPR, *m.* a lock of hair.
- HARMR, *m.* grief.
- HASLA (AÐ), *vv. in phrase* HASLA VÖLL (63/13) *literally* to mark out a field (of battle) with hazel twigs, to challenge one to battle (at an appointed place).
- HÁSÆTI, *n.* high seat, throne (51/19).
- HATA (AÐ), *vv.* to hate; ÞANN ER HATAR BRYNJUR (*19/15) that which hates coats of mail, *i.e.* sword.
- HAUGAELDR, *m.* fire over burial mound. See Note 15/8.
- HAUGR, *m.* burial mound, hillock (*58/11); MAURA HAUGR see MAURR.
- HAUKR, *m.* hawk, falcon (33/8).
- HAUSS, *m.* skull (47/12).
- HEÐAN, *adv.* hence, away (*14/25).
- HEFJA (HÓF, HÓFUM, HAFIÐR or HAFINN), *sv. with acc.* to raise, lift (*50/17), to begin (66/7). *Md.* HEFJAST to begin (*intransitive* 61/7, 71/9); HEFJAST TIL RÍKIS (69/11) to rise to power.
- HEFNA (ND), *vv. with gen.* to avenge; HEFNA SÍN (24/22) to avenge oneself.
- HEFND, *f.* vengeance; EKKI MUN SVÁ MIKIL HEFND Í MANNINUM (23/13) there will not be so much vengeance in the man, *i.e.* vengeance taken on him will not be worth much. *Gen. pl.* HEFNDA (51/15).

- HEFNISAMR, *a.* vengeful.
 HEIÐINN, *a.* heathen (70/17).
 HEIÐR, *f.* (*61/19) heath, moor.
 HEILAGR (*acc. m.* HELGAN), *a.* holy, sacred (*53/17).
 HEILL, *a.* unhurt, in good health (66/9).
 HEILRÆÐI, *n.*, good, wise advice, counsel.
 HEIM, *adv.* home, homewards; HAFI HEIM MEÐ SÉR (11/5) to take home.
 HEIMA, *adv.* at home.
 HEIMAN, *adv.* from home (*38/6).
 HEIMFERÐ, journey home (34/29).
 HEIMILL, *a.* free, at disposal; LÁTA E-M E-T HEIMILT (3/4) to place s-thing at disposal of s-one.
 HEIMR, *m.* world; HEIMA Í MILLUM (*22/21) between two worlds, between this world and the next.
 HEIMSKR, *a.* foolish (*14/24).
 HEIMTA (MT), *vv.* to fetch, draw, move; *md.* HEIMTAST Í LID E-S (29/25) to move, transfer oneself to s-one's host, join s-one's forces.
 HEIT, *n.* vow, oath; STRENGJA HEIT (E-S) (2/12 *cf.* 51/19) to make a vow (to do s-thing).
 HEITA (HÉT, HÉTUM, HEITINN), *sv. intransitive* to be called; *transitive with acc.* to call, name (*19/6); *with dat. of thing and person* HEITA E-U E-M (7/7, 36/24) to promise s-thing to s-one.
 HEITSTRENGING, *f.* making a vow, swearing an oath.
 HEL (*gen.* -JAR), *f.* the world of death, underworld (*47/16).
 HELDR, *adv. comp.* rather; HELDR EN rather than; *sup.* HELZT most, chiefly (27/22); HELZT ÞÓTTUMST (*22/20) Í almost thought myself.
 HELGI (*weak form of* HEILAGR, *q.v.*), *nickname* the holy, saint (69/29).
 HELGRIND, *f.* grill, gate to the world of death (*17/24).
 HELMINGASKIPTI, *n.* division into halves, equal share (58/19).
 HELVEGR, *m.* road to death; Á HELVEGA (*40/20) down to the underworld.
 HENDA (ND), *vv.* E-T HENDIR E-N (35/15) s-thing befalls one.
 HENGJA (D), *vv. transitive* to hang; HENGJA SIK (30/5) to hang oneself.
 HÉR, *adv.* here.
 HERBERGI, *n.* room, quarters (51/10).
 HERBÚÐ (*pl.* -IR), *f. (commonly in pl.)* battle-tents, camp (66/8).
 HERÐA (RÐ), *vv.* to harden, temper (*8/17).
 HERÐAR, *f. pl.* shoulders (*19/19).
 HERFERÐ, *f.* military expedition, campaign (28/2).

- HERFÆRR, *a.* fit for military service; HERFÆRIR AT VÁPNUM (59/19) fit to bear arms.
- HERJA (AÐ), *vv.* to plunder, lay waste.
- HERKLÆÐAST (DD), *vv. md.* to put on armour (63/14).
- HERKONUNGR, *m.* war-king, war-lord (69/2).
- HERLIÐ, *n.* army (*59/9).
- HERMAÐR, *m.* warrior (69/4 *etc.*).
- HERNAÐR, *m.* warfare, plundering, raiding.
- HERR, *m.* army.
- HERRA, *m.* indeclinable in *sg.* lord, sire (3/1).
- HERSKIP, *n.* warship (*6/7).
- HERSTAFR, *m.* "battle-stave", "battle-rune"; BJÓÐA E-M HERSTAF (*63/11) to challenge one to battle. *The reading is doubtful.*
- HERVÁÐIR, *f. pl.* armour (*56/7).
- HERVÁPN, *n.* battle-weapon (63/15).
- HERVÍG, *n.* battle; KENNA E-M HERVÍG (*63/18) to teach one battle, to summon one to battle in a given place.
- HESTR, *m.* horse.
- HEYJA (HÁÐA, HÁIÐR or HÁÐR), *vv.* to hold, conduct; *in phrase* HEYJA GUNNI (*60/24, *64/2) to give battle, fight.
- HEYRA:(RÐ) to hear.
- HILDITÖNN, *nickname* war-tooth (68/6).
- HILDR; *f.* battle (*67/6).
- HILMIR, *m.* prince, chief (*21/15).
- HINGAT, *adv.* hither, to this place.
- HINN, *pron. demonstrative* that one, the other (3/18 *etc.*).
- HINZTR, *a.* (*sup.* of HINDRI) last (*10/5); *n. as adv.* last of all (*50/13).
- HIRÐ, *f.* courtiers, bodyguard (62/12).
- HIRÐA (RÐ), *vv.* to care for, take care of (*20/2). consider; *as aux.* HIRÐUM EIGI (*14/15) let us not.
- HIRÐIR, *m.* herdsman (*11/24).
- HITTA (TT), *vv.* to meet.
- HJÁ, *prep. with dat.* beside, by, near, in company with (25/25).
- HJÁLMR, *m.* helmet; HJÁLMI OK MEÐ BRYNJU (*16/1) with helmet and corselet.
- HJÁLPA (*pret. sg.* HALP and HJÁLPAÐI), *sv. and vv. with dat.* to help.
- HJARTA, *n.* heart (*8/14).
- HJÓ, *p. sg.* of HÖGGVA.
- HJÖRÐ, *f.* flock, herd of cattle.
- HJÖRR, *m.* sword (*8/15).
- HΛAÐ, *n.* embroidered border or headband. *See Note* *9/10.
- HΛAUP, *n.* run, running; TAKA HΛAUP (15/7) to run off.
- HΛAUPA (HLJÓP, HLJÓPUM, HΛAUPINN) *sv.* to run, jump, spring; HΛAUPA UPP (24/23) to jump up.

- HLIÐ, *f.* side; Á HLIÐ (*8/6) on your side.
- HLÍF, *f.* shield; HLÍFUM HÆTTAN (*19/16) dangerous to shields (of sword).
- HLÍFA (Ð), *vv. with dat.* to protect (45/14, *43/15).
- HLÍFÐ, *f.* protection.
- HLÍTA (TT), *vv. with dat.* to rely on, submit to (36/21).
- HLUTI, *m.* part (28/12).
- HLUTR, *m.* lot, part, share, thing; EIGA HLUT Í E-U (23/23) to have a share in s-thing, be concerned in; VÁRU GERVIR HLUTIR (28/26) lots were cast or drawn (in divination).
- HLÝÐA (DD), *vv. with dat.* to listen, obey; HLÝÐA TIL (E-S *18/18) to listen to (s-thing).
- HNEFI, *m.* fist; a piece in the game HNETTAFL, *q.v.*
- HNETTAFL (or HNEFATAFL), *n.* a kind of draughts. See Note 43/21.
- HNÍGA (HNEIG or HNE, HNIGUM, HNIGINN), *sv.* to sink, sink into groove or fall back on hinges: HNIGIN ER HELGRIND (*17/24) the gate of death is open; HNÍGA Í GRAS (56/18) to fall into the grass, fall dead.
- HNÍTA (HNEIT, HNIUTUM, HNIINN), *sv.* to strike; HNÍTA VIÐ E-T or E-U (*8/14) to strike against s-thing.
- HOLD, *n.* flesh, body (*50/1).
- HOLLVINR, *m.* loyal friend (*10/6).
- HÓLMGANGA, *f.* duel.
- HÓLMR, *m.* island; especially a place, either on an island or elsewhere, appointed for a duel (HÓLMGANGA); BJÓÐA E-M Á HÓLM (3/20) to challenge one to a duel.
- HÓLMSTEFNA, *f.* meeting at a place appointed for a duel; see HÓLMR.
- HORFA (Ð), *vv.* to look, turn (*47/16 etc.); *impers.* HORFA TIL E-S (28/26) to give prospect of s-thing.
- HORN, *n.* horn (*41/5).
- HORNBOGI, *m.* probably bow made of or re-enforced with horn (65/8). See Hj. Falk, *Altnordische Waffenkunde* (1914), pp. 91 ff.
- HORNUNGR, *m.* bastard.
- HRAFN, *m.* raven (10/7).
- HRAFNTINNA, *f.* obsidian, a shiny black stone (41/12).
- HRAPA (AÐ), *vv.* to rush headlong (*20/14).
- HRAUSTR, *a.* sturdy, bold (*6/6).
- HREIÐR, *n.* a bird's nest.
- HRÍÐ, *f.* a time, a while; UM HRÍÐ (1/17) for a while; SKAMMA (LITLA) HRÍÐ for a short while.
- HRÍNA (HREIN), *sv.* to squeal (of a pig); HÚN HREIN VIÐ (48/20) she squealed at it.
- HRINGR, *m.* arm-ring, bracelet; also as nickname in 68/13.

- HRINGREIFÐR, *a.* adorned with rings (of helmet *53/14). See Hj. Falk, *Altnordische Waffenkunde* (1914), p. 163
- HRÍS, *n.* brushwood, forest (*56/1).
- HRÓSA (AÐ), *vv.* with *dat.* to praise, boast of (*11/18).
- HROSS, *n.* horse.
- HRYGGR (*gen.* -JAR), *m.* backbone.
- HRÆ, *n.* corpse (*64/17, see Note).
- HRÆÐA (DD), *vv.* to frighten; *md.* HRÆÐAST E-T (or VIÐ E-T) to be afraid of s-thing (67/23, *18/11).
- HUGFASTR, *a.* fixed in one's mind, unforgettable; SÁ MUN HENNI HUGFASTR TREGI (*9/22) that grief will never leave her mind.
- HUGKVÆMR, *a.* recurring to, present in one's mind (26/11).
- HUGR, *m.* mind, temper, heart (3/6), courage (*7/17); VIÐ ILLAN HUG (26/1) in malice; Í HUGUM GÓÐUM (*21/16) in good heart, cheerful; HUGAR EIGANDI (*20/12 see Note).
- HUGSA (AÐ), *vv.* to think consider, ponder.
- HUGUMSTÓRI, *nickname* great hearted (2/26).
- HULDA, *f.* cover, hiding, concealment; HAFA E-T Á HULDU (*22/1) to keep s-thing covered, hidden. See *Lex. Poet.* *s.v.* HYLJA for another explanation.
- HUNDR, *m.* dog.
- HUNDRAÐ, *n.* hundred, hundred and twenty.
- HÜNN, *m.* a piece in a board-game. See Note 45/1.
- HURÐ, *f.* door.
- HÚS, *n.* house, building.
- HÚSKARL, *m.* servant, member of household (*9/2).
- HVANNARKÁLFR, *m.* a young angelica stalk.
- HVAR, *adv.* where; HVAR . . . ÞESS (7/4) wherever.
- HVÁRIGR, *indefinite pron.* neither.
- HVÁRKI . . . NÉ, neither . . . nor.
- HVÁRR, *pron.* which of two (3/15), each of two.
- HVÁRRTVEGGI (or HVÁRRTVEGGJA), *pron.* each of two, both; HVÁRRTVEGGI SJÁ (3/13) each of these two.
- HVÁRT (*n.* of HVÁRR), *as interrogative adv. introducing direct questions* (6/23); HVÁRT SEM . . . EÐA (1/11) whether . . . OR.
- HVASS, *a.* sharp, keen (*8/16).
- HVAT, *pron. n.* what; *as interrogative particle* why (41/12, *16/25); *with a.* HVAT MIKIT (65/15) how great, HVAT MARGT (66/10) how many; *as substantive* HVAT ER ÞÉR (*8/1) what is the matter with you.
- HVATR, *a.* keen, valiant (*7/16).
- HVÉ, *adv.* qualifying *a.* or *adv.* how, to what extent, in what way (*21/19).
- HVELLR, *a.* shrill, ringing (*39/5).
- HVERFA (HVARF, HURFUM, HORFINN), *sv.* to turn, vanish;

- HVERFA Á BROTT (51/21) to go away, slip off; HVERFA FRÁ (*9/9) to leave; *pp.* HORFINN (*41/19) turned, worked.
- HVERR (*f.* HVER, *n.* HVERT), *pron.* each, every (1/6); HVERR AT ÖÐRUM (7/23) one after another; INN FJÓRÐI HVERR MAÐR (29/16) every fourth man; SÉR HVERR (33/9) each one alone; *as interrogative* who, which, what.
- HVERSU, *adv.* how.
- HVERT, *adv.* where, whither.
- HVÍ, *pron. dat. sg. of* HVAT (21/7); *as adv.* why.
- HVÍLA (LD), *uv.* to rest; HVÍLA HJÁ E-M (31/6) to sleep with one.
- HVÍTFALDAÐR, *a.* wearing a white headdress (*46/15, *48/5; *cf.* FALDR).
- HVÍTR, *a.* white, shining, fair.
- HVÖNN (*pl.* HVANNIR), *f.* angelica.
- HYGGJA (HUGÐA, HUGAÐR or HUGÐR), *uv.* to think, expect; HYGGJA AT E-U (*37/28) to think about s-thing, consider; *md.* HYGGJAST (*11/21) to think oneself.
- HYGGJANDI, *f.* thinking, thought (*17/5 *gen. see* VILLR).
- HYLLI, *f.* devotion, favour (*11/20).
- HYRR, *m.* fire (*15/3).
- HÆGRI, *a. comp.* right.
- HÆTTR, *a.* dangerous (*19/16).
- HÖFÐA (AÐ), *uv. with acc.* to behead, decapitate (51/26).
- HÖFÐAFJÖL, *f.* head-board, board against which steersman rests his head or back (52/1).
- HÖFÐINGI, *m.* chieftain, leader; HÖFÐINGI FYRIR E-U (28/2) leader of s-thing.
- HÖFN, *f.* harbour, anchorage.
- HÖFUÐ (*dat. sg.* HÖFÐI), *n.* head.
- HÖFUÐSMAÐR, *m.* leader, chief party (7/7).
- HÖFUNDR, *m.* judge.
- HÖGG, *n.* blow.
- HÖGGVA (HJÓ, HJUGGUM, HÖGGVINN), *sv.* to hit, strike; HÖGGVA EFTIR (50/20) to strike at; HÖGGVA TIL E-S (50/19) to strike at one; HÖGGVA Í SUNDR (71/8) to cut to pieces; *pp.* HÖGGVINN (*8/5) cut, split.
- HÖLDR, *m.* freeman, man (*47/17).
- HÖLL (*dat. sg.* HÖLLU), *f.* hall, castle.
- HÖND (*gen.* HANÐAR, *dat.* HENDI; *nom. pl.* HENDR), *f.* hand, arm; FARA Á HENDR E-M (27/9) to attack one; HÖGGVA TIL BEGGJA HANÐA (28/10) to hit out on both sides; MÉR AF HENDI (*9/17) from my arm.

Í *prep. with acc.* into (1/13); *with dat.* in, at; Í ÞVÍ (34/25) at that moment; Í MILLI *see* MILLI, Í MÓT(1) *see* MÓT.

- ILLA, *adv.* badly, wickedly; KUNNA ILLA *see* KUNNA.
 ILLR, *a.* bad, evil, hard; *n.* ILLT *as substantive* (3/8 *etc.*) evil.
 ILLRÁÐI, *nickname* (67/22 *etc.*) evil minded.
 IN, *adv.* used before *comp.* after *neg.* NÉ IN HELDR MUNGÁT (*38/22)
 and not beer either.
 INN, *adv.* in, into.
 INNAN, *adv.* from within; *prep. with gen.* on the inside of (4/22),
 INNAN Í (31/21) inside.
 INNI, *adv.* inside, indoors.
 INNLENZKR, *a.* native; *nom. pl. as substantive* (23/23).
 ÍSJAKI, *m.* ice-floe.
- JAFN, *a.* right, just (3/16).
 JAFNAN, *adv.* always.
 JARL, *m.* hereditary prince, generally subject to a king,
 viceroy; a prince (*48/14).
 JÁRN, *n.* iron (*44/21).
 JÁRNSÍÐA, *nickname* iron-side (68/28).
 JARPR, *a.* brown, dark (*43/15).
 JÁTA (AÐ or TT), *with dat.* to assent to, agree to (71/6 *etc.*).
 JÓLAAFTANN, *m.* Christmas-, Yule-eve (2/11).
 JÓREYKR (*pl.* -IR), *m.* cloud of dust thrown up by galloping
 horses (60/10).
 JÖRÐ, *f.* earth, ground.
- K, *suffixed pron. I. sg.* = EK (*8/13, *8/19, *62/18).
 KALDR, *a.* cold, bitter (*56/15).
 KÁLFR, *m.* calf (*55/22).
 KALLA (AÐ), *vv.* to call, cry out, name; KALLA Á E-N to call on
 s-one.
 KANNA (AÐ), *vv.* to explore, inspect (66/26).
 KAPPI, *m.* champion.
 KARL, *m.* man (*as opposed to woman* 10/23), an old man.
 KARLMAÐR, *m.* man (*as opposed to woman* 13/7).
 KASTA (AÐ), *vv. with dat.* to throw; KASTA TRÚ (71/1, *cf.* 71/9) to
 abandon religion; *impers.* KASTAT VAR AKKERUM (13/16)
 anchors were dropped.
 KASTALI, *m.* watch-tower (60/10).
 KÁTR, *a.* happy, merry (24/12).
 KAUPA (KEYPTA, KEYPTR), *vv.* to buy; KAUPA BAUGUM (~62/21)
 to buy with currency-rings, pay, bribe.
 KENNA (NND) to recognize; KENNA E-M E-T (25/17) to teach one
 s-thing; *pp.* KENNDR E-U (32/18) known to be guilty of
 s-thing; *pp. m. pl.* (*14/4) marked out, recognized, known;
 KENNA HERVÍG *see* HERVÍG.

- KEPPA (T) to strive; *md.* KEPPAST UM E-T (3/11) to contend for, compete for s-thing.
- KJÓSA (KAUS, KURUM, KORINN *or* KOSINN), *sv.* to choose, select (29/22 *etc.*).
- KLAPPA (AÐ), *uv.* to pat, strike; KLAPPA HAMRI (42/1), KLAPPA HAMRI AT (*41/20) to hammer into shape.
- KLÆÐI, *n.* cloth, clothing.
- KNÉ (*gen. pl.* KNJÁ), *n.* knee (*40/11).
- KNÍFR, *m.* knife (55/1).
- KOMA (KOM, KÓMUM *or* KVÁMUM, KOMINN), *sv.* to come, go; KOMA AFTR to come back; KOMA AT (24/24) to come forward, arrive; KOMA Í JÖRÐ (1/13) to strike the earth; KOMA Á E-T (23/2 *etc.*) to arrive at, reach s-thing, to come upon, strike s-thing (39/15); KOMA AT E-U (35/24) to come upon s-thing; KOMA SAMAN (60/1) to gather together, assemble; KOM SVÁ (24/18, 66/11) it came to this; KOMA VIÐ E-T (*56/16) to hit, strike against s-thing. *With dat.* to bring, introduce; KOM EINVALDI Í NOREG (69/12) introduced autocracy into Norway; KOM HANN SVÁ SINNI RÆÐU AT (24/14, *cf.* 24/23) thus did he turn his speech that . . . *Pp.* KOMINN FRÁ E-M (67/16) descended from s-one; KOMINN TIL E-S (56/11) entitled to s-thing. *Md.* KOMAST UPP (34/8) to become known.
- KOMANDI (*pres. p.* of KOMA) newcomer (37/3).
- KONA, *f.* woman, wife.
- KONUNGAÆTT, *f.* royal family (*dat. pl.* 67/14 *in editor's chapter-heading*).
- KONUNGDOMR, *m.* royal authority, kingship (68/15).
- KONUNGR, *m.* king; KONUNGA SÖGUR (67/22) histories, lives of kings.
- KONUNGSBORD, *n.* king's table (54/15).
- KONUNGSBÆR, *m.* royal residence (31/3).
- KONUNGSDÓTTIR, *f.* king's daughter.
- KONUNGSNAFN, *n.* title of king (68/9).
- KONUNGSSONR, *m.* king's son (33/5).
- KOSTR, *m.* choice, alternative, condition (66/13); GERA E-M TVÁ KOSTI (70/24) to offer one two alternatives; SÁ ÞÁ SINN KOST (66/13) saw what their position was.
- KREFJA (KRAFÐA, KRAFÐR *or* KRAFINN), *uv.* to demand (*with acc. of person and gen. of thing demanded*); EK MUN ÞIK EINSKIS EYRIS KREFJA (*63/4-5) I shall not demand a single penny from you.
- KRINGJA (D), *uv.* to surround, encompass, encircle; JÁRNI KRINGT UTAN (*44/21) encircled with iron on the outside.
- KRISTINN, *m.* Christian (69/26).
- KRISTNA (AÐ), to make Christian, convert; *md.* KRISTNAST (70/17) to become Christian, accept baptism.

- KRISTNI, *f.* the Christian religion (69/25).
 KUNNA (KANN, KUNNA, KUNNAT), *pret. pres. vb.* to know, to be able; KUNNA E-U ILLA (51/7) to dislike, be discontented with s-thing.
 KUNNR, *a.* known; KUNNR AT E-U (3/17) known for s-thing.
 KVÁMA, *f.* arrival.
 KVÁN, *f.* woman, wife (*42/6).
 KVEÐA (KVAÐ, KVÁÐUM, KVEÐINN), *sv.* to say, declare, declaim (a verse), KVEÐA VIÐ (39/14) to cry out. *Md.* 3 *sg.* with *inf* KVEÐST (3/24 *etc.*) he says that he; often with *ellipsis* of VERA as in KVEÐST ÓFÚSS ÞESSARAR FERÐAR (33/15).
 KVEÐJA (KVADDA, KVADDR), *vv.* with *acc.* to greet (37/6); with *gen.* to summon, convoke (*impers.* ÞÁ VAR ÞINGS KVATT (29/20), to demand (*54/2).
 KVELD, *n.* evening; Í KVELD this evening; EITT KVELD (36/25) one evening; AT KVELDI (66/8) when evening came, in the evening.
 KVENMAÐR, *m.* woman.
 KVERN, *f.* mill, mill-stone (*55/23).
 KVIÐR, *m.* belly (*40/11).
 KVIKVENDI, *n.* a living thing, beast (1/10).
 KVIKR, *a.* alive (1/9).
 KVIRR = KYRR, *q.v.*
 KVÍSLA (AÐ), *vv.* to branch, spread out in branches (40/25, usually *md.* KVÍSLAST).
 KYKVENDI = KVIKVENDI, *q.v.*
 KÝLA (D), *vv.* to fill (55/16).
 KYN, *n.* lineage, descent, kind; NOKKURS KYNS (5/6) of some kind.
 KYNSTÓRR, *a.* of noble birth (70/5).
 KÝR, *f.* cow (49/22).
 KYRR, *a.* calm, quiet; SITJA UM KYRRT (59/16) to lie quiet; SETJAST UM KYRRT (1/23, 36/5) to settle down, retire.
 KYS, *pres. ind.* of KJÓSA.
 KYSSA (T), *vv.* to kiss (*39/8).
 KÆLA (D), *vv.* to cool.
 KÖNGURVÁFA, *f.* a kind of spider (*pl.* 40/14).
- LÁNARDROTTINN, *m.* lord, master (25/20).
 LAND, *n.* land, dominion.
 LANDAÐN, *f.* desolation.
 LANDGÆZLA, *f.* defence of the land (60/6).
 LANDSKONUNGR, *m.* king of the country (63/13).
 LANDSLÖG, *n. pl.* law of the land; BRJÓTA LANDSLÖG Á E-M (70/22) to infringe s-one's rights under the law of the land.
 LANGFÉDGAÆTT, *f.* lineage, especially the male line, dynasty (70/10).

- LANGR, *a.* long (*of time and space*); *n.* as *adv.* LANGT (28/11) a long way.
- LÁTA (LÉT, LÉTUM, LÁTINN), *sv.* to let, cause, allow, submit (29/17); LÁTA E-M E-T EFTIR (30/24) to concede, allow one s-thing; LÁTA AF E-U (70/26) to leave off, give up s-thing; *with inf.* to have s-thing done (34/24 *etc.*); LÁTA STANDA (70/23) to allow to go on, let be.
- LAUKR, *m.* leek, onion (40/25).
- LAUNA (AÐ), *vv.* reward (E-M E-T s-one for s-thing 27/22).
- LAUSAFÉ, *n.* movable property (money and chattels as opposed to land 27/14).
- LAUSS, *a.* free; LÁTA E-N LAUSAN (26/21) to set one free; LÁTA E-T LAUST (51/26) to let s-thing go; SLÁ LAUSUM (33/9) to unleash.
- LEGGJA (LAGÐA, LAGÐR *or* LAGÐR), *vv.* to lay, put, place; LEGGJA E-T TIL to supply, contribute s-thing, advise (*see* 23/7 *Note*); LEGGJA E-T UNDIR SIK (67/25, 29/29) to subject s-thing to one's authority; LEGGJA E-T VIÐ E-T (*45/9) to place s-thing against s-thing; LEGGJA SKIPUM SÍNUM Í E-T (31/1 *cf.* 31/14) to put into (a place) with one's ships; LEGGJA ORRUSTUSTAÐ (63/13) to decide, arrange a place of battle. *Pp.* GULLI LAGÐR (60/13) chased with gold. *Md.* LEGGJAST (39/2) to lie down; LEGGJAST TIL SVEFNS (52/11) to lie down to sleep; LEGGJAST MEÐ EINHVERRI (11/13) to lie with one.
- LEIÐ, *f.* path, way, manner; Á ÞESSA LEIÐ (3/13) in this way; FARA LANGAR LEIÐAR (27/5) to travel great distances, a long way.
- LEIÐA (DD), *vv.* to make one hate, dislike s-thing (E-M E-T); *md. impers.* E-M LEIÐIST E-T (23/17) one grows to dislike, grows tired of s-thing.
- LEIÐA (DD), *vv.* to lead, conduct (71/7 *etc.*).
- LEIFA (Ð), *vv.* to leave, bequeath; LEIFA AT SIK (*22/14) to leave behind.
- LEIKA (LÉK, LÉKUM, LEIKINN), *sv.* to play, disport oneself (*48/6); to trick, treat unkindly ÓBRÓÐURLIGA VARTU LEIKIN (*62/10); HUGR LEIKR Á (3/6) one's heart is set upon s-thing.
- LEIKA, *f.* play-sister, maiden (*45/16).
- LEIKR, *m.* game, sport, battle.
- LEITA (AÐ), *vv. with gen.* to search for s-thing; *impers.* HVERT HEFNDA SKYLDI LEITA (51/15) where (against whom) vengeance should be sought.
- LEMILL, *m.* crusher (*37/24).
- LEMJA (LAMDA, LAMIÐR), *vv.* to hit, injure, crush (38/2).
- LENDI (Ð), *vv.* to land, go ashore.
- LENDR, *a.* landed; MAÐR LENDR (71/17) one who holds land on behalf of king.

- LENGI, *adv.* for a long time; *comp.* LENGR (32/10 *etc.*).
 LEPPR, *m.* a lock of hair.
 LÉTTA (TR), *vv.* to stop, come to an end; *impers.* 4/6.
 LÉTTR, *a.* light, light-hearted, happy (*62/4).
 LEYNA (D), *vv.* to conceal, keep secret (32/29, 33/21).
 LEYNILIGA, *adv.* secretly (34/23).
 LEYNIVÁGR, *m.* a hidden creek.
 LEYSA (T), *vv.* to loosen, release (34/22, 34/29); LEYSA ÓR E-U (29/5) to solve (a problem).
 LIÐ, *n.* body of men, army (*10/4); help, assistance (66/3).
 LÍÐA (LEIÐ, LIÐUM, LIÐINN), *sv.* to pass (*of time*); LÍÐR AF NÓTTIN (37/4) the night passes; LÍÐA YFIR E-T (44/16) to pass over s-thing; LÍÐA FRAM (*49/3) to go forward. *Impers. with acc.* ER Á LEIÐ DAGINN (66/16) as the day passed on.
 LIÐSAFNAÐR, *m.* gathering of forces (*in editorial headings* 58/1, 60/8).
 LIÐSKOSTR, *m.* army, force (27/24).
 LIÐSMAÐR, *m.* member of an army, follower.
 LÍF, *n.* life.
 LIFA (LIFÐA, LIFAT), *vv.* to live, be alive.
 LIGGJA (LÁ, LÁGUM, LEGINN), *sv.* to lie, lie at anchor; LIGGJA VIÐ to lie at stake; ÞAR LIGGR VIÐ LÍF MITT (33/21) my life depends on it; LIGGJA Á to be attached to s-thing as a curse, HVAT Á LÁ (33/27) what curse lay on it.
 LÍK, *n.* corpse, body (*45/10).
 LÍKA (AÐ), *vv.* to please; *impers.* E-M LÍKAR one likes.
 LÍKR, *a.* like (*with dat.*); likely, probable (5/17, *generally in sup.*); *n.* LÍKT *as adv.* LÍKT . . . SEM (40/4) just as well . . . as.
 LÍN, *n.* flax, linen ((*12/18, *see Note*).
 LIND, *f.* lime-wood, shield (*56/14).
 LÍTA (LEIT, LITUM, LITINN), *sv.* to look, see; LÍTA Á E-T to look at s-thing (60/12), to look into, consider s-thing (36/24); LÍTA YFIR (20/9) to look over. *Md.* LÍTAST UM (*18/4) to look around (oneself); *impers.* SVÁ LÍZT MÉR SEM (29/12) it appears to me as if.
 LÍTILL (*comp.* MINNI, *sup.* MINNSTR), *a.* small, short (*of time*); *n. dat. sg.* LITLU (51/21) by a little, shortly; LITLU SÍÐAR (13/10) a little later; *n. sg. acc. as adv.* LÍTIT (*14/20) *see Note*.
 LÍTT, *adv.* little (37/14).
 LJÓSS, *a.* light, shining, glittering (*56/10).
 LJÓSTA (LAUST, LUSTUM, LOSTINN), *sv.* to strike; *pp.* INN LOSTNI (24/23) the one who had been struck.
 LJÚGA (LAUG *or* LÓ, LUGUM, LOGINN), *sv.* to lie; LJÚGA AT E-M (*11/26) to lie to one.
 LOÐBRÓK, *nickname* hairy breeches (68/21).
 LOFA (AÐ) to allow, grant (E-T E-M s-thing to s-one 29/24).

- LOFÐUNGR, *m.* prince, chief (*21/18).
 LÓFI, *m.* palm of hand (*45/9).
 LOGI, *m.* flame (17/22 *20/8).
 LOGN, *n.* calm weather (*48/6, 48/8).
 LÚÐRSVEINN, *m.* trumpeter (60/16).
 LÝÐR (*nom. pl. -IR or -AR*), *m.* host; *in pl.* men, followers (*19/6 *etc.*).
 LÝSA (T), *vv.* to grow light, dawn; to shine; *impers.* LÝSTI AF SVÁ SEM AF SÓLARGEISLA (1/7, *cf.* 6/22) light gleamed from it as from a sunbeam.
 LÆGI, *n.* berth, anchorage.
 LÆGJA (Ð), *vv.* to make low, subdue; *impers. with acc.* LOGA LÆGIR (*20/8) the flame dies down.
 LÖG, *n. pl.* law; MEÐ LÖGUM (56/12) lawfully; HALDA LÖG VIÐ E-N (70/25) to observe the law in dealing with one, to accord the rights of the law to one.
 LÖGÞING, *n.* legal, legislative assembly (71/2 *see Note*).
 LÖNGUM, *adv.* for a long time (60/11).
 MAÐR, *m.* man, human being (*19/10).
 MAGN, *n.* force, strength (*19/4).
 MÁGR, *m.* father-in-law, brother-, son-in-law.
 MAKLIGR, *a.* suitable, fitting (3/6); *comp.* MAKLIGRA (25/8).
 MÁL, *n.* matter, business, problem (2/22); law-suit (23/25); speech, words; ÞAT VAR FORNT MÁL (53/3) it was an ancient saying.
 MÁNAÐR, *m.* month; Á HVERJUM TÓLF MÁNUÐUM (27/12) every year.
 MANNFALL, *m.* falling of men, slaughter (61/8).
 MANNTAL, *n.* number of men, death-roll (66/10).
 MARGMÁLUGR, *a.* talkative (38/3).
 MARGR, *a.* many, much; *n. as substantive* MARGT (66/10, 62/12) much, many; *n. pl.* MARGIR *as substantive* many people (38/3).
 MARK, *n.* mark, sign, proof; VAR ÞAT TIL MARKS, AT (52/13) this was proof that.
 MARR, *m.* horse (*53/16).
 MATR (*gen. sg. -AR*), *m.* food; NÉ MATAR EKKI (*38/23) nor any kind of food.
 MÁTTMINNI, *a. comp.* of less strength, weaker.
 MAURR, *m.* ant; MAURA HAUGR (*16/17) an ant-hill.
 MEÐ, *prep. with dat.* with, in company with, among (*12/1), along (4/24), by means of (7/2); MEÐ ÞVÍ (27/8 *etc.*) because; MEÐ HENNI (30/21) as her portion. *With acc.* in charge of, leading, bringing (27/9). OK ÞAT MEÐ (53/18) and that as well.

- MEGA (MÁ, MÁTTA, MÁTT), *pret. pres. vb.* to be able; MEGA SÉR NOKKUT (10/24) *literally* to be able to do s-thing for oneself, to have some power; SEM MEST MÁTTI HANN (61/12) as hard, fast as he could; *with suffixed pron.* MÁK (*.0/18) I can. *Impers.* ALDRI MÁTTI HANN (*acc.*) SVÁ Hafa BERAN (1/7) it could never be unsheathed, carried unsheathed.
- MEGIN, *indecl.* side; TVEIM MEGIN (38/16) on both sides.
- MEIÐMAR, *f. pl.* treasures (*57/1, *67/3).
- MEIÐR, *m.* tree (*10/8).
- MEIN, *n.* injury, evil; VERÐA E-M AT MEINI (*46/5) to do harm to s-one; MEINI VERRI (*22/6) worse than a plague.
- MEINGJARN, *a.* malicious (*16/7).
- MEINVÆTTR, *f.* monster, evil being.
- MELR, *adv. comp.* more.
- MEIRI, *a. comp.* more, greater.
- MEN (*gen. pl.* MENJA), *n.* necklace (*57/13); *in pl.* jewels (*9/3).
- MENGI, *n.* host, crowd, multitude (*65/16 *59/12,).
- MENNSKR, *a.* human (*19/11) .
- MERKI, *n.* standard (59/23 *etc.*).
- MEST, *adv. sup.* most; SEM MEST (61/12) as greatly, as hard, fast as possible.
- MESTR, *a. sup.* most, greatest (1/21).
- MIÐR, *a.* middle; NÆR MIÐRI NÓTT (52/11) near the middle of the night.
- MIKILL, *a.* big, great, mighty; MIKILL FYRIR SÉR, great in himself, distinguished, powerful; *n.* MIKIT *as adv.* much (24/4); *gen. sg.* MIKILS *as adv.* much, greatly (34/13); *dat. sg. n.* MIKLU *as adv.* by far (greater *etc.* 61/8); *n.* MIKIT *as substantive* much (*12/20).
- MILLI (MILLUM), *prep. with gen. of time or place*; also Á MILLI, Í MILLI (MILLUM), between; HEIMA Í MILLUM (*22/21) between two worlds, between life and death; MÁTTMINNI EN ÞÉSS Á MILLI (5/6) weaker than at other times.
- MINNA (T), *vv.* to remind; MINNA E-N Á E-T (24/17) to remind one of s-thing; *md.* MINNAST (E-S 3/1) to call s-thing to mind, remember.
- MINNI, *a. comp.* less, smaller.
- MINNKA (AÐ), *vv.* to lessen; *md.* MINNKAST (27/8) to grow less.
- MISSA (T), *vv. commonly with gen., rarely with acc.* to miss, fail to hit (25/4).
- MJÖÐR (*gen.* MJADAR), *m.* mead (*9/2).
- MJÖK, *adv.* very much, greatly, to a great extent, almost (*16/5); MJÖK SVÁ FARIT (23/6) almost as good as lost.
- MJÖTUÐR, *m.* fate, death, destroyer (*applied to sword* TYRFINGR *22/5).
- MÓÐIR (*gen.* -UR), *f.* mother.

- MÓÐURFAÐIR, *m.* maternal grandfather.
 MOLD (*dat.* MOLDU), *f.* soil (*12/4), earth (*44/8).
 MOLDARAUKI, *m.* addition to the soil; VERÐA AT MOLDARAUKA (*16/8) to turn to soil, rot.
 MOLDBÚI, *m.* soil-dweller; FOLDAR MOLDBÚI (*42/15) *see Note*.
 MORGINN (MORGUNN), *m.* morning; Á MORGIN (*12/21) tomorrow.
 MORNA (AÐ), *vv.* to rot, perish (*16/18).
 MÓT, *n.* meeting; (f) MÓT(I), Á MÓT(I) towards, against; ÞAR í MÓT (29/22) in exchange for this; STANDA UPP í MÓTI E-M (24/10) to rise to greet one; LÁTA GANGA í MÓT E-M (28/16) to send to meet one; GERA VEIZLU í MÓTI E-M (3/27) to hold a feast to welcome one.
 MÓT, *n.* manner, way; MEÐ ÞVÍ MÓTI (27/11) in such a way.
 MUNGÁT, *n.* beer.
 MUNNR (*nom. pl.* -AR), *m.* mouth, edge of sword, striking piece of hammer (*in riddle* *39/9).
 MUNTÚN, *n.* home of the mind, breast, heart; MUNTÚN HUGAR (*18/13) heart (HUGAR *appears redundant, since the kenning is complete without it*).
 MUNU (DA), *pret. pres. vb. as aux.* shall, will, should, would; *with ellipsis of VERA* (37/14 *etc.*); MUNDU (31/19 *etc.*) *p. inf.*; *with suffixed pron. and neg. particle* MUNK-A (*13/24) I shall not.
 MYRÐA (ÐA), *vv.* to murder, kill dishonourably (25/22).
 MYRKR, *n.* darkness.
 MYRKR, *a.* dark.
 MYRKVI, *m.* darkness, fog (44/16).
 MÆÐA (DD), *vv.* to tire out, exhaust (*8/3).
 MÆGÐ, *f.* affinity by marriage (*generally in pl.*).
 MÆKIR, *m.* sword (*15/19).
 MÆLA (D), *vv.* to measure; MUN EK UM ÞIK SITJANDA SILFRI MÆLA (*57/15-16) I shall measure you about with silver as you sit, *i.e.* cover you with silver.
 MÆLA (T), *vv.* speak, say; MÆLA TIL E-S or VIÐ E-N to speak, say to one; MÆLA E-T UM E-T (53/5) to say s-thing about s-thing; MÆLA í (11/10) to interject, interpose; MÆLA í MÓTI (13/13) to object, contradict; MÆLA FYRIR (*64/20) to prescribe. *Md.* MÆLAST VIÐ to talk, say to each other.
 MÆR (*pl.* MEYJAR), *f.* girl, young woman, daughter.
 MÆRR, *a.* glorious, famous (*56/1).
 MÆTA (TT), *vv.* with *dat.* to meet.
 MÆTTI, *see* MEGA.
 MÖGR (*pl.* megir), *m.* son, man (*16/7).
 MÖRK (*nom. pl.* MARKIR and MERKR), *f.* forest; *in* *61/18 *perhaps means* HÚNMÖRK.
 MÖRK (*nom. pl.* MERKR), *f.* a mark, eight aurar.

- NÁ (NÁÐA), *vv. with dat.* to take, seize, get, take possession of (*21/2).
- NAÐR (*gen. sg. -RS*), *m.* serpent (*42/16).
- NAFN, *n.* name; AF HANS NAFNI (23/24) from his name.
- NÁR (*pl. NÁIR*), *m.* corpse.
- NAUTSKJÁLKI, *m.* jawbone of an ox (47/11) .
- NÉ, *adv. nor*; see HVÁRKI.
- NEFNA (Ð), *vv.* to name, call, mention (68/10); *md.* NEFNAST to call oneself, assume a name, say that one's name is (37/1).
- NEITA (AÐ or IT), *vv.* to refuse, deny.
- NEMA (NAM, NÁMUM, NUMINN) *sv.* to take; NEMA Í HÖND (*20/3) to pick up; *with gen.* NEMA STAÐAR (1/12, 27/12 *etc.*) to stop, stay; NEMA VIÐ *impers.* to be a hindrance, EIGI SKYLDU ÞAR VIÐ NEMA (34/21) there would be no obstacle, it would not stop at that.
- NEMA, *conj.* unless (*usually followed by subj.*).
- NENNA (T), *vv.* to care, be disposed to.
- NÍÐINGR, *m.* coward, wretch; HVERS MANNS NÍÐINGR one to be loathed and despised by everybody; BIÐJA HANN VERÐA HVERS MANNS NÍÐING (3/21) *as a curse.*
- NÍÐINGSVERK, *n.* dastardly deed (34/27).
- NIÐR (*pl. -JAR*), *m.* descendant, kinsman.
- NIÐR, *adv.* down.
- NÍU, *num.* nine.
- NÓGR, *a.* enough, sufficient, abundant.
- NOKKURR, *indefinite pron. and a.* any, some, a certain; *as substantive* anyone, anything.
- NORÐAN, *adv.* from the north; NORÐAN ÓR NOREGI (68/13) from Norway in the north.
- NORÐR, *adv.* north, northward.
- NOREGR, *m.* Norway.
- NORN (*pl. -IR*), *f.* *usually in pl.* the fates of northern mythology (*67/13).
- NÓTT (*nom. pl. NÆTR*), *f.* night.
- NÚ, *adv.* now, at that time, then.
- NÆÐA, *p. subj. of NÁ.*
- NÆR, *adv. positive and comp.* near (64/6); *prep. with dat. of place* near to, ÞVÍ NÆR, ER (11/7) near to the place where; *of time* NÆR MIÐRI NÓTT (52/11) near, about midnight; NÆR ÞVÍ, ER (70/13) about the time when.
- NÆST, *adv. sup.* next, NÆST EFTIR (70/14) next after; *prep. with dat.* ÞESSU (ÞVÍ) NÆST immediately after this, thereupon.
- NÆSTR, *a. sup.* next (E-M to S-ONE); IT NÆSTA (*13/6) *adv.* in the time next following, in the immediate future.
- NÖSGÁS, *f.* "nose-geese," some king of goose or duck (*47/4).

- ÓAST (AÐ), *vv. md. with acc.* to fear, dread (*44/10).
 ÓBRÓÐURLIGA, *adv.* in an unbrotherly way (*62/10).
 ODDR, *m.* point, especially spear-point (*55/20).
 OF, *proclitic untranslatable particle used in poetry especially before pp.* OF FARIT (*8/8, *39/7), OF SAMNA (*59/15) OF GETR (*42/7). See H. Kuhn, *Das Füllwort of-um im Altwestnordischen*, Göttingen 1929.
 OF (UM), *prep. with acc. of place or time* about, during; LÍTIL OF EFNI (11/27) about little matter, for little reason.
 OF, *adv. with as. and advs. too.*
 OFAN, *adv.* from above, down (33/26); OFAN YFIR (47/12) above, on top; FYR OFAN (*19/24) above.
 OFAR, *adv. comp.* higher up (*40/11).
 OFARLIGA, *adv.* high up (33/25)
 ÓFRELSI, *n.* bondage.
 OFRGAMALL, *a.* exceedingly old (58/3).
 OFRÓÐR, *a.* unwise, foolish.
 OFT (*comp.* OFTAR), *adv.* often.
 OFUSS, *a.* reluctant; ÓFÚSS ÞESSARAR FERÐAR (33/15) reluctant to make this journey.
 ÓGRYNNI, *n.* a great, immeasurable quantity (E-S of s-thing).
 OK, *conj.* and, also; *introducing subordinate clause* that (53/8).
 ÓKÁTR, *a.* gloomy, depressed.
 ÓKUNNR, *a.* strange, unknown.
 ÓKVIKR (*m. pl.* ÓKVIKVIÐ), *a.* lifeless (*39/20).
 ÓLPA, *f.* cloak (*12/23).
 OPNA (AÐ), *vv. transitive* to open; *md.* OPNAST *intransitive* to open.
 ÓR, *prep. with dat.* out of, away from; ÓR GULLI (36/8) made of gold.
 ORÐ, *n.* word, speech, message.
 ÓRLAUSN, *f.* answer, solution (of a problem 29/5).
 ORMR, *m.* worm, serpent.
 ORROSTA, *f.* battle; HALDA Í ORROSTU (27/20) to go to battle; EIGA ORROSTU (3/3) to fight a battle.
 ORRUSTUSTAÐR, *m.* battlefield.
 ÓSÁTTTR, *a.* not at peace, not reconciled.
 ÓSIGR, *m.* defeat; FARA ÓSIGR (27/21) to suffer defeat.
 ÓSKERÐR, *a.* undiminished, unlimited (*67/2).
 ÓSKYLDR, *a.* E-M ER ÓSKYLT (26/2) it is not binding on one, one is not obliged to.
 OSS, *m.* estuary, river-mouth (*52/5).
 ÓSÆMILIGR, *a.* unseemly, unfitting.
 ÓTRAUÐR, *a.* not reluctant, eager for s-thing (*with gen.* *10/1).
 ÓTTAST (AÐ), *vv. md.* to be afraid (UM E-T about s-thing).
 ÓTTI, *m. fear.* terror; MÉR VAR ÓTTI (*5/8) I was afraid.

- ÓVARR, *a.* unprepared; *n. as adv.* KOMA E-M ÓVART (71/15) to come upon one unprepared, take by surprise.
- ÓVINR, *m.* enemy.
- RÁÐ, *n.* counsel, advice, plan; KENNA E-M RÁÐ (29/18) to give one advice; state of affairs, conditions of life (*8/22).
- RÁÐA (RÉÐ, RÉÐUM, RÁÐINN), *sv.* to advise (E-T E-M s-thing to s-one), RÁÐA E-M RÁÐ (25/19); to decide (35/16); to explain (a riddle 36/13); RÁÐA DRAUM (4/8) to interpret a dream; RÁÐA E-U (*47/15, 68/2) to rule, govern s-thing; RÁÐA FYRIR E-U to rule over; RÁÐA TIL E-S (51/1) to attack s-one; RÁÐA SÉR BANA (10/17) to commit suicide; EN HANN Á RÁÐI (*57/10) than he himself can dispose of (*see Note*).
- RAGR, *a.* monstrous, wicked (50/18).
- RANGR; *a.* unjust, wrong (26/26).
- RANGSÁTTTR, *a.* disagreeing, quarrelling.
- RANN, *n.* house, castle, hall (*55/6).
- RAUÐR, *a.* red, fiery red (*9/18).
- REGINFJALL, *n.* mighty mountain (*42/5).
- REIÐAST (DD), *vw. md.* to become angry (58/14).
- REIÐI, *n.* war-gear (*16/3).
- REIÐR, *a.* angry; REIÐR VIÐ E-T angry at s-thing.
- REKA (RAK, RÁKUM, REKINN), *sv.* to drive, chase, expel (71/2); *impers. E-N REKR* (35/28 *etc.*) one drifts.
- REKKR, *m.* warrior, man (*14/21).
- RERU, *see* RÓA.
- RÉTTDÆMR, *a.* just in judgement.
- RÉTTLEIÐA (DD), *vw.* to correct, reform; RÉTTLEIÐA KRISTNINA (71/19) to reform Christianity (*v.l.* LEIÐRÉTTI).
- RÉTTTR, *a.* right, just, straight (*41/8).
- REYNA (D), *vw.* to try, try out, put to the test, experience, prove (31/25).
- RÍÐA (REIÐ, RIÐUM, RIÐINN), *sv.* to ride; *with dat.* to ride on, RÍÐA HESTI, RÍÐA BLINDUM (*42/17); *with acc.* RIÐU ÞEIR SKÓG ÞANN (60/1) they rode through that forest.
- RIF (*gen. pl.* RIFJA), *n.* rib; INNAN RIFJA (*16/16) in your hearts.
- RÍKI, *n.* kingdom, dominion, authority; TAKA RÍKI (69/7) to assume authority; HEFJAST TIL RÍKIS (69/11) to rise to power.
- RÍKR, *a.* mighty, powerful; *sup.* RÍKSTR (*19/7).
- RÍSA (REIS, RISUM, RISINN), *sv.* to rise; RISU MEÐ GÓÐUM (*55/7) they rose up with the noble man (*i.e.* Angantýr).
- RJÓÐA (RAUÐ, RUÐUM, ROÐINN), *sv.* to make red, redden (71/8).
- RJÚFA (RAUF, RUFUM, ROFINN), *sv.* to break; *md. intrans.* to collapse, break up (66/20).
- RJÚPA, *f.* ptarmigan.
- RÓA (RERI, RÓINN), *sv.* to row.

ROÐINN (*16/4), *pp.* either reddened (*pp.* of RJÓÐA *q.v.*) or more probably corrupt *pp.* of HRJÓÐA, meaning decorated, inlaid; *cf.* O.N. GOLLROÐINN, O.E. GOLDHRODEN.

RÓT (*pl.* RÆTR), *f.* root (*15/25).

RÚM, *n.* station (on a ship 4/23).

RÝGR (*pl.* -JAR), *f.* giantess, woman (*42/4).

RYMR, *m.* din, tumult (*55/6).

RÆÐA (DD), *vv.* to speak; RÆÐA E-T (or UM E-T) VIÐ E-N to discuss s-thing with s-one; *md.* RÆÐAST VIÐ (*14/22) to talk to one another; HVAT RÆDDUZI ÞIT DROTNING VIÐ (34/12) what were you and the queen talking about.

RÆÐA, *f.* speech.

RÆKJA (T), *vv.* to heed, take care; LÍTT RÆKIK ÞAT (*21/17) I care little about that.

RÆNA (T), *vv.* to plunder.

RÖDD (*dat.* RÖDDU), *f.* voice.

RÖÐULL, *m.* sun; RÖÐULS TJALD (*19/8) curtain of sun, sky.

RÖG, *f.* of RAGR.

RÖND, *f.* rim, shield (*16/3).

SAFNA (AÐ), *vv.* with *dat.* to gather, assemble.

SAGA (*pl.* SÖGUR), *f.* story, tale, written history (67/22), biography (68/26), prophecy (*9/13).

SAKA (AÐ), *vv.* to blame; *md.* SAKAST VIÐ E-N (*47/18) to quarrel, contend with one.

SAKLAUSS, *a.* innocent.

SALR (*pl.* -IR), *m.* hall, castle, dwelling (*12/5); *pl.* used with *sg.* meaning (*19/12).

SAMA (D), *vv.* with *dat.* to befit (*16/21).

SAMAN, *adv.* together; EIN SAMAN (13/7) alone; NÍU SAMAN nine in all; ALLIR SAMAN all together; MARGAR SAMAN (*46/12) many together; FARA SAMAN *see* FARA.

SAMI, *m.* concord, seemliness, honour; TIL SAMA (55/14) for concord.

SAMNA (*59/15), *vv.* = SAFNA.

SAMR (*f.* SÖM, *n.* SAMT), *a.* same.

SANNA (AÐ), *vv.* to prove; *md.* SANNAST (9/13) to prove itself true, be proved true.

SANNFRÓÐR, *a.* truly wise (*13/1).

SANNR, *a.* true; *n.* SATT as *substantive* the truth (*13/3 *etc.*).

SÁR, *n.* wound.

SÁRALAUKR, *m.* wound-leek, sword (*39/22).

SÁTTTR, *a.* reconciled, at peace (*43/3 *etc.*).

SAUMR, *m.* sewing (*generally in pl.*, 11/14).

SAURUGR, *a.* dirty.

SAX, *n.* a short sword, cutlass (*53/12).

- SÉ, *pres. subj. of VERA.*
- SEGGR (*nom. pl. -IR, gen. pl. -JA*), *m. man*; SEGGJA LIÐ (*46/23) *host of men.*
- SEGJA (SAGÐA, SAGÐR), *vv. to say, tell, relate*; SEGJA E-M E-T *to tell s-one s-thing*; SEM SEGIR Í HANS SÖGU (68/25) *as is told in the saga (book) about him*; SEM HÉR SEGIR (53/9) *ás is told here*; ER HÉR SEGIR (52/17) *of whom it is told here*; SEGJA FRÁ (1/23) *to tell about.*
- SEGL, *n. sail*; *in riddle (*49/24) Á SEGLI means on a wall because the word VEGGR (wall) also has the meaning sail. See Lex. Poet. s.v. VEGGR, 2, and Note *49/24.*
- SEINN, *a. slow*; *n. SEINT as adv. slowly.*
- SELJA (LD), *vv. to give, hand over*, SELJA E-M E-T Í HENDR (32/24) *to hand over s-thing to s-one.*
- SEM, *rel. particle who, which, that*; ÞANGAT SEM (25/2) *to the place where*; *conj. when (29/8 etc.); as, as if (with subj. 60/12).*
- SENDA (ND), *vv. to send (E-T E-M s-thing to s-one)*; SENDA EFTIR E-M (34/23) *to send for s-one.*
- SENDIMAÐR, *m. emissary, messenger.*
- SESSUNAUTR, *m. seat-companion, table companion.*
- SETJA (TT), *vv. to set, place, appoint (1/21)*; SETJA E-N YFIR E-T *to place one in charge of s-thing (68/5)*; *md. SETJAST to place oneself, set (of sun 13/17), seat oneself (51/19)*; SETJAST NIÐR (4/5) *to sit or lie down*; SETJAST UM KYRRT *see KYRR.*
- SÉTTI, *num. ord. sixth.*
- SEX, *num. six.*
- SEXTÁN, *num. sixteen.*
- SÍÐ, *f. in phrase UM SÍÐIR (*17/12 etc.) in time, in the end, eventually.*
- SÍÐ, *adv. late.*
- SÍÐAN, *adv. after, afterwards*; *with rel. ER (3/2) from the time when.*
- SÍÐAR, *adv. comp. later*; LITLÜ SÍÐAR (13/10) *a little later.*
- SÍÐFÖRULL, *a. late abroad, out late at night (*54/9 see Note).*
- SÍÐLA, *adv. late.*
- SÍÐR, *a. long, hanging down (*53/13).*
- SÍÐR, *m. custom, religious practice (70/18)*; SEM SIÐR ER TIL (2/12) *as the custom is.*
- SIGRA (AÐ), *vv. to conquer*; *md. SIGRAST (66/14) to be victorious.*
- SIGR (*gen. -RS*), *m. victory*; .FÁ OR VEGA SIGR (*64/3) *to win victory.*
- SIGRSÆLL, *a. blessed with victory, victorious*; *weak form SIGRSÆLI (69/15) as nickname.*
- SIK, *reflexive pron. oneself etc.*; *dat. FARA SÉR (33/9) to go by oneself, go one's own way.*

SILFR (*gen.* -RS), *n.* silver.

SILKISKYRTA, *f.* a silken shirt.

SINN, *n.* time, occasion; HVERT SINN (1/6) each time; EITT SINN (11/7) at one time, once; Í ANNAT SINN (24/17) a second time; Í ÞAT SINN (24/26) at that time; EINU SINNI (*5/9) just once HINZTA SINNI (*10/5) for the last time.

SINNI, *n.* company (*10/10).

SITJA (SAT, SÁTUM, SETINN), *sv.* to sit, stay, remain inactive (*58/23); SITJA AT E-U (43/10) or YFIR E-U (41/12) to busy oneself with s-thing; SITJA UM KYRRT *see* KYRR.

SJÁ, *demonstrative pron.* this, that; HVÁRRTVEGGI SJÁ (3/13) *see* HVÁRRTVEGGI.

SJÁ (SÁ, SÁM, SÉNN), *sv.* to see; SÉK-A EK GANGA (*8/13) I cannot see to walk, find my way; SJÁ Á E-T (*38/8) to look at s-thing; *impers.* EKKI SÉR (44/16) nothing is seen, nothing can be seen.

SJALDAN, *adv.* seldom, rarely.

SJÁLFR, *a. pron.* self.

SJÁR (*also* SJÓR, SÆR, *gen.* SJÁVAR, SJÓVAR, SÆVAR), *m.* sca, lake.

SJÓÐA (SAUÐ, SUÐUM, SOÐINN), *sv.* to boil, cook (*39/22).

SJÓN, *f. especially in pl.* eyes.

SJÚKR, *a.* sick, ill.

SKAFT, *n.* shaft (*41/8).

SKÁKTAFL, *n.* gaming board, chess-board; LEIKA SKÁKTAFL (23/5) to play chess.

SKÁLD, *n.* poet.

SKÁLKR, *m.* servant (*57/5).

SKAMMR, *a.* short (*of length, distance, time*); *n.* SKAMMT *as adv.* SKAMMT Í FRÁ (33/12) a short distance away; LÁTA SKAMMT STÓRRA HÖGGVA Á MILLI (7/12) to leave but little time between heavy blows, fight fiercely.

SKAPLYNDI, *n.* mind, temperament (24/2).

SKARFR, *m.* a piece (of gold *63/7 *see* Note).

SKATTA (AÐ), *vv. with acc.* to lay tribute on, take tribute from; SKATTA UNDIR E-N (28/13) to subject to one.

SKATTR, *m.* tax, tribute, treasure; (AF) EINUM SKATTI (*55/21) of undivided treasure. *For another explanation see* Bugge, *Note ad loc.*

SKAUTKONUNGR, *m. nickname* cloak-king (69/23), *said to be so called because he was carried in corner* (SKAUT) *of a cloak.*

SKEMMA, *f.* room, apartment (*sometimes detached from main building*); store-house, larder (*41/18).

SKER, *n.* rock.

SKERA (SKAR, SKÁRUM, SKORINN), *sv.* to cut, cut clothes (*12/22).

SKILJA (D) *vv.* to divide, part (35/18); SKILJA VIÐ E-N (35/28) to part from one. *Impers.* SKILDI MEÐ ÞEIM (15/7) they parted. *Md.* SKILJAST to part from each other.

SKILNAÐR, *m.* parting.

SKÍNA (SKEIN, SKINUM, SKININN), *sv.* to shine; SKÍNA Á E-T (41/13) to shine on s-thing.

SKIP, *n.* ship.

SKIPAST (AÐ), *vv. md.* to change, undergo a change (31/22).

SKIPTA (PT), *vv. with dat.* to divide, share out (71/8), change;

SKIPTA KLÆÐUM (37/2) to exchange clothes; SKIPTA ORÐUM

VIÐ E-N (36/20) to exchange, bandy words with one. *Md.*

SKIPTAST HÖGGUM VIÐ (26/11, 66/21) to exchange blows, fight.

SKIPTI, *n.* division; KOMA Í BRÆÐRA SKIPTI (69/6) to be divided between brothers.

SKJALDARRÖND (*pl.* -RENDR), *f.* rim, edge of shield (4/20).

SKJALDBORG, *f.* shield-wall, rampart of shields (66/19).

SKJALDFIMR, *a.* skilful in wielding a shield (45/14).

SKJALDMÆR, *f.* shield-maiden, warrior-woman.

SKJÁLGI, *nickname*, crooked, squinting (70/6).

SKJÁLFA (SKALF, SKULFUM, SKOLFINN), *sv.* to tremble (*18/12).

SKJALLA (SKALL, SKULLUM, SKOLLINN). *sv.* to ring, jingle (*63/6).

SKJÓTLA, *adv.* quickly (*22/19).

SKJÓTLIGA, *adv.* speedidly, quickly (*12/16).

SKJÓTR, *a.* quick; *n. sg.* SKJÓTT *as adv.* quickly.

SKJÖLDR (*gen. sg.* SKJALDAR, *dat.* SKILDÍ), *m.* shield.

SKÓGR, *m.* forest.

SKORTA (RT), *vv.* to lack; *generally impers.* E-N SKORTIR E-T (35/7) one lacks s-thing.

SKOT, *n.* shooting, shot, missile.

SKULU (SKAL, SKYLDA), *pret. pres. vb.* must, shall; *with ellipsis of VERA* (*62/17); *impers.* SKAL (*12/16), SKYLDI (1/9);

p. inf. SKYLDU (24/9 *etc.*).

SKUNDA (AÐ), *vv. with dat.* to hasten (*10/3).

SKURM, *n.* egg-shell (41/26, *generally* SKURN, *f.*).

SKYNDA (ND), *vv.* to hasten, hurry (*18/5).

SKYNDILIGA, *adv.* suddenly.

SKYRTA, *f.* shirt, tunic.

SKÖMM, *f.* shame, disgrace.

SKÖR, *f.* hair of head (*12/17).

SLÁ (SLÓ, SLÓGUM, SLEGINN), *sv.* to hit, strike; to forge (a sword *15/21, *16/20); *with dat.* SLÁ ELDI Í (E-T 71/16) to set (s-thing) alight, SLÁ HUNDUNUM LAUSUM (33/9) to unleash the dogs.

SLÉTTIR, *a.* flat, level.

SLÍÐRA (AÐ); *vv.* to sheath (a sword).

SLÍKR, *a.* such, of such kind; *n. as substantive* 30/17.

SLÍTA (SLEIT, SLITUM, SLITINN), *sv.* to tear, rend (*8/11).

SMÍÐA (AÐ), *vv.* to forge, work.

SMIÐBELGR (*pl.* -IR), *m.* a smith's bellows (40/2).

- SMÍÐI, *n.* an object made by man, craftsman's product (40/3).
 SMÆKKAST (AÐ), *vv. md.* to grow less, become trivial (41/11).
 SNEMMA, *adv.* early; SNEMMA MORGUNS (71/15) early in the morning.
 SNERU, *see* SNÚA.
 SNÍÐA (SNEIÐ, SNIÐUM, SNIÐINN), *sv.* to cut.
 SNJALLI, *nickname*, the valiant.
 SNJALLRÆÐI, *n.* a good plan.
 SNÓT (*pl.* -IR), *f.* woman, girl (*46/1).
 SNÚA (SNERA, SNÚINN), *sv. with dat.* to turn, point (*40/21); *intransitive* SNERU ÞEIR ANNAN VEG (4/3) they turned another way; *impers.* SNERI MANNFALLINU Í LIÐ ÞEIRA HERVARAR (61/8) the slaughter became heavier in the army of Hervör; *md.* SNÚAST Í MÓTI (7/11) to turn against each other, attack each other.
 SOFA (SVAF, SVÁFUM, SOFINN), *sv.* to sleep.
 SÓL, *f.* sun.
 SÓLARGEISLI, *m.* sunbeam.
 SÓLARUPPRÁS, *f.* sunrise.
 SÓLBJARGIR, *f. pl.* "sun-saving," sunset (*48/11).
 SÓMI, *m.* honour, homage (32/21), honourable payment, dowry (35/19), honourable service (3/1).
 SONARSKAÐI, *m.* the loss of one's son (29/13).
 SONR (*pl.* SYNIR), *m.* son.
 SÓTTDAUÐR, *a.* dead of sickness; VERÐA SÓTTDAUÐR (69/28) to die of sickness.
 SÓTTI, *see* SÆKJA.
 SPAKR, *a.* wise (*14/7).
 SPEKINGR, *m.* wise man, sage.
 SPENNA (T), *vv.* to clasp; SPENNA MEN AT HÁLSI E-M (*57/13) to place a necklace round one's neck.
 SPILLA (T), *vv. with dat.* to spoil, destroy (*18/24); to injure (*65/5).
 SPJALL (*pl.* SPJÖLL), *n.* story, news (*61/17).
 SPOR, *n.* track, mark; EGGJA SPOR (*9/7) sword-marks, wounds.
 SPORI, *m.* spur.
 SPRINGA (SPRAKK, SPRUNGUM, SPRUNGINN), *sv.* to burst, collapse, die from exhaustion (35/25).
 SPYRJA (SPURÐA), *vv.* to hear; SPYRJA TIL E-S (66/1) to hear about s-thing; to ask, SPYRJA E-N E-S to ask s-one about s-thing, SPYRJA E-N AT NAFNI (36/26) to ask one his name; SPYRJ-AT-TU (*14/6) *imp. with suffixed neg. and pron.* do not ask. *Md.* SPYRJAST to ask each other (*with gen. of thing asked*).
 STADDR, *a.* placed, present (4/2); STADDR VIÐ E-T (29/16) present at s-thing.

- STAÐFESTA, *f.* residence, domicile (*in editor's chapter-heading* 26/14).
- STAÐR, *m.* place; NEMA STAÐAR *see* NEMA; *adv. gen.* ANNARS STAÐAR (13/15) elsewhere.
- STANDA (STÓÐ, STÓÐUM, STAÐINN), *sv.* to stand, to be situated (60/4), remain (32/9, 70/23); STANDA UPP (24/10, 26/3) to stand, get up; STANDA VIÐ E-U (28/8) to withstand, resist s-thing; STANDA FAST (66/15) to stand firm. *Md.* STANDAST to hold good; ORÐ HÖFUNDAR STÓÐUST SVÁ MIKILS (25/12) H.'s words carried such weight.
- STÉ, *see* STÍGA.
- STEDI (*gen.* STEÐJA), *m.* anvil.
- STEFNA (D), *wv. with dat.* to summon.
- STEIKARI, *m.* cook; STEIKARA HÚS (32/1) kitchen.
- STEINN, *m.* stone (*56/5 *see Note*).
- STEMMA (D), *wv.* to dam up; *md.* ÁR STEMMDUST (66/24) the rivers were dammed.
- STERKR, *a.* strong; HINN STERKI (69/17) *nickname*.
- STEYPA (T), *wv. with dat.* to push, shove, throw down; STEYPA BRYNJU YFIR SIK (55/2) to put on a coat of mail; to steep, pour, found (of metal) STEYPA ÞIK GULLI (*57/18) to pour gold over you, cover you with gold.
- STÍGA (STÉ *or* STEIG, STIGUM, STIGINN), *sv.* to climb, step; STÍGA UNÐAN BORIÐ (55/2) to leave the table; Í EY STIGU (*5/13) landed on the island.
- STIGAMAÐR, *m.* highwayman.
- STJÚPSONR, *m.* stepson.
- STÓÐU, *see* STANDA.
- STÓRR, *a.* great, big, extensive, noble.
- STÓRRÁÐA, *nickname, f.* ambitious.
- STRENGJA (D), *wv.* to tie, fasten with cord; STRENGJA HEIT *see* HEIT.
- STRENGR, *m.* rope, anchor-cable (47/23).
- STUND, *f.* time, while; UM STUND for a while; LITLA STUND (23/7) *see Note*, SKAMMA STUND (33/17) for a short time.
- STÖÐ (*pl.* STÖÐVAR), *f.* landing-stage, bank (*56/6).
- STÖÐVA (AÐ), *wv. trans.* to stop.
- SUÐR, *adv.* south, southward.
- SUMAR, *n.* summer; Á EINU SUMRI (30/14), EITT SUMAR (33/2) one summer.
- SUMR, *a.* some, part of.
- SUNDR, *adv.* in pieces, Í SUNDR (35/27) into pieces.
- SUNNAN, *adv.* from the south (*61/16).
- SUNNANVERÐR, *a.* southern, of the southern part (*12/6).
- SVÁ, *adv.* so, thus, in such a way; SVÁ SEM (1/7) as if; SVÁ . . . AT (*conj.*) so . . . that; SVÁ OK (53/7) as also; KOM SVÁ (66/11)

- it came to this; MJÖK SVÁ *see* MJÖK; *before a. in such a degree,*
 SVÁ MIKLUM SEM (35/19) as much . . . as.
- SVANBRÚÐR, *f.* female swan, pen (41/26).
- SVANR, *m.* male swan, cob.
- SVARA (AÐ), *vv.* to answer.
- SVARTR, *a.* black; SVART ER MÉR FYR SJÓNUM (*8/12) it is
 black before my eyes, my eyes grow dim.
- SVÁT = SVÁ AT (*57/19).
- SVEFN, *m.* sleep; E-M BERR (*impers.*) E-T Í SVEFN (*13/3) one
 dreams s-thing.
- SVEFNSTOFA, *f.* sleeping room.
- SVEIMUN, *f.* flashing, raging (of fire *15/3).
- SVEINN, *m.* a boy, youth, young man.
- SVEIPINN, *pp.* (*with dat.*) surrounded by, wrapped in (s-thing
 *19/22).
- SVEIT, *f.* a body of men, detachment.
- SVELGA (SVALG, SULGUM, SOLGINN), *sv.* to swallow, engulf,
 envelop (*44/9).
- SVERÐ, *n.* sword.
- SVERJA (SÓR *and* SVAÐA, SVARINN), *sv. and vv.* to swear (an
 oath); SVERJA ÞESS, AT (36/10) to swear that . . .
- SVÍAKONUNGR, *m.* king of the Swedes.
- SVÍÐA (SVEIÐ, SVIÐUM, SVIDINN), *sv.* to burn, scorch (*61/18).
- SVÍGA, *sv. only in pp.* SVIGNA (*f. sg. acc.* *61/25) bowed down;
cf. SVIGNA *vv.*
- SVIGNA (AÐ), *vv. intrans.* to bend, break, give way (66/17).
- SVIK, *n. pl.* deceit, treachery.
- SVÍKJA (SVEIK, SVIKUM, SVIKINN), *sv.* to deceive, betray (26/18).
- SVÍN, *n.* pig.
- SYÐRI, *a. comp.* more southerly (60/19).
- SÝN, *f.* sight, appearance; *pl.* FRÍÐR SÝNUM (30/11) of fine
 appearance.
- SÝNA (ND), *vv.* to show (4/9); *md.* SÝNAST to seem, appear.
- SYNJA (AÐ), *vv.* to refuse (E-S E-M s-thing to s-one).
- SYRGJA (Ð), *vv.* to sorrow, mourn (*46/2).
- SÝSLIGA, *adv.* quickly (*13/22).
- SYSTIR (-UR), *f.* sister.
- SÆKJA (SÓTTA, SÓTTR), *vv.* to go, travel (1/17); to visit, attend
 (31/26); SÆKJA E-N (33/14) to go to fetch s-one; to attack
 (*in the game* HNETTAFL 43/21).
- SÆKONUNGR, *m.* sea-king, viking.
- SÆLLIGA, *adv.* happily, comfortably (*58/24).
- SÆMD, *f.* honour.
- SÆNG, *f.* bed.
- SÆNSKR, *a.* Swedish; SÆNSKI (69/24) *nickname.*
- SÆTTA (TT), *vv.* to conciliate; *md.* SÆTTAST (VIÐ E-N) to make
 terms, peace (with s-one).

SÖK, *f.* a charge, an offence (31/8); cause, reason, FYRIR ÞÁ SÖK (36/19) for that reason.

SÖNGR (*dat. sg. SÖNGVI*), *m.* song (*9/26).

-T, *neg. suffix* (*46/16) = AT, *q.v.*

TAFL, *n.* board, board-game, *see* Note 43/10; chess HANS TAFL VAR MJÖK SVÁ FARIT (23/5) his game was nearly lost.

TAKA (TÓK, TÓKUM, TEKINN), *sv.* to take, accept, receive, pick up, seize, catch (35/23); TAKA RÍKI (69/7 *cf.* 68/8) to take possession of a state, assume authority; TAKA RÁÐ (36/22) to adopt a plan; TAKA HÚS Á E-M (71/15) to seize a house over one's head, guard doors and exits so that he cannot escape. *With inf.* TAKA AT HERJA (61/13) to begin to plunder. *With preps.* TAKA Á E-U (22/3) to touch s-thing; TAKA TIL ORÐS (29/20) to begin, open a speech; TAKA E-N TIL KONUNGS (51/17, 69/21) to appoint, elect one king; TEKINN TIL E-S (29/7) appointed, selected for s-thing; TAKA E-T UPP (23/8) to pick s-thing up; TAKA VIÐ E-M (32/25) to receive one. *Impers.* TEKR ÓR TINNU (44/5) begins, starts, sparks from flint.

TAL, *n.* talk, conversation.

TALA (AÐ), *vv.* to talk; TALA VIÐ E-N to talk to one; *md.* TALAST VIÐ (25/3) to talk to each other.

TAMR, *a.* well trained (of a horse *53/16).

TEFILL, *m.* delayer, hinderer (*cf.* TEFJA *vb.* to delay).

TEITR, *a.* glad, happy. *In* *48/13 *read* TEITA (*a. pl.*) *with h* instead of TEITI *with R.*

TELJA (TALDA, *pp.* TALIÐR, TALDR *or* TALINN), *vv.* to count; TELJA ÞÚSUNDUM (59/21) to count in thousands.

TEMJA (TAMDA), *vv.* to train, accustom (E-N VIÐ E-T s-one to s-thing); *md.* TEMJAST VIÐ E-T (10/24) to accustom oneself to s-thing.

TÍÐA (DD), *vv. impers. with acc.* E-N TÍÐIR (*57/2 *cf.* *67/4) one desires.

TÍÐENDI, *n. pl.* tidings, news, events; ÞAT VAR TÍÐENDA (*gen. pl.* 2/11) that happened.

TIGINN, *a.* high-born, noble, great (27/25, 53/8).

TIGR (*nom. pl.* TIGIR, *acc. pl.* TIGU), *m.* a decade, ten; FJÓRIR TIGIR (*49/2 *etc.*) forty.

TIL, *prep. with gen.* to, towards; until; for (a purpose); TIL SKÓGARINS (60/11) in the direction of the forest; TIL ÞESSA (*19/11) until now; TIL ÞESS ER (52/9 *etc.*) until; TIL HLÍFÐAR (7/3) for protection; TIL ÁTS (71/8) for eating; TIL FJÁR (11/3) for gain; TIL LANDGÆZLU (60/6) for defence; *elliptically for* TIL ÞESS for this purpose (28/27), for this service (33/13). *Adv.* present, at hand (34/1). *See vbs. for other prep. and adv. usages.*

- TÍMI, *m.* time; (f) ÞANN TÍMA (13/17, 53/4) at that time; EINN TÍMA (24/7) once.
- TINNA, *f.* flint.
- TÍRARLAUSS, *a.* without glory (*5/14, *6/9).
- TÍU, *num.* ten.
- TJÁ (TÉÐA or TJÁÐA), *vv.* to show, explain, relate (31/25).
- TJALD, *n.* tent, temporary dwelling (52/10); curtain (*19/8 see RÖÐULL).
- TOGA (AÐ), *vv.* to pull, draw; SEM OKKR FÆTR TOGA (*14/11) as fast as our legs will carry us.
- TÓLF, *num.* twelve.
- TRAUÐR, *a.* reluctant (*17/19).
- TRAUSTR, *a.* reliable, firm.
- TRÉ, *n.* tree.
- TREGI, *m.* grief (*9/22).
- TRÚ, *f.* faith, religion.
- TRÚA (TRÚÐA, TRÚAT), *vv. with dat.* to trust (7/2), believe (*18/22).
- TRÚR, *a.* faithful (E-M to one), reliable (29/6).
- TÚN, *n.* enclosed land, farm, estate (*8/20).
- TUNGA, *f.* tongue (38/4, *48/25).
- TUTTUGU, *num.* twenty.
- TVEIM, *dat. of* TVEIR.
- TVEIR (*f.* TVÆR, *n.* TVAU) *num.* two.
- TVÆVETR, *a.* two years old (59/20, *59/13).
- TÝJA (Ð), *vv.* to help, further (*59/11).
- UGGA (Ð), *vv. transitive* to fear (*20/6).
- ÚLFHAMR, *m. nickname*, wolf-skin, wolf-shape (67/17).
- UM, *prep. with acc. of time or place* for, during; around, about, throughout.
- UMHVERFIS, *prep. with acc.* around, about (*22/22 etc.).
- UNA (UNDA, UNAT), *vv. with dat.* to be content with; UNA ÞVF RÁÐI (*8/22) to be content with that lot (*cf.* *21/23).
- UND, *prep.* see UNDIR (*15/25).
- UND (*nom. pl. -IR*), *f.* wound (*8/4).
- UNDAÐR, *pp.* wounded (*8/25).
- UNDAN, *adv.* away; *prep. with dat.* from, away from (5/25), from beneath (52/1).
- UNDANLAUSN (*pl. -IR*), *f.* means of redemption (37/11).
- UNDIR (UND), *prep. with acc. and dat.* under, below. See also *under vbs.*
- UNDR, *n.* wonder, marvel, HVAT ER ÞAT UNDRÁ (*39/17 etc.) what marvel was that?
- UNDRAST (AÐ), *vv. md.* to wonder, be surprised at (32/2).
- UNGR, *a.* young.

- UNNA (UNNA, UNNAT), *pret. pres. vb. with dat.* to love; UNNA E-M E-S (58/19) to grant s-thing to one.
- UPP, *adv.* up; KOMAST UPP *see* KOMA. *Other examples under vbs.*
- UPPFÆDSLÁ, *f.* upbringing (32/26).
- UPPHEFILL, *m.* raiser, starter (*37/26).
- UPPI, *adv.* up, aloft; ÞAT MUN Æ UPPI (*67/12) that will always be remembered.
- UPPSALI, *nickname*, of Uppsálar (69/5).
- URÐ (*pl.* -IR), *f.* a heap of stones (48/7).
- ÚT, *adv.* out, outward, seawards (15/8).
- UTAN, *adv.* on the outside (*19/21); *prep. with acc. and dat.* except (24/8); FYRIR UTAN *with acc.* outside (*41/21, 42/2).
- UTANVERÐR, *a.* on the outer side, seaward side (*9/12).
- ÚTI, *adv.* outside, out of doors, away.
- ÚTLENZKR, *a.* foreign; *nom. pl.* as substantive foreigners (23/23).
- ÚTVÖRÐR, *m.* outdoor sentry, outpost (51/11).
- UXI (*nom. pl.* YXN *etc.*), *m.* ox.
- VAÐA (ÓÐ, ÓÐUM, VAÐINN), *sv.* to walk, wade.
- VAKA (KÐ, -AT), *vv. intransitive* to be awake, wake up (*15/14, *46/24).
- VALD, *n.* power, authority; Á ÞÍNU VALDI (29/16) under your authority.
- VALDA (OLLA *or* VOLDA, VALDIT), *sv. and vv. with dat.* to wield, control (66/3).
- VALR, *m.* hawk, falcon (50/3, *see Note*).
- VALR, *m.* those fallen in battle (30/3, 66/24).
- VALSLÍKI, *n.* form of falcon (50/20).
- VÁN, *f.* expectation, prospect, hope; *with gen.* ILLS ER AT ÞÉR VÁN (11/11) evil is to be expected of you; ÞESS ENGA VÁN (*acc.* 32/17) no prospect of this; LÍFS VÁN (66/13) hope, chance of life; MEIRI VÁN (25/28) greater probability.
- VANDA (AÐ), *vv.* in phrase VANDA UM E-T (70/22) to find fault with, complain about s-thing.
- VANDAMÁL, *n.* difficult matter, problem.
- VANDI, *m.* difficulty, responsibility; VANDI ER MÉR (33/20) it is difficult for me.
- VÁNDR, *a.* bad, wicked, wretched.
- VANFARINN, *a.* astray, on a dangerous path (*14/9).
- VANFÆRR, *a.* incapable; VANFÆRR TIL AT GERA E-T (36/20) incapable of doing s-thing.
- VANR, *a.* without, deprived of; *with gen.* ANDAR VANR (*42/19) without breath, dead.
- VANR, *a.* accustomed.
- VÁPN, *n.* weapon; TAKA SÉR VÁPN (51/9) to get oneself weapons, take up arms.

- VÁPÑASKIPTI, *n.* exchange of weapons, blows (7/19).
 VÁPÑLAUSS, *a.* unarmed (*43/14).
 VÁR, *n.* spring.
 VARÐA (AÐ), *vv.* with *dat.* to ward off (*49/16).
 VARÐHALDSMAÐR, *m.* sentry.
 VARMR, *a.* warm; VÖRMU BLÓÐI (1/8) with warm blood.
 VARPA (AÐ), *vv.* with *dat.* to throw (*55/1).
 VARR, *a.* aware (E-S of s-thing).
 VÁRR, *possessive a.* our (*11/17).
 VATN, *n.* water, lake (*44/9); AUSA E-N VATNI (10/22) to sprinkle one with water (*the pagan equivalent of baptism*).
 VAXA (ÓX, ÓXUM, VAXINN), *sv.* to grow; VAXA UPP (40/26) to grow up; MJÖK VAXINN (*47/3-4) almost, quite grown up.
 VEFJA (VAFÐA, VAFIÐR or VAFÐR), *vv.* to wrap, fold; VEFJA SAMAN (31/20) to fold up; *md.* VEFJAST (38/4) to get entangled.
 VEGA (VÁ, VÁGUM, VEGINN), *sv.* to lift, strike, fight; *with acc.* to kill (*43/14); VEGA SIGR (*64/3) to win victory. *Impers.* with *dat.* EF HONUM VAR VEGIT (1/14) if a blow were struck with it, if battle were fought with it (*sc.* the sword, *rare*).
 VEGGR (*nom. pl.* -IR), *m.* wall; *also a word for sail, see* SEGL.
 VEGR (*acc. pl.* VEGU and VEGA), *m.* road, way, manner, river-course (*i.e.* ÁRVEGR 66/24); Á MÁRGA VEGA (30/22) in many ways, by many means, in many directions; Á ALLA VEGU (66/2, *38/11 *etc.*) in every direction; AF ÖLLUM VEGUM (66/11) from every direction; VEGR VEGA (*38/8) a road of (all) roads.
 VEGR, *m.* honour; ÖLLUM OSS TIL VEGS (55/14) for the honour of us all.
 VEGSEMD, *f.* honour, distinguished birth (*11/18).
 VEIG, *f.* strong drink, wine (*59/2).
 VEITA (TT), *vv.* to give, bestow; VEITA E-M HÖGG to give one a blow; VEITA E-M ATGÖNGU (29/26) to attack one; VEITA E-M LIÐ (66/3) to help, support one; VEITA E-M TIL SÆMDAR (3/5) to grant one (s-thing) to further his honour.
 VEIZLA, *f.* banquet, feast, entertainment.
 VEKJA (VAKÐA, VAK(I)ÐR), *vv.* *transitive* to rouse, awaken (*15/15); *also* VEKJA UPP (*17/6) to wake up.
 VEL, *adv.* well; KVEÐJA VEL (37/6) to greet warmly; VEL ÞÚ KOMINN (55/12) be welcome; GERA VEL (*20/20) to do right; *with a.* properly, thoroughly, VEL KRISTINN (70/15), VEL TRAUSTR (*47/19).
 VÉLIFIÐRI, *n.* collective tail-feathers (50/21).
 VÉLISTUTTR, *a.* short-tailed (*of a bird* 50/21).
 VELTA (VALT, ULTUM, OLTINN), *sv.* *intransitive* to roll (*57/20).
 VENDA (ND), *vv.* to turn, direct one's steps.
 VENJA (VANDA), *vv.* to accustom; *md.* VENJAST VIÐ E-T (23/19) to accustom oneself to s-thing.

- VERA (VAR, VÁRUM, VERIT), *vb.* to be; VERA EFTIR (59/17, 71/4) to remain, be left behind; VERA TIL (2/12) to be, exist; HVAT ER YÐR (33/19) what is the matter with you.
- VERÐA (VARÐ, URÐUM, ORÐINN), *sv.* to become, happen; VERÐA MANNS BANI (1/8, 34/1) to be the death (slayer) of a man, kill; VERÐA VARR VIÐ E-T (31/5) to become aware of s-thing, notice; VERÐA Í BROTTU (25/7) to make off; VERÐA AT HUNDI (31/23) to turn into a dog; VERÐA E-M AT BANA (51/2) to kill s-one; VERÐA E-M AT MEINI (*46/5) to injure one. *As aux. forming passive* VERÐA SÉNAR (48/8) they are seen. *Impers. usages* ER ORÐIT EFTIR ÞVÍ, ER EK GAT TIL (34/17) things have gone as I expected; *with ellipsis of dat. pron.* EKKI VERÐR (ÞEIM) AT ORÐI (38/4) they have nothing to say, they cannot get a word out; VARÐ (HONUM) SEINT TIL ORÐA (62/9) he was slow to words, slow to speak.
- VERÐR, *a.* deserving (E-S of s-thing).
- VERJA (VARÐA, VAR(I)ÐR), *vv.* to defend.
- VERPA (VARP, URPUM, ORPINN), *sv.* with *dat.* to lay (eggs 41/26).
- VERR, *m.* husband, man (*42/8).
- VERRI, *a. comp.* worse; *sup.* VERSTR.
- VESALL, *a.* wretched; VESÖL ERTU MÁLS (*21/5) you are wretched in your speech, your words are accursed.
- VESTRI, *a. comp.* more westerly, the westerly part of (68/2).
- VESTRVIKING, *f.* piracy in the west, *particularly* in the British Isles.
- VETR (*nom. acc. pl.* VETR), *m.* winter, year; TÓLF VETRA (*gen. pl.* *59/12) twelve years old.
- VIÐ, *prep.* with *acc.* at, with, towards, against; BERJAST VIÐ E-N to fight against s-one; VIÐ ÞAT (*46/6) in this, thus.
- VÍÐA, *adv.* far and wide, in many places.
- VÍÐFAÐMI, *nickname*, the wide grasping, the great conqueror (67/20).
- VÍÐFÖRLI, *nickname*, the far-travelling (4/19).
- VIÐR (*gen. -AR*), *m.* tree (*15/25), wood, forest (*44/9).
- VIÐRMÆLI, *n.* conversation.
- VIÐSKIPTI, *n.* dealings, *especially* quarrel, fighting; ÁTTU ÞEIR HART VIÐSKIPTI (4/5) they fought hard.
- VIGR (*pl.* VIGRAR), *f.* spear (*56/25).
- VÍGR, *a.* able to fight.
- VÍGVÖLLR, *m.* battle-field.
- VÍKINGR, *m.* viking, pirate.
- VILGI, *adv.* not, not at all; very, most (*48/13).
- VILI (*gen.* VILJA), *m.* will, wish; EFTIR VILJA E-S (34/15) according to one's will.
- VILJA (VILDA, VILJAT), *vv.* to wish, be willing; VILJA HELDR (*with inf.* 70/25) to prefer to . . .

- VILLR, *a.* astray; VILL HYGJANDI (*17/5) astray in your thoughts, out of your mind. *Some editors read compound VILLHYGGJANDI giving similar meaning.*
- VÍN, *n.* wine, strong drink.
- VINÁTTUBOÐ, *n.* friendly invitation, offer of friendship (33/3).
- VINÁTTUMÁL, *n.* words, message of friendship (32/16).
- VINDR, *m.* air, wind, storm (*46/24 *etc.*).
- VINGAN, *f.* friendship; EIGA VINGAN VIÐ E-N (35/6) to be on friendly terms with one.
- VINNA (VANN, UNNUM, UNNINN), *sv.* to work, win, conquer; VINNA MIKIT Á E-U (32/23) to exert great influence upon s-thing; VINNA RÍKI UNDIR E-N (3/3) to subject, bring dominions under one's rule.
- VINR, *m.* friend.
- VINSÆLL, *a.* popular.
- VIRÐING, *f.* honour, distinction; TIL VIRÐINGAR E-M (53/8) for the honour of one.
- VÍSA (AÐ), *vv.* to show; VÍSA VEG (*49/15) to point the way; *with dat.* VÍSA HÖFÐI SÍNU (*40/19) to point, turn the head; VÍSAÐI HVÁRR ÖÐRUM TIL VALHALLAR (7/10 *see Note*) each showed the other the way to Valhöll, dedicated his opponent to Óðinn.
- VÍSA, *f.* verse, strophe.
- VÍSENDAMAÐR, *m.* soothsayer (28/27).
- VÍSI, *m.* leader, prince; VÍSA DÓTTIR (*18/19) prince's daughter.
- VÍSIR, *m.* leader (64/9).
- VÍSS, *a.* wise, knowing.
- VÍST, *adv.* certainly, surely (*60/21).
- VIT, *n.* intelligence, wits; AT VITI (36/6) in wits.
- VITA (VISSA, VITAÐR), *pret. pres. vb.* to know, find out, discover (5/1); *with acc. and inf.* VEIT SIK VANFÆRAN (36/20); VITA VIÐ to mean, indicate, ÞAT VEIT ANNAN VEG VIÐ (27/16) it points another way, it has another explanation.
- VITJA (AÐ), *vv. with gen.* to visit, go to see (*12/9).
- VITR, *a.* wise, knowing.
- VIZKA, *f.* wisdom.
- VÆNN, *a.* hopeful, promising, good-looking; *comp. n. sg.* GUÐMUNDAR VAR VÆNNA (23/8) Guðmundr's prospects were better.
- VÆTTR, *f.* creature, monster (*49/3, 50/18).
- VÖLLR (*pl.* VELLIR), *m.* field, plain.
- VÖMB (*gen.* VAMBAR), *f.* belly, paunch.
- VÖRÐ (*pl.* VARÐIR), *f.* woman (*42/8).
- VÖR (*earlier* VÖRR *pl.* VARRAR *later* VARIR), *f.* lip (39/3).
- YFIR, *prep. with acc.* over, across; *with dat.* over, above; ÞAR YFIR (68/5) thereover, over it. *See also under vbs.*

YFIRLÆTI, *n.* esteem, favour, entertainment, hospitality (27/23).

YNDI, *n.* joy, happiness (*13/6).

YRÐI, *p. subj.* of VERÐA.

YRKJA (ORTA, ORTR), *vv.* to work; YRKJA Á E-N to work upon one, YRKJA Á SÓL TIL SAKA (*44/12) to provoke a quarrel with the sun.

ÝTAR, *m. pl.* men (*13/20).

YXN, *nom. pl.* of UXI.

ÞÁ, *adv.* then; ÞÁ ER when.

ÞAÐAN, *adv.* thence.

ÞANGAT, *adv.* thither, there, to that place.

ÞAR, *adv.* in that place, there; in that, on that (33/21); ÞAR MEÐ (24/4) therewith, as well; ÞAR TIL ER (68/24) until.

ÞEGAR, *adv.* at once, immediately, as soon as.

ÞEGJA (ÞAGÐA, ÞAGAT), *vv.* to be silent, *pres. p.* ÞEGJANDI (*48/15) silent.

ÞEGN, *m.* subject, liegeman.

ÞIGGJA (ÞÁ, ÞÁGUM, ÞEGINN), *sv.* to receive, accept; ER LÍFIT ÞÁGU (61/11, *editor's emendation* for ER LÍTT DUGÐU) who received their lives, *i.e.* escaped; *pres. p.* ÞIGGJANDA (58/6) acceptable.

ÞING, *n.* assembly, meeting, gathering, meeting place (71/8); EIGA ÞING VIÐ E-N (70/23) to hold a meeting with one.

ÞJÁ (ÞJÁÐA, ÞJÁÐR), *vv.* to torment (*9/8).

ÞJÓÐ (*pl.* -IR), *f.* people, nation (*52/25).

ÞJÓÐANN, *m.* prince, chief (*54/23).

ÞJÓNUSTA, *f.* service.

ÞJÓTA (ÞAUT, ÞUTUM, ÞOTINN), *sv.* to whirr (*55/23).

ÞÓ, *adv.* yet, nevertheless; ÞÓ ER since, considering that.

ÞOKKNAST (AÐ), *vv. md. with dat.* to please, be dear to one (70/20).

ÞOLA (ÞOLDA, ÞOLAT), *vv.* to endure, suffer (5/26); to submit to (37/10, 37/16).

ÞORA (ÞORÐA, ÞORAT), *vv.* to dare (24/22).

ÞORSTALAUSS, *a.* without thirst (*38/24).

ÞORSTI, *m.* thirst (39/3).

ÞÓTTI, *conj. with subj.* (= ÞÓ AT) although (*11/19), even though (*14/17).

ÞREKVIRKI, *n.* valorous deed, deed of courage.

ÞRETTÁN, *num.* thirteen.

ÞRIÐI, *ord. num.* third.

ÞRIÐJUNGR, *m.* a third part (*57/21).

ÞRÍFA (ÞREIF, ÞRIFUM, ÞRIFINN), *sv.* to grasp, seize (23/9).

ÞRÍR, *num.* three.

- ÞRÆLL, *m.* thrall, slave (*55/24 *etc.*).
 ÞRÖNGVA (D), *vv.* with *dat.* to press, crush; ÞRÖNGDU HONUM
 MEÐ GRJÓTI (71/2) they pelted him with stones.
 ÞUNGR, *a.* heavy, difficult, severe (36/21).
 ÞURFA (ÞARF, ÞURFTA, ÞURFT), *pret. pres. vb.* to need, be necessary
 (often with *gen.*). *Impers.* 4/8 *etc.*
 ÞÚSUND, *f.* thousand.
 ÞVÍ, *dat. sg. n.* of SÁ, *as adv.* therefore, for that reason; ÞVÍ AT
 (1/19) or ÞVÍT (*13/26) *as conj.* because; MEÐ ÞVÍ AT (61/7)
 since, considering that, because.
 ÞÝ (gen. ÞÝJAR), *f.* bondwoman (*55/24).
 ÞÝBARN, *n.* child of a bondwoman (58/14).
 ÞYKKJA (ÞÓTTA, ÞÓTTR), *vv.* to seem; E-M ÞYKKIR it seems to
 one, one thinks; E-M ÞYKKIR MIKIT (27/25) one thinks much
 (of s-thing), it seems a heavy task; often with *ellipsis of pron.*
 (3/10 *etc.*). *Md.* ÞYKKJAST to seem to oneself, think oneself;
 ÞÓTTIST HANN GANGA (4/4) he thought he was walking;
 ÞEIR ÞÓTTUST VITA (4/18) they thought they knew; ÞYKKJAST
 . . . KENNA (37/3) they think they recognize; MAÐR ÞÓTTUMSI
 EK (*19/10) I thought myself a human being; ÞYKKJUMST EK
 HAFI BETR (*20/24) I think myself better off.
 ÞYNGJAST (D), *vv. md.* to grow heavy; ÞYNGIST HÚN FYRIR
 HONUM (35/24) she grew too heavy for the horse.
 ÞYRÐA, *p. subj.* of ÞORA.
 ÞÆGI, *p. subj.* of ÞIGGJA.
 ÞÖRF, *f.* need (with *gen.* of thing needed).
 Æ, *adv.* always, for ever (*67/12).
 ÆDRUORÐ, *n.* word of fear.
 ÆÐR (acc. ÆÐI), *f.* eider-duck.
 ÆÐRI, *a. comp.* higher in rank, better (*57/9); *sup.* ÆÐSTR
 (29/2) highest in rank.
 ÆFAR, *adv.* very, exceedingly.
 ÆPA (T), *vv.* to shout, make an uproar (71/1); *press. p. n.*
 ÆPANDA (*48/16).
 ÆRINN, *a.* sufficient; ÆRIT ER TIL (34/5) there is sufficient
 reason for (this).
 ÆRR, *a.* mad, raging (*17/3).
 ÆTLA (AÐ), *vv.* to think, expect, intend; *md.* ÆTLAST FYRIR
 (34/27) to plan to do (s-thing).
 ÆTTI, *f.* family, lineage; AF STÓRUM ÆTTUM (51/7) well born, of
 noble family.
 ÆTTBORINN, *a.* literally family born; VEL ÆTTBORINN (3/14)
 of good birth.
 ÆTTLEIFÐ, *f.* inheritance, hereditary estate (1/24 *gen. pl.*).
 ÆTTMAÐR, *m.* kinsman (69/13).

- ÖDLAST (AÐ), *vv. md. with acc.* to get possession of (s-thing *12/14).
- ÖDLINGR, *m.* prince, chief; one of distinguished birth (*58/12).
- ÖL, *n.* beer (*41/18).
- ÖLDUNGR, *m.* a full-grown bull (36/7).
- ÖLKER, *n.* beer-mug (*48/17).
- ÖLL, *see* ALLR.
- ÖND' (*gen.* ANDAR), *f.* breath; ANDAR VANR (*42/19) without breath, dead.
- ÖND (*gen.* ANDAR), *f.* duck (47/11).
- ÖNDVERÐR, *a.* front; í ÖNDVERÐRI FYLKING (28/7) in the forefront of the host; í ÖNDVERÐA FYLKING (66/19) into the forefront of the host.
- ÖRÐIGR, *a.* upright, erect (*41/22).
- ÖRN (*gen.* ARNAR; *pl.* ERNIR), *m.* eagle (*10/10 *etc.*).
- ÖRVAR-ODDR, Arrow-Oddr (4/19).
- ÖRVITI, *a.* out of your wits, mad (*17/4).
- ÖSGRÚI (ÖSKUGRÚI *h*), *m.* probably hollow in hearth in which fire kept glowing at night (*43/24). See *Maal og Minne*, Oslo 1925, p. 26.
- ÖXL (*gen.* AXLAR), *f.* shoulder; AF ÖXL SÉR (35/27) from his shoulder.

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