

**Companion to Gordon's *An Introduction to  
Old Norse* (2<sup>nd</sup> ed.)**

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**With the Assistance of Paul R. Peterson**

## Acknowledgements

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## Introduction: On Teaching Old Norse

In the summer of 2006, an idea came up to produce a supplement for students taking Old Norse, and I wrote a detailed commentary on all the prose texts in E.V. Gordon's book. Several decades of teaching Old Icelandic had made me aware of students' initial enthusiasm (ranging all the way from "I have a Norwegian grandmother" to "I would love to read the sagas in the original") and their surprise at the discovery that even the simplest texts require an effort far beyond their expectations. English majors and all those who come to our courses with a smattering of Spanish and French (at best) get lost in endless paradigms. But Icelandic is difficult even to those who know some German and Latin. Familiarity with Norwegian, Swedish, and Danish is of limited use only in dealing with its vocabulary. Declensions and conjugations have to be learned from scratch. It is all one can do to keep students' enthusiasm alive.

Teaching Old Icelandic is a broad concept. One can study all or only the most important sound changes perfunctorily or in depth, learn the forms, and master the art of translating Old Icelandic prose and poetry (including the skalds). This is clearly not a minimalist program. Since Old Icelandic, unlike Old English, for example, is not a dead language, the rudiments of Modern Icelandic pronunciation are a useful addition to a course devoted to "the language of the sagas." A dedicated following can finish Gordon's book (runes and all) in about three years. But in reality students rarely spend more than two semesters on Icelandic, and instructors have to cut their losses. I do not consider learning paradigms by heart a worthwhile task. To pass a test, students will agree to cram the series *sjá / þessi, þessa, þessum, þessa; kǫllumk, kallisk, kallisk, kallimk, kallizk, kallisk*, and so forth, and forget them on the next day. Even their lives are too short for

such wasteful activities. But if they acquire sufficient expertise for understanding a tale in Old Icelandic and, while reading, consult the grammar, they will memorize the most frequent forms of even demonstrative pronouns and the reflexive verbs. My requirement is that they identify all the forms occurring in the text, and here I am relentlessly consistent.

Gordon translated the first text (I A “Loki and Svaðilfari,” pp. 5-6) into English, but, in my opinion, it is better not to assign it too early. All the Icelandic passages in his book exist in readily available translations, and anyone can check them out and copy the passages, but those who enroll in classes in Old Icelandic come with the intention to learn. “Loki and Svaðilfari” is not the easiest text in the book. I begin with XVI C and D (p. 151: “The Founder of Scarborough” and “The Sword Sköfnung”) and spend two weeks or more discussing 14 lines. The next excerpt in my scheme is V B (“Leif Eiríksson Sights America,” p. 43), which occupies us for another two weeks or so. We talk about every form, and students get used to the glossary and begin to understand why Icelandic words change the way they do. Deciphering gradually turns into reading. V C (“Leif’s voyage,” pp. 44-47) follows, and the heroic age is left behind. After that, any order is fine, for instance, Snorri (A, B, C) and “The Death of Gunnar” (pp. 87-92), with assignments growing to two pages a week. This brings us to the end of the first semester.

The second semester opens with *Hrafnkels saga*, and we read as many remaining texts as we have time for. If it is deemed desirable to introduce even those who will stop after the Fall semester to some poetry, then either I E (“The Doom of the Gods,” pp. 17-20) or XIII (“Þrymskviða”) is appropriate. The same option exists for the Spring semester. Every two or three years we try to offer a whole semester of poetry for which at

least one semester of prose is a prerequisite. Twice in my experience students have asked me to substitute Old Norwegian (XVII “The Battle of Stamford Bridge,” pp. 157-161) and East Norse for the last passages in Old Icelandic, and I gladly acquiesced, but we spent minimal time on Haraldr’s *vísa*.

My midterms and finals are open-book tests; participants in the class are asked to comment on some grammatical phenomenon occurring in all the passages covered during the semester or to edit (with a complete essay on phonetics and grammar) a new excerpt. I am not trying to say that my method of teaching Old Norse is better than anyone else’s, but I can state that it is efficient. Reading Icelandic becomes a source of pleasure. Attrition in my courses is small. Enough students return for the second semester to materialize, and in the past, when we had quarters, not a single time was the third quarter cancelled.

Gordon’s *An Introduction to Old Norse* is a splendid book. The mistakes Stefán Einarsson found in the first (1927) edition (*The Journal of English and Germanic Philology* 27, 1928, 412-24) did not detract from its value, though it is surprising that not all of them were corrected in the second edition by A.R. Taylor. The selection of texts and the notes are exemplary. However, *An Introduction to Old Norse* is not a graded textbook, and the congested outline of the structure of Old Icelandic makes no pretense of taking the learner from one step to another. Nor did Gordon find it necessary to highlight the most formidable difficulties of Icelandic morphology and syntax. At the top of the morphological list is the neuter plural. Especially treacherous forms are the likes of *svik* and *jól* that exist only as plurals, but even such transparent phrases as *sterk vitni* need some attention because in (Old) Icelandic, as elsewhere in Indo-European, the endings of

the neuter plural and of the feminine singular coincide. No less difficult are the forms of the *u*-stem (*vǫllr*, *vallar*, *velli*, *vǫll*, etc.) and of the second class of strong verbs (*bjóða*, *býðir*, etc.), as well as contracted forms (*sjá – sá*, *liggja – lá*) and the verbs that lost *v* (< \**w*) before back vowels (*vaða – æði*, *yrkja – orti*). Some such forms turn up in the glossary, others do not. A few more features of declension and conjugation also cause trouble, though not in translation. Among them are nouns whose *-r* belongs to the root. In such cases Gordon writes *hjaldr* (*rs*), *hlátr* (*rs*), *fingr* (*rar*), and *fagr* (*ran*). (Note the misleading notation *gløgggr* (*van*), as though the accusative were \**gløgggrvan* rather than *gløggvan*.) Forms of weak verbs are usually easy to identify, but the roots ending in a dental often cause misunderstanding, for *breytti*, *elti*, *lesti*, *skipti*, and so forth do not look like preterits to beginners, as opposed to *seldi*, *vakði*, and especially *kallaði*.

However, the greatest difficulties are related to syntax. Three of them deserve special mention. English has a few verb adverb collocations of the *come to = come to one's senses* type, though *come by* can be amplified if needed (as in *come by our house*). In Old Icelandic, a suppressed, or an implied, object is the norm. The sentence ...*at hon skal kjósa sér mann af Æsum ok kjósa at fótum ok sjá ekki fleira af* (p. 7/89-90) is perfectly idiomatic: *af* at its end presupposes the unexpressed object *honum* after it. The meaning is clear, and the book provides no comment; in translation an object cannot be left out ('of him'). The next sentence is more difficult: *Bǫðvarr leiðir síðan hest sinn á stall hjá konungs hestum hinum beztu ok spyrr engan at* (p. 27/2-3). *At* will puzzle beginners, and Gordon must have realized it, for in the glossary he translated the entire phrase: *spyrr engan at* "asks no one about it, asks leave of none." The impression is that

we have something special here: yet *spyrir engan at* is a counterpart of *sjá ekki fleira af*: there we have *sjá ekki fleira af (honum)*, and here *spyrir engan at (því)*.

It is a moot question whether *sjá at* and *spyrja at* have the status of full-fledged verb adverb collocations or whether *á* and *at* are prepositions with an object implied. The second solution is probably closer to the truth, but intermediate cases exist. Knowing the history of such English compounds as *therein*, *hereafter*, and so forth, one may argue that in ...*at ekki nýtir þú hér af* (p. 14/307), *af* goes together with *hér*, rather than being a preposition with *því* or *þessu* implied. *Koma á* and *koma í* look like cohesive units of the *come in* type. This quibbling should be left for seminars in theoretical grammar.

Beginners should know that every time *at*, *af*, *til*, and the rest occur in the vicinity of a verb, an implied object has to be suspected. If its presence is denied, the function of the adverb should be explained. For example, in ...*at hann skyldi gøra til brauð þeira* (p. 21/7), *til* does not govern *brauð* (otherwise, *brauð* would have been in the genitive) and there is no need to look for an object after it; consequently, we have the collocation *gøra til*, in which *til* performs its common function (emphasizes the completion of an action, as in English *eat up* and *slow down*: a typical *Aktionsart*).

Students who do not know that such nearly desemanticized objects as *it*, *this*, or *this matter* should be supplied in half of the sentences they see in Icelandic will always need help while translating *spyrir engan at* and other similar constructions. Gordon missed this peculiarity of Old Icelandic syntax and handled each case individually: he left *sjá ekki fleira af* without a comment, glossed the whole of *spyrir engan at*, and having encountered *Nú hyggr konungr at fyrir sér...* (p. 24/88), included *hyggja at (e-u)* in the glossary. It is unclear how *hyggja at (e-u)* should be interpreted, but I doubt that (*e-u*)

means a possible omission of an object after *at*. *Hyggr at* has the same structure as *spyr at*.

A tiny section (172) on impersonal sentences does not give the faintest idea of their importance and variety in Old Icelandic. They are ubiquitous, as though the syntax of Old Norse came into being at the time when human beings looked on themselves as the gods' playthings. The glossary specifies the impersonal use of *bera*, *taka*, *standa*, and the rest, but students concentrate their efforts on translation and care little whether the construction is personal or impersonal. ...*svá at alt kom í heilann* (p. 88/20) will yield nearly the same meaning regardless of how it is understood, and most beginners will take *alt* for the subject (approximately 'all of it got into the brain,' even though *þoxi* is feminine!) instead of 'it' [the impersonal, "dummy" it, as in *it rains*] went all the way into the brain?.

A third outstanding feature of Old Icelandic syntax is what I call afterthought. Although the sentence ...*þá settisk Þórr til náttverðar ok þeir lagsmenn* will not baffle anyone, its word order is far from trivial. A sentence in an Icelandic narrative regularly falls into such segments: as much as possible is said about the main "actor," and that information is followed by an afterthought. In translation we automatically reshuffle the pieces. "...then Thor and his companions sat down to supper"; it is enough to say "...then Thor sat down to supper, and his companions" (instead of the bulky and unnecessary "and so did his companions") to realize how specific the Icelandic arrangement of the information is. The sentence poses no difficulties because it is so short, but not infrequently a whole line, if not more, separates the "theme" from *ok*. The next example is not so dramatic, but the bridge to be crossed is longer: *En bóndin gørdi sem ván var ok*

*ǫll hjónin* (p. 9/133-34). So far “afterthought” has attracted little attention. See an article on this subject in my book *Word Heath. Wortheide. Orðheiði*. Rome: Il Calamo, 1994, 336-355. Consider the following sentence from that article (p. 350): *Er þat ráð hans, at hann dregr saman lið ok Bǫðvarr, sonr hans, ok ríða þeir inn til Dala...* (‘He is of the opinion that he should gather his forces – and Bothvar, his son – and that they should ride to Dalir...’ = ‘He is of the opinion that he, together with his son, should gather his forces...’). *Hann* must have carried sentence stress: *at hann ...ok Bǫðvarr*.

I will skip many other recurring difficulties, such as transitive verbs governing the genitive and the dative; here sec. 156-158 give little help to English-speakers without previous exposure to German or Latin. A thoroughly revised edition of Gordon’s *An Introduction to Old Norse* will hardly appear, and it is to be regretted that no reprint with corrections has been published for a long time. Gordon’s long entries on heavy duty verbs have an inconvenient arrangement. See *Gordon: corrections and omissions* in the index. All, rather than some, nouns should have been marked for declension, and all proper and place names should have been “translated.”

Since no third edition is forthcoming, my commentary has been written in the hope of making his book more accessible. Among other things, it contains numerous etymological hints that will help students to remember the words with obvious cognates in English and occasionally in German. Something is said about almost every line. The commentary is unabashedly repetitive. For instance, the difference between *eptir þat* and *eptir því* is explained again and again, whereas cross-references are rare: their function has been relegated to the index. Since I could not predict in what order other instructors would read the texts, I thought it advisable to say the same things more than once. It will

be seen that especially detailed notes have been provided for the passages with which I begin teaching Old Icelandic. This strategy is self-explanatory. Some notes have a finger sign before them. Those are either such as may not occur to some instructors or as I consider controversial.

## List of Abbreviations

acc. - accusative  
adj. - adjective  
adv. - adverb  
cf. - compare  
Dan. - Danish  
dat. - dative  
Engl. - English  
f. - feminine  
gen. - genitive  
Germ. - German  
Goth. - Gothic  
Icel. - Icelandic  
l(l). - line(s)  
m. - masculine  
Mod. - Modern  
n. - neuter  
nom. - nominative  
Norw. - Norwegian  
OE - Old English  
OHG - Old High German  
OI - Old Icelandic  
p(p). - page(s)  
pl. - plural  
pres. - present  
pret. - preterite  
sbj. - subjunctive  
sec. - section  
sg. - singular  
Swed. - Swedish

## Texts:

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## I A: Loki and Svaðilfari (Snorra Edda), pp. 5-6

## p. 5

1. í ǫndverða bygð ‘into the beginning of the settlement’ (*bygð*: sec. 87).  
goðin: n. pl.; pay attention to the gender of the noun, and see the note on l. 22, below.
3. *misseri* has the variant *missari*; the meaning of *miss* is ‘uneven, different, various’, so that *missari* is perhaps ‘not quite a year’, but *-eri* ~ *-ari* is from *ár* ‘year’; cf. the note on p. 55/468 and 475.
4. Note the synonyms for ‘giant’.
9. Note that in sec. 89, fourth column (dative), *vetr* is given; this is a typo for *vetri*.
10. *sumarsdag*: accusative of time.
11. *skyldi*...*af kaupinu*: that is, *skyldi vera af kaupinu* (the verb *vera* is usually absent after modal verbs); cf. p. 6/34.
13. þessa kosti: accusative plural.
14. Svaðilfari: probably ‘he who makes an unfortunate journey’; því réð: *ráða* takes the dative.
15. See *leggja til* in the glossary: *leggja* (7), but the meaning here is hardly ‘granted’, rather ‘when this proposal was “submitted” to him’ (that is, when Loki’s advice was asked).
16. *taka til* has numerous meanings; see a gloss on this line in *taka* (4): the meaning will become clear if an implied object is added to *til* (‘took to [work]’).
- 16-17. of nætr: accusative plural (‘at nights,’ not ‘by night,’ for *nætr* cannot be a singular form of *nótt*).
17. dró til: supply an object (‘to the place of work’); *til* cannot go with *grjót*, which is in the accusative.
18. stór björg: neuter plural (*bjarg* ‘stone, rock’); hálfu: it may not be immediately clear that *hálf* is an adjective; *hálfu* is its neuter dative form (hence the meaning of the instrumental).
20. sterk vitni, mǫrg særi: both are neuter plural.
22. Note the meaning of *austrvegr*; tröll: neuter plural (trolls, like many other supernatural creatures, were designated by neuter nouns that often occurred only in the plural).
- 22-23. á leið vetrinn: impersonal; this circumstance often escapes beginners because *vetrinn* has the same form in the nominative and the accusative, but if a feminine noun were used here, the grammar would have been obvious, e.g. *á leið nóttina* (*líða á* is a typical verb adverb collocation in impersonal sentences).
24. eigi...leita: impersonal.
25. var...borghliði: impersonal; borgahlið: *hlið* and *hlið* are, naturally, related, but note the difference in meaning.
27. því: *ráða* takes the dative (see l. 14, above); *spilla* also takes the dative (hence *loptinu* and *himninum*). Pay attention to the plural *Jǫtunheima*.
28. tungl: in l. 7, the moon was called *máni*: *tungl* is ‘stars’ rather than ‘moon’.
29. ...that he would have advised it (þessu: dative after *ráðit*).
30. Loki, the son of Leafy Island; hann: accusative.
31. Supply an object after *til*.

## p. 6

- ➔ 33. svarði: compare *sverja* and *særi* in l. 20, above (they are related, but in *særi*, *v*, from *\*w*, was lost, as is always the case with *\*w* before *o*, *ó*, *u*, *ú*, and their umlauts: sec. 63, middle, on p. 279). Two words for “oath” appear in this text: *særi* and *eiðr*. Both are used in the plural, but *særi* does not exist in the singular. Snorri made no distinction between them; in *svarði eiða*, the verb related to *særi* (*sverja*) is used. The origin of *eiðr* (which has cognates elsewhere in Germanic, including Gothic) has been discussed for a long time without definite results. *Særi* appears to have referred to a solemn statement, that is, a verbal formula (cf. Engl. *an-swer* and Latin *sermo* ‘talk, conversation’), whereas *eiðr* probably presupposed some ritual action, in addition to an asseveration. *Eiðr* has a Celtic cognate, so that we may be dealing with a common Germanic-Celtic institution. *Til haga*: the same as in *haga til*; in verb adverb collocations, the adverb often (sometimes regularly) preceded the verb (in Modern German, separable prefixes are still prefixes, but in Modern English only participles like *out-going* and *down-trodden*, as opposed to *go out* and *tread down*, bear witness to the old state of affairs). In Icelandic, implied (suppressed) objects almost efface the difference between prepositions and adverbs. For example, *haga* ‘arrange’, followed by *til*, could be understood as *haga* and *til* with an implied object (‘see to [it]’), but *til / haga* makes such parsing unlikely. Sometimes the word order with such prepositions/objects complicates the syntax. Cf. p. 101/39-41: it probably won’t do to say that *frá / brotinn* is the same as *brotinn frá*; we have rather the dative *útidurunum* depending on *frá / brotinn*, and the same parsing will apply to *fyrir / bundinn*; *hurðarflaki* (nominative), obviously, cannot depend on *fyrir* (*fyrir bundinn* is a phrase like Engl. *down-trodden*).
34. *hvat*, *hann*: both are in the accusative (the clause is impersonal).
35. *hit sama kveld*: accusative of time.
36. *hestinn*: note the accusative after *með*; *nǫkkurum* goes with *skogi*.
37. *hrossi*: dative instead of the expected genitive (see sec. 164, second paragraph); *hrein við*: supply an object.
38. *œddisk*: the same root as in *Óðinn*; *reipin*: neuter plural.
40. *þessi hros*: neuter plural of mixed company.
- 42-43. Note the use of the dative: *loka* takes the dative, and the same form is retained in the passive; the same in ll. 44-45.
44. *víss*: genitive (after *til*).

## I B: Frey and Skírnir (Snorra Edda), pp. 6-7

## p. 6

54. Despite what is said in sec. 165, verbs of motion could form the perfect with *hafa* (the difference was more or less like that between Engl. *he has gone* and *he is gone*). In modern German, some verbs of motion, depending on their meaning, can also be conjugated with *haben*. Gunnar (m.) er *farinn* (m.), Skaði (f.) er *farin* (f.), tröll (n.) er *farit* (n.). After *hafa* the participle always has the form of the neuter: Freyr (m.) *hafði gengit* (n.).

55. *heimr* is ‘home’ and ‘world’: a cozy picture of the universe (cf. *heims-kringla* ‘the world’s circle’); norðrætt: the morphological boundary is before *ætt*.
56. *bær*: an *i*-stem; it is declined like *staðr*: gen. *bæ(j)ar*, dat. *bæ* (no ending).
- ☛ 57. *taka upp* ‘raise’ (it takes the dative like *taka* used without an adverb); *þá lýsti...*: impersonal (*lýsta – lýsti*); *hurð*: dative (f., *i*-stem). The ancient meaning of the root of OI *lúka* and its cognates (related forms) in other Germanic languages was ‘bend, twist’; hence the ambiguity of its meaning. In principle, *lúka* (like Engl. *lock*) means ‘close’, but *lúka upp/fyrir sér* means ‘open’ (cf. p. 103/49; similarly, Dan. *lukke op* and Norw. *lukke op*; cf. Germ. *schließen* ‘close’ versus *erschließen* ‘open’; see also the note on p. 13/281. On the other hand, Old Norse had lost its prefixes before the appearance of the earliest texts in it, and this circumstance created a good deal of confusion: cf. the conflicting meanings of *fá*, l. 74, below).
- 57-58. *hǫndunum...hurð, lopt...loq*. Snorri seems to be retelling a poem, hence the alliteration; *loqr* (m.) is one of several words for “sea” (it is related to Engl. *lake* and *lagoon*).
59. Impersonal: *mikillæti* (n.) is therefore in the accusative (‘it seized him...’); *sezk*: set-sk; note the long-winded solemn phrase *í þat it helga sæti*.
60. *harmr* ‘grief, sorrow’, not ‘harm’.
62. Note the use of *at* after *þorði* corresponding to Engl. *dare*; the second *hann* is in the accusative.
- p. 7**
63. *sín* is genitive and does not correspond to any nominative pronoun (dat. *sér*, acc. *sik*); although it is used as a possessive pronoun, here it is the genitive after *til* ‘to him’; see sec. 110, bottom, but the place of *sínn* is not explained there.
64. *hann*: both times the form is in the accusative (1. *Skírnir*, 2. *Freyr*).
66. *lezk*: let-sk (and see the note).
69. Note the alternation of tenses: *svarar...ok sagði*.
- 69-70. *fyrir...sakar*: literally ‘for her sake’ (*sakar* is the acc. pl. of *søk*).
71. *ná* takes the dative.
74. *fá*: both ‘obtain’ and ‘give’.
75. *vásk*: *vegask*.
76. *til* goes with *skorta*.
78. *nú nóttum*: the dative of time (with *síðar*); *þar...er Barrey heitir*: impersonal (a common construction): ‘there [where] it is called Barrey’; *heitir*: *heita* ‘be called’ is unusual in that it has a passive meaning; it retains some traces of its ancient (medio-passive) form: cf. OI *heiti* ‘I am called’ (a strong verb is not supposed to have an ending in the first person present indicative; *heiti* is in this respect like *hefi* and *segi*); the other persons have the endings of the weak conjugation (sbj.): thus *heitir* ‘is called’; but ‘calls, promises’ (third person) has the regular form *heitr*, without *-i-* (see p. 204, note on l. 81; however, *\*-izai < \*-esai* is the ending of the second person only). The preterit is uniform: *hét*.
- 81-84. See sec. 181 on the meter of this stanza.
85. *þessi*: feminine; *vera til* ‘be, exist’: here *vera til* means ‘be in existence’.
86. *barðisk*: *berjask* (cf. *verja – varði*).

## I C: Skaði's Marriage (Snorra Edda), pp. 7-8

**p. 7**

87. Skaði is a feminine noun, but its homonym, *skaði* 'damage, harm', is masculine.  
 88. *hefna* takes the genitive.  
 89. *buðu*: *bjóða*; *yfirbætr*: pl. (f. pl.).  
 90-91. *af*: add an object (*af* = *af Ásum*); *forkunnar fagra* can be understood as a compound (*forkunnar-fagra*); *forkuðr* (< \**forkunn*) is a feminine noun 'eagerness to learn, curiosity', with *forkunnar* being its genitive; when this form is adverbialized, it means 'exceedingly'.  
 ➔ 92. a not uncommon case of understatement; *ljótr* is not related to Engl. *loath(some)* / OI *leiðr*; the explanation given in the book cannot be accepted. Choosing a spouse by his or her feet (the Cinderella motif) has nothing to do with hygiene. Njörðr was a fertility god (like the other Vanir), and his feet/legs must have held great attraction.  
 93. *átt hafði*: *átt* is the past participle of *eiga*.

**p. 8**

94. Cf. I. 78.  
 96. *þau*: the plural of mixed company.  
 97. *Nóatúna*: pl.

## The Stanzas

- 98-102. *erumk* = *eru mér* (the end of sec. 108, p. 294); *vaska* = *vas* (= *var*)-(e)k-a (see -a in the glossary and sec. 151); *vaska lengi á* (supply an object: *fjollum*); *einar*: *einn* in the plural means 'only'; *songvi*: *sǫngr* is a *wa*-stem (sec. 82); hence -v- (< \*w) in the dat. sg. and throughout the plural.  
 103-06. *mákat* = *má-k-at* (see -at in the glossary and sec. 151); the direct word order: *á beðjum sæva*; *beðr* 'bed' occurs mainly in poetry (the everyday word for 'bed' is *sæng*); it is a *ja*-stem and has -j- in all the forms of the plural (and note the absence of -i- in the dat. sg.); *sævar*: the genitive of *sjór* ~ *sær* (another *wa*-stem: sec. 82); the direct word order: *fyrir fugls jarmi*; *es* = *er*; *már* (= *má-r*) is related to Engl. *mew*.

## I D: Þór and Útgarda-Loki (Snorra Edda), pp. 8-17

**p. 8**

112. Most uncharacteristically, the farmer and his wife have no names.  
 113. *eptir þat* 'after that', as opposed to *eptir því* 'behind it'.  
 114. *En er soðit var*: impersonal.  
 115. *ok þeir lagsmen*: "afterthought"; *lags-maðr*: cf. *fé-lagi*; note the curious detail: the guest rather than the host provides the food.  
 116. *Þjálfí*: the etymology of this name is debatable.  
 119. *beininum*: instrumental dative.  
 120. See the note in the book; *á* needs an implied object ('it' = 'the bone'); *knífi* is the instrumental dative.  
 121. *of*: like most prepositions, *of* may take the dative or the accusative; when it means

- ‘during’, the accusative is expected (the same in l. 158; cf. *of daginn*, l. 172).  
 122. Mjöllnir: a *ja*-stem; it is declined like *hirðir* (sec. 81; in the glossary of names, read 81 for 181).

**p. 9**

124. talði: preterit of *telja*, not of *tala* (*tala – talaði*).  
 126-27. Eigi...segja: impersonal.  
 128. brýnnar: sec. 89.  
 129. þat...augnanna (gen. pl.); cf. the use of the genitive after *hvat* (see *hvat* in the index).  
 ➤ 130. samt: an adverbialized neuter of *samr*; its most general meaning is ‘together’; here this meaning does not fit the context; in Cleasby-Vigfusson, this place is glossed as ‘yet, all the same’; the idea seems to be that the sight alone (*fyrir sjóninni einni*) was enough to frighten the farmer to death, but the word still looks like a filler; *herði*: *herða* (not *herja*, whose preterit is *herjaði*).  
 132. bóndin...ok ǫll hjónin: *ok ǫll hjónin* is the “afterthought.”  
 133. fyrir (as explained in the note): supply an object (‘it’ = ‘the offense’); not *fyrir kvæmu*.  
 134. Þjálfi: see the note on p. 175/1.  
 135. þau: the neuter of mixed company.  
 ➤ 138. lét eptir: it may be a collocation with a technical meaning (‘give a pull’); cf. p. 122/137; however, the direct meaning of *láta eptir* is ‘leave behind’; there is no reason why this sentence cannot be translated ‘he left the goats behind’ (it does not seem that the company took the goats overseas).  
 139-40. hafit...djúpa: note the epic tone and grammar (cf. p. 86/893-94).  
 141. þau: because Rǫskva is with them.  
 144. en...gott: impersonal.  
 148. Three words in this line begin with *sk*-. Was Snorri copying from a poem? *skykkjum*: possibly related to Engl. *shake*.  
 ➤ 150. leituðusk fyrir: the gloss in the book (‘make a search before one’) is incomprehensible; *leitask fyrir* or *um* is *leitask* ‘search’ followed by *fyrir* or *um* with an implied (suppressed) object: ‘they searched (for “things”)’.  
 151. dyrnar: *dyrr* is f. pl.; it sometimes occurs as a n. pl. (the declension is not unlike that of other feminines in sec. 89, except that the singular does not exist); words for “door” gravitate toward the plural also in some other Indo-European languages.  
 151-52. ǫnnur þau: Þjálfi and Rǫskva.  
 152. helt: *halda* takes the dative.  
 153-54. both *ymr* and *gnýr* refer to noise; *ymr* has rhyming synonyms: *glymr*, *hlymr*, and *rymr*; *ema* and *emja* mean ‘shriek’ (they are not obviously sound imitative); *gnýr* is louder than *ymr*.  
 155. En...dagan: impersonal; *dagan* is f., like other nouns with the suffix *-an*.  
 156. eigi lítill: note the understatement.
- p. 10**
157. hvat látum: see the note and p. 6/37 (*læti* is n. pl.).  
 158. megingjörðum: instrumental dative.  
 159. óx: *vaxa* (*óx* < \**vōx* < \**wōx*).  
 159-60. bili...bilt: the verb *bila* means ‘fail’, but *bil* (n.) means both ‘moment; place’

- and ‘failure’ (in compounds), so that *bil* and *bilt* are related and their clash here is remarkable (again a disguised quotation from an alliterative poem?).
160. þá er sagt: impersonal; Þór varð bilt: impersonal (*Þór-r* is an *a*-stem; *Þór* is in the accusative).
164. hanzki: hand-ski (probably a borrowing from Middle Low German).
167. *játa* takes the dative; *þoru-neyti*: cf. the root of Germ. *Genosse* ‘comrade’.
169. ok hans félagar: “afterthought.”
172. heldr stórum: another understatement (*stórum* is an adverb).
173. eik: *eik* is f. (cf. Germ. *die Eiche*, the same meaning); it is declined like *bók* (p. 288, top, sec. 89) and has no ending in the dative sg.; *leitaði...náttstaðar*: cf. the synonymous phrase with a preposition in l. 145: *leituðu...sér til náttstaðar*; *þeim* ‘for them’.
177. en...mun: both phrases are impersonal.
178. *fekk...leyst*: *fá* with a past participle means ‘get something done’.
179. *hreyft*: it continues the phrase beginning with *fekk* in l. 178:  
*fekk...leyst...ok...hreyft*.
181. *qðrum fœti*: instrumental dative; *at*: supply an object (‘that place’).
182. *lýstr*: *ljósta* (the same in l. 189).
183. *felli*: past sbj. (the same in l. 184: *hefði*).
184. *matazk*: *matað-sk*; *rekkna*: *rekkja* is a *jon*-stem (sec. 93; with regard to the etymology cf. Gothic *uf-rakjan* ‘stretch’); OI *rekja*, verb, also had this meaning).
186. Both clauses are impersonal.
- 187. *nótt* is also declined like *bók* (see the note on l. 173, above); *at miðri nótt*: ‘in the “middle” night’ (= ‘in the middle of the night’, not ‘at midnight’); the same usage in l. 189, and cf. ll. 194, 219, 242, and 266; the glossary translates *mið nótt* (p. 194) as ‘midnight’, but this is hardly necessary (cf. pp. 24/92-93, 88/33, 103/65 and 110/104).
- 187-88. *dunar í skóginum*: impersonal.
189. *hvirfil*: related to German *Wirbel* ‘whirl’.
- p. 11**
- 192. *títt*: it is hard to imagine that the occurrence of *títt* in l. 189 and here is not a deliberate pun; several interesting cognates cluster around OI *tíð*: the impersonal *tíða* ‘desire’, *tíðr* ‘usual’ (? < ‘happening at any time’), *títt* ‘happening’ (in *hvat er títt?*), and *títt* ‘quickly’; the abstract meaning ‘time’ is late; cf. *stund* ‘length of time, while’ (partly as in German *Stunde* < \*‘the time spent learning a lesson’), *stundum* ‘sometimes’, and *stundar* ‘very’ (< \*often?; cf. p. 52/379, below).
201. *of*: ‘all the way around’.
- 202-03. *mik grunaði*: impersonal.
203. *tros*: possibly the etymon of Engl. *trash*.
207. *lífill vexti*: see the declension of *vǫxtr* in sec. 88 (‘with regard to stature’); cf. p. 47/215.
209. *láti...yðr*: cf. p. 84/851 (a comparable situation).
210. *kǫgursveinum*: *kǫgur-* (in *kǫgursveinn/kǫgurbarn*) is related to German *Kegel* in the idiom *mit Kind und Kegel* ‘with everything one has’ (*Kind* and *Kegel* seem to mean the same thing, namely, ‘child’; if so, it is a tautological alliterating compound of the *first and foremost, safe and sound, fret and fever* type).

211. þann ‘that variant’.
213. í austr; norðr: giants lived in the north and in the east.
216. ok...getit: impersonal; *geta* ‘relate, tell, mention, “guess”’ takes the genitive (*þess*).
217. bæði: biðja; þá: pronoun (‘it is not known [an ironic understatement] that the gods “offered” [past subj. pl. of *biðja* ‘bid’] = expressed the desire to meet them [þá: Útgarða Loki and his company] in good health [heila: m. acc. pl., governed by *þá*] = ‘they were strongly apprehensive’).
218. ok þeir félagar: “afterthought.”
220. fengu...sét: see the note on l. 178; *fá* with a past participle is often weakened to the status of an auxiliary; *yfir* seems to require an object (‘over the landscape’); upp ‘up there’.
- 221-22. lokin aptr: note that *lúka upp* (or *fyrir sér*) means ‘open’, whereas *lúka aptr* means ‘close’ (cf. p. 6/58).
223. þreyttu: *þreyta* is the causative of *þrjóta*, which occurs in l. 281; smugu: smjúga (related to Germ. *schmiegen* ‘cuddle [to], etc.’); spalanna: spölr.

## p. 12

225. hurðin: related to Engl. *hurdle*; see p. 228, note on l. 17, and cf. *dyrnar* in l. 151.
226. ærit stóra: cf. *heldr stórum* (l. 172); tvá: sec. 107, end.
227. kvøddu: kveðja.
228. seint: cf. p. 44/101.
230. sveinstauli: cf. l. 253; *staul-* probably meant ‘piece of wood’ (Mod. Icel. *stauli* ‘little boy’): words meaning ‘twig, shoot, piece of wood’ often designate ‘child’.
- 230-31. Thor looked puny, but his reputation preceded him.
231. lízk: lítask; hvat íþróttu: the usual construction with the genitive plural after *hvat* (sec. 164, second paragraph); the same in l. 267, and see the note on l. 157.
- 231-32. er...er ‘for which’.
233. kunnandi: f. (list); see sec. 103; um fram ‘over and above’ (with the accusative).
- 235-36. Loki was “líttill vexti” (cf. l. 207) and handsome; no extant myth tells of his gluttony.
238. freista skal: impersonal (*freista*, which occurs several times in this passage, takes the genitive; this also explains *sín* in the next line); at: conjunction (‘that’).
240. þá...inn: impersonal.
241. qðrum...qðrum: *annarr...annarr* ‘one...the other’.
242. át; note the long vowel in the preterit singular of this strong verb of the fifth class (the same elsewhere in Germanic; hence Engl. *ate*: its spelling is historical, regardless of whether [et] or [eit] is pronounced).
243. slátr alt: in *slátr* (n.), -r belongs to the root; ok ‘also’.
245. látit leikinn ‘lost the game’.
248. er...til.
- 249-51. The sentence is translated in the note; *þess* (l. 249) depends on *ván*, which usually takes the genitive (‘he says [*kallar*] [there to be] greater hope of that [þess] that...’); hann: Þjálfí; of (l. 250) ‘with regard to’; hann (l. 251): Þjálfí; þessa: genitive n.; in l. 250, *þessa* is f. sg. acc. (see the end of sec. 111).
254. kópp: n. pl. (but *kapp* sg. is common).
255. því frammar: *því*, the instrumental case of *þat*, is used with the comparative degree

(Old Engl. *þy̆* occurred in the same function, and the leveled out *the* is its trace in *the sooner, the better; the more, the merrier; so much the worse*, and the like); *því frammar* “‘to this extent’ further ahead”.

257. *leggja þik fram* ‘lay yourself out’; note *at* after *muntu*.

**p. 13**

259. *svá* ‘the way things are’.

261. *kólf*: related to Germ. *Kolben* ‘stick, cudgel’; the gloss for *kólfskot* in Cleasby-Vigfusson is ‘bolt-shot’.

262. *þykki mér*: impersonal.

263. *mun reyna*: impersonal.

268. Note the parataxis (we would say something like ‘considering how much’); *stórvirki*: cf. *virki* p. 151/34 and *stórvirki* p. 151/35.

➤ 272. *vítishorn*: the gloss in the book ‘sconce-horn’ (copied from Cleasby-Vigfusson) must be incomprehensible to those who have not been associated with Oxford and possibly Cambridge. The verb *sconce* meant, in Oxford slang, ‘to fine’. Hence *sconce* (noun) ‘a fine of a tankard of ale or the like, imposed by undergraduates on one of their numbers for some breach of customary rule when dining in hall’ (*OED*). Such punishments (for breaking the rules of etiquette, usually at court) were common in Europe; a sconce glass (bumper, tankard) would either have the form that prevented it from being put on the table, so that it had to be emptied all at once, or some abominable (or strong) homebrew would be put into it, which incapacitated the victim. OI *víti* means ‘fine, penalty, damage’ (Old Engl. *wīte*, Old High Germ. *wīzzi*), and the custom of making one drink as punishment has been attested in OI texts. The entire scene is a comedy of errors, but it is particularly amazing that the word *vítishorn* was used in Thor’s hearing. Note that the clause that follows does not explain in what circumstances the retainers “were accustomed” to drain this horn.

272-73. *er...af* ‘from which’.

274. Note the dative after *með*: the horn must have been of enormous size to justify the dative.

275. *þykkir...drukkir*: impersonal; *drykkir* is an *i*-stem (no ending in the dative), and see the note on l. 295; cf. *drykkja* f. (l. 270).

276. *af*: supply an object.

277. *at...þrimr*: impersonal; *þrimr*: sec. 107 (end).

278. *ekki mikit*: cf. l. 317.

279. *tekr at drekka: taka* with an infinitive means ‘begin’.

280. *allstórum*: an adverb like *stórum* (l. 172); *eigi...þurfa*: impersonal.

➤ 281. *En...ørendi*: impersonal (‘when [it] failed him...’); *ørendi* ‘breath’ is distinct from *ørendi* ‘errand’; *hann*: accusative; *ørendi* (n.): accusative; *lúta* means ‘bend, stoop’, but *laut ór horninu* must have meant ‘raised his head from the horn’. Mod. Norw./Dan./Swed. *lute/lude/luta* and Old Engl. *lūtan* also mean ‘bend, stoop’ (the same holds for Mod. Icel. *lúta*). Fritzner quotes this passage and translates it correctly (as a matter of course) but has no comment. In Cleasby-Vigfusson, only the first (easy) part of the passage is glossed. It has to be admitted that OI *lúta*, like Germ. *steigen* ‘climb’, referred to the movement both up and down, sometimes depending on the adverbs following it. Later, all the languages having

- this verb retained a single specialized meaning. This place may be the only one in OI that preserved the ancient ambiguity. Did Snorri find both occurrences of *lúta* in his poetic source?
282. *hvat leið drykkinum*: impersonal (‘see what [*hvat*, acc.] [it] happened [*leið*] to the drink’); *lízk*: lit-sk.
284. *Vel er drukkit*: impersonal.
285. *myndak*: the use of enclitic pronouns was rare in prose; ef...sagt: impersonal; cf. the note on l. 355.
287. *af*: supply an object (‘from it’).
288. *engu*: *svara* takes the dative.
- 289-90. *sem...ørendi*: impersonal.
290. *vannsk til*; the same in l. 383.
- p. 14**
293. *beranda*: sec. 169; *þorrit*: þverra.
- ☛ 295. *drykkjar*: see the declension of *bekkr* in sec. 87 (*drykkir* has similar forms); *til eins drykkjar meira* go together (*meir*: see sec. 106, end, *mikill*; the forms of the declension are given in sec. 103 – here, m. gen. sg. after *til*); *á* seems to imply a suppressed object (‘on, from it’, not *á þér*); *hagr* is a noun; *Útgarða-Loki* is asking not whether *Þórr* is going to drink more than is good for him but rather whether *Þórr* won’t (shouldn’t) leave enough room in his stomach for one more drink, because the second was too big to make him comfortable (otherwise, how will he take a third drink, the biggest of them all?); in the cumulation of three events, as it is known from folklore, the third is always the most important.
303. *á fengizk*: fá *á*; supply an object after *á*; *nøkkut* is an adverb (no agreement with *munr*).
306. *sjá má*: impersonal.
307. *af*: supply an object (‘the first contest’).
- ☛ 312-13. *er...þykkja*: the construction is ambiguous, because the function of *at* is not immediately clear; it is tempting to connect *er...at* ‘to whom’ (then ‘to whom it will seem to be a thing of no consequence’), but *lítit mark at* is a set phrase; under no circumstances, can *at* go with *lítit mark*, for *at* rarely governs the accusative and, when it does, it means ‘after’; most likely, *at* in *lítit mark at* always presupposes the existence of a suppressed object: ‘little significance with regard to (the business at hand)’; cf. l. 328: *þann mann...er eigi mun lítillræði í þykkja*; thus, ‘young fellows to whom (*er*) little trouble (*lítit mark*) [it] will seem (*mun þykkja*) about (*at*: “the idea”).
314. *mynda-k*: sbj. preterit (for *-k* see the notes on ll. 285 and 355).
316. *grár*: not only ‘gray’ but also ‘terrible, malicious’ (two roots have merged in *grá-*: cf. Germ. *grau-sam* ‘cruel, terrible’ and Engl. *grue-some* from Scandinavian).
317. See the note on l. 278; *til*: aspectual (‘came “all the way” to it’) or with a suppressed object (‘to it’).
319. *kenginn*: cf. *køngull*.
320. *létti*: *léttta* always presupposes making things lighter (‘lift’: ‘make poised’; cf. Engl. *alight* for the movement in the opposite direction); note *langt – lengst – létti*.
321. *fekk...framit*: fá followed by a past participle, as in l. 178.
322. *varði*: *vara* (impersonal); *varði* is also the preterit of *verja* (either meaning).

323. again *heldr mikill*.

325. *lítinn*: accusative.

325-26. *gangi til*: cf. *gekk til* (l. 317) and again in l. 338.

### p. 15

328. See the note on ll. 312-13 above; most likely, *í* needs an object.

330. *fáísk*: *fái-sk* (sbj. present ‘may Þórr...’).

334. *um*: supply an object.

334-35. *því harðara...því fastara*: cf. the note on l. 255.

336. This is a description of Icelandic wrestling (it is called *glíma*).

338. *þau*: him and her.

339. *hætta* takes the dative.

340. *Var...nótt*: impersonal; *ok* ‘also’.

342. *í góðum fagnaði*: cf. p. 123/179-80.

343. *þegar dagaði*: impersonal; *þeir félagar* ‘afterthought.’

345-46. *skorti...drykk*: impersonal (all the nouns are in the accusative).

347. *þeim*: *fylgja* takes the dative.

349. *orðin*: supply an auxiliary.

351. Note the heaping up of negations and cf. ll. 276-77 and 328, above, ll. 387-88, below, and p. 22/39.

353. *því: una* takes the dative.

355. *ek...megak*: the enclitic and the doubling of pronominal forms (*ek...-k*) is typical of poetry or solemn prose; cf. *hafðak* (l. 361) and the note on l. 285, above.

355-56. Cf. ll. 216-17.

359. *sjónhverfingar*: a topos (that is, a recurring situation) in OI literature (cf. p. 53/404).

### p. 16

364. *á*: supply an object.

365. *sátt*: *sjá*; *þar...í*: therein; *sáttu* = *þú sátt*.

366. *dali*: *dalr* (m.) is an *a*-stem, but in the accusative plural it often has the ending of an *i*-stem (hence *dali*); *hamarspor* (n.): here pl.

367. *brá*: *bregða* takes the dative.

368. *ok* ‘also’; of ‘about, with regard to’.

370/372. *Logi/Hugi*: it seems that Þórr knew enough Icelandic to understand what those names meant without *Útgarða-Loki*’s explanation.

372. *var...vænt*: impersonal (*Þjálfa*: dative).

373. *skjótfæri*: cf. *koma í færi* (l. 195) and *ófæra* (l. 359).

374. *þótti...líða*: impersonal.

376. Was Þórr noticing what he was drinking, or did *Útgarða-Loki* change the taste of sea water?

377. *þurð*: cf. *þorrit* (l. 293).

377-78. *sævarins – sænum*: *sær* (sec. 82).

378. A typical etiological tale (the same in l. 366).

379. Impersonal.

381. *sá*: *sjá* has the same form for both numbers in the preterit (*sá*, pl. *sáu*); the second *sá* is a pronoun.

382. *þér sýndisk*: impersonal.

383. lǫnd ǫll: n. pl.  
 385. at...himins: impersonal.  
 386. við: supply an object.  
 388. elli bíðr: a similar phrase is *bíða bana*; all the oblique cases of *elli* and *bani* are the same (for *bani* is used only in the singular while *elli* has no plural), so that the question about the case is moot, but, according to Cleasby-Vigfusson, *bíða* ‘wait for’ takes the genitive, whereas *bíða* ‘suffer’ takes the accusative; elli: sec. 94; cf. p. 152/77.  
 389. The whole scene may have been an enactment of the proverb *ǫllum hefir elli á kné komit*; note the unexpected definite form (*elli-n*).  
 390. mun...handar: impersonal.  
**p. 17**  
 399. Þrúðvanga: acc. pl.; vangr: etymologically, the same word as *vángi* ‘cheek’.

## I E: The Doom of the Gods (Snorra Edda), pp. 17-20

- p. 17**  
 400. *tiðendi* is n. pl.; hence, *hver*, *eru*, and *mikil/mörg* in l. 402 and *þau in fyrstu* in l. 403; since the sentence contains *um*, *segja frá* functions as a verb adverb collocation.  
 401. *geta* ‘relate, mention’ takes the genitive (*þess*) as in p. 11/216, where the construction is not so heavy.  
 402. *mikil ok mörg* ‘great and many’, but the phrase is close to tautological alliterating binomials of the *safe and sound* type.  
 403. The future tense was absent from the Old Germanic languages, and our translation depends on the context. In prophecies, the choice of the future needs no proof (*kømr* ‘will come’, etc.).  
 404. frost: n. (here, pl.).  
 405. *nýtr*: OI *njóta* and *nýta* are related approximately as Germ. *genießen* ‘enjoy’ is related to *nutzen* ‘be of use’: *njóta* and *genießen* are strong, whereas *nýta* and *nutzen* are weak (but *nýta* goes back to *\*niutan*, rather than to *\*nut-*, the zero grade of the same root); in texts, *njóta* and *nýta* are easy to distinguish: *njóta* – *nýtr* (cf. *flýtr*, l. 427) versus *nýta* – *nýtir*; *njóta* takes the genitive (hence *sólar*: *sól* f., *ō*-stem, sec. 83); the sentences *það* (acc.) *nýtr sólar* ~ *ekki* (negation) *njótr sólar* are impersonal; *vetr* (m., the same form in the sg. and pl.): sec. 89.  
 407-08. See the note on p. 6/69-70.  
 408. *þyrma* takes the dative; *føður*: sec. 90; *syni*: sec. 88.  
 416. ok...mein: impersonal (‘[it] seems that to be...’); *mein*: cf. Germ. *Meineid* ‘perjury’.  
 417. ok ‘also’.  
 422. *jǫtunmóð*: cf. p. 6/43 and p. 19/481.  
 423. *heitir*: see the note on p. 6/78.  
**p. 18**  
 428. *Naglfar*: *far* is a frequent second element of ships’ names; *stýra* takes the dative.  
 430. *ef rúm væri til*: not a joke, but a matter-of-fact statement.  
 432. *blása* takes the dative; *lopt...ok lög*: an alliterative phrase.

- 437-38. af...sólu: impersonal (‘[it] shines’).  
 440. Loka: dative (it depends on *fylgja*).  
 441. einir sér: literally ‘alone by themselves’ (see the glossary: *einn* 2).  
 445. goðin: n. pl. (cf. *þau*).  
 449. ok allir Einherjar: “afterthought.”  
 450. fagra brynju: how could one fight such a battle without one’s best armor!  
 452. honom: i.e. Odin.  
 455. *missa* takes the genitive.  
 456. *gaf* ‘had given’: note the absence or near absence of the plusperfect in the Old Germanic languages (this circumstance has to be remembered in translation).  
 458. á: eiga.

**p. 19**

463. *qðrum* *fœti*: instrumental dative.  
 466. *tám*: *tá* (f.); *tám* is the dative pl.: sec. 89, p. 288 (cf. *kúm*); *hæli*: dat. sg.; *kasta* takes the dative (*bjórum*).  
 467-68. Annarri *hendi*: instrumental dative.  
 468. *gin*: related to Engl. *yawn* and Germ. *gähnen* ‘yawn’ (OI *gina*).  
 470. *slyng*: *slyngva* (it takes the dative).

## II: The Vengeance of Sigmund (Völsunga Saga), pp. 21-25

**p. 21**

2. er tíu *vetra*...: note the use of the present in this text; *tíu vetra*: Germanic-speakers counted time in winters.  
 4. *nøkkut*: adverb (‘somewhat’); the neuter of *nøkkurr* is *nøkkurt*, *nøkkvat*, and occasionally also *nøkkut* (see ll. 12 and 38); *leita við*: see the note, but parsing it with a suppressed object is also possible; *hefna* takes the genitive.  
 5. *jarðhús-s*: genitive; *skógar*, *Sigmundar* (gen.): p. 284 (“Some nouns declined...”).  
 6. Since *hóf* and its cognates mean ‘moderation, proper behavior’, *at hófi* means ‘tolerably, properly’.  
 7. *gøra til* (otherwise *brauð* would have been in the genitive); *til* is aspectual (it reinforces the meaning of the verb); *selr* ‘gives’ (not ‘sells’).

**p. 22**

14. *systkin*: one of several words for “joint kinship”; cf. the note on p. 46/180.  
 ➤ 15. *hann*: the boy is meant: ‘it seemed that he [the boy]’ (that is, “*segir Sigmundur at [honum] hann þótti...*”); *at* goes with *manni*; the sentence is impersonal; *manni at nær* ‘much of a man’; *þótt*: approximately ‘though yes, indeed...’.  
 20-21. Ok *þarf...lengja*: impersonal; ok *fór...sé*: impersonal.  
 29. *kriktu um*: supply an object (*krikta–kriktu*; the verb is onomatopoeic).  
 30. *Sinfjötli*: the idea that *sin-* was added to alliterate with other *s*-names is only one of many put forward on this subject; *-fjötli* is a so-called *heiti*, a poetic synonym (here a taboo name) meaning ‘with a certain kind of feet’ = ‘wolf’ (Germ. *Fessel* ‘fetter’ is a cognate); *brásk*: *bregðask*.  
 32. *við*: add an object (‘it’).  
 39. The heaping up of negations is typical: cf. p. 15/351; *í*: add an object (the same in l.

- 41).
40. taka at ‘begin to do something’.
- 41-42. hló við: the situation is, of course, funny, but the gods and heroes tend to “laugh” in triumph (cf. p. 141/126), rather than in amusement.
42. *geta*, followed by an infinitive, expresses supposition, close to American Engl. “I guess” (‘I do not expect, suppose...’); cf. p. 11/216 and p. 17/401.

**p. 23**

46. hann: accusative.
47. Both parts are impersonal.
- 49-50. Sinfjötli’s initiation is exactly like that of Spartan youths, except that those roamed in gangs without their fathers.
50. Cf. l. 25.
57. Impersonal.
63. þau: the plural of mixed company.
- 63-64. er náttaði: impersonal.
66. renna: weak, transitive with the dative; see the note on p. 151/34.
68. þeir Sigmundur: Sigmundur and Sinfjötli.
73. svik: n. pl.
75. þau: the children (börn; n. pl.).
76. þit: dual (sec. 108).
78. feilask: *feila* is a borrowing from Middle Low German, ultimately from French (cf. Germ. *fehlen* ‘be lacking’ and Engl. *fail*, both from French).

**p. 24**

79. Note the singular *barnit* (‘each child of the two’).
81. heitr: don’t miss the note and see the note on p. 6/78.
84. þá: then, because an object (‘them’) after *þykkisk* would have been in the dative.
85. um síðir: although *síð* is an adverb (‘late’), it behaves like a noun in the phrases *um síð* and *um síðir* (*síðir* is pl.) ‘at last’.
86. reknir: reka (past part., m. pl.).
- ➡ 88-89. at: add an object; fyrir sér: cf. l. 44; þann er kendi lengst: impersonal (*kendi* can perhaps be understood as the form of the singular: ‘...death...that would be felt...’).
91. gørr: akin to *gøra* but an independent word ( $\emptyset$  in *gøra* is the result of *w*-umlaut: the reconstructed form is *\*gerwa*, sec. 42, whereas  $\emptyset$  in *gørr* arose by the same umlaut from *a*: here the reconstructed form is *\*garwak*; *\*gerw-* and *\*garw-* are related by ablaut).
92. annarr...annarr ‘one...the other’.
- 92-93. í miðjan hauginn: note the accusative (‘in mid-mound’, that is, ‘in the middle of the mound’; cf. pp. 10/187, 88/33, 103/65, and 110/104).
93. hon: hella; tók: touched (cf. p. 16/384).
- ➡ 93-94. eigi...komask: impersonal; the stone (slab) was put vertically in the middle of the mound, rather than laid flat, and since it touched both walls, the space was divided in two halves, with no communication between them.
94. þá: pronoun.
- ➡ 95. The explanation in the book goes back to Axel Kock, yet it is hard to understand

- how *þann vegin(n)* “was assimilated” to *þann megin(n)*, even if *\*þann wegin(n)* is the etymon (Noreen, sec. 288, calls the change “eigentümlich” [‘unusual, odd’]; as to the pronoun *mér* < *vér* ‘we’, the same change *mir* = *wir* is well-known from German dialects and Yiddish; was the cause the same?); *hvárn*: see sec. 114 and 98.
96. *þótti* is connected with both *honum* and *þeim*; *slíkt*: adverb (cf. sec. 149.2, where *alt* is given as a typical example).
98. at: supply an object (*þeim*); *hálm* (*hálmr*): cf. Engl. *ha(u)lm* (it is a little-known word, but it exists).
99. *leyna* takes the dative.
100. *já* (= *játa*) takes the dative; er...hauginum: impersonal: see the note on p. 6/43-44 (impersonal passive and the dative after *loka*).
101. *nátta* is a verb (as in l. 64) following *taka* (*tekr*); hence ‘begins’, as in l. 40 (the construction is impersonal).
102. *skorta*: impersonal (*mat* is in the accusative: the nominative is *matr*): ‘I don’t think food (acc.) to be “in short supply” ...’.
103. *fleski*: *kasta* takes the dative; *vafit*: *vefja*; *um*: supply an object (*fleskit*).
104. *stungit*: *stinga* takes the dative; *í*: adverbial (as said in Gordon), that is, supply an object (*því*).
- 105. The glossary gives *kenna at* ‘recognize’, but the meaning ‘know (by something)’ is obvious; *hjölt*: a lexicalized neuter plural of *hjalt*; *myrkt var*: impersonal.
106. *fagna* takes the dative; *skýtr*: *skjóta*.
107. *blóðrefill*: cf. the note on *hugró* (p. 121/105); note that *taka* more often requires the dative than the accusative; *sín*: genitive (sec. 109 on p. 294, end).
109. *eigi fyrr en* ‘not until’; the rest is impersonal.
112. Note the “afterthought.”
- p. 25**
116. *við*: note how many times *viðr* ‘wood’ is mentioned in this text.
- 116-17. *þeir*...er.
117. *við* here takes two accusatives: *gufunna* and *þat*.
- 118-19. *vit Sinfjötli* ‘Sinfjötli and I’ (dual).
120. *skylir*: pres. sbj. (sec. 146, rightmost column, end).
123. *munat*: *muna*, not *munu*.
125. *er mér þóttu of sein*: ‘when they seemed to me too slow’ (*sein*: n. pl.); impersonal.
126. *okkarr*: a typo for *okkar*.
128. *þar til* ‘to this end’; *alla hluti* ‘all kinds of things’.
- 129-30. *at fram kæmisk hefndin* ‘that the revenge (should) be accomplished’ (*kæmisk*).
130. *með engum kosti* ‘under no circumstances’ (= there is no choice); *lift* is an adjective (see the glossary).
131. *lostig*, *nauðig*: both are f., because Signý is speaking about herself; note “the famous last word” with its antithesis; with regard to *nauðig*, see p. 28/93, where the form is m. sg.
132. *kysti*: note the touch of the romantic style.
133. *þá*: pronoun (‘and bade them farewell’).
- 133-34. Note *með* with “the dative of equality”; *konung* (instead of *konungi*) is a typo (cf. l. 131).

136. þar...í: ‘close to’.

### III: Þoðvarr Bjarki (Hrólf's saga Kraka), pp. 27-32

#### p. 27

3. The phrase *ok spyrr engan at* is translated in the glossary, but those who are aware of suppressed objects will take such a sentence for granted.
5. þrausk: the regular OI form is *þrǫsk* ‘noise’, an onomatopoeic (sound-imitative) word: cf. Russian *tresk* ‘noise from crackling’, with initial *tr-* typical of such formations, and Engl. *thresh* ~ *thrash*.
6. stað: *i*-stem (hence no ending in the dative; the same in l. 74); note that *stað* is an anthologized example of a short-syllabic OI *i*-stem without umlaut (cf. Engl. *stead* and Germ. *Stätte*, both with umlaut): see the end of sec. 34 (p. 272, top); the explanations listed in sec. 35 give an initial idea of how this riddle was approached in the past; note the remarkable accusative (*hornit*): the noise was “into the direction” of the corner.
9. Impersonal; cf. 31/121-22.
10. ó-fram-liga: ‘un-forward-ly’.
12. vesall = vé-sæll.
14. kvað hátt við: cf. p. 88/20-21: kvað við hátt (said about Gunnar’s dog).
15. *bana* takes the dative.
16. búazk um: said about any kind of good preparation (cf. l. 117); róta (with the dative): the same verb as Engl. *root* (said about pigs), and cf. Germ. *Rüssel* ‘snout’; í sundr: cf. Engl. *asunder*.
21. lengr: adverb.

#### p. 28

28. Note the alliterative phrase.
29. Note *sér*, where one could have expected *honum*, but the reference is to Þoðvarr, the strong man, not the weakling.
30. kveldar: impersonal.
31. bekk ( < \*bankiz): note the umlaut after a long syllable and *kk* < *nk*.
- 34-35. náir...ekki at fara: *ná* followed by an infinitive means ‘to be able, to be allowed’.
37. sem: ‘as’.

#### p. 29

41. It is tempting to translate *lostinn* as “lost,” but it is the past participle of *ljósta*.
43. Note the plural of a feminine noun with a rather abstract meaning. This usage was also typical of West Germanic. Cf. l. 65.
- 44 and 47. setr: the first *setr* goes with *við* (‘he puts his palm in a position ready for the bone’); the second *setr* means ‘puts, places (= throws) back’.
- 47-48. Sló...óttá: impersonal; ótta: cf. OE *ōht* ‘fear’ and Gothic *ag-is* (with *g* by Verner’s Law).
50. mikil-úðligr: the same as *mikil-úðugr* and *mikil-úðigr* (-úð is a suffix of nouns; thus, \**mikilud* ‘greatness’ with an adjectival suffix).
53. því var næsta: *næsta* is n.; cf. 131, below.

54. um: add an object; skyldu: past infinitive; the rest is impersonal (skyldi: third person sg.): "...said that to be far (from being good) that "it" should kill the man' = that the man should (have been) killed."
55. manninn: the retainer is meant; hafi þit: sec. 108 (p. 294, top).
59. Note the understatement, with its usual accumulation of negative forms and cf. p. 30/99.
63. Hattargríði: 'someone who gives Hǫttr "grið"' = 'Hǫttr's protector' (see the glossary, p. 406).
- 66. Bǫðvarr's reply means 'What went around came around' (= he sent a bone and got it back = no one owes anyone anything). Otherwise, the king would not have tolerated such a saucy answer, but, as usual in Old Icelandic literature, he seems to have appreciated the brilliant, pithy response. (Literally: 'he contributed to that which he received' or 'he earned what he received'). If the interlocutor were a speaker of Modern English, Bǫðvarr would probably have said something like "Let us make no bones about it."
68. munu vit: no ending is needed before the pronoun (the same in l. 116: fǫru vit).
71. Note several meanings of the verb *skipa* in this text; they are all derivative of 'arrange, organize, put in a certain order' (hence 'assign, occupy', etc.); *skipa* in l. 84 is close to 'arrange'.
73. kippa upp: cf. Germ. *kippen* 'tilt', *umkippen* 'tip over'.
- p. 30**
76. ódælt: dæll 'gentle, easy'; íhugi: *í* is probably a reinforcing prefix here ('serious consideration').
78. ókátr: kátr 'merry, cheerful'.
79. See the note; *sæta* 'to cause' is related to *sitja* 'sit', though the connection is hard to detect (*á* appears in the third principal part of *sitja*, and *æ* is its umlaut; from this grade of ablaut several nouns and verbs were formed).
82. bíta ekki vápn: a formulaic phrase.
- 83. at: see *at*, conjunction in the glossary (the end of the entry). The gloss is hardly right: *at* is not redundant in any of those three cases (just add a suppressed object *því* after *at* and see the note on p. 27/34); *einna mestir* (ll. 83-84) 'some of the greatest'.
86. tröll: obviously not 'troll' but 'monster' (in modern editions of *Beowulf*, Grendel is sometimes called a troll).
87. kyrrir ok hljóðir: an almost pleonastic binomial of the *safe and sound, fine and dandy* type (but without alliteration); note that Hrothgar, the king of the Danes in *Beowulf*, is, apparently, old and feeble and cannot confront Grendel, but Hrólfr appears to have all his faculties intact. One could expect him to take on the beast, rather than advising his retainers not to lose courage, hide well, and leave the livestock to its fate, the move so as he has a famous sword, but in the heroic literature of medieval Europe the epic king is usually a mere figurehead (cf. King Arthur and Prince Vladimir) and often a cuckold. In the introduction of the text, Gordon mentions attempts to compare the names *Bjarki* and *Beowulf*. *Bjarki* means 'little bear' (*-ki* is a diminutive suffix), but *Beowulf* yields 'bear' only if understood as 'bee wolf', a kenning for the honey-loving bear (a possible but debatable interpretation).

91. góðu: a substantivized neuter (*gott*), here in the dative after *heita*; um: add an object (*þat*).
93. nauðugr: cf. p. 25/131 and *til nauða* in l. 43.
- 93-94. kallaði...bana ‘he declared to be steering “himself” toward death’ (*sér* depends on *stýra*, which takes the dative); betr: sec. 153 (p. 310, top).
96. því næst: cf. p. 29/53.
97. mundu: see sec. 171 (p. 314) and cf. *mundi* in l. 94 (sec. 146 on p. 307, middle column).
99. ‘and not at all (*með öllu*) unafraid’; note the understatement.
100. móti: í móti; cf. p. 31/130.
101. hæfa: akin to Engl. *behoove*; see *hóf* in the glossary and the note on p. 21/6; trouble with a sword at the decisive moment is a recurring motif in heroic literature.
- 102-03. Note the repetition of *fast* in somewhat different meanings; this “echo word” recurs in l. 105.
103. fær...brugðit (see p. 342, right-hand column, top); note *bregða – bragðar – brugðit* (*bragð* and *bregða* are related by ablaut) and the synonyms *umgjörð* and *slíðrar*.
105. stóð í hjartinu: impersonal (as always in the sentences in which *standa* describes the action of a deadly weapon).
- p. 31**
109. tregr: cf. Germ. *träge* ‘slow, lazy’.
111. *eptir þetta* ‘after that’, as opposed to *eptir því* ‘behind it’.
112. eigask við.
116. fǫru vit: sec. 119, end (p. 299); til: either aspectual or with an implied object (‘to the company’).
- 120-21. viti – vitjat: these are forms of *vita* and *vitja* respectively (see *vitja* on p. 30/82); in such cases, one never knows whether a pun is meant.
122. heilt...ok ósakat: a mild case of “afterthought.”
123. sæi: sjá.
125. Regardless of which meaning fits *heldr* (see Gordon’s note), the past participle looks like an adverbialized form (‘precipitously’).
126. það hirðmenn...ok...hvern: *bað* governs both objects; *hrausta* agrees with *hirðmenn*.
127. til: supply an object (‘this matter’); óvætt: *vætt* is related to Engl. *wight* (with regard to the negative prefix, cf. Germ. *Unhold* ‘monster’).
129. enga...fǫr.
130. hverr...einn (*kaup* is neuter).
131. þat væri næsta: cf. l. 53, above; forvitnask: Old Norse lost prefixes before the appearance of the earliest literary monuments (so that *for-* cannot be “old”); the numerous prefixes one sees in later texts and in the modern Scandinavian languages are borrowings from Low German. (“This would cure the bravest man of curiosity.”)
- 131-32. Bǫðvarr’s reply is a typical “pithy saying.”
133. dugr: cf. *duga* in l. 126, above.
134. engi...annarra; clearly, the author rejoices in understatement; Gordon’s note should be understood as meaning that a suppressed object has to be added to *til*.
136. hreysti: cf. *hraustr* (l. 129, above).

138. gef mér sverðit: cf. *gøra til brauð* (p. 21/7); the accusative (*sverðit, brauð*) makes it clear that *til* goes with the verb (add an object: ‘for it’); *heldr á*: see *halda* (5) in the glossary (a suppressed object is not unthinkable, but the verb adverb collocation *halda á* is common).
140. beranda: see the end of the entry *bera* in the glossary; the form of this present participle agrees with *sverð* (n.).
141. ætla til: here too a suppressed (implied) object is not unthinkable.
142. fleira: n. sg.
- p. 32**
143. hugi þína: pl. (feminine nouns having an abstract meaning are often used in the plural); en sjá þykkir: impersonal.
144. sér: sec. 148, right-hand column (p. 308; there are three *sér*’s in Icelandic).
145. bezta: adverb (approximately: ‘enjoy the best of what men can have’; the sword is meant); til unnit: in *vinna til*, *til* is aspectual (it only reinforces the meaning of the verb); cf. l. 148, below.
151. Note the ambiguity of the answer; it is akin to understatement.
- 152. þykki mér: *þykki* looks like the subjunctive of *þykkja*, but the status of the form is unclear. In the oldest period, the third person indicative of all verbs ended in some vowel followed by *þ*. Gothic *þugkjan* (pronounced *þunkjan*) had the form *þunkeiþ* (*ei = ī*) in the third person singular indicative; in Old English, *þynceð* corresponded to it, and Modern German still has *dünkt*. In Old Norse, *-r* of the second person was generalized, so that *þykkir* served for both persons; only in a few instances was the old ending supposedly preserved. Allegedly, it happened in *þykki-þ-þér*, simplified to *þykki þér*. From this form *þykki* is said to have spread to *þykki mér* and other contexts. Such is Noreen’s explanation (sec. 530, note 2). Except for *þykki*, the few other examples Noreen cites are sporadic and not fully persuasive. It is more reasonable to suggest that *þykki* is after all a subjunctive (“it would seem”) used instead of the indicative (cf. Engl. *I would like* and so forth). This use of *þykki* must have been facilitated by *þótti ~ þætti*.
154. ok...giptu: impersonal; óvænlig: cf. *vænn*.

#### IV: Ari Þorgilsson (Íslendingabók), pp. 34-38

##### p. 34

1. Only Modern German has *das Buch* (n.); Old Germanic *\*bōk-* is feminine.
- 2-3. En...líkaði: impersonal.
- 4. of ‘over’ (‘over the same “journey”’); Ættar-tölu: a frequent word (‘enumeration of lineages’ = ‘genealogy’); tala (f.); Konunga-ævi: *ævi* (or *æfi*) means ‘lifetime’, as opposed to *líf* (n.) ‘life’, and for this reason is not expected to occur to the plural; nor has its plural been attested in OI. It belongs to the *īn-* declension (like *elli* ‘old age’ and other abstract nouns, *Kristni* among them; see sec. 94); the few nouns of this type which did have the plural formed it with the ending *-ar* (for instance, *gørsimar*). *Ævi* acquired the meaning ‘biography’; strangely, the modern plural (‘biographies’) is *ævir*. *Konunga-ævi* seems to occur only in this text. Since *Konunga-* is the genitive plural (‘of the kings’), *-ævi* must also be in the plural

- (‘biographies of the kings’). But then \**ævar* could have been expected. The word has no ending, however. This must have been the reason -*ævi* in this compound has been labelled as a neuter noun. Fritzner says *n.*, without adding *pl.*; Leiv Heggstad et al. follow Fritzner, and so does Gordon. However, Guðbrandur Vigfússon probably could not imagine a neuter -*ævi* and marked *Konunga-ævi* as feminine. Baetke did the same. No one supplied a comment. Noreen does not mention the possibility of *æfi* ~ *ævi* ever occurring in the neuter and was right. Ari needed the plural of *ævi* but stopped short of coining \**ævar* and left the word without an ending. The result was *ævi* (sg.) and *ævi* (pl.), but this did not change the noun’s gender.
- 6. á þessi en á þeirri: both *þessi* and *þeirri* are feminine dative singulars and refer to the *Íslendingabók* (f.) in its first (*þessi*) redaction and the final version (*þeirri*) ‘I added what later became better known to me [*auka* takes the dative: *því*], and now it is said more fully (*gørr*) in this [revised redaction] than in that [first redaction, before Þorlákr and Ketill had seen it]’; see *þessi* and *þeirri* in sec. 111 (in OI, *þeiri*, with one *r*, was more common; the modern form is *þeirri*); note that when *Þór-* is the first element of a name, the vowel is usually short if a consonant follows *r* (hence *Þorlákr*; cf. *Þóríðr*, l. 12); *hvatki*: the enclitics -*gi* and -*ki* have both a negative (‘not’) and a positive meaning; *hvatki* ‘each separate thing’, but *hvatki er* always means ‘what(so)ever’.
7. þat...er ‘that which’; heldr ‘rather’; skylt at hafa: impersonal; *reynisk* is personal.
- 8. í þann tíð: *tíð* is f., so that *þann* is puzzling; the explanation in Cleasby-Vigfússon is fanciful (“the curious phrase *í þann tíð* is probably not to be explained as an old masc., but rather by *þan* = *þá* ‘þan’ being an obsolete pronoun form with a final *n*, cp. *þansi* on the Runic stone”). Noreen (sec. 390) says: “*tíð* scheint in den ausdrücken *í þann* oder *þenna tíð* ‘zu jener zeit’ mask. zu sein” (*tíð* seems to be masculine in the expressions *í þann* or *þenna tíð* ‘at that time’); the expected form (*á þessi tíð*) is also common; Fritzner and etymological dictionaries are silent on this subject. Is it not possible that the common phrase *í þann tíma* influenced *á þessi tíð* and produced the ugly hybrid *í þann tíð*? In Middle High Germ., *zît* was f. or n.; the compound *sommerzît* was m., but in Icelandic *tíð* is m. only in this phrase; *ætlun*: feminine nouns like *huggan*, *skipan*, *ætlun* ~ *ætlun* are *i*-stems (no ending in the dative).
10. þeira: Teits, Þorkels...ok Þóríðar; kunna spakastan [vera] (cf. Engl. I consider him [to be] the most knowledgeable, learned).
12. mundi: *muna*, not *munu*.
- 13. óljúgfróðr ‘knowledgeable in things not based on lies’ = ‘not given to telling fiction’ (cf. *lygisaga*); er: *í þann tíð* (l. 9)...er....
15. dcccclxx = 870 (and see the notes in Gordon).
17. There is a monument to Ingólf(u)r Arnarson in Reykjavík.
20. Ingólfshöfði: höfði (m.) ‘headland’ (þar...er: impersonal).
- p. 35**
21. Ingólfsvell: fell (n.) ‘hill’.
22. Qllfossá: see p. 412; er...á.
23. *í miðli fjalls ok fjöru*: a nearly proverbial phrase.
- 26-27. Note the alliteration: *bækr...bjöllar...bagla*.

28. út ‘abroad’.
33. þau...upphöf: n. pl.
34. galzk (= galdsk): gjaldask.
37. hann: the king.
38. næmi frá (því); note that patronymics are independent words: ‘as Þorkell said to us, the son of Gellir’ (gellir ‘ox; sword’ = ‘yeller’); an especially striking example of this usage is l. 136.
41. Note the grammatical agreement: *kallaðr Eiríksfjörðr* go together in disregard of *land* (n.); impersonal; cf. ll. 83-84: staðr...er kallaðr er.
- 42-43. Grœnland: accusative; menn: accusative; þat: accusative; farar: genitive sg. of *för* (*fýsa* takes the genitive); ‘and said people would get the encouragement for traveling there on account of that, that...’.
44. keipull (m.): a Celtic word.
45. er at því: cf. l. 49: at því er.
48. tók byggva: inchoative (began to...).
- p. 36**
53. kom Kristni: dative of accompaniment (Kristni, f. sec. 94); the same in l. 132.
54. Þangbrandr: þang ‘kelp’ (a kind of sea weed), a frequent word, especially memorable from an episode in *The Saga of Egil* that follows the drowning of Egil’s son (cf. Cleasby-Vigfússon: “Þangbrandr, the Norse rendering of the name of the Saxon missionary, but it should have been if properly given, Þakkbrandr”; brandr ‘brand, firebrand; board, the blade of a sword; ship’s beak’). Northern English *tang* (the same meaning as in Icelandic) was borrowed from Scandinavian.” Opinions on the origin of Engl. *tangle*, which seems related to *tang*, differ.
56. Hjalti: a typical nickname (a weak noun derived from *hjalt*).
57. Þjórsárdalr: see the glossary (and the map).
58. Ketilbjarnarsonar: *Ketilbjarnar* is the genitive of Ketilbjörn (Teitr was Ketilbjörn’s son); both *-björn* and *sonr* (*u*-stem) are declined; the genitive of *-son* is *-sons* in Modern Icelandic patronymics.
60. hann: Þangbrandr.
61. hann: accusative.
- ➡ 65. landa: landi; landa...þá; note Gordon’s amusing gloss *fyrir* ‘in retaliation’ and cf. p. 130/49, with *fyrir* glossed as ‘in return’; this is the price dictionary makers pay for ignoring suppressed objects.
66. austr: ‘in Norway’.
67. Gizurr ok Hjalti: see ll. 54-55; þágu undan: þiggja undan ‘beg/receive away from’ = ‘exonerate’; þá ‘those’.
68. til = til þess.
- 68-69. at...tekit: impersonal.
- 69-70. en þar myndi hlýða: impersonal; all the meanings of *hlýða* are derivable from “listen (and perceive).”
71. The first summer day was April 18, but at present it must fall on a Friday. The Icelandic year has two seasons: winter and summer. Summer lasts 26 weeks and ends on a Wednesday. From the middle of winter there are approximately three months (each consisting of thirty days) to summer. They are called *þorri* (≈ January – February), *góa* (≈ February – March), and *einmánuður* (≈ March –

- April). The month after *einmánuður* ( $\approx$  April – May) is called *harpa* (not attested in OI).
72. farask at ‘go well with one in (a certain enterprise)’: ok hafði alt farizk vel (at sinni þeira).
- 72-73. ‘Thus Teitr told (ordered) him (þann: sec. 111) to report (*segja*) who...?’.
76. þangat til / kvámu [menn] viku fyrr (not *til kvámu*).
78. gátu (þat, þetta) at Hjalta.
82. See sec. 182.
83. í hjá = hjá.
84. Vellankatla: vella ‘boiling heat’ (it makes water “well up”); thus “boiling kettle” (-*katla* is the same element as in *Hrafnkatla*, the name of *Hrafnkels saga*). The place can no longer be seen.
- p. 37**
86. vígi: dative instrumental.
90. æsta: not related to Engl. *ask* (OI  $\text{æ}$  always designates a long vowel); the root of *æsta* is that of *ást* ‘love, affection’ (cf. Germ. *Gunst* ‘favor’ < *g-unst* and *unna*, a cognate of Germ. *gönnen* ‘grant something’).
- ↪ 91-92. hafði svá nær: impersonal (‘it came so near [close] that they would fight’); at...miðli: impersonal; *of* presupposes a suppressed object (‘that [one] did not see “concerning [that matter]” between [fighting and an agreement]’).
- 94-95. at þat bæri frá: impersonal? (‘it carried concerning that’ = ‘it became famous’, a phrase of the *vera uppi* type); svá er sagt: impersonal.
- 96-97. ór lögum: cf. Engl. *out-law* (OI *útlagr*).
- 99-100. lög...þau.
100. þá ‘them’ (accusative); því...at; kaupa at ‘make a bargain with somebody’.
104. Note the details typical of episodes describing the adoption of a new faith.
106. Add a verb of motion.
109. Impersonal; hag: accusative; þá: adverb.
110. menn...allir; lög ein: n. pl.
111. láta verða = verða (with the semi-pleonastic *láta*).
- ↪ 112. Nothing justifies the use of the weak form of the adjective *víss* here. The phrase *vís ván* is common. This is not a unique example containing *vísa* or of *vísa ván*. Hence the conclusion that OI had an indeclinable adjective *vísa* (as said in Fritzner). Its existence is puzzling, but all the other explanations (weak adjective, the genitive plural of *vísi* ‘wise man’, *vísa ok ván* ‘expectation’, with *ok* left out – this idiom did not occur in OI – and anacoluthon) are much worse.
113. barsmið: *bar-*, related to *berja* (“fighting deeds”); af = af því.
115. á miðli: cf. *á miðli* in l. 92; sín: sec. 109 (the singular form is the same as the plural).
116. Note the echo word *á miðli*; see also ll. 117-18 and 120; þeir = the kings.
117. stundu: *stund* is an *i*-stem; some feminine nouns of this declension might have *-u* in the dative sg. (p. 286, the last word of the last line).
119. vér...ok ‘also we’; þá: pronoun.

**p. 38**

- 121-22. ein lög ok einn sið: now proverbial; siðr ‘faith’.
124. lög...þau.
125. ráða upp ‘announce at the Thing’.

130. ef vátum of kvæmi við: impersonal; of ‘about [it]’; koma við (with the dative) ‘produce’ (‘if [it] came “against” witnesses with regard to this matter’).
131. sem önnur ‘as the other possibility’ (both *Kristni* and *heiðni* are feminine nouns).
133. at ‘according to’.

## V A: The Discovery of America by Bjarni Herjólfsson, pp. 41-43

### p. 41

1. Bárðar: the genitive of *Bárðr* (< *Bárþðr* ~ *Baroðr*); Herjólfur: the German gloss would be *Heerwolf* (*Heer* ‘army’, *Wolf* ‘wolf’); *-ólfr* in names always means ‘wolf’.
4. Þorgerðr: note that feminine nouns can also end in *-r*.
- 5. Hann fýstisk útan: impersonal (*hann* is in the accusative: ‘[it] “desired him...”’); á unga aldri: since there is no justification for the use of a weak form (*unga*) and since the indeclinable adjective *unga* does not exist (cf. *vísa*: p. 37/112), *unga* can be understood only as the genitive plural of the substantivized form *ungi* (at the age “of the young”), and the dictionaries that follow Fritzner and list *ungaldr* as a compound offer the best solution possible (the antonym is structured differently: *á gamals aldri*); note Gordon’s entry *aldr(rs)*, which means that *-r* is not an ending but part of the root, unlike *harmr* ~ *harms*.
6. varð honum gott: impersonal; útanlands: cf. *útan* (l. 5).
9. brá búi: *bregða* takes the dative; note the elegant use of two senses of *bregða* in this sentence, though ‘move’ underlies both: ‘moved to voyages’ and ‘moved his farm’; one should beware of positing multiple meanings or senses of a word with the sole purpose of making them fit a translation into another language.
10. orti: cf. p. 159/56 (*yrkja* is a technical term of composition).
17. Rauði: adjectival nicknames occur in the weak form (< hinn Rauði).
18. virðingu: see the ending in sec. 83, end; lutu: *lúta* is conjugated like *lúka* (sec. 128: some verbs of the strong second class had *ú*, rather than *jó* ~ *jú*, in the infinitive).
19. Names in which *Þor-* precedes a consonant usually have short *o*.
20. þau: the neuter of mixed company.
21. svarri: a substantial number of OI words for “woman” are masculine (weak, with occasional fluctuations; for example, *skaði* ‘damage, harm’ is m., while the name of the goddess *Skaði* is f.).
22. The translation in the note is correct: ‘she was married...for his money’, not ‘she was “much given” to amassing property’, as English-speakers tend to think.
24. kom skipi: the dative of accompaniment (‘with a ship’), like *kom Kristni* (see p. 44/93-94).
25. tíðindi: n. pl. (hence *þau* and *þóttu*); in Modern Icelandic, *g* in *sigldi* and *siglt* is mute.
- 26. bera af skipi: an extreme but not a rare case of an implied suppressed object; usually the suppressed object is vague (‘it, this matter’), but here ‘cargo’ is meant (‘take [the cargo] from the ship’); Gordon’s gloss, *bera (af skipi)* ‘unload the cargo’, is right, but it disguises the nature of the problem.
27. bærisk fyrir: berask fyrir (literally, ‘what [hvat er] he carried for himself ahead’).

### p. 42

28. *halda* takes the dative (the same in the next line).

30. *fylgja* also takes the dative.
31. *vár*: the genitive of *vér* ('none of us'), not a possessive pronoun.
- 33. *landit var vatnat*: *vatna* 'cover with water' occurs in a few nautical phrases (here: 'until land merged with water' and, consequently, could not be seen), but it is not immediately obvious that *landit* stands in the accusative ('until [it] "watered" the land'); the clause is impersonal; *tók af byrina*: impersonal (here the accusative cannot be missed: '[it] "took off" the favorable breeze').
- 34. Impersonal (and here unmistakable, because *lagði* is singular, whereas the nouns that follow are in the plural): '[it] laid...'; *at*: the glossary (*at*: conj.) says "redundant" and gives three citations. In the note on p. 30/83, it was suggested that *at* can be connected with *vera* (*vera at = vera til*). See also the note on p. 126/57, below. Here perhaps *hvert at* 'where to' should be posited (cf. l. 39: *sigla at þessu landi*, and l. 65: *at landi halda*).
35. *dægur*: since *dægr* (n.) has *æ*, the asterisked form must have *i* in the ending (\**dōgiz*); *-r* belongs to the root; *dægr* had a synonym *dægn*; the alteration of the *dagr ~ dægr* type (short *a* alternating with *ō*) is also known from Gothic: *dags* 'day' ~ *fidurdōgs* 'lasting four days'; *dægn ~ dægr* appears to have meant 24 hours, which is also the meaning of Mod. Norw. and Dan. *døgn* and of Mod. Swed. *dygn* (all of them neuters); *eptir þat* 'after that' (as opposed to *eptir því* 'behind it').
36. *sól*: note that in Icelandic this noun does not need the definite article; a verb at the head of a sentence is a typical feature of "a continuous narrative."
37. *sá*: plural (sec. 131, where both *sá* and *sáu* are given); *ræddu* < \**ræð-du*; *hvat landi*: sec. 164, second paragraph, and cf. *hvat hrossi* p. 6/37.
42. *skógi* *vaxit*: instrumental dative; the same in l. 48: *viði* *vaxit*.
46. *vera* is nearly always left out in such constructions.
48. *skógr* is a generic term for 'forest, woods', while *viðr* refers to a place where brushwood and smaller trees grow. By contrast, *mörk* (originally, 'border', then 'forest separating two territories') seems to have aroused the idea of huge trees, but the difference is blurred (cf. Engl. *wood ~ woods* and *forest*). Related to *skógr* is *skagi* 'headland, promontory' (*a/ō* as in *fara/fōr* and *dagr/\*dōgiz*) and OE *sceaga* 'thicket' (Mod. Engl. *shaw*, whence the family name *Shaw*); *tók af byr*: impersonal (suddenly noted by Gordon): *byr* is in the accusative (the nominative is *byrr*; cf. l. 60 *byr*).
- 49-50. *taka land*: see the glossary (*taka*, top of p. 389), not synonymous with *nema land* (*taka land* means 'sail in the direction of, take one's course toward a land').
51. *við*: wood; *því*: instrumental ('with regard to water and wood').
55. *jökull á*: add an object 'and [there was] a glacier on [it]'.  
61. *dygði*: *duga* (impersonal: '[it] profited...'); *reiða*: *reiði* (noun, here m.).
- p. 43**
62. *fjogur*: n. pl. (p. 293, bottom).
65. *gøra*: note the alteration of the present and the preterit throughout the text.
69. *hætta* takes the dative.
- 69-70. Note the use of the dative after *með* and the accusative after *eptir*.

## V B: Leif Eiríksson Sights America, pp. 43-44

**p. 43**

72. þá: sec. 111 (f. sg. acc.); Þjóðhildr: note that not only masculine nouns end in *-r*; tvá: sec. 107 (m. pl. acc.).
73. Sentences in OI often begin with verbs. They serve as a connecting element between two statements. Note the meaning of *annarr – annarr*.
74. efniligir: *efni* means ‘substance’, so that both were “men of substance,” hence ‘promising’. In Icelandic, the names of scholarly disciplines end in *-fræði* (= Engl. *-logy*), and *efnafræði* means ‘chemistry’ (= ‘materialogy’).
75. *með* takes the accusative when the object after it designates an accompanying person or thing: *með bókina* ‘with the book’; *með Jón* ‘I did something, went somewhere, and Jón did too.’ *Með* with the dative designates equality: *með honum* ‘he and I’ versus *með hann* ‘I..., and he also’ (subordination). The status of a character can be guessed from the case after *með*. Cf. *með horninu* (p. 13/273-74): one can imagine the size of the horn (played by an actor in a ritual drama?). It so happens that *føður* is both the dative and the accusative of *faðir*; however, *sínum* makes the form clear.
75. *jafn-mann-vænn*: ‘even-mann-vænn’; *vænn* is a “positive” epithet with a broad spectrum of meanings: from ‘handsome’ to ‘hopeful; promising’; thus, “equally promising.”
- 76-77. The nominative is *Ólafr konungr Tryggvason* (Tryggvason ‘son of Tryggvi’; sonr ‘son’ has no *-r* when it is the second element of a patronymic).
77. *lagði* (past of *leggja* ‘to lay, place’); (cf. l. 92: *lögð*: n. pl. nom. of the past participle of the same verb).
78. *þóttisk*: reflexive (see sec. 170); approximately ‘[he] believed that he saw’ = ‘he seemed to the king’; *sjá* ‘to see.’
79. *Eitt sinn*: accusative; *koma at máli*: a transparent set phrase.
80. Pay attention to the extremely common alternation of tenses: *kom...og segir*; *í sumar*: accusative (the dative would have been *í sumari*).
81. *yðvarr*: see sec. 108, the rightmost column, where *yðar* is given. Gordon left out *yðvar*, its variant form. See also the bottom of p. 294 (under the paradigms), where *yðarr* is listed, again without the variant *yðvarr*. Possessive pronouns are derived from the genitive of personal pronouns; consequently, *thine eyes* = the eyes of thine, *her eyes* = the eyes of her(s).
82. *get*: *geta* has a variety of meanings; one of them is ‘guess, think, believe.’ Engl. *get* and *guess* may be related. *At* ‘that’ (cf. *at* before *skaltu* = *skalt þú*: this use of *þú* after modal verbs is common; cf. *muntu* in l. 86).
83. *Kristni*: f., indeclinable. This circumstance will be important in l. 94.
84. Pronouns often need disambiguation: *hann* = the king; *skyldu* is the past of *skulu* (sec. 171) = Engl. *should* (‘he should decide’); *kvazk* = *kvað-sk* (kveðask); *mundu*: sec. 146 (‘would’ be).
85. *kvezk* = *kveð-sk* = \**kveð(r)-sk* (present); *torflutt*: *tor-* is a prefix of negative semantics, *flutt* is the past participle of *flytja*; hence ‘hard-delivered’ (cf. p. 60/43).

86. *væri*: past sbj. sg. of *vera* (fifth class; see sec. 148); *til fallin*: *til* is an adverb; *falla til* ‘befall,’ so *til fallin* ‘destined’.
87. *því*: instrumental ‘with regard to (it)’; at *eins*: cf. Engl. *at once* (*eins* is the genitive; *at* does not take the genitive, so that *eins* must mean ‘one time,’ whence Engl. *at once*, but Icel. *at eins* means ‘only’ rather than ‘immediately’; here the sentence means approximately ‘that will [*mun*] come (added in my translation) ‘at one’ = ‘all together’, ‘in respect of it’ = ‘my lot [from *til fallinn*] and luck will therefore [*því*] combine, and will [also] use yours [= your luck].’ Nýt: *njóta* (not a form of *nýta*): sec. 128 (the second class). *Yðvar* is not a possessive pronoun here, but a regular genitive of *ér* – *þér* (see again sec. 108); *við* is adverbial: *njóta við* (*njóta við*, when used with the genitive, means ‘to profit by, make use of something’: the object [“something”] stands in the genitive).
88. Lætr: *láta*; *láta í haf*: a set phrase (*láta* ‘let’ has numerous meanings); cf. l. 139; *lond þau*: n. pl.; see *þau* in sec. 111, with its reference to sec. 109.
89. *vissi*: sec. 144 (*vita*). In a loose way, *til* can be connected with *er* (*er ... til*) ‘of which’; *sjálfsánir*: literally, ‘self-sown’; *vínviðr*: *viðr* is a *u*-stem and often has no ending in the dative; therefore, *vínviðr* is here in the dative (the meaning is instrumental): ‘overgrown with vines.’
90. *þau tré* (like *þau lond*) is n. pl.
- 90-91. *af þessu öllu* ‘of all that stuff’ (n. sg. dat.): see *þetta* in sec. 111 and *allr* ‘all’: the forms are *allr*, *öll*, *alt*; cf. *löngu*, *gömlu* in sec. 96); *nokkur merki*: n. pl. (the sg. would have been *nokkurt merki*).
91. The neuter plural forms (*tré...mikil*) continue; *í hús* ‘into the houses’ (again n. pl.), though, in the absence of articles, one can imagine that *í hus* means ‘into a house’; *loðð*: n. pl.: cf. *lagði* (l. 78); *skipflaki*: *-flaki* may be a cognate of Engl. *flag(stone)*; *flutti*: cf. *torflutt* (l. 85); *sér*: the dative of a reflexive pronoun.
- p. 44**
- 93-94. *í því...ok...morgu öðru* ‘in this and [in] many other [things]’; *öðru*: see the forms of *annarr* (sec. 101); here *Kristni* is in the dative (the dative of accompaniment) ‘came with Christianity’ (cf. p. 41/24); *á landit*: accusative (‘onto the land’); *drengskapr* is the most complimentary word there is (‘manly qualities’); *stórmenska*: *stór* ‘big’, hence ‘quality typical of a “big” man’, generosity being a royal virtue.
95. *Leifr inn Heppni*: see the beginning of sec. 163 (cf. Henry *the Fourth*, Peter *the Great*).
96. *tók land*: see p. 42/49-50 (as in p. 151/39).
97. *taka við* (with an object in the dative) ‘accept’; the same in l. 104 (*Kristni* is in the dative).
100. *morg ágæti*: n. pl. (the sg. would have been *margt ágæti*; cf. p. 91/100); *fylgja* (like Germ. *folgen* ‘follow’) takes the dative; *sið* is a *u*-stem noun: it has no ending in the dative; *taka* often means ‘accept’ even without *við*, and then it also governs the dative (*því máli*); *trú*, f., l. 104, is likewise in the dative.
101. *sið*: here it is the accusative; *gekk*: the past of *ganga* (< \*genk < \*geng; \*nk > kk); *ganga undir* ‘go under’ = ‘submit, yield’.

102. An Icelandic farm was a string of various structures (“houses”); hence, *eigi allnærri húsunum* (n. pl. with the postposed definite article) ‘not close to the “houses” (farm)’. See the endings in sec. 112, p. 296, top).
- 102-03. This is how place names originated.
104. That is, ‘she did not sleep with him’. *Samræði*: cf. *áræði* p. 151/36.

### V C: Leif’s Voyage according to *Flateyjarbók*, pp. 44-47

#### p. 44

107. þessu næst: þessu (sec. 111: *þetta*, dative), næst (n. sg.: *næstr*) = ‘to this next’.
108. á fund: this prepositional phrase takes the genitive.
109. The meanings of *segja* and *tala* are obvious, but the overlap with Engl. *say ~ tell ~ talk ~ speak* is incomplete; *sagði frá* ‘spoke (not ‘said’) about’; *hafði sét*: the perfect needs two forms, namely *hafá* and the past participle in the neuter (“supine”; cf. the note on p. 6/54); *sét*: see *sjá* (verb).
110. Note the word order: *verit hafá* corresponds to Engl. *have been* (as regards the principal parts, cf. l. 150; *vera* is a regular strong verb of the fifth class, with a resonant after the alternating vowel); *óforvitinn*: *ó-* is a negative prefix; *er* ‘because’.
112. *hirðmaðr*: *hirð* ‘retinue’ (a borrowing from Old English: OE *hī-rēd* < \**hiw-ræd*; cf. Germ. *Hei-rat* ‘marriage’); *Bjarni* is a name in its own right, not a form of *Björn*.
114. *landleitan*: literally ‘land seeking’; cf. *leita*, which takes the genitive, in l. 182. Beginning a fresh paragraph with *var* does not look like good editorial practice.
- 114-15. The nominative is *Eiríkr Rauði*. Adjectives used as nicknames appear in the weak form, whether they follow the definite article (as in *Leifr inn Heppni*) or not.
116. *réð* (*past of ráða*) *til háseta*: *réð til / háseta*, not *réð / til háseta*, though *háseti* is a weak noun and its case is hard to determine; *ráða til* ‘hire’; *háseta*: m. pl. acc. (*háseti*: a borrowing of Old English *hāsæta*, literally ‘one sitting in a high seat’, for “sailors” were rowers); note the numeral for ‘35’; those who can read Danish won’t be surprised.
117. *fǫður sinn*: from what follows we can understand why *fǫður* (l. 74) is in the dative after *með*.
118. *enn* ‘again’; *fyrir* goes with *fǫrinni* (*fǫr-inni*); *teljask undan*: cf. *ganga undir* (l. 111). Beginners tend to confuse *undir* ‘under’ and *undan* ‘away from’.
119. *minna*: n. sg. acc. of *minni* ‘less’ (a weak adjective), not the verb *minna*.
120. *en var* ‘than *he* was’ [= had been]; *mestri heill stýra*: *stýra* (‘steer’) takes the dative, which is clear from *mestri* (see *mestr* in the glossary); *heill* can be f. and n., here it is feminine (otherwise *mestru* would have been used); it is an *i*-stem and it needs no ending in the dative; *mega við* ‘be able to withstand’ (the verb after *mega* has been left out).
121. *láta eptir* (with the dative) ‘concede’; see *láta* [4] in the glossary). Read *eptir* as though it were spelled *eftir* (pt = ft).

## p. 45

122. þá er ‘when’; búnir ‘agreed’: see *búinn* under *búa* (it is the past participle of *búa*) and cf. l. 131; at því ‘on such conditions’; skamt: n. sg., used adverbially (this type of adverbialization is common).
123. *drepa* takes the dative (here: *fœti*).
124. *lestisk*: *lestask* (reflexive).
- 124-25. *Ekki...ætlat*: impersonal.
127. *rézk*: *ráðask*; *ok félagar hans*: “afterthought” (Engl. *fellow* is a borrowing from Scandinavian).
129. Whatever the origin of *Tyrkir* may be, it does not mean ‘Turk’.
130. *bjoggu*: *búa* (sec. 133 ii.).
131. *þeir Bjarni* ‘Bjarni and his men’.
132. *kasta* takes the dative; *skutu*: *skjóta* (also with the dative).
133. *alt* ‘all the way’ (the same in the next line); another case of an adverbialized neuter.
134. *sem* ‘as though’; *sjónum*: Icelandic has both *sær* m. (or *sjór*) ‘sea’ and *haf* n., which usually means ‘ocean.’ See the declension of *sjór* in sec. 82 and cf. *grunnsævi* (l. 153): the elements of the compound are *grunn* ‘ground, bottom’ and *sævi*.
135. *gœðalaust*: *gæði* (f.) means approximately ‘goodness’ (thus, ‘devoid of goodness’).
136. Impersonal: *er...orðit* (*orðit*: *verða*); *um* ‘about, with regard to’.
137. *hafim*: subjunctive present; see this ending in sec. 136 (*telim*, *heyrim*).
139. *sigla í haf*: cf. *lætr í haf* (l. 88).
142. *þar sem* ‘there where’; *ósæbrattr*: *ó-sæ-brattr* (cf. the place name *Brattahlíð*, p. 41/17).
- 143. *kostr* is a cognate of Engl. *choose*, not of *cost*; its main meaning is ‘choice’; however, many other senses have accrued; *af kostum* ‘in accordance with the conditions’ (cf. *landkostr*, l. 164); the sentence might be impersonal; impersonal *gefa* means ‘to be obtainable, available, etc.’: ‘to this land will the name “be obtainable” according to its conditions’, but *kalla* cannot be impersonal, so that probably *ek* ‘I’ should be added: “I’ll give...and call [it]...” [*mark* ‘mark, sign, feature’].
144. *sem* is regularly used with superlatives (‘as fast/soon as possible’).
145. *land-nyrð-ing-r*: *nyrðr* is related to *norðr* ‘north, northward’ (cf. l. 153); thus ‘the wind from the north in the direction of land’: ‘northeast wind’; the wind from the west would have *út* as its first element; *veðr* is neuter, so that *r* is part of the root (unlike *r* in *dag-r*); it is here used in the accusative: ‘they sail the weather of the northeast wind’; cf. the note on p. 48/233, below.
146. *dægr*: n. pl. (*tvau*); it is related to *dagr* but usually means ‘24 hours’; cf. *jafndægri* (l. 167) and p. 42/35; *sá* ‘saw’ (cf. *sásk* = *sá-sk*, l. 147).
- 148-49. *varð þeim fyrir*: impersonal; *fyrir* should be construed with *þeim* (*fyrir þeim*) because *verða fyrir* as a verb adverb collocation without a dative object does not occur (‘it happened/came to pass [*varð*] to them’).
149. *brugðu*: *bregða*.
150. *kent hafa*: the same word order as in l. 110 (also with *þykkjask*).
153. *vestr-ætt*; note the accusative (*nesit*); *fjōru*: look it up under *fjara*, not under *fjōr*; *fjara* is both ‘shore, beach’ and ‘ebb, tide’ (as here: ‘at the tide of the sea’); cf. the note on p. 35/23.

154. var...langt at sjá: impersonal.
155. Impersonal (forvitni: cf. óforvitinn, l. 110); *á* goes with *þeim*, or add *því* as a suppressed object.
- p. 46**
156. fell: past sbj. (falla).
157. runnu: cf. p. 151/34 and Gordon's note; *þar er* 'there where'; *á* 'river'; note the remarkable use of *ein/einu* (Icelandic has no indefinite article); *þegar* 'when'.
158. røru: *róa* (sec. 133, top).
160. húðföt (cf. Engl. *hide* 'skin' and *vat*), n. pl.
162. hús mikil: n. pl. (the sg. would have been *hús mikit*).
163. *skorta* 'to have a shortage of, be wanting, be lacking' is an impersonal verb: 'it lacked...'; *lax* is therefore in the accusative, a fact disguised by its form: *lax*, though masculine, has the same form in the nominative and the accusative ('it lacked salmon there neither in the river [*á-nni*] nor in the lake' [cf. the name of the Icelandic lake *Mývatn* 'Mosquito Lake']); *vatn* can also mean 'river', but next to *ánni* 'river' this meaning would make no sense. The main meaning of *vatn* is, of course, 'water'; *størra*: accusative with *lax*; the comparative degree is always declined weak (sec. 103); cf. *lengra* (l. 193), also weak and also with umlaut (*stór – størra, langr – lengra*); cf. the note on ll. 191-192 and 195-196, below.
164. at *því er* 'so that'.
165. *fénaðr*: *féna* 'enrich oneself', hence *fén-aðr* (a noun with a suffix) 'riches, wealth, cattle' (it is an *i*-stem; pl. *fénaðir*); *réna* (l. 166) has the same structure as *féna*.
166. grøs: n. pl.
167. Note that *sól* does not need the definite article.
169. *loka* takes the dative; *husgørð* is f. and needs no ending in the dative.
170. *skipta* takes the dative; *váru*: a possessive pronoun, not a form of *vera*.
173. *komi*, *skili-sk*: both are present sbj. (they have the same form in the sg. and the pl.).
174. *um stund* 'for a while'; *ýmist*: adverbialized neuter.
175. *mikill maðr ok sterkr*: the mildest form of "afterthought."
176. *skøru-ligr*: probably from the verb *skara* 'jut out, stand out'; *hóf* is not related to Germ. *Hof* 'court, yard' (see the note on p. 25/6); *um alla hluti* 'in all regards' (*hlutr*).
178. Impersonal (both parts); *tíðenda*: 'tidings' ('it carried that [acc.] to the tidings that it was wanting of a man'); the suffix in *tíðendi* is the same as in *ørindi* (p. 43/83), and both *tidings* and *errand* are borrowings from Scandinavian (however, in *tidings*, an English suffix was substituted for *-endi-* or *-indi-*); unlike *ørindi*, *tíðendi* is always n. pl.; *vant*: cf. Engl. *wanting* (*want* is another borrowing from Scandinavian).
179. *kunni*: past sbj. of *kunna* (sec. 145); *því* 'with regard to this': *kunna* with the dative means approximately 'react'.
180. *feðgar*: there are several words of this type (collective kin terms) in the old Germanic languages (cf. the note on p. 22/144 and see p. 60/42).
182. *bjósk*: *búask*; ...ok tólf menn með honum: "afterthought."
184. var...fagnat: impersonal.
185. *fóstra*: acc. of *fóstri*; impersonal.

186. brattleitr: *bratt* as in *Brattahlíð*; *leita* ‘look for’ has the same root we find in *-leitr*, a common suffix in adjectives meaning ‘looking so and so’; *smá-skit-ligr*: *skit* is ‘shit’, so ‘little-shit-like’ in the face (= approximately ‘with a small, inconspicuous face’).
189. *fráskila*: indeclinable (cf. *skilisk*, l. 173).
- p. 47**
190. Cf. *skutu báti* (l. 132). Here again we have *skjóta* with the dative (as in *skjóta augunum*); *marga vega* ‘in many ways’ (an adverbialized accusative: cf. Engl. *do it this way*, rather than *do it in this way*). The name *Grettir* (the hero of *Grettis saga*) has the root of *gretta* (‘frowner’); the reflexive *sik* does not change the meaning.
- 191-92. *er stund leið*: *leið* is the past of *líða* ‘go, pass (about time)’ and, when referring to time, it is almost always impersonal and takes the accusative; in this sentence, the object is *stund* (f.), whose accusative coincides with the nominative, and it seems that it is the subject of *leið* (‘as time went on’), but it is the accusative of an impersonal verb: ‘as (it) passed the time’ (the translation will, of course, be the same: ‘for some time’); cf. the note on l. 163, above.
192. *var genginn*: sec. 165; *miklu*: one of many adverbialized datives (‘by much’ = ‘much’); see *lengra* at the bottom of p. 309 (sec. 153).
193. *nýnæmi* (m.) ‘novelty’ (*ný-næmi*); *næmi* is related to *nema* ‘take’ (cf. *Landnámabók*: *æ* is the umlaut of *á*), not to *name* (Icel. *nafn*): ‘a new-taken (thing)’.
- 193-194. *mun þat satt?*: the usual absence of *vera* after a modal verb (= *mun þat satt vera?*).
194. *at vísu* ‘indeed, certainly’ (another adverbialized dative: see *víss*).
- 195-96. See the note on l. 163. Here the accusative *vínvið* (nom. *vínviðr*) is obvious (*skorta* is again impersonal).
197. *sváfu*: *sofa*; *af* ‘through’.
198. *nú skal...*: impersonal; *hafa fram*: cf. *hafði fram böenir* (l. 103). *Fram* means ‘forward’; hence *hafa fram* ‘have (something) for the future, carry on, perform’.
- 199. *eðr = eða*; *sinn* (a possessive pronoun: sec. 110) is often used with *hvárt...eða* ‘either...or’ (it does not affect the meaning of the conjunction: *hvárt* is historically the neuter of *hvárr* ‘which of two’, so that *sinn* means approximately ‘its’: ‘[its] which or’); *mörk*, as in *Danmörk*, means ‘border’; in Norway, this word developed the meaning ‘forest’ because forests traditionally “marked” the border between neighboring countries.
- 200. *farmr*: something to carry (cf. *fara*); *ok þetta var ráðs tekit*: an elliptical phrase for: *þetta var til ráðs tekit* (hence the genitive).
201. Impersonal.
202. *er várar*: impersonal.
204. *gaf þeim vel byri*: impersonal (‘it gave them well [with regard] to the wind’).

## V D: The Expedition of Þorfinn Karlsnefni, pp. 47-55

**p. 47**

206. léku: leika (an old reduplicating verb: sec. 133; conjugated like *héta – heit*); the verb's basic meaning was 'move quickly', and, judging by Gothic *bilaikan* 'mock', it could have all kinds of figurative meanings when it had prefixes; in Old Norse, all prefixes were lost before the time of the first written monuments; hence the polysemy, from 'ploy' to 'deceive' and 'haunt'; here *léku* means 'moved' (= 'were current').
207. *leita* takes the genitive
208. *vitja*, like *leita*, takes the genitive.
- 208-09. þeir Karlsnefni ok Snorri: Karlsnefni and Snorri and those who were with them (the same in the next line).
210. réðusk: ráðask; note the accusative after *með*.
211. ok...fylgt: "afterthought"; Maðr hét Þorvarðr: a typical way of introducing a new character.
212. Hann...ok Þorvaldr (who ended up in the "afterthought" position); *með* governs only *með skip sitt* (note the accusative after *með*); the second *ok* is stressed ('also').
214. Note the dative after *með* (the same in ll. 221 and 465).
215. mikill vexti 'big with regard to his size' (vǫxtr: a *u*-stem, sec. 88, one of the most difficult declensions for beginners); cf. p. 11/207.
216. ódæll: cf. *dæll*.
217. hljóðlyndr: cf. *lund*; atmælasamr: atmæli (n. sg.) 'abuse'.
218. fýstisk: not impersonal (a reflexive verb); it takes the genitive (*hins verra*; see *verri* in the glossary); trú: Christian faith.

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- 221-22. því...óbygðum: impersonal.
223. með þeim Karlsnefni 'with Karlsnefni and his men'.
224. á: supply an object ('on the ship').
226. undan 'away from' (often confused by beginners with *undir*).
227. In *veðr*, as in *aldr*, *-r* is a part of the root, not an ending: thus, *veðr* (*rs*).
230. spyrna: a cognate of Engl. *spurn*; *il* is a *jō*-stem (hence *iljar*: sec. 84, *il* is mentioned at the top of p. 286; cf. Dutch *eelt* 'callosity').
233. var á: supply an object ('it'); landsuðr: 'southeast' (an unexpected meaning); cf. *útsuðr* 'southwest', *landnorðr* 'northeast', *útnorðr* 'northwest'; thus, two of them begin with *land-*, and two with *út-*; cf. the note on p. 45/145, above.
236. sjá: note the change to the present tense (and observe such changes throughout the text).
237. er...at 'to which'; *beita* is a causative verb of *bíta* 'bite'; hence a great array of meanings: 'graze sheep; manage a (cutting) instrument; hunt, set dogs on one; yoke; bait' and 'let the ship "bite" the wind, cruise, sail near the wear'; *með*: along.
- ➡ 238. *øræfi*: possibly a variant of *ørhæfi* (*ør* is akin to *ór* 'out', *hæfi* is related to *hǫfn* 'haven'), unless *ørhæfi* is a folk etymological alteration of the obscure *øræfi*; if the form with *h* is the oldest one, can there be any connection with West

- Germanic \**ōbera-*, the etymon of Old Engl. *ōfer* ‘edge, shore’ (Germ. *Ufer* ‘river bank’)? “Shorelessness” corresponds well to Cleasby-Vigfusson’s gloss ‘immensity’ for *þróf* ~ *þrhóf* (*hóf* is ‘measure, proportion’; several near homonyms may have coalesced or been confused here).
241. *Furðustrandir*: see the glossary of names; *með*, as elsewhere in the text, means ‘along’.
- 242-43. *vágskorit*: note the various meanings of *vágr*; *halda* takes the dative; see also the note on l. 262.
244. *þat var þá*: cf. p. 5/1 and see *vera* in the glossary; a typical “epic” beginning.
247. *taka til*; *manna*: note that *maðr* does not necessarily mean ‘male (person)’.
248. *þyrft við*: *þurfa* (*við*), a frequent verb, takes the genitive because the object is governed by *þurfa*, while *við* is adverbial (regardless of whether an object has to be supplied); *dýrum skjótari*: the dative is used with the comparative degree of adjectives (‘quicker than...’); *skjótr* is related to the verb *skjóta* ‘shoot’.
253. *þau*: the neuter of mixed company.
254. *á*: supply an object; the same in l. 255; *kneppa* is related to *knapp* (cf. the gloss ‘knob’ for it).
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256. *nezla* = *netsla*.
- 258-59. *annat*: neuter because the couple is *þau*.
259. *kǫngull*: related to *kengr* (see it in the glossary); *kǫngulváfa* (or *kǫngurváfa*) means ‘spider’; *hveitix* (n.): *hveiti* is related to *wheat*; *ax* (<\**aks* <\**ahs* <\**ahus* <\**ahuz*) is a cognate of *ear* (of grain): OHG *ahir* ~ *ehir* (Mod. Germ. *Ähre*), OE *ēar* (Northumbrian *æhher*), so that *hveitix* is exactly ‘wheat ear’; *-sáit*: *sá* is a reduplicating verb and has the same vowel in the infinitive and the past participle (cf. *láta*, sec. 133 IV); *sáinn* (m.): *sáit* (n.) (hence the false impression that the verb is weak).
260. *þau Karlsefni*: not *þeir*, because at least one member of the group was a woman; the second *þau* refers to the couple.
- ➡ 261. *þeir þau*: *þeir* is clear, but is *þau* the “hook-crook” couple or the ears of grain along with *vínberja*? Note the genitive *leiðar* (the genitive of place: cf. p. 137/7 and 9).
- 261-62. *þar til er*: see *þar* in the glossary.
262. *fjarðskorit*: cf. *vágskorit* (l. 242) and see *skera* (= Engl. *shear*) in the glossary; *skipunum*: the dative of accompaniment; *lögðu*: *leggja*, if *leggja* is understood as ‘move an object until it is put (“laid”) in place’.
264. *fugl...margr*: cf. Engl. *many a bird* = *many birds*.
265. *trautt...koma*: impersonal; *foeti*: instrumental dative; *milli* takes the genitive.
267. *bjoggusk um*: an especially vivid case of a suppressed object; the full expression is *búa um skip* (see it in the glossary at *búa*), but *búa um* alone can mean ‘set up, prepare’ (anything); *fjöll*: *fjall* (n.) (similarly, *græs mikil*, l. 270).
269. *fagrt...litask*: impersonal; *gá* takes the genitive; *saga* characters are not apt to admire the landscape, but one instance is famous: see the introductory text to the book, p. 87.
271. *unnit*: *vinna*; *fyrir*: supply an object (‘it’ = ‘winter’).
273. *vættu*: *vætta* (= *vænta*); *þar...rekum*: impersonal (‘that [it] should give...’).

274. fé...vel: impersonal (*fé*, declined like *kné*, sec. 80) is here in the dative ('the cattle fared well').

☛ 275-76. The sentence is translated in the note, but, as always in such cases, it is important to understand how the sense was obtained. *Láta* 'let' has numerous specific meanings, for example 'let something happen, grant'; *var...látit* is impersonal; *við* presupposes a suppressed object ('it', 'prayer', understood from the previous sentence); thus 'not so quickly was it answered' (only in the English gloss *it* is the subject, which makes the construction personal); *sem þeim var annnt til* is also impersonal (*til* needs the same object as *við*, above); *annt* (past participle, neuter): *unna* (sec. 145).

277. stóð: standa 'to last' (a common meaning missed in the glossary); the sentence is personal.

278. hinu: *dægr* is neuter.

282-83. kvað þá engu skipta: *þá* (m. pl. acc.) is a pronoun ('them'); *engu* is the dative of *ekki* (sec. 116); the construction is the so-called *accusativus cum infinitivo*: 'he told them to "deal" in no way' = 'he told them to have nothing to do with it' (*skipta*, a cognate of Engl. *shift*, takes the dative).

284. ráð...gøra (fyrir) 'have plans (with regard to something or someone)'.

286. drifu til: *til* is either aspectual or, more likely, implying an object ('to the shore').

287. hvat hvala 'what kind of a whale' (the genitive plural in this construction is much more common than the dative singular, as in *hvat hrossi* p. 6/37); *kunni*: preterit (sec. 145).

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289. átu af: supply an object ('it') in both cases; at: supply an object (the object is *hvalr* in all three cases).

292. orta: yrkja (first person sg. preterit) 'wrought' (orta < \*ortta < \*orhta < \*orkta); the ancient infinitive was \**wurkja*; fulltrúi: today this word means 'representative' (a political term).

293. brugðizk: bregðask (literally 'move oneself'; hence the dative after it).

294. kǫstuðu: add a suppressed object ('it'); björg: bjarg; fyrir ofan: see *fyrir* (3, and sec. 152, end); snøri: *snúa* takes the dative (see the form in sec. 138, top).

294-95. Words are divided morphologically in Icelandic, so that the correct division is *mis-kunni* (perhaps the typesetter took *-unni* for an article).

295. Gaf...róa: impersonal (the same in l. 204); skorti...birgðir: impersonal ('[it] did not lack them (þá) provisions').

297. hváru-tveggja: sec. 116, top (here n. dat.: *landinu*); the same pronoun is in l. 303.

298. útróðra: acc. pl.

299. tilskipan: cf. *skipa* 'array' and *skipan* 'change' (nouns ending in *-an* are feminine).

302. því...sem.

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329. þjáðir: literally 'enslaved'.

330-31. "Afterthought."

331. til þess er 'until'; koma at á: *á* 'river'.

332. vatn 'lake'; ok svá: and (flowed) farther.

335. The place is *í Hópi* (see *Hóp* in the glossary of names).

336. alt: an adverbialized neuter ('all the way'); *vínviðr* is m.

- 337. þar sem holta kendi: impersonal (*holta*: gen. pl.); *kenna*, followed by an object in the genitive, means ‘feel; taste’ (when *kenna* means ‘know’, it takes the accusative), so that *holta kendi* means approximately ‘(where) [it] felt (like) wood’ = ‘wher(ever) wood could be seen’, that is, ‘grapes grew everywhere’; *lœkr*: one of several words in Indo-European having similar structure and designating a body of water (cf. Engl. *lake* and *lagoon*).
341. ok urðu við ekki varir ‘and did not care about anything’ (*varr*).
344. trjónum: instrumental dative (the same in l. 359); lét: since *láta* means vaguely ‘behave, express’, it has many senses, with one of them being ‘sound, scream, howl, etc.’ (cf. the note on ll. 275-76, above); *því* goes with *líkast* ‘most similar to that’, ‘most like that...’.
345. *í* needs an object ‘in them’; cf. *í* before *hálmþústum*; *sólarsinnis* is an adverb.
346. *tákna*: a common verb in connection with wonders and all kinds of “tokens.”
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355. *alls engi*: it means ‘none at all’, because *alls* is adverbialized; *engi* takes the genitive, but here it is connected with *snjár* rather than with *engi*.
356. *sjálf-ala*: indeclinable, like many adjectives ending in *-a* (cf. *vísa* p. 37/112); the verb *ala* means ‘feed’ (Engl. *alimentary*, from Latin, has the same root, and so does *al-dr* ‘old’).
357. *En er vára tók*: impersonal.
358. *røri*: a regular form of the preterit (sg.) of *róa* (sec. 133, top).
- 358-59. the second *ok* means ‘also’; *kol*: n. pl., as said in the glossary (Fritzner gives *m.*, but this is a misprint corrected in the supplementary volume); although no dictionary cites *sem kolum væri sáit* as an idiom, it looks like one (*kolum*: instrumental dative; *sá*: sec. 133, top, and see the note on l. 259, above).
360. *sín*: reflexive (sec. 109, bottom), not possessive (it is the genitive from a historical point of view).
362. *skinn*: n. (Engl. *skin* is from Scandinavian; cf. *húð* f., related to the English noun *hide*); the second *ok* means ‘also’.
- 362-63. *sverð*, *spjót*: both are neuter.
364. *ófölván*: *fölr* is related to Engl. *fallow*; see sec. 100 on *-v-* in the declension; *skrúð*: related to Engl. *shroud*.
365. *fór svá um stund*: impersonal (see *fara* 6 in the glossary).
366. *er minka tók skrúðit*: impersonal (*skrúðit*: acc.); *þeir*: þeir Karlsefni.
368. *fyrir*: supply an object (‘it’).
369. *bar til*: see *bera* 9 in the glossary.
370. *hátt há*; *við*: supply an object (‘at [them]’); the suppressed object after the second *við* is ‘it’ (‘bull’).
- 371-72. *varð...þá*: impersonal.
372. *er...liðin*: impersonal (obvious from *sjá...var*).
- 374. *stœði*: *standa*; in the Old Germanic languages rivers often “lie” and “stand,” rather than “flow”; *var...öllum*: impersonal (as before: l. 344, etc.); *rangsoelis*: cf. *sólarsinnis* (l. 345); note the curious “iconicity” of these adverbs: when the meaning is ‘in the direction of the sun’, the word for “sun” is the first; when the meaning is in the opposite (“wrong”) direction, the corresponding word is at the

- end (both *-sælis* and *-sinnis* are, from a historical point of view, genitives; in *sælis*, the root vowel is umlauted before *-i*).
376. þorðusk: berjask; skothríð: hrið ‘storm; attack’.
377. ok ‘also’.
379. stundar ‘very’ (a common word with an unexpected meaning; cf. p. 11/192, above); því nær til at jafna: því is the object of *jafna* (which takes the dative), an object after *til* is suppressed; *at* goes with the infinitive (‘to compare the bull [því] more accurately [nær] to [an object] like [sem]...’).
380. lit: *litr* is a *u*-stem (sec. 88); such nouns often occurred without *-i* in the dative.
- 380-81. lét...við: supply an object after *við* (‘and caused a great deal of harm to/against [the place, the object]...’).
381. Við...óttá: impersonal (*óttá* is the instrumental dative of *ótti*); note the prepositions: yfir (l. 381)...á (l. 382).
382. þá...annars: impersonal (the object of the desire – *engis annars* – is in the genitive).
383. þeim þótti: impersonal (*lið*, n., is in the accusative).
- 386-99. On the Freydís episode see Stefán Einarsson in *Acta Philologica Scandinavica* 13, 1938-39, 246-56, or its reprint in his *Studies in Germanic Philology* (138-49, 200-01). This is the same Freydís as in p. 41/19.
388. mér...líkligt: impersonal (also l. 389).

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389. A woman accusing men of cowardice is commonplace.
397. á: supply an object (‘it’ = ‘her breast’); við: supply an object (‘it’ = ‘what they see’).
398. sín: see the note on l. 360.
400. ofrliði: instrumental dative.
- 402-03. þat eina refers to *fjǫlmenni* (n.); einn: see p. 293 (middle, sec. 107); *eina* is the weak neuter form after *þat* (*einn* often means ‘same’).
404. sjónhverfingar: an aberration of vision is a favorite motif in OI literature (cf. p. 15/359).
406. þótti þeim: impersonal; engu: the dative of *ekki* (sec. 116, bottom, right) governed by *nýtt* (‘good for nothing’); stóð við: cf. Engl. *with-stand* and Germ. *Widerstand* ‘resistance’ and *widerstehen* ‘resist’ (glossary, *standa* 8).
408. á: supply an object (‘it’ = *landi*).
411. fyrir: adverb.
412. í: supply an object (‘the boxes’), not *í dýramerg*.
413. gǫrvir: *gǫra* often means ‘send’ (cf. p. 36/84 and especially p. 169/3); the same meaning is retained in *gǫrvir* (here ‘sent’).
- 420-21. ok fjórir tiger manna: “afterthought.”
422. hafði: it refers to Freydís; vart: *var-t* (its synonym is *var-la* < *var-liga*) ‘scarely’ is the adverbialized neuter of *varr* ‘aware’.

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423. liðit: that is, his company (see *vera eptir* in the glossary, at *eptir*, close to the end).
424. berr þá: impersonal, as usual in such contexts with the verb *bera* (‘[it] carries them’).
426. eyðimerkr: see the declension of *mǫrkr* on p. 288 (end of sec. 89); *á* ‘river’.
429. rjóðrit: see the etymology of *rid* in English dictionaries.
430. æpa: related to Engl. *weep* (Gothic *wopjan*; in OI, \*w- was lost before *ō*,

- as in *Óðinn* < \**Woðinn*, and \**ō* was unlauded before -j-; á: supply an object ('it' = 'the spot'); hrœra: related to Germ. *rühren*.
431. skýzk: *skýt-sk* (*skjótask*).
434. ístr(a): *í-stra* (-*stra* is a suffix), thus 'innards'.
436. þótti: impersonal.
438. kviðlingr: cf. p. 36/81.
444. *hætta* takes the dative.
445. ein 'only' (n. pl.); þessi: n. pl. (sec. 111).
446. stæðisk: *standa*; the phrase is glossed in the book (*standa*), but needs some explanation: *standask á* 'stand in relation to one another' with some object (like 'one another') implied after *á*; *þat* refers to the entire mountain range; *mjök svá* 'just so'.
449. sleitum: the dative of accompanying circumstances.
450. kom til: koma til.
- ➡ 453. suðrœnn: -*œnn*, a suffix of direction (also in *norðrœnn*, *austrœnn*, *vestrœnn*) and otherwise a productive suffix in OI (cf. Engl. *south-ern* and *extr-aneous*, from Latin, where the suffix is -*aneus*); the neuter of *suðrœnn* is *suðrœnt*; *suðrœn veðr* is therefore in the plural (*veðr* is neuter: 'southernly winds').
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462. gagnvart: cf. Germ. *Gegenwart* 'present time, presence'.
463. fóru með; flíkr: *flík* (f.) is declined like *bók* (p. 288, top, sec. 89).

## V E: The Greenland Prophetess, pp. 55-57

- p. 55**
467. hallæri (n.): whatever the origin of *hall-*, -*æri* is related to *ár* 'year' (= 'a bad, dry, lean year'); cf. the note on p. 5/3.
470. spákona: *spá-* is related to a verb of seeing ('seeress'); cf. *Vǫlu-spá* ('The Seeress' Prophecy', the title of the opening lay in the *Elder Edda*; *vǫl*, as in *vǫlva*).
473. buðu...heim; er...á 'to whom' (literally 'on whom'); *bjóða* takes the dative (*henni*, *spákonunni*, l. 476).
474. forlög: n. pl. (also in l. 533).
- ➡ 475. þá...koma: impersonal ('it seemed to become him'); léttu mundi: impersonal (when impersonal, the thing that must stop is in the dative; hence *óáran þessu*); *óáran* = *ó-ár-an* (-*an* is a suffix), and the idea is the same in *hall-æri* (-*áran* does not exist without the negative prefix).
476. standa yfir: probably with a suppressed object ('over [the land]').
477. henni...fagnat: impersonal (with the dative); the rest (þá...taka, ll. 477-78) is also impersonal; þess háttar 'of this type'.
479. For "hens" there were three forms in the nominative: *hæns*, *hænsn*, and *hænsni* (n. pl.; Germ. *Huhn* 'hen' is also neuter); the reconstructed form is \**hōnisīna-*, an *s*-stem (such consonantal stems existed in Germanic only as relics), whence -*s* in Icelandic (Mod. Dan. and Norw. *høns*, Swed. *höns*).

481. *tugla*:- *tygill* ‘strap’, pl. *tuglar* (like *lykill* – *luklar*), akin to German *Zügel* < Old High German *zugil* ‘rein’ (“something that pulls”); note how regularly the vowels and consonants of *mottull* correspond to those of Latin *mant-ul-lus*.
482. *glertqlur*: cf. Engl. *tell the beads* (*tala* means “number,” but, while the Pater Noster was said, beads were told; hence the meaning of *glertqlur* and the like); *alt* is an adverb (‘all the way’): *mottull* is m. and cannot go with *alt*.
484. *á*: an adverb, or, as usual, a verb adverb collocation can be understood, here *vera á*.
485. *mersing* (f.) is a borrowing from Middle Low German and also occurs in the German form *Messing* ‘brass’.
486. *hnjósku*- presupposes \**hnjóska*, but such a feminine noun has not been recorded; *hnjóskr* ‘tinder’; *lindi* ‘belt’ (related to *lind* ‘bast’: the usual relation of an object to the material from which it is made); *á*: adverb (as in l. 484); *skjóðupungr*: a tautological (or near tautological) compound (‘sack-sack’); such compounds (of the *courtyard*, *pathway* type) were not uncommon.
487. *varðveita* ‘have in charge and minister’; *þar í*; *taufr* (n. pl.): cf. OE *tēafor* ‘red dye’, n. = Germ. *Zauber* ‘magic’ (< OHG *zoubar*), m. (in Old and Middle High Germ., both m. and n. have been attested).

#### p. 56

- 489-90. *í*: adverbial; *á*: adverbial (that is, *hafa á* and *hafa í*).
493. *sem* ‘as meaning that’.
494. *til* (with a suppressed object): ‘with regard to this matter’; *taka* (*við*) takes the dative: *tók því* (l. 493), *tók henni* (l. 494).
496. *hjú*: n. pl.; *hýbili*: n. pl. (cf. l. 504).
497. *borð* (n. pl.) *kómu fram*: see the picture on p. 28 and ll. 501-02.
498. *grautr*: cf. Engl. *grits* and *groat*.
499. *hjarta*, like Germ. *Herz* ‘heart’, is neuter (hence the plural *hjörtu*: sec. 92, p. 289, top); *kyk-vendi*: cf. Germ. *keck* ‘saucy’ and Engl. *quick* in *quicksilver*, *quicksand*, *touch to the quick*, etc.
500. *tann-skeptr*: *tønn* regularly means ‘tusk’; *-skeptr* ‘shafted’ (*tønn* is f.: p. 288, top).
501. *hólkr* / *holkr* ‘something hollow (*holr*)’, hence ‘ring’ (noun).
502. Note the change of the tense.
503. *skapfeldr*: *feldr* is derived from *fella* ‘to fell’, metaphorically ‘to turn in a certain direction’.
509. *seiðr*: the main word for “pagan magic” (the literature on *seiðr* is extensive, but the book *Sejd* by the Swedish scholar Dag Strömbäck, mentioned in the note in this book, is probably still the main one on the subject); *fræði*: here it is neuter.
511. See the devious history of Engl. *warlock* in etymological dictionaries; *warlock*, popularized by Walter Scott and Robert Burns, is a borrowing from Scandinavian; *varðlokur* = ? ‘spirit, guard, watch (*vqrðr*) “locked” in the body’ (OE *wærloga* = ? ‘true (real) liar’; Old Saxon *wārlogo* seems to mean ‘deceiver’, for it is applied to the Pharisees).
512. Impersonal; *Guðíðr Þorbjarnardóttir* is the daughter of Þorbjörn Vífilsson (l. 544).
513. *fjqlkunnig*: the concepts of wisdom and magic merge: cf. Engl. *wizard* and OI *vísindakona*.
514. *kvæði* (n.): cf. *kviðlingr* p. 36/81.
516. Stress *eitt*.

519. *meta*: the meaning here is not unlike that of Engl. *reckon*.

519-20. *er hafa þarf*: impersonal.

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525. *náttúrar*: acc. pl.; *þær* is almost an article here.

526. *sækja til*: the meanings ‘visit, attack, etc.’ are all derivative of ‘seek’ (*til* is aspectual); add the subject *þær* before *þykkja*; *fagrt*: adverbialized neuter.

527. *vildu við*: no ending before the pronoun is needed.

531. *sem vátar*: impersonal.

532. *vánu braðara*: an idiom; *ván* (= *vǫn*) is a feminine *i*-stem: see sec. 87 (p. 286, bottom), where the ending *-u* in such words is mentioned.

535. *langæð*: *-æð* in this sense occurs only here (‘time’) and is related to Old High German *ēwitha* ‘Ewigkeit’ (‘eternity’).

537. *kvísl* ‘branch’.

538. *geta...sét* ‘to be able to see’ (*geta* ‘be able’ is followed by a past participle).

541. *er...á*.

542. *ganga lítt í tauma*: a typical Icelandic idiom (the image is clear – here “to go ‘little, quietly’ in harness” – and the figurative meaning is not hard to guess: “fail”); *taumr*: Germ. *Zaum* ‘rein’, Engl. *team*.

545. *hindrvitni*: “hinder-knowledge.”

## VI: Hrafnkels saga Freysgoða, pp. 59-86

**p. 59**

3. If *frets* is the right word (see the note in the book), the line will come out considerably less dignified (*fretr* ‘fart’).

4. *trételgja*: despite its meaning, the word is feminine (such “agent nouns” [nomina agentis] ending in *-a* are not uncommon in Indo-European, but Latin *agricola* ‘farmer’ etc. are masculine); *telgja* ‘cut’ = Swed. *tälja* and Norw. *telgja*; *koma skipi*: the dative of accompaniment (the phrase is extremely frequent).

6. *Hallfreðr*: *hall-* (< *hallr* ‘stone’), *-freðr* = *-frøðr* (as the first element of names, *frið*) ‘peace, protection’ < *friðr* (m.); *var...kona ok sonr*: either “afterthought” or, more likely, a usual case of a singular verb before a “multiple subject,” a construction attested elsewhere in Old Germanic; *Hrafnkell* = *Hrafnketill* ‘raven kettle’, an even more unexpected combination than ‘stone protection’ (some Old Norse names are reminiscent of those from Paleo-Asian peoples and Native Americans).

9. *Arnþrúðr*: *arn-* = *ǫrn* ‘eagle’; *þrúðr* ‘strength; woman’; one would have thought that the death of a foreign slave was not reason enough for naming the farm on which she lived after her (unless she was the mother of the farmer’s children); *því heitir*; impersonal (cf. p. 7/78 and ll. 11, 18, 48, 52, 64, 105 and many others below).

10. *heiðr* (*jō*-stem): sec. 84 (both the dative, as in l. 21, and the accusative, as here, have the form *heiði*).

11. Impersonal (*hann*: acc.).

13. *Lagarfljót* (n.) ‘Lake fleet’; *heill*: f. (as here) or n.

15. *Rangá* ‘Crooked River’; *Tunga*: literally ‘tongue’ (hence ‘a tract of land’).

16. *elli* (cf. the name of Þórr's adversary in p. 15/330) f. (sec. 94): no endings in the singular; *varð eptir geit ok hafr*: the case need not be similar to *var kona ok sonr* (l. 6, above), for this sentence is impersonal (*verða eptir* 'to be left behind [by chance]'); if so, *hafr* and *geit* are in the accusative (these words have the same form in the nominative and the accusative; *-r* in *hafr* belongs to the root); if, however, they are subjects, then the two sentences have the same structure (in any case, cf. l. 560).
17. *skriða*: the obvious Germ. cognate is *Schritt* 'step' (the verb is *schreiten* 'stride').
19. *vandá*: the usual form is *vandi* (as in the glossary).
20. *Jökulsdalr* 'Glacier Dale'; *brúm*: f. pl. dat. (sec. 83), even though one bridge seems to be meant.

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21. *eyði*: cf. *auðr* 'deserted, desolate'; *eyðidalr*: cf. *eyðimörk* in the glossary.
23. *beiða*: with the "accusativus personae" and "genitivus rei," that is with the accusative of the person addressed and the genitive of the thing requested.
24. *fjár-*: the genitive of *fé*.
25. *dalr*: an *a*-stem, but it often occurs without *-i* in the dative (cf. *í austrveg*: p. 151/41); the same in l. 48 and throughout the saga.
26. *Aðalból* 'Main Dwelling' ('Manor House'); *fá* 'marry' takes the genitive (the same is true of some less specialized meanings of *fá*: see l. 55).
27. Note the forms *þau* and *tvá*.
29. *efla*: cf. the noun *afl* (the modern pronunciation is [ebla], and *efldi* is [evldi] or [eldi]).
30. *blót*: one of the central words of Germanic paganism, with cognates in all the old Germanic languages; *blót* is neuter, so that *blót mikil* is in the plural; *hof* 'temple': this is a more ancient meaning than 'court' (as in Germ. *Hof*), which appeared later under the influence of French *cour* – thus another word traceable to paganism; *hof* and *hóf* are not related.
- 31-32. *alla...hálfá*: all the words are in the accusative plural (cf. *hálfan* in l. 59); *gripr* is (etymologically speaking) something that can be "gripped."
- 34. An innocuous-looking but tricky sentence; *lengt* is not a form of *lengr* (it would have made no sense here) but of *lengja*, and the whole is impersonal, with *nafn* being in the accusative ('because of that, [it] was lengthened his name'); the rest is personal: 'he was called...'
35. *ójafnaðarmaðr* 'unjust man' (cf. *jafnaðr*, l. 38, and *jafnmenntr*, l. 212); *en* 'but'; *þrøngva* (with the dative) 'subjugate' (related to Engl. *throng*; cf. *þrøngt* 'close together').
42. *feðgar*: one of several terms of "combined kinship" in Germanic (cf. *feðgin* 'parents'); cf. the notes on p. 22/14 and p. 46/180.
43. *frændsemi* 'kinship', not 'friendship' (the OI word for 'friend' is *vinr*); *torsótttr*: cf. *torfluttr*, p. 43/85.
49. *annarr – annarr* 'one – the other'.
52. *uppiqzlumadr*: *z = ðs* (*vaða uppi* [*vaða* is related to Engl. *wade*] 'appear above water', hence 'be violent').

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54. Note the plural: *í lǫnd* 'to several countries' (cf. Engl. *to go places*).

55. Mikligarðr: see the glossary (both elements of this compound are declined). The number of Icelanders in the Varangian guard was small, but in the sagas it is very considerable.
58. *mó-* occurs in at least two color names: *móbrunn* and *mórauðr* (Mod. Icel. *mólittr* ‘brownish’), so that *mó-* seems to modify a bright color (from *mór* ‘moor?’); *áll* is a dark stripe; *littr* is a *u*-stem, and the forms without *-i* in the dative are late.
59. Both *Freyr* and *vinr* are *i*-stems (hence no ending in the dative); another *i*-stem is *bær* in l. 64.
61. þess ‘with regard to, about, concerning’.
62. Note the clever introduction of Þorbjörn immediately after the mention of an ominous oath. As always, an interdiction (prohibition) is mentioned only to be violated (a common topos in old literature and folklore): since Hrafnkell swore to kill someone who would disobey him, kill he must, for disobedience will follow.
63. -dal: again no ending in the dative.
66. *mannaðr* means the same as *mennttr*, because *manna* ‘educate’ means ‘to bring one to a man’s level’, but in *mennta* (which has umlaut) the connection with *maðr* (< *mannr*) is felt less clearly.
68. *vistar*: *vist* (f. *i*-stem); in ll. 73 and 75, *vist* occurs in the plural (‘provisions’).
69. en...vista: impersonal (‘you will have good luck with providing for yourself’ or ‘you will easily get a good place of service’).
70. *valda* (with the dative) ‘be the cause of’ (translate *veldr* with a verb in the future); the dative is continued in *því* (l. 71).
76. *órval* may mean both ‘choice’ (what is chosen from: *ór-*) and ‘what is left’ (as here); *mér...af* (ll. 76-77): impersonal; supply an object after *af*.
80. þessa: genitive plural (= *vistar* in l. 79) after *leita*.
81. *taka við*: the object (*þér*) is in the dative.
86. *mikils* is perhaps ‘much’ (the genitive of *mikit*): ‘he said that he did not assign anyone to take care of his sheep, but admitted that he needed it very much’ (= it was very important), or if *mikils* is logically connected with *mann*, then *mikils* is in the genitive: ‘but admitted that he needed a “big (able) man” for it’.
- p. 62**
87. *ygni* < \**vynni* < \**wynni*, which clarifies its connection with *vinna*.
90. *ásauðr* (m.) ‘ewe’: see it in the glossary and don’t miss the use of the collective singular here; *á* alone means ‘ewe’, and *sauðr* (m.) means ‘sheep’ (related to Engl. *seethe*, for sheep were usual “sacrificial lambs”); *seli* is in the genitive plural here: see the note in the book; *sumarviði*: dat. instrumental.
92. *sem* [við] aðra.
95. *á* (at the end): supply an object.
96. *mæla um* ‘swear, lay a curse/spell, etc.’; *allmikit*: substantivized.
- 97-98. *hvert*: sg., *skulu*: pl. (add *vera*).
- 99-100. ‘he is not to blame who warns’.
102. *mǫrg önnur* (n. pl.) = *mǫrg önnur hross* (see l. 97).
103. *flytr heim* ‘moves his lodgings’.
105. *Grjótteigssel* ‘Rocky Strip Shieling’ (*teigr* ‘piece of land’). *Einarrí ferr allvel at*: impersonal (supply “it” after *at*: *fara at* ‘fare’).

106. fram allt til ‘all the way to’ (*verða* is impersonal); all the sentences with *vant* in this passage are also impersonal.
- 109-10. léttu af (with the dative): ‘clear, lift’ (impersonal: er...létt); *úr* ‘moisture’ is related to Engl. *urine*, ultimately from Latin.
113. *støkkva* ‘drive’ (< \*stinkva) is a causative verb of the homonymous *støkkva* ‘spring, jump’ (so ‘cause to jump’) < \*stankvjan; it is weak, like all causative verbs, and it is an accident of Old Norse phonetics than \*stinkva(n) and \*stankvja(n) merged in Old Norse.
116. Impersonal: *hann* is in the accusative (the impersonal use of *bera* is common).
118. skjórr: see *skjarr* (likewise, *vǫn*, n. pl., derived from *vanr* ‘accustomed, “wont”’); pay attention to the fairy tale setting of the action: the fog and Freyfaxi, as though by magic, inviting Einar to ride it.

**p. 63**

121. líðr morgunninn (acc. = líðr á morguninn): impersonal.
124. með ‘along’; svá ‘also’.
128. elding: related to *aldr* ‘old’ (the “old age,” the third part of the night; the night was divided into three equal parts; ancient folk etymology connected it with *elding* ‘firing’, from *eldr* ‘fire’); see the ending -u in sec. 83 (end).
- 130-31. þat – hitt: see the note in the book on the absence of infinitives after modal verbs (this is commonplace: see the index).
133. sauðarjarm: a variant of *sauðajarm* (so in the glossary).
139. Note the formulaic use of *tólf*.
140. taka á ‘begin’ (with the dative); *rás* is feminine, as is clear from *mikilli*.
142. Compare the stallion’s immobility in l. 120.
148. If such are indeed the forms in the best manuscript, cf. *hneygjæði* and *gnegg* (a common case of gratuitous variation in medieval texts).
149. ókræsiligr: literally ‘unappetizing’ (*krás* f. ‘dainty’, a word known from Atli’s feast in the *Elder Edda*).
151. óþokkuligr: þokki ‘thought; good will; disposition’, óþokki ‘dislike’ (hence *óþokkuligr* ‘unpresentable’), related to *þykkja* ‘think’.
153. gegna: gegn ‘right, straight, proper’; hence *gegna* ‘be proper, etc.’.

**p. 64**

155. þann veg: exactly like Engl. *that way*; fóstri minn: cf. p. 88/23: Sámr fóstri (Gunnar addressing his maimed dog).
156. er ‘since, seeing that’; til: supply an object (‘about it’); the end of this sentence is impersonal; *hefna* takes the genitive (*þessa*).
157. Note that Freyfaxi understands Hrafnkell.
159. *sofa* had \*w in the root; hence the past tense *svaf*; *sofa af* is a synonym of *sofa um* (*sofa af nóttina* = *sofa um nóttina*); here both *af* and *um* occur together: ‘slept off through the night’.
161. blár: the most common meaning is ‘black’; note the ritual character of the deed: Einar is sacrificed rather than murdered.
164. þau: Einar and the women.
165. Impersonal; the same in the next line.
169. *bera* is impersonal (as in l. 116) and *þat* is in the accusative (*til* does not change the meaning of *bera*): ‘[it] has not “carried” that as often as... (svá...sem)’ = ‘it has

- not happened as often as...'; sem ván hefir at verit: vera at = vera til 'be, occur, exist, happen' (... 'as the expectation has been').
170. at fjárins hafi vant verit 'that sheep should be missing' (*vanr* 'lacking, wanting' takes the genitive); thus: '[to you] it has not happened as often as could be expected that sheep should be missing' (= other people have lost sheep more often); impersonal.
172. *þræta* has *æ*, and *æ* always designates a long vowel; here, the length is the result of the loss of \**n*, so that *þræta* is related to *þrøngva* 'press, push' (Germ. *drängen*, the same meaning).
174. hin: n. pl. (hross).
- 177. See the note in the book. It is also possible that *verða* alone may mean 'happen as good fortune does'; or perhaps we are dealing with a remnant of an older verb that once had a prefix (verbs have no prefixes in OI). See the article "The Gentle Fate of the Teutons..." in my book *Word Heath...*, pp. 117-28.
180. eptir þat 'after that' (cf. eptir því 'behind it' and the local use of *eptir* in l. 158); við svá búit 'as things are' (cf. svá gort [l. 190]); Hrafnkell announces the murder as was required by law.
183. *varða* is related to *verja* 'defend, protect'; *dys* is a word of obscure origin, but Norw./Dan. *dysse* and Swed. *dös* occur regularly in archeological descriptions (a cairn [varða] is a pile of stones; a *dys* is a mound smaller than a *haugr*).
185. á Hól: one more case of an *a*-stem noun without *-i* in the dative.
187. bóta: gen. pl. (the same root as in Engl. *to boot*); note the verb *bæta* (l. 189).
- p. 65**
192. Impersonal.
- 193-95. Note the "pithy saying." In a modern story, this sanctimonious, mealy-mouthed statement would have been intolerable, but here it is part of the saga style.
198. *birgja* 'supply' is related to its synonym *bjarga* and Germ. *bergen* 'rescue, salvage'.
202. veizt: see *vita*; hirtla: z = ðs.
203. segja til = segja; skart: skarð 'shard; lack'; hence *skarðr* (*skart* is then a substantivized neuter: 'sit in front of "a diminished thing"'); some manuscripts have *skort* 'short' (which makes better sense), and Mod. Icel. has *lifa við skort* (the accusative after *fyrir* is odd).
207. fleiri 'many people'.
216. í: adverbial (or 'in it', with a suppressed object).
218. eiga við 'have against (oneself)'.
219. Note munum vit, megum vér; cf. fōrum vit (l. 243); according to the rule, *-m* should be absent in this form before the pronoun.
220. *deila* takes the dative; hence *deila kappi* 'divide strife' = 'contend' (sometimes *deila af kappi* occurs; the case remains the same); see l. 248.
221. The expression 'more bone in the hand' = 'a stronger hand; greater thrust' looks like an idiom borrowed from fighting.
- p. 66**
- 222-23. verða við 'act'.
226. See the note in the book, but everything is clear without it: *síðr* 'less', *því*, the instrumental case of *þat* with the comparative degree, *dáð* 'courage' (= Engl.

- deed*), *liggja við* ‘be at stake’; cf. the exchange between Gunnar and Hallgerðr p. 91/86-87.
231. See the same sentence p. 44/101.
238. *sœmðum*: the use of the plural is usual in abstract feminine nouns (this is not a uniquely Icelandic phenomenon).
239. *hversu...Hrafnkeli*: impersonal.
243. *förum...at*.
244. *in sömu boð*: n. pl.
248. *geta* with an infinitive ‘happen to do something’.
252. *auvirði*: *au-*, which occurs in a few more words, is a prefix of unknown origin (though a few hypotheses have been offered); *sýnisk mér...:* impersonal.
- 255. *brýnt*: related to *brúnn* ‘shining’, perhaps a homonym of *brúnn* ‘brown’, though opinions on this score differ; in any case, *brýnn* is ‘clear, plain, obvious’ (‘urgent’ fits the context, but Þórbjörn seems to be saying that people like Sámur prefer *smásakar*, that is, cases requiring a subtle knowledge of minutiae, rather than obvious and therefore uninteresting cases; usually *smásakar* is glossed as ‘petty suits’); *mun þér...:* impersonal: ‘this will be...’.
256. *hávaði* ‘noise’ < *hár* ‘high’ and *vaða* ‘move forward with an effort’ (cf. *uppivözlumaðr*); *hvat sök horfir*: impersonal; *horfa* (< *\*hvafa*) is related to *hverfa* ‘turn’ (*hvat* is in the accusative).
- p. 67**
257. *góðu*: *gott* is a substantivized neuter; see l. 298, below.
259. *er* ‘will be’.
265. *dal* = *dali*.
- 266. The punctuation here depends on the meaning of *víg*. If it means ‘killing’, then *lýsir víginu; fær sér menn á hendr Hrafnkeli* also makes sense (‘gathers people against Hrafnkell’); if, however, *víg* means ‘battle’, then he “proclaims ‘battle’ (legal dealings)... against Hrafnkell,” with *fær sér menn* in parentheses, as is done in modern editions of skaldic poetry; *lýsa* ‘proclaim’ takes the dative.
267. *þótti hlægiligt*: impersonal.
269. Impersonal (both parts).
- 270-71. Note the synonyms; *stefna* and *kveðja upp*.
- p. 68**
295. Note how far Engl. *hardly* has deviated from its etymological meaning.
298. *gott*: a substantivized neuter; ‘no one said to have “such a good thing” to pay Sámur’, that is, ‘no one had to repay Sámur such good things [he had done them] that they should...’.
299. *hætta* ‘put an end to’ (with the dative); *virðingu*: see the end of sec. 83; *einn*: accusative despite *-nn* (p. 293, middle); *einn veg* (ll. 299-300) is the accusative (nom.: *einn vegr*); the sentence is impersonal.
305. *ekki fyrir [þetta] hafa*.
312. *þvá*, like *sá* has the same form of the preterit in the singular and the plural.
314. *reka at*, not *at hesta*: add a suppressed object (*reka at oss*).
- 318. *ná-ungi*; *sjá eptir*: the gloss ‘look after’ makes no sense, but the overall meaning is clear: ‘he who had to “see what remained after” his close relative’; *eiga* with an infinitive: ‘have to (do something)’; note the syntax of ll. 318-19 (which, in a

- way, is influenced by the pressure of “afterthought”: first a whole block related to *margr*, then a subordinate clause).
319. ok öllum þeim: “afterthought.”
320. fyrr...en ‘until’ (as often, with a few words between them).
- p. 69**
322. Impersonal (fær ‘grips, “catches”’); *fá* takes the dative.
325. One wonders why the color of the jacket is mentioned (but cf. l. 714). To emphasize the contrast with H.’s black clothes in the murder scene? Or his closeness to nature? And why ruddy cheeks and brown hair? Who needs this riot of color? It has been noticed that green was an “exotic” color when applied to clothes and implied that the wearer was a widely-traveled man. Such an explanation fits this scene. Þorkell’s being hirsute or hairy (*mjök hærðr*) is a clear virtue: a lot of hair means virility. Altogether he looks like a heathen god.
326. yfirbragð: *bragð* is related to *bregða*; thus ‘turn’ (with numerous meanings).
- p. 70**
366. *Hlíta* is related to *hlíð* ‘mountain slope’ and means ‘lean on’ (hence ‘trust’).
374. Impersonal.
376. í alla staði: accusative; *metnaðr*: from *meta* ‘to measure, value’; note the alliteration.
384. um þvera búðina: *þverr* occurs several times in this saga and is as inconvenient to translate as *miðr* and *hálftr* because it is an adjective, while, in translating it, an adverb has to be used.
387. ór: adverb (*vera ór*); *sprakk*: the development is usual (\*sprang > \*sprank > sprakk); *nótt*: see the declension on p. 288, top.
389. fjöl (f.) ‘board’: possibly related to Russian *pol* ‘floor’; á: adverb.
- p. 71**
390. gangi: sbj. sg. ‘let...go’ (cf. ll. 393-94): *fall*, *tak*, *hnykk*, and *vit* are imperatives.
397. verði þit = verðið it.
399. gefa til: either a verb adverb collocation or *til* with a suppressed object (‘on that matter’). A situation in which bizarre advice is given with allegedly predictable results is not uncommon in the sagas.
405. þrífr: Engl. *thrive* is believed to be a borrowing of *þrífask* ‘thrive, flourish’, but how the meanings of *þrifa* and *þrífask* are connected is not quite clear (? < ‘grasp for one’s benefit’).
406. van-mátta: *van*, “the prefix of separation,” is related to *vanr* ‘lacking’ and Engl. *wane* ‘decrease’; cf. Engl. *wan-ton* (*-ton* is an old past participle); *vaknar við*: either a verb adverb collocation or a phrase with a suppressed object.
408. hlypi: *hlaupa* has two forms in the preterit plural: *hljópun* (the expected form) and *hlupun*; *hlypi* (third person sg. sbj.) represents the same grade of ablaut as *hlupun*: cf. l. 492.
409. Impersonal.
411. óð-r: the root of Óð-inn’s name.
412. *Mörgum teksk* is impersonal; *en vill* is probably personal (= en [hann] vill); *verð þat mörgum* is impersonal.
- ➡ 413. þá ‘then’; fá: third person pl. present (add the subject: *margir*); *fá* with a past participle means ‘get something done’; *gætt*: past participle of *gæta* ‘watch, take care of’ (it takes the genitive; hence *alls*); *honum* is sg., like *mörgum*; *takask* ‘fall

- out, result'; the change from the sg. (*mǫrgum*) to the pl. (*fá*) and back to the sg. (*honum*) may be a case of studied ("rhetorical") anacoluthon of excitement.
- 414-15. er...í 'in which'; *kenna* (the causative of *kunna*) with the genitive 'realize'; *várkunn*: *vár* 'pledge', -*kunn* as in *miskunn* 'mercy'.
417. *skorta* is usually impersonal (with the accusative); *hvetvatna*: accusative, but the nominative has the same form.
418. *kenna á sér*: an echo of 'á þér kenna' (l. 415).
419. er 'to whom'; the speech is a perfect oration of persuasion.
421. *kunna* 'blame' (with accusativus personae and genitivus rei: see the note on p. 60/23, above); cf. *várkunn* (l. 414) 'excusable'.
422. *þessu* (dat.); usually *hefna* takes the genitive (cf. l. 156: *þessa*).
- p. 72**
424. *gjalda* (with the genitive) 'pay the price of'.
425. *drengskapr*: the highest virtue of a man ("manliness").
426. The weakest case of "afterthought."
432. ó-verk: note the semantics ("un-deed" = "evil deed"; cf. l. 151: *óþokki*); note the misprint in sec. 101: the neuter dative of *annar* (*annat*) is *ǫðru*, not *ǫðrum*; thus, 'he commits one crime after another'; *vinnr*: a verb at the head of a sentence is a usual feature of a continuing narrative.
436. Impersonal: *þykki* (pres. sbj.), *einn veg* (acc.: as in l. 299 and elsewhere).
438. *áðr lúki*: impersonal (*lúka*, pres. sbj.).
- 439-40. *get ek* 'I guess, I suppose'; *til* needs an object ('ready for [those dealings]'); *menn...þá sem* 'the men...who'; the whole (with *til* at the end of both periods) does not sound too polished, but Þorgeirr is irritated and in pain.
441. *fœri at*: not *at mér*; impersonal.
445. The second -*n* in *minnkask* must be a typo.
446. Impersonal; *má mér [ganga] þat*.
447. 'He always "has" [= gets a prize] who risks' (a nice rhetorical flourish).
448. Impersonal.
451. *jöfnuð*: see the note in the book and the note on l. 35, above.
- 452-53. *þá...er*: the group is loose ('then [under such conditions]...as [under which]), and add an auxiliary.
453. *ann*: *unna*.
454. *hluti*: as often in the most general sense; *um fram*: see *fram* in the glossary.
456. *at bragði* 'at the turn' = 'at the next moment' (= 'I am unpredictable'); *fás: fár*; *hlutazk*: *hljótazk* ('I have cast my lot in few things' = 'I have meddled with little').
457. *mín ráð* (eru): n. pl.
- p. 73**
458. Note *flutt*: Þorkell is fully aware of having given an oration. The end is equally "studied": he refers to himself in the third person and is ready to leave slighted and unappreciated. He is fond of theatrical effects (beginning with the ludicrous scene of falling over his brother).
462. Impersonal.

- 463-64. ‘I only ask that one thing (eins = ‘of one [thing]’: *biðja* takes the genitive of the thing requested), which, to the best of my judgment, should be granted’ (at veitt sé: impersonal).
468. Þorkell knows that he is a superb orator, but the pleading will be done by Sámur.
471. *vitja* takes the genitive; þit: dual.
- 471-72. annat hvárt...eða.
473. skapraun: *raun* means ‘trial, test’.
474. þurfa (við): the object is in the genitive.
475. One always wonders whether a construction is of Scandinavian provenance when the overlap is so close: at þit beri ykkur vel upp ‘that you bear yourselves up well’.
488. varnar: vörn; nema ‘except that’; er ‘when’.
- p. 74**
496. leiða ‘make something loathsome’ (= ‘to teach them once and for all how to bring suit against him’).
499. þröngt: þröngva (impersonal).
501. hann: accusative.
509. uppstertr: pride before the fall, even though Sámur had every reason to rejoice; *stertr* ‘tail’ = Dutch *staart*, Germ. *Sterz* (it is sometimes said that Engl. *upstart* means ‘with a tail up’, but this is probably wrong).
510. Both parts are impersonal.
515. Þorgeirr laughs because he is happy, not because he is trying to say something funny or witty; hversu...fara: impersonal.
- 515-16. lét vel yfir því: add some notional verb (‘let [himself be pleased] with it’; an understatement).
517. Cf. l. 257. beðit (a form of *biðja*): perfective and hard to translate into English (= he waited long for it and got it as the result of waiting).
520. fé-munir: literally ‘property differences’.
521. háðr: heyja; fé-rán-s-dómur: literally ‘property – robbery (genitive) – judgment’; naturally, at the time of the events, Þorgeirr would not have explained such a trivial thing to Sámur (the same holds for the comment in l. 524).
524. See *wapentake* in English dictionaries.
- p. 75**
526. ætli: third person sg. subj.; in Modern Icelandic, it is fully adverbialized and only reinforces the statement (≈ ‘indeed, really, why not’, etc.).
- 528-29. at bezti kosti ‘at best’ (= if you are lucky, as the best variant); ‘I guess that you will have that much of your dealings’ = ‘will get a good result’.
529. ægishjálmr: the image makes one think of a myth, but such a Scandinavian myth is not extant.
530. hljótir: subjunctive (otherwise *hlýtir* would have been used).
535. Impersonal.
537. fengit: other editions have *fengiz* (= *fengist*), from *fást* ‘interfere’.
555. fátt: the subject of the sentence.
556. Both sentences are impersonal.
557. rismál: n. pl.

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562. A good deal has been written on *áss* ‘pole’ and *áss* ‘god’ (homonyms?); the sentence is impersonal: *skjóta* takes the dative; “afterthought.”

573. *raufa* ‘hole’: this is why *raufnir* means ‘sword’ (= ‘hole maker’); *há-sin*: *há* is related to Engl. *hough* (cf. Engl. *hamhock*), *sin* is a cognate of Engl. *sinew* and Germ. *Sehne*.

574. *draga í*; *reipin*: n. pl.

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593. “Afterthought”; impersonal.

596. Note the accusative after *með*.

598. “Afterthought.”

➔ 604. *deyja frá*: *frá* presupposes a suppressed object (“them”), that is, ‘if I die from them (my sons)’ = ‘if I die and leave them behind’.

606. Compare *Sámr*’s greed as opposed to *Hrafnkell*’s generosity after *Einarr*’s murder.

608. “Afterthought.”

612. ‘*Sámr* said that it should be so’ (that is, that he would not change his decision). Note his preemptory tone.

614. *vatnsbotn*: cf. the various meanings of Engl. *bottom*.

615. *Lokhilli*: approximately ‘End Shelf’.

620. Note the use of the dative *merkjum*: ‘great (large, big) with regard to boundaries’ = ‘extensive’. Don’t confuse *vandr* ‘hard, difficult’ and *vánder* ‘bad, poor’; *húsum*: the same type of the dative as *merkjum*, above. In the glossary, *vandr* ‘hard, difficult’ is printed with a typo: *á* should be replaced with *a*. The two words are not related (*vandr* is akin to *vinda*). Cf. the *vandr/vánder* punchline in ll. 643-44.

621. ‘did not spare expenses’.

622. *reisiligr*: related to *reisa* (approximately ‘finely raised’).

623. *hét*: impersonal (as usual in this context).

624. *kallaðr*: the participle (after *vera*) agrees with *bær* (m.); hence the masculine ending.

619/624. Note the “chorus” of the public opinion.

624. *óhægindi* (here n. pl.): *hagr* ‘condition’; *ó-* as in *óverk* ‘evil deed’ (*æ*, long by definition, is the umlaut of *ó*; the *a – ó* alternation is the same as in *fara – fór*); cf. *búshægindi* (l. 631); see also *hægri* (l. 688).

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627. *helt*: add an object (“them”).

629-30. *Mátti...kveða*: impersonal.

625-32. Nature is evidently on *Hrafnkell*’s side.

634. *veizla*: a most frequent word (*z = ts*); *bjóða til*.

634. *játa undir*: supply an object (“under the circumstances”); the same in *hugðu til* (ll. 636-7).

639. *fjárins* ‘with regard to property’.

640/642. *þurfa við* takes the genitive (*hvers sem* in both cases) ‘of him whom’.

643-44. ‘...because it is hard to guard oneself against the wicked’; *sjá við*: a stable verb adverb collocation ‘be on one’s guard’; *vándum*: a substantivized adjective.

646. *er...af* ‘about which’.

648. *þorfr*: n. pl. (agreeing with *þessi hross*) of *þarfr* ‘useful’; *bú* (n.) ‘farm work, hard work’ (‘good for hard work’).

649. ‘that they (those mares) should do as much as they can in a useful way’.  
 652. hljótisk: hljótask (see l. 653).  
 654. sá...er ‘he who’.  
 656. hylr: Old High German *hul(i)ure* ‘pool, pond’ makes the asterisked protoform of *hylr* with its umlaut (y) clear.

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658. stengr: stong.  
 661. fletta ‘strip’, especially ‘strip naked’: a common verb.  
 665. mæla = þeir mæla.  
 672. hégómi: literally ‘useless talk’ (*hé* is related to Engl. *hue*, and *gómi* is akin to *gómr* ‘palate’ and German *Gaumen*, the same meaning).  
 674. Now his success is, naturally, guaranteed, though his return to grace (ll. 676-77) is a bit too speedy.  
 678. í þenna tíma: a usual phrase (note the accusative).  
 680. frjálsu: substantivized dative neuter; bæði: biðja (sbj. pret. sg.), not *bæði* ‘both’.  
 682. *allt* (‘all the way’) *fyrir*, not *land...allt*; cf. *allt með* (l. 685).  
 685. skipan: the same type of word formation as in *huggan* ‘consolation’.

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690. Impersonal.  
 694. Impersonal; Reyðarfjörðr ‘Whale Fjord’ (missing in the glossary): *reyðr* (a species of whale) is evidently related to *rauðr* ‘red’ (*reyðar-hvalr* traveled to French and returned to English as *rorqual*).  
 697. sǫgð...tíðendi: n. pl.  
 709. válað (n.); vála ‘whimper’.  
 696-710. Note what an excellent man Eyvindr is (accomplished, not meddlesome, and generous).  
 710. uppi haft: cf. p. 91/93-94.  
 712. Don’t confuse *reka* with *raka* (even though they are related).  
 714. Once again the color of clothes is mentioned.  
 715-16. þar sem heita: personal (despite the often impersonal verb *heita* in this context); Bullungavellir: the place name is opaque; Gilsáreyri ‘Gorge River bank’.  
 719. Skálavað ‘Shed Fjord’ (skáli ‘shed, hall’).

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721. lérept sín: n. pl. (< *lín* ‘linen’ and *ript* ‘fabric; kerchief’); Nanna, Baldr’s wife, sent her *ripti* ‘bridal veil’ to Freyja after Baldr’s funeral.  
 722. griðkona: grið (n.) is mainly known as ‘truce, peace’ (then n. pl.), but in the singular *grið* means ‘domicile, home’, hence *griðmaðr* ‘lodger; servant’ and *griðkona* (neither is a messenger of reconciliation); *sópa* < \**swopa* (thus no connection with soap).  
 724. vilðarmenn (the usual singular is *vildarmaðr*): ‘the best, chosen, trusted men’ (*vild* ‘will, liking, goodwill’).  
 725. váru...farnir.  
 726. heyjaannir (f. pl.): July and August; *ǫnnur* is the plural of *ann* ‘harvest’ (*ann* < \**aznō*; Germ. *Ern-te* ‘harvest’ and Gothic *asans* ‘harvest’ are related to it); it is unclear whether *ǫnn* ‘work’ is a homonym or another meaning of the same word;

- in Modern Icelandic, *önn* (among other things) is a synonym of (*náms*)*misseri* ‘semester’.
727. A woman goading inactive men to revenge is commonplace. Naturally, the servant begins her harangue with a proverb. Here the farcical element consists in a menial’s egging on a great chieftain.
728. *ergjask*: related to *argr*, the most offensive word there is (used as an insult for passive male homosexuals), so that *ergjask* means ‘to become effeminate and base’.
729. The easiest way to understand *leggjask á* is to translate it literally ‘to be laid on’ (‘that honor is small which is “laid on” [= is acquired] early’); *lætr af* ‘lets off’ = ‘reconciles himself with’.
- ➔ 730. *hefir...til*; *reka* takes the genitive (here: *þess réttar*); it is the same *reka* ‘drive’, as above, but here followed by *rettr* ‘right thing, legal claim’: ‘and lacks trust [in oneself] to “drive, pursue” one’s right’ (contextual glosses like ‘take one’s vengeance’, as in the book, *reka*, disguise the difficulty); supply a dummy subject (“it”) after *til*; *sinn* (n.) very often occurs in the dative (*sinni*), but its doublet *sinni* ‘time, occasion’ (n.) also exists and occurs here in the acc. sg., as is obvious from *nökkurt*.
731. *ok eru...* ‘by contrast’; *nökkurt* = *nökkut* (not mentioned in the book, p. 297); *undr*: n. pl. (*slík mikil*).
732. *lífi* (dative) ‘with regard to the life (of those)’; *ok þykkja* = *ok þeir þykkja*.
733. *einskis* = *enskis*: see sec. 116 (*engi*; the book missed the form with a diphthong); *einskis háttar*: an adverbialized genitive (*háttar*: a *u*-stem); *einskis háttar* ‘of no “mode” or “character”, or “manner,”’ hence, ‘of no importance; insignificant’, ‘and seem to you [to be] of no importance next to/in comparison (*hjá*) to you’ (*yðr* is the dative of *ér* ~ *þér* in both cases).
734. *mestháttar*: as opposed to *einskis háttar* (an indeclinable adjective).
735. *þykkjask* ‘seem to themselves’ (with the dative); *höfðingjum meiri* ‘better (greater, bigger) than chieftains’.
736. *á á*: ‘river’ and ‘on’.
737. *ljómaði af*: impersonal; *af*: supply an object.
- ➔ 738. *lætr ganga af*: lets go off; *kappi* is a form in the dative meaning approximately ‘with regard to the *kapp*’ (‘she lets herself go battle-like’ = ‘full force, with a vengeance’); see the note in the book (but it does not explain anything).
739. *hjalla*: one of many verbs meaning ‘make a noise’ (the original meaning of German *hell* ‘bright’ was also ‘loud’).
740. *helzti* = *helzt-\*ti* (*\*ti* ‘too much’, a reinforcing enclitic); ‘what you say is very true, but not because things go well with you’ (= not because you are pursuing justice).
741. *hart* ‘immediately’; *Víðvellir* ‘Willow Plains’ (cf. Engl. *with*e and *with*y and Germ. *Weide* ‘willow’).
746. Note the positive epithets.
747. *ok*: stressed (‘also’); *alls* ‘all in all’ (an adverbialized genitive).
748. *hinir* ‘the others’.
749. Note the “cinematographic” description, with the narrator’s focus shifting from one group to the other; a typical weak case of “afterthought.”

750. In some reprints of this book *a* has an accent mark (*á*); it is a typo; *þar til er* ‘until’ (*til* goes with *þar*, not with *reiðr*).
751. *svarðlauss*: *svarð-* is related to Engl. *sward* (the dictionary form is *svorðr* ‘skin on the head’; cf. Germ. *Schwarte* ‘rind of pork’); *í efju eina* ‘through nothing but mud’ (*eina*, modifying *efju*, ‘only’); *fram* goes with *ríði*; *ok er sem* ‘and it is as though’ (the sentence is impersonal, ‘as though [it] rode’).
752. ...*ok tók*: impersonal ‘[it] took’ (see the examples of *taka*, impersonal, on p. 389; this line is not listed there); the etymological meaning of *efja* is ‘stream flowing in the opposite direction’ (from \**ab-*); it is a cognate of Engl. *ebb*; *þá* (the last word of l. 752) is a demonstrative pronoun (f. sg.) parallel to *eina* in l. 751: ‘in the mud... which is underneath...’.
753. *hqlkn*: related to *hallr* ‘stone’.
- p. 82**
- 755ff. Note the threefold repetition of an unheeded warning, borrowed from folklore, and the color of Hrafnkell’s clothes (again *blár* ‘black’).
758. Impersonal (*hvat*: accusative).
- 758-59. *einskis ótta*: genitive, depending on *vánir*.
763. See ll. 193-94.
766. Add *vera* after *muntu*.
767. *ekki gera oss* ‘will not do anything to us’.
- 767-68. ‘Everything will be “taken care of, guarded,” if you are “guarded” ...’ (*gæta* takes the genitive).
- 770-71. Every time someone thinks something to be “laughable,” he loses; at *qllu óreyndu*: an adverbialized dative.
773. *bleyta*: *blautr* (cf. German *bloß* ‘naked’).
774. Impersonal. *Hallfreðr*: see l. 45 (end of Chapter 2).
776. *lá... í fyrir þeim*: impersonal (‘it lay to them [horses] very deep’; *í* goes with *lá*).
777. Both sentences are impersonal; *hina*: acc. pl.: cf. l. 748 (*hinir...er*).
780. *báða... báðu*: hardly an intended pun; *af* ‘over, past’.
784. *fjöll*: n. pl.
785. *melrtorfa*: *melr* ‘sandhill’; *torfa*: related to Engl. *turf*; *blásin* ‘blown all over’ (hence ‘bare’).
- p. 83**
- ➡ 799. The gloss in the book is unclear to me. The sentence obviously means ‘a change has occurred (*á orðit*) among them’, an understatement for ‘the battle was over’ or reference to the fact that Sámr came too late to witness the fight.
800. *Verk* is like a “tag” accompanying Hrafnkell: cf. l. 626 (another manuscript has *Hann gekk mjök at verkum*).
806. *þeir... þeim*: a typical confusing use of personal pronouns in medieval descriptions.
808. *hraðr*: cf. Engl. *rather* ‘sooner’.
812. *allt til þess* ‘all the way until’.
819. *taka til*: a suppressed object is thinkable, but this collocation (‘set to work’) is common (‘he takes to, sets to’).
- p. 84**
825. *drjúgt*: see the glossary (*drjúgr*), where the form of the substantivized neuter is given with a misprint.

826. An exact repetition of the events in Chapter 5.  
 834. skera ok skapa: note the alliteration in a legal formula.  
 838. hálfu betr ‘twice as well’ (not ‘half as well’).  
 838-39. ‘if it were worthwhile’ (= if you deserved it); the adjective *vert* takes the genitive.  
 840. auðæfi < \*auð-hæfi (here n. pl.); *hæfi* is related to Engl. *behoove*.  
 846. herfiliga ‘shamefully’: *-liga* is the suffix an adverb.  
 851. vans: vansa ‘do too little’ (hence *vansi* ‘damage, harm’), related to *vanr* ‘lacking’.  
 853. eigumsk við; því verr...sem fleira.  
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 857. skipar...búi sínum; Þóri: Þórir.  
 861. unði: don’t confuse *una* with *unna*.  
 862. Impersonal (daga: acc. pl.).  
 866. Impersonal.  
 872. vár: genitive (after *á milli*), sec. 108.  
 877. ykkar: that is, ‘between you’.  
 878. leita á ‘attack’; ráða af ‘put out of the way’; þann: acc. sg.: sec. 111, top.  
 879. meiri: dative of comparison; hafa at ‘have [anything to do] with’.  
**p. 86**  
 888. þá ‘them’ (acc. pl.).  
 892-93. Var: a singular verb preceding a string of subjects (see the note on l. 6).  
 898. Impersonal.

## VII: The Death of Gunnar (Brennu-Njáls saga), pp. 87-92

### p. 87

1. sendi: pay attention to the past tense of such weak verbs. They belong to the first class according to the classification in this book (sec. 135-140); the dental consonant (*d*) is both the last sound of the root and a marker of the preterit. Cf. Engl. *send* – *sent*. Senda orð: cf. Engl. *send word*, in which *word* has the ancient meaning ‘speech; message’ and cf. p. 109/68.
2. einn ‘alone’.
- 2-3. *lúka* takes the dative.

### p. 88

3. ‘Gizurr, Geirr, and their following’.
4. ár (pl.); note that *sprja* means both ‘ask’ and ‘find out’.
- 6-7. Note *at Gunnari* (dative) *fara* (*at* is a preposition) and *at fara* (*at* is part of a verb adverb collocation); *óvart*: adverbialized neuter; *hversu at skyldi fara*: impersonal.
11. Þorkatli: the dative of *Þorkell*; *ketill* ‘kettle’ has the same form in the dative (p. 284, top); *høndum*: dative instrumental.
13. *køri*: though *kjósa* is a strong verb of the second class (see sec. 128), it has a preterit resembling that of reduplicating verbs like *róa* – *røri* ‘row’ (sec. 133); *køri* is the past indicative of *kjósa* rather than some enigmatic subjunctive; in Modern Icelandic, the form is regular: *kjósa* – *kaus*; *leysa*: ‘let loose’ (hence ‘save’).
14. Note the accusative *garðinn*.

15. Note the unexpected genitive (*staðar*); *staðr* is an *i*-stem (sec. 87) and the fully expected accusative after *með*.
16. *teygja*: a cognate of Germ. *ziehen* ‘pull’.
18. *fyrir*: supply a suppressed object.
19. *nári*: literally ‘a narrow part’; *øx* (f.): sec. 84 (*heiðr*); hence the dative *øxi*.
20. *heilann*: no cognates of Engl. *brain* exist in the Scandinavian languages; *kveða við*: note the nonspecific meaning of *kveða*; *alt*, with its neuter ending, does not agree with *øx* (f.): it is an adverbialized neuter (‘completely’); *koma í (á)*: impersonal (said about missiles); the same in l. 53.
21. *ódæmi*: n. pl. (*dæmi* ‘example’, as in *til dæmis* ‘for example’); *ó-* is a negative prefix (hence the meaning ‘unexampled, unprecedented’).
22. *leikinn*: past participle of *leika* ‘play’ and transitive (as in Engl. *play the piano*); hence ‘deal with’; the form *leikinn* means ‘experienced, skillful’; *illa (sárt) leikinn* ‘having a bad experience as the result of ill treatment’; *fóstri*: both ‘foster father’ and ‘foster son’; here, *fóstri* means ‘charge’.
- 23-24. *búið svá* ‘as matters stand’: see *búa*, the end of (l. 6); *ætla* ‘intend’: its past participle means ‘intended by fate’ (= ‘fated, destined’), *til* is adverbial, *sé* is the subjunctive of *vera* (‘as matters stand, it should be destined’); the end means ‘that shortly [= ‘a short time’, an adverbialized neuter] should it be between us’ (= ‘I will also die soon’); cf. *ætlat til, falla til* (p. 43/86), and *hlútaðr til* (p. 151/42).
26. See p. 229 *cc* (*brúnásar*); *brún* ‘eyebrow’ and *áss* ‘beam’; *speld* (n.): related to *spjald* (n.) ‘board’.
- 27-28. “Afterthought.” *Kómu at*: a verb adverb collocation or *koma* with a suppressed object.
29. *báðu*: *biðja* (sec. 131, middle).
- 30. *hvers víss yrði*: *yrði* is the past subjunctive of *verða* ‘happen’; *hvers víss* is the genitive; without *hvers* the phrase would mean ‘(learn) what kind of a certain thing would happen to be’; *hvers* only reinforces *víss*.
31. *austrmaðr* ‘Norwegian’.
- 32-33. *sér* ‘sees’; *bar*: impersonal (‘it carried a red tunic’); *skruppu*: *skreppa* (third class, sec. 129: \**skrimpan*).
33. *á hann miðjan*: *miðr* is an adjective (‘mid’, as in *midsummer*), so literally ‘on (in, into) him-mid’; see *miðr* in the glossary and cf. pp. 10/187, 24/92-93, 103/65, and 110/104.

### p. 89

37. ‘You will know’. Þorgrímr’s answer has become a familiar quotation.
39. One of the meanings of *geta* is ‘to be able to’, but, contrary to English, it is followed by a past participle, not an infinitive (cf. Mod. Icel. *Ég get lesið* ‘I can read’); *gørt* is the neuter of *gørr* (cf. l. 15) ‘made, built, etc.’, an adjective used as the past participle of the verb *gøra*; hence *gørt* here after *gátu* ‘they could not do [= have done] anything’; *at* is problematic: it may be a preposition with a suppressed object (‘they could not do anything at [it]’) or part of the verb adverb collocation *gøra at*.
40. Note the plural *húsin* (cf. *húsum*: l. 16).
41. *þaðan at / at sækja*.
44. *hrukku*: *hrökkva* (third class, sec. 129: < \**hreinkvan*).

45. *at* goes with the previous verb (whether there is a suppressed object is unclear); *betr* is an adverb (p. 310, top).
46. *hríð ina þriðju*: feminine; *við* goes with *váru*; *eptir þat* ‘after that’ (*þat* stands in the accusative in this phrase; cf. *eptir því* ‘behind it’).
- 47-48. *af þeira qrum* ‘of their arrows’ = ‘of the arrows belonging to them’; cf. the other use of *þeira* later; *þeiri*: dative of *sú* (= arrow) after *skjóta*.
50. *geigr*: the verb *geiga* means ‘take a wrong direction’; hence *geigr* ‘wrong result, injury’ (in Mod. Icel. ‘danger’).
52. *vekir vaka*; *þá*: a pronoun; *er* ‘because’; *horfit*: *hverfa* (< \**hverfit*).
53. *fekk...af* (supply an object: ‘from it’).
55. *einn saman*: cf. Germ. *einsam* ‘lonely’.
56. *var á*: supply an object (‘on it’).
57. *út leitat*: the adverb in verb adverb collocations often stands before the verb (cf. Engl. *withdraw*, *withstand*, *outdo*, *bypass* and participles like *outspoken*, *forthcoming*, etc.); *munu* is often followed by the past participle without *hafa* (here: ‘would not have sought outside’); perhaps *fá* can be supplied: see ll. 87-88; *viðfong*: n. pl. (here in the genitive after *leita*).
58. *gnógt* (related to *e-nough* and Germ. *ge-nug*, the same meaning): adverbialized neuter; *skulu*: *-m* is regularly absent when it stands before the plural or dual pronoun of the first person; the same in ll. 59, 63, and 101.
61. *liggja við*: ‘depend on something’ (very common); *leggja til*: *til* is adverbial (otherwise, *ráð þau* would have been in the genitive); *dugi*: subjunctive; *sjálfrátt*: literally ‘self-advised’, so that *sjálfrátt...ráð* is not unlike *ráða ráðum*.
62. *svá...sem*: such...as; *slægr*: related to Engl. *sly* (which is a borrowing from Scandinavian: Middle Engl. *slei*, etc.); its root can be seen in *slá* ‘strike’ (cf. Germ. *schlagfertig* ‘resourceful’, literally ‘strike-ready’).
63. *strengr*: cf. Germ. *Strang* ‘line, rope’ (the same word but without umlaut); *hafðir til; festa með* (do not connect *til* and *með* with the words that follow).
65. *snúum í* (see the note in the book); note the forms: *tøku...festum...vindum*.
66. *vindum af*; *ræfr* and *þekja* are synonyms (the latter with reference to the thatched part).
67. *umbúð(r)*: from *um* and the root of *búa* ‘prepare’ (*búð* ‘booth’ is related); *veita*: cf. ll. 102 and 104.
68. *eigi fyrr en* ‘not until’; *undit* (< \**vundit*): *vinda*.
- p. 91**
71. *vill*: note that the second person sg. of *vilja* has two forms: *vilt* and *vill* (in Modern Icelandic, *vilt*).
72. *engi annarra* ‘none of the others’.
73. *hleypta*: related to Engl. *leap* and Germ. *laufen* ‘run’ (“run” seems to be the original meaning).
74. *í sundr* ‘asunder’.
75. *snýsk*: *snúask*; *skjótt*: adverbialized neuter.
77. *atgeirinum*: dative instrumental.
78. *kom...skildi*: dative of accompaniment; *rendi*: *renna* (causative) ‘make run’, hence ‘roll’ (see the note on p. 151/34).
79. *snara*: related to Engl. *snares*.

83. brygði: bregða.
85. þit móðir mín: *þit* (= *it*), like *vit*, is dual (sec. 108) ‘the two of you: you and my mother’.
88. sótt: sækja; koma við ‘come against’ (supply an object: ‘them’); boganum: dative of accompaniment.
89. muna: distinct from *munu*.
90. lengr, skemmr: both are adverbs in the comparative degree (p. 309, bottom).
92. Impersonal: hence *þik*; *þessa* is the genitive neuter of *þetta* (sec. 111, middle) after *biðja*. It means approximately ‘and you won’t have to wait long for recognition’.
93. ferr: translate with a verb in the future.
94. Add *vera* (the same in l. 102).
96. Impersonal.
97. verr: ver-r (second and third person sg. of *verja*); cf. *varði* and *vörn*.
- 101-02. ok hefir oss erfitt veitt: it can be understood as personal (ok hann...) or impersonal (‘it has offered us much trouble’).
102. Impersonal, unless *öldungr* is supplied as the subject (*öldungr*: from *öld* ‘lifetime’, *aldr* ‘old’; *öldungr* is also a full-grown ox). Supply *vera* (the same as in l. 93).
103. *á fund* takes the genitive, *til fund við* takes the accusative: a set phrase (*fundr m.*); Rannveigu: see the declension of such proper names in sec. 83 (the rightmost column).
- p. 92**
104. That is, in the mound.
105. sé: sg. and pl. have the same form; heygja: a cognate of *haugr* ‘mound’.
106. veita: supply an object.
107. *várkunn*: *vár* ‘oath’ and *værr* ‘friendly’ are related to the first element; *kunn* is evidently related to *kunna* ‘know’, which means ‘grant, vouchsafe’ in phrases like *kunna einhverjum þökk* ‘give someone thanks’, *kunna einhverju illa* ‘be displeased with something’, so that *várkunn* (f.) appears to mean ‘offering signs of friendliness’, hence ‘excuse, something to be excused’ (cf. *miskunn*, l. 245).
108. *missa* takes the genitive: both *rænna* ‘plunder’ and *spilla* ‘destroy, spoil’ take the dative (hence *engu*); þar...spilla: impersonal.
109. Note this matter of fact statement following the tragedy.

## VII: The Burning of Njál (Brennu-Njáls saga), pp. 92-99

- p. 92**
110. at Bergþórshvali ‘concerning, with regard to Bergþórshvall’ (hváll ‘knoll’); see l. 151.
111. Hóla: gen. pl. (Hólar ‘hillocks’); ‘they had fostered children there’. Helgi and Grímr are Njál’s sons.
114. at langt ‘from afar’ (= langt ‘a long way’, a substantivized neuter); þeir – þær: note the grammar.
115. kunnu vér: note the usual absence of *-m* before *vér*; cf. *munu vér* l. 149, *skulu vér* l. 154, and *passim*.
117. ‘They (the women: þær) said that it should be so’ = ‘They agreed’; cf. l. 127.

119. sá (pl.) ~ sám (l. 121): cf. *sámk* (p. 132/113).  
 121. ok: stressed (‘also’).  
 122-23. ok kalla má: impersonal; note the alliteration in *á fǫr ok flaugun*, literally ‘in movement and flying’.  
 124. mun kominn = mun kominn vera; austan: adverbs ending in *-an* denote movement from somewhere, as in *heiman* ‘from home’ (cf. *þaðan* ‘thence’); the opposite suffix is *-at*: see *þangat*, l. 152, ‘thither’.  
 125. vit: dual (cf. *vér*: plural).  
 128. þenna aptan: the accusative of time (note the solemn word *aptan*, as opposed to *kveld*, l. 117, and *kveld* in Bergþóra’s direct speech, also alternating with *aptan*; cf. the note on p. 132/103); hjón: n. pl.  
 130. fýsir til: impersonal.  
 133. af: supply an object (‘it’).  
 134. mun = mun vera.

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139. undan sé: gone, disappeared (undan ‘away from’).  
 141. Impersonal; supply an object after *um* (‘it’).  
 142. látum: læti ‘behavior’ rather than ‘noise’ (n. pl.).  
 143. vandara: note the typo in the glossary (*vandr*, not *vánder*); here the comparative degree, and add *vera* after *mun*.  
 144. berim: pres. sbj. (the indicative is *berum*); at vánum: feminine nouns with an abstract meaning are often used in the plural in all the Old Germanic languages.  
 145-46. taka ofan ‘remove; put into the lower part of a room’.  
 146. brá við: impersonal (*bregða við*); literally, ‘[it] moved (affected) them (dative) very much (with regard to it)’.  
 148. vara um sik ‘be aware (with regard to himself)’.  
 152. leið á: impersonal (*kveldit*: accusative).  
 155. þröngt: adverbialized neuter (cf. *seint*) ‘close together’ (as though ‘in a throng’).  
 156. “Afterthought.”  
 157. Note the difference between *hlað* (n.) and *hlaða* (f.); both are related to the verb *hlaða*; if *skipask* is glossed loosely as ‘array oneself’, the difference between ‘change’ (p. 132/113) and ‘arrange oneself’ (as here) will not seem unnatural.  
 159-60. lízk...sem ‘seems...that’ (*mér lízk*: impersonal).  
 160. þá ‘them’; *geta*, when it means ‘can, be able’, is followed by a past participle: *geta sótta* (*sótta*, past participle of *sækja*) agrees with *þá* (m. pl. acc.); ‘we will (*munim*, sbj.) never be able to attack them’; see l. 174.  
 163. munum vér: probably a typo for *munu vér* (the Fornrit edition, vol. 12, p. 326, has *skulu vér*).  
 ➤ 164-65. at ganga: *at* is adverbial (not the infinitival particle); *afroð gjalda* ‘suffer loss’: the word *afroð* must have become obscure long before the Saga Age, for the forms *afrað*, *afráð*, and *afhroð* competed with it; they were, apparently, connected with *ráða* ‘advise’ or perhaps with *ryðja* ‘make a clearing’ (as in Germ. *roden* ‘to clear land’ and Engl. *rid*), known from the law phrase *hryðja dóm ~ hryðja kvið* ‘to challenge’, related to the noun *roð* ‘clearing’, or even with *reiða* ‘pay’; the phrase *afroð gjalda* occurred in legal texts, but here it is used metaphorically

(approximately ‘the devil to pay’); segja frá ‘relate, report’; hvárir sigrask ‘who (which side) has won’.

165. ‘...that many will not be able...’.

166. segi þér = segiþ ér.

167. harðsnúit: snúa ‘turn, twist’.

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171 (and 173): sækjask (sóttisk): impersonal.

➤ 172. Impersonal. Some later reprints of this book have *Gunnari*. This emendation is wrong, for no one attacked *þeim Gunnari* (Gunnar defended himself alone). *Gunnar* is the subject, *sóttisk* ‘advanced against’, *illa* ‘with terrible results’ (for the attackers: *þeim*).

173. hús (pl.): see *váru* with which *hús* agrees here.

176. Gunnar: accusative (nominative: Gunnarr).

178. megu: see the forms in sec. 147 (the same vowel in the indicative and the subjunctive).

179. til vinna = vinna til; at yfir taki við oss: impersonal; munu þeir: verbs do not lose their endings before the third person pl. (*munu* is a regular form: sec. 146, middle column); ef oss dregr undan: impersonal (and see l. 210).

182. melrakki: melr ‘sandhill’; rakki means ‘dog’.

183. bera ráðum: see *bera* 4 in the glossary.

184. virða: with the accusative of the person and the genitive of the thing.

185. betr: adverb; cf. *bezt* (l. 187).

189. feigr: although the etymology of *feigr* is obscure, Mod. Germ. *feige* ‘cowardly’ is its cognate (from ‘doomed to die’ to ‘afraid’).

190. Note the solemn forms *hræðumk* and *fylgjumk* (with an enclitic) used at such a moment; dauða: acc.

192. várr (genitive) ~ vár, l. 195 (sec. 108); the form *várr* is rare, and it is unclear why it is used here.

193. en ef annars verðr auðit: impersonal.

194. fram at koma (*not* verða fram); the end of the sentence is impersonal.

200. heim (here and in l. 203): ‘close to the house’, not ‘home’.

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203. húsinn: note the accusative (the form is plural, as above).

204. væri...á: either a verb adverb collocation or *á* with a suppressed object (‘it’); note the “afterthought.”

205. hljóp...at; sem = er ‘where’.

208. The note on p. 227 would not have been necessary if “impersonal” had been said; *skjöldinn* stands in the accusative: ‘it’ (the dummy subject) “at once carried” the shield at Hróaldr’ = ‘the shield was pushed back toward him’; *hyrnan sú* in *fremri*: cf. *Leifr inn Heppni* (the same use of a weak adjective).

210. See the note in the book: *litt* is the object, not the subject of *draga undan*: ‘[it] escaped little against you’ (impersonal); *vár*: genitive (‘of us’).

212-13. Skarpeiðinn’s ominous grin is his most noticeable feature; at: add an object.

214-15. As always, *geta* (here: *gátu*), when it means ‘be able’, is followed by a past participle (cf. ll. 218-219: *getum...sóttu*).

216. myndim: sec. 146, middle column, end.

217. en sá veginn: and *he* is killed (whom...).
218. *kjósa* is often used with *til* (because things are chosen “*til*,” that is, for a certain purpose); *kjósa til* = *kjósa*.
219. jafnsköruliga: cf. *skörungr* and *sköruligr* in the glossary.
- 219-20. sem létu ‘as they pretended (they would); as they promised, boasted’.
222. bera at (not *at eld*).
223. ábyrgðarhlutr: cf. Germ. *bürgen (für)* ‘vouch (for)’.
227. kveykvi þér = kveykvið ér.
- 227-28. hvárt skal nú búa til seyðis?: impersonal; *seyðir*: cf. the verb *sjóða* ‘cook’, related to Engl. *seethe* and Germ. *sieden* ‘boil’; Engl. *sodden* is an old past participle of *seethe*, originally a strong verb; cf. Germ. *sieden – sott – gesotten* coexisting with *siedete – gesiedet*, without much stylistic difference; the verb is weak in Danish and Norwegian, but strong in Swedish.
231. því launar: *launa* takes the dative; hence ‘thus, this way do you...’; *sem þú ert maðr til* ‘a kind of man that you are’ (*vera til* = *vera* ‘be, exist’).
- 233-34. ok... óskyldara ‘and honor (*virða* ‘regard, hold in high esteem’) that (= such things; *þat* is stressed) more as are further from your duty (*óskyldara*) to you’.
236. þvertré: see the picture on p. 229 (b).
- p. 96**
239. arfi: Swed. also has this word (*arve*); *sáta* ‘heap’: related to the verb *sitja* ‘sit’.
244. él: ‘battle, fight; trial’.
245. miskunn ‘mercy’; *kunn* is derived from \**kunþi-* (a side form of *kunsti-*); *kunna*, *kenna* ‘lay something to one’s charge’, so that *miskunn* is ‘not blaming one’, hence ‘mercy’ (cf. *varkunn*, l. 107).
247. hraustligr: a better gloss than the one given in the book is ‘sustaining’; fortölur: speeches that convince and persuade (common in religious texts); note the “afterthought.”
248. *taka* with an infinitive: ‘begin’.
251. nokkut: ‘in some way’ (an adverbialized neuter).
254. See the note in the book; *lúka yfir*: add an object.
- 257-58. Nú...er: both parts are impersonal.
259. lýðr...sá; *er* must be understood as ‘to whom’.
260. okkar Helga (both words are in the genitive): ‘of [= between] Helgi and me’.
264. Note *lýðr*, m., l. 259, and *lið*, n., l. 264; the two words are not related.
- p. 97**
- 276-77. kom í skjöldinn: impersonal (as usual with weapons, when they “stand” and “come in” [í] or “on” [á] something: see p. 88/20); ‘and “it” came into [= hit] the shield’.
277. The syntax is somewhat reminiscent of p. 6/36.
278. Impersonal: see the note in the book.
287. Compare the use of the preterit (*var*) and the perfect (*hefi heitit*, ll. 287-88). The perfect foregrounds events, whereas the past is a record of an event that happened some time ago. A similar rule governs the use of the perfect in all the modern Scandinavian languages and partly in German, but it is alien to English.
289. þau: the neuter of mixed company.
290. skulu vit: see the note on l. 186; vit: dual (cf. l. 295, end).

- 293-94. A typical impersonal sentence.  
 295. *heita* ‘promise’ takes the dative; hence *hinu*.  
 299. *bryti*: from the root of the verb *brytja* ‘cut (to pieces)’.  
 300. *búa um sik* ‘make one’s bed’ (the same in l. 315), < \*make preparations for oneself.  
 301. *at*: an infinitival particle, as in *at sækja* (l. 162).  
 302. *geta* ‘guess’; *leita* takes the genitive.  
 303. *uxa einum hafði slátrat verit*: cf. p. 6/42; both sentences contain impersonal passive constructions, and in both the verbs (*slátra*, *lúka*) take the dative (the nominatives are *uxi*, m., *verk*, n.); the “personal” (active) variant would have been *þeir höfðu slátrat uxa*; in the passive, *uxa* does not change to the nominative but is simply transposed to the head of the phrase, retaining its case (it would have been the same with the dative and the genitive), and this is why the sentence, devoid of the nominative, comes out as impersonal: ‘to the ox [it] was [had been] killed’; cf. Germ. *Wir helfen ihm* ‘we help him’ ~ *Ihm wurde geholfen* (the same in the passive).

**p. 98**

- ☛ 307. *signdu*: note how terms pertaining to Christianity were coined; *fela* ‘hide’ (fourth class, strong, originally a third class verb; cf. Gothic *filhan* ‘hide’ and the OI past participle *folginn* ‘hidden’; the development seems to have been ‘to place for safe keeping; bury’, from there, possibly, ‘entrust’, and, judging by Germ. *befehlen*, ‘command’, with the entire development being: ‘entrust’ > ‘recommend’ > ‘command, order’.
310. *kippa*: cf. *kippa*, *kippe* in all the modern Scandinavian languages with the same meaning.
312. *harmr*: ‘grief’, not ‘harm’; see *kveða* 5 in the glossary; despite the gloss ‘inflict’, *kveða* even here retains its meaning ‘say’, because words (charms, curses) were “said” (spoken) and produced a certain effect (hence ‘inflict’).
- 315-16. Note the famous “last word.”
318. *duttu*: *detta* is from \**denta*, hence the principal parts of the third strong class (see sec. 120 about *e* in the root).
319. *þeir...þeim*: a typical case of confusing pronouns; *spjót* is neuter, so that *øll* can refer only to spears (the reference to the men would have been *allir*; also, two men would not have been called “all”).
- 319-20. *á lopti*: cf. *á flaugun* (l. 123).
321. *þungt*: literally ‘heavily’ (an adverbialized neuter); *-skipti*: cf. Engl. *shift*.
322. *bíða*: with the genitive (here: *þess*).
325. Impersonal (*hefir* is the third person sg. pres.); *styn* and *hósta* are both in the accusative (nominative: *stynr*, *hósti*): ‘[it] has heard neither a groan nor a cough from [*til* ‘in his direction’] him’.
326. *fallit*: the form only looks weak (*falla* – *fell* – *fellu* – *fallin*: sec. 133/iii); *fallit* (n.) agrees with *tré* (tver-tré-it); similarly *brunnit* (from *brenna*, l. 327); *falla* is a synonym of *detta* ‘drop, fall’.
328. *beina*: from *beinn* ‘straight’; hence ‘stretch out, straighten’ and ‘assist’; *beina at* = *beina til* (*því*, *þess*: suppressed).

330. *breyta*: causative of *brjóta*, that is, ‘to cause to break’; hence ‘arrange’ and ‘change’ (they hope that they may be hidden in a cloud of smoke); the sentence is impersonal (reykinn: acc.: ‘[it] lies [with] all the smoke’).

331-36: each tries to save the other, for the first has a better chance of escaping.

334. þó...eigi: impersonal (gangi: third person subj. present; the first person would have been *ganga*); thus ‘even if [it] should not go [succeed] here’.

**p. 99**

342. hvárr okkar: each of us two.

343. *hlægja* is the causative of *hlæja* ‘laugh’ (today they are homonyms); laughter was a sign of happiness; hence ‘make (cause to) laugh’ = ‘gladden’.

344. vár: the genitive governed by *hefna*.

346. sløngva: related to Engl. *sling* (which is a borrowing from Scandinavian).

349. steypa: related to Engl. *stoop*; it takes the dative: hence, *sér*; *stikla*: familiar from the Battle of Stiklastaðir (stepping stones); með ‘along with’: note the dative (the smoke runs, and Kári runs with it on equal terms).

352. *ffarri* and *nær* often occur in idioms of this type.

354. gruna: a typical verb in impersonal constructions, but this sentence is personal.

355. læk is an *i*-stem (sec. 87) and needs no ending in the dative; í = í læk.

357. *gróf* is f.; *kølluð* agrees with *gróf* (the masc. form is *kallaðr*); *þat* (n.) cannot agree with *gróf* (f.), but the sentence does not seem to be impersonal (cf. ...þar koma er *Barrey heitir* p. 7/79: the italicized part is impersonal); *þat* evidently refers vaguely to some indefinite “that [place].”

## VIII: Grettir’s Fight with Glam (Grettis saga), pp. 100-105

**p. 100**

1. *fagna* takes the dative.

3. ef...líkaði: impersonal (*bónða*, acc.); at svá væri: impersonal.

4. fyrir: the subordinate clause does not obviate the necessity for a suppressed object (*þat*), but *þakka fyrir* is a set phrase.

5. slægr: from an etymological point of view, the same word as the adjective *slægr* ‘sly’ (from the root *slá*); hafa heyrt getit: see the note on p. 17/401.

6. hlytir: typo for *hlýtir* (*hljóta*).

**p. 101**

8. *missa* takes the genitive; heldr: halda (with the dative).

10. vera gott til ‘be in good shape, have enough supplies (with regard to something)’; cf. p. 9/144: *en til vista var eigi gott* ‘things were bad with regard to lodgings’.

11. við: supply an object.

13. leið af: *nóttin* is the subject (usually such sentences – with *líða* denoting a period of time – are impersonal).

16. *ríða* takes the dative.

20. hversu ferr: impersonal.

22. glezsk: the literal meaning of *glettask* is ‘taunt’, hence ‘taunt the enemy, provoke’; alt...fara: impersonal.

23. þá...vænkast: impersonal; *vænkast*: related to *ván* and more immediately to *vænn*.

27. hvar...komit: impersonal; *forða* takes the dative (derived from *forð* ‘forth, forward’ and related to German *fordern* ‘demand’ ~ *fördern* ‘support, encourage’).
28. *bíða* takes the genitive.
29. *minna* (n.): *minni* ‘less’.
32. þykki mér: see the note on p. 32/152.
36. røggvarfeld: røgg ‘rag’ (f.) is a *wō*-stem (gen. sg. *røggvar*: sec. 85).
37. snara: related to Engl. *snare*.
38. þar í: ‘therein’; if *þar* and *í* are separated, then *í* needs an object after it (cf. l. 58).
- 39-41. Cf. *dyraumbúningrinn* (ll. 39-40) and *um búit* (l. 40): ‘door frame and fastenings’ are simply those parts of the door which “prepare” it for functioning; note the place of the adverbs (*frá* brotinn, *fyrir* bundinn): this is their most typical position in the Old Germanic languages (as in Engl. *downtrodden*, *foregone*, and the like; cf. the note on p. 6/33); óvendinga: *venda* (a cognate of Engl. *wend*, as in *wend one’s way*) means ‘turn’ (cf. Engl. *a well-turned phrase*).

### p. 103

44. óvistuligt: cf. *vist* in the glossary.
45. The implied verb *vera* is hardly ever used with *munu*.
46. *duna*: related to Engl. *din*.
- 46-48. Both parts of the sentence are impersonal; the rest of the description (ll. 49-50) continues in the same vein.
47. húsin: an Icelandic farm consisted of several “houses”; note the accusative; *barit*: *berja*; *hælunum*: instrumental dative.
48. *tré*: ‘beam’ (a common meaning); *tré* is declined like *kné* (sec. 80); *því* gekk lengi: impersonal (*því* ≈ *með því* ‘in such a way’).
49. Note the difference between *hurð* and *dyrr*; with regard to the grammar, cf. p. 6/42-43.
51. afskræmlika: *skræma* (cf. Swed. *skrämna* and Dan. *skræmme*) means ‘scare away’ but occurs only in *afskræma* and in the reflexive verb *skræmast* ‘escape’.
53. Note the rapid change of tense forms: the present is used, as always, for foregrounding the more important action, the “theme”; *ræfr* is related to Engl. *raft* and *rafter*, but not *roof* (OI *hróf*, Old Engl. *hrōf*).
54. *gægjask*: one of many verbs in Germanic having the structure *g-g* and denoting movement (back and forth or deviating from the right course; German *Geige* ‘violin, fiddle’ may have similar origins).
55. *sín*: genitive (the same in l. 62); *ærit* refers to things having more of something than *heldr* does; cf. p. 12/226 and p. 10/172; *um*: supply an object (‘a great deal seemed to him about [the goings on]’).
56. *um*: see *um* in the glossary (the end); *lá kyrr*: cf. p. 31/118.
57. *rézk*: *ráðask* (cf. p. 56/135 and p. 47/210); *eptir* ‘along’; *hrúga*: cf. Høttr’s *beinahrúga* (p. 27/7).
58. *feldr*: related to Engl. *fold* (no connection with Engl. *field*).
59. gekk því hvergi: translated at *ganga* (2), but the phrase is not an idiom (‘went [moved] on account of this not at all’); *miklu*: the dative (n.) of *mikill* with an adjective in the comparative degree (‘much’); ‘much more strongly’ (not ‘much faster’).
60. *í*: supply an object.

62. *kippa* takes the dative; cf. p. 29/73.
63. er...á.
64. togask: related to Engl. *tug* (cf. p. 143/14); the same in l. 81.
65. um hann miðjan: *miðjan* is the accusative of *miðr* (m. sg.) and agrees with *hann* (this is the way *miðr* is always used: ‘him [acc.] middle’; cf. pp. 10/187, 24/92-93, 88/33, and 110/104); á honum: *Glámr* is meant (otherwise, *á sér* would have been used).
67. við: supply an object (‘it’).
68. hvarfa: related to *hverfa*; *orka* (< \**worka*): related to *verk*.
- 68-69. í ýmis setin: the sense becomes clear as soon as the grammar is understood (*ýmis setin*: n. pl.).
- 70. færði: perhaps there is no need to give such a concrete gloss as the one that appears in the book; *færa* is the causative of *fara* (the same relation as between German *fahren* ‘go, travel’ and *führen* ‘lead’), that is, ‘make go; lead; put in a certain position’; see l. 76.
73. koma honum: the same construction as *koma skipi*, *koma Kristni* (‘come with’: this is the dative of accompaniment, or accompanying circumstances); *koma*, because *Glámr* is dragging *Grettir* toward him.
75. brauzk (= braut-sk): brjótask (literally ‘break oneself’).
- p. 104**
76. færðisk í aukana: *auki* is a weak masculine noun ‘increase’ (‘moved himself “on an increase”’); see the noun *auki* in p. 155/137 and in the difficult line p. 144/47 (*at auka moldar* ‘to the increase of dust’).
77. fekk...spornat: *fá* with a past participle means ‘get something done (accomplished)’; við: supply an object (‘anything’).
- 78. alt eitt atriðit (that is, *at-rið-it*): the idiom is overspecified in Cleasby-Vigfusson (and in the note); it means only ‘the whole one pull’; that *Grettir* did two things at once becomes clear from what follows; *sem* is regularly used with the superlative degree of adjectives.
79. spyrnir: related to Engl. *spurn* and OI *sporna*, as in l. 77, above.
80. bjósk: búask.
82. rauk: rjúka; ‘go flying’ is a metaphorical extension of the literal meaning ‘go up in smoke’.
83. viðir: *viðr* is a *u*-stem (sec. 88) and its plural is like *skildir* and *vellir*; note the “afterthought.”
86. ok gluggaþykkn: *gluggaþykkn* is f. and therefore cannot be the “afterthought” (*skin*, as follows from *mikit*, is n.).
- 86-87. hratt...frá: both clauses are impersonal (as is typical of descriptions of natural phenomena).
87. rak skýit (acc.) frá tunglinu: impersonal.
- 88-80. The present perfect used in the middle of a narrative told in the preterit “foregrounds” the most important event (note how often in this passage the saga refers to *Grettir*’s words).
- 89-90. svá...við: impersonal.
- 90. brygði: bregða; þá...at...mæði: impersonal (*mæði*: acc.); af öllu saman: allt saman

- ‘completely’ (here ‘from all these things’); the comma in the text is misleading (either delete it or add another comma after *honum*, or put it after *mæði*). The punctuation reflects the gloss in the book (see the note), which is hardly accurate.
- 91. Here, too, the comma after *því* is redundant: *því er* go together (‘and for the reason [*því*] that [*er*]’); gaut: *gjóta* takes the dative.
  - 92. *brugðit*: *bregða* takes the dative (the same in l. 110); *milli heims ok heljar*: note the alliteration, and the extended idea of *heimr* (not only ‘home’, but also ‘world’ and ‘life [in the world]’); *Grettir* felt the terrible weakness because he saw death looking at him.
  - 93. *því* ‘because, as, for the reason that’; *en flestum*: *en með flestum*.
  - 95. *á*: supply an object (‘this business’).
  - 95-96. *finna mik*: cf. l. 99 (*mik...fundit*).
  - 96. *hljótir*: sbj. (the indicative would have been *hlýtir*, with umlaut; see l. 6).
  - 98. *ok þroska*: “afterthought.”
  - 99-100. *fæ...tekit*: see the note on l. 77.
  - 102. *verða* ‘good things happen’ (rather than ‘as many people will find out’); *orðit...til*.
  - 103. *þín*: genitive; *vígaferli*: n. pl, but it is not necessary to gloss it in the plural, as is done in the glossary (*-ferli* does not occur as an independent word, but is the second element of many compounds; it is related to *fara*, so that *vígaferli* means ‘warfare’).
  - 104. *öll verk*: n. pl.
  - 106. *leggja á* is the main verb of laying a spell on one.
  - 107-08. *mun...vera*: impersonal.
- p. 105**
- 112. *lét ganga töluna* ‘went on talking’ (literally ‘let the talk go’).
  - 114. *fyrir*: supply an object; *þakka* takes the dative (cf. Germ. *denken* ‘thank’).
  - 116. *fóru til*: *til* is probably aspectual here; *at köldum kolum*: note the alliteration.
  - 118-19. *var...degi*: impersonal.
  - 121. *hversu...hafði*: impersonal.
  - 121-22. *Öllum verk*: impersonal; *verðr* takes the genitive (cf. p. 16/379: *minna* is the genitive), and the phrases *lítills verðr* and *mikils verðr* are common (‘worth of little/much’); here *mikit* agrees with *verk* (n.); *um* often occurs in this phrase and implies an object; it is the repetition of *um* that makes the sentence confusing, but such repetition is not rare and is probably not restricted to Icelandic (in American English one often hears something like “This is the guy about whom I told you about”); literally ‘it seemed to all [to be] of great worth – with regard [*um*] to that deed’.
  - 122. *þeim er heyrðu*: if the punctuation of modern editions is preserved, *þeim* occupies the place of the subject of the subordinate clause, but the subject should, naturally, be *þeir*; the comma can be put after *þeim* (then *öllum þeim*); if so, the defective subject of the next clause will be *er* – not a good candidate either (however, sometimes there is no other alternative; cf. l. 140 *er mjök sýnisk annan veg en er*: this is a common construction); see further discussion in the note on p. 130/46, below.

125. leysti: note the echo word *leyst* (l. 126).  
 126. klæði: n. pl.; þau...er.  
 129. þeira: his and Glámr's.  
 130. viðskipti: n. pl.  
 ➤ 131. svá...sem: this collocation has several meanings 'as...as', 'so (such) as', and, when *svá* and *sem* stand together, 'as if', but the syntax of the sentences with *svá...sem* varies; see the note on p. 13/268: 'such great stories as' is added to the preceding part paratactically, whereas here *viðreign* echoes *aflraun* from l. 130 ('did not say [*kvazk* 'about himself'] what a trial of strength he had undergone, such big dealings that they had had'); the parataxis is evident, but it is not so striking.  
 132. Þorvaldr's advice probably means: "Take it easy, don't worry, or else..."  
 133-34. Both sentences said by Þorvaldr are impersonal.  
 135. mótgørðir: this word occurs only in the plural.  
 136. mikla muni: acc. pl.  
 137-38. þegar...tók: impersonal; *taka* followed by an infinitive means 'begin'.  
 138. skrípi: like most words for ghosts, it is neuter and usually occurs in the plural (however, *draugr* is m.: Glámr was a draugr).  
 140. er 'who', er 'is'.  
 141. ørendi: n. pl.

## IX: Egil at York (Egils saga Skallagrímssonar), pp. 107-115

### p. 107

4. Honum...sagt: impersonal; the same in ll. 6 and 17-18 (*sem mælt var*).  
 6. Epic kings are always found at table; this cliché also makes itself felt in medieval narrative prose; cf. ll. 32 and 118.  
 18. borðin: note the plural; *síðan*: note the homonyms *síðan* in ll. 2 and 250.  
 19. ok...honum: "afterthought."

### p. 108

- 21. af: the habit of using prepositions with suppressed objects was so strong that a preposition sometimes occurred where it could have been dispensed with; *sagði...um ferð* would have been enough without *af*; cf. the note on p. 105/121-22, above.  
 22. fyrir sjá.  
 24-25. menn...þá (er).  
 28. ok allir húskarlar: "afterthought."  
 30-31. durum, hurðina: see the note in the book on p. 228/17.  
 30. bað upp / láta.  
 32. See the note on l. 6, above, and pay attention to the difference between *yfir matborði* and *yfir borðum* (*matborð* would have been impossible in the plural); tólf: a formulaic number.  
 33. men: typo for *menn*; *nefna* 'point out individually'.  
 37. *fagna* takes the dative.  
 38. *fylgja* takes the dative.

- 39-40. um langan veg – vegr mikill: it sounds as though *vegr* were an echo word prompted by *veg*; however, the two words are hardly related, for *vegr* ‘way’ is an *a*-stem, whereas *vegr* ‘honor’ is an *i*-stem.
41. sjálfviljandi: see the endings of present participles in sec. 103.
42. Arinbjörn is excited and is in the middle of an “oration of conviction”; according to the rules of Latin rhetoric (which were well known in the 13<sup>th</sup> century), such orations should display muddled syntax (anacolutha) and slips; note a sudden change from *yðr* to *þér* and the variation *láttu* (l. 42) – *lát* (l. 43); séð: second person subj. pres. of *vera*.
- 44-45. hefir gort...[hefir] farit.
45. hǫf: haf; both *hǫf* and *torleiði* are n. pl. here; *mǫrg* modifies them.
- 48-49. hǫfuð mǫnnum: note that the dative is much more common in such cases (*the men’s heads*) than the genitive (*hǫfuð manna*); examples of this type are numerous in this book; cf. *fót konungi* (l. 53) and *auglýsing mér ok sonum minum* (ll. 251-52).
49. hvesti augun: cf. p. 104/88 and l. 244, below.
51. leystisk: cf. p. 37/101 (leysask: literally ‘loosen, untie oneself’).
- ➡ 51-52: engi ván lífs af mér; now *lífs* recurs in a slightly different grammatical function: instead of *var engi ván...af mér*, he says *áttu engis annars af ván*; *af* does not imply an object (it is already there: *engis annars*), so that *af* echoes *af mér*, but he “forgets” to say *mér*; *ván* is used with *um*, *til*, *at*, and the genitive, but not with *af*.
- p. 109**
56. lífs ‘alive’: this is the adverbialized genitive of *líf*; the king is also excited.
57. skulu: infinitive (sec. 146).
59. Hví...Egil: impersonal.
61. þar á ofan ‘besides this’.
62. viti: subj.; belt: cf. p. 138/41, *bella* ‘deal with (in an unfair way)’ is often followed by *slíku* and *þessu* ‘in such a way’ (dative).
63. Arinbjörn skillfully ignores all the grave accusations and responds only to the *níð* (but he guessed well that the encomium would be remembered forever).
68. orð ‘speech, oration, poem’ (originally ‘message’, as in Engl. *send word*); cf. p. 87/1.
- 69-70. eggjask ‘to be egged on’; láta at (presumably, with a suppressed object) ‘yield (to something or someone)’, thus *láta at eggjask* ‘yield to (the temptation) to be egged on’ (*eggjask* is followed by *um*); þín: since it is improbable that Arinbjörn at this moment turned to Egill, *þín* must mean ‘all the harmful deeds done to you’.
72. Svá skal vera: impersonal.
75. þakka takes the dative of the person who is thanked (as does Germ. *danken* ‘thank’; cf. p. 125/19) and the accusative of the object for which gratitude is offered (orð sín: n. pl.); væntu vér: no *-m* is needed when the verb precedes *vér* (cf. p. 92/115 and p. 93/149 and 154).
76. In the copies of the book in which a period follows *skipask*, it must be expunged.
77. Arinbjörn finally admits that not only the *níð* stands between the adversaries; hafi: subj.; líti þér = lítir ér; stórt: substantivized neuter (‘great things’).
78. mikils: *missa* takes the genitive; fyrir ‘on account of’.
80. Again the ceremonial plural *þér*.
81. lög: n. pl.; Agli: dative of Egill.

83. *ræna* ‘plunder’: with the accusative of the victim and the dative of the property taken away (fé: sec. 80).

85. *verðr* is used impersonally: ‘it should take place’ = ‘it is necessary’.

**p. 110**

91. *áðr létti*: impersonal.

93. *á leggja* often means ‘lay a spell (on one)’ (cf. p. 104/106); *spilla* takes the dative.

96. *vit*: dual (sec. 108, p. 293, bottom).

98. *orti*: *yrkja* (a technical term of composition: cf. p. 159/56); cf. ll. 102 and 107, below.

99. *þá*: *þiggja*; *þar fyrir* ‘for that’; *mætti vera*: impersonal.

100. *til*: aspectual (*bærim* [sbj.]...*til*).

101. *freista* takes the genitive.

104. *til miðrar nætr* ‘to the middle of the night’ (literally, ‘to the middle night’; cf. pp. 10/187, 24/92-93, 88/33, and 103/65); *nótt/nátt*: sec. 89 (p. 288, top).

105. *ok sveit hans*: “afterthought.”

➤ 108-09. *hefi aldregi beðit ró fyrir*: *fyrir* needs an object (‘on account of this’); *beðit*: the past participle of *bíða* (sec. 127); *bíða* takes the genitive (see the glossary); in *bíða bana*, *bana* may be in the genitive, but the genitive of *ró* (an *ō*-stem) is *róar*, so that *ró* is in the accusative here; in Cleasby-Vigfusson, *bíða* followed by an object in the accusative is glossed as ‘experience’, and this is what *bíða ró* must mean.

111-12. *er...við*.

114. *til...lýsti*: impersonal.

115. *fest*: *fasta*.

117. *vqrð*: *vqrðr* (related to *verja* ‘defend’); *á*: supply an object.

**p. 111**

122. *heimull* is an adjective (*heimult*, n.), which in the phrase *þat ok heimult* seems to be substantivized.

123. *þeir Egill* ‘Egill and those with him’.

130. *ok* ‘also’.

132. Again *þú* after *yðr*. Cf. l. 140: *þú...ok þit* (dual).

135. *mart*: the phonetic spelling of *margt*.

136. *fullu*: an adverbialized dative (‘fully’); *er...á*.

137. *en Egil* = *en við Egil*; *biðjanda*: sec. 169 (‘you cannot expect’).

142. *um viku sakar* ‘for a week’; cf. l. 248, below.

143. *forða* takes the dative, and see the note on p. 101/27; Arinbjörn keeps rubbing in the idea that Egill sailed to York of his own free will.

144. *vænta* takes the genitive; *skipti*: n. pl.

145. *sem...frá*: impersonal.

151. *fyrir skqmmu*: *skammr*.

153. *hefna* takes the genitive; *harmr* ‘grief, sorrow’ (here ‘grievance’), not ‘harm’.

154. *kalla at*: an unusual verb adverb collocation.

**p. 112**

158. *vit* (dual) Egill ‘Egill and I’; *veitask at* echoes partly *veita honum* (l. 157); *at*: supply an object (in ‘this business’).

159. *svá...báðum*: impersonal.

161-62. mundi...yðr: impersonal; vara: related to *varr* and Engl. *aware*; note *yðr...þú*; til vera: vera til = vera ‘be, exist’.

166. ef...skipta: impersonal; the king repeats *ef* because he is greatly excited (this is all studied rhetoric).

167. en ‘rather than’.

167-68. hvat sem ‘whatsoever’.

**p. 114**

244. hvesti augun: see l. 49; ok...drápunni: impersonal passive (cf. p. 6/43-44; *loka* takes the dative, and the agreement remains unchanged in the passive: Hann hefir lokit drápunni – þegar drápunni var lokit...).

245. flytja fram ‘deliver, recite’.

246. hvar koma skal: impersonal.

**p. 115**

247. *etja* takes the dative.

248. fyrir þínar sakar ‘for your sake’.

249-50. The syntax seems to be muddled (an anacoluthon?): *skal* is missing before *háttá* (see the next note), and *þá* (l. 251) is not connected with the previous part of the sentence.

250. *háttá* takes the dative; apparently, *skal* should be supplied before it.

253. at sinni: cf. p. 73/458, where the phrase also occurs close to the end of a long speech, and *at sinni* in a different context in p. 13/280.

254. niðingsverk (pl.): cf. l. 70.

256. réttar: the genitive of the noun *réttr* (an *i*-stem); *reka* takes the genitive here.

## X: The Vows of the Jónsborg Vikings (Heimskringla), pp. 118-123

**p. 118**

1. mannboð: a synonym of *veizla* (cf. l. 7); *stefna* takes the dative (cf. ll. 45-46 where *at* is used after *stefna*).

2. erfa: related to Germ. *Erbe* ‘inheritance’.

3. strút ‘a hood jutting out like a horn’ (it is apparently related to Germ. *strotzen* ‘abound’ and Engl. *strut*, but the vowel in West Germanic is short); ok: stressed ‘also’.

4. Véseti ‘someone sitting in a temple (vé), priest’.

5. Jóm (n.) ‘a county in Pomerania where the Danes had an ancient colony and stronghold called Jónsborg’ (Cleasby-Vigfusson); see it and Vindland (Land of the Wends) on p. 116; feðr: sec. 90.

8. In addition to the note in the book on *strengja heit*, see Stefán Einarsson’s article in his *Studies in Germanic Philology*, pp. 79-102, with parallels in Old Engl. and beyond (or see Einarsson’s article in *PMLA* 49, 1934, 975-93).

10. Skáni: Mod. Swed. *Skåne* (*Scania*, a province of southwestern Sweden).

13. herr (m.): note the gender (the same in Gothic and elsewhere), unlike Germ. *das Heer* (n.).

14. Aðalráðr: see the name on p. 403. (*Unræd* means ‘unprepared’, not ‘unready’).

23. Hávi: see the end of sec. 102.

25. svá at ‘as long as’; berðisk: sbj. (the past indicative of *berja* is *barði*).

30. Vagn: it is hard to image *wagon* as a proper name (perhaps = *vagn* ‘a kind of whale’, or related to Engl. *Wayne*, from Old Engl. *wægen*).

31. Leira ‘loam field’.

**p. 119**

32. Ingibjörgu: sec. 83 (see also l. 177).

35. It is amazing that they remembered anything.

36-37. ráða af: add an object (því) ‘decide...with regard to the matter’.

37. skip sín: n. pl.

44. Mœri: see it in the glossary (Mod. Norw. *Møre*).

45. út: from abroad.

➔ 48-49. Put a comma after *þá* (instead of after *fyndi*). *Landsmenn* is in the accusative; segja til ‘say’ (*til* is aspectual); hafask at (with a possible suppressed object) ‘do, deal’. Thus: ‘Even though when (*þótt*) the vikings (nominative) might find (*fyndi* ‘would find’ = ‘when the vikings managed to find) them (*þá* = *landsmenn* ‘inhabitants’), they never told (*sögðu til*) the truth [about] what the earls (= Hákon and Eiríkr) were doing (*hǫfðusk at*)’.

50. runnu upp: cf. p. 151/34.

51-52. þá...at: impersonal.

53. Búi: see l. 26.

54. kýr ok kálfa: note the alliteration.

56. báss ‘stall in a cowhouse’ (Goth. *bansts*, rendering Greek *apothēkē*; Engl. dialectal *boose*); not in the glossary.

64. fjörðinn: note the accusative (‘[sailed] into the fjord’).

**p. 120**

66. Hallkell: *-kell*, as in *Hrafnkell*; *Hall-*, as in *Hallsteinn*.

68-69. hálf annat hundrað ‘half of the second long hundred’ = 120 + 60.

70. þar sem heitir...: impersonal.

83. Only *vápnabyrðr* is given in Cleasby-Vigfusson and Fritzner (literally ‘burden of weapons’); most likely, a typo.

87. hamla: “an oar loop made of a strap or withe fastened to the thole-pin (*hár*), into which the oar was put, the oarsman pulling the oar, against the thole, as is still done in the fjords of Norway; hence is called *láta síga á hömlu*, to pull slowly towards the *hamla*, i.e. stern foremost” (Cleasby-Vigfusson); thus, a strap that prevents one back from rowing about (the italicized part is the definition of *hemja*; cf. Germ. *hemmen* ‘hinder, hamper’).

88. lagði til.

92. tengsl (n. pl.): from *tengja* ‘connect’ (the same root as in Engl. *tongs*).

93. reka: the same meaning as elsewhere (‘drive’); *si-* ‘permanently’ (akin to Goth. *sin-*).

96. eyrir: 26.7 grams, 1 <sup>3</sup>/<sub>4</sub> ounces.

99. *skjóta* takes the dative.

**p. 121**

101. ‘with half of the fourth ten’ (= 35); hálf þriðri tǫgr ‘half of the third ten’ (= 25).

102. hǫggva: genitive pl. of *hogg* (p. 285, top; sec. 82); skamt (a substantivized neuter) ‘a short “thing” = time, distance’. The sentence is impersonal: ‘To Búi’s men there was a short distance between blows’ = ‘blows came in quick succession’.

104. nefsteði: steði ‘stithy’ (*stithy* should have been \**stethy*; the change in English is usually ascribed to the influence of *smithy*); *steði* is declined like *bryti* (sec. 92: *-jan*).
- 105. hnoðit: hnoðja ‘weld’ (compare OE *hnossian* ‘strike’); *huggró* naturally means ‘peace of mind’ (there also were a ship and an island bearing this name); ‘clinch on a sword’s hilt’ (the Germ. gloss is *Schwertknauf*); *ró* means ‘the rivet, or clinch of a nail’, and *hug-* in this compound was associated by OI writers with *högg-*, but the *hugró* does not strike! Other etymologies have also been proposed (unconvincingly); it is tempting to suggest that the *hugró* is what it seems to be (that is, ‘peace of mind’), a kenning; thus, *blóðrefill* (p. 24/107) would be a sword with a sharp point, and *hugró*, the hilt that is the continuation of the hand, would indeed take care of the fighter’s peace of mind.
108. vápn: n. pl. (nominative).
- 108-09. til beggja handa ‘in both directions, right and left’ (not ‘with both hands’); beggja: gen. pl. of *báðir* (sec. 116, p. 297).
115. tók: impersonal (as always in such descriptions); the same in l. 138: ok tók af.
118. *kisturnar* is in the accusative, as expected.
- 119-20. því...biðja: impersonal (griða: gen. pl.).
120. hrjóða: cf. the etymology of Engl. *rid* (in *get rid of*).
- 123-24. “Afterthought.”
125. gekk til.
- p. 122**
136. reiddi at: supply an object.
143. Note the rhetorical flourish *at sǫnnu sannr sonr*.
159. tré ‘beam, log’ (= lág).
- p. 123**
175. snøri: snúa (sec. 133, top).
180. Eiríkr and Þorkell: they are now “inir kærstu vinir.”

## XI: Þormóð at the Battle of Stiklastaðir, pp. 124-128

- p. 124**
4. Konungi...herinn: impersonal.
6. vildi honum: a rare case of the so-called *dativus ablativus* (‘from him’).
8. svá...herinn: impersonal (‘[it] heard...’).
- p. 125**
18. er...kvæðinu: see p. 114/244 (*er lokit var drápunni*) and the note on it; cf. l. 117, below.
19. honum: *þakka* takes the dative (as *danken* does in German); the object of thanks is in the accusative (the same in ll. 21 and 23); cf. p. 109/75.
- 19-20. fannsk...um: impersonal (supply an object after *um*: ‘it, the poem’); þótti...fundit: impersonal; *finna* (*til* is aspectual) is a technical term of composition (‘to compose’): cf. p. 140/106; *skemtun*: cf. p. 150/10-11.
22. stóð: *standa* ‘be of a certain value’ occurs in constructions with subjects, so that this

- sentence is not impersonal (*gullhringr* is implied); *hálf*: *hálf*, like *miðr*, is a regular adjective: *hálf* *mörk* ‘half-mark’.
24. *vant*: *vandr* (in the glossary, *vandr* ‘difficult’ and *vánder* ‘bad’ appear as homonyms; *vandr* ‘difficult’ has short *a*; the words are not related; the cognates of *vánder* ‘bad’ are Mod. Swed. and Dan. *ond*); correct the typo.
25. *hvarki* = *hvert-ki* (*-ki* is a variant of the enclitic *-gi*); *lífs* and *dauða* are genitives of time (‘in life’ and ‘in death’), reminiscent of the genitives of places (as in p. 137/9).
- 26-27. *ræð fyrir*: *ráða fyrir* is a common verb adverb collocation, but an object after *fyrir* may still be supplied.
28. *vætti*: *vætta* = *vænta* ‘expect’ (it takes the genitive); *hvart sem...eða* ‘either...or’.
29. *á*: *eiga*; *hvat sem* ‘whatever’.
30. *til*: supply an object (‘whatever we find out / hear about [it]’); *gullinhjaltann*: note the juxtaposition *gullinhjalti* / *gullhringr*.
40. *sneiða* takes the dative (it is related to Germ. *schneiden*).
41. *þess*: *þurfa* takes the genitive.
42. *títt*: cf. p. 11/192.
43. *svá sé*: impersonal.
- 44-45. *þunnskipat...í dag*: impersonal.
46. *gørt*: *gøra* is almost as all-encompassing as Engl. *get*: with *við ágætum* it can be glossed as ‘praised’, but this is a contextual gloss.
- p. 126**
47. *barðisk*: *berjask*.
- 49-50. *þótti engum gott*: impersonal.
50. *þeim er...urðu*: his is the type of construction discussed in the note on p. 105/122; *urðu fyrir*: *verða fyrir* (with a suppressed object) ‘happen to be in front of (something)’ may mean ‘happen’, as in p. 45/148-49, but it often means ‘happen to be in a dangerous situation’, as in p. 110/97 and in p. 115/252; here the meaning is as in the previous two examples; note the striking metaphor of *náttból* continued in l. 53 (*gistingar*): “night’s lodgings” merge with “death.”
51. *Svá er sagt*: impersonal; *þá...bardaganum*: see the note on l. 18.
53. *muna*: subjunctive.
54. *þykki mér*: see the note on p. 101/32.
56. *at*: the glossary cites three instances of the redundant use of *at*, but here, as elsewhere, *at* may imply an object (‘whence it came at [him]’); sentences like *hvaðan hann stendr at* ‘what his position is; from where he “stands” at [it]’ (with a suppressed object after *at*) made the phrase *hvaðan at* familiar; *því sári*: dative of cause (‘from that wound’) or dative instrumental.
59. *konungsmenn* ‘king’s men’: cf. *konung-man* ‘king-man, a man who is king’ (p. 109/62).
60. *sár*: n. pl. (the same in l. 72: the singular would have been *sár þitt*).
- 60-61. *vandbálk*: *vandbálkr* (m.) is a *u*-stem; not too rarely words of this declension had no *-i* in the dative (especially in later texts); *bálkr* may be allied to Germ. *Balken* ‘beam’ and Engl. *bulk*.
73. *þau ein hefi ek sár* ‘those are the only wounds I have’ (*þau*, ein, *sár*: n. pl.).
- 73-74. *at...binda*: impersonal.

**p. 127**

95. lét...holsárum: impersonal; sem...sáranna: a sudden anticlimactic addition in the otherwise dignified description.
- 98-99. at...bændr: impersonal.
99. þróttlaust: cf. íþrótt.
- 99-100. sva...sem fylgt: see the note on p. 13/268 (...*svá miklar soggur sem menn hafa gort...*).
- 100-01. mér...kveða: impersonal (the same in Þormóð's answer: ll. 102-03 and in the repartee).
105. Svá má vera: impersonal.
108. *sveipa* takes the dative.
109. miklu sári: the dative of consequence (which is hard to distinguish from the dative of accompanying circumstances); fast 'hard' (not 'fast').
- 110-11. Þormóðr becomes incoherent: the clauses are almost unconnected; er...farit: impersonal (*er* 'when' or 'as, since'); cf. p. 91/93 (*illa ferr þér* 'you are in a bad way') and p. 66/244 (*mun honum nokkum veg vel fara* 'he will fare, in some way, well'); in l. 111, here, *saman* seems to be no more than a reinforcing adverb (certainly not in the sense of German *zusammenfahren* 'collide, start [in fear]', etc.) 'when/because things go "altogether" badly with you'.

**p. 128**

112. *leita á* (with a suppressed object) means 'attack, offend, insult', as in p. 5/24 and in p. 29/60; *leitar á þrek* has no subject, but it is not an impersonal sentence: supply *þú* (from *þér*): *þú leitar...* ('feckless people always find fault with others').
113. *Eru*: a verb at the head of a sentence is a usual device of "a continuing narrative."
- 113-14. en...ósjálfrátt: impersonal; þótt...þeira: impersonal.
115. *veina*: related to Engl. *whine* and Germ. *weinen* 'cry, weep'; *hafir*: sbj.
117. þann er: see the comment on p. 110/122; er lokit var ræðu: see the note on l. 18.
120. sár þín: plural, as before.
134. ævi: dative (after *lauk*); ævi (or *æfi*): sec. 94; sem sagt: impersonal.

## XII: Þátrr Auðunar Vestfirzka (Morkinskinna), pp. 129-135

**p. 129**

1. Auðun: the name derives from *auðr* 'property' and *vinr* 'friend'.
2. *útan*: see p. 208, note on l. 66; *þar* is pleonastic (apparently, as in l. 27), but note phrases like *vestr í fjörðu = í vestfjörðu* and *vestr í fjörðum = í vestfjörðum* (cf. p. 224, note on l. 666); *umráð* (n.) 'help': cf. *umræða* (f.) 'discussion' (p. 44/114) and *áræði* (n.) 'courage' (p. 15/36); the meanings are hard to guess, especially in the last case; with regard to meaning, cf. *umráð* and *umsjá* (l. 5).
- 3-4. þegit: þiggja (conjugated like *liggja*: sec. 131); þegit vist með Þorsteini = vera vist með Þorsteini (see p. 240, note on l. 1 and *vist* in the glossary); note the dative after *með*.
4. ok: stressed ('also'); honum Þóri: *honum* is a feature of a familiar, conversational style, like the definite article before proper names in German (ich kenne den Hans 'I know Hans'); the same below: hann Auðun and in l. 112.

5. þá: þiggja (again as in *liggja – lá*); note three homonyms: *þá* (adverb), *þá* (personal pronoun), and *þá* (verb); laun: n. pl. (hence *þessi*).
6. fjár: fé (the end of sec. 80, p. 284); hluta: a form of *hluti*, not of *hlutr*.
7. björg (f.): distinct from *björg* (n. pl.) (p. 5/18); kveðit á: not *á þriggja vetra* and not *á...björg*; cf. its synonym *á kveðja*; var kveðit á: impersonal (*kveðit* n. cannot go with *Auðun*).
8. Note the change of the tense; fersk þeim vel: impersonal (see all the examples under *fara* 8 in the glossary).
12. geta við ‘relate, tell’ (with the genitive); the construction is impersonal.
13. fyrir: supply an object (‘it’).
15. Danmerkr: see its declension at the end of sec. 89 (p. 288: mǫrk, merkr, mǫrk, mǫrk). See the dative in p. 151/42.

**p. 130**

17. vera fyrir ≈ vera til (‘be found’).
19. Impersonal; don’t confuse *brátt* ‘quickly’ (*bráðr*) and *bratt(r)* ‘steep’ (as in the place name *Brattahlíð*).
20. á: eiga (‘has it’).
24. oss: honorific plural.
27. verð: here in the plural, as is obvious from *tvau* (*verð* is n.); við: supply an object.
30. af: supply an object.
35. fá...komizk (cf. *fá sótt*: p. 91/88); komizk (= komið-sk) is a past participle (see *fá* in the glossary, p. 342, the top of the righthand column); klakklaust (= Old Engl. *clēaclēas*): if *klakk* is related to Germ. *Klecks* ‘stain, inkspot’, *klakklaust* means something like ‘spotless’.
36. See the note in the book: supply the subject from the preceding line (*aðrir*); til: supply an object (‘have no need for it’). Could the pun *eigi...eigi* be deliberate?
37. engu...qðru...þessu: all the datives depend on *játa* ‘agree’.
38. hví mun eigi þat til = hví mun vera eigi þat til (vera til).
42. sér: vera (second person sbj.), not a pronoun; þér: sg.; cf. *á yðru valdi*.
43. með ‘along’.
44. vera uppi ‘be at an end’; cf. vera uppi ‘be remembered’ (p. 91/94 and 102); the basic meaning might have been ‘reach the limits’ (of property, human memory, etc.), but perhaps *uppi* in *vera uppi* means ‘up there’ (cf. *uppi haft* ‘widely known’).
- 46. ármaðr: from *árr* ‘messenger’. Note the use of *þess* after the comma. Two possibilities are open for resolving this syntactic difficulty. One is to transpose the comma (...á fund ármanns...þess, er...). But apparently, even if this was the original segmentation of such sentences, it was changed, so that a pause occurred before, rather than after, *þess*. This makes us formulate the following strange rule: “In subordinate clauses beginning with a demonstrative pronoun, the place of the subject was ‘usurped’ by this pronoun *repeating the case of the antecedent*” (antecedent ‘the word referred to earlier’). Thus *ármanns* is in the genitive and *þess*, instead of being in the nominative (as the subject of the sentence should be), is also in the genitive. This unexpected usage has been well attested in Old Icelandic and Gothic; see also the note on p. 105/122, above.
47. vista: gen. pl.

- 49-50. hafa til = hafa ('he said he had nothing'); supply an object after *fyrir* ('for it'); then there will be no need to gloss *fyrir* as 'in return' (so in the book): 'give "for" it'.  
 50-51. leiðar: leið 'path' (cf. p. 156/173); kvæmisk: komask (past sbj.); 'that it should come to the path' (= happen); mætta: mega (= mætta færa dýrit konungi).

**p. 131**

52. it: dual ('you and the bear').  
 53. hálftr dýrit: *hálftr* is an adjective (cf. p. 88/33: á hann miðjan), as in *half-way*, *half-mast*, etc.  
 54. þars = þar es = þar er; the archaic *-s* is keeping with *ek settak* (l. 70) and other enclitic forms, as well as with *ferðar* (l. 89) and *aptan* (l. 103): all these forms are typical of poetry.  
 54-55. *sé* and *hafir* are both in the subjunctive; farit: gone, used up; ekki dýrsins 'none of the beast'.  
 56. sýnisk honum nakkvat eptir 'it seems to him that there is something in it' (eptir = vera eptir).  
 65. *-k* in both verbs = *ek*.  
 66. á orðit: verða á (= verða); mikit 'a big thing' (an adverbialized neuter).  
 67. eitt 'only'.  
 67-68. með þeim Áka 'with him and Aki'.  
 70. liggja til: supply an object 'and it seemed to you to "lie to [your advantage]"'; note the repetition of the pronoun: ek...-k (so in poetry).  
 71. *hepta* and *tálma* are synonyms ('hinder'), so that this is pure rhetoric; *hepta* (that is, *hefta*) means 'make fast' (and thus 'prevent from moving, delay, hinder'); the etymological meaning of *tálma* was also 'delay' (the word was borrowed into Middle English, and a close counterpart exists in Dutch: *talmen* 'loaf'); *gørask til* 'make oneself (active) for a certain purpose', that is 'go to the trouble of doing something'.  
 72. gaf fyrir / alla eign ( *eign* is a synonym of *eiga*).  
 73-74. hygg at.  
 77. kann ek...: add *gefa*.  
 78. ver: imperative.  
 81. Impersonal; seint: cf. p. 44/101.  
 83-84. svá gott ráð 'such a good decision' (*ráð* is n.); þá myndi mér fyrir þykkja: impersonal; *þykkja fyrir* (the same in l. 104) means approximately 'something bad seems to be occurring' (hence 'to fear, etc. '); supply an object after *í* ('in your decision'); the king cannot oppose Auðunn's pilgrimage ('going south').

**p. 132**

89. Note that *fara* may take an object in the accusative or in the genitive (as here); sem hann (acc.) tíðir: impersonal; the meaning of *tíða* 'desire' comes as a surprise.  
 91. sótt (f.) 'illness' (the root is the same as in Engl. *sick*), not the past participle of *sækja*; gørir: probably personal (*sótt gørir*).  
 97. *hann* is the king (who had been in church the evening before); kirkjuskot: *-skot* is related to *skjóta* 'shoot' (cf. Engl. *offshoot*).  
 99. búna: búinn.  
 101. siðr (related to Germ. *Sitte* 'custom'): don't confuse it with *siðr*.

103. aptann: a solemn poetic word (the regular word for “evening” is *kveld*), in keeping with *vér* (l. 37) and the enclitic *-k* (l. 65) and *-mk* (l. 113); cf. the note on p. 92/128.
- 104-05. Both *þótti fyrir* and *jók á* are impersonal (aukar á ‘[it] increases’); miklu: an adverbialized dative ‘much’ (very common); drukknir: see the glossary (*drukkinn*).
106. þekði: the same verb as in ll. 78-79, where it is reflexive.
107. frama: a noun; fram: an adverb.
108. veik: víkja (sec. 127); gangi: pres. sbj: ‘let him go...’; cf. *þakki* (l. 122), *troði* (l. 126), *verði* (l. 152), and *bryti* (l. 181).
- 108-09. Note *sá – sá*.
109. Impersonal; muni: sbj.
112. honum Auðuni: cf. similar usage in l. 4, above.
113. sámk = sá-mk ‘saw each other’ (sec. 108, end).
114. Leiðir: note the use of a verb at the beginning of a sentence; such verbs are regular signs of “continuing narratives”; hirðin (sg.) – hlógu (pl.): collective plural.
115. þér = ér.
- p. 133**
119. einhverju sinni: the dative of time (‘at one time’).
121. skutilsveinn: see the note in the book and cf. *skósveinn* (p. 7/63). leggja til (hans): cf. *til liggja* (l. 70) and *lagða til* (l. 127).
- ➡ 125. ek má eigi þat vita: perhaps a deliberate use of an anacoluthon (confused syntax, to express excitement, a rhetorical figure common in Latin and from there in Old Germanic literature): Auðunn begins “I am not sure, really cannot say...” and finishes with the unexpected phrase “that I have been treated well ...”; the tortured gloss in the book (at *vita*) (“I cannot bear to think that...”) must have been suggested in despair; apparently, another negation should be added to the subordinate clause or *eigi* expunged.
- 125-26. ‘I may not know it’ = ‘it is certainly not the case’; hafa: pres. sbj.
127. björg (as in l. 7): dative after *lokit*.
128. færa: færa (past sbj.); vel er mælt: impersonal.
130. sjá einn ‘this only (condition)’.
131. hlutrinn ‘condition’; cf. hlutaðr til (p. 151/42). Auðun always has the best reason possible for going away.
133. Impersonal: á leið / varit (accusative).
134. skip (n. pl.).
136. váru at = váru til.
137. lízk: lítask, lít-sk.
141. er leið stund (acc.): impersonal, as in l. 133.
142. þó: apparently, ‘since, if’, not ‘though’.
143. hafna: hōfn (til ‘with regard to’), and see the note in the book; letja: the root of this verb can be seen in Engl. (*without*) *let* (or *hindrance*) and in the tennis term *let*. *Let* in *to let*, *let me go*, etc. is historically a reduplicating verb (the so-called seventh class), like OI *láta* and Germ. *lassen* (the same meaning); *letja* (pret. *letti*) is weak, with *e* being the product of *i*-umlaut (\**a* > *e*).

- 144-45. *øræfi* (i.e. *ør-æfi*) = *ørhæfi* (with *hæfi* being obviously related to *hǫfn*) ‘without harbors’; *brýtr*: *brjóta* takes the dative, and so does *týna*; *sér*: *sjá* (*sér á* is a common impersonal set phrase): (‘it won’t appear that you have...’; *hafir*: sbj.); *litt* is a noun (n.) ‘little part, thing’ (the neuter adj. is *lítit*).
145. *hafir* (as well as *brjótir*, l. 152): both, along with a few other forms in this text, are present subjunctives; despite the fear the word *subjunctive* inspires in most beginners, the forms of the present subjunctive are easier than the corresponding indicatives, because they have no umlaut: *hafa/hafir*, *brjóta/brjótir* (cf. *hefir*, *brýtr*, etc.: see *hefir*, l. 155).
147. *brjótir*: present sbj. (like *hafir*, above).
148. *fær*: *fá*, followed by a past participle (the Mod. Icel. second person of *fá* is *færð* from *fær þú*, with “metanalysis,” cf. *þér*, l. 115 ~ *ér*, l. 116).
150. *er* seems to mean ‘even though’.

**p. 134**

154. Another *sér...sér* pun? *á sér*: *sér* (a pronoun); *ok sér þá*: impersonal ‘it will be seen’.
155. *halda* takes the dative.
157. *gott*: a substantivized neuter; *frama*: *frami* (noun).
161. *varnaðr*: the same root as in Engl. *ware*; *meira*: *-a* is the ending of the accusative.
168. *þá*: supply an object (*þá dýrit*).
169. *ek mynda þér hafa launat því*.
- 172-73. *silfr eða* (= *ok*) *annara hluta* (“afterthought”); *þótt ekki færi* = *þótt þeir ekki færi* (*færi*: pres. sbj. pl.).
176. See sec. 163 (towards the end on p. 312).
177. *knorr*: a *u*-stem (like *skjǫldr* and *fjǫrðr*; sec. 88); *cnear* (Old Engl.) and *cnairr* (Old Irish) are borrowings from Scandinavian.
178. *varit*: *verja* ‘invest’ (with the dative: see 194).

**p. 135**

187. *ætta*: *eiga*.
192. *náðu*: *ná*; *náðu eigi at gøra* ‘were not able to do’.

XVI A: ‘Lying Sagas’, p. 150

**p. 150**

- glaumr ok gleði*: note the alliteration (*glaumr* ‘noise, jubilation’ is related to Old Engl. *glȳ*, a cognate to Old Engl. *glēo*, memorable especially from *glēoman* ‘singer’); *skemtun*: a word with a broad range of meanings (today spelled with *-mm-*; the only Modern Icelandic word for “interesting” is *skemmtilegur*); cf. the next note.
- glíma*: this is the name for “traditional Icelandic wrestling” (see my article “Ten Scandinavian and North English Etymologies,” published in the journal *Alvíssmál* 6, 1996, pp. 63-98, and available online, and the note on p. 15/336); *sagna* [gen. pl. of both *sögn* and *saga*] *skemtun* has become a popular expression in Icelandic (*skemtun* is related to *skammr* ‘short’, the idea evidently being that entertainment makes time pass quickly, “shortens” it, as it were; see also l. 18).
- var...setit*: impersonal (*var* is sg., while all the rest is in the plural); one wonders whether in *fastar ok fullar* the alliteration is fortuitous.

- 4. OI *sumar*, unlike Germ. *Sommer* ‘summer’, is neuter; when *geta* means ‘to be able to’, it is followed by a past participle, so that *gæti at kaupá* cannot mean ‘was possible to obtain’; *geta* followed by an infinitive means ‘to happen to do something’ (so here: ‘if grain “happened to buy”’ = ‘if there was grain to buy’; in the book, *corn* is used in its British sense ‘grain’).
5. Note *tvau* (n.); Þórsness Reykjahólar ‘Vapor Hillocks’: see them on the map in the back of the book (3B) if you happen to have an older reprint.
6. í þann tíma: this use of the accusative (‘at that time’), even if unexpected to us, is regular and common; landkostir: cf. p. 45/142-43.
7. ófrævir: *fræ* ‘seed; grain’ (< \**fraiwu*; hence -v-); with regard to semantics cf. *sjálf-sáinn*, p. 43/89.
8. beinabót: *beina* ‘help’, *bót* ‘compensation’ (cf. Engl. *to boot*, related to *better*); *beini* is related to *beinn* ‘right, straight, etc.’; ágæti: cf. the proverbial line on p. 91/91.
9. veizla: the main Icelandic word for “feast” (= *veit-s-la*); the sentence (*var gildit*) is impersonal.
10. tilkváma ‘importance’ (cf. Mod. Icel. *tilkomu-laus*, -*lítill*, -*mikill* ‘insignificant’, ‘of little importance’, ‘important’, along with Engl. *be-coming* and Germ. *bequem* ‘comfortable’); *nokkut...er* ‘something...which’; *skemta* – *skemtu*: the verb takes the dative, which explains *hverju* in l. 11 (the object of entertainment; cf. l. 17: *þessari sögu*).
- 11-12. *frásögn*: cf. *segja frá*; *þat...er* ‘that...which’ (‘which many now “speak against” [deny]’); *látask*: ‘make it known (about oneself)’; *vita* ‘have the knowledge of’.
- 13-14. *ganga dulðir* ‘go about “dulled” = ignorant’ (followed by the genitive of the object of ignorance’); *sanna* – *satt*: see *sannr* ~ *saðr* in the glossary (the alternation is the same as in *mannr* ~ *maðr*); *it sanna*: a substantivized weak form (‘the true [thing]’); *þat satt er*: *þat...er* ‘that which’; *skrökva*: from *skrök* (n. pl.) ‘a lie’.
14. *logit*: sec. 128, Skálmarnes: *skölm* ‘sword; a cloven part of any thing’ = *skálm* (the lengthening of *á* before *lm* is late).
16. *vísa* ‘a skaldic poem consisting of two four-line strophes’ (see pp. 155-56, for example); *berserkr*: ‘bareshirt’ rather than ‘bearshirt’.
17. *þessari*: sec. 111, second half, second column, lists genitive *þessar* and dative *þessi* (feminine), but extended forms were equally common: *þessa(r)ar* (genitive) and *þessar(r)i* (dative).
18. *kunnu...at telja*: the rules governing the use of the infinitival particle after modal verbs in English and Icelandic overlap only partially.
19. *telja ættir* ‘tell their descent’ (that is, the tale of one’s ancestors, a favorite pastime); hence *ættatölur* ‘genealogy’ (note the spelling of the word *genealogy*, even though in American English it rhymes with *geology*).
20. *hafði setta*: the same agreement (here with *sögu*) as in *þá* (them)...*sóttu* (p. 95/217-18): *had...[it] set* (as in ‘had his hair cut’; the same in l. 22: *flokk* [acc.]...*ortan*); *setja saman* ‘put together’ (= Germ. *zusammensetzen*, with the same meaning) is the main verb for “compose (a saga),” and the vague meaning of this verb has been used in attempting to penetrate the nature of saga authorship; *sagði sögu*: it is clear that from an etymological point of view, *saga* is simply ‘something said’.
21. *flokkr*: see sec. 186 on the meaning of this skaldic term (the Icelandic word for “refrain” is *stef*, n.).

23. ortan: yrkja – orti (< \*wyrkja – \*worti): ‘the *flokkr*... which Ingimundr had “wrought”’; ‘he had this *flokkr* worked/wrought’ (hence the accusative); *yrkja* is another technical term of skaldic poetry.
- 23-24. A typical reference to “wise men” (to make one’s story sound trustworthy).

## XVI B, pp. 150-151

### p. 150

24. í Vatnsdal: *dalr* is an *a*-stem, but nouns of this declension often have no ending in the dative; in the names of valleys, *-dal*, instead of *dali*, is especially common.

### p. 151

25. þótti...sveitum: impersonal.
26. vænstr: sec. 104.

## XVI C: The Founder of Scarborough, p. 151

### p. 151

32. The ligatures *æ* (*bræðr*) and *ǣ* (*ágæztu*, l. 33) always designate long vowels. They are products of *i*-umlaut of *ó* and *á* respectively. Nicknames should be translated wherever possible. *Skarði* means ‘sword’.
33. Don’t confuse *þótti* and Engl. *thought*. *Þótti* means ‘seemed’, as in the archaic Engl. *methought*. *Þykkja* corresponds to Ger. *dünken* ‘seem’, not *denken* ‘think’. The superlative degree of adjectives can be weak or strong; *ágæztu* is weak after *hinir*. The letter *z* is “shorthand” for *ts*, *ds*, *þs*, or *ðs*: *ágæztu* = *agæt-stu*, *íslenzk* = *islend-sk*, etc. When you see *z*, always decompose it, to understand the structure of the word. In Modern Icelandic, *z* has been abolished (*íslensk*, etc.).
- ➡ 34. *Skarði* is a weak noun; hence *Skarðaborg*. The gender of *virki* (neuter) is obvious from *þat*, the demonstrative pronoun that modifies it. One can divide the sentence in two ways: ...*virki þat, er heitir*..., or *virki, þat er heitir*.... In the first case, *er* will be a relative pronoun (‘which’), in the second *er* is redundant. *Runnu upp*: Icelandic, like English, makes wide use of verb adverb collocations (that is, phrases of the *run up, come down* type). *Rinna* is a strong verb; *renna* ‘make run’ is from a historical point of view weak (a so-called causative verb, as Engl. *lay, set, and drench* are to *lie, sit, and drink*). But early on the two forms merged, *rinna* became obsolete, and *renna* acquired both meanings: ‘run, etc.’ and ‘make run’. *Rinna* often occurs in OI poetry. In our line, it is more “grammatical” to parse *runnu* as the past plural of *rinna*, but there is no harm in connecting it with *renna*, which will then split into *renna* (strong) and *renna* (weak). A similar merger happened to *brinna* and *brenna* ‘burn’.
35. *Unnu* should have been \**vunnu* (< \**wunnu*: an asterisk marks a reconstructed form; the sign < means ‘derived from’; by contrast, the sign > means ‘has become’). Then its connection with *vinna* would have been obvious. But \**w* was lost in early Old Norse before *u* and *o* (cf. *Wodan* and *Óðinn*, the name of a god in Old Engl. and OI); see sec. 63.

36. *áræði* = *á-ræði*; *á-* is a prefix, as in *ágæztu* (l. 33), and *ræði* has the same root as *ráða* (here with umlaut).

An additional note. Both *virki* (l. 34) and *stórvirki* (l. 35) occur in this passage. *Virki* is anything “wrought,” from a wall to a castle; hence the gloss ‘stronghold’. But the etymological meaning of *virki* is ‘work’ (= *verk*, which also means ‘work’: cf. the synonyms *heyverk* and *heyvirki* ‘hay-making’); hence *stórvirki* ‘great work; deed’ (*verk* can also mean ‘deed’). Our glosses are anachronistic. For Icelanders *settu virki* was ‘set up a piece of work’, and *stórvirki* meant ‘great work(s)’ (= ‘deeds, feats, exploits’).

## XVI D: The Sword *Sköfnung*, p. 151

### p. 151

37. *Skeggi* ‘bearded’ is almost a synonym for ‘man’ (*skegg* is a cognate of Engl. *shaggy*). The name seems to mean ‘Outstanding Skeggi’ or ‘Skeggi who towers over (others)’.
38. *er kallaðr var*: *er* ‘who’, *var* ‘was’ (*er* can also mean ‘is’). *Skinna-Björn* ‘Björn of furs’.
- 38-39. *Holmgarðr* = *Novgorod*, but the first elements do not match: *holm* ‘island’ (as in *Stockholm*), *Nov* ‘new’ (*Novgorod* ‘New Town’).
39. *til* always takes the genitive; *nám* ‘laid claim to, settled on’ (hence *Landnámabók* ‘The Book of Settlement’). In English, *take* is a borrowing from Scandinavian; German still has *nehmen* = Icel. *nema*. *Fór*: see *fara*.
41. *herja*: cf. Germ. *Heer* ‘army’ and Engl. *harry* and *harrow*. *Austrveg* is in the dative; nouns belonging to the *a*-stem occasionally drop the ending in the dat. sg.
42. *við* ‘against’ (= Germ. *wider*), as in Engl. *withstand*, *withdraw*. *Til* is often an adverb: *hlutaðr til* can be understood as a unit with a suppressed object (*hlutaðr til þess* ‘...for that...’). *At* is the particle used before infinitives (functioning as, but not related to, Engl. *to*, Germ. *zu*).
- 42-43. *Hrólfs konungs Kraka*: all three words are in the genitive (nom. *Hrólfr konungr Kraki*). *Kraki* ‘pale, stake’ (a long, thin piece of wood, as follows from the story about how *Hrólfr* got his name). An obscene connotation is not improbable.
43. *þar ór*: the two words go together (cf. Engl. *thereof*, *therefrom*, etc.). *Sköfnung* is probably ‘shaver’, *Hjalti* is ‘hilt’.
44. *Laufa* is the dative of *Laufi* (*ná* takes the dative).
45. *Því* is the dative and the instrumental case of *þat*; *því at* ‘because’. *Vildi at honum*: supply some verb of motion (‘wanted “to go” at him’). Verbs of motion and the verb *to be* are often left out following modal verbs. *Varði*: past tense of *verja* ‘defend’; *hann* ‘it’ refers back to the sword name *Laufi* (m.).

## XVI E, p. 151

### p. 151

47. *Höggvandi* ‘cutting, hewing’: a nickname, not mentioned on p. 407, probably because

- it is obvious.
48. Moldatún: n. pl.; see *modal* and *tún* in the glossary.
49. Gnúpr ‘overhanging cliff’ (a nickname).

### XVI F, p. 152

#### p. 152

53. Mjök-siglandi ‘much sailing’; reminiscent of Old Engl. *Widsīþ*.
54. at Hǫfða: hǫfði ‘headland’.
55. frá: fregna (sec. 131); andlát (from *ǫnd* ‘breath’ and *lát* ‘loss’, related to *lát*); *andlát*, like *lát*, is an *a*-stem (n.) and could be expected to have *-i* in the dative, but, as with masculine nouns, this ending is sometimes absent; fǫður: sec. 90 (*faðir*).

### XVI G, p. 152

#### p. 152

59. Holmgöngu-Bersi: duels are often fought on islands (*holmr* ‘island’, as in *Stockholm*; *holmganga* ‘going to a “holm”’); *bersi* ‘bear’; the word also makes one think of *berserkr*; Saubær ‘Muddy Farm’.
60. í Tungu: this is a place name (preposition and all); bauð: bjóða; Halldórr was Óláfr’s son. Óláfr is Óláfr Pá (see him in the glossary of names), a famous chieftain; ‘and made an offer to Halldórr, Óláfr’s son, to take him as his foster child’ (Óláfr’s consent was a great honor to Holmgöngu-Bersi; Halldórr was a baby: see l. 62).
62. Hann var þá vetr gamall ‘He was one year old then’.

### XVI L: Verses by Rognvald Kali, pp. 155-156

#### p. 155

143. orti: yrkja (a technical term of composition); cf. p. 159/56.
151. Qgðum: see the glossary of names.

#### p. 156

169. Qngull ‘fishing angle’ (a nickname).
170. þangat til sem ‘up to, as far as’.
171. hrískjorr: n. pl.

### XVII: The Battle of Stamford Bridge (Fagrskinna), pp. 157-161

#### p. 157

- ➔ 1. Note that both kings are called Haraldr in this passage, though the king of the Anglo-Saxons is known from English chronicles as Harold. The spelling of the word *konongr* makes one aware of the fact that the text is not written in “Classical

- Old Icelandic.” The rule known as vowel harmony is simple and does not differ much from that of West Germanic breaking: within a word, open (low) vowels go together with open vowels, whereas closed (high) vowels go together with closed ones, but in Old Norw. the root vowel determines the quality of the vowel in the suffix and/or ending, whereas in West Germanic the direction of the influence is towards the early syllables from the end of the word. Closed (high) vowels are *i* and *u*, the others are open (low) (*e* and *o* align themselves with open vowels). The first vowel of *konungr* (this is its Icelandic form) is open; therefore, in Old Norw., *u* is not allowed after it (hence *konongr*). Once this rule is understood, the spelling *skipaðe* (l. 3), *hestrenn* (l. 4), *kenndo* (l. 6), *váro* (l. 7), and so on will no longer look odd. It is rather *villde* (l. 3) that will cause surprise; cf. *svaraðe* (l. 20). The spelling *ræið* is explained in sec. 188, but the comment there should be taken with a grain of salt. In sec. 5, it is said that OI *e* in *gekk* was closed, whereas in *menn* it was open. The vowel *e* in *menn* was the product of umlaut; *e* in *gekk* was “old.” There is no certainty that they were distinct (in Mod. Icel., no difference exists between them). As far as the “lowering” of short vowels and the nuclei of diphthongs in other Scandinavian languages is concerned, the question should be asked whether we are dealing with a change in the system of phonemes or in realizations. Older authors, who worked before the concept of the phoneme had become common property, did not ask this question. “Lowering,” understood as a spontaneous change of realizations (that is, a change not triggered by any modification in the system of phonemes) is improbable. Consequently, spellings like *ræið* (l. 1), *hværsu* (l. 2), *ælli* (l. 45), *sættar* (l. 67), *bæriaz* (l. 68), *fæstiz* (l. 74), and the like require a more elaborate explanation.
- 1-2. Note that the king’s horse is *svartr*, while his tunic is *blár* (l. 8) (Hrafnkell killed Einarr *í blám klæðum*). We should probably assume that the horse was black. The tunic must have been dark blue. A horse with a white spot on the forehead is a common motif in describing events verging on the supernatural; such horses are always “special”; the noun (“white mark”) is *\*bles* (the modern form is *blesa*), akin to Engl. *blaze* (no connection with Engl. *bless*).
  - 2. *firir*: in Mod. Icel., *y* merged with *i*, so that *firir* looks like a form of later Icelandic, but cf. *myckla* (l. 7); *stóð*: the specialized gloss in the book (*standa*, 2) is hardly needed.
  - 3. *frammar er þá...* ‘more to the front, as he wanted them’.
  - 5. *mællti*: observe the spelling *llt* and *lld* in this text; this spelling is not fully consistent: cf. *mælti* (l. 14) and *mællti* (l. 16); the doubling of *ll* in *mællti* is not fortuitous: Old Norw. (and, most probably, OI) had two phonemically distinct *l*’s, one of which was rendered in spelling by means of doubling the letter (and see the note on l. 35); cf. also *skialld* (l. 73) and other *ld*–*lld* words.
  - 7. *hinn myckla*: possibly substantivized, but see the next note and the comment in the book (note that the letter *c* never occurs in normalized OI texts); *með...meðr*: “gratuitous variation”; this phenomenon does not come to the forefront in regularized OI texts.
  - 8. *blá* < *\*bláa*, as *sá* < *\*sau*; note that *a* in *hialm* is short (sec. 189: “the lengthening of back vowels...”); the nouns after *meðr* designate parts of the armor and should be in the accusative (cf. *hin faghra hialm*), but the first noun (*kyrtli*) is in the dative,

as though it were the king's companion (cf. l. 73); the accusative *hin faghra hialm* should probably be understood with *þenn hinn myckla* 'Do you know (can you recognize) that big one wearing a black tunic, [and can you recognize] the beautiful helmet...?'; *Hjalmr* (an older form of *hjálmr*) is masculine, so that in any case we could expect *hinn*, not *hin faghra hialm* (cf. *hinn* in l. 7). One can perhaps connect the accusatives so: "Do you know that big man...and the beautiful helmet," with *meðr þæim blá kyrtli* being more or less parenthetical. The use of *þenn hinn* is also puzzling: one pronoun would have been sufficient. In OI, *þeim* is the dat. sg. and pl. of *sá* (sec. 109 and 111). *Meðr*, *þer*, and *þenn* (= *með*, *þar*, and *þann*) are typical of Old Norw. (cf. *frem* = *fram* in l. 9, and *venna* = *vænna* and *þet* = *þat* in l. 11).

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11. *venna*: it corresponds to OI *vænna*; considering forms like *mærkit* (l. 81) and the rest, *e* for *æ* comes as a surprise; this reverse spelling must have reflected the scribe's uncertainty of where *e* and *æ* is regular; *hann...farinn sé*.
13. *fyrir*: cf. *firir* (l. 2); in l. 25, we again have *firir*.
- 13ff. The entire encounter is, naturally, fanciful and could never have taken place.
14. *Tósti*: a pet name (of Þorsteinn or some other similar name).
15. *Hann* = *Tósti*.
- 15-16. The term *spirant* used to explain the pronunciation designated by *gh* conceals the difference between [j], as in Mod. Icel. *degi* [deji], and *g* (a velar fricative), as in Mod. Icel. *dögum*; *æighi* had the sound of *degi*, whereas *megha* had the sound of *dögum*.
16. *lœyna*: OI *leyna* (note the change from *ey* to *æy*).
18. *þer með* 'therewith', which is close to 'also' in the note given in the book; *skulur*: see sec. 190.
19. *hælldr enn þit bæriz* 'rather than that the two of you should fight' (see *berjask* in the glossary); *þit*: dual.
21. *úfriðr*: in Mod. Norw., the negative prefix is *u-*, but in Icelandic it is still *ó-*; note the spelling of the article *-inn* in *svívirðinginn*, f. (*sví* is an interjection expressing contempt; it is believed to be of onomatopoeic origin); cf. *orðenn* (l. 78) and *orrastann* (l. 94; see the note in book at l. 95); *en* 'if'.
- 22-23. *maðr sá...er*.
24. *takum*: sec. 189 (on the absence of *u*-umlaut); the same in l. 42 (note *-m* before *vér*; in OI, *-m* would be absent); *vilir*: cf. *skulur* (l. 18), sec. 190.
25. *sact* = *sagt* = *sagð*.
26. *hann...hann* = Haraldr Gormsson (the English king); *hanom* (= *honum*) = Haraldr Sigurðarson (Harðráði); *þer...af* (= *þar af*) 'thereof', which is followed by the genitive *hværs*; *noçut...hværs* (= *noçkurt...hvers*) 'some (part) of each' ('he said something of this, of one of two options...'), because Haraldr Harðráði is welcome to choose either of two measures mentioned below).
27. *sem* 'as'.
28. *iarlenn* = *Tósti*.
29. *farit*: sec. 190.
30. *annat...enn*.
31. Harald (the Norwegian king).

32. *bæriaz um*: *um* is a common adverb with reflexive verbs denoting reciprocal actions (cf. *skrifask um* ‘correspond’), so that *berjask um* means ‘engage in fighting’, and there is no need to add an object (*um* probably means ‘around’).
- 33-34. Note *skulum vér* again, instead of the expected *skulu vér*; *hældr*: cf. *hælldr* (l. 19); the answer contains a formulaic statement.
35. Note *Haralldr* here and *Haraldr* in l. 37 and elsewhere.
38. Note the grammar (*ec* rather than *mér*).
40. *segja dauðarorð*: a typical Icelandic idiom; the situation with the diphthong in *douðar* is the same as in *firir* (l. 2): the phonetic value of *au* has probably never been [au] in Icelandic, and *ou* is closer to Mod. Icel. *au*, which is pronounced approximately as [öü]; cf. *bouð* (l. 86) and *ouðit* (l. 106).
41. *úvarlegha*: un-wari-ly.
- p. 159**
43. *væri* = *væra*; note *valld* with *ll*.
44. *callaðr*, *cost*: both are spelled with *c-*.
45. *biðaðe ælli*: cf. the use of the idiom *biðja elli* in p. 16/388 and p. 152/77 (in p. 152/77, the noun is in the accusative after *biðja*).
- 46-47. A trivial specimen of saga heroics.
48. *stóð...í stigræip*: the gloss in book (*standa*, 2, end) ‘sit a horse, ride’, disguises the unexpected use of the accusative (as though one is stamped into a saddle); perhaps *stigræip* = *stigræipi* (*sin*, if not a typo, is *sín* ‘of his’ and does not agree with *stigræip*).
54. *Emma*: a far cry from heroic names (it looks more like the name of a modern yacht than a suit of armor); *tóc* (= *tók*)...*í* ‘reached to’ (‘reach’ is a common meaning of *taka*), not *tóc ofan* (*ofan* means ‘all the way down’); *bæin* (= *bein*) occasionally means “bone” (as here); judging by *mitt*, the word is used in the singular (“mid-leg”).
55. *æcki* may mean ‘not’ (cf. l. 116): then the sentence is impersonal; but *ekki* may mean ‘nothing’ (as in l. 74); *fasta* in the meaning of “stick fast” is common in descriptions of weapons and, like *standa*, is always impersonal; consequently, *vápn* (n.) is an object (accusative), not the subject of the verb: ‘[it] stuck fast no weapon (acc.) in it’ (cf. the formula of no weapon being able to “bite” an armor; there *bíta* is personal).
56. *ort*: *yrkja* (a technical term of poetic composition); *oc scal...*: impersonal; *bætri* (= *betri*): it agrees with *vísa* (f.).
67. *kæsiurnar*: OI *kesja* corresponds to Old Irish *cess* ‘spear’ (perhaps borrowed from Scandinavian); *kesja* is a word of obscure etymology, and no Germanic cognates of this word have been found; *koms* (pres. pl.): see *koma*, the end of the entry and cf. *kómoz* (preterit) in l. 71.
- 68-69. *réd...á: ráða á* ‘take one’s council with regard to something’ (with a suppressed object), hence ‘progress, advance’.
69. *seint* ‘gradually’ rather than ‘slowly’, but cf. l. 72; note *mikill* ~ *mykyl*: “gratuitous variation”; *fiolde* = *fjöldi*.
72. *liðit*: note the accusative.
73. *skiqlld*: the accusative after *meðr* is natural here.
74. *viðr*: add an object.

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75. óst (f.) = óstr (m.) (Mod. Icel. *hóstur*).
77. því næst = því næst.
78. sóttó...at.
79. Perhaps there is no need to gloss *standa* as ‘stand in ranks’, if the dative (*konongenom*) is understood as in *koma skipi* (the dative of accompaniment: ‘the troops that [had] stood with the king = that had stood their ground with the king before he fell’).
81. Landæiða: see p. 407 and cf. *Landæyða* in l. 94.
82. framnganga (noun): cf. ganga fram; note *þat* rather than the usual *þet*.
- 82/84. áæggiðe/áæggiðo: cf. eggja á.
- 84-89. One more example of great rhetoric.
86. stöðva: related to *standa*.
- 86-87. oc qlu liði hans: “afterthought.”
91. lǫng is feminine and goes with *orrosta* (l. 90): ‘and the battle was not long’.
92. com til.
95. myklu: note the absence of *-c-*; harðaz: superlative.
96. var viðr / sialft: see the glossary (the end of the entry *við*).
97. Note the grammar: *varð* is in the singular, while *móðer* (= *móðir*) is in the plural.
101. sem vón var at: the same phrase occurs without *at* (cf. p. 9/132); *at* presupposes a suppressed object or the collocation *vera at = vera*; the Mod. Icel. form is also *vón*; þæir...er.
104. æfro: a typo for *æfre*.
105. æi ‘always’ (= *ē* in p. 170/34).
106. auða (ouða) takes the genitive; með því ‘therefore, thus’.
- 108-09. gerðez...á.

**p. 161**

109. klæða: genitive plural.
111. er ‘until’; ratt: *hrinda* (*af sér*) takes the genitive; hanum: sec. 190.
112. kǫssungr: see *cassock* and *cossack* in etymological dictionaries of English (the word is French).
116. er...at borez: berask at ‘happen’ (“to be carried to a certain point”; see the glossary: *bera*, 9); *borez* is the past participle of *berask*.
119. Ræiðir...til; fauc af: fjúka.
120. skinniúp = skinna-hjúp(r).

## XVIII: The Skjöldung Kings (Gesta Danorum), pp. 165-168

**p. 165**

1. Haldan: see sec. 223 (on the absence of *-r*); thagær (and other words with *æ* in unaccented syllables): sec. 215.
2. strā-dō: cf. sótt dauðr (p. 86/892); the same word occurs in l. 96.
- 2-3. Haldan han: *han* (common usage in informal speech) is redundant; such “double subjects” occur in the folksy speech of several Germanic languages, including English; the same in l. 9.

3. ēn: sec. 203 (iii).
4. skiftæ rīkæt: in OI, *skipta* takes the dative; the accusative is rare according to Cleasby-Vigfusson and is due to classical influence.
7. thæt: sec. 215 (æ); lanct < langt (cf. sact = sagt, p. 158/25).
- p. 166**
13. iōrthænæs: sec. 192 and 208 (iō).
17. sek: sec. 215 (ē).
18. kōuærne: those interested in my ideas on the etymology of this word may find them in *Alvíssmál* 6, 1990, pp. 89-91.
19. Note the absence of -s in *konung* (*til konung*; the same in l. 82); forōrth: sec. 213 (ō); sauthē: sec. 225/2 (u).
20. dōthær: sec. 205 (ø) and 216 (æ).
21. rēuus: sec. 201 (the reflexive form).
24. Læ, iæten: sec. 208 (æ); Læsø: sec. 205 (ø); Sniō: sec. 208 (iō).
- 26. wōrthælōs: I think it means ‘hapless, luckless’ rather than ‘bewildered’ (see my book *Word Heath...* pp. 117-28).
27. laæt = lát (cf. *striith*, l. 14, versus *strīth*, l. 70, with *ii* for *ī*; *eet*, l. 46, and *saa*, l. 46, both with double vowels); lát: second person sg. pret. of *liggja*.
29. vluænæ (for *ulvænæ* = OI *úlfanna*): *v* and *u* were interchangeable; vluæn = ulfinn (cf. *sæluær*, l. 17).
30. lægædōm: sec. 225 (1).
31. vluæ: the absence of the definite article is a bit puzzling after *vluænæ* (l. 29).
36. æi: sec. 225 (2).
37. bōrn: sec. 211 (pay special attention to the change  $\varrho > \phi$  because, when we use Mod. Icel. pronunciation in reading old texts, no distinction is made between them: the product of the merger is /ö/; in Mod. Dan., only the letter  $\phi$  exists: *barn*, sg., versus *børn*, pl.; by contrast, in Swed., the plural of *barn* is *barn*, so that  $\ddot{o}$  is not needed in this form).
40. iak: sec. 200.
41. awnd: sec. 220 (w); *for awnd* also occurs in l. 79.
45. spōriæ: sec. 212 (ø); note *sathæ* versus *sauthē* (l. 19); l. 46 again has *sauthæ*.
- p. 167**
49. wōræ: sec. 192 and 210 (see *wōræ* also in l. 72).
52. drōgh ā.
60. Siæland: sec. 208 (iæ).
63. ī gōmæn: cf. *ī gæen* (l. 44) and *ī gēn* (l. 89-90).
68. Hodbrodæ: sec. 223.
72. guthæ: sec. 193.
- p. 168**
86. iæmblingæ: sec. 220 (m).
87. drak ærue: cf. the beginning of “The Vows of the Jónsborg Vikings,” p. 118; Danmark (after *til*): the OI genitive of *Danmǫrk* was *Danmerkr* or *Danmarkar*; here the form is indistinguishable from the accusative (see l. 15) and the nominative.
95. In mythology, Nanna is Baldr’s wife.
103. fōr: sec. 213 (end).

## XIX: The West-Gautish Laws (VästgötaLagen), pp. 169-170

## p. 169

- 1. Svēar: the inhabitants of three provinces; ēgho: sec. 217 (*o*); vrækæ: sec. 219 (*v*).  
The meaning of this phrase has been discussed in numerous works: ‘elect and depose’? ‘elect or not elect’? (if so, the binomial is tautological), ‘elect and do business accordingly’? The second variant seems to be the best, and the third the worst, though some support has been found for ‘elect and depose’.
- 3. gæræ: the range of this verb is broad (even broader than that of *veita*), and one has to gloss it according to the requirements of the context (here, apparently, ‘send’); þings: cf. the absence of *-s* in *til konung* (the same in p. 166/19, 82); aldægōtæ: *d* is excrescent (*alder* is the regular Gautish form meaning ‘all’).
- 3-4. gīslæ skiptæ (= OI *gisla skipta*): accusative (see the note on p. 165/4).
- 5. fiūræ: sec. 195 (*iū*); skulu: sec. 211 (the ending); the same in l. 19.
- 5-6. til Iūnæbækkær: the border between the East and West Gautar; Junabäck is a brook running by a small tract of land facing Lake Vättern in the city of Jönköping. *Iūn-* is also the etymon of *Jön-* in *Jönköping*.
- 8. sighiæ: sec. 109 (*iæ*); næmnæ: sec. 220 (*m*).
- 9. kombær: *b* is excrescent.
- 11. lagmaþær: sec. 216 (*æ*); han: accusative; note the “afterthought” (lagmaþær...ok siþæn aþrir).
- 12. han: nominative; friþ ‘freedom’.
- 13. nīþingsværk: willful destruction of property and other similar crimes (‘felony’).
- 14. biskup: accusative (the sentence is impersonal); landæ: OI *landa* (see *landi* in the glossary).
- 15. sun: sec. 193.

## p. 170

- 17. Impersonal; han: accusative.
- 18. ūtæn vixlt: this is a much-discussed phrase (‘...excluding his [official church] consecration’). The bishop’s consecration would be done later in the week, in the presence of high church clergy at the cathedral in Uppsala. The form *vixlt* (*f.*) is a variant of the noun *vighsel* ~ *vixl* (cf. Mod. Swed. *vigsel* ‘marriage’), not a past participle.
- 20. *miskun* = OI *miskunn*.
- 21. þingi: sec. 217 (*i* in the ending).
- 21-22. ær...ā = OI *er...á* (the first *ær* is ‘where’).
- 22. ætleþæ: it has the direct meaning of ‘adopt into a family’; sættum lýsæ: *lýsæ* (OI *lýsa*) takes the dative; *sætt*, like many abstract feminine nouns, often occurs in the plural.
- 23. The placement of this facetious law after the previous one and its content have caused surprise. But the mockery disguised as legal procedure is not unexpected in this case, for actors (jugglers, minstrels, bafoons, *Spielmänner*) were treated on a par with prostitutes throughout medieval Europe.
- 24. Varþær...: conditional.
- 25. The difference between *gīgha* and *fīþla* is not obvious. Adolph Noreen

- (*Altschwedisches Lesebuch*) glosses them as *Geige* and *Violine* (not as *Geige* and *Fiedel*), but both German words refer to the same instrument (just like English *fiddle* and *violin*). Erik Noreen's glosses (*Fornsvensk Läsabok*) are *giga* and *fiol*, "fela" (*fela* is a regional Swedish name of the fiddle). The English gloss given in one of the translations 'jew's harp' for *gīgha* is fanciful (cf. Mod. Swed. *munigiga* 'jew's harp').
26. *pā skal...*: impersonal; no one explains what "an untamed heifer" means; apparently, a more than usually frolicsome young cow.
27. Impersonal (both).
29. *gēsl*: note the various meanings of OI *geisl* (here, 'goad, staff'); note also the omission in the book: OI *geisl* is masculine, but Old Swed. (Old Gautish *gēsl* ~ *gīsl*) is feminine; hence the form *huassi*; Germ. *Geißel* 'flagellum, whip' is also feminine.
30. *Gitær*: conditional; the same use of the past participle as after OI *geta* 'to be able (to do something)'.
- 30-31. Proverbial. A dog that eats grass will vomit. Thus, may he get the heifer and may it bring him only harm.
31. *hundær*: cf. *lagmaþær* (l. 11) and see sec. 216 (æ); *havi ok þole*: pres. sbj.
32. *skama ok skapa*: note the alliteration and cf. Germ. *Scham und Schande* 'shame and disgrace'; *biði*: *biðja* (pres. sbj.); *haldær* = OI *heldr* ('may he not require more compensation').
33. *hūskonæ* 'slave'; -*strukin*: see *strjúka* in the glossary.
- ☛ 33-34. The last sentence has nothing to do with the previous text. It confirms the legal rights of the defendant (*ē* 'always, ever'); *vita* (f.) is related to OI *vita* 'to see' and to Old Engl. *wīte* (n.) 'punishment, penalty, fine' (cf. Old Saxon *wīti*, Old High Germ. *wīzzi*, OI *viti*) because the Germanic verb, in addition to 'see', had numerous other meanings, 'accuse' being one of them. This *vita* is akin to *vita* 'know', but the two verbs should be differentiated. See *wit* and *witness* in English etymological dictionaries.

For a more detailed commentary see Åke Holmbäck and Elias Wessén (eds.), *Svenska Landskapslagar...*, vol. 5. Stockholm: Hugo Geber, 1946, *Rättlösa Bolken* pp. 114-24, 198-200. Specifically for *nīpingsverk* see Elias Wessén (ed.), *Fornsvenska Texter...* København: Ejnar Munksgaard, Oslo: Dreyer, 1967, p. 8, note 5.

## XX: The Life of Saint Eric, pp. 171-174

The rule of vowel balance (sec. 226), so typical of Old Swedish, should not be confused with the rule of vowel harmony conspicuous in Old Norwegian. Vowel harmony regulates the quality of individual vowels in a word in disregard of prosodic forces (high before high, low before low), whereas vowel balance, which, although it also deals with the distribution of vowels in a word, is a prosodic rule: it is indeed a kind of "balance," with two scales. If the root syllable is long ("heavy"), the postradical vowel is "light" (weak, reduced), and vice versa. A long syllable is one that contains a long vowel

followed by a consonant or a short vowel followed by more than one consonant. Despite the difference between the two rules, both serve to present the word as a unit.

**p. 171**

1. hār: sec. 206 (æ); nādhir: cf. Germ. *Gnade* < *ge-nade* ‘mercy’ (pl.: abstract feminine nouns often occur in the plural); faa (here and in ll. 90 and 101): doubling letters for designating vowel length is typical of Medieval Germanic (cf. *stool* l. 8; *foor* ll. 19, 20, 70, 97, and 101; *eet* l. 47; *troo* ll. 54 and 67; *-tiið* l. 85; *staar* l. 86; *saar* l. 93; *haad* l. 95; *een* l. 103; *vaath* l. 105; and *aar* l. 109).
2. thøm: a regular form in Old Swedish, along with *þem* and *þæm* ~ *þem*: see sec. 224.
3. konungher: note the preservation of *-r*, the epenthetic vowel *-e-*, and the spelling *-gh* (cf. p. 169/1: *konung*); Swērike: *-g-* in Mod. Swed. *Sverige* [sverje] is late and, presumably, owes its existence to its position in an unstressed syllable (cf. Norw. *Norge* [norgə]); æt: cf. *ætlēþæ* (p. 170/22); Mod. Swed. *ätt* has a short vowel, with *æ* shortened before a geminate: cf. OI *ætt*.
7. gōdh-wilia.
8. konungx: pronounced [konunks]; cf. *umhuxan* (l. 11).
9. til valdha: cf. *til valdær* (p. 170/8, where *valdær* is gen. sg.); *valdha*: gen. pl.; the ending *-ær* appeared in *valdær* under the influence of the *u*-stem (Adolph Noreen, *Altschwedische Grammatik*, sec. 411, note); *-a* is a regular ending of the genitive plural (*vald* is n., and its use in the plural is less predictable than in *nādhir*).
- 9 ff. The entire characterization of King Eric (pious, compassionate, abstinent, indifferent to riches, immensely popular, and going to heaven after being martyred) is commonplace in hagiographic literature.
10. lifw-erne: *-erne* is a suffix; ey: sec. 225 (2).
- 10-11. This style is turgid: ey aff th̄y for thet valde... ‘not on account of the power...as...’.
11. *som...til* = OI *er...til* ‘to which’.
12. fulkompnadhe: *-p-* is excrescent; cf. *gamblo* (ll. 14, 18, and 72), *gōmpt* (l. 44), and *sampnado* (l. 77).
13. fōlgdhe: sec. 212 (ø); *fōlghia*, like OI *fylgja* and Germ. *folgen* ‘follow’, takes the dative.
14. laghomen: sec. 199 (the ending).
15. økilsē: sec. 205 (ø).
17. mōth: *th* is common for */t/* (cf., however, *ā mōt* in ll. 51, 73, 75, 77, and 92; see also *hath* l. 22, *thīma* ll. 43 and 46, *thōk* ll. 52 and 105, *vaath* l. 105; see sec. 221).

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29. brut-: see *braut* in the glossary.
30. sighs: sec. 201 (reflexive form).
31. hafwir: late OI also had *hefir*.
32. See the note in the book (p. 254).
33. thorfuō: fu = fv (see p. 321, bottom, continuing on p. 322).
- 33-34. That is, ‘leave this money to your children rather than giving it to me’.
- 34-35. A typical example of moralizing in such texts.
36. thæn ‘he who’.
37. gōra: a typical use of *gōra* meaning almost anything the context requires (here, ‘take

- care of’).
39. thiǣnist: sec. 208 (*iǣ*).
- 39-40. For thæn sculd ‘for that reason’ (cf. l. 85, where it means ‘because’); the second *thæn* is in the nominative.
41. idhelīken: see the note; gin-uærdo ‘adversity’.
- 46-47. v̄tan thā nātūrlīkin lusta krafðhe kōtit ‘even though (despite the fact that) flesh craved natural enjoyment’ (*thā* is an adverb, *kōtit* the subject; *nātūrlīker luste* stands in the accusative; krafðhe: see *krefja*); cf. ll. 48-49.
- 47-48. Note the accusative after *medh*.
- 48-49. nātūrlīkan losta: cf. nātūrlīkin lusta (ll. 46-47); a flagrant case of “gratuitous variation.”
- 50-51. rīkit: the accusative after *skipa* in the same formula as in p. 165/4 (*skiftæ rīkæt*).
- p. 173**
54. thōm: the same form in the dative singular and plural.
55. troo: sec. 196 (*oo*).
57. wonnit: note the restitution of *w-* (OI *unnit*); Mod. Swed. also has *vunnit* (Dan. *vundet*, Norw. Bokmål *vunnet*).
58. til Gudh: note the absence of *-s* after *til* (because of the weakening of genitive forms in Swed.), contrary to *til himerīkes* (l. 64) and *til Swērīkes* (l. 70).
61. som ‘seeing that’; *hællir* = OI *heldr*; aff: supply an object (‘it’).
62. lofwar: lofw-ar; sigher: *-e-* is an epenthetic vowel (the book missed this form: see *sigr*).
63. forfaras: prefixes reemerged in Swedish under the influence of Low German; *for-* is a prefix of “negative semantics” (cf. Engl. *go* versus *forgo*, Mod. Swed. *förgöra* ‘destroy, put to death’), as is Gothic *fra-*.
64. himerīkes: this is not a misprint; although Old Swedish had *himil* and *himin*, *-ml-* was simplified (other attested forms were *himmerike* and *hymmeriki*, but *himirike* occurred more often); the modern form is *himmelriket*; um ‘if’.
65. Christindōm: note the accusative after *taka vidh*.
66. landeno = OI *landanum*; gaff...fridh: cf. p. 169/12.
67. ...ok cristnadhe folk: “afterthought.”
68. ater = atir (see *aptr* in the glossary); ther ater = ‘thereafter’; *æpte* = OI *eftir*, so that *thær æpte* means ‘there later’ (*þær eftir*).
69. annur (n. pl.): cf. OI *ǫnnur*; *thē* = OI *þau*.
70. dýrk (Mod. Swed. *dyrkan*); OI had *dyr-þ* and *dýr-kan*; the same synonyms and near homonyms existed in East Norse.
74. *ätte* is a verb.
75. ütlaningia (nom. pl.): both *-ar* and *-a* occurred as the endings of weak masculine nouns in the plural.
76. hōfdhingia: acc. sg.
77. dōdh: sec. 205 (*ō*).
78. ōuitande: cf. uwitændes (p. 166/12).
79. biærghe: sec. 208 (*iǣ*).
80. som ‘where’.
82. ginstan: cf. Mod. Swed. *genast*.
85. þet: sec. 215 (*e*).

86. annar stadhs: that is, in heaven or on some other occasion.

87. *sakt* = OI *sagt*.

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89. *vǣmpte*: in *gǫmpt* and others *-p-* is excrescent, but here it is *m* (cf. *vǣpnom*, l. 90).

91. *mannelīka ōmanlīcom*: an example of Latin rhetoric for church services; likewise  
*saar owan ā saar* (l. 93) and *grymi grymare* (l. 94).

95. *haad* = OI *háð* ‘scorn’, distinct from *hat(h)* ‘hatred’ (l. 22).

96. *fūlom*: adverb ‘in a “foul” way’ (see *fúl*).

101. *atir*: that is, *var atir* ‘remained, stayed’ (cf. *vāro atir*, l. 102).

102. *fātika*: sec. 214 (*i*); cf. Mod. Swed. *fattig* with the same meaning.

110. *ārum*: another case of “gratuitous variation” (cf. *aarum*, l. 109).

## XXI: The Legendary History of Gotland (Guta saga), pp. 175-177

It is not known whether the island of Gotland is the ancient home of the Goths, so that dogmatic statements on this score should be taken with extreme caution. For a broad characterization of Gutnish see sec. 227, end (p. 326).

**p. 175**

1. *Pieluar*: numerous attempts are known to explain this name. It is, most probably, identical with OI *Þjálfi*, the name of Þórr’s companion and servant. I suggested the protoform *\*Þjá-ulfr* (*þjá* ‘to serve’), but some difficulties with vowel length remain, for *\*Þjáulf(r)* should have yielded *\*Þjálf(i)*. *Pieluar* carried fire over Gotland to exorcise evil spirits and lay claim to the land (this is an ancient ritual). Some scholars thought that since Þórr was a thunder god, *Þjálfi* personified lightning, and this circumstance allowed them to associate him with the culture hero of *Guta saga*. But *Þjálfi* has nothing to do with lightning, and *Pieluar*’s task was to cleanse and appropriate the island. One was allowed to take as much land as one could carry fire over from sunrise to sunset. To perform such a deed, *Pieluar* had to run over all Gotland in one day. Is this the reason why a swift runner found himself in this role? Besides the proper name *Þjálfi*, there was a common name *þjálfi*, seemingly of different origin. It occurred in the kenning *eyja þjálfi*, understood as ‘islands’ encircler’. Folk etymology must have merged *Þjálfi* and *þjálfi*. *Pieluar* as ‘an encircler of Gotland’ would have fit his role (this is an old conjecture by Viktor Rydberg). *Þjálfi* looks like a contraction of *Pieluar* (from *\*Þjalfr*), but it remains unclear whether the oldest form *\*Þjálf(i)* can be set up (at some time *a* would have been lengthened before *-lf* anyway).

2. *elulist*: that is, enchanted by elves.

4. *ann*: sec. 227 (12).

5. *thaun* = OI *þau* (not in the glossary).

6. *draumbr*: sec. 227 (4; *au*); *-b-* is excrescent; *droyma* = OI *dreyma* (sec. 227 [6]; *oy*): see l. 28; note the so-called cognate object (*droymdi draumbr*); the sentence is personal (*draumbr* is in the nominative).

7. *ormar*: sec. 227 (3; *o*).

7-8. This type of dream is commonplace.

8. þýtti: sec. 227 (9; *ȳ*).
12. al: a typical Gutnish form (= *skal*); *all* in the text is a misprint ('This [place] shall be [become: *warþa*, Mod. Swed., though now archaic, *varda*] inhabited land');  
bōland: sec. 196 (*ō*).
13. aiga: sec. 227 (1; *ai*); spelled *aigha* in l. 15; *-gh-* also in l. 69.
- p. 176**
15. al: the same as in l. 12; *haita* (like *aig(h)a*): sec. 227 (1; *ai*).
18. *sciptu*: unlike p. 165/4, etc., here this verb takes the dative; *þrīa*: sec. 194; *þriþiung*:  
this word was well known in the north of England; folk etymology changed it to  
*riding* (as in Yorkshire).
19. *elzti*: sec. 227 (8; *e*); *laut*: see *hljóta*.
23. *þiaup*: sec. 227 (7; *iau*); alt...sum.
- 23-24. that is, all their movable property.
24. *naupugir*: cf. p. 25/131; sec. 227 (4; *au*).
25. *ai* 'not' (cf. Mod. Swed. *ej*, from Old Swed. *eigh*).
26. *þula* takes the dative; *rācu*: sec. 219 (*r* < \**wr*).
27. *þar firir* = OI *þar fyrir* 'instead'; cf. l. 29 and p. 110/99.
28. *gātu...haldit*: the same usage as in OI (*geta* 'be able' with a past  
participle); *oy* = OI *ey* (cf. *droymdi*, l. 6): sec. 227 (6).
31. *watn*: OI *vatn* often means 'lake'; here *watn* is the river Západnaia Dviná (that is,  
Western Dvina; Latvian *Daugava*); the origin of *Dyna* (Germ. *Düna*) is uncertain.
33. *firir* 'at first'.
34. *ain* (f.), *ann* (m.); cf. *ann sun* (l. 4) and *burg aina* (l. 29).
36. *ē oc ē*: a typical reduplication in words meaning 'ever' (cf. Engl. *for ever and ever*);  
*sīr*: sec. 227 (2; *ī*).
37. *wiþr-atta*: OI *viðráttá* 'dealings with' (from *eiga við*).
- 37-38. *vm sīþir* 'at last'.
40. *þar firir*: approximately the same meaning as in l. 27 ('as a result', rather than 'going  
away').
42. *firi* (= *firir*) 'during' (as in Engl. *for a long time* and the like); *hult*: sec. 227 (2; *u*).
43. *blōtaþu*: *blóta* takes the dative.
44. *dýdrum*: Erik Noreen (*Fornsvensk läsebok*) changed it to *dýtrum*; sec. 227 (9; *ȳ*);  
*filēþi* = *fī-lēþi*: *fī* = OI *fé*, and *lēþi* means 'property' (cf. Gothic *un-ledi* 'poverty');  
if OI *lād* 'land' is related, it may be akin to the "lathes" of Kent (*lathe*  
'administrative district'; England had many such words: cf. the ridings of  
Yorkshire, above, and the rapes of Sussex).
45. *-trō*: sec. 196 (*ō*); *hoystu*: sec. 227 (6; *oy*).
46. *smēri*: sec. 227 (8; *ē*); *hafþu*: sec. 227 (10; *a*).
- p. 177**
47. *suþnautar*: Alfred Noreen (*Altschwedisches Lesebuch*) glosses it with German  
*Kochgenossenschaft*; the Swedish glosses in Erik Noreen's *Fornsvensk läsebok*  
are "sjudkamrat" (sg., the quotes are Noreen's) and 'offerbroder' ('sacrifice-  
brother'). The meaning is along the lines of 'supping companions'.
49. 'while it [Gotland] was heathen'; *þau* = OI *þó* 'however'.
50. *halda* takes the dative; *iemlīca*: sec. 220; cf. p. 168/86.
51. *gart*: sec. 227 (10; *a*).

52. *Āwair*: *ā* in Old Scandinavian names often goes back to *an*; the Old High German counterpart of this name was *Anagêr* (Middle Swed. *Āvēr*; OI *Ávarr*), from \**AnugaiRaR* (\*-*gauRaR* = OI *geirr*, *anu-* is probably ‘ancestor’, a rather incongruous name next to the nickname *Strawlegs*).
54. *witin*: sec. 225 (3; the ending); cf. *giefin* (l. 54) and *wilin* (l. 55).
55. *iec*: sec. 227 (8; *e*); *wāþa*: *wāþi* (OI *váði*, Mod. Swed. *våda*); *þrȳ*: sec. 207; att: sec. 227 (12; *a*).
59. *ier* = OI *er* ‘is’.
60. *ierl*: sec. 208 (*ie*).
63. *frīr oc frelsir*: note the alliteration in a tautological binomial of the *safe and sound* type; *māttin*: sec. 225 (3; the ending).
- 64-65. *aigu...sȳkia*: cf. OI *eiga* followed by an infinitive (‘have the right to’).
66. *Hegnun oc hielp*: another alliterating legal formula; *sculdi...at waita*: as in OI the use of the infinitival particle after modal verbs is not always the same as today; en ‘if’.
- 66-67. *en þair wiþr þorftin oc kallaþin*: ‘if they needed and declared it’ (*wiþr* requires a suppressed object here).
67. *al* = *skal*; *oc* ‘also’; *sendimen* (acc.) is the object of *senda* (l. 68; cf. p. 169/2-3); one expects *ulu* (pl.) rather than *al* here, but *oc ierl* must have been added as an “afterthought.”
69. *friþ*: an *i*-stem in Old Swedish (in OI, it was a *u*-stem); it often had no ending in the dative (*lȳsa* takes the dative); *friþ* ‘freedom’.
70. *aigu*: the same as in ll. 64-65 (‘and likewise they have the right who...’).

## EXERCISES

### I. PHONETICS

1. State the phonetic value of the letter *g* in the following words:

Siggeir, konungr, sagt, skógarins, gøra, mjölbelg, mjölbelginn, Signý, eggja, bragðar, bregða, þegja, þegi, íhugi, lygi, fregn, gengr, umgjörðinni, eigu, eigi, grimligir, sagt, segir, fylgði, dag, daginn, haug, hauginum, elligar.

2. It is usually believed that *opt*, *eptir*, etc. were pronounced *oft*, *eftir*, etc. Can you use some of the forms in the sentence ...*varð landskjalpti mikill, gekk jörðin undir þeim skykkjum, ok skalf húsit* as proof of this hypothesis?

### II. MORPHOLOGY

1. a. State the function of *til* in the following phrases and sentences:

fór til Hleiðargarðs; Bøðvarr gengr þangat til; Bøðvarr þrífir til hans; er þetta hefir til tekit; kasta beinum til Hattar; ok mun þetta ætlat okkr til nauða; ok kallið hann til mín; til þess gørði hann, sem hann fekk; ...hvárt engi sæi likindi til at...; eptir því sem hann hefði hug til; þeir bjoggu sik til þess; engi er alfúss til annara; svá skaltu til ætla at mér sé svá háttat; ef þetta er til unnit; óvænigr þótti til mikillar giptu; mælti sér þat til kaups; hann skyldi eignask þat er hann mælti til; er þat var til lagt við hann; en of nærtr dró hann til grjót á hestinum; en þá er þrír dagar váru til sumars; ef eigi hitti hann ráð til at...; ok hljóp til merarinnar; sá þat til víss; en Loki hafði þá ferð til Svaðilfara; ok til þess húss gekk kona; þá lét Njörðr kalla til sín Skírni ok bað hann ganga til Freys; er hann kom til Freys; lét eigi þat til skorta; sendir hann til móts við Sigmund; kœmr til jarðhúss Sigmundar; hann skuldi gøra til brauð þeira; drepa menn til fjár sér; ok kastar í hauginn til Sinfjötla; er mér þóttu of sein til fòðurhefnda; ok ek fór í skóg til þín; ok heldr Sigmundr til ættleifðar sinnar; hann var hlutaðr til at brjóta haug Hrólfs; en þó mátti heyra hvárr til annars; ganga heim til hallarinnar; ...ok bjósk til at eta dagverð; en þér takið nestbaggann ok búið til náttverðar yðr; seildisk þá Skrýmir til; ...eða hvárt þeir hefði þá matazk ok sé búnir til rekkna.

b. Icelandic has the group *gøra til* (prep.) ‘deserve’ and *gøra til* (adverb) ‘prepare’. Read the following sentences and state which is which.

1. Nú ferr sveinninn til skógarins ok kœmr síð um aptaninn til jarðhúss Sigmundar, ok tekr hann við honum vel ok mælti at hann skyldi gøra til brauð þeira. 2. Bøðvarr segir: ‘Til þess gørði hann, sem hann fekk.’

2. *fyrir* and *með*

Read the following phrases and sentences with the preposition *fyrir*:

í óttu fyrir dag; Þórr lét síga brýnnar ofan fyrir augun; varð fyrir þeim mörk stór; ok fundu fyrir sér skála nökkurn.

Do you believe that the meaning of *fyrir* which emerged from the examples above is sufficient to translate the following?

...buðu at fyrir kvæmi alt þat er þau áttu; ok leituðusk fyrir ok fundu afhús til hægri handar; sér Þórr þá at þat hafði hann haft fyrir skála um nóttina, en afhúsit, þat var þumlungrinn hanzkans; hann gekk fyrir of daginn; þú ert miklu minni fyrir þér en ek hugða; fyrir því at.

*Með* can take the dative or accusative. Can any rule be formulated (which case is used when) on the basis of p. 6/36, p. 130/43, p. 131/65-66, and 67 (end)-68? A similar question can be asked about *fyrir* in p. 6/57, p. 130/45, p. 131/54, 57, and 60, and p. 133/143 (end)-144.

### 3. More examples of preposition versus adverb

a. Are the italicized words prepositions or adverbs?

þar er þetta stef *í*; lagði *á* norrœnur ok þokur; nú sváfu þeir *af* þá nótt; ok váru þar flestir Grœnlenzkir menn *á*; því at langt var *með* at sigla; þat var svá gort at hǫttrinn var *á* upp, ok opit at hliðum ok engar ermar *á*.

b. What is the idea of the note (p. 199/120) that in *spretti á knífi sínum* the word *á* is an adverb, not a preposition? How can it be proved?

### 4. Nouns

a. Define the gender of the following nouns (if possible): skóginn, skróðit, brjóstit, landinu, grjótinu, øxin, dýrin, eyna, skipunum, grǫfunum, vágunum, skógrinn.

b. Compare: til ketils, til matar, til mergjar, til hafnsins, til vistar, til hægri handar. If all the forms following *til* stand in the same case, why are they so unlike?

c. In the following forms, the ending or the absence thereof is either not immediately obvious or problematic. Explain the nature of the problem: í austrveg (p. 151/41), øxi (p. 151/44), sið (p. 44/100), vígi (p. 37/87), stundu (p. 37/117), her (p. 151/36).

d. Here are some sentences with the word meaning “father”. Use them for constructing the paradigm of this word in the following order: nominative, genitive, dative, accusative.

1. hann ætlaði at þiggja at fǫður sínum vetrvist.
2. fór Bjarni nú til fǫður síns.
3. þat sama sumar ... er faðir hans hafði braut siglt.
4. Leifr bað fǫður sinn Eirík at hann mundi enn fyrir vera fǫrinni.

5. ...eðr með feðr sínum.

What case of the word for “father” do you find in: ok síðan bjó hann eptir fōður sinn? Is your conclusion confirmed by: eptir þetta sigla þeir í haf *and* ok þetta lét Eiríkr eptir Leifi?

e. Each of the following phrases contains a noun in the neuter. State, if possible, whether it is singular or plural and give your reasons.

engi hōgg hafa komit á mik lengi; þar hann til vatns; dýr eitt hafi þar komit; þau Signý ok konungr eigu tvau börn ung at aldri; verða þeir ofrliði bornir; ok því næst í bōnd reknir.

f. Identify the forms (gender, number, case) of the italicized words without looking them up in the glossary:

en bóndin gōrði sem ván var ok ǫll *hjónin*; þat var Miðgarðsormr, er liggr um *lōnd* ǫll; var *hurðin* opin.

g. Compare the nouns *elli* and *Búi*. Why do we have “... er þú fekkzk við *Ellu*” and “fyrir því at engi hefir sá orðit, ef svá gamall verðr at *elli* bíðr ...” but “... ok lōgðu þá tvau eða þrjú Eiríks skip at *Búa* skipi einu”? Why not *\*ella*? If you do not know the answer, the following passage will be of help ‘...at eigi komi *ellin* ǫllum til falls’

h. Explain the choice of the italicized forms:

til þeirar ferðar réðusk þeir Bjarni ok Þórhallr með *skip* sitt ok þat *fōruneyti* er þeim hafði fylgt; síðan fóru þeir til *skips* síns; landit var *skógi* vaxit; sigla enn at landi ok kasta *akkerum*, skjóta síðan *báti* ok ganga á landit.

## 5. Verbs

a. Which of the following forms are weak verbs in the preterit? What are their infinitives?

átti, sagt, skyldi, vildi, mælti, gōrt, búit, þorða, þótti, gōrði, liðu, kallaðr, hafði, sendi, saumaði, þoldu, krikku, fylgði, kvað, mundi, bað, lokit, spurði, fundit, sagði, verit, knoðat, mátti, skaðaði, hlýddi, frumvaxti, reynt, leitaði, náttáði, drepið, lét, settir, horfði, kastat, vafit, stungit, kendi, ristur, kysti, hōfðu, sett, bauð, réðu, beiddisk, hefði, hét, réð, lagt, leið, sóttisk, leituðu, kváðu, veittu, varð, svarði, kostaði, æddisk, sleit, kōlluðu, galt, synjaði, laust, brotnaði, lýsti, birtusk, hefndi, barðisk, bæði, síðasta, orti, þetta, lutu, heiðit, þóttu, spurðu, kváðusk, lagði, létu, brátt, slétt, lōgðu, settu, heldu, hōfðu, flutti, boðaði, gōrðisk, keypti, fjórði, skorti, rénuðu, vartu, gretti, ágæti, nálguðusk, rōddu.

b. Find the forms of the subjunctive.

...ok spyrr hvárt laufsblað nōkkut felli í hōfuð honum, eða hvárt þeir hefði þá matazk ok sé búnir til rekkna; Skrýmir bauð þá at þeir legði mōtuneyti sitt, en Þórr játti því; en bóndinn gōrði sem ván var ok ǫll *hjónin*, kōlluðu ákafliga, báðu sér friðar, buðu at fyrir kvæmi alt þat er þau áttu; þó at svá illa verði at þú brjótir skipit ok týnir fénu....

c. Translate the sentence: “Svá fór þessi leikr sem mik varði.” What is the infinitive of *varði*? While translating the sentence “Auðun varði fénu til Íslands ferðar ok fór út þegar um sumarit til Íslands” (Auðun is a proper name), we again see the word *varði*. It cannot be the same verb, for it makes no sense here; neither can *verða* have such a form. Can you guess where to look it up?

d. In the following sentences the forms of the present and the preterit alternate in a typically Icelandic way (such is the style of the sagas). Do you have any ideas about the rule(s) governing this usage?

Hann spennir sik megingjörðum ok óx honum ásmegin; enn í því bili vaknar sá maðr, stóð upp skjótt; því næst sofnar Skrýmir ok hraut fast, en Þórr tók nestbaggann ok skal leysa. Find more examples of the same type in the texts you have read.

e. Various

- Identify the italicized forms without consulting the grammar and, where possible, explain why they are used.

ok er *þess* eigi getit...; ganga *þau* þá undir aðra eik; en Þórr játti *því*; ok steig heldr *stórum*; sér Þórr þá at...; en ekki eigu *þér* nú langa leið fram...; ok kastar á bak *sér*; er þat *þér* satt at segja...; ok þan ætla ek yðr betra *af* at taka; greip þá hamarinn *tveim hǫndum*.

- Do the italicized forms carry enough information about the number, gender, and case of the words?

átti *tva* sonu; til *jarðhúss*; ok vill nú fyrst venja hann með nokkut *harðræði*; þótt þau *haf*i sagt til mín; ek lét drepa *þörn* okkur, er mér þóttu of *sein* til fǫðurhefnda; fekk hon þar bana með *Siggeiri konungi* ok allri *hirðum* sinni.

- Explain the function and meaning of the italicized words. If the grammatical function is ambiguous, justify your choice.

Nú *skulu* vér at hyggja hvat þeir taka til ráðs, því *at* mér lízk svá, ef þeir standa úti *fyrir*, sem vér *munim* þá aldri *sótt*a geta; þá er vár fǫr ill, ef vér *skulum* eigi þora *at at* sækja (why *skulu* and *skulum*?); ǫllum þótti *mikils um vert um* þetta verk, *þeim* er heyrðu; Þjálfí held *á* lærlegg hafrsins ok spretti *á* knífi sínum ok braut *til* mergjar; ...þá gangi nú *til* einhverr; ok vannsk honum varliga lengðin *til*; gengu þau þann dag allan *til* myrkr; ...ok gengr framan *til miðs* dags; en Þórr gekk *til* ok tók hendi sinni...; þat gøra hér ungir sveinar, *er* lítit mark mun *at* þykkja, *at* hefja upp af jörðu kǫtt minn.

- In the examples below, you will see many words with the root *drykk-/drekk-*. Which of these words are nouns and which are verbs? Why does this root have the alternation *y-e*?

Af horni þessu þykkir þá vel drukkit ef í einum drykk gengr af, en sumir menn drekka af í tveim drykkjum; hann skal drekka meira drykk, ok þreytir á drykkjuna; ok sér hvat leið drykkinum; þú munt vilja drekka af í öðrum drykk; muntu nú eigi sparask til eins drykkjar meira en þér mun hag á vera? ...ef þvílíkr drykkir væri svá lítlir kallaðir; ...in stærstu horn af inum sterkasta drykk; en er þat minni var af drukkit, þá skyldi drekka Krists minni allir men, ok var borit æ ... sterkastr drykk.

- Is there a way to decide whether *nýtir* is a form of *njóta* or of *nýta* in: “Sjá má nú at ekki nýtir þú hér af?” If you know the answer, how applicable is it to the form *heitir* in: “...sá Áss er Loki heitir”; and to the sentence: “Konungr stendr nú upp ok heitr á menn at taka þá menn...?” Say the following in the present: “þá stóð Þórr upp ok hét á lagsmenn sína.”

- Are the following perfect tenses formed according to the expected rules? See section 165: p. 5/25, p. 6/54, p. 7/69, p. 131/63-64 (with a zeugma).

- Do you have any problems with the passive in p. 129/7, p. 130/19, p. 131/54, p. 133/127? Section 165, beginning.

- What objects seem to have been suppressed in the following lines: p. 36/65, p. 37/91 (middle), 91 (end)-92, p. 130/20, 30, p. 131/72, and p. 131/84.

- What infinitives are missing in p. 130/27 and p. 131/77?

- Why are the genitives used in p. 132/89 and 93? Explain the use of the datives in p. 5/27, p. 6/42-43, p. 36/53, p. 38/123, p. 133/145 and 148, p. 134/167.

- Each of the following sentences and phrases contains some well-known peculiarity of Icelandic grammar. Name these difficulties.

gøru vér sem faðir várr vill; hefn þú vár, en vér skulum þín; Njáll stóð úti ok synir hans; ok brá mǫnnum mjök við þat; Þórhallr varð glaðr við; en hér eru hús rammlig; ok munu þeir eigi sótt geta; ok fell hann á bak aprt ok þegar dauðr; eld kveykvi þér nú, sveinar!; síðan gengu þau in bæði; ok hjó á háls Helga, svá at þegar tók af hǫfuðit; uxa einum hafði slátrat verit ok lá þar húðin; snýr at skálanum ok lagði handleggina...; Glámr leit á slitrit er hann hélt á.

- Which of the following two sentences is easier to translate (and why)?

1. Þess hefi ek eigi fyrr heyrt getit. 2. Muntu hafa heyrt getit um hvat hér er at væla. The following phrase may help you answer this question: ok er ekki getið um ferð þeirra....

- Why are the italicized forms different?

En þar er þú *sátt* hjá hǫll minni setberg, ok þar *sáttu* ofan ...

• Why is *freista* followed by *sín* rather than *sik* in: ...sá er Logi heitir skal ganga á golf fram ok freista sín í móti Loka? The phrase "...ok freista skal þá þessar íþróttar" will help you. What is the function of *sín* in the following: ...ok spyrr hvernig honum þykkir ferð sín orðin; búa þá skip sín ok herlið; ...kallar...til sín sveinstaula nökkurn?

• Read the following sentence and state whether, in your opinion, the word *þat* refers to the whole statement or to some concrete word preceding it. How is it possible to decide?

...ok gengu þar upp ok sásk um í góðu veðri ok fundu þat, at döggr var á grassinu, ok varð þeim þat fyrir at þeir tóku höndum sínum í döggrina ok brugðu í munn sér ok þóttusk ekki jafnsætt kent hafa sem *þat* var.

## 6. Syntax

1. Find impersonal constructions in the sentences given below and say how you recognized them.

en þá er sagt at Þórr varð bilt einu sinni at slá hann með hamrinum; en svá er at segja sem ótrúligt mun þykkja, at engan knút fekk hann leyst, ok engan álarendann hreyft svá at þá væri lausari en áðr; mál mun vera upp at standa ok klæðask; er þat þér satt at segja, at ekki var þá óttalaust at sofa.

2. The following lines contain impersonal sentences. Despite their unifying feature (the principled absence of the subject), they look different. How is each of them structured? p. 6/34, p. 36/68 (end)-69, 69 (end)-70, p. 129/8 and 12, p. 130/19, p. 131/54 (end)-55, p. 133/133, p. 135/152. Consult section 172.

3. Which clauses in the following sentences are impersonal? Are there any dubious cases here?

(1) Þórr lítr á hornit, ok sýnisk ekki mikit, ok er þó heldr langt, en hann er mjök þyrstr; tekr at drekka ok svelgr allstórum ok hyggr at eigi skal þurfa at lúta optar at sinni í hornit.

(2) Þá var skenkt hofðingjum Jómsvíkinga in stærstu horn af inum sterkasta drykk er þar var. En er þat minni var af drukkit, þá skyldi drekka Krists minni allir menn, ok var Jómsvíkingum borit æ fullast ok sterkastr drykkr.

4. Which parts of the sentences are "suppressed" in the following two examples?

(1) Íþrótt er þat, er þú efnir, ok freista skal þá þessar íþróttar.

(2) Þá stóð Þórr upp ok hét á lagsmenn sína; ok leituðusk fyrir, ok fundu afhús til hægri handar í miðjum skálanum ok gengu þannig.

5. Each of the two sentences below contains a peculiarly Icelandic syntactic phenomenon. What are they?

(1) Þá þóttisk Þórr skilja hvat látum verit hafði of nóttina.

(2) Jómsvíkingar fóru til veizlunnar með öllu liði sínu, því er fræknast var.

## 7. Text Editing. Old Icelandic versus other Old Scandinavian languages

Here is a sentence from Snorri's Edda, unnormalized:

...eiN litill sveiN ok fatækr er nefdr Vaugr; hann kom íhavll Hrolfs konvngs; þa var konvngriN vngr at aldri ok graNligr avoxt. Þa geck Vogr firir hann ok sa upp ahann. Þa mælti konvngr: "Hvat viltv mæla sveiN, er þv ser amic?" Vogr s: "þa er ec var heima, heyrþac sagt at Hrolfr konvngr at Hleiðrv var mestr maðr a Norðrlondum..."

The same text, normalized:

...einn lítill sveinn ok fatøkr er nefndr Vöggr; hann kom í holl Hrólfs konungs; þá var konungrinn ungr at aldri ok grannligr á vøxt. Þá gekk Vöggr fyrir hann ok sá upp á hann. Þá mælti konungr: "Hvat villtu mæla, sveinn, er þú sér á mik?" Vöggr segir: "þá er ek var heima, heyrða-k sagt, at Hrólfr konungr at Hleiðru var mestr maðr á Norðrlondum..."

1. What becomes "normalized" when Old Icelandic texts are printed for students?  
(This you will find out by collating the two versions.)
2. The unnormalized version looks odd, but is it possible to prove that, despite all the oddities, it is Old Icelandic rather than an Old Norwegian, Danish, or Swedish text? In the identification process use all the distinctive features you can recognize.

## Index of Subjects

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